

The Small Town Texas Masons E-magazine

February 2012



Sugar Land Lodge #1141 A. F. & A. M.



Top Floor On Kempner St. in Sugar Land, Texas

The Small Town Texas Mason's E-Magazine

The Small Town Texas Mason's E-Magazine is not affiliated with any state Grand Lodge or individual Blue Lodge.

It was created to enlighten, educate and entertain Masons and non-Masons alike and as title suggests, it does feature a small town Texas Masonic Lodge and a story of Texas Masonic history in each issue.

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Sugar Land Lodge #1141 A. F. & A. M.

Sugar Land Masonic Lodge has a long and rich history in the Sugar Land area. From our humble beginnings, when we met in the "highest hills" (also known as the top of an Imperial Sugar Company warehouse) to our current home at 421 Eldridge, Sugar Land Masonic Lodge has been a pillar of our community.

In 1920, Brothers Harry Redan, W. W. Dierks, and R. B. Little, Jr., all Sugar Land residents presented a new petition to Morton Lodge #72 asking permission to allow a lodge to be formed in Sugar Land. The reasons given were that "the majority of [Master Mason's in Sugar Land] find it extremely inconvenient, and on account of the nature of their duties, train schedules and the condition of the roads, to attend Lodge at Richmond, or elsewhere, except on rare occasions."



After many heated and lengthy debates the Most Worshipful Grand Lodge of Texas granted Sugar Land Masonic Lodge a charter of December 20, 1920.

The Imperial Sugar Company granted the Lodge use of the top floor of a warehouse, rent free, located on Kempner St. between Wood St. and Main St. due to the fact that many of the members were in fact executives in the company.

Sugar Land Masonic Lodge officially began its work on January 17, 1921; and according to minutes of a meeting of dated held in Sugar Land entitled "Installation Communication". List of officers is shown, as follows:

W. M. - C. H. Waddell, D. D. G. M.

S. W. - G. A. Brandt, R. W. G. J. W. (GLT)

J. W. - J. E. Chestnut, P. M.

Treasurer - A. P. Dannen

Secretary - Joe Catron

S. D. - J. Dixie Smith

S. S. - W. W. Stubblefield

J. D. - C. B. Robinson

J. S. - G. D. Davis

Chaplain - W. E. Miller

Tiler - J. H. Waddell

As the country faced the woes of the Great Depression, the membership of Sugar Land Masonic Lodge suffered as well, with many members moving into Houston to find work and opportunity. However, with the end of World War II and the return home of younger men a noticeable rise in membership took place. The urgent need for a new lodge home became apparent as the old office building on the top of which the Sugar Land Lodge was situated became a storage warehouse for salvage, and lodge members were informed that the building would be abandoned as soon as the lodge could arrange to leave it. Working diligently to raise money, the late 1960's found Sugar Land Masonic Lodge ready to move to land donated to them at the corner of Rolling Mill and Eldridge by Sugarland Industries. Brothers who had been assigned to the task oversaw the construction of the brick building we are housed in today.

At the stated lodge meeting of March 16, 1970, it was reported that the cornerstone leveling would take place at 3:00 o'clock p. m. on Saturday, April 11, 1970, with P. G. M. J. W. Chandler presiding. The busy schedule of the G. M., Most Worshipful Hal Burnett in another part of the State, prevented his attendance. Construction of the dinning hall area was began on May 1981 and completed in early 1983; while major renovations are slated for late 2011.



The old home of SLML on Kempner St. (1920's)



The East of the Old Lodge L-R: Jim Priest S.D., Jesse J. Sims W.M. 1969-

Confessions of a Born Again Fundamentalist, Freemason

By Nelson King, FPS

I confess that I am a Born Again, Fundamentalist, Freemason.

Now before you have a cardiac arrest, or a stroke, let me explain what a Born Again, Fundamentalist, Freemason is. I used to be a very [for want of a better word] liberal Mason. I am now a very Conservative or Traditionalist, Freemason. Therefore, I am Born Again. By Fundamentalist, I mean that I believe that no one has a right to be a Freemason.

I believe those who want to be Freemasons must be good and true men, free born and of a mature and discreet age and sound judgment, no bondsmen, no women, no immoral or scandalous men, only men of good report.

I believe that a man who wants to be a Freemason must believe in the existence of God, and take his Obligation on Volume of The Sacred Law of his choice and that he owes a duty to that God and to his fellow man no matter what their creed, color, or religion.

I believe that a Freemason is obliged to obey the moral and civil law.

I believe that a man's religion or mode of worship should not exclude him from the Order of Freemasonry, provided he also believes in the existence of a Supreme Being, and that Supreme Being will punish vice and reward virtue.

I believe that a Freemason is bound never to act against the dictates of his conscience.

I believe that Freemasonry is the center of union between honest men and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.

I believe a Freemason's Lodge is the temple of peace, harmony, and brotherly love; nothing is allowed to enter this Lodge which has the remotest tendency to disturb the quietude of its pursuits.

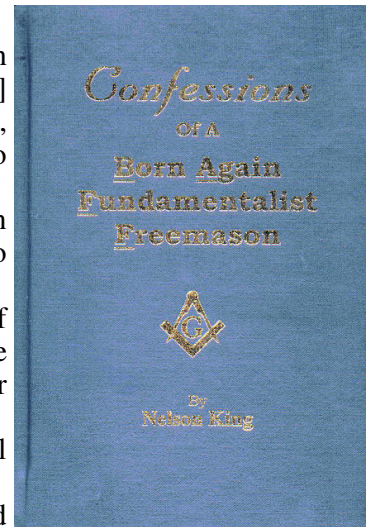
I believe all preferment among Masons is grounded upon real worth and personal merit only, therefore no Brother should be passed chair to chair, whether it is in a Lodge or a Grand Lodge, just because he knows the right people or has held the previous office for one year, no Grand Master, Master or Warden is chosen by seniority, but only for his merit .

I believe that there is nothing wrong with Freemasonry, as laid down for our instruction in our Ancient Charges. I am a Born Again Fundamentalist, Freemason.

Nelson King was born June 13, 1945 in Montreal, received his primary education in Perth Ontario, and graduated from Banting Institute, University of Toronto, 1967. Married to Ellen, and has two children, Christopher, and Victoria and two granddaughters. Nelson was appointed Assistant Editor in 1992 and Editor in August 1994 of The Philalethes Society Journal of Masonic Research and Letters, the first non-United States Citizen to hold these positions.

This book is available through Anchor Communications for \$19.95 plus shipping and handling.

You can order one at this link: <http://goanchor.com/books.htm>



Bro. Nelson King, FPS

Yale Teaching Assistant Blames "Satanic Freemasonry" For Catholic Sex Abuse Scandals

Wonder what's getting passed off as scholarship in Ivy League schools these days?

A Yale University teaching assistant and graduate student has posted her 53,000 word doctoral thesis online, entitled "Shakespeare and Dante: Demonic Agency as Literary Theory."

Margherita Viggiano was let go from her position as an art history TA and dismissed by the dean of the graduate school, Edward Barnaby, after a heated exchange of truly loony emails. The central theme to Viggiano's thesis is that "Satanic Freemasons" infiltrated the Catholic Church and arranged for priests to sexually molest children to destroy the Church from within.



What Young Freemasons Want

By WB William A. Isabelle

What do young Freemasons want?

Why do young men go out of their way to become Freemasons in the first place?

Why did you become a Freemason?

A generation or so ago, there was something called “anti-establishmentarianism”. As an attitude, this notion changed the world we live in today.

Today, we have “political-correctness”: no one is a winner or a loser; everyone is now a participant with no set standard to follow, or to be held to.

Parents no longer discipline their children; “they talk about their issues”; children no longer fear consequences because they don’t have any.

Men no longer have a definable role in society.

The term “man’s work” is sexist and discriminatory; Using such phraseology is considered to be harassment.

Most of Generation X came from broken homes, from parents who got divorced because they could, unlike many of our grandparents who really believed it was “till death do us part”.

Most young men of today who are becoming the young Freemasons of today, do so because they perceive our fraternity as a bastion, an island of social constants where your word is your bond and the prerequisite is that you must be a man, good and true.

Most young Freemasons today are starved for adequate role-models because the society of today seeks to produce an androgynous homogeny, where the consideration of one’s Manhood is a misnomer, because today we seek to achieve “Actualized Persondom”.

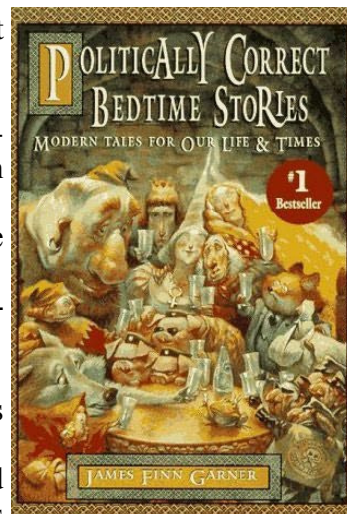
What most young Freemasons want is a place where they can go and be around MEN. Men who have contributed in their way to the greatness and growth of the modern world. Men who have wisdom, and are not Dr. Phil.

What young Freemasons want is to make their mark on the world, because we believe it is our right and our responsibility to do so.

What young Freemasons want is to be a part of something greater than ourselves, something that will last longer than the popularity of the latest and greatest video gaming console.

What young Freemasons want is to be good Freemasons; the problem is that we don't have enough good examples to follow, because for most of us, we're a generation too late.

I'm a young Freemason, and I want to leave the world, my Craft and Fraternity better than I found it. Thank you.



Indiana Grand Lodge Library & Museum Had ReOpening

The Grand Lodge Library & Museum on the 5th floor of Indiana Freemasons’ Hall in Indianapolis had a grand reopening for Founder’s Day 2012, January 14th. Dramatic lighting had been installed, the room was been painted to highlight exhibits, and the floors have been refinished. Our IUPUI Interns have completed the design phase of the project, and are finishing building the exhibits. The 5th floor foyer was updated, furniture was reupholstered, and the new entrance will feature museum exhibits. Fourteen new display cases have been delivered in December, and all artifacts for the first displays have been catalogued and photographed, while future exhibit artifacts have been stored in compliance with archival standards. Many of our historic pictures have been digitized to be displayed on a touchscreen LCD monitor, along with numerous other artifacts for future virtual exhibits. The descriptive and interpretive labels are now all written, and are being edited prior to going to print later this week.

The new logo for the Library and Museum displayed above is the creation of one of our IUPUI interns, Emily Lytle-Painter. The logo's nine stars symbolize the nine founding Lodges of the Grand Lodge of Indiana. Emily, our other intern Kate Massman, and numerous volunteers at the IUPUI Museum Studies Department are working very hard to assure that all be proud at our Grand Opening on Founders' Day.

Lodge Seeks New Members

From The Berwick Advertiser

THE Berwick Masonic Lodge has taken steps to debunk a few myths about freemasonry and is hoping it will attract some new blood.

The St David's Lodge of Freemasons has launched a new website and recently invited members of Berwick Town Council and Berwick Civic Society for a tour of the Masonic Hall.

"There are many myths about freemasonry," said George Crawford, the 187th Master of the Lodge. "We are not a secret society and you do not have to wait to be asked to join.

"Indeed the new website has a booklet that people can download which explains more about Freemasonry and how anyone who is thinking about joining the Lodge can proceed. We hope our new website will explain to the people of Berwick what Freemasonry is all about."

The new website also takes visitors back some 400 years into Berwick's past as it is known that a Masonic Lodge was operating in the town in 1641.

The Master of the Lodge sits on a chair with this date carved into it when the lodge meets. There were also lodges in Tweedmouth and the website explains the dates of these lodges and shows some of the artefacts that resonate with Berwick's history.

"We know that the freemasons of the town had their own corps of defence volunteers during the Napoleonic period and helped guard the town walls," said George. "In fact we still have part of their uniforms in our possession.

"We also have two banners which were said to have been sent for safekeeping from Wark Castle at the time of Flodden."

Throughout the past freemasonry was very open in the town and everyone knew who the Masons were - something that the Lodge is keen to promote today.

In 1810 a deputation and procession of members of the lodge marched to the laying of the foundation stone of Berwick Pier and the members played a major part in the laying of the new fishquay at Eyemouth.

Above all the lodge is keen to point out they are not an elitist movement as their members include a wide range of occupations in both white and blue collar occupations.

The lodge has clergymen, farmers and tradesmen amongst its members who meet once a month in the purpose built Masonic Hall on the corner of Church Street and Walkergate.

The hall will shortly be visited by the borough archivist and museum curator to view and exchange records and this is very important to members.

"We are conscious of our history in the town and are constantly searching for more information," said George. "We lost four of our brethren in the First World War and in 1916 the Lodge meeting had to be completed by candlelight because of an air raid."

St David's are very proud of the fact that they are the envy of many Masonic lodges because they are one of the few lodges in the United Kingdom who have a purpose built building.

Constructed in 1872 at a cost of £1300 it contains many Masonic details and emblems in the structure both inside and out.

St David's Lodge owns the building but other lodges including their daughter lodge Berwick St George and other Masonic Degrees who meet here also use it.

Being more open within the town is the lodge's aim and guided tours of the Masonic Hall for community groups and organisations are being considered at the moment with a section about the tours on the website.

Charity is the essence of freemasonry and each year masons give millions to national and local organisations.

George explained: "Membership is open to all men, all we ask is that they have some form of belief in a supreme being whether they are Christian, Jewish, Mus-



lim or any other religious belief and are of good repute.”

In the interest of harmony all discussions of religion and politics are banned in Masonic lodges. St David's Lodge was admitted to the United Grand Lodge in 1828 and hopes to continue as part of Berwick's future for many years to come. In particular the lodge hopes to open itself more to young people perhaps as part of their Citizenship or History studies.

At the same time they are striving to fill in the gaps from their past and if anyone has any information, photographs or other details of freemasonry in Berwick, the lodge would be delighted to hear from them, both for their own records, their daughter lodge and the town archives.

Indeed only last week they discovered with the help of the archivist that after being contacted by someone researching their family tree that one of their brethren James Palmer Huffam from Spittal had been awarded the Victoria Cross in 1918.

“We have been told that somewhere in Tweedmouth for example is a house with a fireplace that has a carving of a square and compasses which means it must have been a lodge meeting place. We would love to be able to photograph this if at all possible.” said George.

To find out more about this fascinating previously hidden part of Berwick's history visit www.stdavids393.org.uk.

Freedom Lodge #1461 A.F. & A.M.

Way back in November of 2010 Waller Lodge received the following email from Brother Michael P Sevilla regarding a petition to form a new Texas Masonic Lodge to be named Freedom Lodge #1461 AF & AM. This Lodge would be a little different as the petitioners were all of Filipino decent. Actually a Lodge with the members composed of one ethnic group is not unprecedented as Houston's Lorenzo de Zavala Lodge No.1397, AF & AM, which is a predominately Hispanic lodge, was chartered 50 years ago.



Worshipful Master, Secretary and Brethren,

In our utmost desire to form a new Lodge under the jurisdiction of the Most Worshipful Grand Lodge of Texas, we were required by R.W. Tom Guest, Grand Secretary, to secure additional Lodge approvals from the counties contiguous to Harris County, on the basis of the 1993 Grand Master's Decision No. 3 to Article 183 of The Laws of The Grand Lodge of Texas.

We have already submitted our petition to the Grand Lodge, hence the number assigned to our proposed lodge by the Grand Lodge of Texas. We would like to inform your lodge, however, that with regard to the Grand Master's Decision in 1993, we are required to secure lodge approval from the lodges contiguous to Harris County. We are happy to inform your lodge that lodges in Harris County has given us their full support.

We have sent out thru the mail a packet consisting of our appeal letter, Form 16 with corresponding dates of stated meeting and subsequent stated meeting for your vote, and a self addressed stamped envelope. We will give your lodge a call on your next stated meeting and will also try to attend your lodge meeting on the subsequent stated meeting for your vote. If your lodge desire further information regarding Freedom Lodge, we would love to answer your concern.

If there is any changes in your calendar schedule, please feel free to send a reply to this email.

We hope to hear from your lodge and we appeal for your lodge support.

