

The Small Town Texas Masons E-magazine

June 2012



Prairieville Lodge #253 A. F. & A. M.



In Kaufman, Texas

The Small Town Texas Mason's E-Magazine

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

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

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Prairieville Lodge #253 AF & AM

Brief history of circumstances between 1858 and 1869

A letter scripted from the officers of Bloomfield Lodge #112 in Kaufman, Texas and dated 10-16-1858, requested Grand Lodge consider a Masonic Lodge in Prairieville, Texas, located approximately 25 miles east and south of Kaufman, in Kaufman County. Special dispensation had been granted by the Grand Lodge of Texas, on 11-20-1858, for several Masons to start a Lodge in Prairieville.

A letter of explanation sent to the Grand Lodge dated 6-4-1861 said there was no writing paper to be had in our country. The \$20 fee for the Charter was delayed because of that, and the fact the fee and the letter was sent via the Grand Lecturer to Grand Lodge by horseback or horse-and-buggy.

The Charter was then issued on June 14th, 1861. A letter to Grand Lodge dated 5-29-1862 and signed by secretary W.G. Hill, stated that of the 15 remaining members of Prairieville Lodge #253, 11 had gone to war, one was killed serving his country, and with the great confusion of the Civil War, it was impossible to open a Masters Lodge. (Last communication: 5-29-1862)

The Grand Lodge of Texas had also felt the affects of the Civil War. As published in the official "Proceedings of the Most Worshipful Grand Lodge of Texas" at it's 32nd Annual Communication held at Houston on the 2nd Monday of June 1868, 55 chartered lodges had not been heard from between 1859 and 1865. Prairieville #253 being one of the 55 identified. In the 1869 Proceedings (33rd Annual Communication) it was stated that all the officers of Prairieville #253 were dead or absent except for the secretary.

So, the Grand Lodge recommended their request for petition be rejected. In 1869, a period of approximately 7 years after last hearing from Lodge #253, Grand Lodge officially declared Prairieville Lodge #253 demised in the year 1862.

The Grand Master in 1869, Philip C. Tucker, had ordered several District Deputies to the Grand Master to take possession of the Charters and property of various lodges, which appeared to be dormant or extinct.

While working under special dispensation from 1858 to 1861 and before receiving their Charter, Prairieville Lodge #253 raised several Masons and conducted Masonic business before the Civil War played havoc with its members in 1862. As late as 1869 the Most Worshipful Grand Master ordered several Lodges "demised" in the year estimated to be the last each was able to conduct Masonic business. It is speculated this gap of time may have stretched beyond 1869 since the main mode of travel was still horseback, and the methods of communications after the Civil War were not as efficient as, for example, today's U.S. Postal Service or internet.

On April 24th of 2005, a small group of Masons started to make the dream of having a Lodge in Poetry a reality. On April 26th of 2007, Grand Master of all Texas Masons, Donny W. Broughton, and his Grand Lodge Officers, reconstituted Prairieville Masonic Lodge #253 to be in Poetry, Texas.

"The Masons of Prairieville Lodge #253 were proud to be a part of Texas Masonic history in restoring a Masonic Lodge in the community of Poetry, Texas." A.F. & A.M.



Czar Nicholas I banned Masonry in Russia in 1801. He rescinded the order in 1803 and became a Freemason, probably for political reasons; but in 1822 he again banned Freemasonry in Russia. Masonry was reconstituted several times in the ensuing years, but was declared officially 'dead' around the time of the Bolshevik revolution. It rose from the ashes again in 1995 under the Grand Lodge Nationale Francaise.

Flyover Country

By The Euphrates - From Freemason Information

Ferris Thompson sat on the airplane, passively listening to Brother Dave's chatter. They belonged to the same Masonic lodge and happened to be on the same connecting flight to Denver. Dave was not a very active member in the lodge. He had been the Senior Steward at one time, but had lost interest in attending meetings over the past two years. He had not seen Ferris in quite some time and was anxious to discuss all of the lodge's problems with him.

"Boy, I tell you what Ferris! I am just disgusted by what has happened to that lodge. There seems to be some sort of dramatic argument at every meeting about the lodge's finances or how our new members should have to prove up on the degrees. I just can't stand it. And the bad part is if you get on the internet and have a look around, everybody seems to be in the same predicament. Lodges are falling apart, Masonic organizations are having feuds, and just about everyone seems to complain that nothing's going on in their lodge!"

"Is that so?" Ferris responded without interest.

"Yup, there just doesn't seem to be much that could get me back to lodge," Dave continued as he looked out the window at the Kansas prairie far below the plane. "Would you look at that! The ground down there looks pretty boring, I guess that is what they call flyover country. Can you imagine living in such a depressing place?"

Ferris briefly leaned toward the window to contemplatively observe the scenery before settling back into his seat.

"From up here, the Great Plains do not seem very exciting. You may wonder was made the pioneers even consider stopping there."

"You got that right!" exclaimed Dave.

"But you obviously haven't spent much time in the region, because you would know that miles below us is some of the most beautiful scenery on the continent. It is spring time and the seasonal rains produce clear, glittering streams cutting through fields of green grass. Beautiful wildflowers of violet, yellow, and blue are blooming all over. The soil is fertile and the food for grazing cattle is plentiful. It must have seemed like paradise to those early settlers. And even though the summers could be insufferably hot and the winters were bitterly cold, every spring they were reminded of the beauty of the land that they inhabited."

"Well, I guess I haven't ever visited the prairie in the spring time," Dave said apologetically.

"You know Dave, you may find that the concept of spring time on the prairie also applies to Masonry."

"How so?"

"Well, much like the winter on the prairie, Masonic lodges can become dull and lead the Brethren into discontent. But just as the prairie experiences its own rebirth in the spring, you can experience a Masonic rebirth by attending a degree ceremony, a new lodge, a Scottish or York Rite reunion, a lodge dinner, or reading a book on Freemasonry. Make a connection with some new Brothers or learn something new about your fraternity. You will find that you can create your own Masonic spring time. Maybe you can spread a bit of it back to the lodge by providing refreshments for fellowship or presenting some Masonic education. I challenge you to find the beauty in what you described as a dreary Masonic landscape."

"Boy Ferris, that is what I always liked about you. You always find a way to relate to something symbolically," Dave responded with enthusiasm.

Ferris chuckled, "Well, my craft is veiled in allegory."



One hundred fifty years ago in the U.S., there were nearly 3,000 Masonic lodges that can be described as "Moon Lodges"; in 1972 there were fewer than 500, today fewer than 350. These lodges met on or near the day of the full moon for very practical reasons; the brethren had light to travel by at night. With the advent of electricity, street lights, and the automobile, the reason for meeting on such nights became unnecessary.

Freemasons in Africa - A Strange Inheritance

From the Southern Times of Southern Africa **Part II Of II**

Freemasonry, including the Grand Lodge of France, was outlawed.

However, in 1971 the President himself issued a solemn public statement, acknowledging that the 1963 plots had been a pure fabrication and laying the blame on an obscure police inspector.

The accused were rehabilitated and some of them, for example Jean-Baptiste Mockey, were even reinstated as ministers.

The Ivorian lodges were revived in the early 1970s after Pierre Biarnés, an initiate of the Grand Orient and West African correspondent for *Le Monde* at the time, approached Houphout-Boigny at the request of Fred Zeller, then Grand Master of that chapter of the order.

In the former Zaire, President Mobutu outlawed Freemasonry when he took power in 1965, but reinstated it in 1972.

In Madagascar, President Didier Ratsiraka prohibited the movement during his first term of office, at a time when he had Marxist leanings (though he was married to a Catholic).

But it has become very active again in the island since the shift to democracy in the run-up to the election of President Albert Zafy in 1993.

A Madagascan Grand National Lodge was established in 1996 under the auspices of the French Grand National Lodge and in competition with the Grand Rite of Madagascar, which had close links with the Grand Orient.

With the advent of Marxist or proto-Marxist governments under Sékou Touré in Guinea, Modibo Keita in Mali and Mathieu Kérékou in Benin, Freemasonry was outlawed in those countries.

Fily Dabo Cissoko and Hammadoun Dicko in Mali and Barry Diawandou and Barry III in Guinea, Freemasons who opposed the regimes in those countries, were arrested and died in detention.

In Benin, Guy Penne had to intercede in the early 1980s, to persuade Kérékou to allow the lodges to reopen.

It was in Liberia, however, that Freemasons suffered the most savage attacks, when Staff Sergeant Samuel Doe seized power in a coup d'état in 1980.

For generations, the presidency of the republic and the government had been the preserve of Afro-Americans, generally affiliated to the Grand Order of Black American Freemasons, known as the Prince Hall chapter, and Masonic arms were displayed in the Presidential Palace.

President Tolbert, a Freemason like his predecessor William Tubman, was assassinated and all the members of his government were publicly executed on the orders of Samuel Doe.

Islam, too, has Freemasonry in its sights, though this does not prevent black African Muslims from joining the movement.

Christian and Muslim Lebanese established in Africa account for a relatively high proportion of the membership of West African lodges.

The reference to the "Great Architect of the Universe" is highly ecumenical and Muslim Freemasons can therefore, in principle, swear on the Koran, as Jews can on the Torah and Christians on the Bible.

One of the most eminent Muslim Freemasons is undoubtedly the President of Gabon, El Hadj Omar Bongo, whose conversion to Islam in 1973 came as a great surprise, the more so as most of the people of Gabon hold either animist or Christian beliefs.

In Senegal, Freemasons are to be found in the seats of power despite the fact that the vast majority of the people adhere to the Muslim faith.

An Islamist fringe element in the country is violently opposed to Freemasonry.

The review *Etudes Islamiques* ran the headline: "No, Muslims cannot be Freemasons" and the periodical *Wal Fadjiri* reprinted an article from the Egyptian review *Al Lewa al Islami* affirming that "Freemasonry and the Bahai movement, together with the Rotary, Lions and other clubs that serve them, spring from Judaism and are clearly incompatible with Islam".



This hostility does not prevent various chapters from seeking to extend their membership in Muslim countries.

Thus the French Grand National Lodge has recently established three lodges in Djibouti, where members swear on the Koran.

Why has freemasonry flourished in black Africa?

It can of course be argued that Africans have a long acquaintance with secret societies.

There are such societies in most village communities, where, according to ethnologists such as Father Eric de Rosny, they provide an effective counterbalance to the power of the traditional chiefs.

It is also likely that in colonial times, those Africans generally members of the intelligentsia □ who took up Freemasonry, saw it as a means of social advancement, since admission to a lodge placed them on an equal footing with white members of the chapter.

The esoteric and quasi-mystical aspect of the movement also attracted intellectuals such as the great Mali writer Hampaté Ba, a Muslim, who thought it would foster ecumenism and reconciliation between the monotheist religions, although he did not remain a Freemason for long.

The chapters of the order naturally cultivate the life of the spirit, but they are also making their mark in the world of action in the present century.

The lodges in Africa, as in other continents, mean to participate in national affairs and enter the political arena on occasion, frequently in the role of mediators.

A notable instance of this occurred in Benin, at the national conference accompanying the restoration of the multi-party system in 1989, when the Grand Benin Lodge issued a call for tolerance and helped to prevent violent confrontations.

The Freemasons of Togo, too, attempted to effect a reconciliation between President Eyadema's Rassemblement populaire du Togo and his opponents, at a meeting organised in Paris in 1993 at the headquarters of the Grand Orient.

The President had closed the lodges in 1972, only to allow them to reopen a few years later.

No real progress was made at the Paris talks.

Struggle with the Rosicrucians

These excursions into politics naturally cause serious divisions, not only between rival chapters but also between the masons and other organisations more or less closely associated with them, at least in the minds of the public.

This was the case in Cameroon, where the masons and the Rosicrucians apparently became embroiled in a struggle for power.

President Paul Biya was long assumed to be a Rosicrucian, a rumour that was lent some credence by the appointment of Titus Edzoa, former minister and Grand Master of the Rosicrucians in Cameroon, as Secretary-General to the Presidency.

So it came as a terrific shock in 1996, when Serge Toussaint, the Grand Master of the French branch of the Ancient and Mystical Order of Rosicrucians, announced in the course of a working visit to Douala that the President's name was not on the roll of the Order.

Titus Edzoa left his post in the Presidency a few months later and in 1997 he was arrested in connection with the liquidation of a bank.

Meanwhile, the Grand Master of the Rosicrucians had announced his intention of running against Paul Biya in the next presidential elections.

The recent REHFRAMs have received wide coverage in the local Press and Press conferences have been given by African and French Grand Masters, including a joint Press conference at Cotonou in 1997, reported in a Benin daily.

One of the masonic dignitaries plays down what he describes as the "misunderstandings" between the Catholic Church and Freemasonry, adding, however, that "with other religions, Protestant and Muslim, for example, there is no problem".

However, the 1997 REHFRAM was the occasion of a serious confrontation between the Grand Orient of France and the African chapters.

The delegation of the Grand Orient took the opportunity to preach French-style secular agnosticism and this brought a strong rejoinder from the Conference of African masonic powers, to which most French-speaking lodges belong.

The Conference issued a statement, complaining that Africa had suffered too much interference of every

kind and asserting that the REHFRAMs cannot be allowed to become a focus for rivalries, a platform for battles of words, or the object of open or unavowed ambitions to achieve supremacy.

The last warning was essentially directed against the attempt by the Grand Orient to persuade the African chapters to abandon the liaison and information centre of the masonic powers signatories to the Strasbourg appeal, and join the intercontinental liberal masonic association established on the Grand Orient's own initiative.

The Grand Orient had itself severed its links with the centre during a meeting at Santiago de Chile in 1996, accusing it of behaving like a "super-power". The centre, established in 1961 and run by the former Grand Mistress of the Grand Women's Lodge of France, Marie-France Coquard, left chapters free to decide whether or not belief in God is to be a condition of membership, but it was critical of Freemasonry in England and America and aimed to act more or less as a counterbalance to that tendency.

It comprised almost 50 chapters in Europe, Africa and South America.

The association, which originally included some 10 chapters, is even more secular than the centre and the Grand Orient's action at Cotonou should probably be seen in the wider context of French and American rivalry in Africa.

However, quite apart from the negative reaction of the African chapters, the Grand Orient's action caused a number of lodges to leave the association and other French lodges made it clear that they shared the view taken by the Conference.

Sociologists will doubtless see the reaction of the Conference and its implicit rejection of the proposals of the secular members of the Grand Orient as evidence that African society is still deeply imbued with religious feeling, be it in the form of traditional, Christian, or Muslim beliefs.

But that may be too simple a view.

Secularism, as the Grand Orient understands it, does not exclude freedom of conscience, witness the fact that Catholic, Protestant and Muslim Freemasons are admitted to that chapter of the order, an illustration of the somewhat strange attraction exerted by freemasonry in Africa.

Earning The Title Of Freemason

By Frederic Milliken

Posted by San Diego Freemason

I was thinking today about the Sisters at Lodge Aletheia in Los Angeles, a lodge that I have had the pleasure of visiting more than once, and the dedication that they show to Freemasonry.

Lodge Aletheia belongs to the Women's Grand Lodge of Belgium and has sister lodges in Washington D.C. and New York. The founders had to travel to Belgium to be initiated, passed, and raised, which in itself is an indicator of their dedication to bringing women's Masonry to the United States.

The sisters are required to attend education meetings at 10 am, followed by a break for lunch, and the lodge opens at 2 pm and normally lasts until 5pm, followed by a common meal (in the European tradition this is known as an Agape).

How many of us would be willing to commit ourselves to what is essentially an entire Saturday for Masonic work, and this is every month?

As with those mainstream lodges that belong to the Masonic Restoration Foundation or that follow a European Lodge pattern, these are the lodges that are the future of Freemasonry in this country.

