

The Small Town Texas Masons E-magazine

Number 48

September 2012



Grandview Masonic Lodge #266 A.F. & A. M.



Third and Criner St. In Grandview, Texas

The Small Town Texas Mason's E-Magazine

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Grandview Masonic Lodge #255 A.F. & A. M.

“We are not makers of history. We are made by history.”

Martin Luther King, Jr.

Grandview Lodge is the oldest Lodge in Johnson County in continuous operation since the date Chartered. The first Masonic Lodge in Johnson County, Texas, was located in the town of Buchanan in 1858, but demised in 1859.

The earliest written records for the Grandview Lodge are dated December 8th, 1860, for the purpose of making petition to the Grand Lodge of Texas for a Charter. The petitioning members were L.M Richards, W.W Madison, D.L Files, B.B Lightfoot, T.D Taliaferro, A.D Kinnard, and A.J Hart.

On June 14th, 1861, Grandview Masonic Lodge received its charter from the Grand Lodge of Texas, which was then Located in Houston, Texas.

The Chapter of R.A.M #93 was chartered on June 18, 1869. While the Council of R.&S.M # 56 was chartered on December 3rd, 1907 and the Order of Eastern Star was chartered on January 22nd, 1932 and demised in the early 1980's.

The Lodge was located in the town that was then called Grand View, which was located near the site that Grandview Cemetery now occupies. Reports indicate that the Lodge occupied the upper floor of a log structure. The bottom floor was a school, the first school in Johnson County, which also was instituted by the Masons. This building also appears to have doubled as the Baptist or Methodist Church.

The Lodge moved along with the town to its current location and was situated on a piece of property donated by Mr. J.T. Smyth. This property was located west of the Railroad on Front St. and 25 ft. South of Criner St.

This building was owned jointly by the Masons and the Methodist Church whose interest was later purchased by the Lodge for \$200.00. Before moving into the building in 1886, meetings were held in the upper story of a brick building, which was located on S.E Criner and on the second lot from the Railroad.

The Lodge building was eventually sold in 1893 and a new building was erected where the Masonic Lodge now sets. During construction of this new building the meetings were held in a rented building until 1895.

On March 14, 1920, a great fire swept through Grandview and destroyed many buildings including one hundred buildings, the Masonic Lodge, all Churches, one school, and four blocks of businesses were lost. Though the building was lost, the Masonic Spirit could not be destroyed by fire. A new home for Grandview #266 was soon constructed and in good standing. During construction of this new Lodge, meetings were held in the lobby of the First National Bank.

For years, it was assumed that the oldest records of the Lodge were lost in one of these fires. However in 2009, these records were located.

The first Masters degree was held on April 20, 1861, for Brother David Smith.

The first election of officers was on June 27, 1861. Officers elected were H.C Childress Worshipful Master, J.M Gentry Senior Warden, and Brother W. Harrison Junior Warden.

The first recorded initiation of an Entered Apprentice was for Brothers J.D Cooper and David Smith on February 23, 1861.

Brother Cooper was a member of Capt. Neal's Co. Col Parsons Brigade. He also holds another distinction as being the first member of The Lodge to fall in battle during the War Between the States (Civil War) on October 4th 1862. Brother William Landers fell on July 25, 1863, at Jenkins Ferry, Arkansas and Brother S.K Smith fell on February 11, 1864, at Virginia Point, Virginia.

Another interesting fact from the Civil War era was learned, in 2009, when Bro. Mark Watson found himself in the possession of a Bible. The Bible was printed in Philadelphia and, in 1863, traveled to Ohio, Arkan-



sas and points unknown before coming back to Cleburne.

The Bible had belonged to Mr. Elbert M. Heath and may have been among his most prized possessions during the Civil War, while he was incarcerated as a prisoner of war in Johnson Island, Ohio. The Bible was given to Bro Heath by Bro. B.B Mullins, a Past Master in a Kentucky Masonic Lodge and who was a prisoner of War with Bro. Heath.

After the war, Bro. Heath returned to Texas, walking barefoot from Texarkana to Johnson County. He was a key founding figure in the establishment of Johnson County and served the County in several offices. He was also among the founding members of Grandview Masonic Lodge. The Bible is currently on display at the Johnson County Courthouse Museum in Cleburne, TX.

In the days before the Civil War, an old hand bell was rung to call the members to the Lodge for meetings.

Grandview Masonic Lodge was very instrumental in the advancement of Free Masonry in Johnson and the surrounding Counties by making the recommendation to the Grand Lodge for the charter other Lodges.

In 1866- Acton Lodge # 285 in Acton TX.

1869- Alvarado Masonic Lodge # 314 in Alvarado, TX.

1869- Cleburne Masonic Lodge # 315 in Cleburne, TX.

1876- R.E. Lee Masonic Lodge # 449 in Itasca, TX.

1876- D.S. Files Masonic Lodge # 520 in Files Valley, TX-Closed

1880- Auburn Masonic Lodge # 524 in Auburn now Maypearl, TX.

1886- New Hope Masonic Lodge # 652 now Covington, TX

The records for our Lodge mostly contain the usual activity during stated meetings and include such information as: the names and dates that a petition for membership is made, their usual progression in the Fraternity, Deaths, Burial services, Honors and awards, Demits, and elected officers.

This is treasured information and history for our Lodge, our Fraternity of friends and brothers. This information was collected for the celebration of our 150 year anniversary to take place on June 14, 2011. In another 150 years, with and by the grace of God, perhaps future generations will learn of us.



150th Anniversary And Installation

The Brand New Serenity Daylight Lodge

Serenity is a Daylight Lodge in Hitchcock. This brand new Lodge is being set to work under dispensation from Grand Master Brumit, by Deputy Grand Master Rogers. This is a really big deal, as this will be the 3rd time Grand Lodge has done this in the past 2 decades. Serenity Lodge will meet at 7:30 AM on the 2nd Friday of the month at the John Mitchell Lodge Building to give shift workers and retirees a place and opportunity to have Masonic fellowship during daylight hours.

The ceremony will be an opening of a representation of Grand Lodge, then an organization ceremony appointing officers and setting the Lodge to work. This ceremony will be on August 30th @ 6:00PM, dinner at 5:00. Then in January, after Grand Lodge has voted for a Charter for this new Lodge, we will do this again with a Grand Lodge Consecration and Installation Ceremony.

The Charter Members, just as in any organization, are the people who were members at the time of becoming Chartered. In this case, when we mail the charter request paperwork to the Grand Secretary before September 15th. Anyone who signs the application becomes a Charter Member and is recognized and immortalized on a plaque in the Lodge in perpetuity.

In the last 2 decades there have been only 3 new Charters issued by the Grand Lodge. One in Ft. Worth, a Stock Show Lodge for their show and rodeo, one in Ft. Bend Co., and this Serenity Lodge. So, you can see how few Masons can call themselves Charter Members of a Lodge. At this time, Serenity Lodge has 50 members and no funds. Becoming a Charter Member is a good way to help support a new Lodge during it's fragile start and also promote the growth of Masonry in Texas. I hope this helps. If you have an questions, let me know and I'll do my best to explain them.

Marty Haley
Proposed Worshipful Master -
Serenity Lodge U.D.

This is to confirm that the Representation of Grand Lodge will be opened on August 30, 2012 at John Mitchell Lodge #1401 with a meal at 5:30 PM and the ceremony to follow.

Randal Smallwood
District Instructor 29B
2013 State Coordinator
Secretary Planters #147

Hi Brethren,

Serenity Lodge is to be Organized By R.W. Rogers on the above date and time at the John Mitchell Lodge building. We are looking forward to the celebration and would appreciate each Lodge adding this to their newsletters and emailings. We will need at least 14 Past Masters in attendance to fill the chairs. Br. Allen Reid will be conducting a practice at Dickinson Lodge on August 22nd at 7:00PM to brush everyone up on Grand Lodge esoteric work. Please put the dates on your calendars and join us.

See you there,

Marty Haley
Proposed Master
Serenity Lodge U.D

The Small Town Texas Masons E-mag's New Home

As I mentioned last month, the Small Town Texas Masons E-magazine has it's own new home at "**oldcorky.com**". The old home space at "mastermason.com/sttm-omag" disappeared for 2 or 3 weeks last month with no way to contact them. At about the same time, the "Bravenet" free space provider stopped providing free space websites (paid for with small advertisements on the site) except on a short trial basis to get you to pay for the space that had been free for years with just a small advertisement added to your site. So I lost some personal sites that had been up since the late 1990s. I had already lost about a dozen sites for me and friends the year before when Geocities quit providing free spaces (paid for with small advertisements).

All of this together made me decide it was time to break down and pay my way so I can have my own space on the internet to do what I want and do it the way I want to.

By now, you may be asking yourself, "Where the heck is this old man going?" Where I'm going, is trying to offer some information to my Brothers so they can know how to get their own Lodge's site on the net.

The Cost; I bought (*means no one else on the internet can use it*) my "Domain Name" (oldcorky.com) and paid for one year of unlimited space and unlimited sub domains for just over \$90.00. That's just \$7.50 a month

What You Get; You get as much space for your site or sites as you want or need. You can create your own site or sites with a very simple "drag and drop" program furnished by your space provider company. Or you can either create your site on your computer with a purchased program or have someone create it for you and just upload it to your site. Again, you can upload it with a very simple program also furnished by your space provider company.

Sub Domains; A sub domain is a space, within your domain, set aside for a different web site I will probably add at least 5 or 6 sub domains for sites that I have lost at other places.

I am already working on getting two different ones going. One is "**oldfolks.oldcorky.com**," a site about the 1934's and 40's and the other is "**PineIsland.oldcorky.com**". A site about the history of Pine Island and it's people. As you see, the sub domain name is added to the domain and is it's new address on the net. More about my other sites in a future issue. You can always email me at "pineilse@swbell.net" if you have a question or need a little advice.



A screen shot of the Old Folks Home web site soon to be in it's new home.

Odessa Shrine Club: Shrine-jacks Weekend

Odessa, TX - The Odessa Jackalopes 'Slapjack' and members of the Odessa Shrine Club, a unit of El Paso's El Maida Temple, descended upon Shriner's Burn Hospital in Galveston. On July 23rd, 2012 the Odessa Shrine Club, in conjunction with Odessa Jackalopes presented a \$50,000.00 dollar check to the Shriners Hospital for Children in Galveston, Texas.

The funds were raised at the 3rd Annual Jackalopes - Shriners Weekend!. Thanks to the Odessa Jackalopes, for making the weekend such a success. We also give our special appreciation to Deer-horne Aviation, who provided Slapjack and the Shriners transport to make the presentation in person.

Shriners Hospitals for Children® Shriners Hospitals for Children(r) is a health care system of 22 hospitals dedicated to improving the lives of children by providing pediatric specialty care, innovative research, and outstanding teaching programs for medical professionals. Children up to age 18 with orthopaedic conditions, burns, spinal cord injuries, and cleft lip and palate are eligible for care and receive all services in a family-centered environment, regardless of the patients' ability to pay.

Nineteen Shriners Hospitals for Children(r) provide care for congenital and acquired orthopaedic conditions, four hospitals provide acute and rehabilitative care for burn injuries, three hospitals provide rehabilitative care for children with spinal cord injuries, and the cleft lip and palate program is expanding to multiple Shriners Hospitals for Children(r). Some of our hospitals offer care in more than one care specialty.

Shriners International is the 340,000-member fraternity that founded and continues to operate the 22 Shriners Hospitals for Children(r) in the U.S., Canada and Mexico.

Odessa's Jackalopes Professional Hockey In 1991-1992, Ector County Coliseum underwent a five million dollar renovation. An ice system was installed on the floor for your very own Odessa Jackalopes. The Coliseum is also the host to many other events in the Permian Basin, including concerts, trade shows, arts, crafts, and rodeos.

Ector County Coliseum (known as the "JACK SHACK") is located at the intersection of 42nd Street (Hwy 191) and Andrews Highway (Hwy 385) Game time is 7:05 - come cheer the jacks and to victory and help the kids...

Pictured with the check are Front row Nobles: Joe Winston, Ricky Booe, Bobby Moore, Chad Waite, Glen Bowhey, Mike Tracey, Rodney McDonald, Don Minshew, Gary Reynolds (chairman of the hospital) Second Row: Rick Coe, Jerry Hinsely, Blaine Corbin, Jerry Smith, Norm Dow, Bill Nyborg (previous owner of Jacks) Steve Miller (El Maida Potentate) Slap Jack is Glen Aaron IV

The weekend of March 15th, and 16th, 2013 will drop the puck on the 4th Annual Shriners-Jackalopes weekend - hope to see you there. The Odessa Shrine Club and the Odessa Jackalopes would like to thank all the Odessa citizens for their support...



Older Small Town Texas Masonic Lodge Thumbnails

Friendship Masonic Lodge #16 AF & AM

Friendship Masonic Lodge is 177 years old. It was chartered on December 11, 1841 .

The Lodge currently has 67 members.

It is located at 301 N. Locus St., Clarksville, Texas.

The Lodge meets on the first



A Nation Torn – A Fraternity United

By AIMEE E. NEWELL, PhD — From The Northern Light

For a war known to have turned brother against brother within families, the American Civil War was marked by numerous accounts of aid and assistance between Masonic Brothers, despite the color of their uniforms. Clinging to their prohibition on discussing politics in the lodge, Grand Lodges, as well as the Supreme Council of the Northern Masonic Jurisdiction, tried not to publicly take sides, or to work for political ends in the conflict. (Several Grand Lodges however, did eventually join in with increasingly heated rhetoric). Freemason and scholar Michael Halleran, author of the recent book, *The Better Angels of Our Nature*:

Freemasonry in the American Civil War, asserts that it was “individual Masons [who] took it upon themselves to inject their concept of brotherhood into the war with . . . remarkable results.” He found that Freemasonry was a “transcendent force on the battlefield.” Masons themselves formed Army lodges, came together in camp, and helped soldiers and civilians alike, even across enemy lines, by providing mutual aid.

“Taken care of tenderly”

Several objects in the Scottish Rite Masonic Museum and Library’s collection, located in Lexington, MA, show how the bonds of Brotherhood superseded national loyalties on the battlefield. On March 8, 1863, Captain William M. McArthur of the 8th Regiment Maine Volunteers wrote a letter to his father, Arthur McArthur, expressing pride in the readiness of his troops and relating a story recently told to him by a fellow Freemason and Maine soldier, Chaplain Silas Strout:

“[Strout’s] wife’s brother, who was a Mason, was a private in a Vermont Reg’t and at the battle of Bull Run (first – in 1861) was mortally wounded and left on the field of battle at the time his Reg’t retreated. He was senseless but having a Masonic pin on he was recognized by the Masonic members of a Company of the 6th Louisiana Volunteers. which remained on the battle field . . . He was taken care of tenderly and sent in to our lines under a flag of truce and lived about a week after the battle.”

