

The Small Town Texas Mason E-magazine

January 2012



Corpus Christi Lodge #189 A. F. & A. M.



4114 Weber Rd., Corpus Christi, Texas

The Small Town Texas Mason's E-Magazine

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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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Corpus Christi Lodge #189 A. F. & A. M.

The first effort to establish a Masonic lodge in Corpus Christi was made by Col. Henry L. Kinney (generally acknowledged as the founder of the city), William Mann, and John Hayes in a petition to the Grand Lodge of Texas early in 1844. A dispensation to form a lodge was duly granted, and Frontier Lodge No. 28 was officially chartered on February 12, 1845. That lodge was officially demised within a few years due to the absence of many of its members, who had joined Gen. Zachary Taylor's army on its march to Mexico.

The Corpus Christi area was not a felicitous place in which to live during this period. Both Texas and Mexico laid claim the area between the Nueces and Rio Grande Rivers, but neither mounted any effective maintenance of law and order, so that banditry and cattle rustling flourished there. Indeed, Leander H. McNelly, the noted Texas Ranger Captain (himself a Mason) remarked on the hazards of ranching in the area as follows:

"I am willing to take a good many chances, but I certainly would not live on a stock ranch west of the Nueces River, at any point from the mouth of the Devil's River to the mouth of the Rio Grande. I think that the risk is too great - so great that scarcely any compensation would pay for it. My position in command of a company of troops I do not consider half so hazardous as that of those men living on ranches."

A second attempt was made by returned members of the previous group in 1850, and although a dispensation for the purpose was granted, there is no record that such a lodge was ever officially chartered. A third petition dated September 28, 1854 was sent to the Grand Lodge, sponsored and recommended by Goliad Lodge No. 94. This resulted in the granting of a dispensation on October 19, 1854, and the installation of the first officers of Corpus Christi Lodge U.D. (under dispensation) with Lucius C. Clapton as Worshipful Master. (see list of Worshipful Masters.)

The dispensation was renewed in 1856, and a petition for a charter was submitted to the Grand Lodge on December 2, 1856. A charter was issued at the Annual Communication of the Grand Lodge on January 23, 1857 and Corpus Christi Lodge was assigned the number 189 and placed in Masonic District 14. Thomas B. Buchanan served as its initial Worshipful Master. The lodge met on the first Monday of each month, and annual dues were set at \$4, payable quarterly. It met in a building (location unknown) rented from one of its members, Bro. Ed Ohler. The population of Corpus Christi was given at that time as "over 400 families," while the lodge membership stood at 36 Master Masons, with another 9 Entered Apprentice and Fellow Craft Masons learning their initiatory work.

In 1860 the lodge moved to the second floor of another building owned by Bro. Ohler, located at the corner of William and Mesquite Streets, where they paid an annual rental of \$144, while sub-leasing the ground floor for \$50/year. The Civil War disrupted normal lodge activity during the early 1860s, and the membership voted in August of 1862 to suspend meetings until December. In fact, it was March of 1866 before they were able to resume meeting.

A campaign was begun at once to construct a new lodge building, and property on William Street was purchased in November of 1866. The new building was dedicated in November of 1869. It was the home of Corpus Christi Lodge No. 189 for nearly 50 years. In late 1913 a campaign was undertaken for the construction of a new lodge building. The property on William Street was sold, and property was purchased on Chaparral Street. The cornerstone for the new building was laid in September of 1914, and the first meeting held in it on January 4, 1916.

The Lodge building was severely damaged by the devastating hurricane which hit Corpus Christi on September 14, 1919. The building was repaired, and meetings continued to be held there for a further 43 years, though the Lodge was 25 years in paying off the cost of repairs. During the years of the Great Depression in the 1930s many members had to be suspended for non-payment of dues, while others were carried as delinquent or in arrears. The outlook began to slowly improve, so that by 1936 membership stood at 267 and a period of remarkable growth began. Over the following 15 years the net gain in membership only twice fell below 20, and reached a peak of 94 in 1947. The lodge reached its peak membership of 1,020 appropriately enough in 1957, the year of its Centennial celebration. Grand Master Paul Turney of the Grand Lodge of Texas was



present on March 23 of that year to help the lodge celebrate its first one hundred years with dinner, music, and addresses by several dignitaries. During its first century the lodge watched the City of Corpus Christi grow from 698 to 166,000 and its own membership from 36 to over 1,000.

In the early 1960s a campaign was begun to construct a new Masonic Hall, and its present facility at 4114 Weber Road was occupied in January and dedicated in August of 1962. On March 23 of 2007, the lodge celebrated its Sesquicentennial, with Grand Master Donny W. Broughton of the Grand Lodge of Texas attending. Corpus Christi Mayor Henry Garrett, a member of Lodge 189, presented the Grand Master with the Key to the City. During its second 50 years the lodge saw the population of the city rise to more than 285,000, and Masonic membership in the city still at approximately 1,000, now divided among five chartered lodges within the city.

Through the years, the lodge has continued an active program in support of numerous community organizations, particularly in the field of education. In 1992 the lodge began participating in Adopt-a-School program, distributing winter clothing annually to 20 to 30 needy children at Crockett Elementary School. Members have also participated in the TAKE-TIME-TO-READ program there, both by regular reading sessions and the contribution of books to the school library. In addition to the funding of an annual scholarship at Del Mar College, the lodge each year presents one or more graduating High School students with college scholarships and the Lamar Medal and Award for Personal Achievement.

By DONAL O'CONNOR STAFF REPORTER

Tecumseh Lodge Sesquicentennial Will Attract Senior-Ranking Masons

Formed in 1861, just a couple of years after Stratford was incorporated as a town, Tecumseh Lodge 144 is celebrating its 150th anniversary on Saturday.

More than 100 people, including a number of the Grand Lodge's senior ranking officials, will be in attendance at the Arden Park Hotel when Grand Master D. Garry Dowling of the Grand Lodge of Canada is a special guest.

Dowling presides over 53,000 Masons who belong to one or more of the 587 lodges in Ontario.

Tecumseh currently has about 115 members who are committed to the ideal of Freemasonry, a worldwide fraternity "dedicated to the brotherhood of man under the brotherhood of a supreme being."

"Although of a religious nature, Freemasonry is not a religion," explains the Grand Lodge website. "It urges its members, however, to be faithful and devoted to their own religious beliefs."

Warren Young, a member since 1982, is serving his third one-year term as Worshipful Master of Tecumseh.

"Self-improvement is a big thing," Young said. "As our little catchphrase says, Making good men better.' "

"If you learn from the ritual that we have. If you learn the lessons that are taught there and apply them to your life, you can't help but become a better person," he said.

Young said Tecumseh Lodge continues to be a vibrant force in the community and is involved in several charitable projects. They include Coats for Kids each Christmas and a charity breakfast that supports Stratford General Hospital.

The lodge currently enjoys "patron" status for its hospital support.

Tecumseh members also contribute funds to the Masonic Foundation of Ontario, which supports numerous projects.

Tecumseh Lodge was the second Masonic lodge to be instituted in Stratford but it quickly became the focal point for Masons in the area. Wellington Lodge, which preceded it in 1855, had been dissolved just three years after it began.

Former Wellington members got together and formed Tecumseh Lodge, holding their first meeting Jan. 24, 1861, above the British North American Bank that was located at 21 Erie St.

The seven members at the inaugural meeting would grow to 21 by the end of the year, putting the lodge on a solid footing. Membership in the lodge's centennial year in 1961 numbered 400.

The first master of Tecumseh Lodge was John Dutton, a prominent druggist of his day. Officers were other professional and business citizens of Stratford and area.

As membership grew, the lodge needed larger facilities. The first move came as early as 1865 and five years later there was another move.

A second craft lodge was formed in 1875 named Stratford Lodge 332 and with increasing membership it became necessary to purchase land and build the Masonic Hall that's located at 15 Church St. across from the Stratford Public Library.

The cornerstone of the new building was laid in May 1930. The building was completed in December 1930 and dedicated March 6 the following year.

Lloyd Scorgie, the master during the lodge's centennial year, is expected to be at Saturday's sesquicentennial celebrations.

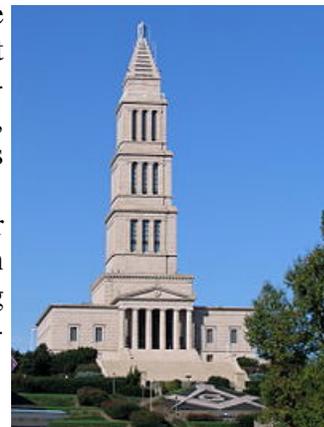
Two members of Tecumseh have been grand masters and many others have held various Grand Lodge offices.

Alexandria-Washington Lodge No. 22

Editor's Note; In the last issue we continued with another story about a Lodge with an unusual name, "Done's Rock". Everyone liked the idea so much that I decided to continue it as an ongoing feature with "Alexandria-Washington Lodge No. 22" featured this month.

Alexandria-Washington Lodge No. 22 is one of the oldest Masonic Lodges in the United States. It was founded in February 1783 as Lodge No. 39, under warrant from the Grand Lodge of Pennsylvania. Five years later, the Lodge sought and received its charter from the Grand Lodge of Virginia, as Alexandria Lodge No 22, with George Washington listed as its Charter Master. In 1805, the Lodge changed its name to honor its departed brother.

Our Lodge is housed in the George Washington Masonic National Memorial, for which we purchased the first plots of land in 1909. Our stated meetings are held on the second Thursday of every month, and are followed by a Festive Board. Visiting brothers are always welcome, but please let us know in advance so that we may better accommodate you. A dark suit and tie is the preferred attire for our Lodge.



HISTORY

Lodge No. 39 at Alexandria, Virginia, was warranted by the Provincial Grand Lodge of Pennsylvania on February 3, 1783. It was constituted on the 25th of that month and has been in continuous existence ever since that date. The Grand Lodge of Virginia having been formed on October 13, 1778, the Lodge withdrew from Pennsylvania obedience and received a Virginia charter dated April 28, 1788, establishing Alexandria Lodge No. 22. George Washington, with his personal consent, was named Master in the Virginia charter. In 1804 the brethren of the Lodge, wishing to honor Bro. Washington, received permission from the Grand Lodge to change the name of the Lodge to that which it now bears.

From early in the 1800s Alexandria-Washington Lodge met in its own quarters, constructed as an addition to the Alexandria Market House. This was destroyed by fire in 1871. It was immediately rebuilt together with City Hall and served as its home until 1949, when the Lodge moved to its present quarters in the George Washington Masonic National Memorial.

AW22 Lodge Anecdotes

By RW Claude Harris, PM of the lodge

Internet Edition July 20, AL 6000 AD 2000

What is the correct name of our lodge and how did it change over the past?

Our lodge was first warranted on February 3, 1783 by the Provincial Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons, according to the Old Institutions, held at Philadelphia, in the Province of Pennsylvania, by virtue of a Provincial Grand Warrant from the Grand Lodge of London, in Great Britain (Provincial Grand Lodge of Pennsylvania---Ancients). There was no name given to our lodge by this provincial Masonic body other than Lodge No. 39. In referencing the original warrant and other letters of correspondence (even those of Washington), our lodge was strictly referred to as: Lodge No. 39 or Lodge No. 39, Ancient York Masons. This corresponds with the other lodges under the Provincial Grand Lodge of Pennsylvania at the time, as none had names attached to them following a custom of the Ancient Grand Lodge of London. As a consequence, there was no Alexandria Lodge No. 39 in our history.

It was not until this issuance of the Virginia charter on April 28, 1788 that our lodge was first officially named Alexandria Lodge. In that charter issued and signed by the then Governor of the Commonwealth and Grand Master of the Grand Lodge of Virginia Edmund Randolph, it states: "We...do hereby constitute and appoint our illustrious and well-beloved brother, George Washington, Esq., late General and Commander-in-chief of the forces of the United States of America, and our worthy brethren Robert McCrea, William Hunter, Jr., and John Allison, Esqs...to be a just, true, and regular Lodge of Freemasons, by the name, title, and designation of the Alexandria Lodge, No. 22." This name, Alexandria Lodge, No. 22 remained unaltered until several years after the death of General Washington, when there was a movement in our lodge for permission "to alter the designation of this Lodge from that of the Alexandria Lodge, No. 22, to that of the Alexandria Washington Lodge, No. 22". Therefore, in a resolution issued by the Grand Lodge of Virginia on December 9,



Officers For 2011

1805, the following was adopted:

“Whereas, at the last Grand Annual Communication a request was made by the Alexandria Lodge, No. 22, for permission to change the name of the said Lodge to that of the Alexandria Washington Lodge, No. 22, which request was acceded to, and a new charter ordered to be issued; and whereas, this order did not meet the wishes of the brethren of the said Lodge, who having had our illustrious brother General George Washington for their first Master, whose name is inscribed as such in their original charter, they then were and still are desirous of preserving their said charter, as an honorable testimony of his regard for them, and only

wish to be permitted by the Grand Lodge to assume the name of the Alexandria Washington Lodge, No.22, without changing their charter; therefore, “Resolved, That the said Lodge be permitted to

assume the said name, and that it be henceforth denominated the Alexandria Washington Lodge, No. 22, and that an authenticated copy of this resolution be attached to their said charter.”