Those lodges that require commitment and hard work are the lodges that prosper and attract the highest quality candidates. Lodge Aletheia turns away more candidates than it accepts, as I can testify to personally. At one blindfold interview session I was witness to, only one of three women applying to the lodge was accepted for initiation.

If we don't ask much of our members, we should not expect much. Being a Freemason is a privilege and an honor. It is not an entitlement. When the West Gate is opened to whoever knocks, there is no telling who we are letting in the door; Freemasonry must maintain high standards to be a beneficial and quality organization.



The Origin of our Institution and Mediaeval Masonry

Part I Of II, To be continued in the July Issue.

Adapted by VW. Bro Norman McEvoy from a paper by W. Bro. A. J. Chapman, P.M., 28th June, 1945.

It may be truthfully said that the beginnings of Freemasonry are unknown, and that the actual history of Freemasonry, as we know it today, can strictly be considered to commence only from that period which gives us reliable information by means of Lodge records. The earliest minute books relating to Scottish Masonry are dated 1599, and no Lodge records in England are known to exist, even as late as the 17th century. There is only the record of a single Lodge (Alnwick) between 1700 and the date of the formation of the first Grand Lodge in 1717.

The object of this paper is to trace as far as possible the growth of Freemasonry. From the earliest date at which the organisation is traceable, down to the time when operative masonry began to develop into speculative in the 17th and early 18th centuries, at the same time indicating as far as can be ascertained, the conditions and customs of our early brethren.

That there have been masons from earliest times is evident. Such remains as have been left to us from the period between Roman times and the Norman Conquest, in the form of stone churches, crosses and other monuments, prove their existence, but no record remains of the system of training, organisation if any, or the working conditions of the very early craftsman.

No doubt their numbers were small, as wood and clay were the ordinary building materials in Britain at that period, buildings erected in stone being comparatively rare. The art of building in squared stones and mortar was almost certainly introduced by the Church, and seems to have required the importation of craftsmen from the Continent. Bede informs us that soon after the founding of Wearmouth in 674, Benedict Biscop sought in Gaul for masons to build him a stone church. St. Wilfrid also, who died in 709, is recorded as having brought masons from Rome to build his church.

After the Norman Conquest (1066), building activity greatly increased; kings, nobles and churchmen were very active supporters of the building industry, and the probability is that Freemasonry had its first beginnings about that time, and that some form of organisation existed among the increasing number of workmen.

By the 13th century large and elaborate buildings were being erected, and from this time onward we are able to trace Freemasonry as a continuous institution. We need not look for an exactly similar institution, as in the passage of time, changes must inevitably take place.

The long series of some 1500 building accounts kept in the Public Records Office, relate to every reign from Henry III (1216-1272) to the 17th century. From these building records it is possible to gain much information which enables us to draw a fairly accurate picture of the early building industry.

The earliest mention of a Lodge, as far as can be ascertained, is in a record of Vale Royal Abbey, 1278, but no doubt Lodges existed at a much earlier period. Primarily the Lodge was a workshop and store, and a necessity to every building of any size.

It probably served several other purposes. A working day was very long and some meals were of necessity partaken. It was also a custom to take a siesta a mid-day, and they also had their "Drinking Times", and as no doubt the Lodge would be used for these purposes, it would all tend to develop a social aspect.

From old building accounts for materials for building the Lodge, the picture we get is of a closed wooden shed roofed with boards, straw, reeds, or tiles, and normally accommodating from twelve to twenty masons. There are instances on record of two or more Lodges being erected a one building at the same time, as at Vale Royal Abbey (1279) probably three; at York Minster (1412) two, and at Westminster (1413) two.

Lodges were also often established at the quarries, sometimes far distant from the building. It is not until we reach the seventeenth century that the word "Lodge" sometimes came to be used in the sense of a body of masons associated with a particular town instead of with a particular building. The winter working hours were



from daylight to dark, with one hour for dinner, and fifteen minutes for “drinking” in the afternoon. The summer hours were from sunrise to thirty minutes before sunset, with one hour for dinner, thirty minutes for “sleeping” and thirty minutes for “drinking”. The average working hours would thus be about 8 3/4 in the winter months, and 12 1/4 in the summer months. One recorded complaint is that “divers artificers and labourers waste much part of the day in late coming unto their work, early departing there from, long sitting at their breakfast, dinner and noon meat, and long time sleeping after noon”.



Mediaeval wage rates are generally expressed as so much per day, week or fortnight, and occasionally as so much per annum. There appears to be a differentiation in the daily rate of pay as the days lengthened. Thus in the London regulations of 1275-1296 fixed the masons' daily wage at 3 pence in winter, 4 pence in spring and autumn, and 5 pence in summer. Living accommodation, in some cases at least, was provided, but whether within or outside the Lodge is not clear. Occasionally an allowance of beer was made. Taking a general average of the daily rate of pay, we find a gradual upward tendency, although at times fluctuating, from 4 pence per day in the 13th century, to 2 to 4 pence per day at the beginning of the 18th century. The lot of the ancient mason was not always happy as the gradual

increase in wages was often quite disproportionate to the greatly increasing cost of food, as in the decade 1613-1622 when food prices were five times the 1510 level, and wages hardly doubled. From the 13th century various Statutes of Labourers had endeavoured to fix wages, but a new Statute of Artificers in 1563 provided that masons' wages were to be determined with reference to food thus, in theory at least, embodying one of the most important points in the Regius and Cooke Mss. that of fixing wages according to the cost of victuals/food.

From official records we can arrive at an approximate estimate of the cost of some of the work done by our ancient brethren. There were in England and Wales between 900 and 1000 Monasteries, Colleges, Churches and hospitals, many of stupendous proportions.

To these must be added thousands of parish churches, castles, town walls, municipal buildings and bridges. Eton College in one year (1443044) required over 1,000,000 bricks. Val3 Royal Abbey (1278-80) required 15 quarrymen and 31 carters. Beaumaris Castle at one period employed 400 masons, 30 smiths and carpenters. The building of Vale Royal Abbey cost in three years over £1,500 in the currency of that day, equal to about £126,000 in normal times in his part of the world and exclusive of stone and timber which seem to have been shipped from Royal quarries and forests. Caernarvon, Conway and Harlech Castles cost in one year (1291) over £14,000, equivalent to well over £1,000,000 today (1945). When we remember that the erection of many of these buildings occupied a great number of years, some idea of their ultimate cost may be gained.

Owing to the difficulty in procuring sufficient local labour, the system of impressments (forced labour) was often used, a power similar to the rights of purveyance to obtain timber, etc., for building, or to the press-gang to obtain recruits. Apparently opposition was encountered or expected, as power was given to imprison those who resisted. (evidently they had their man-power problems in those days). For this reason, and also that the mason's trade was usually carried on outside cities and towns, a craft guild was presumably not a suitable organisation to control the industry.

While in the later Middle Ages the authorities sought to control trade and industry usually through Municipal Craft Guilds, it must be noted that nowhere, except in London, is there any record of a masons' craft ordinance before the 16th century. It is however, only reasonable to suppose that some organisation held some form of Assembly as described in the Regius and Cook Mss.,. Be that as it may, we have evidence of masons' assemblies in Statutes of 1360 and 1425, which attempted to prohibit congregations or confederations of masons, but the probability is that these were in the nature of illegal assemblies for the purpose of attempting to gain increased wages.

Leaving for the moment the matter of organisation, we should briefly consider the different grades among masons. Broadly these may be divided into three, viz., apprentices ; journeymen masons, and master masons. The working mason or journeyman was essentially a wage earner, with relatively little prospect of attaining to a higher position, although it was possible to rise from the ranks to become foreman or overseer, called an apparator or warden, or to secure what may be termed a staff appointment as a master mason.

The Secret History of Secret Societies

By Steven Heller - From The Atlantic at <http://www.theatlantic.com/entertainment/archive/2012/04/the-secret-history-of-secret-societies/256392/>

The book *Ritual America* catalogues the quirks and artifacts of Freemasons, Elks, and their ilk.

It is not surprising that America has hundreds of secret societies—after all, they're meant to inspire fascination. Adam Parfrey, the founder and owner of Feral House publishing, has been keeping an eye on them since he watched his first Shriners parade as a child. Their mysterious garb and raucous behavior "provoked me, and stayed with me throughout the decades," he says. Now he's produced *Ritual America*, a book that reveals these quirky and nefarious underground cultures. "We tried to cover all sides of the story," he says—not always an easy task when the story is about cultures premised on secrecy.

The Culture Report bug

Big ideas in arts and entertainment. See full coverage

In 1987 Parfrey published his first essay on this theme, "King-Kill 33," in the first edition of his book, *Apocalypse Culture*. One of the leading subjects of his research, conspiracy theorist James Shelby Downard, proposed a scenario about the JFK assassination that contained a fascinating speculation about the importance of Freemasonic "twilight language" (double and triple meanings, numerology, and onomatopoeia). The essay stirred up controversy, even leading Marilyn Manson to title one of his songs "King Kill 33."

In recent years, Dan Brown's *Da Vinci Code* bestsellers revived popular interest in secret societies. But none of the books in the latest wave of pro-Masonic and conspiratorial literature, says Parfrey, "had an image-heavy and sociological approach as does *Ritual America*."

Given the vast number of cults and sub-cults, Parfrey knew his research would be surprising to many. "Despite the success of Joseph Campbell's PBS series a couple decades ago, what good American thinks he's practicing 'rites' or 'rituals?'" Parfrey asks. "These words are thought to refer to what primitives do in foreign lands." *Ritual America* shows that hundreds of ritualistic oaths and procedures are practiced behind the doors of lodges and clubs, even today.

Parfrey defines a "secret society" as a social group that demands an oath of allegiance to join. "That's our perspective; we know that others may feel differently," he says. "Some service-oriented organizations, like Lions or Elks, have a great deal of secret ritual within its structure. Rotary and Kiwanis, less so, but these organizations, like the Masons, require oaths of allegiance. No oath, no membership."

Researching the book was eye-opening (and, fittingly, the cover illustration is the so-called "eye of providence"). There were an amazing number of groups "particularly at a time when there was no seeming reason for integrating secret rituals into their organizations," he says. "Hundreds of years ago, the Catholic church battled groups of Freemasons over power and money, and the need for secrecy back then was logical." But today it's a bit more mystifying.

Parfrey says his primary source was Albert C. Stevens's *The Cyclopaedia of Fraternities* (1899). And the subtitle says it all: *A Compilation of Existing Authentic Information and the Results of Original Investigation as to the Origins, Derivation, Founders, Development, Aims, Emblems, Character, and Personnel of More than Six Hundred Secret Societies in the United States, Supplemented by Family Trees of Groups and Societies, Names of Many Representative Members*. Of those "More than Six Hundred Secret Societies," Freemasonry is the granddaddy, "like AA is the archetype of all the 12-step sobriety movements," Parfrey says. But secret societies had many purposes and took many shapes: labor unions, business groups, rural/agrarian organizations, religious and occult organizations, sobriety groups, drinking groups, immigrants, anti-immigrant organizations. As Parfrey puts it, taking in the breadth of them provides "a snapshot of America."

DRINKING THE GOAT'S BLOOD



Whether it be the Camel, Tiger, Elk, Eagle, Moose, Owl or Goat, there can be no more appropriate ceremony than serving a candidate with the blood of an animal,' reads a vintage catalog targeted at secret societies.

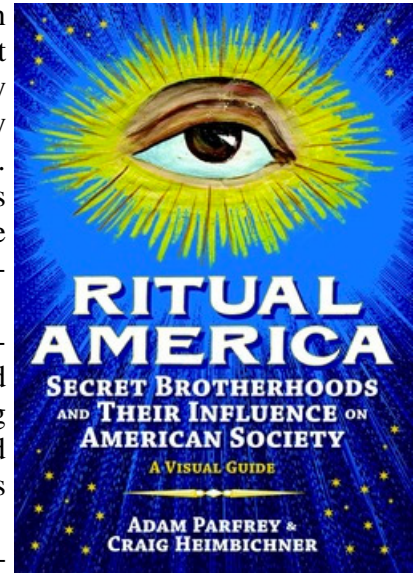
The question of who gets admitted to these groups recurs as a theme through history. Among the more troubling societies was a fairly large and important group, The Improved Order of the Red Men, which dates back to the early 1800s. Its members dressed in Native American garb and had rituals inspired by that culture—and yet refused to allow Native Americans into their society. Freemasonry and other fraternal groups, which said they welcomed all comers who believed in God, were primarily Protestant in perspective. "As a result, the Ku Klux Klan and other racist groups adopted a close form of Masonic ritualism," Parfrey says.

The rites and rituals of these organizations were often bizarre and intimidating. Parfrey asserts that this was "a way of challenging new members, and providing a boast for all those who get beyond the rituals." There were hazing initiation pranks that made people believe their heads were going to be chopped off, or at the minimum, believe they were drinking goat's blood. "Some groups actually seemed to appeal to the sadistic," he says.

The payoff to membership in societies often extended to outside meeting-hall walls. During the Civil War, a number of soldiers from North and South carried on them proof of their Masonic membership, which was supposed to secure them good treatment from the enemy. "Then there were more business-oriented groups that in time became insurance agencies," Parfrey says. Others served social functions. "A remarkable group, The Veiled Prophet of the Khorassan of St. Louis, which still exists today as a yearly debutante ball and parade, was based on a poem by Thomas Moore," he says. "Promotional material would feature a strangely veiled leader in a fairy tale setting."

And part of the appeal of these societies has long been in their oddball accoutrements: costumes, banners, voting equipment, hoods, emblem jewelry, and outlandish hats, like the fez. "I think the fez, as well as a lot of the Shriners costume was done with an eye to exoticism or orientalism," says. "It seems strange, particularly today, that it's demanded that all Shriners recite a bloodcurdling oath with one hand on a King James Bible—and the other hand on a Koran."

Editor's note; I am not sure what makes Parfrey an expert on Shriners and maybe other parts of the USA are different from Houston, but I sure don't remember seeing a Koran when I became a Shriner. Besides, I was sworn in at the same time with a group of about 20 other candidates and am sure that 20 Bibles and Korans laid out would have made a memorial impression.



Bath Masons Raise £800

Freemasons from the Elizabethan Lodge in Bath have raised nearly £800 for mental health charity Mind with a black tie dinner at Lansdown Golf Club.

The cheque for £796 was presented to Bath Mind general manager Chris Hailstone, who gave a talk about the services Mind provides in the area, including an advocacy scheme which empowers people to have a say about how they are being treated for mental health issues.

It also runs a housing service and an outreach project.

A Taste of Freemasonry evening will be held on Friday, June 29, to introduce people to the movement.

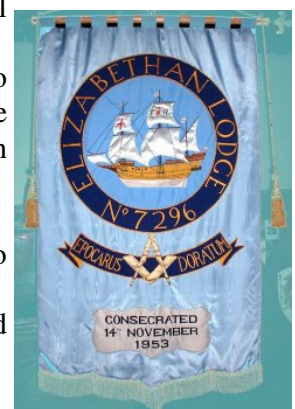
It is billed as an informal evening beginning at 7pm in the Masonic Hall in Old Orchard Street.

The evening will seek to explode myths and answer questions.

There will be a three-course curry meal, and all profits raised will go to the charity Help for Heroes.

For tickets, which are £15 to cover the meal, contact paul@bathfreemasons.org.uk. Elizabethan Lodge 7296

The Elizabethan Lodge was Consecrated on 24 November 1953, shortly after the Coronation of HM Queen Elizabeth II. The Lodge has a wide cross section of members from many professions and callings, all sharing the main principles of Freemasonry, namely fellowship, charitable designs and the pursuit of truth.



Freemasonry And The End Of Humanism

by Bro. Darren Lorente
St. Mary Islington Lodge #5451
United Grand Lodge of England

“To steer the barque of life o’er the rough sea of passion without quitting the helm of rectitude is the highest perfection to which human nature can attain”

2nd degree Working Tools

The Craft has often been described as a child of the Enlightenment and although Freemasonry is a product of the Medieval Guilds it was during the Enlightenment that Freemasonry made the transition from being operative to speculative and developed into the organization that we know and love today.

