



Palo Alto Lodge #346

Trestle-Board

VOLUME 2018, ISSUE 1

JANUARY 2018

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The Pillar of Wisdom by WM Michael Stillger

Brethren,

The year is almost over and this is my first TrestleBoard as a Master.

December 2nd was our installation and it was very well organized and well attended event. A picture of the officer line is attached. It was a moving experience for myself.

I would like to thank Raj Naidoo, our junior past master, for all the great help. And as most of you know we had our first stated meeting with the new line already.

For the upcoming year we are planning on moving our new members through the degrees to continue the momentum that we had in this year. I am also pleased to see and welcome our new members in the officers line.

Secondly, we are about to finalize the first step in our charity plan for East Palo Alto school program with BGCP.

We continue to be in discussion with La Comida to provide a way to help our local senior citizens with lunch

facilities. Hopefully we can close on this by January.

There are remaining installations for the other lodges as follows:

- 01/06 Willow Glen-Fraternity
- 01/07 Mt. Moriah
- 01/13 Liberty
- 01/22 Golden Rule
- 01/26 El Camino Research

Very important: our next stated meeting has been moved and approved to be on **January 16th**, because many members are still out of the country, on vacation or otherwise indisposed.

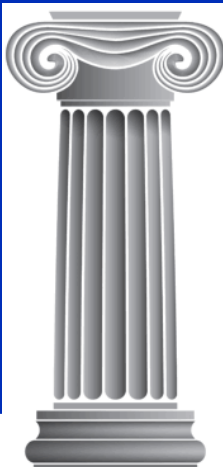
Lastly, I would like to wish all of you a good festive and peaceful holiday time with your family and loved ones.



Fraternally,
Michael Stillger
Master 2018



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.



Around the Pillar by Senior Warden Rod Creason, PM

The Law of Human Nature

(Excerpted from a work by one of my favorites, C.S. Lewis)

Every one has heard people quarrelling. Sometimes it sounds funny and sometimes it sounds merely unpleasant; but however it sounds, I believe we can learn something very important from listening to the kind of things they say. They say things like this: "How'd you like it if anyone did the same to you?"—"That's my seat, I was there first"—"Leave him alone, he isn't doing you any harm"—"Why should you shove in first?"—"Give me a bit of your orange, I gave you a bit of mine"—"Come on, you promised." People say things like that every day, educated people as well as uneducated, and children as well as grown-ups.

Now what interests me about all these remarks is that the man who makes them is not merely saying that the other man's behaviour does not happen to please him. He is appealing to some kind of standard of behaviour which he expects the other man to know about. And the other man very seldom replies: "To hell with your standard." Nearly always he tries to make out that what he has been doing does not really go against the standard, or that if it does there is some special excuse. He pretends there is some special reason in this particular case why the person who took the seat first should not keep it, or that things were quite different when he was given the bit of orange, or that something has turned up which lets him off keeping his promise.

It looks, in fact, very much as if both parties had in mind some kind of Law or Rule of fair play or decent behaviour or morality or whatever you like to call it, about which they really agreed. And they have. If they had not, they might, of course, fight like animals, but they could not quarrel in the human sense of the word. Quarrelling means trying to show that the other man is in the wrong. And there would be no sense in trying to do that unless you and he had some sort of agreement as to what Right and Wrong are; just as there would be no sense in saying that a footballer had committed a foul unless there was some agreement about the rules of football. Now this Law or Rule about Right and Wrong used to be called the Law of Nature. Nowadays, when we talk of the "laws of nature" we usually mean things like gravitation, or heredity, or the laws of chemistry. But when the older thinkers called the Law of Right and Wrong "the Law of Nature," they really meant the Law of Human Nature. The idea was that, just as all bodies are governed by the law of gravitation and organisms by biological laws, so the creature called man also had his law—with this great difference, that a body could not choose whether it obeyed the law of gravitation or not, but a man could choose either to obey the Law of Human Nature or to disobey it.

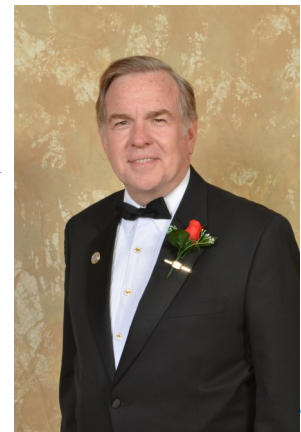
We may put this in another way. Each man is at every moment subjected to several different sets of law but there is only one of these which he is free to disobey. As a body, he is subjected to gravitation and cannot disobey it; if you leave him unsupported in mid-air, he has no more choice about falling than a stone has. As an organism, he is subjected to various biological laws which he cannot disobey any more than an animal can. That is, he cannot disobey those laws which he shares with other things; but the law which is peculiar to his human nature, the law he does not share with animals or vegetables or inorganic things, is the one he can disobey if he chooses.

