

Small Town Texas Masons E-magazine



May 2011



Eureka Lodge #1060 A. F. & A. M. — This Month's Featured Small Town Lodge



Eureka Lodge Number 1060 A. F. & A. M. in Navarro County

The Small Town Texas Mason's E-Magazine

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

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

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Eureka Masonic Lodge #1060 A. F. & A. M.

A piece of Eureka history will soon depart Navarro County for a new home in Henderson County.

The Eureka Masonic Lodge will move to New York, Texas, near Pointer, after being home to the masons of Eureka since 1912.

"We sold the lodge," said Sammy Thomas, lodge member. "They are going to move it in three sections, then put it back together and restore it."

The building was originally a one-room schoolhouse for Eureka School. They began sharing space with the masons not long after the Eureka Lodge Number 1060 was founded.

The idea for a Masonic Lodge at Eureka was conceived by a woman concerned for her husband. Brother J. A. Bonner was a faithful member of Winkler Lodge Number 826, and very seldom missed a meeting. During winter and early spring, Bonner often saddled up his horse and forded Richland Creek while in flood stage to attend Lodge. Mrs. Bonner, being fearful for his health or that he might drown, suggested that if he loved Masonry so well and intended to attend regardless of the weather, should establish a Masonic Lodge on the north side of Richland Creek.

The Eureka School had outgrown its one-room schoolhouse by 1911, which was on two acres of land deeded to the school and Masonic Lodge by Brother J.B. Sims. The school board decided to build an additional room onto the structure, and were aided by the Masons and members of the community to raise funds to strengthen the foundation and add a second story to the building. This second story was used for additional classrooms, and served as the Asylum for Eureka Lodge.

"There were eight grades in this schoolhouse, and the lodge was upstairs," Thomas said. "Richard Rash's dad went to school here."

The original charter for the Masonic Lodge was issued to Brother J.A. Bonner, worshipful master, J. J. Hamilton, senior warden, and B.F. Wilson, junior warden on Dec. 5, 1912. There were 34 charter members of the lodge.

In 1930, the school consolidated with Providence School and the Lodge purchased the school's interest in the property and thus became sole owner. A back section was built on in the 1950s, which added restrooms and a storage room. While the Masons continued to meet upstairs, the ground floor was used as a community center for many years.

"The new owners plan to restore the building, like a museum," said Richard Rash, lodge member. "This woman buys old buildings and restores them. It will take \$25,000 to \$35,000 just to move it -- then another \$100,000 or so to restore it."

The building is scheduled to be moved in the next two weeks, weather permitting. Thomas said the building had fallen into such a state of disrepair they had trepidation about continuing to meet upstairs.

"We started lodge one night, and there was a snake laying across the window," Thomas said. "One guy reached over, grabbed it behind the head, and I opened up the window and he chunked it outside. We stopped meeting here in October of 2003, and built a new building."

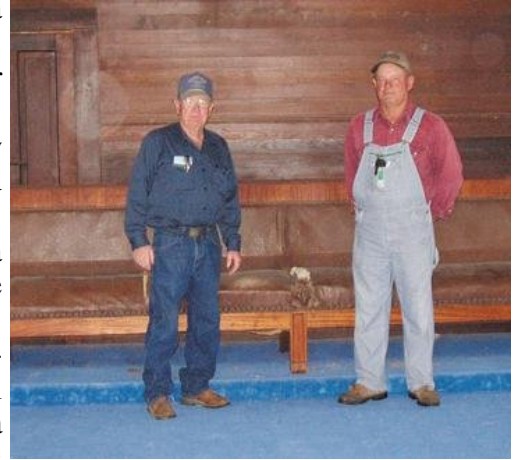
Items salvaged from the old building, which have found a home in the new building, include a hand-hewn handrail from the stairway of the old lodge, bookshelves, old rosters, ceiling tiles and chairs. One item left behind in the old building is an upright piano, which still works, left over from square dances held in the past.

"It cost too much to restore the building, and the Masons didn't have the money to do it," Rash said. "But this woman did. We were going to tear it down, until she came along."

"We built this new lodge debt-free," Rash continued. "Sammy and Barney (Thomas) did lots of it. They tore down a metal building and moved it, and it stayed between their houses for years. We do a little as we get money."

The lodge still has 60 to 70 members, and Thomas invites all Masonic lodges to come and visit their new facility.

"Richard is the treasurer, and I've been the Tiler for about 30 years," Thomas said. "That means I guard the door, mow the yard, build the building, and examine the guests."



The Four Chaplains

From The Freemasons For Dummies Blogsite

The two Scottish Rite jurisdictions in the United States have decidedly different philosophies about the 28 degrees they regularly confer on their members. The Southern Jurisdiction has largely kept to the degree rituals (with modification over the years) penned by Albert Pike in the 1800s. These are predominantly based upon biblical-era or medieval stories, drawing their inspiration from antiquity.



In contrast, the Scottish Rite Northern Jurisdiction has long had a maxim, that its degrees should be constantly changing to remain timely and relevant to be effective lessons for its members. A case in point is the The 23rd Degree of the Ancient Accepted Scottish Rite of Freemasonry (Northern Jurisdiction), "Knight of Valor," based on an incident from World War II. That incident, the sinking of the ship USAT Dorchester and the selfless sacrifice of four military chaplains aboard her, happened 68 years ago today.

The Dorchester was a coastal liner that had been converted to a troop transport for World War II. It was traveling in a convoy off the coast of Newfoundland in the North Atlantic on the morning of February 3, 1943 when it was torpedoed by the German submarine U-223. As the ship sank, the four chaplains—two Protestant, one Catholic and one Jewish—gave their life jackets to other men.

The chaplains, who all held the rank of lieutenant, were the Methodist Reverend George L. Fox, Rabbi Alexander D. Goode, the Roman Catholic Priest John P. Washington and the Reformed Church in America Reverend Clark V. Poling.

In all, just 230 of the 904 men aboard the ship were rescued.

From a story in Stars and Stripes today, Heroism of 4 chaplains during sinking of WWII ship inspires today's corps by Ashley Rowland:

After the torpedo hit, they worked on the ship's darkened deck, passing out life jackets, comforting troops and helping some into life boats. When the ship's supply of life jackets ran out, they gave away the ones they were wearing.

The four chaplains were last seen praying together on the ship's slanting deck, arms linked, as the USAT Dorchester quickly slid into the frigid waters off the coast of Greenland.

Sixty-eight years later, the four, all lieutenants - George Fox, Alexander Goode, Clark Poling, and John Washington, remain heroes to a chaplain corps that, like the rest of the U.S. military, has been strained by repeated deployments to Iraq and Afghanistan. And their story is particularly resonant, chaplains say, because of their differences.

The Scottish Rite's dramatization of this degree is to teach "that faith in God will find expression in love for our fellow man, even to the ultimate personal sacrifice." Rabbi Dr. Alexander Goode, Lieutenant, U.S. Army, as dramatized in the Knight of Valor Degree, says the following:

"The things that unite us are far more fundamental than those that divide us. We can never hope to have absolute uniformity in belief. Men will always differ as long as men think. This difference need not lead to hatred or ill will or the shedding of blood. Let us respect each other, enrich each other and look for the best in each other. Let Christians be truly Christians and Jews truly Jewish, and let the good and the noble of both faiths unite for the realization of common ideals and aspirations for the glory of God and the redemption of humanity."

A special presentation of this degree occurred last May aboard the USS New Jersey, performed by New Jersey Scottish Rite Masons.



Dear God:

For 2011, all I ask for is a big fat bank account and a slim body.

Please do not mix up the two like you did last year.

Amen

Freemasonry And The Great Depression

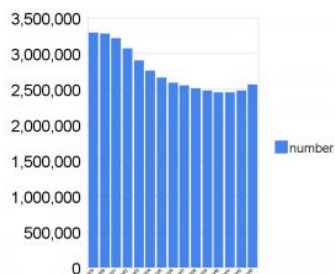
By Greg "The Masonic Traveler"

From The Freemason Information Web Site.

Freemasonry moves through periods of ups and downs. Like the stock market, there are periods of increases and periods of decreases. Peaks and valleys, plateaus, and depressions, which is normal for any system, especially as nothing remains static, motion is a constant.

Even as Masonry exists in the dimming embers of the post-World War II correction period of post war fraternal enthusiasm, I started to ponder another phenomenon that 'may' be looming on the horizon, and something completely outside of the corporate body of fraternal control.

It's no surprise that we are in the midst of an economic downturn. Not quite a depression, at least not to every talking head on the television, but the word has been thrown around, and even our most recent unemployment numbers are inching close to that era of saving your money in your mattress and leaping businessmen from corporate towers. Given the re-visitation to the matter today I'd now consider the state of things as an economic depression for many given the wavering unemployment figures anywhere from 9 to 25%.



In '09, as today, I stopped to reconsider what this state of things means, from a personal level and from a broader perspective of what it may mean to the fraternity. What I consulted were the numbers from the MSANA, to see what some of the trends were in the last near 100 years. In particular, I was curious to see what the effects of the Great Depression were in relationship to membership levels in America.

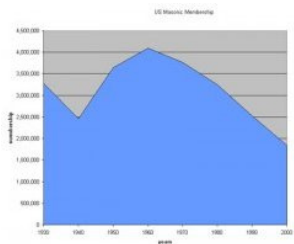
In that period, between 1929 and 1939 (the period of the depression, the membership loss amounted to almost 1 million members from 3,295,125 down to 2,482,291 - a total of 821,834.

How that number came about is difficult to assume. What is obvious is that 1929 and 1930 were relatively stable years. but 1931 onward began a domino effect decrease that lasted for a decade. There could be any number of variables in that equation, large attrition from earlier member bubbles (say 50 years earlier +/-), a loss due to changes in society with the post World War I boom, or you could extrapolate that it was the economic hardship with the Great Depression that caused the loss.

Important to add, in no period, prior to or after, was there a similar decrease in numbers, until you reach the 1959 water mark, and then the whole of American Freemasonry enters the spiral of decrease where it remains today. But between 1929 and 1939, with ten years of economic disaster, increasingly fewer jobs, much lower income, and escalating costs - each of these factors in the Depression had to US Masonic membership have some net effect. As mentioned it wasn't until 1941 that numbers started to tick back up, slowly which you can see it in the graph of American Masonry from the MSANA numbers (1925-2007). There is a definite drop off that takes place that turns around as, conceivably, the economy turns around.

I found an interesting commentary about this period from the Texas State Historic Society as it related to Texas Freemasonry.

As after most wars, Masonic membership showed a dramatic increase after World War I; in Texas it climbed from 94,000 in 1920 to more than 134,000 in 1929. The Great Depression brought an equally dramatic decline, to a low of 95,000 in 1937. A number of local lodges lost their temples, constructed during the prosperous 1920s, and their membership declined by as much as 60 percent. The waning of the depression and the onset of World War II produced the reinstatement of many former members, and after 1945 thousands of new members joined the lodge. Postwar membership reached 245,000 in 1961



The silver lining in this story is that at some point there was a turn around, that the numbers lost were regained, but nearly 25 years later. In fact, in that same article, it says that the loss was only after a significant increase in membership following the end of W. W. II, and the period of gain-loss-gain netted an almost even

amount of members. The only real obstacle was the time in which it happened.

But, the numbers in reflection seem to be missing certain aspects of what the numbers reflect today. That difference was in the eras in which the economic crisis took place. In 1929, national membership was at a healthy 3.25 million members. When you start to factor in a 24% loss from the drop in the economy (a Depression), on top of an already steady loss of 20% per decade for the last 4 decades, it means that Freemasonry stands to potentially lose 44% in the next ten years, and which translates into a loss of 652, 717 members. (44% of 1,483,449 members as of 2007).

This would leave North American Masonry with roughly 830,732 members by 2019. Not devastating, but dramatic, but potentially more dramatic if there is a larger drop due to greater attrition (deaths/demits), and if you consider a possible snowball effect: fewer members leading to fewer meetings which leads to fewer lodges which repeats the cycle fewer members and so on... The numbers of loss could continue and grow. And, if the trend since 1959 holds up that there will still be a decrease of roughly 20%, meaning the memberships will continue in a downward trend.

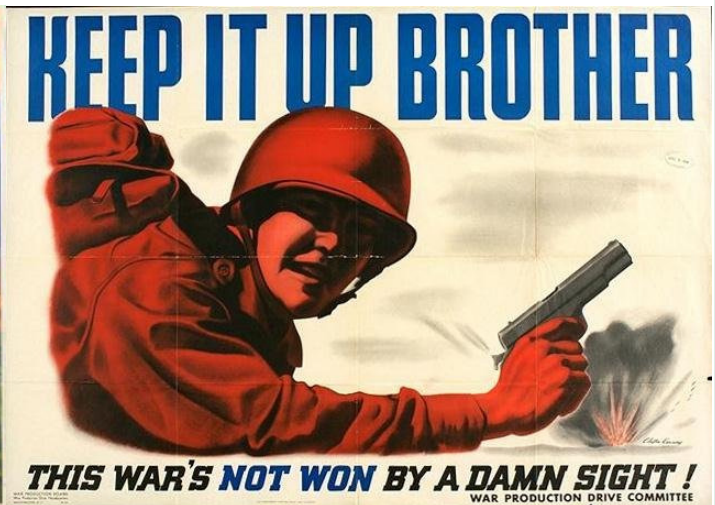
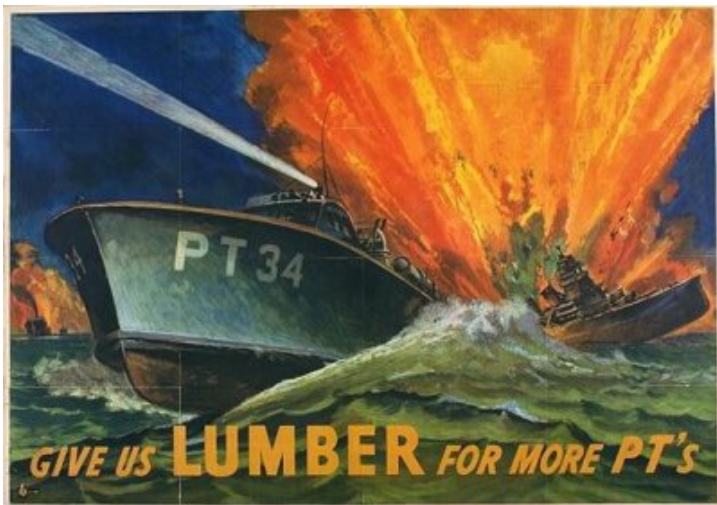
What this all means is open to lots of speculation. The change will start becoming more and more evident as more and more lodges close shop as interest in a particular community wanes or is not nurtured. It seems an inevitable reality to the situation at hand, especially when we start to adjust the lens of its perspective as we read the great debate that just recently took place between the Masonic Line's Palmetto Bug and the Beehives Fred Milliken. Does a lodge have dominion over its own building, or is the lodge an instrument of the broader Grand Lodge? The discussion has been relevant in recent judicial decisions regarding break away churches and their mother church, with lower courts ruling with the congregations and upper courts with the denominational organization.

Even the debate over this being a corrective period of membership negates the value of those rank swelling members whose past efforts and dues made it possible for the very lodges we reside in today. Running lean is less a product of managerial ingenuity and more a byproduct of lost marketplace interest. Running lean can work in manufacturing, but in member associations? Will the numbers (and fraternity) trend the way they did in the 1930's? Does it necessitate the management our own lodges or to give them over to the parent corporation to manage? What will this economic challenge look like by way of the fraternity? What if it applied a Six Sigma methodology to membership to create a product that meets and exceeds expectations. This is a business measure, but the mystic tie needs to be quantitative in some fashion, right?



Patriotic Posters Back Then

I recently discovered a group of posters from WW II. I had already seen most of them as a teenager in the first half of the 1940s. We were really proud to be Americans back then.



This Issue's Visit In Texas Masonic History

Brother Juan N. Seguin - A Fighter For Texas Independence

Juan Nepomuceno Seguin was born on October 27, 1806 to a long-established Tejano family in San Antonio. He was 14 years old in 1821, when his father, the Alcalde of San Antonio, welcomed Stephen F. Austin to Texas. The Seguin family, and others of the upper class in Mexican Texas, supported Mexico's colonization policy of allowing foreigners to settle the area in the early 1820's. Seguin's father had been a strong political ally of Stephen F. Austin, and Seguin himself played an active role in the Texas revolution.

As a teenager in Mexico he had a strong interest in politics. He was very critical of his contemporary Mexican leader, Antonio López de Santa Anna, and gladly joined the Texas Revolution to rid Texas of Santa Anna's rule. In September 1835, with the advance of the Mexican General Cos against the rebellious Texans, Seguin recruited a company of Mexican ranchers and joined the Texan forces at the Battle of Bexar. His conduct in the resulting victory was so distinguished that he was granted a commission as a captain of cavalry in the regular Texas Army.



On February 3, 1836, he with his band of twenty-five Tejanos who favored a revolt, accompanied Colonel William Travis into the Alamo. They fought on the Texan side at the Battle of the Alamo. By the night of February 25, the Mexican army had completely surrounded the Alamo. Seguin, who spoke only Spanish was chosen to slip through the lines to carry an urgent plea for reinforcements. He made it to the Texan commander at Gonzales with the message, "Texans shall never surrender or retreat." After Seguin conveyed the message to the soldiers at Gonzales he returned to San Antonio, but the Alamo had already fallen to Santa Anna's army. He served bravely at the Battle of San Jacinto and was promoted to the rank of lieutenant colonel. He returned to San Antonio, where he was able to give an honorable burial to the ashes of the Alamo dead.