Freemasonry was in many ways a mirror image of the Enlightenment and many of the humanistic values that moved Western civilization forward into modernity can be seen in both. It was in the XVIII century that the feudal structures of the old regime were challenged and at the height of the French Revolution totally dismantled. Freemasonry adhered to its utopian vision of a perfect society but substituted the sharp blade of the guillotine with the sharper and far more durable power of the word.

Freemasonry must have inherited its ideals of Brotherly love, Relief and Truth- the three principles of the order-from its earlier operative stage but it is clear that they resonate with those defended at the end of the XVIII century by the French revolutionaries: liberte, égalité and fraternité. It is also true that British Freemasonry was admired in continental Europe in an age in which everything British (in particular its institutions) constituted the height of fashion. Parliamentary democracy was a British invention and the forerunner of today’s most widely spread political model: liberal democracy



Regular Freemasonry cannot, by definition, be altered and remains pretty much the same as it was at the height of its popularity in the XVIII and XIX centuries: a frozen image of the values and ideals of the period that informed and in many ways shaped and created it. Browsing through Masonic almanacs from the mid XIX century at Freemason’s Hall I was surprised to read the letters to the editor which were extremely similar to the letters to the editor that one can read presently in magazines such as “Freemasonry Today”. It brought to mind the notion that Freemasonry and Freemasons haven’t changed and that the essence of both remains the same.

Although in practice Freemasonry wasn’t always egalitarian its statutes and rituals are imbued with this desire for democracy and individual freedom. Although we might think that balloting is a prosaic aspect of our initiation ceremony it is charged with meaning and shows commitment to these ideals. The fact that lodge offices are progressive is, of course, another clear example of this innate penchant for egalitarianism that defines the Craft and that must have made it so appealing in XVIII Europe. What was wished for and what was really achieved are two different things, needless to say: the XVIII century, in spite of being described as “The Age of Advancement” was of course a period in which social inequality, poverty and disease were rife by today’s standards but the seeds of change had been planted firmly.

On the other hand regular Freemasonry never went as far as to coincide with the French Revolution in spite of the many nonsensical conspiracy theories that have been circulated to this respect: regular Freemasonry has always required belief in a Supreme Being as a requisite for membership and has thus found a compromise between science and the secularization of society without sacrificing faith and spirituality. The Anderson constitutions make very clear the position of regular Freemasonry in regards to any revolts against the establishment and every Master elect is conjoined to “be a peaceful subject and to abide by the Rules of the Land” as is every Mason reminded to do, in different wording, throughout all three degrees of Craft Freemasonry. Further to this, toasts honouring the Monarch of the country in which the Masonic meeting is taking place are made at the festive board and the local national anthem is also sung at the closure of the lodge. So it is clear that Freemasonry as we understand it never had Revolutionary or even Republican aims and in fact, as all Masons know, Freemasonry has never had a political agenda and discussions of such matters are banned at lodge meet-

ings. At risk of stating the obvious it is fair to say that Freemasonry has always had a cultural agenda and lodge monitors exhort Masons to follow up the study of the Liberal Arts and to improve morally. In this sense describing Freemasonry as a “cultural revolution” that managed to encompass spiritual, moral, social and intellectual values might not be too farfetched but it is important to note that Freemasonry was also, in some ways,



David Hume

a reaction to the Enlightenment. The traditions brought forth from the Guilds, the requisite to believe in a Supreme Being and respect the laws of the land are defining traits of Freemasonry that don't exactly coincide with the deep seated scepticism of philosophers like David Hume or the Revolutionary ambitions that were rapidly gaining ground throughout Europe.

One of the most defining and appealing traits of Freemasonry is its religious and political tolerance expressed in a formal prohibition to discuss such matters at lodge meetings but more positively in the religious, social and ideological plurality present at many lodges in which Christians of various denominations fraternise with Muslims, Sikhs, Hindus and Buddhists. The British Empire and colonialism as a whole were the medium in which Freemasonry was able to spread and one only has to read Kipling's poem “My Mother Lodge” to realize how multicultural some lodges must have been in the XIX century and indeed before. These colonial lodges exposed Europeans and non-Europeans to each other's culture and thus to a deeper knowledge of the human condition.

Freemasonry was, at its inception -and I refer to its historical inception rather than at its mystical and ancient one-a bridge between the Middle Ages to which the Enlightenment was in part a reaction, a Hegelian antithesis, and to modernity itself. Rather paradoxically, Freemasonry could also be seen as a reaction to modernity and rationalism: its links with the occult, its symbolical foundation myths that are too often taken as literal truths and in its supposed connections to Egypt and the Ancient world contributed to the creation of a vast body of Masonic esoteric and occult mythologies still current today.

Of course, ideals like democracy, freedom and equality are old hat today. Many people don't vote at general elections and are even less likely to celebrate the “Cult of the Enlightenment” in a Masonic lodge. Enlightenment and the subsequent paradigms that it produced are being questioned today by certain forms of authoritarian Democracy and religious fundamentalism, the most visible and tangible opposition to the West's Liberal Democracies. The philosopher Francis Fukuyama's assertion that liberal democracy is the last political system we will have in the world might be true but it is also necessary that carelessness and the excesses of consumer society, materialism and technocracy don't challenge this and more importantly that we don't return to a new Dark Age.

From being advocates and creators of modernity, freedom and scientific progress, freemasons have now become in the eyes of the educated and well informed public a reactionary, conservative and elitist organization. This is one of those capricious paradoxes that history sometimes throws at us and it doesn't cease to surprise one how yesterday's reformers are today's reactionaries. But is Freemasonry still relevant ideologically, intellectually and philosophically in a postmodern world? I personally believe that Freemasonry is more relevant than ever: democracy, freedom and equality are values that we should never lose or take for granted and that are worth being reminded of. Freemasonry is an ongoing celebration of these values and has the potential to give us all a common identity regardless of status, color or religious background; it has the ability to unite men in the midst of a divided, fragmented society towards a common goal: self-improvement and by extension, social and universal improvement.

And of course the spiritual side of Freemasonry cannot be underestimated in spite of the fact that many Freemasons don't consider their Masonic interests as being spiritual: Freemasonry's allegories depict man's relationship with himself but ,also, in higher degrees, their relationship with the Godhead.

In “The Divine Comedy” Dante and Virgil face obstacles on their way through the seven circles of Hell, some of which symbolize the shortcomings of Humanism too self reliant to allow for metaphysical explorations. Freemasonry promotes humanistic values and simultaneously, invites us to explore our relationship with God and with the Divine and thus offers us a bridge between the material and the spiritual. In this sense, Freemasonry contains within its teachings and rituals the trajectory of Western's history: from its early operative, medieval days to its modern, Enlightened stage assimilating Spirituality with Reason without sacrificing the essence of neither. Freemasonry is, in this sense, a blue print for the achievements of civilization over barbarism, of art and culture above philistine anti-intellectualism and as such worthy of our dedication.

Using The Square and Compasses

One of the Masonic messages sent out by Brother Carl Jones a few days ago requested information on Brother Gene Autry's Square and Compasses branding irons roused my interest. So I decided to do a little searching. Like most searchers I discovered there is a large lack of information regarding Brother Gene Autry and branding irons. However, I did discover enough information for an interesting article.

When an American miller in the late 1800s attempted to use the square and compasses as a logo for his own brand of flour, a suit was brought against him. Although there was no trademark protection as such, the court found that the square and compasses was so clearly identified with Freemasonry that the miller was prohibited from using the symbol. The American Commissioner of Patents in 1872 ruled that the square and compasses emblem could not be used in any trademark or trade name for commercial purposes.

The Matador Cattle Company's Beaverhead Ranch, in Montana, uses a Square and Compass brand. This ranch, owned by Koch Industries of Kansas, is not to be confused with Granville Stuart's Matador Land and Cattle Company which used a "flying V" brand, or the Matador Land and Cattle Company, started by Texas cattleman, Henry H. (Hank) Campbell in 1878.

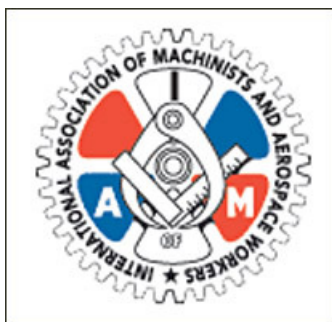
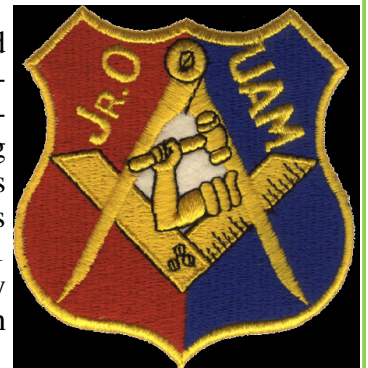


The 2,339 acre International Peace Garden, situated on the border between Manitoba and North Dakota, was dedicated in 1932. Jointly sponsored by the Grand Lodges of North Dakota and Manitoba, the Masonic Auditorium, seen on right, was built in 1981.

10939 Highway 281 Dunseith, North Dakota Latitude: 48° 59' 57" North / Longitude: 100° 3' 10" West

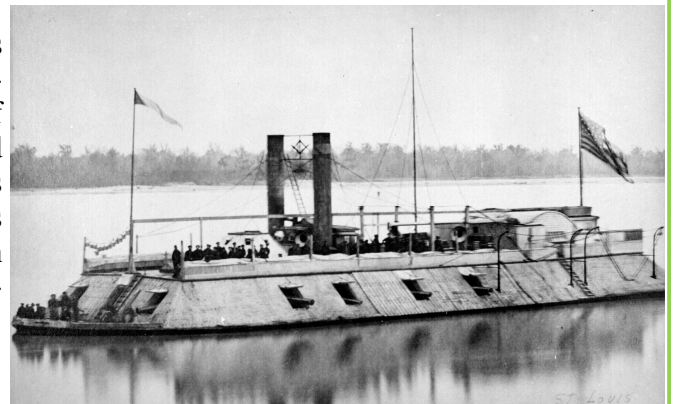
to stop immigration. Alvin J. Schmidt reported in *Fraternal Organizations* (Greenwood Press, 1980) that by 1979 the membership was 8,500 social members and about half as many insurance members. In 2010, Lexington Council No. 21 continued to support the American Children's home in Lexington, NC which they built in 1927. Other than the logo, there appears to be no historic association with Freemasonry.

Founded in 1853, the Junior Order of United American Mechanics was an outgrowth of the Union of Workers, founded in Germantown, Philadelphia in 1845 by a group of working men attempting



The International Association of Mechanics logo contained a square and callipers. When they reformed with the aerospace workers they modified the original logo.

The USS Baron DeKalb is something of a masonic mystery, there being no record of why the civil war vessel would display the masonic square and compasses, although it is known that DeKalb had been a freemason, as was the ship's fifth and final captain, Lt. Commander (later Admiral) John Grimes Walker. (The Masonic Emblem is displayed between the smoke stacks.)





At least two ships have had masonic names.

Two sailing ships of interest operated off the U.S. Eastern seaboard between 1737 and 1779. They were the "Freemason" and the "Master Mason".

The brigantine "Freemason" is recorded on voyage in late 1772 while in Shipwrecks North of Boston: Vol. 1: Salem Bay a note is made of a "... storm, killing ten (1773); The explosion at anchor in Marblehead of the privateer brigantine Freemason" in 1779.

In sailing, a brigantine is a vessel with two masts, at least one of which is square rigged. In modern parlance, a brigantine is a principally fore-and-aft rig with a square rigged foremast, as opposed to a brig which is square rigged on both masts. In the late 17th century, the Royal Navy used the term brigantine (often contracted to brig) to refer to small two-masted vessels designed to be rowed as well as to sail, rigged with square sails on both masts.

Freemasonry And Religion, By A Mason Baptist Minister

By irishanglican ~ Fr. Robert in Christology, Church, Revelation, Theology

Our purpose as freemasons is not that of a religion. Freemasonry lacks the basic elements of religion. Freemasonry is not a religion nor is it a substitute for religion.

Freemasonry advocates no sectarian faith or practise.

We seek no converts.

We solicit no new members.

We raise no money for religious purposes.

We have no dogma or theology. Religious discussion is forbidden in a masonic lodge thereby eliminating the chance for any masonic dogma to form.

It offers no sacraments and does not claim to lead to salvation by works, by secret knowledge, or by any other means. The secrets of Freemasonry are concerned with the modes of recognition only and not with the means of salvation.

By any definition of religion accepted by our critics, we cannot qualify as a religion.

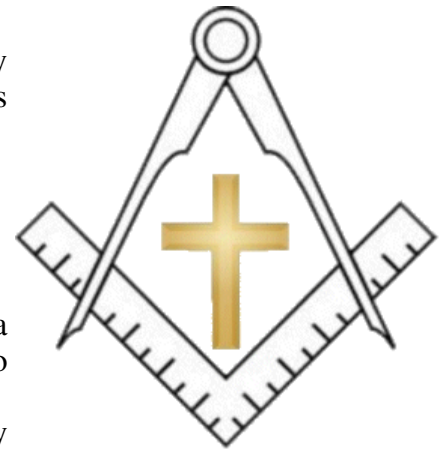
Freemasonry supports religion. Freemasonry is far from indifferent to religion. Without interfering in religious practise, it expects each member to follow his own faith.

A man does not subscribe to a new religion, much less to an anti-Christian religion when he becomes a freemason, any more than when he joins any political party or community association. There is nothing in Freemasonry that is opposed to the religion he brings with him into the masonic lodge. Freemasonry does not assert nor does it teach that one religion is as good as another. Freemasonry admits men of all religions. Freemasons believe in religious freedom and that the relationship between the individual and his God is personal, private and sacred.

We do not apply a theological test to a candidate. We do ask a man if he believes in God and that is the only religious test. Belief in God is faith; belief about God is theology. As freemasons we are interested in faith only and not in theology. Religion is not permitted to be discussed at masonic meetings.

Freemasonry is a completely tolerant organization. When Freemasonry accepts a Christian, or a Jew, or a Buddhist, or a Mohammedan, it does not accept him as such, but accepts him as a man, worthy to be received into the masonic fraternity.

Freemasonry stands for the values that are supreme in the life of the church and expects each member to follow his own faith and to place his duty to God above all other duties. We are sure that a member who is true to the principles he learns in Freemasonry will be a better church member because of it.



Knights Templar – Freemasonry Connections

By the BeeHive - From Freemason Information

Once again the Beehive is indebted to Brother Wayne Anderson of Ontario, Canada for a great article. Every Sunday Brother Anderson sends out an article to “his list.”

If you would like to be on his list please contact him at wda_572@sympatico.ca.

The subject of the origins of Freemasonry is a hot potato. The article from Brother Anderson seems to have been written shortly after *Born In Blood* was published. Since that time much research has been done that points to The Templar as NOT being the source of the beginnings of Freemasonry. Some scholars have presented evidence that shows that very few Templar fled mainland Europe for the British Isles. Many, they say, went to Portugal. Others went to Switzerland, says Stephen DaFoe our resident Templar expert, where the now famous Swiss international banking system was set up by Templars.

My thought is that even if the Knights Templar, or knight Templar rituals, did not start Freemasonry, perhaps, they infiltrated it to hide from their persecutors and in the process added an additional dollop of secrecy to the Order. I have never been satisfied with the belief that builders needed such veiled secrecy with a myriad of passwords, grips and signs. It seems to me that is what the Templars needed to stay hidden. For a revelation of their affiliation could be lethal. Take the Grand Hailing sign, something I can see much more needed by a Templar over a stone worker.