Some of the carte-de-visite photographic portraits of Civil War soldiers in the museum’s collection show them wearing small pins in the shape of Masonic symbols, much as described by McArthur in his letter. For example, in his portrait, Albion Wesley Lewis of Westfield, MA, wears a square and compasses pin on his chest (although it is hard to make out). Membership records at the Grand Lodge of Massachusetts tell us that Lewis was a member of Mt. Moriah Lodge in Westfield and that he received the first three degrees in June 1861. Several biographical sketches fill in the details of Lewis’ life. He went to California during the gold rush in 1849 and stayed there for four years. When he returned, he married Caroline H. Loomis and established himself in the business of manufacturing whips.

During the Civil War, Lewis was a member of the 46th Regiment, Massachusetts Volunteers, Albion Wesley Lewis, 1861-65, T.P. Collins, Westfield, MA, gift of Jacques Noel Jacobsen Jr. and of the 30th Company Unattached Artillery. The 46th Regiment was formed in Hampden County in September and October 1862. Over the next nine months, the 46th primarily spent its time defending the area around Newbern, NC.

On its way home in June 1863, the regiment volunteered for service with the Army of the Potomac during the battle of Gettysburg, doing patrol and guard duty near Baltimore, MD. Once

Allen Libby, 1863-65, A. Constant, New Orleans, LA, gift of Jacques Noel Jacobsen Jr.

General Robert E. Lee retreated, the regiment returned to Springfield, MA, and mustered out on July 29, 1863. Lewis served again with the 30th Company Unattached, Massachusetts Heavy Artillery, which was organized in September 1864 and mustered out in June 1865. After the war, he went into the clothing business, forming the partnership Loomis, Lewis and Company. A carte-de-visite photograph of Allen Libby, of Warren, ME, shows him in uniform, also wearing a Masonic pin on his chest. The square and compasses pin in this photograph is much easier to make out. The tax stamp



Albion Wesley Lewis, 1861-65, T.P. Collins, Westfield, MA, gift of Jacques Noel Jacobsen Jr.



on the back of the photo helps date it to the 1863 to 1865 period. Photography's popularity only increased during the Civil War, as families embraced the chance to hold onto a photo while their loved one was away on the battlefield. Libby had his carte-de-visite taken by a photographer in New Orleans, LA, suggesting that he was in that city

with his regiment and sent it home to his family or his sweetheart. Libby became a Freemason around the same time this photo was taken. He was initiated on Aug. 31, 1863, into St. George Lodge No. 16, of Warren, ME, and received the following two degrees in September.

In addition to photographs of men wearing Masonic pins like the one McArthur mentioned in his letter, the Scottish Rite Masonic Museum & Library is fortunate to have a small collection of these pins. The museum has six pins in different shapes, styles and sizes. Two of these are more properly termed "chevracs," a pin or patch for a saddle blanket. Cavalrymen could use chevracs to let the opposing side know of their Masonic membership, hoping for assistance from Brother Masons if injured or captured.

Others are engraved not only with a Masonic symbol, but also with the original owner's name and information about his military service. One of the two is shaped like an acorn and was originally owned by G.W. Boaz of Vincennes, IN. His Masonic membership is indicated by the square and compasses engraved on the body of the acorn. Later, engraving was added to the acorn's cap, signifying Boaz's membership in the Civil War veterans group, the Grand Army of the Republic, as well as in the Brotherhood of Locomotive Engineers.

"We have lost so much" By the end of 1862, the number of Union soldiers killed in the war approached 100,000. Some of the soldiers' remains did not come home and were buried in cemeteries near the battlefields instead. Mementoes, such as the photos and pins described here, may have offered family members some solace. Lithographers were also publishing Civil War memorial pictures, which had blank spaces to add a soldier's name.

In the museum collection there is an example of these popular prints. Published in 1862 by Caldwell and Company, it bears the title, "The Soldier's Grave." The print shows a widow leaning on a tombstone with her sleeping child nearby.

The soldiers knew only too well the risks involved with serving their country. Pins like the ones shown here not only indicated Masonic membership to fellow Brothers, but also served to identify the wearer should he be killed in action. "Dog tags" were not issued to American soldiers until World War I. Another pin in the museum's collection is shield-shaped with a square and compasses symbol in the middle. It is engraved "Jos. W. Perry / 7th Co. / Hvy Arty." More precise details about Jos. Perry are still being researched, but he seems to have served in a regiment of heavy artillery, possibly one from Massachusetts.

Captain McArthur understood the necessity of these pins all too well. As he explained in the letter to his father, Chaplain Strout's story "affected me much when I heard it." McArthur related that Strout told his story "without knowing of the event by which we have lost so much ... Somehow I can't help thinking that this was Arthur's company." Published biographical information about the McArthur family helps to fill out the story behind William McArthur's lines to his father. William's father, Arthur Sr., was born in Limington, ME, in 1790. He trained as a lawyer and was also a farmer, as well as the U.S. pension agent for the state of Maine. In 1829, he married Sarah Miltimore and they had six children; William was their second son, born in 1832.



Masonic Chevrac, ca.1861, probably American, gift of General Parker C. Thompson.

The "Arthur" that William mentions in the letter was his older brother, born in 1830. Arthur Jr. also became a lawyer and taught school, eventually settling in Louisiana in 1859. His time in the South led him to become a strong supporter of the Confederate cause. According to one biographical sketch, he "readily proclaimed himself to be a secessionist" and believed that the southern slaves were better off than the poor laborers of the north. Arthur joined the 6th Regiment of the Louisiana Volunteers as a captain in 1861 and was quickly promoted to major. William, meanwhile, had enlisted as a captain in the Union Army in September 1861, so the brothers went to war on different sides of the conflict. William's mention of loss in his letter undoubtedly refers to Arthur's death on May 25, 1862, when he was shot and killed by a sniper while pursuing Union troops retreating through Winchester. William survived the war and was promoted to brigadier general before it ended in 1865. When William wrote to his father on March 8, 1863, his men were preparing for skirmishes in Jacksonville, FL. They returned to South Carolina in late March and were instrumental in securing Fort Pulaski in April. The

flag of William's regiment, the Eighth Maine, was the first U.S. flag flown over the fort when it was surrendered.



Masonic Dime Pin, ca. 1861,
American, gift of Jacques Noel
Jacobsen

The McArthur family was prominent in Limington, ME, serving their town and state in political positions. Not surprisingly, William, his father, and his brother, Arthur, were all Freemasons. William's letter alone indicates as much, with his recounting of the story of the fellow soldier who was cared for by the enemy because he was wearing a Masonic pin. William was initiated in 1852 in Lafayette Lodge No. 43, in Readfield, ME. He affiliated with Limington's Adoniram Lodge No. 27, less than a year later and remained an active member of that lodge for 50 years.

“Otherwise engage[d] in our Civil War”

So, what was happening with the Scottish Rite, Northern Masonic Jurisdiction, USA, during the Civil War? Flipping through the annual Proceedings during the ten years prior to the war gives no clue to the difficult national events taking place. There is no mention of the conflict, or the many events that led up to the war, until the annual address by Puissant Lieutenant Grand Commander Killian Van Rensselaer in May 1862. In his address, Van Rensselaer acknowledged that “in almost every section of the jurisdiction the active members of the Bodies of the Rite have felt it to be their duty to take up arms, or otherwise engage in our civil war. Many of the symbolic and ineffable lodges have not been opened for work during the past year.”

Throughout the war years, the Northern Jurisdiction continued to meet and pursue its business, seemingly without suffering any ill effects on account of the war – at least according to its official Proceedings. Since the Supreme Council was headquartered in Boston, far from the battlefields of the South and the West, the fraternity was able to maintain its regular activities. The Supreme Council met each year, awarding the 33° and reviewing pressing business. In 1862, Van Masonic Chevrac, ca. 1861, probably American, gift of General Parker C. Thompson.

Rensselaer explained that the Northern Jurisdiction's “relations with the Southern and foreign Jurisdictions are on the most friendly footing. Nothing has transpired during the past year to cause uneasiness, or in any way to disturb the harmony and fraternal feelings that have so long characterized our intercourse with these bodies.” While intermittent contact was maintained between the Northern and Southern Jurisdictions, the Southern Jurisdiction Supreme Council was not able to meet during the war years.

Reports from the Deputies in the Midwestern states – Illinois, Michigan, and Ohio – did allude to some difficulties during the early 1860s, as the war came closer to their doorstep. In 1862 and 1863, the Scottish Rite continued its activities in these states, but evidently there were interruptions from time to time. One 1863 report at the annual meeting noted that “owing to their officers and working members being actively engaged in the present unhappy civil war of our beloved country,” several Scottish Rite bodies “have failed to make detailed returns of their doings.” Indeed, Enoch T. Carson, Deputy for Ohio and Indiana put it bluntly, “A good portion of this year, this city and vicinity were in a constant state of alarm from threatened and real rebel raids.”

But, perhaps the most notable reason for the lack of attention directed to the Civil War by the leaders of the Northern Masonic Jurisdiction is that they were enmeshed in their own conflict. In May 1860, Sovereign Grand Commander Edward Asa Raymond closed the meeting of the Supreme Council without calling for a vote by the council members. The history of this schism, including a detailed examination of the events and arguments, deserves further research. It had apparently been brewing for some time. It split the jurisdiction apart throughout the war years.

Raymond formed a competing Supreme Council and the two continued to meet throughout the 1860s, until the Union of 1867 healed the Supreme Council.



The Soldier's Grave, 1862
Henry A. Thomas and Henry C. Eno, lithographers,
New York, NY.

2nd Annual Shrine Charity Golf Tournament

Tournament Information

Time:

Registration: 6:00am
Tee-off: 8:00am

Fees and Attire:

\$125 per player
\$500 per team of 4
This includes greens fees, golf cart, range balls, goodie bag, breakfast and lunch.

Players have the option to buy a mulligan for \$5 with a maximum of 6 per team.

Hole Sponsor: \$100 per hole

Proper golf attire, business casual, required. No denim please.

Format of Play:

The tournament will be played in 4 man scramble format. Bogeys are your friend. Men will hit from the blue tee markers and women will hit from the red tee markers.

Contests:

- Prizes for 1st and 2nd place teams
- Raffle tickets (\$5)
- Putting Contest (\$5 per person)
- Closest to the Pin
- Longest Drive
- Tiger Hole (\$20 per team)



Thank you for your support!

All proceeds will go to Shriners Hospital for Children



Thank you to everyone who came out last year. With all of your support we raised \$16,688. Above is a picture of Kevin Sr. and Michael Gentry presenting the check to board chairman Rick Townsend, of Shriners Hospital. Our goal for this year is \$25,000.

“Fore” the Children 2nd Annual Charity Golf Tournament

Benefitting Shriners
Hospitals for Children



Saturday September 15, 2012
Registration 6:00am
Tee-Off: 8:00am

Cypress Lakes Golf Course
18700 Cypresswood Drive
Cypress, TX 77429

Hosted By: Kevin Jr. and Michael Gentry



Shriners Hospitals
for Children™

Tournament Contacts:

Michael Gentry:
mgentry@aivinc.com

Kevin Gentry Jr.:
kgentryjr@gulfcoastmod.com

Please mail registration fee and form by September 1st to:
Fore the Children
C/O Kevin Gentry Jr.
20618 Ranch Mill Lane
Cypress, TX 77433

If you choose to sponsor a hole, please send a separate check along with sponsorship form to the address above.

Make checks payable to:
Fore the Children C/O Kevin Gentry Jr.



2011 Tournament Champs

What is Shriners?

Shriners Hospitals for Children offers pediatric specialty care, innovative research and education to medical professionals. They treat patients with a variety of illnesses and injuries ranging from burns to neuromuscular disorders. Aside from providing care to the patients, Shriners also provides care and support to the families. As a not for profit health care system, Shriners Hospitals rely on financial support from Shriners and donations. Shriners are members of an international fraternity who follow Masonic principles. Shriners Hospital aspires to be a nationally and internationally leading hospital for advanced care in their specialty areas. For more information visit, <http://www.shrinershospitalforchildren.org/>

Michael's Story

Michael Gentry, one of the hosts of "fore" the children, experienced a traumatic burn injury as a teenager in 2003. He was electrocuted and suffered second and third degree burns over 80% of his body. Michael was life flighted to Shriners Hospital in Galveston where he received intense treatment which led to a miraculous recovery. He is very thankful and fortunate for Shriners and the care he received while he was there. Michael would like to give back to Shriners to allow children to have the opportunity to receive the same care he received.

Registration Form

Player 1

Name _____
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How did you hear about the tournament? _____

Count Alessandro di Cagliostro

Count Alessandro di Cagliostro was born June 2, 1743 and died August 26, 1795. He was the alias of the occultist Giuseppe Balsamo, also called Joseph Balsamo, an Italian adventurer.

The history of Cagliostro is shrouded in rumour, propaganda, and mysticism. Some effort was expended to ascertain his true identity when he was arrested because of possible participation in the Affair of the Diamond Necklace. Johann Wolfgang Von Goethe relates in his *Italian Journey* that the identification of Cagliostro with Giuseppe Balsamo was ascertained by a lawyer from Palermo who, upon official request, had sent a dossier with copies of the pertinent documents to France. Goethe met the lawyer in April of 1787 and saw the documents and Balsamo's pedigree: Balsamo's great-grandfather Matteo Martello had two daughters: Maria, who married Giuseppe Bracconeri; and Vincenza, who married Giuseppe Cagliostro. Maria and Giuseppe Bracconeri had three children: Matteo; Antonia; and Felicitá, who married Pietro Balsamo (the son of a bookseller, Antonino Balsamo, who had declared bankruptcy before dying at age 44). The son of Felicitá and Pietro Balsamo was Giuseppe, who was christened with the name of his great-uncle and eventually adopted his surname, too. Felicitá Balsamo was still alive in Palermo at the time of Goethe's travels in Italy, and he visited her and her daughter. Cagliostro himself stated during the trial following the Affair of the Diamond Necklace that he had been born of Christians of noble birth but abandoned as an orphan upon the island of Malta. He claimed to have travelled as a child to Medina, Mecca, and Cairo and upon return to Malta to have been admitted to the Sovereign Military Order of Malta, with whom he studied alchemy, the Kabbalah, and magic.

He was born to a poor family in Albergheria, which was once the old Jewish Quarter of Palermo, Sicily. Despite his family's precarious financial situation, his grandfather and uncles made sure the young Giuseppe received a solid education: he was taught by a tutor and later became a novice in the Catholic Order of St. John of God, from which he was eventually expelled. During his period as a novice in the order, Balsamo learned chemistry as well as a series of spiritual rites. In 1764, when he was seventeen, he convinced Vincenzo Marano—a wealthy goldsmith—of the existence of a hidden treasure buried several hundred years prior at Mount Pellegrino. The young man's knowledge of the occult, Marano reasoned, would be valuable in preventing the duo from being attacked by magical creatures guarding the treasure. In preparation for the expedition to Mount Pellegrino, however, Balsamo requested seventy pieces of silver from Marano. When the time came for the two to dig up the supposed treasure, Balsamo attacked Marano, who was left bleeding and wondering what had happened to the boy—in his mind, the beating he had been subjected to had been the work of djinns. The next day, Marano paid a visit to Balsamo's house in via Perciata (since then renamed via Conte di Cagliostro), where he learned the young man had left the city. Balsamo (accompanied by two accomplices) had fled to the city of Messina. By 1765–66, Balsamo found himself on the island of Malta, where he became an auxiliary (*donato*) for the Sovereign Military Order of Malta and a skilled pharmacist.