Stephen F. Austin's Letter

(I have interpreted the letter, of which I have a photo copy, to the best of my ability. Some of the words were very difficult to read:)

This is to certify that Juan N. Seguin of Bexar presented himself to me at the camp of the volunteer army at the Salado on the 24 of October, and offered his services as a volunteer in defense of the rights and liberties of Texas.

I gave him the appointment of Captain of a volunteer company of the native Mexicans which he raised. This company although not a full one, was very efficient in the cause - He intercepted two expresses from the interior to Gen. Cos which were of the highest importance and Capt. Seguin and his men were at all times ready and willing to go on any service they were ordered they uniformly acquitted themselves to their credit as patriots and soldiers.

I also recommend the first Lt. of said company, Salvador Flores, and Vicente Zepeda a private - The latter discovered and took there of the expresses to Cos above mentioned.

I give this certificate for the purposes which the interested parties may deem necessary.

Head Quarters before Bexar

November 24, 1835

S.F. Austin

Com. in Chief of the volunteer army

He later served three terms in the Texas Senate and became mayor of San Antonio in 1841. Seguin was rudely shocked, however, by the aftermath of the Texas Revolution. Numerous towns in Texas moved to expel all of their Tejano residents, and even in San Antonio many Anglos seriously considered such a move. But, the most stunning blow came when Seguin helped defeat a Mexican expedition against San Antonio in 1842. In a ploy to turn Anglo Texans against him, the Mexican commander stated publicly that Seguin was still a loyal Mexican subject, and although Seguin was the mayor of San Antonio at the time, Anglos who had been his former comrades suddenly accused him of treason. Vigilantes drove him from the city where he had been born. He was forced to flee to Mexico in 1842 to "seek refuge amongst my enemies," Seguin's hopes that the Texas revolution would mean freedom for all Texans were shattered. After he arrived in Mexico, he was

arrested and forced to enlist in the Mexican army as an officer. He later served against Texas and the United States in the Mexican-American War.

Seguín periodically returned to Texas after that, being elected to two terms as Justice of the Peace of Bexar County in 1852 and 1854 and as County Judge in Wilson County in 1869. He eventually settled in Nuevo Laredo, Tamaulipas, Mexico, where his son Santiago was mayor. He died there on August 27, 1890. His remains were returned to Texas in 1974 and reinterred in his namesake town, Seguin, during ceremonies on July 4, 1976.

Brother Seguin is listed on the roll of members of Holland Lodge No. 1.

Seguin's Legacy

Col. Juan N. Seguin was a Republic of Texas Hero Defender at the Alamo and at San Jacinto

On October 28, 2000, a larger than life size statue of Juan Seguin on a horse ready for battle at San Jacinto was unveiled in Seguin Texas. The city of Seguin was renamed in his honor for his service to Texas in its fight for independence. This is a long overdue honor and recognition of a "Native Born Texan" whose service to Texas was long ago forgotten.

*Albert Seguin C. Gonzales
3rd Great Grandson*



Over the years, the attitude to Juan Seguin was mixed. On one hand he was recognized as the Alamo hero, on the other he was often labeled as traitor, both by Texans and Mexicans. In the second half of the 20th century, with the growing interest in the Tejanos' role in the Texas revolution, the interest in Juan Seguin grew.

Seguin is well remembered in Texas. His legacy includes being portrayed in the TV drama: American Playhouse: Seguin (1982), directed by Jesús Salvador Treviño, where he was played by A. Martinez. In the 2004 film The Alamo (by John Lee Hancock), he was played by Jordi Molla. Although he was only a supporting character, his role in the film was important, because the director considered this character as a "moral bellwether of the story". In a September 2001 ceremony, Park Road 1836, which connects Battleground Road (formerly Texas State Highway 134) to the San Jacinto Monument Grounds near Houston, was renamed in Seguin's honor and the Interstate 610/Texas State Highway 225 interchange in southeast Houston was bestowed with the name of "Juan N. Seguin Memorial Interchange."

On January 7, 2009 Mr. GENE GREEN of Texas submitted a resolution to the United States House of Representatives; House Bill No. 27 Honoring the accomplishments and legacy of Juan Nepomuceno Seguin. Mr. Green also introduced House Bill No. 26 H.Res.26, expressing the sense of the House of Representatives that the United States Postal Service should issue a postage stamp commemorating Juan Nepomuceno Seguin.

13th Annual Celebration of Life Gathering



The Honorable State Representative Rick Noriega,

The Honorable State Representative Rick Noriega, Portrays Col. Juan N. Seguin at the 13th annual "Celebration of Life" memorial gathering in Seguin Texas. The Seguin Family Historical Society members that were present, all descendants of Col. Juan N. Seguin, and friends were truly and sincerely touched as Representative Noriega read the preface from the Juan N. Seguin's Memoirs.

The SFHS once again this year organized the program and once again worked closely with The Teatro de Artes de Juan Seguin to bring about the success of the 13th annual event.

Quoting from the Gazette Enterprise, "State Representative Rick Noriega stepped from behind the curtain clad in an 1830's military dress uniform. Noriega stood tall, and his voice was clear and forceful, and there was silence. He left no doubt in the minds of some present that he was, just for a moment, Juan Seguin."

Mayor Mark Stautzenberger said Noriega's portrayal was a fitting tribute to Juan Seguin. "He is exactly what you would think a soldier and statesman would look like, it's exactly what you would think Juan Seguin would be."

"Just to have the opportunity to attempt to portray a Texas Hero like Col. Seguin is very humbling." Noriega said.

Compiled from Wikipedia, Handbook of Texas On-Line, Text of H. Res. 27, The Seguin Family Historical Society and other sources, by John "Corky" Daut, P.M. Waller Masonic Lodge #808.



Why Did You Become A Freemason?

From The ...A Page About Freemasonry Web Site

Editor's Note; On my friend, Right Worshipful Gary L. Dryfoos' Web Site there are over a hundred entries in the "Why Did You Become A Freemason?" section. After reading many of them, I decided they could make an interesting series for the magazine.

Corky

=====

"Steven M. Hudson" November 9, 2000

What inspired me to ask about being made a Mason?

My first exposure to the Masonry was from my Grandfather, and then later, my father. My Grandfather was made a Mason in 1955, and my father entered the Shrine in 1970. When I was younger I certainly intended to follow in their footsteps. However, because of growing up in the South and not having much interaction with other Masons, I had erroneously formed the idea that Masonry was only for 'devout' or 'fundamentalist' Christians like my Grandfather, or else was a social body like the Shrine.

I had been somewhat of a fundamentalist myself in my teens. However, I went through a real crisis of faith in my twenties. I abandoned Western religious thought altogether, believing that, if I were to have a relationship with God, I was not likely to find it in 'the faith of my fathers'. About the same time, my father let his membership in the fraternity lapse. He had moved to another town and his home lodge closed so he just drifted out. So, the subject fell off of my radar with him for awhile. I moved away and it never really came up between us. I was sad to be 'breaking the chain', but felt I was showing intellectual integrity, so I just let it go. Besides, I'd never really liked the red hat anyway.

Metaphorically and spiritually, I went to the East. I studied Zen and Taoism and began to build a new concept of God based on his 'bigness' and his 'inclusiveness'. I learned and believed that 'the god that can be named is not the true god'. I knew God was real, but learned that my ideas of Him had been very small. I began to feel free of my traditions and began to be free of some of the guilt and shame I had learned as a child.

I studied bit of Hinduism, bits of Sufism, bits of paganism. I studied things I had been taught were Western 'heresies' such as Gnosticism, the Kaballah and the Gospel of St. Thomas. I especially liked studies of the history Western religion such as Karen Armstrongs 'The History of God'. These type of books helped me understand that, for the most part, religion was something Man invented to explain the feelings he had about God, rather than something God invented for Man.

I also studied psychology -- especially the works of Carl Jung and Alice Miller. I learned the MBTI and read about synchronicity. I was especially captivated by Jung's analysis of speculative alchemy and the transformation of the soul. I saw how the ideas of the subconscious and emotional programming could explain any number of ideas from the 'numinous' to the workings of 'faith' and 'magick'. Still, I felt a great restlessness, as if I wasn't settled. I had a nice theory which explained nearly everything, but I was missing some experience.

In my fiction reading, I began to see references to the Masons, but always in such bizarre forms that it was almost unrecognizable. I read 'Foucaults Pendulum' by Eco and the 'Illuminatus trilogy' by Robert Anton Wilson [and Robert Shea -- ed.]. These books were 'romantic' in the sense of the idea that some of the traditional ancient wisdom had been preserved in esoteric orders. But of course, they are highly fictionalized and of no more validity that "Close Encounters of the Third Kind" is a guide for space travel.

Then a few years ago I happened to see the Sean Connery/Michael Caine movie "The Man Who Would Be King". It's a great yarn and again has little to do with real Masonry. But there was a scene that, for some reason stuck in my imagination. In an early scene, Rudyard Kipling asks Michael Caine where he comes from and where he's going. Caine replies something to the effect of "I'm coming from the East and heading to the West to find 'That which was lost'." I knew this was something Masonic, but I puzzled over what it could mean.

It really stuck with me and seemed to speak directly to me. Certainly I had traveled to the East, and still felt like something had been lost. I ramped up my study of Western 'religious' thought and, given the movie's theme, also included some marginal study of the Masonry. One of the amazing things I discovered was the inclusiveness of the Masonic tradition. I discovered I might still be able to be 'me' and be a Mason. And, I might yet find some spiritual traditions to help me in my quest to be the best man I can be.

I studied for a few more years and then I decided. I must find out for myself. I must 'seek that which was

lost' -- my Western spiritual traditions, my family connections and my connection to the God of my fathers.

I entered my petition and began to interact with Masons on the internet. I spoke with my father and he told me of his nostalgia for the Craft. (He's also now seeking re-affiliation.)

Through this, I have come to have absolute confidence that the Masonry offers me a path towards my goals and a set of supportive traveling companions. I'm ready to travel back to the West.

Steven M. Hudson, Candidate & EA2B Jerusalem Lodge #49



A Masonic Did You Know - Masonic Postage Stamp

The below was the lead article in the latest issue of The Philatelic Freemason (Masonic Stamp Collectors). I do not understand why the USA won't issue a pure Masonic stamp like other countries do. Did U Know?

Romania issued a pair of (Masonic) stamps on November 4, 2010 for the 130th Anniversary of the National Grand Lodge of Romania. Notification of this issue and the Romania Postal Authority release regarding it were provided by Bro. Bill Nadvornik.

"Speaking about Freemasonry and Freemasons in Romania means to mention first of all that the history of this country, in the last 250 years, has been tightly connected to the representatives of this organization. Since the 18th century, on the current territory of Romania , they founded the first Freemason Lodges, the first one in Galati and the second in Iasi . Their founders were Princely Secretary Anton Mario del Chiaro and the Ruler Constantin Mavrocordat. Among the personalities who are said to have been Freemasons we may mention Horea, one of the leaders of the revolt from 1784, Tudor Vladimirescu, a symbol of the national fight at the beginning of the 19th century, as well as many 1848 revolutionists: Nicolae Balcescu, Vasile Alecsandri, Mihail Kogalniceanu, Costache Negruzzi, Ion C. Bratianu.

"Under the reign of King Carol I, characterized by a modern sustainable development of Romania , as we may expect, the Romanian Freemasonry was not only acknowledged but it was also given a high importance. In September 1880, in Romania they kindled the lights of the Regular Freemasonry, when was set up the National Grand Lodge of Romania (as a regular and sovereign Grand Lodge). From this moment, the Romanian Freemasonry started to attract in its ranks, the elite of the Romanian society consisted of politicians, militaries, artists, entrepreneurs from the middleclass, members of the families descending from rulers of the Romanian Principalities and members of aristocracy. After the Great Union from 1918, the Transylvanian Lodges have become members of the National Grand Lodge of Romania. Then followed two decades of development and consolidation of the Romanian Freemasonry that came to an end in 1937, at the request of King Carol II, when Freemasonry went into dormancy. From 1944 to 1948, with the agreement of the Allied Control Committee, Freemasonry resumed its activity, but Romania 's total submission to the Soviet Union would lead to its forbiddance starting from 1948. Harsh years of political oppression and imprisonment came for most members of the Romanian Freemasonry.

"After the political changes of 1989 in the Eastern Europe , they rekindled the lights in the former communist countries. The reactivation of the Regular Freemasonry of Romania occurred with the authorization of the United Grand Lodge of England by the Grand Orient of Italy. This Regular Grand Lodge founded three Regular Lodges in Bucharest : "Concordia" Lodge, "Delta Dunarii" Lodge and "Nicolae Balcescu" Lodge. On 24th of January 1993, the 3 lodges reconstituted the Grand National Lodge of Romania, which is the only Grand Lodge of Romania acknowledged by the Universal Regular Freemasonry."

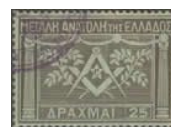
May We Meet Upon The _ _ Act By The ! And Part Upon The _

W. Bro. Dwight D. Seals Camden Lodge #159 Camden, Ohio

Editor's Note; Here are a few other Masonic postage stamps that have been issued by other countries.



Romanian Masonic stamps on the First Day Cover



World's Oldest Man Brother Walter Breuning Dies At 114

Walter Breuning was born in Melrose, Minnesota. He was the son of John Breuning and Cora Morehouse Breuning, and had two brothers and two sisters. In 1901 when he was 5, his family moved to De Smet, South Dakota, where he went to school for nine years until his family broke up in 1910. Breuning referred to this time as "the dark ages", as his family lived without electricity, water, or plumbing, describing it as "carry the water in, heat it on the stove. That's what you took your bath in. Wake up in the dark, go to bed in the dark. That's not very pleasant". Longevity runs in Breuning's family. His paternal and maternal grandparents lived into their 90s, and his siblings lived to ages 78, 85, 91 and 100. His parents had long lifespans as well.



In 1910 aged 14, Breuning dropped out of school; he began scraping bakery pans for \$2.50 weekly. He joined the Great Northern Railway in 1913, working for it for more than fifty years. During his early years, Breuning commented that he would have to hide from owner James J. Hill, as Hill did not want any railroad employees under the age of 18 (Breuning was first hired at age 17). Breuning worked for the Great Northern Railway until age 66, and was also a manager/secretary for the local Shriner's club until age 99. During World War I, he signed up for military service, but was never called up. He moved to Montana in 1918, where he continued working as a clerk for the Great Northern Railway. There, he met Agnes Twokey, a telegraph operator from Butte. He was married to her from 1922 until her death in 1957. They had no children and Breuning never married again, stating that "Second marriages never work; even first marriages don't work today." When World War II broke out, he was too old to serve.

Breuning was a Freemason, and a member of Great Falls Lodge No. 118, Great Falls, Montana, for over 85 years. He held the 33rd Degree of the Scottish Rite, and was a Shriner.



Having lived at the Rainbow Retirement and Assisted Living Center in Great Falls, Montana, for the last 32 years, Breuning was in good health. He was a lifelong cigar smoker, but quit in 1999. He was able to walk, and ate two meals a day. He maintained a sharp mind and accurate memory. For example, he could remember his grandfather talking about his experiences in the American Civil War when he was three years old, and remembered the day President William McKinley was shot as the day "I got my first haircut". He took no prescription

medications. In November 2007, at the age of 111, Breuning was fitted with hearing aids.

On his 112th birthday, Breuning said the secret to long life is being active: If you keep your mind busy and keep your body busy, you're going to be around a long time."

The week before his 113th birthday in September 2009, Breuning fell and bruised his scalp, but was otherwise unhurt.

Breuning dressed in a suit and tie every day. On April 24, 2009, at the age of 112, Breuning was interviewed on CBS by Steve Hartman for Assignment America. When asked by Hartman if he would do a second CBS interview in four years, Breuning said, "Well hell you sure can!"

On his 110th birthday, in September 2006, Breuning was declared the oldest living retired railroader in the United States. The Governor of Montana, Brian Schweitzer, and the city mayor attended his celebration.

On February 16, 2009, Breuning made an appearance on the News Hour with Jim Lehrer, giving his views about the current state of the economy and the newly elected president. Breuning said that the first president he ever voted for was Woodrow Wilson, and that the most memorable news item he ever heard about in his life was the stock market crash of 1929. He also described life during the Great Depression.

On April 24, 2009, Breuning was the focus of a segment done by Steve Hartman's "Assignment America" on the CBS Evening News. and on September 21, 2009, he was the focus of another such segment. During his 113th birthday celebrations, Breuning said: "Remember that life's length is not measured by its hours and days, but by that which we have done therein. A useless life is short if it lasts a century. There are greater and better things in us all, if we would find them out. There will always be in this world - wrongs. No wrong is really successful. The day will come when light and truth and the just and the good shall be victorious and

wrong as evil will be no more forever."

The BNSF Railway named the west end of its new Broadview Subdivision, where it meets the ex-Great Northern Laurel Subdivision near Broadview, Montana, Walter Junction after Breuning. He was present at the dedication of the new line, which serves the Signal Peak Mine, on September 2, 2009.

On February 25, 2010, Breuning was honored by Montana Ambassadors for shining a spotlight on the state of Montana.

