

The Small Town Texas Masons E-magazine

March 2012



San Jacinto Lodge 106 A.F. & A. M.



106 Bell St. In Willis, 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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San Jacinto Lodge 106 A.F. & A. M.

History of the San Jacinto Lodge 106 A.F. & A. M. Chartered on January 31, 1853, San Jacinto Lodge 106 has been apart of the growth of the community of Willis, Texas. Before becoming the City of Willis, the town of Danville was established in 1853. Then in 1870, Willis became a town and was named the Houston and Great Northern Railroad, for two brothers, Peter J. and Richard S. Willis, residents of nearby Montgomery, Texas, who deeded the right of way for the railroad and town site. Currently, the lodge is located at 106 Bell Street where it has been since 1955. What follows is a historical look back at the musings of the lodge from its charter in 1853 to today.



Published during the 1870s, one of Willis' newspapers,

the Willis Index was owned and operated by M.C. Leslie, who was Master of the Lodge eleven times from 1875 - 1900. In the June 29, 1885 and July 31, 1885, and October 16, 1885 editions of the index under "Lodge Notices" it read: "San Jacinto Lodge #106 meets the first Sunday before the full moon in each month. M.C. Leslie, WM." Between leaving Danville in 1853 and 1855, San Jacinto became a "moon" lodge. A "moon" lodge meets according to the phase of the moon, instead of the same day every month. This was to assist members in riding their horses to the lodge by moonlight. As reported above, San Jacinto met on Saturday on or before the full moon. This custom is still observed by some Texas lodges.

On May 5, 1919, a fire broke out in the Runnels store on the first floor of the Masonic hall and spread north through other buildings. The cause of the fire is not known and caused \$35,000 in damage. The lodge would catch fire two more times in different locations between 1882 and 1919 before settling on its present property. Interestingly, all the owners of the buildings were members of the lodge and past masters or would be at a later date. Later that year in 1919, the lodge was granted a charter to meet in an unoccupied second floor of a school building where the Master Masons Degree would be conferred on Brother L.Q. Goff. Goff would go on to serve as Master of the Lodge in 1922 and 1926.

It was reported in lodge records, that the lodge had rented the south wall of the building to Target Advertising Co.

In December of 1935, the lodge changed from being a moon lodge to having meetings on the first Monday of each month.

During the 1940s and up until the 1970s several references were made to an annual oyster supper. In February 1951, there were over 100 in attendance for the oyster supper and did not close down until 11:15 p.m.

Presently the lodge has stood at 106 Bell Street since 1955 and remains a vital cornerstone within the community.

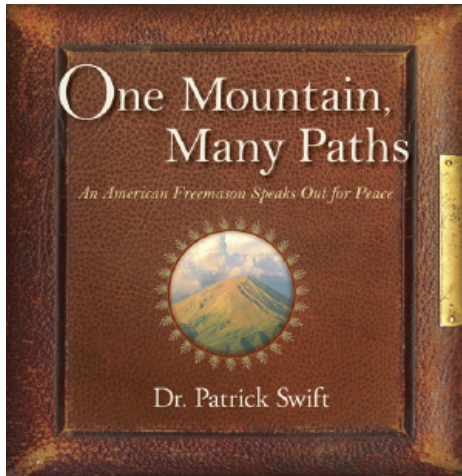
(Historical information courtesy of Affiliated Past Master John L. Massey, Past Secretary of San Jacinto Lodge 106 Jesse Robert Huffman)



In 1839 the Mormons left Missouri and settled in the area of Nauvoo, IL. On October 15, 1841, the IL Grand Master issued a dispensation to form a lodge at Nauvoo. On March 15th, 1842, Joseph Smith received his first degree and the others shortly after. Certain irregularities were reported - in five months the lodge initiated 256 candidates and 243 were raised. After investigation, the Grand Master revoked the dispensation, but the lodge continued to work. On April 5, 1844, the Mormon masons dedicated a Masonic Temple. IL Masons got in trouble for taking part in the ceremony. Opposition to the group and internal dissension led to the assassination of Joseph Smith and the removal of the Mormons from IL.

Catholic Brother Speaks Out For Peace In New Book

Rewritten from PRWeb New York NY
24 June 2008



A psychologist and caregiver to 9/11 victims, Dr Patrick Swift speaks out against religious intolerance in his new book, *One Mountain, Many Paths, An American Freemason Speaks Out For Peace* "I feel compelled to speak out as a Freemason against religious intolerance because it threatens to tear America and our world apart," says Swift. "Faith in God and religious tolerance are basic American values within our government and our Constitution. Founding fathers like George Washington, Ben Franklin, and John Hancock understood the importance of this as Freemasons."

Holding a firm belief that our likenesses vastly outnumber our differences, Dr. Swift compiled his book in the wake of 9/11. It contains uplifting quotes from the sacred texts of all the great religious traditions including Christianity, Judaism, and Islam, and is organized into chapters such as "Love One Another" and "Love Your Enemy."

There was a free limited period download In celebration of Independence Day and freedom of religion in America where Double Eagle Press will be making the eBook version available for free download throughout July Fourth weekend (7/4/08 to 7/6/08) at <http://www.onemountainmanypaths.com>

The book placed in the 2007 USA Best Book Awards and the 2008 Nautilus Book Awards.

According to Reverend Dr C Welton Gaddy, President of The Interfaith Alliance,

Dr Swift thoughtfully and beautifully shares with us a collection of some of the wise words from diverse spiritual traditions that can do for us what they did for him - evoke an appreciation for diversity, provide counsel that creates a longing for unity, instill peace within us personally, and inspire us to work for peace globally.

According to Reverend William Sinkford, President of the Unitarian Universalist Association of Congregations,

Dr Swift's work manages to show not only that there is wisdom in all the world's great faith traditions, but also the remarkable similarity of religious message. In this era when we are told that our differences should divide us, Dr. Swift's work shows so clearly that our differences can be blessings.

Swift says, "We urgently need charity and respect for one another's faiths in this world, not more bigotry and religious intolerance." According to the most recent data available on hate crimes in the USA, the FBI reports that in 2006 there were 7,722 hate crimes reported in America of which 1,462 were religiously motivated. "When Christian leaders like Reverend Rod Parsley wage war against Islam from the pulpit, you've got to wonder what they're thinking," says Swift. "Don't they realize that they have a part in inciting conflict and violence, like religious extremists have done from afar?"

Dr Swift is a practicing Catholic who formerly trained to become a Jesuit priest. "I see Freemasonry as an interfaith fraternity in which I can share a common belief in God with men of other faiths while maintaining my identity as a Catholic. Being able to call a Jew or a Muslim my brother increases my hope for peace in the world," Swift says.

Freemasonry is the oldest and largest international fraternity dedicated to a brotherhood of man under the fatherhood of a supreme being. Although of a religious nature, Freemasonry is not a religion. It urges its members, however, to be faithful and devoted to their own religious beliefs. There are an estimated 1.6 million Freemasons in the United States.

As a clinical psychologist at NYU Medical Center, Dr Swift has cared for thousands of people from different faiths. "If there is one thing I've learned as a member of a world-class medical center, it's that teamwork, compassion, and mutual respect are critical when it comes to getting our patients through a health crisis, regardless of the patient or treatment team's religious differences," says Swift. "Why should the peace process be any different?"

Black Watch Masonic Degree Team in Ohio

Members of the Black Watch Masonic Degree Team from Scotland will be in Cincinnati for two weeks and will enjoy a variety of social and fraternal programs while they're here. Best of all, they will provide two exemplifications of the Scottish Master Mason degree.

The first Scottish Master Mason degree will be exemplified in Portsmouth, Ohio on April 14, 2012. The second will take place at the Cincinnati Masonic Center on April 20, 2012 and will feature a special dinner.

You do not need to be a Scottish Rite Mason to purchase tickets to the two Scottish Master Mason degree events. All Master Masons in good standing may buy tickets to either or both degree presentations.

Tickets are required for both portrayals of the Scottish Master Mason degree. They are sold through the Valley of Cincinnati only and are available on a first come, first served basis. Ticket orders will be accepted by mail and electronically through the Website, www.32masons.com.



Did You Know - Brother Danny Thomas' Stamp

Brethren,

Charity is no doubt close to the heart of every Mason, and every Mason has their very own favorite. Mine is the St. Jude's Children's Hospital. Linn's Stamp News reports a stamp will be issued by the United States Postal Service in 2012 honoring Brother Danny Thomas. Linn's Stamp news is the leading authority on stamp collecting. W. Bro. Norm Lincoln provided me with this information. Thank you W. Bro. Norm. Once this stamp comes out, buy it and put a Brother on your snail mail.

Amos Alphonsus Muzyad Yahkoob was born Jan. 6, 1914 in Deerfield, Michigan the fifth of nine children of Lebanon immigrants. He grew up in Toledo, Ohio, graduating from Woodward High School. He then decided on a career in show business. In 1934 he was singing on radio as Amos Jacobs. Two years later he began a stand up comic show in Chicago night clubs. During World War Two he was a USO performer with Marlene Dietrich.

In 1946 he changed his name to Danny Thomas and made his first movie "Unfinished Dance" with Margaret O'Brien. He continued in films with "Big City" 1948 with Robert Preston, "Call Me Mister" 1951 with Betty Grable, "I'll See You in my Dreams" 1951 with Doris Day and a remake of "The Jazz Singer" 1953 with Peggy Lee. In the Roman Catholic actor played a Jewish singer. In 1952 he was on television in "The Four Star Revue". In 1953 he made his debut as Danny Williams in the sitcom "Make Room for Daddy" on ABC. Jean Hagen played his wife. Sherry Jackson and Rusty Hamer were his children. Supporting players were Hans Conreid, Annette Funicello, Pat Harrington, Jr., Sid Melton and Jesse White. In 1957 the show moved to CBS with Marjorie Lord as his wife and Angela Cartwright as her daughter. The name was changed to "Make Room for Danny". In all the show won four Emmys. Danny became a producer of other TV programs such as The Dick Van Dyck Show, The Andy Griffith Show, The Real McCoys, The Joey Bishop Show and The Mod Squad. Danny Thomas made occasional records from 1947 for MGM and RCA Victor. They included on 78RPM and 10" LP "The Unfinished Dance" and "The Jazz Singer" soundtrack. "Make Room for Danny" ended in 1964. Six years later he returned for one season in "Make Way for Granddaddy". Meanwhile, at the suggestion of his friend Cardinal Stritch of Chicago he opened St. Jude's Children's Research Hospital in Memphis. It has served 20,000 children and has an endowment of more than one billion dollars. Danny Thomas died of a heart attack Feb. 6, 1991 in Los Angeles, California. He and his wife Rose Marie are buried on the grounds of St. Jude Hospital.

Brother Danny Thomas was raised in Gothic Lodge No. 270, Hamilton Square, New Jersey, March 15, 1984. He was a dual member of Palisades Lodge No. 637, Santa Monica, Ca. He became a member of the Scottish Rite in 1985 and also joined the Shrine.

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



Masonic Lodge In Italy Appoints Catholic Priest As Chaplain, Claims “Openness” To Catholic Church

From The Unhived Mind Leave at, <http://theunhivedmind.com/wordpress/?p=18377>

Masonic Lodge in Italy appoints Catholic Priest as Chaplain claims openness to Catholic Church

Rome, Italy, Aug 8, 2005 / 12:00 am (CNA).- In an unusual show of “openness” to the Catholic Church, a Masonic lodge in Italy has announced the appointment of a Catholic priest as chaplain. The news was announced during an address to members of the lodge by Grand Master Fabio Venzi of the Grand Lodge of Ancient Free and Accepted Masons of Italy. During his address announcing the appointment of the priest, whom he did not identify by name, Venzi explained what he considers to be the relationship between freemasonry and the Catholic Church. “If we examine the documents at our disposal and if we look at the contrasts of the presumed incompatibility of the Catholic Church with freemasonry, we might get the impression that we find ourselves in the presence of a comedy of errors,” he said.

“The documents of the Holy See,” he continued, “are often based on Masonic realities which we consider ‘irregular,’ and therefore not representative of true Masonic tradition.” “The rituals that have been studied and are considered typical of Masonic thought are not known exactly, but this does not appear to be a question of little importance, since we know that rituals can vary from lodge to lodge.”

Likewise, Venzi stated that “the first chapter of the book Freemasonry, by Zbigniew Suchocki of the Pontifical Lateran University and published by the Libreria Editrice Vaticana, notes: ‘During the last century, the Grand Eastern Lodge of France and the Grand Eastern Lodge of Italy were among the most anti-clerical Masonic lodges in the world.’ We hope that in the future, these lodges, which historically have represented the Anglo-Saxon Masonic tradition, not be considered typical.”

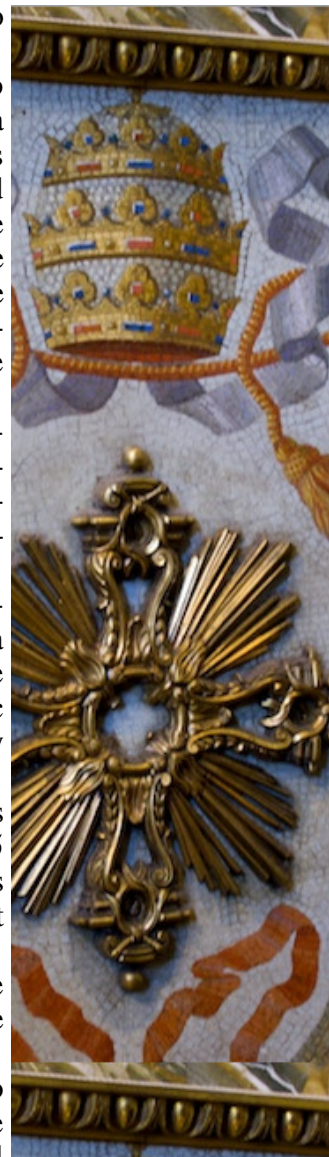
On the other hand, Venzi continued, “When a small opening was conceded, this was not done with much intelligence or common sense. I am referring to Canon 2335 of the 1917 Code of Canon Law. Under this norm, there was a sanction for Catholics who were members of organizations that in fact machinantur contra Ecclesiam, that is, that ‘plotted against the Church’.”

Venzi noted that “we have always treated the Holy See with great respect, and we have even named a lodge after Pius II, Enea Silvio Piccolomini. This is unique in the history of freemasonry.”

At the end of address, Venzi announced the appointment of a grand official “who will probably be a part not only of the history of Italian freemasonry, but also of the history of freemasonry in the world, and I don’t think I am wrong. The grand official I am appointing is a priest of the Catholic Church. Let me say it again, of the Catholic Church.”

With this appointment, Venzi claimed to be “making a gesture of openness. Never before has a Masonic lodge made such a gesture towards the Catholic Church, distancing itself from other irregular Masonic lodges that, with their anti-clericalism, have caused much harm to the image of freemasonry in the world.”

“We have played our part and we hope the Church will lay the groundwork and have the patience to deal with the peculiarities and differences within the world of freemasonry,” Venzi said in conclusion.



In July 1863, Confederate raiders rode into Versailles, IN, capturing the local militia and stealing the county treasury. The next day, General John Morgan (CSA), learned that his men had also made off with the jewels of the local lodge. They were returned the following day. Morgan was from Daviess Lodge #22, Lexington, KY.

The Heraldry And Lore Of The US Great Seal

Part II of II.