In early 1768 Balsamo left for Rome, where he managed to land himself a job as a secretary to Cardinal Orsini. The job proved boring to Balsamo and he soon started leading a double life, selling magical "Egyptian" amulets and engravings pasted on boards and painted over to look like paintings. Of the many Sicilian expatriates and ex-convicts he met during this period, one introduced him to a fourteen-year-old girl named Lorenza Seraphina Feliciani, whom he married. The couple moved in with Lorenza's parents and her brother in the vicolo delle Cripte, adjacent to the strada dei Pellegrini. Balsamo's coarse language and the way he incited Lorenza to display her body contrasted deeply with her parents' deep rooted religious beliefs. After a heated discussion, the young couple left. At this point Balsamo befriended Agliata, a forger and swindler, who proposed to teach Balsamo how to forge letters, diplomas and a myriad of other official documents. In return, though, Agliata sought sexual intercourse with Balsamo's young wife, a request to which Balsamo acquiesced.



Count Alessandro di Cagliostro



Lorenza Seraphina Feliciani



**Cagliostro As Balsamo
The Freemason**

The couple traveled together to London, where Balsamo allegedly met the Comte de Saint-Germain. He traveled throughout Europe, especially to Courland, Russia, Poland, Germany, and later France. His fame grew to the point that he was even recommended as a physician to Benjamin Franklin during a stay in Paris.

He was prosecuted in the Affair of the Diamond Necklace which involved Marie Antoinette and Prince Louis de Rohan, and was held in the Bastille for nine months but finally acquitted, when no evidence could be found connecting him to the affair. Nonetheless, he was asked to leave France, and departed for England. Here he was accused by Theveneau de Morande of being Giuseppe Balsamo, which he denied in his published *Open Letter to the English People*, forcing a retraction and apology from Morande.

Cagliostro left England to visit Rome, where he met two people who proved to be spies of the inquisition. Some accounts hold that his wife was the one who initially betrayed him to the Inquisition. On 27 December 1789, he was arrested and imprisoned in the Castel Sant'Angelo. Soon afterwards he was sentenced to death on the charge of being a Freemason. The Pope changed his sentence, however, to life imprisonment in the Castel Sant'Angelo. After attempting to escape he was relocated to the Fortress of San Leo where he died not long after. Portuguese author Camilo Castelo Branco credits to Balsamo the creation of the Egyptian Rite of the Freemasons and intensive work in the

diffusion of Freemasonry, by opening lodges all over Europe and by introducing the acceptance of women into the community. Cagliostro was an extraordinary forger. Giacomo Casanova, in his autobiography, narrated an encounter in which Cagliostro was able to forge a letter by Casanova, despite being unable to understand it. Occult historian Lewis Spence comments in his entry on Cagliostro that the swindler put his finagled wealth to good use by starting and funding a chain of maternity hospitals and orphanages around the continent. He carried an alchemistic manuscript *The Most Holy Trinosophia* amongst others with him on his ill-fated journey to Rome and it is alleged that he wrote it.

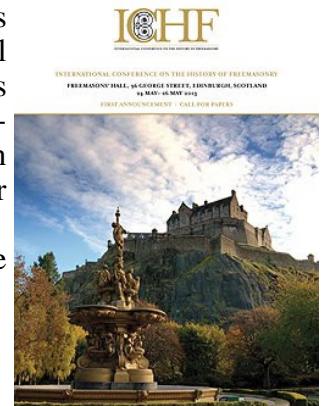
One believed to have been given the name of Joseph Balsamo but who later adopted the name "Count Cagliostro", has the doubtful distinction of being the world's outstanding Masonic charlatan. He became a Mason in London in 1776, and later conceived the idea of his "Egyptian Rite", which he formulated and promoted with his wife. The project was a money making scheme; they founded lodges through out Europe. His colorful career came to an end when he established one of his lodges in Rome. He was arrested on December 27, 1789, and charged with the "crime" of being a Freemason. He was imprisoned by the papal police, was questioned, tortured, tried and found guilty. He died some years later while still in prison.

May We Meet Upon The _ _ Act By The ! And Part Upon The _
W. Bro. Dwight D. Seals
Camden Lodge #159 - Camden, Ohio

International Conference on the History of Freemasonry

The International Conference on the History of Freemasonry (ICHF) will return to its Scottish origins May 24–26, 2013, at the Grand Lodge of Scotland. The sessions will be held at the historic Freemasons' Hall, 96 George Street, Edinburgh, Scotland. This biennial gathering brings together the world's leading scholars on Freemasonry, attracting academic and Masonic researchers. Some of the finest, original research on Freemasonry will be presented at this three-day meeting. It is well worth saving your pennies and attending.

The deadline for submitting proposals for papers is July 31, 2012. Full details can be found at the conference web site, www.ichfonline.org.



Baseball Legend Cy Young Was A Master Mason

From the Masonic Information Center Website

As the 2012 Major League baseball season pushes into its second half, at least one historic, statistical record shows no chance of being broken. That record is held by Hall of Fame baseball player and Mason, the late Cy Young.

In his astounding baseball career of more than 20 years, Cy Young won 511 games as a pitcher.

On the Hall of Fame list of pitchers, no one else has even won 400 games. Walter Johnson has 417; Grover Alexander and Christy Mathewson, 373 each; and Warren Spahn, 363. In the modern era, winning 300 games is a sought-after accomplishment.

No wonder, one of the most prestigious awards given out each year is the Cy Young Award, to the best pitcher each in the American and National Leagues.

Denton True Young was born March 29, 1867 in Gilmore, Ohio. He earned the nickname, Cyclone – later shortened to "Cy" – because of his fast ball pitching. He won more than 30 games a season 5 times, and recorded 20 or more victories 15 times.

It was during the peak of his baseball career – 1904 – that he became a Mason. It was, of course, in the winter before he had to report for spring training.

Brother Young, according to records at the Grand Lodge of Ohio, received his Entered Apprentice Degree on February 1, 1904; his Fellowcraft Degree on February 15, 1904; and his Master Mason Degree on February 29, 1904, all in Mystic Tie Lodge, #194, in Dennison, Ohio.⁶

Old timers over the years say they remember Cy Young, long after he retired from baseball. He would occasionally attend Lodge meetings and Masonic funeral services.

Cy Young's baseball career included two stops in Cleveland. One, from 1890 to 1898, was when Cleveland was in the National League; the other, from 1909 to 1911, with the current American League franchise. Over his career, he also pitched for teams in Boston and St. Louis.

Brother Young died on November 4, 1955, at the age of 88, in Newcomerstown, Ohio.

The memory of Cy Young is still vivid today.

In a 2011 issue of MLB Insiders Club Magazine, noted baseball historian Bill Francis was asked who he would select, if he could invite three baseball-related guests – living or dead – to dinner. He responded that he would invite Jackie Robinson, who broke Major League baseball's color barrier, and Albert Spalding, who was a 19th Century baseball player and founded one of America's prominent sporting goods businesses.

The third choice by historian Francis for a dinner guest was Cy Young. Here's why:

". . .because he had such a long career. He lived from 1867 to 1955, so he was born two years after the Civil War. Even though he retired to his farm (in Ohio), this is a guy who was always trotted out to every baseball winter banquet. Young . . . was there for everything. So if you want to see how baseball changed from becoming a farm boy sport to an international, televised, air travel sport, it's all there with Cy Young."



The Missouri Lodge of Research Website

The Missouri Lodge of Research has officially launched its new website today at <http://www.molor.org>. The Missouri Masonic license plate fees officially go to support the Lodge of Research. Membership is a paltry \$20 and includes a bonus book every year.

The 2013 Truman Lecturer will be Clifton Truman Daniel, author, lecturer and grandson of Most Worshipful brother Harry S Truman. The lecture will be September 25th at the Holiday Inn Executive center in Columbia, MO, and costs just \$20, which includes breakfast. Brethren, ladies and guests are welcome.

Welcome to the Missouri Lodge of Research

Welcome to Missouri Lodge of Research

Upcoming Events

9/24/12 - 9/25/12
Annual Communication and Truman
Lecture Series

The Missouri Lodge of Research welcomes you. The Brethren who form the Missouri Lodge of Research come from all walks of Life and are united by a love of reading about and preserving the history of our great Fraternity. Some of the Greatest Masonic Scholars of Missouri have been members of the Lodge of Research. We invite you to join us in this great undertaking.

Is It Time For Some National Unity Among Masons?

By Bro. Terence Satchell – The Banks of the Euphrates
From the Freemason Information website

Recently, I attended an Entered Apprentice degree at a local lodge here in Kansas and was allowed to assist in conducting one of the candidates through the degree. It was an experience that I greatly appreciated and enjoyed. Degree work has been my favorite part of being a Freemason since I was raised to the sublime degree and I hadn't witnessed any degrees in a couple of years.

I was thoroughly enjoying the experience when the new Brothers entered the lodge room to receive the lectures when my enthusiasm suddenly disappeared. The two Brothers were positioned in front of a television screen where they watched a video of a man giving the lectures.

I was abhorred.

I had heard rumors from different places throughout the country that some lodges had been using such methods, but I honestly regarded them as a dirty rumor. This was not the impressive and solemn degree conferral that these new Brothers deserved. So, I decided to get involved and talked to the lodge's leadership after the degree. I explained that I knew nearly all of the lectures by memory. The only issue is that I had memorized South Dakota's ritual. I was sure that it wouldn't be a problem. I had seen Brothers from other states give lectures before with the appropriate level of approval. Why would this be any different?

Unfortunately, in this situation I was told that I must give the lectures straight from the Kansas ritual. Only being slightly disappointed by this, I decided to learn the lectures.

However, I was not ready for how difficult it is to re-learn a lecture with a slightly different cadence and verbiage. I am still working on that little project, but my motivation has waned. I realized that I do not plan on living in Kansas for a long time and that eventually, I will have to learn some other state's ritual. It is a lot of work just to learn a new way to convey the same information, especially since every Masonic lodge in the U.S. could receive some greatly needed assistance if a few Grand Masters would get together and have a little conversation about this subject.

In a world where people move long distances and rarely stay in one place throughout their whole life, why can we not perform another state's ritual in our lodges? Now, some

would say "We can't have a nationalized ritual!" I am not so naive to think that this would be a simple undertaking. We wouldn't develop a solution to that in a century. What I'm proposing is that when one grand lodge recognizes another as regular and recognized, that it also accepts that grand lodge's ritual as being acceptable to be performed in that state. It is a simple concept (that I'm sure would meet resistance) that could make a huge difference. I have met a number of Freemasons that have moved to another jurisdiction during their Masonic career and had to give up administering a lecture solely because they were in another state. In many of those instances, the new lodge that they were attending was in need of someone new to give that same lecture!

I'm not proposing some sort of sweeping change. I'm not proposing that we teach ritual from other states in our lodges. I'm just proposing that we give the individual lodges and the individual Masons an opportunity to provide a better ritualistic experience to our new Brothers by giving a them a little bit of latitude to use Brothers from other jurisdictions to accomplish this.



What is an A-Hah moment????

By Norman McEvoy - From "The Educator"

Webster's Dictionary tells me it is an Expression of Surprise OR an exclamation of Triumph. Both are equally true, but how about WOW==NOW I GET IT"

Now to my paper:-

There is no question in my mind that, as Spiritual Beings, we must be always aware of that inner voice giving us "Options" in our lives.

You will note that I have high lighted "Options" this is because I do not believe we receive Directions, rather GOD places alternatives before us and then allows us to make the decision for ourselves.

It is in this way we learn to appreciate the guidance we are being given & as and when we ignore that guidance we must also learn to realize & appreciate that the end result was probably our own making.

Where am I going with this???

Well a few weeks ago I was invited to be the Keynote Speaker at a District Education Day and in preparing for that opportunity I recalled my personal commitment to myself that, in "The Educator" & in "Personal presentations", I was never going to adopt a "Lecture or Sermon" format but concentrate on the Sharing of experiences.

It was as a result of this decision that I ventured into sharing "Masonic Education" (at a local level) ; in an email format (2003) and have ended up with "The Educator" (Worldwide) Website.

So what is the difference between these two styles ?????

I think we have all experienced sitting in Church or Lodge and being talked AT by way of Sermon or Lecture as the case may be.

Many times I came away upset because I did not totally agree with the presenter but there was never an opportunity given for me to voice my opinion.

In Freemasonry we present that learning opportunity primarily by way of allegory, and role playing with the intention that the listeners and observers will understand the message, store it for future use, and become better persons (Masons) as a result of it.

But truthfully, never in my 56 years of observing Ritual Work, have I ever seen a candidate exclaim A-HAH now I get it!!!! WOW this is great stuff!!!!

So how do we measure understanding, how do we know that all our work and effort has Paid Off.

From my experience the only truly effective way, I have witnessed, is by Mentorship, with a more experienced Brother taking the newer Mason under his charge and, should he not have the answers being posed, making certain that he seeks them out and shares same with his charge. It is in that was that Teacher & Pupil both learn & grow.

Another thought, in support of Mentorship, is to bring a small study group together, (irrespective of Masonic development &/or experience), who agree to engage in open sharing on an agreed upon topic. This provides the opportunity for sharing experience. Experience tells that there will usually be at least one A-HAH moment for one or more of the participants.

Now to my recent experience in Sharing

At the Education Day, mentioned above, I decided to toss into discussion the following piece of ritual, which is not secretive in any way shape or form, but because of where it appears in our degree structure, it does not, again in my opinion, get the attention it so deservedly demands.

IN FACT – On many occasions I have truly wondered if the Brother who was presenting this Charge really understood its esoteric significance.

This partial quote comes from Emulation Ritual is as follows;-

"Let me now beg you to observe that the light of a Master Mason is darkness visible, serving only to express that gloom which rests on the prospect of futurity.

It is that mysterious veil which the eye of human reason cannot penetrate unless assisted by that light which is from above"

Brethren, I ask you, if you have not already contemplated or meditated on the message being conveyed in this small piece of ritual, you should take the time to do so!!!!

In the Masonic Education Day that I have referred to above, a Master Mason, of some years service and experience, openly indicated that during our sharing he had that

"A-HAH" moment and now saw & UNDERSTOOD the significance of the Charge.

A Magical Moment indeed.

From the feedback I receive through "The Educator" I know that the large percentage of those receiving this message are Educationally minded and do seek the opportunity to share as and when possible. That being the case:-

May I ask a personal favour from each and every one of you!!!!

Before your begin your next presentation (sharing) request that if anyone, during the presentation has such an A-HAH MOMENT that they share it with you personally or with the group at Large. This could be as simple as raising his hand.

My objective, has always, and will continue to be, to improve the Masonic Experience for even ONE Brother, beyond that everything is a BONUS.

We must never stop learning!!!