Yours fraternally,

Michael P Sevilla, PM

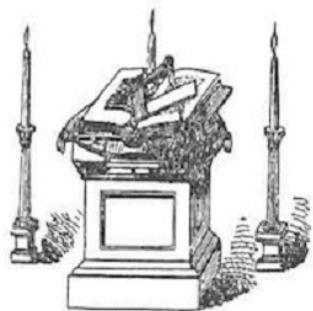
Proposed Freedom Lodge

Finally on January 17, 2012, the Constituting Ceremony for Freedom Lodge No. 1461 A.F.& A.M. was held at the Arabia Shrine Temple at 10510 Harwin St. in Houston, Texas.

**Congratulations Brothers From Waller Masonic Lodge #808 A.F. & A.M.
It was a long road, but you have finally arrived.**

The Furniture: The Greater and Lesser Lights

As with many Masonic words, they reflect earlier meanings. Here 'furniture' means 'that which is furnished' – a rather vague term that also meant equipment for a horse (saddle, girth, reins, bridle, etc). In the 1700s when lodges met in inns, the furnishings needed to be impermanent because the public room might be used the next day for a different commercial purpose, or a celebration, such as a wedding party. Masonic furniture either had to be taken away after each meeting by individual Masons, or it was locked up in storage provided by the inn. In the eighteenth century the Moderns at first regarded their three big candles carried in high candlesticks as the three great lights, the purpose of which was "not only to show the due course of the sun which rises in the east, has its meridian in the south and declension in the west, but also to light men to, at and from their labor" and also to represent 'The sun, moon and Master of the Lodge.'



The Antients took a less obvious view of the matter; to them the three great lights were the volume of sacred Law, the Square and the Compasses, while the three lesser lights were the candles of the Master and his Wardens. To the Moderns the VSL, the S & C were known as the "furniture" of the lodge; they are still often known in that way. Probably by the end of the century many of the Modern lodges had come to look at the matter differently, and we find the Lodge of Reconciliation, after the union of Antients and Moderns, adopting the Antient practice as to the great lights, and agreeing that the three lesser lights are situated in the east, south and west, and are meant to represent the sun, moon, and Master of the lodge.

In existing old lodges there must be a great diversity with regard to the positions of the candles and with regard to the customs associated with them. For example, in the Lodge of Love and Honour, No. 75, Falmouth, England, founded in 1751, the candle in the east is lit before the Master enters the lodge. The lodge having been opened, the Wardens approach the Master's light with their candles, light them, return and place them in position, and resume their chairs. The candles stand out on the floor, the candidate passing between them and the pedestals.

"The Greater and the Lesser Lights" pp360-361 Freemasons' Guide and Compendium - Published 1950

'Silent Killer' Warning From Freemasons

The dangers of a 'silent killer' have been highlighted by members of the Freemasons who hope to save lives through talking about prostate cancer.

Members of Amersham Lodge, which meets at the Masonic Centre in St Peter Street, Marlow, have raised £250 to educate the people of South Bucks about the disease.

They handed over the cash to Chiltern Prostate Cancer Support Group at St Mary and St George's Church in Dashwood Avenue, Sands, High Wycombe.

Amersham Lodge's charity secretary, Dr Richard Waterfield, 75, of 43 Stubbs Wood, Chesham Bois, Amersham, said: "I am one of four Amersham lodge members who are recovering from prostate cancer.



Silent killer' warning from freemasons

"It is a silent killer, because people choose not to talk about it. That's a mistake.

"We want to encourage men to check themselves for the early signs of the disease. And to discuss it with their family and friends.

"Early detection and treatment is the best way of fighting prostate cancer. Talk about it. Now. Before it's too late."

The condition affects one man in six in Bucks.

The cash will help promote a wide network of support volunteers.

Deputy head of Marlow and Bucks Freemasons, Clifford Drake, said: "Freemasonry is all about friendship, decency, and charity, so Amersham Lodge's battle against prostate cancer is an excellent example of how ordinary people in south Bucks can take action to fight this silent killer."

Liverpool Syracuse Lodge No. 501

Editor's Note; Due to it's popularity the series with Lodges with unusual names, continues this month with "Liverpool Syracuse Lodge".

Masonry came to Liverpool with Leonides Lodge No. 381 on June 4, 1824, forfeiting its Charter as of June 5, 1834. Liverpool Lodge No. 525 followed on June 5, 1863, comprised largely of Brothers from Gilboa Lodge, I.O.O.F., and Syracuse Lodge No. 501. Syracuse Lodge began as No. 484 on June 9, 1826, forfeiting its Charter June 5, 1835, and returning as Syracuse Lodge No. 102 on June 23, 1844, operating until July 5, 1860, when its number was changed to No. 501. Also integral to the present Lodge was Danforth Lodge No. 957, Chartered on May 19, 1919.



First Home of Liverpool Lodge



Second Home of Liverpool Lodge

With the closing of the Montgomery Street Masonic Temple in downtown Syracuse around 1984, Danforth Lodge No. 957 and Syracuse Lodge No. 501 moved to the Liverpool Temple. Danforth soon thereafter, on May 2, 1985, consolidated with Liverpool Lodge No. 525, and Syracuse Lodge No. 501 consolidated with Liverpool No. 525 on May 2, 1994, resulting in the present Liverpool Syracuse Lodge No. 501.



Third Home of Liverpool Lodge



Fourth Home of Liverpool Lodge

The Lodge has been honored to have among our Brothers numerous Veterans of the Civil War (over 80), and many Brothers who have served Grand Lodge, including two Past Grand Masters, Clinton F. Paige and Findlay M. King. In the community, the Brotherhood has also been active, covering a wide spectrum of service, such as canal men, railroaders, numerous doctors, merchants, Town Supervisors, Mayors, clergy, law enforcement officials and tradesmen.

Among our more scholarly Brothers were Herbert W. Greenland, whose great collection of archives and artifacts formed the basis of the Library and Museum in Utica, and Walter Ho. Cummings, whose wonderful collection formed the basis for the Library & Museum of the Onondaga and Oswego Masonic Districts Historical Societies in Phoenix.

The Lodge remains active as it enters the new millennium, to carry on the rich tradition of "those who have gone this way before us."



Fifth Home of Liverpool Lodge

Sure sucks getting old!!! If my body was a car, I would be thinking of trading it in for a newer model. I've got bumps, dents and scratches. My paint job is getting dull. My headlights are out of focus. My traction is not as graceful as it once was. My whitewalls are stained with varicose veins. It takes me hours to reach maximum speed. But the worst is: every time I sneeze, cough, or sputter either my radiator leaks or my exhaust backfires!!

"The Lost Symbol" and the Freemasons: 8 Myths Decoded

Brian Handwerk for National Geographic News

Novelist Dan Brown's new book, *The Lost Symbol*, is doing for the Freemasons what its predecessor, *The Da Vinci Code*, did for the Catholic Church's Opus Dei—showering new fame, and new fictions, on a brotherhood that's already catnip for conspiracy theorists.

Since long before *The Lost Symbol*, Freemasons have been accused of everything from conspiring with extraterrestrials to practicing sexual deviancy to engaging in occult rituals to running the world—or trying to end it. Detractors include global conspiracy theorists and religious organizations, including the Catholic Church.

Released today, *The Lost Symbol* isn't likely to squelch any rumors, beginning as it does with a wine-filled skull, bejeweled power brokers, and a dark Masonic temple steps away from the White House.

But what if Freemasons—the world's largest international secret society—are just a bunch of guys into socializing, non-satanic rituals, self-improvement, and community service?

To separate Freemason fact from *Lost Symbol*-style myth, National Geographic News went inside the centuries-old order with two Masons and a historian of the ancient Christian order from which some claim the Masons sprang in the 17th or 18th century.

FREEMASON MYTH 1 - Masonic Symbols Are Everywhere

It's true that Masonic symbols are anything but lost, said Freemason and historian Jay Kinney, author of the newly released *Masonic Myth*.

Freemasonry is rich in symbols, and many are ubiquitous—think of the pentagram, or five-pointed star, or the "all-seeing eye" in the Great Seal of the United States.

But most Masonic symbols aren't unique to Freemasonry, Kinney said.

"I view the Masonic use of symbols as a grab bag taken from here, there, and everywhere," he said. "Masonry employs them in its own fashion."

The pentagram, for example, is much older than Freemasonry and acquired its occult overtones only in the 19th and 20th centuries, hundreds of years after the Masons had adopted the symbol.

Likewise, the all-seeing eye saw its way to the Great Seal—and the U.S. dollar bill—by way of artist Pierre Du Simitiere, a non-Mason.

The eye represents divine guidance of the U.S. ship of state, or as Secretary of the U.S. Congress Charles Thompson put it in 1782, it alludes "to the many signal interpositions of providence in favour of the American cause."

There was one known Mason on the committee to design the seal, Benjamin Franklin. His proposed design was eyeless, and rejected.

FREEMASON MYTH 2 - Masons Descend From the Knights Templar

Much has been made of the Freemasons' purported lineage to the Knights Templar. The powerful military and religious order was established to protect medieval pilgrims to the Holy Land and dissolved by Pope Clement V, under pressure of King Phillip IV of France, in 1312.

After modern Masonry appeared in the 17th- or 18th-century Britain, some Freemasons claimed to have acquired the secrets of the Templars and adopted Templar symbols and terminology—naming certain levels of Masonic hierarchy after Templar "degrees," for example.

"But those [Knights Templar] degrees and Masonic orders had no historic connection with the original Knights Templar," Kinney explained.

"These are myths or symbolic figures that were used by the Masons. But because the association had been made with these degrees, and the degrees had perpetuated themselves, after a time it began to look like there had been a connection."

Helen Nicholson, author of *The Knights Templar: A New History*, agrees that there is no possibility that Freemasons are somehow descended from the Knights Templar.

By the time of the first Masons, the Cardiff University historian said, "there were no more Templars."

FREEMASON MYTH 3 - Masons Are Hiding Templar Treasure

One of the Templar-Mason theory's many veins suggests that some Templars survived the order's 14th-century destruction by taking refuge in Scotland, where they hid a fabulous treasure beneath Rosslyn Chapel (as seen in *The Da Vinci Code*).

The treasure, and the Templar tradition, were eventually passed down to the founders of Freemasonry, the story goes.

In fact, there was Templar treasure, Nicholson said, but it ended up in other hands long ago.

"The most likely reason [the Templars were dissolved] is that the king wanted their money. The King of France was bankrupt, and the Templars had lots of ready cash."

FREEMASON MYTH 4 - Washington, D.C.'s Streets Form Giant Masonic Symbols

It's long been suggested that powerful Freemasons embedded Masonic symbols in the Washington, D.C., street plan designed mainly by Frenchman Pierre L'Enfant in 1791.

The Lost Symbol is expected to prominently feature "Masonic mapping," detecting pentagrams and other symbols by connecting the dots among landmarks. Pre-release clues released by author Dan Brown, for example, include GPS coordinates for Washington landmarks.

"Individually, Masons had a role in building the White House, in building and designing Washington, D.C.," said Mark Tabbert, director of collections at the George Washington Masonic Memorial in Alexandria, Virginia. "And [small scale] Masonic symbols can be found throughout the city, as they can in most U.S. cities."

But there's no Masonic message in the city's street plan, Tabbert said. For starters, Pierre L'Enfant wasn't a Mason. And, Tabbert asked, why would Masons go to the trouble of laying out a street grid to match their symbols?

"There has to be a [reason] for doing such a thing," said Tabbert, himself a Mason. "Dan Brown will find one, because he writes fiction. But there isn't one."

FREEMASON MYTH 5 - Freemasons Rule the World

Maybe it's the impressive list of prominent Freemasons—from Napoleon to F.D.R. to King Kamehameha (IV and V!)—that's led some to suggest the group is a small cabal running the globe. But Kinney, the Masonic historian, paints a picture of a largely decentralized group that might have trouble running anything with much efficiency.

"I think the ideals that Masonry embodies, which have to do with universal brotherhood, are shared by Masons around the world [regardless of] religious, political, or national differences," he said.

"But having shared ideals is one thing—having some sort of shared hierarchy is something else altogether." Kinney noted that the U.S. alone has 51 grand lodges, one for each state and the District of Columbia. Each of these largely independent organizations oversees its many local blue (or beginner) lodges and has little real coordination with other grand lodges.

Internationally, Masonic lodges not only don't speak with a single voice but sometimes refuse to even recognize each other's existence.

Also, many Masons are independent minded and tend to resist edicts from above, Kinney said. "There is no way that they could be run by a single hierarchy. There is no such entity."

FREEMASON MYTH 6 - Freemasonry Is a Religion—Or a Cult

But Masons stress that their organization is not a religion, that is it has no unique theology and does not represent a path for believers to salvation or other divine rewards.

Even so, to be accepted into Freemasonry, initiates must believe in a god—any god. Christians may be in the majority, but Jews, Muslims, and others are well represented in Masonic circles. At lodge meetings religious discussion is traditionally taboo, Kinney and Tabbert said.

But some religious leaders believe that Masonic rituals and beliefs—with its temples, altars, and oaths—do constitute an opposing faith. And the Masonic refusal to rank one religion above the others hasn't always been popular.

A 1983 Catholic declaration approved by Pope John Paul II, for example, said that "Catholics enrolled in Masonic associations are involved in serious sin and may not approach Holy Communion."

FREEMASON MYTH 7 - Freemasons Started the American Revolution

Prominent Freemasons like Ben Franklin and George Washington played essential roles in the American Revolution. And among the ranks of Freemasons are 9 signers of the Declaration of Independence and 13 signers of the Constitution.

But Freemasonry—born in Britain, after all—had adherents on both sides of the conflict. Tabbert, of the George Washington Masonic Memorial, said Masonic groups allowed men on both sides of the revolution to come together as brothers—not to promote a political view, which would be against Masonic tradition.

"For many years [Masons] claimed in their own quasi-scholarship that all of these revolutionaries and Founding Fathers were Freemasons," Tabbert said. "A fair number of them were, but they weren't doing these things because they were Freemasons."

FREEMASON MYTH 8 - Membership Requires Shadowy Connections

Contrary to The Lost Symbol, you don't have to drink wine from a skull to become a ranking Freemason. In fact, tradition dictates that Masons don't recruit members but simply accept those who ask of their own free will.

When Freemasonry hit its peak in the U.S. during the late 1950s, Kinney, the Masonic historian, said, almost one of every ten eligible adult males was a member—a total of some four million and hardly a tiny elite.

Today membership numbers, like those of other fraternal organizations, have declined dramatically, and only about 1.5 million U.S. men are Masons.

But with The Lost Symbol already igniting interest in Freemasonry, Masonic centers are bracing for tourists—and maybe a few new recruits.

The Friend to Friend Masonic Memorial

The Friend to Friend Masonic Memorial is a monument located in the annex of the Gettysburg National Cemetery in Gettysburg, Pennsylvania. Built by the Grand Lodge of Pennsylvania, it commemorates Confederate Brigadier General Lewis Addison Armistead entrusting Union Captain Henry H. Bingham with his personal effects, most notably a pocket watch, on the third day of the Battle of Gettysburg, during Pickett's Charge.

Pickett's Charge was an assault upon the Union Army center on the last day of the Battle of Gettysburg. The charge, the high tide of the Confederate States of America, was repulsed. Confederate general Armistead, under George Pickett's command, personally led his men up the hill to the Union position. Armistead was shot twice. Severely wounded, and fearing that his personal effects would be stolen by Union soldiers, he "gave a Masonic sign asking for assistance". Union Captain Bingham, an aide to Major General Winfield Scott Hancock, a personal friend of Armistead, then came to his aid as he lay wounded: Armistead, Bingham, and Hancock were all Freemasons. After ensuring Armistead that his possessions would be sent to his family, particularly his pocket watch, Bingham took Armistead to a field hospital, where Armistead died two days later on the George Spangler farm.

The monument's sculptor was Brother Ron Tunison of Cairo, New York, who is himself a Freemason. The sculpture is made of polychrome bronze.