After this change, our lodge’s name has remained unaltered up to the present day. Please note there is no hyphenation between the words Alexandria and Washington. In 1791, the District of Columbia was formed and both Maryland and Virginia ceded territory to establish the nation’s capital. During this period until 1846, our lodge was not located in Virginia but rather in the District of Columbia. In 1810, Federal Lodge, No. 15 of Maryland, together with several other lodges within this new territory invited our lodge to form a Grand Lodge of the District of Columbia. To this our lodge declined, citing several reasons one of which was the need to remain under the Virginia charter in which General Washington was inscribed as the first Master. Consequently, the lodge never changed its name, but when the Grand Lodge of the District of Columbia was formed in 1811, our lodge found itself not only in a different territory, but also under a different Masonic grand jurisdiction. This irregularity would remain for thirty-five years up to 1846 when congress passed a bill that allowed Virginia to reclaim the land originally ceded in 1791.

Throughout the nineteenth century our members did not refer to our lodge by the new name they had selected. In reverence to General Washington, members referred to the lodge as Washington Lodge and after the establishment of Andrew Jackson Lodge in 1854, this tradition was reinforced and the nicknames Washington Lodge and Jackson Lodge became synonymous with Freemasonry in Alexandria. It was not until recent times that members began to refer to our lodge as Alexandria-Washington Lodge No. 22.

One cannot overlook the most recent nickname of the lodge: AW22. And who else can be credited with this modernism more than RW Jack Canard? One should never forget the time when as Worshipful Master, Brother Jack hurried to select the Virginia Masonic license plates labeled “AW22” for his red Jeep. Those plates with their abbreviations, and now the famous AW22 Internet site are our most recent adaptations of the historic and ever changing name of our lodge.

RW Claude Harris, PM of the lodge

Email: charris@ksc15.th.com

POSTSCRIPT: Who decided to place that hyphen in our lodge’s name? From what I can deduce, it happened as a result of the many published materials sent out for the construction of the memorial at the turn of the century. I believe it was one of these “bright” publishers that started this modern innovation. Also, one can note that the Brockett book, edition of 1900, does not carry the hyphen, but thirteen years later the Callahan book does.

More about these two books later in our series of anecdotes at [.http://aw22.org/documents.html](http://aw22.org/documents.html)



Massachusetts lodges have no numbers. Pennsylvania has eleven lodges with numbers but no names. Georgia has two lodges identified as number 1, Social #1 and Solomons #1. Neither Maryland, Pennsylvania, or Tennessee has a lodge with the number 1.

Texas Rangers Were Brothers

John B. Jones - Leader Of The Texas Rangers And The Masons Of Texas

John B. Jones was born on December 22nd, 1834 in the Fairfield District, South Carolina. His family moved to the Republic of Texas in 1838, settling in the area that became Travis County, and then later moving to the part of Texas that became Navarro County. As a young man, Jones made a living by farming and raising livestock.

When the Civil War started, Jones joined the Confederacy as a private in the 8th Texas Cavalry (Terry's Texas Rangers) and rose to the rank of captain.

Within a few months, he was promoted to adjutant of the 15th Texas Infantry of Joseph W. Speight. In 1863, with the rank of captain, he was appointed adjutant general of a brigade, and in 1864, he was recommended for promotion to be major, but the war ended prior to his receiving the higher rank. It was clear, however, that his leadership abilities far exceeded his rank.

At the conclusion of the war, Jones and many other southerners were greatly concerned about what life would be like under reconstruction. He believed there was a future in South America, and he traveled there intending to establish a colony for former Confederates. After two years looking for a suitable place to establish such a colony, Jones lost his enthusiasm for the project and returned to Texas. It was at this time that Jones became very involved with the Masonic fraternity. He was active and popular in both the Blue Lodge and the York Rite, and he was elected Grand High Priest of the Grand Chapter of Royal Arch Masons in 1872.

Life was good for Jones and he had adjusted to post-Civil War Texas, when in 1874 he was called upon, once again, to serve his State. In 1874, Richard Coke was the new governor, replacing E. J. Davis. Governor Davis had served under reconstruction, and thus had very limited authority, especially when it came to granting authority to a state militia or police force. As a result, the average Texan found the state police force weak, and very unsatisfactory. Texans faced ruthless lawlessness and Indian trouble. Under the Davis regime, such men as John Wesley Hardin, Bill Longley, and many others were very active in Texas; and when the new Governor was elected to office, they attempted to continue their ways. Indian raids showed no indication of ending, either, and the problems had to be resolved.

So, with the end of reconstruction and with tacit approval of the Federal Government, Gov. Coke established a new force of Texas Rangers, and called it The Frontier Battalion. Coke called upon Brother Jones to head this force, and gave him the rank of Major.

The Jones Oath

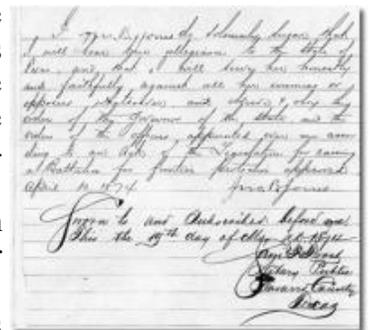
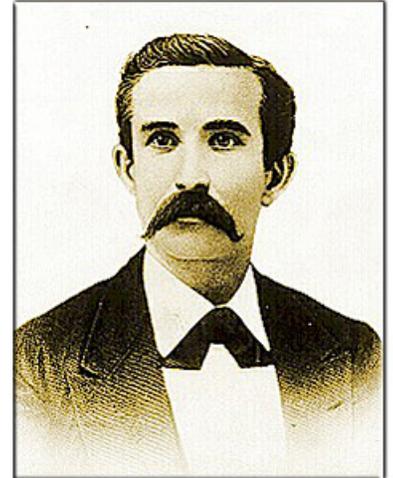
When accepting the job of organizing the Rangers, Jones wrote his own Oath of Office, which has come to be known to Texas Historians as "the Jones Oath":

I Jno B. Jones do Solemnly Swear that I will bear true allegiance to the State of Texas, and that I will serve her honestly and faithfully against all her enemies or opposers whatsoever, and observe & obey the orders of the Governor of the State, and the orders of the officers appointed over me according to an Act of the Legislature for raising a Battalion for frontier protection approved April 10, 1874
Jno B. Jones'

It is very likely that Jones realized that this appointment was a chance for him to influence the direction of his country (State) and to insure that law and order were the rule. He no doubt took this opportunity very seriously.

In the beginning, the Frontier Battalion was to be composed of six companies consisting of a captain, lieutenants, sergeants, corporals, and privates. When mustered to the utmost, there were seventy-five privates in each company. Under Major Jones, this force proved to be so effective that, in less than a year, the numbers were drastically lowered.

The companies were stationed from near the Red River in the north to the Nueces River in the south. Jones



frequently left Austin and joined a company and traveled up and down the frontier. His hands-on method of leadership established the discipline he expected, and he got to know many of men personally. Most importantly, for the morale of the force, he shared in the same dangers his men experienced.

And indeed, their work was often dangerous. It was on July 12 in Jack County that Jones and a group of some three dozen Rangers—mostly young men totally inexperienced in fighting—survived the charges of some 150 Kiowa and Comanche warriors led by Lone Wolf. The Indians were well mounted and armed with breech-loading rifles. How many warriors were killed or wounded by the Rangers is unknown, but the loss suffered by the Rangers was two killed and two wounded.

As the Indian problems started to subside, more energy was spent by the Rangers in ridding the state of bandits and private wars or "family feuds." The busiest year for Major Jones was certainly that of 1877. In April, he engineered the Kimble County Roundup, during which some forty men were arrested when Rangers of several companies rode in and took into custody every man who could not give a good account of himself. This sweep netted all the men for which Jones had warrants, with the exception of only a handful. The good citizens of Texas became safer and safer each day that Jones led the Rangers.

Perhaps the most glorious experience for Major Jones and his Texas Rangers was his breaking up of the Sam Bass gang of train and bank robbers. This group intended to rob the bank at Round Rock, Williamson County, on July 19, 1878. Jones managed to get word of the plan, and although he was in Austin, he and several Rangers hurried to Round Rock. They rode into town just when gunfire erupted on the street. This altercation was caused by two deputies attempting to arrest two "strangers" for wearing pistols within the town's limits. The strangers were Bass and Barnes. Major Jones, along with Rangers Richard C. Ware and George Herold, turned out in the street to fight the outlaws. Ware killed Barnes with a shot in the head, and Bass was severely wounded by a bullet from George Herold. (Jones' bullets certainly added to the smoke, noise, and confusion, but apparently his shots went wide of their mark). Frank Jackson managed to get Bass out of town, where his trail was temporarily lost. The next day, a squad under Sergeant Charles L. Nevill found Bass and brought him back to Round Rock, where he died.

Jones as Grand Master of Texas

During the Masonic year 1879, when Brother Jones was Grand Master, the Grand Lodge of Texas was opened in the usual fashion. Brother Jones then addressed the crowd with an overview of the year's activities. He announced that twenty new Masonic lodges had been chartered in Texas, yet he felt that the growth of the Masonic Fraternity was not as it should be. He discussed issues facing Texas Masons that year, most of which had to do with individual lodges and membership rules. Some of the topics were general in nature, such as "what to do if one of the brothers hosts a party at the lodge, with gentlemen and ladies present, and causes or incites dancing to take place" (why, it must be stopped!); and "should betting on horse races be prohibited by Grand Lodge" (this issue was not resolved, but it was determined that betting on horse races should not be considered gambling).

It will be interesting to many Texas Masons to note that, at that time, the Master of a Texas Lodge must have received the Past Masters degree before assuming the position of leadership, and that there were 30 Masonic districts in Texas. For more reading on this, please visit the Grand Lodge of Texas Library and ask for the Proceedings of Grand Lodge for 1879.

Last Years of Life

Bro. Jones remained single for most of his life, but on Feb. 25, 1879, he was married to Mrs. Annie Henderson Anderson. The 1880 Travis County census reveals Adjutant General of the State Troops Major Jones was forty-five years old; his wife, forty-one. The nine-member family had four servants to care for the household.

This marriage was short, however. On Tuesday, July 19, 1881, Major John B. Jones "departed this life after a long and painful illness." One obituary stated Jones "was distinguished for his gentlemanly, unassuming address, and he possessed to a marked degree all the attributes that ennoble and ornament the life of a true man."

No other figure of the Frontier Battalion ever managed to attain the high respect and near reverence that Major Jones did. He was indeed the right man in the right place. He is buried at Oakwood Cemetery in Austin, Texas.



The Adventures of Foxy Grandpa, Freemason. Or Is He?

From The National Heritage Museum

From 1900 to 1918, cartoonist Carl Edward Schultze (1867-1939) drew a popular comic strip about an old man and his young grandsons. Unlike “The Katzenjammer Kids” and other cartoons in which children get the better of their parents and grandparents, Schultze wanted the grandpa to be the smart one. Thus Foxy Grandpa was born. He plays practical jokes on the boys or makes their practical jokes on him backfire.

The comic strip’s popularity led to related products for sale, from toys and postcards to ornaments and doorstops. They also included the doll seen here. Made by Art Fabric Mills Company of New York, the dolls were sold in printed cloth sheets, meant to be cut out, sewn and stuffed. In a December 1904 issue of McCall’s magazine, the dolls were advertised for 25¢. Malted Cereal Company also promoted them. The Museum’s doll is now featured in the exhibition "Curators' Choice: Favorites from the Collection."



