

The Small Town Texas Mason E-magazine

August 2011



Hopkinsville Lodge #183 AF&AM This Month's Featured Small Town Lodge



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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Hopkinsville Lodge #183 A.F. & A.M.

By James Posie Alford, Worshipful Master
Published in /The Waelder Home Paper/

Under dispensation granted by the Grand Lodge of Texas, the Master Masons met at Hopkinsville, Texas, on May 26th, 1855 to organize a Masonic Lodge in that community. Hopkinsville was, at the time, the largest town in that section of the country; it was located 4½ miles northwest of what later became the town of Waelder. Those men who met were C.H. Wellburn, Worshipful Master; T.P. Morgan, Senior Warden; A.T. Denson, Junior Warden; J. Walker, Treasurer; E.W. Walker, Secretary; and A. Baker, Tiler. Also present were Tom Walker and C.W. Waddell.

These men met in a Lodge room of a previously built two story building, with the lower floor being used as a school. This building has no known history.

They passed two resolutions that first night: The first was to adopt the by-laws of Gonzales Lodge #30 and the second was to meet on the 3rd Saturday of each month.

One month later (July 1855) they initiated their first candidate, W.P. Wright.

When Grand Lodge met in January of 1856 at Galveston, they granted a charter to Hopkinsville Lodge #183 and dated it January 25th, 1856. Once month later the first regularly elected officers were installed. At that time 23 Master Masons belonged to the Lodge, which was 13 more than the original 10, after only six months in existence. By the end of that year they boasted 36 members, 26 of whom had received their degrees in the Lodge.

This group of early Masons performed a magnitude of works. On most meeting nights they conferred from four to seven degrees. On February 21st, 1857 with 23 Master Masons present, R.L. Miller was raised to the degree of Master Mason.

Some of the men active in the Lodge at that time were (last names only) Walker, Long, Miller, Gray, Harrell, Wilson, Allsup, Harrison, Davis, Poagure, Wright, Taylor, Steubing and Zumwalt.

It was not until September 1861 that they held a regular meeting in which no petition was received and no degree conferred.

By December 1857 the Lodge had 48 members and had received their first member by affiliation, Joseph Adair, from Missouri.

In September 1858 a committee was appointed to see about expanding the building. The Treasurer reported a balance of \$671.53 at the time.

The Lodge usually boarded visiting members, but this practice was abolished in 1958. They also loaned money to members, taking notes and security, until a member died owing money. The practice was discontinued in 1875.

In June of 1861, the Lodge received a petition from Moulton that dispensation be granted to organize a lodge there and was voted on unanimously to recommend to the Grand Lodge that such dispensation be granted.

In 1862 a member of the lodge died and an obituary notice was sent to the Gonzales Inquirer. Members were displeased when they received a bill for \$5.00 and they passed a resolution to pay the exorbitant bill, to discontinue business with the Gonzales Inquirer, to discourage the circulation of the paper and to mail the editor a copy of the resolution to be printed (only at the editor's expense, of course). Later they paid the bill and gradually began doing business with the Inquirer again.

On December 17th, 1876, at a regular meeting to which all members were summoned, it was voted to move the Hopkinsville Lodge to Waelder by a vote of 23-8.



A building committee was appointed as follows: E.W. Walker, Chairman; M.W. Henry, Secretary; and R.L. Miller, Treasurer. Also serving on the committee were T.J. Tomlinson and J.H. Smith. Contract for erecting the building was awarded to W.J. Smith, whose bid was \$220 and was the lowest received. The total cost of materials used was \$358.55 and the painting contract was for \$43.00, making the total cost \$648.55.

By May 11th, 1878, the building was completed and the first regular meeting was held in Waelder with 27 members and 3 guests present.

The building, with permission, was used for church services (on the lower floor), as a community hall, for shows and as a city library.

At present, the Lodge has 59 members. The building has recently been repaired, remodeled, painted, had restrooms and a kitchen installed - all of which were desperately needed. Our gratitude goes to the Eastern Star for their help.

On February 24th, 1955, the Masonic Hall literally overflowed with neighboring chapters and the Texas Grand Officers of the Order of the Eastern Star for the institution ceremonies of a chapter at Waelder. The seating facilities were finally exhausted and the problem was solved by moving to the school gymnasium, where more than 200 people either observed or participated in the impressive service. Mrs. Roland Tumlinson greeted the guests and Ms. Nannie Vaughan and Ms. Lillie Long registered them.

Flatonia is the Mother Chapter of this newly instituted chapter in Waelder. Officers installed at this time were as follows:

Worthy Matron, Mrs. Patricia Beck
 Associate Matron, Gracie L. Patterson
 Secretary, Mrs. Fannie Henderson
 Conductress, Dorothy Pantermuehl
 Chaplain, Mrs. Adelle Davis
 Organist, Dr. S.M. Ponder
 Ruth, Mrs. Alberta Autry
 Martha, Marietta Beaty
 Warder, Hanno Pantermuehl

Worthy Patron, Fay Autry
 Associate Patron, R.H. Patterson
 Treasurer, Garrett Henderson
 Associate Conductress, Elois Robinson
 Marshal, Mrs. Avis Gray
 Ada, Mrs. Robbie Hendrix
 Esther, Mrs. Maggie Means
 Electa, Mrs. Lexie Stulting
 Sentinel, J.C. Tumlinson

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Historical Marker

The Site of Hopkinsville

Marker location: FM 196 - 5 miles north of Waelder

Once a thriving pioneer community. Founded by D.S. Hopkins (1819-1917), a farmer who settled here in 1852. Located in farm-ranch area, herds started here, bound for the Chisholm Trail. Abandoned in 1873 when the citizens moved south and founded the town of Waelder on the newly built railroad.



The “Well, I Never” Department

WindReach Farm – Annual Glo Ball Golf Tournament

WindReach Farms will be holding their annual GLO-BALL Golf Tournament. We tee off in the dark. Sounds interesting right?

Toronto East District has committed to one four-some, so we are looking for 3 golfers to join David Neave on this fun filled evening. You don't even need to take a day off work. Dinner is first and followed by the usual speeches and such. This year's guest speaker is someone who has benefitted from the services offered at WindReach.



Thank you for your support of the Toronto East District 2010-2011 Charity project.

Date Thursday August 11 2011

Time: 5:00 pm – Registration, Stretching Clinic and Putting Contest - 6:30 pm – Dinner is served

Location: WindReach Farm

Cost: \$125.00/ea

Contact: David Neave @ davidneave@rogers.com or 905.391.5900

Terry Spalding-Martin—Hiram's Lighthouse Newsletter Editor—Pickering , ON , Canada

This Issue's Visit In Texas Masonic History

Brother William Fairfax Gray

Editor's Note; Brother William Fairfax Gray was a soldier, lawyer, and author. He was not in the usual sense a hero in Texas history. He was however, a living witness of the birth of Texas and created an excellent record of the people, the conditions, the times and the early beginnings of the state of Texas in his diary. Brother Gray's diary may be found at http://smu.edu/swcenter/FairfaxGray/wg_r011.htm if you are interested in that era.

From The Handbook Of Texas Online

GRAY, WILLIAM FAIRFAX (1787-1841). William Fairfax Gray, soldier, lawyer, and author, was born in Fairfax County, Virginia, on November 3, 1787, the son of William and Catherine (Dick) Gray. On March 21, 1811, he was commissioned a captain in the Sixteenth Regiment of the Virginia Militia and, as such, served during the War of 1812. Gray was commissioned a lieutenant colonel on May 26, 1821, and for the remainder of his life was known as Colonel Gray, although he was generally engaged in the practice of law. He and his wife, the former Milly Richards Stone, had twelve children.



In 1835 as land agent for Thomas Green and Albert T. Burnley of Washington, D.C., Gray visited Mississippi and Texas. Upon arriving in Texas he attended the Convention of 1836 at Washington-on-the-Brazos and attempted to obtain the position of secretary. He failed in this, but in his diary (published in 1909 under the title of From Virginia to Texas, 1835) he kept a faithful record of the convention's proceedings, in some cases more complete than the official journal. During the Runaway Scrape he obtained a passport and returned to Virginia. In 1837 he moved his family to Texas and settled in Houston. In addition to practicing law, he served as clerk of the Texas House of Representatives from May 2 to September 26, 1837, and as secretary of the Senate from April 9 to May 24, 1838. On May 13, 1840, Gray was appointed district attorney. Upon the establishment of the Texas Supreme Court, he was named clerk.

He was a Mason and a devout Episcopalian, a charter member of Christ Church, Houston, and of the Philosophical Society of Texas, of which he became secretary. Gray died in Houston on April 16, 1841, and was buried in the Old City Cemetery, now Founders Memorial Park. Upon the death of his wife, his remains were removed to the Episcopal Cemetery. In 1872, when Glenwood Cemetery in Houston was opened, his sons moved their parents' remains there.

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Three days of Texas History From The Diary of Brother Gray.

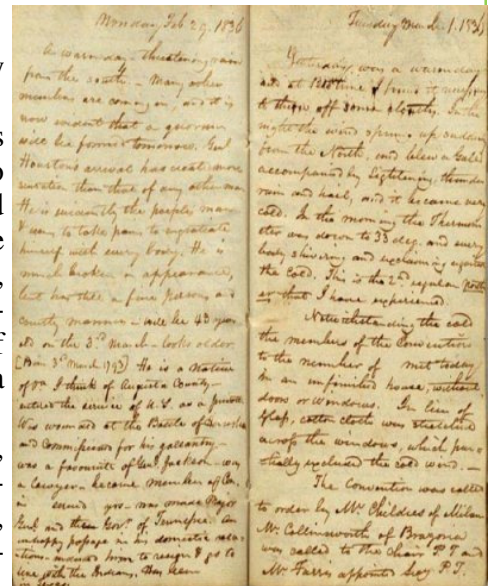
From "The Diary of William Fairfax Gray, from Virginia to Texas, 1835-1837"

Southern Methodist University, Dallas, Texas

Tuesday, March 15, 1836

This morning Lieuts. Teal and Snell, with between thirty and forty men, recruited at Nacogdoches, arrived on their march to the army. They were drawn up before the Convention house. Collinsworth, as chairman of the Military Committee, addressed and welcomed them to the capital. They were also addressed by Carson and Rusk, in warm and animated terms, and the celebrated Norton, who, some years ago, gave rise to the term Nortonized, in connection with a post office appointment, addressed them in a bombastic style. He is figuring here as a Texean patriot, but has not much consideration. Lieut. Teal was, by resolution of the Convention, appointed a Captain, and he and Snell both invited to a seat in the Convention.

In the afternoon, while the Convention was sitting, a Mr. Ainsworth, from Columbia, arrived and brought news that an express had arrived below, with the intelligence that an attack had been made on the Alamo, which was repulsed with great loss to the enemy. The rumor was doubt-



ed, on account of the circuitous route by which it came. All hoped it true, but many feared the worst. In half an hour after an express was received from General Houston, bringing the sad intelligence of the fall of the Alamo, on the morning of the 6th. His letters were dated on the 11th and 13th. And a letter from John Seguin, at Gonzales, to Ruis and Navarro, brought the same account. Still some did, or affected to, disbelieve it. (For a detailed account, see letter to Blackford.)

The Convention adjourned until tomorrow at 9 o'clock, but met again after supper, spontaneously, and went earnestly to work on the Constitution. A motion was made to organize a provisional government, which was laid over till tomorrow.

Wednesday, March 16, 1836

A Dr. Southerland arrived this morning from Gonzales, who puts the intelligence of the fall of the Alamo beyond a doubt.

The land question came up in Convention this morning, and created much excitement. The late disastrous intelligence and the perils which are approaching made members impatient of debate. The land question has been much modified since its first introduction, and now goes only to declare null and void the three large grants, and to set aside the location of eleven league grants within twenty leagues of the United States line, which may have been located contrary to the laws of Mexico. (See the shape it shall pass in ultimately.)

Some members are going home. Col. Parmer, Mr. Waller and Mr. Gazley have obtained leave of absence. Col. Parmer was authorized by resolution to press wagons, horses, etc., and to take possession of the public arms at Nacogdoches, etc. Expresses and dispatches were sent off in different directions, and authority given to move and provide for some defenseless families from the Colorado.

The President went out of his way this afternoon to give the loan a blow. He distinctly pronounced it a bad bargain, said it should be confirmed in order to preserve the public faith, but hoped no more such would be made. Collinsworth has become disgusted, got drunk, and speaks with much asperity of the conduct of the Convention. Says he has reported all the business before his committee, and been discharged, and he intends to do no more; that he has no rights and shall perform no duties.

Great confusion and irregularity prevailed in the Convention today. The President has lost all dignity and all authority.

The house adjourned until tomorrow, 9 o'clock.

At supper a printed handbill was received by express from San Felipe (which see). The house met spontaneously, and after having the express publicly read, proceeded to business. The Constitution not being quite ready, they adjourned to 10 o'clock. They met at that hour, and went to work. At 12 o'clock the Constitution was finally adopted. (See the document.) An ordinance organizing a provisional government was then adopted, consisting of President, Vice President, four Secretaries, and an Attorney General, with most of the powers conferred by the Constitution on the President and Congress. (See the document.) Authorized to contract for a loan of \$1,000,000, and to pledge the public faith and the proceeds of the public land. An election was held forthwith. David G. Burnett and Samuel P. Carson were nominated for President. Burnett was elected by a majority of seven. Lorenzo de Zavala was then nominated for Vice President by Potter; no opposition. He was elected by a unanimous vote. Carson was elected Secretary of State, Hardiman Secretary of Treasury, Rusk Secretary of War, and Potter Secretary of Navy, David Thomas Attorney General. The new officers were sworn in at 4 o'clock in the morning, and the Convention adjourned until tomorrow, 9 o'clock.

Frequent alarms were brought in during the night. Spies and patrols were ordered out; much excitement prevailed. No action yet on the loan. The proceedings of the house tonight were disorderly in the extreme, and boyish. Nearly all the members were sometimes on the floor at once, some calling "question," some laughing and clapping, etc. The President, by his manifest partiality, egotism and alarm, has lost the respect of the house. He frequently argues questions from the chair. Proposed to adjourn the Convention to near Nacogdoches!

Thursday, March 17, 1836

Fine, mild weather.

The Convention met after breakfast, earlier than could have been expected, after the late work of last night. The subject of the loan was at length brought up. The Alamo has now fallen, and the state of the country is be-



coming every day more and more gloomy. In fact, they begin now to feel that they are hourly exposed to attack and capture, and, as on the approach of death, they begin to lay aside their selfish schemes, and to think of futurity. An invaded, unarmed, unprovisioned country, without an army to oppose the invaders, and without money to raise one, now presents itself to their hitherto besotted and blinded minds, and the awful cry has been heard from the midst of their assembly, "What shall we do to be saved?" They now see their folly in regard to the loan, and the necessity of doing something to repair it. They were thrown into much agitation by a report spread by a person, unknown, who passed through the town to the eastward, without stopping, but stated in his transit that the enemy's cavalry were passing the Colorado at Bastrop, about sixty miles from Washington. The contract for the loan, made by the Commissioners in New Orleans, and the letters of the Commissioners in relation thereto, had been communicated to the Convention by Governor Smith, and referred to a committee. The committee had reported favorably, but up to this time neither the contract nor the other documents had been read in Convention, and it was now too late to consider them. Triplett was called upon to explain to the Convention the nature of the loan, and the circumstances under which it was negotiated. He being the largest lender, was supposed to speak by authority, or at least to represent the interests of the others. He, however, disclaimed it, and said he acted for himself alone, but supposed the others would concur in what he might do. He stated that he had learned that a strong opposition to the loan existed in the Convention, and gave an outline of a different arrangement which he would be willing to accede to, and proposed to leave it to the new executive to arrange with the lenders. This was promptly acceded to, and a resolution passed, authorizing the executive to do what they thought best. They now see the need they have, not only for this money, but for more, and they are willing to get it on the best terms they can, but are not disposed to take the responsibility on themselves.

