

The Small Town Texas Masons E-magazine

July 2012



East Fork Lodge #650 A.F. & A. M.



106 Parker Rd. Wylie, Texas

The Small Town Texas Mason's E-Magazine

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East Fork Lodge #650 A.F. & A.M.

A Short History of East Fork Lodge

East Fork Lodge #650 Ancient Free and Accepted Masons was granted a charter from The Grand Lodge of Texas on January 18, 1887 and was set to work on February 18, 1887 in the Lone Tree (Brown Town) Community.

The Lodge was built at Brown Town and, following Masonic custom, the ground floor was given for use as a school building and the name of the community was changed to Lone Elm. The school was designated in deed as District No.63, but was always referred to as the Lone



Our new building on Parker Rd.



Our second lodge building on Ballard

Elm School.

There were 24 charter members, one of which dimitted April 9, 1887 and one died July 19, 1887. Two new members were raised in May and June of 1887, after the charter was granted, bringing the membership to 26. East Fork Lodge currently has an active membership in excess of 100 members and growing.

The Lodge met, for many years, upstairs above what is now Wylie Flower and Gift Shop at 129 N. Ballard.

In late 1980, construction was begun on a new building at the current location and completed in March of 1982. The cornerstone of the new Lodge building was leveled in Masonic tradition on June

12, 1982.

A dedication ceremony for the new Lodge building was held on Saturday, November 3, 1984. The ceremony was attended by members of East Fork Lodge, Grand Lodge of Texas members and officers, past and present, and members of the Wylie community. The ceremony was presided over by the Grand Master of Texas Masons, R.H. (Bob) Waters.



Many of you know I had a quadruple heart bypass operation a couple of months ago. For those of you who are not familiar with the procedure, they cut out sections of the big artery just under the skin, on the inside calf of your leg and use them to replace damaged or clogged sections of the arteries coming out of your heart.

Well of course the first thing that popped into my mind, after it was explained to me, was what happens to that poor old leg after it's blood flow is cut off.

"It doesn't matter," the surgeon explained, "It doesn't really do anything anyway, the leg get's it's main blood supply from another artery running deeper in the leg."

"It doesn't do anything?" I ask.

"No," the surgeon explained, "**GOD just puts it there for me, so I will have it for spare parts.**" *Carley*

Brother Mirabeau B. Lamar

Written by Dick Brown, Chairman, Grand Lodge of Texas History Committee and Admiral of the Texas Navy.

Some Texas history folk and I were talking about Masonic and the story of how he "led a cavalry charge" to rescue Masonic Brother Thomas J. Rusk just before the battle of San Jacinto.

In case you are not familiar with this story, it goes that before the Battle of San Jacinto, Rusk had become trapped behind the Mexican lines. Lamar jumped on a horse and charged the Mexican Lancers, causing enough disruption for Rusk and his men to break out, and they all returned to the Texan camp safely.

Mirabeau B. Lamar is one of my favorite early Texans. He was from Georgia, same as were Masonic Brothers Thomas J. Rusk and James Fannin. Millidgeville Ga., where Lamar grew up, is near Columbia County... the same part of the State where my ancestors lived - the ones who came to Texas. I like to think that they might have known each other back in the Peachtree State.

Lamar was the epitome of the old "Joe Cool" slogan that we used to use when we were kids: "Lover, fighter, wild horse rider, and sometimes a damn good windmill repairman... for there is no other, like this blue eyed soul brother".

He was an excellent horseman, and during his youth he was the fencing champion of the State of Georgia. Lamar fought, hunted, dressed stylishly, hung out with high society, and wrote prose and love poems. He was a man's man, a lady's man, and likely would have been one of your best friends. He was cool.

By 1836, Lamar had recently lost his beloved wife to tuberculosis. When Lamar was trying to get over a sadness, he liked to travel. Some historians believe that he had no intention of going to Texas, but he found the travel agreeable. He started out, just to get some time to himself... and just kept on going.. all the way to Texas. Some say that he went to Texas on the suggestion his Masonic brother James Fannin (although Fannin went to Texas for his military career, and there is no indication that Lamar had any intentions of joining the military forces of Texas.) But for whatever reason, Lamar came to Texas, liked it a lot, and decided to move here permanently. He set out back to Georgia to settle his affairs there. He arrived back in Texas after his friend and Brother James Fannin had been murdered at Goliad.

So Lamar ask for the whereabouts of Brother Sam Houston's army, and soon after he arrived in the Texan Camp at San Jacinto, a wave of panic swept over the men; Rusk and some of his men, out on a reconnaissance mission, had become blocked from the Texan camp by some Mexican Lancers. Lamar jumped to action; he grabbed a horse and with a few fellow Texans following him, he charged the Mexican line.

Now remember, Lamar was an expert horseman, an expert swordsman, and was still licking his emotional wounds from loosing his wife from sickness, and his friend Fannin, killed by the Mexicans. He was mad, he was breathing fire.

One of the accounts I read said that "he had a pistol in one hand, a sabre in the other, and the reins in his mouth as he charged the Mexicans at a dead run." Wooo HOOO! The story goes that he rode through the line of Lancers (and even bumped into one of them, knocking him from his horse) and they scattered, allowing Rusk and his men to break through.

Well, the Lancers might have been retreating, but the Mexican infantry was still in place... and Lamar found that the path back to the Texan camp forced him to ride down the line, in front of the infantry.

As he raced by, each fired a shot at him. When he cleared the last soldier, and charged into the open prairie toward safety, a resounding cheer went up from the Mexican soldados! They were cheering the bravery and daring of this young Texan.

Once back in camp, the men insisted that Lamar be put in charge of the cavalry, which Sam Houston did... raising Lamar in rank from Private to Colonel. Lamar led the charge at the Battle of San Jacinto the next day.

Now, before somebody jumps up and says "hey, that's not the way I heard the story" .. let me preface this by saying that I read a lot of Texas History accounts - some from scholarly books and some from old books and some from the internet. When I tell a Texas History story, its what I think is the best version of what the truth just might be. Maybe my tale is just a little bigger than life, but after all.. it is about Texas!



The Origin of our Institution and Mediaeval Masonry

Part II Of II Continued from the June Issue.

Just how the masons received their training is not clear. No doubt fathers taught their sons while others had servants or labourers who later became masons. Another source was from the quarries where much preparatory work was often done and the more expert quarries would attain sufficient skill to make the transition possible. Presumably there was no systematic method of training, which points to the absence of any strong organisation among masons. Normally, on important works a master mason was in charge, sometimes called master of the fabric. His chief business was to hire and dismiss workmen, determine the quantities of materials, make the plans and generally supervise the architectural details.

The office of master mason was one of dignity as a sign of which he received annually, gloves, a robe, or a sum of money additional to his daily maintenance. There is numerous mention of plans and designs prepared by mason masons. They drew their "plot, platt, portraiture, and uprights" and part of a Lodge equipment comprised tracing boards for the master mason. In some cases a tracing or tracery house was provided. The master mason continued to act as architect through the Middle Ages up to the 17th century, at which period the old and the new systems of architecture, as a separated profession existed side by side.

The apprenticeship system seems to be a late development among masons. Previously it was very limited, as only masters appear to have had apprentices, and as usually there was only one master mason on each job, the number of apprentices would thus be relatively small. There is no record of a mason's apprentice in any building record prior to 1350, and few between 1350 and 1450. The instruction given was no doubt in that part of the work which only such as a master mason would know, and they would also doubtless be bound by their indentures to keep their master's secrets. The first indication of any ceremony attaching to apprenticeship seems to be in the Apprentice Charge appearing in certain versions of the Ms. Constitutions, dating from the second half of the 17th century, and while operative in character, there is no evidence that it was ever used among operative masons.

Direct evidence in connection with masons' craft guilds in the 14th and 15th century is very slight. Such guilds have been assumed to exist because guilds existed in other trades. This lack of organisation was no doubt due to the necessity of moving from place to place, which would preclude their having such associations as those by which other trades were controlled, and for which a local habitation were necessary. It is not clear that any sharp line of distinction existed between so-called Cathedral Masons, and those employed in towns, sometimes called Gild Mason. Records show that masons were drawn from all classes of work and from all districts as required. Some trace of organisation among journeymen masons is found in London records of 1306, when certain newcomers were threatened with a beating if they worked for lower wages than the city craftsmen.

Municipal records of 1356 inform us of disputes between hewers and layers, and the statement that "the trade had no been regulated in due manner by the folk of the trade" implies that there was no craft guild operating at that time. The first definite reference to an organisation occurs in 1376, so that the guild must have been established at some time between 1356 and 1376.

In 1389 William Hancock, mason, bequeathed twelve pence to the fraternity of Masons, London, and in 1419 Walter Walton gave a legacy of 6pounds 8pence to the fraternity & his livery coat to a brother mason. It is doubtful whether this organisation ever was a genuinely democratic craft guild, or that a working mason could aspire to become a member of it.

It is possible that it was mainly composed of building contractors. Guilds practically came to an end in 1547 when they were suppressed but we have evidence of an Operative Lodge at Alnwick in 1598.

Any organisation which existed among our early brethren was probably due to the existence of certain cus-



toms and traditions, a knowledge of which has been handed down to us in the form of manuscripts. These rules and traditions were preserved and from time to time written down and further copies made.

There are no less than one hundred known versions of the Manuscript Constitutions of Masonry, and of these the importance of the Regius and Cooke Manuscripts (two of the oldest known versions, dated approximately 1390 and 1420 respectively) cannot be over-estimated as a link uniting ancient operative masonry with modern speculative masonry. These early manuscripts inform us that 14th and 15th century masons were subject to recognised customs, embodied in so-called “charges”. Almost without exception they each contain the same two elements, viz., the legend or history of the building industry and the regulations or charges to be obeyed by masters, fellows and apprentices.

In the 16th and 17th centuries these legends and customs were incorporated in successive versions of the Manuscript Constitutions of Masonry, and modern “Speculative Masonry” is the outcome of this. When the Grand Lodge of England was formed in 1717 there appear to have been copies of the Manuscripts in the possession of several Lodges, and some of these were no doubt used by Dr. Anderson in compiling the first Book of Constitutions (1723)

It is difficult to conclude a paper of this nature without traversing the period of the merging of operative into speculative masonry. It is, however, a big subject, and time will not permit.

And now a word in connection with the origin of the word “Freemason”. Opinions differ, but it seems likely that the freemason was so called on account of the material in which he worked. While Mediaeval builders used a great variety of stones ranging from the hardest of granite to perishable chalk, the building stones most widely used were the various limestones which were found extensively in a broad belt stretching from the Yorkshire coast to Dorset, and commonly called free-stone. Free-stone is the name given to any fine grained sandstone or limestone that can be easily worked or carved in any direction, and the mason who worked this stone was often known as a freestone mason. The earliest known reference to a freemason, or freestone mason, is contained in the London Assize of Wages, 1212, .

In 1361 forty “freestone masons” were ordered to work to impress (forced hiring) twenty-four freemasons”, and it would appear that the term “freestone mason” became abbreviated to “freemason” just as the words “Freemason” and “Mason” are often used to mean the same thing.

By W. Bro. A. J. Chapman, P.M.; 28 June 1945; Published in United Masters Lodge, No. 167 SELECTED PAPERS, Vol. II; Auckland, New Zealand; 1961.

Older Small Town Texas Masonic Lodges Thumbnails

Matador Masonic Lodge #824 AF & AM

Matador Lodge is 114 year old. The Lodge was charter December 8, 1898

The Lodge currently has 34 members

It is located at 204 Main Street in Matador, Texas in Motley County. The Lodge meets on the third Thursday of each month, at 7:30 pm.

Editor’s note; I am trying a new column featuring pictures and descriptions of some of the older small town Lodges of Texas that haven’t been featured in the magazine.

I picked Matador first because my wife was from Motley County and I was thinking about it when the idea popped in my head. Corky



The Birth of French Freemasonry

Original from the Masonic Network Web site. - Copied from the GFN CYBERMASON website at <http://www.markwalder.us/gfn-news/oct10.pdf>

There is no certainty about the birth date of French Freemasonry. Two theories are raised with one common point: Freemasonry was brought to France from England.

The “official” history reports that English Gentlemen came to France and founded speculative lodges in the early 18th century. These lodges received French Gentlemen. Between May and July of 1728, all lodges grouped themselves under the auspices of the first French Masonic body: The English Grand Lodge of France. Its Grand Master was the Duke of Wharton, Past Grand Master of the Grand Lodge of London.

Another history reports that the first lodges in France had been imported from the United Kingdom by the Scottish and Irish guards of the Stuart Family, while they were in exile in St Germain en Laye.

Among the Scottish Guard were Freemasons. They formed lodges and rumour has it that the very first French Lodge was founded in St Germain en Laye in the late 17th century.

The English Grand Lodge of France installed its first French Grand Master in 1738, the Duke of Antin. During the 1750's, the English Grand Lodge of France acquired complete autonomy and changed its name to the Grand Lodge of France.

The First Crisis.

In the United Kingdom, Freemasonry was struck down by a quarrel opposing the Ancient and the modern partisans. The Ancients wished to turn back to a very “operative” ritual and the Moderns wished to continue the way it was.

This quarrel also arrived in France, which divided the newly formed French Masonry. In 1773, a part of the Grand Lodge of France broke away and created its own Masonic body, the Grand Orient of France. In fact, this crisis is the result of a fight between Parisian lodges and provincial ones. The provincial lodges reproached the Grand Lodge administration to be clearly oriented to Paris and to forget the other lodges.

Another grievance was about the ritual and the beginning of the higher degrees. The Parisian lodges used to practice another ritual called the “rite of perfection”.

In 1773, the Grand Orient of France was formally created. This event is very important for a good understanding of the French Freemasonry. 1773 is not only the date of the creation of two Grand Lodges; it is the beginning of two directions in Freemasonry.

The Grand Lodge of France was “Scottish” oriented, with the proliferation of higher degrees, and the Grand Orient of France choosing a “modern way”.

The Masonic relationships with the Grand Lodge of England were implicitly the same for both French Masonic bodies. In 1813 the Ancients and the Moderns Masonic bodies unified themselves in the “United Grand Lodge of England”. This new United Grand Lodge of England decided to establish fraternal relationships with the Grand Orient of France, the biggest French Masonic body at this time.

We can understand the UGLE preferred to have good relationships with the Grand Orient of France because this Masonic body had lodges almost everywhere in France and it had much more members than the Grand Lodge of France.

Members of the Grand Orient of France and members of the Grand Lodge of France could visit each other's lodges. Many times the two Masonic bodies wished to merge, but every time members of the two bodies refused to accept a merger.

The crisis around the Grand Architect of the Universe

In 1799, the Grand Lodge of France changed its name to the Scottish Grand Lodge of France. The Grand Lodge merged with the new-formed “Supreme Council of France” in 1805.

In 1821, the Central Grand Lodge was created by the Supreme Council of France to manage the 3 first degrees of the AASR. The Supreme Council of France kept its management for the 4th to the 33rd degrees. It is the controlling power of the whole Ancient and Accepted Scottish Rite in France. There was a second French Revolution in 1848.



Nicolas Perseval, The Union of the Three Orders, c. 1789 - The painter has depicted the union of the orders taking place in front of the entrance to a Masonic Temple.

Secularism, Liberty and Hope were new ideas in the French People. It wished to return to a French Republic. A lot of Freemasons were partisans of these new ideas. The Grand Orient of France started to think about its Masonic constitution. The question was how, in a republic, people could have the religion of their choice if the Catholic religion is a state one?

The idea of secularism and freethinking was slowly growing in the lodges of the Grand Orient of France until 1877.

To avoid the Central Grand Lodge being hit by the Secularism movement, the Supreme Council of France imposed in 1873 that all documents should begin with “To The Glory of The Grand Architect Of The Universe, under the name and the auspices of the Supreme Council of France, Liberty, Equality, Fraternity”. Also, the Supreme Council of France and the Central Grand Lodge adopted the definition of the Lausanne Communication in 1875 about the Grand Architect of the Universe, which says, “The Grand Architect of the Universe is the Principle Creator of the Universe”.

Since 1875, the AASR in France follows this definition.