Carl Schultze signed the cartoons “Bunny”—his childhood nickname—along with a drawing of a rabbit. The doll holds a rabbit, Schultze’s alter-ego, under his arm.

The Museum purchased this doll in 1977 because of the watch fob he wears, which features a square and compasses, a common Masonic symbol. However, no one at the Museum has been able to identify a Masonic connection for the character. We haven't found any evidence that Schultze was a Mason, nor have we seen any references to Masonry in the cartoons.

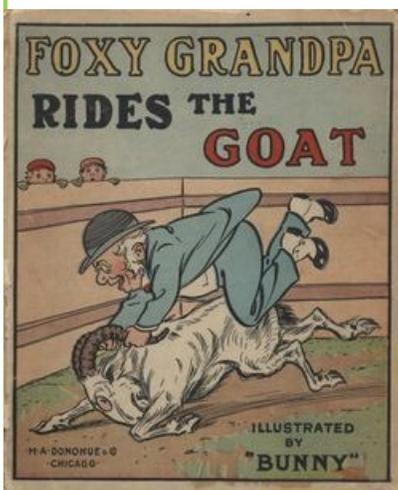
Then a few weeks ago, I discovered a book entitled Foxy Grandpa Rides the Goat for sale. As mentioned in an earlier post, some late 19th- and early 20th-century initiation rituals involved gags, such as “pushing a hoodwinked (blindfolded) candidate around a lodge room on a wobbly-wheeled fake mechanical goat,” one of which we have in the Museum’s collection. I thought the book’s title might be a reference to Freemasonry, as did my colleagues in the various collections departments, so we purchased the book. And we were disappointed to find only one reference to Freemasonry in the book:

*“Come and ride our goat, dear Grandpa,
We see you’re a mason true,”
Said the boys as they glanced below
At the mortar on his shoe.*

Between the watch fob and the poem, it seems clear that Schultze was familiar with Freemasonry. Membership in Masonic lodges was at a peak in the early 1900s, so even the uninitiated likely learned about the fraternity through friends, colleagues, or family members who were Masons.

Schultze’s references to Freemasonry are rather subtle, perhaps noticeable only to those who are looking for them. Especially since we have not been able to identify a lodge that Schultze belonged to, these clues seem like his wry joke, in the same vein as the cartoon itself.

If you know anything about Carl E. Schultze’s Masonic membership or activities, please leave a comment on this post.



Paul Newman founded the Hole in the Wall Gang Camp for children stricken with cancer, AIDS, and blood diseases. One afternoon, he and his wife, Joanne Woodward, stopped by to have lunch with the kids. A counselor at a nearby table, suspecting the young patients wouldn't know Newman was a famous movie star, explained, 'That's the man who made this camp possible. Maybe you've seen his picture on his salad dressing bottle?' Blank stares. 'Well, you've probably seen his face on his lemonade carton.' An eight-year-old girl perked up. 'How long was he missing?'

A History of Hay Market Lodge No. 313

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

Haymarket, Virginia, USA

Prepared by Right Worshipful Chalmers Robert Custer in 1986 and edited here for space.

The first record of Masons living in the Haymarket area in Prince William County, Virginia was recorded by Fredericksburg Lodge, Virginia in 1769. Masons have thus lived in and around Haymarket for some 240 years – positively affecting the evolution of the region.

The Town of Hay Market (spelled then as two words) was chartered in 1799 and soon thereafter the District Court was relocated to the Town along with associated judges, lawyers, clerks, etc. Among these men were many Masons who decided to petition the Grand Lodge of Virginia for the establishment of a Lodge. In 1802 the Grand Lodge issued a charter in the name of Hay Market Lodge No. 67. Hay Market Lodge's meetings for the next several years were held in the District Court House.

In 1808, the Virginia Legislature abolished the District Court system and set up Circuit Courts in each representative county seat. By the next year, Prince William County moved her Court out of Hay Market. With the Court closed, so left many of the Masons connected with it and membership fell drastically. A decade later, in 1820, the Grand Lodge accepted a request to change the name of the Lodge and move it. This marked the end of Hay Market Lodge No. 67 in the Town of Hay Market.

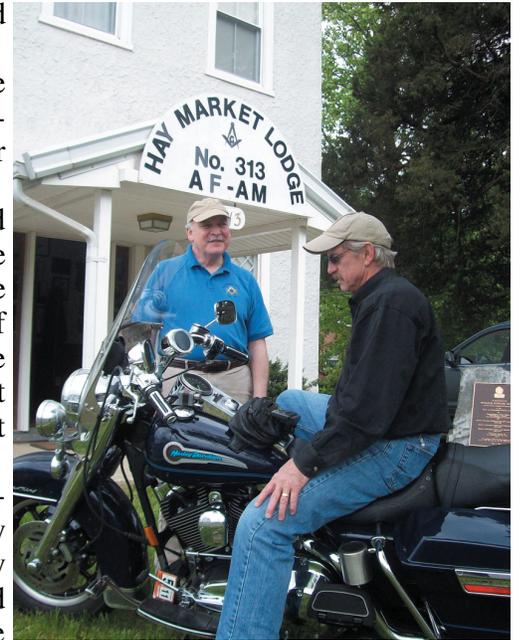
Some decades later, during the American Civil War, the original charter of Hay Market Lodge No. 67 was found. Shortly after the Battle of Bristow Station in 1863, Brother Surgeon McDermott of the Union Army, New York, found the charter upon a dead unknown Confederate soldier in Centreville, Virginia. The blood from the wounds of the officer and the unknown custodian of the charter was still apparent on the document. In 1886, the charter of Hay Market Lodge No. 67 was sent from Brother Vergil Price of New York to Brother E. H. Gill of Richmond Randolph Lodge No. 19, Richmond, Virginia, who then placed it in the Grand Lodge of Virginia. It was framed and for several years hung on the office wall of the Grand Secretary of the Grand Lodge of Virginia. Since the Grand Secretary's death, the charter has disappeared. A strict search of the Grand Lodge was made in 1960, but it could not be found.



The design and placement of elements in the meeting room on the second floor of the lodge are dictated by Masonic tradition. There are only slight differences in lodge meeting rooms across the state.

World and honored wherever known.”

Drinkard Lodge's first Stated Communication was held on October 26, 1909. On February 16, 1911, the



Geoff Swanberg, Master of Hay Market Lodge No. 313 (standing), talks with Lodge Secretary Jim Kraut in front of the lodge on Jefferson Street.

Grand Lodge of Virginia issued a charter to Drinkard Lodge No. 313. Two months later the Lodge was constituted and the officers installed.

Most Worshipful James Alston Cabell from Fredericksburg Lodge No. 4 was presented together with the famous George Washington Bible (on which he took his E.A. Degree) on July 10, 1916. The Bible was used that evening to obligate two Brothers on their Master Mason's Degree.

Advancing forward to July 10, 1961, after honoring Most Worshipful Brother Drinkard for 51 years and at times suffering some embarrassment with the name Drinkard, the Lodge passed a resolution to recommend to the Grand Lodge that its name be changed to the name of the first Lodge in Haymarket, i.e. Hay Market (two words). Subsequently, in 1962, the proposed resolution was adopted by the Grand Lodge of Virginia. Hay Market Lodge No. 313 remains a central presence to this day near the center of the Town of Haymarket, Virginia and enjoys a friendly and growing Brotherhood.

G.L. of Michigan Withdraws Recognition of Shrine

The Grand Master of Michigan, MW Frederick E. Kaiser, Jr., has withdrawn official recognition of the Shrine there, and it has been declared clandestine and illegal. Michigan Masons may not attend tiled Shrine meetings in that state.

The problem stems from a Mason who was expelled by the Grand Master in July allegedly for pleading guilty to a crime punishable by incarceration of one or more years, and per Michigan's Masonic rules. Unfortunately, the Elf Khurafeh Shrine and the Imperial Shrine (Shriners International) in Tampa didn't agree and kept the suspended Mason as a full member of the Shrine. A slight complication: he's the current Potentate. He had pled guilty to possessing and operating gambling devices, and probably won't be sentenced until February. However, since he did plead guilty, the GM expelled him. The Shrine did not.

So.

From the GM's letter of November 23rd:

"The expelled Mason, by action of Elf Khurafeh Shrine, headquartered in Saginaw, Michigan continues to be a member and Potentate of that Shrine. Elf Khurafeh's action to retain him was subsequently upheld by the Imperial Potentate. This situation exists despite the reputed requirement that a member of the Ancient Arabic Order Nobles of the Mystic Shrine (Shriner's International) must also be a Mason in good standing.

Discussion was initiated with the Imperial Potentate, and counsel for the Imperial Shrine. The Grand Lodge of Michigan explained its position, and requested that the Imperial Potentate reconsider his decision, given information previously unavailable to him. Unfortunately for all concerned and with heavy heart, I must state that no modification of his position, nor of Elf Khurafeh Shrine's, has occurred.

If Khurafeh Shrine and the Imperial Potentate have failed to adhere to their own Shrine law, by retaining a non-Mason in their ranks. They have also failed to honor their obligations under Michigan Masonic Law. Therefore, acting under §3.10.2.2 of Michigan Masonic Law, the Grand Lodge of Michigan hereby withdraws formal recognition of the Ancient Arabic Order Nobles of the Mystic Shrine (Shriner's International) as a Masonic organization in the State of Michigan. The relevant sections of Michigan Masonic Law are as follows:

§3.8.2: Any and all organizations, associations, or persons within the State of Michigan, professing to have any authority, power or privileges in Ancient Craft Masonry, not fraternally recognized by this Grand Lodge, are declared to be clandestine and illegal, and all Masonic intercourse with any of them is prohibited.

§8.1.2.9: All Master Masons under the jurisdiction of the Grand Lodge of Michigan who hold membership in Ancient Arabic Order Nobles of the Mystic Shrine are forbidden to attend tiled Shrine meetings when there is in attendance a suspended or expelled Mason.

It is therefore my order that no Mason who holds membership in a Michigan Lodge, or in a Lodge chartered by a recognized Grand Lodge who resides or sojourns in Michigan, may (1) attend any nonpublic function of any Shrine in Michigan or (2) have any Masonic interaction of any kind with any Shrine organization in Michigan. Furthermore, no Shrine function or activity will be afforded a special privilege not afforded any other unrelated organization that is allowed to use a building dedicated to Masonic purposes, or on the grounds of a building so dedicated.

Violation of these provisions by a Mason under the jurisdiction of the Grand Lodge of Michigan is punishable by charges of un-Masonic conduct."

Arguments with Grand Masters don't generally turn out well.

A Return To Freemasonry Lost

Posted by Matthew Morris at The Northeastern Corner Blog <http://thenortheasterncorner.com/>

Acedemia, Esoterika, Virtruvian, Nine Muses, it sounds like an incantation Harry Potter might use, but it is just part of a list of lodges that practice Traditional Observance or European Concept that I have fawned over for longer than I care to admit. They are spread across the country and all have long lines of men at their door awaiting membership. Unfortunately I had not been able to visit any except St. Johns Lodge no. 1 in New York, which had previously been the greatest Masonic experience in my journey to dPosted Matthew Morris ate and then came Quinta Essentia. For over 4 years I have dreamed about a new lodge, well not exactly new, but a lodge that was more of the kind of lodge that you see in the old paintings and pictures and read about in books. I envisioned a lodge where gentlemen of all ages and status levels congregated to dig deeper into what it is we do and try to do things better. I hungered for the lodge meeting where from the moment I arrived there was nothing but challenge and conversation that led me to something I had not thought of, or made a connection to before.



After meetings, no matter where I went in the Connecticut Masonic jurisdiction, I sought out like minded individuals in search of more light and somehow we always ended up commiserating together. Why was it that we all could not find the Freemasonry that we were promised? Why was it that tedious business meetings and parroted ritual were more common than meaningful gatherings of men striving for something more? Where were the lodges Mozart, Franklin, and Dermott gained inspiration from? The more I searched the more I found out that in American Freemasonry had become more akin to the American Legion than the Royal Society (and I mean no offence to that honorable institution dedicated to veterans and servicemen). Instead of a scrumptious meal with fine beverages and deep conversation, a cold cut sandwich and potato chips with a beer or soda were the victuals gathered around to hear dirty jokes or old stories, and you wonder why no one was joining or sticking around if they joined!