His studio at his home in New York's beautiful Catskill Mts. is the location of his company, Historical Sculptures that he began in 1990 to promote and sell his work. The studio exterior appears to be a barn but in fact it is more like a museum. His working space is surrounded with Civil War art, books, and artifacts, all reference material for his work that is recognized for authenticity and realism. Born December 1946, Tunison's passion and interest in the American Civil War have kept him busy for four decades, reading and studying the uniforms, weapons, and accoutrements in order to make his sculptures as historically true as possible. He was married in 1973.

He and his wife Alice have raised their three children who have proven to be extraordinarily artistic. Ron participates in various reenactment groups that add color and realism to his work. The combination of his knowledge and talent together creates sculptures abundant with detail and a feeling that completely captures the period. High School teachers and classmates were the first to collect Tunison's artwork and sculptures. After graduation in 1965 came the first commissioned work to do a large-scale diorama of the battle of Gettysburg for the Ft. Defiance Museum, Gettysburg, PA.

Tunison's art education continued at the School of Visual Arts in NYC where he studied painting, illustration, photography, and sculpting before graduating in 1969. In 1971 the illustrious sculptor Granville W. Carter saw Ron's work. He was so impressed with Tunison's sculptures that he procured for him a scholarship to study life figure and portrait modeling and anatomy with Michael Lantz at the National Academy School of Fine Arts in NYC. From 1968 – 1990 he sculpted one-of-a-kind fired clay military figures that were sold through The Soldier Shop on Madison Ave., in NYC and also to private collectors.

His artistic talent and interest in history landed him many commercial photography assignments for Look and Time magazine during the nation's Revolutionary War Bicentennial celebrations. Paperback books and record covers were graced with Tunison photographs. His photography assignments included the 1974 T.V. special "The American Parade" series. On the set of "The 34th Star" starring Richard Kiley, a story about Kansas during the Civil War, Ron was the still photographer. His pictures were incorporated into this T.V. film.

The first important sculpting commission was for NYC's Gale Gallery to create a series of busts and bas-reliefs of famous authors. Mark Twain, Robert Frost, Henry David Thoreau, Herman Melville and Robert Louis Stevenson are just a few of the twenty-three likenesses he was commissioned to do from 1970 – 1975. (See link to commissions on home page) The Civil War period photographs Tunison created were used on the covers of Bruce Catton Civil War books and on the cover of Francis A. Lord's book, "C.W. Collectors Encyclopedia, Vol.III". His photo of a 5th N.Y. Zouave is in the title frames of the film, "Gettysburg" directed by Ron Maxwell.

Full-time sculpting started in 1980 when with five other accomplished artists Ron founded The Society of

American Historical Artists, SAHA, an organization whose purpose was to promote authenticity and quality in historical art. Every Tunison sculpture sold at the first SAHA show on March 6th, 1982 in Denver, Colorado. Demand for his work grew. The early SAHA shows gave broad recognition to his work as well as publicity and exposure in prestigious magazines as 'Southwest Art', 'Sculpture', 'American Artist', 'Midwest Art', 'Art West' and 'Art Today'. Commissions followed from The Franklin Mint, The Danbury Mint, and the Avon Cosmetic Company.

It was in June 1982 that Ron and his wife Alice relocated from NYC to upstate NY. The medium used for his original sculptures at that time was fired clay. In 1986 work began on his first larger than life-size bronze monument. The 'Gen. Samuel Crawford Monument' was placed near Little Round Top on The Gettysburg, PA battlefield in 1988. It was an overwhelming success.

Next came 'The Friend to Friend Monument' for Gettysburg in 1993.

The statue was dedicated by the Grand Lodge of Pennsylvania on August 21, 1993.

*This Masonic Did U Know was submitted by W. Bro. Dwight D. Seals - Camden Lodge #159 - Camden, Ohio
We Meet Upon The _!_ Act By The ! And Part Upon The !_*

The "Masonic Sportsmen" Email Group

Editor's Note: AS I told Brother Dick, "As a hunter, I've caught a lot of fish over the years. But I do own more than one gun and I do support the second amendment and support everyone's right to do their own thing as long as they are not shooting at me. 😊 And, that's why I own some guns. Corky

To W. Bro. Richard "Dick" Brown From W. Bro. Harry A. Bruno

I'm W. Bro. Harry A. Bruno, Cochran Lodge #217, Cochran, GA. PM in 1992. York Rite Secty/recorder in all 3 Middle GA York Rite bodies, Valley of Macon Scottish Rite, Al Sihah Shrine, Past Gov in #166 York Rite College. Also a very busy editor on a number of Masonic e-letters and Trestle Boards, Mystic Messenger (Al Sihah Shrine Magazine). Webmaster of the new Valley of Macon SR Web page. I guess that leaves about 15 minutes a week to work on my Honey-do list, do some reloading, shooting, etc.

If anyone wishes to join any of the above e-lists or a 2nd Amendment e-mail that I send out when something important in rules, etc is happening, just let me know at the above address.

Fraternally,

harrya

Freemason, shooter, husband, father and all that stuff

To W. Bro. Harry A. Bruno From W. Bro. Richard "Dick" Brown

Greetings Harry,

The new "Masonic Sportsmen" email group is for all Masons who are outdoorsmen; feel free to post here on second amendment issues, so long as it is not an personal attack on any politician or political party (that is how I want to manage this list, and I hope that everyone will respect the "keep religion and politics out" guidelines).

One of the things that I wanted to accomplish with this new email group (by the way, we are about slightly more than 20 members) is to make this a place for announcements and invitations to (Masonic) sporting activities.

For example.. if you are within driving distance of VICTORIA, TEXAS in early April, we are planning our second annual "Masonic Schuetzenfest" which is a small caliber rimfire rifle shooting contest - we fire at bullseye targets, offhand at 50 yards - last year was our first shoot, and we allowed scoped rifles in the same class as iron sights.. this year we will put scoped rifles by themselves in a class - there is not ~much~ advantage shooting a scoped rifle offhand, but there is ~some~. The brother who won last year (Bro. Chris Barbee of El Campo, Texas) won shooting my Remington Mod. 41. He had brought a scoped rifle, but the scope was off and we didn't have time for sighing in shooting.. so he borrowed my gun and beat me! Dang!

Anyway, we are going to pin down the date in sometimes this week, so I'll announce it for sure when we do. The Masonic Schuetzenfest is open to all Masons in good standing with their Grand Lodge, and is free.

In the meantime, please tell your "Masonic sportsmen" brothers about this list, and let's get some more people signed up. All they have to do is send me an email (Dick at ke5r@tx.rr.com) and I'll send them the invitation to join.

Are We Shooting Ourselves In The Foot?

Editor's Note; I rediscovered this story that I wrote a couple of years ago and thought I should give it a shot.

By John "Corky" Daut P.M.

Editor STTME-mag

Are we shooting ourselves in the foot and handicapping Freemasonry by not accepted the fact that our world, people's lives, desires and even people's way of thinking has changed dramatically over the last 50 years. Well, everything has changed except Masonic Lodge meetings. Of course many Brothers take great pride in the fact that it stays the same. Regarding the ritual, I am also proud that I am enjoying the same opening and closing and order of business that my father and grandfather did in their meetings. However, what goes on in the middle of the meeting that could change without changing the ritual it self.

As an example, I well remember that night, a few years ago, when my son in law and I were riding home after his first stated meeting. "Dad," he said, "is talking about who is sick and who died and about paying the bills all we do at Lodge meetings?" And yes, that month's stated meeting had been pretty dull. As is often the case now days we did what we had to do to get through and go home and relax.

"Of course not," I replied, "we discuss our future fundraisers and when we will put on the degrees for new members and hear reports from the different committees. And other stuff that comes up." And, then I thought to myself, is that really all we do at Lodge meetings?

I have thought about that night many times since then, especially when I hear that Freemasonry is slowly loosing members and after some of our stated meetings and. Could one reason why Freemasonry is shrinking be the fact that Freemasonry has become "boring"?

Freemasonry actually has two different problems today, but they are closely intertwined.

1. Declining membership
2. Lack of participation.

Lack Of Participation.

I have been a member of Waller Lodge for 11 years, I am a Past Master and have been Secretary for 3 years. We currently have 73 members, most of which live in or closely around the small town of Waller, Texas. I have never seen 25 of our Brothers in Waller Lodge and at least 15 more in the Lodge more then twice in the last few years. That is over fifty percent of the Lodge members that does not participate in any Lodge activities.

When you think honestly about it for a little bit, ask yourself a question. Which sounds like more fun, sitting in a meeting and listen to who's sick, who died and vote on which bills to pay or leaning back in your recliner and watch the big game on your new 54 inch 3D TV? Then you should realize that Masonry is now in a competition with the changes in this modern world for a man's free time.

Until maybe 30 or 40 years ago, a man would come home after a hard day of work and for entertainment he could either talk to the family, the neighbors or listen to the radio. Or, he could join his friends and Lodge Brothers at the local Lodge for an evening of fellowship. And, Freemasonry was doing well.

Now when the man comes home from work to an air conditioned home and has his choice of watching the big game or that new BluRay movie on the new 54 inch 3D TV or playing that new video game on the Wii or X Box 360 electronic game machine or maybe surf the internet on his new computer for entertainment or attend a boring stated meeting at the local Masonic Lodge. Well, what the heck, you pay your dues every year and donate to the fundraisers to support the Lodge and they won't miss you at the meeting tonight.

Please do not misunderstand, I do not want to quit doing anything that we are currently doing in meetings. However, I am saying loudly that we should be doing more. We should make our meetings interesting enough, enough that these missing Brothers will want to attend the meetings.

I have only missed 2 stated meetings and 1 fundraiser in the last 11 years and I love Freemasonry. However, I am not so blinded that I can't see some of our shortcomings. Our favorite answer for the question what does Freemasonry do is, "We teach good men to be better." That answer is true, but why does it stop after the third degree. Why aren't we still teaching making good men better? I remember in 2006 when I was the secretary for the District #108 Masters Wardens and Secretaries Association. The president scheduled a speaker for every meeting on Masonic subjects such as Masonic law, the Masonic retirement home, Masonic funerals and keeping members. Those meetings were well attended. And, we learned something. There many Masonic

speakers who would be glad to come to your Lodge and present a short program that would interest the members. There are thousands of interesting Masonic papers that could be read during a meeting. I remember when the Junior Warden, as the Lodge's "Law Expert", would read a selection from The Grand Lodge Law book during every meeting.

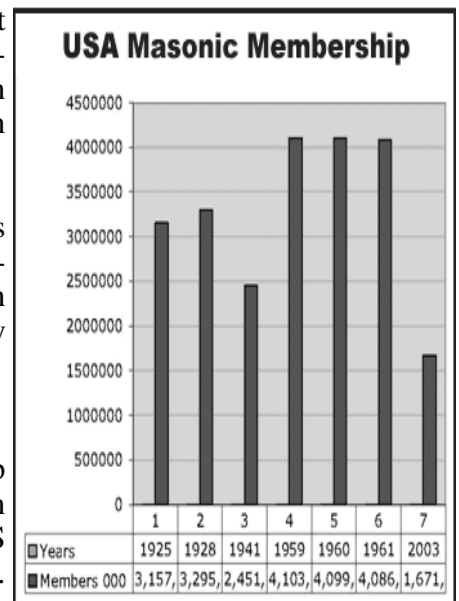
Declining Membership

When I transferred to Waller Lodge 11 years ago we had 72 members and it was considered a growing Lodge. We have raised 15 men to the degree of Master Masons since then and we have gained 9 Brothers through transfers and plural memberships. Our problem and Freemasonry's today however, is that we currently have 73 members.

“The Masonic Decline”

From Masonic Service Association of North America

This chart (right) illustrates the rise and fall of Masonic membership from the 1920s to the year 2003. Even at our membership's lowest point in 1941, which included the Depression years (the worst depression in US history), Freemasonry still had 800,000 more members than we do today. In short, Freemasonry is at its lowest membership level in at least 80 years.



2 Reasons Why

- We are all so busy.

Busy lifestyles complicate time commitments. No question about it. Where one spouse used to be the major source of the family's income, now both spouses work. When they come home in the evening, they want time together rather than separate functions to attend, if indeed there is a desire to participate at all. This clearly means that any organization wishing to attract members must offer something of great interest to even be considered worthwhile.

- People no longer join the way they used to.

Joining is no longer fashionable. Clearly that's true. In his book *Bowling Alone*, Robert Putnam conclusively shows that people simply do not join organizations as they did in the past. Since the World War II generation, volunteering (which is what we do when we join an organization) has become almost nonexistent. Every fraternal organization, many religious denominations, service clubs, and community organizations such as the PTA/PTO have all suffered membership declines.

While these are valid reasons (yes, they did contribute to a decline in membership), we have failed to accept the fact that the world is a different place than it was in the 1940s and 1950s. If you live in a metropolitan area, your 15-minute commute time to work is now 50 minutes—if you are lucky. We spend more time going to and from work than ever before. Current lifestyles often require two spouse incomes. Family time is squeezed into the evenings and very often the children have their own activities. The technology explosion has provided a source for entertainment/activity that competes with any organization requiring a time commitment. In short, change is the one constant. What have Freemasons done to keep pace with change? Very little!

Isn't it about time to be realistic about our membership statistics? Population figures in North America for the last 50 years have soared. At the same time membership figures for the Masonic population have dropped. This can only mean that Masons have simply not kept pace with our changing lifestyles. For example, communications technology has exploded—cell phone vs. landline; PC vs. typewriter; e-mail vs. regular mail. While these kinds of changes surround everyone living in a modern world, Freemasons still grouse about any increase in dues or per capita. It is time to readjust our thinking and come to realize that both time and money are necessary factors in creating a quality organization.

León Zeldis a Past Sovereign Grand Commander, Supreme Council 33 of Israel, Honorary Assistant Grand Master, Grand Lodge of the State of Israel wrote a paper a few years ago entitled “HOW I WOULD LIKE TO REMAKE FREEMASONRY”. I would like to quote a couple of paragraphs from it.

The first thought, when considering such a question, is “Well, where do I start? There are so many things I would like to change!”

The first thought, when considering such a question, is “Well, where do I start? There are so many things I would like to change!” However, when getting down to business, making a sort of a shopping list, I discovered it was not so much a matter of making radical changes, or overturning our old traditions, but rather, of improving what we have, of profiting from the experience of other brethren, other Lodges, other Grand Lodges. . .

Think for a moment about our competition. There is television, video, and now Internet, and of course, the old staples, bridge and poker. There are shopping malls, sports arenas, plays and movies, concerts and galleries and night classes and... oh yes, there is also a family, don't forget, a wife, and the kids.

So take a man who comes home from work, or perhaps he still is chained to his desk. When that man stops to consider how he will spend the evening, there must be some darn good reasons to make him choose the Lodge. And don't tell me about loyalty, tradition, his father was a Mason. This is the 21st century, or the end of the 20th – if you want to be punctilious. Life is fast, time is our most expensive commodity. And a non-replaceable one. Each one of us tries to make the best use of every waking hour.

As a Past Master, I hate to admit that I ran the meetings just like the Masters before me did and like those who came after who still do. And, why do we continue to run our Lodge meeting like our great grandfathers did? Freemasonry is a slave to tradition and tradition is the unwritten Masonic law that if it isn't being done like we used to do it, it shouldn't be done in our Lodge.

The old joke about the Past Masters sitting on the sidelines shaking their heads and saying, "That ain't the way we did it when I was Master," isn't really a joke is it?

Manuscript Naming Napoleon Bonaparte a Freemason

From the <http://freemasonsfordummies.blogspot.com/2011/11/manuscript-naming-napoleon-bonaparte.html>

In the ongoing question as to whether Napoleon Bonaparte was a Freemason or not, Blog Maconnique is reporting on an 1805 manuscript for sale that describes a Masonic banquet attended by "Brother Bonaparte".

According to Jacques Huyghebaert's translation, a French bookshop "La Librairie des Colporteurs", in Saint-Emilion (<http://www.man.uscr.it>) is currently selling a Masonic Manuscript dated about 1805 which specifically refers to Napoleon Bonaparte being a Freemason for €600.

