

Small Town Texas Masons E-magazine



April 2011



Blanco Masonic Lodge #216 AF & AM — This Month's Featured Small Town



Downtown Blanco Circa 1900.

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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On The Square?



Blanco Masonic Lodge #216 AF & AM

Prepared for Blanco Masonic Lodge Sesquicentennial Celebration January 19, 2008
By Guy W. Anderson, PM, DDGM 50B 2000



Friends, Dignitaries, Brethren, Worshipful, Right Worshipful and Most Worshipful Sirs: I want to welcome you to the Sesquicentennial celebration of Blanco Masonic Lodge #216, A.F. & A.M. this Saturday, January 19th, 2008 exactly 150 years to the day when the Most Worshipful Grand Lodge of Texas, Ancient Free and Accepted Masons granted a Charter to Twin Sisters Lodge #216 to operate at Hodge's Mill near the Curry Creek in then northern Comal County.

That same area is now in Kendall County. Now, let's reflect back and review just how rural the area was when these,

our predecessor Brothers worked to form this Lodge. When the Texas Grand Lodge met in 1858, there was no Blanco County. There was no Blanco County Courthouse, no U.S. Highway 281 or any of the Farms to Market Roads as there were no automobiles.

Women did not have the right to vote. The Civil War as we now refer to it had not begun. And all wars after that had yet to be dreamed of. The site work on the pink granite building in Austin now known as the Capital of the State of Texas had not begun.

There was no electricity, no plumbing, indoor or out. There was no real law except to treat your neighbor as you wish he was to treat you and to watch out for each other.

Horseback, a horse drawn buggy or being afoot was the transportation mode. By 1856 several Masons in the area met and decided to apply to have a Lodge in the northwestern part of Comal County. They decided to meet at Hodge's Mill located on the Curry Creek. It took two years of work and those Brothers voted to name the lodge Twin Sisters Lodge after those nearby named hills.

The Grand Lodge authorized the Charter which was granted & became effective this day in 1858 at the closing of the Grand Lodge. The first Worshipful Master or President was Brother Neill Robison (spelled according to his pen, but we believe his last name was Roberson) who worked hard to organize and secure the Charter.

By February 1858 Blanco County was created and the citizens decided to place the county seat in Blanco. By the end of 1860 the Lodge had physically moved to Blanco County where it met by special arrangements with the County Court on the second floor of the newly completed Blanco County Courthouse. Looking at demographics, according to the 1850 United States Census there were but 80 counties in Texas.

Comal County reported approximately 836 adults. Interestingly, New Braunfels had an adult population of 606 adults leaving a total adult population in "rural" Comal County of 236. That same Census indicated the 3rd largest Texas town as Houston with a total population of 1,863 followed in 2nd by San Antonio with 3,252 and then the largest town being Galveston with a population of 3,469.

Texas population totaled 212,592 including 58,161 identified as slaves. By the 1860 United States Census, Blanco County had been created and was one of 151 counties. Its adult population was estimated at 568. Comal County then has approximately 1842 adults with 835 in New Braunfels, leaving approximately 1,007 in the rural parts of the county.

Kendall County had yet to be established. By then Texas boasted a total population of 604,213 with 82,563 identified as slaves. The 3rd largest town was Houston with 3,768, the 2nd as Galveston with 6,127 and the largest town in Texas just a couple of days ride from the Blanco area as San Antonio with a population of 7,642.

One may ask, what does these population statistics have to do with this celebration? What it shows is that from extremely humble beginnings, with time, patience and perseverance, Twin Sisters Lodge formed and shortly thereafter moved to Blanco, the county seat of Blanco County after which it changed its name to Blanco Masonic Lodge #216.

Blanco Lodge has continuously operated in or immediately close to Blanco for all of its 150 years. This includes operating through the Civil War, the reconstruction, the Spanish American War, World War's I and II, and all conflicts both here and abroad.

Masonry has always been involved in public education and Blanco Lodge is no exception.

From the beginning of the Republic of Texas, it's 3rd President, Mirabeau B. Lamar worked with the legislature and passed laws to set aside land whose income could and would fund Texas Public Schools. The Blanco Lodge's work on schools began right after the end of the Civil War.

By April 23, 1874, the State of Texas granted a Charter for the formation of the Blanco Masonic University. After purchasing the land, digging a water well, quarrying and hauling rocks, procuring of lime & other site work, this dream of the Blanco Masonic University was shattered apparently due to insufficient funding. During the years immediately thereafter, there was much interest to build a high school in Blanco.

In the summer of 1883 a meeting was called and there a stock company was formed and shares were offered to fund the endeavor. The Blanco Masonic University transferred the land, foundation & stone that they owned to the new Blanco High School in exchange for stock in the new school. The cornerstone for the Blanco High School was laid on March 1, 1884 just three blocks behind our current Lodge Building.

Blanco Masonic Lodge has survived through the rough times as well as the good times and we are still just as committed to the community as our founding Brothers were. We still work closely with Blanco Public Schools and help to sponsor many different endeavors. Proudly, we have for several years offered scholarships to deserving graduating seniors.

We boast of Brothers who have served on the School Boards & served as teachers and principals who are members of our Lodge. The Lodge enjoys its relationship with this community.

Since inception of the "Don't Mess with Texas" campaign, we have sponsored a two mile stretch of highway cleanup on U.S. Highway 281 north of the city limits.

For fund raising, we enjoy sponsoring the Blanco Classic Car Show now in its 20th year which is held on the third Saturday of May at the Blanco Texas State Park.

For projects we have worked with not only the city, but with the Yett Park Committee with their work including a playground. We are committed to those most unfortunate by significantly sponsoring capital projects at the Scottish Rite Learning Center of Austin whose work is to overcome the effects of Dyslexia.

From generation to generation we have enjoyed and worked in OUR community. Just today we have celebrated by naming another of our Community Builders, Doctor John Weaver.

Since 2000, we have worked with the help of the Blanco School Teachers & sponsored the Take Time to Read program for your young people. More than 700 students have received recognition right here in this very room.

And our Masonic heritage is even stronger. Our current Worshipful Master is Worshipful Alan Dobie Benson, who lives in the home built by his grandfather, our Past Master Clifford Allie Benson, Senior, who is now deceased. Dobie's Father, Brother Clifford Allie "Bud" Benson, Jr. lives just a stone's throw from the homestead. And this last November at the young age of 20, we initiated Dobie and Judy's son, Robin Dobie Benson as an Entered Apprentice Mason. This is but one story of a strong Masonic Family Heritage, all being members in Blanco Masonic Lodge. But please note, new heritage begins with new members.

To be a Mason, one only needs to ask one. No one will ever ask you to be a Mason. We humbly thank and appreciate every person's attendance here to celebrate this auspicious occasion of this, our 150th year.

Look well to the West, Blanco Masonic Lodge #216



IF MAN EVOLVED FROM MONKEYS AND APES,
WHY DO WE STILL HAVE MONKEYS AND APES?

Why Did You Become A Freemason?

From The A Page About Freemasonry Web Site

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

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From: "Robert G. Pritzker"

Subject: Why I Became a Mason

Dear Brother:

When I was sixteen, my grandfather passed on. I never really had a chance to know him, as I was raised some distance from where he lived. Growing up so far away from him, I never had the opportunity to find out the way he lived; who his friends were; what he thought or what he felt -- he was an enigma to me.

A few years later, I followed in my father's footsteps and became a United States Marine, but that really wasn't for myself, but rather it was to give my father the chance to live vicariously through me and to recapture the proudest part of his youth. Sadly, shortly before the end of my enlistment my father died as well. When the time came, I left the Marines, since it had been for him that I'd joined in the first place, and with him gone, there didn't seem to be any point in continuing on. But upon going home to the place where he'd lived, I found I had no family left, and ultimately no home either.



Penniless and alone, I left the place of my youth to journey to my mother's home, which was near where my grandfather had lived. For years I lived without friends and without any family that I knew, save my mother. Unhappy and depressed, a stranger in a strange land, I fell into vice and self-indulgence, hoping to fill the emptiness inside with something permanent and real. But, like a cup with no bottom, my soul was never, and could never have been, filled with anything but nothingness.

My grandmother had survived my grandfather's passing, and during this time was living alone and getting on in age to the point where she was no longer capable of taking care of herself. Soon the time came for her to enter assisted living and to sell the home where she and my grandfather had lived for fifty years. After the sale of the house, it became necessary to clean out the basement -- and it was there in the shadows and dusty cobwebs where I first discovered light.

Though I had grown up far away, at times over the course of my youth I had visited my grandfather. During one of those visits, perhaps when I was five years old or so, we were in the basement and he handed me a piece of chalk, and with it I drew a picture of Jonah's whale on a metal cabinet which he used to store tools and nails and such. I remember at the time him drawing something as well, and now twenty and more years later, I stood in the gloom of his basement, looking at my childhood picture of Jonah's whale on that old metal cabinet, and, curiously, at a small symbol crudely scrawled in chalk under it that I knew I'd seen before -- the square and compasses surrounding a "G" in the center.

I knew that this meant something, or perhaps I deluded myself into thinking that this small symbol was somehow meant for me and had been there waiting to be seen and understood for almost a quarter century.

"What did it mean?" I asked myself.

Immediately, and for some reason unknown to me to this day, I had the urge to visit his grave. Somewhere in the back of my mind I knew that that was where I had seen this symbol before. Sure enough, as I parked near where he lay, I noticed a sign that said: "Garden of Masonic." As I approached his grave, I noticed something else: An altar of white stone bearing the same symbol I had seen inscribed in the basement. Upon his grave marker, the same symbol was etched, and I knew that this was somehow his way of sending me a message that I would only understand when I was ready. And I did understand, though it would be years before I ever thought myself worthy to take that first step.

From then on, everywhere I turned I saw that symbol, and every time I did there was a stirring in my blood to follow it. But I never did. I had been down the road of trying to live for someone else once before, and had become wise to the pitfalls that are hidden along the way. But on my wedding day, I noticed that my new father-in-law was wearing a ring on his right hand which bore that same symbol, and there I took that first step and asked him what it was all about. He said that he would tell me in time.

That was three years ago, and on the eve of my third wedding anniversary, he brought me a sheet of paper and asked me to fill it out and sign it. I did. And three weeks ago, I was made a Mason. After my initiation, I had the opportunity to speak with a number of the older brethren and inquire if any of them knew my grandfather in life. Many did, and all knew him as a just and upright Mason, as they assured me that I myself now had the opportunity to be.

Sincerely,

G. Robert Pritzker



The Mystic Knights of the Sea

By Phoenixmasonry Masonic Museum and Library

Those of us who remember Amos 'n' Andy will perhaps remember a character known only as the Kingfish, a man whose entire life revolved around his lodge, the Mystic Knights of the Sea. After a long and diligent search, we have been fortunate enough to find a rare and elusive Kingfish jewel. This splendid specimen, nicely done in ivory trimmed with 18 Karat gold and emeralds, dates from 1919 and is quite possibly unique.

The "Mystic Knights of the Sea" as depicted in the pre-1943 serial version of "Amos 'n' Andy" were clearly intended as a Masonic parody. Charles J. Correll and Freeman F. Gosden were both Freemasons and Shriners, and consciously patterned the administrative structure of the Mystic Knights of the Sea after that of Freemasonry: Great Supreme Kingfish = Grand Master, Kingfish = Worshipful Master, Whale = Senior Warden, Mackerel = Junior Warden, Shad = Secretary/Treasurer, Jellyfish = Deacon, Swordfish = Tyler

The initiation ceremonies of the Mystic Knights of the Sea, as detailed in episode 65 (6/29/28), required the candidate to be blindfolded and led through the lodge room to receive instruction from the officers. Other rituals are occasionally referred to, under the specifically Masonic term "degree work." Other Masonic terms, including references to "demitting" or "taking a demit" from the lodge occasionally occur during the early years of the program's run. These references were all dropped by the time the series converted to a situation comedy format.



The Nap Dog

An older, tired-looking dog wandered into my garden.

I could tell from his collar and well-fed belly that he had a home and was well taken care of.

He calmly came over to me, I gave him a few pats on his head;

He then followed me into my house, slowly walked down the Hall, curled up in the corner and fell asleep.

An hour later, he went to the door, and I let him out.

The next day he was back, greeted me in my yard, walked inside and resumed his spot in the hall and again slept for about an hour.

This continued off and on for several weeks.

Curious I pinned a note to his collar: 'I would like to find out who the owner of this wonderful sweet dog is And ask if you are aware that almost every afternoon your dog comes to my house for a nap.'

The next day he arrived for his nap, with a different note pinned to his collar:

'He lives in a home with 6 children, 2 under the age of 3 - he's trying to catch up on his sleep.

Can I come with him tomorrow?



San Jacinto Observance

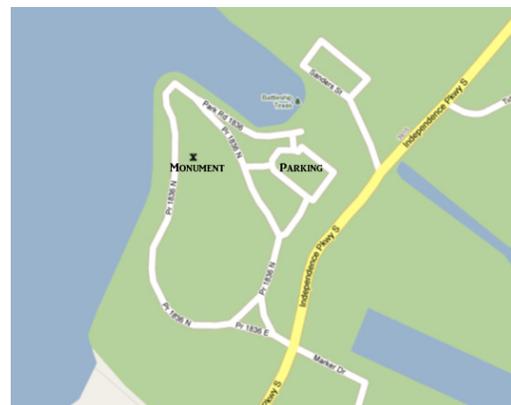


To all Master, Fellowcraft, and Entered Apprentice Masons, their families, friends and neighbors: Everyone is invited to join the Grand Master for a “Laying of the Wreath” ceremony honoring the Masons that took part in the Battle of San Jacinto. This will be held at the MASONIC Monument on April 16th at 9:00 AM. This Monument is located near the battleship USS Texas, on the west side of Battleground Road, across the street from the San Jacinto Monument. Parking for this ceremony is close to the Masonic Monument, and is easily accessed by veering to the right and following the road to the parking lot after entering the park. The Monument is due north of the red-roofed concession building. There is a path leading to the Monument. We hope you will make plans to join us for this special occasion.

For non-Texans, the battle at San Jacinto was the deciding battle when on April 21, 1836 the Texan army defeated the Mexican army, winning it's independence from Mexico and became an independent republic.

Garden Oaks Lodge #1306 Houston, Texas along with Frontier Lodge. Will be conferring a Master Mason's Degree Aboard the BATTLESHIP TEXAS as was done Last year. The degree will be at the San Jacinto Battle Ground Where Grand Master Carnes Will deliver Masonic History on the Masons who took part in the Battle of San Jacinto. This will be on April 16 2011. The degree will be on April 15 at 7 PM.

Garden Oaks Lodge will have Baseball Caps for sale of the degree on board and will also have Trailer Hitch Emblems for sale as well. If some Brethren cannot attend the degree, we are taking orders for the caps and emblems. Caps \$20.00 emblems Master Mason \$80.00 Past Master \$ 85.00. orders can be sent to Garden Oaks Lodge # 1306 along with quantity and a check No credit cards. check , cash or money order. 27118 Stagecoach Crossing Dr. Magnolia , Texas 77355



The King And The Craft

From The Lodge Devotion #723 F & AM
February 2011 Newsletter
Victoria Australia

“The world today requires spiritual and moral regeneration. I have no doubt, after many years as a member of our Order, that Freemasonry can play a part in this vital need”.