Around the age of 64, Breuning was diagnosed with colon cancer. It was successfully treated and did not return. Breuning didn't have any other health issues until he broke his hip at the age of 108. He spent eight days in the hospital and was totally healed in 21 days. Breuning attributed much of his longevity to his diet. Shortly after his wife died, Breuning started eating out at restaurants. Eventually, he stopped dining out, but he continued eating two meals a day. He ate a big breakfast and a hearty lunch but skipped an evening meal, snacking on fruit instead.

Breuning consumed a lot of water plus a cup and a half of coffee with breakfast and one cup with lunch. He got up every day at 6:15 a.m. and had breakfast at 7:30 a.m. He then took a stroll around The Rainbow for exercise and could then be found sitting in the lobby chatting with fellow residents.

His weight was around the same for the last 50 years of his life, 125–130 pounds (57–59 kg). Because Breuning was 5 feet 8 inches (1.73 m), his body mass index was around 19. For years Breuning took a baby aspirin daily, but he eventually gave that up. In his later years he took no medication at all, stating that he didn't need it. Breuning believed another key to his longevity was keeping his mind and body active, not retiring until the age of 99 and until very recently doing calisthenics every morning. Though his vision didn't allow him to read anymore, Breuning kept his mind active by listening to the radio.

On March 31, 2011, Breuning was hospitalized for an unspecified illness. The Governor of Montana, Brian Schweitzer, visited Breuning in hospital on April 6 and 8, 2011.

Breuning died of natural causes in a Great Falls hospital on April 14, 2011. He had been hospitalized since the beginning of the month with an undisclosed illness.

At the time of his death, Breuning was 26 days younger than Besse Cooper of Georgia, whom the Gerontology Research Group in Los Angeles lists as the world's oldest person at 114.

In an interview with the Associated Press in autumn 2010, Breuning attributed his longevity to eating just two meals a day, working as long as he could and always embracing change – especially death. "We're all going to die. Some people are scared of dying. Never be afraid to die. Because you're born to die," he said.



Grande Loge Nationale Française Grand Master Stifani Resigns . . . Sort Of

Drama continues in the Grande Loge Nationale Française. Wednesday, 38 Provincial Grand Masters, officers and other luminaries handed Monique Legrand, the court-appointed administrator for GLNF, a petition announcing their support of a major insurrection against GM François Stifani from April 2010. The 38 Masons who submitted the petition did so in the wake of action by Stifani on April 9th in which he dismissed 8 provincial Grand Masters who refused to acknowledge his authority.

Shortly after that message was released to the press, Stifani issued a letter in which he says he will "surrender his mandate", but then sets out his own directions for the June General Assembly, which Legrand is supposed to be in charge of.

In December, a Paris court required Grand Master Stifani and the GLNF to convene a General Assembly to hold a new vote for the position of Grand Master, and to answer to the membership for a series of allegations and complaints against his actions. It was alleged that Stifani was illegally elected to serve a second five year term, in violation of the GLNF's constitutions. The Board of Directors resigned in January, and Stifani later stepped down as president of the administrative side of the fraternity, but not as Grand Master (technically two separate positions). A hearing was held on April 5th, and the new date for the Assembly was set for June 27th. Meanwhile, Stifani continues to cling to his position, in spite of the very public and embarrassing unraveling of the grand lodge.

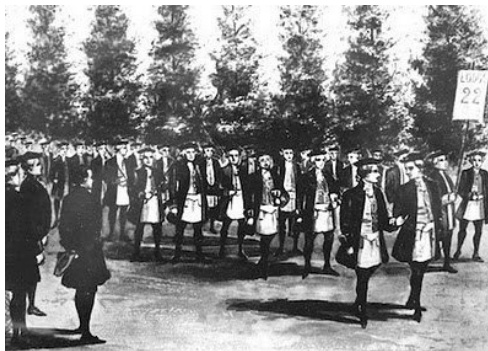
L'Express magazine's blog, La Lumière by François Koch, is reporting every twist and turn in the ongoing saga.

The GLNF is the second largest Masonic obedience in France, with approximately 38,000 members, and is overwhelmingly recognized as the sole regular body in that country by the majority of grand lodges around the world.

Freemasons And The US Capitol Cornerstone

Published by Blake Bowden
At The Masons Of Texas Website

While the cornerstone ceremony for the President's House had been hastily organized and performed by the Freemasons and the new city's officials with little fanfare, the city commissioners decided that the Congress House needed a much bigger kickoff ceremony. On Wednesday, September 18, 1793, President Washington crossed the Potomac and was escorted to the construction site of the President's House by members of Maryland's Lodge No. 9 and Virginia's Alexandria Lodge No. 22. There they were joined by the members of Federal Lodge No. 15, which had just received its charter from Grand Lodge six days before. It's Master was James Hoban, the architect of the President's House.



President Washington and Virginia's Alexandria Lodge No. 22

The assembled Masons marched "in the greatest solemn dignity, with music playing, drums beating, colors flying and spectators rejoicing," up the barely cleared road that would eventually be Pennsylvania Avenue to the little hilltop clearing that would become the symbolic center of the Federal City and the nation.

A trench had been dug for the foundation, and the group took their place at the southeast corner of what would be the North Wing of the Capitol. Brother Clotworthy Stephenson, Grand Marshal, presented a silver plate to the commissioners. It read:

This South East corner Stone, of the Capitol of the United States of America in the City of Washington, was laid on the 18th day of September 1793, in the thirteenth year of American Independence, in the first year of the second term of the Presidency of George Washington, whose virtues in the civil administration of his country have been as conspicuous and beneficial, as his Military valor and prudence have been useful in establishing her liberties, and in the year of Masonry 5793, by the Grand Lodge of Maryland, several Lodges under its jurisdiction, and Lodge No. 22, from Alexandria, Virginia."

Thomas Johnson, David Stuart, Daniel Carroll, Commissioners.

Joseph Clark, R.W.G.M.-P.T.

James Hoban, Stephen Hallate, Architects

Collen Williamson, Master Mason

After the reading of the inscription, the cornerstone was made ready. President Washington, the Grand Master pro tempore Joseph Clark of Maryland, and the three attending Masters of the lodges present—Elisha Cullen Dick of Alexandria No. 22, Valentine Reintzel of Maryland Lodge No. 9, and James Hoban of Federal Lodge No. 15—took the plate and stepped down into the trench. A beautiful silver trowel and marble gavel had been crafted especially for the occasion by Brother John Duffey, a silversmith in Alexandria who was a member of the president's home lodge, Fredericksburg Lodge No. 4. The trowel had a silver blade, a silver shank and an ivory handle with a silver cap. Brother Duffey had also crafted Masonic working tools of walnut for use in the ceremony.



The tools used at the cornerstone ceremony, on display at the George Washington Masonic Memorial in Alexandria, VA

The square was applied, a symbol of virtue, to make certain that each angle of the stone was perfectly cut. Next, the level, a symbol of equality, was used to ascertain that the stone was horizontally correct. And last, the plumb, an emblem of morality and rectitude, showed that the stone was perfectly upright. The stone was declared square, level and plumb and therefore suitable as the foundation for the new building.

Kernels of wheat were sprinkled over the stone from a golden cup as a symbol of goodness, plenty and nourishment. Wine was poured over it from a silver cup, a symbol of friendship, health and refreshment. Finally, drops of oil glistened down its sides like the sacred oil that ran down upon Aaron's beard in the Old Testa-

ment, "to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion." The oil symbolized joy, peace and tranquility.

President Washington placed the silver plate on the cornerstone, and it was consecrated in the Masonic tradition with corn, wine and oil. The silver trowel was used to spread a small amount of cement, and the marble gavel to symbolically tap the stone into place.

Today, the left "valve" doors of the Senate depict a scene from the laying of the Capitol cornerstone, clearly showing Washington in his Masonic apron, and there is a fresco painted in the Capitol depicting the scene, as well.

Non-Masons may be especially curious about the "year of Masonry" on the cornerstone's plate-5793. One of the more confounding customs has to do with the way Freemasons date documents. The Gregorian calendar was standardized by Pope Gregory XIII in 1582, though the non-Catholic Western world took another 200 years before they went along with the pope's idea. Since 1776, most of the world has been on the same calendar page, though Greece and Russia didn't adopt it until after World War I. Because Western Europe and America switched to the Gregorian calendar in the mid-1700s, conflicting ages are attributed to some of the notable figures of the period. Because of the confusion during the changeover, they themselves weren't always sure of their real age.

In 1658, Bishop James Ussher in Ireland believed he had determined the exact date of the creation of the world. Using the biblical account along with a comparison of Middle Eastern histories, Hebrew genealogy and other known events, he determined that the Earth was created on Sunday, October 23, 4004 B.C. At about the same time, John Lightfoot, vice chancellor of Cambridge University, went on to clarify that the Creation actually happened at about 9 a.m.

Ussher called his calendar Anno Mundi, the Year of the World. By 1700, Ussher and Lightfoot's calculations of the date and time of the Creation were accepted as fact by most Christian denominations. Beginning in 1701, new editions of the King James Bible clearly stated it right up front. Because Ussher's Creation date was so strongly believed at the time of modern Freemasonry's origin, the Masons began dating their documents using 4004 B.C. as their beginning year . . . sort of. 4004 was an inconvenient number to remember, so Masons simply took the current year and added 4,000 to it. So, A.D. 1793 became 5793 Anno Lucis, or A.L., and A.D. 2007 would be 6007 A.L. Anno Lucis means "year of light" in Latin. Masons called it that to coincide with the Genesis passage, "And God said, 'Let there be light'; and there was light." They did this early on to lend their fraternity an air of great and solemn antiquity. If they dated their documents as being 5717 years old, they'd certainly sound more respectable and impressive than some newly formed London drinking club. Today, you will often see two dates on Masonic cornerstones-both A.D. and A.L.

After seven years, the U.S. Congress met in the first completed portion of the Capitol, the North Wing, in November 1800. In the 1850s, major extensions to the North and South ends of the Capitol were required because of rapid westward expansion of the country and the subsequent growth of Congress. During this expansion, the distinctive dome that makes the building so readily identifiable replaced a less grandiose, much shorter, squatter (and leaky) one that made up Dr. Thornton's original design. Since that time, additional office buildings have been built up on streets adjacent to the Capitol to handle the needs of an ever-increasing, swollen bureaucracy.

Because of modifications to the building following its burning in 1814 at the hands of the British, along with expansions in the 1850s, the original cornerstone laid by George Washington and the Freemasons has been lost. In 1893, on the one hundredth anniversary of the laying of the Capitol's cornerstone, a plaque was placed near the spot where it was believed to have originally been installed.

Beneath this tablet the corner stone of the Capitol of the United States of America was laid by George Washington First President September 18, 1793

On the Hundredth Anniversary in the year 1893 In presence of the Congress the Executive and the Judiciary a vast concourse of the grateful people of the District of Columbia commemorated the event. Grover Cleveland President of the United States Adlai Ewing Stevenson Vice President Charles Frederick Crisp Speaker, House of Representatives Daniel Wolsey Hoorhees Chairman Joint Committee of Congress, Lawrence Gardner Chairman Citizens Committee

In 1932, the bicentennial of George Washington's birth was celebrated across the nation. To mark the occa-



President Washington and Grand Master pro tempore Joseph Clark of Maryland

sion, the Freemasons of Washington, D.C., dedicated a new stone at the Capitol building. Located at Old Supreme Court Chamber Entrance, on the First Floor, East Front, it reads:

Laid Masonically Sept. 17, 1932 in Commemoration of the Laying of the Original Cornerstone by George Washington



An Unfinished Apron

From The National Heritage Museum



Unfinished Masonic apron, ca. 1812

As we may have mentioned in previous blog posts, we are very proud of our fraternal apron collection here at the National Heritage Museum. We have over 400 aprons, which span the centuries and the world. And, while we can afford to be selective about adding to this collection, we often get excited by many aprons that enter the market. The apron shown here, which is a recent acquisition, provoked enthusiasm - it was never finished, so it offers fascinating insight into the apron-making process.

This silk apron is printed with an engraving by Thomas Kensett (1786-1829). Kensett was born in England and emigrated to America, settling in New Haven, Connecticut, by 1806. In 1812, he entered into a partnership in the map and print publishing firm, Shelton and Kensett, in Cheshire, Connecticut. Indeed, we have an engraving in the collection printed by Shelton and Kensett titled *American Star* that depicts George Washington, Thomas Jefferson, James Madison and John Adams (see below). Around the time that

Kensett partnered with Shelton, he joined Temple Lodge No. 16 in Cheshire. His apron design seems to have been popular - we have another example of it in our collection - as well as a third that uses Kensett's design but was engraved by Samuel D. Bettle (d. 1833) of Wilkes-Barre, Pennsylvania (shown at bottom).

We know that aprons were generally printed before they were hemmed and finished, but this example has the flap basted along the top. One of our initial questions, then, was whether it was printed before the flap was basted onto the body or after. Careful examination tells us that the flap was attached before it was printed. The edges of the engraving plate are visible on the flap and line up with the portion of the design on the apron's body. In addition, some of the detail of the tops of the clouds printed on the body extend onto the flap.



American Star,



Masonic Apron

The apron has one selvage edge - along the left side - where the threads were woven more tightly together. The other three edges remain raw. They would have been folded under and hemmed, then finished with ribbon trimming. The selvage edge, too, would have been turned under and hemmed. And, of course, ties (probably made from ribbon) would have been added to the top corners. If you have a Kensett apron - or any Masonic apron in some state of partial construction - we'd love to hear about it in a comment here.

Credits

Top: Unfinished Masonic apron, ca. 1812, Thomas Kensett (1786-1829), Cheshire, Connecticut, National Heritage Museum collection, Museum Purchase, 2008.058. Photograph by David Bohl.

Middle: *American Star*, 1812, Thomas Gimbrede, engraver, Shelton and Kensett, printers, Cheshire, Connecticut, National Heritage Museum collection, Dr. William L. and Mary B. Guyton Collection, 83.50.14.

Bottom: Masonic apron, 1823, Samuel D. Bettle (d. 1833), Wilkes-Barre, Pennsylvania, National Heritage Museum collection, Special Acquisitions Fund, 77.24.



Masonic dates are written "A.L." for "Anno Lucis" or "In the year of Light" which is 4000 years plus the current year. i.e. the year 2001 written Masonically would be 6001. This is because the practice has followed the ancient belief that the world was created when God said "Let there be light", 4000 years before Christ.

What's The Difference Between A Monitor And A Ritual Book?

From The National Heritage Museum



Masonic libraries, like the Van Gorden-Williams Library and Archives, have multiple editions of various books that are called "monitors," and which, at first glance, look a lot like books that contain Masonic rituals. So what's the difference between a monitor and a ritual book?

It might help to start with an analogy. One can think of Masonic degree ritual as a sort of morality play, in which the candidate is the main protagonist and other members of the lodge take on other dramatic roles in the cast. (This is more true of Scottish Rite ritual than other Masonic ritual, but all Masonic ritual is presented in a dramatic form.) Ritual books contain the scripts to these "plays," and contain material that is considered either secret or not intended for non-members. Monitors, on the other hand, contain the non-secret excerpts of rituals, lectures, and other ceremonies, and are sometimes a bit more like the Cliffs Notes or Spark Notes version of the play. In other words, monitors include extracts of parts of Masonic ritual that, when read, may give the reader a general sense of the ritual while including neither the text of the ritual itself, nor the passwords, signs, grips, etc. that are a part of what Masons pledge not to reveal to non-Masons. Most monitors, however, presume a familiarity with Masonic ritual, so the average reader may still find reading a monitor a somewhat confusing adventure. Historians interested in Freemasonry can use monitors to see how Masonic ritual has changed over time.

Monitors exist for the Craft degrees (i.e. the first three degrees), Scottish Rite, York Rite, and various other degrees. Monitors of Scottish Rite ritual often include descriptions of how the lodge room or stage is decorated and often contain an outline of the narrative story of the degree. Monitors of the Craft degrees usually contain excerpts from the various "lectures" in which the metaphorical meaning of various Masonic symbols is explained. An example of this can be found in the description of the plumb, level, and square in a monitor published in 1861:

The Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of our virtue, and remembering that we are traveling upon the Level of time, to that undiscovered country, from whose bourn [i.e. destination] no traveler returns.

Despite the popular impression that Masonic ritual does not change, the fact is that it does - especially in the Scottish Rite's Northern Masonic Jurisdiction. The first official Scottish Rite monitor was Charles T. McClenachan's *The Book of the Ancient and Accepted Scottish Rite of Freemasonry*, which was published in conjunction with the "Union of 1867" when two competing Scottish Rite Supreme Councils merged to form the present day Supreme Council, 33°, Northern Masonic Jurisdiction, U.S.A.

McClenachan's monitor provides a peek into what Scottish Rite degrees were like almost 150 years ago. It might surprise Scottish Rite Masons today to find that in those days, Scottish Rite ritual was not staged in a theater setting (that innovation came a bit later), but took place in the same kind of rectangular lodge room in which the Craft degrees are held. The illustrations seen here are from McClenachan's monitor, and show an artist's rendering of how the lodge room was to be decorated for the Fourth Degree, Secret Master (above, left) and the Ninth Degree, Knights Elect of Nine (above, right). It's worth



noting that these depictions don't represent current Scottish Rite ritual in the Northern Masonic Jurisdiction. In fact, as Arturo de Hoyos has pointed out, ritual in the Northern Masonic Jurisdiction has changed so often over the years, that a mere three years after the publication of McClenachan's book it was already outdated.