Have a wonderful day & God Bless You and Yours - Norm

Master Mason Degree On The Aircraft Carrier

Master Mason's Degree Aboard the Historic

U.S.S. LEXINGTON



You are invited to witness the Third Degree in Masonry aboard the U.S.S. Lexington, also known as the "Blue Ghost." This degree is held in conjunction with the final Wardens' Retreat of the year. Come to Corpus Christi to celebrate the 20th anniversary of this floating museum and see some of the best Blue Lodge Ritualists in the state perform the Master's Degree.

When: Saturday, September 8, 2012
Lodge opens onboard at 8:00pm – Degree begins at 8:15pm

Where: The U.S.S. Lexington rests in Corpus Christi Bay, just across the ship channel from Downtown Corpus.

Your Host: Oso Naval Lodge #1282 – Corpus Christi, Texas

FREE parking is available in the U.S.S. Lexington parking lot.
FREE metered street parking after 6:00pm.

Degree will be held in the air conditioned MEGA Theater. The theater contains stadium seating for 193 people including 4 wheelchair spaces.

Please bring your current dues card. You are welcome to wear your personal apron. Aprons will also be provided.

For more information, call District Instructor Mike King at (361) 946-0685

**For More Information About The U.S.S. Lexington
Please Visit The Website At <http://usslexington.com/>**

The Northern Light

“Published since 1970, The Northern Light is the premiere magazine of Scottish Rite Masonry in America. The magazine is delivered quarterly to every member of the Northern Masonic Jurisdiction and distributed world-wide to other Supreme Councils and subscribers.

If you are not a member of our jurisdiction and would like to receive The Northern Light please contact editor@supremecouncil.org Or mail your request to: Supreme Council, attn: The Northern Light, P.O. Box 519, Lexington, MA 02420-0519.”

You can read past issues going back to the 1970’s of this great magazine. I always look forward to receiving it in the mail, I hope you enjoy it as much as I do. - Cory
<http://www.scottishritenmj.org/TheNorthernLight.aspx>

“Inspired by Fashion: American Masonic Regalia”

From The Working Tools Magazine

By AIMEE E. NEWELL, PhD

Over the past 50 years or so, popular television programs and movies frequently poke fun at Masonic groups by featuring characters that belong to made-up fraternities with goofy names and even funnier hats and costumes. Think of Mr. Cunningham, the “Grand Poobah” of his Leopard Lodge on Happy Days; Fred Flintstone and Barney Rubble who were members of the “Royal Order of the Water Buffaloes” on The Flintstones cartoon, and “Raccoon” member Ralph Kramden on The Honeymooners. Members and non-members alike have often perceived Masonic costume as weird, funny or outlandish.

And, indeed, Masonic regalia can have an element of wackiness. An 1890s photograph of a Royal Arch degree team from Kansas shows a rather weird and wild mix of costumes. But, we may think the same thing about the clothing we see in historic prints, paintings and photographs from the 1700s and 1800s. Even people of the era reacted to what they perceived as the extremes of fashion by publishing cartoons and satires. Then, as now, fashion itself was as wacky, if not more so, than the regalia worn by Masonic groups.

However, when we start to look more closely, comparing Masonic costumes and photographs with clothing and images from the same time periods, we can see that regalia manufacturers often took their cues from fashion houses. A new exhibition at the Scottish Rite Masonic Museum and Library in Lexington, MA, “Inspired by Fashion: American Masonic Regalia” (opening in June), aims to trace the fashionable inspiration behind traditional Masonic costumes and regalia. Using garments and images from the museum’s collection, the exhibition explores four different muses for Masonic garments – contemporary fashion, the military, Orientalism, and theater – to show the connections between every day style and Masonic fashion over the centuries.



Masonic costume draws from a vast number of styles and sources, often mixing them together to create something different – and bizarre. While the rituals performed by the group usually set the theme for the costumes worn, the rituals themselves were inspired by a long list of places, things and events. A partial list of influences might include places such as France, ancient Greece and Rome, Egypt, India, Persia and Scandinavia; forms of dress such as 1700s fashions, military uniforms, medieval dress, college regalia and millinery, as well as Gothic architecture; the Bible, Druids, and historical pageantry.

When it was organized in the early 1700s, Freemasonry offered a way for upper-class men to meet together, socialize and share views. Over the centuries, American Freemasonry has continually adapted its aims and activities to reflect the interests of its members. During the mid- and late-1700s, the fraternity experienced a tremendous upsurge in popularity, in part because its values echoed those of supporters of American independence. Mid-1700s fashion trends for men mirrored this cultural interest in equality and found men wearing relatively simple and unornamented clothing, whether merchant or artisan. The clothing worn in the lodge followed the principles of equality and Brotherhood that guided all Masonic lessons. Yet, Freemasons still wished to set themselves apart by what they wore and the materials used. Their regalia demonstrated a familiarity with



genteel style and resonated with its gentleman founders. For example, Masonic aprons were made from soft, supple lamb-skin, rather than the durable cowhide of most workmen's aprons.

Early Masons are exemplified by the appearance of Mr. J. Hull, who sat for a portrait, with his wife, around 1815. He wears the traditional Masonic costume – apron and sash – which would have been quickly understood by almost all who saw this image. There are also a number of print sources to illustrate Masonic costume of the early and mid-1700s, as the fraternity gained popularity. One of the best known is an engraving by William Hogarth titled *Night*. One of four engravings in Hogarth's satirical series, *The Four Times of the Day*, shows an alley scene outside the Rummer & Grapes Tavern in London, which was the meeting place for one of the city's lodges. Two Masons are depicted. One wears an apron, collar and square jewel (emblem of the Master's office). The man assisting him carries a sword, probably signifying his role as the lodge Tyler.

This print shows how Masonic regalia was worn over one's street clothes, while also suggesting how these basic elements fit with contemporary dress. They do not look out of place, yet are noticeable.

The Masonic apron comes from the traditional garb of working stonemasons who wore protective aprons. In the 1700s, Masonic aprons retained their animalistic shape, but over time, they became more geometric, eventually becoming smaller and rounder or square. Sashes were worn by the Master of the lodge, as well as by officers of the state's Grand Lodge. Like aprons, which were often seen in workplaces, ribbon sashes were also a

common accessory in non-Masonic life – in this case, upper-class men wore them as part of formal dress. Men also wore baldrics to carry their swords and these baldrics show similarities to Masonic sashes. A print of Revolutionary War Major General Benjamin Lincoln shows him wearing a sash with his sword over his vest and military coat. This image resonates with some of the early portraits of Freemasons.

By the late 1800s, menswear had become extremely standardized, offering little room for individuality. Men, regardless of profession or location, became somewhat indistinguishable from each other, as illustrated in fashion plates from the time. Following this trend, large regalia houses offered mechanically-manufactured aprons, sashes and uniforms. Materials, colors and styles were similar throughout the country. But, even as regalia became more standardized, it still offered men a way to dress expressively, particularly during degree rituals and public processions.

While the exhibition focuses on male dress, since Freemasonry is a fraternity for men, there is a section that explores the inspiration for Order of the Eastern Star regalia. Like Masonic Brothers, the members of Eastern Star chapters wear three types of regalia depending on whether they are serving as officers, performing a ritual or attending an installation. Officers are distinguished at meetings with sashes, jewels and badges. Participants wear special costumes for initiation rituals, and the installation of chapter officers and other special events call for white gowns, like the ones in a 1930s photo of the presiding officers of one of Georgia's District Grand Courts. The installation gowns draw on contemporary styles, as well as classical robes and wedding dresses.

The Civil War profoundly affected all aspects of American culture and society, including fashion. As thousands of men turned out in uniform, military style was in vogue from the 1860s through the end of the century. Masonic regalia – and even women's fashions – followed the trend, incorporating elements of military uniforms including epaulettes, piped seams and tailored silhouettes. After the war, many Freemasons joined the Knights Templar. The group's explosion in membership following the Civil War is not coincidental. There were no more local militia units which had provided an outlet for male sociability. Joining a fraternity, particularly one with a militaristic uniform and activities, filled the void for many men. The group also offered the promise of order during a chaotic time.

For those men who didn't serve (or couldn't serve) in the military, the Knights Templar offered the chance to wear a uniform and have a military like experience.

Masonic groups also formed "military" sections and adopted regalia with martial styling. The regalia built on a contemporary fashion that was widely understood in American society. Historic photographs, from the museum's collection, such as the 1860s carte-de-visite of Georgia's Grand Commander George S. Anderson, show us what the Knights Templar uniform looked like – black chapeau-de-bras style hat with plume, black or white velvet sash, large gauntlet-style gloves, sword and prominent medals. Practicality drove the development of the Knights Templar uniform in the years following the Civil War. Regalia makers were able to buy up surplus Civil War uniform materials and adapt them for fraternal uniforms – this is particularly evident in the epaulettes and braid trimming seen in regalia catalogs and on extant uniforms.

The Ancient Arabic Order Nobles of the Mystic Shrine was founded in 1872 in New York city when William J. Florence and Walter M. Fleming organized Mecca Temple.

As we've seen with blue lodge regalia in the 1700s and the Knights Templar uniform in the 1860s, the Shrine costume was strongly based on contemporary fashions of the era of its founding – in this case, the vogue for Middle Eastern costume.

As more Americans traveled to and read about the Middle East after 1865, Islamic-inspired design and clothing became increasingly fashionable. Even those who could not make the trip could achieve the "feel" by wearing Middle Eastern-styled clothing or by joining the Shrine. Middle-Eastern culture, with its aura of pleasure and opulence, offered a respite for Americans who were increasingly confronted by the changes that industrialization and emerging capitalism brought to their lives. Joining the Shrine gave men a place to try out new roles, to foster supportive friendships and to explore a new world of fashion.

Elements of Shrine regalia include baggy pants, bolero-style jackets and the fez. One highlight of the exhibition is a brown velour bolero-style jacket with Shrine emblems embroidered on the sleeves. While the colorful Shrine regalia seen today seems anachronistic at best, it was adopted in the 1870s at a time when, Shrine member or not, a man might don a smoking jacket and fez to relax at home or to visit a gentlemen's lounge and "play Eastern."

Combining the interest in Middle Eastern fashion with the vogue for military style, Shrine regalia took inspiration from the well-known Zouave uniforms, which were adopted by some Union and Confederate units during the Civil War. Marked by their couched braid decoration, jackets and trousers, these uniforms were originally inspired by those worn by the French Foreign Legion during the Crimean War in the mid-1850s.

While the Knights Templar are marked by military style and the Shrine adopted exotic Orientalist costumes, the Scottish Rite is known for its theatrical degree rituals. After the Civil War, the Scottish Rite began to rewrite their earlier rituals, turning them into theatrical productions with costumes, make-up and props.

The degrees often took place in specially constructed spaces. This change may have been partially inspired by the craze for historical pageantry during the early 1900s. Towns across the country put on elaborate plays about their history. Like the Scottish Rite degrees, these productions offered a shared sense of values, built a collective story of the community and helped create an identity for participants and audience alike. Frank A. Stockwell, of the Valley of Buffalo, captured a backstage scene at one Scottish Rite degree ceremony in his late 1930s painting, *Degree Night at the Robing Room*.

Over the course of the fraternity's existence, Freemasons developed and retained their regalia to suit both the organization's needs and prevailing fashion styles. For Freemasons, Knights Templar, Shriners and others, the traditional costumes are part of their identity, reflecting the values of the organization and helping to maintain the group. In the 1700s and 1800s, employing contemporary fashion elements was reassuring. Later, the reassurance evolved into tradition, adding meaning to membership and communicating that the wearer is part of a sartorial brotherhood.

Today, Masons still wear aprons and sashes in their lodges. These items have become a type of "fossilized fashion." Now, members think of this regalia as traditional and often greet any change with resistance. These garments help to identify members and to inspire pride amongst them. Masons continue to adapt contemporary garments to fit the fraternity – even Hawaiian shirts and bathrobes.

"Inspired by Fashion: American Masonic Regalia" opens on Saturday, June 4, 2011, at the Scottish Rite Masonic Museum and Library in Lexington, MA. If you have questions, would like to know more about the exhibition, or make a donation of objects to the museum, please contact Aimee E. Newell, Ph.D., director of collections, at anewell@monh.org or 781-457-4144.

The Profound Pontifications of Brother John Deacon

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

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

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

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

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

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

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

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

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

He looked at me thoughtfully for a few seconds and slowly nodded and said, "I think you are right Brother Chris but maybe not in the way you are thinking. When you get tired or worn out you just rest and begin your work again. I think these Brothers get tired in another way. These Masons who have learned and studied and worked hard teaching new Masons and have put in the time and effort to be true students of the craft are finding that beyond the mandatory requirements of learning, there is little interest, by a disturbingly large percentage of Brothers, in pursuing a path of Masonic enlightenment. They look around and see fewer and fewer Brothers who want to study and learn. There are fewer and fewer who even care to read about the most basic things about the craft. It just doesn't seem to be that important to them. It sometimes seems that our philanthropic works have become more important than the moral and spiritual path which Masonry sets out for all of us to follow. Certainly the principals and tenets of the Fraternity go hand in hand with being charitable, but charity

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

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

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

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

"Good" Roland replied. "Now let's go to work." He turned to me, shook my hand again and said, "Brother Chris, It was nice to meet you. Brother John and I have to go to work now." I just smiled and nodded as he turned and walked back to the kitchen. You should have seen the look on John's face. He looked at me and then at Roland and kinda stuttered a couple of times but no real words came out. I just smiled and waved as he turned towards the kitchen calling out to Roland to wait. I paid my bill and thanked the Supreme Architect of the Universe for not having to pay for John this month. John was hootin and hollerin and having a fine time in the kitchen as I walked out the door. It's gonna be a great month....I can feel it.

An Alabama pastor said to his congregation, "~~Someone in this congregation~~ has spread a rumor that I belong to the Ku Klux Klan. This is a horrible lie and one which a Christian community cannot tolerate. I am embarrassed and do not intend to accept this. Now, I want the party who said this to stand and ask forgiveness from God and this Christian family." No one moved.

The preacher continued, "Do you have the nerve to face me and admit this is a falsehood? Remember, you will be forgiven and in your heart you will feel glory. Now stand and confess your transgression."

Again, all was quiet.

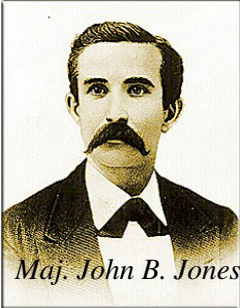
Then, slowly, a drop-dead gorgeous blonde with a body that would stop a runaway train rose from the third pew. Her head was bowed and her voice quivered as she spoke, "Reverend there has been a terrible misunderstanding. I never said you were a member of the Ku Klux Klan. I simply told a couple of my friends that you were a wizard under the sheets."

The preacher fell to his knees, his wife fainted, and the congregation roared.

Life is short, smile while you still have teeth.

