

Palo Alto Lodge #346

Trestle-Board

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NOVEMBER 2017

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The Pillar of Wisdom by WM Raj Naidoo

Brethren its November already! Would you believe it and the winter season is almost upon us. That said this will be my last TrestleBoard article as you're Master so I guess a recap is in order.

All in all it's been a very productive and successful year and although I have enjoyed being your leader for 2017, it's been extremely hard work more so this year than my year as Master in 2009. We have celebrated 300 years of Masonry, 50-year pins, Corner Stone and Hiram Awards. Great events which were all very well attended with wonderful food, music, entertainment and of course good fellowship among masons from our lodge as well as from other lodges in the Santa Clara Valley and other jurisdictions.

I take personal pleasure in the fact that we as a team were able to advance all our Entered Apprentice Masons, through their proficiencies, some passed to Fellow craft and finally some raised to Master Masons.

At the October 3rd stated meeting, we not only voted on **Brother Eugene Oka** becoming an Entered Apprentice Mason, but also **Worshipful Dennis Mahoney**, **Brother Blake Hajek** and **Brother Edward Dangler** who affiliated with Palo Alto Lodge #346. I congratulate each and every one of you.

On October 10th all the Officers checked out in the 3° advanced stations with our Lodge Inspector, **Worshipful Fred Hink** and on October 24th we initiated **Brother Eugene Oka** as an Entered Apprentice Mason. My congratulations to him and wish him the very best on the start of his masonic journey. I want to also congratulations to Brothers **Prashant Kunderwal** and

Sree Vaddi on passing their Entered Apprentice Proficiencies, a job well done.

In closing, I am happy to see that our lodge is on a great path with new blood entering masonry and getting involved and with their positive input and enthusiasm; I see great and wonderful days ahead.

It's been a pleasure to serve you all and thank you for allowing me to serve as your Master for a second time. Hopefully, I will have learnt the word NO!!

Last but not least, I want to wish **Brother Michael Stillger** a speedy recovery from his recent accident and our thoughts are with him in this time of need.

I look forward to seeing you all at the Stated Meeting on November 7, 2017 and please remember that we will be holding elections at the stated meeting for the 2018 Line of Officers. I will convey my hearty congratulations to all the incoming officers in advance.

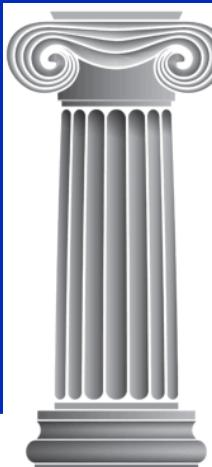
Fraternally

Raj Naidoo





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.



The Pillar of Wisdom by WM Raj Naidoo

ALBERT PIKE

Albert Pike found Freemasonry in a log cabin and left it in a Temple. He was the master genius of Masonry in America, both as scholar and artist. No other mind of equal power ever toiled so long in the service of the Craft in the New World. No other has left a nobler fame in our annals.

A great American and a great Mason, the life of Pike is a part of the romance of his country. Outside the Craft he was known as a poet, journalist, soldier, jurist, orator, and his ability in so many fields fills one with amazement. Apart from the chief work of his life in Masonry, he merits honor as a philosopher and a scholar. Indeed, he was one of the richest minds of his age, resembling the sages of the ancient world in his appearance and in the quality of his mind. Those who do not know Masonry often think of him as a man whom history passed by and forgot.

Pike was born in Boston, Massachusetts, December 29, 1809, of a family in which are several famous names, such as Nicholas Pike, author of the first arithmetic in America, and the friend of Washington; and Zebulon Pike, the explorer, who gave his name to Pike's Peak. His father, he tells us, was a shoemaker who worked hard to give his children the benefit of an education; his Mother a woman of great beauty, but somewhat stern in her ideas of rearing a boy. As a child he saw the festivities at the close of the War with Great Britain, in 1815. When Albert Pike was four his father moved to Newburyport, and there the boy grew up, attending the schools of the town, and also the academy at Framingham. At fourteen he was ready for the freshman class at Harvard, but was unable to pay the tuition fees for two years in advance, as was required at that time, and proceeded to educate himself. Had he been admitted to Harvard he would have been in the class of Oliver Wendell Holmes.