In 1877, the Grand Orient of France decided to suppress the invocation “To the Glory of the Grand Architect of the Universe” in its rituals.

For most of the Anglo-Saxon readers, this act can be seen as outrageous and “irregular” for a Masonic body. That is true in a country where secularism does not exist, where State and Religion are one. That was not true in the past in France when one knows French History. Tired of religious wars, tired of requesting “Church” authorization to govern the Country, the French people decided to separate Church and State. In agreement with French laws, the Grand Orient of France decided to follow the rules of its country, despite English pressure.

The United Grand Lodge of England decided to break its relationship with it because of “irregularity”. In 1894, the Central Grand Lodge became fully independent of the Supreme Council of France. It changed its name and became the Grand Lodge of France, an independent Masonic body, managing the AASR blue lodges, continuing the Regular French Masonry.

Confusion, ignorance and misunderstanding The system of the Rite has always been very important for French Freemasons. A new rite was growing at the end of the 19th Century: The “Rectified Scottish Rite”, a remnant of the “Strict Templar Observance”. Edouard de Ribaucourt and friends of him decided to re-build the “Centre des Amis” Lodge, practicing this rite, under the auspices of the Grand Orient of France. This Masonic rite is exclusively Christian. The Grand Orient of France was engaged in the way of secularism. The visitors from other Grand Orient of France Lodges saw the open Bible of this lodge as a misunderstanding.

With the help of the Duke of Connaught, Grand Master of the United Grand Lodge of England the “Centre des Amis” Lodge proclaimed itself as a new Grand Lodge: The Independent and Regular Grand Lodge for France and Colonies. The United Grand Lodge of England, despite its creation by only one lodge, automatically recognized this new Grand Lodge. The “L’Anglaise” Lodge joined this new Masonic body.

In 1955 the Grand Lodge of France adopted a declaration of principles, which read:

The Grand Lodge of France works to the Glory Of The Grand Architect Of The Universe (1).

In conformity with the traditions of the Order, three Great Lights are placed on the altar of the Lodges: the Square, the Compasses and a Volume of the Sacred Law (2). Masons take their Obligations on these three Lights

The Grand Lodge of France proclaims its unfailing loyalty and total devotion to our Country.

Neither the Grand Lodge of France nor its constituent Lodges shall meddle in matters of political or religious controversy. For the education of Brethren, it is permitted to present talks on these matters followed by exchanges of views.

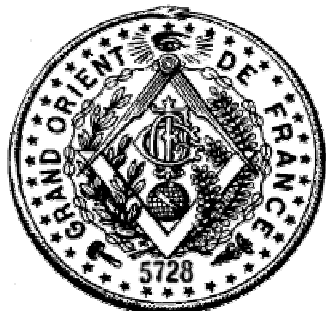
However, debates on such issues shall not be followed by a ballot or the adoption of resolutions liable to compel the opinions and feelings of certain Brethren (3).

Concerning principles other than those defined above, the Grand Lodge of France refers to the Old Charges, especially with regard to the respect of the traditions of Freemasonry and to the scrupulous and strict practice of Ritual and Symbolism as means of access to the initiatic content of the Order.

Notes: At the Grand Lodge of France, the Great Architect Of The Universe is seen as a Principle Creator. At the Grand Lodge of France, the Volume of the Sacred Law is the Bible.



Philippe d'Orléans
as Grand Master of
the Grand Orient de
France in 1771



See also in that regard, Art. 23 of the Constitutions of the Grand Lodge of France This declaration of principles is always true. At this time, the Grand Lodge of France recognizes Prince Hall Masonry.

After the World War II, the “Independent and regular Grand Lodge for France and Colonies” changed its name to the French National Grand Lodge (GLNF). Members of the GLNF do not have the right to visit other French Masonic Bodies. The GLNF has always been seen as a French subsidiary of the United Grand Lodge of England.



In 1958, Pierre de Ribaucourt, Edouard de Ribaucourt’s son, 30 Grand Officers of the GLNF and the lodges “Les Philadelphes” and the famous “Le Centre des Amis”, created a new Grand Lodge: The “French National Grand Lodge – Opera”. The main objective of this new Grand Lodge was to re-establish fraternal relationships with the other French Masonic Bodies, and to create a regular and recognized Masonic body “where French is the main language”.

To avoid confusion with the other GLNF, the GLNF-Opera- changed its name in 1982 to the “Traditional And Symbolical Grand Lodge” (GLTS or GLTSO). Few members of the GLTS decided to restore the Ancient rituals. They founded the “National French Lodge”, using the old motto “God is our Guide”.

In 1994, some regular masons of the French National Grand Lodges decided to found a Rectified Scottish Rite Grand Lodge, including a Great Priory. They founded the Rectified and Reformed Scottish Grand Lodge of Occitania, based on the 1782 Masonic rule of the Scottish Lodges. They split the organization into 3 independent bodies: The Grand Lodge, for St John Lodges, the Directory for St Andrew Lodges and the Great Priory for the “Benevolent Knights of the Holy City”.

There have been lots of tensions in the GLNF end of 90’s. Some brothers, to escape some these ones, created the Regular Grand Lodge of France, with the exactly same GLNF rules.

Regular French Freemasonry Today...

The Traditional and Symbolical Grand Lodge and the Grand Lodge of France founded in 1999 the “Confederation of the United Grand Lodges of Europe”, with the hope of establishing fraternal relationships with all Regular Grand Lodges in Europe (Cf. The Plumb line, Vol. 8, Nr 2, Summer 2000, by Robert G. Davis, 33°). Treaty of amity and/or amity exists between most of these regular Masonic bodies.

As evidence of its regularity, the Grand Lodge of Minnesota and other US grand lodges (including PH Grand Lodges) have decided to re-recognize the Grand Lodge of France, despite the presence of the GLNF Grand Officers during US conferences. The GLNF attempts to obstruct GLDF recognition (Cf.

“From the desk”, April 2001 issue, The Philaethe Society. See also the Paul M. Bessel’s website about French recognition by DC).

Conclusion

At least six French Masonic bodies are “regular” regarding the United Grand Lodge of England’s Landmarks. They are the Grand Lodge of France (GLDF – 1894), the National French Grand Lodges (GLNF – 1913), the Traditional and Symbolical Grand Lodge (GLTS – 1958), the French National Lodge (LNF – 1968), the Rectified and Reformed Scottish Grand Lodge of Occitania (1994) and the Regular Grand Lodge of France (2001).

With the advent of the Internet, all regular Masonic bodies are becoming known worldwide. French regularity has always existed and slowly, other regular Masonic bodies are recognizing them.



A young woman received into a lodge of adoption during the First French Empire.



A woman and her little girl were visiting the grave of the little girl's grandmother.
On their way through the cemetery back to the car, the little girl asked, "Mommy, do they ever bury two people in the same grave?"

"Of course not, dear," replied the mother. "Why would you think that?"

"The tombstone back there said 'Here lies a lawyer and an honest man.'"

The Profound Pontifications of Brother John Deacon

A Monthly Masonic Educational Column By PM Chris Williams Of Davy Crocket Lodge in San Antonio.

Editor's Note; Well sir, Brother Chris's story in this month's newsletter was only 3 pages long and I didn't hear any complaints last month about longer stories, so here is the one from the May issue of the Davy Crocket newsletter.

Well it almost happened again. You know how in Vegas if you win big or they catch *you counting cards or cheating they won't let you come back to that casino? They ban you from coming there.* That's what almost happened to me. No I didn't get caught cheating at cards and I haven't won big at anything and it's not in Vegas either it's right here in town. I thought over the last few months that John was mellowing out a bit, but of course I was wrong. My Brother, A- La- Humongous, Big John Deacon almost managed to get meand himself of course.....banned from all of the Jim's Restaurants. That would have been really sad because they have the best Chicken Fried Steak and Eggs plate in town and when you slap some of their awesome hash brown potatoes on the side you've got a breakfast that is almost heavenly. You can probably tell that I go there a lot..... or I should say, used to go there a lot.

John had called and said he couldn't stop by this month but would be passing through town early in the morning on his way to a sales meeting. So I agreed to meet him for breakfast and of course suggested one of my favorites. He was just walking in the front door as I pulled up and parked. Since it was just 6 AM there weren't very many diners there yet but I knew it would fill up fast in the next hour. He had already found a spot at one of the several stools at the bar by the time I got inside and was perusing the menu with a smile on his face. "Brother Chris," he said as I slid onto a stool next to him. "You know that breakfast IS the most important meal of the day. And you know that I am still a growing boy and it's important that I start off the day with a proper nutritious breakfast." "Yup," I replied. "I do know you are a growing boy... it's where you are growing is the concern." He gave me the evil eye over the top of his menu and said, "If I don't get my three square meals a day and at least two snacks I get real grouchy." "Ok ok I hear you," I said as I waved the waitress over. Her name was Shirley and she had red hair, bright red lipstick and a great smile. John looked up over his menu and asked, "Darlin, how good is that cook of yours in making a big plate of Huevos Rancheros?" "Well, sugar," she replied, "No one has complained yet." "Well then, Darlin," he lobbed back, "Better tell him to rustle me up a double order." "Ok sugar," she purred with her cute Texas accent, "Coming right up." And with that she turned toward the kitchen.

I cleared my throat loudly and she turned back with a quizzical look on her face. I said, "I hate to break in on the darlin, sugar thing y'all got going on but can I order too?" "Oh my gosh," she said embarrassed. "What can I get you." (notice I didn't get a darlin' or a sugar or anything) I ordered my usual Chicken Fried Steak and Eggs and sat back to soak in any wisdom that John might have to give out. The only thing he really had to say was that it took him almost four days to heal up from the Four Horseman burger he had when we met last month but he was glad he had eaten it anyway. We could see the cook working on our orders through the opening between the back counter and the kitchen and pretty soon he sat John's plate which was more of a platter up on the counter followed closely by mine and shouted out to Shirley who grabbed them both and did a 180 and set them in front of us. John dug right in and in no time flat he had half of the plate gone. The cook had been watching and called out to John, "Hey Buddy, how're those Huevos Rancheros?" "They are pretty darn good Pardner," he called back, "But I think mine that I make at home are better." Well that's when it started. The cook challenged John to come back in the kitchen and prove that his were better and danged if John didn't (over my objections) get up and head into the kitchen. I just knew this wasn't going to end well as I saw the cook whose name was Tony hand John an apron. I could hear them talking back and forth as he showed John where everything was as I munched on my steak and eggs. I didn't have a real good feeling about this.

It couldn't have been more than 10 minutes Tony and John emerged from the kitchen with two big platters of food. They took away my plate which irritated me because I wasn't done yet and sat the two platters in front of me and demanded that I try both and tell them which was better. I just shrugged and tasted the one that Tony had made and it was very good. The Ranchero sauce was tangy and went perfect with the bell peppers and onions in the eggs. Tony crossed his arms and smiled at John after hearing what I had to say. I then looked at what John had made and I have to say it looked awesome. He had made the scrambled eggs with a little more

bell peppers and onions than Tony's and then he had sprinkled a little shredded sharp cheddar cheese on top and heaped two big spoonfuls of fresh pico de gallo on top. I tasted it and while I was chewing my mind was racing trying to figure out what to say to not hurt Tony's feelings too much cause John's "Pico Eggs" were fantastic. They were staring at me pretty hard and I knew I had to be careful. I took another bite which didn't set well with Tony. I really liked John's eggs better but to keep the peace I cautiously said, "I can't really tell which one is the best they are both really good." Well instead of making things better they got a whole lot worse real quick. John and Tony looked at me and then at each other and started arguing about why theirs was better and started waving other customers up to the counter to try the two platters. I literally got pushed out of the way but I managed to reach and grab my original plate before retreating to a nearby table to watch the show. So much for keeping the peace. Several diners came up to the counter at the beckoning of John and Tony and real quick the two platters of food were gone and they both told everyone to hold fast and disappeared back to the kitchen to make more of their dishes. Soon they were back and the waiting (and hungry) diners dug right in to the new plates. Both John and Tony had outdone themselves. The food was great and a consensus as to which was better never came about. Everyone agreed that it was all good. And everyone was happy and with all of their appetites satisfied they started leaving one by one. I began to think that I was worrying for nothing until it hit me just about the time the manager who had apparently gone to run an errand came in the door and saw all the diners leaving without paying for anything. The look on his face was not pretty at all. It was a cross between shock, surprise and anger as he looked from face to face to face as people happily walked through the doors to their cars. . His gaze then slowly swung around to the two big guys in aprons.....one employed by the restaurantand one not, standing behind the counter trying to look invisible as they realized that in their zealous pursuit of who could cook the best breakfast that they had fed everyone in the restaurantfor free. They had the guilty look of a dog as he realizes you are supremely mad at him because you came home from work and discovered that he has destroyed the trash and everything not tied down while you were gone. Everyone.....the manager, John, Tony, Shirley, and yup even me just stayed real still looking around from person to person like in the movie High Noon just before all the shooting started. The manager's gaze finally settled on me and I quickly took out my wallet and showed him and pointed to my plate. He said nothing and turned back to John and Tony who looked really small considering how big they were. The manager walked up to John and asked him to please sit with me while he talked to Tony. As they disappeared into the kitchen I saw that customers had been filing in and things had returned pretty much to normal. I looked over at John and he was real quiet. "I don't know what you are laughing at. I am in real trouble here." I looked at him in disbelief and trying hard not to laugh said, "Brother John, you don't work here. He can't fire you." "Yeah," he shot back. "But he is really mad." "Yup he sure is," I said. "but the guy you need to be worried about is Tony. He might get fired." Well that bothered him and I could see that he was worried about Tony so to get his mind off of the situation I asked him to give me something I could pass along to all the Brethren reading the newsletter. He tried to make me promise not to say anything about this fiasco....but like my nieces both tell me all the time....yeah right.

He kept glancing towards the kitchen and then back at me and I told him to concentrate. In a few seconds his expression changed as he focused and then shaking his head slowly said, "Brother Chris I am always getting distressed over things that I see that just don't seem right. "I see Brothers who finish their time in the East in their Lodge or who have served on a Grand Lodge Committee, or have served as an officer or even the presiding officer of another Masonic organization, I see them somehow come to the conclusion that they have done their time and they just lay down their tools and stop working. They stop teaching and they stop learning and they stop growing and pretty soon they stop caring. I just can't hardly understand it. When I see this I wonder to myself if Masonry has failed them, but then I quickly realize that Masonry cannot fail anyone. It is pure truth and goodness and it never stops giving. It never stops teaching or revealing. Like a familiar old blanket, it is always warm and comforting. How can they just stop?"

"I don't know John," I said. "Maybe they just get tired."

He looked at me thoughtfully for a few seconds and slowly nodded and said, "I think you are right Brother Chris but maybe not in the way you are thinking. When you get tired or worn out you just rest and begin your work again. I think these Brothers get tired in another way. These Masons who have learned and studied and worked hard teaching new Masons and have put in the time and effort to be true students of the craft are finding that beyond the mandatory requirements of learning, there is little interest, by a disturbingly large percentage of Brothers, in pursuing a path of Masonic enlightenment. They look around and see fewer and fewer Brothers who want to study and learn. There are fewer and fewer who even care to read about the most basic

things about the craft. It just doesn't seem to be that important to them. It sometimes seems that our philanthropic works have become more important than the moral and spiritual path which Masonry sets out for all of us to follow. Certainly the principals and tenets of the Fraternity go hand in hand with being charitable, but charity was not meant to be the primary duty of Masonry. Seeing all this happening around the Craft I think these learned Brothers just don't think there is a reason to teach anymore and they just stop. But just because there are Brothers who won't read or study, we CAN still teach. We CAN still present Masonic programs on Education and Philosophy, and Ritual, and yes even Charity too in our Lodges. We need these wise Brethren to pass along the experience and wisdom of Lodge administration and communication that they have obtained over their years of dedicated service to the Craft. We cannot let these Brothers think that they are not needed. We cannot let them put themselves out to pasture. I have had Brothers tell me that they hate to read but enjoy getting Masonic education from other Brothers who present programs at their meetings. Over the years I have been to many Lodges and I have seen almost no Masonic Education going on at all. No one is teaching it. But I know for a fact there are Brothers sitting in the chairs on the sidelines who could be effective teachers and lecturers in the different areas of Masonry. Just because a Brother doesn't like to read doesn't mean he doesn't want to learn or won't learn. Heck when I was a kid I hated Broccoli but my Mother always put it on the table and tried to get me to eat it. I tried it but absolutely didn't like it. Now I am older and guess what? I love Broccoli! I could eat it all the time. The point is that we have to keep working at dispensing Masonic Education because people change. The Ritual is amazing and it dispenses much information but it only goes so far. There is much more to learn and much more to experience."