"Complete manuscript fully organizing a Freemason banquet at the very beginning of 19th century. The manuscript is softbound with marbled paper and a handwritten label in the middle with "Banquet works" in French. The banquet is a Masonic ritual meal held most often during astronomical solstices, each lodge having its own rituals. Thus, one will find in the manuscript a series of health and hymns with air normalized by the French music reference book Clef du caveau (key of the vault), some instructions on the symbolic placement of the brothers and many details on the ceremonies. The names of the utensils are listed on a table



which contains common names and their equivalent in Masonic symbolism

(for example, bread becomes rough stone). Each page is written on water-marked laid in the fleur-de-lys (pre-Revolution period) with a beautiful writing inside black and red frames; pages are numbered and composed with care. Cover is fragile, some pin size holes through the pages, good overall condition.

The manuscript, referring to f. -. Bonaparte and the first victory of the French consul must be dated around 1805, when the Freemasonry is reborn at the end of the Terror and at the time Napoleon Bonaparte proposed an alliance with the Grand Orient of France. Many dignitaries of the imperial regime were also Freemasons."

New Bern, the Colonial Capital of North Carolina, is said to be the smallest city in the USA in which one can obtain ALL the degrees of Freemasonry, Entered Apprentice through the Scottish Rite, York Rite, and the Shrine.

What Do We Mean When We Say What We say?

Presented by V.W. Bro. Norman McEvoy Victoria Columbia Lodge No 1
Grand Lodge of BC & Yukon (Canada)

From The Educator (www.theeducator.ca/symbolism/what-do-we-mean-when-we-say-what-we-say/)

Introduction

As I continue on my “Personal Spiritual Journey” and extend my readings and research of Masonry in general, I have, and continue to be confused, by what many authors mean or intend when they use such words as Mason ; Operative Mason ; Non-Operative Mason ; Guild ; Association; Society ; Fraternity ; Accepted Mason ;

Freemason & Speculative Freemason.

With that thought in mind, and with the assistance of “The Lexicon of Freemasonry” by Albert G. Mackey & Webster’s New Collegiate Dictionary, I have decided to attempt to share my current understanding of these words, and in doing so, learn and grow from the experience.

As with everything I share, feedback it not only welcome but greatly appreciated.

Mason. Derivation of (Lexicon) (Missing the actual Greek and Hebrew Words)

The etymology (derivation) of the words mason & masonry have afforded masonic writers an ample opportunity of exhibiting their research and ingenuity. Some have derived then from the Persian Magi, or disciples of Zoroaster; while William Hutchinson offers the conjecture; that they are corrupted from Greek words meaning; a mystery and another; one initiated into the ancient mysteries. He seems too, to think that Mason could also have come from other Greek words meaning “I am in the midst of heaven” or from the Hebrew Greek words for One of the constellations of the Zodiac.

A writer in the European Magazine, for February 1792, who signs himself George Drake, attributing to masonry a Druidical origin, derives Mason from what he calls may’s on, being the men of May thus referring to the Druids whose principal celebrations were in the month of May.

Lastly, we may add, as a curious coincidence, at least, that the Hebrew word massang or mason signifies a stone quarry.

All these suggestions, however, seem to me to be more fanciful than true; it is more probable that the word must be taken in its ordinary signification of a worker in stone, and thus it indicates the origin from as society of practical artificers.

Comment

My personal opinion is that the first mason probably lived in what is referred to as the “Stone Age” when for one reason or another he stacked on stone upon another.

I have no idea what he may have been called at that time, however, his legacy continues to this very day.

Operative Mason

One who works with stone or brick, in any way shape or form, as a means of earning a living. (see Mason)

Comment

Use your imagination. Would a sculptor be considered a Mason?

Non-Operative Mason

One who works within the Mason’s trade in support of an Operative mason.
or example those in a labouring function.

Lodge (for Operative Masons)

It is generally accepted that Operative Masons moving from one worksite to the other used shelters or lean-tos either separate from or attached to the actual structure under construction. This would also be the building where planning and supervision of the workings would take place.

Guild (Webster’s New Collegiate Dictionary)

guild = 1. an association of men with similar interests or pursuits ; 2. a mediaeval association of merchants or craftsmen.

Comment

History informs us that these Guilds provided; trade qualifications; quality standards ; employment protection & benevolence for their members. We also note that, in order to secure benefits for members only, an initiation was required during which recognition signs & tokens were communicated.

A review of “The Schaw Statutes” clearly points out there were also very specific responsibilities set out for employee and employer alike.

It is my personal opinion these Guilds probably formed the basic underpinning for the Trade Union movement as we know it today.

Accepted Mason (as it could apply to membership in the Guild) (Lexicon)

A title which, as applied to Freemasons, is equivalent to the designation “Initiated”.

It alludes to the acceptance into their Guild/Society, by operative masons, of those who were NOT operatives.

Comment

This particular classification is one that has & continues to created much confusion for me in my research, as I am of the opinion that the word “Freemason” when used in context with historical events up to circa 1650 is very misleading to modern students, as it could taken to mean that “Speculative Masonry” consisting of Three Degrees, was then in existence.

Again, in my opinion, I believe that those admitted/accepted prior to that date were in fact “Accepted Masons” and were given membership in recognition of their value to the Guild. i.e. economically &/or political.

Free-mason (Lexicon)

The word ” free” in connection with “Mason” originally signified that the person so called was “free” of the Company or Guild of incorporated masons.

For those Operative Masons who were not thus “free” of the Guild, were not permitted to work with those who were.

A similar regulation still exists in many parts of Europe, although it is not known to this County (USA 1845).

Comment

Looking at the word “free” in connection with “Mason” I have asked myself the question as to what that status could have looked like in circa1650 and have come up with the following thoughts.

1. Independent of any employer (Lord or Master)
2. Of “free” birth and not enslaved.
3. Not indentured, and thus “free” from financial obligation.
4. Not subservient in any way or manner.
5. Independent of any Guild or Society.
6. “Free” to voice personal opinion without fear of reprisal.

Speculative Masonry (Lexicon)

Freemasonry is called speculative masonry, to distinguish it from Operative Masonry, which is engaged in the construction of edifices of stone.

Speculative masonry is a science, which, borrowing from the operative art its working tools and implements, sanctifies them, by symbolic instruction, to the holiest of purposes, the veneration of God, and the purification of the Soul.

The operative mason constructs his edifice of material substances; the speculative mason is taught to erect a spiritual building, pure, and spotless, and fit for the residence of him who dwelleth only with the good.

The operative mason works according to the designs laid down for him on the trestle board by the architect; the speculative is guided by the great trestle board, on which is inscribed the revealed will of God, The Supreme Architect of Heaven and Earth; the operative mason tries each stone and part of the building by the square; level and plumb; the speculative mason examines every action of his life by the square of Morality. seeing that no presumption nor vain glory has caused him to transcend the level of his allotted destiny, and no vicious propensity has led him to swerve from the plumb line of rectitude. And lastly, as it is the business of the Operative Mason, when his work is done, to prove everything ” True and trusty” so is it the object of the

Speculative Mason, by a uniform tenor of virtuous conduct, to receive, when his allotted course of life has passed, the inappreciable reward, from the Celestial Grand Master, of "Well Done, thou Good and Faithful Servant"

Comment

We owe a debt of gratitude to Albert. G. Mackey for these exquisite words to aptly describe who we as "Freemasons" must attempt to achieve.

RECAP

This paper has been written with the thought of sharing and being shared with in return. Should it be a little provocative, then that is good thing, as it gets our minds working.

Peter Stuart Ney - Napoleon's General?

A 150-year old mystery lies buried in a graveyard next to the Third Creek Presbyterian Church in rural Rowan County, North Carolina. Legend is that Peter Stuart Ney, the schoolmaster who was buried there in 1846 was really the great French general, Marshal Michel Ney, who led the bloody winter retreat from Moscow to Prussia during the Napoleonic Wars in 1812.

On his deathbed, the 77-year-old Ney was asked by his physician if he indeed was the French general referred to by his men as "the red lion" and by Napoleon as "the bravest of the brave." He raised himself and responded "By all that is holy, I am Marshal Ney of France!"

In 1815, after Napoleon's abdication, Ney had sworn allegiance to Louis XVIII. When Napoleon left the island of Elba with a small army he had been allowed to maintain on the island, Ney vowed to bring him back to Paris in an "iron cage." After Ney joined forces with Napoleon and they were defeated at Waterloo by Wellington, Ney was condemned to die for treason.

Ney and many other French military leaders were members of Nine Siaters Lodge in Paris. This was the Lodge that Ben Franklin was active in many years previous and which may have been instrumental in Franklin's securing support for the American Revolution.

Wellington was a Freemason and legend has it that the execution by firing squad on December 7, 1815 was faked with the assistance of Wellington and French Freemasons. According to legend, Ney gave the order to fire and brought his hand down upon a bladder of dye hidden beneath his shirt. That night, legend has it that Ney fled to the coast and made his way to Charleston, South Carolina aboard the Lagonier.



Peter Stuart Ney taught school in Cheraw, S.C., Lincolnton, N.C. Mocksville, N.C., and in Cleveland, N.C.

There were a number of reports of his being recognized by men who fought with him in the Napoleonic Wars. He was an expert stenographer, swordsman, horseman, and spoke fluent French. When he had a bit too much to drink, he would claim that he was Marshal Ney of France. His body was covered with sword and bullet scars.

Was this man really Marshal Ney of France? I doubt the mystery will ever be solved, but the theory of a Masonic connection that resulted in saving Ney's life is certainly plausible.

The inscription on Peter Stuart Ney's tomb in the Third Creek Cemetery does nothing to diminish the legend: "In memory of Peter Stuart Ney, a native of France and soldier of the French Revolution under Napoleon Bonaparte, who departed this life Nov. 15, 1846, aged 77 years."



"Being persuaded that a just application of the principles, on which the Masonic Fraternity is founded, must be promote of private virtue and public prosperity, I shall always be happy to advance the interests of the Society, and to be considered by them as a deserving brother.

[GEORGE WASHINGTON]",

The Eastern Star Watch

From - <http://www.masonic-lodge-of-education.com/masonic-hats.html>

Each Eastern Star watch face displays the emblem of the Order, a 5-pointed, inverted star. The 5 points of the star refer to stories which are inspired by biblical heroines in the Bible.

Each biblical figure is represented by a color on each of the star's 5 points.

Biblical Heroines Reflected As Eastern Star Symbols

Adah, (Blue), Jephthah's daughter, (from the Book of Judges)

Symbol: A sword and shield, symbolizing how she sacrificed her life to save her father's honor.

Ruth, (Yellow), the widow

Symbol: A sheaf of barley (grain), representative of Ruth, the poor widow in the Bible, who gathered left over barley stalks as her means of survival.

Esther, (White), the wife

Symbol: A crown and scepter. Queen Esther was a great and noble spirited biblical queen, known for her willingness to sacrifice her life for her people.

Martha, (Green), Lazarus's sister, (from the Gospel of John)

Symbol: The broken column, symbolic of the uncertainties in life.

Electa, (Red), the mother, (the "elect lady", friend of St. John, from II John)

Symbol: The cup, symbolic of charity and hospitality. Her color, red, is symbolic of love. She accepted God's will in spite of persecution.

Inside the center of the star, a pentagram (5-sided figure) with an altar is the logo's focal point. The open book upon the altar signifies obedience to God's word.

Each of the 5 points of the star are represented by a woman who represents that character within the lectures.

Each woman is dressed in a costume, symbolic of which of the 5 heroines she represents.

Each of these biblical characters share a lesson in the Masonic virtues:

(From Mackey's Revised Encyclopedia of Freemasonry, page 303, copyright 1929)

- * Adah - Respect to the binding force of a vow
- * Ruth - Devotion to religious principles
- * Esther - Fidelity to kindred and friends
- * Martha - Undeviating faith in the hour of trial
- * Electa - Patience and submission under wrong

(End of descriptions from Mackey's Revised Encyclopedia of Freemasonry.)

Eastern Star Membership Rules

The Order of the Eastern Star, one of Freemasonry's many appendant bodies, accepts both men and women as members. To join the Order, men must be an affiliated Master Mason who is in good standing (dues paying member).

Originally, it was required that women members be related directly to a Freemason, either by birth (having a grandfather, father, brother, uncle, cousin, etc., even if that person is now deceased, as long as they were in good standing at the time of their death) or by marriage to a Freemason (in good standing).

Female members may be related to a Freemason in a number of ways, such as mother, wife, widow, daughter, sister, etc. Members of other appendant bodies, such as the Rainbow Girls, Job's Daughters may also choose to become members of the Order of the Eastern Star, upon their becoming 18 years old.

Today's membership rules now allow extended (female) family members such as step-mothers, grandmothers, mothers-in-law, half sisters, step-sisters, sisters-in-law, daughters-in-law, grand-daughters, great-grand daughters, step-daughters, the daughters of a sister or brother who has been legally adopted by them, nieces, and great-nieces.

How To Join and Become a Member of the Eastern Star

If you are interested in becoming a member of the Order of the Eastern Star and are related to a Freemason, ask him to request information from his lodge, or Grand Lodge about how you may contact them.

An Eastern Star watch with the organization's 5 pointed, inverted star logo, is just one of many pieces of Eastern Star and Masonic jewelry.



Eastern Star
Two-Tone Band

Masonic Playing Cards

by Yasha Beresiner

Playing cards have been around for centuries. The earliest report, in Florence at the end of the 14th Century, is an edict banning their use because they are 'The Devil's Picture Book'. Not surprisingly, there are such things as masonic playing cards.

First however the more esoteric aspect of the subject: Tarot Cards.

Waite Tarot and masonic association

The tarot pack does indeed lend itself to the fanciful imagination of the enterprising artist. One should bear in mind, however, that 'tarot' was, and still is, a game. The 78 cards in a tarot pack are relatively ordinary playing cards with a number of trump cards added. They were not originally intended to have any esoteric or divinatory significance, unlike fortune telling cards which date as far back and were designed especially for prediction.



The embellishments of the tarot have evolved over time. Today we are faced with hundreds of different tarot packs and many irrational and speculative theories as to the tarot's true origins. One factor has been faithfully preserved by makers and designers over the past 600 years playing cards were first mentioned in an ecclesiastical edict in Florence, banning their use in 1377 and that is the same characteristics of the standard court pack and the 22 major arcana of the tarot.



The latter, from earliest times, has had biblical symbolism incorporated into the designs. There is a danger of giving such symbolism unintended and non-

existent masonic significance if you are really serious about your collecting.

For example, the 'Insight Institute Tarot' published in the 1970s has a back design of the all-seeing eye flanked by two Solomonic columns. The Empress of the pack has pillars on either side named BOA and JAK, and on her lap the Empress holds the VSL named TORA. Masonic? Seemingly, but not so. The symbols are either purely biblical, or the artist is using allegories that appeal to him personally, within the artistic context of the theme.

Masonic Playing Cards

On the other hand, the French Masonic Tarot deck, by Jean Beauchard published by Grimaud in 1987 France is clearly masonic in its design. So were some of the cards in the Italian 22 arcana pack titled *Le Mani Divinatori* published by Oswald Meneghazzi in 1979. In the latter the Hanging Man card XII in standard packs is represented by a plumb rule hanging over a black and white chequered floor. Card XIII Death is a leaf of acacia, while card XXI depicts compasses. These, Mr Menegazzi told me, were intended as masonic symbols within the masonic ritual. An accompanying leaflet published with the cards explains the associations.



Early fortune telling packs are rare and there is no standardization. Generally, some statement is made on the face of the card as to its significance. I have found a deliberate masonic symbol on only one such pack: it is dated circa 1780, and card 84 of the 86 cards that comprise the pack, is titled 'An Grand Orient'. It depicts a masonic apron crowned with the letter 'G' and is embellished with many masonic symbols.

Of most interest to the collector is the 52-card non-standard pack. 'Non-standard' is defined as a pack where the familiar court cards – kings, queens, jacks – have been changed in design. Of these the Royal Masonic playing cards are the most important and interesting. They have been described at length in the December 1979 issue of *Masonic Square*.

This pack was designed by John Leighton, manufactured by Chas Goodall, and published by John Hogg in 1886. The kings depict Edward VII, who was installed as Grand Master in 1870 and was yet to become king.