In 1782, Congress appointed a design artist, William Barton of Philadelphia, to bring a proposal for the national seal. For the reverse, Barton suggested a thirteen layered pyramid underneath the Eye of Providence.

The motto which Barton chose to accompany the design was, *Deo favente perennis*, "Enduring by the favor of God".



Barton's extraordinary rendition

Barton explained that the motto alluded to the Eye of Providence: "*Deo favente*" alluded to the eye in the Eye of Providence."

For Barton, Deus (God) and the Eye of Providence were the same entity.

In light of the fact that the theme 13 was included throughout both sides of the seal, a month later, Charles Thomson amended Barton's motto with a phrase containing 13 letters. The motto on the front of the seal *E pluribus unum* already had 13 letters.

Thomson suggested a phrase that was synonymous to *Deo favente* but with thirteen letters: hence *Annuet coeptis*.

When Charles Thomson provided his official explanation of the meaning of this motto, he wrote: "The Eye over it [the pyramid] and the motto *Annuet coeptis* allude to the many signal interpositions of providence in favor of the American cause."

Hence, the motto and the Eye of Providence both alluded to the same reality. The Eye of Providence was commonly understood as a symbol for God and destiny. Hence, *Annuet coeptis* is translated by the US State Department, the US Mint, and the US Treasury as "He (God) has favored our undertakings."

It's a Masonic symbol!

True, and the handshake is also a Masonic gesture... but both are not confined to Freemasonry. Clearly in the words of the originators of the US Great Seal, there was no intended Masonic connotation.

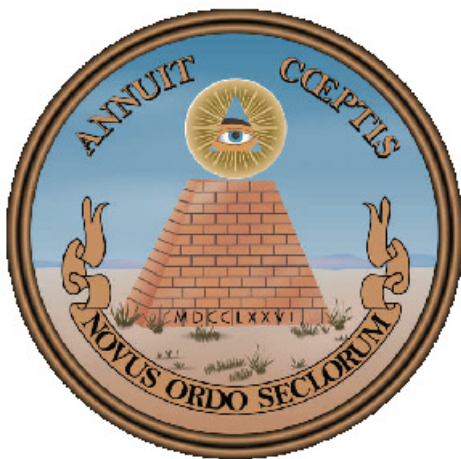
The Eye of Providence or the all-seeing eye is a symbol showing an eye surrounded by rays of light or a glory, and usually enclosed by a triangle. It is often interpreted as representing the eye of God keeping watch on humankind.

In its current form, the symbol first appeared in the west during the 17th & 18th centuries, but representations of an all-seeing eye can be traced back to Egyptian mythology and the Eye of Horus. However, it is first in Buddhism that the eye is associated with a triplicate. Buddha is also regularly referred to as the "Eye of the World" throughout Buddhist

scriptures and is represented as a trinity in the shape of a triangle known as the *Tiratna* or *Triple Gem*. 17th-century depictions of the Eye of Providence sometimes show it surrounded by clouds. The later addition of an enclosing triangle is usually seen as a more explicit trinitarian reference to the God of Christianity.

Eye of Ra, chief deity of the ancient Egyptians, also known as the eye of Horus. All-seeing eye on the tower of Aachen cathedral.

In Europe, the dominant system of symbols had been the science and art of heraldry (or coats of arms), which was a graphic system of recognition dating from at least 1100 CE. Many inn and shop signs were also heraldic, or at least were strong graphic representations. There must be hundreds of pubs in England called 'Red Lion'!. In Boston, Henry Price read his charter in 1733 at the Bunch of Grapes Tavern, St Andrew's Lodge met at the sign of the Green Dragon, Josiah Franklin (Ben Franklin's father) traded at the sign of the Blue Ball, and Hopestill Capen nearby (at the building that is now the Union Oyster House) traded "at the sign



of the cornfields.”



All-seeing eye on the tower of Aachen cathedral.

With the Renaissance and growth of printing and erudition, the system of heraldry declined, and new grants of arms became overcomplicated.

People also had a need for representation of more complex ideas, and some of these abstractions had not been expressed before in heraldry. Certainly there were extant symbols of philosophical values in heraldry:

The pelican vulning – a symbol of piety (seen in the Scottish Rite).

The white lily – a symbol of purity/virginity

A lion – valor. No shortage of martial values in heraldry!

Bees or beavers – industry. Note the beehive is in our Masonic Emblems, and beavers are supporters of the arms of the Grand Lodge of Massachusetts.

But people wanted symbols for abstract concepts such as liberty and freedom. The new Emblem Books provided fanciful symbols for these.

Emblem books are a particular style of illustrated book developed in Europe during the 16th and 17th centuries, normally containing about one hundred combinations of pictures and text.

Each combination consisted of a woodcut or engraving accompanied by one or more short texts, intended to inspire their readers to reflect on a general moral lesson derived from the reading of both picture and text together.

The books are closely related to the personal symbolic picture-text combinations called personal devices, known in Italy as *imprese* and in France as *devises*.

All-seeing eye that appears on the top of the Declaration of Human Rights in the French Revolution 1789.

Emblem books, both secular and religious, attained enormous popularity throughout continental Europe.

The books were especially numerous in the Netherlands, Belgium, Germany, and France. The first and most widely disseminated emblem book, the *Emblemata*, was published by Heinrich Steynler in 1531 in Augsburg.

Benjamin Franklin, with his curious mind, is highly likely to have seen and studied some of these Emblem Books, and almost certainly the gentlemen who designed the US Great Seal had also perused them, and selected both the unfinished pyramid and the all-seeing eye from their pages.



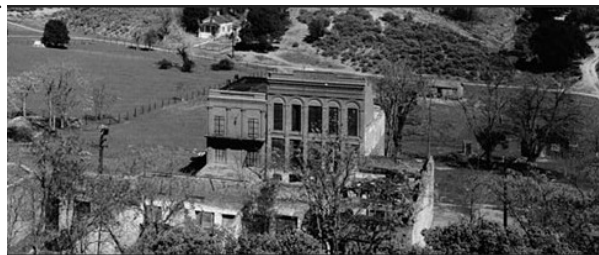
On June 7, 1921, Mystic Lodge #21 of Red Bank, NJ had conferred half of the MM degree on brother Lyman C. Van when the power went out. He didn't receive the rest of the degree for several weeks, making him for a time, a "two and half degree" mason.

Western Star Lodge #2 F. & A.M.

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

Lodge originated during the years just prior to the Territory of California becoming a State. This was accomplished primarily through the efforts of two men, Peter Lassen and Saschel Woods.

Peter Lassen In 1840, Peter Lassen came to California from Missouri. He lived here for the next seven years and during this time formulated plans for a new town. He proposed to locate it near present day Vina in what is now Tehama County on his Mexican land grant, the Rancho Bosquejo. In 1847, Lassen returned to



Missouri to gather people to help build and reside in the town. Lassen, at that time, was a member of Warren Lodge #74 of Warrentown (or Keytesville), Missouri. He was well aware of the desirability of having a Masonic Lodge located in his proposed new community. But, as Lassen was not the Master or Past Master of any lodge, he could not hope to obtain a Charter. While forming his wagon train he met Saschel Woods, a Presbyterian Minister. Woods was then a member of Wakanda Lodge #52 of Carrolltown, Missouri. More important, however, Woods was a Past Master.

Saschel Woods Application was made to Joseph Foster, Grand Master of Missouri, for a Charter and it was granted on May 10, 1848. The Charter designated Saschel Woods as Master, Lucien E. Stewart as Senior Warden, and Peter Lassen as Junior Warden of Western Star Lodge #98 to be held at a convenient place in California, under the Jurisdiction of the Grand Lodge of Missouri. The convenient place was the new town of Benton City on Lassen's Rancho Bosquejo. The name Benton City was derived through the influence of Saschel Woods. He was a friend and admirer of Thomas Hart Benton, the distinguished United States Senator from Missouri. Woods was able to prevail upon Lassen to name his new town Benton City in honor of Senator Benton.

Saschel Woods took custody of the Charter and brought it to California on Lassen's wagon train. He there formed Western Star Lodge #98 and held its first meeting on October 30, 1849, at Benton City. It should be noted that this was prior to the forming of any other Lodge in this State. California Lodge #13, at San Francisco, held its first meeting in November of 1849 and reported its first meeting date in a letter dated December 29, 1849, as follows:

"... Agreeably to your permission our infant body was duly organized on the 15th of November last; since which time several meetings have been held, ... John H. Gihon Secretary."

This letter was read on February 20, 1850, into the record of a Special Communication of the Grand Lodge of The District of Columbia, which had issued the Charter of California Lodge #13 on November 9, 1848.

As the Territory of California evolved into a State its Masonic community was actively attempting to establish a new Grand Lodge here. There were two formal attempts to create the new Grand Lodge and Western Star Lodge #98 was active in both.

In February and March of 1850, the first attempt to form a Grand Lodge of California was made by delegates from: Western Star Lodge #98; Connecticut Lodge #75 at Sacramento, Chartered by the Grand Lodge of Connecticut on January 31, 1849; New Jersey Lodge at Sacramento, Under Dispensation of the Grand Lodge of New Jersey, issued March 1, 1849; and Pacific Lodge at Benicia, U.D. of the (then possibly clandestine) Louisiana Grand Lodge of Ancient York Masons, issued June 5, 1849. California Lodge #13 had knowledge of the meeting; however, it was not represented. The delegates met in Sacramento and decided the new Grand Lodge was to be called "The Grand Lodge of Free and Accepted Ancient York Masons of California" and a Constitution was adopted. California Lodge #13, however, refused to recognize the new Grand Lodge; therefore the second attempt to form a Grand Lodge began. On April 5, 1850, a notice was placed in the Placer Times and other newspapers in the state, signed by Saschel Woods (then Master of Western Star Lodge #98) as chairman. Woods called for a convention of Master Masons to meet on April 17, 1850 in Sacramento (to try again) to organize a Grand Lodge. Thus, Master Masons from Western Star Lodge #98, Connecticut Lodge #75, California Lodge #13, New Jersey Lodge U.D., and Pacific Lodge U.D. met; and "The Most Worshipful Grand Lodge of Free and Accepted Masons of the State California" was formed.

Upon assignment of numbers for the Lodges of the new Grand Lodge, California Lodge #13 was erroneously given the number "1". This action was based on faulty information given relative to their first meeting date, referred to in the first proceedings of the Grand Lodge of California only as "in October" with no exact date speci-

fied.

Thus, Western Star Lodge #98, the oldest Chartered Lodge in the State of California and the first to meet and organize, became Western Star Lodge #2. Connecticut Lodge #75 became Tehama Lodge #3. New Jersey Lodge U.D. became Berryman later, Jennings Lodge #4. Pacific Lodge U.D. became Benicia Lodge #5.

On May 9, 1851, the now Western Star Lodge #2 sought and received permission from the Grand Lodge of California to change its meeting location from Benton City to Shasta City which was then the County Seat of the newly formed Shasta County, one of the original 27 counties of the new State of California.

On June 14, 1853, fire destroyed the business district of the town of Shasta City, including the building in which the Lodge was meeting. From June of 1853 until December 27, 1854, the Lodge met in the second story of Benjamin Shurtleff's home, on a hill overlooking the town. A notice appearing in the December 15, 1854 Shasta Courier on December 27, 1854, Saint John's Day, the Lodge was opened for the last time at that location and moved in Grand Procession to its new meeting place, a new brick building on Main Street. This building, referred to in 1854 as "Norton & Tucker's fireproof brick building" consisted of a basement, first and second floor. The second floor was purchased by the Lodge as its meeting place and from Saint John's Day of 1854 to the present, it has served as Western Star's Lodge room. In the late 1850's the Lodge was able to purchase the remainder of the building. The first floor then became the banquet hall; and the basement continued for many years to be a storeroom.

On September 15, 1928, Grand Master Will H. Fischer officiated at the dedication of a vault located in the front entrance foyer of the Lodge building. This vault was constructed by a grant from the Grand Lodge to store and preserve the relics, documents, antiques and articles of Masonic historic value then in the possession of the Lodge. As the years have gone by, more and more articles have been added to this collection. Hence, the Lodge prepared a second vault to serve as the Lodge Archives, allowing the original vault to be used as a display for the many valuable items of Masonic History, not the least of which is the first Masonic Charter of a Lodge in California (the original Grand Lodge of Missouri Charter for Western Star Lodge #98).

The new Archives Vault is located directly below the old vault and opens into what used to be the basement of the building. This room has been converted over the years to a small meeting room and lounge.

On May 21, 1991, eleven days after the Lodge's One Hundred and Forty-Third Anniversary date, Grand Master Ronald A. Sherod dedicated the new Archives Vault in memory of Raymond A. Jackson, the Lodge's former Historian of over 30 years and a Fifty-Seven year veteran of the Craft. The small meeting room and lounge was also dedicated by Grand Master Sherod in memory of Mrs. Mae Helene Bacon Boggs, the Lodge's greatest Benefactress.

From 1850 to the present, Western Star Lodge #2 has had three members elected to Grand Lodge Offices. They are: Saschel Woods, the first Junior Grand Warden, 1850; John A. Raymond, Deputy Grand Master, 1856; and Clay W. Taylor, Grand Master, 1881 and 1882. Three other members have served in appointive Grand Lodge Offices. They are: Chauncey C. Bush, Grand Bible Bearer, 1891; Jesse W. Carter, Senior Grand Steward, 1922; and Floyd E. Prather, Grand Bible Bearer, 1989.

Members of Western Star Lodge #2 have formed three other Lodges in Shasta County. The first was Clinton Lodge #119 Under Dispensation of The Grand Lodge of California dated June 27, 1857, Chartered on May 17, 1858, at Horsetown and subsequently moving to Piety Hill and then to Igo (all three locations are near Clear Creek in southern Shasta County). Clinton Lodge later consolidated back into Western Star Lodge #2 on October 15, 1936. Next came Northern Light Lodge #190, Dispensation issued on May 14, 1868, Chartered on October 15, 1868, at Millville. Last was Reading Lodge #254, Dispensation issued on February 22, 1879, Chartered on October 16, 1879, at Redding.

In addition, Western Star Lodge also made formal recommendation to the Grand Lodge of California to grant Dispensations for three more Lodges to be formed: April 2, 1853, Butte County Lodge at Bidwell on the Feather River, which was Chartered in 1854 as Butte Lodge #36 and, unfortunately, surrendered its Charter on September 3, 1864; April 27, 1853, St. John's Lodge at Yreka, which was Chartered in 1854 as St. John's Lodge #37, and through two consolidations is now known as Howard Lodge #37 at Yreka; March 31, 1855, Vesper Lodge at Red Bluff, which was Chartered as Vesper Lodge #84 and still exists at Red Bluff.

Western Star Lodge #2 entered the 1990's with a membership of two hundred and fifty-eight and, as a sign of its vitality, the average age of its five elected Lodge officers was forty years. The average age of all twelve Lodge officers was just under forty-four years. From its beginning to the present, Western Star Lodge #2 continues proudly to meet in the manner and character of Masons to Initiate, Pass, and Raise all good men and true who may apply for the purpose and whom they may find worthy.

[NOTE: This history was prepared the Worshipful Harold O. McDaniel, Jr. P.M. for the lodge's sesquicentennial anniversary in 1998.]