This enlightenment vacuum was the genesis of the modern Masonic restoration movement. It was led by Brothers who came and wondered what had become of the Order that they thought they were joining. Instead of high tailing it out of Freemasonry like so many before, these men have dedicated a lot of time, effort and dreams to bringing back Freemasonry in America. Laudable Pursuit is their declaration of independence and their goal is nothing shorter than a universal return of the golden age of Masonry. Brothers started to meet regularly and fully explore the imprecations and implementation of this goal. Quinta Essentia Lodge UD is the product of such a group of Masons in Connecticut.

I had the distinct pleasure of being present at the inaugural meeting of the Quinta Essentia last Saturday night and I can say with all due respect to existing lodges that it is a clear shot across the bow to all slumping, muddling and in my opinion “dimmed” lodges. It started with a very short meeting which was executed extraordinarily well considering the pomp and circumstance surrounding a new lodge at its first meeting attended by a lot of purple including the sitting Grand Master and his immediate predecessor. The meeting was followed by a flawlessly executed cocktail hour with numerous toasts used to raise the level of conversation between the assembled Brethren and then a fine dinner/ festive board where the topic of the evening was “Fiat lux” the meaning of Masonic Light. The key note speaker was Charles Tirrell my fellow Masonic Blogger from Masonic Renaissance and dedicated Freemason and I can say without reserve that he outstandingly started an unparalleled conversation about Masonic Light that began in physics and led to many destinations I had no forethought of reaching. The night truly raised the vibration of all who attended (I think), at the least I certainly left thinking in ways that I had not when I made the drive up to New Haven.

The bad thing about the evening was that it is the exception to the rule in Freemasonry in Connecticut. There were many discussions around the room that night about how the evening’s proceedings were unobtainable in most “blue lodges” and that it was such a pleasure to be a part of this new undertaking and the “flavor” of Masonry it represented. There was a constant drumming of how not everyone in Freemasonry in CT was seeking this type of light and this was the cause célèbre for creating this new lodge. My argument is that if a Freemasons lodge meeting has no result of raising the level of the men who attend and simply runs through the

motions of Freemasonry to get to the cold cuts and beer why do they meet? Does just saying that we make good men better as a mantra do just that, or is it a vapid hum with no resonance? If a lodge has to be formed to meet and act as Freemasons in the classical sense of the order, what do the other lodges meet as? These are things that the craft has been pondering since this type of lodge was created.

The thought I would like to leave for grand lodges and lodges that constantly get new men and loose them as quickly as they come is that these “traditional” lodges are extremely successful and are not experiencing the downturn and desolation that “mainstream” lodges suffer and are being formed all around the country. This is something that we all should take notice and govern ourselves accordingly.

Restore The Foundation!

Boise Designates New Landmark: Masonic Temple Gets Recognition

By Anna Webb awebb@idahostatesman.com

He and the other custodians have done various renovations of the building. His training as a sculptor came in handy for repairing the ornate plaster ceiling in the lodge’s largest meeting room.

A VANISHING BREED? MAYBE NOT

The state has an impressive collection of historic lodge halls, said Dan Everhart of Preservation Idaho.

They include the brick, store front-like Arco Lodge, the Challis Lodge that resembles a rural Grange hall, and the two-story lodge in Kamiah that’s tall and narrow clapboard, almost colonial in style.

But membership in fraternal organizations isn’t as popular as it once was. Many are closing their doors. When lodges close, new owners aren’t always sensitive to the historic significance of the buildings. Masonic lodges are an at-risk architectural genre, Everhart said.

“In some parts of the state that’s right,” said Laurance, who blames the advent of television for dwindling membership in fraternal organizations. But he’s seen a shift in recent years.

“It used to be that you’d go to a lodge and see guys in their 70s and 80s. If you walk into a lodge in Boise, you’ll find people in their 30s and 40s,” said Laurance, 47.

“There’s been a real revival of interest,” Laurance said. His lodge has welcomed 20 new members in the last few months. According to the Grand Lodge of Idaho website, there are 4,000 Masons in the state.

“The wars make a lot of difference, with guys returning home. They want to be part of something,” said Laurance.

The popularity of writer Dan Brown, whose last book “The Lost Symbol,” focuses on Masonic lore, hasn’t hurt the organization either, he said. The philanthropic aspect of fraternal organizations is also a lure. The groups that meet on 10th Street raise money for children’s hospitals, people with learning disabilities, and more.

Everhart, whose work with Preservation Idaho frequently involves raising the alarm when historic structures are threatened, commends the Masons for their efforts to preserve their lodge and keep it as a home for its members.

When the city began the landmark project in 2010, some owners of historic properties weren’t interested in taking part.

“Knowing that the Masons requested it shows a commitment to the history of their own building, and to the city” said Everhart.



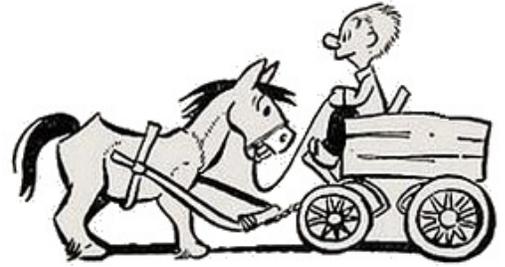
Joe Jaszewski / Idaho Statesman
Photographs of former grand masters of Idaho's Masonic Lodge's are kept in the safe at Boise's historic Masonic Lodge downtown.

Of the 254 counties in Texas, 102 are named for Freemasons. Among them are Stephen F. Austin, Robert Emmett, Bledsoe Baylor, James Bowie, David Crockett, George M. Dallas, Rev. John B. Denton, Jack Hayes, Sam Houston, Anson Jones, Mirabeau B. Lamar, James Madison, Pat Neff, James K. Polk, Sam Ross, Adolphus Sterne, Edward H. Tarrant, William B. Travis, and George Washington.

Whither Are We Traveling?

Posted by Quarryman at The Work On The Trestleboard Blogspot <http://workonthetrestleboard.blogspot.com/>

Many years ago MWBro. Dwight Smith published a paper entitled "Whither Are We Traveling." The paper, written over 35 or so years ago addresses the issues with the Craft at that time and spells out in plain English what the remedies were and dispelled many of the fallacies as to the decline in the fraternity. These issues are as true now as they were then. One of the addressed issues concerned membership. I bring this up because my Lodge Brothers and I read that paper about three years ago and took his message to heart. Now, we are seeing some change - some good and some painful - but the Lodge is hopefully in a positive transition. I am now looking at the possibility of becoming Royal Patron of my local Amaranth Court and I find myself looking into the same precipice as I did three years ago as I contemplated another run at the East. My worry is that I am not certain that my Brothers and Sisters of my Court have the motivation to deal with some hard issues.



After our Court meeting last month, a few of us gathered together and discussed what course of action we should be taking in the months ahead. We find ourselves divided into two camps: the first placing membership attainment as the primary issue, the other placing Court reorganization and improvement as the first goal. So, my question to all of you is which is more important? Both are essential, but if you needed to fix one as the primary and place the other in support of the first, which takes the lead?

The membership camp places all the blame on a decline in membership. They cite the various causes - television, two-income households, the internet, and many others. They bewailed the same old comment lament, "Things just aren't how they used to be. I can remember when the sidelines were full. Now look. We need to get more members." They then go on to blame the Lodge. "You guys are raising a bunch of younger men. We need to get their wives involved. Why don't you guys support us and have them come up?" To this camp, it is all about numbers. It's the "quantity = quality" mentality of "fish-fry Masonry" all over again.

Personally I am strong supporter of the other side. This is not just because I agree with MWBro. Smith, but because I am seeing it work. MWBro. Neal Bidnick, PGM of New York once told me that numbers aren't the issue. "I can make it possible so that you could raise 100 Brothers this year. But, if you don't offer them anything - none of them will likely stay." I have to agree. If the group is malfunctioning, if there is poor or undirected leadership, a myopic vision of direction, an unwillingness to consider alternatives and a complete lack of activity - why would anyone want to stay?

I submit that reform needs to begin from within. For our Court to survive we must determine a direction and commit to that plan. We must all dig in do what we can. We must look at our current way of doing business and determine what we can and cannot change and decide if we are willing to change it. We must decide if we are willing to make the Court a priority in our lives for the short term in order to change the course. Lastly we must have the fortitude to stay that course, even in rough times, in order to really see if the reforms we instituted really worked. The Court must be a functioning, lively and positive environment, otherwise we are dooming ourselves to extinction.

The question becomes whether or not the Court really has the drive and motivation to continue. If they do, it is worth a shot and who knows, we might actually start having some fun. If not, well...it might be better to euthanize this Old Yeller of a Court and spare it the slow painful death we are experiencing.

So I put it to all of you. Which is a better course - membership with reform support or Court reform with a membership component? Or is there a third course of action?

Well known actor Jack Carson was the first of five candidates to receive the Entered Apprentice degree at Cecile Daylight Lodge #305 in Independence, MO in 1936. He was taught the proficiency while the other four candidates were being initiated. By his request, he then returned his Entered Apprentice proficiency that same evening, even examining himself. He gave a perfect proficiency!

Masonry During The War Between The States

The Civil War was the single most divisive event in our nation's long history. No other war, political event, or national crisis has ever approached the levels of animosity and hatred that the Civil War caused.

Brother fought against brother. Fathers against sons. Families were forever split over the idealism of the War. They were not alone. Major national organizations, notably the Baptist Churches, also broke up over the issues of slavery and States' Rights. The War seemed to destroy the bonds of any organization it touched.

All the organizations, that is, except one: Freemasonry. While the War raged around them, Freemasons held on to the ties and the idealism that brought them together in the first place. Thousands of Masons fought in the War, and many died. But the tenets of the Craft, those ideals and moral codes that we, as Freemasons, strive to abide by, were able to overcome the hatred and the animosity that the War generated.

There are a number of reasons why Freemasons, more than other, was able to survive the tumult of the Civil War. A major reason is the long and storied history of the Craft. The beliefs and tenets of the Lodge predate not only the Civil War, but the Constitution, the discovery of the New World, and, according to some, even the birth of Christ. When a tradition of that many years exists, it is difficult to ignore.

A second reason why Masonry held together is that membership in a Masonic Lodge is by choice only. No man has ever been recruited into joining a Lodge. Our rules in fact prohibit Masons from actively pursuing someone for initiation. Instead, a man interested in becoming a Mason must, "of his own free will and accord," actively seek out a member of the Lodge which he wishes to join and ask him for a petition for membership.

The third reason is the structure of the Craft itself. There are a number of internal rules and customs that helped the Lodge as a whole avoid the turbulent politics and divisiveness of the War. This allowed the Lodge to continue to function as a place a man could go when he needed help, or a quiet haven from the storms that raged outside the Craft. It was then, and continues to be today, a place where true brotherhood exists.



Midland, Texas Masons Celebrate 125 Years

From The - <http://freemasonsfordummies.blogspot.com/2011/12/midland-texas-masons-celebrate-125.html>

"I'm just so excited," said Olin McMillan, worshipful master of Lodge 623. "We're not the oldest institution in Midland, but for 125 years, we've been providing continuous service."

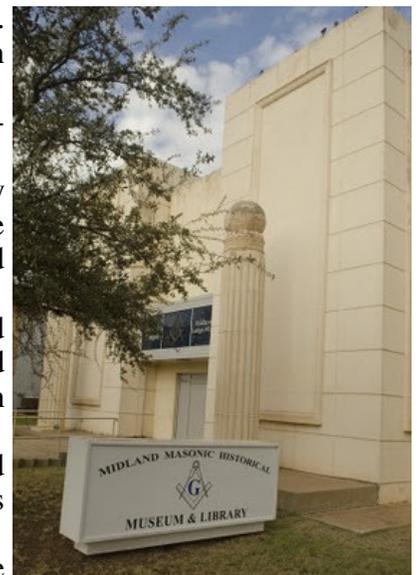
Masons are a group of men who share the virtues of honesty, morality, integrity and tolerance, officials said.

The first Masonic Lodge in Midland was founded on July 30, 1886, only five years after the establishment of the town of Midway -- which became Midland. The post office was established two years in 1884 and Midland County in 1885.

Charter members included the county's first clerk, attorney, sheriff and treasurer. Other members included W.E. Bailey, the city's first doctor, and J.C. Peoples, who was instrumental in organizing First Presbyterian Church in 1885, McMillan said.

Eastern Star -- the women's arm of the lodge -- was created in 1887 and received its official charter in 1905. The Order of the Rainbow for Girls was chartered in November 1948, records indicate.