For more information about Scottish Rite monitors, we recommend "Scottish Rite Monitors: A Brief Overview," which can be found in Arturo de Hoyos's *The Scottish Rite Ritual Monitor and Guide*. C. DeForrest Trexler's *The Degree Rituals of The Supreme Council, 33°, AASR, for the Northern Masonic Jurisdiction United States of America*, published by the Northern Masonic Jurisdiction's Supreme Council in 2008, is the definitive overview of the history of the development of the Northern Masonic Jurisdiction's degrees.



Freemasons Open Doors

By Michelle Robinson
Shore Times
North Auckland, New Zealand

They may not show you their handshake, but the Freemasons at Lodge North Harbour are opening their doors during their centenary celebrations.

Freemasonry is more open today than in previous years, lodge master Dene Saunders says.

"We're open about our codes, the only things that are secret are some of the rituals which are unique to the benefit of our members.

"It's mirrored in other organisations like karate, they don't show the moves until the member is ready to move onto the next level."

Freemasons initially study their way through three degrees, embracing academic knowledge, moral integrity, compassion and faith, Mr Saunders says.

He has passed all three, qualifying him to be lodge master which is a yearly elected role.

There are graduation ceremonies for each level which are conducted through role play, he says.

The play happens around the graduate who then explain what they have learned.

He would not elaborate on the details so as not to give the game away but they focus on integrity and trust.

"You come in not knowing much about the organisation," Mr Saunders says. "You have to trust."

North Shore lodges first saw an influx of members following the first and second world wars.

Dwindling membership in the 1990s resulted in three lodges joining to form North Harbour. But attention brought about by the controversial novel and film *The Da Vinci Code* has boosted interest, particularly in younger men.

Today there are eight North Shore lodges and more than 200 nationwide.

Order of the Eastern Star is a similar organisation inclusive of women but is not as well established.

An altar sits in the centre of the lodge room, over a black and white checked floor symbolising diversity. In the centre lies a star and around the outside are carefully placed wooden boxes, smooth and rough concrete blocks and geometry tools.

From the ceiling hangs the letter G, a symbol for the Great Architect of the Universe, or God.

The altar's geometric objects reflect the liberal arts and sciences members have studied since the early days of stonemasonry – grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy.

Members meet monthly to focus on ways to contribute to their society and through charity. Among the lodge's donations has been the gift of sea kayaks, marine radios and lifejackets to the Beach Haven Sea Scouts.

"People are interested in our values and charity," he says.

"We have an energetic business group, one of the secrets of this lodge is enthusiasm," Mr Saunders says.

Lodge North Harbour at 12 Rodney Rd in Northcote will be open to the public from around 11am on March 5.



MASONIC ALTER: Geometrical objects make up the traditional altar at the Freemasons Lodge North Harbour.



A Masonic Did You Know - The King's Speech Therapist

There have been many enquiries lately concerning W. Bro. Lionel Logue. Those of you who have seen or heard of the recent film "The King's Speech" will know that Lionel Logue, the character played by Geoffrey Rush, was the speech therapist who helped King George VI cure his stammer. What you may not know was that Lionel George Logue was a member of St George's Lodge (now J D Stevenson St George's Lodge).

Lionel Logue was born in Adelaide on 26 February 1880 and educated at Prince Alfred College in Adelaide. W. Bro. Logue studied elocution and worked in Adelaide as a teacher. He moved to Kalgoorlie apparently to work in a gold mine. Later he moved to Perth where he met Myrtle Gruenert; they married on 20 March 1907 in St George's Anglican Cathedral, Perth.



The Real Worshipful
Lionel Logue

His Masonic records show that at his Initiation on 18 September 1908, Lionel Logue was a Professor of Elocution residing at 9 Emerald Terrace, West Perth (now believed to be Emerald Hill Terrace). He was Passed to the Second Degree on 16 October 1908, and Raised to the Sublime Degree of a Master Mason on 20 November 1908. His rise through the Officers' Chairs was as follows: Steward 1909, Junior Deacon 1910, Inner Guard 1913, Junior Deacon 1914, Senior Deacon 1915, Junior Warden 1916, Senior Warden 1918, Worshipful Master 1919.



The Actor Geoffrey
Rush

W. Bro. Logue seems to have had a busy professional life in Perth. He taught elocution, public speaking and acting, as well as producing stage plays. He worked to help soldiers returning from

World War I who were afflicted with speech impediments caused by shell-shock.

In 1924 he set up consulting rooms in Harley Street, London where he treated both rich and poor alike; apparently the exorbitant fees he charged the rich subsidized the treatment of his poorer clients. In 1926 he was consulted by the then Duke of York (later King George VI) for help to overcome his stammer. At the Coronation of King George VI on 12 May 1937, W. Bro. Logue wore the MVO decoration awarded by the King the night before.

W. Bro. Logue was a founder of the British Society of Speech Therapists and a founding fellow of the College of Speech Therapists, and he was speech therapist to the Royal Masonic School. In 1944 his MVO was elevated to CVO. He retained his friendship with King George VI until the King's death in 1952. W. Bro. Logue passed to the Grand Lodge Above on 12 April 1953.

W. Bro. King George VI (Albert Frederick Arthur George Windsor) was born on Saturday, 14 December 1895 in Sandringham. He died on Wednesday 6 February 1952, in Sandringham of lung cancer. He ruled as King George VI of the United Kingdom and the British Dominions from 11 December 1936 until his death. He was the last Emperor of India (until 1947), the last King of Ireland (until 1949), and the first Head of the Commonwealth.

W. Bro. Dwight D. Seals
Camden Lodge #159
Camden, Ohio



The dummies in Washington think they are going to take away our guns, so check this out. I like it!
They'd NEVER think of NAIL GUNS!
They're concentrating on doing away with the BULLET-TYPE of ammunition!
HAH! I think I'm gonna buy ME some NAIL GUNS and NAILS!!!
AND, we don't even have to REGISTER them or have LICENSES for them!
HA! HOW STUPID ARE THEY!!!
AND, you don't have to worry about them being CONCEALED!

Historic Virginia Lodge Reopens After Floods

Acacia Lodge No. 16 in Clifton, Virginia calls itself "The Greatest Little Lodge in the Commonwealth of Virginia." It was chartered December 11, 1877 by the Grand Lodge AF&AM of Virginia. But its historic building was severely damaged by flooding in 2006, and its taken lots of blood, sweat and tears to get it habitable again.

On February 26th, Acacia officially reopened its doors, and Worshipful master Bobby new and his officers welcomed the community back in.

From "Acacia Lodge Re-Opens: Historic Clifton Lodge called 'pillar of community.'" by Victoria Ross in the local paper:

"This is a great historic building, an important part of our community, and it's good to see it opening again," said former Clifton Mayor Jim Chesley, who stopped by with his wife, Jennifer.

"This has been a long-awaited renovation," said New, who has been a Mason for 10 years. "We have had our setbacks, but we're finally ready to open our doors. We will be having our first meeting here in two years on Thursday."

"It's an exciting time for us," said lodge secretary Dave Morris of Fairfax Station. "Few lodges get to go through a renovation like this."

For two years, lodge members overcame financial and practical challenges as they rebuilt the historic Clifton landmark after two severe floods in 2006 and 2008 severely damaged the interior.

"Our floors just buckled from the weight of 4 feet of standing water," Morris said.

Built in the 1870s, the structure was originally used as a mill on Pope's Head Creek. The building was moved to its current location on Main Street in 1920 and has been home to Acacia Lodge ever since. In 1985, the lodge was designated an historic landmark by the U.S. Department of the Interior.

The Acacia Lodge, like many historic landmarks, was sited below the floodplain, and the one-story building was vulnerable to flood damage. In 2008, when the second flood swamped the entire first floor, lodge members decided that it was time to completely renovate the structure.

"To preserve the building, we had to put it on a lift and move it and then install a new foundation," New said. The process of shoring up the foundation was arduous, and resembled the way beachfront homes are rebuilt after devastating hurricanes. First, workers poured concrete into the foundation to reinforce it, and then floodgates were installed to let water in and then drain out after severe storms. The Masons, who served as general contractors, also repaired beams and floorboards, constructed a ramp for handicapped accessibility and installed a new front porch.

After the building was moved back to the foundation, a second-floor was added. Two handicap-accessible bathrooms were added to the first floor, and the new second floor contains the formal meeting room, as well as office and storage space. Throughout the two years of construction, the Masons met at the Henry Lodge in Fairfax.

To raise the necessary funds for the \$150,000 renovations, members and others interested in maintaining the historic lodge created The Acacia Foundation in 2007, a non-profit charity for the lodge.

Clifton Mayor William R. Holloway told New he considered the lodge, built and chartered in 1877, "the first pillar of the community."

Well done, brethren. And welcome home.



While stationed in Louisiana during WW I, preparing to go overseas, Major General James H. Doolittle, under special dispensation issued by the Grand Lodges of both California and Louisiana, was elected to membership in Hollenbeck Lodge #319 of California and initiated, passed, and raised in one meeting in Lake Charles Lodge #16 of Louisiana. A recent storm had wrecked the Lake Charles Masonic Temple and the degrees were conferred in the local Elks Temple, loaned for the purpose.

The Origin and History of Lodge St. David (Tarbolton) Mauchline No. 133, Ayrshire Province, Scotland

On 17th May 1771 Lodge Kilwinning No.0, granted a charter to form Lodge Tarbolton Kilwinning (in Tarbolton). Several of the brethren however, seeing clearly that the power of Mother Kilwinning was on the decline, and wishing to erect a Lodge under the jurisdiction of the Grand Lodge of Scotland, which since 1736 was steadily growing in power, applied to that body to form another Lodge, and on 5th February 1773, St. David Tarbolton No.174, was chartered. Those brethren still attached to the original Lodge, seeing the wisdom of working under the Grand Lodge of Scotland likewise applied to that body for recognition, which resulted in the erection of Lodge St. James, No.178 in 1774.

It was then realised by the members of both Lodges, that there was not room for two Lodges to operate successfully in such a small village, and naturally a little jealousy crept into both Lodges. After discussions by members of either Lodge, it was agreed to sink their differences and form a union of the two Lodges. This was affected on 25th June 1781, under the name of St. David's Tarbolton, No.174 since this Lodge held the oldest charter from Grand Lodge.



Lodge St David (Tarbolton) Mauchline No. 133 is on the second floor above the post office. The entrance is at the back of the building.



Robert Burns of Lochly was initiated into Lodge St. David on 4th July 1781, for a fee of 12/6d. He was passed and raised on 1st October, 1781. Joseph Norman being the Master.

A disruption of the joint Lodge took place in June 1782, so the history of the United Lodge, although brief, was none the less glorious for all times, having the distinction of making Burns a Mason.

Some of the members of the united Lodge objected to Lodge St. James losing its identity, and on 17th June 1782, another Lodge was erected under the former name of St. James, Tarbolton. At the present time, this Lodge appears on the Roll of the Grand Lodge of Scotland as Lodge Tarbolton (Kilwinning) St. James No.135.

Both Lodges operated rather shakily for a time, the stronger one being Lodge St James, having the support of Bro. Robert Burns who was one of the seceders of the distribution and he was appointed Depute Master on 27th July 1784.

Lodge St David, eventually became dormant in 1843, the Minute Books and certain other articles passing into private hands, but fortunately the Charter was recovered by the then Provincial Grand Master and returned to the Grand Lodge of Scotland, The Lodge was reopened in 1869 as Lodge St David (Tarbolton) Mauchline No. 133, having had several meeting places in Mauchline until acquiring it's own premises in Loudoun Street on 10th October 1959.

In the late 1920's or early 1930's, the wooden chest containing quite a number of historical possessions of the Original Lodge, was unfortunately destroyed by fire, but fortunately we still possess the Original charter, Masters' Gavel, Lodge Standard and Senior Warden's Chair. (All Featured in The Gallery)

We, the present day members, owe a deep debt of gratitude to our predecessors in office, for the part they played in preserving our glorious history, and we promise to do everything in our power to do likewise and ensure that the Lodge will go on from strength to strength.

Robert Lawrence P.M. 133 (Deceased)



Lodge St David 2011 Annual Burns Supper

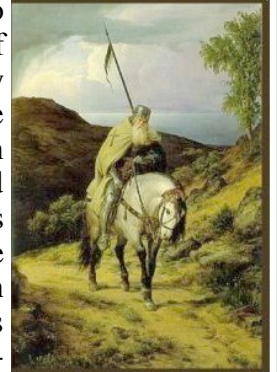


Jaques DeMolay, Last Grand Master Of The Knights Templar

by Blake Bowden

Published on 01-02-11 02:58 PM

The origin of knighthood is lost in the dim past. In early England a knight seems to have been a youth who attended a member of the court; it was a position of honour and of service and might lead in time to Royal recognition and rank. In Germany the early knight may have been regarded much in the same way, a disciple. In both countries the knights were obviously ambitious and high-spirited youths as one might expect. It was in France, however, that the idea of chivalry arose, and this conception quickly spread throughout Europe. Some knights had made themselves useful to Earls or Bishops, that is the principal landlords and magnates and military chiefs of the realm, and might be classed as superior civil servants in times of peace, becoming leaders of the armies, both secular and religious, in times of war. There were, of course, many foot-loose knights wandering about Europe in quest of adventure, but on the whole a knight was a responsible link in the Feudal chain reaching from the king to the peasant. In time the ideal of chivalry came to prevail, and the high honour accompanying it seems to have derived from prehistoric Teutonic custom. The candidate had to submit to a rigorous investigation of his character and qualifications. Then the community turned out to welcome him with fitting ceremony and investiture with sword and shield, with belt and sword, or with gilt spurs and collar, usually by the knight's father or some exalted personage. In time those who had fought against the Saracens became preeminent, and were accorded rank and dignity independent of birth or wealth.



A Knight Templar

The Knights Templar, or Poor Fellow Soldiers of Christ and of the Temple of Solomon, was one of the three out-standing military orders of the Middle Ages in Christendom. The brotherhood was founded, about 1118, by Hugues de Payns, a nobleman residing near Troyes, in Burgundy, and Godefroy de St. Omer (or Aldemar), a Norman knight.

Their original purpose was to protect pilgrims to sacred places, more especially those who sought the Holy Sepulchre. At first there were eight or nine Knights Templar. They bound themselves to each other as a brotherhood in arms, and took upon themselves vows of chastity, obedience and poverty according to the rule of St. Benedict. It is also recorded that they pledged themselves to fight against ignorance, tyranny and the enemies of the Holy Sepulchre, and "to fight with a pure mind for the supreme and true King."

Baldwin I, King of Jerusalem, assigned them accommodation in his palace, which stood on the site of the Temple of Solomon. In this way their name, Templars, was derived. At first the knights wore no uniform or regalia, nothing in fact save the cast-off garments that were given to them in charity. It was the poverty, sincerity and zeal of the order in its first years that endowed it with importance. They sought out the poor and the outcast, the excommunicated as well as the unwanted, and shepherded them within their fold.

Hugues de Payns, accompanied by several of his knights, returned home in 1127 for the purpose of securing adequate ecclesiastical sanction for some of the special privileges which the order had usurped. Among the very special privileges was immunity from excommunication, which threatened a good deal of trouble. Bernard of Clairvaux, the greatest abbot of his day, received Hugues de Payns, and not only praised the Knights Templar, but went much further. The future St. Bernard did not attend the Council of Troyes in 1128, at which the Rule of the Temple was drawn up, but he seems to have inspired it - the constitution, ritual, discipline and very core of the order. Finally there got abroad the idea, that in the rule of the order there existed a "secret rule," and a legend speedily grew up around this "lost word." In time this was the undoing of the order. The whole Rule of the Temple was probably never written out, its more essential parts being conveyed by word of mouth, by symbol and sign, and protected by proper safeguards. The point of importance was, that the order now had ample acknowledgement and authority, and from this moment onward power and treasure flowed into its hands in an unending and broadening stream.

The Templars and the Crusades are forever associated in history and legend. The Templars, in an astonishingly short time, spread over Christendom. They had thousands of the fattest manors in the Christian world. They became the bankers of the age, the money exchange between Europe and the East, the trust company of

the time.

They provided loans to princes, dowries for queens, ransoms for great warriors, safety deposit vaults for the treasure of emperors and popes. Their chapters were the schools of diplomacy of the time, training grounds for prospective rulers, colleges in commerce and finance, sanctuaries for all who needed protection, high or low. It was inevitable that they should attract to themselves the envy of the less fortunate orders and guilds. In time, in fact before the death of St. Bernard, in 1153, they had not only received the tribute of kings and cardinals in the form of lands and treasure, but they freed themselves from the necessity of paying tax, tithe or tribute to any power, prince or pope, which privilege they claimed as defender of the Church. This was enough to bring upon themselves the inevitable reckoning for overreaching ambition, but they went further, very much further. They not only claimed exemption from excommunication, but claimed exemption from all papal decrees except those specially aimed at them by name, and they owed allegiance to no power or authority on earth except their own head, the Bishop of Rome. They had become a separate social, economic, political and religious order, cutting across and transcending kingdoms, principalities and archdioceses, with only the Vice-gerent of God superior to their Grand Master. The enormous powers of the Knights Templar were bound to be challenged by the popes as well as kings who demanded loyalty within their realms. The order found itself in increasingly compromising situations, the victim of treachery on the part of kings and princes of the Church, or the instigator of trickery and subterfuge on its own part to preserve its powers. The King of France, Philip the Fair, set out to unite the Hospitallers and the Templars into one grand order, The Knights of Jerusalem, the Grand Master of which was always to be a prince of the royal house of France. The Grand Master of the Knights Templar invariably was Master of the Templars at Jerusalem, and in Cyprus after the loss of the Holy Land to the Turks. He came in time to live in a sumptuous manner, befitting his great wealth and vast powers. In the field, during the campaigns, he occupied a great tent, round, with the black and white pennant flying above its high peak, bearing the red cross of the Templars. Regional Grand Commanders were accorded similar honours and no one took precedence over them except the Grand Master, when he was present.