Thoughts From a Young Mason 32°

By G. Cliff Porter

The other day I heard, once again, from a brother approximately 30 years my senior who told me “what young Masons want.” It was one time too many for me, and so I have put my thoughts on paper as to what a young Mason wants. After all, I’m 34-years old and have been a Mason for 4 years—I should know!

I do not mean this to be a commentary on the division of young and old, but rather to be a proclamation of a young Mason concerning what I believe we want. This is so we might all improve our understanding of one another and progress our fraternity.

It occurred to me that some may not know what young Masons really want. Worse, I think it is often misunderstood or misstated. We “young Masons” or new Masons bear some of the responsibility for this. We are often uncomfortable declaring our desires, our disappointments, and our frustrations. And what do we do? We quietly stop appearing at meetings and simply slip off the rolls. We return to our communities outside the lodge disheartened with Masonry, and—unfortunately for the fraternity—we will often share our disappointments with our friends. Sadly, we then join a group of Masons as diverse as the lodge itself: unfulfilled Masons.

Well, Brethren, I don’t intend to become an unfulfilled Mason. So here I stand. It is vital for the members of the Craft to understand one another so that we can create an environment that is beneficial for all.

Initially, we must discuss Blue Lodge, the birth place of the Master Mason, for without it, Scottish Rite Masonry does not exist. The young man approaching the Craft today does so to supplement and add to what his church and family have already given him. A certain tugging at his soul speaks to him to seek a deeper meaning in life, in family, and in God. He researches and desires an initiation into the esoteric and ancient quest for Truth. He requests a petition with these hopes in mind. Why shouldn’t he? The eloquent writings of Masonic scholars, including the Scottish Rite’s Albert Pike, have hinted at the existence of such knowledge, and Masonic writings abound with hints of this very thing.

What does this man find once he joins? For too many, it’s membership drives, one-day classes, poor and hastily planned ritual, late nights, and a push to become an officer before he is even proficient as a Master Mason. If that man has made it through the three degrees hoping that at the end of his journey some of the promises might be fulfilled, he only learns phrases like “progressive science” and “self-improvement.”

Excitedly, he stands up in lodge one day or approaches a small group of brethren in the parking lot and explains some ideas that he has for lodge and changes he might like to see. He is immediately told, “It has never been done that way, they won’t allow it, and anyway it’s against the rules.”

He swiftly learns that they won’t allow much of anything, and worse, no one will claim to be a member of them. They are the most elusive, but most powerful members of Masonry. They are responsible for every poor, hasty, or frustrating decision ever made, and more importantly, they rigidly enforce their number one rule: NO CHANGES.

I bring up them as it leads into discussing what they have decided the young Mason or unfulfilled Mason is looking for. I will attempt to list some of the most common things I’ve heard. Make no mistake, I am listing these because they are misconceptions, and we do not want them.

X 1. Young Masons want everything easier and faster, which leads to one-day raisings, watered down ritual, and little or no memory work.

This simply is not true. Once I arrive at the West Gate and am permitted entry, I want a fulfilling and life-changing experience on which I can build a better understanding of my relationship to my brethren and my God. I don’t mind hard work. To the contrary, and this is a big one, I want to feel like I have achieved something. I don’t want to be handed a pin, given a handshake, and told thank you for your small fee, and by the way, here is your membership card. I want my path to be challenging and enlightening.

X 2. Young Masons want or need low dues.



I am very willing to pay higher dues. I do, however, want a quality experience—educational, social, and community—for my money. I don't need low dues. If the fraternity does not value itself, why should I value it? Can something that comes so cheaply have real value? These are questions I asked myself when I saw Masonry's low dues schedules.

X 3. Young Masons want it to be easy to get in.

I don't want to believe that just any man could or should get in. I wish that every investigations committee treated their assignment with the importance it should have—if we did not worship at the altar of bigness. I already belong to the community at large, and that costs me nothing in time or money. I would like the Fraternity to be guarded and to care greatly about the men who enter it. If I am going to call a man my brother, I want to be able to trust him. I don't trust everybody who shows up with some money in one hand, and a petition in the other. I have seen brothers sign both lines of a petition, as if increasing our numbers is the only thing that counts. Let us care about our fraternity enough to guard it against those who do not deserve the title of Master Mason and brother.



These observations would prove of little value, if I did not offer some solutions and provide an explanation of how they might be applied to the Scottish Rite.

It begins with ensuring a quality Blue Lodge experience. We as Master Masons should return Masonry from a primarily social institution to one that studies ancient symbolism and the truths so revealed. Encourage and allow the candidate to have a meaningful experience in the initiatic phase of his degree work. Follow up with quality education and instruction in regards to the symbolism and, more importantly, how to apply it to his life.

The concepts I provide above are succinct, but no less complete. Let us address how they might apply directly to Scottish Rite Masonry and tie it all together.

Scottish Rite Freemasonry is the graduate faculty, the pinnacle of Masonic thought and study, the "University of Masonry." This implies a higher learning and higher level of understanding, research, and study for its members.

Outside of reunions, I cannot remember any Masonic instruction on the Scottish Rite degrees ever being presented—even once—in the years of my involvement. The cure is simple really: treat Scottish Rite Masonry as the university it purports to be.

Do not thrust an application at men the night they are raised Master Masons as if the only thing of importance is a signature and \$250. It debases the man's night, for one, and it says that the man—without further evaluation—is ready for the degrees of the Scottish Rite, which debases our membership.

Do not rush through a reunion like it must be done in three hurried days or it doesn't count. Many of us "Young Masons" work 50 or 60 hours a week and earn about a week of vacation a year. Our wives don't want us to burn two of those precious days on another Masonic event. No candidate can take in what the degrees have to offer in three days. To pretend they can says that all Scottish Rite has to offer can be learned in 72 hours. Let's back off the tight three-day schedules. Offer the degrees throughout the year. Offer some degrees at the stated communications and have a few Saturdays thrown in.

And if it takes a man a couple of years to reach the 32nd Degree, so what? If the man understands what has been presented, if the degrees were done with brothers that knew and understood the work, and if each degree was treated as a special event, then the brother is not going to mind the time. Remember, it is not the speed of the education, but the quality of it that young and unfulfilled Masons are interested in.

Bring education and discussion to the forefront of the meetings.

Period.

You are not going to retain young Masons without real change. It is not about a gimmick or a slogan. It is about improving men within the fraternity who seek a higher understanding and deeper meaning of the Craft.

Let the Scottish Rite take its rightful place as the University of Masonry. Let's improve our men and make them better. Let every aspect of Scottish Rite Masonry radiate perfection in ritual and education.

It is not going to be easy because we are asking you to imagine a Masonry many have never seen in their lifetime. I am asking you to see beyond your own personal experiences and allow progress in this beautiful philosophy and science of ours.

“On The Tarmac”

From The Rural Lodge Newsletter

The man behind the word was a Mason

Macadam \muh-KAD-um\ noun: a roadway or pavement of small closely packed broken stone

In 1783, inventor John Loudon McAdam returned to his native Scotland after amassing a fortune in New York City. He became the road trustee for his district and quickly set his inventiveness to remedying the terrible condition of local roads. After numerous experiments, he created a new road surfacing material made of bits of stone that became compressed into a solid mass as traffic passed over them. His invention revolutionized road construction and transportation, and engineers and the public alike honored him by using his name (respelled "macadam") as a generic term for the material or pavement made from it. He is further immortalized in the verb "macadamize," which names the process of installing macadam on a road.

The first macadam surface in the United States was laid on the "Boonsborough Turnpike Road" between Hagerstown and Boonsboro, Maryland. By 1822, this section was the last unimproved gap in the great road leading from Baltimore on the Chesapeake Bay to Wheeling on the Ohio River. Stagecoaches using the road in winter needed 5 to 7 hours of travel to cover 10 miles.

Macadam's roads consisted of creating three layers of stones laid on a subgrade crowned with side ditches for drainage. The first two layers consisted of angular hand-broken aggregate, maximum size 3 inches (75mm), to a total depth of about 8 inches (200 mm). The third layer was about 2 inches (50 mm) thick with a maximum aggregate size of 1 inch (25 mm). Each layer would be compacted with a heavy roller, causing the angular stones to lock together.

Water-bound macadam

This basic method of construction is sometimes known as "water-bound macadam". Although this method required a great deal of manual labor, it resulted in a strong and free-draining pavement. Roads constructed in this manner were described as "macadamised".



Tar-bound macadam (tarmac)

With the advent of cars, dust became a serious problem on macadam roads. The vortex created under fast-moving vehicles sucks dust from the road surface, creating unpleasant just clouds and a gradual raveling (pulling apart) of the road material. This problem was later rectified by spraying tar on the surface to create "tar-bound macadam". While macadam roads have now been resurfaced in most developed countries, some are preserved along stretches of roads such as the US National

Road John Loudon McAdam 1756-1836 was a Scottish engineer and road-builder. He invented a new process, for building roads with a smooth hard surface that would be more durable and less muddy than soil-based



tracks.

Modern road construction still reflects McAdam's influence. Of subsequent improvements, the most significant was the introduction of tar to bind the road surface's stones together – "tarmac" (for Tar Macadam) – followed later by the use of hot-laid tarred aggregate or tar-sprayed chippings to create better road metalling. More recently, oil-based asphalt laid on reinforced concrete has become a major road surface, but its use of granite or limestone chippings still recalls McAdam's innovation.

McAdam was born in Ayr, Scotland. He was the youngest of ten children and second son of the Baron of Waterhead.

The family name had traditionally been McGregor, but was changed to McAdam (claiming descent from the Biblical Adam) for political reasons in the reign of King James I.

He moved to New York in 1770 and, as a merchant and prize agent during the Revolution, made his fortune working at his uncle's counting house. He returned to Scotland in 1783 and purchased an estate at Sauchrie, Ayrshire.

Road builder

McAdam became a trustee of the Ayrshire Turnpike in 1783 and became increasingly involved with day-to-day road construction over the next 10 years. In 1812 he moved to Bristol, England and he became general surveyor for the Bristol Corporation in 1804. He put forward his ideas in evidence to Parliamentary enquiries in 1810, 1819 and 1823.

In two treatises written in 1816 and 1819 (*Remarks on the Present System of Road-Making and Practical Essay on the Scientific Repair and Preservation of Roads*) he argued that roads needed to be raised above the surrounding ground and constructed from layered rocks and gravel in a systematic manner.

McAdam had also been appointed surveyor to the Bristol Turnpike Trust in 1816, where he decided to re-make the roads under his care with crushed stone bound with gravel on a firm base of large stones. A camber, making the road slightly convex, ensured rainwater rapidly drained off the road rather than penetrate and damage the road's foundations. This construction method, the greatest advance in road construction since Roman times, became known as "macadamization".

The macadam method spread very quickly across the world. The first macadam road in America, the National Road, was completed in the 1830s and most of the main roads in Europe were macadamized by the end of the nineteenth century.

More info on the first US road:
http://curbstone.com/_macadam.htm



The largest Master's chair is in Ophir Lodge #33 Murphys, CA. It is 15 feet long and can seat the Master, living Past Masters, and visiting dignitaries.

Did U Know - Rev. Dr. Martin Luther King, Jr.

Rev. Dr. Martin Luther King, Jr. was assassinated on April 4, 1968 as he stood on the balcony of a Memphis, Tennessee motel room. He was a champion of the United States' civil rights movement and is widely credited for spearheading significant movement in racial equality through his non-violent protests during the very violent 1960s

Special Note: In May, 2000 - over 32 years AFTER his death and in an act which seems totally unprecedented in Masonic history - a Past Grand Master of the Prince Hall Grand Lodge of Georgia, M.W. Bro. Benjamin Barksdale, made King a "Mason at Sight". Such action runs counter to all of the 'landmarks' and accepted usages of Freemasonry since making a member of the fraternity posthumously violates the premise of the first question normally proposed to a candidate, to wit: "Do you make this request of your own free will and accord?". The practice of making a Mason 'at sight' stems from the beginnings of Freemasonry when a Grand Master could waive all normal requirements to pass through the degrees and declare, summarily, a man to be a Mason. (It should be noted as well, however, that the practice is so controversial in Freemasonry some Grand Lodges have specifically forbidden their Grand Masters to do it while in others it has not been done for a century or longer.) Other men who have been made Masons in this manner (and we'd estimate the number at less than a hundred or so despite the tens of millions of good men who have joined over the past three centuries) were so declared only AFTER discussion with and agreement by them. The Most Worshipful Prince Hall Grand Lodge of Georgia has not, as of this writing in March, 2007, been accepted as 'regular' by any 'mainstream' Masonic Grand Lodge and this bizarre act may well cause problems for such acceptance in the future. While we do not wish to editorialize, the actions by MW Bro. Benjamin Barksdale are abnormal in the extreme. His actions could not and cannot make a dead man a Mason....

The Masonic Temple is different from the Mason Temple. I give you this because many people think that his speech was given at a Masonic Temple and it was not. It was the Mason Temple and is explained below.

Mason Temple, in Memphis, Tennessee, is the International Sanctuary and central headquarters of the Church of God in Christ, the largest Africian American Pentecostal group in the world. Built in 1941 during World War II, the Temple was constructed to replace the original "Tabernacle" or meeting place of the Annual Holy Convocation which burned down in the late 1930s. Despite shortages of steel and other supplies, Mason Temple was the largest church building owned by a predominantly black religious denomination in the United States at its completion. It has a present seating capacity of 3,732. The building was named for Bishop Charles Harrison Mason, founder of the Church of God in Christ, who is entombed in a marble crypt inside the Temple. It was the location of Martin Luther King, Jr's famous "I've Been To the Top Of The Mountaintop" speech on April 3, 1968, one day before his assassination.

The Martin Luther King, Jr. Consistory No. 86 is of the Ancient and Accepted Scottish Rite of Freemasonry, Prince Hall Affiliation Northern Jurisdiction, U.S.A., Inc., Valley of Ambler, Pennsylvania was named in his honor.

And lastly, Martin Luther King, Jr.'s father, Martin Luther King, Sr., was indeed a member of the Masonic Fraternity, Prince Hall affiliation.

This Masonic Did U Know list is strictly voluntary. If you or a Brother would like to be added to our list, reply to the author at dwight.seals@hotmail.com with tour or 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

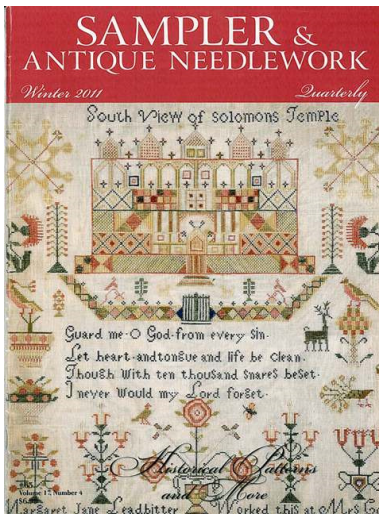


A minister parked his car in a no-parking zone in a large city because he was short of time and couldn't find a space with a meter. Then he put a note under the windshield wiper that read: "I have circled the block 10 times. If I don't park here, I'll miss my appointment. Forgive us our trespasses." When he returned, he found a citation from a police officer along with this note "I've circled this block for 10 years. If I don't give you a ticket I'll lose my job. Lead us not into temptation."

Solomon's Temple Samplers

From The National Heritage Museum

One of the National Heritage Museum's Solomon's Temple samplers is the cover star for the new issue (Winter 2011) of *Sampler and Antique Needlework Quarterly* magazine! Pictured below, the sampler was stitched by Margaret Jane Leadbitter in 1846 in Sandoe, England.