Members have been in their current building, 1600 W. Wall St., since 1953.



Arkansas Yanks Recognition of the Shrine

From The Freemasons For Dummies Blogspot

Here we go again. The Grand Master of Arkansas has joined Michigan in declaring the Shrine clandestine in his state, for a similar reason.

His letter (of December 8th, I believe, although the date was partially obscured) reads:

To: Shrine International
 To: All Subordinate Lodges in Arkansas
 To: All Master Masons of Arkansas
 To: All Grand Jurisdictions
 To: All Appendant Bodies in Arkansas



This letter is to inform you of the actions of Shriners International as it pertains to the M.'. W/. Grand Lodge of Arkansas. Shriners International has in their writings at the very least indicated that they believe that the laws of Shrine supersede that of Arkansas Grand Lodge, along with the authority to govern Master Masons within its jurisdiction.

Shortly after the Grand Lodge Session in February, 2011, I was presented with significant evidence that a Master Mason in this Grand Jurisdiction had acted in an un-masonic manner. On June 1, 2011, I appointed a Grand Lodge Investigation Committee to look into the above allegations. On July 5, 2011, after receiving the report from the Grand Lodge Investigation Committee, as Grand Master of Masons in Arkansas, I charged the above Arkansas Master Mason with Un-masonic Conduct. His general behavior was unbecoming of a Master Mason, in violation of Section 2.1.46 of the Arkansas Masonic Digest of Laws. He was informed of these charges and that he was suspended from all rights of a Master Mason in this Grand Jurisdiction pending outcome of a Grand Lodge Trial Commission.

Following a Grand Lodge Trial, the above Master Mason's charges of Un-masonic Conduct were upheld and a penalty of Expulsion was assessed.

After reviewing the report sent to me from the Grand Lodge Trial Commission, a letter was sent to him on August 31, 2011, informing him of his immediate expulsion from the Fraternity. In accordance with historical practice a copy of the above referenced letter was sent to the Appendant Bodies of Arkansas. The Grand Lodge of Iowa, and Shriners International.

On October 25, 2011, I was made aware of a letter from Shriners International approving this individual's request for a stay, and a letter from the Imperial Potentate, informing him that he was to remain a member and continue as Potentate of Scimitar Shrine Temple.

As Grand Master of Masons in Arkansas, I therefore order: All reference to the Ancient Arabic Order of the Nobles of the Mystic Shrine of North America hereby be removed and declared clandestine and illegitimate.

As Grand Master of Masons in Arkansas, I further order that Master Masons within this Grand Jurisdiction shall not participate in any Shrine activity that in any way presents itself as being part of the Masonic Fraternity. Further, Master Masons within this Grand Jurisdiction are not permitted to display any Masonic emblem on a Shrine Fez or as a part of a Shrine uniform. The Worshipful Masters and all Appendant or recognized bodies are ordered to immediately remove, from their Lodges, and/or meeting facilities, any and all references, pictures, articles, or other paraphernalia, that contain any Shrine emblem, or any connection between the Shrine and Freemasonry. All Shrine Clubs within this Grand Jurisdiction, and other related organizations and units, are not permitted to utilize Masonic properties for any purpose. No Master Mason within this Grand Jurisdiction is to promote or indicate the existence of any form of relationship between this Grand Jurisdiction and the Shrine. No Master Mason within this Grand Jurisdiction shall engage in the solicitation of, or permit a Shriner to solicit, any member of the Fraternity for membership in the Shrine while in attendance at any Masonic Function. The provisions of this order apply to all Master Masons residing within this Grand Jurisdiction and to Master Masons who are members of Subordinate Lodges within this Grand Jurisdiction while visiting or residence of another Grand Jurisdiction.

Violations of any part of this order will be deemed punishable by a penalty of expulsion from the Fraternity. Such penalty will be administered without the benefit of a trial.

Myles A. Oliver, Grand Master

Points Well Made

By Tom Accuosti - From *TheSanctumSanctorum.com*

"You're wearing your ring the wrong way, you know."

The Past Master tried to be nonchalant, but the way he slightly emphasized the "you know" implied that he didn't actually think that I *did* know, and he was going to make sure that I *knew* I didn't know.



You know how some people are.

"That's odd," I replied, "I was sure it was on correctly when I left the house."

I shifted the glass of Jameson's to my left hand and held my up my right, wriggling my fingers.

"Yeah, see?" I pointed out. "The big part of the ring is on the outside and the the skinny part is on the inside. It would really be uncomfortable the other way."

To his credit, he didn't take the bait, being more interested in pointing out my mistake.

"No, you're wearing it with the points out. You should be wearing it with the points *in*."

"In where?"

"Pointing in, toward you," he said.

I curled my fingers and moved my hand around a bit. "Aren't they pointing in now?"

"No, I mean pointing in on your finger." He was obviously being very patient with me. "The points on the compasses should be pointing *up* your finger to your hand, back to you."

"What? Why's that?"

"Because you're not a Past Master, that's why."

He sipped his beer and gave me a knowing look. I swirled the glass of Irish whiskey, hearing the tiny cubes tinkle in the glass.

"I don't remember that being in the ritual monitor," I said.

"There are lots of things about Masonry that aren't written down," he replied. "You just have to learn them the hard way."

He took another sip of his beer. "Do you always wear it that way?"

"Well, maybe," I replied. "I hadn't really thought much about it until now."

"I'm surprised that nobody else has mentioned it before," he said. "I guess I just must be more observant."

"What possible difference could it make?" I asked "It's only a ring."

"It's the *symbolism*," he explained, "Only a *Master* can give light; you have merely received it."

"I'm pretty sure that the flashlight is the working tool of one of the other degrees."

"Now you're just being a Mr. Smarty Pants. The Worshipful Master gives light during the degrees. You, however, haven't done that; you should wear your ring with the points in, the way you saw them on the altar."

"Points in?"

"Yes. Look, how were the points arranged when you were brought to light?"

"The same way they always are," I replied.

"Exactly - with you looking *up* at them."

"Uhh... up?"

"Right. So, when the ring is on your finger, the points should be arranged the same way as when you first saw them, to remind you of that experience."

"Unless I've given light, right?"

"Yes, now you're getting it."

I politely declined his offer of a little cigar, and pulled out my own pack of cigarettes. I struck my lighter, a small butane novelty, and offered it to him. We stood for a few moments, enjoying the cool evening on the back stairs.

"I don't suppose that counts as 'giving light', does it?"

He shook his head. "No, and you're being a Mr. Smarty Pants again."

"I'm just trying to be clear on this," I explained. I took another sip of my Irish whiskey and thought for a moment. "I sort of get the symbolism - sort of. But, as a Junior Warden, though, I've done degree work. I've

initiated new brothers. That sounds like I've given light - at least, partially."

He paused for a bit, and then answered. "No, that doesn't count."

He didn't seem compelled to explain why, so I asked him.

"Because, only the Master can give light."

"But I was in the chair doing the work."

"Yes, but you weren't the Master."

"But I was doing the work *of* the Master."

"That may be, but you were not the *actual* Master."

"So, are you saying that those new brothers aren't real Masons?"

"Hmm?"

"Because the candidates certainly didn't notice the difference." I went on, "But if I didn't actually *give* any light, and if I follow what you're saying, then they must not actually be Masons. It would really be a bad thing if all of those lodges that have the Wardens do degree work turn out to not actually be initiating Masons. Why, half the members in this district are probably invalid, if that's the case."

He thought for a moment. "No, that's not right. You did it with the *permission* of the Master, so you were acting through him."

I conceded, but then asked "So, what if the master called out sick that night? I'd still have been doing the work, right? Would that mean that..."

"No, you're purposely making this difficult," he pointed out. "Only the Master gives light, so only he is entitled to wear his ring with the points out," he insisted. "It's symbolic."

"And we're big on symbols around here, I've noticed."

"Right." He took another sip of beer. "Besides, when you go around with the points out, pretty much anybody can see them."

"Well, it *is* a ring..."

"Yes, but it's almost like you're advertising that you're a Mason."

"Wait, what?"

"You're supposed to be keeping the secrets of Masonry, right? You don't go blabbing it all over, right? You do know that we used to call ourselves 'The Quiet Fraternity', right?"

"Yes, that was one of the things that I liked when I was reading about the fraternity; the lack of blatant self-promotion."

"Exactly so," he answered. "When you have your points out, it makes it easy for anybody to notice them. That's why I said, it's almost like you're advertising that you're a Mason."

"Advertising?"

He nodded. "Like you're showing off, or something."

"Oh, I get it," I replied, "We are quiet and internally directed because we're making ourselves better men; so advertising our affiliation with our rings makes it look like we simply joined for the sake of joining."

He nodded again. "Now you understand," he declared, "I'm glad we had this little chat."

He finished the rest of his beer and moved toward the door.

"Umm, one thing," I said.

"Yes?"

I motioned at the two dozen or so cars in the parking lot, almost all of which were sporting decals with the logos of Blue Lodge, York Rite, or the Shrine. Several of them also had the now familiar "2B1 Ask 1" bumper stickers.

"Why do you suppose it is that my small, discreet ring is 'advertising', but all of those decals, badges, and bumper stickers are simply showing pride in membership?"

The old Past Master stubbed out his cigar, and turned toward the door. "Some people," he snorted, "just don't get the point, even when you poke them with it."



"Love of country is the Mason's deed; world citizenship is his thought.[JOHANN GOTTLIEB FICHTE]"

The Extraordinary Catalog of Peculiar Inventions

A book Review By Worshipful Brother Fred Milliken

Every once in awhile you come across a book that is so out of the ordinary, in the subject field that your are studying, that it intrigues your fancy. Such is the book that Julia Suits has written about fraternal society initiation equipment. And equipment in this context covers a lot of ground.

The title of Suits' book is "The Extraordinary Catalog of Peculiar Inventions." Suits further describes her work as "The Curious world of the DeMoulin Brothers and Their Fraternal Lodge Prank Machines – from Human Centipedes and Revolving Goats to Electronic Carpets and Smoking Camels."

Now before all you stiff and proper Freemasons get your knickers in a twist, you will be happy to know that most of this "foolishness" was never sanctioned by Freemasonry or by the Odd Fellows either.

So if Freemasonry, by and large, was not using all this prank paraphernalia, who was? The most notable organizations who succumbed to the prank phase were: Modern Woodmen of America, Woodmen of the World, Knights of Pythias, Junior Order of United American Mechanics, Improved Order of Red Men, Brotherhood of the Protective Order of Elks, Ancient Arabic Order of the Nobles of the Mystic Shrine, Loyal Order of Moose, Brotherhood of Railroad Trainmen.

There were lesser known orders such as: Fraternal Order of Mountain Goats, Fraternal Order of Eagles, Brotherhood of American Yeoman, Fraternal Order of Owls, Highlanders, Royal Neighbors of America.

Then there were the "Spoof Orders" who ridiculed all Fraternal Societies. The Clampers (E Clampus Vitus) and the Hoo-Hoos (The International Concatenated Order of Hoo-Hoo Inc.) were two of the most well known.

The heyday of fraternal orders were the years from 1890-1920. During that stretch of time even medium sized towns could boast of approximately 15 different fraternal orders meeting in various places. It was not unheard of for a member of one order to belong to several others also. To spike interest in an era of stiff competition for membership between fraternal societies, many fraternal orders, other than Freemasonry, decided that the way to go was "to spice things up a bit" and have some fun, at the expense of others of course.

David Copperfield in his foreword to the book tells us:

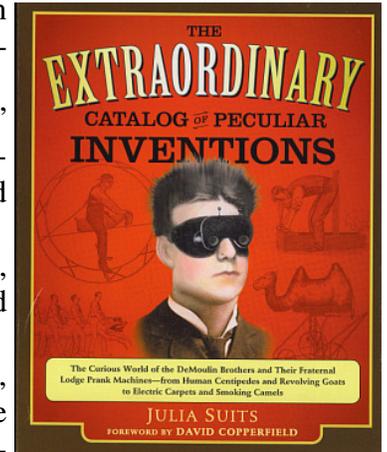
"They (The DeMoulin Brothers) were subversive, the brothers, in the way artists are subversive. They satirized sobriety and high seriousness; they tossed pomp on its ass and made dignity pee in its pants. They were Lords of Misrule, and their marvelous devices were tools available to anyone who wanted to have fun at someone else's expense, one of the finest forms of fun there is. Screw 'em if they can't take a joke (I don't know who said it first. I know it's not in the Torah). Every oversized ego is in need of deflation. Every overly solemn occasion is in need of someone willing to fart. This stuff is more than just fancy pranks. It's Americana."