As a lad, Albert Pike was sensitive, high-strung, conscious of power, very shy and easily depressed; but, ambitious and determined to make his place in the world. Always a poet, while teaching school at Fairhaven he wrote a series of poems called "Hymns to the Gods," which he afterward revised and sent to Christopher North, editor of "Blackwood's Magazine," at Edinburg, receiving in reply a letter hailing him as a truly great poet. Had Pike given himself altogether to poetry he would have been one of the greatest of American Poets; but, he seemed not to care for such fame but only for the joy, and sometimes the pain, of writing. Indeed, the real story of his inner life may be traced in his poems, a volume of which was published as early as 1813, in honor of which event his friends gave him a reception.

In a poem called "Fatasma" he pictures himself at that time as a pale-faced boy, wasted by much study, reciting his poems to a crowded room. As his lips move his eyes are fastened on the lovely face and starry eyes of a girl to whom he dared not tell his love, because she was rich and he was poor. No doubt this hopeless love had much to do with his leaving New England to seek his fortune in the West. Anyway, it made him so sore of heart that the word God does not appear in his poetry for several years. Another reason for going away was the rather stern environment of New England, in which he felt that he could never do and be his best. So, he sings: Weary of fruitless toil he leaves his home, To seek in other climes a fairer fate.

The Pillar of Wisdom by WM Raj Naidoo

ALBERT PIKE (CONTINUED)

Pike left New England in March, 1831, going first to Niagara, and thence, walking nearly all the way, to St. Louis. In August he joined a party of forty traders with ten covered wagons following the old Santa Fe Trail. He was a powerful man, six feet and two inches tall, finely formed, with dark eyes and fair skin, fleet of foot and sure of shot, able to endure hardship, and greatly admired by the Indians. He spent a year at Santa Fe, the unhappiest months of his life. Friendless, homesick, haunted by many memories, he poured out his soul in sad-hearted poems in which we see not only the desperate melancholy of the man but the vivid colors of the scenery and life round about him. Shelly was his ideal, Coleridge his inspiration but his own genius was more akin to Bryant than any other of our singers. What made him most forlorn is told in such lines as these:

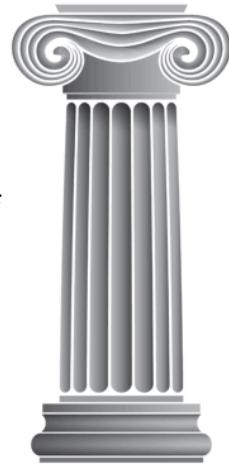
Friends washed off by life's ebbing tide, Like sands upon the shifting coasts, The soul's first love another's bride;
And other melancholy though.

Happily, new scenes, new friends, and new adventures healed his heart, and a new note of joy is added to his rare power of describing the picturesque country in which he was a pilgrim. In 1832, with a trapping party, he went down the Pecos river into the Staked Plains, and then to the headwaters of the Brazos and Red Rivers. It was a perilous journey and he almost died of hunger and thirst, as he has told us in his poem, "Death in the Desert." After walking five hundred miles he arrived at Fort Smith, Arkansas, friendless, without a dollar, and well-nigh naked. He was soon teaching school in a tiny log cabin near Van Buren, and, tired of wandering, his life began to take root and grow.

Again his pen was busy, writing verses for the "Little Rock Advocate," as well as political articles under the pen name "Casca," which attracted so much notice that Horace Greeley reprinted them in the New York Tribune. Soon the whole state was eager to know the genius who signed himself "Casca." Robert Crittenden and Judge Turner rode through the wilderness and found the tall, handsome young man teaching in a log schoolhouse on Little Piney River. Charmed with his modesty and power, they invited him to go to Little Rock as assistant editor of the Advocate. Here ended the winter of his wanderings, and his brilliant summer began among friends who love him and inspired him to do his best.

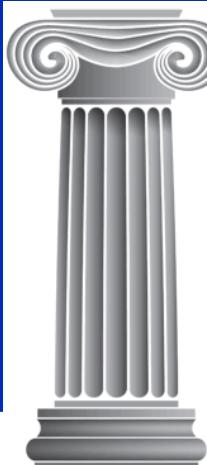
Pike made an able editor, studying law at night, never sleeping more than five hours a day - which enabled him to do as much work as two men usually do. By 1835 he owned the Advocate, which contained some of his best writing. He delved deep into law, mastering its history, its philosophy; and, once admitted to the bar, his path to success was an open road. About this time we read a tender poem, "To Mary," showing that other thoughts were busy in his mind. That same year he married Miss Mary Hamilton, a beautiful girl whom he met on a June day at the home of a friend. A few months later appeared this "Prose Sketches and Poems," followed by a longer poem; bold, spirited, and scholarly entitled "Ariel." His poems were printed, for the most part, by his friends as he seemed deaf to the whispers of literary ambition.