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: "John Carroll"

Subject: Why I Joined Freemasonry

Although it has many imitators, the Fraternity of Masons remains unique.

Although not a religion (or a substitute for religion), it absolutely insists that a Candidate believe in a Godhead. How an individual perceives the Godhead is his own affair, but he must believe wholeheartedly that he was created for a purpose, and that the implicit belief in a Supreme Being reinforces that concept.

Having acknowledged that a Supreme Being has put him on Earth for a purpose great or small, the astute individual instinctively looks for that purpose: few of us are able or willing to become contemplative scholars or hermits, indeed this kind of withdrawal from society might spoil a lifetime rather than enrich it. The Search for Meaning could be more useful all around if the searcher remained in the worldly sphere, making a practical contribution to it.

To me, that is where Masonry comes into the picture. A candidate for initiation is asked point-blank whether he has a genuine wish to "be more extensively serviceable to his fellow creatures". At that point, he might, or might not, know exactly how he can do it, but (without going into detail) the initiation ceremony will help him to appreciate that wish more closely than other clubs or fraternities with charitable intentions can. A Mason has passed a test of his genuine intent and does so on a pledge of his honour as a man and a believer in **One greater than himself**.

Because Masonry is not a religion, it has no doctrines or dogmas. The rituals don't tell you what to believe, or what must be believed. If you are accepted as a candidate, you already have the basic beliefs that make you acceptable. The purpose of the rituals is to reinforce those basic beliefs, in a way that suits you best --- and in a way that helps you to use them in a practical way.

So, how does an apparent remnant of a medieval builder's union achieve this?

By metaphor, and by example.

Great structures are not built haphazardly. Poorly built structures won't last for centuries. A structure that lasts requires many skills --- a quarrymaster who chooses and extracts the best available material; skilled workers to shape up the rough material from the quarry; sculptors to carve the embellishments; engineers to bring the building into line with the physical laws of nature; builders to cement the pieces together; tilers, plasterers, painters and others to provide the finishes --- and above all, a skilled architect to design the work and see it through to completion.

This symbolic building doesn't just need competent workers. It needs materials of good quality, too. You can be one of the solid stones in the building; you can be the cement that holds them together. You can be anything, as long as it contributes to the whole. In the Craft, you can be either a thinker, a doer or both, but hopefully, both. As a Mason, you'll recognise how important you can be to a diverse, but cohesive organisation --- and to the rest of society --- because the symbols tell you something about yourself as well. You can build your own character within yourself and become a Man in Three Dimensions.

Just as the combination of qualities in skills and materials results in a lasting structure, we aim in our Lodges to work together towards a common goal of friendship among ourselves and usefulness to our communities. We reinforce the spirit of friendship by forbidding discussions of religion and politics in our gatherings, because these are the most common causes of strife and discord among males. We also try to leave another masculine trait--competitiveness--outside our lodge-room doors. Thus we aim to come together, and part, in Peace, Love and Harmony. From there, we aim to carry our ideals into the community at large.

Masons come from all walks of life and all age groups. A Lodge that has a mix of members is a blessing to everyone in it. The older members, especially, are still there! They're the proof that the ideals of Masonry still have meaning, because they haven't given up. Also, Masonry has kept them active after retirement. Decades of experience have convinced them that Masonry is worth holding on to. It's kept their minds and spirits alive. They're waiting and willing to share their knowledge--and the wisdom which experience and perseverance brings. Far from being "spent old farts", the older Brethren in your Lodge can be mentors and an inspiration in your life, as well as in the Craft.

And, most importantly, Masonry is a Brotherhood of all men. As long as a man has the basic beliefs and agrees with the ideals, he is eligible. Race, religion or other considerations are simply NOT an issue. If a man --- ANY man --- is worthy of being a Brother Mason, he need only "Ask 1 2B 1" and the door will be opened.

In summary, Masonry augments our individual religious beliefs and, by mutual support and encouragement, strengthens our inclinations towards morality and virtue. It does this by:

- reinforcing our existing belief in the Godhead;
- giving us symbols we can relate to;
- helping us to understand our duties to God and Mankind via those symbols;
- giving us an opportunity to meet, and work together, with like-minded men in Peace, Love and Harmony;
- giving us role models to carry the good work forward;
- refusing to discriminate against any man who genuinely seeks admission, unless he is an atheist, an agnostic or morally unworthy.

That, my Brethren and friends, is why I am a Mason.

Sincerely & Fraternaly,

Bro John Carroll

JW, Lodge Fire Brigades #940, UGL of New South Wales, Australia

To Brother Masons and others interested in Masonry and it's many different areas including York and Scottish Rite,

From Brother Carl Jones

Shrine, Grotto, OES, DeMolay, Rainbow, Job's Daughters, etc..... (I apologize if I left any off the list)

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

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

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

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

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

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

Go to this link and you can subscribe! http://carlejones.com/mailman/listinfo/masonicrelated_carlejones.com
Best Wishes! — Carl E Jones — Past Master of Knox Corinthian Lodge #851 — Dallas, Texas

Masonic Symbol Quiz - 20 Questions



Test Your Masonic Symbol Knowledge!

1. What does the "Pot of Incense" symbol represent?

- a. Innocence of Youth b. Purity of Heart c. Aroma of the Gods d. One of the Six Senses



2. What does the "Beehive" symbolize?

- a. Honey b. Unity c. Industry d. Brotherhood



3. What does the "Sword to the Naked Heart" symbolize?

- a. The duties of the Tiler b. To be reminded of the tenets of Freemasonry
c. To be reminded of your obligation d. To never reveal the secrets of Freemasonry



4. What does the "Rough Ashlar" represent?

- a. The cornerstone of the Lodge b. Building of the Temple
c. The imperfect, untutored state of man d. A tool used by the craftsmen



5. What does the "Perfect Ashlar" represent?

- a. An educated, refined man whose mind is filled with Light b. Part of King Solomon's Temple
c. A condition that is rarely found in a candidate
d. Found in the Middle Chamber of King Solomon's Temple



6. What does the "Anchor" symbolize?

- a. That early Masons were sailors b. Part of Noah's Ark
c. That you should be set in your ways d. The voyage of life



7. What does the "Compass" symbolize?

- a. Used for navigation b. Used to draw circles c. Infinite spiritual boundaries
d. The Junior Deacon's Jewel



8. What does the "Square" represent?

- a. Fairness, balance, firmness and stability b. Honesty, charity, fairness and balance
c. Brotherhood, hope, faith and charity d. The Treasurer's jewel



9. What does the "Level" represent?

- a. A symbol of equality b. A symbol of stability c. A symbol of truthfulness
d. A symbol of brotherhood



10. What does the "Sheaf of Corn" represent?

- a. Harvest b. Plenty c. Fall d. Straw



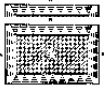
11. What does the "Lambskin Apron" represent?

- a. Cleanliness b. Neatness c. Innocence d. Honor



12. What does the "Mosaic Pavement" symbolize?

- a. Love and Hope b. Peace and Harmony c. Good and Evil d. Charity and Forgiveness



13. What does the "Tessellated Edging" of the Mosaic Pavement represent?

- a. The blessings and comforts that surround us b. The trials and tribulations of life
c. The evils of life d. The continual circle of life



14. What does the "Blazing Star" symbolize?

- a. The North Star b. An aid to guide you through your travels at night
c. Reliance on the divine providence d. One of heaven's wonders



15. What does "The All Seeing Eye" represent?

- a. Sanctum Sanctorum b. Holy of Holies c. Lodge of Master Masons
d. Deity



16. What is an "Eavesdropper"?

- a. Another name for the Tiler's door b. Someone who attempts to steal the secrets of Masonry
c. An item of clothing d. Another term for the Hoodwink



17. What does the "Setting Maul" symbolize?

- a. A tool used by craftsmen b. A tool used by the Worshipful Master c. Violent death
d. Another name for the Gavel



18. What does the "Sprig of Acacia" represent?

- a. A plant with deep roots b. Faith and Hope c. Faith and Immortality
d. A part of the Lodge furnishing



19. What does the "Father Time with a Scythe" symbol represent?

- a. Death b. Masonic funeral c. Passing of time d. Life is passing



20. What does the "24 Inch Gauge" symbol represent?

- a. A tool used by early Masons to draw lines b. The Junior Steward's jewel
c. A tool to teach us to divide our time between God, work and rest
d. The principle working tool of a Master mason

Answers on next page.

Masons Should Always Look Upward

BUZZARD

If you put a buzzard in a pen that is 6 feet by 8 feet and is entirely open at the top, the bird, in spite of its ability to fly, will be an absolute prisoner. The reason is that a buzzard always begins a flight from the ground with a run of 10 to 12 feet. Without space to run, as is its habit, it will not even attempt to fly, but will remain a prisoner for life in a small jail with no top.

BAT

The ordinary bat that flies around at night, a remarkably nimble creature in the air, cannot take off from a level place. If it is placed on the floor or flat ground, all it can do is shuffle about helplessly and, no doubt, painfully, until it reaches some slight elevation from which it can throw itself into the air. Then, at once, it takes off like a flash.

BUMBLEBEE

A bumblebee, if dropped into an open tumbler, will be there until it dies, unless it is taken out. It never sees the means of escape at the top, but persists in trying to find some way out through the sides near the bottom. It will seek a way where none exists, until it completely destroys itself.

PEOPLE

In many ways, there are lots of people like the buzzard, the bat, and the bumblebee. They are struggling about with all their problems and frustrations, not ever realizing that all they have to do is look up.

May the blessings of Heaven rest upon us and all regular Masons...



"Being persuaded that a just application of the principles, on which the Masonic Fraternity is founded, must be promote of private virtue and public prosperity, I shall always be happy to advance the interests of the Society, and to be considered by them as a deserving brother.

[GEORGE WASHINGTON]",

Master Mason Quiz Answers

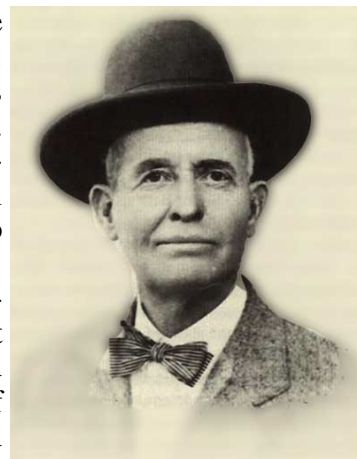
1----B 2----C 3----D 4----C 5----A 6----D 7----C 8----A 9----A 10--B
11----C 12----C 13----A 14----C 15----D 16---B 17---C 18---C 19---A 20---C



Brother James B. Gillett

Texas Rangers Were Brothers

James B. Gillett was born in Austin, Texas on November 4, 1856. By 1872 the family had moved to Lampasas. Gillett soon started working at the local ranches. In 1875, he went to Menard and joined the Texas Rangers. His first service was with Captain D. W. Roberts Company D. He later served with Captain N. O. Reynolds and G. W. Baylor. Gillett served mainly in the counties of Kimble, Mason, Menard, Kerr, San Saba, Llano, Lampasas, Burnet, and El Paso counties. In addition to fights with the Kiowa, Comanche and Apache Indians, Gillett also dealt with cattle thieves and outlaws.



In January of 1881 Gillett, as part of a company led by G. W. Baylor, participated in what is called the last



fight between Texas Rangers and Indians. After a pursuit of Apache Indians who had attacked a stagecoach, the Rangers surprised the Indian camp, killing six, including women and children, capturing a woman and two children and scattering the rest of the band into the mountains.

In December of 1881, after six years service, Gillett resigned from the Rangers. He was appointed assistant city marshal of El Paso. In June of 1882 he became Marshall of El Paso. Gillett had a reputation as a man without fear.

Texas Rangers gathered at El Paso to stop the illegal Maher-Fitzsimmons fight, 1896. At the front row from the left are Adj. General. W. Mabry, and Capts. J. Hughes, J. Brooks, Bill McDonald (author of the famous phrase) and J. Rogers

He left the Marshall's office in April 1885, becoming the manager of the Estado Land and Cattle Company. He held this position for six years, resigning to begin ranching for himself. Gillett ranched south of Alpine until 1904 when he moved his family to Roswell, New Mexico. The family moved back to Texas in 1907. He bought the Barrell Spring

Ranch and began building a premium herd of registered Herefords.

Gillett retired from ranching in 1923, leased his ranch and sold his cattle to his son Milton. Moving to Marfa he became very active in service clubs and helped to organize the West Texas Historical Association. In 1921, Gillett wrote and published his memoirs, Six years with the Texas Rangers. It has remained in print ever since. The book was condensed into a textbook in 1928 and was used in public schools for many years in at least seventeen states. James B. Gillett died of heart failure on June 11, 1937. He was buried in the Marfa cemetery.

He is a member of the Texas Rangers Hall of Fame.

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

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



"Tramping About, Victimizing Masonic Lodges"

From The National Heritage Museum

Our blog turns two years old this week. (*From May 18, 2010*) In celebration of that anniversary, we invite you to take a look at our very first post, which discusses early 20th century Masonic impostors. While you're at it, also be sure to take a look at our follow-up post from a year ago, *Masonic Impostors Redux: "sleight-of-hand and song-and-dance man."*

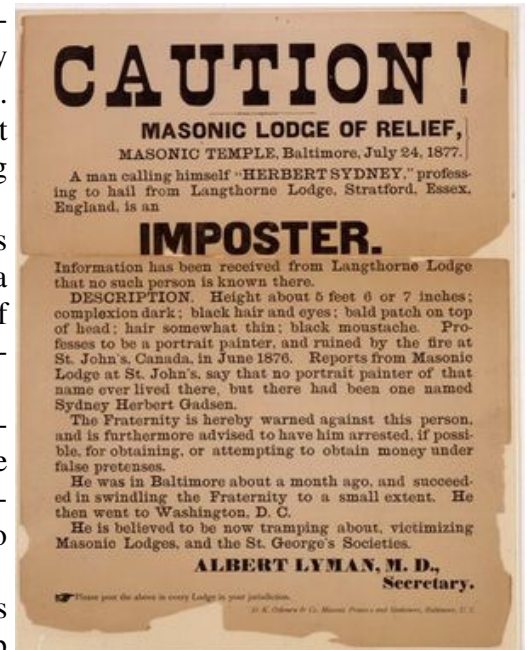
Keeping with that theme is today's object - a broadside that was sent out to local Masonic boards of relief in 1877, warning them of a man posing as a needy Mason, and attempting to take advantage of Masonic charity. It is, essentially, a wanted poster for a Masonic impostor.

The broadside warns of a man going by the name "Herbert Sydney," and claiming to be an English Mason, supposedly left destitute by the huge fire in St. John's (Quebec) in June 1876. As the poster reports, the Masonic Lodge at St. John's reported that they knew of no Mason by that name.

As we discussed in earlier posts, the success of Masonic impostors during the late 19th and early 20th centuries relied on staying one step ahead of Masonic relief boards spreading the word. This broadside mentions that "Herbert Sydney" swindled relief boards in Baltimore and that he then went to Washington, DC. It's unclear where he went next, but no doubt he was hoping to reach Masonic relief agencies in cities that had yet to receive this "Caution!" broadside.

The broadside closes by warning that the man going by the name of Herbert Sydney is, like many Masonic impostors at the time, thought to be "tramping about, victimizing Masonic lodges."

Masonic Imposter broadside. D.K. Osbourne & Co., Baltimore, MD, 1877. Scottish Rite Masonic Museum and Library, Van Gorden-Williams Library & Archives, A2002/118/1.



Murphy's Lesser Known Laws

From WBro William (Bill) Moloney and the Lodge Devotion Newsletter

1. Light travels faster than sound. This is why some people appear bright until you hear them speak.
2. He who laughs last, thinks slowest.
3. Change is inevitable, except from a vending machine.
4. Those who live by the sword, get shot by those who don't.
5. Nothing is foolproof to a sufficiently talented fool.
- 6 If you lined up all the cars in the world end to end, someone would be stupid enough to try to pass them, five or six at a time, on a hill, in the fog.
7. If the shoe fits, get another one just like it.
8. The things that come to those who wait will be the things left by those who got there first.
9. Give a man a fish and he will eat for a day. Teach a man to fish and he will sit in a boat all day, drinking beer.
10. Flashlight: A metal tube used to store dead batteries.
11. The shin bone is a device for finding furniture in a dark room.
12. A fine is a tax for doing wrong. A tax is a fine for doing well.
13. When you go into court, you are putting yourself in the hands of 12 people who weren't smart enough to get out of jury duty.