The letters SKI are prominent on the sash he is wearing. The queens, titled 'Sheba', are portraits of Princess Alexandra and the jacks show Prince Arthur of Connaught and Leopold the Duke of Albany. The former has a sash sporting HKT and the latter HAB. The back of the pack is profuse with masonic symbols, including the coat of arms of the United Grand Lodge of England.

A contemporary and rarer 32 card pack was published in Paris, France in 1889 by Emile Lenoir titled *Jeu Républicain a emblemes Maconiques*. Because it is printed by wood block, it has the appearance of being earlier. The cards have substituted suit designs. Instead of the standard spades, hearts, diamonds and clubs, we have 'Masonic square and compasses', 'handshakes', 'five-pointed stars' and 'pharyngian caps of liberty'. George Washington is the king of the 'square and compasses', and William Tell, Brutus and Camille Desmoulines, French revolutionaries, are the other three. The queens are all identified by virtues, while the jacks are allegorical.

In 1980 J M Simon of France published a pack designed by Julien Lebleu to commemorate the history of Freemasonry. This attractive pack has the kings as masters of the lodge, the queens and jacks are other masonic officers while the jokers are two operative masons.

A third group of Masonic playing cards is one where the back of an otherwise ordinary pack is used to publicise or commemorate a masonic item or event. In 1985, for instance, the celebrations of the centenary of the Provincial Grand Lodge of the Isle of Man were commemorated with such a pack. Only a few packs were produced offered for sale through the Masonic Square, and they are now a true collectable item. There are a large number of such advertising packs.

My favourite is the personalized pack with the portrait of Walter M Dill, the 1970 'Potentate' of the Medinah Temple in Chicago. His fez, with the Shriners' emblem prominent, matches the mason's expansive smile.



Miss Rose Lipp: Masonic Authority

From The <http://nationalheritagemuseum.typepad.com/>

In March 1912, the *New England Craftsman*, a monthly Masonic magazine published in Boston, Massachusetts, noted that one of the city's regalia makers had recently changed storefronts and reminded readers that the owner "is recognized as an authority on correctness of design for the costumes of every period." Rather than a brother Freemason, this notice referred to Miss Rose Lipp, a female manufacturer and dealer in "Masonic Supplies," who maintained her business over at least thirty years, providing the aprons, jewels and uniforms essential to Masonic meetings and rituals.

The 44 items with Rose Lipp's label in the collection of the National Heritage Museum attest to the variety available from her shop, as well as to her facility with regalia from all Masonic groups. We have 28 aprons, most for local lodges, but a few were sewn for Royal Arch chapters. For example, in 1924, she made a set of officer's aprons for the newly-constituted Russell Lodge in Arlington, Massachusetts. The 14-apron set is now in the Museum's collection and the Master's apron is seen here. These aprons were a gift to the lodge from the other lodges in the district.



Masonic Apron, 1924, Rose Lipp Regalia Co., Boston, Massachusetts

In addition to the aprons, we have two turbans, two robes, one sword, one sword belt, one hat, one fez, one badge, one collar, two miniature souvenir aprons, and four Scottish Rite sashes with Lipp's label. One of those sashes is shown here; it was originally presented to Josiah T. Dyer when he received his 33rd degree from the Scottish Rite, Northern Masonic Jurisdiction, U.S.A. SC79_12_6aDP1 All of these objects help us to better understand the role that a female entrepreneur like Rose Lipp played in Boston Freemasonry.

Label Detail from Scottish Rite 33rd-degree sash (see below).

Scottish Rite 33° Sash, 1910-1930, Miss Rose Lipp, Boston, Massachusetts, collection of the National Heritage Museum, gift of the Supreme Council, 33°, Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction,



A Book Review: On Holy Ground

By Frederic Milliken

If you are a traditional Mainstream or Prince Hall Mason, hereafter referred to as a Malecraft Mason, then you probably have the perception that a woman in Masonry is a member of the Eastern Star or Heroines of Jericho. You would be wrong.

On Holy Ground by Karen Kidd

Co-Masonry, as Kidd tells us, started with the making a Mason of Maria Deraismes, a well known advocate of women's rights, in France by a Malecraft Lodge in 1882.

Deraismes, along with Georges Martin, founded Le Droit Humain later called International Co-Freemasonry.

From this modest beginning by 1900 sprang the Supreme Council of Universal Co-Freemasonry, incorporating the 33 degrees of the Ancient and Accepted Scottish Rite. This body claimed for itself worldwide jurisdiction of Co-Masonry and chartered new Lodges in many different areas. One of those areas was Britain where Annie Besant organized Co-Masonry.

And if you thought that a woman in Masonry would be an isolated case you would be wrong again. And if you thought that a woman in Masonry was a recent development and a passing fad, you would still be wrong one more time.

Karen Kidd, in her first book *Haunted Chambers*, catalogs the lives and occurrences of the first women who were admitted to Malecraft Masonry or who sneaked in. Now in her second book, *On Holy Ground* she publishes a detailed history of Co-Masonry, the institution that is the Obedience that admits men and women of all religions and national origins. Co-Masonry started in the 1880s. The belief that Co-Masonry sprung up on its own, independently from Malecraft Masonry and developed its own theory on Masonry all by itself is another perception to be shattered. Kidd quotes Annie Besant, founder of Co-Masonry in Great Britain and India. "Co-Masonry has arisen from the bosom of Masculine Masonry in order to bring women into that ancient fraternity on exactly the same terms as men, and thus to restore the whole Brotherhood to the position from which it fell; when it broke its link with the Ancient Mysteries by excluding women from its ranks, by recognizing distinction of sexes within the pure sanctuary of the Temple." Maria Deraismes

Antoine Muzzarelli, Grand Orient of France, GODF, Alpha Lodge #301



In 1903 Antoine Muzzarelli a French born Mason of Italian descent and an educator, lecturer, author and private tutor convinced Georges Martin in France into letting him found North American Co-Masonry on behalf of LDH. Muzzarelli had become a protector of French Masons in the United States working with the Grand Orient of France. But issues with the GODF led him to seek another avenue for his Masonic expression and one where he could be the big cheese. Muzzarelli tapped the anarchist turned Socialist Louis Goaziou, a newspaper publisher in Charleroi, Pennsylvania as his chief deputy and Master of the first North American Co-Masonic Lodge in America, Alpha Lodge #301 formed by The American Federation of Human

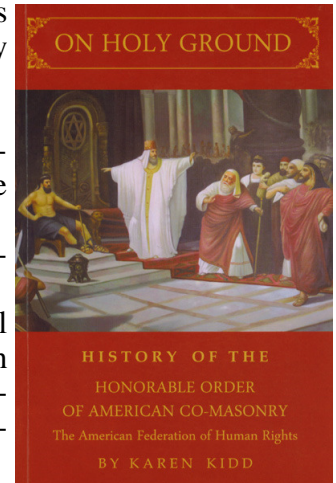
Rights the name Muzzarelli chose for this new American Obedience. Alpha Lodge #301 was formerly consecrated with 21 Brethren, of which three were women, on October 18 and 19, 1903 in Charleroi.

In the next five years The American Federation of Human Rights would grow to over 40 Lodges. But Muzzarelli's tenure was short lived and towards the end he was beset with financial difficulties and irregularities, litigation and clamor for a National Convention. In 1908 Muzzarelli was dead by his own hand and the Order was in chaos.

Louis Goaziou

Goaziou reluctantly took over and served as head of the Order from 1908-1937, almost 30 years. His first duty was to get the finances in order. Then he permitted that National Convention in 1908 and presided over it. On May 26, 1909 he reincorporated The American Federation of Human Rights with some needed updates to the original. On January 20, 1910 the Supreme Council of the International Order issued a Charter to The American Federation of Human Rights.

Goaziou presided over the second National Convention in 1913. His most noted achievement was probably the purchase of land in Larkspur, Colorado and establishing the National Headquarters there.



But all was not roses for Goaziou.

Like Muzzarrelli, he had a skirmish with traditional Male-craft Masonry, and the Great Depression hurt the Order badly. Bank closings and the freezing of Federation money made for a very lean bare bones version of Masonry. Not only was their little expansion but some Lodges had to close because of financial difficulties.

Second National Convention of the The American Federation of Human Rights, Chicago, 1913.

But the one difficulty that sent this writer to the research books was the beginning of a long altercation between Theosophist and non-Theosophist Brothers for control of the Order. French Co-Masonry was decidedly secular while English Co-Masonry was decidedly Theosophist in nature. American Co-Masonry started out impartial and very much in the French mode but later developed to resemble more English Co-Masonry.

1924 National Convention

Edith Armour

This factional dispute bled over into Goaziou's successor, Edith Armour who was the Order's first female leader and first Theosophist leader. Although Goaziou had brought many fellow Socialists into Co-Masonry he prided himself on guiding the American Federation of Human rights along a middle path not dominated by any single philosophical, religious or political group. Armour tried vainly to do the same but her Theosophical commitment had the Order leaning to favoritism even if it wasn't deliberate. This led to a challenge to her leadership by Helen Sturgis who Goaziou had to deal with earlier. Armour survived victorious but her reign saw a marked decline in membership. Yet, to be fair, one must factor in the effect that WWII had on the Order.



Kidd sums up the Theosophist battle thusly:

"To be sure, the Theosophical society is still active and supportive of Co-Freemasonry even today. It simply does not have now, nor had it ever, the ability to fully populate what is intended to be an inclusive, diverse, independent and free thinking body. No single religion, philosophy, creed, or political persuasion can possibly do that for Freemasonry. By necessity, Freemasonry must be mixed."

"As Armour herself observed in 1936, differences in interpretation 'are stimulating and refreshing.' The lack of these differences caused the Order to become sluggish and stagnant. This is not what Armour ever intended but by the time she realized what was happening, she was too worn and tired to struggle against it, let alone undo it."

Armour served as the leader of the American Federation for over twenty years from 1937-1959 and she was the first Most Puissant Grand commander to step down rather than die in office.

Bertha Williams



The docile Bertha Williams followed in 1959 and her weakness finally resulted in her quitting in 1967.

Helen Wycherley followed and she immediately put some backbone back into the office, Kidd tells us:

"She soon made it very clear the Federation would be beholden to no single religious, political or philosophical body. Herself a Theosophist, Wycherley ended American Federation's time in the Theosophical shadow."

Helen Wycherly

Wycherley selected Calla Hack as her successor in 1983. The move proved to be a disaster, so much so that Wycherley would come back to campaign against her in a bold attempt to remove her. Hack lost \$70,000 of the Federation's money investing in the stock market totally on her own. She embarked on a campaign to remove a most popular Grand Orator. She was not a Theosophist and had close ties with Paris, so much so that The Federation became divided between the "Loyalists" whose first allegiance was to The International Order and the "Secessionists" whose first loyalty was to the American Federation.



Carla Haack



Hack resigned in 1992 and what followed would change The American Federation of Human Rights forever. This time Hack's successor was chosen by a true election. There were three candidates, Magdalena Cumsille, Rosario Menocal and Vera Bressler. Cumsille got 70% of the vote and Bressler got 6%. Clearly the American Federation had chosen Cumsille. Now in past years all newly selected Most Puissant Grand Commanders were ratified by LDH in Paris. This always had been a rubber stamp of whatever American Co-Masonry had decided.

Magdalena Cumsille

This time was different. Paris demanded that Bressler be appointed MPGC and so she was. It also remanded American by-law changes, and changes giving the MPGC more autocratic power. By Colorado law, by-law changes to a nonprofit corporation must be ratified by its membership. By a vote of 70-30 it was not and the battle was on. It took a number of years but in due time the American Federation of Human Rights divorced itself from the International Order of Co-Freemasonry, Le Droit Humain. Le Droit Humain founded a new organization in the United States, incorporating in Delaware, and calling itself the "Order of International Co-Freemasonry Le Droit Humain – American Federation." The old American Federation renamed itself "the Honorable Order of American Co-Masonry, the American Federation of Human Rights." Some Lodges stayed with Le Droit Humain in their new American Order but a larger number remained with the newly separated American Federation which elected Magdalena Cumsille MPGC by an overwhelming majority and she continues in that office today.



Karen Kidd has penned a monumental work of distinction in *On Holy Ground*. It's a powerful work, written with great gusto. And it is interesting reading. It's interesting because Kidd doesn't forget to include the human factor. People are human beings to Kidd not just robots in a jig saw puzzle to be fitted together by proper accounting.

In a number of instances Kidd has been able to correct misinformation. Because she is a member Of the American Federation of Human Rights she is privy to files and records off limits to outsiders. Thus she has been able to set the record straight on controversies and assertions that have been made in error.



2009 Gathering

Her research is meticulous and thorough. She maintains her objectivity. She has no agenda. She doesn't fill in the blanks with a guess. This book is well documented with a ton of footnotes. At the end are a number of full length manuscripts which is a really nice addition to this work and accentuates the ideas and the struggles of this Order. There are many good pictures. Some of the images and documents have never been published before.

On Holy Ground will be a major research source carried by every library. And Karen Kidd has truly earned the title – Historian.

Attention Texas Masons - The 2012 Photo Contest

The Texas History Committee is kicking off it's 2012 photo contest! Asking Texas Masons to submit their 3 best photos shot in the past 3-years including what they haven't shot yet this year. The cut-off date is September 1, 2012.

The photo contest information will be posted on the Grand Lodge's website soon. If you have questions please refer to the GL website or email J. Darrell Kirkley.

Like last year, there will be three categories: Landscape, Portrait (*posed shots of one or more person(s)*), and Snapshot (*general miscellaneous - people, places and things*).

We actually will have a forth "Special category" you submit to: Masonic Lodge Altars. There will be only one winner of this special category. Whereas the other three will have a 1st, 2nd. and 3rd place winners like last year. And of course we will pick a Best of Show from the all the entries.

Please list one of the three categories to your photos; along with a description of where it was shot, why it was shot and identify people if possible. Your lodge name, number and what kind of camera equipment used.

We want shots of: Texas scenes, Masons, lodges, events, and good family fun shots. Just about anything that you desire to photograph.

Remember, the judges are looking for; creativity, quality, good focus, and colorful photos. Cell phones photos are acceptable, but they don't usually stand up to the digital camera quality.

The Judges this year are the following: Dick Brown, Eric Briseno, Jerry Smith, Rob Kyker, Jim Dougherty, and J. Darrell Kirkley.

Please email with your photos attached to: J. Darrell Kirkley jdurrell@jdkcom.

If you can't email, then please send your photos via Snail mail to:

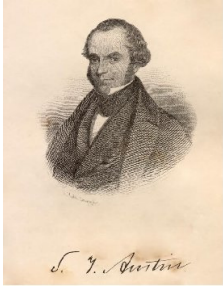
J. Darrell Kirkley - P.O.Box 700383 - Dallas, TX 75370



Texas Masonic History and Heritage

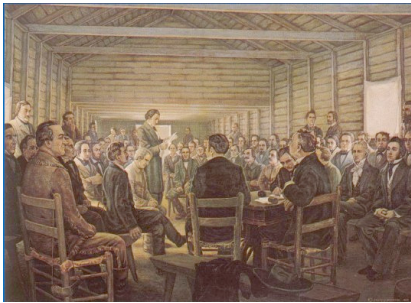
Written by Loyd Addy, Jr
 Grand Lodge of Texas History Committee
 Grand Lodge of Texas, Waco
 Borrowed From the June 20, 2008 Rural Lodge Newsletter

The Masons of Texas have much for which to be proud, for it is said that the history of Texas and Masons are so interwoven that they can't be separated. The first known Mason to come to Texas was Major Zebulon Pike in 1806-07. Masons were among the first Americans to migrate to Texas about 1821.



At the age of 27, Stephen Austin, a Master Mason, accepted and successfully carried out his father's deathbed request to settle three-hundred families on a land grant he had obtained from Mexico. Austin was authorized by Governor Antonio Martinez to carry on the colonization under his father's grant. Martinez warned Austin that the Mexican government was not prepared to extend administration over the colonist and that Austin must be responsible for their good conduct.