Perhaps Freemasonry, invented by the ancient builder guilds, was influenced by an influx of Knights Templar that occurred heavily in one fell swoop. Alas, I know that I am far from an authority on this aspect of historical Freemasonry. But I know that we have some erudite readers who perhaps will chime in. If you have some information and knowledge on this subject consider sharing it with all of us in the comments section so we can learn.

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*From Summer 91 edition of the Missouri “The Freemason”*  
*More about Born In Blood. By John C. Allen,*  
*Past Master Pleasant Grove Lodge #42 Otterville, MO.*

In the summer issue of this year’s *Freemason* appeared a review by Zel Eaton of the book *Born in Blood*, by [John J. Robinson](#). I am prompted to write this article by a conclusion drawn by Mr. Robinson about the origin of Freemasonry. In his review Mr. Eaton alludes to this aspect of the book only vaguely.

I am referring to Mr. Robinson’s theory that modern Masonry actually had its origin from the Knights Templar, outlawed in 1312 by Pope Clement V and the French King Philip the Fair. It was Mr. Robinson’s conclusion that the Templars not apprehended went under-ground to escape the heavy hand of the Papacy and then resurfaced centuries later as lodges of Freemasons.



*York Rite Cross and Crown -  
 A Cross and Crown laid up-  
 on the Cross Pattée inscribed*

Most traditional Masonic researchers, of course, have contended that the Order and its ritual somehow developed from the early crude organizations of the stone mason labor guilds. I, for one, have never been able to accept that view. Several years ago I arrived independently at the same conclusion as Mr. Robinson. Our Masonic ritual, steeped as it is in Kabbalistic occultism and mystery ceremonies of the Middle East, could never possibly have been developed out of the crude beginnings of the stone mason guilds. In that era even the skilled artisans and their speculative associates were far too unlettered and unlearned to have been capable of coming up with anything as elaborate and esoteric as even the earliest forms of Masonic ritual. Knowledge of the Hebrew Kaballah and the Middle Eastern mystery dramas had been ruthlessly suppressed by the Papacy during the Dark Ages and could have returned to Western Europe only by way of the Crusades. For bringing it back, the Templar became the logical bridge. During their stay in the Holy Land, the Templars had come into close association with a Moslem sect called the Sufi, who previously had adopted many of the beliefs and ritualistic forms of the Gnostic, or primitive Christians. From the Sufi the Templars borrowed many of their own esoteric beliefs and ceremonials. A number of these have made



their way into modern Freemason beliefs. One of these, for example, is the Junior Warden's call of the Craft from labor to refreshment and from refreshment to labor, referring in a symbolic sense to death and rebirth. The Gnostics, the Sufi, and the Templars all believed in reincarnation.

Is this view about Masonic origins borne out by any prestigious Masonic scholars?

Yes, it certainly is—by one of our most celebrated scholars, Brother Albert Pike. My readings in Brother Pike's *Morals and Dogma* have convinced me that Mr. Robinson, in his recent book, was on the right track. Jacques B. de Molay, the last Grand Master of the Knights Templar, according to Brother Pike, master-minded the plans for Freemasonry while he was awaiting execution. Before coming in unequivocally to that assertion, Brother Pike cited conclusive evidence that long before the Templars went underground, they considered themselves builders, or masons, and were even called by the English, through careless pronunciation, Freemasons. This is clearly shown by the following extract with reference to de Molay:

“The Templars, or Poor Fellow Soldiery of the Holy House of the Temple intended to be rebuilt, took as their models, in the Bible, the Warrior Masons of Zorabel, who worked, holding the sword in one hand and the trowel in the other. Therefore, it was that the Sword and the Trowel became the insignia of the Templars, who subsequently concealed themselves under the name of Brethren Masons. The name Freres Macons in the French was corrupted in English into Free Masons. The trowel of the Templars is quadruple, and the triangular plates of it are arranged in the form of a cross, making the Kabalistic pantacle known by the name of the Cross of the East.”

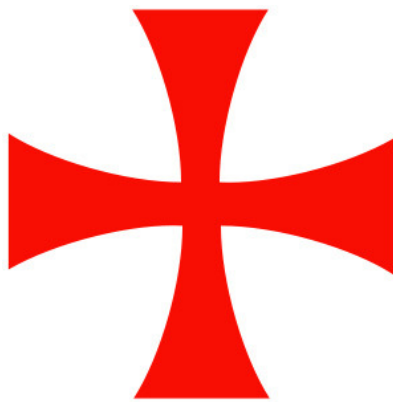
On page 820 of *Morals and Dogma*, Brother Pike leaves no doubt that he considered Freemasonry the brain child of Jacques de Molai, as this extract will indicate.

“But before his execution, the Chief of the doomed Order organized and instituted what afterward came to be called the Occult, Hermetic, or Scottish Masonry. In the gloom of his prison, the Grand Master created four Metropolitan Lodges, at Naples for the East, at Edinburgh for the West, at Stockholm for the North, and at Paris for the South. The initials of his name, J.B.M., found in the same order in the first three degrees are but one of the many internal and cogent proofs that such was the origin of modern Free Masonry.”

Brother Pike's reference to the initials, of course, is to the words Jachin, Boaz, and the Master's Word in the third degree. Could this be a mere coincidence?

Brother Pike then went on to say that

“The legend of Osiris was revised and adopted as the central theme of the third degree ritual, to symbolize the destruction of the Order, and the resurrection of Khurum, slain in the body of the Temple of Khurum Abai, the Master, as the martyr of fidelity to obligation, of Truth and Conscience.”



*Emblem of the Military Order of Templars.*

According to the legend of Osiris here referred to, as the fragments of the god's body lay on the ground, a lion reached down with his paw, scooped up the pieces, and lifted them back again to erect and living form. In the new Order succeeding the Templars this served as a symbolism. The Papacy and the King had slain the Grand Master but failed to accomplish their purpose. The grip of the lion's paw had triumphed again over extinction' The prostrate corpse of the Knights Templar had been raised from death. Once again it lived in the form of a new Order—Freemasonry. The old Order, vitally obsessed with building, lived on as builders still. The trowel remained still as its principal working tool. The Templars continued their role as “*Brethren Masons.*”

Why are Freemasons so obsessed with the Holy Saints John? “Oh, the labor guilds were expected to have patron saints, so the stone masons adopted the Holy Saints John.” We have all read that lame explanation. If a labor guild wanted patron saints, why would it choose two saints with contrasting religious beliefs? For the Knights Templar to do so was perfectly logical, as Brother Pike took note in *Morals and Dogma*. From their very inception, the Templars functioned as a dualistic Order. Their avowed and pretended purpose was to protect Christians making pilgrimages to the Holy Land. Their actual and secret objective was to rebuild the Temple of King Solomon to recapture its original splendor and restore Jerusalem to the days of its pristine glory. In their outward

aspects they posed as loyal supporters of orthodox Catholicism. This facade they craftily cultivated to gain the approval and sanction of the papacy. For this reason they adopted John the Baptist as one of their patron saints. St. John the Evangelist, however, was the one who had been regarded as the spokesman of the Gnostic religious views to which they adhered and wished to make supreme in their restored city of Jerusalem, designed by them secretly to displace Rome as the center of Christendom. St. John the Evangelist, therefore, became their most cherished patron saint. If Freemasonry did indeed stem from the Templars, it is only natural that the



*Templars burned at the stake*

Masons would also adopt both of these patron saints.

Since the Templars chief objective was the rebuilding of King Solomon's Temple, one would reasonably expect them to continue in that preoccupation when they established a new Order to succeed the Templars. Need there be any mystery, then, as to why Freemasonry is similarly obsessed with the same Temple?

The Templar Connection would also nicely explain the mystery of the "bloody" Masonic obligations. If the Templars had any part in drafting these obligations, we would expect them to be fraught with dire consequences. We say today that the obligations are intended to be only symbolic. To a Templar member of the early guilds or lodges they would not have been considered symbolic. A Templar was a marked man with a price on his head. The long arm of the Papacy could reach him even in non-Catholic Scotland. Wherever he fled, there was always the threat of hired assassins. He could take no chances of having his identity or activities revealed. Many of the other secrets of Freemasonry can be similarly accounted for as safe-guarding the security of the Templars who probably dominated the earliest lodges.

In one respect perhaps the traditionalists were right. Perhaps Freemasonry did develop in and come down to us from the stone mason guilds of Scotland. Its concept and ritual, however, could not have been originated by the stone masons per-se. Perhaps the Templars who escaped to Scotland decided to infiltrate the stone mason guilds and there introduce the system of de Molay's new Order. They had very good reasons to do so. The Templars had also been builders, or masons. In their heyday the Templars had exerted complete control over not only the stone masons but also over all other skilled craftsmen throughout Western Europe. That being true, the Templars would obviously have experienced little difficulty trying to infiltrate the guilds.

As a final argument for the Templar Connection, we should not forget the religious element. Freemasonry is regarded as a semi-religious Order. If the Templars did really found Masonry, it would be surprising if they hadn't placed a very strong emphasis on religion, because the Knights Templar was instituted primarily as a religious Order.

## France, Where Freemasons Are Still Feared

Magazines and newspapers all have stories they run in one form or another, year in, year out. The details may differ, but the stories are largely the same everywhere, striking universal chords of sex, health, and money. A few of these perennials, however, don't travel. They drill deep into one country's psyche while everyone else scratches their heads and says, "Huh?"

In France, the story that keeps coming back is about Freemasons. It's everywhere. Most big French magazines run at least one big Freemason cover a year. Books dissect the "state within a state," to borrow from a recent title. Blogs abound.

"France has several of these marronniers—chestnuts," says Alain Bauer, former grand master of France's Grand Orient lodge and president Nicolas Sarkozy's Masonic liaison. "There's real estate prices and there's how to cure headaches, and then there's Freemasons. The ultimate French magazine story is a Freemason with a headache who's moving. We don't like these stories, but at the same time, we love them, because they make us feel like we're still important."

Huh? Yes, Freemasons: the old fraternal order known in the U.S. for the Masonic lodges that dot American cities, musty reminders of an era when Masonry stirred the American melting pot. Or for the arcane Masonic symbols engraved on every dollar bill. Or on a sillier note, for the Shriners in their red fezzes. (The Shriners were founded in the 1870s to add a little levity to regular Freemasonry. Mission accomplished.)

# The Real Story Behind Forget Me Not Emblem?

From The Masonic Network at <http://www.masonicnetwork.org/blog/2009/the-story-behind-forget-me-not-emblem/>

*Editor's Note; I have noticed that many Masonic websites, newsletters and even this e-magazine has published the story of how German Freemasons wore a forget me not pin to recognize each other without the Nazis knowing them. Well, it is a very good story, BUT.*

In the years between World War 1 and World War 2 The blue Forget Me Not Emblem (Das Vergissmeinnicht) was a standard symbol used by most charitable organizations in Germany, with a very clear meaning: "Do not forget the poor and the destitute".

It was first introduced in German Masonry **in 1926, well before the Nazi era**, at the annual Communication of the Grand Lodge Zur Sonne, in Bremen, where it was distributed to all the participants. That was a terrible time in Germany, economically speaking, further aggravated in 1929 following that year's Great Depression.

That economic situation, contributed to Hitler's accession to power. Many people depended on charity, some of which was Masonic. Distributing the forget-me-not at the Grand Lodge Communication was meant to remind German Brethren of the charitable activities of the Grand Lodge.

In early 1934, it became evident that Freemasonry was in danger. In that same year, the Grand Lodge of the Sun (one of the pre-war German Grand Lodges, located in Bayreuth) realising the grave dangers involved, adopted the little blue Forget Me Not flower as a substitute for the traditional square and compasses.

It was felt the flower would provide brethren with an outward means of identification while lessening the risk of possible recognition in public by the Nazis, who were engaged in wholesale confiscation of all Masonic Lodge properties. Freemasonry went undercover, and this delicate flower assumed its role as a symbol of Masonry surviving throughout the reign of darkness.

In 1936 the Winterhilfswerk (a non- Masonic winter charity drive) held a collection and used and distributed the same symbol, again with its obvious charitable connotation. Some of the Masons who remembered the 1926 Communication possibly also wore it later as a sign of recognition. We have no evidence of that and its general signification still was charity, but not specifically Masonic charity.

During the ensuing decade of Nazi power a little blue Forget Me Not flower worn in a Brother's lapel served as one method whereby brethren could identify each other in public (although even then it was not always safe to wear any non-Nazi pin), and in cities and concentration camps throughout Europe. The Forget Me Not distinguished the lapels of countless brethren who staunchly refused to allow the symbolic Light of Masonry to be completely extinguished.

When the Grand Lodge of the Sun was reopened in Bayreuth in 1947, by Past Grand Master Beyer, a little pin in the shape of a Forget Me Not was officially adopted as the emblem of that first annual convention of the brethren who had survived the bitter years of semi-darkness to rekindle the Masonic Light.

At the first Annual Convent of the new United Grand Lodges Of Germany AF&AM (VGLvD), in 1948 Bro. Theodor Vogel, Master of the Lodge "Zum weißen Gold am Kornberg", in Selb (then in Western-occupied Germany), remembered the 1926 and 1936 pin, had a few hundred made and started handing it out as a Masonic symbol wherever he went. When Brother Vogel was later elected GM of the Grand Lodge AFuAM of Germany and visited a Grand Masters' conference in Washington, DC, he distributed.

## But is the story True?

Information about the Masonic tradition surrounding the blue forget me not amounts to very little. It is true that the flower was used by some German Masons about 1926, and it appears likely that in March 1938 some of them did wear it again as a Nazi badge, even though by an extraordinary coincidence, it had been chosen as a Masonic emblem twelve years earlier. It is likely not true that it was ever worn after March 1938 as a secret mean of recognition.

However, even if many German Masons (together with the great majority of German citizens of that time) never objected to the Nazi politics and went so far as to support Hitler, some were brave enough to fight him openly.



Based on the membership of all the then existing German Lodges, it is likely that around 1 or 2%. Out of the 174 Lodges which participated in the creation of the first United Grand Lodge of Germany, five only belonged to the Symbolical Grand Lodge of 1930, the only German Grand Lodge which resisted Hitler.

For human and political reasons as well, those Masons who thought it their duty to rebuild German Freemasonry once the War was over could hardly tell the whole truth to their foreign brethren. I personally believe they might have told the story of those dark years in a different way, but I am ready to admit that it is probably easier to say so in 2009 than it was in the 1950s.

Accordingly a legend was born. Not the legend of the forget-me-not, but that of a German Freemasonry too weak to resist, banned as soon as Hitler became Chancellor of the Reich, wearing a badge on the streets and – of all things ! – in concentration camps. That legend was likely born as the result of an unconscious effort to inhibit the past as well as a conscious manoeuvre. It was believed not only because it was the logical thing to do, but also because it was reassuring to imagine Freemasons acting according to their ideals, fighting for freedom and defending it.

Lets keep it at that and let us admit to the Masonic Brotherhood of the blue Forget Me Not and thus did a simple flower blossom forth into a symbol of the fraternity, and become perhaps the most widely worn emblem among Freemasons in Germany.

In the years since adoption, its significance world-wide has been attested to by the tens of thousands of brethren who now display it with meaningful pride.

## The Second Annual Texas Masonic Schuetzenfest

*From Brother Dick Brown, Chairman, Grand Lodge of Texas History Committee and Admiral of the Texas Navy, Fellows,*

We had a wonderful time at the Second Annual Masonic Schuetzenfest this past Saturday - we had 8 shooters and a new SCHUETZENKOEING was crowned - Chris Skeen of Temple lodge #4 AF&AM in Houston, Tx. Chris shot a Browning T-bolt with a receiver aperture sight.

The course was shot at 10-ring bullseye targets from a bench rest position at 48 yards, and at 5" round steel plate "knock down" targets from an offhand shooting position at 35 yards. Two 10-shot rounds at the paper, three 10-shot rounds at the steel plates. (Note: a hit on the steel plate was worth 5 points, and if you knocked it down you got 10 points. It took a good solid upper 1/3 of the plate hit on the plate to knock it down.)