We know little concerning the initiation ceremonies of the Knights Templar. Probably there was some cleansing ritual, robing in white, the all-night vigil and Holy Communion, gilt spurs, sword or other gift of honour, and finally the oath and accolade. Certainly the order was a Christian institution. Their war-cry - Beauseant! - also inscribed on their banners and pennants, pledged loyalty to their friends and promised terror to their foes. Likewise both a prayer and a pledge were the well-known words:

Non nobis, Domine, non nobis, sed nomini tuo da gloriam.

Not unto us, O Lord, not unto us, but unto Thy Name be the glory.

Jacques de Molay was the twenty-second and last Grand Master of the Knights Templar. He was born about 1240 at Besancon, in the Duchy of Burgundy, and was of noble but poor family. He was admitted to the order of knighthood, in 1265, at Beaune and proceeded shortly to the Holy Land, under the Grand Master William de Beaujeu, to fight for the Holy Sepulcher. Jacques de Molay remained in the Holy Land for many years, for he was still with the order in Jerusalem when, about 1295, he was elected Grand Master upon the death of Grand Master Gaudinius - Theobald de Gaudilai. After the loss of Palestine by the Templars, de Molay took his few remaining knights to the Island of Cyprus. In 1305 he was summoned to a conference with the Pope, Clement V, who stated that he wished to consider measures for effecting a union between the rival Templars and Hospitallers. A long and bitter feud had existed between the two great orders.

However, both had agreed not to accept disciplined members who might desire to transfer their allegiance from one order to the other.

Also, in battle, it was permitted members who became hopelessly separated from the main body of one order to rally under the cross of the rival order if near.

Jacques de Molay, accompanied by sixty knights, made a royal progress westward. He called upon the Pope who consulted him regarding a further Crusade, and de Molay requested an investigation into charges that were already being openly made against the order.

Finally he arrived in Paris with kingly pomp. Philip the Fair, King of France, suddenly arrested every Knight Templar in France, October 13, 1307, de Molay and his sixty friends among them. They were brought before the University of Paris and the charges read to them.



Poor Fellow Soldiers of Christ
and of the Temple of Solomon



Jacques de Molay

De Molay spent five and a half years in prison. Of those arrested, one hundred and twenty-three knights of the order "confessed under the torture of the Inquisition." Some confessed that at the initiation ceremonies they had spat upon the Crucifix. When the Grand Master's turn came he likewise confessed, apparently to bogus charges prepared beforehand by the Inquisition, fearing torture, but he denied the charges of gross practices indignantly, and demanded audience with the Pope. The Pope himself believed the Templars were guilty, at least on some of the counts, but he resented the intrusion of Philip in what he regarded as his own special precinct, in spite of the fact that he largely owed his papal tiara to Philip.



Jacques de Molay

Jacques de Molay

Many retracted their confessions regarding their indignity to the Crucifix, only to be burned at the stake. Many who returned to their homes throughout Christendom, recanted, but the Inquisition followed them and they burned. Despotism, naked and cruel, without scruple or any capacity for shame, had broken loose upon the world. It was a new and bloody technique that proved vastly effective in the hands of tyrants - both secular and religious. Civilization was to hear a good deal about this arbitrary rule, this summary and vindictive totalitarianism, without conscience, hungry for power, wholly wicked, completely mad. In 1311, Clement and Philip became reconciled, which prepared the way for the final act in the tragedy.

The next year, at Vienna, the Pope condemned the order in a sermon while Philip sat at his right hand. Later the inevitable occurred; the Knights Templar were broken up. Much of their treasure was given to the Knights of St. John, but Philip the Fair and Clement V reserved land and treasure, castles and Abbeys for themselves and their friends.

No full hearing seems to have been given to all the charges, or any comprehensive judgment handed down on the order as a whole. However, in 1314, Jacques de Molay, whose fear had made him a pathetic figure, and whose craven "confessions" contrary to the oath of his order had sent hundreds to their death, again confessed, again recanted his confession, again confessed, each time shrinking miserably in stature both as a man and Grand Master and having humiliation and utter disgrace heaped upon him for his pains.



Burned At The Stake

Finally, after the long imprisonment and tragedy and sorrow of it all, he was led out upon the scaffold in front of Notre Dame in Paris, in company with his friend Gaufrid de Charney, Preceptor of Normandy. The papal legates were in attendance and a vast multitude of people filled the square. He was to confess by arrangement and hear the legates sentence him to life imprisonment. Jacques de Molay finally atoned. Instead of confessing he proclaimed the innocence of the order. King Philip the Fair did not hesitate or consult with the Pope's legates; he had de Molay burned forthwith, "between the Augustinians and the royal garden." Guido Delphini was burned with them, and also the young son of the dauphin of Auvergne. With his dying breath Jacques de Molay shouted to the multitude that King and Pope would soon meet him before the judgment seat of God. The common people gathered up his ashes, and before many days it was as de Molay had foretold, Both Clement V and Philip the Fair were dead.

The immortal Dante maintained the innocence of the Knights as did many another famous contemporary. Today it is generally admitted that the Inquisition went to the poor knights in prison, told them that their officers had confessed to spitting upon the Crucifix, and then wrung from them "confessions" by the most brutal of all institutions. The confessions are all discounted. The evidence against them was from their rivals, the Dominicans and Franciscans and others, all worthless.

The Order had long held the Turk in check, and kept alive the dream of a united Christendom. It had given to the world the idea of the chivalrous man as a religious man, the servant of his state not ashamed to own his God. It had paved the way for the large part laymen were to play in the religious life of the nations. It was the school of diplomacy and commerce, of international finance and opinion. Those who destroyed the order opened the way for Turkish conquests in the West. They also made known the horrors of despotism, of trial

by pogrom and purge, which kindled again in the wicked days of St. Bartholomew's and in the mad days of the French Revolution - the cult of cruelty, that ran its course even in the New World with witch huntings and burnings, and that is not yet dead. It has been said that the thirteenth of October, 1307, was a day of humiliation for the whole race. If the world remembers, and recovers its sense of shame, its capacity for indignation, it may not have been in vain.

The Middle Ages were past, and deep rivers of Christian blood had flowed for two hundred and fifty years, before the Turk was expelled from the Spanish peninsula. Under Don John of Austria the Mediterranean states, organized into a league, sent an armada of two hundred ships against the Turkish fleet that had sailed westward from Cyprus and Crete. Christian met Saracen off Lepanto, October 7, 1571, broke the naval power of the Turks forever and set barricades to their western expansion to this day. Thus was October 13, 1307, at last avenged. Nearly every European state and noble family was represented. There was also present a humble Spaniard who had his arm shattered but who lived to write a book, with his one good hand, the novel Don Quixote, that laughed the last dregs of a corrupt and bogus chivalry out of Europe. He died in 1616, the year our Shakespeare died, and an era ended. The era of the common man followed; a new day had dawned.

Source: Lorne Pierce

Past Assistant Grand Chaplain A.F.& A.M. Ontario



Oops



No, He Wasn't Hurt

Freemasonry And The Sacred Crocodile

By Leon J. Podles

I am including a chapter on anticlericalism in my revised *The Church Impotent*.

When I was a student at St. Matthew's Grammar School in Baltimore in the mid 1950s, I remember being told by a nun that Leo XII had a vision of Freemasonry. He looked at all the grades from the lowest to the highest, and fainted when he reached the top because there was the Head Freemason: Satan!

I recently came across the inspiration of this interesting story: Leo Taxil. Here is a bookseller's summary of the career of Leo Taxil and his role in anticlericalism:

Leo Taxil (ne Marie Joseph Gabriel Antoine Jogand-Pages), 1854-1907, was a piece of work. He was raised Catholic but turned against the Church at an early age and became a prolific author and publisher of scurrilous (and often semi-pornographic) attacks on the Catholic Church and the clergy. He attracted a considerable following in anti-clerical and Freethought circles throughout France. Thus, it was big news for his old following as well as for Catholics when, in 1885, he converted to Catholicism and renounced his past writings. His new main bugaboo was Freemasonry & he applied the same degree of venom and zealotry against Freemasonry that he had used against the church. Masons were corrupt, conspiratorial, followers of Satan, etc. Initially his conversion was accepted enthusiastically; he even had an audience with Pope Leo XIII. As time went on, however, his claims became increasingly grandiose. He announced that he had taken under his wing one Diana Vaughan, daughter of a prominent Freemason and descendant of the alchemist Thomas Vaughan, who had left the Order and denounced its Satanic orgies, etc. Diana's stories became wilder and wilder and all but Taxil's most fervent followers became increasingly uneasy Church officials began to ask for a public appearance with Diana telling her story herself. At one point Taxil revealed that Diana's real father was Asmodeus and that, angered by a Freemason's plot to kill his daughter, he turned the errant Mason into a crocodile who was forced to remain in his mansion playing the piano with the tip of his tail. The pressure became overwhelming and Taxil promised to produce the girl on April 19, 1897. The large crowd of Catholics and journalists was met with Taxil's denunciation of their gullibility and the confession that the whole thing was a hoax. The Paris police got him out in one piece and he retired from the whole schmier.



Perhaps the piano playing aroused people's suspicions. Of course it was entirely believable that a Freemason would be changed into a crocodile, but could a crocodile really play the piano with the tip of his tail? That seems a bit far-fetched.



A tough old cowboy from south Texas counseled his grandson that if he wanted to live a long life, the secret was to sprinkle a pinch of gun powder on his oatmeal every morning.

The grandson did this religiously to the age of 103 when he died.

He left behind 14 children, 30 grandchildren, 45 great-grandchildren, 25 great-great-grandchildren.

He also left a 15-foot crater where the crematorium used to be.



Letter To All Newly Raised Master Mason's Wives

By Donita Papas, wife of Bro. Robert Papas P.G.M. of Minnesota.

Dear Mrs.

I have been advised that your husband has recently become a member of the Masonic Fraternity. As the wife of the current Grand Master of Masons in Minnesota, please allow me to speak to you "Woman to Woman."

With the ever-changing roles of women in today's society, with our newly-found freedoms and opportunities, the place of Masonry can often be misunderstood by many. Male-only organizations are often viewed with suspicion. Let me assure you that in the 26 years my husband has been a Mason, I have never had cause to doubt its good effects upon his character. The men with whom he has associated in his Lodge work " have been consistently men of honor and good reputation. The organization attracts men of genuine quality. As such, you should feel great personal pride that your husband is now counted among such an association.

Masonry is founded on the Fatherhood of God and the brotherhood of man. Masons move quietly to remove human suffering. This is evident in their many benevolent and charitable activities. I might also assure you that no organization has ever stood so strongly in support of the family unit and all that it stands for.

Masons often state that their purpose is to take good men and make them better. As such, each individual member's goal is one of self improvement. As a result, the man who gauges his life in accordance with Masonic moral law will be a happier man, a better citizen and a more loving and understanding husband and father.

The Masonic organization also offers many opportunities for you and the family to participate: in events of the Blue Lodge, in their sponsorship of outstanding youth organizations and in the many appendant organizations for both men and women. Indeed, the Masonic organization is a family in itself.

In the reality of today's world, there are too many things which can lead an individual astray. During my marriage, I have observed that Masonry is one element which has done only good for my husband, myself and my children. As such, my advice to you would be to not only support your husband in his membership, but also to strongly encourage his active participation so that he may well learn the lessons which are taught.

My best wishes and congratulations to you and your husband. May you both find the joy and happiness that has been ours.

Sincerely, Donita Papas



Prince Hall Lodges 236 Years Old

"Negro Freemasonry" predates the Declaration of Independence in this country. On March 6, 1775, Prince Hall, along with fourteen free blacks in or around Boston, Massachusetts, were raised to the sublime degree of Master Mason in Military Lodge No. 441, Irish Constitution. The Master of the lodge was Sgt. John T. Batt.

The others were Peter Best, Duff Bufform, John Canton, Peter Freeman, Fortin Howard, Cyrus Jonbus, Prince Rees, Prince Payden, Thomas Sanderson, Bueston Slinger, Boston Smith, Cato Speain, Benjamin Tiber, and Richard Tilley.* The lodge was attached to the 38th Regiment of Foot, British Army, garrisoned at Castle Williams (now Ft. Independence), in Boston Harbor. African Lodge No. 1 was organized on July 3, 1775, naming Prince Hall as its Master. The lodge was officially recognized by Provincial Grand Master for North America under the Grand Lodge of England (Moderns), John Rowe, who permitted African Lodge No. 1 to march in procession in regalia to celebrate the feast of St. John, and to bury their dead.

After the end of the Revolution, the newly formed grand lodges within the colonies had no interest in granting a charter to a lodge of black men, free or otherwise. So, Hall and his brethren obtained a charter on September 29th, 1784 from the Grand Lodge of England and formed African Lodge #459. The charter was finally delivered to the lodge almost three years later by Captain James Scott, brother-in-law of John Hancock.

In 1797 Prince Hall organized a lodge in Philadelphia and one in Rhode Island. These lodges were designated to work under the charter of African Lodge #459. The three lodges formed a new African Grand Lodge, and Hall was named Grand Master.

All former American lodges were stricken from the Grand Lodge of England's rolls after the 1813 merger of the Antients and the Moderns to become the United Grand Lodge of England, and Hall's lodge renamed itself African Lodge #1. African Grand Lodge was later named Most Worshipful Prince Hall Grand Lodge of Massachusetts F&AM in honor of its founder.

Australian Businessman "Terrified" of Masons

By Chris Hodapp

From The Freemasons For Dummies BLOG

A Sydney, Australia businessman has come up with a daft idea—bottling Sydney city water and marketing it internationally. The plan is to use offshore desalination plants on nuclear-powered ships, and have the stuff bottled in Germany.

Never mind that part of the story, because it's not the loony bit. Mr. Paul Makucha is in court now involved in a lawsuit over his scheme (the municipal water supply company is named Sydney Water, and the dispute is over who owns the name once you get out of the city limits, along with improper payments to him). Last week, he attempted to have the Supreme Court judge removed from the case.

Makucha seems to feel the judge is disqualified because he refuses to state for the record whether he is Jewish or a Freemason.

From the Sydney Morning Herald:

Paul Makucha is being sued by Sydney Water Corporation for \$293,000 it says was incorrectly paid to him and his various companies in a scheme concocted by Mr Makucha and a former senior executive, Edward Harvey.

Mr Makucha claims he owns the intellectual property for the marketing and selling of bottled water under the name Sydney Water because the trademark did not extend that far. He told the court intellectual property was not recognized under Jewish law and requested "that any judge that is Jewish ... not hear this case because they may be influenced by religious beliefs regarding intellectual property".

He also said the [New South Wales] Treasurer, Eric Roozendaal, one of the two shareholding ministers in Sydney Water, had used Masonic code in a picture published in the Herald in January because his "eyes were looking up - that's an imitation of Jesus - it's a Masonic code".

"I'm terrified of the Freemasons" because "they must conceal the crimes of their brother Masons", Mr Makucha said.

Justice John Sackar refused to answer if he was Jewish or a Freemason and said he would not stand down from the case.

Eyes looking up, an imitation of Jesus and a Masonic code? Eye rolling? If so, every teenager and exasperated spouse I know is a Christ-like Freemason.



Near Disaster:

Amazing photos show great detail. The pilot at low level had no control over his aircraft. It narrowly misses a crowd gathered for the air show and slams into four buildings. One can only imagine the horror of the occupants inside those buildings.



I'll bet it scared the crap out of them!

The Lessons Of History

Source; freemasoninformation.com

By BeeHive



Thomas Jefferson had long desired to have the lands west of the Mississippi explored with the hopes of finding a waterway passage to the Pacific. The Lewis & Clark expedition was the brainchild and pet project of Jefferson. He plucked Meriwether Lewis from his staff and put him in charge of leading this exploration. Lewis picked William Clark to be his co-captain on the journey.

Lewis was a Mason having been made such in Virginia in 1797. It has been thought by Historians that Clark was recruited by Lewis to join the Craft on the expedition. We do know that Clark joined a Lodge in St. Louis at a later date.

The expedition, 1804-1806, took some 2 ½ years and covered approximately 7,200 miles. Lewis & Clark brought back a large set of journals along with samples providing detailed information on species of animals and plants, geography, cultural observations, Indian tribe information, climate and some 60 maps. While they did not find an all waterway passage to the Pacific they did explore routes and alternatives for a Northwest Passage.

Historians count this expedition which immediately followed the Louisiana Purchase as a very important event in the history of the United States. Among other things it paved the way for westward expansion and the territorial claims of the United States from coast to coast.

Much has been written about the Lewis & Clark Expedition many times over so there is little need for repetition here. Rather the focus of this article will deal with the unknown, or more accurately the little known, its importance to the success of the mission and the historical lesson it has for us.

The expedition was undertaken by some 29 regulars along with 16 others. Much of the travel was in areas never chartered or explored, among the habitation of many different Indian tribes, some of whom were hostile. How is it then that these 45 explorers trekked all those miles, during all that time and meeting many new and strange tribes yet recorded only one fatality that being of Sergeant Charles Floyd who was thought to have died from a ruptured appendix?