By the 1830's, the settlers from the United States outnumbered the Texas Mexicans and the Mexican dictator Antonio Lopez de Santa Anna imposed measures to reverse this trend. The settlers rebelled, and the Mexican government outlawed Masonry in Texas on 25 October 1828 because of the political philosophies of Texas Masons. In 1828 Austin and six other Masons met to form a Masonic Lodge in Texas; however it was never chartered. In March 1835, five Master Masons met beneath an oak tree in Brazoria and petitioned Grand Master John Holland of Louisiana for a charter to form a lodge in Texas. By the end of 1837, three lodges had been chartered in Texas by the Grand Lodge of Louisiana. On 20 December 1837 President Sam Houston presided over a convention of representatives of these three lodges and elected Anson Jones the first Grand Master of Masons in Texas.



Freemasonry was not so much the instrument of political change, as it was simply the most natural forum for the exemplification of those principles and tenets that free men hold most dear. On 1 March 1836, Sam Houston and 58 other delegates rode into Washington-on-the-Brazos for a Convention to declare independence from Mexico. Twenty-two of these delegates were Masons. The Convention appointed Sam Houston Commander-in-Chief of the Texas Army. Eleven of the twenty-five on the committee appointed to draw up a Constitution of the Republic were Masons. The men who led the revolution and formed the government were, by and large, active Masons whose Masonic philosophy was the inspiration behind their deeds.

Between 1838 and 1845 the Texas Grand Lodge issued charters to twenty-one more lodges, and membership increased from seventy-three to 357. In addition, there were probably some 1,100 Masons from other jurisdictions living in Texas at this time. From the Texans' resolve to gain independence from Mexico, to the annexation by the United States, Masons took most of the major parts. Although constituting only 1½ percent of the population, Masons filled some 80 percent of the republic's higher offices. Every president and vice president of the Republic of Texas was a Mason, as was the first governor. Every chief justice of the Republic was a Mason. Fifteen Masons were in the first House of Representatives and seven were in the first Senate, and eleven in the executive branch. Thirty-one governors of Texas were Masons, and two of the governors also served as the Grand Master of Masons in Texas. Many cities and towns, and 102 Texas counties were named for men who were Masons. Schools, buildings and awards are named for them. The first public building in a new community was often a two story Masonic Lodge, with the first floor serving as a school classroom or meeting hall.

Masons have a good reason to be proud of their heritage and involvement in the history of Texas, and they continue to affect the course of Texas history today. Masons of Texas practice the tenets of the Fraternity, to assure "the world at large may be convinced of its good effects."

Ever Thought Of Becoming A Shriner?

By Repps Hudson
St Louis Post-Dispatch

In some ways, Doug Maxwell has lived the charmed life of an adventurer — and lived to tell some fascinating stories. In 1969, he was a drum major with the University of Kansas Marching Band when KU went to the Orange Bowl (and lost to Penn State, 15-14) the last time before this past January. Less than four years later, as an Air Force officer, he was flying hair-raising resupply missions to Israel during the Yom Kippur War in October 1973 at the same time Soviet transports were resupplying the Egyptians. They were crisscrossing each other in the eastern Mediterranean as Israel and Arab states battled on the ground and in fighter jets. And less than two years after that, Maxwell's C-141 Starlifter was flying Americans and Vietnamese out of Ton Son Nhut airport as North Vietnamese and Viet Cong communists tightened the noose around the South Vietnamese capital of Saigon in late April 1975. Today, Maxwell flies his own twin-engine Beechcraft Baron B55, visiting some of the 22 Shriners hospitals for children across the United States. As leader of the Shriners International for a one-year term, Maxwell is CEO of a nonprofit organization with a \$9 billion endowment. He was installed as imperial potentate this week as the Shriners met at America's Center.



How did you get interested in flying?

Back in 1955, my father's friend was a stockbroker. He had a plane, and he called my dad and asked if we'd like to fly up to a place like Northwestern to see a football game. These were the days of radio navigation where you'd listen to "di-d-di-di" to home in on a station. They used to put a couple of pillows under the front seat for me.

How did you get interested in becoming a Shriner?

My dad was a Shriner. You were in the Air Force, weren't you?

I went to college and came back from the Air Force in 1975, with about 3,500 hours. That's a lot.

You were flying into Vietnam in a C-141?

We didn't have any camouflage. We were flying into a hot zone in a white and silver plane.

What was your mission?

Hauling in supplies and bringing out bodies (of dead Americans) or the injured. It was an exciting time. My wife was constantly worried that a chaplain would come driving up to our house and say, "Sorry, Mrs. Maxwell. Doug's not coming home." I left as a captain. I always wondered: Would I have made general? I was making rank below the zone (ahead of schedule). But I am an engineer, and logic and the military don't equal each other.

What explains Shriners' behavior?

All Shriners are Freemasons, and Freemasonry's been around for nearly 600 years. It came out of Europe. In 1872 in New York City, a doctor and an actor said, "We love being Masons, but let's have some fun." Shriners spread across America rapidly. In 10 years, the Shrine was coast to coast. You have to be a good man to join this organization. If you have a bad history, you aren't coming in. And you've got to believe in a Supreme Being. You don't have to be a Christian. You can be Jewish or Muslim or Hindu.

Tell me more about the origins of the Shrine.

The Shrine started for fun. We went from 1872 until 1922 for just fun. Everything you've heard about us is correct: water balloons out the window, motorcycles through the lobby, the bands playing at all hours outside your hotel room. It was just a for-fun organization. When 1922 came along, nobody was taking care of kids with polio. They were suffering badly. At a meeting like this, they said, "You know, we have to have more than just fun. Nobody's doing this (taking care of kids with polio). Why don't we try to do it?" The Shriners passed the hat, built some buildings, went to some medical schools like Washington University and said, "Help us take care of these children, and we'll never charge anybody." For the last 86 years, we have not charged any

body. We have a very big endowment of \$9 billion.

How did you acquire assets?

The Shrine Circuses. Those fundraisers at one time were enough, because the doctors would donate their services. Once you build a building, it's built. Now we're building this new St.Louis Shriners Hospital, and it's going to cost \$170 million.

Do doctors who work for you get paid?

Now they do. We have to compete in the market. We have top-quality doctors. You can't have anything less in this litigious society.

Is it true that all Shriners are wealthy?

We have the full range. We have people who are service-station attendants. And we have people who own the business.

But aren't most pretty well off?

Not necessarily. Maybe you wanted to drive a go-cart, but your dad wouldn't let you. So now you join the Shrine. Wherever we can find a parade, we go. What's the point?

It's only men, right, having a good time?

Right.

Is it public relations, a way to call attention to yourselves?

Exactly. What happens in a parade? Reporters ask questions. We always get in that Shriners have been taking care of kids for 86 years, and we've never charged anybody. We'll get in that we have 22 hospitals taking care of kids with burns and spinals. We men don't live as long as the ladies do. Our endowment fund comes from all these years of widows giving us gifts and bequests. We get a lot of estates. Annually, we get in the \$250 (million) to \$300 million range because they believe in us. Ninety-four cents of every dollar goes to taking care of kids. I am the CEO of a \$9 billion corporation. I get my expenses reimbursed. I don't get paid a dollar for what I do.

Is this a full-time job?

Right now it is.

Do you think you'll ever see a Shriners hospital in Vietnam?

I don't know. My wife and I went to Vietnam in '05. I was there at the fall of Saigon. We were flying from Clark Air Base (in the Philippines). I have photos on my computer of some of our missions. It was so much chaos I stopped shooting pictures to help people up into the plane. I was there three days from the end, and my last flight out, we had 35 (Vietnamese) standing in the cockpit of a C-141. They had been approved by the US Embassy.

You were just pulling people out.

Just back and forth, back and forth. As fast as we could get them off at Clark, we'd turn around and go back.

Tell me about your company.

When I got out of the Air Force in 1975, my father was a manufacturer's rep. He called on Hussmann Refrigeration. He said, "I think we have a chance to build some conveyors for Hussmann." We started in my dad's basement. I traded my flight suit for a welding suit, and I started welding rollers. My wife, Pat, made parts. My mom and Pat did the books. We started Maxwell Manufacturing. Dad and I were very hands-on: the customer's always right, make that your first concern. We always said, if you buy right, you sell right. I don't raise prices unless it's really necessary. We are now the third-largest builder of these conveyors in the United States.

You're a very versatile person. What's your philosophy of life?

I'm very much an optimist. I always look for the best in people. Things are going to get better.



"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.[ARNOLD]",

On the State of Freemasonry

Taken from "The Spirit of Freemasonry" by William Hutchinson, 1775

From The Educator at <http://www.theeducator.ca/historyofthecraft/on-the-state-of-freemasonry/>

At the Revolution in 1688, only seven Lodges were in existence, and of them there were but two that held their meetings regularly, and these were chiefly Operative.

This declension of the order may be attributed to the low scale of morality which distinguished the latter end of the seventeenth and the beginning of the eighteenth century. And how, indeed could Freemasonry, pure and spotless as it is, continue to flourish at a time when the literature and morals of this country (England) were in a state of semi-lethargy, and a taste for reading, or the pursuits of science and philosophy, had scarcely begun to manifest itself amongst the middle classes of society ??

A modern Writer (circa 1775) says *"Though the reign of Queen Anne has been generally termed the Augustan age of literature in this Kingdom, owing to the co-existence of a few celebrated writers, it is astonishing how little, during the greatest part of that period, was the information (education) of the higher and middle classes of society"*

To the character of the gentleman, neither education nor letters were thought necessary; and any display of learning, however superficial, was, among the fashionable circles, deemed rudeness and pedantry.

Men, not professing learning, were not ashamed of ignorance; and in the female world, any acquaintance with books was distinguished only to be censured.

When we reflect, *"that to express contempt for all literary acquirement was the a certain proof of gentility"*, and ignorance the characteristic of a superior station— a statement which, I believe, previous to the publication of "The Tatler" is nearly correct—we ought to hesitate in assigning the epithet of Augustan to this era of our history.

And again

"He who aspired to reputation in the circles of gallantry, assumed that laxity of morals and looseness of manners which he had so frequently contemplated and admired upon the stage; whilst to be known to have devoted any leisure to the duties of devotion, to the study of the classics, or the acquisition of science, would have ruined him forever in the estimation of the fashionable world."

Nor, after all these sacrifices at the shrine of dissipation and vice, were the accomplishments and address of these gentlemen entitled to the praise of either refinement or grace.

On the contrary, their manners were coarse, their conversations obscene, and their amusements frequently gross to the extreme.

This state of things was very unfavourable to the cultivation of the philosophy of Freemasonry.

But a taste for the refinements of literature and science had made a rapid progress before the middle of the eighteenth century and periodical (weekly or monthly papers) writers of the day contributed to this effect.

The operation of these moral essays is thus described, in a letter to a friend, by a contemporary writer, speaking from personal experience

"It is incredible to conceive the effect that these writings have had on the town; how many thousand follies they have either quite banished, or given a very great check to; how much countenance they have added to virtue and religion; how many people they have rendered happy, by showing them that it was their own fault if they were not so; and lastly, how entirely they have convinced our fops and young fellows of the values and advantages of learning"

And again; *"These writings have set all our wits and men of letters upon a new way of thinking, of which they had little or no notion before; and though we cannot yet say that any of them have come to the beauties of the original, I think, we may venture to affirm that every one of them writes and thinks more justly than they did some time since"*

This testimony is highly honourable to the candour of its author, and to the talents, and undaunted perseverance in the cause of religion and virtue, by which the above mentioned writers were animated and it will not be conceding too much to the influence of their immortal productions, if we admit that the revival of Freemasonry in 1717, was owing, in a great measure, to their operation on public taste and public morality.

The Heraldry And Lore Of The US Great Seal

Part I of II

The Great Seal of the United States is used to authenticate certain documents issued by the United States federal government. The phrase is used both for the physical seal itself (which is kept by the United States Secretary of State), and more generally for the design impressed upon it. The Great Seal was first used publicly in 1782.

The design on the obverse (front) of the great seal is the national coat of arms of the United States. It is officially used on documents such as United States passports, military insignia, embassy placards, and various flags.

As a coat of arms, the design has official colors; the physical Great Seal itself, as affixed to paper, has no color. Since 1935, both sides of the Great Seal appear on the reverse of the one-dollar bill.

The seal was created by an Act of Congress of 20 June 1782:

“The device for an armorial achievement, and reverse, of the great seal of the United States in congress assembled, is as follows:
ARMS:

Paleways of 13 pieces, argent and gules; a chief, azure; the escutcheon on the breast of the American eagle displayed proper, holding in its dexter talon an olive branch, and in his sinister a bundle of 13 arrows, all proper, in his beak a scroll, inscribed with this motto: "E pluribus unum."

For the CREST: over the head of the eagle, which appears above the escutcheon, a glory, or, breaking through a cloud, proper, and surrounding 13 stars, forming a constellation argent on an azure field.

REVERSE: A pyramid unfinished. In the zenith an eye in a triangle, surrounded by a glory, proper. Over the eye these words: "Annuit coeptis." On the base of the pyramid the numerical letters,

MDCCLXXVI. And underneath, the following motto: "Novus ordo seclorum."

A coat of arms does not have a reverse, but a seal can be two-sided, as this one is. Not all seals are two-sided – chances are your Masonic lodge seal makes only one kind of impression. Strictly speaking, a seal does not have colors associated with it, but a coat of arms does. Clearly the Act of 1782 describes both a seal and a coat of arms.



The coat of arms of the Massachusetts Grand Lodge.

The Motto alludes to this union. The colors of the pales are those used in the US flag.

The olive branch and arrows denote the power of peace and war which is exclusively vested in Congress.

Although it is a coat of arms as derived from European heraldic tradition, it does have some differences:

Only one supporter is used—most European coats of arms have one each side, if they have a supporter at all. Witness the arms of the Grand Lodge of Masons in Massachusetts—the supporters are two beavers, representing industry. A single supporter is not without precedent, though—the Imperial Russian arms is one such.

GREAT SEAL

The accompanying text of the Act of 1782 describes how the pales (the vertical stripes) “represent the several states all joined in one solid compact entire, supporting a chief, which unites the whole and represents Congress.”



Coat of arms of the modern Russian state, which recalls the ancient Imperial Russian arms—a shield depicting St George on a double-headed eagle as supporter.

The Constellation in the crest denotes the new USA taking its place and rank among other sovereign powers.

1786 engraving The motto "annuit coeptis" means "he has favored our undertakings", which we reliably assume to be God. It references Virgil's Aeneid, Book 9, in which the son of the hero Aeneas prays to Jupiter - Iuppiter omnipotens, audacibus adnue coeptis.

All-powerful Jupiter, favor my bold/daring undertakings/concepts/ plans.

The Eagle's head for War and Peace

People try to read deeper meanings into simple things – the Freemasons should know, since many people have us connected to all kinds of things like 'The National Treasure'.

Urban legend has it that the eagle's head points left or right in time of war or peace. That is not true. In heraldry, the position of everything on a shield is denoted with exact nicety, because with one change it becomes a different coat of arms.

On the seal of 1782 the eagle's head points to the dexter.

Dexter is the lefthand side of a shield as you look at it. Most heraldic beasts are shown pointing in this normal direction. By heraldic rules, when you describe any heraldic beast, you don't specifically describe it as such. If the head points in an abnormal position, then you must specify it.

'Dexter' and 'sinister' are used in heraldry to describe left and right, just as port and starboard are used at sea, because it depends which way you are facing. Dexter and sinister are Latin for right and left, respectively, and they refer to right and left of the warrior holding the shield – the exact opposite of that as seen by an observer. There is no 'sinister' meaning to that word as it is used in the art of heraldry, any more than 'navel or nombril point' refers to anything except the center of a shield.

The risible apprehension that the eagle flips its head left to right depending on its mood may have arisen when President Rutherford B Hayes, had a seal created for use on White House invitations in 1880. The engraver, presumably unversed in heraldry, incised the eagle with its head turned to sinister. Since President Hayes was actually the first president to use the seal, it may have been unfamiliar to most officials, who did not point out the error.

When Brother and President Roosevelt decided to update the design in the winter of 1944, George M Elsey, a naval aide, was assigned the task to sketch a new design. He called on Arthur E DuBois, Chief Heraldic Consultant of the Office of the Quartermaster General of the Army, who pointed out the incorrect position of the eagle's head. The change was implemented by Brother and President Truman on 26 October 1945.