My interest in Solomon's Temple samplers began when I started working at the museum in 2006 and quickly came across three samplers in the collection that depict the temple. Leadbitter's depiction of the temple is prominently placed at the center of her sampler and is clearly identified by her stitched inscription "South View of Solomons Temple."

Established in 1975, as a gift to the American people from the Scottish Rite, Northern Masonic Jurisdiction, U.S.A., the museum collects objects and documents to support the interpretation of the historical, social and cultural role of Freemasonry, fraternal organizations and voluntary associations in America. The sampler was donated to the Museum in 1980 by Mr. and Mrs. James S. Demond in honor of Gertrude and John D. Lombard (1906-1985). They made the gift around the time that the Museum purchased a second Solomon's Temple sampler made by Mary

Sandiford in 1840 (see below at left). A history of the Museum's early years explains that building the collection was a priority at that time, "as often as possible we purchased Masonic items that came on the market, and solicited gifts from known owners of fine Masonic material." An anonymous donor gave a third Solomon's Temple sampler to the Museum.

These three samplers were added to the collection undoubtedly because they were considered to be "Masonic" through their inclusion of the Temple, so central to Masonic ritual and teachings. Indeed, in the case of the Leadbitter sampler, the donor and his honoree were both Freemasons who received the Scottish Rite's 33rd degree. However, as I started to study the samplers, I began to question whether they were "Masonic" and whether they were even American.



Today, I would not classify them as "Masonic samplers." Instead, I think that the makers included the Temple on the samplers as a symbol of virtue. To date, I have located descriptions of over 60 of these samplers, with none that can be conclusively documented as having been made in the United States.

The results of my research on these samplers are detailed in the magazine, based on a scholarly paper I presented in 2008 at the "Expressions of Freemasonry" conference in The Hague, The Netherlands. In addition, by working with magazine staff, a chart of the Leadbitter sampler is included in the magazine, so that stitchers can make their own reproduction, approximating the size and colors of the original. To order a copy of the magazine, visit its website.

Freemasonry was not formed in a vacuum - instead, it drew from values and ideas espoused by the surrounding society and culture - as it formed in England during the 1710s and 1720s and throughout the next 150 years. By analyzing the samplers as a representation of shared ideals between Freemasonry and the larger culture of 19th-century Britain and America, we can see that the expression of Masonic ideology was spreading out into the communities where it was practiced.

Sampler, 1846, Margaret Jane Leadbitter, Sandoe, England. Collection of the National Heritage Museum, gift of Mr. and Mrs. James DeMond in honor of Gertrude and John D. Lombard, 80.49.1. Photograph by John M. Miller.

Sampler, 1840, Mary Sandiford, England. Collection of the National Heritage Museum, Special Acquisitions Fund, 80.27.1.

Last Night I Knelt Where Hiram Knelt

To; Carl,

I found that poem over 25 years ago, when I was an EA. It was framed and hanging on the wall of the anti room of my lodge. My lodge was founded in 1909 so that poem is really an old poem. Don't have any idea where it came from but one of the old members told me that it has been hanging there for as long as he can remember, he believes that the founding Father had it framed and hung in 1909.

I love it, and it says a lot in a very few words. More than most Masons even think of. We need to read this poem at least once a month to our Lodges and remind all Brothers of our roots.

Thanks for sending it out. I redid ours and put it on real nice parchment paper with the S&C as a watermark behind it. Matted it and framed it and it is now hanging on the wall of my lodge.

Happy New Year Brother and Thanks for all you do, keep up the good work in 2012

F & S

Rick Conn

Last night I knelt where Hiram knelt
And took an obligation,
Today I'm closer to my God,
And I'm a Master Mason.

Tho' heretofore my fellow men
Seemed each one like the other,
Today I search each one apart;
I'm looking for "my brother."

And, as I feel his friendly grip,
It fills my heart with pride;
I know that while I'm on the square
That he is on my side.

His footsteps on my errand go
If I should such require;
His prayers will plead in my behalf
If I should so desire.

My words are safe within his breast
As though within my own;
His hand forever at my back
To help me safely Home.

Good counsel whispers in my ear
And warns of any danger;
By square and compass, Brother now!
Who once would call me stranger.

I might have lived a moral life
and risen to distinction
Without my Brother's helping hand
And fellowship of Masons.

But God, who knows how hard it is
To resist life's temptations,
Knows why I knelt where Hiram Knelt
And took that obligation.

To; Carl,

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F & S

Rick Conn



The Problem of Fraternity

By Brother Angel Millar - From the http://thesanctumsanctorum.blogspot.com/2008_01_01_archive.html

Even before I joined the Craft I had noticed that it had acquired a strange and rather off-putting reputation. Freemasonry was fascinating, but Freemasons were not really interested in it, so I heard. Freemasons thought of it as a social club, was the cliché. After my initiation I was pleasantly surprised to see that most were in fact extremely interested and enthusiastic Masons, and were prepared to share anecdotes of rituals, and hotly debate the Craft during the Lodge dinner. However, after a while it became increasingly apparent that this was completely abandoned once inside the Lodge itself. In my first year there was not a single lecture on Freemasonry given, and not a single discussion of Masonic symbols, rituals, or philosophy took place. Instead we were treated to lectures on tax law, men's health, and the life of a fireman. It is a simultaneous failure of imagination and common sense that banishes Freemasonry from the Lodge, though the situation is hardly the fault of Lodge Masters alone.

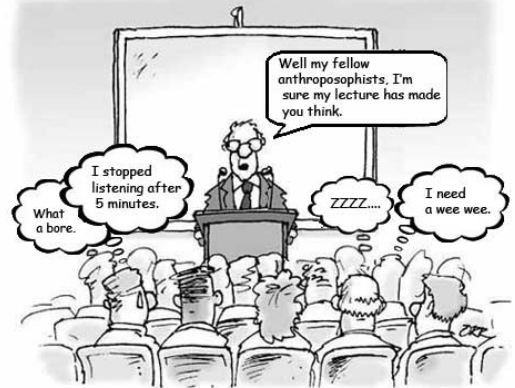
With the decline in membership, and the loss of revenue from dues, in recent years Grand Lodges have become especially alarmed. They have often committed vast amounts of capital to homes for the elderly, and these can't simply be abandoned. While they have encouraged Lodges to initiate more and more men, and to make the initiation process easier, they have not instituted policies that – to use the cold language of the modern age – give value for money. They have been reactionary rather than pro-active; and they have largely promoted the Craft in a way that appealed to them when they were young men, or, perhaps, that appealed to their fathers, who introduced them to the Lodge in the first place. Consequently new members often disappear after a short while.

But the situation cannot be entirely blamed on the various Grand Lodges and the elder statesmen that populate them either. Simply, put, they cannot legislate initiative. Freemasonry is, and has always been, a voluntary society, and has always required its members volunteering their talents, knowledge and understanding. In the eighteenth century when it was enormously popular Freemasonry was characterized by creative zeal. Men painted their own Masonic aprons, or their wives sowed and embroidered them. They made the tools for the Lodge, painted tracing boards, or drew illustrations directly onto the floor in chalk. Moreover, Freemasons discussed and even argued over Freemasonry. They delivered lectures. They ate, drank, sang, and even put on Masonic plays together. It deserved the name, “the Craft.”

There is another important change. If in the eighteenth century the philosophical and so-called “esoteric Freemasons” were particularly active and vocal – writing books, lecturing, creating Rites and Degrees (even if these were frowned upon) – today they are silent, and one might say a rather guarded group. Such Freemasons are, typically, aware of the esoteric tradition generally (the Hermetic Order of the Golden Dawn, alchemy, Cabala, etc.), and, as such, they may be more knowledgeable about related traditions than the average Brother.

They have something to contribute to the Lodge, but, instead, it seems they want to hoard their knowledge, as if it is a finite resource which will run dry if shared. Some of them have expressed to me that their Grand Lodge may disapprove or even punish them in some undefined way if they hear of their interests.

No doubt I am an esoteric Mason of sorts. I have given talks on the Golden Rosicrucians in Lodge, and in May my book, ‘The Forest of Symbols,’ specifically charting the impact of Freemasonry on the Western Esoteric Tradition, will be published. So far I have encountered no hostility from the Grand Lodges, and have even been praised by many of the members of the Grand Line, and asked to do more. I am not trying to inflate my importance, but simply to point out that the fears of esoteric Freemasons are probably not justified. Most Brothers did not join the Craft because of fraternity or charity. To differing degrees most have an interest in philosophy, symbols, mythology,



esotericism, etc., and all have a burning interest in the Craft itself.

Grand Lodges might be faulted for not encouraging a lively intellectual tradition within Freemasonry, but those of a century ago were no better than those of today. Indeed, one might cite positive examples of our own time, such as the Grand Lodge of New York's publication of a manual for Masters of Lodges, containing history, lectures, and even a few texts from the eighteenth century, and the Grand Lodge of British Columbia and Yukon posting of an extensive list of papers on Freemasonry and esotericism on its site. In Europe, where Freemasonry is flourishing, Entered Apprentices are expected to give lectures on the Craft. It's a good practice. New Brothers get to learn a lot in a short time, and Lodges ensure that they have knowledgeable members who are getting the most out of Lodge, and who are able to give the most back, and mentor younger Brothers, or simply answer their questions intelligently, when the time comes.

Brothers in English-speaking countries may bewail the promotion of the Craft as a fraternity-cum-charity (certainly I do), especially when it is currently attracting global attention as a Mystery tradition. But unless individual Freemasons as well as Lodges take the initiative, go out on a limb, and give talks on the Craft, and cultivate the kind of enthusiasm for Freemasonry inside the Lode that one regularly experiences with Brothers outside of the Lodge, then Grand Lodges will be unable to promote it as a Mystery tradition, or a school of philosophy or esotericism, etc. Masters and Officers of a Lodge are responsible for encouraging discussion of Freemasonry in Lodge, but Brothers who are philosophically or esoterically inclined are equally responsible. Lodges need to be the one place a man can go to learn about Freemasonry. They have to be places of 'mutual education,' not entertainment. Only in this way will it remain a rewarding experience for men of our time.



There may be some good news in this regard. The internet – love or hate it – is connecting enthusiastic Masons with one another, and it is becoming increasingly clear that the interest that Freemasonry generates really is in its rituals, symbols, etc., not especially in its charitable works, wonderful though they may be. Brothers are gaining mutual support outside the Lodge, and they are getting quite a bit of information too. However, if it is not to end up comparable to the Lodge dinner, then those who are active online need to be active in Lodge. An article for an online Masonic forum needs to indicate a talk given in Lodge. A comment in a blog needs to suggest a Mason that gives sound advice to younger Brothers. In effect, from Grand Master all the way down to the

Entered Apprentice, we are going to have to reinvigorate the Craft ourselves, by bringing it back into the Lodge. We need not worry that every word of a lecture is delivered like a professional speaker, or every talk crafted like the work of a historian or philosopher. We are members of the Craft, not the art. We have to expect the rough with the smooth, but, like online communities, members of Lodges need to share what skills and understanding they have.

IMAGINING THE GRAND LODGE ABOVE

Over the centuries, many well known men have belonged to our Craft. For a few moments, allow your imagination to run wild and consider what may take place at the Installation of "The Celestial Lodge", known as the Grand Lodge Above.

Gathered in the lodge refectory are Brothers Henry Ford, Ransom Olds, Walter Chrysler, and Andre Citroen. The only Mason absent today is Hart Massey with his tractor.

Greeting members in the entrance hall are Brother Cliff Arquette of Charley Weaver fame and Brother Ed Wynn.

In the boardroom, a group of senior Masons are gathered including Brothers Walt Disney, Chet Huntley, Wendell Corey, Van Johnson, Robert Cummings, John Steinbeck, Fred MacMurray and John Cameron Swayze.

King Gillette, razor in hand, passes the lodge caretaker who is having a minor problem with his vacuum cleaner, which is quickly cleared up with the help of its inventor, Brother Hoover.

At the other end of the hallway Brothers Emmett Kelly, Clyde Beatty, and all seven of the Ringling Brothers are discussing the Shrine Circus.

10 Planks Of Lodge-Building

By WB William A. Isabelle

Brothers,

A lot of people right now are complaining about what Freemasonry isn't to them. I submit that if the following initiatives were put into practice, things would improve dramatically and quickly.

1. We need to immediately start taking ourselves much more seriously than we currently are.

There is nothing more noble and valuable to this Craft, fraternity, culture and society of Freemasons than taking pride in ourselves as Freemasons and bringing honor to our institution will follow accordingly.

2. Don't walk, but rather run to your Blue Lodge and start giving a damn about the kind of Masons we bring into our midst!

Immediately cease the flow of the unprepared into offices of power that wield consequence to the detriment of all those in their care.

3. If your Lodge is broken and beyond repair, don't waste any more of your precious time listening to stupid, childish, nonsensical bluster and fuss over nothing.

Take charge of your own Masonic experience and go start your own Lodge with a group of like-minded and equally motivated Masons. You will be amazed at the social-alchemy that will be wrought amongst those who work together, to achieve a SHARED VISION.

4. Make Masonic Charity mean Masonic Charity!!!

Stop shoveling money to the administrative fees of faceless charities that don't need your money. Instead, go visit a widow of one of your departed Lodge Brothers and see if her home is in disrepair. Find out if her yard is in need of attention, or even go to lengths to see if she is eating cat food because she is in financial peril and too proud to say so.

If one finds such a situation in their midst, then fix it and stop writing checks to organizations that are endowed beyond this lifetime. Masonic Charity should look after its own house first, and then worry about those beyond our existing responsibilities and obligations.

5. Set an example.

Stand up in Lodge and show the new members that they too can stand up and voice their opinions or offer their individual expertise to benefit the Lodge. Read your Lodge By-Laws and identify the things that must change to adapt to the world we live in today, and vote it so. Read your Grand Lodge Constitution and By-Laws and identify what needs to be changed to adapt to the world we live in today, and write a Resolution or Amendment to that effect.

6. Nobody, and I do mean nobody, has any right to push anyone around in this organization and fraternity of enlightened souls!

If you see someone taking advantage of whatever pitiful authority they think they have, that has convinced them that it's OK to push around the new guy or an Entered Apprentice that doesn't know any better, then it's your immediate and imperative responsibility to step in and correct the situation!!!

7. Bring an immediate end to the promotion and acceptance of incompetence and arrogance!!!

To do so is despicable and patently un-Masonic. I don't know when or where the tenets of Masonry became trifling and petty favors to be bestowed upon the undeserving.

8. Make sure that every man who passes the West Gate of your Lodge has a solid and deepest understanding of how honored he should feel to have been accepted into your Lodge and that he realizes that it is he who owes his Lodge and not the other way around.

9. Past every other trifling concern and non-priority, ensure beyond all else that the ritual which your Lodge represents to its members and to its initiates is deserving of being labeled Masonic and enlightening.

Be ever watchful and ever-ready to provide resources for additional Masonic education to the occasional bright-eyed and overly-interested newly-minted Master Mason.

10. Call your Brothers, go for a beer or a Scotch!

Hang out with your Brethren, get to know each other and start building on the relationships that will define the necessary development of the Masonic community that you will ever be proud of, honored by and grateful

for, to have the opportunity to support for the rest of your years.