In the War with Mexico Pike won fame for his valor in the field of Buena Vista, and he has enshrined that scene in a thrilling poem. After the war he took up the cause of the Indians, whose life and languages fascinated him and who, he felt, were being robbed of their rights. He carried their case to the Supreme Court, to whose Bar he was admitted in 1849, along with Abraham Lincoln and Hannibal Hamlin. His speech in the case of the Senate Award to the Choctaws is famous, Webster passing high eulogy upon it. Judged by any test, Pike was a great orator, uniting learning with practical acumen, grace with power, and the imperious magnetism which only genius can command. **(Continued on pages 6,7,8 and 9)**





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Around the Pillar by Senior Warden Michael Stillger

DISASTER RELIEF (By: Richard E. Fleteher PGM of VT, Executive Secretary of Masonic Service Association)

When a natural disaster occurs, the Grand Jurisdiction(s) affected may request the MSA to make an appeal for assistance to all U.S. and Canadian Lodges.

Our first disaster relief appeal was in 1923 to help the victims of an earthquake in Japan. Since that time more than 35 appeals have been made (see complete list on pages 7-8) on behalf of individual Grand Lodges.

We also funded Masonic Service Centers from 1941-1946. These Centers were places where servicemen and women could go and have "a little touch of home".

From these Service Centers evolved the Hospital Visitation Program which is still our major charitable endeavor.

When a disaster relief appeal is made, all of the monies received are sent, in their entirety, to the Grand Jurisdiction involved. No portion of donated funds is retained by the MSA for any reason whatsoever. All costs connected with the appeal are absorbed through our regular operating budget. All donated funds are given to help the recovery within the Grand Jurisdiction for whom the appeal was made. Also, every gift is acknowledged by the MSA.

We thought it might be of interest to our readers to be able to see some of the responses we have received from within the jurisdictions that have been helped.

The damage caused by Hurricane Hugo in 1989 in South Carolina has been reported very extensively. However, less well known was the damage caused in Puerto Rico. We did put out an appeal for both Grand Lodges. A letter from the Grand Lodge of Puerto Rico gives an account of the damages,

"St. Croix Virgin Islands. The whole Island was flattened by the Hurricane. The lodge was unable to work and dispensation was granted to remain dark until the end of the month of December 1989. All members of the lodge experienced a shortage of Food, clean, clothing and gas. Basic services such as water distribution, electricity and telephone service, all were broken down. Looting and vandalism were, in the early days, the order of business. At the present we are engaged in the reconstruction of all the homes of the Brethren." In 1992 after Hurricanes Andrew and Iniki, an appeal was put out on behalf of the Grand Lodges of Florida and Louisiana for Hurricane Andrew and the Grand Lodge of Hawaii because of Hurricane Iniki. At the time the hurricane struck David K. Lindsey, Jr. was the Grand Master in Hawaii and we are quoting his words concerning the hurricane.

"Hurricane Iniki struck the Island of Kauai on September 11, 1992. The force of 165 mile per hour winds and the crashing surf combined to devastate the Island of Kauai. Never in the recorded history of Hawaii has a hurricane of such violent intensity struck our lovely Islands. Our main Island of Oahu sustained some damage but nothing of the magnitude suffered by the Island of Kauai."

Later, after funds had been sent to Hawaii and then in response to an appeal for the flooding in the Midwest, Kauai Masonic Lodge sent a contribution and also a letter from which we quote.

"When the Kauai Lodge in Hawaii was hit by Hurricane Iniki, the mainland lodges put their hearts together and sent us donations.

"This relief money helped the Brethren put their lives back together and for some it was all that they received, because the insurance company went broke."

Continued on page 10 and 11

The Corinthian Column by Junior Warden Robert Lott, PM

COMPASSES OR COMPASS? - WHICH IS CORRECT?

by V. Worshipful Bro. I.J. Nathan G.L.

This is a question that has concerned a number of members but a simple answer cannot be given. There has been a suggestion made that the plural form came into common use when the mariners compass was invented. The word compas has been recorded as having been used in the 14th century. Three examples are: 1340 "craftily casten with a compas"; 1387 "made the first compas"; and in 1391 by Chaucer who wrote of the "poynt of my compas". In 1551 this sentence was recorded "haue a payre of compasse aptelye made for to draw the circles." In 1570 a mathematical text had "geometrie teacheth the vse of the Rule and cumpasse." Swift wrote in 1745 "to fix one foot of their compass wherever they think fit." As recently as 1845 Emerson wrote "defined by compass and measuring wand."