Maj. John B. Jones Masonic Ranging Company

Editor's Note; I believe any decent publication should always present both sides of a subject regardless of the editor's personal feelings. Somehow, that seems like what Freemasonry try's to teach us, FAIRNESS. For the last 20 years I have worked thousands of hours on endless projects for my Lodge, other Texas Lodges and Freemasonry in general and been awarded for my efforts by the Grand Lodge of Texas and would never knowingly harm Freemasonry. Now, I have been accused of being opposed to the Ranging Company simply because I **reprinted an article with a questioning viewpoint** that had appeared in a well respected Texas Masonic Forum with almost 5,000 members back in March 2012. To make my personal position clear, if I had been invited or known in time, I'd probably be a charter member of Maj. John B. Jones Masonic Ranging Company myself. The following is a response to Brother Vickery's questions.



Maj. John B. Jones

I have been asked to respond to a posting entitled "**Masonic Ranging Company - What's the Point?**" that was written by Brother Richard Vickery of Army Lodge #1105, and posted to a web forum on the 26th of March of this year. As one of the charter members of the Major John B. Jones Masonic Ranging Company, and a signer of the petition that was approved by an overwhelming majority of Texas Masons at the 2010 Annual Communication (when the organization was authorized under Grand Lodge Law Art. 242), I am sorry that I have not done a better job of communicating the efforts and the purpose of the Jones Ranging Company to Brother Vickery, and perhaps to other Texas Masons.



The Major John B. Jones Masonic Ranging Company was founded primarily as a way of promoting friendship and camaraderie, and spotlighting the life-long connection that has existed between the Texas Rangers and the Masonic Fraternity. In the two years since inception, the organization has had two annual meetings that were attended by Texas Rangers who were Masons, Masons who were not Texas Rangers, and Texas Rangers who were not Masons. Ask anyone who was present at these events, they were great meetings and everybody thoroughly enjoyed themselves.

Members of the Masonic Ranging Company also attended a very dignified Texas Ranger Memorial Cross ceremony for a "Brother Ranger" who was killed in the line of duty, and made a presentation to our lost brother's widow; and we have honored Brother and Major John B. Jones by marking his grave in the State Cemetery in Austin.

While the social aspect of the organization is important, there is another, more lasting purpose. The Texas Rangers Heritage Center is to be built in Fredericksburg, Texas, near the site of old Fort Martin Scott which served as a Texas Ranger outpost during the period prior to the Civil War. The Heritage Center will not be a museum, like the facility in Waco, but rather it will be a teaching facility that tells the story of the Texas Rangers. Part of this story is the "Masonic Connection" and funds raised by memberships in the Major John B. Jones Masonic Ranging Company will help fund this permanent display. Further, a part of all membership fees are given to the Grand Lodge of Texas Library and Museum, in the name of the Masonic Ranger member.

In Brother Vickery's posting, he mentions some controversy with the location of the new Texas Rangers Heritage Center. The City of Fredericksburg offered this location to encourage the Former Texas Rangers Foundation to build the Heritage Center there, and very much desires that this be done. There is an individual who claims that the Fort Martin Scott grounds should be used for an annual Indian "PowWow" and has been fighting to prevent the Former Texas Rangers Foundation from building at this location. All claims made against this location by this individual have been considered by the City of Fredericksburg, and the city fully supports the plans of the Former Texas Rangers Foundation.

Since it was not Brother Vickery's purpose to disparage the Jones Ranging Company, but instead to ask about the purpose of the organization, I trust that this explanation will satisfy him, and everyone that the John B. Jones Masonic Ranging Company provides a unique social opportunity for Masons and Texas Rangers, and that it meets every criteria for an Article 242 organization under the Grand Lodge of Texas law. And, it goes beyond the scope of most such organizations by working to build a permanent teaching facility that will show our kids how both the Texas Rangers and the Texas Masons share the same characterizes of Courage, Determination, Dedication, Respect, and Integrity. As in the olden days, it is still true today... The Badge of a Mason recommends a man to be a Texas Ranger, and the Badge of a Texas Ranger recommends a man to be a Mason.

Sincerely and Fraternaly,

Dick Brown

Charter Member, John B. Jones Masonic Ranging Company

If you would like to learn more about the Maj. John B. Jones Masonic Ranging Company, please visit it's website at <http://www.formertexasrangers.org/jbjmrc.htm>

Remembering Whitney's other Masonic Lodge

Editor's Note; I really do search the world for Masonic stories. I found this one in the Global Fraternal Network Newsletter all the way from Australia about a Texas Lodge only 200 miles from here. I did edit the story slightly, to fit the space, by removing some members name lists. You can read the whole story at <http://www.markwalder.us/gfn-news>

By: Bro. Dr. Bob Uzzel (420) Past Grand Historian M.W.P.H.G.L. of Texas

Whitney Lodge No. 355 in Whitney, Texas, which was chartered by the Grand Lodge of Texas, Ancient Free and Accepted Masons, on June 15, 1872, is a well-known Whitney institution. Members of this Lodge helped me to achieve proficiency in the memory work required for the Entered Apprentice Degree and also participated in the conferral of the Fellow Craft Degree upon me at Waco Lodge No. 92 on Dec. 18, 1972. At the time, I was serving as pastor of the Whitney Missionary Baptist Church. Few people are aware of the fact that, for a period of 73 years, Whitney was the home of two Masonic Lodges. New Hope Lodge No. 133 was organized in 1903 and chartered by the Prince Hall Grand Lodge of Texas, Free and Accepted Masons, in June 1904. It was last listed in the Grand Lodge Proceedings in 1976.

Prince Hall Freemasonry began on March 6, 1775, with the initiation of Prince Hall and 14 other African Americans by Military Lodge No. 41, Irish Constitution, which accompanied the 38th Regiment of Foot, British Army, posted at Castle William (now Fort Independence), Boston Harbour. Brother Hall became the first Worshipful Master of African Lodge No. 1, composed of the men who had been initiated by the Military Lodge No. 41. The Lodge was then renamed African Lodge No. 459 after being chartered by the Grand Lodge of England on Sept. 29, 1784.

Over the years, many state Grand Lodges, all composed primarily of African Americans and tracing their lineage to African Lodge No. 459, were organized.

On Aug. 19, 1875, the Prince Hall Grand Lodge of Texas was organized at Saint John African Methodist Episcopal (A.M.E.) Church in Brenham. At this meeting, Norris Wright Cuney of Galveston was elected as the first Grand Master. A total of 21 men have held this office. The current Grand Master is Wilbert Curtis of Hewitt.

Throughout American History, Prince Hall Freemasons, as individuals and as Lodge members, have played major roles in the movement to abolish slavery, the civil rights movement, and other efforts for the uplift of fallen humanity. For more information on this important fraternal order, my book Prince Hall Freemasonry in the Lone Star State: From Cuney to Curtis, 1875-2003 can be ordered at www.eakinpress.com or checked out at the Lake Whitney Library.

Bro. Ivy Gene Anderson, the last Worshipful Master of New Hope Lodge No. 133 (1970-76), appears to be the only living former member. He still resides in the Whitney area, having retired after 35 years as a self-employed bulldozer operator. He recalls that the Lodge once had its own hall near the Whitney City Park. This hall was razed when the lake came through.

During his time in office, the Lodge met at Payne Chapel A.M.E. Church, which was named for Right Rev. Daniel Alexander Payne, the sixth Bishop of the A.M.E. Church. This church operated in Whitney from 1960 to 1987. Past Master Henry J. Moss (who died in 1981) was a long-time member of Payne Chapel. P.M. Anderson recalled that the Lodge laid cornerstones and performed graveside services. He stated that, by 1976, many members had died and there were not enough new members to fill the stations. Thus, the Lodge demised.

After writing this article, it dawned on me that Whitney is again the home to two Masonic Lodges. Anadahko Lodge No. 176, which originally met at Fort Graham, was chartered on Jan. 23, 1856 but demised the following year. The charter was restored on Nov. 26, 2004 and the first meeting was held on Jan. 28, 2005. This Lodge demised long before the founding of New Hope Lodge No. 133 and was restored long after the demise of the latter.

As I was leaving the offices of the Prince Hall Grand Lodge of Texas in Fort Worth after completing my research for this article, Grand Secretary Hubert Reece asked me if I was just writing the history of the Lodge or did I hope to restore it. At present, writing the history will suffice. However, in the future, if there is enough interest in reviving the Lodge, I will gladly help in this project. I have no doubt that New Hope Lodge No. 133, like other Prince Hall lodges, had a positive impact on individuals and on the community it served. I have no doubt that it could do so again.

A Catholic nun has been accused of sending threatening letters containing a white powder to several notable people in the UK, accusing them of being devil worshipping Freemasons, including Deputy Prime Minister Nick Clegg.

From the Daily Mail, "Catholic nun, 71, 'sent envelopes containing white powder' to parliamentary figures

Devil Worshipping Freemasons Targeted by 71 Year Old Nun

including Nick Clegg accusing them of being 'evil devil worshipping freemasons'" by Anna Edwards:

A Catholic nun is alleged to have sent six envelopes containing white powder to parliamentary figures including Deputy Prime Minister Nick Clegg, a court heard today. The defendant, who is known as Sister Ruth Augustus, is accused of scrawling 'devil worshipping' on envelopes filled with white powder that she posted to Nick Clegg and Baroness Scotland, Harrow Crown Court was told.

The letters were intercepted, three at a time on two separate occasions, at a mail screening centre and the powder was found to be non hazardous, the court heard.

The defendant, 71, of Leyton, east London, denies six counts of hoaxes involving noxious substances or things.

Mark Kimsey, prosecuting, said Augustus accepts that she sent envelopes with letters in them but says police put the white powder in them.

Mr Kimsey said three envelopes were intercepted at a mail screening centre in east London on June 17, 2011.

A worker was checking mail at 5.30am when three envelopes raised concerns. One was addressed to Mr Clegg and on the envelope was written 'devil worshipping', 'freemason', 'sex with thirty plus women' and 'your poor Catholic wife and children'. The second was to Baroness Scotland, and had a swastika on it, and two crosses, and 'stop this evil devil worshipping'.

The third was to Baroness Kennedy, and was endorsed with a swastika, and 'stop these evil devil worshipping freemasons'.



Sister Ruth Augustus is accused of sending envelopes to Baroness Kennedy and Edward Leigh MP.

The envelopes contained a gritty substance, but it was found they had already tested negative for anthrax, and specialist police who were called in found them to be non hazardous.

In a later article Sister Augustus was quoted:

The jury heard that she told interviewing officer Detective Constable Anne Adams: 'The police are run by freemasons. All the top women are in it.'

Asked why she had sent a letter to Mr Leigh, she said: 'He's a Catholic, and goes to Westminster Cathedral.'

As for Mr Clegg, she said he 'lied about all the tuition fees and everything else, keeping those Tory millionaires and rats in government'.

She added: 'He boasted about all the women he's had sex with. He's an atheist singing hymns in the Albert Hall.'

At one point she said: 'I'm not a Muslim terrorist, I'm a Catholic nun.'

And she said of the police: 'They opened the envelopes, and put white powder in, to frame me. I know they monitor it all.'

'I'm a Catholic nun, with more brains and intelligence than the police.'

Asked if she was sending the letters for 'attention', she said: 'Of course I am. I'm deliberately writing on the envelope as well so all the postmen will know all about it.'



The Holy Book must be opened upon the altar before a Masonic Lodge may be opened. Freemasonry is not concerned with doctrine or dogma or sect or denomination, but only with "that natural religion in which all men agree." Therefore, the Holy Book is called the *V.S.L.* or *Volume of Sacred Law* or the *Book of the Law*. If the members of a Lodge are Christian, Moslem, Jewish or Buddhist, the *V.S.L.* of their particular belief is opened upon their altar. The *V.S.L.* is, therefore, a *symbol* of the revealed will and teachings of the Great Architect of the Universe - a name under which any Freemason can worship that Deity in Whom he puts his faith and trust.

A Reflection on Quiet Pastime

BY ALLAN J. FERGUSON, 32°

From The Northern Light / May 2010 15

Once upon a time I thought the idea of standing on a pier or the bank of a pond with a fishing rod, some bait and a few hooks was a waste of time.

My opinion changed during a cub scout outing at Herb Gulliver's pond. I was as old as the parents of the boys at this outing. The cub scout pack, like the boy scout troop, met in the church which I served as pastor. I showed up at Gulliver's Pond to support the boys in their activity and do my duty as a responsible scout committee member.

One of the boys dared me to "wet a line" and one of the dads put a fishing rod in my hand. The first tug of a sunfish on the line hooked me. More than 20 years later (and after much money spent on rods, bait and gear), I look forward to getting down to a body of water and trying my luck. On very quiet days I hear the fish laughing at my attempts to draw their attention.

But this is not a fish story. Do not look for pictures of the biggest fish landed or stories about the one that got away. This reflection is about an activity that considers life and human activity much more than the trophy fish some people prize.

It struck me one day as I shared a fishing pier with two boys — the age of the cub scouts who hooked me on fishing — that age means nothing.

I am in my mid-fifties. I have several rods and reels, a couple of tackle boxes full of artificial bait, flies, hooks and the other equipment a fisherman can own.

They brought a container of crayfish, their rods and a small kit of extra bobbers, hooks and gewgaws. They described their catch of the day. It was greater than mine. Such is the luck of one day's fishing. That did not matter though.

They followed the same outlook on the hobby as I do — catch and release. Try to catch a fish. Reel it in. Look at it, maybe take a picture or two, then release it for someone else to enjoy.

Ten years old or 54, we sought the same prize. We all had to look at the water and guess where a bass, pike or perch hid in the underwater weeds. The only difference, as they say, is the cost of the toys (I mean "gear") we use.

There was more to that day's fishing, though. The boys went back to their families and their camps in the state park. I stood alone on the pier, casting my line and hoping for the next bass-zilla to think my plastic bait looked like dinner.

Along came two boys speaking an unfamiliar language. Both wore head coverings and locks of hair that identified them as Orthodox Jews. Eventually their father came out on the pier. After a few questions I learned the family had come from Israel, specifically, the Negev desert region.

The boys looked at my collection of artificial minnows. I encouraged them to pick one up and look at it. Then, with the father's permission, I did the only thing a self-respecting fisherman could do.

I put my rod in the older boy's hand and showed him how to hold the line and open the bale to let the line out for a cast. The process was much more complicated than these words can tell. They spoke Hebrew, and I am lucky to read that language with much help.

The first cast was clumsy and short. No matter. Every fisherman has a bad cast or two (or 50). After three or four times the casts drew longer.

The older brother then showed his younger brother what to do. To say neither was very good is being kind. They lacked the grace of an experienced fisherman. I worried they might lose grip of the rod and reel — or fall off the pier — but they persisted and gained in their ability with each cast.

They caught exactly what I caught: some leaves from the nearby weed patches, and a story to remember. I wonder if their home community in the Negev will believe these two boys actually threw a fish line in the wa-



ters of New York's Finger Lakes?

Albert Pike, the great Masonic thinker of the 19th century, helped develop what it means to be a Mason in his writings. *Morals and Dogma* refers many times to the liberty, equality and fraternity that is part of Freemasonry. Pike was a poet, writer, thinker, soldier and lawyer. He codified the ritual used within the Scottish Rite.

Last, fraternity is that understanding that all

First, liberty is not worrying about other people and their notions of what is proper or not proper.