And that is precisely what Suits does in her book – offer us a tongue-in-cheek look at America a hundred or so years ago, a time that was the heyday of fraternal societies that abounded in every city and town from coast to coast. These societies were the centers of help, aid and assistance for those in need as well as social and entertainment centers. Most of them are long gone and the manner in which Americans associate and entertain themselves became far different with the advent of the Great Depression and WWII, so different that DeMoulin printed its last prank catalog in 1930.

Suits puts it this way:

"It (this book) is a lens, or if you prefer, a kind of time machine. Its wiring may zap you; its eccentric wheels may cause you to catch your bearings – but get in. You'll enjoy the ride."

The DeMoulin Brothers were the leaders in the field of prank devices. Yet fraternal prank machines were only part or their business. They also made furniture, church furniture and pews as well as Lodge furniture. They did upholstering, iron machine work and iron forgings, iron, brass and aluminum castings, art and scenic painting. They made swords, jewelry, uniforms, caps and gowns, head gear of all kinds, costumes, regalia, badges and button novelties and much more. To promote their business they followed the Montgomery Ward model of marketing later adopted by Sears & Roebuck – print and distribute sophisticated, professionally de-



signed, artistic and detailed catalogs. Instead of the radio, TV and Internet advertising of today, DeMoulin sent out catalogs everywhere. For the most popular fraternal societies there were specific catalogs for each Order. Then there was the “Burlesque and Side Degree Specialties, Paraphernalia and Costume” catalog for everybody. The first catalog was printed in 1895 for the Modern Woodmen of America. The last prank catalog was printed in 1930.

The first prank was devised by Ed Demoulin, a Woodman, for the Greenville, Illinois Woodmen Fraternal Lodge. It was called “The Moulten Lead Test” and involved forcing the hands of a candidate into a cauldron of fake molten lead.

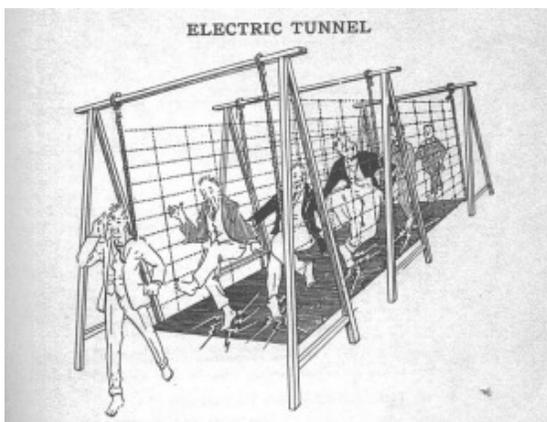
From there the DeMoulin Brothers produced a ton more of prank paraphernalia, some of which were quite intricate.

Suits classifies them into a few different categories. There was the Side Degree fun work equipment, Factory Goats, The Shockers, The Mechanicals and The Wearables.

SIDE DEGREE FUN WORK - In this category some of what you could find was: The Throne of Honor, The Whirling Elevator, The Tunnel of Trouble, The Striking Maul, The Greased Pole

FACTORY GOATS - Freemasons would often tease their candidates with a threat of having to “ride the goat.” However, other fraternities actually used goat riding in their initiations. The DeMoulin, Suits tells us, patented and manufactured at least thirteen varieties of mechanical goats. So famous were they for their goats that the DeMoulin enterprise was often referred to as “The Goat Factory.”

Many of these mechanical goats sat astride wheels with their hubs off center. This made for a bouncy ride. A few goats ran on a track that could be tipped up and down. Then there was the Ferris wheel goat. A double hump camel was sneaked in amongst all these goats for variety. It worked on the DeMoulin goat principle. Suits blends into equipment description a healthy amount of “goat stories” that will tickle your fancy.



THE SHOCKERS - Here the gag is juiced up with electrical current. Just some of the devices are: The Glad Hand, The Electric Branding Iron, The Electric Wrench, The Treadmill, Electric Carpets, Electric Tunnels, The Electric Cane, The Electric Teeter Totter, The Human Centipede, The Electric Bench, The Electric Hammock

Electricity was just coming into wide use at this time and it was the “in thing” to experiment with

THE MECHANICALS - These included: The Bomb Stunt, The Saw Mill, The Sliding Stairs, The Ocean Wave Boat, The Wireless Trick Telephone, The Lung Tester, The Pie Table, The Guillotine, The Flying Machine, The Submarine, The Mutoscope

Abundant in this category were a number of trick chairs and spanking machines

THE WEARABLES

This category deals heavily with regalia and costumes. You will find masks, wigs, and beards, paper mache human heads, animal heads, animal masks, nationality masks, animal costumes, burlesque costumes, Indian costumes, Zouave uniforms, race costumes, and assortment of hoodwinks and handcuffs, cow bells, outlaw costumes and the DeMoulin famous Smoking Camel.

It’s a good bet that nobody else will write a book such as Suits has penned. Her book will be a very distinctive one of a kind. “The Extraordinary Catalog of Peculiar Inventions” is a well presented, well organized and thoroughly entertaining piece of work. It is heavily illustrated while at the same time interwoven with human interest stories. This book is a showcase of a bygone era. It is history and a peek into American culture of a hundred years ago. Suits has the distinctive knack of not saying too much. This lets the readers create their own vision of how this material might affect them. She doesn’t try to structure the imagination of the reader; rather she just whets their appetite and then leaves it up to the reader’s mind to do the rest. That’s good writing. And this is a book you will want prominently displayed on your bookshelf.

Letter from Hiram Abiff

From The Lodge Devotion 723 Newsletter in Victoria Australia

Dear W Bro Damien

The heretic in me cannot but congratulate you on your title. I am sure it will not make you a better man, but it is nice to have. I understand you also have a new metal trinket for your chest. Although, as you are no doubt aware, I am fond of metal, it is not formed from my favourite composite, being brass. Brass is an alloy of copper and zinc – quite wondrous in my day. I can admit it now, I really wanted to make my masterpieces out of gold, but alas, despite our wealth, the cost of wages in exploration and extraction precluded my ambitions – our mines were exhausted. A committee before my timely arrival to Solomon's Court considered pyrite, which many of you call fool's gold, for it is the most common of the sulfide minerals. The name pyrite is derived from the Greek πυρίτης (puritēs), "of fire" or "in fire", from πύρ (pur), "fire". Being an innovator I was keen to use something original. I was interested when pyrite enjoyed brief popularity in the 16th and 17th centuries as a source of ignition in early firearms, where the cock held a lump of pyrite against a circular file to strike the sparks needed to fire. Nonetheless brass was best, its muted yellow colour is someone similar to gold and less taxing upon the treasury. It is also resistant to tarnishing and if the project failed, I had planned to recast it as mirrors. Even we were into sensible recycling you know. You would think the idea is new the way people down there harp upon it now.



*Bro. Damien Hudson,
Devotions IPM*

I have kept loose tabs on you and must conclude you have successfully led your lodge. Unlike mine, whose members assassinated me. I observe that still happens, but generally restricted to assassinations of character. With your lenient ways of dealing with criminals you would think murder would be more popular - but I see it was used to deal with a Libyan problem of late. We lost the word, and I observe from my celestial mansion the assassinations of your time and place seem to deal with the death of harmony, friendship and warrants. I am pleased for you that such distresses have not touched your lodge. Keep vigilant. You must be pleased to have had the time to arrange such a talented successor – alas I did not have the time nor create the opportunity.

You are to be congratulated for leading and growing your lodge with wise discrimination and progressive steps. We still recommend you only take one at a time.

We have concluded your success lies in you, and those who preceded and followed you, and your members. Their capacity for leadership and organization tempered by wisdom, strength and beauty (of course), but also, and I forcibly direct your attention to these, their capacity for communication, compassion and sensitivity.

Freemasonry demands men to act as men of honour, of truth, and of virtue, avoid pettiness, be patient, strong and open and relaxed. We were pleased on the addition of the word "gentleman", which we managed to successfully lobby for inclusion in your modern rituals post 1717. Not all lobbyists and pamphleteers are evil you know.

Please do encourage compassion and sensitivity for those around you while most strongly discouraging sensitivity to those who might inhabit your earthly bliss. I find your absence of an Almoner quite strange – how ever do you get on?

Sorry it has taken me so long to write, we have been trying taxes on the fires on the plains of Jordon.

Sources tell me you have a plan to move the two pillars in your temple from the ground floor to upstairs – an idea of excellence. They once stood there you know, but you are too young to have seen them. Please ensure a canopy is used with the same for completeness. And if you ever rebuild your stairs, please ensure they are winding.

With fraternal regards

Hiram Abiff

Heavenly Mansions



Dolphins are so smart that within a few weeks of captivity, they can train people to stand on the very edge of the pool and throw them fish.

The Secrets of Freemasonry

From the Toronto East District "Hiram's Lighthouse Newsletter"

Every Entered Apprentice should be informed of the following basic principles and information.

What You Can Discuss With a Non-Mason?

Masonry is not a secret society. Members of our lodges are not in any way forbidden from telling others that they are Masons. While every Mason should remember his obligations to secrecy, yet we want to inform non-Masons about who we are, what we are, and what we do. Therefore it is important that every Mason understand clearly which things he can talk about and which things he cannot.

What is a Masonic Secret?

What are the things we call the secrets of Masonry? The first secret is the ballot of a Mason. No one can know how a Mason votes, unless that Mason tells him, and that is considered un-Masonic conduct. The right and privilege of casting a secret ballot is universally respected in this country by Masons and non-Masons alike.

Other secrets are:

- The modes of recognition (signs and words);
- The obligations or vows of each degree;
- The manner of conferring the degrees, and;
- The legend of the third degree.

These four items are usually considered to be the "real" Masonic secrets. But we should all realize that any interested party can go to the public library or bookstore [or Internet] and obtain books which reveal all these things. Clearly we cannot consider these to be secrets in the true sense of the word. There is no way we can keep this information from the public. What then is the meaning of our obligation to secrecy?

Our Obligation to Secrecy

The obligations of Masonry, as well as all other teachings and laws of our Craft, are not things that Masons impose upon other people. These obligations, teachings, and laws are things that each Mason agrees to accept for himself and to apply to himself. Thus when we agree to keep a Masonic secret we only agree that we will not discuss that matter with a non-Mason. This agreement is then binding upon the Mason, but it is not and cannot be binding upon a non-Mason. Masons should not be disturbed by this. If a non-Mason learns what he considers to be our secrets, we are under no obligation to take action of any kind. But if the same person comes to us and asks us to affirm or deny that certain things are our secrets, then we must neither confirm nor deny what they have learned. We are best advised to simply change the subject. If that fails, then let the person read this page.

Ed R. Halpaus

erhmasonic@gmail.com - <http://halpaus.blogspot.com/> - www.halpaus.net

From the Masonic Manual of Minnesota; 1998 Revised edition, pages 34 & 35



Idiot Sighting

When my husband and I arrived at an automobile dealership to pick up our car, we were told the keys had been locked in it.

We went to the service department and found a mechanic working feverishly to unlock the driver side door.

As I watched from the passenger side, I instinctively tried the door handle and discovered that it was unlocked.

'Hey,' I announced to the technician, 'it's open!'

His reply: 'I know. I already got that side.'

They walk among us.....and they VOTE

Texas Masonry And Charity

From The Texas Mason Magazine Fall 2011
By Don, Comedy, TMCF Executive Director

The date on the articles of incorporation of the Texas Masonic Charities Foundation (TMCF) is December 16, 2004. Masonry came to the territory known as Texas in the early 1800s with the first scouts and settlers and with them came the fraternal obligation to charity.

Throughout the war for independence the birth of a new nation as the Republic of Texas, statehood, the Confederacy and all of the challenges since, the Masons of Texas have continued their commitment to those in need. From those meager beginnings and for the next 180 years, Masonry has thrived and been an integral part of the lives of a unique people who have become known throughout the world as 'Texans'.

Masonry and Masonic charities daily touch the lives of many Texans, and this contact often occurs without the slightest knowledge of the recipient. Unverified estimates put the dollar value of Masonic charity in the US at \$2 million per DAY.