The Free Mason's Surpriz'd

The Chamber Maid Moll, a Girl very fat,
Lay hid in the Garrett as shy as a Cat;
To find out the Secret of Masons below,
Which no one can tell, & themselves do not know,
Moll happen'd to slip, & the Ceiling broke thro,
And hung in the posture you have in your View;
Which freightn'd the Masons, tho doing no Evil,
Who stoutly cried out the Devil, the Devil
With Phiz white as Apron, the Masons ran down ;
And call'd up the Parson, his Clerk, & the Town;
To lay the poor Devil thus pendant above,
Who instead of Old Nick, spy'd the Temple of Love.
Come all prying Lasses take warning by Moll
The subject of this, the Print, and the Droll
To get at a Secret which ne'er can be known
By an unlucky Slip She discover'd her own;
And the Masons may learn without touching hoops
That some of their Brothers are not Nincumpoops
That Parson and Clerk, with their sanctified faces,
Had a peep at Molls Rouser, & just so the case is.



Brother William Hogarth was an English painter, printmaker, pictorial satirist, social critic and editorial cartoonist in the 1700's who has been credited with pioneering western sequential art. His work ranged from realistic portraiture to comic strip-like series of pictures called "modern moral subjects". Knowledge of his work is so pervasive that satirical political illustrations in this style are often referred to as "Hogarthian."

Hogarth was initiated as a Freemason some time before 1728 in the Lodge at the Hand and Apple Tree Tavern, Little Queen Street, and later belonged to the Carrier Stone Lodge and the Grand Stewards' Lodge; the latter still possesses the 'Hogarth Jewel' which Hogarth designed for the Lodge's Master to wear.

The "Free Mason's Surpriz'd" was one of his paintings poking a little fun at Freemasons.
From WBro William (Bill) Moloney

Morons at Work

Editor's Note; I wanted to add a little humor, but... it isn't really funny is it?



About Freemasonry

Until the first two decades of the 18th century, Freemasonry in the British Isles seems to have consisted of only one degree, although there have survived some references to symbolic elements that now appear in both the second and third degrees. Following the introduction of the second and third degrees in the 1720s, the premier Grand Lodge of England, formed in 1717, frowned on anything beyond the first three degrees, viz. the Entered Apprentice, Fellowcraft and Master Mason. However, the Antient Grand Lodge of England, formed in 1751, claiming to be of an older tradition, with strong ties to the Freemasonry of Ireland and Scotland, allowed a wider range of more elaborate rituals to be worked. The Ancients believed, rightly or wrongly, that their possession of the Royal Arch Degree gave them the older, more complete tradition, and they derisively called the Masons of the premier Grand Lodge “the Moderns.” When the two Grand Lodges merged in 1813, Article Two of the Articles of Union agreed that “pure ancient Masonry consists of three degrees, and no more,” although by semantic wordplay that agreement included the “Supreme Order of the Holy Royal Arch” and allowed some “chivalric degrees”

The period from 1740 to 1813 saw a host of Masonic rites, orders and degrees emerge. These new rituals enlarged the scope of Masonry and encompassed many elaborations, some of which included elements which had previously been practiced within the craft. Many rites proved to be transient and died out (some being no more than a written record without evidence of having been practiced), but some proved more resilient and survived.

Recognition

Different Masonic jurisdictions vary in their relationships with appendant bodies, if any. Some offer formal recognition, while others consider them wholly outside of Freemasonry. This leads to some such bodies not being universally considered as appendant bodies, but rather separate organizations that happen to require Masonic affiliation for membership.

Membership

Each Masonic body sets its own Membership requirements, which vary greatly. Many of these, especially those that actually confer additional Masonic degrees and orders, limit membership to Master Masons only. Others require the candidate to either be a Master Mason or have a familial relationship to one. Some require the candidate to be a Trinitarian Christian, which is more religiously specific than Craft Masonry, which accepts candidates of any faith as long as they declare a belief in a Supreme Being. Others require prior membership of other groups, or having held specific office in a group.

Membership is sometimes open, and sometimes invitational. In the United States, the York and Scottish Rites make petitions available to all Master Masons but reserve the right to reject petitioners, while other groups like Pories of Knights of the York Cross of Honor require that a petitioner have presided over the four York Rite bodies (lodge, chapter, council and commandery), and others like the Knight Masons require that one be asked to join by a current member.

Rites, Orders and Degrees

In the United States there are two main Masonic appendant bodies:

The Ancient and Accepted Scottish Rite of Freemasonry, which is further subdivided into four bodies. The York Rite (sometimes called “The American Rite”), which, aside from the craft lodge, comprises four separate and distinct bodies: the Royal Arch Chapter (Capitular Masonry), the Council of Royal & Select Masters (Cryptic Masonry), the Commandery of the Knights Templar, and the York Rite College. The York Rite also includes Pories of Knights of the York Cross of Honor.

Masonry In The Year 715 BC?

Numa Pompilius organized Roman workers into various Collegia; he attached one to each legion of the army so that the Roman arms and arts went hand in hand into the outlying parts of the empire. The stone workers or masons were the most numerous and became very powerful. There were some similarities between these groups and a modern lodge. Each Collegia was required to have at least three members; the head was called the Magister or Master; they used their tools as symbols; and they looked after the widows and orphans of the members.

The Conflagration Of The Pennsylvania Masonic Hall In 1819

From The National Heritage Museum

The Grand Lodge of Pennsylvania secured its first building in 1802. Located on Filbert Street in Philadelphia, members dedicated it on St. John's Day (December 27) in 1802. However, membership in Freemasonry grew at such a rate over the succeeding years that the building soon was too small. By 1807, the search was on for new quarters. Later that year, the Grand Lodge purchased a vacant lot on Chestnut Street and began building according to a plan that architect William Strickland (1787-1854) submitted to their design competition. The new Masonic Hall was completed in 1809.

Unfortunately, the Grand Lodge would experience a relatively short tenure in this building. On March 9, 1819, a chimney fire spread rapidly, consuming the building. An engraving from the National Heritage Museum's collection, entitled *The Conflagration of the Masonic Hall, Chestnut Street, Philadelphia*, and created by John Lewis Krimmel (1786-1821) and John Hill (1770-1850), depicts the scene. The Grand Lodge history explains that "so great was the interest taken by the general public in this great calamity which overtook the Brethren," that a painting was done "for the purpose of having an engraving made of the conflagration."

According to the *Franklin Gazette*, the fire could be seen from New Castle, Delaware, thirty-two miles away. Washington Lodge No. 59 was meeting in the building at the time, but all the men in attendance were able to get out without any deaths or injuries. The print provides an accurate depiction of the fire companies. It also shows the Secretary of Washington Lodge No. 59 carrying some of the Lodge's property to safety – its Bible and the key to the hall.

The Conflagration of the Masonic Hall, Chestnut Street, Philadelphia, 1819, John Hill, engraver, S. Kennedy and S.S. West, publishers, Philadelphia, Pennsylvania, National Heritage Museum collection, Special Acquisitions Fund, 79.42.2. Photograph by David Bohl.



Canada Lodge U.D. - Kandahar

The latest photo from Canada Lodge U.D. in their temporary location at the Canadian Lecture Theatre Facility (LTF - a tent used for briefings by the Canadian Forces in Kandahar). The Command of the Kandahar base has unfortunately decided to stop allowing Canada Lodge to meet at the Chai House which was a storied building, used for conference meetings by day and lodge meetings at night (it was used by President Hamid Karzai for meetings and reportedly by the Taliban before him). There is no storage area in this tent for the lodge regalia and furniture so it must be transported there and set up for each meeting.

- Joe Curry



Broken Windows

*From The Freemasons For Dummies BLOG at <http://freemasonsfordummies.blogspot.com/2011/05/broken-windows.html>
(This column appeared in Issue 2 Autumn 2008 of the Journal of the Masonic Society)*

Sixty years ago, a broken window would get a kid in serious trouble. Neighbors would round up the miscreant and there would be a price to pay for causing the damage. But the proliferation of broken windows, with no consequences for the offenders, signals a lack of control, an erosion of caring, and a devastating loss of pride.

Criminologists James Q. Wilson and George Kelling developed the 'broken windows' thesis to explain the growth of crime and decay in urban areas that are plagued by vandalism and unkempt property. The theory goes that if a building has broken windows, graffiti on the walls and trash in the foyer, it encourages – nay, invites – vandalism, crime and further deterioration. If the landlord doesn't fix the problem immediately, he's a big part of the problem, because he is providing an atmosphere of decay for the whole neighborhood, whose inhabitants will come to believe their community is a lost cause.



I contend that the same theory can be applied to our aging, decaying Masonic buildings. The more we neglect our Temples on the outside, the more they rot spiritually on the inside, spiraling into lethargy and failure. One of the most misunderstood phrases in Masonry is that the fraternity regards the internal and not the external qualifications of a man, and we've gone on to believe it about our Temples. The truth is that what is on the outside is a reflection of what goes on inside—both in men and in buildings. We've been breaking our own windows. And it's high time we got a whuppin' for it.

In 1892, the Freemasons of Chicago built the tallest skyscraper in the world, twenty-two stories high, and it remained the tallest building in Chicago for more than thirty years. In 1926 the Masons of Detroit opened the largest Masonic building in the world, home to almost thirty different Masonic bodies, with room for a total of fifty. It had more than a thousand rooms, three auditoriums including one that seated 4,100 people, restaurants, ballrooms, hotel rooms, a barber shop, even an indoor pool. They believed "build it and they will come." They donated lavishly to their fraternity and constructed splendid Temples for us, designed to last for generations as proud symbols of Freemasonry. And they spent lots of their own money, at a time when there were no tax incentives to do so; nor were there social safety nets for their retirements. Times were tough, yet they still gave much in both time and treasure to Freemasonry for these places we now often treat with such appalling neglect. What our forefathers constructed for the Ages, many now scornfully dismiss as white elephants.

In the effort to be politically correct, we don't call them Temples anymore, but our fathers and grandfathers and great-grandfathers sure did. These were Temples to the ideals of Freemasonry. Great things went on inside of them, and the community knew who and what the Freemasons were and what they stood for. The Masonic Temple was vital to a community. Balls were held there. Political debates were held there. Visiting celebrities and luminaries were feted there. Immigrant citizens were sworn in there. Today, thousands of people drive past our faceless buildings and never know what they are.

Freemasonry is not a building, and lodges can meet anywhere, but these Temples are a part of our heritage. They are priceless, irreplaceable treasures. And we throw them away at our own peril. The least we can do is protect the best of them until a new generation comes along that cherishes them as our grandfathers did. But as every year ticks by and one more Temple goes away, we will never get them back. And we certainly won't ever have the vision—or the guts—to build another. When new men see these tumble down places, so obviously uncared for by our own members, why would they want to join us? And if they do join and are treated like bratty interlopers for daring to suggest spending any money to clean up the joint, they won't come back.

My own lodge's original three-story brick building (sold far below fair market value fifteen years ago) was entirely financed by one individual brother's gift in 1907 of what would today amount to almost \$700,000. We stopped asking our members for money for our own Temples long ago in favor of our Masonic Homes, the Shrine hospitals, the Dyslexic Centers, the CHIPs programs, the York Rite charities, and more. But as wonderful as those programs are, we are making a big mistake if every penny we have goes into them.



We don't ask anymore. We don't ask ourselves to step up to the plate to collect \$2000 for carpeting, or \$4000 for a furnace, or \$10,000 for a parking lot, or a million for a new building. Churches do, and so do every other kind of community organization, from YMCAs to country clubs. So did Lodges, once.

Don't misunderstand—not every clapboard pigeon roost from the 1920s necessarily needs to be preserved, any more than my rural uncle's outhouse from the same era. One neighbor's historic landmark is another's ramshackle eyesore. In most cases, we really do have too many lodge buildings. We don't walk or ride a horse to the Stated Meeting anymore, so we no longer need a lodge every five miles as the crow flies. It is a far better use of our resources for there to be many smaller lodges that meet in one common Temple.

If we don't present a dignified face to the outside world and provide meeting places that our old and new members are proud of, we are slitting our own throats. Better for us to meet in a hotel ballroom than in a fallen-down barn of a place that we fail to maintain. At least a hotel will keep it clean, repaired, climate-controlled and well lit. But if we have any desire to really rebuild this fraternity, our Temples need to regain their place at the center of our communities, as they were 60, 80 and a hundred years ago. They need to be places we want to come to, and bring our friends and families to. They need to be comfortable and inviting, places where brethren want to congregate before and after meetings, instead of eating, meeting and fleeing from.

That isn't going to happen with \$45 annual dues and no strategic financial planning for the future.

Editors Note; The author is talking about a Lodge not being able to make it with \$45.00 annual dues. Waller Lodge raised our dues from \$80.00 to \$100 this year. In Waller Lodge with 73 members, due to Endowed Members and 50 Year Masons, only 30 members actually pay dues. That's a \$3,000.00 income from annual dues. Our utility bills alone, for the small one story building, currently average \$4,000.00 annually.

Traveling Man In Masonry

In the ancient world of Operative Masonry the masons were often required to move from job to job much as in our modern time. It was further explained that ancient master masons, just as 1st class masons of today of today, were more likely to travel great distances than those of lesser ranks (FC & EA). Due to their experience (and today, usually a membership in the labor union representing the craft) they could move freely from job to job. Those doing so were normally members of a Masonic guild, whose members would, if known, vouch for the qualifications of (or recommend) another 'traveling' mason.

In speculative masonry we as Master Masons may freely move from Lodge to Lodge (either visiting or moving membership) and upon proper avouchment or by testing be found worthy to attend another Master Mason Lodge. This is much the same as moving from one job to another or from one ancient Masonic guild to another.

Also, a Master Mason is a traveler from west to east, as east is the where the sun comes up, hence the source of light. This is why the master sits in the East. Because it is the source of light. Thus being a traveling man represents our journey from darkness to Masonic light (enlightenment). We "traveled" symbolically when we were raised to the sublime degree of Master Mason. Remember the words, "It will be necessary for you to travel"? and the condition of the road we would have to travel?

In Masonry we are told to seek the light. Light in Masonry is knowledge and from that knowledge comes information and understanding.

College Fraternities Linked to Freemasonry

"Through hell week, hazing, and ridicule the candidate is broken down into acts of submission to his fraternity or her sorority. Lifetime loyalty is put in place by vows and oaths, some on penalty of death."

by Fritz Springmeier (From *henrymakow.com*)

Editor's Note; Well, everything else is blamed on Freemasonry, why not college fraternities?

American college fraternities are a way that the Illuminati recruit and entrap university students. College fraternities were modeled after satanic secret societies, mainly Freemasonry.

Controversy has surrounded American college fraternities. On one side are leaders like 33rd degree Freemason Norman Vincent Peale, a member of Phi Gamma Delta, who spoke highly about Greek Letter frats and believed they played a positive role in developing the character of young men.

Others, like Liz Seccuro, who was drugged and gang raped by dekes (fraternity brothers of DKE) in 1984 are strongly opposed. She tells her story in her book *Crash Into Me*.

Some states have banned college fraternities: South Carolina (in 1897), Arkansas (in 1901) and Mississippi (in 1912). Frats were popular for returning WW II vets, but unpopular during the Vietnam War era, when for instance, 127 Greek letter chapters ceased functioning in 1972.

Phi Beta Kappa, the first American Greek Letter college fraternity, during the 1830's Anti-masonic era, was shut down as a secret society and forced to become only an honorary society. It started in 1776 with a Latin motto meaning "Philosophy is the Guide of Life".