Earliest uses of the plural form have been recorded in the 16th century. In 1555 "we took owre compases and beganne to measure the sea coasts" and an example from 1594 "how to make with your compasses a perpendicular line to fall from any point given another right line." Milton wrote in Paradise Lost in 1667 "in his hand he took the golden compasses to circumscribe this universe."

The mariners compass first appeared in 1515 "Some the anker layde . . . one kepte the compass and watched the our glasse." In 1552 this was recorded "ane skypper can nocht gyde his schip without direction of his compas."

In at least four verses of the Old Testament compass appears in its singular form. Isaiah 44:13 "The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass . . ." Other references are Exodus 27:5, Exodus 38:4 and Proverbs 8:27.

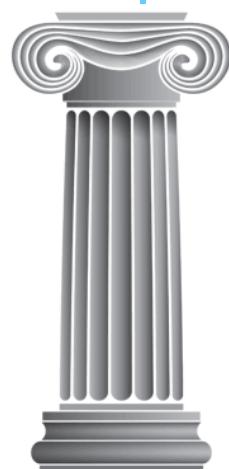
Early masonic rituals do not show any marked preference for either form. Prichard's Masonry Dissected of 1730 uses the singular four times and the plural once. Three Distinct Knocks published in 1760 has the plural form seven times and the singular twice. Jachin and Boaz which appeared in 1762 shows a slight preference for the singular over the plural by five to four.

In the United States some jurisdictions use compass and there are also masonic clubs known as square and compass clubs.

After reading this far it would be a bold reader who would say one or the other was correct. There is, however, a criterion of correctness for the modern New Zealand constitution mason and that is how the word appears in our Book of Constitution and Ritual. As it always appears as compasses then as far as our working is concerned compasses is the correct form.

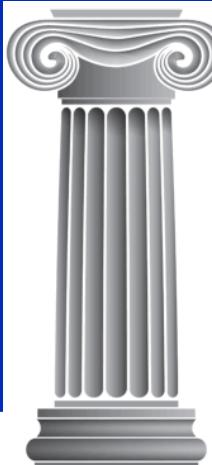
Published from the proceedings of The Waikato Lodge of Research, No. 445 A.F. & A.M. New Zealand.

Fraternally,
Rob Lott, PM
Junior Warden





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The Pillar of Wisdom by WM Raj Naidoo

ALBERT PIKE (CONTINUED)

Pike was made a Master Mason in Western Star Lodge No. 1, Little Rock, Arkansas, July, 1850; and the symbolism of the Craft fascinated him from the first, both as a poet and scholar. Everywhere he saw suggestions, dim intimations, half-revealed and half-concealed ideas which could not have had their origin among the common craft Masons of old. He set himself to study the Order, his enthusiasm keeping pace with his curiosity, in search of the real origin and meaning of its symbols. At last he found that Freemasonry is the Ancient Great Mysteries in disguise, its simple emblems the repository of the highest wisdom of the Ancient World, to rescue and expound which became more and more his desire and passion. Here his words:

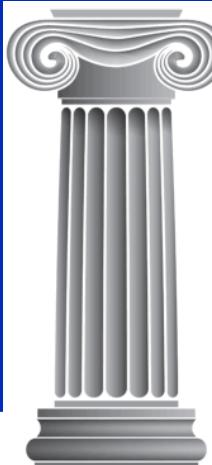
"It began to shape itself to my intellectual vision into something imposing and majestic, solemnly mysterious and grand. It seemed to me like the Pyramids in the grandeur and loneliness, in whose yet undiscovered chambers may be hidden, for the enlightenment of the coming generations, the sacred books of the Egyptians, so long lost to the World; like the Sphinx, half-buried in the sands. In essence, Freemasonry is more ancient than any of the world's living religions. So I came at last to see that its symbolism is its soul."

Thus a great poet saw Freemasonry and sought to renew the luster of its symbols of high and gentle wisdom, making it a great humanizing, educational and spiritual force among men. He saw in it a faith deeper than all creeds, larger than all sects, which, if rediscovered, he believed, would enlighten the world. It was a worthy ambition for any man, and one which Pike, by the very quality of his genius, as well as his tastes, temper and habits of mind, seemed born to fulfill. All this beauty, be it noted, Pike found in the old Blue Lodge - he had not yet advanced to the higher degrees - and to the end of his life the Blue Lodge remained to him a wonder and a joy. There he found universal Masonry, all the higher grades being so many variations on its theme. He did not want Masonry to be a mere social club, but a power for the shaping of character and society. So far Pike had not even heard of the Scottish Rite, to which he was to give so many years of service. He seems not to have heard of it until 1852, and then, as he tells us, with much the same feeling with which a Puritan might hear of a Buddhist ceremony performed in a Calvinistic church. He imagined that it was not Masonry at all, or else a kind of Masonic atheism. His misunderstanding was due, perhaps, to the bitter rivalry of rites which then prevailed, and which he did so much to heal. At length he saw that Masonry was one, though its rites are many, and he studied the Scottish Rite, its origin, history, and such ritual as it had at the time, which was rather crude and chaotic, but sufficient to reveal its worth and promise.