The above was written by HM King George VI on 5 November 1951 in a letter to MW Bro Rt Hon the Earl of Scarbrough. His Majesty had promised to install Lord Scarbrough as Grand Master on 6 November, but was prevented from doing so by what proved to be his final illness. It echoes similar statements he had made on a number of occasions when he attended Grand Lodge as both King and a Past Grand Master. He was in no doubt that Freemasonry was a force for good and had a vital part to play in the life of his country and empire.

Born in 1895 as the second son of King George V and Queen Mary (then Duke and Duchess of York), he seemed destined for a supporting role in Royal and national life. Like many previous younger sons he looked towards a service life and joined the Royal



Bro King-Edward VII

When the First World War broke out, unlike his older brother the Prince of Wales, he was allowed to go on active service and saw action at the Battle of Jutland.

Invalided out because of a duodenal ulcer, once that was operated on he determined to get back into uniform and transferred to the Naval Air Service, which was soon to be combined with the Royal Flying Corps to form the Royal Air Force. Although he qualified as a pilot, the King would not allow him to go on raids but he continued on active service until the end of the War.

Although King George V had not been a Freemason, Prince Albert (as he was then styled) knew of the long connection between the Royal House and Freemasonry. His great-uncle, HRH The Duke of Connaught, was Grand Master 1901-1939, his Grandfather, King Edward VII, had been Grand Master 1874-1901 and in 1919 his brother, the Prince of Wales, was initiated in the Household Brigade Lodge No. 2614.



Bro King George VI Freemason
1938 (The subject of the movie
recent “The King’s Speech”)

As a Lieutenant in the Royal Navy, Prince Albert sought admission in the Navy Lodge No. 2612, of which his Grandfather had been the founding Master. He was initiated by the Pro Grand Master, Lord Ampthill, in the absence of the Grand Master on 2 December 1919. In response to the toast to the initiate the Prince said:

“I have always wished to become a Freemason, but owing to the war I have had no opportunity before this of joining the Craft. All my life I have heard about Freemasonry, and though there has always been a certain mystery attached to it, I have learned that Freemasons in this country have been a great help to the poor and friendless and have been notable for their efforts on behalf of children. One can see by the great Masonic Institutions and schools how successful their work has been in this cause, and I like to think that in the future I shall be associated in their great work”.

The event was widely reported in the press, as were his subsequent Masonic activities. He became Master of Navy Lodge in 1921 and, following a precedent set by his ancestor King George IV, was to be its permanent Master until he ascended the throne.

A shy man with a pronounced stammer, it was remarked by those present that his stammer rarely surfaced when he was involved in ritual. In a personal letter to the secretary of the Navy Lodge, on 2 November 1920, he wrote: Greig [his Equerry] told me you were writing to me about the meeting on December 3rd. I hope you will come to see us and put us through our paces again. I have found the passage in the little book. It is not very much to learn”.

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This Issue's Visit In Texas History

Lawrence Sullivan "Sul" Ross

Texas Ranger, Soldier, Freemason, State Senator, Governor and University President

Lawrence Sullivan Ross was born on September 27, 1838 in Bentonsport, Iowa Territory. He was the fourth child and second son of Shapley Prince Ross and Catherine Fulkerson, the daughter of Missouri legislator Isaac Fulkerson. Ross was jointly named for his paternal uncle, Giles O. Sullivan, and his father's grandfather and brother, both named Lawrence Ross. The senior Lawrence Ross had been captured by indians as a child, and lived with them from the time he was six years old until he was rescued at 23. To differentiate Ross from his uncle and great-grandfather, he was called "Little Sul" when he was a child, and later "Sul."

Shapley Ross had moved the family from Missouri to Iowa in 1834. Then in 1839 the family migrated to Texas, first settling in Milam County. In 1845, the family moved to Austin so Ross and his older siblings could attend school. Four years later, they relocated again.

By this time Shapley Ross was well-known as a frontiersman, and to coax him to settle in the newly-formed community of Waco, the family was given four city lots, exclusive rights to operate a ferry across the Brazos River, and the right to buy 80 acres (32 ha) of farmland at \$1 per acre. In March 1849, the Ross family built the first house in Waco, a double-log cabin on a bluff overlooking the springs. Ross's sister Kate soon became the first Caucasian child born in Waco. By 1849 the family had settled at Waco.

Ross, eager to further his education, entered the Preparatory Department at Baylor University in Independence, Texas) in 1856, despite the fact that he was several years older than most of the other students. He completed the two-year study course in one year. Following his graduation, he enrolled at Wesleyan University in Florence, Alabama.

The Wesleyan faculty originally deemed his mathematics knowledge so lacking that they refused his admittance. The decision was rescinded after a professor agreed to tutor Ross privately in the subject. At Wesleyan, students lived with prominent families instead of congregating in dormitories thus giving them "daily exposure to good manners and refinement". Ross lived with the family of his tutor.

Sul's love for action and horses involved him in his first Indian fight while he was still a boy. His opportunity came the summer of his junior year; while at home on vacation, the youth signed on with the United States Army as leader of a band of Indian auxiliaries from the Brazos Indian Reservation, which was then located in Young County.

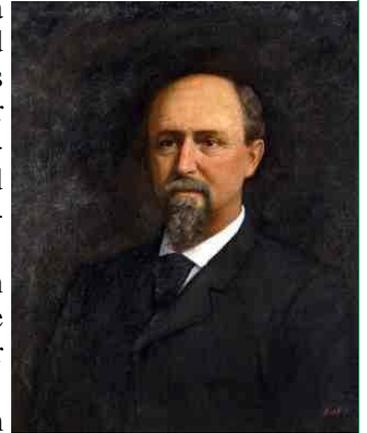
During the ensuing campaign against the Comanches in Indian Territory during September and October of 1858, Ross won the praise of regular army officers for his skill and courage, but nearly lost his life.

Sul had native scouts out looking for the Comanches. They reported back that they had found approximately 500, camped outside a Wichita village in Indian Territory. Ross and his men successfully stampeded the Comanche horses, leaving the Comanche warriors at a disadvantage when facing the mounted troops. Many of the Comanche tried to flee the area, but Ross and three others saw what looked like a white child in one party and chased a them. On Ross's orders, one of his men grabbed the child, but when they turned to rejoin the battle, they were confronted by 25 Comanche warriors. Two of Ross's men died in the ensuing fight, and Ross received an arrow through his shoulder and a 0.58 caliber bullet through the chest. His attacker, Mohee, was a Comanche brave that Ross had known since childhood. Mohee was killed by a soldier as he approached the injured Ross with a scalping knife. The troops finally subdued the Comanche resistance after five hours. Seventy Comanches were killed.



Ross As A Soldier

Ross's injuries were severe, and for five days he lay under a tree on the battlefield, unable to be moved. His wounds became infected, and Ross begged the others to kill him to end his pain. When he was finally able to travel, he was carried first on a litter suspended between two mules, and then on the shoulders of his men. He



Lawrence Sullivan Ross

and proposed that state law be modified so that arresting officers could use force if necessary to "compel the criminal to obey the mandates of the law."



Ross resigned as sheriff in 1875 and was soon elected as a delegate to the 1875 Texas Constitutional Convention. One of three members appointed to wait upon convention president-elect E.B. Pickett. Ross was also named to a committee that would determine what officers and employees were needed by the convention. He sat on many other committees, including Revenue and Taxation, the Select Committee on Frontier Affairs, the Select Committee on Education, and the Standing Committee on the Legislative Department.

After the convention ended, Ross returned home where he spent the next four years focusing on his farm. In 1880, he became an accidental candidate as the Texas State Senator from the 22nd District. The nominating convention could not end the deadlock between two candidates. Neither one could get the two-thirds majority needed to get the nomination. One of the delegates suggested that the group nominate Ross. Although no one asked Ross whether he wanted to run for office, the delegates elected him as their candidate. He agreed to the nomination in order to spare the trouble and expense of another convention and Ross won the election

with a large majority.

Shortly after his arrival in Austin, his youngest son died. Ross returned home for a week to attend the funeral and help care for another son who was seriously ill. After returning to the state capitol, he was assigned to a number of the committees. Ross introduced a petition on behalf of 500 citizens of McLennan County, requesting that a prohibition amendment be placed on the next statewide ballot; the legislature did agree to place this on the next ballot.

Although the Texas Legislature typically meets once every two years, a fire destroyed the state capitol building in November 1881 and Ross was called to serve in a special session in April 1882. The session agreed to build a new capitol building. Near the end of the special session, the Senate passed a reapportionment bill, which reduced Ross's four-year term to only two years. He declined to run again.

Ross gained a reputation for honesty and ability, but he did not seek political office on his own, despite the willingness of his comrades to support him in a bid for the office of governor on the Democratic ticket he refused. But, Ross changed his mind in late 1885 and announced his candidacy for governor on February 25, 1886. Ross spent no money on his campaign other than traveling expenses but still easily won the Democratic nomination. He won the general election with 228,776 votes, compared with 65,236 for the Republican candidate and 19,186 from the Prohibitionist candidate. Much of his support came from Confederate veterans. Ross presided over the dedication of the new Texas State Capitol building in May 1888.

Ross ran virtually unopposed for a second term. No other Democrats placed their names in contention at the nominating convention, and the Republicans chose not to select a candidate, as they were happy with Ross's performance. His sole competition was a Prohibitionist whom Ross defeated by over 151,000 votes.

In his second inaugural address, Ross, a true Jeffersonian Democrat, maintained that "a plain, simple government, with severe limitations upon delegated powers, honestly and frugally administered, as the noblest and truest outgrowth of the wisdom taught by its founders." He wanted to abolish the national banking system, regulating monopolies, reducing tariffs, and allow the railroads to regulate themselves by competition.

After Ross left the Senate, he stepped immediately into the presidency of the Agricultural and Mechanical College of Texas (now Texas A&M University), a position in which he rendered his greatest public services. Under his presidency the seriously troubled college turned around. The number of students grew, many new buildings were built, and public faith in the institution returned.

Ross made himself accessible to students and participated in school activities whenever possible. He was slow to condemn but at the same time he was ready to encourage. No one could recall ever hearing Ross use profanity or seeing him visibly angry. Every month he made out grade



recovered fully, but experienced some pain for much of the rest of the year.

In his written report, Van Dorn praised Ross highly. The Dallas Herald and other state newspapers printing the report, also praised Ross's bravery. General Winfield Scott offered Ross a direct commission in the Army after learning of Ross's role. Ross however was eager to finish his education and declined Scott's offer. He recovered enough to return to college and he graduated the next summer. About this same time he became a member of the Methodist Episcopal Church, South.

After returning to Texas, Ross joined the Texas Rangers and took part in the unsuccessful campaign of Middleton Tate Johnson against hostile tribes in the spring and summer of 1860, He started as a first lieutenant, but he was later promoted to captain in charge of the Waco Company. Ross won the approval and trust of Governor Sam Houston and was ask to raise a company for service in the Young County area and it's surrounding counties to defend the frontier, Ross had the cooperation of the army and in pursuing a Comanche raiding party in December 1860 which resulted in the battle at the Pease River, Cynthia Ann Parker was recovered,. This exploit gained him much Ross As A Soldier popularity in Texas.



In 1861.Sul Ross joined the Waco Lodge # 92 in Waco Texas. The Sul Ross Masonic Lodge number 1300 in College Station was named for him when it was chartered in 1947.

After Texas voted to secede from the United States and join the Confederacy in early 1861, Peter Ross, Sul's brother, began recruiting men for a new military company. Ross enlisted in his brother's company as a private, Governor Edward Clark requested that he instead proceed immediately to Indian Territory to negotiate treaties with the Five Civilized Tribes so that they would not help the Union Army. One week after Sul's May 28 wedding to Lizzie Tinsley, Sul set out for Indian Territory. Upon reaching the Washita Agency, he discovered that Confederate commissioners had already signed a preliminary treaty with the tribes.

Ross returned home for several months, but in the middle of August he departed, with his company, for Missouri, leaving his wife with her parents. On September 7, his group became Company G of Stone's Regiment, later known as the Sixth Texas Cavalry. The men elected Ross to be the major for the regiment. Ross was chosen twice by General McCulloch to lead a scouting force near Springfield, Missouri in November 1861. Ross was successful in both missions, slipping behind the Union Army lines, gathered information, and retreated before being caught. After completing the missions, he was granted a 60-day leave and returned home to visit his wife

In May of 1862 Ross was promoted to the rank of major of the 6th Texas Calvary, and later promoted to colonel. Then in 1863 Sul was promoted to brigadier-general as a reward for his skill in covering the retreat of Gen. Earl Van Dorn from Corinth, Mississippi . He commanded a brigade in Wheeler's cavalry, Army of Tennessee, and later was in command of the Texas Calvary, Army of the West.

Ross took part in the battles of Pea Ridge, Corinth, Vicksburg and numerous other battles in the western campaigns. He was promoted to brigadier general in early 1864 and commanded the Texas Cavalry Brigade made up of his former regiment, the Third Texas Cavalry, the Ninth Texas Cavalry, and the Twenty-seventh Texas Cavalry or First Texas Legion, for the remainder of the war. Under his able leadership, his brigade saw action in the Atlanta and Franklin-Nashville campaigns. Ross was in Texas on furlough when his men surrendered at Jackson, Mississippi, in May 1865.

During reconstruction Ross worked hard and prospered. Soon after the war ended, he bought 20 acres of land in town from his parents for \$1,500. By May 1869 he had purchased an additional 40 acres of farmland for \$400, and the following year his wife inherited 186 acres of farmland from the estate of her father. Ross continued to buy land, and by the end of 1875 he owned over 1,000 acres of farmland. Besides farming, Ross and his brother Peter also raised Shorthorn cattle. They led several trail drives to New Orleans. The combined farming and ranching incomes left Ross wealthy enough to build a house in the Waco city limits and to send his children to private school.

After reconstruction in Texas came to an end by 1873. Ross was elected sheriff of McLennan County in December, "without campaigning or other solicitation". Ross promptly named his brother Peter a deputy, and within 2 years they had arrested over 700 outlaws. In 1874, Ross helped establish the Sheriff's Association of Texas. After various state newspapers publicized the event, sheriffs representing 65 Texas counties met in Corsicana in August 1874. Ross became one of a committee of three assigned to draft resolutions for the convention. They asked for greater pay for sheriffs in certain circumstances, condemned the spirit of mob law,

sheets for each student and often called poorly performing students in to discuss their problems. The military aspect of the college was emphasized under his leadership, but at the same time he eliminated what he thought was unnecessary. Things like marching to and from class, the amount of guard time and the amount of drilling that students were eliminated or reduced.



Enrollment had always been limited to men, however Ross favored coeducation. He thought the male cadets would be improved by the elevating influence of the good girls. In 1893, Ethel Hudson, the daughter of a Texas AMC professor, became the first woman to attend classes at the school. Several years later, her twin sisters became honorary members of the class of 1903, and slowly other daughters of professors were allowed to attend classes.

In 1893 he was elected commander of the Texas Division of the United Confederate Veterans, and two years later he turned down an appointment to the Railroad Commission that would have taken him away from A&M. It was a blow to the university when President Ross died suddenly at his home in College Station on January 3, 1898.

As an editorial written after his death stated, "It has been the lot of few men to be of such great service to Texas as Sul Ross." Sul Ross State University, in Alpine, is named in his honor.

Compiled from Wikipedia, Texas Ranger Hall of Fame, Handbook of Texas Online, Welcome to Washington County Texas, Find A Grave Memorial, and the Grand Lodge Of Texas website, History Central.com, by John "Corky" Daut, P.M. Waller Masonic Lodge #808.