The Philosophical Society of PA had connections to its creation. The Philosophical Society (originally called the Junto) itself was an Illuminati creation designed to control education and thinking. It was headed by Benjamin Franklin, and included members such as Alexander Hamilton, James Madison, and the Marquis de Lafayette.

PS has always been closely connected to the Society of the Cincinnati, an organization I exposed in '91 as still actively used by the Illuminati. Phi Beta Kappa branched out to Yale with the chapter Alpha of Connecticut in 1780.

George W. Bush was president of the DKE when they had a scandal of branding pledges with cigarettes. It was other dekes who gang raped Seccuro at a fraternity house party. (Females beware...with high testosterone and mob psychology taking over, frat brothers are statistically more apt to rape than other male students. And yes, sexual abuse of women is integral to the Illuminati agenda.)

The Illuminati established a series of non-Greek fraternities in the elite ivy-league schools beginning in 1832 with the pre-eminent one the Order of Skull and Bones.

Later editions of my *Bloodlines of the Illuminati* exposed a spectrum of these powerful non-Greek Illuminati college fraternities. The best book specifically on the Order of Skull & Bones is Anthony Sutton's book *America's Secret Establishment* (1986.)

Working through the Sheffield Scientific School, they founded another Yale secret society called Berzelius in 1848 and the Order of Book & Snake in 1863. Book & Snake uses the winged-sun disk and a snake swallowing its tail, obvious occult imagery. Four of these five Yale Orders (Skull & Bones, Scroll & Key, Book & Snake, Berzelius) call their creepy temple buildings "tombs". The fifth, Wolf's Head calls theirs "a hall".

Freemasonry directly established Square & Compass as a college fraternity in 1917. It merged with Sigma Mu Sigma (est. 1921) in Aug. 1952. Some of Sigma Mu Sigma's chapters were then absorbed into Tau Kappa Epsilon (a.k.a. Knights of Classic Lore). Another masonic college fraternity is Acacia (from the Greek word *akakia*= everlasting). Acacia has been going strong since 1904. In 1933, Acacia dropped the prerequisite that members be Masons. American President William Taft (Yale graduate), and Ass. U.S. Attorney General Wendell Berge were both Acacia members. Many other economic, sports, psychology and political leaders have



also been Acacia members. Freemason Frank S. Land, who founded the Order of DeMoley, which Bill Clinton was in, is my final example of an Acacia member.

Many groups I write about connect to college fraternities. Alpha Delta Gamma is based upon the spiritual exercises of Ignatius Loyola, the founder of the Jesuits, and has a Book of Rituals. The LDS Mormon church created Delta Phi Kappa, and later Sigma Gamma Chi (1967). The Odd Fellows (IOOF) created Theta Rho and the Daughters of Rebekah (1851). Odd Fellow sororities function off campus too; the Daughters of Rebekah serves as the equivalent to Masonry's Eastern Star.

Through hell week, hazing, and ridicule the candidate is broken down into acts of submission to his fraternity or her sorority. Lifetime loyalty is put in place by vows and oaths, some on penalty of death.

It can override other allegiances. For instance Confederate troops would come safely through Federal lines during the Civil War to spend time with their Phi Kappa brothers. Sigma Chi members started a chapter in WW II in their Japanese concentration camp. For many it is a commitment to a lifetime brotherhood.

While these webs of fraternities may not openly and directly contact with occult secret societies, they encourage members to think in directions parallel with the more powerful secret societies.

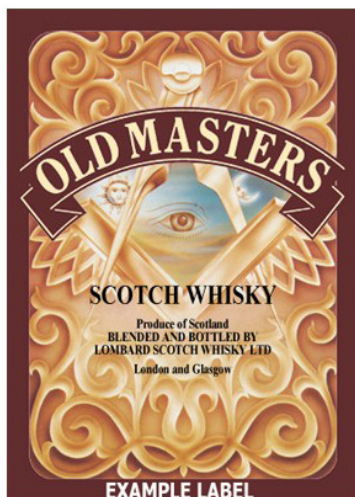
Were one to track the minutia of members' activities and thinking, one would garner a picture that shows members contributing to the overall control of society. Yet, who would want to question their activities? These networks of fraternities are protected by oaths of silence, as well as most pretend to be harmless and function behind a facade of philanthropic activity.

If one wants to examine the whole fabric of the elite's control, one must take note of college fraternities. Millions of Americans have been members of college fraternities and sororities, and many go on to prominence.

Old Masters Freemason Whisky

From The Working Tools Magazine

Old Masters is a rich blend originally created for the Freemasons and has been carefully chosen from selected grain whiskies and specific Highland and Speyside malts. This is the perfect Masonic Gift for a Mason, Brother, Master or Past Master. If you are a mason to any degree you will appreciate the fantastic picture label on this bottle. This wonderful item would create a fabulous talking point before and after any Lodge meeting or dinner. It would also make a great prize for a Masonic raffle or initiation ceremony. This item is totally unique and original. This item is not available in any shops and is in limited supply, making it very rare and collectable. This item is now supplied online in a Lombard's Card Gift Box.



Tasting Notes:

"The perfect nose to experience blindfolded (how else...?) as the depth of the fruit and grain - and their happy intermingling - is astonishing. A few under-ripe gooseberries here. Light, graceful arrival with the early emphasis on a Speyside malt theme before some grain and oak kicks in. Pretty long with touches of cocoa though the fresh malt lingers. A high quality blend that doesn't stint on the malt. The nose, in particular, is sublime. - 92 points." Jim Murray - Whisky Bible 2008

TWTs Editor note– While I personally have not consumed the “Old Master” whisky myself, I have heard from others that have tried it and enjoyed it. I didn’t add any links here to buy it but a simple google search will lead you right to it. CS

STTME-mag. Editor note– Oh no, I didn’t even know that Masons could drink whiskey.

Lincoln Memorabilia Collector Ads Mosaic Puzzle To The Mix

By Dave Rasdal/SourceMedia Group News

Thomas Andrews of Cedar Rapids gave away most of his Abraham Lincoln memorabilia collection, then he found a challenge he couldn't resist — a 1,000-piece jigsaw puzzle with 1,000 ties to Lincoln's life. When completed, the mosaic of 1,000 pictures became the face of our 16th President.

"They're all a part of his life," says Thomas, examining the small pictures of the puzzle. "Each piece is different."

On Lincoln's left cheek, among the Civil War battlefields and soldiers on horseback, is a portrait of John Wilkes Booth, his assassin.

But Lincoln's death isn't why Thomas began his collection. It's was his birth — Thomas was born Feb. 12, 1938, in Cedar Rapids, 129 years after Lincoln was born in a log cabin in Kentucky.

"I always did like Lincoln, but I never thought that much about collecting," says Thomas, 73.

But he did, in the mid-1960s, when his late wife, Beth, gave him a bust of Lincoln for his birthday.

"That's what started the whole thing," Thomas says. "Every time I'd see something, I'd buy it. One salesman said, 'You know he's dead.' I said, 'Well, he's growing in my house.'"

The collection grew large enough that, in 2005, Thomas donated more than 320 items to the Grand Lodge of Iowa which houses it at the Iowa Masonic Library in Cedar Rapids.

"I wanted it to be at a place where people could see it and it wouldn't be split up," Thomas says.

"The collection is so huge we don't have room to display it all," says Bill Kreuger, assistant librarian and curator. "We try to pull out different things from time to time that are interesting. We have a Lincoln book collection so we thought this would go with that."

The book collection, begun by the Crescent Lodge back in the days of the original Cedar Rapids library, includes a transcript of the Lincoln-Douglas presidential debates. Combined, they make a worthy collection. Even though Lincoln wasn't a Mason, his values paralleled those of Freemasonry.

Current display items range from a 1909 penny-shaped medal commemorating the centennial of Lincoln's birth to a 1924 Lincoln head medallion awarded to essay contest winners across the country to a metal Liberty Penny Bank with Lincoln's profile on it that automatically opens once \$1 of pennies has been deposited.

Nothing in the collection is from Thomas' youth in Cedar Rapids. He left Roosevelt High School in ninth grade to join the Army and once spent three months in the Arctic Circle.

Back in Cedar Rapids in 1959, he had a couple of jobs before starting a 28-year career as a light-heavy equipment operator with the city streets department. He married Beth in 1962, they had three children, and she died in 2005.

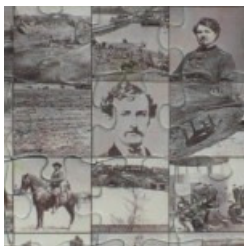
The flood of 2008 claimed their longtime Time Check home and \$17,000 of personal belongings.

"I'm glad I gave away my Lincoln stuff before that happened," he says.

The collection also includes a variety of coins, not just pennies, purchased at flea markets and other sales. Many of them are in protective sleeves. One comes from the Century of Progress in Chicago, 1933, but he skipped the potential purchase of a bronze Lincoln Highway marker.

"I wasn't going to pay \$35," Thomas says. "I could kick myself."

But, he smiles as his most recent Lincoln item, the mosaic puzzle he assembled and framed, takes its place on the wall above a display case.



'The Genesis of Freemasonry' A Book Review

To Understand American Freemasonry, It's Important to Explore Its Origins in England, Scotland

Reviewed By David M. Kinchen—Huntingtonnews.net Book Critic

English historian David Harrison, PhD, explores the origins of Freemasonry in a scholarly but very readable book "The Genesis of Freemasonry" (Lewis Masonic, an imprint of Ian Allan Publishing Ltd., Hersham, Surrey, England, 244 pages, \$31.95, available on Amazon.com and other online booksellers).

Harrison sent me a review copy of his book after reading my reviews of books on Freemasonry on this site. He suggested that it would be useful to understand the intellectual underpinnings of Freemasonry via a scholarly book like his. As I write this review, I'm watching a program on American Freemasonry on the History Channel, which has an endless fascination with the subject, along with the Illuminati and the Knights Templar.

Masonry has been described as a "society of secrets" as well as a "secret society." Historian Harrison is a lecturer in history at the University of Liverpool, where he earned his doctorate. He reconstructs the hidden history of the movement, tracing its roots through a mixture of medieval guild societies, alchemy and necromancy.

He examines the earliest known Freemasons and their obsessions with Solomon's Temple, alchemy, and prophecy, to the formation of the Grand Lodge in London in 1717, which in turn led to rebellions within the Craft throughout England.

Harrison also analyzes the role of French immigrant, Dr Jean Theophilus Desaguliers, a Protestant refugee from Roman Catholic persecution, in the development of English Freemasonry, focusing on his involvement with the formation of the mysterious modern Masonic ritual. All Freemasons and more general readers will find much of interest in this fascinating exploration of the very beginnings of Freemasonry, still one of the most mysterious brotherhoods in the world, he says.

Freemasonry had its origins in the guilds of "operative" masons -- actual stoneworkers -- who attracted the attention of "speculative" masons, mostly gentlemen and members of mercantile and aristocratic classes in the United Kingdom. It soon became fashionable for intellectuals and scientists and architects to become masons, where, Harrison says they could leave their religious and political differences at the door to the lodge, often a tavern or pub. It afforded like-minded men of all classes in the heavily class conscious UK to get together and eat and drink -- lots of drink -- Harrison says, and discuss intellectual and philosophic and scientific ideas.

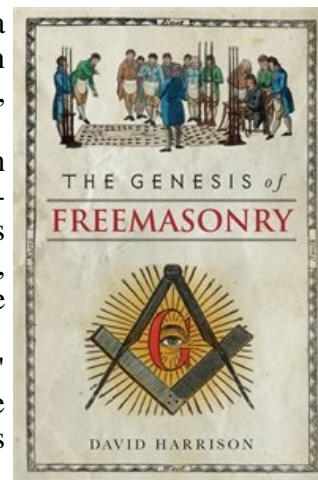
Harrison discusses the differences between the "Antients" and the "Moderns" in Freemasonry -- differences which led to rebellions and schisms in the "craft", as Masons call their system of belief. Originally, speculative Freemasonry had only three degrees, as compared to the 33 of today's "supersized" Freemasonry. Initiates of the First Degree were called "Entered Apprentices," while Second Degree masons were called "Fellow Craft." Those attaining the highest degree, the Third Degree, were called "Master Masons." Before the 1720s, there were only two degrees, Harrison says: "These were extended into three degrees by the leaders of the 'Moderns.'"

I was startled, to say the least, to find in Harrison's books descriptions of licentious clubs called Hell Fire Clubs, organized by prominent Freemasons, where the men dressed like monks and the invited women, including local talent, dressed like nuns, engaging in orgiastic ceremonies.

I queried the good doctor by e-mail and he confirmed my interpretation: "Yes, you are absolutely right, the Duke of Wharton and later, Sir Francis Dashwood (both Freemasons) used the Hell Fire Clubs as a pseudo Masonic orgy on their country estates; the mix of secrecy, ritual and sex being an attractive way to spend the time with their close circle of influential friends, very much like [Stanley] Kubrick's [1999] film 'Eyes Wide Shut'".

Read Harrison's fascinating book to expand your knowledge of Freemasonry, including its attraction to men of letters like Alexander Pope, Byron, Ben Jonson and James Boswell, along with scientists like Sir Isaac Newton and architects like Sir Christopher Wren, Inigo Jones and Nicholas Stone.

Publisher's web site: lewis.masonic.com



Seeking The Truth

By Brother Terry Crosby Jr.

From The Davy Crockett Lodge #1225 A.F. & A.M.

Let me open by saying that "bad" publicity is still publicity and that any seed when planted has the "potential" to grow.

I didn't grow up around Freemasons and as far as I know none of my relatives are Freemasons. So, as you can see, my knowledge of Freemasonry wasn't just limited, it was non-existent.

My journey to becoming a Freemason started with "bad" publicity. A co-worker of mine, at the time, was and still is an anti-Mason. There wasn't a night that didn't go by at work without some comment being made about the "evils" of Freemasonry. This constant onslaught of his opinions finally started to get to me. The hard soil (my head) opened up and accepted the seeds. Questions started sprouting up, my curiosity was piqued and I had to find out for myself if this group was as bad as he believed.

First things first, where did someone find information on a secret organization. I do a lot of research on the Internet so I started there. For a "secret" organization I could not believe the wealth of info on the Internet. The more I dug the more I found. Sure there were the anti-Masonic sites as well as the good ones but a new perception was taking hold.

I started to read things about brotherly love, relief and truth. A necessity to believe in a supreme being. The true freedom of religion, nationality and opinion. Compassion for our fellow man. The practice of supporting your community and government. The need to strive for knowledge and wisdom. And I could go on and on but the main thing that really struck home was this simple concept, the practice of the teachings of Freemasonry makes a good man better.

This research was reinforced when I discovered that there were Freemasons right in my plant at work. The answers that I received to the many questions I asked followed what I had already read about on the Internet. I also learned that I had to petition the lodge that I wanted to join and I learned a little about the process of becoming a member.

What a drastic difference this picture was compared to my first introduction to Freemasonry. In my heart, at this point in my journey, I felt that being a Mason was a good thing and that it was something I wanted to do.

From my first phone call to my becoming a Brother in this great fraternity, it has been one of the greatest experiences of my life. I want to thank all the Brothers in the Argus Lodge for their part in helping me on the road to my becoming a Mason. My deepest thanks goes out to my sponsors for opening the door and to my coach for helping me through it.

If you are someone who is looking to find out what Free Masonry is all about, don't do so with the motive of proving something or someone wrong or right. Do so to find the true answers to the questions in your heart and mind. The rewards of truth are immense.

The Book On The Altar

(By Carl Claudy)

At the Meuzzin's call for prayer
The kneeling faithful thronged the square;
Amid a monastery's weeds,
An old Franciscan told his beads,
While on Pushkara's lofty height
A dark priest chanted Brahma's might,
While to the synagogue there came
A Jew, to praise Jehovah's Name.
The One Great God looked down and smiled
And counted each His loving child;
For Turk and Brahmin, Monk and Jew
Had reached Him through the gods they knew.
If we reach Him in Masonry, it makes little difference by what sacred name we arrive.

Masonry celebrates 150th year in Colorado

By Danny Summers Community Media of Colorado.