The Scottish appeared in America in 1801, at Charleston, South Carolina, derived from a Supreme Council constituted in Berlin in 1786. For its authority it had, in manuscript, a Grand Constitution, framed by the Prussian body - a document which Pike afterwards defended so ably, though toward the end of his life he was led by facts brought out by Gould and others, to modify his earlier position. The Council so established had no subordinate bodies at first, and never very many, in fact, until 1855, a very natural result in a country which, besides having Masonry of its own, regarded the Rite as heresy. None the less Pike entered the Scottish Rite, at Charleston, March 20, 1853, receiving its degrees from the fourth to the thirty-second, and the thirty-third degree in New Orleans, in 1857.



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The Pillar of Wisdom by WM Raj Naidoo

ALBERT PIKE (CONTINUED)

The following year he delivered a lecture in New Orleans, by special request, before the Grand Lodge of Louisiana; his theme being "The Evil Consequences of Schisms and Disputes for Power in Masonry, and of Jealousy and Dissensions Between Masonic Rites" - one of the greatest single Masonic lectures ever delivered, in which may be found the basis of all his Masonic thought and teaching. Masonry, as Pike saw it, is morality founded in faith and taught by symbols. It is not a religion, but a worship in which all good men can unite, its purpose being to benefit mankind physically, socially, and spiritually; by helping men to cultivate freedom, friendship and character. To that end, beyond the facts of faith - the reality of God, the moral law, and the hope of immortality - it does not go.

One is not surprised to learn that Pike was made Sovereign Grand Commander of the Scottish Rite, Southern Jurisdiction, in 1859. He at once began to recast the Rite, re-writing its rituals, reshaping its degrees, some of which existed only in skeleton, and clothing them in robes of beauty. To this task he brought all his learning as a scholar, his insight as a poet, and his enthusiasm as a Mason. He lived in Little Rock, in a stately home overlooking the city, where he kept his vast library and did his work. In the same year, 1859, he was reported dead by mistake, and had the opportunity of reading many eulogies written in his memory. When the mistake was known, his friends celebrated his "return from Hades," as it was called, by a festival.

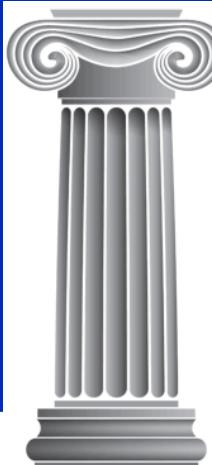
Alas, then came the measureless woe of Civil War, and Pike cast his lot with the South, and was placed in command of the Indian Territory. Against his protest the Indian regiments were ordered from the Territory and took part in the Battle of Elkhorn. The battle was a disaster, and some atrocities by Indian Troops, whom he was unable to restrain, caused criticism. Later, when the Union Army attacked Little Rock the Commanding General, Thomas H. Benton, Grand Master of Masons in Iowa, posted a guard to protect the home of Pike and his Masonic Library. After the War Pike practiced Law for a time in Memphis. In 1868 he moved to Alexandria, Virginia, and in 1870 to Washington.

Again he took up his labors in behalf of Masonry, revising its rituals, and writing those noble lectures into which he gathered the wisdom of the ages - as though his mind were a great dome which caught the echoes of a thousand thinkers. By 1871 the Scottish Rite was influential and widely diffused, due, in part, to the energy and genius of its Commander. In the same year he published "Morals and Dogma," a huge manual for the instruction of the Rite, as much a compilation as a composition, able but ill-arranged, which remains to this day a monument of learning. It ought to be revised, rearranged, and reedited, since it is too valuable to be left in so cumbersome a form, containing as it does much of the best Masonic thinking and writing in our literature. It is studded with flashing insights and memorable sayings, as for example:

Man is accountable for the uprightness of his doctrine, But not for the rightness of it.