Around the Pillar by Senior Warden Rod Creason, PM

This law was called the Law of Nature because people thought that every one knew it by nature and did not need to be taught it. They did not mean, of course, that you might not find an odd individual here and there who did not know it, just as you find a few people who are color-blind or have no ear for a tune. But taking the race as a whole, they thought that the human idea of decent behavior was obvious to every one. And I believe they were right. If they were not, then all the things we said about the war were nonsense. What was the sense in saying the enemy were in the wrong unless Right is a real thing which the Nazis at bottom knew as well as we did and ought to have practiced? If they had had no notion of what we mean by right, then, though we might still have had to fight them, we could no more have blamed them for that than for the color of their hair. I know that some people say the idea of a Law of Nature or decent behavior known to all men is unsound, because different civilizations and different ages have had quite different moralities. But this is not true. There have been differences between their moralities, but these have never amounted to anything like a total difference. If anyone will take the trouble to compare the moral teaching of, say, the ancient Egyptians, Babylonians, Hindus, Chinese, Greeks and Romans, what will really strike him will be how very like they are to each other and to our own. Some of the evidence for this I have put together in the appendix of another book called *The Abolition of Man*; but for our present purpose I need only ask the reader to think what a totally different morality would mean. Think of a country where people were admired for running away in battle, or where a man felt proud of double-crossing all the people who had been kindest to him. You might just as well try to imagine a country where two and two made five. Men have differed as regards what people you ought to be unselfish to—whether it was only your own family, or your fellow countrymen, or everyone. But they have always agreed that you ought not to put yourself first. Selfishness has never been admired. Men have differed as to whether you should have one wife or four. But they have always agreed that you must not simply have any woman you liked. But the most remarkable thing is this. Whenever you find a man who says he does not believe in a real Right and Wrong, you will find the same man going back on this a moment later. He may break his promise to you, but if you try breaking one to him he will be complaining "It's not fair" before you can say Jack Robinson. A nation may say treaties do not matter, but then, next minute, they spoil their case by saying that the particular treaty they want to break was an unfair one. But if treaties do not matter, and if there is no such thing as Right and Wrong—in other words, if there is no Law of Nature—what is the difference between a fair treaty and an unfair one? Have they not let the cat out of the bag and shown that, whatever they say, they really know the Law of Nature just like anyone else?

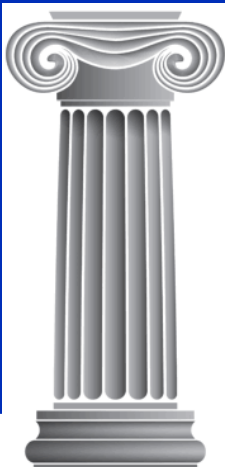
It seems, then, we are forced to believe in a real Right and Wrong. People may be sometimes mistaken about them, just as people sometimes get their sums wrong; but they are not a matter of mere taste and opinion any more than the multiplication table. Now if we are agreed about that, I go on to my next point, which is this. None of us are really keeping the Law of Nature. If there are any exceptions among you, I apologise to them. They had much better read some other work, for nothing I am going to say concerns them. And now, turning to the ordinary human beings who are left: I hope you will not misunderstand what I am going to say. I am not preaching, and Heaven knows I do not pretend to be better than anyone else. I am only trying to call attention to a fact; the fact that this year, or this month, or, more likely, this very day, we have failed to practise ourselves the kind of behaviour we expect from other people. There may be all sorts of excuses for us. That time you were so unfair to the children was when you were very tired. That slightly shady business about the money—the one you have almost forgotten—came when you were very hard up. And what you promised to do for old So-and-so and have never done—well, you never would have promised if you had known how frightfully busy you were going to be. And as for your behaviour to your wife (or husband) or sister (or brother) if I knew how irritating they could be, I would not wonder at it—and who the dickens am I, anyway? I am just the same. That is to say, I do not succeed in keeping the Law of Nature very well, and the moment anyone tells me I am not keeping it, there starts up in my mind a string of excuses as long as your arm. The question at the moment is not whether they are good excuses. The point is that they are one more proof of how deeply, whether we like it or not, we believe in the Law of Nature. If we do not believe in decent behaviour, why should we be so anxious to make excuses for not having behaved decently? The truth is, we believe in decency so much—we feel the Rule or Law pressing on us so—that we cannot bear to face the fact that we are breaking it, and consequently we try to shift the responsibility. For you notice that it is only for our bad behaviour that we find all these explanations. It is only our bad temper that we put down to being tired or worried or hungry; we put our good temper down to ourselves. These, then, are the two points I wanted to make. First, that human beings, all over the earth, have this curious idea that they ought to behave in a certain way, and cannot really get rid of it. Secondly, that they do not in fact behave in that way. They know the Law of Nature; they break it. These two facts are the foundation of all clear thinking about ourselves and the universe we live in.