On Aug. 2, 1861, the Grand Lodge of Ancient Free and Accepted Masons of Colorado was born in Golden.

To celebrate the 150th anniversary, Gov. John Hickenlooper has proclaimed August “Masonic Month” in the state of Colorado.

“Colorado Masonic organizations have contributed millions of dollars for scholarships for deserving Colorado students,” Hickenlooper said in a released statement. “They have established and maintained services for children with speech and hearing difficulties, have supported the Knights Templar Eye Foundation to support medical research, contributed to the operations of the 22 Shrine Hospitals in the United States, and many other important charities providing service to Colorado residents.”

The Centurion Daylight Lodge No. 195 in Monument, located at 18275 Furrow Rd., is among the 131 Constituent lodges in Colorado celebrating the governor’s proclamation. All lodges in Colorado will be meeting at 7:30 p.m. on Aug. 2 to commemorate the 150th anniversary. Centurion Lodge will meet with three other lodges that evening at the Mosaic Center, 1130 Panorama Dr., in Colorado Springs to enjoy an evening of fellowship and dinner and to view a presentation about the history of freemasonry in Colorado.

“We’re also going to open up our lodge (July 24) for our annual picnic and open house,” said Eugene Dobrzelecki, Worshipful Master of the Centurion Lodge. “We’ll be giving out three service awards and one scholarship grant during the picnic.”

The Centurion Lodge was established in 1979 and has remained an active participant in the Tri-Lakes community. Awards are annually handed out to fire, police and education personnel. This year’s awards — along with a \$100 check — are going to police officer Ryan Koski of the Palmer Lake Police Department, paramedic Erin Lamb-Smith of the Tri-Lakes Monument Fire Protection District, and Lewis-Palmer High School music teacher George Douthit. Douthit’s son, Charles, is also receiving a \$1,000 scholarship to help with his expenses at the University of Colorado.

The Centurion Lodge has 105 members and meets the fourth Tuesday of each month at 7 p.m.

“Masonry is about making good men better men,” said Bruce Fritzsche, an active member of the Centurion Lodge, as well as past Master and secretary. “We believe in the brotherhood of man and trying to improve our moral and ethical standards. We’re the ones you see at events wearing white aprons.”



A glimpse inside the Centurion Daylight Lodge in Monument

For years, the Centurion Lodge has been involved in the Child ID program in the Tri-Lakes area. Fritzsche said recent Hollywood films — like the National Treasure movies — focusing on Masonic beliefs and traditions have made more people aware of Masons and Shriners (a branch of the Masons) and what they do.

“It puts it out there in front of the public,” he said. “It’s always nice to have good publicity.”

Each local Masonic lodge is formed for the purpose of charity, relief and youth assistance in their respective communities. Aside from the charities supported by local lodges, Colorado Masons contribute to programs at Children’s Hospital and award 14 four-year scholarships each valued at \$7,000 per year to worthy applicants attending Colorado institutions of higher learning.

Masonry is the world’s oldest and largest fraternity for men. Although the details of Masonry’s beginnings are lost, records show that in 1717 four lodges met in a London coffeehouse and formed the first Grand Lodge or association of lodges. That was the beginning of modern day Freemasonry.

Masonry entered this country more than 250 years ago. Benjamin Franklin, an active Mason, printed the first Masonic book published in the United States and George Washington and other American leaders were also active Masons.



Eugene Dobrzelecki is the Worshipful Master of the Centurion Daylight Lodge in Monument

The Battle of Salado Creek, the Dawson Expedition, And The Mier Expedition

After the defeat of Antonio López de Santa Anna at the Battle of San Jacinto in 1836, the Mexicans signed the Treaties of Velasco, and it didn't take long for Santa Anna to regroup and invade Texas again. This time, however, he was not going to risk being captured. Instead of leading the army himself, he sent General Adrian Woll, a Frenchman who had served under Napoleon.

On September 11, 1842, as the thick dawn fog lifted, shocked San Antonio citizens awoke to see hundreds of Mexican troops standing at parade rest in Alamo Plaza. General Adrian Woll gleamed with pride at his success: the most important city in Texas was under his complete control.

In Gonzales, Masonic Brother and Colonel Matthew "Old Paint" Caldwell gathered his men and started for Seguin. Masonic Brother Alfred Sturgis Thurmond was town marshal at Victoria, and joined his friend and Masonic Brother Ewen Cameron's ranger company. They united with Masonic Brother John "Coffee" Hay's ranger company and Masonic Brother A.C. Horton's ranger company from Matagorda, and others, and headed to San Antonio.

Battle of Salado Creek

When the Texans arrived at San Antonio, they were over 200 strong, but were outnumbered over 8 to 1 by Woll's forces. Col. Caldwell (commanding) reasoned that if Woll could be lured into the open prairie, the outnumbered Texans could give a good account of themselves from their fine defensive position in the bed of Salado Creek. Only thirty-eight horses in the Texan camp were fit for duty, thus only thirty-eight men could go in as decoys.



Texas Ranger and Brother
Henry E. McCulloch

Texas Rangers John "Coffee" Hays and Henry McCulloch, taking six men with them, boldly ventured to within half a mile of the Alamo, taunting the Mexican cavalry to come out and fight. Hays had expected to be pursued by about forty or fifty Mexicans. Instead, Woll's entire force of about 500 mounted cavalry was already in the saddle, and immediately gave chase.

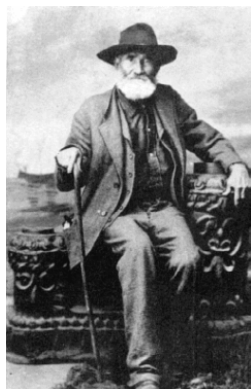
As Hays, McCulloch, and their half dozen companions, with over 500 Mexicans in chase, approached the rest of the group of about 30 Rangers who were hiding in ambush, Hays yelled orders to them to mount and fall back. (Editor's note: I suspect he did not have to say it twice!) The rangers fell back across the mesquite-covered prairie toward Caldwell's position.

For the first four miles of the chase, the Texans had the advantage of a lead of about half a mile. Too soon, however, the fresh horses captured by Woll began to gain on the somewhat jaded mounts of the rangers. As the Mexicans gained ground, the Texans threw off blankets, hats, and raincoats in an attempt to lighten their horses' loads. "The race," wrote Masonic Brother and Reverend Z. N. Morrell, "was an earnest one."

The Mexicans made a desperate effort to cut off Hays by passing his right flank. McCulloch and his men kept between Hays and the Mexicans, sending couriers every half mile or so to cause Hays' men to peel off and head for the timber. Finally, when the timberline was reached, Brother McCulloch had only one man left with him, Masonic Brother and Texas Ranger Creed Taylor. These two had been targets of the entire Mexican force for the last half mile, at a range of 150 to 200 yards, and it was estimated that the Mexicans fired over 200 rounds at them. Neither man, however, was hit by a single musket ball.

By the time the battle lines were drawn between the Texans in the Salado Creek bed and the Mexican troops, over 1,100 Mexican troops would be involved in the fight against just a few more than 200 Texans.

Masonic Brother Rufus Burleson wrote: "Their grand old leader, Col. Caldwell, in a few words of burning eloquence, said, "Boys we can never surrender; we must all die



Texas Ranger and
Brother Creede Taylor



Texas Ranger and Brother
John "Coffee" Hays

fighting; and although they outnumber us eight to one we can whip them as we did at San Jacinto." He called on Elder Z. N. Morrell, who was equally gallant in the use of the musket as in wielding the sword of the spirit, to encourage the boys. The old hero cried aloud, "Boys, we are going into battle against fearful odds, eight to one, but their cannon can't hurt us entrenched as we are. Keep cool. Don't fire till you see the whites of their eyes. Shoot every man who wears an officer's cap or sword, and before God we can whip them." Just at that moment the cannon roared and the shot rattled among the tops of the trees and cut down the limbs."

Mexican cannon fire, though well directed, shot harmlessly over the creek and the Texans, while the devastating return fire of the Texan sharpshooters withered the resolve of the experienced but outwitted Mexicans.

Only one Texan died along the Salado in the nearly five hours of the battle. On the Mexican side, the toll was difficult to confirm. Eyewitnesses at the scene claimed over 60 had died and at least 200 wounded. By 6.00 p.m., Gen. Woll realized that his situation along the Salado was untenable, and that other Texan reinforcements would turn the tide of battle against him. Cutting his losses, Woll ordered the playing of victory call by the buglers, and gathering up some of the bodies of his fallen soldiers, marched "with great fanfare and celebration" back into San Antonio. By Monday evening, Woll was marching southwest out of the city, with Texans giving chase. Harassed by snipers, the Mexicans nevertheless reached the Rio Grande and crossed into Mexico.

Dawson Massacre

Another company of Texans at this battle were not as successful. A separate company of 54 Texans, mostly from Fayette County, under the command of Nicholas Mosby Dawson, arrived at the battlefield and began advancing on the rear of the Mexican Army. The Mexican commander Woll, afraid of being surrounded, sent between 400 and 500 of his soldiers and one or two cannon to attack the group. The Texans were able to hold their own against the Mexican rifles, but once the cannon got range the Texan fatalities mounted quickly.

Dawson realized the situation was hopeless and raised a white flag of surrender. Both sides continued to fire, however, and Dawson was killed. Within an hour, thirty-six Texans were killed, fifteen were captured and three escaped.

Mier Expedition

Less than a month later, on October 3rd, Masonic Brother Sam Houston ordered a punitive strike against Mexico in retaliation for the raids on San Antonio. After a general call, nearly 700 eager volunteers streamed into San Antonio to participate in the affair.

The expedition, known as the Somervell Expedition, departed San Antonio on November 25. It captured Laredo on December 8, and then headed south along the Rio Grande and soon afterward took the town of Guerezo.

Brother Houston's instructions to General Somervell were to continue the invasion only if circumstances assured a reasonable chance for success. Because almost one-third of the participants returned home soon after the capture of Laredo, Somervell determined that the remaining force was not strong enough, nor did they have the supplies and equipment to successfully sustain further penetration into Mexico. He therefore ordered his men to disband and return to home.

A large number of the Texans, however, felt betrayed by the order, and decided to ignore Somervell and continue the raid into Mexico. They elected Masonic Brother William S. Fisher as their leader, and over 300 of them continued in to Mexico.

On December 23, 1842, Fisher and his men crossed the Rio Grande and entered the town of Mier, where they met no resistance. They demanded supplies from the town, which the town's alcalde promised to deliver. The troops withdrew and waited. In the meantime, a large detachment of Mexican troops arrived in the town. On December 25, the two sides engaged in a bloody battle that lasted almost 24 hours. The Texans sustained thirty casualties and ran out of food, water, and ammunition. More than 200 Texans surrendered to Mexican forces, unaware that they had mauled the Mexican troops to an almost unbelievable degree, inflicting an astounding 800 casualties, and likely could have prevailed had the battle continued. During the battle... "The fearless Cameron, whose company garrisoned the back yard of one of the houses, being charged by an imposing force of the enemy, after emptying his rifles into their lines, fought off the foe until he could reload with the loose stones in the court."



Mier Expedition Crossing the Rio Grande

As far as the Mexicans were concerned, the captured Texans were privateers on an unauthorized raid and entitled to no consideration as military prisoners of war. They were initially sentenced to death, and then ordered on a forced march to Mexico City. Brother Fisher was separated from the group, and the men selected Brother Ewen Cameron as their commander. Along the march into Mexico, Cameron led most of the prisoners in an escape attempt. The Texans overpowered their guards and tried to make a run back for the border, but they hadn't bargained on the harsh and dry conditions in the Mexican mountains. All but three were recaptured and returned to the town of Salado.

The escape precipitated the "Black Bean Incident" in which every tenth man of 170 was executed by the draw of a black bean. As the men drew from the "lottery of death", those with black beans were separated from the others and chained together. They were given a few hours to write last letters, and at dusk were placed against a wall of the compound.



Texans draw beans in the Lottery of Death

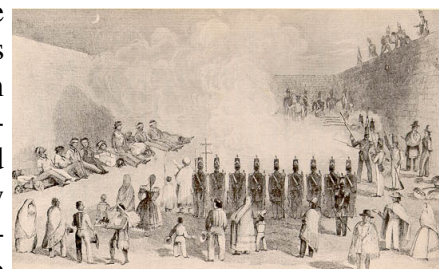
Brother Rufus C. Burleson wrote: "Before being shot they called on Mr. Robert Dunham, one of their number, a pious Methodist, to pray for them. Mr. Dunham knelt down and offered a most earnest prayer for them, and himself, when they were blindfolded and shot."

The Texan's interpreter, Brother Alfred Sturgis Thurmond, who had drawn a white bean, was required to remain with them to the last as the sole prisoner witness of the execution. He wrote: "Fifteen times they wounded that iron-nerved soul, Henry Whaling; and it would seem that Providence had a special care in prolonging his existence, that he might demonstrate to his enemies the national character they had to contend with; for he gritted his teeth at and defied them in terms of withering reproach, until they placed a gun to his head and blew his brains against the wall. Such was the effect of this horrible massacre upon their own soldiers, who were stationed as a guard upon the wall above, that one of them fainted, and came near falling over, but was caught by his comrades."

Brother Thurmond was also forced to witness the execution of Brother Cameron. Although Cameron had drawn a white bean, Santa Anna was fearful of his leadership, and issued a direct order to shoot him. From the book "Soldiers of Misfortune –The Mier Expedition" by Sam Haynes : "In the middle of the night an express rider arrived from the capital. Ewen Cameron and Alfred Thurmond were ushered into an adjoining room, where Thurmond was given another grim order to translate.

Ewen Cameron was to be shot the next morning. A heavy guard was placed on him to prevent any communication with his men. At dawn the Mexican escort pushed the Texans quickly onward, leaving Cameron and Thurmond with a contingent of cavalry. A short time after their departure Cameron was taken out behind the building made to stand against a stone wall. The dismounted cavalry primed the escopetas and took aim at close range. As Thurmond later told the story after rejoining the others, Cameron refused to accept a blindfold." Brave Brother Cameron instead ripped open his hunting shirt, baring his breast to his executioners, and yelled the order "FUEGO". He was struck by eight musket balls and died instantly." Bro. Thurmond reported.

The remainder of the Texans were marched into Mexico City. During the months of June, July, and August 1843, the Texans did road work near Mexico City. In September they were transferred to the Perote Prison where the San Antonio (Dawson) prisoners whom they had set out to liberate were being held. A few of the Mier men escaped while doing the road work in the vicinity of Mexico City, and others tunneled out of Perote. Most were recaptured, and many of them died in captivity from wounds, disease, and starvation. From time to time a few of the prisoners were released at the request of certain officials in the United States and others at the request of foreign governments. The last of the Mier men, including Brother Alfred Sturgis, were released by Santa Anna on September 16, 1844.



Execution of the 17 at Rancho Salado

Compiled and written by Brother Dick Brown, Chairman of the Grand Lodge of Texas History Committee, frbrown@grandlodgeoftexas.org Data compiled from Wikipedia, Handbook of Texas On-Line, "Masonry in Texas" by James David Carter, and other sources.



My Dad, My Brother

By Ken Baril

My Dad, Joseph Baril, was born in Joliet, Canada, on Feb. 5, 1885. When he was five years of age, his family moved to Holyoke, MA. He continued to live there and was educated in their public school system. When he was 22 years old, he moved to New Haven, CT. and lived there for the remaining portion of his life.

His Masonic career began when he petitioned Adelphi Lodge No. 63, A. F. & A. M. located in New Haven. He was initiated on January 6, 1925, passed to the Degree of Fellow Craft on January 13, 1925, and was raised to the Sublime Degree of Master Mason on February 24, 1925. He was very active in that Lodge until he developed glaucoma. At that time, medical knowledge regarding this disease was not as advanced as it is today and because of the ignorance of how to treat this condition, my Dad became blind.