As used the eagle faced right from 1880 to 1945, and has faced left ever since.

More on the heraldry and lore of the Great Seal in next month's E-magazine.



1786 engraving

Physicist And Illuminati Conspiracy Theorist John Robison

His work was sent to George Washington by the concerned Reverend G.W. Synder.

Physicist and mathematician John Robison, who published a document accusing Freemasonry of being infiltrated by Weishaupt's Order of the Illuminati, died in Edinburgh in 1805.

The son of a merchant, Robison joined the Royal Navy in 1758 and accompanied Thomas Wolfe on his expedition to Quebec and Portugal.

On his return, he settled in Glasgow and become Professor of Chemistry at the University of Glasgow.

In 1770 he moved to St Petersburg, teaching mathematics at the Naval Academy at Kronstadt.

He then returned to Scotland in 1773 and became Professor of Natural Philosophy at the University of Edinburgh.

He worked briefly with James Watt on a steam car prototype.

In his twilight years he became interested in conspiracy theories. He developed a view that the Illuminati, an Enlightenment-era secret society, had infiltrated Freemasonry and sparked the French Revolution.

His work was sent to George Washington by the concerned Reverend G.W. Synder. The American president replied to the Reverend, stating that he believed the Illuminati had not spread its influence in the United States.

I Always Wondered Where They'd Gone To!

IT COULD have been a plot twist from *The Da Vinci Code* when workers unearthed a pile of bones under heavy stone slabs.

No-one knew why the skeletons were there in the central aisle of the 15th century Rosslyn Chapel, which according to legend is the last resting place of ancient knights and even older holy relics.

But archaeologists now believe the skeletons were placed there when the chapel was abandoned during the Reformation, in the 17th century, by local people who wanted to bury their relatives on consecrated ground. They lay under the stone for more than three centuries until the slabs were lifted two years ago. The archaeological team has now released the first pictures of the skeletons in their resting place. Tests are still under way to accurately date the findings.

Colin Glynne-Percy, director of the Rosslyn Chapel Trust, said: "During excavation works to install a new heating system in the chapel, archaeologists found a number of bones just beneath the slabs. Below that, they came across a second skeleton that was fully intact."

Lindsay Dunbar, from Loanhead-based AOC Archaeology Group, employed to monitor the present conservation project at Rosslyn, was one of those who discovered the bones while extending an old heating duct. "We believe that the first set of bones had been disturbed by workers putting in the original duct, some time around the beginning of the 20th century," she said.

"The bones at the higher level have been removed and are being examined before being re-interred. A small sample has been taken from the second skeleton, which was recorded and left in situ." It is believed there were three burials, although experts can't be sure because the bones have been scattered over a large area.

"Once we get a full human bone report then hopefully the specialist will be able to give us an exact number of individuals," said Dunbar.

Rosslyn chapel, made famous by its inclusion in Dan Brown's best-selling *The Da Vinci Code*, had been in operation for only about 150 years when, in 1592, its altar was burned and its statues smashed as "a house and monument of idolatries." The chapel was abandoned and left to rot for almost 300 years until, in 1862, it was rededicated by the Bishop of Edinburgh.

During their research into the chapel, the archaeologists uncovered anecdotal stories of locals using the chapel as an unofficial cemetery in the period when the church wasn't in use.

"People were coming in, lifting up the slabs and putting bodies there," said Dunbar. "We suspect the bones date from that period."

Carbon dating and other tests being carried out on the bones should be completed next year.

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"Hopefully, we should be able to determine a little bit of information such as age, sex and what era," said Glynne-Percy.

"Beyond that we shall just have to wait and see what information they can extract."

Rosslyn Chapel, in Midlothian, is awash with legend and mystery. As well as being linked to the Knights Templar, in 1998 anthropologist Dr Keith Laidler claimed that Christ's head was buried under the Scottish chapel.

The suggestion was that the Knights Templar, members of a religious military order born out of the first crusade, dug up the head in Jerusalem and carried it through France to Scotland.

It has also been claimed that the church, built in 1446 by Sir William St Clair, was the hiding place of the Holy Grail. This was the subject of Dan Brown's book, which was made into a film starring Tom Hanks in which the plot came to the conclusion that the Holy Grail was not an object but descendants stretching back to the relationship between Jesus Christ and Mary Magdalene.

Another Rosslyn legend is that the chapel is the burial place of the St Clair Knights, which could provide a tantalizing theory as to the identity of the skeletons.

The skeletons are the most spectacular of a number of discoveries made at Rosslyn since the conservation project began in 2009. They include more bone fragments in the chapel grounds, a stone buttress in the roof containing a hidden stone beehive used for producing honey and another roof slab with hearts carved on to its inward-facing edge.

The work at Rosslyn, to install the new heating system, is part of a £9 million conservation project that has already seen the refurbishment of the roof and renovation of many of the stained-glass windows and the organ. Work is expected to be completed in 2013.

Form Your Own Blue Lodge

By WB William A. Isabelle

From <http://thesanctumsanctorum.blogspot.com/2008/02/form-your-own-blue-lodge-by-wb-william.html>

Brethren, there seems to be a number of very intelligent brothers who, by their contributions, seem to be saying a lot of the same things.

"How can I improve the Craft in my area?"

"How can I give back to the Craft, what it has given to me?"

"How can I enact positive and progressive changes in the Craft?"

"How can I create a Masonic environment, that will attract new Masons?"

"Where do I go to find Masons my age, who share my perspectives and my interests?"



These kinds of questions seem to be coming up more and more frequently in discussions amongst brothers everywhere, and there is no easy answer.

However, there does exist an opportunity to perhaps explore these kinds of questions in a new light.

If you know other Masons like yourself, who are as motivated as you are, who are seeking more light in Masonry, and are dedicated and dependable brothers, then I have a suggestion for you...

Form a new Blue Lodge in your jurisdiction.

Create your own Lodge. Build a Masonic Temple around the shared interests and pursuits that you and brothers like you, share and enjoy as Masons and as friends.

Most of us have never even considered the prospect of forming our own Blue Lodge, but I am here to tell you brothers, that it is not really that difficult a task to accomplish.

Where do you think all the Lodges in your area came from in the first place? Brothers just like you, that's where.

If you feel like you're "banging your head against the wall" in your Lodge and there doesn't seem to be an opportunity for you to make a contribution of your own unique talents and abilities to the established practices and Landmarks of your Lodge, then start your own.

Every Grand Jurisdiction has its own individual requirements for forming new Lodges, but there are a few things that are necessary which are the same everywhere, and here is a shopping list:

- 1) A like-minded group of twenty or so Master Masons
- 2) A progressive Grand Lodge, willing to support growth and change in their own backyard.
- 3) A "Petition for Dispensation" available from the respective Grand Lodge administration office.
- 4) Money. Starting your own Lodge requires resources and money, you will have expenses, foreseeable and unforeseen.
- 5) Brothers who are proficient and can confer the 3 Degrees of Masonry.
- 6) Brothers who can chair the elected and appointed offices of the Lodge.
- 7) An appropriate place to meet as a Masonic Lodge.
- 8) Lodge furniture and regalia, most of which can be collected as donations of surplus items from supportive and established Lodges in your area.
- 9) A meeting schedule that all of the members of your effort can abide by and commit to.
- 10) The gumption and dedication to see your project through to conclusion and constitution of your very own Blue Lodge.

There you have it, brothers. For those of you who feel like you are being held back in your current Lodge, and would like to do more than the average bear to strengthen and improve Freemasonry in your neighborhood, round up the brothers who you already know feel as you do and start your own Blue Lodge.

You will never regret it, because it is easier to build a new Lodge from the ground up, than it is to try and fix an old broken Lodge that doesn't want to help itself.

Freemasonry is an individual journey, brethren. Don't ever stop looking for new and undiscovered roads to take in your travels.

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The Other Side Of ‘Form Your Own Lodge’

W.B. Roger Tigner Comments...



I wanted to address, to some small extent, not the process of starting a new lodge; but the more important essence running just below the surface, a rip tide of both emotion and substance, that leads to the article at hand.

The newest riposte to an individual brother or group of brother's frustration with the current state of freemasonry that the only way of making meaningful change within the craft is by starting a new lodge. I would respond to this with a "definite maybe".

Before you begin to nock an arrow to let loose your volley, let me add some qualifying points to my last statement:

Yes, I am the crusty, Past Master secretary (47 years old at the current time) that you have come to know and love.

However, I am one brother who left the lodge where I was initiated, passed and raised, was Worshipful Master of and joined a group of like minded masons from 24 – 74, and did in fact create the first lodge in our jurisdiction in over 25 years.

I did volunteer to be the new secretary, partly because being a crusty old bastard dies hard and more importantly I knew enough of our constitution to help prepare the vast amount of paperwork needed to complete the journey; but I digress.

There are some other avenues that I would like to suggest to the brethren, which are more often than naught, overlooked.

When we take a somber look at the problems we face, we often fail to notice some very basic aspects in their proper sense.

Brethren very often seem to look at our leadership in black and white, dividing them into two different bipolar categories. One camp is that the old members and especially Past Masters have some special knowledge and ability to lead and they were/are too ignorant or lackadaisical to run lodges suitably. The other camp is that these same brothers are so entrenched in their ways, that they are so completely implacable in there current situation, they have no interest in change.

As always the true answer lies somewhere in between. We did not have an infallible leadership who knew the right path to take; this simply did not exist. They tried to make the best decisions they could, tried to do the best for the craft in difficult circumstances. Brethren who have been Masons for many a year had, and still have, a desire for change, they just have no idea how to effect that change.

I would say that these brethren may not have been blessed with an extraordinary insight of how to preserve an institution that was in a dire state of affairs, but they have done a valuable service, they have kept a rasping leaking boat afloat until others, such as yourself, could come to their aid.

We now stand at the crossroads.

I have been in a myriad of lodge meetings were I see the young masons bored to tears and practically driven from the room by boredom and the perpetuation of the status quo.

On the inverse I can count on one hand the number of brethren, who have taken the bull by the horns and stood in a stated meeting (not the often had, "after meeting" in a local tavern or lodge parking lot) but before all the officers and brothers gathered and offer up their most earnest thoughts. Tell all who their most ardent wishes of what they want to see their Lodge evolve into, the path to recovery.

These new brethren have a right to be upset and disillusioned about the craft. They were told about Freemasonry, but about a kind of Freemasonry that has not existed in the United States since before World War II. We, those damn "old guys", have perpetuated a lie, not that we did this with malice of foresight, but we were unaware that we had become a mere shadow of our former glory, looking beyond the tarnish to the gold beneath. The morals that we have always stood for.



The wish to create a lodge is a much more seductive and subtle option. It is the quickest and in most cases the easiest way for rapid and radical change, but there are several drawbacks to avoid.

I would say that our own experience was taken after literally years of trying to effect change. We continue to effect as much change with the old lodges we can, using the new lodges in our jurisdiction and elsewhere, as both a carrot and a stick, depending what is needed.



We have done all of this with the full knowledge and cooperation of our Grand Lodge.

Initially, we decided it would be best to try to take over a failing lodge that was about to surrender its charter. We were asked by our Grand Lodge to not do this. They saw our lodge as a desirable example of the future; they did not want to mire our lodge down with the possible problems that the old lodge may have dealt us. We opted for this choice for the economics involved, a complete building, all the needed lodge paraphernalia, maybe even some minimal amount of funds. For those looking to start a new lodge, please look for one of these lodges, and give haven to brethren who have kept that lodge alive with their dues. There are many who do not come to the lodge, more often because they too did not find the philosophical, esoteric and social outlet that they had been promised when entering our hallowed halls.

I would also like to point out that I have almost never been to a meeting of a lodge that a dedicated few could not make any change by 2/3 vote or not, just by being present. If we have the ability to join enough brethren together to create a new lodge (20 or more) we most certainly have the ability to make change within our own lodges. I grant that this path is slower, but can be even more satisfying having brought something most consecrated back from the brink. You have more support than you would think, those who do not come to lodge anymore have given up looking for the exact same thing you wish to bring to it. We have the ability to restore their faith, provide you and them with the lodge we have all wished for and thank them for their fidelity over these many long years of social upheaval.

I hope that I have not offended too many, I just want to point out that taking the best and brightest away from many lodges leaves all our lodges lesser than they were and we risk tearing apart the entire fabric of our institution.

My best wishes to your endeavors and please keep the best interests of our craft in your heart.

Baseball As An Esoteric Ritual

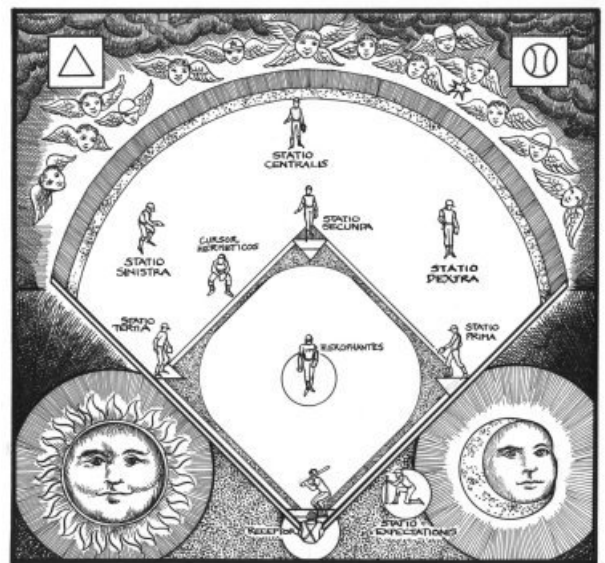
By Hannah M.G.Shapero

It is the vernal equinox, and the ritual has begun. The participants enter into the sacred quadrant and take their stations at geometrically significant places. They are all men, dressed in pure white garb, marked with colorful esoteric symbols. They hold ritual implements in their hands. Four more men arrive; they are dressed in dark blue. Like concelebrating priests, they confer on the details of the liturgy. Then they too take their places.

A sacred hymn is intoned, and after that come the opening words of the ceremony: "PLAY BALL!"

We need look no further than the local baseball diamond to find high ritual. There is no need to hanker after secret Masonic rites in closed halls or occult workings in incense-filled chambers. Wherever baseball is played, a true ritual goes on, as exoteric as daylight, as powerful as spring.

Far more than other sports, baseball shows an esoteric structure. The game is played on a geomantically perfect square. Each base stands at what would be the quarters in Western esoteric ritual. These four bases also stand for the four elements, though attributions are varia-



ble: Home plate, with its coating of dust, seems to be Earth, while third base is traditionally referred to as the "hot corner," signifying Fire. In the center is the pitcher's mound, a circle in the middle of the square mandala, which speaks to us of the fifth element of Spirit, or the center point of wholeness.

The men on the field hold to their positions as reverently as any Masonic or Hermetic ritualist. In the outfield stand the attendants in the outer courts. On each of the quarters stands a baseman, guarding his sacred trust. The shortstop moves between inner and outer, like swift Hermes, who moves between the worlds. The catcher, at his Earth station, also serves as Guardian of the Threshold; he challenges those who would enter or leave the quadrant as base runners. In the center is the pitcher, or Hierophant, upon whose offerings the course of the ritual depends. Completing the scene are the priests in blue, the umpires, who know the Law and keep the ritual correct.

For rookies, each time at bat is an initiation; for others, wielding the sacred wand can be either an ordeal or a triumph. (For the sake of brevity, I will not elaborate on the phallic aspects of this ritual, which is done only by men and only during the most fertile times of the year.) Baseball is enriched not only by the geomancy of the field, but also by the numerology of the play itself.

The batter's ordeal may include a trinitarian three strikes, or four balls, which answer to the quadratic structure of the ritual space. The normal game lasts nine innings, that perfect number composed of three squared. Nine men play on a team at any one time (omitting the ritually incorrect designated hitter). These numbers are fraught with religious and occult significance.