Prince Hall Lodges Celebrate 236th Birthday

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

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



Prince Hall

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

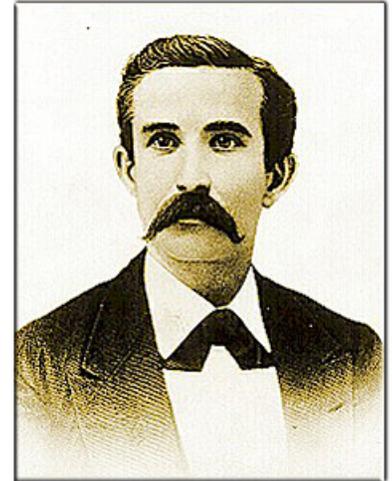
In 1797 Prince Hall organized a lodge in Philadelphia and one in Rhode Island. These lodges were designated to work under the charter of African Lodge #459. The three lodges formed a new African Grand Lodge, and Hall was named Grand Master.

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

A Masonic Did U Know - Brother John B. Jones

John B. Jones was born 22 December 1834 in the Fairfield District, South Carolina. The family moved to Texas in 1838, settling in the area that became Travis County. They later moved, finally settling in what is now Navarro County. Jones attended Ruttersville College near LaGrange and Mount Zion College in Winnsboro, South Carolina.

During the Civil War he enlisted as a private in Benjamin F. Terry's Eighth Texas Cavalry, but left that regiment to become adjutant of Speight's Fifteenth Texas Infantry with the rank of captain. By the end of the war he had been promoted to major. He was known as a man of coolness and quick judgment, a skillful soldier and someone to trust in a difficult situations. Following the war Jones went to Mexico to attempt to locate a site for an expatriate Confederate colony but soon returned to Texas. He was elected to the state legislature as a representative in 1868 but was denied his seat by the Radical Republicans. When the Frontier Battalion was created in 1874, Jones was appointed to head the organization. Though soft-spoken and slightly built, Major Jones soon won the respect of the men under him. Not only was he an administrator, he was a strategist who was often in the field with the companies, not just directing the force from an office in Austin. In July 1874, Jones led a contingent of Rangers, numbering less than forty, against a combined raiding party of more than 125 Comanches, Kiowas, and Apaches under Lone Wolf at Lost Valley. The Rangers were able to hold out against the Indians for more than a day before help arrived from the U. S. Army. The Frontier Battalion under Jones was able to help put an end to the Indian raids on the frontier as well as quell numerous incidents of civil unrest. As an administrator Jones was expected to run the Frontier Battalion with a set amount of money. Besides filling in the necessary muster rolls of their Companies, company commanders were also expected to keep detailed records of the expenses of the company. These records were then forwarded to the quartermaster where they were carefully examined. For example, to insure against guesswork or fraud in valuing lost horses, Jones had each horse in Ranger service appraised by three civilians and the value put in writing. There were no exceptions to this rule, even Jones' horse was appraised. In 1879 Jones was appointed Adjutant General of the State of Texas. His expanded responsibilities hindered his habit of visiting every company in the field several times a year, but until his death in 1881, he continued to give the Rangers his personal attention.



John B. Jones died in service on 19 July 1881. He was buried at Oakwood Cemetery in Austin, Texas. M. W. Bro. John B. Jones was the Grand Master of the Grand Lodge of Texas in 1879.

At The Grand Lodge Of Texas Now

By an overwhelming vote at their Annual Communication in Waco, Texas, the Texas Masonic Grand Lodge (2010) approved the Major John B. Jones Masonic Ranging Company, part of the Former Texas Rangers Foundation, as one of the authorized organizations to which Texas Masons may belong. Grand Lodge of Texas law Article 225a. requires organizations that have Masonic membership as a requisite for their membership to be approved by general vote of the members of Grand Lodge.

The concept for a Masonic Ranging Company was devised by Former Texas Ranger Foundation member Bro. Jim McCrae. "We wanted an organization that would promote the long-standing relationship between the Texas Rangers and the Masonic Fraternity in Texas" McCrae said, "and to contribute to both organizations through donations to the build the Texas Ranger Heritage Center in Fredericksburg and maintain the Grand Lodge Library and Museum in Waco."

McCrae added "We chose to name the group after Major John B. Jones, who headed the Texas Rangers during the days of the Frontier Battalion and also served as Grand Master of Masons at the same time."

The Texas Rangers were instituted by Mason Stephen F. Austin, and were supported and maintained by Sam Houston, Mirabeau B. Lamar, and every subsequent President of the Republic of Texas - who were all Masons. A majority of the most famous Texas Rangers have been members of the Masonic Fraternity, including John "Coffee" Hays, Bigfoot Wallace, Sam Walker, and of course Maj. John B. Jones.

The new Masonic Ranging Company will encourage and promote the already close relationship between the Rangers and the Masons. It has been said the "the badge of a Ranger recommends a man to become a Mason, and the badge of a Mason recommends a man to become a Ranger" because of the high moral and ethical

standards required by both organizations.

Membership in the Major John B. Jones Masonic Ranging Company is open to all Masons in good standing with a lodge or Grand Lodge that is recognized by the Grand Lodge of Texas, AF & AM. Members will receive a framed certificate of membership, auto decal, lapel pin, and a subscription to Straight Talk, the magazine of the Former Texas Rangers Association. There are activities and events being planned for members which will include Cowboy Action shooting events, barbecues and social events, plus all the activities and benefits enjoyed by regular members of the Former Texas Rangers Foundation.

For more information on the Major John B. Jones Masonic Ranging Company, and to download a membership application, please visit the Former Texas Rangers Foundation website at: <http://www.formertexasrangers.org/jbjmrc.htm> or contact Dick Brown at ke5r@tx.rr.com or Jim McCrae at drycreek1@htc.net

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

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



Hoax Email Being Circulated To Masons

From Brother Chris Hodapp's BLOG

Brother Ed King (www.MasonicInfo.com) and many other brethren are reporting a widespread email scam that has resurfaced in the last two weeks (I've had several of these myself from different senders). It is in the form of an email that is supposedly from a brother Mason—probably someone you know—who tells a tale of woe about a last minute trip to London, where he was mugged and all of his money, credit cards, ID, etc. stolen. The plea is to contact him to send money.



This is a hoax, and an old one. I recall the same letter circulated about 7 years ago.



Texas Mason License Plates



Grand Treasurer Scott reports that approval for the Texas Mason License Plates has been awarded and that the plates are expected to be available for purchase by late May or early June. Contact your local County Automobile Registration Department after the middle of May. The personalized tags will cost you a \$30 amount in addition to your routine tag charges from which the Grand Lodge of Texas will receive about \$22 for each plate purchased or renewed.



So Mote It Be - What It Means To Me.

By W. B. Paul Weathers

Oasis Lodge #52 - Tucson, AZ

So Mote It Be. So sweet is the sound. It has such a strong meaning to the true Mason.

The word 'mote' is an old Anglo-Saxon word meaning 'may'. But the meaning of the phrase should be much more personal to the Mason. Whether at the end of one's prayer, at the pronouncement of the sacred union of marriage, at the blessed birth of a child, or at the solemn bidding good bye to one who is loved and respected, we say those meaningful words, So Mote It Be.

When I say those words, So Mote It Be, I'm not speaking to those mortal beings around me, I'm speaking directly to The Supreme Diety of all existence. I'm asking God to look into my heart and know what is there that I may not know the words to express. I'm asking God to recognize my needs; even those I don't know exist and provide for them, to know my weaknesses and frailties of life, to know all that my humble existence cannot comprehend. I'm yielding to His will and imploring His mercy.

What do those words mean to you, my Fraternal Brother? So Mote It Be.



Masonic Did U Know? - Brother Charles Parker

by Blake Bowden

Published on 01-02-11 02:58 PM

Bro. Earl Stanley sent me this off the internet and is a great read. Thanks Bro. Earl. The Parker Bulldog bench vise is the cadillac of bench vises. I don't have one but I know when you see Parker on a vise it is a good one, made in USA.

Charles Parker, son of Stephen Parker, was born January 2, 1809, at Cheshire, and lived to the great age of ninety-three years. From the age of nine to fourteen he lived with the family of Porter Cook, a farmer of Wallingford, attending the district school and working on the farm. When he was eighteen years old he entered the employ of Anson Mathews, a manufacturer of pewter buttons in Southington, Connecticut, receiving as wages at first six dollars a month and board. A year later he went to work for Harry & Horace Smith, who were also manufacturers of buttons, and six months later he accepted a position in the factory of Patrick Lewis, manufacturer of coffee mills.



A Parker Vise

A year later he began to manufacture coffee mills on his own account, making a contract with Patrick Lewis and Elias Holt to deliver a certain number of mills per month. With a capital of \$70 he succeeded in this business in making a profit of \$1,800 in the first thirteen months. In 1831 he became associated with Jared Lewis in the same line of contracting, and in the following January Mr. Parker sold out to his partner, bought an acre of land, on which was an old house, for which he paid \$650, and built a stone shop which was finished in the spring of 1832, and in which he carried on the manufacture of coffee mills and waffle irons. In November, 1833, his brother, Edmund Parker, and Herman White were admitted to partnership in the business, under the firm name of Parker & White. During this partnership the business had many trials and some reverses, but none ever affected the financial standing of Mr. Parker. His brother retired in 1843 and Mr. White the year following.

The only power used up to this time was furnished by a horse attached to a pole sweep. The steam engine installed by this concern in 1844 was the first used in Meriden. The industry grew to mammoth proportions, and now has four engines with a capacity of 500 horse power with twenty boilers having a capacity of 2,000 horse power, besides water power at the factories at East Meriden and Yalesville. At first Mr. Parker not only made but sold his own goods. He made extended trips twice a year and on one occasion took an order that required two years for the factory to fill. The present method of working on orders had not then come into practice.

A few years later, Mr. Parker added to his product the making of silver-plated spoons and forks and was the first to make plated hollow ware in Meriden at what is known locally as Parker's Spoon Shop, the power for which is supplied by Black pond. The output of this factory at present is largely lamp products and steel spoons, knives and forks. The capacity of the factory is very large and the goods are sold not only in all parts of this county but extensively in foreign countries. Although the making of spectacles, which used to be an important part of the business, has been discontinued, practically every other article that was ever added to the output of the concern is manufactured now.

The Parker coffee mills were made in fully one hundred styles and sizes and have had a steady and growing sale for three-quarters of a century. In the early days in a factory on the opposite side of the road and some distance farther west than the present Parker Clock Factory, where nickel alarm clocks are made, locks and other builders' hardware were made. This old factory has long since been torn down and the land on which it stood has been given to the city, about eight acres in extent, now part of Hubbard Park. This branch of the industry was discontinued some years ago. The factory where the Parker guns are made is situated some distance from the main factory of the Charles Parker Company and is conducted under the name of Parker Brothers. The Parker shotgun has a world-wide reputation for accuracy and reliability. The Parker vise, patented in 1854, has been made at the main factory and is manufactured in enormous quantities, and in a hundred and fifty sizes and styles, adapted to the uses of every trade. The company is the largest manufacturer of vises and coffee mills in the country. At the main factory are produced also brass, bronze and steel wood screws ; lamps in large variety ; gas and electric portable lamps ; lavatory and bath room fittings. The piano stools and coffee

mills are assembled and finished here, but the woodwork is done at the factory at Yalesville. The company makes more piano stools, benches, music racks and cabinets than any other concern in the world. A line of piano scarfs and covers is made in endless variety. Until 1905 the Charles Parker Company also owned and operated the plant known as the Meriden Curtain Fixture Company, the largest concern of the kind in the world, employing some five hundred hands, but the business is now consolidated with other concerns making similar goods under the name of the Columbia Shade Cloth Company.

The business was incorporated in 1876 with a capital of \$500,000 as the Charles Parker Company, and like the Parker Clock Company, which it controls, is a close corporation. The first officers were : Charles Parker, president ; Charles E. Parker, vice-president ; Dexter W. Parker, secretary and treasurer. Since the death of the founder, his son, Dexter W. Parker, has been president ; Wilbur F. Parker, vice-president ; William H. Lyon, secretary and treasurer. The Parker Clock Company, incorporated June 12, 1893, with the following officers : William H. Lyon, president and treasurer ; James F. Allen, secretary. The various Parker companies give steady employment to about 1,500 hands, most of whom are skillful mechanics. Its development has contributed materially to the growth and prosperity of the city of Meriden. The New York salesrooms are at 32 Warren street. Since the death of Charles Parker, the general management has devolved upon his son-in-law, William H. Lyon, who has been connected with the company for many years.

About twenty years before his death, Mr. Parker was stricken with disease that kept him confined most of the time to his home, but did not affect his mental and intellectual vigor and he continued to direct his business affairs. To the very end of his life, his decision was sought and given in important matters. Few men have had such a long and remarkable business career. No man's business credit in the history of Meriden was higher than his. The great diversity of products of the company and the enormous capital required in the business called for the highest financial ability in the management. "The evolution of his business life from an apprentice boy to a captain of industry would be the story of the growth of a small inland Connecticut town possessing a few local advantages, developing in a comparatively few years into a thriving and prosperous city, prominent among the residents of which he was a prince among equals."

Mr. Parker was naturally one of the foremost citizens of Meriden. He took a lively interest in municipal affairs, and exerted a large and wholesome influence in the community. In his early life he was a Democrat. He was one of the presidential electors from Connecticut who voted for Franklin Pierce for President. After the Civil War broke out, however, he gave his loyal support to the Union, and helped to equip companies of militias in response to the first call for troops and became a prominent Republican. He was a delegate to both Republican national conventions at which General Grant was nominated for President. When Meriden was incorporated as a city in 1867, Mr. Parker was given the handsome compliment of the choice of the people for their first mayor and he started the new city government with wisdom and foresight. He set a standard that has been well maintained ever since.

He joined the Society of the Sons of the American Revolution in 1893. From early manhood he was a faithful member of the First Methodist Episcopal Church, to which at one time he gave \$40,000 toward the building fund. He erected one of the finest residences in the city on Broad street. It is now occupied by his son, Dexter W. Parker.

He married, in 1831, Abi Lewis Eddy, of Berlin, Connecticut. They had ten children.

Bro. Parker was a member of Meridian Lodge, Free and Accepted Masons of Connecticut, and was the last surviving charter member of the lodge. He was also a member of St. Elmo Commandery, Knights Templar, to which he presented a beautiful banner in memory of his brother, Rev. John Parker, his son, Wilbur Parker, and his nephew, George White Parker, all of whom were Knights Templar.

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

W. Bro. Dwight D. Seals

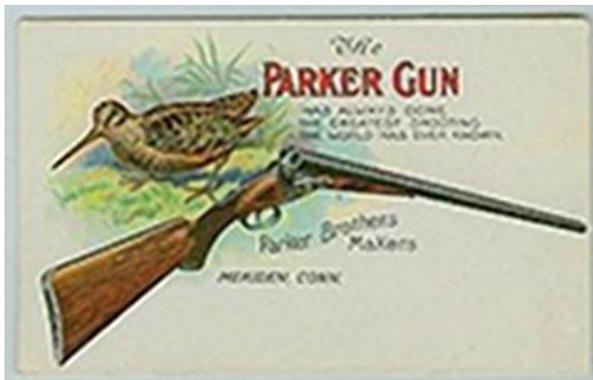
Camden Lodge #159

Camden, Ohio

From The Parker Gun Collectors Association Forums
The Parker Gun

The Meriden Enterprise Center is a large manufacturing plant that is home to over 60 businesses, located in the center of Connecticut.