...Lewis brought with him the cutting edge of technology for that time, the Girandoni Air Rifle.

“Interesting technology. The gun had some drawbacks – it took 1500 strokes of the air pump to re-charge the air bottle, and the shape at the back was not easy for the human shoulder to “sit” with. In Austrian use each soldier, it is said, carried two spare, already charged, air bottles. Later, again in Austrian service, there was a larger compressor on wheels that accompanied the army.”

“The air bottles themselves were difficult to manufacture with the metal, rivets and brazing technology of the time, and sometimes leaked because of the air pressure of up to 800 psi. Still, the ability to fire about 30 rounds without re-loading, with little noise and no smoke, and with enough power to seriously injure or kill was an enormous advantage.”

“The ammunition was a gravity feed, so the rifle had to be elevated before each round. The fact that Austrian forces issued the weapon and used it in combat makes it the first repeating rifle to be so used in history. “

“Apparently the mechanism was very delicate, and the rifle could easily break down for that reason. It is said certain seals had to be kept moist at all times. I still do not understand how the system regulated the exact charge of compressed air necessary for each shot.”

“I guess its remote descendent was the famous Daisy Air Rifle we all knew as children.”

“For the time, however, it would truly be seen as a wonder weapon, as it was...”



Plans To Reopen Boston University Lodge in Massachusetts

From the Grand Lodge of Massachusetts Website



Boston University Lodge was organized in 1925 under the direction of Worshipful Daniel Marsh, Boston University President from 1926 - 1951. Unfortunately, the BU Lodge was a casualty of the decline of interest in Freemasonry in the 1980's and 1990's and surrendered its charter in 1999.

Recently a few former members, including some Past Masters began conducting a "feasibility study" on reconstituting the Lodge. One of the initial goals is to reach out to members of the Fraternity to spread the news and attract potential members. The Lodge's by-laws limit membership to Boston University students, alumni, faculty and staff. Any Brother associated with Boston University interested in meeting with some like-minded Terriers, please visit www.BULodge.org. The group is meeting on a monthly basis to get to know each other and to discuss plans for reconstituting the Lodge.

An "academic" Lodge is a Lodge with close ties to a nearby institution of higher learning which is enabled by a strong partnership between a Grand Lodge and the representative university. Virginia's recently chartered Patriot Lodge was founded upon the example of the Harvard Lodge in Cambridge, Massachusetts, and other similar institutions.

The United Grand Lodge of England has strengthened its own "University Lodge Scheme" this past year, and has chartered more than 30 lodges attached to universities and colleges.



Brother Carl's List

Editor's Note; Some of us, like Brother Carl E. Jones love Freemasonry and try to, in whatever way we can, improve and support Freemasonry. For 10 years, Brother Carl at his own expense, has collected and passed on to hundreds of Freemasons around the world, news, information and requests regarding Freemasonry. Let's show our thanks by supporting him.

To Brother Masons and others interested in Masonry and it's many different areas including York and Scottish Rite, Shrine, Grotto, OES, DeMolay, Rainbow, Job's Daughters, etc..... (I apologize if I left any off the list)

For around 10 years I've maintained an email list which grew from just the Dallas area to an international audience. At last count, we had all states represented along with 23 foreign countries.

The cost for this site is my contribution to Masonry. The information I send out is designed to not only inform local groups of local events but to also SPARK SOME IDEAS for other groups to copy as well. There are some AMAZING and CREATIVE Brothers around the world!

The BIGGEST problem with the "old list" was that people had me add their friends and friends of friends. 99.99% of the time that was great. But that other 00.01% of the time ate up SO much of my time that I almost dropped the list a few times rather than deal with the issues. But!!! I didn't!

The NEW LIST is 100% YOUR responsibility to join and to leave. ONLY you can join. ONLY you can leave. ONLY YOU. That means you can join and/or leave all the time, whenever you need to do so.

I've asked my list to send this to you so that you can join the new list if you'd like to. Many of you getting this were on the list at one point or the other and will probably love this new "self-maintenance" feature! I hope so!

This is a FUN and INFORMATIVE list which has helped countless people and families over the years. And it's free!

Come join us and see!

Go to the link below and you can subscribe!

http://carlejones.com/mailman/listinfo/masonicrelated_carlejones.com

Best Wishes!

Carl E Jones

Past Master of Knox Corinthian Lodge #851

Dallas, Texas



Historic Masonic Temple Will No Longer Hold Masons

From the beginning, the Masons rented the first floor of the building to retail businesses and the second floor has always contained rented office space -- mostly used by attorneys until a few years ago. The third and fourth floors have been shared by the Masons and Blue Pearl Yoga. What happens next, Howe isn't quite sure. He guessed that a theater group could work well, and apartments are possible, but improvements will be needed with either scenario.

At the time Howe acquired the building, the roof was in bad shape and a portion of the southeast corner of the building collapsed down to the basement. That's all been fixed, but other repairs are yet to be made. As for the Masons, making tough choices to ensure their survival certainly isn't a new thing. The Le Roy Masons sold their lodge to make way for a Walgreens a few years ago, and after months of searching, decided to make 12 Bank Street in the village their new gathering place.

Historically, the Masons have found ways to keep their society thriving despite hardships. Former Holland Land Office Museum



Director Patrick Weissand tells an interesting tale of William Morgan -- who learned the Masons' secrets but wasn't allowed to remain part of the lodge because he had a tendency to "shoot off his mouth" after drinking too much. Although no one can prove exactly what happened to Morgan -- historians do know he was kidnapped and silenced after threatening to publish a book about the rituals of the freemasons.

NY: Historic Masonic Temple will no longer hold Masons

Although the Masons may have been a secretive society with an alleged political agenda in the past, Rosenbeck says that isn't what being a Mason is about. "Basically, we are a benevolent organization that makes good men better," he said. "One of our goals is to provide services to the community that we're in and it's been sort of an issue with us lately because we have so few active members to do anything meaningful."

A good portion of the Batavia lodge treasury will be donated to local charitable groups, once the lodge disbands, Rosenbeck said. The rest will go to the Le Roy lodge, probably to help with construction of a kitchen there. Rosenbeck says they do their best to donate to worthy causes. He pointed out that in order to be a Mason, one criterion is the belief in a Supreme Being.

"It's unique that the brotherhood of Masonry doesn't discriminate between religions. Christianity, Catholics, Muslims and Jewish beliefs and a few others can become Masons.

Rosenbeck said he regrets having to leave "the glorious old building" but it was a choice made out of necessity. "Our decision to merge and join Le Roy has nothing to do with our feelings towards David Howe or the lodge building. We are going to really miss the beautiful place but this is something we need to do for our survival."

The permanent fixtures of the building -- such as distinctive door handles and the carved wood of the temple -- stay with the building. But the Batavia lodge owns all of the furniture -- such as the palace-like chairs in the temple and the two couches in the hallway -- and those will be taken to Le Roy.



Liberty Masonic Lodge Recognizes Outstanding Teachers

The Masons of Liberty Lodge No. 48 hosted the Annual E.T. Branch Awards program on March 3, 2011. This annual event recognizes the teachers and administrators of the Liberty Independent School District. The evening began with an appreciation dinner for all teachers, administrators, and board of trustee's members and their families. The highlight of the evening is the E.T. Branch Award presented to one outstanding teacher from each of the campuses in the Liberty I.S.D. This year's winners are: Debbye Friar from San Jacinto Elementary School, Sharon Edge from Liberty Elementary School, Tracy Pavliska from Liberty Middle School and Bruce Wright from Liberty High School.

Special Guest Speaker was Jim "Mattress Mack" McIngvale owner of Gallery Furniture in Houston, Texas. He spoke on the value of education in his life to overcome adversity.

The E.T. Branch Award is presented annually to an outstanding teacher from each campus of the Liberty ISD School District. The award is named for E.T. Branch who was a founding member of Liberty Masonic Lodge No. 48, which was chartered in January 1849. Mr. Branch was also the first paid schoolteacher in Liberty, Texas.



Pictured (L-R): Bruce Lacefield, Principal Liberty High School; Frand Davis, Member Liberty Board of Trustees; Bruce Wright, Teacher of the Year Liberty High School; Tracy Pavliska, Teacher of the Year Liberty Middle School; David Taylor, Principal Liberty Middle School; Jim "Mattress Mack" McIngvale, owner Gallery Furniture; Sharon Edge, Teacher of the Year Liberty Elementary School, Debbye Friar, Teacher of the Year San Jacinto Elementary School; Lloyd Pierce, President Liberty Board of Trustees; June Jackson, Secretary Liberty Board of Trustees; Tom Connley, Principal Liberty Elementary School; and Bruce Bell, Member of Liberty Board of Trustees.



Joining The Freemasons

Would you like to belong to the oldest and largest fraternity in the world?

If you become a Free Mason, you will:

Join both the oldest and the largest fraternity in the world.

Join a brotherhood of over 6,000,000 men from all races, religions and countries from all walks of life.

Why are so many men joining Free Masons?

Freemasonry is a voluntary, fraternal organization, composed of men of good will, good character and good reputation, whom in most jurisdictions around the world, believe in an Almighty Creator and practice the spirit of universal brotherhood to man.

They are loyal to their country and devote their time to the principles of friendship and fellowship. Their focus is to be of service to all mankind.

For many men, Freemasonry fulfills a part of themselves that they intrinsically felt was missing. Whether it be the social, the philosophical, the spiritual, the historical or simply a sense of community with others; you will find within Freemasonry that part of you which you seek.

If I become a Free Mason, what is their Mission?

Free Masons help to build a better world through a unique and worthy process of building better men to live in it. The Free Mason Motto is: "Better men make a better world."

What principles will I learn?

You will learn to practice brotherly love for all, charitable relief for those who may be in need, morality and good citizenship in every community.

What type of fraternal society is Free Masonry?

Freemasonry acts as a charitable, fraternal, educational, social and character-building society.

Masonic Fraternity:

Masonry's active ideal is the brotherhood of man under the Fatherhood of God.



No Boogeymen in Henry Lodge No. 57

Walk into Henry Lodge No. 57. No, it's not an underground room with giant stone walls and candlelit lanterns. No gauntlets of blood. No creepy robed men. No Gregorian chanting echoing from far corners, nor any hushed tones being passed around over hand-covered mouths. Nothing screams sinister.

What you will find, rather, is an ordinary, average-sized, split-level building in the corner of a respectable neighborhood in Fairfax City.

"The saying goes that freemasonry makes good men better," says Chris Chrzanowski, a Worshipful Master of the Henry Lodge No. 57 on Oak Place. Freemason members gathered to welcome guests at their monthly meeting in February.

Freemasons and visitors head downstairs, into a fluorescent-lit room with row tables and plastic chairs, like any you'd find in a cafeteria. Row after row of pictures of past and present freemasons hang on the walls. Upstairs there's a big carpeted room with wood-paneled walls, cushioned seats around the entire perimeter, and a drape-covered table in the middle of the room. On the table lay three books: the Bible, the Quran, and the Torah.

Around the room you hear the gurgling of conversations, voices that inflect their smiles, and eruptions of laughter bursting in patches here and there. Nothing but kind eyes and attentive ears. Men in suits and button-downs fill the room.

"Character is everything we are and everything we hope to be," Chrzanowski continues. He adds that character is what we know about ourselves, and reputation is what others say about us. The significance of respect to them is palpable.



Freemasonry can be summed up as being about the simplest and most wholesome of ideas in life: character, community and camaraderie. They convene to share experiences with these as their underlying themes. When they gather, it's to support each other as friends and to help their community as neighbors.

Community involvement is an integral part of freemasonry. Their contributions span the gamut of charities.

To be a member, however, one must be male and have a belief in a Supreme Being.

"[It is about] proving something beyond comprehension and control," says Chrzanowski. "It's about the necessity of accountability."

What isn't important, however, is an affiliation with any religion. The process of joining involves three stages, called degrees: Entered Apprentice, Fellowcraft and Master Mason. The highest degree possible is Master Mason, though further supplemental, non-promotional degrees can be acquired.

Women also get involved. Freemasons consider the all-female Order of the Eastern Star as the available equivalent.

There are roughly 175 members of the Fairfax City lodge. They stand along with about 40,000 in Virginia. Meetings are held the second Tuesday of every month, the beginning portion of which is open to the public. Also local to the area is the new Patriot Lodge at George Mason University.

"True really close friends I can depend on I can find at the lodge," says Chrzanowski. "I can come and just socialize and relax."



Kansas City Masonic Body Defrauded

A very recent scandal occurred within our Fraternity but it's also a cautionary tale; please read my comments following.

Kansas City Business Journal
3 March 2011

A federal grand jury in Kansas City indicted a Prairie Village man Wednesday on 18 counts of bank fraud and money laundering for defrauding a nonprofit Masonic fraternal lodge in Kansas City.

Kirk McDaniel Jr., 74, is accused of setting up bank accounts and investment funds with various financial institutions in Kansas City and sending them unauthorized transfers from the York Rite Masonic Bodies in Kansas City.

The York Rite Masonic Bodies is an organization under the auspices of Freemasonry, a fraternal society that evolved from 17th-century Europe.

McDaniel was its secretary from 2000 to 2005. Federal prosecutors allege that he transferred money from York Masonic accounts into bank accounts he established with Missouri Bank & Trust and Edward Jones that had similar names to the legitimate accounts the fraternal orders used and allowed him to access.

The indictment in US District Court in Kansas City alleges that McDaniel embezzled nearly \$285,000 in York Rite Masonic Bodies money for personal uses.

If convicted, McDaniel could face as many as 30 years in prison and \$1 million in fines.

McDaniel could not be located for comment and had no attorney listed on the federal court docket.

This story, sad as it is, is also very instructive. Masonry takes good men & makes them better but no one is without defect. Over the years men in high places in government, church, business, labor AND fraternities have fallen to the temptations of sex, drugs, alcohol, gambling, gluttony, etc. Some who exhibit no outward signs of violence or depression end up murdering or committing suicide. What do we learn from this?

Even the Brother who is a pillar of the local community may fall prey to a temptation or personal conditions in his life: family, career, personal health, etc. It is especially instructive to Christian Masons in this time of Lent, to recall even Christ's disciples in his presence, fell prey to temptation. Further, York Rite Masons, we can assume, believe in the existence of sin and Satan as well as the Triune God & salvation. There is a dark side in everyone's life as well as an enlightened one.

So what do we learn from this event to avoid or at least lessen the likelihood of future scandals? ANYONE may go off the proverbial deep end. Yes, psychologists and law enforcement sources may provide some profiles or causal factors but not every murder, robbery or act of adultery can be predicted. Think of someone near and dear to you who committed an inexplicable deed - perhaps even yourself!

I would suggest a two-fold action plan. First & foremost, act like a real Brother to your fellow Masons. Seek the good in them & reinforce same; do NOT seek gain for yourself at the expense of a Brother (we have all seen how those seeking personal aggrandizement in local Lodges and Grand Lodges have trampled over others, sometimes unconsciously). We also see cliques and petty grievances grow to the point a Brother no longer wishes to be part of his supposed Lodge of Brothers. Reach out to the quiet Brother to ascertain his welfare but be aware that Brother who appears to be the life of the party at Lodge social functions may also harbor problems that can push him over the edge. Be a REAL Brother to ALL your Brothers!

Secondly, and a VERY simple one-time act, is to insure we follow our own By-Laws. How many Masonic bodies truly have separate and engaged Brothers as Secretary and as Treasurer? Are the checks & balances set out in our oaths at Installation truly implemented? Are there at least two Brothers with access to all financial accounts? Is the year end audit, a true audit or the usual "looks good Charlie; thanks for being Treasurer again". The Brother at the center of this Kansas scandal apparently had no Brother who truly understood the forces causing him to embezzle over a quarter of a million dollars over the years. Was he gambling, incur unreimbursed medical expenses, act as a manic-depressive, etc.? And where was the audit each year? Where was the Secretary and Finance Board? The blame can be spread quite wide making this half decade long debacle all the worse.

So please, at your next Stated Meeting, ask the hard questions, especially if you are the WM, Grand Commander, etc. Your duties prescribe it AND your oaths of membership demand it.

The Lodge room is NOT a sanctuary for saints but rather a hospital for sinners.

Gerald Edgar

Mosaic #125 AF & M @ Dubuque, IA



Membership in Freemasonry Is Growing In Pennsylvania

From The Grand Lodge of Pennsylvania Website

People have less time for social, civic and fraternal organizations than they did years ago. To make it easier for men to join, Pennsylvania Freemasonry has changed some of its centuries-old traditions. The response has been extraordinary.

For the first time in 50 years, the fraternity showed a membership increase in 2010. While for decades the fraternity has seen a net decrease of approximately 3,000 members each year, last year, the fraternity had an overall gain in membership of 449. The fraternity has a total of 113,400 members across the Commonwealth.

"This is a positive trend that we're working hard to continue," said Thomas K. Sturgeon, Grand Master of Masons in Pennsylvania. Since he assumed his position on Dec. 28, 2009, he has implemented many changes to the oldest and largest fraternity in the world to make it more contemporary, open and welcoming to new members.



For example, on Oct. 30, 2010, more than 2,300 men joined the fraternity during the "One Day Masonic Journey," held simultaneously in 13 locations across Pennsylvania. This event streamlined the usual three-month membership process into one full day.

According to Sturgeon, "Our fraternity is going through a much-needed Renaissance, to bring it into the 21st century. We want to be accommodating to good men who, due to their responsibilities to their families, jobs, worship centers and their community, do not have the time to go through the traditional membership process."