Throughout his years in darkness, he always maintained his sense of humor. In 1929, when the depression hit this country, my Dad did not have the financial resources to continue to pay his Lodge dues. Unfortunately, he was not alone. Because of this situation, he was dropped for non-payment of dues. He was a Mason not in good standing until 1962 when I decided to make the necessary arrangements to have him re-instated. This was my Christmas present to him: his paid up dues card. He was ecstatic. The years came and went, and as many times I had asked him to accompany me to my Lodge, he always said that he would be embarrassed because he could not work his way in. I assured him that it would not be necessary for him to be upset, as I would assist him in remembering the necessary criteria for him to enter. Time seemed to fly by, and then one evening, while I was preparing to go to Lodge, the phone rang and my Mom said that Dad would like to go to Lodge with me. I was extremely happy and proud, because I could finally sit in Lodge with my Dad. I rushed to finish getting dressed and drove to where they lived, which was only a few blocks away. As I walked into the living room, there he was. His suit, which still appeared to be stylish, although he had it since the early thirties, his white shirt, and his ever present, bowtie. My Dad hated conventional ties.

I assisted him out to the car, and helped him into the front seat. He seemed to be a bit more relaxed and as we rode and he turned to me and said, "You know, son, this is quite an honor for me to sit in Lodge with you this evening." That is when my eyes began to tear. I said, "Thanks, Dad, I appreciate that. Your Brothers in Lodge will be very happy to see you, many for the first time."

We arrived at Lodge, about forty-five minutes before we opened and I parked the car. We only had to walk a very short distance until we arrived at the flight of five steps that led into the lobby. I had to hold onto him firmly as he was weak and had a problem with his balance. I began to help him up the stairs and when we got to the fourth step, I could feel his body slowly becoming limp. I gently sat him down leaning him against the railing, and I began loosening his tie and collar button. He had a slight smile on his face as he leaned against me with his hand extended for that final, friendly, and brotherly grip, whereby one Mason may know another, in the darkness as well as in the light. One of my Brothers called for an ambulance. By the time the ambulance arrived, my Dad was already on his way to that Celestial Lodge on High. My Dad, my Brother, died in my arms.

I know my Dad loved me; he told me so, many, many, times. He also told me death is just another door to life.

He told me not to grieve when the time comes, but to go on, and that in me he lives, and in the dark twists of night where dreams make all things possible, I see him.

I never did get to sit in Lodge with my Dad, but I know that in the Celestial Grand Lodge Records, his name will appear, and it will show that my Dad, my Brother, Joe Baril, did attend Lodge that night. I will uphold my Dad's name with dignity and honor. His blood runs deep within me. I can do no less!

May We Meet Upon The _!_ Act By The ! And Part Upon The !_
A Did You Know From W. Brother Dwight D. Seals
Camden Lodge #159
Camden, Ohio

Creswick Havilah Lodge No 26 & its Building

(Formally 799 EC Originally 1101 EC)
From Bro Damien Hudson

The Creswick Masonic Centre in Victoria is certainly a Masonic Treasure, with its rich history and ornate hand painted walls. Available in the foyer is a 115 page book on Creswick Havilah Lodge history 1859-2009 by L M Williams MM & R G Orr PDGM published in 2009. Cost \$10.

One thing several of us were wondering about was the name of the lodge 'Havilah'. This is explained that book; "On Monday 17th April 1859 ten masons met at Anthony's American Hotel and carried a resolution "That it is advisable to establish a Masonic Lodge on Creswick to be called "The Creswick Havilah Lodge" and to be in subordination of the Laws of the United Grand Lodge of England". The name Havilah was acquired in the reference to that land of Gold in the Bible Genesis 2:11-12"

The discovery of Gold 1851/2 in Victoria brought many Masons to the region. Prior to the 1859 foundation decision, on 14 February 1856 "A petition was received from brothers at Creswick Creek addressed to Provincial GM.."

The booklet is full of history and also comments on events in Victorian Freemasonry like the formation of UGLV, the ritual we use, and much other information too extensive to cover here. However it must be said that the History of the Lodge, and the Centre it built, are inseparable.

By 1857 there were 12 lodges in Victoria 9 under United Grand Lodge England, 2 under Ireland and 1 under Scotland. "As an indication is the delays in communication that were suffered, it might be mentioned that All Nations Lodge, Clunes, was formed under the Irish Constitution a year earlier than Creswick Havilah, but, whereas Creswick's warrant was dated 21.9.1859, that for Clunes was dated 9.5.1860. A number of Clunes Brethren assisted in the formation of Creswick Havilah Lodge, and some were among its first joining members, acting under the provisional warrant".



Visitors from Devotion with Ladies marveling at the hand painted works adorning the walls of the Creswick Masonic Temple

The Lodge was "held at Bro T.W. Anthony's American Hotel, Creswick, on the Monday on or before the full moon".

Edward and myself had a beer at the American Hotel and the proprietor told us of the lodge room upstairs which is now decommissioned. Creswick Havilah met there for over 31 years prior to the current Temple being erected by that lodge.

The lodge was not officially constituted until 13th June 1859, the Warrant was not issued until 21st September 1859 and was not received until 2nd July 1860. There was a provisional Warrant dated 28th April 1859. The first meeting under the English Warrant was held on 30th July 1860, but the first meeting (by dispensation) was on Monday 16th May 1859 and the minutes "First Regular Meeting held at the Lodge Room, American Hotel on Monday May 16th 5859 with a letter from the Provincial Grand Master requesting the lodge be opened and to install Wor Bro Steinfeld PM into the Chair as first Master". Wor Bro Steinfeld is commemorated in the foundation stone of the current Centre. Interestingly they titled at 8 pm and the initial meeting saw proposals for 9 joining members and two candidates.

The Lodge almost closed three times under threat from financial distress and poor attendance with 1864 seeing cost cutting and accounts running 6 months in arrears. Attendance between 1859/60 was about 22 or 23 but in 1862/3 it fell away - income barely met expenses. Thoughts were given to returning the warrant and in 1865 notice of motion to do so was given but happily failed. From 1865 and in 1869 there were only two



names in the Appearance Book and no minutes.

In 1872 small attendances and arrears again threatened the lodge. Notice of closure was given, but the motion was not seconded and with no voting, the WM declared it lost. Cost cutting and reducing dues were undertaken to try and improve the lodges' circumstances

The third and last motion to close came in July 1874 but was withdrawn and the lodge history suggests it was in retaliation for the mover having been passed over in the ballot of WM.

The Grand Lodge of Victoria (as opposed to the later United Grand Lodge of Victoria) was formed in 1883, but "Creswick Havilah, on this occasion, stood aloof, remaining loyal to the Provincial GL under UGLE".

Later, a letter was sent to the Lodge to "elect three Past Master to attend the Inaugural Meeting" of United Grand Lodge of Victoria.. Later the WM was authorized to surrender the UGLE warrant and this was done, together with the original Provincial Warrant.

The UGLV Foundation Warrant for Creswick Havilah was received on 13th May 1889 but the lodge was not given its number until September. A member of the lodge was offered GI Junior Deacon which was accepted.

The foundation stone of the Centre was laid 14th May 1890 (the AL in the picture refers to "Anno Lucis" "Year of Light" to which you add 4,000 to current year.. there are other ideas on this, see Devotion News Feb-March 2007). Construction was finished by late August when the lodge has its last

meeting at the American Hotel where it has met for 31 years.

Uniform ritual - a special Meeting of UGLV to which the officers of Creswick were summoned, was held on 22 March 1892 to hear an explanation of the new ritual, generally approved but not adopted. This was not settled until the turn of the century "a large amount of the credit for which has

Devotion Newsletter 5 Edition No 58, May - June 2011 Above – some of the hand painted detail adorning the walls of the Creswick Temple been given to the MW Bro Sir Alexander Peacock when here was Grand Master."

MW GM Peacock had been master of Creswick Havilah lodge in 1888-1889, a member for more than 50 years, "took an active part in the formation of UGLV" and held the office of Grand Master 1900-1905. At 39 he was the youngest person ever to obtain that position in Australian Freemasonry. He was also 20th Premier of Victoria, a post he held three times. His widow Lady (Millie) Peacock won the by-election at Allandale caused by his death, becoming the first woman member of the Legislative Assembly.

Back to the Centre... in 1894 the supper room and the murals adorning the lodge room were finished,

Worth noting that in 1939 it was proposed that for the period of the war "all alcoholic and soft drink be dispensed with in the South" which was defeated in a ballot but in 1940 it was passed that any brother enlisting in the AIF have his dues remitted from date of enlistment for the duration of the war.

225 brethren attended the Centenary of the lodge in 1959 In Jan 1978 a building committee was formed and approached the GL Masonic Buildings Committee on the subject of a new kitchen and indoor toilets. "The deputation soon discovered that the Grand Lodge building Committee did not favor speeding so much and proposed the temple should be closed and the lodge to meet at Ballarat, In 1980 the committee reconvened where it should be noted GL did loan \$5,000 of the \$11,498 cost – a \$200 donation from the lady's committee helping fund the work.

The booklet is quite extensive and tells of members such as "Brother Sunshine" - organist and singer, the tragic death of W. Bro. John Francis, mine disasters and much local history. Well worth a read – and certainly the ten dollars it cost!



The Lodge Banner

At the Installation of WBro WB Grose on 16 August 1897 W Bro Tait, PG St B presented the lodge with the banner in commemoration of the Queens' Diamond Jubilee.

The Importance Of Proper Tiling

By W. Bro. Gerald Edgar

For the record, here's the incidents where I found lack of proper Tiling was damaging to the Lodge.

As I have sat in close to 200 lodges in a dozen states & 3 countries since being Raised in July of 1973, I note Lodges "Tile" (or Tyle of your prefer) three ways.

- 1- Some do the traditional 'outside the closed door the entire meeting' (although some provide headsets, a peephole or the Tiler may have the door cracked open a bit)
- 2- Some have him sit directly in the doorway after opening Lodge.
- 3- Some (an increasing number unfortunately) have him sit completely inside the Lodge with the door either open or closed.

The 2 incidents I experienced were due to option 2 & 3.

First experience: The Tiler was sitting on the sidelines with the door open. Supposedly he would see or hear any 'cowan or eavesdropper'. But with the usual noises in the Lodge Room (people talking as we were reviewing some Degree work, fan or A/C running, etc) and the fact he was older AND not sitting right by the door, he did NOT hear some rustling sounds outside the Lodge room. I happened to be sitting near the door and have excellent hearing. I was sure I heard something and took a step outside the door but saw or heard nothing. A bit later I heard the sounds again, excused myself properly and went down the hallway. I heard the door to a restroom close so I made obvious footsteps as if I was returning back to the Lodge room but quietly came back near the restroom, standing behind a partition. After a minute or two a young man in his 20's stepped out, furtively look around and began tiptoeing to the Lodge room. I confronted him (shocked the heck out of him) and demanded to know who or what he was. He admitted he was not a Mason but claimed he thought he was in a church and had just stopped by to attend a 'service'. On closer examination he admitted he was an anti-Mason hoping to learn of 'secrets' or some nefarious act that he could condemn us with. Needless to say that Lodge NOW insists their Tiler stay OUTSIDE the Lodge room.

The 2nd incident was during the 2nd section of the MM degree, The Tiler was fully inside the Lodge Hall with the door shut tight.

Suddenly the door burst open and a woman walked in saying she was looking for a phone. She was driving thru town, needed to make a call (pre-cell phone days) and saw the large Lodge hall with cars all around so assumed we had a phone she could use.

This was a perfectly innocent event on her part but the Raising of the new Mason was seriously 'damaged' in the sense that it was interrupted and the 'atmosphere' and spirit of the moment lost.

I use these two examples to remind ALL Lodges to truly Tile their Lodges as a) we do have those who wish us harm and b) we do have those who will blunder inside for all sorts of reasons.

Feel free to share this message with your readership and I would ask them to share with all Masonic groups they belong to.

There ARE good reasons to Tile a Lodge Room!

Gerald Edgar

Mosaic #125 AF&AM (Dubuque, Iowa)



If we shall not be careful in the admission of candidates and improve the procedure of admission, we are then starting the composition of a funeral hymn for the death of our noble institution. As Freemasons, we should not allow this to happen. If and when we do, we are doomed, for we have just hammered the last nail in the sarcophagus of Freemasonry.

- Anonymous Bro., Rejections on Masonic Values

Anniversary Of Civil War Truce Of 1863 Observed

By James Minton - Advocate Baker - Zachary bureau
From The Rural Lodge Newsletter

The brief 1863 truce between opposing sides in the Civil War will be commemorated this weekend in St. Francisville. "The Day the War Stopped" allowed Masons on both sides to hold a Masonic funeral for John E. Hart, commander of the federal gunboat, the USS Albatross, in the cemetery at Grace Episcopal Church. The free events begin at 7:00pm Friday with graveside histories in the cemetery.

On Saturday, a parade along St. Francisville's main street will be held at 11:00am, followed by lunch at the Masonic Lodge from 11:30am to 12:30pm, along with antebellum period music and vintage dancing at the church's Jackson Hall. A drama recreating the moment when Hart's widow hears of his death will unfold at 1:30pm, followed by the re-enactment of his funeral.

Each year in June, the beautiful Louisiana town of St Francisville remembers a day of peace that took place there in the midst of one of the bloodiest months of the Civil War.

"The Day the War Stopped" features various events including reenactments and ceremonies which remember the unusual funeral services of Lt. Commander John E. Hart of the US Navy. The events took place during the bloody battle and siege of Port Hudson LA Located atop high bluffs overlooking the Mississippi River about 12 miles south of St. Francisville, Port Hudson was a major Confederate bastion established in August of 1862 to prevent Union warships from reaching the confluence of the Mississippi and Red Rivers. Both rivers were of vital importance to the Confederacy and as long as Port Hudson stood, no major Union expedition could be launched up either.



Grace Episcopal Church.



In March of 1863, Admiral and Brother David G Farragut tried to steam his flotilla past Port Hudson, but the USS Mississippi was destroyed, and all but two of his ships had to turn back. Of the two that made it through, one was his flagship the USS Hartford and the other was the USS Albatross, captained by Lt. Commander John E Hart.

The Albatross took part in several raids and actions in the months that followed, but by June of 1863 was back in the Mississippi River above Port Hudson. The citadel was then withstanding a major siege by 30,000 Union troops and the Albatross assisted by shelling positions along the river north of the ring of Confederate fortifica-

tions. One of these targets was St. Francisville.

Grace Episcopal Church, which served West Feliciana Parish, stood high atop the ridge overlooking the Mississippi at St. Francisville and was used as a target for the guns of the Union warship, which rained shells down on the beautiful Gothic structure and adjacent town. But then on 12 June 1863, the guns strangely fell silent and before long one of the most unusual stories of the Civil War began to play itself out.

Aboard the Albatross, delirious from high fever and before any of his officers or crew could stop him, Lt. Commander John E Hart had taken his own life. Hart was a Mason, as were several of his officers, and before

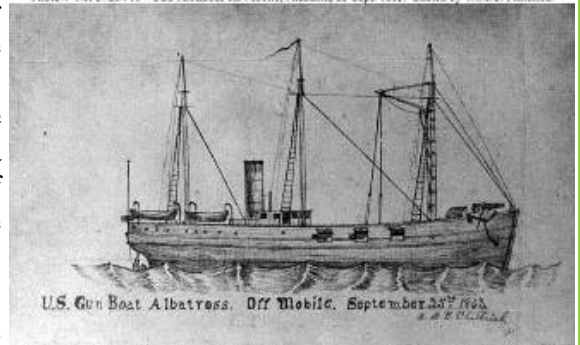
long a boat bearing a white flag left the warship and pulled for shore. It carried a messenger who asked for permission to bury the captain in the cemetery of Grace Church.

The Union officers probably didn't know it, but St. Francisville was also home to the oldest Masonic Lodge in Louisiana, Feliciana Lodge No. 31, F&M. Its Senior Warden, WW Leake, was captain of Company C, 1st Louisiana Cavalry, one of the units harassing the Federal army besieging Port Hudson.