A two-day growth of beard on a man fishing for bass is no great matter. One can fish for bass with fly lines and poppers, spinning lines and jigs or baitcasting rods and swim bait. Each fisherman chooses what to fish, when to fish and where to fish. Liberty is about doing what you believe

— and what you know — is right and enjoying what you do because you are free to do so.

Second, equality is the reality among all fishermen. One can buy a bass boat as expensive as a large car, but the boat does not reel in the fish.

Stores will sell a matched rod and reel set for as little as \$15 or as much as \$500. There are differences, but the fish do not see the difference.

All they see is the bait. My ten-year-old partners on the pier caught more fish with their crayfish and worms than I caught with my lures and plastic bait. They had three years' experience to my 20 years.

Fish do not rate age or experience as matters to determine which hook to bite. The great lesson in Masonry is that we all work on a single level.

Albert Pike rightly emphasized the equality of this fraternity even in his writings that illuminated the Scottish Rite degrees that seem to mark the 32° Mason as more advanced than the Master Mason. Brothers, we are all equal regardless of our vocations, achievements or stations in life.

Last, fraternity is that understanding that all who share an interest are Brothers and friends.

How could I not invite two boys who called the desert "home" the chance to be a brother?

Imagine the possibility if I hooked them the way cub scouts hooked me years ago. They would treasure the sounds and smells of water.

Perhaps they would marvel at the sight of a fish making its way through the water. The savor of a well-cooked filet would mean more to them because they had an invitation to become part of that fraternity of men who consider "wetting a line" a good reason to go to the water and enjoy what God has given to this earth.

Fraternity is what makes us who we are — as fishermen and as Masons. Bro. Pike taught us to savor the fraternity that this ancient craft offers.

I noted in my opening that this reflection was not about fish and landing the big one. We all have the capacity to apply the best ideals of fishing to Freemasonry.

Our best thinkers and authors did not use fishing images, but their wisdom and energy remind us how this fraternity gives value to our lives.

At the risk of applying the tools of my actual trade, we have a duty to fish for men. We need to invite them to enjoy the liberty, equality and fraternity prepared for us by our ancestors in the craft. And if we need to adapt the bait we use to attract new Brothers, well, now, isn't that just fishing by any definition?

Who is to know if we "set the hook" in a man who gives a lifetime of service to Masonry unless we go fishing? How can we know which men harbor a healthy curiosity in our ancient craft until we throw the net over the side of the boat and draw it back in? Brothers, maybe it is time for us to go fishing in the best way we can as Brother Masons.

Grand Master Murdered Outside Masonic Temple In Detroit

Detroit Police are investigating the murder of the Grand Master of a so called clandestine Masonic Temple in Detroit. Fifty-six-year-old Jerry Sears was the Grand Master of the Mount Olive Masonic Temple on Fenkell and that's where he was Saturday afternoon preparing for a convention that begins Sunday evening.

According to reports, Sears went outside the temple and was allegedly gunned down by someone who came from around the corner.

The temple's financial secretary, Barry Short, says the convention will go on and they're holding a memorial service for Sears.

"It's going to be tough but I know other members — our members are very, very much in pain at the present time. It's going to take some time for us to heal," said Short to WWJ's Beth Fisher.

Short says he is disgusted by the killing and hurt, saying he worked closely with Sears to keep the lodge running. He described Sears as a very intelligent, articulate, and logical person who would help anyone.

Short said that the two had talked and Sears was, " ... very, very upbeat about everything going perfect."

Short says the convention will go on this week in Dearborn and they will pay tribute to Sears as they cope with their loss.

The Personification Of A Mason

by BeeHive From The Masonic Information website

Here is something to frame and hang on your wall nearby where you can glance at it now and then. This excerpt is taken from the “address to the brethren” given very close to the end of the installation of the officers of a lodge according to the “English” or British Columbia “Canadian Work” It comes from the Masonic Publication “The Educator” but seems to be an adaptation of an original piece of work, “The Ideal of a Freemason,” written by Brother Otto Klotz in the mid 1800s. According to Cal Christie the piece “The Ideal of a Freemason” was written by Bro. Otto Klotz and incorporated into the General Charge at Installation of Lodge Officers in the Ontario working.



“Born in Kiel, Holstein Germany, brewer and hotelier, Otto Klotz, immigrated to Preston, Ontario in 1837. Within a year, he was elected to the Board of School Trustees where he served as secretary-treasurer, almost without break, from 1839 to 1891. In 1845 Preston’s school became Ontario’s first “Free” school.

He also served as Chief Engineer of the Preston Fire Brigade in 1850, Justice of the Peace in 1856, and, among other offices, was the President and long time director of the Waterloo County Agricultural Society.

Highly regarded by Ontario Freemasons, he was made an Honourary Past Grand Master in 1885. Excerpts from an article he wrote, published in The Canadian Craftsman on 15 March 1868, entitled “The History of Freemasonry” have been incorporated into the ritual of most lodges in Canada as The Ideal of a Freemason.”

Brother Otto Klotz - from: http://freemasonry.bcy.ca/biography/klotz_o/klotz_o.html

The Personification Of A Mason

“If you see a man who quietly and modestly moves in the sphere of his life ; who, without blemish, fulfills his duty as a man, a subject, a husband and a father; who is pious without hypocrisy, benevolent without ostentation, and aids his fellowman without self-interest; whose heart beats warm for friendship, whose serene mind is open for licensed pleasures, who in vicissitudes does not despair, nor in fortune will be presumptuous, and who will be resolute in the hour of danger.”

“The man who is free from superstition and free from infidelity; who in nature sees the finger of the eternal master; who feels and adores the higher destination of man; to whom faith, hope and charity are not mere words without any meaning; to whom property, any, even life, is not too dear for the protection of the innocence and virtue, and for the defence of truth;”

“The man who towards himself is a severe judge, but who is tolerant with the debilities of his neighbour; who endeavours to oppose errors without arrogance, and to promote intelligence without impatience; who properly understands how to estimate and employ his means; who honours virtue, though it be in the most humble garment, and who does not favour vice though it be clad in purple; and who administers justice to merit whether dwelling in palaces or cottages.”

“The man who, without courting applause, is loved by all noble-minded men, respected by his superiors and revered by his subordinates; the man who never proclaims what he has done, can do, or will do, but where need is, will lay hold with dispassionate courage, circumspect resolution, indefatigable exertion and rare power of mind, and who will not cease until he has accomplished his work, and who then, without pretension, will retire into the multitude because he did the good act, not for himself, but for the cause of good.”

“If you, my friend, meet such a man, you will see the personification of brotherly love, relief and truth; and you will have found the ideal of a Freemason.”



Music written by Brother John Stafford Smith (1750-1836) of Inverness Lodge #4 in London was, at one time, used by an Irish Masonic Orphans' Home as their song. Later it became a popular drinking song for many years known as *To Anacreon in Heaven*. Then, some years later, the music was adopted by Francis Scott Key to which he wrote the words to our National Anthem, *The Star Spangled Banner*.

Masonic Rules for Social Media?

From The Freemasonry For Dummies BLOGspot

The Grand Lodge of Massachusetts has created guidelines for its members concerning postings on social media like Facebook and Twitter. While this is an attempt to interject common sense into the postings of Masons (which we know isn't common at all), I'm not certain I am crazy about codifying such rules. In any case, here they are for your perusal.

Social Media Code of Conduct for Massachusetts Freemasons

A Mason should conduct his Social Media activities in a way that reflects his membership in the Craft.

He should act in a way that presents a positive image of his membership in Freemasonry to the world.

As a Mason, he must be aware that his postings are a permanent record; therefore, his conduct may influence the world with a positive or a negative opinion about him personally and also about any organizations to which he belongs.

His actions on the various Social Media outlets should reflect the highest standards of morality and integrity he would practice within the Lodge.

To ensure our fraternity represents itself to the high standards we believe in, we must regulate our actions through Brother-to-Brother intervention. As a Mason, you should advise a Brother if you feel that what he has posted is improper within the framework of our Grand Constitutions, rules, regulations, and edicts.

Do not identify any Freemason as a member of the Craft unless he has provided his consent, or has already identified himself as such.

Lodge notices, and information contained within Lodge notices beyond the time and place of meeting, should not be discussed.

There should never be discussion related to the application, background or investigation of an applicant.

There should never be discussion regarding the ballot of an applicant.

There should never be discussion related to the business of a Lodge and what is discussed within our tyled doors.

The posting of pictures or videos of Lodge events must comply with the Grand Constitutions, rules, regulations, and edicts.

Information about Lodge or District social activities must comply with the regulations already in place for Lodge Notices (for example, no reference to alcohol or games of chance).

The posting of social activities of a Lodge or District should comply with the regulation standards already in place for the distribution of Lodge Notices and inserts.

No official communication with other Grand Lodges or their subordinate Lodges may take place online. Contact must be conducted through the Office of the Grand Secretary.

Why Did You Become A Mason

The Freemasons For Dummies website recently ran a poll to find what had motivated men to become a Freemason. The results were;

Brotherhood/Friendship	354 (35%)
Esoteric Interest	355 (35%)
Charity	30 (3%)
Family tradition	177 (17%)
Other	79 (7%)

Total votes 995

Many Brothers were surprised that family tradition didn't rank much higher.

I think the surprising survey results points out the differences between what motivated most of our generations of older Masons and what motivates the current generations of our sons and grandsons who were raised in a different world than ours.

What do you think? Email me (address at top of page) with your thoughts and I'll try to combine them into a story about what makes men decide to become a Freemason.

Corky



The Working Tools Magazine Grows Up

Editor's Note; What I consider one of the most prestigious Masonic Magazines on the net is growing up. At my age, I hate change, but at the same time I understand the need. And, I have to admit that \$1.99 is less than the \$2.50 I have to pay for the Houston Chronicle Sunday newspaper that goes in the garbage can after a couple of hours and I still have every issue of TWT saved on my hard drive.

AN OPEN LETTER TO THE READERS

On pages two and three of this issue you see a whole bunch of changes for The Working Tools Magazine. Probably the biggest change is the two different versions of the electronic format (PDF).

Starting with the September issue there will be a FREE sample called "The Working Tools Light" and the full version that will still be called "The Working Tools". You are probably asking why we made the decision to start charging \$1.99 for the PDF when it has been free since January 2006?

The simple answer is economics of running this publication. Creating this monthly magazine does cost a lot of time and money. It takes me and the writers all month to put it together using resources that aren't cheap. Secondly, in order to keep the articles coming in as first class as they have been it is my opinion that the writers need to be compensated. Putting together TWT has always been done with passion and done as a labor of love, however I can not pay the writers what they deserve out of my pocket alone.

The decision to do this did not come easy but in the long run to keep TWT going it was necessary. We feel that the \$1.99 price (less than a cup of coffee) for a monthly magazine with this much content was very reasonable and fair for all. If you do not use Paypal, email me and I'll be happy to help you out.

Also starting in September, if you purchase the printed version (single issue or yearly subscription) you will get the PDF for free. Not a bad deal at all!

My goal has always been to make TWT the best monthly independent Masonic magazine in the US. Now with the two PDF versions, the Printed magazine, The IOS Newsstand Application, and the team we have in place we are definitely closer to our goal.

Until next time...

Cory Sigler, Editor In Chief The Working Tools
Past Master, Hawthorne Fortitude #200



Past Master Cory Sigler

Where is Joppa?

By Blake Bowden

As Freemasons, we hear of this city, as a destination by three villains, but we are never told where Joppa is, only that it is a "seaport" town, which from context, must be relatively near Jerusalem. As far as historical records, we read that "The gate of Joppa" are noted in the Tell el-Amarna Letters as guarded by an Egyptian officer in the service of the Pharaoh Amenhotep IV. Relative to the temple of Solomon, Jonathas, the Chronicler reports that the cedars of Lebanon were brought in on floats, where they were transported to Jerusalem by the workmen of the king of Tyre.



Yaffa Seawall with Tel Aviv in the Far Distance

Joppa, today called Yaffa (Jafa), is a suburb of Tel Aviv, 32.8 miles as the crow flies from Jerusalem. It is written that the pillars of the Temple could be seen from Tel Aviv, due to the Temple Mount raising the structure above the line of sight of the hills between there and the coast. Modern Yafa is built on a rocky mound, 116 ft. high, at the edge of the sea.

A reef of rocks runs parallel to the shore a short distance out and affords a certain amount of protection from weather and the sea. There is a gap in the reef through which the boats pass, though during a storm the passage is dangerous even today. On one of these rocks Perseus is said to have rescued the chained Andromeda from the dragon.

Yafa is a prosperous town, profiting much by the annual streams of pilgrims who pass through it on their way to visit the holy places. Trade passes through the port to this day, with ships arriving from Egypt, Syria and Constantinople.

The Visitation Issue

By Blake Bowden - From the Masons Of Texas Website

Awhile back, a rumor the Most Worshipful Grand Lodge of Texas and the Most Worshipful Prince Hall Grand Lodge of Texas were going to finally meet and discuss the issue of inter-visitation. This was supposedly going to take place on May 12, 2012.

Whether or not that was the exact date, is up for debate, however I've received new information that "we" did indeed meet, but that no agreement on inter-visitation has been made at this time. I'm not sure if this is an ongoing process or a final decision, but so far nothing has changed on either side. I've been told that certain rituals were compared, and they were almost identical.

I know that both sides are concerned about racism popping up and it's a legitimate concern. It wouldn't be a matter of if, but when that occurs, how would it affect Masonry in Texas? Would it divide us even further? Another concern is the lower dues of "Mainstream" Lodges, however it's a non-issue. We're not talking about co-joining our Lodges, just visitation.

Would things be easy in the beginning, of course not. I pray that our M.W. Grand Masters set an example. Imagine, a "Southern State" not only recognizing Prince Hall Masons as regular, which we already do, but allowing visitation? It would set a precedent throughout the Masonic Community! If the M.W. Grand Lodge of Texas, the M.W. P.H. Grand Lodge of Texas and our respective Grand Masters want to leave an everlasting legacy, here's their opportunity!

Brethren, remember, we're breaking down centuries of division, but things have to start somewhere! Of course this isn't about merging, but to simply provide the opportunity for ALL REGULAR MASONS to meet upon the Level. What I find ironic is that BOTH Grand Lodges recognize each other as legitimate and regular, yet continue to refuse visitation.

We recognize each other as regular Masons, yet we still can't meet upon the Level. Can anyone tell me what other Grand Lodge do we recognize as regular, yet refuse visitation? I ask the question to both of our respective Grand Lodges.