The plant was the former home of companies such as the Charles Parker company, known for the manufacture of the Springfield rifle and the development of one of the early repeating rifles in the mid- nineteenth century. Charles Parker was born in 1809 and rose from poverty to become one of Connecticut's leading industrialists. He also became the city of Meriden's first mayor. He started his manufacturing career inventing and producing coffee mills in a small shop in 1832.



By 1860, he owned several large factories and employed hundreds of people, in and around Meriden. Parker products included hardware and house wares, flatware, clocks, lamps,

piano stools and benches, vises, coffee mills, industrial machinery, and, after 1862, guns. Guns, however, never amounted to more than 10 percent of Parker's business. Charles Parker died in 1901 and his descendants carried on his businesses until 1957. The Great Depression of the 1930s took its toll on the Parker enterprise and it never fully recovered. Parker products have now become "collector's items," especially the Parker shotguns. The Charles Parker Company sold its gun facility and the rights to the Parker gun to Remington Arms Company in 1934, and Remington continued the Parker shotgun line until World War II.

The attraction by collectors to the Parker shotgun comes because of the gun's inherent quality and beauty. The Parker gun is an American classic"



A Consignment of Tea December 16th, 1773

Posted by Chris Hodapp

From The Freemasons For Dummies Website

By 1770 British troops stationed in Boston were uniformly resented by the public, and the 29th and 64th Regiments were in for special scorn. Street fights were common, and the city was in an ugly mood. Yet, the records of the Freemason-owned Green Dragon Tavern, ground-zero for the most notorious of Boston's rabble-rousers, show that they rented their meeting room to military lodges from both the hated 29th and 64th regiments of the British Army, and even cooperated with the Masonic troops when they applied to the Grand Lodge of Scotland for a charter. (The lodge purchased the tavern in 1764).

For years, the saying was that if you were in Boston's Green Dragon Tavern and ordered tea, you were a Tory. If you ordered coffee, you were a Patriot. This was a tough sacrifice, tougher than it sounds. The Colonists loved their tea, as syrupy sweet as they could make it, and it was hard to give it up for a mere political principle.

Boston's Green Dragon Tavern was a popular public house with the largest private meeting room in town, and many organizations connected with the early days of the revolution made use of its facilities. The North End Caucus, the Selectmen, the Long Room Club, the Loyal Nine, the Committees of Correspondence, and the Sons of Liberty were all groups engaged in various subversive activities in and around Boston. It was in this tavern that the Boston Tea Party was undoubtedly planned, and with plenty of men who shared membership in St. Andrew's Lodge.

In 1770, the Crown finally responded to the shrieking from British merchants who were losing their shirts from the trade boycott in the Colonies, and repealed all but the Tea Tax. Tea ranked fourth among all of Britain's exports to the Colonies, in spite of the fact that three fourths of the 1.2 million pounds per year of it Americans drank were illegally smuggled in from the Dutch. The tax on tea was a piddling one, but when Parliament had reluctantly repealed the rest of the taxes on the Colonies, King George III had insisted the tea tax remain, as proof that the Crown still had the right to tax its colonial citizens. Americans didn't happen to

agree. Benjamin Franklin, in London to plead the case for the Colonies, made no headway.

On November 29th, 1773, the tea ship Dartmouth arrived in Boston. Attendees at a Town Meeting declared that they would never allow the tea to come ashore, but the Admiral of the British Navy announced he'd sink any ship loaded with tea that tried to leave the harbor without unloading it first. The Sons of Liberty sent guards to stand on the wharf to make sure the tea stayed on the ships. In response, the governor called out his Cadet Corps, and gave their colonel orders to keep peace at the wharf. Unfortunately for the governor and the Customs Office, the colonel of the Cadet Corps was St. Andrew's member John Hancock, so there probably wasn't a lot of peacekeeping to be in the offing. But the Sons of Liberty were in a bind, and the clock was ticking. The rules were that cargo had to be cleared by customs within twenty days, or it could be confiscated by the Crown revenue officers and distributed.

On the 15th of December, Grand Master of North America for the Moderns, John Rowe, and Grand Master of North America for the Ancients, Dr. Joseph Warren, met to discuss something other than a disagreement over Masonic rituals. Rowe owned one of the tea ships in the harbor, and Warren was a powerful ringleader in several Revolutionary organizations. Both men agreed that the Governor needed to act fast to avoid the potential danger to ships, cargo or people. Warren knew what was coming, even if Rowe did not.

On the last day of the Customs deadline, Brother John Hancock and Grand Master Rowe, along with the owner of the tea ship Dartmouth, met to convince the governor to step in and find some kind of compromise, but to no avail. The ships were not going to leave Boston Harbor without unloading the tea and paying the tax.

Brother Rowe's nephew John attended the Boston Town Meeting that night and wondered, to the amusement of the crowd, whether tea would mix properly in salt water. The Dartmouth's owner arrived at the meeting and reported the results of the day's meeting with the governor. Seven thousand Bostonians surrounded the Old South Meeting House to hear the news. At the same time, almost one hundred badly disguised Mohawk Indian imposters gathered at St. Andrew's member Johnathan Edes' print shop, waiting for Samuel Adams' signal to come from the Town Meeting.

At last, Adams stood and said, "This meeting can do nothing further to save the country." The word was passed to the street, and the "Indians" made for the harbor. Thousands of spectators made their way to the wharf and watched quietly as the raiders boarded three ships and sent 342 boxes of tea into the sea. The crews of the ships stayed below decks and did not put up a fight, and Governor Hutchinson's Cadet Corps moved away from the wharf. The British ships did nothing to stop the raid - a sixty-gun warship was within easy range - but its commanding officer, Admiral John Montague, watched the whole operation from his nearby home.

When the task was completed, the men shook their shoes out over the side of the ships to dump out any possible incriminating tea leaves. They then swept off the decks, and made each ship's first mate attest that only tea had been destroyed. As the weary "Indians" marched up the street, they passed the open window of Admiral Montague, who yelled down at them, "Well boys, you have had a fine, pleasant evening for your Indian caper, haven't you? But mind, you have got to pay the fiddler yet!"

Three months later, Parliament passed the Boston Port Bill, closing the harbor until somebody paid back the value of the destroyed tea, £9,659 and 6 shillings, just to be annoyingly precise about it, plus the lost duty on it. Not everyone was so pleased with the actions of the Sons of Liberty. In London, Ben Franklin recommended Boston pay for the cargo, but got little support. It is said he even offered to pay for it himself.

The original Green Dragon Tavern, known for many years as the Freemason Arms, was demolished in 1854. Boston's current Green Dragon Tavern <<http://www.somerspubs.com/green-dragon>> is at 11 Marshall Street in Boston's North End, despite its lofty historical claims, it is not the original.

(excerpted from Solomon's Builders: Freemasons, Founding Fathers and the Secrets of Washington DC)



When Brothers Richard E. Byrd and Bernt Balchen first flew over the North and South Poles, they dropped a Masonic flag on each Pole. Then, in the 1933-35 expedition, Brother Balchen tossed his Shrine Fez on the North Pole.

Haunted Hawaii: Masonic Temple

Reported by: Marisa Yamane

Hawaii has a lot of ghost stories and ghost sightings.

For the final part of our two-part series "Haunted Hawaii," we head to a Makiki building that's known to have paranormal activity.

At the corner of Kinau and Makiki Streets, you'll find the Masonic Temple -- a stately building dedicated in 1937.

Freemasonry is a worldwide fraternal organization.

Members have included George Washington and Mozart. And here in Hawaii -- King Kamehameha IV, Alexander Cartwright, and Duke Kahanamoku.

Initiation rituals are carefully guarded secrets. And word has it -- this building is haunted.

"Some gentlemen who have come to lodge frequently all their lives pass on and keep coming to lodge," said Lopaka Kapanui.

Lopaka Kapanui is a famed ghost storyteller, a Hawaiian historian, and a freemason.

"There are some brothers here during the day and knowing there's no one upstairs they will hear footsteps and pounding noises. Others will hear voices calling their name, others being touched," said Kapanui.

Most of the strange occurrences have happened behind these doors, in the lodge room, where the rituals are conducted.

"A couple years back a homeless gentleman broke into the lodge room through the exit in the back here, needed a warm place to sleep, and while he was asleep, he was awoken," said Kapanui.

He started yelling out the window. Neighbors called police, and when officers brought the man downstairs, he saw these photos on the wall.

"And said those were the guys that were surrounding me and walking around me. And those guys are no longer alive," said Kapanui.

We weren't allowed to bring our video camera into the lodge room, but we were allowed to snap still photos.

There appears to be a shadowy figure behind my cameraman Justin, who's standing at the lodge room entrance.

Our photos also captured streaks, and balls of light -- or orbs -- of different colors and sizes, some of them huge.

"I think at one point we were in the middle of a ritual a very sacred ritual that was being conducted," said Kapanui.

That's because the orbs appeared to be moving from left to right -- just like in the ritual.

We also smelled incense and violets.

"The smell of violets also has a significance and that pretty much gave me a sign that we were in the middle of a very important ceremony," said Kapanui.

We also saw orbs with our naked eyes.

That's a room that's used to prepare brothers for their initiation.

And when we played back our digital audio recorder, it confirmed to us we were not alone.

The recorder, which we left in the lodge room, picked up whispers like this one that sounded like, "That's my chair."

But the creepiest unexplained voice was this one that sounded like, "Can it get anymore hot?"

It sounds like an elderly woman, but there was no elderly woman in the room with us -- at least one we could see.

That was possibly an electronic voice phenomenon, or EVP.

Another strange thing that happened -- the water in one of the sinks in the men's restroom turned on -- on its own while we were there.

All of these mysterious occurrences, images and sounds were enough to give us chicken skin -- but we'll let you decide for yourself whether they're normal or paranormal



FREEMASONRY



AROUND THE WORLD

Freemasonry in Egypt

From The Freemasons For Dummies Blogsite

With the turmoil currently raging in Egypt, Masons may be interested in the history of Freemasonry in that country over the years.

After French troops brought Masonry to Egypt with Napoleon's invasion in 1798, the fraternity expanded there. Lodges were chartered by French and German grand lodges, and by the 1860s, there were Italian, English and Scottish lodges at work, as well. Turkish Masons also influenced the Craft there. Naturally, with that many foreign lodges in the country, schisms arose, and several competing grand lodges were formed at various times in Egypt. So called "higher" degrees brought by different rites and supreme councils created further chaos. The dominant grand lodge that seemed to survive the longest was the National Grand Orient of Egypt, and its lodges worked in Arabic, Hebrew, Greek, French, Italian and German.

Egypt's kings, from Isma'il Pasha the Magnificent in the 1860s up through King Farouk in the 1950s, were made honorary grand masters in the National Grand Orient of Egypt, although none are believed to have been actually initiated into lodges. Masonry was an important link between Egypt and Western thought.

After the end of WWII and Egypt's humiliating losses in Palestine to the brand new state of Israel in 1948, Freemasonry was branded as a Zionist organization (along with the B'nai B'rith, which was patterned after Masonry, and had lodges in Cairo and Alexandria). The revolution that pitched Farouk out of the country helped to raise distrust of Masonry, as both a perceived Jewish organization, as well as being a haven for entrenched government and business fat cats.

Freemasonry was under great pressure to close in Egypt by 1954 under the Nationalist Movement and Gamal Abdel Nasser became Prime Minister and the British gave up control of the Suez Canal. It was officially outlawed in 1964. Masonry still gets trotted out as a boogymen periodically in Egypt, as in other Muslim countries. Rotary Clubs frequently come under fire as being nothing more than Masonry in sheep's clothing.

The Islamic Jurisdictional College of El-Azhar University in Cairo is one of the most influential organizations for interpreting Islamic law. In 1978, it issued an opinion concerning the "Freemasons' Organization."

* Freemasonry is a clandestine organization, which conceals or reveals its system, depending on the circumstances. Its actual principles are hidden from members, except for chosen members of its higher degrees.

* The members of the organization, worldwide, are drawn from men without preference for their religion, faith, or sect.

* The organization attracts members on the basis of providing personal benefits. It traps men into being politically active, and its aims are unjust.

* New members participate in ceremonies of different names and symbols, and are too frightened to disobey its regulations and orders.

* Members are free to practice their religion, but only members who are atheists are promoted to its higher degrees, based on how much they're willing to serve its dangerous principles and plans.

* It is a political organization. It has served all revolutions, as well as military and political transformations. In all dangerous changes, a relation to this organization appears either exposed or veiled.

* It is a Jewish organization in its roots. Its secret higher international administrative board is made up of Jews, and it promotes Zionist (pro-Israel) activities.

* Its primary objectives are the distraction of all religions, and it distracts Muslims from Islam.



A Cairo Masonic lodge in the 1940s, under a portrait of King Farouk

* It tries to recruit influential financial, political, social, or scientific people to utilize them. It does not consider applicants it cannot utilize. It recruits kings, prime ministers, high government officials, and similar individuals.

* It has branches under different names as a camouflage, so people cannot trace its activities, especially if the name of Freemasonry has opposition. These hidden branches are known as Lions, Rotary, and others. They have wicked principles that completely contradict the rules of Islam.

* There is a clear relationship between Freemasonry, Judaism, and international Zionism. It has controlled the activities of high Arab officials in the Palestinian conflict.

* Any Muslim who affiliates with it, knowing the truth of its objectives, is an infidel to Islam

That's what the fraternity is up against in Egypt today, and why Masonry must remain underground in devoutly Islamic countries. According to Kent Henderson and Tony Pope's long out of print Freemasonry Universal, rumors have persisted that a Grand Orient of Egypt still survives secretly (or did as late as 1999), working in Egypt's biggest cities.

Bulwer Lodge of Cairo, No. 1068 was the first lodge chartered by the United Grand Lodge of England in Egypt, in 1865. It moved its charter to England after being suppressed in Egypt, and has an extensive history on its website.



Do Friends A Favor - Use Blind Carbon Copy

I often get email from Lodge officials and friends with everyone's email address in the open.

If you are a Lodge officer sending emails to a list of Lodge members or just a friend sending emails to a list of friends please use the "blind carbon copy" address window.

Or use a distro list that results in "undisclosed recipients".

If you received this message in an email, you were probably sent it by a friend in a mass email sent to many people.

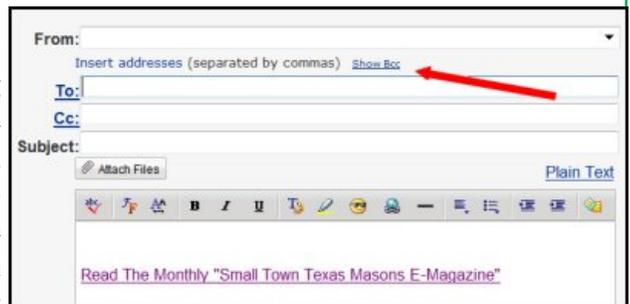
First, the golden rule of sending an email to addresses of more than just a few friends in one email.

Don't Do It. Seriously. Don't.

Why is Blind Carbon Copy a good idea?

Well, I'm glad you asked. Some people (including the guy typing this right now) are somewhat particular about who gets their email address. While we don't consider it a state secret or anything, we also don't want people just handing it out willy-nilly to any Tom, Dick or Harry on the Internet.