Shooters used a variety of rifles, both new and vintage, including a Ruger 10/22, a Remington pump, a Browning lever action, a Henry lever action, a Browning T-bolt, a CZ 452, and a 1937 vintage Remington Mod.

41.

Here are a few pictures from the shoot:



Shooters check targets after round of bulls eye sassshooting



2012 Schuetzenkoenig Chris Skeen



# Questions About the LDS Temple Ceremony

From The LDS FAQ Website at [http://www.jefflindsay.com/LDSFAQ/FQ\\_masons.shtml#alleg](http://www.jefflindsay.com/LDSFAQ/FQ_masons.shtml#alleg)

*Editor's Note; I was honored to have known PM G,A, Chudleigh of our Waller Lodge for 10 years. He was a dedicated Mormon who held many offices in the Mormon Church's system over the years. He was also a dedicated Freemason, Past Master and a true Brother to all Freemasons.*

One of the best known facts about "Mormons" is that we build temples. And one of the most frightening accusations from our critics is that "the Mormon temple ceremony" is evil and is derived from questionable sources such as Masonry. What is the Mormon temple concept and the Mormon temple ceremony? What are its origins? Critics claim it has nothing to do with authentic Christian worship. This page offers my response to these accusations, and specifically deals with the question: "Is the Mormon Temple Ceremony derived from Masonry?" This is a lengthy page, but there is a short answer: No. While some elements of the Mormon temple ceremony may have been borrowed from Masonry and other modern sources, the core concepts of the LDS Temple point to authentic ancient origins, consistent with the LDS concept of "the Restoration." (Also see [Mormon-Temple-Ceremony.com](http://Mormon-Temple-Ceremony.com).) This work is part of my "Mormon Answers (LDSFAQ)" suite, which is solely my reasonability and reflects my personal understanding as well as biases. Also see [Mormon-Temple-Ceremony.com](http://Mormon-Temple-Ceremony.com) and [TempleStudy.com](http://TempleStudy.com).



## **LDS FAQ: Are Mormon Temples and the Mormon Temple Ceremony Derived from Masonry?**

Mormon temples historically have included some elements that are also found in Free Masonry. Doesn't that indicate that Joseph Smith simply borrowed concepts from Masonry and other sources to make up the Mormon temple concept, in contrast to his claims of divine revelation as its source? Since the LDS Temple and the prophetic calling of Joseph Smith are key parts of the Latter-day Saint experience, it is a valid and important question to ask. Critics have argued that the Masonic links to the Temple show that Joseph was not an authentic prophet, and some Latter-day Saints have been unsettled by such claims. But I feel there are answers to these charges that need to be understood, and the process of exploring these issues can help us better appreciate the divine and ancient origins of the Temple.

Short summary of my response: The LDS (Mormon) Temple is a revealed and restored sacred institution. While there are some common elements with Masonry, some of them may better be explained in terms of common ancient sources (ancient Jewish and Christian practices) rather than modern plagiarism in the Mormon Temple. On the other hand, a variety of elements from Masonry or other modern sources may have been borrowed as teaching tools to carry out the teaching of revealed principles. Just as prophets convey their visions and revelations using the language tools and metaphors that they have available, so too the implementation of revealed teachings may draw upon modern elements in practical implementation. In any case, the elements common to Masonry and the LDS Temple represent only a small part of the temple, which shows many characteristic ancient elements, many of which were not known even to scholars in Joseph Smith's day (e.g., the ancient covenant formulary). (See, for example, "Early Christian and Jewish Rituals Related to Temple Practices" by John A. Tvedtnes at [FAIRLDS.org](http://FAIRLDS.org).) In my opinion, revelation rather than plagiarism seems more logical as the source for the core of the LDS Temple concept.

I also explore the related question: Is the LDS Temple concept of ancient origin? Again, here is my short answer, followed by more detail below: The revealed LDS (Mormon) Temple concept restores many elements from ancient worship, including early Christian baptism for the dead, ancient patterns of covenant making, early Christian initiation rituals or "mysteries" (see Masonry and the LDS Temple with sections by W. John Walsh, Kenneth W. Godfrey, and Michael T. Griffith), and Christian worship in the Temple. Though revealed in modern times, the LDS Temple is a restoration of several things that God had previously revealed in earlier ages. Knowing this, one could almost ask the question, "Was Freemasonry derived from Mormonism?" (don't miss that excellent article by Eugene Seach).

# Famous Rainbow Girls!

*Editor's Note; I received a forwarded email from Brother Carl Jones written by Brother Gerald Edgar. It kind of struck a chord in me and I wanted to expand on it*

From: Gerald Edgar <gvlc6@hotmail.com>  
 Date: May 1, 2012 7:43:57 AM CDT  
 To: Carl Jones <carl@carlejones.com>  
 Subject: RE: Rainbow! :)

BOTH current U.S. Senators from the State of Maine are former Rainbow Girls as was the very first woman appointed to the Supreme Court, the Honorable Sandra Day O'Connor! And to show they are fun-loving, such well-know comedienne: Ruth Buzzi & Lily Tomlin. Iowa's most prominent Rainbow was the late movie/TV actress, Donna Reed.

Proud father of a Sr. Rainbow Girl who is employed by the U.S. Chbr of Commerce & is a Commissioned Officer in the Navy Reserves. Rainbow builds leadership!  
 Gerald Edgar - Mosaic #125 AF&AM at Dubuque, IA

A few others are, **Shauna McLean Tompkins, Actress**

"My older sister and Mom were involved with Rainbow, always going to meetings, and I was curious. So when I turned 11, I was initiated and I loved it! Rainbow taught me confidence, public speaking, time management and responsibility. My favorite memory was traveling and being with friends. The quote, "Love made us friends, Rainbow made us sisters" is definitely true. My sister passed the traveling Grand Charity pin on to me, and my best friends served as Grand Worthy Advisor and Grand Officers – these were the same girls who later stood by me as Bridesmaids at my wedding."



"I learned a great deal about working with people, organization, and public speaking. The twenty-first century soft skills required for the workplace--collaborative ability and problem solving--were inherent in my home assembly. I was given the opportunity to take on a leadership role, and I learned a great deal that continues to help me in the work place."

And, **Luanne Walton, Canadian Department of Justice, Senior Consultant/Constitutional Law**

"My favorite memories from Rainbow are definitely time spent with my mother, sister, and my dear friend Stacy. Traveling to meetings, sitting together at dinners, and staying up way too late on out-of-town trips...we shared so many laughs and memories. Those times are priceless...everytime we spend together today we share at least some reminiscence of our time together during those Rainbow years."

And, **Dorothy "Dottie" Metcalf-Lindenburger, NASA Astronaut**

"Rainbow taught me to have confidence in myself and in my abilities. I remember how thrilling it was to hang out and be friends with other Rainbow Girls who were 6 and 7 years older than me."

"By being a Rainbow Girl, I learned leadership skills, poise, public speaking skills, a responsibility to my community, and I met life-long friends.

I have a lot of good memories of being a Rainbow Girl. I enjoyed going to the Colorado State Capitol for mock trials with Jobs Daughters and DeMolay. I liked our service projects and our sleepovers, and I loved traveling to State and National events. I even liked memorizing our initiation work.

The advice that I would give today's Rainbow Girls is to find what you are passionate about and pursue it. Keep your goals high and be prepared to work towards them. Do not limit your dreams, make your education a priority, and make sure to stay connected to your community through service work."

And, **Anna Davlantes, television newscaster**



Anna Davlantes was a Rainbow Girl who worked hard and followed her dreams. Today for NBC in Chicago, Illinois!

And, **Lee Merriwether, former Miss America**

Lee Merriwether, former Miss America, starred as Catwoman in Batman TV series.

## 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; I have been enjoying Brother Chris's stories about Brother John Deacon for a while now and have resisted using them in this magazine because Brother Chris won't quit writing until he fills up 4 pages and I have  always tried to limit stories here to 2 pages or turn them into a two or three part series. I  am trying this one, this month for two reasons. First, I love it because it demonstrates some of my own beliefs about present day Freemasonry. Second, to see how a longer story goes over with the readers. If you have any opinion one way or another about the length of stories please let me know.*

I sure hope this doesn't come back to bite me in the you-know-what but the Brothers and I were planning to do something a little crazy. I know, I know, it's a terrible way to start out this paper so let me get you caught up. At Lodge earlier in the month our Worshipful Master was telling me about a place he had gone to eat that he said had the hottest hamburger on the planet. It had a combination of several peppers and hot sauces on it all together. The more he told me the more I knew we had to take John there to eat. Patrick said that very few people have ever finished that burger and many get physically sick. I didn't want to hurt my brother John at all but just to test the outer limits of his culinary constitution. You would think that a guy that stands 6ft 6 inches tall and weighs in on a livestock scale at around 275 and eats like a proverbial horse would be able to get down any hamburger.....no matter how hot it is. When the word got out what we wanted to do, everybody wanted to come. The next part was setting it up and coordinating everything to come together whenever John came through town. I had always just waited for him to call me each month as he was passing through but this time I needed time to prepare so I made the call. He was a little surprised to hear from me since I never call him but I told him I had a special place to take him to eat this month and needed to make sure we could go when he was here. Of course he was excited and gave me the date he was coming and I must admit to you "on the square" that I failed to tell him everything about where we were going. As it turned out I only had to wait a couple of days and on the prescribed day and time he showed up at the shop rearing to go. I loaded him up (in case couldn't drive afterwards) and off we went. I had gotten a special dispensation from Leonard for a long lunch because from what I had heard this might take a while. It was about a 25 minute drive and when we pulled up in the parking lot of Chunkys Hamburgers I noticed several of my Lodge Brothers' cars already parked there. I had told him that some of the Brothers were coming also and he was excited to see them again. In the process of parking my truck, unloading John and walking across the parking lot I told John that this was going to be the spiciest , hottest burger he ever ate and that very few people have ever finished it and he replied in a condescending tone. , "Brother Chris, they ain't never made spicy that could bother this old boy." I shook my head and said, "But John, this thing has three different kinds of peppers on it. It has Jalapenos and Serrano peppers and some kind of pepper called Naga Jolokia .....heck they call it the Ghost Pepper and it's the hottest pepper known to man.... sounds a little scary to me. And then they pour Habanero Chili Sauce all over it. It's so hot that you have to sign a waiver before they will let you eat it. "Phshaw", he tossed . back at me "A waiver you say? I'm a thinking it's a lot of build up to a big let- down. . Show me to this so called spicy hot burger." I just shrugged and opened the door for him. The Brothers were all there waiting for him and the surprise showed on his face as he greeted them one by one. We led him over to the table and April, our server, came over to take our orders. I announced to her that my friend and Brother Big John Deacon was here to take on the "Four Horseman" Burger. April got a real serious look on her face and asked, "You do know what that means, don't you." Well we all nodded except John who was looking around the table a little confused. "I'll be right back she said and disappeared into the kitchen. Pretty quick she was back with a paper and pen in her hand which she sat down in front of John. "You have to fill this out before the cook will make a "Four Horsemen Burger". He just looked at her and shook his head like we were all crazy and picked up the pen and the paper. There was a place to print his name right after the letter "I" and just before "being of sound mind and not being inebriated in any way" which he thought was a little amusing. The second question concerned not being pregnant and never being able to be. And then he had to promise not to get sick and make a mess all over the place. While he was cogitating about the questions she told him that it was going to cost 20.00 but if he finished it in under 25 minutes it would be free. That made his day. "Well, Miss April Flowers," he said .....I don't think her name was Flowers and I don't know where he got that... "Looks like this boy is eating free today." April

just smiled a knowing smile and pointed at the paper. He finally finished filling out the disclaimer much to the delight of all the Brothers around the table and a cheer went up when April called out towards the kitchen “We got a sucker out here that says he can eat a Four Horseman” ....and she quickly added gesturing to John, “And this fine Gentleman says he wants one also.” We got a big laugh out of that while John looked around for the “sucker” with a confused look on his face. The rest of us ordered several trays of their awesome chili cheese tots to snack on while we waited for John’s burger. Boy this was going to be good. April returned with a galvanized bucket like we used to feed horses out of on the ranch and sat it down next to John who looked up with a puzzled expression on his face. “That’s for when you get sick, big boy,” she said matter- of- factly and disappeared again. John looked over at me, grinned, and said, “That little filly don’t know who she is dealing with.” In a matter of minutes April appeared at the table with the “Four Horsemen Burger” and I swear I could see what looked like fumes rising up off of it. She sat it down in front of John who immediately saw it was just a regular sized burger and looked up at April and said, “Darlin, if I had known it was this small I would have ordered three. You’d better get another couple of these started real quick.” I caught her eye and shook my head but she was way ahead of me. She said, “ Big John honey, If you eat that burger in front of you I promise that you are going to need a nap before you eat another but I will put the kitchen on stand- by just in case.” With that she handed him a pair of latex gloves and told him to wear them to handle the burger so he wouldn’t burn his hands or eyes if he were to rub them later on and possibly be blinded. I heard John mumble something which I couldn’t completely hear about his Mother telling him about rubbing and being blinded as he stretched the gloves over his huge paws. As he reached down and picked his burger up I whispered in his ear that he might want to take a small bite to start. He just gave me a sideways glance of irritation and took a big bite and I heard a sharp intake of breath from a few of the onlookers. We watched as John took a couple of chews and stopped. Then he took another couple of chews... no expression on his face..... just looking straight ahead. I was amazed (and I wasn’t alone) I thought he would be hurting by now. We waited as he chewed some more (still the first bite). The first sign of trouble was when I noticed tears starting to pour out of both of his eyes. Out of the corner of my eye I thought I saw money changing hands. Apparently the smart money was on Big John. He finally swallowed that bite followed by a huge cheer from the Brothers and other diners gathered around the table. Then he slowly leaned over towards me like he wanted to say some- thing. I leaned over to him and his breath burned my ear as he whispered for me to cancel the other two burgers he ordered. I just nodded and without any expression yet he took his second bite which was a bit smaller than the first. Slowly he chewed that bite and then another and got both down. The tears were really rolling out by now and his face had turned a bright shade of pink. Again he slowly leaned over towards me and this time I shielded my ear as he spoke. He said in a hoarse whisper and I could barely understand him, “Brother Chris .....I can’t feel my tongue. Can you see if it’s still there?” I looked and I said, “John it’s still there. How do you feel?” With a painful smile on his face he straightened up and said, “I feel just peachy which sounded like I feeow yus heesy cause he could barely move his mouth.” I guess knowing his tongue was still there cheered him up a bit. He got through the next two small bites which got him to about half the burger eaten and paused again. By now both eyes were very red and he was breathing a little fast. I was starting to think that bringing him here was a mistake..... and I don’t mean I shouldn’t have had him eat here, I mean I shouldn’t have let him ride with me. It could be a problem later on but it was a little late to start thinking about that. I looked up at the clock and saw that he had only 15 minutes left to finish or I was going to be out \$20.00. I leaned in and told him he had 15 minutes to finish and he looked at me and made a face that I took for a smile and nodded. He then slid the bucket over to me and motioned for me to fill it up and April who was watching everything said quickly, “Nothing to drink. If you drink you are disqualified.” He stared at April for a few seconds and then straight ahead. Someone on the other side of the long table started chanting John....John ....slowly at first and as others joined in the cadence picked up and they chanted faster and faster until every person in the room had joined in.... John... John...John. Suddenly he got a huge smile on his face and let out a huge roar and in three bites he had finished off the Four Horseman Burger. The chant had turned to cheers as he chewed fast and hard. I was just hoping he could swallow and then that he wouldn’t explode after he did. He chewed for about 30 seconds and swallowed hard and the crowd went crazy cheering and clapping and right at that moment is when I got into trouble with John. He reached for my drink to extinguish the fire in his mouth and belly and I grabbed it away and told him he couldn’t have anything to drink for five minutes after he finished. He got a look of horror on his face as he stared at me and then the look changed to irritation and then to anger as he reached for my neck. “John,” I yelled. “It’s just five minutes. You already ate it in plenty of time. Just hold on.” He just sat there and glared at me until the five minutes were up and April grabbed his hand like a prize fighter and raised