If we start with this list, I guarantee that the resulting positives to the Craft and your individual journey will be swift and priceless and more than that, you will be on the road you were looking for when you first petitioned the Lodge.

Sincerely & Fraternaly,
WB William A. Isabelle

A Bit of Masonic History

By Archie & Dale Miller, The Record

A recent ceremony in a local lodge room, witnessed by family members of the person recognized by the gathering, mixed a number of historical components into one relatively short but important event.

The event took place in the Freemasons' Union Solomon Lodge room in New Westminster and was held to dedicate to lodge use a sword that was formerly the property of a man who passed away some 85 years ago.

The gentleman in question was a well-known Sapperton resident, James Nelson Aitchison, who died in 1927.

The sword was created for and used by him in his Masonic work prior to that time.

Aitchison's family also donated artifacts related to him to the Masons as well as to the local museum.

All are fascinating items with very interesting connections to the man and a segment of his life. A large number of Aitchison family members were in attendance in the lodge room to witness the ceremony.

We were involved in this process to add stories of some New Westminster Masons with special attention paid to the role of James Aitchison in our community.

While we are not personally connected to Freemasonry, our family has been closely tied to it for many generations, and we often give presentations on its history and role in this city and area.

For the story of James Aitchison, we found some wonderful material.

James and his family lived in Sapperton and had been in the city for about 34 years when he died, and many descendants of this family still reside locally.

The family, from Scotland, lived on Knox Street in the early 1900s, near Knox Presbyterian Church.

This was a short street that used to meet East Columbia, not far from Sapperton Park and the Royal Columbian Hospital.

James loved his town and was part of an early group known as the Sapperton Improvement Association.

Aitchison was a tailor who was highly regarded for the quality of his work. He was a primary source for B.C. Penitentiary and local police uniforms, as well as suits for the ordinary man. His business was downtown near Columbia Street at Begbie, and he also devoted time as a trades instructor at the B.C. Pen.

His connections in town include the Masons, Shriners, Elks, Eagles, Sons of Scotland, Kiwanis, the Royal Agricultural and Industrial Society, the Westminster Men's Vocal Club and the Royal Columbian Hospital, on the board of which he served for many years.

His funeral was large and colourful, with members of his fraternal affiliations coming out in their regalia to honour their friend and his passing.

This was an interesting event with many connections to historical events in the overall story of the Royal City - his family were pleased with the gathering; the Masons were pleased with the sword and other items; and we were pleased to tell his story.



Freemason's Hall in New Westminster

Clark County Granges: The Original Social Network

If you visited one of Clark County's Granges 20 years ago, you might have found yourself seeking out a mysterious password known only to a handful of officers.

Back then, you needed that secret word to get into the fraternal organization's meetings, said Rodger Lance, an officer at the Washington Grange No. 82. But things have changed.

"It's opened up quite a bit from what it used to be," Lance said. "We used to walk around whispering the password to each other in the halls. But we don't do that anymore. We're a lot less secretive."

Today's Grange seems more of a social gathering place than a secret society, especially in less rural, more urban settings like Vancouver.

Clark County's network of 13 Granges, which are part of the larger state and national system, offer such a wide variety of activities and projects that sometimes their agricultural roots seem almost hidden — but they're still there.

And though membership levels have been dropping, local Granges have also seen a small resurgence in interest tied to the popularity of local organic farming and farmers markets, said Dan Hammock, spokesman for the Washington State Grange.

Agricultural roots

The national Grange system was founded in 1867 as a society for farmers and farm families to support one another.

Some of its initial rules and practices were borrowed from Freemasonry, like the secret passwords, but the Grange has never been as restrictive as the Masons, and has even allowed women to hold its highest offices from the get-go.

"We started out as an organization to advocate for agriculture and to provide rural community centers," Hammock said. "But lately we've become more of a community service organization with many programs that benefit various groups, people and charities."

Grange membership is open to everyone who fills out an application and is willing to pay the \$45 yearly fee.

"It's a good social thing," said Francie Taylor, an officer at Barberton Grange No. 571. "Granges are a place for people to work together on projects, but when people get together, not only do they enjoy the activities but they enjoy each other. Everybody has a good time. Everybody laughs."

Local Grange community projects include giving knitted goods to underprivileged babies, donating time to groups like Meals on Wheels and providing free dictionaries to third-graders to encourage them to read.

Members also have local, statewide and national competitions against each other in things like baking, crafts and public speaking.

And each Grange hosts social events like dances, knitting groups and talent shows.

Agriculture continues to play a major role. Grange groups often work on projects with 4-H and Future Farmers of America. "We've really opened up to the small organic producers, and we fight for their rights as an organization in the state Legislature and in Washington D.C.," Hammock said.

The county's 925 members like to brag that even at the smallest Grange they can draft legislation that could be picked up and shared with the organization on a national level.

And the Grange has had many successes over the years as a lobbying agency for agriculture and community groups.

Still, the Grange faces its share of challenges.

Washington has one of the largest Grange organizations in the country, with 14,058 members. But like many fraternal groups, it's having a hard time finding new members in the age of computers and the Internet, Hammock said.



Mary Myers, 62, from Camas, left, and Toni Kapitanovich, 65, from Battle Ground, plan a quilting project at the Washington Grange No. 82.

“Our membership isn’t what we’d like it to be,” Hammock said. “It kind of peaked in the 1980s and has dropped off since then.”

Many members are senior citizens who enjoy the Grange as a place to socialize and meet others with similar interests, said Janice Anderson, master of the Clark County Grange system.

“Most people aren’t interested in our business meetings,” Anderson said. “People are interested in activities, and that’s what we want to do to keep bringing more members of the community in.”

The county group has put together a campers club that goes to different locations each month, photography groups and recycled crafts contests.

Members said they’d love to see more youth and young adults join their group, which have been harder demographics to recruit.

“We’re very family-oriented,” Anderson said. “You don’t have to have roots in agriculture to be a member. Really, what makes up the Grange now is activities.”

Many Granges support themselves by renting their halls out to community groups for theater productions, meetings and lectures.

Despite all of the events and activities the Grange is involved in, though, there’s still a lack of public knowledge about what the group is, Hammock said.

“People who grew up here in Washington, they’ve seen a Grange hall, maybe they’ve been in it, but they don’t know what we do,” Hammock said.

The Library & Museum of Freemasonry

The entire collection of the Library & Museum of Freemasonry is a Designated Collection of national importance.

The collections illustrate the international, social and ethnic diversity of the membership including royalty, public figures, scientists and writers as well as the many millions of members from all walks of life. This diversity is represented by objects including an important decorative arts collection, photographs and documents.



The Museum contains an extensive collection of objects with Masonic decoration including pottery and porcelain, glassware, silver, furniture and clocks, jewels and regalia. Items belonging to famous and Royal Freemasons including Winston Churchill and Edward VII are on display together with examples from the Museum's extensive collection of prints and engravings, photographs and ephemera.

Library and Museum staff are always pleased to help visitors with enquiries regarding identification or to respond to telephone or written enquiries. There is also a large collection of items relating to non-Masonic fraternal societies such as the Oddfellows and the Sons of the Phoenix.

The Library is open for reference use. It contains a comprehensive collection of printed books and manuscripts on every facet of Freemasonry in England as well as material on Freemasonry elsewhere in the world and on subjects associated with Freemasonry or with mystical and esoteric traditions. The collections include Masonic music, poetry and literature. There are a number of notable examples of fine eighteenth and nineteenth century bindings.

Collection details

Social History, Personalities, Music, Literature, Fine Art, Design, Decorative and Applied Art, Costume and Textiles, Coins and Medals, Archives, Architecture

Key artists and exhibits

- * Designated Collection

Collections services

- * Object identification and/or written enquiry service
- * Public access available to collections information
- * Object study facilities available (enquire in advance)



Frederick A Bartholdi, a freemason, designed the statue of Liberty which stands in NY harbor. The Grand Lodge of NY laid the corner stone on August 5, 1885.

The Final Words Of Brother Steve Jobs

From the Lodge Tawhiri #166 (New Zealand) February Newsletter

At the end of last year a number of journals listed what they believed were the greatest quotes of the year, the most important things anyone said in 2011.

According to the Wall Street Journal the winning entry was that of the computer pioneer Steve Jobs. He said: "Oh wow... Oh wow... Oh wow..." They were his last words before he died.

His sister, Mona Simpson, described the scene. When she arrived at his bedside close to the end, she found Jobs surrounded by his family – "he looked into his children's eyes as if he couldn't unlock his gaze" – and managing to hang on to consciousness.

"He looked," she said, "like someone whose luggage was already strapped onto the vehicle, who was already on the beginning of his journey, even as he was sorry, truly deeply sorry, to be leaving us."

However, he began to deteriorate. "His breathing changed. It became severe, deliberate, purposeful. I could feel him counting his steps again, pushing farther than before. This is what I learned: he was working at this, too. Death didn't happen to Steve, he achieved it."

After making it through one final night, wrote Simpson, her brother began to slip away. "His breath indicated an arduous journey, some steep path, altitude. He seemed to be climbing.

"But with that will, that work ethic, that strength, there was also sweet Steve's capacity for wonderment, the artist's belief in the ideal, the still-more-beautiful later.

Steve's final words, hours earlier, were monosyllables, that were repeated three times.

"Before embarking, he had looked at his sister Patty, then for a long time at his children, then at his life's partner, Laurene, and then over their shoulders past them.

"Steve's final words were: 'Oh wow... oh wow... oh wow'."

This great visionary had one last revelation. It apparently overwhelmed him with its beauty. He could only respond to it with a repeated exclamation of amazement.



Learn Freemasonry Tricks And More

From <http://thrivingintheusa.com/education/learn-freemasonry-tricks-and-more/>

Absolutely nothing intrigues individuals much more than secret organizations. Which is why folks choose to know concerning the Freemasonry, but in truth, they do not meet in secret or conceal the truth that they belong to this group. You could see ads for their meetings in the paper, and they wear their jewelry and rings with pride. Believed to have started toward the finish of the 16th century this fraternity has over six million members and two million of those live in the United States. Although freemasonry secrets do exist, even the minutes of their meetings are offered to read. The things they do maintain secret and it is every Freemasonry job to help keep them secret.

The organization has only two real secrets; the rituals and handshakes. The hand grips, passwords and signs are just forms of recognition, using the signs and passwords being a main portion of the Masonic ritual. The secret rituals performed are a mode of instruction to its new members. Why are they kept secret? It can be since the members have taken up a promise to keep these items secret and they honor their promises by doing that. The 1 factor that is not kept secret will be the masonic symbols. The members proudly display them on their vehicles, homes, and clothing among other people. These symbols consist of; The Square (stands for honesty) and Compass (restrict passions and desires), the letter G (generative principle), the vertical lines, the Bible and also the point which is within a circle. Freemasons take these symbols as tools that have terrific moral teachings. They think that when used in various approaches, these tools will give them different moral qualities. To them, these are the pictures which are worth a thousand words.

If the Masons have any secrets, they are the shared emotions, private beliefs and intimate moments shared by people that have 1 belief that supports and strengthens them. Men and women from all walks of life join the fraternity and form long, resilient friendships. The fraternity doesn't make any attempt to save peoples souls. This function has been effectively left towards the church.

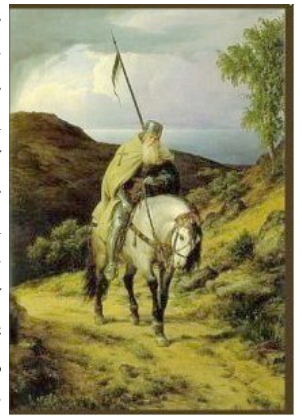
Last Grand Master of the Knights Templar

By Lorne Pierce 32 degree

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

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

The Knights Templar, or Poor Fellow Soldiers of Christ and of the Temple of Solomon, was one of the three out-standing military orders of the Middle Ages in Christendom. The brotherhood was founded, about 1118, by Hugues de Payns, a nobleman residing near Troyes, in Burgundy, and Godefroy de St. Omer (or Aldemar), a Norman knight. Their original purpose was to protect pilgrims to sacred places, more especially those who sought the Holy Sepulcher. At first there were eight or nine Knights Templar. They bound themselves to each other as a brotherhood in arms, and took upon themselves vows of chastity, obedience and poverty according to the rule of St. Benedict. It is also recorded that they pledged themselves to fight against ignorance, tyranny and the enemies of the Holy Sepulcher, and "to fight with a pure mind for the supreme and true King." Baldwin I, King of Jerusalem, assigned them accommodation in his palace, which stood on the site of the Temple of Solomon. In this way their name, Templars, was derived. At first the knights wore no uniform or regalia, nothing in fact save the cast-off garments that were given to them in charity. It was the poverty, sincerity and zeal of the order in its first years that endowed it with importance. They sought out the poor and the outcast, the excommunicated as well as the unwanted, and shepherded them within their fold.



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

The Templars and the Crusades are forever associated in history and legend. The Templars, in an astonishingly short time, spread over Christendom. They had thousands of the fattest manors in the Christian world. They became the bankers of the age, the money exchange between Europe and the East, the trust company of the time. They provided loans to princes, dowries for queens, ransoms for great warriors, safety deposit vaults for the treasure of emperors and popes. Their chapters were the schools of diplomacy of the time, training

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

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

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

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

Jacques de Molay was the twenty-second and last Grand Master of the Knights Templar. He was born about 1240 at Besancon, in the Duchy of Burgundy, and was of noble but poor family. He was admitted to the order of knighthood, in 1265, at Beaune and proceeded shortly to the Holy Land, under the Grand Master William de Beaujeu, to fight for the Holy Sepulchre. Jacques de Molay remained in the Holy Land for many years, for he was still with the order in Jerusalem when, about 1295, he was elected Grand Master upon the death of Grand Master Gaudinius - Theobald de Gaudilai. After the loss of Palestine by the Templars, de Molay took his few remaining knights to the Island of Cyprus. In 1305 he was summoned to a conference with the Pope, Clement V, who stated that he wished to consider measures for effecting a union between the rival Templars and Hospitallers. A long and bitter feud had existed between the two great orders. However, both had agreed not to accept disciplined members who might desire to transfer their allegiance from one order to the other. Also, in battle, it was permitted members who became hopelessly separated from the main body of one order to rally under the cross of the rival order if near.

Jacques de Molay, accompanied by sixty knights, made a royal progress westward. He called upon the Pope who consulted him regarding a further Crusade, and de Molay requested an investigation into charges that were already being openly made against the order. Finally he arrived in Paris with kingly pomp. Philip the Fair, King of France, suddenly arrested every Knight Templar in France, October 13, 1307, de Molay and his sixty friends among them. They were brought before the University of Paris and the charges read to them. De Molay spent five and a half years in prison. Of those arrested, one hundred and twenty-three knights of the order "confessed under the torture of the Inquisition." Some confessed that at the initiation ceremonies they had spat upon the Crucifix. When the Grand Master's turn came he likewise confessed, apparently to bogus charges prepared beforehand by the Inquisition, fearing torture, but he denied the charges of gross practices indignantly, and demanded audience with the Pope. The Pope himself believed the Templars were guilty, at least on some of the counts, but he resented the intrusion of Philip in what he regarded as his own special precinct, in spite of the fact that he largely owed his papal tiara to Philip.



**Jacques
de Molay**

Many retracted their confessions regarding their indignity to the Crucifix, only to be burned at the stake.