Here are some informative links:

The 2007 Compact between the Most Worshipful Grand Lodge of Texas and the Most Worshipful Prince Hall Grand Lodge of Texas: - <http://www.masonsoftexas.com/attachm...og-compact.pdf>

The Original Prince Hall Charter from the Grand Lodge of England: - <http://www.masonsoftexas.com/prince-...l-charter.html>

Prince Hall Myths, Legends and Facts: - <http://www.freemasoninformation.com/2009/11/prince-hall-myths-legends-and-facts/>

Voice your opinion by contacting your respective Grand Lodges

The Quarry Project

The Masonic Society and the Masonic Library and Museum Association have joined forces to establish The Quarry Project. Phase one of this endeavor will be the Conference on Masonic Research and Preservation to be held in the George Washington Masonic Memorial in Alexandria, VA on September 26-29, 2013. The conference is open to anyone interested in Masonic research and preservation, but will be specifically targeted toward two groups: (i) members of Masonic lodges of research as well as authors, writers, and researchers, both published and aspiring, and (ii) Masonic librarians and museum curators.

The conference will draw from both the Masonic and academic communities to provide detailed instruction on Masonic research and the editing of the results. In addition, the recommendations of a committee created to establish a set of voluntary standards for future Masonic research, writing, and editing will be introduced. Professional librarians, museum curators, and experts on display and preservation will provide practical instruction and advice on maintaining and improving Masonic historical repositories. Multiple concurrent presentations will be offered on all three days. A few success stories that will enthuse and inspire you will be mixed in along the way.

Old Guy And A Bucket Of Shrimp

Submitted by Brother Thomas Marshall

This is a true story, Hope you appreciate it and want to pass it along. It happened every Friday evening, almost without fail, when the sun resembled a giant orange and was starting to dip into the blue ocean.

Old Ed came strolling along the beach to his favorite pier. Clutched in his bony hand was a bucket of shrimp. Ed walks out to the end of the pier, where it seems he almost has the world to himself. The glow of the sun is a golden bronze now.

Everybody's gone, except for a few joggers on the beach. Standing out on the end of the pier, Ed is alone with his thoughts...and his bucket of shrimp.

Before long, however, he is no longer alone. Up in the sky a thousand white dots come screeching and squawking, winging their way toward that lanky frame standing there on the end of the pier.

Before long, dozens of seagulls have enveloped him, their wings fluttering and flapping wildly. Ed stands there tossing shrimp to the hungry birds. As he does, if you listen closely, you can hear him say with a smile, 'Thank you. Thank you.'

In a few short minutes the bucket is empty. But Ed doesn't leave.

He stands there lost in thought, as though transported to another time and place.

When he finally turns around and begins to walk back toward the beach, a few of the birds hop along the pier with him until he gets to the stairs, and then they, too, fly away. And old Ed quietly makes his way down to the end of the beach and on home.

If you were sitting there on the pier with your fishing line in the water, Ed might seem like 'a funny old duck,' as my dad used to say. Or, 'a guy who's a sandwich shy of a picnic,' as my kids might say. To onlookers, he's just another old codger, lost in his own weird world, feeding the seagulls with a bucket full of shrimp.

To the onlooker, rituals can look either very strange or very empty. They can seem altogether unimportant maybe even a lot of nonsense.

Old folks often do strange things, at least in the eyes of Boomers and Busters.

Most of them would probably write Old Ed off, down there in Florida . That's too bad. They'd do well to know him better.

His full name: Eddie Rickenbacker. He was a famous hero back in World War II. On one of his flying missions across the Pacific, he and his seven-member crew went down. Miraculously, all of the men survived, crawled out of their plane, and climbed into a life raft.

Captain Rickenbacker and his crew floated for days on the rough waters of the Pacific. They fought the sun. They fought sharks. Most of all, they fought hunger. By the eighth day their rations ran out. No food. No water. They were hundreds of miles from land and no one knew where they were.

They needed a miracle. That afternoon they had a simple devotional service and prayed for a miracle. They tried to nap. Eddie leaned back and pulled his military cap over his nose. Time dragged. All he could hear was the slap of the waves against the raft..

Suddenly, Eddie felt something land on the top of his cap.

It was a seagull!

Old Ed would later describe how he sat perfectly still, planning his next move. With a flash of his hand and a squawk from the gull, he managed to grab it and wring its neck.. He tore the feathers off, and he and his starving crew made a meal - a very slight meal for eight men - of it. Then they used the intestines for bait..

With it, they caught fish, which gave them food and more bait.....and the cycle continued. With that simple survival technique, they were able to endure the rigors of the sea until they were found and rescued (after 24 days at sea...).

Eddie Rickenbacker lived many years beyond that ordeal, but he never forgot the sacrifice of that first life-saving seagull... And he never stopped saying, 'Thank you.' That's why almost every Friday night he would walk to the end of the pier with a bucket full of shrimp and a heart full of gratitude.

Reference: (Max Lucado, "In The Eye of the Storm", pp..221, 225-226)

PS: Eddie started Eastern Airlines.

As you see I wanted to pass it on. It was a great story that I didn't know. You got to be careful with us old guys. You never know what we have done. Thank you for your time. God Bless our Troops.

When you change the way you see things, the things you see change".

The Masonic Widows Degree

This degree is a product of my imagination and was inspired by something I read in the Wardens Retreat book about a Lodge that had created a “Widows Club” and had turned it into a fun program on a family night. My thoughts were to create a degree complete with an oath, sign, word, and charge and to make it as fun and funny as possible. I wanted to present it on the first family night of my year to bring all the ladies and their Masons back to Lodge because the attendees to family nights as well as Lodge Meetings had been getting smaller and smaller. I wanted to honor all Wives and Ladies of Masons for their patience and their help in allowing us to become better Masons. I theorized that happy wives would make happier Masons and hopefully Masons that would attend Lodge more often. I also felt that by making it funny it would show everyone that Blue Lodge Masons can have fun too. I felt that we lose a lot of men to other organizations including other Masonic sponsored organizations because they had more fun there than in their Lodge.

After putting the degree together which took about three months of writing and changing and changing again I was very nervous about putting it on worrying that it would not be received in the spirit in which it was intended. Even though this had supposedly been done before I was concerned by the word “widow” and if it would be taken in the context I had intended. Well, the result was a complete success. From the beginning of the degree until the last lady had been presented with her ring they did not stop laughing. Almost every lady came up to me afterward to tell me what a great time they had and to thank me and the Brothers for the evening. Since then I have had several requests for the degree from Brothers of other Lodges who had heard from someone who was there or heard from someone who was told about it from someone who was there. I want to stress that I wrote this degree for my Lodge and around our Lodge room. It can be and should be personalized to any other Lodge as needed. Here is the Masonic Widows Degree.

Ceremonial Robes

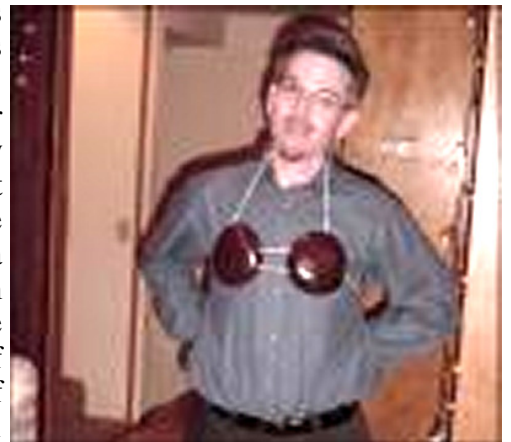
This can be changed to any other type of costume of choice. We chose ours to be funny on sight. We chose grass hula skirts for the WM, SW, and JW and a disheveled suit for the High Priest.

The Degree Team

- Worshipful Master -- confers the degree
- Senior Warden -- stands to the left of the WM
- Junior Warden -- stands to the right of the WM
- Secretary -- his part is done from his desk

WM, SW, & JW are dressed in grass hula skirts with coconut bras. The Master has a ball cap with a propeller on it and is wearing glasses that have big eyeballs connected to springs that move around all over the place. The Wardens have no head covering but are wearing Groucho Marks glasses with the little mustache. (When the Ladies first laid eyes on us they all broke up laughing.)

The degree starts off after the sealing of the door with the Master dismissing the Wardens “don the ritualistic robes of the degree.” They retire to the ante room. The Master then does an explanation of what this degree is about and then reads the candidate’s names and they are escorted to their places which is west of the Altar in chairs placed in a semi-circle. Once everyone is seated the Master orders the degree team to their stations and brings in the Wardens. They enter covered by (we used white sheets) and go to the east. The JW goes to the right out of the ante room and on the square to the east. The SW goes left out of the ante room on the square to the east. They all face the WM and with their backs to the Altar they open the sheets by spreading their arms wide hiding themselves from the candidates and allowing the Master to take his place in the middle and put on his costume. Once the Master is dressed the signal is given by the Master and the sheets are dropped and they all turn to face the Altar together. They then approach the Altar together and the Master begins the degree.



Sorry, no shirtless men. This is not an X-rated Magazine

THE MASONIC WIDOWS DEGREE

WM: One gavel: “Brother JD you will seal the outer door.”

SD: “WM the duty is performed” gavel down.

WM: “Two gavels: The degree team will take their stations. Brothers SW, JW, and Chaplain you will retire to the ante room.”

WM: “My brethren and sisters, from time immemorial there has been known of different groups of women in society that have been given special names due to a lack of attention given them by their husbands or significant other’s. These women sometimes feel neglected or unappreciated because their husbands spend so much time away from them and are known by such names as football widows, golf widows, hunting season widows, fishing widows, etc..... I have uncovered another group of women in this category. These ladies have endured countless evenings alone while their Mason has attended meetings and functions without them. They are called Masonic Widows. Tonight we will honor these ladies. Tonight we will confer the Masonic Widows Degree.”

WM: One Gavel: Bro. SD please escorts the candidates to their places.

SD: “Ladies please stand as your name is called.” (All ladies escorted to their seats by members of the Order)

SD: “WM the duty is performed.” One gavel down

WM: “Ladies, please be seated.”

WM: “Ladies you undoubtedly are confused by the last few minutes’ events. Allow me to explain. Recently, while reading a book about the ancient mysteries and their relationship to Freemasonry, within a chapter titled Ancient Rituals I came upon a reference to a super secret degree that has been, until now, tonight, overlooked by modern society. After learning of this ancient degree I began to do some research. This was an exhausting and time consuming endeavor. I can announce to you tonight that after much research I have uncovered the super secret ritual of the Social Order of Masonic Widows. These past few weeks I have enlisted the help of several agencies including the FBI, CIA, KGB, FDA, DEA, PTA, NCAA, and yes even the SPCA to assist me in determining whether you were Masonic Widow material. The information obtained was fed into the Davy Crockett super computer which is sealed in a special vault in the secretary’s office which is closely tiled as you can see by our brother secretary. I said which is closely tiled by our Brother Secretary. We have determined that each and every one of you ladies has met the minimum requirement to receive this ancient, secret, solemn, and totally ridiculous degree. I know what you are thinking. “Oh my God this is going to be really stupid”. And yes you would be totally correct. Yet when you leave this room tonight I assure you, you will have achieved a level of enlightenment sought by many but achieved by few. Tonight you will become a member of a very small but very prestigious group. Tonight you will become sisters in the SECRET SOCIAL ORDER of NEGLECTED and UNDERAPPRECIATED MASONIC WIDOWS

Yes you will be a part of the SSONUMW which no matter how much you move the letters around, spells absolutely nothing.

WM: “Before we begin the degree however, I must remind you that this is a very solemn and serious ceremony”.

WM: One gavel: “Brother SD you will retire to the ante room, prepare and conduct the Degree team into the Lodge room.

The brothers enter the lodge covered by robes(sheets) and go to the East, on the square, where the WM is waiting. They (with their backs to the ladies) open their robes so that the WM can put on his costume. Then the sheets are dropped and the three officers turn around and approach the east side of the altar. (The ladies are all seated on the west side of the altar.)

The WM, SW, and JW do their comedy routine now. Ours had to do with the way our coconuts were hanging on our chests. *(Editors Note; Brother Chris told me that his coconuts were low, one of the officers were high and the other had one high and one low. The S.W. asks the W.M. why his are so low, “Because I am old,” got a big laugh)*

WM: “Ladies, This degree is entirely ceremonial and will bestow no special ranks or privileges beyond those you currently hold. It will however confirm your undisputed superiority as the head of your household, while at the same time letting you know of your importance to Freemasonry.

You will be given certain signs and words that will prove useless to you. It will be necessary for you to learn these signs and words if you ever intend to identify yourself to another sister of the order.

In all Masonic related degrees there are certain moral lessons to be learned. However we have not been able to figure out any that apply to this degree. Now having properly explained to and prepared you for this ceremony you are now ready to take the oath. Please signify your readiness by rising to your feet.”

WM: “It is customary in Masonry that placement of the hands when taking any Masonic associated oath is

symbolic of the level of enlightenment being entered upon. In keeping with that tradition you will place your right hand on your hip and your left hand in a position symbolizing the aggravation of waiting for your Mason to get home.” (looking at her watch)

WM: “You now take the oath. When the Wardens ask you to respond you will say Ohhhhhh Yeah! And please say it like you mean it!!”

Oath

“Do you in the presence of the Grand Masonic Widow herself and all these crazy people, hereby and hereon sincerely and solemnly promise that you will always question, forever complain, and treat with disdain the many hours your Mason spends in pursuit of his Masonic duties?” (All answer in unison*****)

“Reminding him at every opportunity of the errands that need running and the honey do’s that need doing, making sure that in spite of his weekly nights out that he knows that you are still in charge and not to forget it?” *****

“Do you furthermore promise to be as gentle as possible with your criticism and rebuke, knowing that he is still in training and always susceptible to mental confusion and blankness of mind, reminding yourself that in spite of his faults it ultimately is your fault since you chose him anyway? *****

“Do you further understand that on those occasions when he returns home after lodge mumbling or muttering non-sensical ramblings under his breath and when asked to explain says” I can’t tell you” that he has really not lost his mind?”*****

“Do you furthermore promise to help, aid, and assist your Mason in all his Masonic endeavors as you have done so far if within your power to do so? And to offer your advice whether asked for or not in all issues since he can’t even seem dress himself properly?” *****

“Do you furthermore promise to exhibit superior self control and any thoughts of inflicting emotional or physical harm you will keep within due bounds. Comforting yourself with the knowledge that by continuing his Masonic journey he will become a better man, husband, father, and citizen?”*****

“Do you furthermore promise that should you come to the end of your rope and find yourself thinking thoughts of spousal abuse and assault you will instead of acting upon those thoughts, give the distress signal of a Masonic Widow and/or utter the secret word knowing that if there be a sister of the order within sight or sound of your signal she will obtain chocolate and fly to your relief?”*****

Do you further understand that should you see the signal given or hear the secret word it will be your duty to give due assistance and sympathy to the sister giving it if within your ability to do so?*****

Do you promise to tell everyone of the total foolishness that you were caused to participate in tonight? Even though doing so might cause people to look at you funny or think you might be losing your mind?” *****

“And do you solemnly promise to keep and perform this oath without the least equivocation, mental reservation, or secret evasion of mind. Binding yourself this night to all your Masonic Widow Sisters in the knowledge that you are all in the same boat. All for one and one for all.” *****

In token of your assent to this oath you may now return your hands to your sides.

You will now learn the recognition sign of a Sister of the Order of Masonic Widows. Brother SW will instruct you in this sign.