Captain Leake was summoned and met with the Union officers. Hearing of Hart's fate and learning that he was a fellow Mason, Leake arranged permission for him to be buried at Grace Church. Accompanied by an honor guard of US Marines, a delegation of Navy officers and sailors brought Hart's coffin up the steep bluff to the church. With Leake and other local Masons participating, they buried their captain with full Masonic honors in the cemetery. It was a brief moment of peace and fellowship in the midst of the bloodiest war in American history.

The small Masonic funeral and its associated events are still remembered in St. Francisville as "The Day the War Stopped."

Photo # NH 57264-A USS Albatross off Mobile, Alabama, 25 Sept. 1861. Sketch by W.M.C. Philbrick



The USS Albatross was built in Mystic, CT in 1858. She was purchased by the Navy at Brooklyn NY on 23 May 1861, and commissioned at the New York Navy Yard on 25 June 1861,

Texas Masons Honor Contributors To The Community

Corsicana — Masons honored some outstanding contributors to the community Saturday in a special awards ceremony. Eddie Abel, Leah Blackard and Travis Ellington were each recognized for their various contributions. Abel was presented with the Golden Trowel award by Jack Clemons, the District Deputy Grand Master of the 110th District, and Kim Boales, the Worshipful Master of the Corsicana Lodge. Abel has made a contribution to the Masonic body of the Corsicana Lodge and Masonic work in general.

Blackard accepted the Community Builder Award, the first time the award has ever been given, for her work in education and the Corsicana Arts Council.

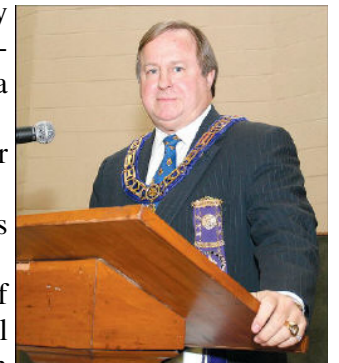
Presented with a flag was Travis Ellington of the Corsicana Fire Department for his decision to call in an airlift for Clemons when he had a stroke.

“The American flag was presented to the fireman because he came to the rescue of one of our members two years ago in August. Travis Ellington made the decision to call for the helicopter to Baylor in Dallas,” Boales explained. “We believe that pretty much saved his life because of the decision. When a stroke victim has a stroke then they have a two-hour window to get medical attention.”

The Masonic Lodge appoints a committee each year to search the community for a candidate who has made a significant contribution to local society. The committee then nominates that person. The awards are not always given annually, Boales explained, depending on whether a viable candidate can be found for each award.

Blackard was joined by her family at Saturday's event. She spent three years on the Corsicana Independent School District Board of Trustees as well as about 10 years contributing in various capacities to local arts efforts. She is currently the executive director of both the Palace Theater and the Navarro Council of the Arts. She is also a past president of the Corsicana Education Foundation and a member of the Main Street board of directors. “It was such an honor to me and it has been such an honor to give back to the community,” Blackard said. “I grew up here so nothing has had more of an effect on my life. CISD has meant so much to me because that was the education that gave me so much. I love it here so it is just great to get (the award).”

Between 35 and 50 people attended the brief awards ceremony which was then followed by a reception. The Corsicana Masonic Lodge is celebrating 152 years since its establishment this year. Members of the Lodge raise funds and donate gifts to their chosen charities each year. A recent beneficiary of the Corsicana Chapter is the Scottish Rite Children's Hospital in Dallas. The Lodge raised over \$2,000 for the hospital by selling barbecue sandwiches at Derrick Days.



The Grand Master of Masons in Texas, MW Brian R. Dodson, was the keynote speaker at the 150th Anniversary of Corsicana Lodge No. 174 .

Freemasonry 2011

Joining the Masonic fraternity turned out to be one of the most satisfying things I have ever done. It's now 45 years later and I still value my membership more than ever. Freemasonry as it is practiced in California today is similar but different than practiced in other parts of the world. It's members each realize different impressions from the teaching of the ritual, and that's how it should be. Some people outside of Freemasonry struggle with that.

It is an interesting that the lessons conveyed to individual Masons by the ritual have remained so similar to the lessons taught in 1730. There are differences of course, but the basic ambition of the Masonic craft has stayed on target. Yet, there is no quick and easy way to define that ambition in a mission statement of a few sentences.

Freemasonry is not a religion or a substitute for one. Sadly, many religious denominations are opposed to Freemasonry simply because it has never suggested the superiority of one religion over another. Freemasonry is a tolerant fraternal craft that respects all religions equally - yet to become a Mason a man must express his belief in a single creator (God) often referred to as the Supreme Being.

The origin of Freemasonry is not crystal clear. Historians agree that it first surfaced as an OPERATIVE association of men who were, in general terms, builders. At some time prior to 1730 the membership requirement changed from workmen in the building trades. Lodges opened their membership to "up-standing" men that agreed with it's values. These men were called SPECULATIVE Masons. From that time forward Freemasonry was composed of individual lodges that had both Operative Masons and Speculative Masons as members, or perhaps one category or the other.

Then, around the year 1730, several things happened. A group of four lodges in London joined together and formed The Grand Lodge of Free and Accepted Masons and many if not most community lodges agreed to conform to the lessons and ritual of the Grand Lodge. A Mason named Anderson gathered information from the lodges and composed a book entitled "Anderson's Constitutions" of Freemasonry. This little book became the standard of Masonic lessons and ritual from that time forward.

Brother Anderson described several key elements that should be common to lodges everywhere.

Members must believe in a Supreme Being.

Religion & Politics should not be discussed in lodges.

The lessons should focus on the building of Solomon's Temple.

The principal tenants of Masonry are: Brotherly Love, Relief and Truth.

And etc.



During the 18th century Masonry attracted men that were leaders in their community. Kings, Dukes, Barons and other titled men as well as philosophers, writers and intellectuals. All Masons were considered equal Brothers regardless of their station in life. They were all taught the same lessons on morals, ethics and a code of conduct.

During the 19th century Masonry became an important element of a man's personal growth and well being. It was desirable that ambitious men join as a means of social advancement. The craft grew rapidly.

Membership "peaked" in the mid 20th century, specifically after World War II. Membership began to decline around 1960, and it continues to this day. Now lodges have fewer members, their members are older, and the fraternity attracts fewer applicants.

What happened? And why?

Is Freemasonry relevant? If so, why isn't the fraternity growing? We members wring our hands and construct notions to lure more members to the craft. We change and shorten the traditional ritual but neither is bringing in new members. The very heart of the craft is actually being neglected. Members accept without debate that the fraternity must change to be more attractive. May I suggest that we are "shooting ourselves in the foot?" Does Freemasonry need to change in order to survive?

It is interesting to me that there is a growing number of people that believe otherwise. Most of them are serious students of the craft and take exception to the direction of CHANGE.

The pendulum is swinging. Freemasonry began sometime in antiquity and was formally organized for the world in the early 1730's. Since then a surprisingly complete number of the lessons and original 1730's ritual have survived to illuminate the modern craft. To the best of my knowledge Freemasonry has always asked individual Masons to learn "from mouth to ear" and to practice by repetition a standardized ritual to impress the knowledge learned. I, personally, can find nothing wrong with that.

Why then do Masons continually tinker with the Masonic lessons, how they are taught, and how they are presented to newly Entered Apprentices? These tinkering Brothers are trying to make the lessons 'easier' to learn, or 'shorter' so the lessons can be learned faster. Both examples are without merit, and neither example does anything to enhance and draw membership.

Posted by Dixon Webb



The Origins of Freemasonry And More

Editor's note; Way back somewhere and sometime ago, I put together, a more or less obscure website titled "A Collected History Of Freemasonry". It contains 16 different versions of the origins of Freemasonry by different authors. Part of one by Jack Buta is reprinted below.

The Origins Of Freemasonry

By Brother Jack Buta MPS
SD Paradise Valley Silver Trowel Lodge #29
Arizona Grand Lodge, USA

Every Freemason who spends time reading about the history of the craft must eventually ask himself the same questions. When and where did Freemasonry start? How is the craft related to Operative Masons? What happened to the operative Masons? The answers to these questions would require a few more pages than I have space for. However, over the next several issues I will attempt to address these questions.

Many brothers are of the opinion that Freemasonry began in 1717 in London. However, when viewed in the wider context of the history of the craft this date has very little to do with anything other than the organization of four lodges in London into a Grand Lodge. This concept being copied in various other countries has resulted in some erroneous claims by my fellow Englishmen that early Freemasonry was a wholly English experience.

The medieval guild of Masons to which Freemasonry was grafted did have a long history in England to be sure. Even the word Freemason was first coined in England. The Old Charges which were developed in England and which were later incorporated into Freemasonry have long been used as an argument to support the English claims. But they were not the origins of Freemasonry. No brothers, based on my readings, Freemasonry came into being in Scotland sometime between the death of Robert Cochrane in 1482 and the death of the Stuart King James I in 1625.

It is unfortunate that there is no documentary evidence come to light so far that would pinpoint the exact date that Freemasonry started. If there was, many books on the subject would never have been written. That would include of course this minor missive. There is however a significant list of firsts in Freemasonry that point the way. The Schaw Statutes themselves show the earliest attempts at organizing lodges at a national level. It is in Scotland that we find the first non-operative (not actual stonemasons) joining the lodges. Even the Mason Word was a Scottish institution.

When the eminent English Masonic Historian Robert F. Gould wrote his first History of Freemasonry he first dealt with early Scottish Freemasonry before turning to the English history of the craft. This apparently did not sit too well with his readers as we see in his later The Concise History of Freemasonry it is given a back seat being discussed only after the Story of the Guild in England, Masons Marks and even The Legends of the Craft. In 1944, G. Knoop and G. P Jones two men from my home county of Lancashire England in their book The Scope and Method of Masonic History did attempt to stress the importance of the Scottish contribution to the making of Freemasonry. However, they studied it from their decidedly English perspective and still regarded Freemasonry as an English experience. So it is left to yet another Englishman to set sail and point the bow of our little ship as close to the wind as I can, and sail into yet another controversial storm.

The place to begin any story is at the beginning. In history however, you must begin at a point where you can identify the thread of your topic and pick it up from there. In this case, we start with a stone mason who became so popular that a King honored him by making him a noble and on whom he conferred the titles of 'The Earl of Mar' and 'Secretary of State'. The place was Scotland the King was King James III and the time was 1482. The Mason was one Robert Cochrane and he was already the King's Master Mason and might have been the architect of the Great Hall in Stirling Castle. This act demonstrates that it was a Mason who first moved up into upper class of society long before gentlemen of distinction became curious about the craft. This elevation in rank incensed the nobility since they were of the opinion that no man of such low birth should ever be given a title, no matter how much he deserved it. In July 1482 King James assembled his army on the Burgh Muir. When the army reached Lauder, a small town south of Edinburgh, the nobles (led by Archibald Douglas, Earl of Angus) rebelled and seized Cochrane and several others. They hanged Cochrane at Lauder Bridge and, thereafter, imprisoned the King in Edinburgh Castle.

By hanging Cochrane, the very nobles who wanted to get rid of him, raised him to the stature of a martyr. Had they left him alone he and the stonemasons might never have attracted the interest and aroused the curiosity of future generations of the upper classes in this craft that had produced such a man. In life, Robert Cochrane built stately edifices. In death, he might have laid the foundation stone of a worldwide fraternity. Of course, that is just my opinion.

More About The Story

Editor's Note; Somehow, Brother Brian Dreadon Of New Zealand ran across the site (I had a heck of a time finding it for this story) and he graciously sent me the following information

Hello brother Corky,

It seems that I am on a similar trail to you but coming from a totally different direction - my family tree.

This might interest you.

The British National Trust now looks after the Canons Ashby House house and their restoration work has uncovered these painted panels dating (they say) from the 1590s.

The brochure that you buy when you visit the house mentions the set squares and compasses, but says that they can't be Masonic, as Freemasonry didn't start in England until 1717. Solid conclusion, based on the known facts.

BUT - (and I can send all the evidence if you are interested) the Erasmus Dryden who had this room painted had a Great-grandfather who was a documented member of the Royal household in Scotland from 1490-1514.

His name was William Saint Clair of Dryden (Spelt Draidon or Drydane etc) of the Sinclair family's house of Draidon - a cadet branch of the Sinclairs of Roslin who had a number of courtiers and diplomats in their ranks. Men of education, finance and the law.

Don't get excited about the mention of Roslin, that's not where I am going with this - well not exactly.

William and his brother John (later knighted as John of Drydane) also received a pardon from King James IV for having fought against him in 1488 at Sauchieburn.

In that pardon they are named as being of "Royal Suite", establishing that they had worked in the household of James III before 1488. The James III whose favourite was the very same Robert Cochrane of whom you write.

Another of the favourites of James III was John Ramsay of Balmain who was made Lord Bothwell - but he survived the lynch mob that hanged Cochrane from Lauder bridge. John Ramsay and 2 others of the Royal Suite - the Chisholme brothers - were the sons of Margaret Sinclair of the House of Dryden - and cousins to William & John Sinclair.

They were all part of the Scottish Court that was into the renaissance learning in Scotland. Our Dryden Coat of arms even has as a difference - an armillary sphere - a symbol of that new learning.

Anyway - to summarise.

There is a direct link from Robert Cochrane via the Sinclairs of Dryden down to a room which has authenticated paintwork of the 1590s "in England" displaying set squares & compasses. A little before 1717 as it happens.

While I'll leave others to see if there is any greater significance to this strange link - the lovely irony is that the very establishment institution of the National Trust supplies us with the dating evidence and points out the masonic symbols in Canons Ashby House for us.

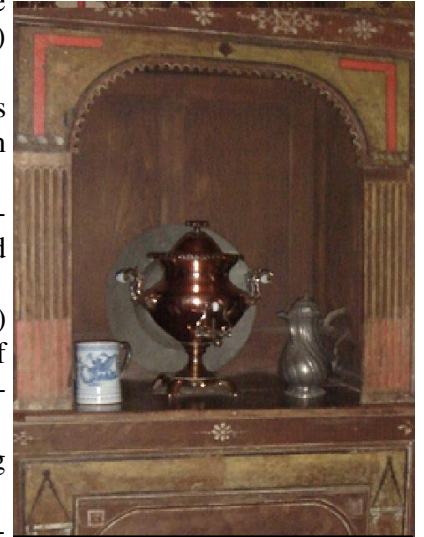
I can send you all the connecting family tree & evidence for it - if this interests you at all.

I'm a member of the Dryden family and as it happens, a direct descendant of the William Sinclair of Dryden of this story, who came across the border when the Queen of Scotland (Margaret Tudor - sister of Henry VIII) took flight 2 years after the battle of Flodden of 1513 (another story).

Regards - Brian Dreadon - Hamilton, New Zealand

(That name of Erasmus also connects back to the Philosopher Erasmus who spent time in England - another interesting family connection).

Many thanks Brother Dreadon *Corky*



An alcove in a room of Canons Ashby House in Northamptonshire England - the family seat of the English Dryden family since about 1548.

Divorce, Freemasonry Problematic For Anglo-Catholics

By Anthony Barich

FREEMASON membership, divorce and re-marriage have emerged as potential stumbling blocks for Anglicans seeking to enter the Catholic Church via an Ordinariate.

Melbourne Auxiliary Bishop Peter Elliott holds up the Catechism of the Catholic Church during an Anglican Ordinariate Festival at Como Catholic Parish in February. Leaders representing Anglo-Catholics around the world signed the Catechism and presented it to the Vatican's Congregation for the Doctrine of the Faith as a sign of their total fidelity to the Church. □Photo: Anthony Barich

Melbourne Auxiliary Bishop Peter Elliott, the Holy See's delegate for the Anglican Ordinariate in Australia, said at an Ordinariate festival in Melbourne on 11 June that divorced and remarried Anglicans should seek Catholic Canon Law advice before they try to enter the Church.

Addressing a "delicate but unavoidable issue", the prelate urged Ordinariate-bound Anglicans who have remarried after divorce "to take your situation to a diocesan marriage tribunal so that your reconciliation in the Ordinariate will in no way be impeded next year".