To protect your friends and family from spammers, stalkers, swindlers, and who knows what else, use the "BCC" address block instead of the "To" or "CC" when sending group e-mails. If you have a good quality e-mail service, there should be a To box to put an e-mail address in, a CC box which you should hardly ever use, and a BCC box to put e-mail addresses in which is the best choice for sending the same e-mail to more than one person at the same time. (If you create an e-mail using Outlook Express, just make sure that All Headers under the View menu is selected and the BCC box will be displayed.) When you use BCC, the average person will not be able to see the whole list of e-mail addresses, they will only see the one address you put in the To box (which should usually be your own e-mail address to protect others).



If your email doesn't show a BCC box, click on "Bcc" as shown above.

You might think that it's not a big deal, but when you send a group e-mail without using BCC, it's usually not just going to be seen by the people you send it to. They will send it to their friends, and they will send it to their friends, and it goes on and on until all of those e-mail addresses get in the hands of 'evil doers.' Then our e-mail boxes get filled with tons of unwanted e-mails including those tricky e-mails designed to get your credit card number and other personal information.

As others have said many times before, treat e-mail addresses like they are private phone numbers. Don't ever give out another person's e-mail address without his or her permission. That includes filling out forms at web sites that encourage you to 'tell a friend.'

Using the BCC field allows you to send your email to as many people as you like without also giving each address everybody on the list. You see, once people see an email address that has received an email about cute cuddly things, they tend to assume that said person likes receiving those types of messages. Sometimes, this is true, but sometimes it isn't.

When you send your message and utilize the BCC field, you're respecting the privacy of each individual recipient. This is a good thing.

For more information on the BCC field, read this message From the "<http://www.us-cert.gov/cas/tips/ST04-008.html>" National Cyber Alert System.



**Imagine you are at a party on the tenth floor of a hi-rise building...
and then you have to visit the bathroom....**

**You open the door.... Now, remember the floor is just a painted floor !
Would you Be able to walk into this bathroom?**



Would you Be able to walk into this bathroom?

It All Began As A School Project And A Swastika

From The guardian.co.uk

When his seven-year-old daughter drew a swastika as a symbol of her family history, Giles Milton was shocked. He knew it was time to ask his German father-in-law about his part in the war and life under Hitler.

I had always wondered what, exactly, my German father-in-law did during the war. I had never dared ask because he is a deeply private person. And he had certainly never volunteered any information. Even my wife, Alexandra, knew very little. "He never talks about it," she said. "It was a bad time of his life."

"And?"

"And that's it."

All we could gather was that he had been conscripted into the army in 1942 and almost died on the Eastern Front. It was not until my seven-year-old daughter, Madeleine, was set a school project that I discovered a great deal more about his extraordinary wartime odyssey.

Madeleine's project was to design a heraldic shield that represented the most important elements in her family background. Aware that one set of grandparents was German, she proudly decorated her shield with the only German symbol she knew: a giant swastika. My wife was horrified and swiftly suggested she change it. But this left Madeleine perplexed. She was proud of her German roots and wanted to celebrate the fact in her heraldic shield. She knew nothing of the swastika's evil associations. To her innocent eyes, it meant nothing bad.

We knew it would be only a matter of time before Madeleine and her sisters would discover the horrors of the Third Reich. They would also soon discover all the stereotypes that people held about Germany. Would they therefore choose to distance themselves from their German roots? To do so would be sad, for the story of their grandfather, Wolfram Aichele, turned out to be one that overturned all the clichés.

The swastika incident led me to ask Wolfram - now 87 and a distinguished artist - all the questions I had never dared to put to him. His family, he told me, had been against Hitler from the outset. His father, Erwin, was a bohemian animal artist who kept a large menagerie in the garden. He was also a freemason, who counted many intellectual Jews among his clients and friends.

Wolfram's mother, Marie Charlotte, was equally idiosyncratic: highly cultivated, she was deeply involved in the Rudolf Steiner movement, with its emphasis on the freedom of individual thought. The family lived in a rambling villa just outside the town of Pforzheim, in southern Germany. One of Wolfram's earliest memories is of spying on the maid as she took her bath. Her naked body was not the only attraction. She always bathed with her pet snake coiled around her neck.

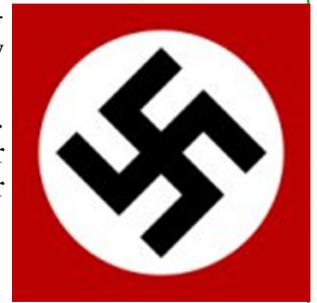


The family's interests and eccentricities were to put them on the wrong side of the Third Reich. The momentous political transformation of Germany had its first direct effect on the family within weeks of Hitler becoming chancellor in January 1933. Erwin's freemasonry lodge was closed and banned.

The regime announced that all masons who had not immediately quit their lodges were forbidden from ever joining the Nazi party - a stricture that Wolfram's father exploited fully. He used it as an excuse for never becoming a party member, though he was a state employee of the local art school. This immediately rendered him suspect in the eyes of the regime.

There were soon many disquieting changes to daily life. Goebbels declared that the new government "no longer intends to leave people to their own devices". The regime banned the traditional Schwabish greeting "Grüss Gott" or "God be with you". Henceforth, Wolfram's parents were obliged to say "Heil Hitler". Street names were also changed. The principal thoroughfare in Pforzheim was named after Hitler, as were several schools.

The new regime began to impinge on home life as well. A huge public burning of "dirt and shame" books in Pforzheim was followed by an intrusive visit to the villa by the Gestapo. They had heard that Wolfram's



mother possessed banned books. Fortunately, she had hidden them all under the dining room floorboards.

The young Wolfram had inherited his father's artistic genes. He developed a passion for medieval art and spent his weekends visiting local churches in order to draw the Gothic altarpieces. Now these visits were brought to an abrupt end by the obligations of the Hitler Youth - marching, drilling and endless military exercises. Wolfram complained to his father, who asked a doctor friend to write a note excusing his son on grounds of ill health. For the next three years, Wolfram avoided attending the Hitler Youth - a very unusual case.

As Hitler consolidated his grip on power, Wolfram's parents saw their beloved Germany steadily overtaken by forces of darkness. They continued to invite free-thinking friends to their hilltop home. But Wolfram's mother was now under Gestapo surveillance, making life increasingly intolerable.

Moreover, many of the family's wealthier Jewish friends had left Germany while they still could. Those who didn't leave were deported to a concentration camp in 1940. The biggest impact on family life came in 1942 when 17-year-old Wolfram was conscripted into the Reich Labor Service, the first step into the military. He learned that he was to be sent to Russia. His mother was distraught, though she attempted to put a brave face on it. "In this day and age," she wrote, "you have to take things as they come. Everyone has to remain strong ... in this fight between good spirits and bad."

After eight weeks of training, Wolfram boarded a train for the Crimea. It was during this journey through the occupied east that he got his first inkling of crimes being committed in Germany's name. His first shock came when the train drew into the Belorussian frontier town of BrestLitovsk. Scores of Jewish women, all wearing yellow stars, were cleaning dirt from between the tracks. They were in a pitiful condition - their famished frames a visible testimony to long months of hunger. Another group of Jews were engaged in a desperate brawl over empty food tins thrown out of the train by German soldiers. They were wiping the insides of the tins with their fingers in the hope of finding some nourishment.

In the town itself, Wolfram witnessed a German guard smashing a Soviet prisoner-of-war around the head with a spade - his first direct experience of the brutality taking place in the occupied lands. Little did he know that these prisoners-of-war were actually among the more fortunate. Most of the 950,000 Soviet soldiers taken prisoner were starved to death or imprisoned without shelter in the cruel months of midwinter.

Wolfram contracted diphtheria soon after arriving in Crimea and fell critically ill. The doctors informed his parents that he was going to die. For many months, he hovered between life and death. When he finally awoke from his coma, he learned that his comrades had all been killed at Stalingrad.

Once he had recuperated, he was sent to Normandy where German coastal defenses were being strengthened in preparation for the anticipated Allied invasion. He had been trained as a communications expert - a dangerous job, for the Morse code men were often in the front line of battle.

D-day arrived, on 6 June 1944, and Wolfram was sent northward towards Utah beach. His group had no maps and inadvertently strayed into the American beachhead. Surrounded and trapped, they were sitting ducks when the Americans launched a massive aerial attack. Allied planes screamed in from the sea, spilling hundreds of shells on to the troops below. As shrapnel filled the air, Wolfram flung himself into a ditch. The blitz of fire came to a temporary halt and he briefly lifted his head as the planes traced a circle in the sky. He was appalled by the scene of destruction around him. The ground was on fire, strewn with the dead and the dying.

A young student artist, with a powerful visual memory, he found himself gazing on a canvas that would remain with him for ever. His comrades lay wounded and bleeding, their bodies punctured by bullets.

Wolfram eventually surrendered to the Americans and spent the next two years as a prisoner-of-war, first in England and then in America. It was there, in Oklahoma, that he and his comrades first learned of the horrors of the Holocaust.

When he finally returned to Germany, he found that the town of his childhood had been reduced to rubble. On 23 February 1945, the RAF had launched one of its most devastating firestorm raids on the town. In less than 20 minutes, 17,000 Pforzheimers lost their lives, including many friends of the family. "Whole families have died," wrote Wolfram's mother. "There are children without parents and parents without children . . .



Frau Müller and Frau Krypt have died; her daughter at the fish shop has died. So many people have died."

Yet Wolfram's immediate family had been extraordinarily lucky. Wolfram, his brother and sister had all survived the war. So, too, had his parents. Though they had been viewed as suspect by the regime - and were under Gestapo surveillance - they came through unscathed. The 12 years of the Third Reich were nevertheless dangerous: for Wolfram, 66 years later, the memories remain raw. "The images of war are imprinted in my head," he says. "They will never leave."

Now he has conjured them to life for a new generation - one that stands at a far remove from the horrors of war. And my children - with their half-German roots - can take quiet pride in the fact that their family was among the few who kept their integrity and dignity during the dark years of the Third Reich. Madeleine, now 15, and her sister Heloise, 13, have both chosen to learn German at school. Aurelia, 9, also wants to learn the language. And we often return to Wolfram's childhood home - still owned by the family - for summer holidays.

Of course, my daughters still laugh at John Cleese pretending to be German in Fawlty Towers. They are still amused by his "Don't mention the war" sketch. But they also know that behind the humor, there was profound human suffering and misery. And they know that their grandfather experienced his share of it.

Wolfram: *The Boy Who Went to War* is published by Sceptre, £20, on 11 February. To order a copy for £15.99, with free UK p&p, go to guardian.co.uk/bookshop or call 0330 333 6846



Masons, Other Service Groups Fight Membership Declines

By Jon Ostendorff, USA TODAY

Mark Bennett, historian at a Freemasons lodge in Asheville, N.C., wants to make something clear.

Despite the impression given by books such as author Dan Brown's *The Da Vinci Code* and *The Lost Symbol*, and movies like *National Treasure*, the Masons are not a clandestine group.

"We're not a secret society," Bennett says. "We're a society with a few secrets."

In an effort to boost flagging membership across the USA, an increasing number of Masonic lodges, like other fraternal service groups, are abandoning secretive ways and inviting the public in to see what the organization is really all about.

There are fewer Masons today - by nearly a million - than there were in 1941 as the country came out of the Great Depression, says Richard Fletcher, executive secretary of the Masonic Service Association of North America. There are an estimated 3 million members worldwide and 1.5 million in the USA, he says, compared with more than 4 million members in the USA in 1959.

Why? Blame the Baby Boomers, Fletcher says.

"We had what I call the '60s syndrome," he says. "That was the whole concept of the generation. You turned against anything that was mainstream."

In 2005, the association produced a report called "It's About Time," which encouraged lodges to invite the community in, Fletcher says. But most didn't start opening their doors until Masons in Massachusetts saw successes in 2009 with the policy, he says.

Since then, a growing number have opened their doors:

- In Asheville, Mount Hermon Masonic Lodge 118 allows prospective members to dine with members before official meetings to learn more about Masonry. The effort has paid off. Seven years ago, the lodge was struggling with low attendance and now has about 500 members, says John Burchfield, the local district deputy grand lecturer.
- In Ellwood City, Pa., three lodges in 37th Masonic District held open houses in August.
- In New Hampshire, Freemasons held statewide events in March and October. "It was very well



The Mount Hermon Masonic Lodge in Asheville, N.C., has used outreach programs to increase its membership.

received in New Hampshire," says Nashua, N.H., Rising Sun lodge member Bob Porter. The Nashua lodge got 30 new members, Porter says.

Tough times

The Mason decline is mirrored by other fraternities.

Amos McCallum, a chairman of the past national presidents of the Benevolent & Protective Order of Elks, says his group has 900,000 members, down from 1.6 million in 1980.

Membership in Rotary clubs has dropped nearly 42,000 since 1995 in the USA to 360,790 last year, says Rotary spokeswoman Elizabeth Minelli.

Some civic clubs say they are starting to see an uptick. Lions Club International reported 20,000 new members last year after decades of decline. It has 1.35 million worldwide, says spokesman Dane La Joye.

Reaching out to women has been key, La Joye says. "Women are the fastest-growing segment of our membership today," he says.

Freemasonry dates to stonemason guilds in the Middle Ages, according to the national association's website. Its exact origins are unclear. In 1717, four lodges in London formed the first Grand Lodge of England, according to the association. Women are not allowed to join, and the policy is not up for debate, Fletcher says.

Masons nationally give nearly \$1.5 million a day to charities, the association says. The best known is the Shriners Hospitals for Children. Freemasonry promotes individual freedom, the right of people to worship as they choose, democratic government and public education, Fletcher says.

Debunking myths

Masons have long been the target of conspiracy theorists and today are tackling the myths through the service association's website and the open-door policy at local lodges, Fletcher says. The fraternity denies being part of a "one-world order" or controlling the United States government, he says.

That theory has centered on the Great Seal of the United States and its "eye in the pyramid" design. The all-seeing eye icon is used in Masonry but, the organization says, the image on the seal and the back of the \$1 bill have nothing to do with Masons.

Masons also dispute other claims, including that every U.S. president was a Mason. President Obama is not. President Ford was the most recent president who was, according to the association. The Internet and the rise of online social networks may have something to do with a rise in membership, Fletcher says.

"Freemasonry is a social network," he says. "It always has been."



New Westminster's Lewis Lodge Marks Anniversary

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

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

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

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

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

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



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

Photograph by: Jason Lang, THE RECORD

New Westminster.

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

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

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

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

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

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

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

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

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

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

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

At their meetings, the Freemasons have special seating arrangements for each Brother in the lodge. Lodges have an altar and various paraphernalia such as pillars and lights.

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

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

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

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

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

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

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

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

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

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

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

The Masonic family includes the Order of the Eastern Star for women, the International Order of Job's Daughters for girls aged 11 to 20, and the Or-



der of the Amaranth, a social group for couples.

Why Didn't They Advance?

Published by Blake Bowden
From the Masons Of Texas Website

Why do candidates fail to advance after becoming Entered Apprentices? Answers to this question can provide much information which helps to understand the problems of declining membership and lack of interest in the activities of a Masonic lodge.

The question has been frequently answered by guess work or snap judgments. Recently, however, the Grand Lodge of Wisconsin undertook a serious study to find factual answers to the question. In 1969 a Research Committee headed by Past Grand Master Edward W. Stegner sent out a questionnaire to 729 "defaulted Entered Apprentices" to learn the reasons for their failure to advance. The results of that canvass are the body of this Short Talk. To the concerned Mason, there is much food for thought in this report.