"I agree John," I said, "But how do we get more Brothers to get interested in education beyond the mandatory ritualistic instruction?" "We don't just get them to," he grumbled. "We do like mom did. We put it on the table and give them the opportunity to try it and when they finally do, some of them are gonna like it. We just can't stop putting it on the table."

Before I could tell him I agreed with him completely, the door to the kitchen swung open and the manager came over to us. Talk about putting it on the table, I knew this was going to be something we weren't going to like. As he was walking toward us I noticed that Tony was back at the stove cooking up a storm so I guess he didn't get fired after all. That was good. The manager had a stern look on his face and held out his hand to me and said his name was Roland. I shook his hand and told him my name but kinda stuttered in the middle of it when I felt a real familiar grip. I looked up and he gave me a little wink. I grinned as he turned to John and fixed him with a stern look. John looked mighty apologetic as Roland began to talk. He told John that Tony had taken all the responsibility for everything but John told him that it was his fault instead and that Tony was not guilty of anything. Roland said, "I thought you might say that so here is what I propose we do. Tony told me that your Pico Eggs were pretty darn good so I propose that in exchange for us losing all that business this morning that you give us the recipe for your dish for free so we can use it. Secondly I need you to work in the kitchen for the next two hours to train Tony and my other cooks on how to make it. Does that sound fair?"

"Well, Gol darn," John chirped out happily. "That sounds like a deal to me and I am glad Tony is not in trouble."

"Good" Roland replied. "Now let's go to work." He turned to me, shook my hand again and said, "Brother Chris, It was nice to meet you. Brother John and I have to go to work now." I just smiled and nodded as he turned and walked back to the kitchen. You should have seen the look on John's face. He looked at me and then at Roland and kinda stuttered a couple of times but no real words came out. I just smiled and waved as he turned towards the kitchen calling out to Roland to wait. I paid my bill and thanked the Supreme Architect of the Universe for not having to pay for John this month. John was hootin and hollerin and having a fine time in the kitchen as I walked out the door. It's gonna be a great month....I can feel it. Many of you know that I had a quadruple bypass operation back in March, but none of you hear the conversation between the surgeon and I. What happens to the leg after you take the pieces of vein out



"Not all Masons are obligated on the Christian Bible. Masonry is universal and men of every creed are eligible for membership so long as they accept the Fatherhood of God and the Brotherhood of Man. Therefore, the candidate should be obligated on the Book of the Sacred Law which he accepts as such since his obligation is a solemn and binding one.[UNKNOWN]",

Growing Up Within Freemasonry

By Robert Brown

EL PASO – For most of us childhood memories consist of lives involved with friends, family, school – precious memories we hold dear as we grow old. But what kind of memories do people treasure when their fathers are involved in Freemasonry, one of the oldest fraternal organizations in the world and what effect does it have on their lives?

“Growing up with my father being a Mason was very enjoyable for me,” said Steve Miller, the current Worshipful Master for Fraternity Lodge 1111 and 2012 Potentate for the El Maida Shrine. “It made my days in school shorter. Yes, I had to keep my grades up in order to do what was required to go on the trips that my mom and dad and I used to have to go on.”



But what is Freemasonry? According to their El Paso Masons website, Freemasonry is a way of life and a voluntary association of men within a fraternal society, religious in its character with a system of moral conduct based on a firm belief in the Fatherhood of God, the Brotherhood of Man, and the Immortality of the Soul, encouraging goodwill towards all mankind that seeks to make good men better by teaching the Golden Rule and morality through symbolism and using rites and ceremonies to instruct its members.

Freemasonry means different things to each individual Freemason. For some, it may mean making new friends and acquaintances while for others it may be about being able to help deserving causes – making a contribution to family and society and for some it may mean the meeting of new friends and acquaintances who are also interested in the concern for mankind, caring for the less fortunate and helping those in need.



El Maida Shrine Potentate, Steve Miller, poses with Lady Shriners.

Freemasonry is not a social networking club where members can seek advantages for themselves through business or politics or for use as an insurance or benefit society. Matter of fact, if a person wants to seek to increase their business or seek benefits of any kind they would have better luck going to their nearest Chamber of Commerce or Welfare Office. Although Freemasonry does make charity a duty, it is not a charitable organization nor is it organized for profit. In fact, Masons in the United States donate approximately \$2 million dollars per day of which a majority goes to charitable organizations and non-Masons.

Finally, Freemasonry is definitely not a secret society. If Freemasonry was a secret society, then it would be one of the worst kept secrets in the world as everyone everywhere already knows about them. Freemasonry can best be described as a society with secrets. Think about it this way, would Microsoft be open about their software programs so that Apple could see it and turn around and use it? How about other companies with their secret sauces and ingredients? Would they be forthcoming about their secrets so that the competition can use it against them? Same thing with Freemasonry, Freemasonry has its secrets because if everybody knew the secrets then anybody would be able to call themselves a Freemason. If “you” belonged to an organization of men who value morals, character, and virtue would you want immoral, characterless, and virtueless men and people misrepresenting you?

When a child’s father is involved in such an organization and their activities what kind of effect would it have on their children? How would a child see all this and what would they learn from it?

“Going on the trips and meeting people throughout the State of Texas,” said Miller, “was just so impressionable on me that I knew that I wanted to advance further in Masonry and become a better person like my father, Norman Miller, has always been.”

Through his father’s involvement in Masonry, Steve Miller became very familiar with a couple of the Masonic buildings in El Paso such as The Scottish Rite Temple and The El Maida Shrine Temple. At the age of six he had even been present at the ground-breaking ceremony in 1967 for the current location of the El Maida Shrine Temple.

With a father active within the El Maida Shrine Temple, Steve Miller became part of an organization whose

history started approximately 140 years ago.

The history starts in New York in 1870 where a group of masons met for lunch and talked about starting a new Masonic fraternity centered more on fun and fellowship than on ritual.

Walter M. Fleming, M.D. and William J. "Billy" Florence, an actor, two of the members present took the idea seriously to start such a fraternity. Basing the idea on an Arabian themed party Billy Florence had been invited to while in France Walter Fleming took his knowledge of fraternal ritual and transformed the Arabian Theme into an Order of Nobles which has since come to be known as Shriners International, and on September 26th, 1872 the first meeting of the Mecca Shriners, the first chapter established in the United States, was held.

Shriners since their earliest days became known for their philanthropic efforts, whether it was members of a new shrine and another Masonic Organization working with the sick in Jacksonville, Florida when that city was suffering from an epidemic of yellow fever or aiding flood victims during the Johnston flood in Pennsylvania in 1889.

By 1898 approximately 50,000 Shriners from 71 of 79 shrine temples had become involved with a philanthropic endeavor in one form or another.

As the fraternity was growing quickly in the early 1900s so was the support for establishing an official charity. Neither the assistance of \$25,000 sent to help San Francisco after its earthquake in 1906 nor the \$10,000 sent for the relief of European war victims satisfied the membership. This included projects of individual temples.

In 1919 Freeland Kendrick brought the idea to establish hospitals for children to the membership after he had visited a Scottish Rite Hospital for Crippled Children in Atlanta, Georgia.

While serving during his tenure as Imperial Potentate from 1919 to 1920 Kendrick visited a majority of the 146 Shrine temples traveling more than 150,000 miles campaigning for an official philanthropy to be established. Then at the 1920 Imperial Session which was held in Portland, Oregon he proposed that a hospital for children be built by the Shriners. The plan received further assistance from Noble Forrest Adair when the prospects of it being approved were fading.

"While we have spent money for songs and spent money for bands, it is time for the Shriners to spend money for humanity," said Adair during his address to the members present, "I want to see this thing started. Let us get rid of all the technical objections. And if there is a Shriner in North America who objects to having paid the two dollars after he has seen the first crippled child helped, I will give him a check back for it myself."

In 1922 a little girl with a clubfoot, who had learned to walk on the top of her foot rather than the sole, was the first patient to be admitted to the first Shriners Hospitals for Children which was built in Shreveport, Louisiana.

Since then, through the 22 Shriners Hospitals for Children across the United States, and in Canada and Mexico nearly one million children have been treated.

In 1982 at the age of 21 Steve Miller became a Freemason. Since then he has been elected to the leadership position four times in three Masonic Lodges, elected to serve in leadership positions within The Scottish Rite and was recently elected to serve as Potentate for the El Maida Shrine Temple for 2012. These elected positions are unpaid voluntary positions.

With many philanthropic organizations paying high wages to their leadership how much more can be said of organizations in which the leadership receives no wages, are elected, and are willing to take on the responsibilities knowing in advance the hard work that will be required for zero wages.

More so when you consider that individuals such as Steve Miller are willing to take on the responsibilities and duties of these positions while doing what he can to earn a living.

Especially when you consider he has been doing odd jobs to earn an income for the past three to four years since he became an unemployed post production automotive accessory installer when he was let go by his last employer, a local automotive dealership.

Miller has stated that he has no regrets in regards to his involvement in Freemasonry either as a man or a child and has fond memories from childhood which he will always enjoy.

Such as the time the Oriental Band, a unit within the El Maida Shrine, presented him with a watch for his tenth or eleventh birthday while at a function out of town. A watch he still wears from time to time to this day.

"It was a total surprise," said Miller, remembering the event fondly, "not even my father knew they were going to do this."

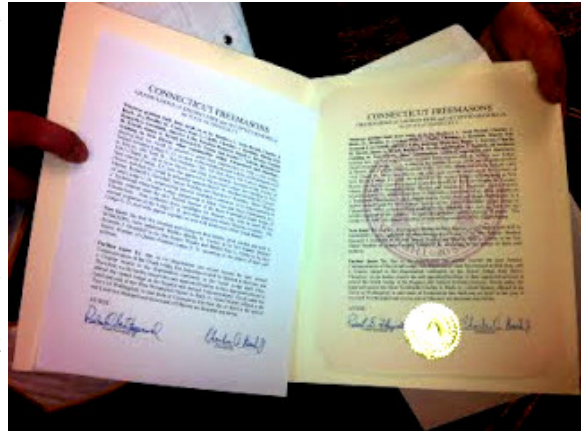


Quinta Essentia Lodge U.D. - Connecticut's First European Concept Lodge

Editor's Note: This story first appeared in April 2011. The following story on page 16 is a "follow up", with Brother Paul Speranza attending a stated communication and festive board one year later in March 2012.

At the Grand Lodge of Connecticut Annual Communication on April 4th, 2011, a dispensation was granted for the formation of Quinta Essentia Lodge. This dispensation is the product of two years of hard work by brothers in the Southern Connecticut Region to create a European Concept Lodge. These brothers have been meeting as a dinner club during these two years and discussing their plans for the formation of a new lodge. The structure and format of the lodge is similar to Lodge Vitruvian and other highly successful European Concept Lodges.

R.:W.: Brother Brandley K. Cooney will serve as our first Worshipful Master and I will serve as our first Secretary. Although our by-laws are not yet set, here are some of the concepts that the new lodge will be based on:



- Meetings and festive boards will take place at a local restaurant with high quality food in a private dining space, instead of a Masonic Building.
- The lodge will meet only six times a year and each meeting will be an outstanding event.
- Every lodge meeting has an accompanying cocktail hour, festive board and open discussion topic during the dinner.
- Our discussion topics are typically philosophical in nature.
- We require excellence in dress. All brothers are required to dress in tuxes or dark suit and dark tie. Lodge paraphernalia will exemplify simplicity in an effort to symbolize the equality of our brotherhood.
- The dues structure of the lodge will be significantly higher than most blue lodges.
- There will be no long introductions of past masters, officers from other lodges or appendent bodies. The only brothers to be recognized are the District Deputy, the Grand Master and his suite.
- The lodge will never have a large, inactive membership. Brothers are required to regularly attend meetings unless there an acceptable reason not to attend determined by the Worshipful Master. Brothers who do not regularly attend will be required to demit and join another lodge. We will cap membership at about 35 members. Once we hit the maximum, a new lodge should be formed.
- We will demand ritual excellence.
- We will not elect officers based on a "progressive line". Brothers will be elected based on their abilities and may repeat several terms in the same chair.
- We will actively participate in community service. This lodge will not simply write a check. The mason's place is in the world, not separate from it.

The list of petitioning Brothers are as follows:

Bro. L. Scott Brand

W.: Bro. Paul L Chello

R.:W.: Bro. Kenneth I Greenhill

W.: Bro. Randy S Stevens

Bro. Howard D Turner

M.:W.: Bro. Charles A Buck Jr.

R.:W.: Bro. Theodore J Doolittle

M.:W.: Bro. Alfred J Lobo

R.:W.: Bro. Charles H Tirrell

W.: Bro. Jordan T Yelinek

R.:W.: Bro. Bradley K Cooney

W.: Bro. Martin Ede

Bro. Kristian Maiorino

W.: Bro. James A Tirrell

The date of our first meeting has not yet been set and will be publicized once it is. We are currently working on a lodge web site that will have more details.

For more information about Quinta Essentia Lodge U.D., email Charles Tirrell (chtirrell at gmail dot com)

A New Brother's Experience With Quinta Essentia Lodge U.D.

Brother Paul Speranza recently wrote about his experience at the latest meeting of Quinta Essentia Lodge U.D. (Connecticut's First European Concept Lodge) on Corinthian No. 103's website. Brother Paul is a relatively new Master Mason who has tremendous energy and is enjoying his Masonic Journey. It was great to read his perspective on our labors!

I had the pleasure on Saturday, February 18th, of attending a stated communication and festive board with the brothers of Quinta Essentia UD (Under Dispensation). This is Connecticut's first European Concept lodge so check out their website and their beautiful Spring 2012 Trestle Board. Some of the things that make them different are, from their website:

- Meetings and festive boards will take place at a local restaurant with high quality food in a private dining space, instead of a Masonic Building.
- The lodge will meet only six times a year and each meeting will be an outstanding event.
- Every lodge meeting has an accompanying cocktail hour, festive board and open discussion topic during the dinner.
- Our discussion topics are typically philosophical in nature.
- We require excellence in dress. All brothers are required to dress in tuxes or dark suit and dark tie. Lodge paraphernalia will exemplify simplicity in an effort to symbolize the equality of our brotherhood.

This was actually my second communication with QE. The first time was on the day that we had a home make over for Brother Ted Doolittle, who also happens to be the Junior Warden of QE. When we finished working on his home, we all kicked in for a steak and lobster cookout and held a stated communication in Brother Ted's living room. That was cool, and as I was an Entered Apprentice at the time and never experienced a communication outside of a temple, I had a grin on my face for days.

This time the communication was held at Mory's on York Street in New Haven. When I walked in the hostess walked me up the stairs to the "Governor's Room" but stopped in the hallway, handed me a stack of menus and said that she wasn't sure if she should go any further. I told her it was ok but she turned and left anyway. I guess the mystique surrounding Freemasonry is very much alive and well.

I walked in and our Worshipful Master, Kristian Maiorino, who is the Senior Deacon for QE, was there with Brother Ted Doolittle. I made the rounds introducing myself to some and reacquainting myself with the others. The Worshipful Master of QE, Brad Cooney, shook my hand and immediately tasked me with coming up with a toast for the topic of commitment. I wasn't sure where that was going but I was game.

The room is small but looks like something from colonial times and the mood was starting to take shape. We held a short communication and closed. Next, the waitress came in and took our drink order. Once the drinks arrived the toasts began. I was the third toast so by the time it got to me the Pino Noir started working its magic. I guess I did ok and so did the other brothers. There were 5 toasts in all, one for each of the 5 Essential principles, which are Enlightenment, Service, Commitment, Excellence and Dignity. What a great way to get the momentum started.