"Even if you received an Anglican permission to re-marry, this will need to be evaluated carefully to see if this conforms to Catholic requirements," Bishop Elliott, a former Anglican, said. "However, I have been assured that Catholic Canon Law is followed in the Traditional Anglican Communion, which should facilitate matters for members of the TAC when they approach a tribunal."

Regarding membership of a Masonic lodge, the prelate said that, "in spite of what you might hear from time to time, Catholics are not permitted to be Freemasons".

"Men seeking to enter the Ordinariate will need to resign from the Lodge. This raises the spiritual challenge, whether commitment to Jesus Christ our Lord and Saviour and membership of His Church takes priority in your life," he said.

In November 2009, Pope Benedict XVI announced his decision to erect personal Ordinariates for former Anglicans who wanted to enter into full communion with Rome while preserving liturgical and other elements of their Anglican heritage, including a certain amount of governing by consensus.

Bishop Elliott also revealed that he expects an Ordinariate to be established in Australia by 2012 – the 50th anniversary of the Second Vatican Council. "Those being reconciled in an Ordinariate are beneficiaries of the Council's ecumenical vision, commitment and mandate. Let us never forget that," he said.

Bishop Elliott also revealed that an international commission, including himself, has been preparing an "Ordinariate liturgy", subject to the approbation of the Holy See, which draws on the Anglican patrimony and Catholic traditions. The Ordinariates can also use both forms of the Roman Rite, but he added that the liturgy of the Anglican Use parishes in the United States is one model for developing a "use" for the Ordinariates. He said the Ordinariate's liturgy will contribute to the "spiritual renewal of liturgy that has quietly emerged in recent years" - "the fruit of the Eucharistic project of Blessed Pope John Paul II and the liturgical wisdom of Pope Benedict XVI".

"The liturgy should embody those transcendentals that inform what is best in Christian civilisation, that is, whatever is good, true and beautiful. I am sure that the liturgies of the Ordinariates will always represent these transcendentals," he said.

Anglicans seeking full communion with the Church must apply in writing via application forms that will be issued later this year. They then make a Profession of Faith and receive the Sacraments of Christian Initiation – Confirmation and the Eucharist, he said.

They are then to be registered as members. He said the rule of faith for the Ordinariate is the Catechism of the Catholic Church.

Bishop Elliott also urged Catholics to take a concrete role in supporting Anglicans seeking full communion with the Church, telling them not to see the Personal Ordinariate as "merely an interesting enterprise or a historical event to observe".

Anglicans seeking full communion will need Confirmation sponsors – people to "enter into a spiritual relationship" with them and to encourage, guide and counsel, he added. "I hope that (Catholics) will want to be

part of it, at this stage, in the sense of walking with Anglican men and women who are making so many sacrifices on their pilgrimage to unity with the See of Peter," he said.

Anglican clergy seeking ministry in the Ordinariate are finding priest mentors among Catholic priests, he said, while the Australian Confraternity of Catholic Clergy has invited some Anglican clergy to take part in its annual conference 20-24 June at Corpus Christi College in Melbourne.

Anglicans seeking communion with the Church are currently undergoing formation involving "intense" study of the Catechism, and also recommended a catechetical course produced by The Evangelium Project founded by Fr Marcus Holden from Ramsgate, England. Bishop Elliott also recommended The Creed - the first volume of Sydney-based Opus Dei priest and The Record columnist Fr John Flader's Tour of the Catechism - for catechesis purposes.

Masonic Lodge Names

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

Our last Lodge meeting we had our District Education Officer in attendance for his annual program. During his presentation he mentioned the name of an unusual Lodge named, Arts & Sciences Lodge (Ohio). I thought I would put something together on Lodge names.

Lodges are named for a number of different reasons. Without a doubt the most common reason would be places or geographic locations. Generally this would be the name of the city or town the Lodge is located in, such as my home Lodge, Camden Lodge, Camden, Ohio. Others would include North Pole Lodge, North Pole, Alaska, Strange Creek Lodge, Strange Creek, West Virginia, and Capitol City Lodge, Columbus, Ohio (the capitol city of the state of Ohio).

The second most popular reason for Lodge names would be Biblical and Masonic. These would include Lodges named Acacia Lodge, West Gate Lodge, East Gate Lodge, South Gate Lodge, Triangle Lodge, St. Johns Lodge, Calvary Lodge, Harmony Lodge, Temperance Lodge, Golden Rule Lodge, Hiram Lodge, Eureka Lodge, Eastern Star Lodge, Meridian Sun Lodge, Doric Lodge, Widow's Son Lodge, Celestial Lodge and Fellowship Lodge just to mention a few.

Another popular reason for Lodge names would be famous Masons such as Washington Lodge named for our most famous Brother and President George Washington, Bolivar Lodge named after South American Bro. Simon Bolivar and Lafayette Lodge after the famous Frenchman, Marquis De Lafayette. I also know of two Lodges named for non Masons in Jefferson Lodge and Lincoln Lodge. These Lodges were named in honor of Thomas Jefferson and Abraham Lincoln, both well respected men who looked favorably upon our Masonic Fraternity but were not Masons.

Then we have Lodges that are indicative of specific things such as Emerald Lodge, a Lodge in Ireland. Fourth Estate Lodge, was a Masonic Lodge located in Boston, Massachusetts and comprised entirely of men in the newspaper business - the so-called "fourth estate." There is Petroleum Lodge, Tulsa, Oklahoma once known as the oil capital of the world. In the year 2000 we saw a few Lodges merge or chartered calling themselves Millennium Lodge. We have quite a few Lodges named University Lodge which are Lodges in cities with major colleges or universities. There is a Solar Lodge which meets on Saturday mornings and a Buckeye Lodge in Ohio (the buckeye state). I'm sure there are numerous other examples of this category as well.

There are other Lodge names that are different but I'm sure have significance such as White Rose Lodge, Sparrow Lodge, and Flat Rock Lodge. There are Lodges that have no name but are referred to only by numbers. I will leave you with these unusual Lodge names: Cotton Gin, Cowanesque, Difficult, Bee House, Drytown (Drytown, California), Cereal, Invisible Friends, Fish House, and Tidal Wave.

All Lodges have their name for a reason. The interesting stories of those names, how they got them, who they were named after or the significance of these names is true history. Many, many Lodges have their own website and generally they will have at least a short history of the Lodge on their home page. if you want some very interesting reading then spend some time Googleing or surfing the web and just read the histories of the Lodges. There are some very amazing stories and history lessons in their own right.

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

To All The Kids Who Survived The 1930s, '40s, '50s, '60s and '70s!!

Editors Note; Although not about freemasonry, it is about most Freemasons.

First, we survived being born to mothers who may have smoked and/or drank while they were pregnant. They took aspirin, ate blue cheese dressing, tuna from a can, and didn't get tested for diabetes.

Then, after that trauma, we were put to sleep on our tummies in baby cribs covered with bright colored lead-based paints.

We had no childproof lids on medicine bottles, locks on doors or cabinets, and, when we rode our bikes, we had baseball caps, not helmets, on our heads.

As infants and children, we would ride in cars with no car seats, no booster seats, no seat belts, no air bags, in cars with bald tires and sometimes no brakes. Riding in the back of a pick-up truck on a warm day was always a special treat.

We drank water from the garden hose and not from a bottle. We shared one soft drink with four friends, from one bottle, and no one actually died from this.

We ate cupcakes, white bread, real butter, and bacon. We drank Kool-Aid made with real white sugar. And we weren't overweight.

WHY?

Because we were always outside playing... that's why! We would leave home in the morning and play all day, as long as we were back when the streetlights came on. No one was able to reach us all day. -- And, we were OKAY.

We would spend Hours building our go-carts out of scraps and then ride them down the hill, only to find out we forgot the brakes. After running into the bushes a few times, we learned to solve the problem.

We did not have Play Stations, Nintendos and X-boxes. There were no video games, no 150 channels on cable, no video movies or DVDs, no surround-sound or CDs, no cell phones, no personal computers, no Internet and no chat rooms.

We had friends and we went outside and found them! We fell out of trees, got cut, broke bones and teeth, and there were no lawsuits from those accidents.

We would get spankings with wooden spoons, switches, ping-pong paddles, hair brushes, or just a bare hand, and no one would call child services to report abuse.

We ate worms, and mud pies made from dirt, and the worms did not live in us forever.

We were given BB guns for our 10th birthdays, 22 rifles for our 12th, rode horses, made up games with sticks and tennis balls, and although we were told it would happen - we did not put out very many eyes.

We rode bikes or walked to a friend's house and knocked on the door or rang the bell, or just walked in and talked to them.

Little League had tryouts and not everyone made the team. Those who didn't had to learn to deal with disappointment. Imagine that!!

The idea of a parent bailing us out if we broke the law was unheard of. Parents actually sided with the law! If we acted up in school we got a spanking and usually got another one when we got home if mom or dad found out.

These generations have produced some of the best risk-takers, problem solvers, and inventors ever. The past 50 to 85 years have seen an explosion of innovation and new ideas..

We had freedom, failure, success and responsibility, and we learned how to deal with it all.

If YOU are one of those born between 1925 and 1970, CONGRATULATIONS!

You might want to share this with others who have had the luck to grow up as kids before the lawyers and the government regulated so much of our lives for our own good.

While you are at it, forward it to your kids, so they will know how brave and lucky their parents were.

Kind of makes you want to run through the house with scissors, doesn't it?



Telling Our Own Story: Wilbert M. Curtis Texas Prince Hall Library

Story By: Grand Editor Burrell Parmer (1)
Most Worshipful Prince Hall Grand Lodge of Texas

By the authority vested in the office of the Grand Master and in accordance with the constitution of The Most Worshipful Prince Hall Grand Lodge, Free and Accepted Masons of Texas, the Honorable Wilbert M. Curtis hereby called all Prince Hall Masons of Texas into the Grand Lodge's 136th Annual Grand Communication held at the Grand Masonic Temple, June 24 - 25.

On June 25, the Wilbert M. Curtis Texas Prince Hall Library Museum was officially opened with a ribbon cutting ceremony and name unveiling at the Grand Masonic Temple.

The Library Museum adds another repository for the collection of Prince Hall Masonic History in the city. It will possess collections and preservation of Prince Hall Masonic History and activities in Tarrant County and throughout the state in the form of photos, paintings, books, articles, original lodge charters, cornerstones, ledgers, uniforms, a Lodge Room, etc. Many of the items date back to the late 1800's.

Government officials from Tarrant County and the Texas House of Representatives, officials from the Tarrant County Black Historical & Genealogical Society and the Fort Worth Public Library were in attendance. Special guests included Grand Masters of Prince Hall Grand Lodges: G.M. John Miller of Arizona, G.M. Arvin Glass of Tennessee, G.M. Cleveland Wilson of Arkansas, G.M. Anthony Stafford of Florida, and G.M. Deary Vaughn of Oklahoma, who also serves as the Sovereign Grand Commander, United Supreme Council, Ancient & Accepted Scottish Rite of Freemasonry, Prince Hall Affiliation, Southern Jurisdiction.



Grand Master Wilbert M. Curtis cuts the ceremonial ribbon of the Wilbert M. Curtis Texas Prince Hall Library Museum at The Most Worshipful Prince Hall Grand Lodge, Free & Accepted Masons of Texas' Grand Masonic Temple



Every Texas Prince Hall Masonic Organization was represented to include Grand Worthy Matron Martha Wolridge and Grand Worthy Patron Robert B. Calloway Jr. of the Norris Wright Cuney Grand Chapter; Grand Most Ancient Matron Jackie Levingston and Grand Joshua Isaac Cary Sr. of the Grand High Court, Heroines of Jericho; Grand Princess Caption R. Lucille Samuel of the Lone Star Grand Guild, Heroines of the Templars Crusade; State Grand Loyal Lady Ruler Shirley Gideon of the Texas Council of Assemblies, Order of the Golden Circle; Most Excellent Grand High Priest Willie Tate of the Most Excellent Prince Hall Grand Chapter, Holy Royal Arch Masonry; and Right Eminent Grand Commander Ronald Gerac of the Lone Star Grand Commandery of Knights Templar Masons of Texas.

After the opening prayer by Deputy Grand Chaplain Rev. F.D. Sampson Jr. and the occasion delivered by Grand Junior Warden Frank Jackson. Grand Marshal Ronald Gerac made the Proclamation and the Consecration was then performed by Deputy G.M. Michael Anderson, Grand Senior Warden Bryce Hardin I, and G.J.W. Jackson overseen by the Hon. Edwin B. Cash, the only living Past Grand Master of the Grand Lodge.

With the Consecration of corn, wine, and oil complete, G.M. Curtis with tears in his eyes cut the ceremonial ribbon and provided comments.

"We will now be able to tell our own story," said G.M. Curtis. "I hope that the city of Fort Worth, Tarrant County, and the state of Texas will embraced this Library Museum and utilize it as a research resource."

"The Library Museum has been on the Trestle Board of the Grand Lodge for many years. Now it has come to fruition," said G.M. Curtis. "Getting to this point of the grand opening has been a rewarding experience not only for me but also for the team members that assisted me."

After G.M. Curtis comments, he opened the door to the Library Museum and guests began to pour in to view its treasures.

The original design of the Library Museum was conceived by Nicole Hawthorne, daughter of Past Master Benny Tucker, the Chairman of the Archives Committee.

Hawthorne, a graduate of Baylor University with a Bachelors of Art in Interior Design, had been performing interior design since 2007. She was asked in June 2010 by her father to produce some drawings.

According to Hawthorne, she wanted to create something that reflected what the space would be used for.

"I wanted the look and feel of the area to resemble a turn-of-the-century, new world library. The antiquated, over-sized portraits displayed there were inspiration for the rest of the design and everything else branched from them," said Hawthorne. "The design of the Library Museum was intended to be like a time capsule with a rich historic atmosphere."

G.J.W. Jackson, who also serves as the Grand Lodge Historian, provided background on the Library Museum's conception.

"The Library Museum is a labor of love, it came from a vision by G.M. Curtis and we are thankful for him and his leadership. One thing that alarmed us was that we were losing a lot of our history and archives at a very disturbing rate," said G.J.W. Jackson. "If we were to look forward from today, maybe 50 to 100 years, it will be highly likely that people will know our story and I truly believe that you cannot really tell the story of Texas without telling the story of The Most Worshipful Prince Hall Grand Lodge of Texas."



"We are proud of our legacy, we are proud of our heritage. If we don't tell our story, no one is going to tell it for us," said G.J.W. Jackson. "We have numerous materials. We haven't even been able to go through all the archives, and materials are still being donated.

Currently the Library Museum only shows you just a glimpse of our treasures. So when people come here, we want them to see the vision that our Grand Master has shared with us and for researchers to see the culture and history that Prince Hall Masons have contributed to the great state of Texas."

The mission of the Wilbert M. Curtis Texas Prince Hall Library Museum is as follows:

To collect, organize, describe, make available, and preserve primary and secondary resource materials emphasizing the historical documentation of the M.W.P.H.G.L. of Texas and its impact on the cultural milieu on the broader local communities, the state of Texas, the Jurisdictions under its authority and the larger expanse of human kind.

To provide adequate facilities for the retention and preservation of such records.

To serve as a resource and research center to stimulate and promote creative teaching and learning through the use of primary research materials; and provide instruction in the use of those materials.

To promote research and scholarship by providing access and encouraging the use of its collections by members of the Masonic Family and the public at large.

To implement records management by formulating policy and procedures that will ensure the collection and preservation of the Library Museum's materials.

The Library Museum is available to the public by appointment Monday thru Thursday from 10 a.m. - 4 p.m. Information about the Library Museum can be obtained by contacting the Grand Lodge Office at 817-534-4612 or by visiting www.wmctphlm.com.



"More than an institution, more than a tradition, more than a society, Masonry is one of the forms of Divine life upon earth. [JOSEPH FORT NEWTON]",



Worshipful Masters and Brothers from throughout the state attended the 136th Annual Grand Communion of The Most Worshipful Prince Hall Grand Lodge, F.&A.M. of Texas.