In Wisconsin, a candidate is "in default" after he fails to advance within one year. The survey of 729 defaulted Apprentices was started in late 1969, but it was February, 1970, before the returned questionnaires were tabulated and analyzed.

The questionnaire was sent to each individual with a letter over the Grand Master's signature, with a stamped, self-addressed envelope for the reply. Of the 729 men contacted, 204, 28%, returned the questionnaire - a surprisingly large response for such an inquiry. Even more significant is the fact the 190 responders signed the questionnaire, although that was optional. 155, or 77%, made personal comments or suggestions, which indicates that one out of five of the defaulted Apprentices still had considerable interest in the fraternal organization he had become a part of so briefly.

The tabulated results of the questionnaire furnish a summary of the information resulting from the survey; the following questions and statistics are taken from the Wisconsin Research Committee's 1970 report.

A. Do you feel you had sufficient direct personal contact with members of the Lodge prior to the acceptance of your petition?

162 (80%) sufficient - 28 (14%) insufficient - 5 (2 1/2 % made comments

B. Do you feel you had sufficient direct personal contact with members of the Lodge between your acceptance and initiation?

170 (83 %) sufficient - 24 (12 %) insufficient - 2 (1 %) made comments

C. What was the attitude of the Masonic Brethren to you?

171 (83 %) generally positive and accepting - 4 (2 %) generally neutral - 17 (8.3 %) generally negative - 1 made a comment

D. Were you able to identify with the Masonic Fraternity?

83 (40%) Yes, enthusiastically - 86 (42%) Yes, generally - 30 (15%) No strong feeling - 7 (3%) Negative - 2 (1%) Made comments

E. What were your feelings about the teachings of Freemasonry?

141 (70%) generally understood - 45 (22 %) generally vague - 8 (4%) no strong feeling - 4 (2 %) made comments

F. What were your impressions of the Entered Apprentice Degree?

162 (80 %) well conducted - 30 (15 %) difficult to follow - 2 (1 %) - poorly done - 5 (2 1/2 %) made comments

G. What problems did you encounter in completing the degree work? (Number in order of importance. Add any in unmarked spaces.) (The following numbers indicate the frequency with which the problems were ranked first.)

112 (55%) time involved - 61 (30 %) memorization - 31 (14%) other activities - 25 (12%) business or profession - 15 (7 1/4 %) personal attitude - 10 (5 %) family - (2 1/2 %) money - (2 1/2 %) religion - 14 "lost interest

IO - mentioned "work." Same as business?

3 entered the Armed Forces - 9 objected to the "posting" - 7 mentioned "health" - 2 had died

H. Do you hold membership in other civic or fraternal organizations?

12 (6 %) were Elks - 9 (41/2 %) American Legion - 6 (3 %) Lions - 4 were members of the Junior Chamber of Commerce - 3 of the V.F.W. - 2, were Moose; and 1 each of the Eagles or Knights of Pythias.

I. Would you be interested in continuing your Masonic work now?

137 (67%) Yes - 51 (25 %) No - 7 - made comments

J. General Comments or Suggestions

155 (77 %) made some comment - 12 (6 %) Lack of communication caused drop-out - 7 (3/2 %) had moved - 4 (2%) stated they were former DeMolays

While most of those returning the questionnaires checked answers which indicate a favorable attitude to Freemasonry, the really significant replies are those which point out weaknesses in a Lodge's handling of candidates or Masonic customs or practices which "turned off" a candidate. E.g., approximately 12 1/2% (one out of every eight!) of the replies indicated "insufficient contact" between the candidate and the members of the lodge before and after the acceptance of the petition. Why does that happen in a Masonic Lodge? The same question should be asked about the significantly large number who couldn't readily "identify" with the Fraternity.

The frequency with which certain problems were checked under Question G suggests a number of areas for Masonic study and examination. Granted that some candidates are making excuses for themselves in listing "time" and "memorization" as the principal obstacles to their advancement, the fact remains that some of them (in their comments) challenged the archaic ritual of Freemasonry and the "posting" requirements as obsolete and unnecessary. Could this be why 14 defaulted Apprentices "lost interest"? A thoughtful study of all the problems mentioned would stimulate recognition of the basic fact that candidates need more information, more Masonic enlightenment, and more stimulation than they seem to receive at present in the first stages of initiation.

The Wisconsin Research Committee reported that "we are more concerned in applying the yardstick to ourselves" than to the candidates, because "our next task is to remedy the situation." What prompted their purpose to find possible solutions was the many frank comments from the defaulted candidates themselves.

"These comments surprised us and caused the Committee, to do some real soul searching as to how we could improve our lodge operations, and whether we are meeting the needs of young men today. Is time (for Masonry) a limited factor in today's world, and if so, how can it be conserved for the candidate? Is the problem of memorization also a factor, due to time, and how can we assist in this regard?"

The comments are really the most interesting and provocative items in the survey. Unfortunately, space prevents their complete reproduction here. But since many of them are similar, they can be summarized by means of the following composite quotations.

"I'm too busy keeping my head above water in the rat race of modern life. I admire what Freemasons stand for, but I can't devote time to it, so I shouldn't become just a name on the roll of members."

"Masonic ritual and ceremonies might have appealed to me when I was 12. Now they seem childish."

"Attendance was very poor and the members were generally so much older I couldn't identify with the group."

"There is too much emphasis on memorization. Some of the work was even taught out of sequence and had to be relearned."

"Most of my evenings are taken up with school activities, book work, and helping the children."

"Lodge activities are not attractive to young men. Masonic work should be related to the present world."

"The lodge kept changing the date I was to appear again. Last time, they called me just before the meeting. I had another commitment. A new Mason should be better informed, and soon enough."

"My wife didn't like my joining the Masons. I have to keep peace at home."

"Thank you for your interest and concern about me. I'd like to continue, but at present just don't have the time."

"I was much younger than most of the members, which caused feelings hard to pinpoint. But inside I feel it's the greatest fraternal organization a man can encounter. I hope some day to continue."

"I hope very much to continue, but lack of time and a poor memory hinder me somewhat. My father is a Mason. I will keep trying."

"I was never called after that. I did not feel it was up to me to tell the lodge what to do."

"After the first degree I was moved to obtain more education. I would like to finish the Masonic work, but

it will have to wait till I get my degree."

"I lost interest in the lodge because of the gentleman who was my instructor."

"When I was working to become a Mason, the Brothers showed no interest in helping me, so I gave up trying to join. When I considered joining somewhere else, I was told there was a lot of red tape to go through. I'd sincerely like to become a member in good standing if the organization itself showed some interest in helping me to get this all straightened out."

"Your letter and questionnaire is really the first sign I have had that Masonry is interested in me. I'd like to continue, and I'd like to meet you."

Some of these responses cry out for good Masonic rejoinders, but those must be left to the particular Lodge whose business it is to make a Master Mason of the individual candidate it has investigated and accepted.

One may be tempted to ask of some of these commentators, "What did you expect?" But one should really ask the Lodge, "What did you teach him to expect?"

The Wisconsin study of defaulted Entered Apprentices suggests that the problem of good public relations begins "right at home" with the particular Lodge. What does the local community expect of a Lodge of Master Masons? In Masonic language, "Is the community convinced of the good effects of our fraternal association?"

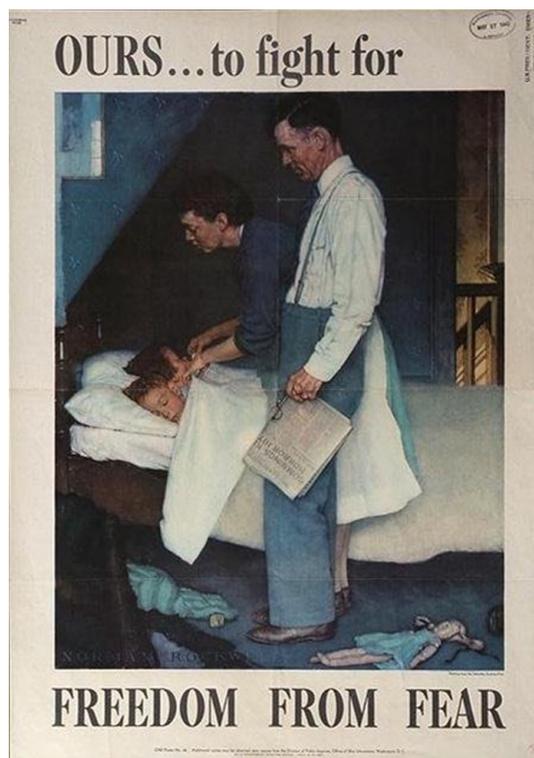
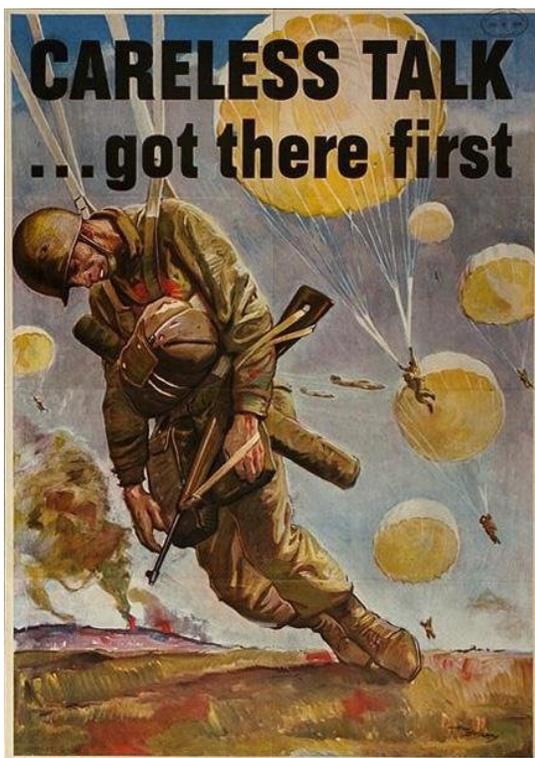


Coloured Copper Engraving c.1750



Patriotic Posters Back Then

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



Lost'' Washington's Lafayette Apron To Be Displayed At Mt. Vernon

A French-made silk Masonic apron was famously presented to George Washington by General Marie-Joseph Paul Yves Roch Gilbert du Motier, the Marquis de Lafayette in 1784 at Mount Vernon. It is believed to have been worn by Washington at the cornerstone ceremony for the U.S. Capitol building in 1793. And then it went missing. Sort of.

It turns out the apron has been hiding in plain sight on the wall of Mt. Nebo Lodge No. 91 in Shepherdstown, West Virginia, ever since the early 1800s. From "Masonic apron worn by George Washington found in Shepherdstown" by Richard Belisle at herald-mail.com:

Thomas Hammond, who married Mildred Washington, George Washington's niece, bought the apron from Martha Washington's estate for \$6. The couple moved to Charles Town, W.Va., in 1810, and Hammond joined the local lodge.

George Alwin, Mt. Nebo master, said Hammond gave the apron to the lodge before he died in 1820.

When Mt. Nebo celebrates its 200th anniversary on Dec. 11, the apron will be on public display in the lodge meeting room all day, Alwin said.

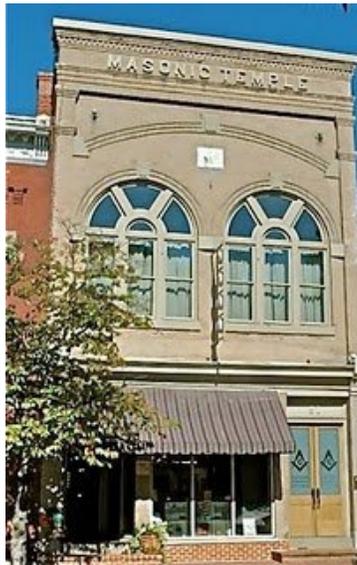
"It was never a secret that we've had the apron all these years," he said.

Like many of the nation's Founding Fathers, Washington was a member of the free masons, and the aprons were worn by members during various rituals and public events.

Lodge members, through their own research in recent years, had come to believe that Washington wore their apron when he laid the cornerstone of the U.S. Capitol in 1793, six years before his death.

"We read through 200 years of minutes," said Ed Calhoun, a former Mt. Nebo master.

Alwin said the early lodge minutes were lost during the Civil War. Mount Vernon historians have always known about a second French-made apron that was given to Washington. The Watson-Cassoul Apron is named for the two men who gave it to the general - Elkanah Watson, a fellow Mason, and M. Cassoul, his French business partner.



Mount Vernon curator Susan P. Schoelwer said it was that apron, not Mt. Nebo's, that Washington wore at the cornerstone-laying ceremony for the U.S. Capitol.

In 1812, Washington's nephew Lawrence Lewis, donated it to the Alexandria-Washington Masonic Lodge No. 22.

Schoelwer said Mount Vernon researchers determined that the Mt. Nebo apron was worn at the cornerstone ceremony for the Washington Monument in 1848.

It also showed up at cornerstone ceremonies in 1850 in Richmond attended by President Zachary Taylor and in 1866 in Maryland attended by President Andrew Johnson.

In 2009, Mt. Nebo Lodge members contacted Mark Tabbert, curator of the George Washington Masonic Memorial in Alexandria, for help in authenticating their apron.

"They wanted me to look at it to verify their stories," said Tabbert, who supported Mount Vernon's version of its provenance.

"It's quite likely that Washington received it when Lafayette returned to the United States in 1784," he said. "Mount Vernon knew about the lost apron, and they're pretty convinced this is the second one owned by Washington."

On Monday, the Mt. Nebo Masons will be at Mount Vernon for the ceremony officially unveiling their apron. It will be on display there for three months, after which, Alwin said, "We're taking it back." Hopefully, the brethren of Mt. Nebo Lodge will have a copy made and see that the original is placed in a more secure, climate controlled environment.



North Carolina's St. John's Lodge Makes Archives Available

From The Freemasons For Dummies Blogsite

St. John's Lodge No. 3 of New Bern, North Carolina has made its historic archival material dating back to 1772 available to researchers and historians. The collection will be stored at Tryon Palace in New Bern, part of the Office of Archives and History, an agency of the North Carolina Department of Cultural Resources.

From an announcement by the North Carolina Department of Cultural Resources:

During its long history, members of St. John's Masonic Lodge in New Bern have included three governors of the State of North Carolina, four chief justices of the State Supreme Court and six members of the U.S. Congress, as well as more than 20 members of the colonial government, 70 members of the North Carolina legislature, and many civic and business leaders.

Previously the history of St. John's was only available in Gertrude S. Carraway's two-volume compilation, *Years of Light*, first published in 1944 and appended in 1974. Now Tryon Palace and St. John's Lodge have collaborated to make the original documents available, by appointment, to researchers who want to further explore this fascinating facet of New Bern and North Carolina history.



St. John's Lodge No. 3 of New Bern, North Carolina



David Creech (right), Past Master, St. John's Masonic Lodge of New Bern; John Green (left), Jr. Stewart, St. John's Masonic Lodge of New Bern

The documents include original minute books dating to 1772, as well as lodge business records, old Bibles, letters, petitions for membership and other records dating back to the lodge's earliest years.