Charity

TMCF and Local Lodges

The Texas Masonic Charities Foundation is the vehicle that local lodges can use today to compound their efforts at the local level to continue the tradition of charity to the new society of the 21st century.

Board members have been consistent in their commitment to compound the value of all TMCF grants by requiring dollar for dollar matches from local lodges. While the board is firm in the belief that the one to one matches are generally the best approach, they recognize that some very worthwhile charitable needs might very well be larger than the financial abilities of some of our smaller lodges and board members have expressed a possibility that it's some point they might consider a two-to-one or other ratio type match. At the same time current board members are unanimous in their commitment to require local lodges to participate with some type of cash match for any grants approved.

Scholarships

One of the largest charitable contributions of Texas Lodges every year is funding college scholarships and every Lodge has their own unique of what best works in their individual communities. TMCF is dedicated to the goal of working with as many lodges as possible and providing matching grants for their scholarship program. TMCF is committed to being as flexible as possible in working with lodges and at the same time making certain that all IRS regulations affecting our 501(c)(3) status are allowed.

Masonic support of education in Texas dates to the time of Texas as an independent Republic and has continued until today. No single charitable event touches more communities across our state or has a more direct impact than the Worshipful Master or his representative of a local Lodge presenting scholarships and Lamar medal at graduation and award ceremonies.

During 2010, TMCF conducted it's first matching scholarship program and received just over 100 applications of which 65 were actually funded. As with most new programs, we discovered numerous ways to improve the program and those improvements resulted in over 200 lodges receiving 2011 matching grants totaling just over \$250,000.00

Wildfire Relief

TMCF is also heavily involved assisting local lodges meet the needs of Texas Masons who have suffered losses in the recent wildfires

Other Charities

In addition to these programs, TMCF also offers matching grants to local lodges for other charitable endeavors. These projects can vary and may be in support of a community project such as a local volunteer fire department trying to raise money for special equipment or some other worthwhile project that the local Lodge members decide to support.

When tempted to fight fire with fire, remember that the Fire Department usually uses water.

Signs Most Eloquent

More than anyone, Masons are aware of hand signs. There's a complete worldwide vocabulary of other signs. We'll examine a few in this occasional Newsletter series.

Masons do lack a recognition symbol outside the lodge (unless you include the Grand Hailing Sign). This could be useful in this modern age when you stop at traffic lights alongside a car with a masonic rear sticker. So how do you salute your brother? The sign of an EA? That's not a very friendly gesture. If anyone has any good recognition sign ideas, email me (Rural Lodge Newsletter Editor).

Some gestures, such as the ubiquitous act of pointing, differ little from one place to another, but most gestures do not have invariable or universal meanings, having specific connotations only in certain cultures – and woe betide you if your beneficent hand movements are actually insulting to the person you're signing to!



The handshake is a quintessentially Masonic gesture, although it's universal everywhere. Its origin is probably connected with the 'hi!' sign. When greeting someone you raise your right hand, palm outwards to show that it contains no weapon. The handshake (always done with the right hand) is an extension of this. Driving on the left hand side of the road is also an extension. If you were on horseback or walking, you passed an oncoming person right hand to right hand so that both people could ascertain any evil intention.

The first full-length study of gesture was published by John Bulwer in 1644. Bulwer analyzed dozens of gestures, and provided a guide on how to use gestures to increase eloquence and clarity for public speaking.

John Bulwer 1606-1656 was an English physician and early Baconian natural philosopher who wrote five works exploring the body and human communication. He was the first the first person in England to propose educating deaf people.

Approximately

Performed by holding the hand horizontally, palm down, with the fingers forward or spread, and then rolling the hand to clockwise-anticlockwise. It indicates that a number or a statement is to be taken as an approximation. It's equivalent to saying "more or less", "as far as I can estimate" or to be cynical about a third person's statement "we can take that with a pinch of salt!" Don't let your boss see you doing that!

Mezzo-mezzo



Hogarth showing the cuckold sign behind the man's head. Detail from the preceding painting by Bro William Hogarth

A similar gesture, but with a gentle rocking left-right movement, is understood to mean "so-so", (or, not too good, not too bad) a response one might give to the question, "How's it going with you?"

This gesture is understood among various cultures or language groups; in particular the Spanish, French, and other Romance language groups use it.

Signs most eloquent Bunny ears/cuckold

The bunny ears gesture is a joke, and is common with young children. It consists of sticking up the pointer and middle finger, just like the V sign (peace sign), and putting that hand behind someone's head, to make it look like the "victim" has bunny ears. It is usually done while a picture is being taken. Normally little kids and young bachelors do this, and it is considered a juvenile gesture.

The sign existed before the convenience of photography. It was typical tavern humor to signify a cuckold (a husband under the control of his wife, or a husband whose wife is having an extramarital affair). The joke lay in the fact that the victim was usually unaware of the source of the humor.



The Four Times of Day: Evening By Bro William Hogarth

Michigan: Shriners Respond To Grand Master's Order

From The Freemasons For Dummies Blogspot

The following letter was passed to me today in response to the order by the Grand Master of Michigan severing recognition with the Shrine. See here for the first part of this story and the Grand Master's Letter. Here is the response of Michael G. Severe, Imperial Potentate, Shriners international:

November 30, 2011

To the Elected Officers and Nobles of Ahmed Shriners, Elf Khurafeh Shriners, Moslem Shriners and Saladin Shriners:

By now you have received or been informed of the actions of the Grand Master of Michigan expelling Illustrious Sir Craig H. Hatch from Masonry. As you know, there are two sides to every story. In this letter I will inform you of the material facts that have come to my attention, cite our Shrine Law and present my conclusions based upon our Shrine Law.

FACTS

Some time ago, the Elf Khurafeh Potentate, Craig Hatch, was arrested and charged with violating the Michigan Gaming Control and Revenue Act, a felony punishable by a year or more in jail. At his court appearance in February of 2011 Potentate Hatch and an Assistant Attorney General for the State of Michigan entered into a confidential "plea and sentence agreement" that included a plea of "guilty" by Potentate Hatch. According to Potentate Hatch's attorney, the guilty plea was taken under advisement and an Order Delaying Sentence was entered by the Judge and the case was set for a return date in February, 2012. The final outcome of the case at that time is uncertain and among the possible results the charge against Potentate Hatch could be dismissed. There has never been any Masonic trial of Potentate Hatch; never been any Shrine trial of Potentate Hatch; never been any criminal or civil trial of Potentate Hatch.

However, on June 14, 2011, the newly installed Grand Master of Michigan, Frederick Kaiser, issued a letter in which he ruled that the term "convicted" would henceforth be defined as either an adjudication of guilt (by either a judge or jury) or by a plea of guilty.

Then, in July, the Grand Master expelled Potentate Hatch from Masonry for the stated reason that Potentate Hatch was "convicted" of a crime punishable by incarceration of one or more years.

An appeal of this order to the Grand lodge on behalf of Potentate Hatch has been referred to the appropriate Committee for consideration and the Committee's report at the Annual Communication on June 2, 2012.

I, as Imperial Potentate, was extremely distressed by the foregoing. Nonetheless, I asked my representatives to communicate with Potentate Hatch in an effort to present a resolution to the Grand Master that would be satisfactory to him. My representatives approached Potentate Hatch and stressed the sensitivity of the situation between the two bodies and implored him to voluntarily agree not to attend any tiled meeting or ceremonial of Masonry or the Shrine. So, even though he was in good standing with the Shrine (as the appeal of his expulsion was not final), he agreed to this recommendation for the good of peace and harmony between the Grand Lodge of Michigan and Shriners International. Thereupon, on November 1, 2011 I issued a letter to Potentate Hatch confirming his non-attendance. I believed that this would satisfy the Grand Master within the parameters of Shrine Law.

On November 11, 2011, at the request of the Grand Master, I and my General Counsels joined in a conference call with Grand Master Kaiser and his representatives. Additional conferences ensued but I followed our Shrine Law and refused to expel Potentate Hatch based upon the Grand Master's definition of "conviction."

Thereafter, the Grand master chose to release another letter dated November 23, 2011 wherein he issued the following orders:

It is, therefore my Order that no Mason who holds membership in a Michigan lodge or in a lodge chartered by a recognized Grand Lodge who resides or sojourns in Michigan may: (1) attend a non-public function of any Shrine in Michigan or (2) have any Masonic interaction of any kind with any Shrine organization in Michigan. Furthermore, no Shrine function or activity will be afforded a special privilege not afforded any other unrelated organization that is allowed to use a building dedicated to Masonic purposes or on the grounds of a building so dedicated.

Violation of these provisions by a Mason under the jurisdiction of the Grand Lodge of Michigan is punisha-

ble by charges of un-Masonic conduct.

This ruling is to be read at your next regular communication and spread upon the minutes of your lodge.

SHRINE LAW

Shrine law is found in our General Order and our Articles of Incorporation and Bylaws.

General Order No 1. A resolution was adopted by the unanimous vote of the Representatives at the 1989 annual session of Shriners International. This resolution can be found on page 22 of General Order No. 1, Series of 2011-2012, entitled Sovereignty, Rights and Responsibilities. I urge you to read it in its entirety but call to your attention paragraph 1 thereof which states:

The Shrine is a separate and distinct legal fraternal corporation; it must abide by its articles of incorporation and bylaws; and its officers must abide by their oath of office to "strictly conform to the requirements of Shrine law." The Shrine accepts that the various Grand Lodges all have different Masonic codes and bylaws that govern their organizations.

Bylaw. §323.8 of Shriners International Bylaws state that "If a Noble loses his membership in the prerequisite body for any reason other than non-payment of dues, the loss of membership in his temple is effective when it becomes final in the prerequisite body unless he shall file an appeal with the Imperial Recorder within 30 days after the loss of his membership in the prerequisite body." (emphasis added)

Annotation. Expulsion of a member by his Grand Lodge does not terminate Shrine membership until that loss becomes final.

Article 30. §330.2 of Article 30 of our international bylaws states:

This Article is intended to provide the guidelines for the determination of whether an accused Noble should be disciplined, the extent of such discipline if appropriate and to assure fair play and substantial justice as these concepts are understood and practiced in North America. (emphasis added)

As Imperial Potentate, I took the following oath of office:

I do solemnly promise and vow that I will faithfully and to the best of my ability discharge the duties of the office to which I have been elected, and that I will strictly conform to the requirements of Shrine law. (emphasis added)

All temple officers take the following oath of office:

I do solemnly promise and vow that I will faithfully and to the best of my ability, discharge the duties of the office to which I have been elected, and that I will strictly conform to the requirements of Shrine law and the bylaws of my temple. (emphasis added)

CONCLUSIONS

Under Shrine Law, Potentate Hatch's expulsion from Masonry and the loss of membership in his temple is effective when it becomes "final" if and when the appeal to the Grand Lodge is denied. Under our Bylaws he remains a member in good standing until that time.

As you can see, by my actions herein recited, I am fulfilling my obligations. You can do no less.

I encourage all of you to continue to support our Shrine fraternity and our Shriners Hospitals for Children. You are to read this communication at your next meeting and make it a part of the minutes.

Yours in the Faith,

Michael G. Severe, Imperial Potentate, Shriners International

C: Imperial Divan

Grand Lodge of Michigan



A distraught senior citizen phoned her doctor's office.

"Is it true," she wanted to know, "that the medication you prescribed has to be taken for the rest of my life?"

"Yes, I'm afraid so," the doctor told her.

There was a moment of silence before the senior lady replied, "I'm wondering, then, just how serious is my condition because this prescription is marked 'NO REFILLS'."

Baal's Bridge Square (aka the Balls Bridge Square)

From the Toronto East District "Hiram's Lighthouse Newsletter"

Lodge 13 has in their archives an old brass square that was found under the foundations of Baal's Bridge. (Baal derives from an old (Celtic) word for 'light'.) This Square dated 1507 is reputed to be one of the earliest Masonic items in the world.

The old brass square, known as the Baal's Bridge Square, was recovered from the foundations of Baal's Bridge in Limerick when the bridge was being rebuilt in 1830. The first Baal's Bridge was erected in 1340 at the narrowest point of the Abbey River to join the English Town (built by the Normans) on King's Island to Irish Town - both towns were protected by walls. It is inscribed "I will strive to live with Love and Care Upon the Level By the Square" and bears the date, 1507.