Baseball time is sacred time. Football, hockey, soccer and basketball run by the clock. Play is constrained by the seconds and minutes of linear time. Baseball's time, though, is nonlinear, relativistic, where an inning can last as little as a few minutes, or as long as an hour. Indeed, the pace of the game is determined by the motion and position of the ball. Time moves slowly when the ball is hidden in the Hierophant's glove, but moves far more quickly when that same ball is sailing over the left field wall for a home run.

When that home run flies out of the ritual space into the outer depths, the happy ritualist puts down his wand and makes a circumambulation of the quadrant. Other baseball moves and customs show a similar respect for the hidden energies unleashed in this rite. Those men who face the Hierophant and his kneeling acolyte known as the catcher are seen to do all sorts of personal ritual gestures: crossing oneself, touching various parts of the body, spitting, or gesturing with the wand. All of these are aids to concentration; they also serve as banishing rituals in this moment of pressure.

The spectators at the baseball rite are not restricted or silenced. They participate with their applause, cheers, mockery, or spontaneous cries. As would be expected of the profane, much profanity comes forth. Sacred objects are often displayed by the fans (the very name "fan" comes from "fanatic," which derives from the Latin *fanum* or temple); they hold banners, wear special headgear with appropriate symbols, and show garb decorated with the same symbols as the working group whose efforts they support.

Fermented libations and ritual meals are a part of the baseball experience. The rite unites a community in a closeness that few religious liturgies, whether mainstream or esoteric, can achieve.

The success of a high sporting ritual such as baseball teaches us some much-needed lessons about the esoteric way. First of all, the Diamond Way is open and accessible. No secret teachings or initiatory grades are needed to participate, only a ticket to the bleachers. This is as exoteric a ritual as one can find; nevertheless, the inner structure is there for those who understand. Mystical meaning is hidden in plain sight. Second, baseball is democratic. Though the major leagues are an initiated elite, anyone can come to their games, and anyone can buy the sacred implements of wand and glove and orb and play in a sandlot ritual space. The Ascended Masters of Cooperstown smile on anyone who wishes to play.

Finally, baseball reminds us that there is an element of ritual in all games, and that a ritual is in itself a kind of game, played by a team within a sacred space, with special garb and implements. The outcome of a ritual, however, is not reflected on a scoreboard in hits and runs. The ritual game has a value that is far more abstract and less subject to the dualism of winning and losing. But a failure in ritual, like a loss in baseball, is not eternal: there is always next game or next year. And success in ritual, as in baseball, brings joy to a community and a whole city. It connects sacred and profane, inner and outer worlds. Ritual is sacred play, which brings cosmic inspiration to its participants on common ground.

The Old Folks Section

Mayo Clinic On Aspirin

Dr. Virend Somers, is a Cardiologist from the Mayo Clinic, who is lead author of the report in the July 29, 2008 issue of the Journal of the American College of Cardiology.

Most heart attacks occur in the day, generally between 6 A.M. and noon. Having one during the night, when the heart should be most at rest, means that something unusual happened. Somers and his colleagues have been working for a decade to show that sleep apnea is to blame.

1. If you take an aspirin or a baby aspirin once a day, take it at night. The reason: Aspirin has a 24-hour "half-life"; therefore, if most heart attacks happen in the wee hours of the morning, the Aspirin would be strongest in your system.
2. FYI, Aspirin lasts a really long time in your medicine chest for years, (when it gets old, it smells like vinegar).

Please read on.

Something that we can do to help ourselves - nice to know. Bayer is making crystal aspirin to dissolve instantly on the tongue. They work much faster than the tablets.

Why keep Aspirin by your bedside? It's about Heart Attacks -

There are other symptoms of a heart attack, besides the pain on the left arm. One must also be aware of an intense pain on the chin, as well as nausea and lots of sweating; however, these symptoms may also occur less frequently.

Note: There may be NO pain in the chest during a heart attack.

The majority of people (about 60%) who had a heart attack during their sleep did not wake up.

However, if it occurs, the chest pain may wake you up from your deep sleep.

If that happens, immediately dissolve two aspirins in your mouth and swallow them with a bit of water.

Afterwards:

- Call 911.
- Phone a neighbor or a family member who lives very close by.
- Say "heart attack!"
- Say that you have taken 2 Aspirins.
- Take a seat on a chair or sofa near the front door, and wait for their arrival and ...DO NOT LIE DOWN!

A Cardiologist has stated that if each person after receiving this e-mail, sends it to 10 people, probably one life could be saved!

A certain private school in Victoria, BC, recently was faced with a unique problem. A number of grade 12 girls were beginning to use lipstick and would put it on in the bathroom.

That was fine, but after they put on their lipstick they would press their lips to the mirror leaving dozens of little lip prints.

Every night, the maintenance man would remove them and the next day, the girls would put them back. Finally the principal decided that something had to be done. She called all of the girls into the bathroom and met them there with the maintenance man. She explained that all these prints were causing a major problem for the custodian who had to clean the mirrors every night.

To demonstrate how difficult it had been to clean the mirrors, she asked the maintenance man to show the girls how much effort was required.

He took out a long-handled squeegee, dipped it in the toilet, and cleaned the mirror with it. Since then, there have been no lip prints on the mirror.

There are teachers and there are educators.

So What Do You Think About When You're Driving Alone?

How important does a person have to be before they are considered assassinated instead of just plain old murdered?

Why do you have to "put your two cents in", but it's only a "penny for your thoughts"? Where's that extra penny going?

Once you're in heaven, do you get stuck wearing the clothes you were buried in for eternity?

Why does a round pizza come in a square box?

What disease did cured ham actually have?

How is it that we put man on the moon before we figured out it would be a good idea to put wheels on luggage?

Why is it that people say they "slept like a baby" when babies wake up like every two hours?

If a deaf person has to go to court, is it still called a hearing?

Why are you IN a movie, but you're ON TV?

Why do people pay to go up tall buildings and then put money in binoculars to look at things on the ground?

Why do doctors leave the room while you change? They're going to see you naked anyway.

Why is "bra" singular and "panties" plural?

Why do toasters always have a setting that burns the toast to a horrible crisp, which no decent human being would eat?

If Jimmy cracks corn and no one cares, why is there a stupid song about him?

Can a hearse carrying a corpse drive in the carpool lane?

If the professor on Gilligan's Island can make a radio out of a coconut, why can't he fix a hole in a boat?

Why does Goofy stand erect while Pluto remains on all fours? They're both dogs!

If Wiley E. Coyote had enough money to buy all that Acme crap, why didn't he just buy dinner?

If corn oil is made from corn, and vegetable oil is made from vegetables, what is baby oil made from?

If electricity comes from electrons, does morality come from morons?

Do the Alphabet song and Twinkle, Twinkle Little Star have the same tune?

Did you ever notice that when you blow in a dog's face, he gets mad at you, but when you take him for a car ride; he sticks his head out the window?

Do you ever wonder why you're on this mailing list in the first place?

What Would Be Your First Clue, This Email Is A Scam To Get Your Private Information?

Hello Dear,
DHL Express Tracking Notification: Fri, 12 Jan 2012 04:53:41 +0100

Custom Reference: 7221462-8AR2
Tracking Number: ZP2-369566140
Pickup Date: Fri, 12 Jan 2012 04:53:41 +0100
Service: AIR
Pieces: 3

Fri, 12 Jan 2012 04:53:41 +0100 - Processing complete
PLEASE REFER TO ATTACHED FILE FOR DETAILED INFORMATION.

Shipment status may also be obtained from our Internet site in USA under <http://track.dhl-usa.com> or Globally under <http://www.dhl.com/track>
Please do not reply to this email. This is an automated application used only for sending proactive notifications

Thanks in advance,
DHL Express International

DHL wouldn't start a document by saying, "Hello Dear", But a stupid crook would.

CHRISTMAS MEMORIES

By Bro. Richard T. James

Christmas does funny things to you, no matter how young... no matter how old you are.

It's a dreamy time. A time when you lose touch with your calendar years a warm and misty time it's also a contradiction.

Christmas is a time when we try desperately to hang on to yesterday's memories, yesterday's warmth. Everybody wants to be a kid again, snug, safe and warm inside a cocoon. And why not?

So, let's wander back to the late 1940's through the 1950's.

I'm 50 something, going on ten or eleven some days. Here are a few of the things I remember about Christmas back "in the good old days" the good old days when everyone was broke. The good old days when neighbours and friends were neighbors and friends; the days when an honest day of work brought little pay, little security, but by Lord people did work.

Enough of that .. Let's go dreaming

Christmas lights and falling snow always make you dream mostly of when you were a kid a time when there always seemed to be more snow drifts over your head icicles hanging off houses so big you could use them as swords to defend your snow fort from invaders. Icicles so big because the insulation wasn't as good in the '40s and '50s storm windows covered in frost so thick you could write your name. The same storm windows you had to put on and take off and be careful not to put your foot through as you moved around the house leaning them against the wall in the right place according to the markings you made last year indicating where they were supposed to go next winter.

You dream more at Christmas time. As you sit in the living room with the fireplace keeping you warm, strange things begin to happen. The tree lights get bigger...they go out of focus...and you are a kid once again...

Those were the days. Days our kids won't believe were true that we really did walk miles in the snow to school when the temperature was below zero. Days when our parents weren't so quick to offer a ride ... There weren't free periods at school...there weren't cafeterias...a bologna sandwich was real food. You didn't hear "there's no food in this house" ... you ate what there was and that was that...you ate to get full.

And the snow. After living in Glace Bay in the late '40s and very early 50s, we moved to Dogpatch - officially named Lakeburn. Wartime houses just below the Moncton airport where snowdrifts were higher than Dad's '41 Dodge. (Grandfather had a '50 Ford)

There really was more snow way back when ... but today's kids just won't believe us.

And Christmas was different. You got a book of lifesavers as presents of under a dollar or two dollars were exchanged at the Church; the same at school where we drew names. Yuck, that you drew the name of the kid you didn't like and then tried to trade the name off with someone else. Parents cut the turkey in half so there'd be something for New Year's dinner too.

Grapes and tangerines were bought only at Christmas time. Grapes were 11 cents a pound...the days when bread was 15 cents a loaf, a paper was five cents. Ed Sullivan on Sunday nights. The Rocket after nine on Saturday.

Little Rickey's first Christmas with Lucy in a Santa suit. Perry Como specials. Alice being sent to the moon by Ralph. Juliette, Whipper Billy Watson & the Plouffe Family. On radio there was Foster Hewitt & the Leafs.

Late in the day there were programs Mom listened to which were sponsored by Lux and New Tide. The house became quiet when Dad arrived home to listen to the news broadcast. Very quiet-or else.

We always found things to do as we waited for Santa...cartoons by the hour on the new television set-black and white on both channels. Snowball fights and making forts; lying down in the snow to make Angels. Red Flyers, buckled runners, frozen rope.

Christmas cards galore, mailed at either two or three cents each regular postage was a nickel but Christmas cards were cheaper provided the envelope wasn't sealed. And mail was received within a few days of it being sent.

Parents checking the incoming cards each day & rushing back to the mailbox in the morning to cover off a friend or neighbor that had been forgotten. And of course...the great old line..."they didn't send us a card this year...they don't get one next Christmas."

Christmas Eve - it was always cold - it was always white - it was always beautiful and peaceful and magical. Our parents always got mad at us because we couldn't get to sleep ... what kid could?

Christmas Eve was a pedestrian traffic jam on every street as families bundled up and went door to door. Maybe you spent the day with neighbors and nearby friends, but that wasn't Christmas Eve. It was a severe slight not to knock on a neighbors' door with a greeting. Just as severe as hand And, whoever heard of an artificial Christmas tree? A week before the big day, Dad got out the hatchet. Into the old Dodge the two of us went...down a back road and into the bush. The tree was cut then tied onto the roof. No pictures were taken. That's a '90's thing.

It was cold, but that was the easy part. Now the job of building a tree stand-two by four and a center spike after the snow was all shaken loose -outdoors-then tie the tree to the wall with wire so it wouldn't fall over, but that's after the saw which was used to even off the bottom from the chopping. Then came the brace & bit as Mom said, "it's a little empty on the right." A branch was snipped off the piece cut from the bottom, a hole was drilled into the trunk, the spare branch was popped in and presto...a full and bushy fir tree ready for lights & decorations...first though the

tree had to sit for a little while so the branches could plop down into place after being all crushed up on the roof of the car.

Remember taking a spare bulb & slowly working your way through the set of lights to find the one that was burned out? Remember filling the oil can & flipping it over without spilling any on the hardwood floor in the living room or on the linoleum in the kitchen? Remember dumping cinders in the driveway ruts for better traction?

Remember gifts from Nan and Gramp and Dad's brothers?

Remember that Dad always got ties & socks & flat fifties of Sweet Caps, Players Plain, Black Cats, Buckingham, Sportsman, Winchester...remember BA and White Rose ??? Murray Westgate and Esso, FINA? And Angel hair & spray snow that was so hard to clean off the windows? And Christmas concerts with the nativity scene & carols you practiced for weeks after exams at school? And beautiful church services...Midnight Mass & bright starry skies.

There was PEACE.

Remember Bing Crosby, Miracle on 34th Street. Gene Autry. Rudolph. And in later years, Miss Brenda Lee.

Fifty or so years later can you still remember these lines: "I'm warning you for the last time...if you don't behave I'm telling Santa Claus and he'll only come to your sisters...you'll be sorry."

We knew that Santa Claus didn't just listen to what our parents said and that he'd come to us even if Mom and Dad said we were bad.

And he did come. Meccano sets. Lionel trains my Father whacked me for touching because only he knew how to make them work; shovels with red scoops; hockey sticks and black tape. Skates, sometimes used. Mittens from Grandmother, always with something hidden away inside. Uncle Raymond sent an Export "A" hockey calendar that had pictures of the Forum in Montreal and Maple Leafs Gardens in Toronto. And there were great photos of all six teams in the league. Packages under the tree were wrapped in white, blue, red or green tissue paper and held together with stickers that came in bags with "to and from" tags. Mom always got things for the house - dishes, towels.

Dad's socks were called argyle .. we just called them colored socks and fought to get the biggest one to leave out as ours for Santa to fill ... Pretty much the only time of year that you received treats...the only time of year there were big oranges.

And Mom always put them at the very bottom of the sock in the toe. Then came the biggest red apple .. hard candy covered with a piece of wax paper and the top twisted to keep it snug...chocolates...barley toys...ribbon candy...a puck...a candy cane.

Today we have artificial trees, tree lots, credit cards, snow every second or third Christmas. Cards are ten to 15 dollars a box plus your right arm for postage with no guarantee of them ever being delivered.

But, we have our own kids and we do have our own traditions. It's our responsibility to give our kids things they will dream about as they sit by the fireplace when they get to be our age and we are the Grandparents who send surprises wrapped inside mittens. (Better make them designer mittens with the brand name on the outside for status purposes.)

Some things don't change though. They just get older and better. Christmas was probably commercial 50 years ago when our country was smaller & there wasn't as much money to go around. But, Christmas isn't money. It's people. And hopefully we'll always be proud to dream with the lights...& the kids of all ages...the ones belted up in the backseat of the '96 Sable and the ones wrapped up with a blanket in the back of the '41 Dodge with slush coming up through the holes in the floor. And a dimmer switch you kicked with your left foot.

No more putting doll houses together well after midnight, setting up a train or a Texaco service station, BUT...something just as good...maybe even better...the hug of a daughter who now is 28 & running her own business...A "girl" who calls her Mom and Dad to say "hi" two or three times a week...Who says "I just called to say I love you."

And a girl who is 20 and away in Ottawa for her third year of university. Twenty years old ... the same kid in the picture with a bow in her hair in the picture on the end table by the chair by the fire place. The "kid" you will gladly fork out four hundred dollars in air fare for her to be home over Christmas.

That's not fifteen cents a gallon .. But it's family.

No, we haven't changed. Thankfully we have just grown up and mellowed a little.

Maybe there is PEACE. In our hearts.

Merry Christmas everyone.

Dream well. Each today we receive will be the past for our children. The first flurries of winter are falling as this final paragraph is being

written. Remember as you dream-and please...don't be upset...you can go home again-but-you can't go back.

(Christmas Memories was first published in 1991. The writer and the times have changed a little, so have some of the memories. Now there are more.)