We had a delicious meal and then Brother L. Scott Brand gave a lecture on charity followed by a wonderful discussion. This is a great way to spend 4 hours with a group of brothers, which included a brother from New Jersey that heard about this meeting and decided to drive up. I was made to feel right at home and felt very comfortable participating in the various conversations that took place.

Now I need to buy a tuxedo. Although the dress code states that a dark suit and dark tie is acceptable, I am so enamored with attending the QE get-togethers that I feel it is the least that I can do to show my appreciation for being able to participate in such a wonderful experience with the brethren. I could have stayed longer and gone downstairs to the lounge for further merriment but I had to leave.

Brothers, Quinta Essentia is a class act and I would encourage you to try to attend their communications. In my limited experience as a Freemason I would have to say that both of my experiences with QE have been great and I intend on attending as often as I can. This meeting cost \$75 to attend and that included the drinks, meal, desert and gratuity. In my opinion it was worth every penny. The atmosphere at Mory's fit perfectly and the only thing we did not do was write on the floor with chalk, although I think I did hear someone say not to rule that out when I mentioned it.

Fraternally, Brother Paul Speranza

For No Atheist May Be Made A Freemason

by Bro. Joshua L. Rubin, 32°

Junior Warden, Samuel Gompers-Benjamin Franklin Lodge #45

Junior Steward, Pythagoras Lodge of Research

Grand Lodge of the District of Columbia, USA.

Winner of the 2008 Pythagoras Lodge of Research Award for Excellence in Masonic Research.

VSL There is a universal Masonic requirement of belief in Deity, which is followed by all regular Grand Lodges of the world. As Entered Apprentices, receiving Light for the first time, Masons are cautioned that no Atheist may be made a Mason. Therefore, as soon as we become Entered Apprentices, we are warned not to submit known Atheists for candidacy for the Degrees. Upon being raised to the Sublime Degree of Master Mason, Brethren are later reminded not to proffer Atheists for membership as one group in a list of people whom may never be made Masons. As Macoy puts it, "Freemasonry accepts the idea of God, as a supreme fact, and bars its gates with inflexible sternness against those who deny his existence"

Atheism, long the taboo of the Western World, makes up a surprisingly large percentage of the population of the United States. Nearly 30,000 Americans in 2001 identified themselves as being "Secular," being "Atheist," or having "No Religion".

Although there is no place for Atheists in the Craft, there has been little to no reason ever given for the exclusion of such a large group of men. The following paragraphs will discuss the history of God in Masonry and give a detailed look at precedents and current trends which make the Lodge an inhospitable place for those who do not acknowledge the supremacy of Deity.

To begin, we must leave aside all Divine aspects of Masonry for a moment and focus on other core Masonic principles, namely the duties of brotherly love, relief, and truth. It becomes apparent upon brief introspection that those who disbelieve in the Grand Architect are fully capable of performing these duties. A close friend of the author's from childhood is one of the most kind, generous, and honest people he has ever known. Indeed, he would make a good member of the Craft if he was not an Atheist. In spite of many discussions about the existence of a Supreme Being over the years, he has come to his own conclusion that there is no Supreme Being; the author therefore cannot ever recommend this man for the Degrees of Freemasonry, though he may otherwise be a good candidate. There has been little non-prejudiced, reasoned discussion explaining why this gentleman cannot be admitted—many of the arguments are clouded in rhetoric, unacceptably biased, or not argued through the use of reason. This paper will take a new look at why Masons exclude Atheists from their ranks and then explain why they should continue to do so.

Previous authors who have set out to discuss the topic of Atheism and Masonry have come to one of only a few conclusions. Either Atheists are incapable of following Moral Law and can therefore not be counted among the Craft, or Atheists, because they do not believe in God or Divine Retribution, are somehow beneath us. Both of these perspectives are outdated and prejudicial. Yet for some reason, the bulk of the literature written over the last century or more points to one or both of these perspectives.

The Morality Argument

The first conclusion is that Atheists are incapable of following God's Moral Law, and they are therefore incapable of meeting on the Square. The most often-quoted example of this comes from James Anderson in his Constitutions of Free-Masons: "A Mason is obliged, by his Tenure, to obey the moral Law; and if he rightly understands the Art, he will never be a stupid Atheist, nor an irregular Libertine." Can Atheists follow moral law? Again, from a religious perspective, an Atheist can hold the same values that a non-Atheist holds, but for different reasons. A religious man may hold moral law to be a sacred or divine teaching, whereas a man without religion may believe that "doing good" is beneficial to himself and all of humanity, though not link it to God. Therefore, Atheists are capable of reaching the same end, that of acting uprightly, though they may have used different means to arrive at their conclusion.

If Atheists can practice brotherly love, relief, and truth, then why deny them admittance to our Order? Paton suggests that the Atheist "... acknowledges no relation to God which should lead to fear, or hope, or love, or obedience. To him, as to the most absolute speculative atheist, the moral law is nothing." Paton suggests that following moral law is but a whim, a fleet of fancy which may be turned upon because a man who does not fear God has no reason to remain moral. Perhaps the best example of this philosophy was given by Albert Pike:

The intellect of the Atheist would find matter everywhere; but no Causing and Providing Mind: his moral sense would find no Equitable Will, no Beauty of Moral Excellence, no Conscience enacting justice into the unchanging law of right, no spiritual Order or spiritual Providence, but only material Fate and Chance. His affections would

find only finite things to love; and to them the dead who were loved and who died yesterday, are like the rainbow that yesterday evening lived a moment and then passed away. His soul, flying through the vast Inane, and feeling the darkness with its wings, seeking the Soul of all, which at once is Reason, Conscience, and the Heart of all that is, would find no God, but a universe all disorder; no Infinite, no Reason, no Conscience, no Heart, no Soul of things; nothing to reverence, to esteem, to love, to worship, to trust in; but only an Ugly Force, alien and foreign to us, that strikes down those we love, and makes us mere worms on the hot sand of the world. No voice would speak from the Earth to comfort him.

Paton adds the idea that Masons believe in a “Future State,” which he defines loosely as rewards and punishments to be given in the next life or in the afterlife. In this case, Paton makes the point that without a belief in a Supreme Being or the afterlife, there is no immortal consequence to breaking moral law. This has historically been a key reason for denying Atheists positions in Masonry—they cannot be trusted to maintain morality. Although it is true that Atheists have no belief in immortal consequences, good men tend to be good men; using this as the only argument to keep Atheists out of Masonry is hardly sufficient.

The other perspective often repeated in Masonic literature dealing with the subject of Atheists is that those who do not believe in a Grand Architect are somehow baser than those of us who do believe. The effect of allowing Atheists entry into Masonry would be to lessen confidence and weaken friendship, and no obligation would be regarded as binding among men ... Mankind would give way to the most unrestrained, cruel, and base passions of their worst natures. The very foundations of good order would be subverted, and society would soon degenerate into a state of anarchy.

This is an even more prejudiced view than the view that Atheists cannot be trusted to uphold moral law, though there are connections between them. Anderson’s reference to Atheists as “stupid” (meaning base, not of lower intelligence), implies the belief that non-believers are less of men. This, in addition to the aforementioned arguments, makes up the bulk of the arguments opposing the Atheist’s admission to the Lodge.

From the Historical Perspective

In the time since most of the above-cited works were written, we as a secular, Western society have moved beyond the name-calling and prejudices that plagued our forefathers. Indeed, the forbearers of our Craft did not always require religion in their ritual. Prior to the establishment of modern Freemasonry, when our predecessors still hewed stone and built magnificent cathedrals, religion may not have always played a part in meetings.

There is no denying that Masons as early as c.1430 were required to be Christian. Surviving fifteenth century records indicate that there were religious overtones in Masonry this early as c.1430, when the document now known as the Regius MS was written (Waite, p. 3-4). And though there was a requirement that Masons at this time “lift up their hearts to Christ” (Waite, p. 4), it was not until three centuries later that there was an absolute requirement that Christianity had to be professed (Coil, p. 515). Early on, therefore, it was certainly preferred that members of the Craft be Christian and God-fearing.

From a historical standpoint, however, how much was the Christian requirement simply based on the power and control exercised by the Church during the late Middle Ages? Given the nature of European feudal society, especially on the British Isles and in France, Church officials held most power in most places, and they held in their hands the “only” way to worship. In the Regius MS, Masons were required to “assist at Holy Mass with becoming reverence.” Since the primary buildings constructed by stone masons at the time were cathedrals, or places of Christian worship, there was likely some degree of religious oversight of the process by a Church official. Though they may not have been given the operative secrets of the guild (therefore making the Catholic Church distrust the Masons as an organization in later centuries), it is not an unreasonable assumption that the edicts requiring Christian faith may have come—either directly or indirectly—from the clergy.

Indeed, in the era of the Masonic Guild, it is clear historically that there was often a blurring of lines between Church and Lodge. The Comacine order, the early forbearer of later guilds of masonry, for example, was known to admit priests as members.

Masonic Monks were not uncommon, and there were such monks associated with the Comacine body; so that qualified architects were easily found in the ranks of religious orders. (Scott, p. 160)

Belief in God has clearly been at the core of Masonry since its inception. Given the obvious historic influence of the Church on what was to become Speculative Freemasonry, ritual and belief system within the Lodge was “erected to God.” No room for Atheists was left; this was likely done on purpose, at least early on, through the influence of the monk-architects. This, however, was likely not a sinister act. After all, “A Freemason in the year 1200 A.D. ... thought of himself as a Catholic, [but] it did not occur to him to think of his art or craft as having anything to do with Catholicism” (Haywood, p. 122). Nonetheless, the required belief in Deity became a core tenet of the fledgling guild during that era.

British Paranoia Over “The Powers Of Freemasonry”

By Corky

Somehow, I just cannot understand the paranoia of non-Masons, particularly against our Brothers in Great Britain. For years now, I have been reading about how the Freemasons in Great Britain are running the city governments, the police departments, the court system and the government with funny signs, secret handshakes and secret passwords. And, even how the Freemasons are working to take over the world.

Freemasons has been out in the open and not hidden from anyone for about 300 years and they are no closer to ruling the world now then they were when the first Grand Lodge was organized in London way back in 1717. If world domination has ever been Masonry’s goal, they haven’t even made the tiniest dent in the program after 300 years. If I was the most rabid anti-Mason in the country, I don’t think I would ever have to worry about the Masons ruling the world. We haven’t even taken over Waller County yet, let alone the world. More about Waller County later.

The letter to the Lincolnshire Echo, reprinted below, seems to include the usual concerns that I read about from citizens of the United Kingdom.

Letters to the Lincolnshire Echo...

May 24, 2012

Why, after being a Freemason for 34 years and attaining a very high rank, would Keith Peat have to think about how Freemasonry works (Echo, May 17).

Mr Peat tells us he is astounded that there are those poor men within Freemasonry who were unable to speak in public or give to charitable causes before they became masons.

I am astounded that he actually believes this.

It is immaterial to outsiders what seemingly little rituals take place at lodge meetings, although I have been informed by a past mason that they are sometimes sinister, often complicated and to an outsider, rather comical.

There must, I should imagine, be those men who would refuse to don an apron at home, but would readily do so for a lodge meeting.

*What we outsiders are concerned about is that **Freemasons do not declare their interest before voting**(1) within the public domain.*

They are described in several reputable dictionaries as ' members of an ancient and wide-spread secret fraternity who give mutual assistance to one another'.

***By voting for example, to support their brother masons**,(2) many outsiders are convinced that Freemasons, simply by knowing each other or being introduced via subtle practices to which Mr Peat refers, can act collectively when voting, thus using their influence to the benefit of one of their members, but to the possible detriment of others who have not been persuaded to undertake their doctrinarian.*

*It should be **made a law that they must declare themselves as Freemasons**(3) at the commencement of any public meeting.*

*By doing so, it would help to eliminate the **suspicion that accompanies secret signs, passwords and handshakes**(4) and possibly re-establish the high esteem in which they were once held.*

O. H. L.

(1) “**Freemasons do not declare their interest before voting.**” What happened to a secret ballot in the United Kingdom? In the United States at least, one of our basic freedoms is the right to vote in secret. How a citizen votes on a ballot and why they voted that way is no one’s business but the voter himself.

(2) “**By voting for example, to support their brother masons,**” The nearest governmental entity to me, with a Masonic Lodge, is the town of Waller, which has a population of 2,092 citizens. The Waller Masonic Lodge has 72 members and over half of them do not live within the city limits of Waller and cannot vote on municipal issues. It would be extremely hard for 0.014 % of the citizens to influence an election.

There are four Masonic Lodges in Waller County with a total of 278 Masonic Lodge members. Waller County has a population of 32,663 citizens, with Masons making up 0.0085% of the population. Once again it would be extremely hard for Masons to influence a county election.

The state of Texas has an estimated 150,000 Masons in a population of 25,674,681 citizens for a total of 0.0058% of the population. Again, it must be next to impossible to influence an election with those odds. Maybe, Freemasons should rethink any plans they may have to take over the world.

(3) Regarding “**made a law that they must declare themselves as Freemasons**”, it is reminiscent of Adolph Hitler making a law that Jews be required to wear the yellow star on their clothing so that everyone will know they are Jewish.

(4) Regarding “**suspicion that accompanies secret signs, passwords and handshakes**” that Mr. O.H.L. worries about, most people in this day and age know there isn’t such thing as secrets anymore. Anyone with a television can watch numerous programs “exposing the Freemasons secrets.” Almost anyone who can read can find “expose books” about Freemasonry in almost any good library or on the internet.

Then there are those usual accusations that Masons help and stand up for each other. Of course we do, just like most moral church members would stand up for and help their brother and sister friends from their church or employees would stand up for the same for their friends where they work or their friends in the neighborhood. Helping our friends and brothers and sisters is something to be proud of and not some dirty little secret.



By the way, I wouldn’t want to stir up anything, but did you Britts know that the Knights of Columbus meetings are held in secret and no outsider knows what goes on inside. They must swear an oath not to reveal any details of the ceremonies to outsiders. A candidate must go through 3 degrees to become a full member. They do not allow women to become members. And, they wear funny looking sashes instead of aprons and those funny looking hats. Could they be making plans to rule the world in those secret meetings???



Fly The Colors Over Hope Ark. Masonic Lodge

By Stephanie Harris - From The Hope Star

The Whitfield Masonic Lodge No. 239 brought something new to Hope to show respect for all those who have served and still serve in the military.

The effort was not just to honor and remember those who have fought and died for U.S. freedoms, but it is a tribute from the entire town, according to lodge member Donald Bright, because a Hope business purchased each flag used.

They began on at sunrise on Memorial Day planting 40 flags up and down each side of Main Street. Bright said this year was the inaugural run for the flag display and it was widely accepted by the public.

The Masonic Lodge members began talking with residents and business owners to make arrangements over three months ago to make the first run a success. “Flags Over Main Street” is the project name.

Bright thanked some major sponsors including, Diamond Bank, Bancorp South, First Bank, Willis CPA, and Eddie Brazzel for getting the project off the ground. Bright said he would like to see another civic club take on another street and Hope could eventually have “Flags Over Hervey.” The Hope lodge will expand the project even further, according to Bright. He said they plan on having the flags up again on July 4 and other patriotic occasions and holidays.



Mason Todd Butler hangs flags for a new Memorial Day project began this year.

"...And Dedicated To The Holy Saints John"

Part I of a II part story

An inquiry into the designation of the Saints John as Patron Saints of Freemasonry
by W.Bro. Harvey L. Ward Jr. PM
R.T. Schafer Lodge No. 350, F&AM
Grand Lodge of Florida

Presented to R. T. Schafer Lodge No. 350 F& AM on the Occasion of Saint John the Baptist's Day.

One of the primary purposes of Freemasonry is the education of its members. Unfortunately, as the pressures of time and business conspire to constrain the intellectual activity of our Lodges, real Masonic education and inquiry are among the first pursuits to be jettisoned from our regular agendas. Education and reflection on Masonic issues used to be much more of a central part of the business a Masonic Lodge than it is today. Too often we become what Brother Mackey referred to as "parrot Masons" - Masons who become quite proficient at learning words and directions but who give little or no attention to the philosophy behind those words

It is proper then that as we celebrate the feast day of St. John the Baptist, we pause a few minutes to consider the history and background of this celebration. As Masons we are all familiar with the phrase "Erected to God and dedicated to the Holy Saints John." All of our Blue Lodges are so dedicated, yet we never hear any other information regarding these "Holy Saints John" or anything to explain why we refer to them as the Patron Saints of Freemasonry.