The collection also contains several artifacts, including a silver plate and three coins that were placed in the 1801 cornerstone of the St. John's Temple building. The plate and coins were stolen by Union soldiers during the Civil War occupation but were returned to St. John's in 1876 by a lodge of the same name — St. John's, in Providence, R.I. Another important artifact is a copper template used to print elaborate membership certificates for lodge members, which members carried with them on their travels to prove their Masonic affiliation. A number of the letters in the lodge records bear testament to the social value of lodge membership in the 19th century, as brothers in far-off places, having lost their certificates, would write to the lodge for a replacement in order to help them gain assistance or employment.

The copper template also was stolen during the Union occupation of New Bern but was returned in the 1990s by a lodge in New York.

In addition to regular lodge business, these records also help tell the story of one of the most important buildings in New Bern — the St. John's Lodge/Scottish Rite Temple on Hancock Street. For some time prior to the destruction of Tryon Palace by fire in 1798, St. John's Lodge meetings were held at the Palace, as well as special meetings of the Grand Lodge like the 1792 grand master initiation of William R. Davie (later governor of North Carolina). After the Palace burned, New Bern was left without a large gathering place and St. John's without a permanent home. Almost immediately plans were begun for the construction of a grand new building. In 1801 the cornerstone for the new St. John's Masonic Temple building was placed and by 1805, the bottom half theater portion was complete and leased out for theatrical productions. When the Masonic Theater finally closed in the 1970s, it was among the oldest continuously-operated theaters in the United States. It has more recently been restored and is currently in use.

For more information on the St. John's Lodge archive, contact Kyna Herzinger at 252-639-3537.

St. John's Lodge, No. 3, AF& AM has one of the oldest Masonic lodge halls still in use in the US, and was chartered January 10, 1772. Its theatre is believed to be the oldest operating in the United States, and was opened in 1804.



Masonic Presidential Trivia or Firsts

A Masonic Did You Know

William Jefferson Clinton was a member of DeMolay.

Brother George Washington was the first President to be on a postage stamp. The first coin minted in honor of a U.S. President was the 'Washington Pieces' dating from 1783 to 1795.

James Monroe had the first fully outdoor inauguration held in 1817 who gave his inaugural address to the public.

Andrew Jackson was the first President to ride on a train. He was the first president born in a log cabin (South Carolina). He was the first American president to experience and survive an assassination attempt. Jackson was at the Capitol when an unemployed house painter fired a pistol at him. The pistol misfired. The would-be assassin drew a second pistol, which also misfired."

James Buchanan was the first unmarried man to be elected President. He also had the first photograph of an inauguration in 1857.

Andrew Johnson never went to school. His wife taught him to read and write.

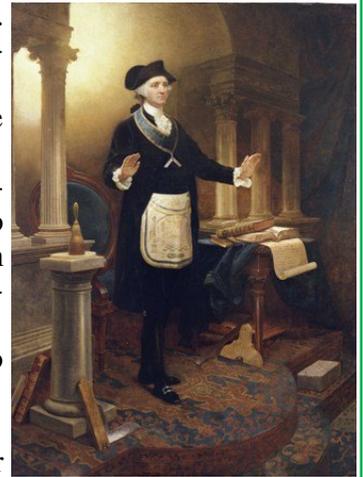
James K. Polk had the first inauguration address to be telegraphed to another city in 1845.

Theodore Roosevelt became the first President in August 1902, to take a public automobile ride. This occurred during a parade in Hartford, Connecticut; He was the first American to receive a Nobel Prize, receiving it in 1906 for helping to settle the Russo-Japanese War; Teddy Roosevelt was the youngest President to ever serve, as he was elected Vice President on a ticket with President William McKinley. In September 1901 a deranged anarchist shot McKinley twice in Buffalo, New York, and Roosevelt assumed the top office at age of 42 (JFK was the youngest elected president at the age of 43); He is the first and only U.S. President to receive the Congressional Medal Of Honor (awarded posthumously in 2001). He was the first President to ride in a military submarine when he boarded the USS Holland; He was the first President to wear a necktie for his official Presidential Portrait; He was the first President to fly in an airplane. He was the first President to refer to the White House as such on his official stationery. Until then the mansion had been referred to simply as "The Executive Mansion"; He was the first and to date the only president from Long Island, New York. In 1906, he made the first trip, by a President, outside the United States, visiting the Panama to inspect the construction progress of the Panama Canal Zone; In 1902, in response to the assassination of President McKinley, President Roosevelt became the first president to be under constant protection. He appointed the first Jewish person, Oscar Straus, as a Cabinet Secretary. He invited the first black man, Booker T. Washington, to dine as a guest at the White House in 1901.

Warren Harding was the first President to ride a car to his inauguration in 1921.

William Howard Taft was the first President to have a car at the White House; He was also the first President to throw out the first ball at the beginning of the Major League Baseball season in 1910; He was also the heaviest President, who sometimes tipped the scales at more than 300 pounds during his tenure. After he became stuck in the White House bathtub, Taft ordered a new one installed. The replacement was big enough to hold four grown men of average size. While several presidents have owned dogs and cats, President Taft kept pet cows. One of Taft's Holstein cows, grazed freely on the White House lawn and even provided the first family with milk. Franklin Delano Roosevelt was the first to appear on television when he opened the New York World's Fair in 1939. He was the first President to appoint a woman, Frances Perkins, as a Cabinet member (Secretary of Labor.) He was also the first President to have a Presidential plane. He was the president in office when the first night baseball game was held in Cincinnati, Ohio and sitting at his desk in the White House, pushed a gold telegraph key signaling them to turn the lights on at the Crosley Field. He founded a hydrotherapy center in 1927 in Warm Springs, Georgia to treat polio patients. This resort still exists as the Roosevelt Warm Springs Institute for Rehabilitation.

Gerald Ford is the only President to attain college All American athlete status as he was an All-American center for the University of Michigan football team. He was drafted for both the Green Bay Packers and Detroit Lions but turned down their offers, to attend law school instead; He is the only President to have been an Eagle Scout. At 93+ years, Ford was the longest-lived president in U.S. history; the month before his death, he passed the previous record-holder, Ronald Regan.



Lyndon B. Johnson did things differently. He continued conversations with visitors while in the toilet; he once spoke to journalists while being given an enema. He was President during the Viet Nam War and took much criticism over it.

James Abram Garfield was the last president born in a log cabin. He was the second President to be assassinated. He was quite the scholar and it is said that Garfield used to amuse friends by simultaneously writing Latin with one hand and Greek with the other.

William McKinley is considered the first modern President. He was the third President to be assassinated.

Harry Truman was the first president born in Missouri. He was a very talented piano player and had considered a career in music instead of politics.

He was the first President to have his inauguration televised and first to give a speech on television. He had a pet goat named "Dewey's Goat". He was most famous for his phrase "The Buck Stops Here". He was the great-great-great nephew of former President John Tyler.

Franklin D. Roosevelt was the first President to fly in an airplane in 1943. He was the first one to have air conditioning in the White House. He was the President who started the traditional Presidential Libraries in 1939. He was the first President to be seen on television. He was the first president whose mother was eligible to vote for him.

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



Lodge Marks Birth With Resurgence

By Richard C. Dujardin.

Journal Staff Writer

The Providence Journal

John Barsoum, master of the Freemason Jenks Lodge in Pawtucket, speaks at Monday night's 200th anniversary festivities, flanked by nutcrackers created by the wife of a lodge member.

PAWTUCKET -- As they reflect on their history, members of the Jenks Lodge of Freemasonry realize that the 1970s and 1980s were not a good time for their lodge.

After hitting a peak in membership in the 1960s, the the fraternal and charitable organization began to see a slow and alarming downturn in membership as the lodge struggled with not much success to attract new and younger members.

But as longtime master mason Raymond Brisson of West Warwick tells it, something curious began to take place in the 1990s, a spurt in membership that has continued up through this year when members were able to officially accept into their ranks 18 new "master" masons, helping to swell the ranks to some 250, ranging from men in their 20s to Norman "Jake" Jacobson, now 102.

"We were wondering what was going on, and discovered a lot had to do with Dan Brown and his 'Da Vinci Code.' "

The book, which weaves a tale involving the legendary Knights Templar and their quest for the Holy Grail, piqued the interest of quite a number of people, Brisson says, and perhaps may be one reason why Jenks Lodge was able to hold its 200th anniversary dinner Monday on an upbeat note.

For the record, the lodge's history goes back a bit further, to March 7, 1808, when nine master masons and one apprentice met at the home of Ebenezer Tyler at Main Street and East Avenue to draft a request that they be allowed to break off from Providence's St. John's Lodge 1 and create yet another lodge in Pawtucket, at that time a mere village of 51 houses clustered around the Blackstone River in what was then North Providence.

Tom Holton, the lodge's junior warden and historian, says some of those early founders included the likes of a member of the Smithfield Town Council and a former member of the General Assembly, David Wilkerson, who invented the slate lathe, an ironsmith and many others.



John Barsoum, master of the Freemason Jenks Lodge in Pawtucket, speaks at Monday night's 200th anniversary festivities, flanked by nutcrackers created by the wife of a lodge member.

"We are not a religious organization, but members do have to believe in a higher being," says the Lodge's master, John Barsoum. "As long as you believe that, you can be from any religion."

Though there was a period in the 1980s when the Vatican forbade Catholics to join the Freemasons, Barsoum said "somewhere along the way, the Vatican retracted that" and there are a number of Catholics in the lodge.

To be sure, the lodge membership is still not as high as it was in the 1920s when photographs show a few hundred members of the Holy Sepulchre Knights Templar from Pawtucket, posing for a picture in front of a building.

According to Barsoum, Masons around the world raise \$1.2 million a day for various charities, though the biggest recipients of their charity have been the Shriners Hospitals, whose burn centers have provided care to victims of severe burns, often at no charge, and which treated many of the victims of Rhode Island's Station nightclub fire in 2003.

At their celebration at their lodge at 50 Pleasant St. Monday night, Brandt Evans, of the Warren Lodge and a historian with the George Washington Institute for Religious Freedom based at Touro Synagogue in Newport, said that while many believe Freemasonry came to Rhode Island only in the 1700s, there are documents that point to the existence of a lodge of freemasons among Portuguese Jews who were settled in Newport in 1658.

Richard Lynch, another local Freemason who has done interviews for the History Channel, said he also believes there is evidence to support his theory the famed stone tower in Newport, that some people believe was constructed by Vikings, was the work of freemasons who brought their stone carving talents with them from Europe.



The Smoker's Lounge



Funeral Painted On The Ceiling

The Chalk Guy



Julian Beever is an English artist who is famous for his art on pavements gives his drawings in such a way which gives them three dimensionality when viewing from the correct angle.



Drawn On A Flat Sidewalk With Colored Chalk. Beever on the right.

Chancellor Livingston And St. John's Washington Bible

Submitted By R.:W.: Jay L. Austin,

Chancellor Livingston had been Master of old Union Lodge, which was started under auspices of the premier Grand Lodge of England and probably suspended labors during the stress of the Revolution. The warranting of a "Union Lodge, No. 8," on November 29, 1783, suggests that the remnant of the former organization was admitted to membership, as a regular Lodge, for the very purpose of identifying the Chancellor with the Provincial Grand Lodge, thereby paving the way for his elevation to the Grand Mastership.

Although only about thirty-six years old when he became Grand Master, Robert R. Livingston had won many honors in the political field, and his name was respected throughout the country. He was a member of the Continental Congress in 1776 and served with Thomas Jefferson, John Adams, Benjamin Franklin and Roger Sherman on the committee which drew up the Declaration of Independence. Chancellor of the State of New York, 1777-1801, and Secretary of Foreign Affairs, 1781-1783, his advocacy of the adoption of the Federal Constitution helped to bring New York into line.

Livinston's part in getting steam navigation under way is usually associated with the achievement of Robert Fulton in this direction. As a matter of fact, Livingston appeared before the State legislature, as early as 1778, with a plan for "applying the steam engine in such a way as to propel a boat." He financed a number of experiments to put his plan in practical operation. He became acquainted with Fulton, while in France, about 1802, and entered into partnership with this genius. The successful issue was the construction of the Clermont, named after the Livingston manor on the Hudson. On August 7, 1807, at last, to the astonishment of an incredulous populace, the boat steamed up the Huson, "the devil on his way to Albany in a sawmill." The development of steam navigaition dates from that memorable event.

At the inauguration of the first President of the Republic it was Robert R. Livingston who administered the oath of office to George Washington. In 1801 he was appointed United States Minister to France by President Jefferson, and he negotiated successfully for the Louisiana purchase. His services to New York and to the United States won him a high place in the affections of the people, and his death, in 1813, was mourned as a public calamity.

With the fact that Grand Master Livingston, by virtue of his office as Chancellor of the State, administered to George Washington the inauguration oath on April 30, 1789, there is connected an historical incident of keenest interest to the Fraternity.

The marshal of the day was General Jacob Morton, who was Master of St. John's Lodge, No. 1, at that time, and later became Grand Master of the State. The honor of escorting Washington was accorded to General Morgan Lewis, who also became a Grand Master in later years.

When Chancellor Livingston rose to perform the part of the program assigned to him it was found that no Bible had been provided. From the Federal Hall, on Wall Street, where the inauguration of the first President of the Republic took place, to the meeting rooms of St. John's Lodge was a distance of only a few steps. General Morton went quickly and brought the altar Bible of the Lodge, resting on a cushion of crimson velvet. Upon this Masonic Bible the first President was sworn.

There were present upon the open gallery, besides George Washington and Chancellor Livingston, Vice-President Adams, Generals Knox, St. Clain Steuben, and other officers of the Continental Army; George Clinton, the Governor of the State; and Mr. Otis, Secretary of the State, who held the cushion with the open Bible upon it.

Washington laid his hand upon the page containing the forty-ninth Chapter of Genesis from verse 13 to the end, more particularly Jacob's blessing of Joseph, "The prince among his brethren." Chancellor Livingston, standing before him, raised his hand to bid the multitude of people keep silence. He then in a clear voice read the oath of office. The President responded, "I swear," then bowed reverently and kissed the page of the sa-



cred book on which his hand had rested, and, on raising his head again and closing his eyes, said devoutly, "So help me God." There was a moment of profound silence. "It is done," the Chancellor called out, and then waving his hand he exclaimed with a joyous shout, "Long live George Washington, President of the United States!" The tension with which the assembled multitude of people had followed the simple ceremonies of the inauguration was released. Thousands joined in the acclamation as with one voice, "Long live George Washington!"

The President thereupon proceeded to the Senate chamber to deliver his first address as Chief Magistrate of the free and independent Union of States.

The Bible used on this occasion was returned to the Lodge, in whose possession it has remained to this day. The pages on which the hand of George Washington had rested and which received the imprint of his reverent kiss, have been skillfully mounted with transparent silk to preserve them from defacement. Opposite to the text are two engravings, one representing the Blessing of Zebulon, and the other The Prophecy of Issachar.

The Bible bears the publication date of 1767. It was presented to the Lodge by Jonathan Hampton, on November 28, 1775, the night on which he was elected and installed as Master. The cover bears in gold lettering this inscription: God shall establish. St. John's Lodge constituted 5757. Burnt down 8th March, 5770; rebuilt and opened November 28, 5770; officers then presiding: Jonathan Hampton, Master; William Butler, Senior Warden; Isaac Heron, Junior Warden.



Chancellor Robert R. Livingston

On a page inserted after the inauguration of the First President we read these beautifully engrossed words:

"On this Sacred Volume, on the 30th day of April, A.L.5789, in the City of New York, was administered to George Washington, the first President of the United States of America, the oath to support the Constitution of the United States. This important ceremony was performed by the Most Worshipful Grand Master of Free and Accepted Masons of the State of New York, the Honorable Robert R. Livingston, Chancellor of the State.