it up. I slid the bucket over to him as he downed the last of his drink thinking it was all coming right back out but he pushed the bucket away and reached for the basket of chili cheese tots in the middle of the table and started eating them, much to the amusement of everyone. I glanced at the clock and realized I had over stayed my lunch dispensation and I needed to get back to work and he said he was ready to leave too . We said good-bye to everyone and he got a hug from April.... he always gets the hugs and we headed for my truck. When we got to the truck I could tell he was moving kinda slow so I leaned him up against the door and went back in and purchased one of those galvanized buckets.....just in case. .... I got him into the truck and he immediately reclined his seat and announced he needed to go straight to his hotel room instead of going all the way back to the shop so I complied and drove straight there. He was moving slower and slower and he said he wanted to go to sleep. I helped to his room and as he sat on the edge of the bed he realized that we hadn't talked about the newsletter yet but I told him it was ok. He said that he had something he wanted to say so I sat down on the other bed and waited. After about a minute and a half he looked up and said, "I am so tired Brother Chris." "I know John," I replied. I am going to let you sleep." "No, no," he said quickly. "That's what I want to talk about. I am just so tired of seeing our Fraternity die a slow death. We cannot survive without new members and we act like we think we can. It's a selfish attitude to have. Masonry is to be shared and offered to all good men but we seem to do everything possible to keep that from happening. Now here we go. I have to stop and explain. Every time a discussion like this comes up, certain narrow minded Brothers jump up on their band wagons, put plugs in their ears and proceed to vilify the offending Brother by accusing him of wanting to destroy our Fraternity by wanting to bring in men who don't qualify to be members by our rules and standards or by wanting to shortcut the ritual or do away with the work altogether or at least change the work. He gets accused of trying to turn the Craft into some kind of diluted form of its original intent and purpose. But none of that is true. I don't know of anyone who wants to do any of that. We got to stop living in the past, Brother Chris. We need to start living in the present with our eyes forward looking to the future. Sure the past was an easier time and it sure feels good to go back there in our minds and relive the good times but the world changes.... people change....attitudes change....ideas change. I see it all the time. Older Brothers want to run the Lodges just like we did 30, 40, or 50 years ago. I sure wish we could do that but we cannot. It won't work and it is not working. Here we are, trying to attract new members without an understanding of how men in their 20's and 30's think and making no effort at all to try to understand. I keep hearing that these youngsters want to change Masonry and make it into something unrecognizable. Most of the ones saying this are so pig headed in their opinions and attitudes that they won't even consider that their opinions are not based on any facts at all. The sad truth is that our Fraternity does not appeal to the younger generations. We refuse to change with the times with respect to how we run our Lodges. We sit around and whine and moan about how long it's been since we got any new members but everything we do is designed to keep young men from joining. It doesn't mean that young men who are told about what Masons stand for don't want to be Masons, because they do. They believe in who we are and what we do (those who are told about Masonry) but when they see how we run our Lodges and how outdated our views are, joining a Lodge is not very appealing to them. Why can't we get it through our heads that Masonry is and always will be attractive to all men regardless of age....in its original form with all its old charges and tenets, with all its ancient rituals and obligations intact? We have the product, we have Masonry, but we have gotten old, old in our minds, old in our thinking, old in our attitudes, and old in our buildings. We have failed to do our maintenance. We live on the memories of long ago when Masonry was booming. Now other organizations whose only purpose is charitable activity get the good men that we should be getting. We offer more than charity. We offer unequaled wealth in the moral and spiritual development of men's minds and souls.....and I realize that statement will probably rankle a few of you but those who know what I mean....know what I mean. Those younger men that we so desperately need to keep our Fraternity growing aren't going to come to the same old Pancake breakfast every year. They are not going to get their wives to come to our old and severely under maintained buildings. What, you say? We don't have the money to fix out buildings? Of course we don't. We handle our finances in the past also, and now it has come back to bite us. We have to raise our dues in big jumps because we haven't kept pace economically with the changing times. And guess who is threatening to quit the Fraternity because the dues need to be raised to save our Grand Lodge and our Lodges? Yup, the same Brothers who want us to live in the past, the same Brothers who are blind to what is staring them right in the face. And they threaten to quit. What kind of Brothers are they? Is it possible that Masonry doesn't have the meaning to them that it should? Maybe we have already become that social club we are afraid of becoming. We can't seem to separate ancient charges and rituals with ancient thinking. The world changes and we just don't ...or won't. How low are we going to have to

sink before we realize we made a wrong turn a long time ago. When are enough Masons going to realize that our Ancient Craft and Work can co-exist with modern administration and ideas without harming or taking away or changing what has survived centuries? Are we going to have to lose this precious Brotherhood completely and leave it to future generations to try to raise it from the ashes of obscurity and try to revive it? Is this what we want? You cannot solve today's problems with solutions from the past." And then he just stopped. "Whew John," I said. "You said a lot right there. Are you OK?" "Yeah, I'm OK," he said, a little out of breath. "Just tired, and ohhhh a little queasy in the stomach. Are you going to put all that in your newsletter?" "I sure am," I replied. "Why?" "Well you are really going to find out who reads this column," he snickered. "You are going to hear from every Brother who agrees and also every brother who disagrees. Hope you have some thick skin." "Well it is what it is John," I told him. "I want to tell you about my thoughts on" .....I looked over and right in the middle of my sentence John was snoring. I guess the day was pretty traumatic. But he did it. He conquered the Four Horsemen. I let myself out and me and my bucket headed home. I had a couple of questions for him but they will just have to wait till tomorrow when I bring him his truck. Ya'll take care.

## Invisible Lodge International

### A Did You Know

To also promote Brotherly admiration for others accomplishments and their continuing in the craft. It provides a venue where Brothers can come together in the Fraternity of Masonry and the spirit of the performing arts. They presently have 1499 members.

There is only one Stated Annual Business Meeting of the Invisible Lodge International. The location and date of which is set by the International President. It is this meeting where the business of the organization is carried out and where every other year the election of Officers take place. There are other stated meetings of the Invisible Lodge held at magic conventions around the world. All Invisible Lodge members are invited to attend and participate in the business, fun and fellowship of these events.

Anyone wishing to become a member of the Invisible Lodge must be a Master Mason and belong to a Recognized Magic or Clowning Organization. In lieu of belonging to a magic or clowning organization, they may prove their magic or clowning association or be vouched for their interest in the performing arts by another Invisible Lodge member.

The Invisible Lodge International is a two fold organization. To be a member you must meet certain criteria when you apply for membership. It just happens that as a result of dual membership requirements the ILI is a unique organization and one of a kind in the world. First, you must be a Master Mason having current Blue Lodge status. You then must prove to satisfaction of the ILI Directorate Board that you are a Magician or a pursuer of an allied art form. This may be as a professional, semi-professional or amateur in the magic or related arts and show relationship and show ties through performance, authorship, collector or membership in an International, National or Regional oriented organization.

The Invisible Lodge International was founded by Sir Felix Korim, a well known stage Illusionist in 1953. So the organization has passed its 50th Anniversary and in 2004 held its first International Convention in Fort Smith, Arkansas. As a member you would join the ranks of known Brothers who were members of the ILI or the Magic Fraternity such as Harry Houdini, Alexander Hermann, Harry Kellar, Howard Thurston, Dante, Lee Grable, John Calvert, Harry Blackstone Sr., Peter Reveen, Sid Radner, and Professor J.K. to name a few.

To get current membership fees and additional information required for membership contact International President John K. Miller, PfD, OOSFK at [magicalmason1111@yahoo.com](mailto:magicalmason1111@yahoo.com) or [www.invisiblelodge.org](http://www.invisiblelodge.org). If interested in the history of the Invisible Lodge International ask for the Masonic Service Association of North America's Short Talk Bulletin, "The Invisible Lodge." Take the opportunity to become a member of this unique group and help promote Fraternalism and Brotherhood in magic.

This Masonic Did U Know list is strictly voluntary. If you received this message in error or you wish to be removed, please reply to the author only and you will be removed, no questions asked. If you know of a Brother who would like to be added to our list, reply to author with the Brother's e mail address and it will be added immediately.

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

## That A-Hah Moment

By V.W. Bro. / M.E.C. Norman McEvoy From <http://www.theeducator.ca/mentorship/that-a-hah-moment/>  
*Editor's Note; V.B.Bro. Mc Evoy was raised in Belfast Lodge #257, under the Grand Lodge of Ireland AF&AM in April 1956. I would have all 32 of his listed Masonic Titles, Honors and Founding Memberships, but there just wasn't room.*

Brethren, Companions & Friends. What is an A-Hah moment????

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 you 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.!!!

## Massachusetts Freemason Rules For Social Media

The Grand Lodge of Massachusetts has just enacted new rules concerning the use of Social Media by Massachusetts Freemasons.

Code of Conduct 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.

May 1, 2012

## Who Was Haym Solomon?

*Editor's Note; Although Freemasonry is not mentioned in this story it is rich with Masons and Masonry.*

Read this fascinating history of the \$1 bill – all the way to the bottom to know about Haym Solomon. You may be in for quite a surprise!

On the rear of the One Dollar bill, you will see two circles. Together, they comprise the Great Seal of the United States. The First Continental Congress requested that Benjamin Franklin and a group of men come up with a Seal. It took them four years to accomplish this task and another two years to get it approved.

If you look at the left-hand circle, you will see a Pyramid.

Notice the face is lighted, and the western side is dark. This country was just beginning. We had not begun to explore the west or decided what we could do for Western Civilization. The Pyramid is uncapped, again signifying that we were not even close to being finished. Inside the Capstone you have the all-seeing eye, an ancient symbol for divinity. It was Franklin's belief that one man couldn't do it alone, but a group of men, with the help of God, could do anything.

'IN GOD WE TRUST' is on this currency.

The Latin above the pyramid, ANNUIT COEPTIS, means, 'God has favored our undertaking.'

The Latin below the pyramid, NOVUS ORDO SECLORUM, means, 'a new order has begun.'

At the base of the pyramid is the Roman numeral for 1776. (MDCCLXXVI)

If you look at the right-hand circle, and check it carefully, you will learn that it is on every National Cemetery in the United States .

It is also on the Parade of Flags Walkway at the Bushnell, Florida National Cemetery , and is the centerpiece of most heroes' monuments.

Slightly modified, it is the seal of the President of the United States , and it is always visible whenever he speaks, yet very few people know what the symbols mean.

The Bald Eagle was selected as a symbol for victory for two reasons:

First, he is not afraid of a storm; he is strong, and he is smart enough to soar above it.

Secondly, he wears no material crown. We had just broken from the King of England .

Also, notice the shield is unsupported. This country can now stand on its own.

At the top of that shield there is a white bar signifying congress, a unifying factor. We were coming together as one nation.

In the Eagle's beak you will read, ' E PLURIBUS UNUM' meaning, 'from many - one.'

Above the Eagle, we have the thirteen stars, representing the thirteen original colonies, and any clouds of misunderstanding rolling away. Again, we were coming together as one.

Notice what the Eagle holds in his talons. He holds an olive branch and arrows. This country wants peace, but we will never be afraid to fight to preserve peace. The Eagle always wants to face the olive branch, but in time of war, his gaze turns toward the arrows.

An (untrue) old-fashioned belief says that the number 13 is an unlucky number. This is almost a worldwide belief. You will almost never see a room numbered 13, or any hotels or motels with a 13th floor. But think about this:

America, which relies on God (not a number) to direct and lead, boldly chose:

|                                 |                                                 |
|---------------------------------|-------------------------------------------------|
| 13 original colonies,           | 13 signers of the Declaration of Independence , |
| 13 stripes on our flag,         | 13 steps on the pyramid,                        |
| 13 letters in 'Annuit Coeptis', | 13 letters in ' E Pluribus Unum,'               |
| 13 stars above the eagle,       | 13 bars on that shield,                         |
| 13 leaves on the olive branch,  | 13 fruits, and if you look closely,             |
| 13 arrows.                      |                                                 |

And finally, notice the arrangement of the 13 stars in the right-hand circle.

You will see that they are arranged as a Star of David.

This was ordered by George Washington who, when he asked Haym Solomon, a wealthy Philadelphia Jew, what he would like as a personal reward for his services to the Continental Army. Solomon said he wanted nothing for himself, but he would like something for his people. The Star of David was the result. Few people know it was Solomon who saved the Army through his financial contributions ...then died a pauper. Haym Sol-

omon gave \$25 million to save the Continental Army, money that was sorely needed to help realize America's – our-freedom and independence from England .

Therein lies America 's Judeo-Christian beginning.

Most American children do NOT know any of this.

They are not taught because their history teachers do NOT know this.

[They were not taught!]

On America 's Freedom:

Too many veterans gave up too much to let the meaning fade.

Many veterans came home to an America that did not care.

Too many veterans never came home at all.

They served, they died for you ... for me.

I hope you will share this page with many-so they can learn about the UNITED STATES DOLLAR BILL, and what it stands for.

America is at a critical juncture.

Let's do whatever we can to save her

while never, ever forgetting:

It is God in whom we put our trust!

God is still on the throne, and prayer changes things!

## NH Freemasons Hold Annual Meeting And Installation

Most Worshipful Grand Master Paul M. Leary (of Franklin) was re-installed as 113th Grand Master (leader) of the Most Worshipful Grand Lodge of the Ancient & Honorable Fraternity of Free and Accepted Masons of the State of New Hampshire.

MANCHESTER — The 223rd Annual Communication of the Grand Lodge of New Hampshire took place at the Manchester Masonic Temple on Saturday, May 19 at 9:30 am. Most Worshipful Paul M. Leary, the Grand Master, opened the session in full form to a packed house of 276 Masons.

Later that evening, Most Worshipful Grand Master Paul M. Leary (of Franklin) was re-installed as 113th Grand Master (leader) of the Most Worshipful Grand Lodge of the Ancient & Honorable Fraternity of Free and Accepted Masons of the State of New Hampshire. This was followed by the installation of 60 additional Grand Lodge Officers with many wives, families and friends in attendance.

At the meeting G.M. Leary introduced his Masonic Guests from 21 other Masonic organizations and all the Appendant Bodies of New Hampshire. The Rainbow Girls and DeMolay Boys presented a flag presentation and lead all in the Pledge of Allegiance.

There were many presentations during the morning session but none as significant as making Right Worshipful Dwight V. Meader (of Rochester) an Honorary Grand Master. This announcement was enthusiastically received by all in attendance as Brother Meader is widely known and respected. Also of high note was a presentation to Most Worshipful John C. Marden (of Salem) for his many years as Grand Secretary by appointing him as Secretary Emeritus of the Grand Lodge of NH.

We were very fortunate to have in attendance 10 of our 13 Past Grand Masters including Most Worshipful Brothers Marden, Hall, White, Van Dyke, Robertson, Sawyer, Woodward, Lamprey, Hatfield and Libby. Unable to attend were Most Worshipful Brothers Batchelder, Ricker and Boutwell.

There are over 6,500 men who are Freemasons in the State of New Hampshire who meet in over 60 "Lodges" throughout the state. Freemasonry has been in our state since the first Lodge, St. John's Lodge, was formed in Portsmouth in 1736 and they still meet today. Many of these men are your friends and neighbors and several nights each month you may find them in suits or tuxedos. They often have a ring (or other items) with the "square and compasses".