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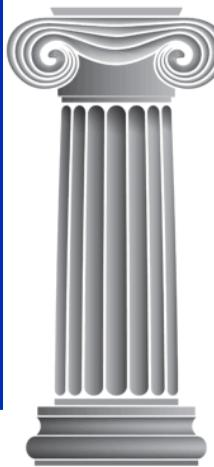
The Pillar of Wisdom by WM Raj Naidoo

ALBERT PIKE (CONTINUED)

The free country where intellect and genius rule, will endure.
 Where they serve, and other influences govern, its life is short. When the state begins to feed part of the people, it prepares all to be slaves.
 Deeds are greater than words.
 They have a life, mute but undeniable, and they grow.
 They people the emptiness of Time.
 Nothing is really small.
 Every bird that flies carries a thread of the infinite in its claws.
 Sorrow is the dog of that unknown Shephard who guides the flock of men.
 Life has its ills, but it is not all evil.
 If life is worthless, so is immortality.
 Our business is not to be better than others, but to be better than ourselves.
 For all his strength and learning, Pike was ever a sensitive, beauty-loving soul, touched by the brevity and sadness of life, which breathe in his poems. His best known poem, but by no means his greatest, was written in 1872 entitled, "Every Year," in which this note of melancholy is heard:
 Life is a count of losses,
 Every year; For the weak are heavier crosses,
 Every year; Lost springs with sobs replying, Unto weary Autumn's sighing, While those we love are dying,
 Every year; To the past go more dead faces,
 Every year; As the loved leave vacant places,
 Every year; Everywhere the sad eyes meet us, In the evening's dusk they greet us, And to come to them entreat us,
 Every year; But the truer life draws nigher,
 Every year; And the morning star climbs higher,
 Every year; Earth's hold on us grows slighter, And the heavy burden lighter, And the Dawn Immortal brighter,
 Every year; Death often pressed the cup of sorrow to his lips.
 Three of his children died in infancy. His first son was drowned; his second, an officer, was killed in battle. His eldest daughter died in 1869, and the death of his wife was the theme of a melting poem, "The Widowed Heart." His tributes to his friends in the Fraternity, as one by one they passed away, were memorable for their tenderness and simple faith. Nothing could shake his childlike trust in the veiled kindness of the Father of Men; and despite many clouds, "Hope still with purple flushed his sky."



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ALBERT PIKE (CONTINUED)

In his lonely later years, Pike betook himself more and more to his studies, building a city of the mind for inward consolation and shelter. He mastered many languages - Sanskrit, Hebrew, old Samarian, Persian seeking what each had to tell of beauty and of truth. He left in the library of the House of the Temple fifteen large manuscript volumes, translations of the sacred books of the East, all written with an old-fashioned quill, in a tiny flowing hand, without blot or erasure. There he held court and received his friends amid the birds and flowers he loved so well. He was companionable, abounding in friendship, brilliant in conversation, his long white hair lending him an air of majesty, his face blushing like a child's at merited praise, simple, kindly, lovable. So death found him in April, 1891, fulfilling his own lines written as a boy:

So I, who sing, shall die, Worn thin and pale, by care and sorrow; And, fainting, with a soft unconscious sigh, Bid unto this poor body that I borrow, A long good-by - tomorrow

To enjoy, I hope, eternal spring in high Beyond the sky.

So passed Pike. No purer, nobler man has stood at the Altar of Freemasonry or left his story in our traditions. He was the most eminent Mason in the world, alike for his high rank, his rich culture, and his enduring service. Nor will our craft ever permit to grow dim the memory of that stately, wise, and gracious teacher - a Mason to whom the world was a Temple, a poet to whom the world was a song.

Fraternally,

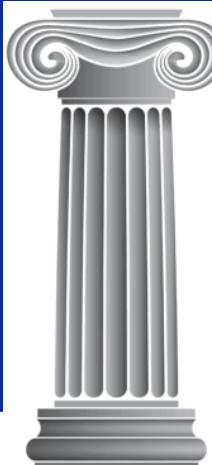
Raj Naidoo

PM 2009—Master 2017





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Around the Pillar by Senior Warden Michael Stillger

DISASTER RELIEF (By: Richard E. Fleteher PGM of VT, Executive Secretary of Masonic Service Association) (Continued)

Grand Master Richard Lynn of Florida had this to say about the disaster relief assistance: "There was a small lodge in Homestead, Florida that received some damage but was not totally shut down. It had no power, it had no running water. But the day after the storm they served 2,000 hot meals to people who came into the lodge building. There were National Guard who had no food because they had not got their rations yet, there were policemen, there were farm workers; they were helped by the Masons and their families. Seven families lived inside the lodge room for two and a half weeks while they awaited a safe haven.