Fame stretched her wings and with her trumpet blew, 'Great Washington is near, what praise is due? What title shall he have?' She paused and said: Not one -- his name alone strikes every title dead."

The Bible was carried in solemn procession in the memorial services held in New York City on the occasion of Washington's death and has figured in many civic and Masonic celebrations.

At the exercises held in the Grand Lodge Room, at New York, on November 4, 1920, in commemoration of the 168th Masonic Birthday of George Washington, the day(in 1752) on which he was made a Mason, in Fredericksburg Lodge No. 4, Virginia, there rested upon the altar, side by side, the Washington Bible of St. John's Lodge and the Bible on which the illustrious Brother was obligated a Mason. The latter Bible is in the custody of Fredericksburg Lodge, at Fredericksburg, Virginia, and had been brought to New York for the occasion.

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The Bible has since been used at four other inaugurations: President Harding in 1921; President Eisenhower in 1953; President Jimmy Carter in 1977 and President George Bush Sr. in 1989. It was also to have been used for the inauguration of George W. Bush in 2001, but rain prevented its use. It has also been present at numerous public and Masonic occasions, including Washington's funeral procession in New York, December 31st, 1799; the introduction of Croton water into New York City, October 14th, 1840; the dedication of the Masonic Temple in Boston, June 24th, 1867, and of that in Philadelphia on May 24th, 1869; the dedication of the Washington monument in Washington, February 21st, 1885 and its rededication in 1998; and the laying of the cornerstone of the Masonic Home at Utica on May 21st, 1891.

It was also used at the opening of the present Masonic Hall in New York on September 18, 1909, when St. John's Lodge held the first meeting, and conferred the first Third Degree, in the newly completed Temple. More recently it featured at the World Fair in New York, has been displayed at the CIA Offices outside Washington D.C., and at the Famous Fathers & Sons exhibition at the George Bush Memorial Library outside Dallas, Texas in 2001.

The Bible is still in active use by the Lodge. When not being used by St. John's Lodge or on tour, it is on display at Federal Hall, Wall Street, New York.



Buried Treasure Found At Franklin Lodge; Grafton Masons seek family ties to historic aprons

By Jennifer Lord Paluzzi

March 21, 2011 - GRAFTON, Mass. - Stephen Qualey wasn't expecting to find a Masonic mystery when he decided to clean out the back hallway of the Franklin Lodge.



Royal Leland's Masonic apron has been discolored by water stains from improper storage.

wiped off the dust and went 'Oh great, who tucked these back there and forgot about them?'"

But tucked away behind decades of boxes and detritus was a display case with a bit of treasure: two Masonic aprons and sashes from the early 19th century, linked to two Oxford men with ties to Millbury's Olive Branch Lodge. Now Qualey is on a mission to find descendants of the two men with the hope of finding out more information about the historic relics.

"When I saw it, I thought it was just an old window," said Qualey, the senior steward of the Franklin Lodge. "I took it out and laid it on the pool table,

Under the glass were two silk Masonic aprons and sashes, with documentation cards indicating they once belonged to Amasa Roberts and Royal Leland. Both were listed as members of Olive Branch Lodge in Millbury (considered a "Revere Lodge" because its charter was signed by then-Grand Master Paul Revere in 1797) and Leland is referenced as a charter member of the Franklin Lodge, founded in 1852.

The aprons are masters' aprons as opposed to personal aprons, which are made from lambskin and belong to individual Masons. Since they are considered to be the badge of a Mason, the fact that they were forgotten and allowed to become stained and damaged is rather surprising.

Qualey speculates that someone moved the case into the back hallway for safe keeping, possibly during the move to the current lodge.

"This is a really important find for the lodge. They're going to be cleaned and preserved and we hope to make it a public event when we reveal them and give them a proper setting in the lodge," Qualey said. "I'm hoping to find their descendants and have them there as well."

Qualey is also hoping to find more information about the two men other than the terse entries on the cards enclosed with the aprons.

He estimates it will take textile conservationist Kathleen MacKay of Westborough around nine months to restore, properly conserve and mount the two aprons for safe display.

Anyone with information or family history of these men are asked to contact Qualey at seniorsteward@franklinlodge.org.



These Masonic aprons once belonged to Amasa Roberts and Royal Leland, who lived in Oxford and were members of Millbury's Olive Branch Lodge in the early 19th century. They were discovered in a back hallway in Grafton's Franklin Lodge, which is seeking their descendants.



Detail of Amasa Roberts' apron.



Amasa Roberts was a founding member of Grafton's Franklin Lodge.



Masonic Quotes

Flattering as it may be to the human mind, and truly honorable as it is to receive from our fellow citizens testimonies of approbation for exertions to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart are highly respected by a Society whose liberal principles must be founded in the immutable laws of truth and justice. To enlarge the sphere of social happiness is worthy of the benevolent design of a Masonic institution; and it is most fervently to be wished that the conduct of every member of the Fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the great object of Masonry is to promote the happiness of the human race.

[GEORGE WASHINGTON]"

The Fantastic Teeth Fan Club

(Editor's Note; For years I have been seeing stories on the internet about how Masonic Lodges in other states sponsor Tooth Care Programs for first grade students. I always wondered why Texas Masons didn't have such a program. Well guess what, we really do have one and it is sponsored by the Masonic Children & Family Services of Texas.)



Masonic Lodge Introduction

We hope your Lodge will consider providing 300 free prevent tooth decay kits to first graders in your area. The Fantastic Teeth Fan Club, a program of Masonic Children & Family Services (MCFS), provides these kits, at no charge, to interested Masonic Lodges or individual Masons.

Masons Can Easily Get Involved In Helping Children Prevent Toothaches

Lodges can easily bring the Fantastic Teeth Fan Club to first graders in their community—even a single Mason can launch the program. Just give us a call at 817.503.1503 and let us know you want to help local children and their parents avoid the pain and expense of toothaches.

Your involvement will be recognized with a “Brighter Futures” certificate and on the MCFS website. Lodges or individual Masons may also be recognized in MCFS and Masonic publications.

Consider the widespread effect your efforts can have—with the involvement of just one Mason—the Fantastic Teeth Fan Club can bring free prevent tooth decay kits to 300 children. The Fantastic Teeth Fan Club efforts are doubled when a child shares this information with a brother or sister.

What is the Fantastic Teeth Fan Club?

The Fantastic Teeth Fan Club focuses on preventing tooth decay in children—and the resulting pain, suffering, and the cost of dental services—by teaching children and parents good dental habits. The program, sponsored by Masonic Children & Family Services of Texas, will provide approximately 5,000 Texas children in 2010/2011 with free prevent tooth decay kits. In coming months, we will roll out an online awards program with children's brushing/flossing charts and rewards for achieving dental care goals. Similar programs have cut severe decay by 50% in participating schools.

Tooth Decay: A Major Health Care Issue for Children

According to Oral Health In America: A Report of the Surgeon General, tooth decay is the single most common chronic childhood disease—five times more common than asthma and seven times more common than hay fever. Poor children are affected by this epidemic more frequently than other children, with nearly 12 times more restricted-activity days due to dental issues than children from higher-income families. With more than 1.5 million Texas children living in poverty, there is a great need for this type of program.

The problem directly affects success for children, with more than 51 million school hours lost each year to dental-related illness. Teachers have judged both classroom performance and classroom behavior to be significantly poorer among children in need of dental care. Pain and suffering due to untreated dental disease can lead to problems in eating and speaking, as well as, learning. In addition, overall health of the child can be affected by dental problems.

How Masons Can Offer the Fantastic Teeth Fan Club

Step 1 - Getting Started:

The first step to launching the Fantastic Teeth Fan Club is completing the approval form (see last page) confirming your interest in offering this program to first grade classes in your area. Studies have shown that teaching good dental habits at this age can make a lasting impact in preventing dental problems throughout a child's life. MCFS provides the first 300 prevent tooth decay kits free of charge. This allows your Lodge to

bring free kits to ten classes of 30 children. If your Lodge wishes to sponsor more children, your Lodge can make a donation to cover the cost of additional kits for your ISD. (\$6 per kit, includes shipping and handling). For example, a donation of \$150 would allow your Lodge to sponsor 25 additional children.

Step 2 – Fantastic Teeth Fan Club Coordinator Get Permission From School:

The Fantastic Teeth Fan Club coordinator contacts school officials and requests permission to launch the program. As soon as approvals are received, we contact you about assembling the prevent tooth decay kits.

Step 3 – Launch Party and Assemble “Prevent Tooth Decay” Kits Event

Your Lodge is important to the success of the Fantastic Teeth Fan Club. An MCFS representative may host a Fantastic Teeth Fan Club Launch Party at your Lodge to kick off the program and help guide volunteers in assembling the prevent tooth decay kits. MCFS pays to cater the event and sends all kit supplies to your location. This is a great opportunity for fellowship and a perfect time to ask questions about MCFS. A representative will contact you with details if a launch party can be scheduled.

Step 4 – Deliver Kits to School

After the Fantastic Teeth Fan Club information and supplies are assembled, Lodge members deliver the kits and other information to the school.

Fantastic Teeth Fan Club – Classroom Items

MCFS will ship the following items to participating Masonic Lodges for assembly and presentation to participating elementary schools:



The Prevent Tooth Decay Kit:

Toothbrush (youth size), toothpaste (sample size), dental floss, toothbrush cover. Two minute timer (recommended brushing time) Healthy teeth sticker. “Tips for Healthy Teeth At Any Age” educational flyer in both English and Spanish MCFS brochure explaining all services

For more information, contact Shannon Davis - HR Specialist/Program Specialist - Masonic Children & Family Services of Texas - 338 Grapevine Highway - Hurst, TX 76054 - phone: 817-503-1503 fax: 817-503-1551



R.I.P. CPL Frank Woodruff Buckles - Pershing's Last Patriot

CPL Frank Woodruff Buckles, 110, of Charles Town, West Virginia, last surviving U.S. veteran of World War I, died at 12:15AM, 27 FEB 2011. He will be buried at Arlington National Cemetery at a date to be determined, with special Honors from the French and United Kingdom. President George W Bush signed a bill sponsored by U.S. Rep. Shelley Moore Capito, WV, for the burial at Arlington in 2008.

CPL Buckles turned 110 on February 1st. During his service in WWI, he received the WWI Victory Medal, the Army of Occupation of Germany Medal, and the French Legion d'honneur.

In 2008, he received the VFW Gold Medal of Merit. Also in 2008, he received the Scottish Rite of Freemasonry's Knight Commander of the Court of Honor.

During WWII, while a civilian, he became a Prisoner of War at the Los Banos prison camp in the Philippines from 1942 to 23 Feb 1945.

France will send a Defense Ministry Official, Two Honor Guards, and Pallbearers. The British will send the Air -Vice Marshal and the British Ambassador.

CPL Buckles is survived by a grateful Nation, and many relatives and friends.

Frank Buckles was born Wood Buckles on February 1, 1901, to a farming family in Bethany, Missouri. He and his family subsequently moved to Dewey County, Oklahoma

He was one of the last three surviving World War I veterans in the world, and was the last living American veteran of the war. At the time of his death, Buckles was also the oldest verified World War I veteran in the world,



and the second-oldest male military veteran in the world. Although not in the military at the time, Buckles spent the majority of World War II as a prisoner of war. After the world wars, he lived at Gap View Farm, in Charles Town, West Virginia, and was the Honorary Chairman of the World War I Memorial Foundation.

After the United States entered World War I, Buckles sought to enlist in the armed forces despite his youth. He was turned down by the Marine Corps because of his slight weight and for being under 21, and by the Navy for being flat-footed.[8] Buckles finally was successful in enlisting in the United States Army in August 1917. Only 16 years old at the time, Buckles was asked by his recruiter to show a birth certificate. Later Buckles said of that event:

I was just 16 and didn't look a day older. I confess to you that I lied to more than one recruiter. I gave them my solemn word that I was 18, but I'd left my birth certificate back home in the family Bible. They'd take one look at me and laugh and tell me to go home before my mother noticed I was gone. Somehow I got the idea that telling an even bigger whopper was the way to go. So I told the next recruiter that I was 21 and darned if he didn't sign me up on the spot! I enlisted in the Army on 14 August 1917.

In 1917, Buckles was sent to Europe on the RMS Carpathia, which had rescued RMS Titanic survivors five years earlier. While on the Carpathia, Buckles spoke with crew members who had taken part in the rescue of Titanic survivors. During the war Buckles served in England and France, driving ambulances and motorcycles for the Army's 1st Fort Riley Casual Detachment. After the Armistice in 1918, Buckles escorted prisoners of war back to Germany. Following his discharge in 1920, he attended the dedication of the Liberty Memorial in Kansas City, Missouri, in honor of those Americans who died in World War I, and he met General John Pershing, commander of all United States forces in France during the war.

As of 1942, Buckles had worked for the White Star and W.R. Grace shipping companies, and shipping business took him to Manila in the Philippines. He was captured there by the Japanese in 1942, and spent the next three and a half years in the Los Baños prison camp. He became malnourished, with a weight below 100 pounds, and developed beriberi, yet led his fellow inmates in calisthenics. He was rescued on February 23, 1945.

After World War II he moved to San Francisco, where he married Audrey Mayo in 1946.[In the mid-1950s, he retired from steamship work, and bought the 330-acre (1.3 km²) Gap View Farm in West Virginia where he raised cattle. His wife died in 1999 and their daughter moved back to the farm to care for him.



Gap View Farm in the 1930s

Life during the twenty-first century

After the turn of the century, Buckles continued living near Charles Town, West Virginia. He stated in an interview with The Washington Post on Veterans' Day 2007 that he believed the United States should go to war only "when it's an emergency." When asked about the secret of his long life, Buckles replied: "Hope," adding, "[W]hen you start to die... don't." He also said the reason he had lived so long was that, "I never got in a hurry."

Buckles' life was featured on the Memorial Day 2007 episode of NBC Nightly News. On February 4, 2008, with the death of 108-year-old Harry Richard Landis, Buckles became the last surviving American World War I veteran.

On March 6, 2008, he met with President George W. Bush at the White House. The same day, he attended the opening of a Pentagon exhibit featuring photos of nine centenarian World War I veterans created by historian and photographer David DeJonge.

Businessman Ross Perot, whom Frank Buckles had met at a history seminar in 2001, intervened in 2008 with the White House regarding a resting place. On March 19, 2008, Buckles received special approval for underground burial at Arlington National Cemetery.

Buckles was the Honorary Chairman of the World War I Memorial Foundation, which seeks refurbishment of the District of Columbia War Memorial and its establishment as the National World War I Memorial on the National Mall. Buckles appeared before Congress on December 3, 2009, advocating on behalf of such legislation.

On February 1, 2010, which was Buckles' 109th birthday, his official biographer announced that he will be completing a film—currently in production—on Buckles' life. The film is a cumulative work of three years of interviews and intimate moments gathered by DeJonge as he traveled the nation with Buckles.

Months away from his 110th birthday, in autumn 2010, Buckles was still giving media interviews. Buckles reached supercentenarian status upon his 110th birthday, on February 1, 2011.

On February 27, 2011, Buckles died of natural causes at his home. His death led to renewed calls for a national World War I memorial on the National Mall in Washington, D.C. The French plan to send a Defense Ministry official to his funeral, and hope to also send two honor guards and pallbearers. The British will send the air-vice marshal and possibly the British Ambassador.