Freemasonry financially supports local charities and has the motto, "to make good men better". The Grand Lodge of New Hampshire (the governing body for all Freemasons in NH) was formed in 1797, meeting at the William Pitt Tavern in Portsmouth. The first Grand Master was Major General John Sullivan. Since that time the Grand Lodge has had a total of 113 Grand Masters. Our current Grand Master is Paul Leary of Franklin.

You are invited to visit the William Pitt Tavern, home of our Grand Lodge, open to the public at Strawberry Banke (check for hours.) Additionally, you may visit their website at <http://www.nhgrandlodge.org>.



# Walhalla, Victoria, Australia

From the Lodge of Devotion 723 Newsletter, Victoria, Australia.

The Town of Walhalla is historic gold town North of Traralgon, but most of us turned off the M1 earlier, driving NE from Moe. It took us about 2 hours 10 mins of easy driving from Melbourne's eastern suburbs to reach the town.

Walhalla was once one of Australia's richest gold towns, but unlike Bendigo or Ballarat, lacks grand civic buildings. Founded in 1863, it was once resident to about 2,500 residents and accounts talk of over 4,000 gold seekers living around what is now a sleepy mountain town on the floor and sides of a narrow Valley. Today, Walhalla has only twenty permanent residents.

As is usual, the initial gold rush saw panning for gold quickly exhaust all the alluvial surface gold. Just as in places like Ballarat and Bendigo – the miners turned to digging mines to find the source of the alluvial gold which has been washed into the local creek.



Looking down at the town from the lodge room.



Looking up to the Lodge room from Street Level



Bro Craig Farrington as he climbs up to the Walhalla lodge room – maybe the climb to the Walhalla lodge room can be blamed for Freemasonry's association with the goat !

Unlike Ballarat and Bendigo where miners sunk deep vertical shafts, miners at Walhalla initially dug into the sides of the valley in search of the source of the gold, known as Cohen's Reef, the largest single reef in Victoria. By 1900 the quartz reef had already produced around 55 tonnes of gold (approximately 1.8 million troy ounces, worth around US\$790 million in 2005).

Due to the enormous expense of underground gold mining, small claims operated by individuals or small groups soon folded, being replaced by large companies such as the Long Tunnel Mining Company. This company owned the richest mine working the reef, the Long Tunnel, which produced around 13.7 tonnes of gold over its operation between 1865 to 1914. Several Devotion members toured the Long Tunnel Mine on Sunday which proved to be very interesting.

The town is picturesque and a great place to spend the weekend. Once you park the car, with short walks it is easy to get around town.

## Walhalla Goldfields Railway

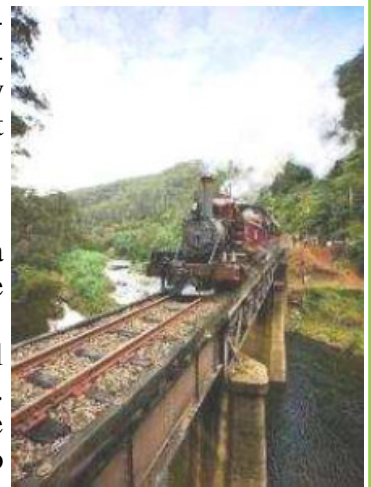
After many years of lobbying from business interests, the Victorian Government eventually agreed to construct a rail line into Walhalla. The line into Walhalla was completed in 1910, the last of four narrow gauge (2' 6") railways built by the Victorian Railways. The Walhalla Goldfields Railway still operates as a tourist attraction through the beautiful and rugged Stringers Creek Gorge.

## Walhalla Lodge No 69



Walhalla Lodge meets on the 2nd Saturday at 7:30 in a beautiful historic lodge room. The lodge was founded in June 1877 and is well worth a visit.

The Worshipful Master of Walhalla Lodge, WBro Noel Harris accompanied by other members, visited our meeting. They were excited at the prospect of visiting another lodge working in their lodge room. It is not unusual for a lodge to



visit Walhalla, but normally any work done is undertaken using Walhalla's warrant with visitors taking over chairs for their own candidate.

According to Walhalla members, Lodge Devotion tiling under its own warrant was only the second lodge to do so at Walhalla since the 1970's. We were also privileged to be joined by an Entered Apprentice from Walhalla at his first visit to another lodge. I hope he and other visiting Walhalla members had a great night!

## Devotion's South at Walhalla, Saturday Night



After climbing down from the lodge room, we had dinner at the Star Hotel where we had booked to stay.

Honestly, there were some mixed thoughts on the Star. I thought the food was great, but we learnt the next day that apparently the owners were leaving for Europe on the Sunday and seemed focused on that rather than service. They certainly missed the opportunity to make some money by working the bar. We now know of other alternatives being a large lodge (booked out on the weekend we needed) and the "Wally Pub" which locals recommended for dinner. The town is also so small; our accommodation could have been dotted about it and we still would have been within an easy walk of each other. That said, the owners of the Star allowed us to retire to the guest lounge & open our own scotch which was a lovely social & amicable part of the evening.

## A Letter from Hiram Abiff

Editor's note; Here is another story from the Lodge Devotion newsletter but, from an earlier edition. W Bro Damien is the only Mason I know who receives mail from Hiram Abiff.

Dear W Bro Damien

Some narks say I had a tombstone promotion to Grand Master. I was denied the opportunity to complete my Temple. There is still much speculation about what I would have done and how it would have affected the worshippers. I had no idea that we would end up with so many wanting to be priests and so many who would rather pray rather than work.

These things had a serious impact on the economy. All the nation's wealth had been spent on a monument for our King. It did our souls good but did not put food in the bowl. It was becoming harder to extract copper from King Solomon's mines and the price was likely to be under pressure with the coming Iron Age. How were we to pay the bills and keep the non-workers and priests paid?

We had a one-stream economy: the Temple industries and nothing else. Then somebody came up with a great thimble and pea idea.

The greatest moral challenge in the Land of Canaan was soil erosion. Rainfall was to be taxed when it fell on the property of owners and the revenue would be paid to the idle and the needy for any incontinence that they may suffer. The nation would not fund any erosion abatement programs as the land owners are assumed to be sufficiently rich to pay for these. These works would be done by Royal Decree.

I understand that there were long debates on the number of King's equeries that would be needed and the number of Tax collectors required to administer the Rainfall Tax. Nobody thought it a problem that these people did not generate any income but were a cost to the nation. With ideas like this we will be very overcrowded here, or so some people hope.

Yours most fraternally  
Hiram Abiff  
Heavenly Abodes



# Anti Masonry During WW II

From the GFN Cybermason web site at <http://www.markwalder.us/gfn-news/sep10.pdf>

Nazi and Fascist publications leave no doubt of their belief that all evil in the world, from the high mortality rate among the dinner guests of the Borgias down to the Versailles Treaty, has been the work of Freemasons, alone or with the help of Israel. In "Mein Kampf", Hitler merges his twin phobias:

"The general pacifistic penalization of the national instinct of self-preservation, introduced into the circles of the so-called 'intelligentsia' by Freemasonry, is transmitted to the great masses, but above all to the bourgeoisie, by the activity of the great press, which today is always Jewish."

In 1917, as one of their acts, the Bolsheviks dissolved all lodges in Russia. In 1919, when Bela Kun proclaimed the dictatorship of the proletariat in Hungary, one of his first decrees was the dissolution of Masonic lodges. In 1925, Spain's first dictator of this generation, General Primo de Rivera, ordered the abolition of Freemasonry in his country. Benito Mussolini went about the



From the Gret Antimasonic Exhibition outside the GL of Belgium during Nazi Occupation National Archives and Records Administration, College Park, Md. <http://www.ushmm.org/>



same business more methodically. Having established his regime, Il Duce proceeded step by step to exterminate the lodges and the influence of Italian Freemasonry. In the summer of 1925 Mussolini got around to dissolving Italian Freemasonry. The Nazis acted more swiftly. Immediately on Hitler's rise to power, the ten Grand Lodges of Germany were dissolved. Many among the prominent dignitaries and members of the Order were sent to concentration camps.

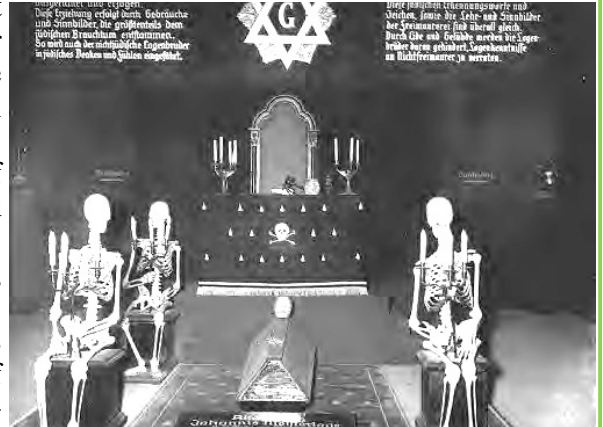
Taken from

Facebook. Masonic Vibes page July 2010

The story behind the Forget-me-Not and the Craft in Germany As early as the year 1934, soon after Hitler's rise to power, it became apparent that Freemasonry was in danger. In the same year, the German Grand Lodge of the Sun in Bayreuth (one of the pre-war German Grand Lodges), realized the imminent problems facing them and elected to wear a little blue flower, the Forget Me Not, in lieu of the traditional Square and Compasses, as a mark of identity for Masons. It was felt the new symbol would not attract attention-from the Nazis, who were in the process of confiscating and appropriating Masonic Lodges and property. Masonry had gone underground and it was necessary that the Brethren have some readily recognizable means of identification. Throughout the entire Nazi era a little blue flower in a lapel marked a Brother. In the Concentration Camps and in the cities a little blue Forget Me Not distinguished the lapels of those who refused to allow the Light of Ma-

sasonry to be extinguished. In 1947, when the Grand Lodge of the Sun was reopened in Batyreuth by Past Grand Master Beyer. A little blue pin, in the shape of a Forget Me Not, was proposed and adopted as the official emblem of the first annual convention of those who had survived the bitter years of semi-darkness, bringing the Light of Masonry once again into the Temples. At the first Annual Convent of the United Grand Lodges of Germany in 1948. The pin was adopted as an official Masonic emblem honoring those valiant Brethren who carried their work on under adverse conditions. Thus did a simple flower blossom forth into a meaningful emblem of the Fraternity and became perhaps the most widely worn pin among Freemasons in Germany. In many Lodges, the Forget-Me-Not is presented to new Master Masons, at which time its history is briefly explained.

*Editor's Note; Some historians believe that since forget-me-not usage by Masons actually started in 1926, it wouldn't have been chosen to try to fool the Nazis in 1934. See another Forget-Me-Not story on page 19 of this issue.*



An anti-Semitic and anti-Masonic display at the exhibition *Der ewige Jude* (The Wandering Jew), which sought to establish a connection between Jews and Freemasons. Munich, Germany, November 10, 1937. National Archives and Records Administration, College Park, Md.

## The Rite Of Circumambulation

By The Euphrates - From [http://www.freemasoninformation.com/category/banks\\_of\\_the\\_euphrates/page/2/](http://www.freemasoninformation.com/category/banks_of_the_euphrates/page/2/)

The rite of circumambulation is perhaps the most overlooked of all Masonic rituals. This action is an inherent part of almost every Masonic degree and plays a critical role in the three degrees of the Symbolic Lodge. However, few Masons have ever truly examined this ritual or its symbolism. Even a short inquiry into its purpose will reveal that the rite of circumambulation is among the most universal and widely practiced religious rites in the world.



When I became a Freemason, my excellent Masonic mentor explained that the reason I was conducted once around the lodge (or circumambulated the lodge) was to allow the three principle officers to observe that I had been properly prepared and was worthy to receive the degrees of Masonry. That is a correct explanation, but it is only a functional explanation. The truth is that the purpose of circumambulating the lodge has a greater symbolism.

Mackey links the Masonic rite of circumambulation to the practices of the Greeks and Romans who used it as part of their sacrificial rites. Mackey hypothesizes that this was done to imitate the movement of the sun from the east to the west by way of the south. He claims that this is the influence of the pagan mysteries on what he calls the "Spurious Freemasonry of Antiquity."<sup>1</sup> While we will avoid discussing the concept of Spurious Freemasonry in depth, it will be enough to explain that Mackey speculated that the ancient pagans practiced a form of Freemasonry which was tailored to fit their spiritual beliefs. However, a look at the use of circumambulation in the world's major religions will give us another perspective.

In the Old Testament, God ordered the Israelites to complete a circumambulation during the siege of Jericho.

"Then the LORD said to Joshua, 'See, I have delivered Jericho into your hands, along with its king and its fighting men. March around the city once with all the armed men. Do this for six days. Have seven priests carry trumpets of rams' horns in front of the ark. On the seventh day, march around the city seven times, with the priests blowing the trumpets. When you hear them sound a long blast on the trumpets, have the whole army give a loud shout; then the wall of the city will collapse and the army will go up, everyone straight in.'" Joshua 6:2-5

Muslims practice the rite of circumambulation during the annual pilgrimage to the Ka'ba in Mecca (Hajj). Those participating in the pilgrimage make seven trips around the Ka'ba to imitate the movement of the constellations or in other words to imitate movement of the universe as created by God.<sup>2</sup> Hindus and Buddhists also use circumambulation to imitate the movement of the constellations. In the Catholic religion, the circumambulations used to purify the sacrificial rites of the Romans have become part of the modern religion's rituals. But is this rite's presence in these religions merely the impact of pagan traditions on more advanced theologies?

Let us take a look at a verse from the Old Testament, which can also be found in the Fellowcraft Degree: "The heavens declare the glory of God and the firmament showeth His handiwork." (Psalm 19:1) Astronomy has long been a part of every religion. Often, the movement of the stars and constellations is seen as a representation of God. The act of admiring his creation is among the purest forms of worship. Therefore, it is no surprise that the rite of circumambulation appears in our lodges. The act of replicating the movement of the heavens around the lodge—which we are told in the first degree is representative of the universe—is among the most time-honored methods of appreciating God's great creation.



A man was sent to Hell for his sins. As he was being taken to the place of eternal torment, he saw a lawyer making passionate love to a beautiful woman.

"What a rip-off," the man muttered. "I have to roast for all eternity and that lawyer gets to spend it with a beautiful woman."

Jabbing the man with his pitchfork, the escorting demon snarled, "Who are you to question that woman's punishment?"

# Tiny 'Texas Navy' Defeats Advanced Warships

*Written by Dick Brown, Chairman, Grand Lodge of Texas History Committee and Admiral of the Texas Navy, from information obtained from the Copano Bay Press, Wikipedia, the Texas State Historical Association, and the Grand Lodge of Texas Library and Museum, special thanks to Bro. Bruce Mercer."*

May 16th, 1842: On this Day, 170 years ago... The Texas Navy defeated the world's most advanced warships in a historic battle!

The two most formidable warships ever built were in the Gulf of Mexico...bought and paid for by the the Mexican government, and out to get the Texas Navy. The larger of the two frigates, Montezuma, was a wood-hulled ironclad. Guadalupe was twenty feet shorter at 183 feet, but she had a special distinction. She was the first iron-hulled steam warship in the world. PLUS, she had two explosive shell firing Paixhan guns made everything else afloat obsolete. Exploding shells had never been used in Naval battle, ever.. and thus the men of the Texas Navy were not sure what they were facing.

So how did the forces stack up? For the Mexican Navy, The Guadalupe was fully armed and equipped as a vessel of war, manned with a war complement of British Seamen, commanded by Capt Charlewood of the British Navy, her Master and Gunner being also of the British Navy. She sailed from Liverpool for Vera Cruz on 4th of July 1842.

The Montezuma was also a vessel of War; she was manned with upwards of sixty British seamen, and had on board a thousand stand of small arms and munitions of war. She was commanded by Capt Cleveland of the Royal Navy. She sailed on the 29th of July from Gravesend for Vera Cruz. The Brit seamen of both the Frigates were enlisted for the service of Mexico, against Texas.