"The monies that were sent to Florida were spent on such things as a trailer for a Mother Advisor of a Rainbow Assembly and her daughters who were living in the back seat of a Toyota.

"Immediately we responded (with the assistance of Mahi Shrine) in gathering materials and distributing them in individual bags. Not only to Masons but to residents all over the Homestead and Florida City area. We distributed bottles of water, canned goods, tooth brushes, toothpaste, toilet paper, the things that they had totally lost. Over 2,000 bags were distributed in the first four days following the storm and in most cases the first people that some of the residents saw in their neighborhood, because they were afraid to leave their homes because of looters, were Masons carrying these bags."

In 1993 after Midwest Flooding, an appeal went out on behalf of six Grand Lodges: Iowa, Illinois, Missouri, Kansas, Nebraska and South Dakota as a result of severe flooding encountered during the summer months of 1993. Saline Lodge #226 of St. Mary's, Missouri wrote the following letter which we quote in part.

"Saline Lodge #226 A.F. & A.M. opened a relief center in the basement of the lodge on July 30, 1993 for the benefit of all flood victims of the area which included residents of St. Mary's, Missouri and Kaskaskia Island, Illinois. This center remained open until September 4, 1993.

"Storage was provided in the basement for furniture and belongings of flood victims prior to and after the opening of the relief center. The lodge was contacted by a local bank requesting permission to set up a portable banking facility on lodge property. As a result a mobile banking unit was based in the lodge parking lot. "This center provided relief in the form of canned goods, cereal, soda, bottled water, dog and cat food, diapers, personal items such as combs, shampoo, toothpaste and toothbrushes, soap and deodorant. Milk, bread, eggs and ice were provided daily, as these items could not be obtained locally from any other source. When the flood waters started to recede items necessary for clean-up such as boots, shovels, mops, etc., were provided as needed."

The intent of quoting from these letters is to give Masons an idea of how the monies that are given to these appeals are actually used. There are many more letters that were received and we can assure you that the uses of the funds are many and varied. The letters we have used are simply to illustrate how some lodges and Masons have responded to critical need. They are representative of all of the great work done by Masons in helping to overcome adversity.

When you have an opportunity to read the many letters that come with the checks, you have a very wonderful feeling toward the Fraternity. It is a pleasure to be a part of this kind of outreach.

**Fraternally,
Michael Stillger
Senior Warden**



Around the Pillar by Senior Warden Michael Stillger

Summary of Masonic Relief:

Japanese Earthquake Relief 1923 \$1,577.25
Florida Hurricane 1926 114,236.97
Mississippi Valley Flood 1927 608,291.91
Puerto Rico Hurricane 1928 86,316.58
Florida Hurricane 1928 107,622.14
Kentucky Flood 1937 33,771.01
Austrian Relief Fund 1938 5,202.36
Chilean Earthquake 1939 7,387.27
Philippine Relief Fund 1945 46,798.46
Ecuador Relief Fund 1949 20,734.51
Manitoba Relief Fund 1950 19,210.44
Holland Relief Fund 1953 29,985.32
Tamaulipas Relief Fund 1955 18,024.42
Miscellaneous Relief 1958 1,000.00
Chilean Relief 1960 11,436.75
Cuban Relief 1962 54,718.90
Louisiana Hurricane Relief 1965 59,395.54
Italy Flood Relief 1967 20,008.68
Mississippi Relief 1969 87,367.33
Peru Relief 1970 19,220.82
Philippine Flood Relief 1972 5,960.00
Nicaragua Earthquake Relief 1973 13,696.60
Honduras Relief 1974 7,320.00
Guatemala Relief 1976 66,130.26
Mississippi Flood Relief 1979 80,560.63
Dominican Republic Disaster 1979 32,859.55
Chilean Earthquake 1985 36,927.00
Florida Hurricane 1985 20,244.00
Mexico Earthquake 1985 6,220.00
Colombian Earthquake 1985 100.00
Chilean Flood 1985 32,500.00
South Carolina Hurricane 1989 243,325.00
Puerto Rico Hurricane 1989 45,625.00
California Earthquake 1989 62,000.00
Philippine Islands Flood 1991 30,500.00
Florida Hurricane 1992 279,750.00
Louisiana Hurricane 1992 243,150.00
Hawaii Hurricane 1992 76,900.00
Iowa Flood 1993 126,600.00
Illinois Flood 1993 103,775.00
Missouri Flood 1993 88,225.00
K;msas Flood 1993 47,850.00
Nebraska Flood 1993 47,825.00
South Dakota Flood 1993 46,650.00
Total 3,096,999.70
Masonic Service Centers 1941-1946 1,538,334.42
European Masonic Relief 1946-1955 206,780.51
Hospital Visitation Program 1946-1993 11,644,956.00

Grand Total 16,487,070.63



Events and Announcements

Stated Meeting Dinner – Tuesday, November 7, 2017

Our November 2017 Stated Dinner will be held on Tuesday November 7.