They are referenced in the Entered Apprentice Lecture as being "perfect parallels in Masonry as well as in Christianity." It is almost an afterthought of a reference, given that we dedicate every Lodge to these two men. Who were these Saints John? Why are they important to us as Freemasons?

In early Masonry, the feast day of St. John the Baptist was always celebrated by the Craft. In fact, the first public Grand Lodge - the Grand Lodge of England - was born on St. John the Baptist's day, June 24, in 1717 in London. Thereafter, the Grand Lodge of England sponsored great annual celebrations of this day for many years. Eventually the feast of St. John the Evangelist became important as well and many Lodges and Grand Lodges moved the beginning of their Masonic year from June 24 to December 27. We can only assume that the proximity of December 27 to the beginning of the calendar year made it expedient to do so.

The festival days were of central importance to early American Lodges as well. Both feast days were almost always celebrated by all well-governed early Lodges. Our records indicate that Brothers George Washington and Benjamin Franklin always made it a point to attend their Lodges respective observances of St. Johns Days.

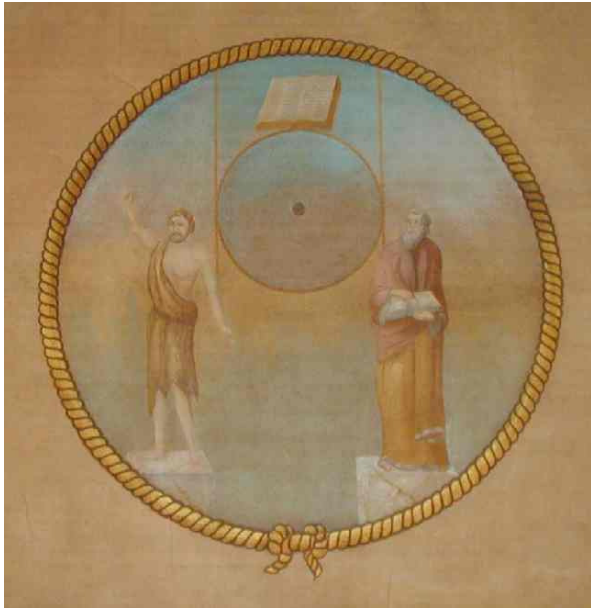
Elections and installations were usually planned around these dates. Even though we have allowed this tradition (like so many) to slip away, we retain the vestiges of it. You will notice that here in Florida our Masonic year begins "as close as possible" to December 27 according to the Digest of Masonic Law. The Grand Lodge year and annual communication are always scheduled in close proximity to June 24.

We always run the danger of allowing traditions to become habits and losing sight of the reason for the original tradition.

Today we celebrate the festival, or feast day of St. John the Baptist. Who was Saint John the Baptist?

The four Gospels, the Books of Matthew, Mark, Luke and John, as found in the Bible's New Testament, all describe this man in almost exactly the same language. The Baptist, who was a cousin to Jesus Christ, is spoken of as "A voice crying in the wilderness," whose purpose was to, "Prepare the way of the Lord and make his paths straight." He must indeed have been an important man for all four Gospels to refer to him with exactly the same terminology, as this is extremely rare. In the Gospel of Luke, in fact, Jesus himself says of John, "Among them that are born of women, there has not risen any greater than John the Baptist."





High praise indeed. It becomes more clear why we as Masons should hold him in such esteem. John the Baptist - called the Baptist because as he preached he baptized believers in the River Jordan - lived a simple, yet powerful and devout life. He preached single-minded righteous living and change of character. His message was that one must live in a holy manner and that deviation from that manner was not acceptable.

For his refusal to change himself or his message and for his devotion to Jesus, John the Baptist was imprisoned and eventually beheaded by King Herod. The heroism, fidelity and integrity of John are echoed in the legends of Jacques DeMolay and Hiram Abif, which gives us more insight into his choice as a Patron Saint of the Masonic Order.

Certainly Saint John the Evangelist is important to us as Masons as well. It is fitting that while we have a relatively concrete biography of St. John the Baptist, whose theology and teachings were straightforward and rigid, the story of the Evangelist is more difficult to relate and requires more study much

like his teachings. Saint John the Evangelist is likely the amalgamation of several New Testament Johns, including John the Disciple of Christ, John the Epistle writer and John the Divine of Patmos, the author of the Book of Revelation. There are many striking reasons why Freemasons would choose the Evangelist as Patron. Chiefly, the writings of this John (or group of Johns) read almost like Masonic ritual. The Gospel of John begins:

In the beginning was the Word, and the Word was with God and the Word was God. The same was with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and darkness comprehended it not.

Nowhere else in the Bible since the beginning of Genesis - familiar to all Freemasons - is the concept of light so inextricably entwined with the idea of the divine spirit. As we progress through higher degrees the concept of the Word, the Light and the Divine as inseparable parts of the whole of Creation becomes of primary importance. John the Evangelist leads us forward in that direction.

In his Epistles, the Evangelist continues to work from the theme that the Word and the Light are inevitably linked and goes on to bring Truth and Love in as links of the same chain. The idea and practice of Brotherly Love and Fellowship is explored more thoroughly by the Evangelist than by any other New Testament writer. The disturbing imagery of the Book of Revelations is the source of many esoteric schools of thought and many writers have made convincing arguments that this imagery is in many ways influential to Masonry.

Also of Masonic importance is that John the Evangelist is described as among the most loyal of the Disciples of Christ and the one closest to Jesus. Even in death, Jesus entrusts the care of his Mother to John, who we may assume was in many ways his best friend on earth.

There we have two Saints John, very properly described Masonically as parallel figures. Both of unimpeachable character and strong influence on the Western Mind, but one dogmatic and rigid, and the other intellectual and esoteric. In both we find the integrity and inflexible fidelity so common to Masonic teaching, but the manner of teaching those virtues varies between the two.

Holy Saints John in Freemasonry It is fitting that they represent these parallel lines of which we speak. But why them? Why have they always been linked to the Fraternity? Surely Masonry as we know it was not extant in the early Christian era, yet there is no period in Masonry where they do not appear.

In Masonic research on the topic of the Saints John we can be sure of only one thing - the concept of dedication of Lodges to them is indeed "time immemorial." The earliest Masonic documents speak of the Saints and of "The Lodge of the Saints John at Jerusalem."

Craft Masonry and Blue Lodges as we know them have received the care of the Saints John as Patrons as something of an heirloom from previous centuries. Lodges of "St. Johns' Masonry" existed long before 1717. Which brings us to the question of whence comes our Masonry. Interestingly, all three traditions of the most common theories of time immemorial Masonic origins have their own relationship with the Saints John.

Continued In The July 2012 Issue

I Kidd You Not, Hannah Mather Crocker, Freemason

By Karen Kidd

“I Kid You Not” was the trademark of Jack Paar and the title of a book he wrote. There is much in the style of presenting one’s self in Karen Kidd that reminds me of Jack Paar, an infinite appreciation for what is worthy and noble in life with the emotion and the chutzpah to let the rest of us know what we are missing.

So it was with great joy that I reached into my mailbox to find the latest issue of Heredom, the Scottish Rite Research Society’s annual publication and within those pages see an article by Karen Kidd that immediately caught my eye – “Hannah Mather Crocker: Patriot, Founding Mother, Freemason.”

Hannah Mather Crocker is one of the most interesting historical figures of her day. And being a woman Brother Crocker is often overlooked. Perhaps she also has not come to the attention of many historians because she wasn’t an in your face firebrand, rather a mild mannered woman with a top notch education and a pleasing manner.

Hannah’s father was one of a long line of well known and prominent Puritan Preachers. Her mother was sister to Massachusetts colonial Governor Thomas Hutchinson. It wasn’t until her late twenties that she married to the Reverend Joseph Crocker. Before that marriage she had accomplished much.

At age twenty two she was carrying secret revolutionary dispatches to Joseph Warren, not only a Freemason and Grand Master but also a leading figure in the revolution. Perhaps that is why there was no hue and cry when she became a Freemason. Clearly some kind of dispensation was granted to her to form, with other ladies of her class, a Female only Masonic Lodge, St. Ann’s, shortly before outbreak of hostilities with the British. Crocker served for many years as Worshipful Master and Kidd tells us that she later wrote:

“I had the honour some years ago to preside as Mistress of a similar institution, consisting of females only; we held a regular Lodge, founded on the original principles of true ancient Masonry, so far as was consistent for the female character. We recognized the BROTHERHOOD as preeminent, as may be seen from several addresses and songs printed in the Centinel, and other papers.”

“One or two of them (male Masons) gave umbrage to a few would-be-thought Masons; but by the most respectable part of them we were treated like SISTERS. The prime inducement for forming the lodge was a desire for cultivating the mind in the most useful branches of science and cherishing a love of literature; for at that period, female education was at a very low ebb. If women could even read and badly write their name it was thought enough for them who by some were esteemed only ‘mere domestick animals.’”

“But the aspiring female mind could no longer bear a cramp to genius. They rose to thought, and clearly saw they were given by the wise author of nature, as not only help-meets. But associates and friends, not slaves to man. I have reason to think this institution gave the first rise to female education in this town, and our sex a relish for improving the mind...Our sole aim was friendship, and improving the mind; that by Strength and Wisdom, we might beautifully adorn the female character, and shew to the Brethren that we had obtained the grand secret, of securing the affections of our best friends by performing every domestick duty with ease and harmony. We had our tokens, signs and word; and within due Square we marked our lives by the parallel line of integrity.”

As we can see, Crocker was not just interested in Freemasonry nor did she use it to throw her attainment in the face of her male counterparts. She was a tireless worker for freedom from the British, for female education and for women’s rights.

But isn’t the reader about this time asking who made Crocker and the ladies of St. Ann’s Lodge Freemasons and who allowed them to exist along side of traditional malecraft Masonry without rancor or discrimination?

Kidd thinks it none other than the Grand Master of the Grand Lodge of Massachusetts, Dr. Joseph Warren. She cites Crocker’s dedication of her literary work titled Series.

“To the protection and patronage of the M.W. Past Grand Master, the Past Grand Chaplain, and the present Officers and Members of the Grand Lodge of Massachusetts, this little work is now humbly dedicated, by the author, with the most ardent wish of benevolence, that every worthy member may square his conduct by the line of integrity.”

Clearly Crocker knew these people and travelled in their circle.

In 1780 Hannah Mather married another Freemason the Rev. Joseph Crocker of Taunton. In the 17 years of marriage before Joseph passed away they had ten children. Clearly he also knew of her Masonic exploits. And although her surmised benefactor, Dr. Joseph Warren, was long gone she still continued to travel in Masonic circles and to write about those experiences. Sometimes, however, she wrote under the pseudonyms of “A Lady of Boston” and “P Americana.” But to her list of credits we can also add the distinction of author.

While to all accounts Crocker was a mild mannered, genteel lady of exquisite manners, still she must have been some kind of woman for Kidd tells us about the “North Square Creed” that apparently husbands of St Ann’s members were asked to sign and which goes something like this:

“I believe woman is the ostensible source of man’s true happiness. I believe it was not good for man to be alone, and God in infinite mercy provided him a help meet. I believe a prudent wife is the greatest blessing man can attain in this world. I believe every man that has a prudent wife ought to harkent to the voice of Sarah his wife. I firmly believe it is proper and best for every man to believe in every thing as his prudent wife wishes him to believe. Therefor I do believe in every thing my good wife and the other ladies of this happy circle wish me to unite in believing.

In token of our approbation we here affix our names...

In the written records that Crocker left behind she left us only the initials of the men who signed the North Square Creed. One of those initials was P.R. Can anybody say Paul Revere? – Kidd brings to our attention. And even more telling she points out that the Mathers had many friends who were members of St. Andrews Lodge. Who were two of the biggest names who were members of St. Andrew’s? Why Dr. Joseph Warren and Paul Revere of course. So at what Lodge were Hannah Mather and her ladies friends raised to the sublime degree of Master Mason? You can answer that one.

Remember that Hannah Mather carried secret dispatches for the Colonial insurgents for which she could have been shot as a spy. The Southern California Research Lodge ties this altogether for us.

The building had been purchased by the St. Andrews Lodge in 1764. There was a square and compass over the front door and a copper Dragon that had turned green through the weather. It was a community center. Downstairs was the Tavern. Upstairs was the St. Andrews Lodge and the Grand Lodge of Massachusetts (Ancients). It was the largest place for meetings in the north east end of Boston. Historians have called it “headquarters of the American Revolution.”

Here the Boston Committee of Correspondence was formed after a few initial meetings at Brother Joseph Warren’s house a few doors away. Here the Sons of Liberty held secret sessions. They wore a jewel around their necks and were known to have a separate language for recognition. The jewel had a picture of the Liberty Tree on it.

CAN ANYONE SAY BOSTON TEA PARTY?

In her waning years Crocker formed the School of Industry in 1813 for poor girls of the northern district of Boston, thereby once again reaffirming her commitment to women’s education as she had done at St. Ann’s Lodge.

Hannah Mather Crocker faded away in oblivion and so did St. Ann’s Lodge. Future Feminists and malecraft Masons were to ignore her contributions as a Patriot, as an early leader of women’s education and women’s rights and as a Freemason. Kidd laments the fact that that history has so ignored such a great woman. But to her credit, Kidd, has taken up the task of not letting this wonderful woman be forgotten.

Come ladies rare
 Within due square,
 Let each renew her vow,
 No timid maid
 Need be afraid
 Hew sacred knee to bow
 Sure Sheba’s queen
 The first was seen
 To gain this wondrous art.
 She made the vow
 That we do now
 And gained the wise king’s heart.
 Let none disclose
 To sacred foes
 Our token works or signs.
 May beauty grace
 Each lovely face
 And wisdom guide our minds

May we have strength
 To join at length
 The heavenly lodge above.
 Brothers to meet
 Tho’ none here greet
 Them join in mutual love.
 The secret plan
 Held here by man
 So far beyond our reach
 Shall to each fair
 Within due square
 Their love and duty teach.
 In sacred love
 We’ll join above
 With widow, son and mother.
 With one accord
 We’ll join the word
 To hail each sacred brother.

Hannah Mather Crocker

Oviedo Masons Encourage Community & Charity

Despite wanting to be known to the public and do good for the community, there are some that still hold on to the secret society notion associated with the Masons.

"I'm a Baptist and even in the Baptist church it's ... not looked at in a good way because they don't understand what Masonry is," Spry said. "They know what they've heard and are not properly educating themselves."

At the heart of this timeless fraternity, the strength of fellowship and service has influenced the Oviedo community for many years and for many more to come.

"You get to meet people from all different walks of life that you probably would not get to meet otherwise just because your lives don't cross paths," Oviedo lodge member Charles Shiery said. "You're associating yourself with people who have a sense of community and charity ... and trying to be a better person."

For more information, call worshipful master Steve Kimball at 407-619-1241 or visit their website at www.oviedolodge.org



Charles Shiery, worshipful master in 2007, adjusts the lodge's "jewels" that are on display when meetings are not taking place. Every officer wears a "jewel" during each meeting with a symbol identifying the specific positions.

Sidebar:

The Oviedo Masons have official bi-monthly meetings on the 2nd and 4th Monday at 7:30 p.m.

Unofficial meetings are open to the public and take place each Thursday from 7 p.m. to 9 p.m.

The Oviedo Masonic Lodge is located at 534 W King Street.

From The International Royal Arch Masons Newsletter #8

Ritual Without Meaning:

Too many times, we are more concerned about performing the ritual perfectly without understanding what it means. I know many men that give great lectures, but will confide that they don't even know what something means. Ritual for the sake of tradition is worthless. Ritual for the sake of enlightenment is valuable. An understanding of the ritual's meaning is far more important than just memorizing it.