SW: “Ladies you will connect your fingers like this.” (The sign is give by connecting the thumbs together with the fingers pointing down and angling the thumbs to form the letter “M”. then reversing it so the fingers point up which forms the letter “W” M for Masonic and W for Widows.

WM: “You will now learn the secret word which is MIMMUC which stands for Masonry Is Making Me Unbelievably Crazy.”

WM: “Ladies this recognition sign and word should only be used when in the company of another sister of the order. Otherwise serious rumors could be started about you concerning your mental health”.

WM: “You will now learn the distress signal of the order. It is given in three motions while reciting the meaning of the secret word like this. (We had the (1) raise both hands above their heads and say “Masonry is” and then (2) bringing their hands down and gesturing to themselves and say “making me” and then (3) putting both hand on their heads and shaking it and saying “Unbelievably crazy”. All of it happening in a continuous motion.) You will now do it with the Wardens.

WM: “This closes the degree with the exception of the charge which will be given by the SW. You may be seated”.

SW: “Sisters of the Order, I congratulate you on your being made a member of this exclusive society. This degree, while all in fun, has been conferred for a specific purpose.

First, speaking as a Mason for all Masons we want you to know that you are a big part of Freemasonry. The support that you ladies provide us is truly invaluable.

Secondly, the encouragement that you give us in order that we may pursue our Masonic Duties makes learning the lessons that are necessary to learn so much easier.

Thirdly, the brothers of this Lodge want you to know that we thank you for everything you do and for your patience and understanding as we seek to become better husbands, fathers, citizens, and Masons.

And finally we ask for your continued love, support, and understanding as we continue our Masonic journey. You are all very deserving of the honor that has been bestowed upon you tonight.

We then one by one presented them with a ring (which I bought a bag of plastic flower rings from Party City) We also had little buttons made which cost us about 1.00 each and had our Lodge name and the M and W overlapped on it and said "Masonic Widows" on it. We made each a certificate with their name on it and finally they got their "emergency chocolate" which was a Hershey Kiss.

WM: "Ladies, in honor of your successful completion of this degree we will now present you with your Widows Ring. It is very valuable.... Not so much for it's monetary value but for it's symbolic value. Also your Widows pin and certificate that will identify you as a lifetime member of the Order. And also your 'Widows chocolate' to be used in case of emergency.

Would you please stand and come forward as your name is called.

Fraternally,

Chris Williams

WM Davy Crockett Lodge #1225

c-williams@sbcglobal.net

Book Review - Observing the Craft

by Andrew Hammer.

From Berkley Masonic Lodge # 523 Trestleboard - Volume 87 Issue 6 June 2012

The book rationally takes issue with the myriad "distractions" that the Fraternity has developed over the decades, namely the appendant orders (e.g. York, Scottish Rites, Knights Templar) and other Masonic related clubs (e.g. Shrine, OES, etc.).

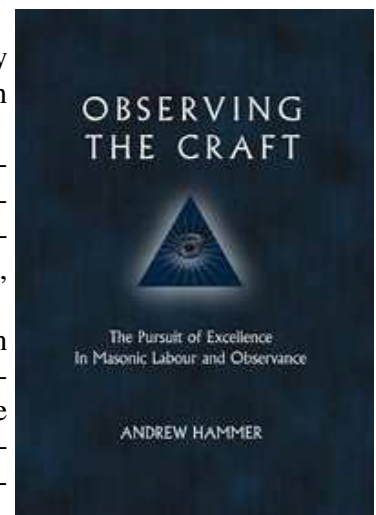
This is where the author is courageous. The ideas in this short treatise are not likely to sit well with literally thousands of good members of the Order who see Freemasonry's objectives and emphasis in a different light. Fortunately, the author is circumspect and smart enough to acknowledge the 'many paths' argument and as such, largely avoids pedantry in advancing his opinions.

The book also focuses concisely on issues regarding the pursuit of excellence in working at what Freemasons profess to hold central. It treats of such seemingly incidental issues as dress codes, decorum and the festive board. In fact, Observing the Craft makes clear that dress, decorum and the festive board are central to how brethren should view their attachment and dedication to the Fraternity. The repeated references to Craftsmanship are not surprise and are obviously appropriate.

There is little doubt that Observing the Craft is a clarion call, or a manifesto of sorts. Manifestos always the ruffle feathers of the comfortable and powerful. It is one of a small number of writings that have sprung up in the last 5-7 years in particular aimed at a reformation or renaissance within the Masonic Fraternity. While it will surely be viewed as a bit strident by many, such forceful opinions, respectfully communicated and solidly supported, are what so many of the younger cohort of Freemasons and postulants are in accord with and seeking to see expressed.

In the end, Observing the Craft may be controversial but it need not be in a fraternity where respect for multiple opinions is to be valued. Ideally, book discussions (starting with this one) should ensue in Lodges across the various lands where Masons may be found. As sitting Master of the eminent Alexandria-Washington Lodge # 22, the author is in a unique position to be heard on these matters and to presumably influence the future direction of that august Lodge and others by extension.

Observing the Craft deserves widespread coverage throughout the Fraternity worldwide and deserves serious discussion as to its thesis and supporting ideas.



The Old Folks Section

Surviving The Big Ones

By John "Corky" Daut



The Old Sam Houston High School

Old Sam Houston High in downtown Houston was a light colored three story brick building. It was horseshoe shaped and covered most of the city block behind the old main post office (now the U.S. Customs building) in downtown Houston. The old school extended right up to the sidewalk on three sides. It fronted on Capitol Avenue with Caroline and Austin streets on the west and east sides and the open back side of the horse shoe faced Rusk Avenue.



Old Sam Houston was built, almost on the ashes of Central High, as a replacement for Central High after it was destroyed by fire. Central High was the Houston high school where a young Lyndon Johnson taught Social Studies before he entered politics.

Physical Education classes were really different at old Sam Houston. There was the asphalt paved courtyard between the wings of the building. The area was walled in on three sides by the U shaped building and on the open side by a chain link fence around the boiler room. There were also two small asphalt paved areas behind the wings of the building, on each side of the boiler room building. Each small area had a pair of basketball goals. Most of the boys used gym period to engage in a sport unique to Sam Houston. You tried to kick the football on the roof of the building. Then you and a buddy would have to go up to the third floor boys rest room, climb a ladder up through a scuttle hole to the roof. You could see for blocks around up there and sneak a smoke without getting caught.

The girls Physical Education classes were nice however, they used the facilities of the YWCA across the street on Rusk Avenue. They could use a real gym with wooden floors and the ultimate P.E. equipment for a city kid, a heated swimming pool.

The ventilation system was different, as I well know. World War II going on had encouraged many boys to join the ROTC. The main requirement was that you had better have your sat the rearhoes shined for the ROTC class. My last class before ROTC was an honor study hall (no teacher). It offered a great opportunity to slap a little liquid shoe polish on scuffed shoes. But, it was extremely awkward to carry a glass bottle of shoe polish around in your pocket all day. Somehow, one day I discovered the bottle could be hidden on a ledge in the ventilator shaft. The ventilators were an opening in the wall, just above the floor in each classroom. The openings were roughly 2 and 1/2 foot square. A square metal duct formed the floor and sides, with the floor curving upward to form the back. The metal duct stopped about six inches above the front opening and formed a narrow ledge around the shaft. Hollow brick tiles formed the shaft continuing on up to a roof opening.

Once while retrieving the bottle of shoe polish it seemed that a good joke on the class would be to crawl in



The rear of the school, showing what was boy's gymnasium, ROTC drill field, student assembly area and school auditorium. The balcony above the sign at the rear is where speakers stood and cheer leaders held pep rallies. The old sliding board fire escapes can be seen at the right side of the picture .

(Cars could not park in the courtyard until after the new Sam Houston High School opened and this building was used as offices for the HSD headquarters)

the opening and stand up inside the shaft. The resulting oohs, aahs and giggles were encouragement enough to carry the joke further and step up on the ledge to disappear completely.

Who could have dreamed that an undoubtedly crooked contractor had built the shaft walls using inferior mortar. It wasn't even strong enough for a teenage boy to brace himself against.

The falling mortar and brick tiles sounded like thunder when my hand

went through the wall and the blocks and broken pieces of mortar rained down on the metal floor of the duct in the classroom next door. I was in my seat and some of my fellow students had brushed all the dust off me, before the teacher from the neighboring classroom next door burst through our door.

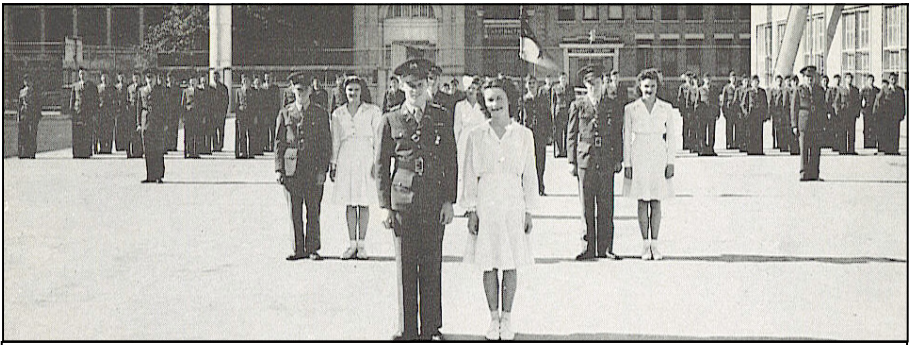
"Did something hit this wall?" she asks in a very accusing voice as she inspected our wall and our ventilator shaft opening which was clean.

"No mam." A chorus answered.

"Did y'all hear a loud noise?" She ask.

"Yes mam," the same chorus answered. "It scared the heck out of us," someone added, "it sounded like the whole building was falling down."

I think that was the last time I ever explored a ventilator shaft.



The ROTC's hour to use the boy's gymnasium, ROTC drill field, student assembly area and school auditorium.

Emblems of Innocence and Honor: The Masonic Apron

Masonic Night At The Minute Maid Park



From The "Freemasons For Dummies" Website

Pat Craddock (The Craftsman's Apron, Franklin, TN) is an artist who creates beautiful hand-painted Masonic aprons in the style of the 18th century. This video is part of a new, upcoming exhibit at the Henry Wilson Coil Library & Museum of Freemasonry in San Francisco that will also feature the Museum's Adam Kendall, along with Aimee Newell (National Heritage Museum in Lexington, MA).

Watch the video at the address below, Just click on the arrowhead in the center of the picture at this site.

<http://freemasonsfordummies.blogspot.com/2012/08/emblems-of-innocence-and-honor-masonic.html>

Masonic Night

at Minute Maid Park

ASTROS VS PIRATES

Saturday, September 22nd 6:05pm
Minute Maid Park

Special Pricing

Field Box - \$23.00
Field Box II - \$18.00
Bullpen - \$16.00
Mezzanine - \$13.00
Terrace Deck - \$15.00
View Deck I - \$10.00
View Deck II - \$8.00

For orders of 20 or more, please contact Mariza Martinez at (713) 259-8381, or mmartinez@astros.com.

Internet order deadline is 2 hours prior to game time. Offer not valid at MMP Box Office. All sales are final, no refunds or exchanges.

For ticket purchases of 19 or less (convenience and handling fees apply)
www.astros.com/MASONS
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71-Year-Old Concealed Carry Holder Shoots Would-Be Robbers

By Jonathon M. Seidl

Elderly Man Samuel Williams Shoots Robbers at Internet Café

Samuel Williams could soon become a poster child for concealed carry. Or rather a poster senior citizen.

Williams is being hailed as a hero this week after he sprung into action on Friday to thwart an armed robbery at an internet cafe. Williams was present when two masked thugs walked into the Palms Internet Cafe in Marion County, Florida. One of the men was brandishing a gun while the other had a bat. They started ordering patrons around and one smashes a computer screen. That's when Williams took action.

Ocala.com explains what happened:

Williams was seated toward the back of the cafe dressed in a white shirt, shorts and baseball cap.

One of the masked men, identified as Duwayne Henderson, 19, comes in pointing a handgun at customers. The second man, Davis Dawkins, 19, is seen swinging a bat at something off screen, which was later identified as a \$1,200 computer screen.

As Henderson turns his back, Williams pulls out a .380-caliber semi-automatic handgun, stands from his chair, takes two steps, nearly drops to one knee, and fires two shots at Henderson, who bolts for the front door.

Williams takes several more steps toward the door and continues firing as Henderson and Dawkins fall over one another trying to exit the building. The two eventually run off screen.

Surveillance video captured it all:

Both of the crooks suffered non-life threatening gunshot wounds and were later captured. And according to police, Williams — a licensed concealed carry gun owner — won't face any repercussions.

"Based on what I have seen and what I know at this time, I don't anticipate filing any charges," Bill Gladson of the State Attorney's Office, told Ocala.com.

But he's not the only one talking. Some of the customers are. And they're grateful for what Williams did.

"I think he is wonderful. If he wouldn't have been there, there could have been some innocent people shot," said Mary Beach.

Moral; Us old men may have lost our teeth, but many of us still carry a little bite. You just don't see it. That's what a "concealed carry" license is for.

Maybe more signs like the one at right, placed on business would discourage some young men from entering the place of business with easy money on their mind.



Cowboy Poetry...Sometimes It Just Makes Sense!!!

Jake, the rancher, went one day
to fix a distant fence.
The wind was cold and gusty
and the clouds rolled gray and dense.

As he pounded the last staples in
and gathered tools to go,
The temperature had fallen,
the wind and snow began to blow.

When he finally reached his pickup,
he felt a heavy heart.
From the sound of that ignition,
he knew it wouldn't start.

So Jake did what most of us
would do if we had been there.
He humbly bowed his balding head
and sent aloft a prayer.

As he turned the key for the last time,
he softly cursed his luck.
They found him three days later,
frozen stiff in that old truck.

Now Jake had been around in life
and done his share of roaming.
But when he saw Heaven, he was shocked --
it looked just like Wyoming!

Of all the saints in Heaven,
his favorite was St. Peter.
(Now, this line ain't needed
but it helps with rhyme and meter)

So they set and talked a minute or two,
or maybe it was three.
Nobody was keeping' score --
in Heaven time is free.

"I've always heard," Jake said to Pete,
"that God will answer prayer,
But one time I asked for help,
well, he just plain wasn't there."

"Does God answer prayers of some,
and ignore the prayers of others?
That don't seem exactly square --
I know all men are brothers."

"Or does he randomly reply,
without good rhyme or reason?
Maybe, it's the time of day,
the weather or the season."

"Now I ain't trying to act smart,
it's just the way I feel.
And I was wonderin', could you tell me --
what the heck's the deal?!"

Peter listened very patiently
and when Jake was done,
There were smiles of recognition,
and he said, "So, you're the one!!"

"That day your truck, it wouldn't start,
and you sent your prayer a flying,
You gave us all a real bad time,
with hundreds of us trying."

"A thousand angels rushed,
to check the status of your file,
But you know, Jake, we hadn't heard
from you in quite a long while."

"And though all prayers are answered,
and God ain't got no quota,
He didn't recognize your voice,
and started a truck in Minnesota."

Pictures That Can Tell A Story

Some are sad and some are glad, but they all tell a story.