The fraternity in Pennsylvania has made other changes as well. "Our tradition was to wait for men to inquire about membership rather than to solicit members. Today, however, we allow our members to invite men of good character, who will be a credit to our fraternity," he said.



This change, along with more active community involvement at the local lodge level, has given the fraternity greater visibility and cultivated greater understanding about Freemasonry among potential members.

To qualify for membership, a petitioner must be: male, at least 18 years of age, a believer in the existence of a Supreme Being, and of good moral character. He should be motivated to join for reasons unrelated to personal gain or profit, prompted by a favorable opinion of Freemasonry, eager to learn and willing to uphold the customs of the fraternity.

Freemasons unite with a goal "to help each other become better men." Members strengthen and improve their characters by learning and practicing basic virtues of fraternal love, charity and truth, and strive to apply these principles to their daily lives. In Pennsylvania alone, Freemasons provide more than \$19 million in charitable care and services to their members and others in their communities each year.

The best way to learn about the fraternity is to ask a member rather than base opinions on the misconceptions portrayed in recent movies and books written about Freemasonry. To clarify some of the common fallacies:

There is absolutely no hazing permitted in the Masonic fraternity.

- * There are no attendance requirements.
- * Freemasonry is not a religion; members come from many different religions. The only requirement is to believe in a Supreme Being.
- * While the fraternity is charitable, its members are not required to donate a specific amount of money to its philanthropic endeavors.
- * Freemasonry is not a secret society. Its members do not hide their affiliation. Masonic lodge buildings are well-marked and often available for community use. While there are a few confidential hand-grips and passwords used to confirm membership, Freemasons have no secrets concerning their purpose and programs. Many activities are open to family and friends.



Groton Masonic Hall Decays; Town Wants It Torn Down

From The Rural Lodge Newsletter.

Groton gave this dilapidated building to the Burnetts Corners Preservation Society in 1995 on a promise that the group would restore the building, which dates back to the early 1800s.

Mystic - Years of running water has gently rounded and smoothed the rocks in the streambed at Burnetts Corners. The passage of time has not been nearly so kind to the nearly 200-year-old building perched precariously, on stacks of cement blocks, just beyond the stream. But the building, where stone masons and carpenters used to gather, now appears to have little hope of restoration.

On March 4 the Town of Groton ordered the Burnetts Corners Preservation Society to tear down the circa 1818 Masonic Hall at the corner of Packer and Cow Hill roads. The society was given 10 days, until Monday, to respond. A process server delivered the order to James Mitchell, vice president of the preservation society and owner of the Pequot Hotel Bed and Breakfast, just across Cow Hill.

"The building is in imminent danger of collapse," the order states. It ordered the society to contact Kevin Quinn, the town's chief building inspector, to get a permit with a licensed demolition contractor to demolish the structure. The building is a patchwork of battered shingles and plywood in varied stages of aging, except where there is nothing at all. Rain drizzled into the building on Friday morning through myriad openings, especially in the back where half of what used to be an exterior wall offers a view of tattered plaster walls. The roof leaks.

On Friday, Mitchell, who serves on the town's Board of Assessment Appeals, said he was unaware of the ultimatum.

"A guy came and delivered a letter," he said. "I haven't had a chance to look at it. I have a stack of mail to go through. I'm sure it's in the pile." He said he was leaving town Saturday on a business trip to Texas.

If it all comes to pass, this would end more than 15 years of debate between the town and the preservation society, which took ownership of the building from the town in 1995 to prevent it from being torn down then.

"The town seems to have less interest in preserving its history than I would like to see it have," Mitchell said. "I don't think it's going to fall down tomorrow." Quinn said the society was required to consult an engineer and address the building's structural deficiencies. A 1998 fire at the building prompted another inspection

that determined, once again, that the structure needed to be either demolished or stabilized. An engineer report stated that the building could be saved if it was made weather-tight to prevent further deterioration.

For more than 10 years Mitchell, representing the society, sought the town's patience while the preservation society tried to raise money for the restoration. Mitchell said the society received a grant from the state a few years ago.

"But that money had so many strings attached," he said. "We couldn't afford to do everything they wanted, and we had to give it back."

Mitchell said Friday that the preservation society, like the building, has lost much of its support.



"I'm just the guy with the address," he said. "A lot of the members are gone. ... I'd love for someone to take it up. It needs to be in the hands of someone younger, someone willing to do a lot of work."

Quinn said several promises to begin restoration, or to board up the structure and cover the roof, were either poorly done or not kept at all. In 2008, the town issued the society a building permit to put on a new roof.



"We were hopeful," Mitchell said. "But nothing happened. Last October we told them to board it up, but it's still exposed. Now it's deteriorated beyond repair."

Quinn is still willing to listen to a reasonable plan.

"If they came to me with a letter from an engineer showing me how it could be saved, I might accept that," Quinn said. "But it would still have to be boarded up."



Masonic Resource:

The Website of the Masonic Renewal Committee of the Conference of Grand Masters of North America At, <http://masonicrenaissance.blogspot.com/2011/01/masonic-resource-website-of-masonic.html>

Keeping with the theme started in the post Masonic Education Program Basics, I will showcase another great resource for Masters and Officers to use in their respective lodges, the Website of the Masonic Renewal Committee of the Conference of Grand Masters of North America.

According to their website, the purpose of the Masonic Renewal Committee (MRC) is: "to provide continuity for Masonic Renewal efforts by Grand Lodges of North America and bring about the renewal of Freemasonry as an active, viable and relevant institution for the 21st Century."

In accordance with this charge, the MRC developed this website to help share information between the Grand Lodges of Canada, the United States and Mexico. This website is a virtual treasure trove of information relative to Masonic Renewal and acts a clearinghouse for documents from the member Grand Lodges of the CoGMoNA. The raw documents (policies, procedures, guides, slideshows, etc.) from the member Grand Lodges are available in their original form for visitors to download and use as they see fit.

The website is divided into the following sections:

- * Lodge Programs
- * Membership
- * Mentoring
- * Leadership
- * Community
- * Retention
- * Communication
- * Promotional
- * Training
- * Secretarial
- * Renewal

Each section contains dozens of documents, from a multitude of Grand Jurisdictions, relative to the topic. In addition, the website hosts documents written by the MRC with the collaboration of many Grand Jurisdictions. Of particular interest to incoming Worshipful Masters is the section dedicated to Lodge Programs. This section contains documents focusing on developing interesting programs to use during a stated communication. Here are a few of the more interesting examples that I found:

- * Charter Night Program
- * Hobby Night Program
- * Honor our Veterans Program
- * Masonic Hero's Night
- * Re-Obligation Night

This is just a short sampling of the great documents that this website holds. Check it out, explore it and use this invaluable resource for the benefit of your lodge!

A special thanks to the Grand Junior Warden of the Grand Lodge of Connecticut, Simon LaPlace, for recommending this website to be reviewed on Masonic Renaissance. RWB Simon is a shining example of a forward-thinking Grand Lodge officer, who strives to keep Masonry relevant through the use of new technology. Thank you Simon for your efforts and your continued support!



Oops



Bogus D.C. Lodge Draws Attention of Authorities

The city authorities in Washington D.C. have refused to renew a permit for a local Masonic lodge that would allow the owners to rent their temple to outside organizations, citing several recent incidents of violent crimes involving young people on the premises. The story is in today's Washington Examiner, and paints a less than flattering picture of the lodge.

There's just one problem. It's a bogus "masonic" group that has precisely nothing to do with regular, recognized Freemasonry.

The Most Worshipful King Solomon Grand Lodge, Ancient Free & Accepted Masons Inc. refers to its D.C. location at 2245 Rhode Island Avenue as the "Holy See." Unfortunately, readers see the term "Masonic lodge" and figure it's "those Freemasons."

They have nothing to do with either the Grand Lodge of Free And Accepted Masons of the District of Columbia, or the Most Worshipful Prince Hall Grand Lodge, Free & Accepted Masons, Prince Hall Affiliation, of the District of Columbia, Inc, the only two regular and widely recognized grand lodges in the District.

From "D.C. cracks down on Masonic Lodge in NE" by Ben Giles:

D.C. Mayor Adrian Fenty on Thursday said the city has not renewed a license that would allow a Masonic lodge in Northeast to continue renting out space to host public events, citing a recent string of violent crimes linked to youth activities held at the building.

Although Masons can still meet as an organization at the King Solomon Grand Lodge on Rhode Island Avenue and hold free events, lodge members objected to the city's action. They said officials had not properly notified them to public concerns of violence in the vicinity of the lodge.

"While the good members that run this lodge wanted to help the community and help kids, it was the license on weekends that was causing serious concerns in the community," Attorney General Peter Nickles said.

Records showed that 114 calls for a police response within 1,000 feet of the lodge were made in the past six months.

Those calls included one for a teenager being shot in the leg, and another for a teenager being severely beaten.

And the volume of calls for service in the area hurt police's ability to respond to other 5th District calls, Chief Cathy Lanier said.

Residents also began an online petition urging the city to close the lodge.

Seriously, 114 police calls within the last 6 months?

According to the Phylaxis Society's Commission on Bogus Masonic practices, "There are more African American bogus Grand Lodges in the United States than there are legitimate Grand Lodges around the world." The "Most Worshipful King Solomon Grand Lodge, Ancient Free & Accepted Masons Inc" is one of at least four such bogus grand lodges currently at work in Washington, D.C. For an eye opener, check out the website and look up your state.



The Working Tools of an E-Mason

I now present you with the working tools of an E-mason.... They are the mouse, the key-board, and the modem. The mouse is to move within the desktop, the keyboard to input the data, and the modem to publish in cyber space. But as we are not online, as computer nerds, but rather as Free and Accepted E-Masons, we use these tools to obtain more Masonic light and to show us the true meaning and value of E-Masons. And thus we apply them..... The mouse teaches us to keep within the bounds of the screen, a square wherein which we all meet on the level. The keyboard is to show us that communicating will lead us to a better understanding of each other and the rest of mankind. The modem to teach us that even when we are alone, or in the most remote part of the globe, we may meet and gain moral sustenance and support from each other and thus gain more light, from our Ancient and Honorable Fraternity. So Mote it Be...

(Author Unknown)

AN ENTERED APPRENTICE MASON QUIZ

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

While it is the duty of the Master of the lodge to provide a good and wholesome education to the brethren, the best use of this online education quiz is by the Masonic lodge Education Officer to teach others and by individual brothers who wish to accelerate their knowledge about the Entered Apprentice degree.

Online Education: This online education website has been created to increase your understanding about Freemasonry. This page will not provide you with an online degree of any kind.

Your Entered Apprentice degree, as well as your Fellowcraft degree and your Master Mason degree will be performed within your lodge.

Lodge Education Officers: Print multiple copies of both the questions and the answers, below, to easily and quickly perform your duties to provide Masonic education to the new members of the brethren at your next lodge education meeting.

Simon-Sez: Masonic quiz taking can be both fun and enlightening, wherein each brother goes away from the Masonic Education meeting knowing his time has been well spent.

Take this Entered Apprentice Quiz to test your knowledge of the first degree of Freemasonry. Answers are at the bottom of the page.

Entered Apprentice Quiz - 20 Questions

1. How many Master Mason members of a Lodge must be present to "open" a Lodge of Entered Apprentices?
a. 3 b. 5 c. 7 d. 9
2. Where does the Worshipful Master sit in the Lodge?
a. In the North b. In the South c. In the East d. In the West
3. Where does the Senior Warden sit in the Lodge?
a. In the North b. In the South c. In the East d. In the West
4. Where does the Junior Warden sit in the Lodge?
a. In the North b. In the South c. In the East d. In the West
5. What are the "Three Great Lights" of the Lodge?
a. The light over the Masters Seat, the Gavel, the Holy Scriptures b. The Holy Scriptures, Square and compass c. The Square, Altar and Holy Scriptures d. The Square, Compass and Worshipful Master
6. What do the "Three Lesser Lights" represent?
a. The Square, Compass and the Holy Bible b. The Worshipful Master, Senior and Junior Wardens
c. The Sun, Moon and the Worshipful Master d. The three lights by the Altar
7. What is a Hoodwink?
a. A device to remove the candidate from the lodge b. A blindfold c. The hat worn by the Worshipful Master d. A shoe worn by the Candidate
8. What is a Cable-Tow?
a. A tow rope to pull a car b. A cord worn by the Candidate c. An infant's umbilical cord d. The knocks to gain admission to the Lodge
9. What does the open Bible or other Holy Scriptures signify in the Lodge?
a. The Lodge is open b. The Lodge is closed c. The Chaplin is conducting a prayer d. The Worshipful Master is present
10. Who are the Patron Saints of Freemasonry
a. The Saints John and Mark b. The Saints Paul and Simon c. The Saints Mark and Simon d. The Saints John the Baptist and John the Evangelist
11. What is the significance of the obligation?
a. Paying the initiation fee b. Wearing of the Apron c. Evidence of the Candidates sincerity of purpose
d. Chaplin's prayer
12. Why were you divested of all metallic substances?
a. To teach you a lesson in Honesty b. To teach you a lesson in Truth c. To teach you a lesson in Brotherly Love d. To teach you a lesson in Charity
13. Why is the Entered Apprentice placed in the Northeast corner of the Lodge?
a. To signify that he has begun his Masonic life b. For the Lodge to observe him c. Because it is close to the Worshipful Master d. To teach a lesson in Charity

14. What do three raps of the Worshipful Master's gavel mean?
 - a. Only Officers should rise
 - b. Everyone should be seated
 - c. Everyone should rise
 - d. Only Officers should be seated
15. What is a "Cowan"?
 - a. Someone who masquerades as a Mason
 - b. The Gavel of the Worshipful Master
 - c. A member of another Lodge
 - d. One of the Working Tools
16. What is an "Eavesdropper"?
 - a. Another name for the Tiler's door
 - b. Someone who attempts to steal the secrets of Masonry
 - c. An item of clothing
 - d. Another term for the Hoodwink
17. What are the principle working tools of an Entered Apprentice?
 - a. The Square and Compass
 - b. The Level and the Plumb
 - c. The Gavel and the Square
 - d. The Gavel and the Twenty-Four Inch Gauge
18. The Apron of an Entered Apprentice is turned which way?
 - a. Down
 - b. Up
 - c. Not Important
19. Which number is the most often seen and used within Freemasonry?
 - a. 3
 - b. 5
 - c. 7
 - d. 9
20. What are the three "Supports" of the Lodge?
 - a. Wisdom, Ritual and Education
 - b. Wisdom, Strength and Harmony
 - c. Harmony, Brotherhood and Charity
 - d. Wisdom, Strength and Beauty

Answers on next page.



Brotherhood

Submitted By Mike Thomas

Be the kind of man that, when your feet hit the floor each morning, the devil says "Oh Crap, He's up!" Brother, life is too short to wake up with regrets. So love the people who treat you right. Forgive the ones who don't, just because you can. Believe everything happens for a reason. If you get a second chance, grab it with both hands. If it changes your life, let it. Take a few minutes to think before you act when you're mad. Forgive quickly. God never said life would be easy, He just promised it would be worth it. Today is Brothers' day; send this to all your brothers, fathers, sons. If you get back 7, you are loved. Happy Brothers' Day! I LOVE YA BROTHER!!! To the good men that have touched my life. Here's to you!! A real Brother walks with you when the rest of the world walks on you. Send to all your real Brothers, because the phony ones won't bother.



Fire Guts E. St Louis Masonic Lodge

StLToday.com reports that fire has gutted Southern Cross Lodge No. 112 PHA in East St. Louis, Illinois last night. The fire was discovered shortly after a meeting in the building, and the roof collapsed before firefighters could get the blaze under control.

The lodge was located in a former Catholic church built in the 19th century .

Firefighters were battling a rekindled hot spot at a Masonic lodge late this morning after the building caught fire Monday night.

The fire started about 9 p.m. Monday at the Southern Cross Masonic Lodge #112 on 8th Street between St. Louis Avenue and Martin Luther King Jr. Drive, according to East St. Louis Fire Chief Jason Blackmon.

Part of the building was burning Tuesday morning, Blackmon said, and firefighters were back to put the fire out. Firefighters had not determined a cause, he said. No one was inside and no one was injured.

Southern Cross Lodge No. 112 was chartered in 1924 by the Most Worshipful Prince Hall Grand Lodge Free And Accepted Mason State Of Illinois and its jurisdiction.



Entered Apprentice Quiz Answers

1---C 2---C 3---D 4---B 5---B 6---C 7---B 8---B 9---A 10---D
11---C 12---D 13---A 14---C 15---A 16---B 17---D 18---B 19---A 20---D



New Westminster's Lewis Lodge Marks Anniversary

The Lewis Lodge #57 is alive and well after making it through two world wars, the Great Depression and a great deal of mystery surrounding Freemasons.

Members of the New Westminster-based lodge are pleased to be celebrating its 100th anniversary. Along with Union-Solomon and Perfection, Lewis is one of three lodges that meet in the building at 508 Agnes St.

"Ours has been there since 1909 when they first met," said John Harbick, a member of Lewis Lodge No. 57. "They got their charter in 1910."

The grand master of the Grand Lodge of B.C. and the Yukon attended a March 11 dinner celebrating the Lewis Lodge's centennial anniversary. Local historian Archie Miller spoke about the history of masons.

"We are celebrating our existence," Harbick said. "We have survived 100 years through membership fluctuations."

According to the Grand Lodge's website, freemasonry in B.C. traces its descent directly from the Grand Lodges of England and Scotland. The first lodge in the province was established in Victoria and the second in New Westminster.