Many who returned to their homes throughout Christendom, recanted, but the Inquisition followed them and they burned. Despotism, naked and cruel, without scruple or any capacity for shame, had broken loose upon the world. It was a new and bloody technique that proved vastly effective in the hands of tyrants - both secular and religious. Civilization was to hear a good deal about this arbitrary rule, this summary and vindictive totalitarianism, without conscience, hungry for power, wholly wicked, completely mad. In 1311, Clement and Philip became reconciled, which prepared the way for the final act in the tragedy. The next year, at Vienna, the Pope condemned the order in a sermon while Philip sat at his right hand. Later the inevitable occurred; the Knights Templar were broken up. Much of their treasure was given to the Knights of St. John, but Philip the Fair and Clement V reserved land and treasure, castles and Abbeys for themselves and their friends.

No full hearing seems to have been given to all the charges, or any comprehensive judgment handed down on the order as a whole. However, in 1314, Jacques de Molay, whose fear had made him a pathetic figure, and whose craven "confessions" contrary to the oath of his order had sent hundreds to their death, again confessed, again recanted his confession, again confessed, each time shrinking miserably in stature both as a man and Grand Master and having humiliation and utter disgrace heaped upon him for his pains. Finally, after the long imprisonment and tragedy and sorrow of it all, he was led out upon the scaffold in front of Notre Dame in Paris, in company with his friend Gaufrid de Charney, Preceptor of Normandy. The papal legates were in attendance and a vast multitude of people filled the square. He was to confess by arrangement and hear the legates sentence him to life imprisonment. Jacques de Molay finally atoned. Instead of confessing he proclaimed the innocence of the order. King Philip the Fair did not hesitate or consult with the Pope's legates; he had de Molay burned forthwith, "between the Augustinians and the royal garden." Guido Delphini was burned with them, and also the young son of the dauphin of Auvergne. With his dying breath Jacques de Molay shouted to the multitude that King and Pope would soon meet him before the judgment seat of God. The common people gathered up his ashes, and before many days it was as de Molay had foretold, Both Clement V and Philip the Fair were dead.



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

The Order had long held the Turk in check, and kept alive the dream of a united Christendom. It had given to the world the idea of the chivalrous man as a religious man, the servant of his state not ashamed to own his God. It had paved the way for the large part laymen were to play in the religious life of the nations. It was the school of diplomacy and commerce, of international finance and opinion. Those who destroyed the order opened the way for Turkish conquests in the West. They also made known the horrors of despotism, of trial by pogrom and purge, which kindled again in the wicked days of St. Bartholomew's and in the mad days of the French Revolution - the cult of cruelty, that ran its course even in the New World with witch hunts and burnings, and that is not yet dead. It has been said that the thirteenth of October, 1307, was a day of humiliation for the whole race. If the world remembers, and recovers its sense of shame, its capacity for indignation, it may not have been in vain.

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

Which Lodge is the Oldest Masonic Lodge in the World?

Part 1 Of 2) From <http://www.masonic-lodge-of-education.com/oldest-masonic-lodge.html>

Many Freemasons are curious as to what is the oldest Masonic Lodge in the world.

So was I. I have always heard that Mother Kilwinning was the oldest,... but, alas,.. history may have proved me wrong. I hope you find this information as fascinating as I did.

Credit is given for the information, below to Past Grand Master of Missouri, Brother Ray V. Denslow, (1885-1960) author of "The Masonic World of Ray V. Denslow". Missouri Lodge of Research, publisher, 1964.

Brother Denslow also founded the Royal Arch Mason magazine in 1942 and was instrumental in founding the Missouri Lodge of Research.

The Oldest Masonic Lodge in the World

The oldest Masonic Lodge in the world (with verifiable lodge minutes) is the Lodge of Edinburgh No. 1, Edinburgh, Scotland...sometimes known as Mary's Chapel.

In July, 1949, it observed its 350th anniversary of its establishment. In 2008, (at the time of this writing), Lodge of Edinburgh No. 1 is 409 years old.

Oldest Masonic Lodge Minutes - July 31, 1599: Lodge of Edinburgh No. 1 has records to prove its long time existence as the Oldest Masonic Lodge.

Most impressively, its first 5 pages of minutes incorporate the Schaw Statutes which are dated December 28, 1598.

Six months later, on July 31, 1599, are to be found the minutes which confirm the lodge's claim as having the oldest existing Masonic minutes. It must be noted, however, that from these minutes there exists no conclusive evidence that the lodge was actually constituted on this date nor that it is, in actuality, the oldest lodge.

Schaw Statutes: The Schaw Statutes (part of the Old Charges) are named for William Schaw, who was Master of Work to His Majesty and General Warden of the Masonic craft. In these Statutes, he declared that these ordinances issued by him for the regulation of lodges considered the lodge at Edinburgh to be for all time, the first and principal lodge in Scotland.

Lodge of Edinburgh No. 1 was first called "The Lodge of Edinburgh" and retained this name until 1688, when the Grand Lodge of Scotland confirmed its charter, designating it as "The Lodge of Edinburgh (Mary's Chapel) No. 1"

Prominent members belonging to the Lodge of Edinburgh in its very early days were:

- * His Royal Highness, the Prince of Wales (afterward called King Edward VII)
- * His Royal Highness King Edward VIII

Both were affiliated with the lodge, taking the obligation on the "Breeches Bible", which was printed in 1587. The pen with which these 2 brothers signed the roll is still preserved in the Edinburgh Lodge No. 1 museum.

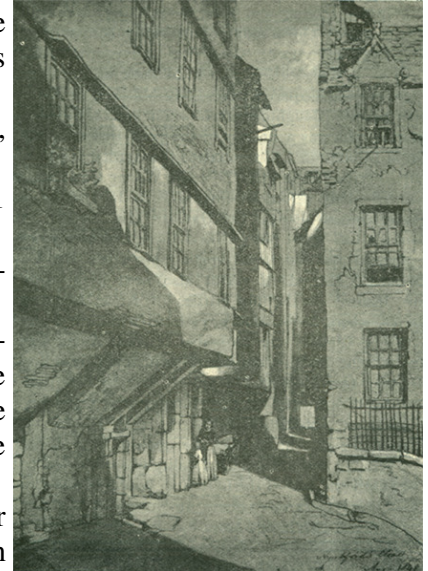
Oldest Masonic Lodge

First Operative to Speculative in Scotland - 1600: As early as 1600, The Lodge of Edinburgh began to admit non-operative Freemasons. In June, 1600, the Laird of Auchinleck was made a speculative member, the first authentic record of the making of such a member.

The famous Dr. Desaguliers visited the The Lodge of Edinburgh on August 24, 1721. He had served as Grand Master of England and was referred to as "General Master Desaguliers". On the next day, while he was present, the Lord Provost of Edinburgh, the Treasurer, the Deacon Convener of the Trades and the Clerk to the Dean of the Guild Court were admitted as members.

This date is thought to mark the change over from operative to speculative Freemasonry in Scotland.

Inception of Grand Lodge of Scotland - 1736: When the Grand Lodge of Scotland was established on November 30, 1736, Lodge of Edinburgh took an active part. Thirty-three lodges were represented at the meeting which was held in the lodge room of Edinburgh Lodge. Because the oldest minute of a lodge was that of Edinburgh Lodge, it was placed first on the roll of the Grand Lodge.



*The Lodge of Edinburgh
(Mary's Chapel) N°1*

Lodge Kilwinning - 1642: Lodge Kilwinning was the second oldest Masonic lodge because of its records dating to December 20, 1642. (It is believed there may be older lodges, but empirical proof has not been found.) Considerable friction developed in 1807 when the Grand Lodge of Scotland permitted Kilwinning to prefix the word "Mother" to its name.

Oldest Masonic Lodge

Simon-Sez:

Should you wish to visit the oldest Masonic lodge in the world, I would be remiss not to mention that Edinburgh, Scotland is also home to Edinburgh Castle, standing 300-400 feet above the city. Lit up, even after dark, looking up you will see a virtual fairyland of turrets, battlements and castle buildings.

Edinburgh Castle (pronounced Ed-in-burr-uh) dates back to 617 A.D., (nearly 1400 years ago) when Edwin, King of Northumbria, established a castle on the "Rock". The town growing up around it became "Edwin's Burgh", simplified into Edinburgh.

Its banquet hall, once used as a room for Parliament, is about 84 ft. x 33 ft and has an open timber roof, 45 ft. high. It was here in 1633, Charles I, and in 1648, Oliver Cromwell were entertained with opulence and great magnificence.

Decorations on the roof timbers bear the emblazons of the arms of the principal governors and constables of the castle from 1007 to 1805. On its walls are weapons of war, defensive armor of various periods and flags of old Scottish regiments.

Edinburgh Castle Dungeons: Beneath it is a double tier of dungeons with small iron barred loop-holes used for prisoners from the middle of the 18th century (1700s) to Waterloo.



Edinburgh Castle



Edinburgh Castle Dog Cemetery

Edinburgh Castle Dog Cemetery For "Soldier "Dogs: Then, as now, loyalty is a highly regarded virtue by the Kings of Scotland. Edinburgh Castle is home to an immaculately kept dog cemetery for the soldier dogs of its Kings.

King George VI...Grand Master of Scotland: At a quarterly communication of the Grand Lodge, held November 5, 1936, they elected unanimously, Brother, His Royal Highness, the Duke of York, (later to become King George VI) as Grand Master of Scotland.

King George VI: It was also in Edinburgh Castle's Banquet Hall that the ceremony of the installation of the Duke of York, who later became King George VI, and who was the current Queen Elizabeth's father, was carried out on St. Andrew's Day, November 30, 1936. (the bi-centenary of the Grand Lodge of Scotland...in 1736)

Past Grand Master, Ray V. Denslow, the author of the book, attended this momentous ceremony at Edinburgh Castle.

Therefore, Edinburgh (Ed-in-burr-uh) Lodge No. 1 claims the rank of having

- * The Oldest Masonic Minutes

- * The lodge of record where the first Operative to Speculative Freemasonry began.

...and, therefore, due to these documented Minutes, claims its title as the Oldest Masonic Lodge in the world.

and...now... for the Rest of the Story...

Lodge Kilwinning...the Oldest Masonic Lodge in the World???

Here is what Albert Mackey had to say about the dispute between the oldest Masonic lodge in the world being Edinburgh Lodge No. 1 or Mother Lodge 0 Kilwinning:

Mackey's Revised Encyclopedia of Freemasonry, Page 517-518, 1929, published by The Masonic History Company:

"As the city of York claims to be the birthplace of Freemasonry in England, the obscure little village of Kilwinning is entitled to the same honor with respect to the origin of the Order in the sister kingdom of Scotland.



Mother Kilwinning, Lodge

The claim to the honor, however, in each case depends on the bare authority of a legend, the authenticity of which is now doubted by many Masonic historians.

The Abbey of Kilwinning is situated in the bailiwick of Cunningham, about 3 miles north of the royal burgh of Irving, near the Irish Sea.

The abbey was founded in the year 1140, by Hugh Morville, Constable of Scotland, and dedicated to Saint Winning, being intended for a company of monks of the Tyronesian Order, who had been brought from Kelso.

The edifice must have been constructed at great expenses and with much magnificence, since it is said to have occupied several acres of ground in its whole extent.

Traveling Freemason Architects: Lawrie (History of Freemasonry, page 46, 1859 edition) says that, by authentic documents as well as by other collateral arguments which amount almost to a demonstration, the existence of the Kilwinning Lodge has been traced back as far as the end of the 15th century.

But we know that the body of architects who perambulated the Continent of Europe and have frequently been mentioned under the name of "Traveling Freemasons", flourished at a much earlier period; and we learn, also, from Lawrie himself, that several of these operative Freemasons traveled into Scotland, about the beginning of the 12th century.

Hence, we have every reason to suppose that these men were the architects who constructed the Abbey at Kilwinning, and who first established the Institution of Freemasonry in Scotland.

If such be the fact, we must place the origin of the first Lodge in that kingdom at an earlier date, by 3 centuries, than that claimed for it by Lawrie, which would bring it much nearer, in point of time, to the great Masonic Assembly, which is traditionally said to have been convened in the year 926, by Prince Edwin, at York, in England. (See Old Charges)"

Edinburgh, Scotland is approximately 200 miles from York, England...a trip of about 4-1/2 hours by car.

King Robert Bruce "There is some collateral evidence to sustain the probability of this early commencement of Freemasonry in Scotland. It is very generally admitted that the Royal Order of Herodem was founded by King Robert Bruce, at Kilwinning.

Thory, in the Acta Latomorum, gives the following chronicle:

"Robert Bruce, King of Scotland, under the title of Robert I, created the Order of St. Andrew of Chardon, after the battle of Bannockburn, which was fought on the 24th of June, 1314.

To this Order was afterwards united that of Herodem, for the sake of the Scotch Freemasons, who formed a part of the 30,000 troops with whom he had fought an army of 100,000 Englishmen.

Grand Master King Robert Bruce: King Robert reserved the title of Grand Master to himself and his successors forever, and founded the Royal Grand Lodge of Herodem at Kilwinning."

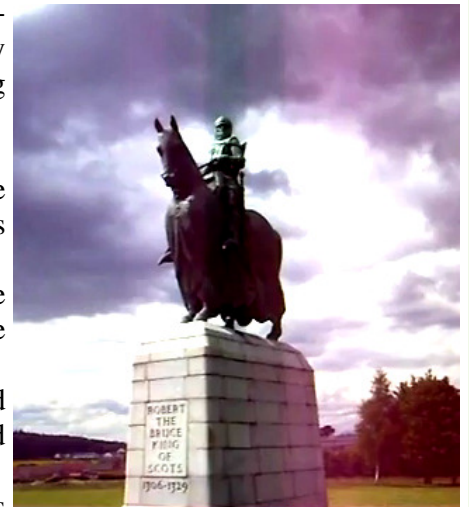
Doctor Oliver says that "the Royal Order of Herodem had formerly its chief seat at Kilwinning; and there is every reason to think that it and Saint John's Masonry were then governed by the same Grand Lodge."

In 1820, there was published at Paris a record which states that in 1286, James, Lord Stewart, received the Earls of Gloucester and Ulster into his Lodge at Kilwinning; which goes to prove that Lodge was then existing and in active operation at that place.

The modern iconoclasts, however, who are leveling these old legends with unsparing hands, have here been at work. Brother D. Murray Lyon has attacked the Bruce legend, and in the London Freemasons Magazine (of 1868, page 14), says:

"Seeing that the Fraternity of Kilwinning never at any period practised or acknowledged other than Craft degrees, and have not preserved even a shadow of a tradition that can in the remotest degree be held to identify Robert Bruce with the holding of Masonic Courts, or the Institution of a Secret Order at Kilwinning, the Fraternity of the "Herodim", must be attributed to another than the hero of Bannockburn, and a birthplace must be sought for it in a soil still more favorable to the growth of the high grades than Scotland has hitherto proved."

He, (Murray), intimates that the legend was the invention of the Chevalier Ramsay, whose birthplace was in the vicinity of Kilwinning.



King Robert the Bruce - King of Scotland - 1306-1329

To Be Concluded Next Month

Memory Lane: Pub's Handshake With Freemasons' History

By Craig Fleming - The Blackpool Gazette

In 1865, Queen Victoria was on the throne of England, and Freemasonry was in its infancy on the Fylde coast, with only two lodges having been formed.