Mexican Navy? Not exactly. It was, for all practical purposes, the world's BEST Navy at the time (the Royal Navy of Britain) hired by the government of Mexico... with a few token Mexican sailors on each ship.

The Texas Navy was a different story. It was under-funded by the Texas government (Sam Houston did not believe in a standing Army or Navy, and after all.. we were NOT at war with Mexico) to the point Commodore Edwin Moore of the Texas Navy was fighting his own government to keep the little Texian fleet afloat. They were just returning from a re-fitting in New Orleans, where Commodore Moore and a few other Texans paid for the work out of their pockets, and credit.

President Houston, newly returned to office, had ordered Moore to bring the fleet back from New Orleans to Galveston and sell it. Sam had his reasons, some fiscal, some diplomatic, but Commodore Moore cared nothing about them. He was not going to sell the fleet.

So instead he rented it out to the Yucatan, and sailed out of New Orleans on one great adventure. The Yucatecos were fighting against the Centralists in Mexico, just as the Texians had been six years earlier, and needed help to break the blockade of their coast. For \$8000 a month Commodore Moore put the Texas fleet (BOTH ships!) at their disposal.

On May 16, 1843, the Texas flotilla, which consisted of the two Texas Navy ships and two Yucatan Navy ships (and a few smaller boats) encountered the English-Mexican marvels, and bravely moved in to fight.

But suddenly, the wind died and the Texas vessels were left becalmed.

Oh, did I mention that the Montezuma and Guadalupe were STEAMSHIPS? The two steam powered Mexican ships had the Texans like sitting ducks, and trained their enormous 48 and 62 pounders on them and kept up the fire for two hours.

Then the wind picked up as suddenly as it had died, and Moore sailed the sloop-of-war Austin between the two steamers, where they could not fire without endangering each other.

In this newly acquired position between the Mexican ships, the Texas Navy ship Austin got off 530 rounds of cannonade before the Mexican ships could disengage. I am reminded of the little guy in the bar fight, who gets knocked down by a crushing blow from the big guy, then gets up and pummels the dude for 5 minutes, stunning him so that he can't fight back.

Guadalupe suffered 47 killed and lost one of her paddles. Montezuma lost 40 men, including Captain Cleveland of the Royal Navy. The Texas Navy ships took fewer casualties, but sustained more structural damage.

When a third Mexican Steamer of War, the Regenerator, was spotted on the horizon on the way out to help the other two Mexican ships, Commodore Moore disengaged and set sail back to Galveston.

When he arrived, he was proclaimed a Texas Hero. Houston was so mad that Moore had not sold the ships,

as he had ordered, he demanded that Moore be arrested as a pirate. Moore went to the Sheriff's office to turn himself in, but the Sheriff refused to arrest him.

There is more to the story, but basically this was the final action of the Texas Navy. Now in possession of the few surviving Texas Navy Ships, Houston ordered the Texas Navy disbanded.. and everybody just went home.

The Battle of Campeche marked the first time exploding shells had been used in a naval engagement. It also marked the only time in history that Steamers of War were bested by sailing ships. But neither side was the clear winner. Interesting, but not surprisingly, both sides claimed victory. Mexico had a special medal made up for the Mexican sailors who had participated (and lived) and in Texas, people talked about the heroic exploits for decades afterwards, until the event was formally commemorated by none other than SAM COLT, when he had an engraving of a naval battle, with the words "Engaged 16 May, 1842" roll engraved on the cylinder of his new model 1851 pistol. The gun was forever more to be known as "The Navy Colt". What most folks who have seen the gun don't know that the "Navy" was the Texas Navy!

Commodore Edwin Ward Moore of the Texas Navy was a member of Harmony Masonic Lodge #6 in Galveston, and was a DDGM in 1849. He also served on the Grand Lodge of Texas Finance Committee, and was the GL of T's representative to the George Washington Memorial project.

#### **The Texas Navy:**

Austin, 20 guns, sloop-of-war,  
flagship  
Wharton, 16 guns, brig

#### **The Yucatecan Navy:**

Independencia, schooner  
Sisaleno, schooner  
Five gunboats

#### **The Mexican Navy:**

Guadaloupe, 7 guns, steamer,  
flagship  
Moctezuma, 4 guns, steamer  
Regenerator, steamer  
Yucateco, 12 guns, brig  
Iman, 7 guns, brig  
Eagle, guns, schooner  
Campechano, 3 guns, schooner

## Freemasons Lodge Says Good Day

BY TAMARA GASSER

FREEMASONS from St Andrew Lodge No 7 at Bexley are bucking tradition.

With the average membership age now 68, the Masons have turned in their evening coats in favour of a daytime meeting and lunch.

"Traditionally, lodges meet at night, followed by a dinner, but when it's cold and wet, it's better we come out during the day," past assistant grand master Patrick Medway said.

"It's hard to break tradition but we're changing with the times."

Formed in Sydney in 1851, Lodge St Andrew No 7 has a rich history of Scottish freemasonry.

The lodge recently learnt of a brother who was awarded the Victoria Cross for bravery in 1916.

St Andrew's used to meet in the city and has moved around until last year settling at Bexley Masonic hall in Forest Road.

The club is calling on anyone with Scottish links in St George to join.

"It's only a small lodge with about 20 members," Mr Medway said.

"We try to hold on to our Scottish tradition as best we can."

Lodge St Andrew will meet as a daytime lodge at 11am on the second Thursday of every month, starting today.

New members are welcome.

"In any men's group there is a sense of fellowship but for us it is about men who come together who have a lot in common and are working for the community," Mr Medway said.

"It has great longevity and tradition around the world and this is a grand old lodge."



Welcome: Patrick Medway and Alan Walker are Freemasons from St Andrew Lodge No 7 at Bexley. Picture: John Veage

# The Old Folks Section

## Surviving The Big Ones

By John "Corky" Daut

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

Water often provided enjoyment for the boys in Montgomery, Texas. The small stock tank on some of Mr. T. J. Peel's land by the cotton gin was a young boy's fishing dream when Tootsie and I first started fishing in it. It hadn't been fished in for years.

The Peels were one of the more commanding families in Montgomery and I think most of the boys were to scared of T. J. to climb the fence. My grandfather had built T. J's new home up by the high school and when grandpa did repair jobs for Mrs. Betty Peel up at the big house, she always gave me something to drink or a sweet. I didn't know enough to be scared, so I just walked up to Mr. T.J. on the street and said, "Mr. T.J., Tootsie Saunders and I want to fish in your stock tank." He just grinned and said "OK, go ahead."

Tootsie and I would dig worms until we were tired, then grab the poles and walk down past the depot and cotton gins (there were 2 gins, across the road from each other) to the stock tank. It's not a fish story to say the bluegills would actually fight for the worm as soon as they touched the water for the first couple of weeks. It had been many years since anyone had fished there. We soon learned that we could do just as good by catching a grasshopper and sticking it on the hook instead of digging. Once, I was to lazy to catch grasshoppers and peeled a wild grape to use as bait. It didn't work as good, but it worked.

Swimming in Town Creek was strictly a boy thing. Come to think of it, I don't remember us ever inviting the girls along. I guess we just assumed they would have frowned at swimming with us in the nude. Some of us boys, Leon Hill, "Red" Akins, Charley Harrison and Phil Ottis Berkley and I would walk down to Town Creek and then back into the woods a ways to the swimming hole. We would start stripping before we got there and be stark naked when we arrived at the water's edge.

Of course grandma was scared to death of water, so even though I learned to swim in the pool at Stonewall Jackson Junior High in Houston, I had to fib slightly about where I were going. Then I had to wait for my hair to dry before I could go back to the house.

Grandma was a whole lot smarter then me though, and she got Mrs. Berkley to keep one eye on the road in front of her house and call grandma when she saw us go by toward the creek. That ended the swimming in the creek. Later I also discovered that Mr. Berkley who owned the pasture had caught us swimming through a small whirlpool in the swimming hole one day after a big rain and he ran us out and tattled big time.

Now dad was an avid fisherman as a boy growing up in Montgomery and went fishing at every opportunity. When he was a boy, he fished in Town Creek and Little Lake Creek. He saved his money for months and bought a Dijac Minnow fishing lure with 6 hooks to catch some of the big bass in the creeks. The disadvantages of using such a lure however, was that every time it got hung up under water, he would have to strip off his clothes and swim down to where the lure was hung and unhook it. He couldn't afford to replace it if it ever broke off.

During the 1930's after getting married and moving to Houston, he loved to go to Eagle Point at San Leon on Galveston Bay. He and the other anglers who loved fishing enough, would gather at the Eagle Point Bait Camp just before daylight and each one would rent one of the old water soaked wooden row boats. When it got light enough, the bait camp operator would tie all of the rented boats together, end to end like a train with his shrimp boat at the front as the engine.

He would then tow all the rented boats out to the Redfish Reef area around daylight and drop them off. Each man then rowed his boat to his choice of spots in the area to



A Water Witch  
Outboard

fish for the day. The operator would come back in the afternoon with the shrimp boat and tow them back to the Eagle Point Bait Camp.

If anyone wanted to quit fishing and come in earlier, he had to row the mile or so back to the camp, on his own. Toward the end of the nineteen thirties dad was able to buy a second hand 1 1/2 horsepower Water Witch outboard motor. After that he was a free soul who could rent a boat and fish anywhere he wanted and anytime he wanted. At least he could if he wasn't in a hurry to get there. Oh yes, you never heard of the Water Witch outboard? It was sold by Sears and Roebuck.

I think one of the major events in dad's life occurred in either late 1945 or early 1946. He had made friends with the fishing department manager at Oshmans Sporting Goods store downtown and was able to buy the first five horsepower Johnson outboard that was sold in Houston after the end of World War II. Then he could buzz all over Galveston Bay.

By the way, I still have that 67 year old Johnson outboard and it still ran well the last time I started it a couple of years ago.



## The Texas State Railroad, A Hidden "Texas Treasure?"

**The Texas State Railroad is not only a "Texas Treasure," it is the official Railroad of Texas.**



capitol building in Austin. The original construction was a narrow gauge line but was later built in standard gauge in order to join into the main line.

In 1906 prison crews extended the rail line to Maydelle and in 1909 reached their final destination of Palestine. Once the train line was completed into Palestine the line was easily accessible to the main lines and commerce in and around the area flourished.

In 1913 the prison ceased operations of the iron furnace and the Penitentiary was converted into the state mental hospital. In 1921 the regular rail service was discontinued and the line was leased to the Texas & New Orleans (Southern Pacific Railroad Co.) The Texas Southeastern Railroad leased the line in the early 1960s and continued operation of the line until 1969.

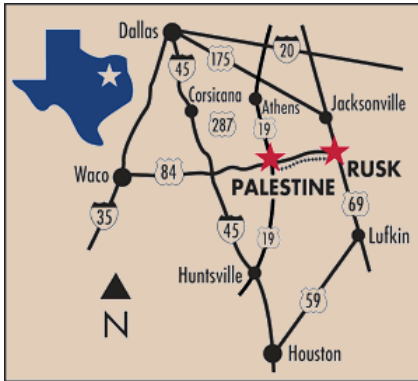
The railroad was conveyed to the Texas Parks and Wildlife Department in 1972 and state inmates were again brought in to help with the creation of the state historical park. The park and railroad were opened to the public on July 4th, 1976, as part of the nation's Bicentennial Celebration.

In 2003 Texas State Representative Chuck Hopson lead the way in proclaiming a resolution from the 78th Legislature of the State of Texas, designating the Texas State Railroad as the Official Railroad of Texas.

“A Texas Treasure!” This historic railroad offers both steam and diesel excursions through the scenic piney woods and hardwood creek bottoms of east Texas. Passengers may board at either Rusk or Palestine Texas, where beautiful Victorian styled depots are surrounded by large parks with lakes and streams offering visitors full-service campground facilities, picnic areas, pedal boats, concessions and much more. Open year roun The Texas state prison system established the railroad in 1881. Inmates built the line, which was used to transport hardwood which was used as fuel for the furnaces at the prison-operated iron smelter at the Rusk Penitentiary. The furnace supplied the State of Texas with iron products, including the columns and dome structure for the



*One of the original railroad crews from the 1900s*



The state's parks and wildlife department successfully ran the railroad until the management was privatized with a contract with American Heritage Railways in September of 2007.

The Texas State Railroad – Est. 1881, P.O. Box 166, Rusk, TX 75785, 1-888-978-2461,  
 , Located on Park Road 76 at Rusk, TX, **Website at**  
**www.TexasStateRR.com**

### The Excursions scheduled during June are the Saturday Summer Evening Excursions

Round Trip Steam excursion departs from *the Rusk* depot at 4pm and returns at 6:30pm. This trip is one hour to the Jarvis Wye, with a short stretch while the engine turns. Enjoy The Lone Ranger® as he rescues passengers from Outlaw Cowboys! Passengers hear stories of The Lone Ranger and songs of Texas on the hour return to the Rusk depot. Ticket includes a box supper created by Bon Appétit Cafe, served by our Lone Star attendants. Beer, wine, beverages and snacks are available for purchase in the concession car.

## In the Margins

May 8, 2012 by Greg  
 Filed under The Salon

The Salon is an off topic collection of conversation starters to be taken with a snifter of brandy, a fine cigar, and a grain of salt.

Found this snippet on the blog Brain Pickings and immediately it capture my attention.

It would seem the monks who saved Christendom by their meticulous hand copying of the Gospels were also human and had their own complaints which they doodled into the margins of the texts they copied. Not surprising, the things they wrote weren't so different than the ones you and I might post today on social media.

A few of my Marginalia favorites from Brain Pickings:

I'm very cold.

New parchment, bad ink; I say nothing more.

The parchment is hairy.



Image from *Got Medieval*

Now I've written the whole thing: for Christ's sake give me a drink.

Of course, most marginalia are notes on the text, but who hasn't scribbled a complaint or doodled a bit in the margin. Sometimes it was intentional and meant to inspire, or maybe just titillate while in study as with the Rothschild Canticles, produced for a nun at the turn of the fourteenth century that the blog Got Medieval showed us.

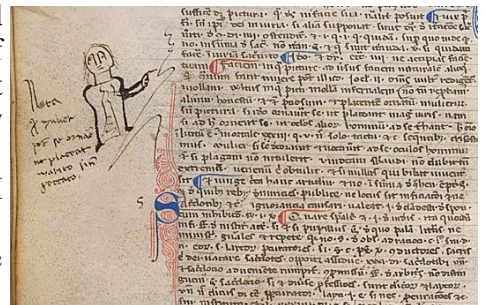
Got Medieval cites one scholar on the marginals as saying of them that they bring a "powerful counterpart to the framed images" while failing to explain why they were included.

Below are a few examples of marginals from monks of the period, some simple sketches, some elaborately executed.

The notations got me thinking about other margin drawings, and quick Google search and who knew that there was a whole philosophy of understanding to their meaning complete with Philosophical ideas about them. Doodles like this, it seems, have links to Freudian psychology characterizing it, in part as paralleled with syncope and intimate revolt.

Looking back at some of my lesser doodles during school, I think I could be persuaded to probably agree.

My favorite modern day marginalia (now called marginals) comes in the form of the tiny illustrations of Sergio Aragonés in MAD Magazine.

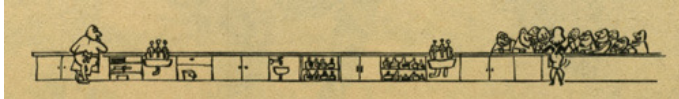




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Looking at a few of them makes me think of the monks scribble of lament “*That’s a hard page and a weary work to read*” the relief from which I always found when reading MAD by looking at Aragonés scribbles in the [corners](#).



Looking at them again make me think of the monks lament on how much easier they make looking at the page.

What do you scribble as your marginals? Are you a doodler or a scribbler in the margins?

## What Is It About Those German Truck Bodies?