Fellowship Without Frivolity:

Whenever Masons decide to hold a function for fellowship, a discussion typically ensues about how to make the function have the smallest impact on the Lodge's coffers and the wallets of the members. This results in paper plates, meager meals, and boring events. To spend money wisely in order to make fellowship a grand time is wise to the Lodge that wants to be successful.

Quantity Without Quality:

A Lodge with seven great men who believe in the Masonic ideals and actively labor to improve themselves - and therefore the Lodge - is far better off than a Lodge with one hundred men that show up for Lodge just to show up to Lodge.

Education Without Philosophy:

Many times, we think of Masonic education as being a lesson on the local Lodge's history, a famous Mason, the history of the worldwide Fraternity, or how to do ritual properly. But if no philosophy is covered in Masonic education then little or no self improvement is accomplished. Discussing Masonic lessons in terms of philosophy, ideas, and a man's conduct is what truly transforms men into Masons. It is important to discuss topics that are foreign to a Lodge's membership and it is sometimes even necessary to challenge our preconceived ideologies through Masonic education.

Charity Without Connection:

Big institutional charities often require that fund raisers be conducted and large checks be written to the people that actually perform the charity. This type of charity is devoid of self improvement because it has no real connection. If we extend our hands to our needed Brethren and devote our own skills and time to their problems, then we are engaged in true, meaningful charity.

Frugality Without Discretion:

Frugality is not a tenet of Freemasonry, a cardinal virtue, or a Landmark. It is ok for the Lodge to spend its

funds on worthwhile activities that will enhance the Masonic experience of its Brethren. Not everything should be done in the cheapest way, a habit to which we have become accustomed.

Leadership Without Competence:

A man does not deserve to be Master of the Lodge solely because he has spent a certain amount of years in the Lodge. We elect leaders without any regard for the skills that they possess to function in that capacity. Only competent, qualified, well trained men should be elected to preside over the Craft.

Tory Councilors Quit In Protest Against Freemasons

Two members of Torrridge District Council have resigned from the Conservative Party. Cllr Kathy Murdoch, of Kenwith Ward, and Cllr Gaye Tabor, of Coham Bridge Ward, will now sit as independents in protest against freemasons.

Cllr Tabor unsuccessfully challenged the Conservative Group Deputy Leader at a group meeting preceding the Council AGM and was unsuccessful. Regardless of this she then decided to put her name forward for Deputy Leader of the Council, with opposition support. When she failed to be elected Deputy Leader of the Council Cllr Murdoch stormed out of the chamber stating she could not work with a Mason controlled council.

The Conservative council leader Cllr Barry Parsons defends his right to be a Mason.

He said:

"I joined the Masons, although I have only been to three meetings in the last 12 months because I have been busy.

"If that offends people, well there is no politics involved and I have not used it to my advantage."

Deputy Council leader Cllr Roger Johnson, who is not a Mason, said:

"Neither councillor was particularly happy at the annual council meeting, it is just unfortunate.

"I certainly hope it won't affect council meetings.

"It is quite above board to belong to the Masons and the organization is a very different animal to what it was 40 to 50 years ago.

"I have never had a suspicion that things have gone one way because councillors were members of the Masons.

"We are very fortunate at Torrridge. We have 36 councillors who are doing their best for their communities."

In total five Torrridge councillors are Masons, as declared in the register of interests. As it happens all are Conservatives.

What is wrong with being a Mason? I'm not one, I'm afraid, but it sounds rather fun. All very Big Society.

A bit of a grown ups version of the boy scouts. Lots of ritual and tradition. Dinners and charitable giving. A mildly religious aspect but you just have to believe in a "supreme being". Most members are Christian but you can be a Muslim, Sikh, Hindu, Jew, Buddhist...

Of course it could be the case that a councillor would be on some committee for a planning application, licensing application, adoption panel or whatever and not declare that they knew the applicant through being a member of masonic lodge. That would be a breach of the rules. But then again the same could be true of 100 other ways that a councillor might know the applicant. The offence of them not declaring it would be no greater or lesser. Why pick on the Masons for a presumption of guilt? Why not a golf club, a rotary club, a church? Why suggest that there is something more sinister, secretive or indicative of corruption about the freemasons?

Bernard Levin used to be very good on this in The Times:

"Freemasonry hysteria ... is paralleled to the same principles as those of anti-Semitism, and indeed it has often been to a very considerable extent a stalking-horse for the more ancient vileness. It could hardly be otherwise; attacks on suspect Jewry have almost always been inextricably entwined with anti freemasonry. Hitler lumped them together without distinction of any kind. Thousands of freemasons from Germany, Vichy France and Nazi-occupied Europe were killed in the gas chambers."



"The Masonic system represents a stupendous and beautiful fabric, founded on universal purity, to rule and direct our passions, to have faith and love in God, and charity toward man.[STEPHEN JONES

Kängu Ruth und die Glückssperle

Editor's note; Even though great grandpa Daut came to the USA from Germany in 1852, when it gets past "yah" and "nein" they just lost me. But I love this idea. Maybe our local Shriners will pick up the idea and come out with an English version?

From: Ivan Wojnikow
Sent: Thursday, June 21, 2012 12:12 PM
To: carl@carlejones.com
Subject: Kängu Ruth und die Glückssperle / SHRINERS EDITION

Dear Bro. Carl,

This is a German text for promoting a little book for children. (see attached pictures) If You want You can post it into your list.

This is a special edition for supporting the European Shrine Clubs.
(www.emiratshriners.org)

The author, Mrs. Lydia Ceranka, dispensed for a honorary and printing cost where collected from brothers and non-masons, who support the shrine idea.

The book is in German language. Perhaps one day in English too.

Fraternally Yours / YITF

Ivan

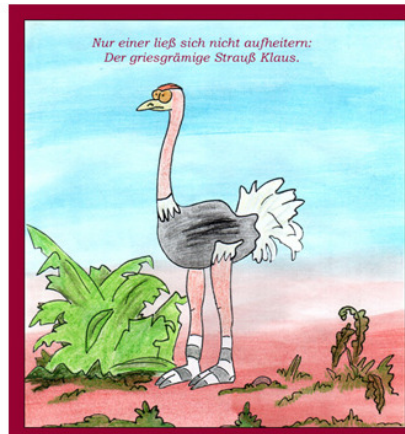
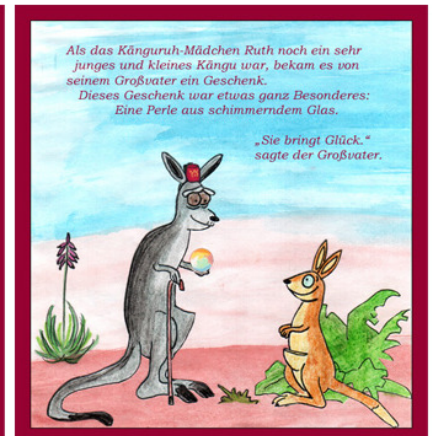
Sorry for my poor English again.. ;-)

Wojnikow

Coppistr. 53

D-04157 Leipzig

Thanks Brother Carl, For passing it on.



"Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness and general good of mankind; creating, in all its varieties, universal benevolence and brotherly love. It holds out allurements so captivating as to inspire the Brotherhood with emulation to deeds of glory, such as must command, throughout the world, veneration and applause, and such as must entitle those who perform them to dignity and respect. It teaches us those useful, wise and instructive doctrines upon which alone true happiness is founded; and at the same time affords those easy paths by which we attain the rewards of virtue; it teaches us the duties which we owe to our neighbor, never to injure him in any one situation, but to conduct ourselves with justice and impartiality; it bids us not to divulge the mystery to the public, and it orders us to be true to our trust, and above all meanness and dissimulation, and in all our vocations to perform religiously that which we ought to do.

Is Mainstream Masonry Primed For Another Morgan Affair?

By Fred Miliken "BeeHive"

The Deepening of Fraternal Intolerance & Autocracy

There is a disturbing trend that has come back into American life. It is the return of INTOLERANCE. We can see it all across society in religious, political and fraternal settings.

In the religious realm I can think back to the post 911 prayer service held in Yankee stadium shortly after that terrorist attack. Religious leaders of various faiths, and within Christianity various denominations, gathered to lift up our concerns to the Almighty. The opening prayer was given by a Lutheran minister, Missouri Synod. The next day he was brought up on charges of excommunication by his church because he had participated with other faiths together on the same platform. This was considered a sin of religious pluralism, considering all faiths as equal.

Pope Benedict has slammed the door on a wink-wink disapproval of Freemasonry, going back to a full-fledged excommunication for Masonic Catholics.

In today's society if you say the word God or display religious symbols you are accused of being offensive. Many Americans today believe that there is a right not to be offended. Yet what is offensive about another being different? Another person's choice may not be my choice but I can certainly live with and even rejoice in celebration with other cultural, religious and political persuasions without feeling a need to eradicate them. Perhaps that is why I am a Mason.

If American society does not prohibit the open display of religious dress anywhere why does it feel necessary to prohibit religious expression of another nature? And why is that expression offensive? As a Christian it does not trouble me to witness a Hindu or a Muslim publicly praying and using the religious symbols of their faith. I rejoice that they love God. I have no desire to shut them up.

FOX News reports:

A federal judge has ordered a Texas school district to prohibit public prayer at a high school graduation ceremony.

Chief U.S. District Judge Fred Biery's order against the Medina Valley Independent School District also forbids students from using specific religious words including "prayer" and "amen."

The ruling was in response to a lawsuit filed by Christa and Danny Schultz. Their son is among those scheduled to participate in Saturday's graduation ceremony. The judge declared that the Schultz family and their son would "suffer irreparable harm" if anyone prayed at the ceremony.

Judge Biery's ruling banned students and other speakers from using religious language in their speeches. Among the banned words or phrases are: "join in prayer," "bow their heads," "amen," and "prayer."

He also ordered the school district to remove the terms "invocation" and "benediction" from the graduation program.

"These terms shall be replaced with 'opening remarks' and 'closing remarks,'" the judge's order stated. His ruling also prohibits anyone from saying, "in [a deity's name] we pray."

Should a student violate the order, school district officials could find themselves in legal trouble. Judge Biery ordered that his ruling be "enforced by incarceration or other sanctions for contempt of Court if not obeyed by District official (sic) and their agents."

One can wonder if instead of freedom of religion we are now being forced freedom from religion.

And as we go from the religious to the political arena we hear that many Christian Evangelicals that would like to vote Republican in this year's Presidential campaign will refuse to vote for Mitt Romney because he is Mormon. Now no one is asking Evangelicals to convert to Mormonism nor are they being flooded with Mormon religious doctrine. Yet they perceive Romney to be a personal threat from the mere fact that he will be making governmental decisions guided by what they view as from a heretical moral basis.

Meanwhile, even after all the assurances of a new age of non confrontational politics, those running for office this year are practicing the politics of personal destruction on an unprecedented scale. Millions more dollars than usual are being spent to trash the other side. If you think about what has been done to Barrack Obama, Sarah Palin, Herman Cain and Newt Gingrich, we can say that we truly are in the era of gangster politics.

Freemasonry need not copy the intolerant, autocratic, divisive ways of the profane, but it has. Mainstream Freemasonry has in direct contradiction to the principles and virtues of this gentle Craft which is all about bringing people together and of people of different cultures, religions, education, political persuasion, means and races coming together in peace and harmony.

Fraternally we have seen in the last 50 years an unprecedented increase in Grand Lodge power leaving the local Lodge little self autonomy. Grand Masters in some jurisdictions have been able to make many far reaching decisions without the vote of the body as a whole while at the same time violating their Grand Constitutions and by-laws with impunity. This consolidation of Grand Lodge power has followed two avenues.

1) Grand Masters will add into their Constitutions and by-laws provisions whereby they are the sole authority over all decisions made in their jurisdictions. Whether they do this by a vote of a Grand Session or just strong arm these changes directly into the Constitution makes little difference. Once endowed with such great power, they become answerable to no one.

2) Next they insert into the Masonic Obligations of their jurisdictions that all members of their jurisdiction must obey the Grand Lodge without question. No matter what the Grand Master does it becomes a direct violation of your Obligation to refuse to obey it.

Now the deal is sealed. You have sworn onto God that you will do whatever the Grand Master asks you no matter what it is. And failure to do so will be considered unmasonic conduct punishable by expulsion. There are some that say that even if you were to leave Freemasonry, demit, and not come back, that you are still bound by the wishes of your jurisdiction's Grand Master.

So when you object to the Grand Master lying, cheating and stealing you are tried and convicted of unmasonic conduct and expelled. When your Grand Master says that you cannot write about Freemasonry, that you cannot talk to other jurisdictions and Obediences about Freemasonry, that you cannot put any Masonic information on Facebook or Twitter, that you cannot E-Mail other Brothers in your jurisdiction, you are required to obey or get booted out. And the justification for your dismissal is that you violated the Grand Lodge Constitution and by-laws and your Obligation.

Yet there is nothing inherent in Freemasonry that would force you to surrender your Civil Rights and the freedoms that you enjoy by right of being an American citizen as spelled out in the Constitution of the United States. Freemasons have always been tolerant "free-thinkers." They have been the bastion of liberty and freedom, opposing both an autocratic government of monarchies and an oppressive church. The present day style of Masonic government is directly opposed to the principles of the Enlightenment from which it sprang and endorsed.

For the latest example of a long line of shenanigans by Grand Masters see: <http://masonicleaks.com/2012/02/arizona-turmoil/>

None of this is possible without having the power of an enforced monopoly. Mainstream Masonry is a monopoly because it has declared itself to be one in the "Right of Exclusive Territorial Jurisdiction." Having eradicated all competition, Mainstream Masonry can proceed under autocratic rule without challenge.

Nevertheless competition is still there. And the way that Mainstream Masonry deals with that competition is to label it irregular, clandestine and heretical. Through the years it has tried to force that view on others by using the power of the civil courts.

Today, more than ever, as Mainstream Masonry feels the pinch of a declining membership, we can see the vitriolic attacks that it makes against others who desire to practice their version of fraternalism. Prince Hall Masonry, Female Masonry, Co-Masonry are other avenues of Masonic expression that Mainstream Masonry continues to persecute. Then there are a whole plethora of knock offs and copycats that adorn the landscape for which there is even greater derision.

Any Masonic website that features anything but the Mainstream line is ganged up on and trashed. Name calling and even threats by Mainstream Masons can be read on Masonic Forums and Masonic Yahoo Groups

and on Masonic call in radio programs. Trash your non Mainstream Mason. Stick it to him! Try to hurt him any way you can. GUTTER FREEMASONRY!

Consider the fact that some Mainstream Masons attempted a coup d'état of a Masonic research and educational society open to more than just Mainstream Masons and when that failed they pulled out in mass and opened a competitive copy cat society but restricted it to those in amity with the Mainstream Conference of Grand Masters.

What happened to live and let live? What happened to let the best man or woman win? WHAT HAPPENED TO TOLERATION? Why must all competition be eradicated? What is wrong with someone doing it another way? Why is a Mormon or a Female Mason a threat to anybody's way of life?

A good position can be made for Freemasons of all different Obediences restricting themselves to attending a tyled Masonic Communication of their own jurisdiction only. But there is no good reason for not enjoying joint ventures outside the Lodge room and of breaking bread together, of living together the Masonic way of peace, harmony and respect for each other.

Freemasonry has prided itself on two key factors for generations, one, that it is tolerant and two, that it is universal. Mainstream Masonry is neither.

The sad fact is that Mainstream Masonry never learned its lesson from the Morgan Affair. Not to learn from history is a crime. To repeat history is a tragedy. Mainstream Masonry may be resigning itself to a death wish 100th Anniversary of the Sinking of the Titanic.

Local Masonic Temple Opening Doors To New Members

By Heather Mote

If you've driven downtown Bakersfield before, you've probably seen the huge Masonic Temple on 18th and F Streets. Considered by some a secret society, the local Masons are opening their doors in hopes of drumming up new, younger members. 17's Heather Hope got an inside look of one of the world's oldest and largest fraternities.

Freemasonry is often described as an undercover organization with secret handshakes, code words and beliefs but the aging organization says it's no secret they are undergoing what some would call a facelift. The downtown architectural gem has been in Bakersfield since 1924. Local organizations can rent out space for a few hours but it is the home of the Masons.