These were Clifton Lodge (No 703) in Blackpool and Hesketh Lodge (950) in Fleetwood.

In June of that year, the third lodge was formed in St Annes - Triumph (1061).

Four years later the Lodge of Fidelity (1256) was consecrated at Poulton.

In those early days, the brethren would travel to lodges on horseback, pony and trap, bicycle, or even sometimes on foot.

They were based in very different areas, yet all these four lodges had one thing in common: the name of Samuel Bamber.

He was the most prominent Freemason of that era, being, at some time, Worshipful Master of all four lodges.

A watchmaker by trade, Sam, as he preferred to be known, became landlord of the Number Four public house in Layton, which hit the headlines earlier this month when its doors closed.

While remaining tight-lipped about the reason, bosses at Thwaites, which owns the hostelry, have now recruited a new licensee and the pub has re-opened.

The full title of the pub, at the junction of Layton Road and Newton Drive, is No 4 and Freemasons, and in this photograph from the early 1890s, the masonic symbol of square and compasses can be seen painted on the gable end of the building.

For many years, Clifton, Hesketh and Fidelity Lodges have all displayed framed photographs of Sam Bamber in their respective Masonic Halls, but not the Lodge of Triumph.

However, earlier this month, at the installation meeting when Brian Horrocks became Worshipful Master, Jim Bennett, past Master of Lodge of Fidelity, presented a framed photograph of Sam Bamber to the lodge.

Interestingly, the Lodge of Fidelity still has a connection with the man himself, as Sam Bamber's great great grandson is a member of that lodge.



No 4 public house Layton



Brother James K. Biggs 85 Year Mason



MW James Brumit
Grand Lodge Of Texas

Brother James K. Biggs
Age 108 - 85 Year Mason



Grand Master Brumit, Brother James Biggs, Dallas
Mayor Mike Rawlings

These pictures taken from the Award Ceremony by Brother Jeff Haven of the 85 Year Masonic Service Award for Brother James Biggs. Go to <http://www.grandlodgeoftexas.org/news> to view the entire ceremony.

A Did You Know - From The West

Brethren,

Bro. Mike Barham sent me this. It came from the latest edition of the Trestleboard from Crow Canyon Lodge #551 in Castro Valley, California. I have mentioned in my Did U Knows several times over the years of the diversity in our Masonic Lodges, from occupations to hobbies to religious faiths. Now, if you belong to a small country Lodge like I do, you probably won't see a lot of diversity in faiths. It generally will be protestant with a few Catholics mixed in. We hear about the different faiths, but to actually see how it works in a written letter brings it to light a whole lot more. The below shows us that the one requirement of Freemasonry, that of believing in a Supreme Being is solid and diversified. I think it would have been great to participate on the below mentioned EA Degree. What a fantastic experience that must have been to be a part of. Thank you Bro. Barham for sharing this.

From the West

The view is different from the west. I recently had the privilege of being part of an Entered Apprentice Degree in which the Candidate was of Muslim faith, the Marshal who did the interrogation was a man of Mormon faith, the Senior Deacon a man of Buddhist faith, the Junior Warden a man of Lutheran Christian faith and the Senior Warden a man of Catholic Christian Faith, and the Worshipful Master, above all, a man of Jewish Faith. I mention this because we are reminded to walk upright before God and man in dealing with life. It takes courage to see the Great Creator of the Universe as well as practice compassion to ones self and others, and squaring our life and actions by the Square of Virtue. This entered apprentice degree clearly brings home something which implies that there exists a universal moral truth, and that we are all traveling upon that level of time from whose borne no traveler returns as the physical man we all are. That there exists many roads to Rome in the ultimate search for the truth. We are all travelers in time through life from birth to death do us apart. Masonic truths let us ponder on these facts, but we are all viewing the reality through the bottom of the glass and thus have not the clear picture as to what these universal truths are. Therefore, all these faiths are truths under the Masonic Creator of the Universe. This universe, which rolls through the vast expanse and are all conducted by the same unerring law of nature makes us all as one. Remember brethren, courage and charity are seldom married, but we, as Masons, have an opportunity to practice both before God and mankind.

Have a happy and peaceful new year.

Kjell Bomark-Noel, Senior Warden

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

W. Bro. Dwight D. Seals

Camden Lodge #159 Camden, Ohio\

This is just one of the best I've seen. Lotta wisdom here!

Every time I am asked to pray, I think of the old fellow who always prayed, 'Lord, prop us up on our leanin' side.' After hearing him pray that prayer many times, someone asked him why he prayed that prayer so fervently.

Lord Prop Us Up On The Leanin' Side

He answered, 'Well sir, you see, it's like this.... I got an old barn out back. It's been there a long time; it's withstood a lot of weather; it's gone through a lot of storms, and it's stood for many years.

It's still standing. But one day I noticed it was leaning to one side a bit.

So I went and got some pine poles and propped it up on its leaning side so it wouldn't fall.

Then I got to thinking about that and how much I was like that old barn. I've been around a long time.

I've withstood a lot of life's storms. I've withstood a lot of bad weather in life, I've withstood a lot of hard times, and I'm still standing, too. But I find myself leaning to one side from time to time, so I like to ask the Lord to prop us up on our leaning side, 'cause I figure a lot of us get to leaning at times.

Sometimes we get to leaning toward anger, leaning toward bitterness, leaning toward hatred, leaning toward cussing, leaning toward a lot of things that we shouldn't. So we need to pray, 'Lord, prop us up on our leaning side, so we will stand straight and tall again, to glorify the Lord.'



If you stare at this barn for a second you will see who will help us stand straight and tall again. Do you see HIM?

The Junior Order United American Mechanics

Editor's note; I received a copy the following email recently from Brother Carl Jones regarding the symbol on the right.

I got this picture from a close friend. I don't remember ever seeing one like this. Does anybody have any ideas or info on this??

Here is the note my friend sent; "An antique mason symbol I have from my family ancestors. This was found in the collection of my great grandfather who was a long time mason. We estimate it at over 100 years old. No distinguishing marks."

Thanks
Carl



Editor's note; Carl received the following email from Brother Kerry Owen.

Brother Carl - That is from the Junior Order United American Mechanics and although similar to our S&C, it is not Masonic.

Information obtained from the Internet is included below:

The following information is from <http://www.lib.udel.edu/ud/spec/findaids/jouma.htm> - a webpage from the University of Delaware Library, Special Collections Department.

The United American Mechanics was founded in Philadelphia in 1845 under the name Union of Workers. It began as a nativist workingmen's organization to fight against labor pressure from increasing immigration populations, specifically the Irish, Germans, and Roman Catholics. In 1853 a junior branch of the organization was founded. The Junior Order American Mechanics (J.O.U.A.M.) became an independent society in 1885. Its members were white males, between the ages of 16 and 50, of good moral character, believers in the existence of a Supreme Being, in favor of separation of church and state, and supporters of free education through the Public School System.

At the height of its popularity, the Junior Order had 200,000 members, dwarfing the high of 40,000 members of its former parent organization. The word "Junior" in the organization's name had no reference to the age of its members after 1885 and similarly, the word "Mechanic" had no relevance to the members' occupations.

The Junior Order defined its objectives as promoting the interests of Americans by shielding them from the economically depressing effects of foreign competition, establishing a Sick and Funeral Fund and working to maintain the Public School System.

The J.O.U.A.M. had initiation and obligation procedures which, like other fraternal groups, were religiously oriented. Membership eligibility requirements changed over the years to include Jews, blacks, Roman Catholics, and women. The Junior Order's mission evolved into one of developing a legal reserve for life insurance benefits. This was due in part to the declining membership in the early twentieth century. Membership was divided into two categories: social members and those enrolled in the insurance program. By 1965 insurance memberships had dropped to 35,172 with 15,000, social members, and by 1979 the group boasted only 8,500 social members and about half as many insurance members.



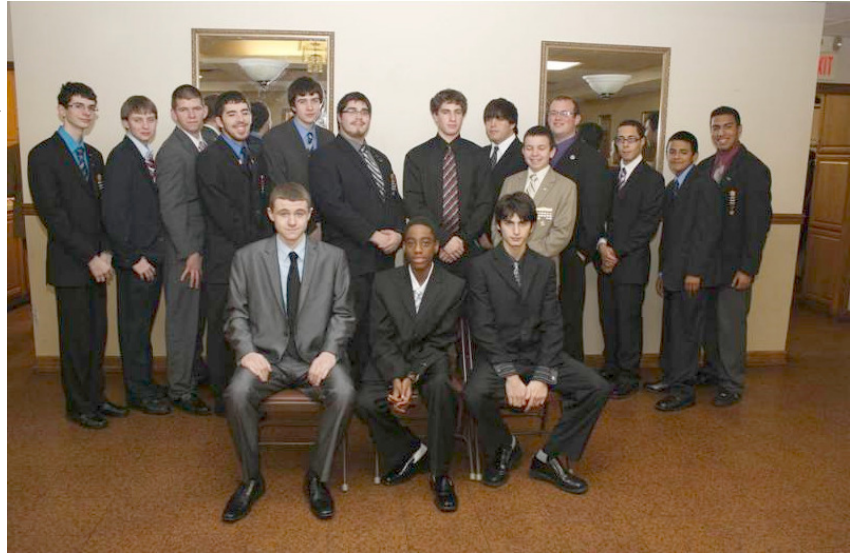
When asked of Masonry, President William McKinley explained: "After the battle of Opequam, I went with the surgeon of our Ohio regiment to the field where 5,000 confederate prisoners were under guard. As soon as we passed the guard, the doctor shook hands with a number of prisoners and began passing out his roll of bills. On the way back to camp I asked him, 'Did you know those men?' 'No' 'But you gave them a lot of money, do you expect to get it back?' 'If they are able to pay me back, they will. It makes no difference to me; they are brother masons in trouble and I am only doing my duty.' I said to myself, 'If that is Masonry, I will take some of it myself.'"

DeMolay Is Alive And Well In New York

From *The Bridge*' Newsletter New York DeMolay <http://www.nydemolay.org/history.html>

On Jan 19, Wantagh Chapter in Baldwin, Long Island, NY welcomed two new brothers along with one for The Knight of Antiquity Chapter, as they received their first degree in DeMolay.

Seated are new members of DeMolay from left to right are Brothers Keith O'Neill, Brother Davon McLennon for Wantagh and Brother Pierce Baris for The Knight of Antiquity. Welcome my Brothers.



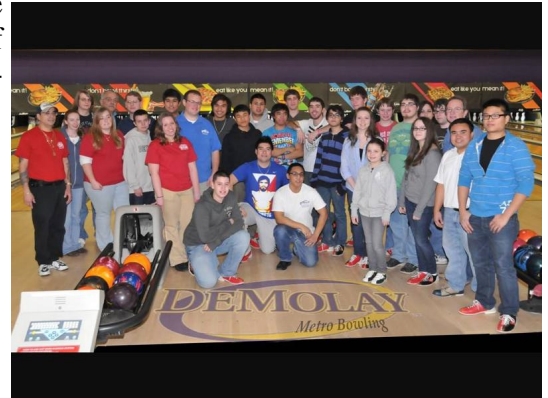
The Metro Region Strikes Back...

in a bowling alley that is!

The Metro Region held its Annual



Metro Bowling on Jan 15, 2012. There were 31 bowler from Triangle, Rainbow, Wantagh, Knickerbocker, along with Chapter Advisors and Senior DeMolays. All enjoyed three games of bowling, pizza and soda



A Little Masonic Trivia

Angelo Soliman, was born in Africa in 1721 and brought to Europe as a slave at the age of ten. He was educated, married, and became a favorite in the royal court in Vienna. Somewhere before 1771 he became a mason. When he died 1776, the Emperor had his body stuffed and mounted in the Natural History Museum, becoming not only the first black of African birth to become a mason, but the also the first mason to be stuffed, mounted, and displayed.



Masonic Place Names in the US: Anchor, IL, Beehive, MT, Boaz, AL, Charity, MS, Circle, MT, Cowan, TN, Emblem, WY, Eureka, WV, Faith, SD, False Pass, AK, Fidelity, IL, Five Points, AL, Freeborn, MN, Grand Pass, MS, Hiram, MA, Hope, AK, Jachin, AL, Justice, IL, Lodge, SC, Mason, KY, Masonic Home, KY, Masontown, WV, Square, MT, Steward, IL, Symbol, KY, Temperance, MI, Tyler, TX

The Library & Museum of Freemasonry

From The Culture 24 Web Site at <http://www.culture24.org.uk/am12129>

The entire collection of the Library & Museum of Freemasonry is a Designated Collection of national importance.

The collections illustrate the international, social and ethnic diversity of the membership including royalty, public figures, scientists and writers as well as the many millions of members from all walks of life. This diversity is represented by objects including an important decorative arts collection, photographs and documents.



The Museum contains an extensive collection of objects with Masonic decoration including pottery and porcelain, glassware, silver, furniture and clocks, jewels and regalia. Items belonging to famous and Royal Freemasons including Winston Churchill and Edward VII are on display together with examples from the Museum's extensive collection of prints and engravings, photographs and ephemera.

Library and Museum staff are always pleased to help visitors with enquiries regarding identification or to respond to telephone or written enquiries. There is also a large collection of items relating to non-Masonic fraternal societies such as the Oddfellows and the Sons of the Phoenix.

The Library is open for reference use. It contains a comprehensive collection of printed books and manuscripts on every facet of Freemasonry in England as well as material on Freemasonry elsewhere in the world and on subjects associated with Freemasonry or with mystical and esoteric traditions. The collections include Masonic music, poetry and literature. There are a number of notable examples of fine eighteenth and nineteenth century bindings.

Collection details

Social History, Personalities, Music, Literature, Fine Art, Design, Decorative and Applied Art, Costume and Textiles, Coins and Medals, Archives, Architecture

Key artists and exhibits

* Designated Collection

Collections services

- * Object identification and/or written enquiry service
- * Public access available to collections information
- * Object study facilities available (enquire in advance)

Freemasons' Hall

Great Queen Street London

Greater London

WC2B 5AZ

England

logo: Designated as an Outstanding Collection

Website www.freemasonry.london.museum

E-mail libmus@freemasonry.london.museum

Telephone 020 7395 9257

All information is supplied by the venues or providers themselves and every effort is made to ensure it is correct. Please remember to double check opening hours with the venue concerned before making a special visit.

Exhibition details are listed below, you may need to scroll down to see them all.

Exhibition (temporary)

Masonic procession at Redruth in Cornwall in 1906

Beyond the Lodge Room - Freemasonry in public life

16 January — 1 June 2012 *on now

Civic foundation-stone layings and processions frequently had a Masonic component; buildings as diverse as the Shakespeare Memorial Theatre in Stratford upon Avon and Truro Cathedral had Masonic ceremonies at their beginnings. More recently, hundreds of freemasons in regalia inaugurated the rebuilt Masonic Hall at Beamish Open Air Museum and freemasons processed in the Lord Mayor's Show. Ceramics with an engraving of the Wearmouth iron bridge at Sunderland were produced to mark the laying of the foundation stone with Masonic honours by local freemason and MP, Rowland Burdon, in 179

Learn Freemasonry Insider Secrets And More

From <http://makeitunderstand.org/education/learn-freemasonry-insider-secrets-and-more/>

A 16th Century organization that has gained a whole lot of attention lately is freemasonry; this is mostly as a result of all the freemasonry secrets that the group has been able to help keep all these years. And there have been a great deal of false impression concerning the group. You can find so many individuals who have been misled into believing that this group is doing some dark activities. On account of the secrecy of the group there is little identified truth about them. But they have a whole lot of member that have reached as much as six million all over the globe, two million of which are based within the United States. Most of the identities of the members are also kept secret. There have already been a good deal of masonic symbols that can be noticed on the distinctive establishment or even getting worn as jewelry which may be the key reason why others have learned about their widespread existence.