The Grand Lodge of British Columbia and Yukon has 147 lodges in 81 communities in B.C. and the Yukon. Those lodges have more than 9,500 members.

While freemasonry is considered a "society with secrets," Harbick said answers about freemasonry are easily found on the Internet, including the Grand Lodge of British Columbia and Yukon's own website.

"What is a Freemason? A man who has taken an obligation to make of himself the best he can, for himself, his family and his community," states the website. "What is freemasonry? A fraternity designed to teach morality and ethics, and train good men to make themselves of services to themselves, their families and their community. Freemasonry is not a religion, but it teaches its members to be active in their chosen faith. Freemasonry subscribes to no partisan politics, but it teaches its members to be active in civic concerns. Freemasonry is not a charity, although it promotes charity in its members - in North America, Freemasons contribute some \$2.5 million a day to operate children's hospitals, cancer clinics, burn wards, seniors' homes and other such facilities."

While it has been said that people needed to be related to a Freemason to become a mason, Harbick said that's not the case. However, anyone interested in becoming a mason must go through a screening process.

"To be one, ask one," he said. "We can't actively solicit - to be one, ask one. If you want to be one, you say, 'How do I join?'"

People who join the Freemasons will undoubtedly find themselves immersed in a world filled with tradition.

"It's a way for the younger generation to connect and get a sense of what the past may have been," Harbick said. "There is a certain romanticism that goes with it."

Freemasons have assorted traditions that have continued through the years, including the attire.

"Officers of the lodge wear tuxedos. There are three officers," Harbick said. "There is a certain formality we adhere to."

The wearing of aprons is another tradition that's been carried on for years, with lodges being either blue or red lodges.

"That is symbolic of what the ancient stone masons would wear," Harbick noted.

At their meetings, the Freemasons have special seating arrangements for each Brother in the lodge. Lodges



Century of service: From left: Freemasons Wilson Beckett, Scott Marshall, Craig Fulton, John Harbick, Don Swindells and Dwayne McNee are celebrating the 100th anniversary of the Freemasons Lewis Lodge in New Westminster.

have an altar and various paraphernalia such as pillars and lights.

"There are all sorts of rituals," Harbick said. "At one time there was no writing because it was a verbal tradition."

Some of those traditions, such as passwords and handshakes, harken back to the craft guilds.

Although information about some of the rituals is available on the Internet, Harbick said there's a difference between reading about something and practising it.

"It's experiential," he said. "They are not going to get it because they are looking at it from the wrong perspective."

Famous Freemasons in Canada include prime ministers John A. Macdonald and John Diefenbaker, and Tommy Douglas, the first leader of the federal NDP.

"You leave your politics at the door," Harbick said about the fraternal organization. "You do have to have a belief in a supreme being, whatever you think that should be."

While they come from various religious and political backgrounds, Freemasons are united in their support of charities. The Lewis Lodge supports the "cancer car" program that sees volunteers driving cancer patients to their medical appointments, as well as a women's shelter.

The Lewis Lodge, whose 60 members come from New Westminster and around the Lower Mainland, includes a fair number of members who are under 35 years, with the youngest being 24. Many have professional and academic backgrounds.

"There's a certain timelessness of what's called the work," Harbick said about interest from younger men. "If you could time travel back 100 years, you would see things you recognize."

In recent years, the lodges operating out of the Agnes Street building have opened their doors to the community at different times.

"I think it's part of the demystifying process," Harbick said. "We are not wearing horned helmets."

The Masonic family includes the Order of the Eastern Star for women, the International Order of Job's Daughters for girls aged 11 to 20, and the Order of the Amaranth, a social group for couples.



Masons In Second Bid To Extend Club

By Andy Buckley

Manchester Evening News, Greater Manchester UK

From The Rural Lodge Newsletter

Masons are hoping to win over neighbours who rejected plans to give their crumbling club a major facelift.

Members at Urmston Masonic Club want to double the size of their 130-year-old headquarters on Westbourne Road as part of an ambitious redevelopment.

Their first attempt was knocked back after more than a dozen complaints the new property would be too big and mean a loss of privacy for homes on Braddon Avenue, which backs on to the site.

After holding two open days for residents, the masons have come back with amended plans which are now being considered by Trafford council.



Building interior



Chairman Peter Harding outside the club

"We've bent over backwards to accommodate the neighbours and do what they want us to do within the limits of having an extension," said club chairman Peter Harding. "They now overlook an old building that looks run down but the new building would have new brickwork and be much more pleasing on the eye."

Peter said that wasteland at rear of the club – the proposed site for the extension – is currently a hotspot for anti-social behaviour.

The changes would also see caretaker's accommodation located in the centre of the building – for added security. "We want to retain the facade at the front because we want to keep the character of a building which is badly in need in renovation," added Mr. Harding.

The extension would include a dining room, lodge room and kitchen storage and officials are confident there would not be an issue over noise with the neighbouring masonic hall still used for a lot of big functions. The club intend to offer associate membership to residents so they can use facilities.

Leadership In Nebraska Masonry... An Update

April 11, 2011

To: All Nebraska Subordinate Lodges

Brethren:

As most of you know, at the last Annual Communication, Masonic charges were preferred against the then Deputy Grand Master, E. David Watts, the Grand Junior Warden, Rex Moats, and the Grand Senior Deacon, Thomas Hauder. Trial commissions were appointed and I issued an order that no brother facing Masonic Charges would be installed in any Grand Lodge Office until the trial was completed and any sentence satisfied. Subsequently, the lodge that preferred Masonic charges against Brothers Moats and Hauder declined to prosecute those charges and they were therefore dismissed by the Trial Commissions. Brother Moats has been installed as Grand Senior Warden and the installation of Brother Hauder as Grand Junior Warden is pending.



E. David Watts was convicted of a Masonic offense and sentenced to a definite period of suspension for one year. That period commenced on April 6, 2011, the date of the filing of the report and findings of the Trial Commission. As a result of such sentence, his Masonic memberships, as well as his memberships in all appendant bodies, are suspended. He may appeal such suspension, but his suspension begins from the date of the trial verdict, not the date of any appeal, in accordance with Section 3-709 of the Grand Lodge Bylaws. Since he is suspended from all Masonic Bodies, he is not eligible to serve as a Grand Lodge Officer, and is accordingly removed from all Grand Lodge authority, functions, and meetings. All brethren should take due notice and govern themselves accordingly.

Mr. Watts and others may also be subject to additional Masonic charges for activities occurring after Annual Communication but before the period of suspension began, however, no charges have been filed at this time.

As I stated at Annual Communication, as soon as the results of the trials were in, I would resign as Grand Master and in accordance with Article XI of the Grand Lodge Constitution, the line of succession would take effect. Therefore, RWB Bruce Baker, who was elected as Deputy Grand Master/Grand Master-Elect at the Grand Lodge session, will succeed to the office of Grand Master, effective on April 16, 2011. Those other Grand Lodge officers, previously appointed and installed, will retain their offices. RWB Baker may appoint an officer to fill any vacancies or personal representatives as he sees fit.

I would urge each of you to support Brother Baker in his efforts to restore peace and harmony to Nebraska Masonry, as well in his endeavors to cleanse the fraternity of the tarnish applied over the past several months by a few individuals. I know the fraternity in Nebraska will emerge stronger and more robust as a result of these tribulations, and I know that Bruce will have a good year.

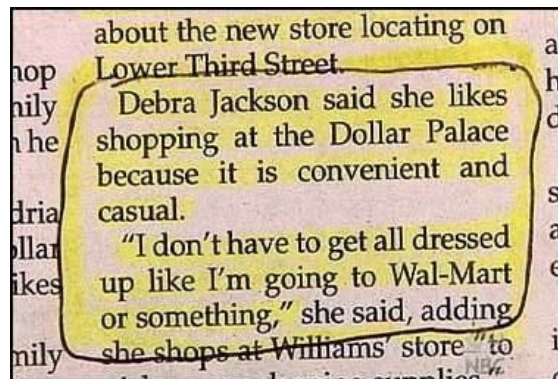
Sincerely and fraternally,

John T. Parsons

Grand Master



That's Nice



Texas Rangers Were Brothers

Manuel Trazazas Gonzauillas

Manuel Trazazas Gonzauillas was born in 1891 in Cádiz, Spain to a Spanish father and Canadian mother who were naturalized U.S. citizens. He served as a Mexican army major at age 20, worked five years for the U.S. Treasury Department, and joined the Texas Rangers in 1920. During the '20s and '30s, Gonzauillas enforced the law in the oil fields and on the border. Known as "El Lobo Solo" (the Lone Wolf), he pursued bootleggers, gamblers and drug runners alone. In 1933, Governor Miriam Ferguson fired



Gonzauillas and other Texas Rangers. In response, the Texas Legislature created the independent Department of Public Safety in 1935. Gonzauillas was appointed Superintendent of the D.P.S. Bureau of Intelligence and created a crime laboratory second only to that of the F.B.I. In

1940, Gonzauillas resigned from the Bureau and rejoined the Rangers as Captain of Company B in Dallas. After distinguished service, he retired in 1951, becoming a technical consultant for radio, motion pictures, and television shows such as Tales of the Texas Rangers.

He helped found the Texas Ranger Hall of Fame and Museum in 1968. The HALL OF FAME is the State designated memorial of the Texas Ranger service, commemorating the service and sacrifices of 30 Texas Rangers who gave their lives in the line of duty or made significant contributions to development of the service.

Captain Gonzauillas died in Dallas in 1977 at age 85, leaving his scrapbooks and personal papers to the Texas Ranger Hall of Fame and Museum of which he is listed as a member.

Many Masonic organizations claim him to be a member of our great Fraternity, including the Grand Lodge of Texas.



Warning For Central Texas Area Masonic Lodges

This information is being provided to help raise a sense of awareness among lodge officers and members, particularly for lodges that may be not very visible, as is the case with Onion Creek Lodge 220.

Onion Creek Lodge recently suffered the 4th vandalism incident in the past 12-18 months. This vandalism has included putting the U.S. flag upside down on our flagpole, broken windows, attempted break-ins, destruction of our lodge sign on the street, and an attempted fire-bombing.

Although some other lodges have had anti-Masonic literature left on their premises, there is no evidence that these incidents at Onion Creek were anti-Masonic; they could have been just vandalism with no political intent.

Fortunately, our damage has been relatively minor so far, but we will be increasing the security at our lodge. In view of our experience, increased security may also be worthwhile at your lodges.

Sincerely and Fraternaly,

J. Roland Brown

Secretary Onion Creek Lodge #220



What Freemasonry Can Really Do For You

By Brother Fred Milliken

A friend stopped by to visit with me the other day. He is a non-Mason and a man of deep faith. Eventually the topic got around to Freemasonry and he asked me why I needed another church as he knew I was quite active in mine. Now I have been aware for quite some time that there is always this tendency to classify Freemasonry as a religion and then critique or judge it on those grounds. Of course I protested vehemently that Freemasonry was not a religion and didn't pretend to be one.

"Just the same," he said, "even if I grant your point that Freemasonry is not a religion, what can it do for you that your church cannot do or is not already doing?" Now I muddled through with various platitudes spiced with an equal amount of protestations but I felt that I was continually on the defensive.

In the days since I have had time for reflection on the subject and I am now ready to take the offense. What is Freemasonry doing for me?

I started by looking at the tenets of Freemasonry – Brotherly Love, Relief and Truth.

Practicing Freemasonry is a pursuit of knowledge in a moral context, always seeking that which was lost, the truth, the whole truth and nothing but the truth. Organized religion is likewise in a similar pursuit of truth – revealed truth that will put the seeker in a right relationship with the Grand Architect of the Universe. Freemasonry incorporates religious activity in its practice and most Masons would tell you that religion incorporates Freemasonry in its practice. While Freemasonry concentrates on the here and now, organized religion concentrates more on what's to come. Yet they both offer a pathway to the good life. So it wasn't here that I could find my answer.

Freemasonry preaches charity to all mankind without expecting anything in return. So does organized religion. The missions of my church in relieving pain and suffering and abject poverty are well documented. My answer was not to be found here either.

Freemasonry celebrates the tight bonding that comes from practiced camaraderie and my church offers a similar fellowship in the faith. It seems as if I had struck out. But upon further reflection the camaraderie/fellowship thing just didn't seem to be interchangeable.

In my entire life outside of Freemasonry and excluding my family, I have met one person, one friend who I am so close to that I would die for and he would willingly give up his life for me. Actually to classify that kind of a relationship as friendship is not doing justice to the bond that has been formed. Soulmates might be a better word but it is most often used in a committed male-female relationship. But in this relationship that you would die for, you are close to being one person. You know what each other is thinking, you know what the other wants often before it is asked and you never hesitate to rise to the other's needs. It's a oneness that brings with it much joy and much sharing of life's ups and downs.

Within Freemasonry I have six additional friends I would die for and a couple of dozen more, if the association could be more often, would develop into such. But nowhere else has any other organization, society, group, institution or association spawned a kind of closeness that seems to be a vital part of what that organization offers, as Freemasonry has.

Fellowship in church is a shared activity centering on a relationship with God. Personal connections within that faith observance can be strong bonds – but of appreciation of mutual commitment rather than two humans merging or melting into one. There is a difference in being close to someone in the flesh and being close to someone in faith. They are two different experiences. Only the relationship with God transcends either.

But the stronger human to human relationship is that which is found in Freemasonry. As my mother used to say, "The proof is in the pudding." You will find in the great Masonic book, "House Undivided," by Allen Roberts that during the Civil War, the most difficult time in the history of our nation, this ugly conflict sometimes split families into two warring camps; that it split churches into two warring camps but it didn't divide Freemasonry. A Confederate Freemason and a Union Freemason still held that strong bond of camaraderie and love for each other even on the battlefield.

Therefore I conclude that Freemasonry offers to me the most deep rooted relationships, outside that bonding with God and family, which I can obtain nowhere else. And that is something not only to die for but to live life at its fullest for.



“Masons Of Texas Gather At San Jacinto To Confer Degrees, Honor Heroes”

Photos and editorially by Dick Brown - Chairman, Texas History Committee of the Grand Lodge of Texas

The Masonic Fraternity was founded in Texas when the Charter for the first Masonic Lodge was delivered to Anson Jones in the Texian camp, just prior to the Battle of San Jacinto. Thus, Texas Masonry was born on the same day as Texas, and Texas Masons have a history of honoring and preserving Texas History. This year, members of various Masonic Lodges from around Texas, and Officers of the Grand Lodge of Texas met at the San Jacinto Battleground this past weekend to confer the degrees of Masonry and to honor heroes of Texas who were members of the Masonic Fraternity. On Friday evening, members of Frontier Lodge #28 and Garden Oaks Lodge #1306 teamed up to conduct the ceremonies of a Master Mason degree aboard the BB-35 Battleship Texas. "This is the second year that they have conferred a degree aboard the Battleship Texas, and the event just gets bigger every year" commented Sam Whitley, Past Master of Frontier Lodge, Admiral of the Texas Navy, and Representative to San Jacinto of the Texas History Committee of Grand Lodge of Texas. "We had over 150 Masons present this year, and had to move down to the fantail for room" Whitney added. The ceremony was presided over by the Jerry Tubbs, the Master of Frontier Lodge #28, who is also active with the re-enactors. The next morning, Members of the Grand Lodge of Texas and others met at the Masonic Memorial at the Battlefield to remember the heroes of Texas, who in 1836 had either been killed in action fighting for the Republic of Texas, who fought at San Jacinto, or later for Texas. Masons including David Crockett, Jim Bowie, James Fannin, Almoron Dickinson, William Barrett Travis, Sam Rusk, Lorenzo De Zavala, Anson Jones, Juan Seguin, Edwin Ward Moore, Maribeau B. Lamar, and Sam Houston are among those honored during Texas History events every year by Texas Masons. A message was delivered by Gene Carnes, the Grand Master of Masons in Texas, and a wreath was placed at the monument. Later that day, just before the reenactment of the battle, the scenario of the Charter document for the first Masonic Lodge in Texas (Holland Lodge #1) arriving at San Jacinto and being handed to Anson Jones (who placed the document in his saddlebag, where it stayed during the battle) was performed by the re-enactors.



Left to Right: Past Grand Master Mike Nanny, Deputy Grand Master James Brumit, Grand Senior Deacon Gary Mosmeyer, Grand Secretary Tom Guest, Grand Senior Warden Walter Rogers, Grand Master Gene Carnes, DDGM Sam Cooper, Grand Junior Deacon Randal

For more information on Texas Masonry or its connection to Texas History, contact Dick Brown, Chairman, Texas History Committee of the Grand Lodge of Texas at ke5r@tx.rr.com



The Fantastic Teeth Fan Club

By Corky

Waller Masonic Lodge #808 AF & AM, in Waller Texas, joined the Texas Masons “Fantastic Teeth Fan Club” in April by assembling and delivering 300 tooth saving kits to first graders in the Waller ISD elementary schools. The kits consisted of a tooth brush, a tube of toothpaste, a pack of dental floss, a timer and information about good dental care in both English and Spanish.

The kits were furnished by the “Masonic Children & Family Services” (MCFS) in a program started in the spring of 2010. A key factor to the program’s success is the involvement of Masonic Lodge members. MCFS provides 300 free kits per Lodge. Members of Waller Masonic Lodge assembled the kits and delivered them to the individual school nurses for distribution to the first graders.

The MCFS programs may be found at - <http://mcfstx.org/>