**Fraternally,
Rod Creason, PM
Senior Warden**





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The Corinthian Column by Junior Warden Robert Lott, PM

Freemasonry and Religion

Freemasonry is not a religion, nor is it a substitute for religion. It requires of its members a belief in God as part of the obligation of every responsible adult, but advocates no sectarian faith or practice. Masonic ceremonies include prayers, both traditional and extempore, to reaffirm each individual's dependence on God and to seek divine guidance. Freemasonry is open to men of any faith, but religion may not be discussed at Masonic meetings.

Masons believe that there is one God and that people employ many different ways to seek, and to express what they know of God. Masonry primarily uses the appellation, "Grand Architect of the Universe," and other non-sectarian titles, to address the Deity. In this way, persons of different faiths may join together in prayer, concentrating on God, rather than differences among themselves. Masonry believes in religious freedom and that the relationship between the individual and God is personal, private, and sacred.

An open volume of the Sacred Law, "the rule and guide of life," is an essential part of every Masonic meeting. The Volume of the Sacred Law in the Judeo/Christian tradition is the Bible; to Freemasons of other faiths, it is the book held holy by them.

The obligations taken by Freemasons are sworn on the Volume of the Sacred Law. They are undertakings to follow the principles of Freemasonry and to keep confidential a Freemason's means of recognition. The much discussed "penalties," judicial remnants from an earlier era, are symbolic, not literal. They refer only to the pain any honest man should feel at the thought of violating his word.

The Corinthian Column

by Junior Warden Robert Lott, PM

Freemasonry and Religion (Continued)

Freemasonry lacks the basic elements of religion: (a) It has no dogma or theology, no wish or means to enforce religious orthodoxy. (b) It offers no sacraments. (c) It does not claim to lead to salvation by works, by secret knowledge, or by any other means. The secrets of Freemasonry are concerned with modes of recognition, not with the means of salvation.

Freemasonry is far from indifferent toward religion. Without interfering in religious practice, it expects each member to follow his own faith and to place his Duty to God above all other duties. Its moral teachings are acceptable to all religions.

**Fraternally,
Rob Lott, PM
Junior Warden**



Events and Announcements

Stated Meeting Dinner – Tuesday, January 16, 2018

Our January 2018 Stated Dinner will be held on Tuesday January 16th.

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!

- Jon T. Gretarsson
- Thomas J. Edsall
- Walter L. Keller
- Padmanabh Y. Deshmukh
- Bernard F. Bayuk
- Just K. Willis
- Bronic C. Knarr Jr.
- Eugene T. Oka
- Taylor M. Keller
- Laurent Brodier
- Prescott A. Thompson
- Cesar M. Ortero
- Vicken H. Balian
- Larry Fama
- Rod Creason
- Don Groshart
- Samuel A. Bishop
- William E. Ellison

- Phillip Smith
- Bryan A. Vaars

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



January 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	5	6 WG Installation
7 Installation: Mt. Moriah	8 <i>PAMTA</i>	9	10 <i>OES</i>	11	12	13 Installation: Liberty
14	15	16 <i>Stated Meeting</i>	17	18	19	20
21	22 Installation: Golden Rule	23	24 <i>OES</i>	25 <i>OAM Liberty 299</i>	26 Installation: El Camino Re-	27
28	29 <i>GW Club</i>	30	31			

Schedule of Events:

01/06 Install: WG-Fraternity
 01/07 Install: Mt. Moriah
 01/13 Install: Liberty
 01/22 Install: Golden Rule
 01/26: El Camino Research
 01/08 PAMTA
 01/10 OES
 01/16 PA346 Stated Meeting
 01/24 OES
 01/25 OAM
 01/29 GW Club

February 2018

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

Schedule of Events:

02/05 PAMTA
 02/06 PA346 Stated Meeting
 02/07 OES
 02/20 OAM at San Jose Lodge No. 10
 02/21 OES
 02/26 George Washington Club

2018 Officers' Association Meeting Schedule

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

Date	Day	Hosting Lodge	Instruction	Inspector
JAN 25th	THU	Liberty #299	Jewel March, Calling Up, Reception of GL Officers, Short Form Closing, Stewards and Deacons Rod Work	Hink, Campbell
FEB 20th	TUE	San Jose #10	1st Degree	Valdez
MAR 8th	THU	South Valley #187	Annual Chicken Feed & G.M. Visit	Campbell
APR 24th	TUE	Palo Alto #346	2nd Degree	Hink
May 30th	WED	WG-Fraternity #399	3rd Degree / 1st Section	Valdez
JUN 14th	THU	Mt. Moriah #292	3rd Degree /2nd Section	Hink

2018 Lodge Officers

Worshipful Master	Michael Stillger	wm@paloalto346.org
Senior Warden	Rod Creason, PM	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	Raj Naidoo, PM	sd@paloalto346.org
Junior Deacon	Blake Hajek	jd@paloalto346.org
Marshal	Don Groshart, PM	mar@paloalto346.org
Senior Steward	Sina Tabesh	ss@paloalto346.org
Junior Steward	Tony Teo, PM	js@paloalto346.org
Tyler	Larry Fama, PM	ty@paloalto346.org





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

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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

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