The two major secrets involve their handshakes and their rituals. So that you can recognize other Freemasonry members when away from house, they've special passwords, handgrips, and signs. Keeping these secret make sense, if every person knew them how could they tell who seriously was a Freemasonry member. The second of the Freemasonry secrets centers on the instructing of their new members. Based on the writings in the Bible and writings of other philosophers, this ritualistic instruction has work well by means of the years. The distinctive adaptation and presentation sets the fraternity apart from others, which means nobody can imitate them.

The lessons taught within the ritual nonetheless, aren't secret, and anyone can obtain them. One little quirky note about joining Freemasonry, is that the members do not invite others to join, if an individual is interested they need to approach the Masons on their own accord. Masonic symbols, displayed proudly in vehicles, houses, jewelry, and clothing contain the square and compasses, which represent righteousness, revelation, and redemption.

If the Masons have any secrets, they're the shared emotions, private beliefs and intimate moments shared by people who have one belief that supports and strengthens them. People from all walks of life join the fraternity and form lengthy, resilient friendships. The fraternity does not make any attempt to save peoples souls. This function has been correctly left towards the church.

Remember Your Absent Brother

From The Just A Mason Blog

Does attending a meeting of your Lodge really demonstrate true interest in the fraternity? And does non-attending mean a lack of interest?

A Lodge recently looked at suspending a brother for non-payment of dues. No one had heard of him, let alone seen him in Lodge. It appeared he wasn't contributing much except a cheque and, even then, he stopped contributing that.

It would have been very easy to be lazy Craftsmen and to vote for suspension and save the Lodge the ever-increasing fees to Grand Lodge. But someone decided to check into the situation. It turns out the brother, now 82 years of age, had been hospitalised much of the year and barely had money for medical costs. He hadn't attended meetings as he had moved to a small town in the 1960s but continued his membership.

It would have been very easy to be lazy Craftsman and simply remit his dues. But a new brother in the Lodge instantly whipped out a chequebook and put out his own money for a brother he didn't know and likely would never meet.

It was an act of selflessness that serves as an example for Freemasons far senior in the quarries.

The old brother was astounded. He wrote the Lodge and explained how he loved the Craft, had followed the principles of it as best he could and hoped he could live up to those many men in his Lodge years ago who did the same.

Brethren, it's imperative as Freemasons that we continue to remain in constant contact with each other to lend help and encouragement and just to let a brother know that someone is thinking of them. For while a brother of the Order may not be able to be at meetings, that may not make him any less a brother. Or a Freemason.

The Old Folks Section

Things I Learned Growing Up

By Calvin Trapp

During the early part of the 1940s, money was still pretty tight, even after dad had left the dairy to go to work in the shipyard. There wasn't much money for playthings for us. So, what we would do, was to look around to see what was available to us to make us our own toys. I soon learned that the wooden apple boxes was my best friend for making things. A person could go to the grocery store and talk to the produce manager. An apple box would cost, maybe 15 cents, or if the produce manager liked you, he would not charge for it at all. Apples were shipped in wooden boxes back then and they were sized to hold about a bushel of apples. They were made of white pine and easy to work with. One could disassemble the whole box including the nails. The ends were about 12 inches square and three quarters of an inch thick. The sides were about 24 inches long and 12 inches wide and about 3/8 of an inch thick. The bottom was made with pieces about 24 inches x 6 inches and about a quarter of an inch thick. With the use of dad's coping saw and hammer there was almost no limit to the things one could make. Some folks even made furniture from them, but we put the material to a much better use, at least in our way of thinking,



Another very useful item that could be had very cheap, are at no cost at all, was an old wore out red rubber inner tube you could get at almost any service station. Red rubber tubes were more stretchable than the ones made now. We made wooden guns from the apple box's end pieces to shoot loops of rubber cut from the inner tubes. We took mom's good scissors to cut the loops of rubber from the tubes to shoot with the guns. We would get a bunch of kids together with those things and have a big rubber gun war.

Rubber from those tubes also made goods slingshots, although that's not what we call them. The box ends were not very good for slingshots because the prongs would break off and hit you in the face

I have forgotten all we made from the remainder of the Apple box, but we never wasted anything.

One could take a wooden thread spool, a rubber band and a matchstick and with a little pocket knife work, a fellow could have himself a tractor that would roll across the floor when the rubber band was wound up. You could also take a matchstick and one of mom sewing needles and some scrap paper and make a dart that was stick into whatever it was thrown at.

A model airplane kit could be had for less than a dollar at Perry Brothers five and dime store. All the parts of the plane were printed onto a thin piece of balsa wood and had to be cut out with a razor blade or other sharp knife, then glued together. It would take a young boy several days to assemble an airplane which was powered by a big rubber band. The rubber band came with the kit and when wound up tight, it would turn the propeller to make the plane fly. All this was educational and it kept kids from other undesirable activities.

As I have said, my brother Bert and I would go up to our grandparents home in Louisiana, near Anacocoa. The first year, we went there for the whole summer. I was about seven years old and Bert was about four. Grandpa had a project in mind that he was about to start. There was an old barn, that wasn't being used, out at the edge of their property. We got up the first morning and had a big breakfast of fresh eggs, hot cocoa made with milk that was only about a half hour out of the cow. Grandma had made biscuits from scratch and cooked in the old wood burning stove they had, along with large strips of bacon. All of this was standard food at their home.

We had finished breakfast and grandpa told us boys to get our hats because he had a job for us. We went out to the old barn with grandpa and with his crowbar, begin to remove boards from the barn. These boards were probably old, but in good condition. They were a full 1 inch thick and a full 12 inches wide and I think they were about 10 feet long. They were pretty heavy for a couple of young boys, but grandpa told us to drag them up to the house. It took both of us to drag one board at a time. I don't remember dragging very many that

day, probably no more than five or six. At the end of the day and after grandma had properly scolded him for working us young boys, grandpa gave us both a "V Nickel".

His project was to use that lumber from the barn to build a house for some "show chickens". He worked with the help of uncle Willy, Aunt Opal and Aunt Georgia, all who were still at home. They spent about two years building that chicken house. It was not like any chicken house you might have seen before. When he got it finished, he had not yet ordered those fancy chickens. Aunt Georgia got married and moved into the "Show Chicken House". There were never any chickens in that house. After all it was a better house than the one he lived in.

Pop Psych: Nine Key Words Used By Women

Editor's Note: Since most Freemasons are men and this is stuff men need to know...

FINE

This is the word women use to end an argument when they are right and you need to shut up.

FIVE MINUTES

If she is getting dressed, this means a half an hour. Five minutes is only five minutes if you have just been given five more minutes to watch the game before helping around the house.

NOTHING

This is the calm before the storm. This means something, and you should be on your toes. Arguments that begin with NOTHING usually end in FINE.

GO AHEAD

This is a dare, not permission. Don't Do It!

LOUD SIGH

This is actually a word, but is a non-verbal statement often misunderstood by men. A loud sigh means she thinks you are an idiot and wonders why she is wasting her time standing here and arguing with you about NOTHING.

THAT'S OKAY

This is one of the most dangerous statements a woman can make to a man. That's okay means she wants to think long and hard before deciding how and when you will pay for your mistake.

WHATEVER

Is a woman's way of saying F*** you!

THANKS

A woman is thanking you, do not question, or faint. Just say you're welcome.

This is true, unless she says 'Thanks a lot' - that is pure sarcasm and she is not thanking you at all. Do not say 'you're welcome' ... that will bring on a WHATEVER.

DON'T WORRY ABOUT IT. I GOT IT.

Another dangerous statement, meaning this is something that a woman has told a man to do several times, but is now doing it herself. This will later result in a man asking 'What's wrong?' For the woman's response refer to WHATEVER.

Never Under Estimate The Influence Of Television

By Corky

My step-granddaughter was really becoming concerned about her youngest son (4 years old), because he would wander about the house mumbling meaningless words. When she would ask him what he said, he would repeat the sounds exactly like he said them the first time, but it would still make no sense to her. It was just a jumble of sound.

This had been going on for some time when she finally decided to take him to a doctor and have him tested. She made an appointment at the doctor's office, explaining that she was afraid he was having some mental problems.

While she was checking in, her son started walking around the office saying weird words. "See!" she said.

The receptionist, a young Latin American girl, started laughing after listening a few moments, then she explained, "He's just walking around pointing at different things in the room and saying their names in Spanish."

Some children's TV shows teach a word or two of Spanish every day. And, some kids undoubtedly learn them.

Brother Harry Truman

Brother Harry Truman was a different kind of President. He probably made as many, or more important decisions regarding our nation's history as any of the other 42 Presidents preceding him. However, a measure of his greatness may rest on what he did after he left the White House.

The only asset he had when he died was the house he lived in, which was in Independence Missouri. His wife had inherited the house from her mother and father and other than their years in the White House, they lived their entire lives there.

When he retired from office in 1952 his income was a U.S. Army pension reported to have been \$13,507.72 a year. Congress, noting that he was paying for his stamps and personally licking them, granted him an 'allowance' and, later, a retroactive pension of \$25,000 per year.

After President Eisenhower was inaugurated, Harry and Bess drove home to Missouri by themselves. There was no Secret Service following them.

When offered corporate positions at large salaries, he declined, stating, "You don't want me. You want the office of the President, and that doesn't belong to me. It belongs to the American people and it's not for sale."

Even later, on May 6, 1971, when Congress was preparing to award him the Medal of Honor on his 87th birthday, he refused to accept it, writing, "I don't consider that I have done anything which should be the reason for any award, Congressional or otherwise."

As president he paid for all of his own travel expenses and food. Modern politicians have found a new level of success in cashing in on the Presidency, resulting in untold wealth. Today, many in Congress also have found a way to become quite wealthy while enjoying the fruits of their offices. Political offices are now for sale (cf. Illinois).

Good old Harry Truman was correct when he observed, "My choices in life were either to be a piano player in whore house or a politician. And to tell the truth, there's hardly any difference!"

Harry was also a Brother and a Past Grand Master of the Grand lodge of Missouri A.F. & A.M..

Maybe we should dig him up and clone him to run in the next election!



Bess And Harry Truman At Home

For Folks With Cell Phones

Editors Note; Thanks to Brother Ed Meise for passing this along. I haven't tried it yet, but I'll carry it with me.

For all the folks with cell phones. (This should be printed and kept in your car, purse, and wallet. Good information to have with you.) There are a few things that can be done in times of grave emergencies. Your mobile phone can actually be a life saver or an emergency tool for survival. Check out the things that you can do with it:

FIRST (Emergency) The Emergency Number worldwide for Mobile is **112**. If you find yourself out of the coverage area of your mobile network and there is an Emergency, dial 112 and the mobile will search any existing network to establish the emergency number for you, and interestingly, this number 112 can be dialed even if the keypad is locked. Try it out.

SECOND (Hidden Battery Power) Imagine your cell battery is very low. To activate, press the keys ***3370#**. Your cell phone will restart with this reserve and the instrument will show a 50% increase in battery. This reserve will get charged when you charge your cell phone next time.

THIRD (How to disable a STOLEN mobile phone?) To check your Mobile phone's serial number, key in the following Digits on your phone: ***#06#**. A 15-digit code will appear on the screen. This number is unique to your handset. Write it down and keep it somewhere safe. If your phone is stolen, you can phone your service provider and give them this code. They will then be able to block your handset so even if the thief changes the

SIM card, your phone will be totally useless. You probably won't get your phone back, but at least you know that whoever stole it can't use/sell it either. If everybody does this, there would be no point in people stealing mobile phones.

FOURTH (Free Directory Service for Cells) Cell phone companies are charging us \$1.00 to \$1.75 or more for 411 information calls when they don't have to. Most of us do not carry a telephone directory in our vehicle, which makes this situation even more of a problem. When you need to use the 411 information option, simply dial: **(800) FREE411** or **(800) 373-3411** without incurring any charge at all. Program this into your cell phone now. This is sponsored by McDonalds.

Eggs Don't mix With Water

Editors Note; Thanks to Brother Don Fischer for passing this on.

Didn't know if you knew about eggs mixed with water... So that is why I'm sending this on.

Be Safe!

A MESSAGE FROM THE OFFICE OF ATTORNEY GENERAL STATE OF MICHIGAN :

SITUATION.

While driving on a rural end of the roadway on Thursday morning, I saw an infant car seat on the side of the road with a blanket draped over it.

For whatever reason, I did not stop, even though I had all kinds of thoughts running through my head. But when I got to my destination, I called the Canton PD and they were going to check it out. But, this is what the Police advised even before they went out there to check....

"There are several things to be aware of ... Gangs and thieves are now plotting different ways to get a person (mostly women) to stop their vehicle and get out of the car.

"There is a gang initiation reported by the local Police Department where gangs are placing a car seat by the road...with a fake baby in it....waiting for a woman, of course, to stop and check on the abandoned baby.

"Note that the location of this car seat is usually beside a wooded or grassy (field) area and the person -- woman -- will be dragged into the woods, beaten and raped, and usually left for dead. If it's a man, they're usually beaten and robbed and maybe left for dead, too.

Do not stop for any reason!!! dial 9-1-1 and report what you saw, but don 't even slow down.

Oh yea, about those eggs:

If you are driving at night and eggs are thrown at your windshield, do not stop to check your car, do not operate the wipers and do not spray any water because eggs mixed with water become milky, and block your vision up to 92.5%, and you are then forced to stop beside the road and become a victim of these criminals.

This is a new technique used by gangs, so please inform your friends and relatives.

These are desperate times and these are unsavory individuals who will take desperate measures to get what they want.

Please talk to your loved ones about this. This is a new tactic being used. Please be safe.

Get started now -- send this message to all your friends and loved ones to be careful and be aware of everything around them so as not to become the victim.

WARNING # 3:

Some knew about the red light on cars, but not Dialing 112.

It was about 1:00 p.m. In the afternoon, and Lauren was driving to visit a friend. An UNMARKED police car pulled up behind her and put his lights on. Lauren's parents have always told her to never pull over for an unmarked car on the side of the road, but rather to wait until they get to a gas station, etc.

Lauren had actually listened to her parents advice, and promptly called, 112 on her cell phone to tell the police dispatcher that she would not pull over right away. She proceeded to tell the dispatcher that there was an unmarked police car with a flashing red light on his rooftop behind her. The dispatcher checked to see if there were police cars where she was and there weren't, and he told her to keep driving, remain calm and that he had back up already on the way.

Ten minutes later 4 cop cars surrounded her and the unmarked car behind her.. One policeman went to her side and the others surrounded the car behind. They pulled the guy from the car and tackled him to the ground. The man was a convicted rapist and wanted for other crimes.

I never knew about the 112 Cell Phone feature. I tried it on my AT&T phone and it said, "Dialing Emergency Number."

This applies to ALL 50 states

PLEASE PASS ALONG TO FRIENDS AND FAMILY, IT CAN SAVE A LIFE....