Please join us from 6:00 pm and dinner is at 6:30 pm. Stated Meeting will begin at 7:30 PM. \$15 for the dinner, payable by cash or check or online (on our website or app)



Happy Birthday Brethren!

- James M. Barbera
- Hugh D. Pless III
- Michael P. Goda
- Ashish A. Godbole
- Scott A. McKay

The Worshipful Master extends you greetings and invites you to join us at our Stated Meeting for your complimentary Birthday Dinner!



November 2017

Sun	Mon	Tue	Wed	Thu	Fri	Sat	Schedule of Events:
			1 <i>OES</i>	2	3	4	11/01 OES
5	6	7 <i>Stated Meeting</i>	8	9	10	11	11/07 Stated Meeting
12	13 <i>PAMTA</i>	14 <i>OAM</i>	15 <i>OES</i>	16	17	18	11/14 OAM
19	20	21	22	23	24	25	11/13 PAMTA
26	27 <i>GW Club</i>	28	29	30			11/15 OES
							11/27 GW Club

December 2017

Sun	Mon	Tue	Wed	Thu	Fri	Sat	Schedule of Events:
					1	<i>2 Installation of Officers</i>	12/02 Installation of Officers
3	4	5 <i>Stated Meeting</i>	6 <i>OES</i>	7	8	9	12/05 Stated Meeting
10	11 <i>PAMTA</i>	12	13	14	15	16	12/06 OES
17	18	19	20 <i>OES</i>	21	22	23	12/01 PAMTA
24	25	26	27	28	29	30	12/20 OES
31							

2017 Officers' Association Meeting Schedule

(Dinner 6:30, School of Instruction 7:30)

Date	Day	Hosting Lodge	Instruction	Inspector
November 14th	Tuesday	MV De Anza #194	GL Results, Installations, OAM Elections, Swan Song	Hink, Campbell, Valdez

Installation of Officers: Saturday, December 2, 2017

Please join us for installation of 2018 Palo Alto 346 Officers, on Saturday December 2 at the lodge.

5:00 PM Social Hour

6:00 PM Installation Ceremony

7:00 PM Dinner

2017 Lodge Officers

Worshipful Master	Raj Naidoo, PM	wm@paloalto346.org
Senior Warden	Michael Stillger	sw@paloalto346.org
Junior Warden	Robert Lott, PM	jw@paloalto346.org
Treasurer	Chuck Grech, PM	tr@paloalto346.org
Secretary	Ralph Nikolaus, PM	sec@paloalto346.org
Chaplain	Fred Beckner, PM	ch@paloalto346.org
Senior Deacon	Rod Creason, PM	sd@paloalto346.org
Junior Deacon	John Myers, PM	jd@paloalto346.org
Marshal	Don Groshart, PM	mar@paloalto346.org
Senior Steward	Sinsuat Andang, PM	ss@paloalto346.org
Junior Steward	Tony Teo, PM	js@paloalto346.org
Tyler	Larry Fama, PM	ty@paloalto346.org
Organist		org@paloalto346.org





Palo Alto Lodge #346 F. & A.M.

Palo Alto Masonic Center
461 Florence Street
Palo Alto, CA 94301
Mailing Address:
P.O. Box # 346
Palo Alto, CA 94302
Lodge Office: 650-322-0338
<http://www.paloaltolodge346.org/>

The Palo Alto Lodge Trestle-Board :

The only publication from the lodge that reaches all its members. These publications are a framework to instruct, plan, and alert all members to the events and happenings of the lodge.

Vision Statement: We are committed to attracting men of honor, integrity, dedication, and a pleasant bearing, who strive for self-improvement and the opportunity to make a positive difference in the community, while preserving the history and ritual of the institution.

Keep Your Contact Information Current:

Notify the secretary promptly of any change of address. Please report any cases of Sickness and Distress to the Lodge, or the Master. Contact us if there are any changes in receiving the trestle-board, or if you wish to be taken off the mailing list.

Palo Alto Lodge #346

P.O. Box # 346

Palo Alto, CA 94302