"You'll see pictures, plaques, books, memorabilia. Different things from ages past here that are important to Bakersfield Masonic history," said Steve Worford, building manager of the Bakersfield Masonic Temple. Worford became a Mason in the seventies. The Masonic Temple is filled with meeting rooms, dining halls and a theater. "Masonry is a part of American life. If you take a look at history, you'll see that many of our forefathers were members of the Masonic fraternity."

Masonry originated centuries ago with a group of stone cutters in Europe to promote good moral character. By 1930, more than 12 percent of men in the U.S. were Masons but for decades those numbers have dwindled.

"I always wanted to be a Mason, always influenced, and intrigued with Masonry as a whole," said Mason candidate Corey Spells.

Today, this men's club is more diverse and filled with younger members but there's always been a mystique about the fraternity.

"Everybody looks it up on the internet. All these conspiracy theorists want to say that we're devil worshippers," said Mason Brandon Reeves. "It's real funny to me because I haven't seen any demons."

There's no trap doors or any spooky secrets. The goal is to continue to grow while debunking the Masonic myths.

"It's not going to nearly be as big as it was in the baby boom era, but it's a good organization with strong moral values," said Jared Clemence, Secretary with the Libertas-Security Lodge. "We're always going to be here, it's just a question of how visible and how big."

Brother Elmer Zebley Taylor, Titanic Survivor

A Did U Know? By W. Bro. Dwight D. Seals

Elmer Zebley Taylor, was born Sunday, March 13, 1864 Smyrna, Delaware. He was a pioneer in the paper container industry and a consulting engineer for the Continental Can Company, Inc., of New York. In 1910 he founded the Mono Service Company in Newark, New Jersey and in 1945 he sold it to the Continental Can Company, of which it is now the Mono Containers division. He was vice president and general manager of the Mono-Service Container Co. of London and Paris, makers of the first disposable paper containers in the world, called Kleen Kup. He began manufacturing paper cups in England in 1906 under the firm name of Mono Containers, Ltd., which had factories in ten countries. He designed and manufactured automatic machinery for moisture-proof containers for foods. He is often credited with being the inventor of the paper cup. Mr. Taylor lived in Philadelphia, Pennsylvania before going to England to reside. He returned to the United States in 1914. Mr. Taylor was a business partner of Fletcher Lambert Williams in the Mono Service Company, Paper Cup Manufacturers, and travelled extensively for the business. Mr. Taylor crossed the Atlantic sixty times and made two world trips.

Elmer Taylor was 48 when he and his wife sailed on the Titanic. Mr. Taylor and his wife Juliet were survivors of the Titanic disaster. Mr. Elmer Zebley Taylor, and his wife Juliet were living in London, England when they sailed on the Titanic. The Taylors would spend many summers in East Orange, New Jersey, USA, and they were heading there at the time of the disaster. They boarded the Titanic at Southampton as first class passengers (Ticket No. 19996, £52), they occupied cabin C-126. Mr. Taylor reported that he was awakened by the impact. He and his wife got up and got dressed. Taylor knocked on his partner's door as he passed on his way to the deck. Williams answered and said he didn't believe it worth while to get up. He was not seen again. Mr. and Mrs. Taylor were rescued in either Lifeboat 5. Disembarked Carpathia: New York City on Thursday 18th April 1912. After his wife's death in 1927 Elmer remarried, and lived in East Orange, New Jersey until his death on Friday, May 20, 1949 aged 85. He passed away at his home, 67 South Munn Avenue, after an illness of three months.

Brother Elmer Zebley Taylor's obituary stated he was a Mason, but his Lodge is unknown. The name and Masonic info for this DUK came from W. Bro. Norm Lincln. Three or four different websites gave me the information.

More Money?

By Blake Bowden

The other day I opened my mailbox and noticed there was an urgent letter from the Grand Lodge of Texas. Hurriedly, I opened it up only to notice pictures of a bag, keychain, etc.

I'm not really interested in merchandise, especially when it's being solicited. Then I see a long message from our M.W. Grand Master asking for more money because the GLoFTX has a budget shortfall of \$400k! What about the local Lodges that are on the brink of demise? Where can they get help? Should they continue making Freemasonry a sign up sheet for fundraisers? That's what Masonry is evolving into.

The biggest turnoff new members have is being rushed through the "Chairs" and being asked to work their tails off because the Lodge "needs them". It should be the other way around! Does YOUR Lodge teach the symbolism of Freemasonry or do they prefer bickering over light bills, who will mow the lawn, who provides the next meal, etc?

To the Grand Lodge of Texas. A \$400k+ budget shortfall this year? Why not look at ways at cutting back?

How come members haven't been proposed a plan to reduce the budget? Year after year we are told sad tales on how we NEED the Grand Lodge and that we NEED to support it. What's the plan other than soliciting funds? I'm listening.

The Masons of Texas received this letter, yet continue to bust our tails trying to keep our own doors open. We're asked to perform acts of charity, keep our lights on, send GL money AND if there's any time or effort left, teach Freemasonry.

I know each year we're told that Freemasonry is growing in new membership, but what the Grand Lodge fails to mention is the hundreds, if not thousands of Brethren we loose every year. Unless we, as Texas Masons, get someone in the Grand East who understands that tough times lie ahead and difficult choices have to be made, nothing will change, it will only get worse.

Freemason Brothers Were On The RMS Titanic

From The Grand Lodge Of Ohio Web Site

The White Star liner, RMS Titanic, sank on April 15, 1912 three hours after colliding with an iceberg. This maritime disaster has continued to capture the imagination of people around the world over the last 100 years. Eight hundred thirty two passengers and six hundred and eighty five members of the crew perished. Aboard the Titanic on that fateful day were people from all walks of life, including the following list of Freemasons. (The list was supplied by Brother Norman Lincoln.)

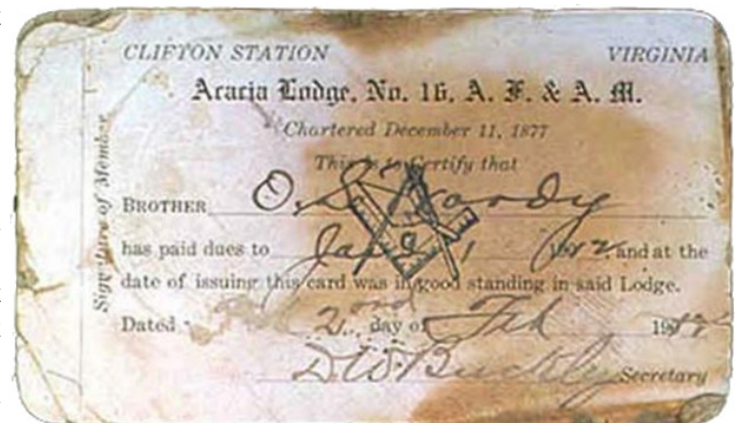


Passengers:

1. Major Archibald Willingham Butt, reporter, secretary to US Ambassador to Mexico, soldier in Philippines, aide to Presidents Roosevelt & Taft, member of Temple Noyes Lodge #32, DC
2. Francis Davis Millet, war correspondent in Europe & Philippines, illustrator, London Graphic artist, Kane Lodge #454, NY
3. Henry Birkhard Harris, theatre manager, Boston & NY agent for Lily Langtry & May Irwin, Munn Lodge #190, NY
4. Howard Brown Case, manager for Standard Oil Co. in London, America Lodge #3368
5. William Anderson Walker, Worshipful Master of Hope Lodge #124, NJ
6. Henry Price Hodges, musical instruments salesman, Caulsenium Lodge #1461
7. Thomas William Solomon Brown, owner of the Masonic Hotel in from Worcester, South Africa
8. William John Robert Turpin, carpenter, St. George Lodge #2025
9. William Thomas Stead, editor, author, scholar, controversial creator of tabloid journalism, Lodge unknown
10. Elmer Zebley Taylor, inventor of the paper cup, lived in East Orange NJ, (survived & died 22 May 1949) his obituary mentions that he was a Mason though his Lodge is unknown

Crew Members:

11. Herbert John Pitman, Third Officer, Abbey Lodge #3341 (survived & died 7 Dec 1961 after sixty years at sea)
12. Harold Godfrey Lowe, Fifth Officer, joined the Lodge in the 1920s (survived & died 12 May 1944)
13. John T. Hardy, Chief Second Class Steward, Tecumseh Lodge # 467, NY (survived & died 8 Oct 1953)
14. Pierre Giuseppe Bochet, caterer and waiter, Loggia Italia #2687
15. Robert Arthur Wareham, First Class steward, Toxteth Lodge #1356
16. Arthur Lawrence, Steward, Neptune Lodge #1264
17. Percy Cornelius Taylor, cellist & pianist, Past Master of Musgrave Lodge #1597 (one of eight members of the band)
18. Oscar Scott Woody, mail clerk, Acacia Lodge #16, Va (his Lodge dues card was recovered from his remains)



"The Masonic Fraternity is one of the most helpful mediating and conserving organizations among men, and I have never wavered from that childhood impression, but it has stood steadfastly with me through the busy, vast hurrying years.[Rev. GEORGE W. TRUETT]",

Prince Hall Freemasons Hold Annual Memorial Service at Copp's Hill Burying Ground

From The Times Record News In Wichita Falls, Texas And HMdb.org



One of the enduring Memorial Day events in Boston's North End is the annual Prince Hall Freemasons Memorial Service at Copp's Hill Burying Ground. It is interesting to compare the similarity of today's event to the 1908 service shown on the sign near the grave site (see last photo).



Prince Hall (c.1735-1807) was the founder of "Black Freemasonry" in the United States, known today as Prince Hall

Freemasonry, and formed the African Grand Lodge where he was Grand Master. He was one of the first abolitionists.

Prince Hall is buried in Copp's Hill Burying Ground in the North End in a marked grave. A monument was erected in 1835 next to the grave. Thousands of African Americans who lived in the colonial North End community at the base of Copp's Hill are buried here, mostly in unmarked graves.



The Inscription.

The first mention of Africans arriving in Boston is in Governor John Winthrop's diary entry of February 26, 1638, in which he states: "Mr. Peirce, in the Salem Ship, the Desire, returned from the West Indies . . . and brought some cotton, and tobacco, and negroes, etc." For the next 145 years, the majority of Africans and African Americans who came to Boston were brought in bondage as part of the region's lucrative slave trade. Boston was one of New England's premier slave ports, importing African and West Indian slaves for New England and the southern colonies.

By the 1700s, hundreds of slaves were being imported to Boston each year. In the 1760s, the free African American community, under the leadership of Prince Hall, petitioned to end slavery in Massachusetts. At the time, slaves across the colony sued in court for their freedom. By the 1780s, slavery had ended in Massachusetts. Many slaves, free African Americans, slave owners, and slave traders are buried in Copp's Hill.

Gravestones of African Americans

The free African American community started about 1650, when a small number of Africans secured their freedom. Freed men and women such as Sebastian Ken, Angola, and Zipporah Potter settled in Boston. It is said that many former slaves lived in the North End section called "New Guinea,"

Copp's Hill Burying Ground near the wharfs and shipyards around Copp's Hill. More than 1,000 African Americans may be buried in Copp's Hill, primarily in the area of Section A along Snow Hill Street that has fewer surviving gravestones. This may be because the stones were removed or lost, or the memorials were made of wood that has since decayed.

An example may be Thomas Paul (c. 1780-1831), the minister of the African Meeting House, on Beacon Hill from 1809 until his death in 1831. His obituary read in part, "His fame, as a preacher, is exceedingly prevalent; for his eloquence charmed the ear, and his piety commended itself to his hearers." His death record states that he was buried at Copp's Hill, but there is no marker. However, a prominent member of Paul's con-

gregation, Abel Barbados (-1817), has a grave marker (A02.)

Prince Hall (c. 1746-1807) (D-16 & D-17) was an important member of Boston's African American community at the time of the American Revolution. After being freed from slavery in 1769, he assumed a leadership role in the African American community, drafting petitions for the abolition of slavery (1777), to protest the slave trade (1788), against the kidnapping of free Black men from Boston (1788), and objecting to the exclusion of African American children from schools (1787.) In 1775, he founded the African Lodge of the Honorable Society of Free and Accepted Masons of Boston, the first lodge of black Freemasonry. When he died in 1807, it appears that he was buried near his first wife, Sarah Ritchie (d. 1769), as his name is inscribed on the back of her grave marker (D-16.) On June 24th, 1895, the Prince Hall Masons erected a monument to Prince Hall adjacent to the Ritchie marker.

What Exactly Is Freemasonry?

By Bro. Shawn M. Gorley
From The Working Tools Magazine

Editor's Note; Thanks for putting this in words Brother Gorley. Now I can pass it on to the many emails I get asking the question.

How often do we get asked, After being asked this myself, and giving a very general answer, I thought about how complex a true and complete answer to this question really is. Here is the answer I came up with, and I hope you like.

Freemasonry is a wonderful place where men of all ages and backgrounds can come to meet as brothers in the truest sense of the word, it is a place where a man's word is still law and a handshake means more than one can explain.

It is a place where men help each other no matter what the task, and the goal of a man is the goal of the group, and the goal of the group is the goal of a man.

It is a place where the good become better, the wise become wiser and the givers give more.

It is a place to help and give, yet you will receive more from it than you could ever put in, but only if your heart is pure and your intentions unselfish.

It is a place of peace and understanding and a place to learn, grow and build yet you never take on these tasks alone.

It is a place of friendships and fellowships that in other circumstances may have never been possible, where equality is the key, and we call each other brother and mean it.

It is a place of secrets and knowledge that others confuse, yet those secrets and knowledge are so easy to understand.

It is a place where we use symbols, philosophies and history to learn and remind us to stay on the right path.

It is a school of life and a school of love and understanding, where men are taught to live a better way, a just way, and a more understanding way.

It is a place without judgment or cliques and you are never judged by material possessions, political or social status and you really are equal.

It is a place of enlightenment and acknowledgement, where you can educate and research, or just arrive and eat a good meal in great fellowship.

It is never ending in the sense that nothing built is ever truly finished.

Most of all it is not just one place, not a mere building with four walls and a roof, it is on this place we call earth and it opens it's arms and welcomes you in with a huge heart and a caring and understanding soul.

So the next time someone asks you what Freemasonry is, see if they have a few minutes to spare, you never know, you may, make a new friend or your next new brother, but, when you answer this question, take some time yourself to reflect and remind yourself just what it is you are a part of.



"The rung of a ladder was never meant to rest upon, but only to hold a man's foot long enough to enable him to put his other foot somewhat higher. [THOMAS HUXLEY]"

Myth of the Baphomet

From The Grand Lodge Off BC And Yukon Website

Baphomet (bæ·fomet). [*a. F. Baphomet; cf. Pr. Bafomet, OSp. Mafomat.*] *a.* A form of the name Mahomed used by mediæval writers. *b.* Alleged name of the idol which the Templars were accused of worshipping. (According to *l'Abbé Constant*, quoted by *Littré*,¹ this word was cabalistically formed by writing backward *tem. o. h. p. ab.*, abbreviation of *templi omnium hominum pacis abbas*, 'abbot' or 'father of the temple of peace of all men.'). Hence *Baphomet-ic a.*

1818 *Hallam Mid. Ages* (1872) I. 140 *Baphomet* is a secret word ascribed to the Templars. 1855 *Milman Lat. Chr. _VII._ xii. ii. 278* The great stress .. in the condemnation of the templars is laid on the worship of *Baphomet*. The talismans, bowls, symbols, are even called *Baphometric*. 1831 *Carlyle Sart. Res. II. vii, My Spiritual New-birth, or Baphometric Fire-baptism. Oxford English Dictionary, Oxford: Oxford University Press, 1984 (23rd Printing) p. 659.*

The Baphomet is not a masonic symbol, nor is it worshiped by freemasons. It has no traditional relation to the pentagram, nor the Goat of Mendes, nor Pan, nor the Green Man. The name seems to have first appeared in twelfth century France and its image first appeared in 1855. Then Anton Szandor LaVey and his atheistic Church of Satan adopted it in 1966. But it all starts with the Roman Catholic Inquisition and the Knights Templar.

Established in 1118 by Hugh de Payen and André de Montbard 2, the Knights Templar — from September 13, 1128, properly styled *Pauperes commilitis Christi et Templi Salomonis* — are forever linked to the history of the Baphomet. But of 231 knights examined by the pope's Commissioners in Paris, only 12 admitted, under torture, to knowing anything about the icon, as against 183 who confessed that they renounced Christ and 180 who confessed to defiling the cross in various ways.

The term's identification with Mahomet appears to be derived from its usage in Provence. This had been the centre of the Cathar Church in France, until the Albigensian Crusade of 1209-1229 killed its protectors and the nascent Inquisition killed or silenced any survivors. Montague Summers⁴ suggested, without proof, that the name was a combination of two Greek words (*baphe* and *metis*) and meant 'absorption into wisdom.'¹⁵

It should be noted that the term Baphomet is not to be found in King Philippe's grounds for arrest, issued September 14th, 1307, the 127 articles of accusation drawn up on August 12th, 1308, nor in any of the papal bulls issued by Pope Clement V. The articles of accusation refer to the adoration of idols: a cat or head, sometimes having three faces. The descriptions revealed during the trials varied but generally were of a "head with one face or two faces, sometimes bearded and sometimes not, made of silver or of wood, a picture of a man or of a woman, an embalmed head that glowed in the dark or a demon."⁵ The trials say little of the actual head, but there are some textual accounts of it. Guillaume de Arbley who was the preceptor of the Templar house at Soissy in the diocese of Meaux testified on October 22, 1307 that he had seen the bearded head twice, which he claimed was gilded and made of silver and wood.

Although modern writers will occasionally refer to the Templars' use of the pentagram, or five pointed star, they fail to provide examples. The seals of the Masters generally depicted crosses, castles, fish, lambs, lions and the like. The plans of their castles and strongholds — those few they constructed — in Europe were dependent on topography and sightlines, not sacred geometry.

What does this have to do with Freemasonry, or more particularly, anti-masonry? The presumed link is the pentagram. Over six hundred years after the suppression of the Knights Templar, one Éliphas Lévi took it upon himself to determine the value of the pentagram and equate it with the Baphomet. He termed the Baphomet, "the Goat of Mendes" and included a fanciful illustration of it as a frontispiece to his *Doctrine and Ritual of High Magic* in 1861.⁷ Although his frontispiece illustration depicts a one-point-up pentagram, he is also credited with being the first to arbitrate that the one-point-down image represented the Baphomet.⁸ No known graphical illustration associating the pentagram with evil appears before this. Michael Howard claims that Lévi



Baphomet] Éliphas Lévi



*Baphomet - Abel Clarin
de la Rive, 1894*

based the illustration on a gargoyle that appears on a building owned by the Templars; the Commandry of Saint Bris le Vineux.⁹ The Catholic Inquisition of the early 1300s does not appear to have made a connection between the Templars' alleged worship of the Baphomet and the pentagram. Goldberg's *Sacred fire : the story of sex in religion* depicts an image that could act as a link between the Templars and Lévi. But there is no mention in the text and no source is cited.

The next similar depiction appears in 1894 when self-confessed fraud Leo Taxil incorporated a similar figure into his attacks on Freemasonry.¹¹ These three images, and subsequent imitations,¹⁹ constitute the complete catalogue of images purporting to represent the Baphomet. They have no historical precedent. They have no existence other than in the imaginations of their authors. And the point cannot be made too strongly — they have nothing to do with Freemasonry.

It is a literary and historical curiosity that masonic author, Albert Pike quoted extensively, and apparently uncritically, from the writings of Éliphas Lévi. He writes: "Hieroglyphically to express this law of prudence, they gave their mercury, personified in Egypt as Hermanubis, a dog's head; and to their Sulphur, represented by the Baphomet of the Temple, that goat's head which brought into such disrepute the occult Mediaeval associations." "The Gnostics held that it composed the igneous body of the Holy Spirit ; and it was adored in the secret rites of the Sabbat or the Temple, under the hieroglyphic figure of Baphomet or the hermaphroditic goat of Mendes." ¹⁸ It is clear that Pike's authority was Lévi, who had no authority.

Placing the image of a goat face inside a five-pointed star appears to be the inspiration of Paul Jagot, in his *Science Occulte et Magie Pratique* (Paris : Editions Drouin, 1924, p. 172). It incorporated an open star, not a pentagram, and Jagot provided no citation.

The image next appeared in *The Handbook of Magic & Witchcraft* by Charles W. Olliver (London : Rider & Co., 1928, p. 47). As reproduced at the top left of this webpage, the head is now contained in a pentagram, with the addition of the words "Samael" and "Lilith". Olliver also failed to provide citation.

In 1931 Oswald Wirth included the goat head and pentagram in his *La Franc-Maçonnerie Rendue Intelligible à ces Adeptes, Deuxième Partie: "Le Compagnon,"* (Paris: Derry-Livres, 1931, p. 60). Again, the image was uncited.

Maurice Bessy provided an illustration of the goat head and pentagram inside two circles, with the word "Leviathan" written between the lines in Hebrew, in his *A Pictorial History of Magic and the Supernatural* (London :1964, p. 198). He also provided no source.

Only in the later twentieth century, with the creation of the American Church of Satan, did the inverted pentagram, with or without the goat head, become a popular symbol for Satan. Their source appears to be Oswald Wirth and Maurice Bessy, neither of whom identified it with the Baphomet.

The Worst of Times, the Best of Times

This year, as floods and tornadoes ravaged parts of the country, the Scottish Rite Masons showed what it means to belong to this organization.

They stepped up and helped their Brothers get through some pretty tough times. Through the Almoners Fund financial assistance was offered to those Masons who were hit with the floods in Southern Illinois, regardless of Masonic affiliation. Additionally, a grant was made to the Grand Lodge of Missouri so that Masons who were victims of the killer tornado that hit Joplin could be helped.

One Brother from Cairo, IL, wrote to express his "most sincere gratitude and thanks to the members for the unfettered generosity. Words are simply deficient to express our appreciation to anyone and everyone involved in the decision to assist us in one of our darkest hours. It is in times like these that we pause to comprehend the gravity of our Brotherhood."

Another writes, "Thank you so much for coming to my rescue, it was one of the lowest days of my life until you all arrived. My spirits went from the lowest to the highest."

Ralph Waldo Emerson said, "When it is dark enough, you can see the stars." This past year's natural disasters brought out the best in Scottish Rite Freemasonry, and its stars shone brightly. Members reached out and helped their Brothers and displayed, in a practical and honest manner, the true meaning of fraternity.

The Old Folks Section

Surviving The Big Ones

By John "Corky" Daut

The big ones for me were that 16 year period between the Great Depression and World War II. Being born in 1928, I grew up during the hard times between the stock market crash of 1929 and the end of World War II in 1945.

Settegast Park was the nucleus of our neighborhood in the 1930's and 1940's and a great place to grow up. Settegast Park was in Houston's old near east end. It was a place where preteens played in the sand box or on the swings or seesaws. Teen aged boys and girls often played softball and volleyball together and the boys played touch football and basketball. The wide expanses of concrete walks invited anyone with sidewalk roller skates and that was virtually every boy and most of the girls in the neighborhood. Adults came to the park to watch their kids play during the day and to an occasional dance or the free park movie at night. Almost everybody came to see the "Park Shows" as we called the free movies shown at the park one evening each week.

Almost everyone that lived around Settegast Park knew each other and any adult felt a duty to correct anybody else's children. In those days it was even safe for a young lady to walk across the park at 10:00 PM. The worse that might happen was she might get whistled at.

Settegast Park is one block wide and three short blocks long, bounded by Sherman and Garrow streets on the long north and south sides and Paige and Palmer streets on the west and east ends. The park is located in a small neighborhood between Harrisburg and Canal and about half way between Sampson street and the Harrisburg underpass at the edge of downtown in Houston's near east side.

In the thirties forties and fifties, the neighborhood was comprised mostly of city employees, railroad shop employees and train crews, school teachers, machinists, sales clerks, cooks and route truck drivers. The big brick building we called the park house was the only building on the park. It had one room for park equipment and another one for sport equipment and games to be checked out at the west end. The east end had the men's and a women's rest rooms.

The two ends were originally connected by a tile roofed, open sided pavilion, but wood frame walls with locked windows and doors were added between the brick pillars in the early 1940's, creating a large room for dances, plays and the free park show during cold or rainy weather.

The park was only 2 miles from Main Street and we boys could walk to town without any trouble, especially when money was short and we only had enough for the movie ticket. Actually, the downtown movie theaters were closer then the neighborhood theaters. And of course, when we went to high school, it was the old Sam Houston High School downtown at San Jacinto and Capitol Streets.

But of course, we rode the city busses when we could afford it. For those of us who were raised in the city, transportation was never a big problem. Mom and Dad always had a car, but we usually rode the electric streetcars until the mid 30's for shopping trips downtown. That was when the Houston Electric Company switched over to gasoline engine buses and was renamed The Houston Transit Company. It only cost a dime for adults and a nickel for kids and you didn't have to worry about finding a parking place or fighting traffic.

Dad was a druggist back then and we always moved when he went to work for a different drug store. We would rent a house or duplex close enough to the new job so that he could walk to work. After he went to work for the Houston Police Department however, we stayed put and he rode the bus back and forth to work. There wasn't any rent houses near the police station and policemen and firemen could ride the buses free then by just showing their badges.

Little did I know that many years later, with a special police commission, working as a parking meter collector, I too would ride city



Corky as a special commissioned officer with the Houston Parking Meter Dept.

busses by showing my police badge. But, only to get from one part of a route to the other.

Most people rode the buses if they weren't close enough to walk to work. During the depression many people couldn't afford to own a car or drive it very much if they had one. Then during WW II gasoline and tires were so scarce to waste just going to work unless you had a job vital to the war effort.

In those days you could buy a "Nickel Pass" every week from the bus company for 35 cents. With it you could ride any city bus for a nickel as often as you wanted to for one week, otherwise it cost 10 cents per ride.

The bus drivers also sold "Bus Tokens" to drop in the fare box at 7 for 50 cents

The Houston Independent School District didn't furnish school buses for the students. Elementary Schools were placed close enough together for the students to walk to school. Junior High Schools and High Schools were so far apart for many of the students to walk and the bus company ran special buses every morning and evening between the schools and distant neighborhoods. Students could ride for 4 cents because you could buy a "School Bus Card", at 20 punches for 80 cents or 40 punches for \$1.60 at the school office or the bus company downtown. They were supposed to be used just to ride to and from school, but most bus drivers were pretty good guys and would let us use them on weekends or at night to ride downtown to shop or go to the movies.

When Nellie and I met and started going together, I didn't own a car. I lived in southeast Houston in the Telephone Road, Park Place Boulevard area and she lived just east of what is now Interstate 45 on what is now West Mt. Houston. I would ride the Park Place bus to downtown, catch the Pioneer bus out to Nellie's house, pick her up and catch the next bus back to town. We would see a movie, then I would take her home on the Pioneer bus. Then I would catch the next bus (an hour later) back to town and then the Park Place bus home.

I didn't narrate this long story just to show how much in love I was, but to illustrate how much we used the busses during the big ones. With that kind of background I should wonder why the citizens of Humble are so much against Metro. What will the young lovers do, who don't have a car.

Life Explained

On the first day, God created the dog and said, "Sit all day by the door of your house and bark at anyone who comes in or walks past. For this, I will give you a life span of twenty years.."

The dog said, "That's a long time to be barking. How about only ten years and I'll give you back the other ten?"

So God agreed.....

On the second day, God created the monkey and said, "Entertain people, do tricks, and make them laugh. For this, I'll give you a twenty-year life span."

The monkey said, "Monkey tricks for twenty years? That's a pretty long time to perform. How about I give you back ten like the dog did?"

And God agreed.....

On the third day, God created the cow and said, "You must go into the field with the farmer all day long and suffer under the sun, have calves and give milk to support the farmer's family. For this, I will give you a life span of sixty years."

The cow said, "That's kind of a tough life you want me to live for sixty years. How about twenty and I'll give back the other forty?"

And God agreed again.....

On the fourth day, God created humans and said, "Eat, sleep, play, marry and enjoy your life. For this, I'll give you twenty years."

But the human said, "Only twenty years? Could you possibly give me my twenty, the forty the cow gave back, the ten the monkey gave back, and the ten the dog gave back; that makes eighty, okay?"

"Okay," said God. "You asked for it."

So that is why for our first twenty years, we eat, sleep, play and enjoy ourselves. For the next forty years, we slave in the sun to support our family. For the next ten years, we do monkey tricks to entertain the grandchildren. And for the last ten years, we sit on the front porch and bark at everyone.

Life has now been explained to you..

There is no need to thank me for this valuable information. I'm doing it as a public service.

Remember The Guy Who Wouldn't Take The Flag Down?

Van T. Barfoot died at the age of 92 on 2 March 2012.

You might remember a news story several months ago about a crotchety old man who defied his homeowners association and refused to take down the flagpole on his property and the large flag that flew on it.

Now you can find out who, exactly, that old man was. On June 15, 1919, Van T. Barfoot was born in Edinburg -- probably didn't make much news back then. Twenty-five years later, on May 23, 1944, near Carano, Italy, Van T. Barfoot, who had enlisted in the US Army in 1940, set out to flank German machine gun positions from which fire was coming down on his fellow soldiers.



He advanced through a minefield, took out three enemy machine gun positions and returned with 17 prisoners of war.

If that wasn't enough for a day's work, he later took on and destroyed three German tanks sent to retake the machine gun positions.

That probably didn't make

much news either, given the scope of the war, but it did earn Van T. Barfoot, who retired as a Colonel after also serving in Korea and Vietnam, a Congressional Medal of Honor.

What did make news... was a neighborhood association's quibble with how the 90-year-old veteran chose to fly the American flag outside his suburban Virginia home. Seems the rules said a flag could be flown on a house-mounted bracket, but, for decorum, items such as Barfoot's 21-foot flagpole were unsuitable.

He had been denied a permit for the pole, erected it anyway and was facing court action if he didn't take it down.



This 1944 Medal of Honor citation, listed with the National Medal of Honor Society, is for Second Lieutenant Van T. Barfoot, 157th Infantry, 45th Infantry:



Since the story made national TV, the neighborhood association has rethought its position and agreed to indulge this old hero who dwells among them.

"In the time I have left I plan to continue to fly the American flag without interference," Barfoot told The Associated Press.

As well he should. And if any of his neighbors still takes a notion to contest him, they might want to read his Medal of Honor citation. It indicates he's not real good at backing down.



New Warfare Technology

The cameraman is filming his friend as he praises Allah and launches mortar shots at British troops. Little does he know that our new mortar shell tracking technology can track the trajectory of a hostile round and fire a retaliatory shot to precisely the spot from which the hostile shell was fired. This only requires the hostile Mortar to fire 2 to 3 rounds. .

The American artillery fired in the distance just after the terrorist fires his third round and as he is dropping the fourth round down the tube but that's as far as it gets. No more mortar rounds from this source !



He Is Firing The 3rd Round



He Just Dropped The 4th Round



Seconds After 4th Round Dropped



SPAM

Just about everyone who uses e-mail nowadays complains about "SPAM", unsolicited e-mail advertising products that 99% of us don't want. At the same time, it's crept up on us so slowly that most people don't think about the "SPAM" you get in your mail box.

A couple of the younger Brothers at the Lodge stated they had started fighting back. They have been dropping every prepaid envelope and postcard, still empty and blank, back in the mail box. They figure, that if enough people start doing it and junk mail advertisers have to pay postage on thousands of empty and blank, returned envelopes and postcards, it may cause them to rethink how they spend their advertising budget.

What do you think???

Pictures That Can Tell A Story

Editor's note; I received an email from Bro. Gary Mosmeyer PM of Cypress Lodge # 1459 and current Master of Waller Lodge #808 the other day that contained a whole pot full of pictures that tell a story you can see in a glance.

I'll have to share a few here in the "Old Folks Section".

The expression on the poor Dachshund's face certainly tells his story,