The inscription on side 1 is "I will strive to live with love & care" and on side 2 "upon the level and by the square"

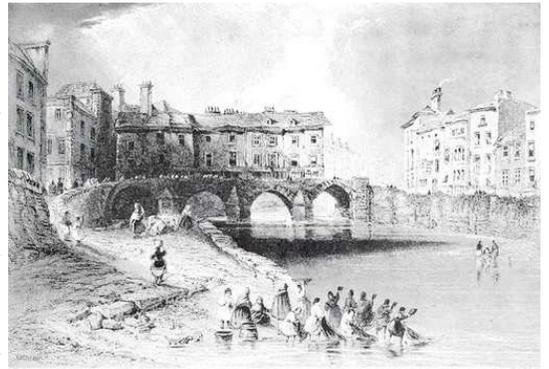
This ancient Square, carefully treasured by Lodge 13 is recorded as being presented to Brother Michael Furnell, Provincial Grand Master, by Brother James Pain, (referred to as the Provincial Grand Architect).

In the Freemasons' Quarterly Review, 1842, p. 288, Bro. Furnell, under the date of 27th August, 1842, printed a short note on this relic of antiquity, accompanying which is a facsimile sketch. He says that Bro. Pain, in 1830, had been contractor for re-building Baal's Bridge in Limerick, and on taking down the old structure, he discovered under the foundationstone at the English town side, this old brass square, much eaten away. In the facsimile sketch, Bro. Furnell puts the date as 1517, which is a mistake, as the square bears the date 1507. A heart appears in each angle.

In the book by H. F. Berry, Assistant Keeper of the Irish Records, "The Marencourt Cup and Ancient Square." dated 1905, Bro. Berry records that "Ball's (or Baal's) Bridge is a beautiful structure, of a single arch, built in 1831, to replace an ancient bridge of the same name, which consisted of four arches, with a range of houses on its west side. The date of the erection of this ancient structure has been ascertained as 1340, but possibly the old square, dated 1507, may have been placed, under the foundation stone in that year. In any case, Bro. Furnell informs us that the old bridge is mentioned in records of 1558.

In a most interesting and valuable paper on a "Diary of the Siege of Limerick Castle, 1642," Journal, vR.S.A.I., 1904, p. 163, Mr. M. J. McEnery, M.R.I.A., reproduces a facsimile of a Map of Limerick, taken from Speed's Map of Munster, 1610, which shows the old bridge, called in the reference the Thye bridge; also portion of the city of Limerick, cir. 1590, from Mr. T. J. Westropp's copy of a map of Limerick in the Library, Trinity College, Dublin, wherein the same bridge is shown, and called in the reference the Tide bridge.

James Pain, a distinguished architect, was born at Isleworth in 1779. He and his brother, George R. Pain, entered into partnership, subsequently settling in Ireland, where James resided in Limerick and George in Cork. They designed and built a number of churches and glebe houses. Mitchelstown Castle, the magnificent seat of the Earls of Kingston, was the largest and best of their designs. They were also architects of Cork Court-house and the County Gaol, both very striking erections, and of Dromoland Castle, the seat of Lord Inchiquin. James Pain died in Limerick 13th December, 1877, in his 98th year, and was buried in the cathedral church of St. Mary in that city."



*Old View of Baal's Bridge, Limerick.
Date undetermined.*



Recent View of Baal's Bridge, Limerick

Did The Freemasons Steal Our Endowment Ceremony?

Editor's Note; It's hard to believe we had plagiarized by the early 1700's, that which Joseph Smith discovered in 1820.

Brothers and Sisters I recently received the following letter from a man who lives in Las Vegas, which is in America:

President Paternoster,

May I first express my deepest appreciation for your blog. The way you and the commenter's defend the Church is second to none and I want you to know that as a High Priest Group Leader

I appreciate it from the bottom of my heart.

I must admit however that I have recently been struggling with my testimony due to some things I have researched about Freemasonry. If I understand correctly soon after joining the Freemasons the prophet Joseph introduced the temple 'endowment' ceremony which included many symbolic elements that were, for all intents and purposes, identical to those found within Freemasonry.

The evidence seems to indicate that Joseph took the symbols, signs, words, clothing, hand-shakes etc and used them in the temple endowment. I would not be exaggerating if I were to state that I have learned more about the temple endowment and its meaning in the last two weeks of studying Freemasonry than I have in the last 46 years of attending the temple twice a week. I had always thought of the endowment as being revealed to the prophet from the Lord rather than simply borrowed from another group of people and then partially altered. Could you please clarify this for me?

Sincerely,

Kenneth Dalgleish

p.s. You are welcome to post this letter on your blog, but I have noticed that those with doubts are often looked down on by the loving members of my ward and stake so would request that if you respond you please change my name to Brother Jones.

Below is my response:

Dear Brother Jones,

Thank you for your letter and words of encouragement. Your question is a valid one that comes up quite often. It is important to understand that if Joseph simply took the things he had learned from Freemasonry and used them to create the endowment ceremony, then all of the endowment work that has been done for both the living and dead since the beginning of the Church would be based on plagiarism; and if that were so then all of those countless hours you have spent in the temple would have been for naught and you would have been better off spending the time with your family. Plagiarism is a form of theft and the scriptures strongly oppose theft in any form. Since Joseph Smith was a true prophet of God we can safely conclude that this is not how the endowment ceremony came to be.

One must understand Brother Jones that the fullness of the gospel was originally given to Adam. This included the temple ordinances, signs, words, clothing etc to which you referred in your letter. As Adam passed this knowledge down through the generations it gradually became corrupted. Nowadays we see fragments of our temple worship in all parts of the world including within Freemasonry. If anyone is guilty of plagiarism it is those whose ceremonies resemble ours and not the other way around.

This is all perfectly explained in the ensign article entitled "Why Symbols?" where it asks "Did Joseph Smith reinvent the temple by putting all the fragments—Jewish, Orthodox, Masonic, Gnostic, Hindu, Egyptian, and so forth—together again? No, that is not how it is done. Very few of the fragments were available in his day.....The temple is not to be derived from them, but the other way around....That anything of such fullness, consistency, ingenuity, and perfection could have been brought forth at a single time and place—overnight, as it were—is quite adequate proof of a special dispensation."

With this adequate proof Brother Jones you can rest assured that it is quite simply a coincidence that the coming forth of the temple ceremony occurred right after Joseph Smith became a Freemason.

May the Lord bless you and your posterity with a greater devotion to temple service,

Your fellow servant in the Lord,

President Paternoster

Once Again, The Catholic Church Falsely Blames Freemasonry

By Valerie Schmalz - From http://www.catholic-sf.org/news_select.php?newsid=22&id=59316

St. Dominic Parish in San Francisco is selling 320 niches for cremated remains to its parishioners, a first for the Archdiocese of San Francisco, and a sign of how things have changed from the past when the Catholic Church banned cremation except for extraordinary circumstances such as an outbreak of the plague.

“In the old days you had cemeteries surround the church, of one giant piece of God’s care,” said St. Dominic’s pastor, Dominican Father Xavier Lavagetto. He said repeated requests from parishioners led him to ask special permission from Archbishop George Niederauer to install a columbarium in the Friars Chapel behind the main altar.

The archbishop’s approval was specific to the circumstances at St. Dominic, which is owned by the Dominican Order. All niches are to be sold to established parishioners with the funds remaining from construction to be placed in an endowment fund for the columbarium. The niches will be sold for \$4,200 to \$15,200, with some reserved for indigent parishioners, according to a parish website. The niches are available only to registered parishioners.

St. Dominic’s proposed columbarium is an example of how prevalent cremation has become, particularly in California, the state with the highest number of cremations in the country with 107,769 in 2009. Forty-six percent of Californians chose cremation over whole body burial in 2009, according to the Cremation Association of North America. Nationally, cremations rose from 33 percent in 2004 to 38 percent in 2009, according to the association report.

Hard numbers on how many Catholics choose cremation are difficult to come by. About 30 percent of those interred in recent years at Holy Cross Cemetery in Colma were cremated, said Monica Williams, director of cemeteries for the archdiocese. “However, we are aware there are a fair number of Catholics who choose not to bury cremated remains at Holy Cross Cemetery.”

Many more Catholics’ remains are being cremated and their remains kept on a shelf at home, divided between relatives, or scattered, she said. Many people do not realize the church teaches that cremated remains must be treated with the same respect as a body and buried, Williams said. Canon law specifies that remains be buried in a blessed Catholic cemetery after a Catholic funeral.

After years of requests by parishioners, the final impetus for the columbarium at St. Dominic came from a parishioner, said Father Lavagetto, “who had mother at home in an urn.”

Until 1963, the Catholic Church prohibited cremation except in extraordinary circumstances such as an epidemic, said archdiocesan canon lawyer Rob Graffio, a ruling that developed not because cremation was intrinsically wrong but because it became a symbol of defiance of the Christian belief in the resurrection of the body. The early martyrs’ ashes were scattered by their pagan persecutors, in defiance of the church’s teaching. As Christianity spread, burial became the norm. In the 19th century with the rise of Freemasonry which denied the existence of an afterlife or the soul, cremation arose again as a practice. Thus, in 1886, the Catholic Church specifically condemned cremation and people who directed their bodies be cremated were denied a Catholic funeral and burial. Cremation was banned except in extraordinary circumstances in the 1917 Code of Canon Law.

Originally, after the ban on cremation was lifted in 1963, cremated remains could not be present for the funeral Mass, but in 1997 the Sacred Congregation for Divine Worship and the Discipline of the Sacraments authorized each local bishop to set his own policy. In the Archdiocese of San Francisco, cremated remains may be present for the funeral Mass. The sacred congregation states that the remains must be interred after the funeral Mass.

Today, Holy Cross Cemetery offers a variety of options for interment of cremated remains, Williams said. They range from in-ground burial in an existing family plot or in a special plot for cremated remains or placement in an indoor or outside niche. Inside niches can have glass fronts, with room for photos and other memorabilia to be placed in them. Outside niches are marble fronted with the name engraved. People’s ashes can be buried in a family columbarium that holds up to 12 sets of ashes or in smaller and individual columbaria which are placed around the cemetery grounds, Williams said.

Aside from the church’s teaching, there are good reasons emotionally and logistically to bury cremated remains at a Catholic cemetery, Williams said. “If you scatter there really is no place to go visit,” Williams said. “And with Holy Cross having been here for 125 years every day we have people who are children, grandchildren and great nieces and great nephews” who visit, the Catholic cemeteries director said. “Cemeteries stand in testimony to lives lived.”

“When people have a place where they can go and visit, the grieving process is better and leads to more positive kinds of resolution, acceptance,” said Father Lavagetto.

In granting approval for the St. Dominic columbarium, Archbishop Niederauer said he took into account the careful planning presented by Father Lavagetto and the unique situation of the Dominicans’ ownership of the parish property. In general, the archdiocese recommends burial or interment at Holy Cross or one of the other Catholic cemeteries in the archdiocese. “I did not want to stand in the way since he had planned it very prudently,” said Archbishop Niederauer. “This is not a precedent. If there are other parishes that want to proceed with this in the future, we need to approach those requests on a parish by parish basis, judging the situation individually.”

New York PGM Bidnick Suspended

From The <http://freemasonsfordummies.blogspot.com/2011/12/new-york-pgm-bidnick-suspended.html>

New York's Past Grand Master Neal Bidnick has been suspended for a year after a Masonic trial. According to the letter circulated by the Grand Lodge of New York, he was suspended for marching in a parade after being expressly forbidden to appear in public Masonic ceremonies by an edict issued last summer by current GM Vincent

GRAND LODGE
FREE AND ACCEPTED MASONS
OF THE
STATE OF NEW YORK

R. W. GILBERT SAVITZKY
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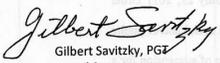
Date: Monday, December 5, 2011

To: All Grand Line Officers, Permanent Members, Elected & Appointed Grand Lodge Officers, Masters & Secretaries of NY Masonic Lodges, Concordant Bodies, and Grand Lodges in Amity with the Grand Lodge of New York

In the matter of MW Brother Neal I. Bidnick:

Please refer to the Official Notice of the Decision of the Commissioners of the Masonic Trial attached to the reverse side hereof.

Fraternally,


Gilbert Savitzky, PGM
Grand Secretary
Grand Lodge F. & A.M. of the State of New York



STATE OF NEW YORK

GRAND LODGE OF FREE AND ACCEPTED MASONS
STATE OF NEW YORK
.....X
In the Matter of Charges
Preferred by
MW VINCENT LIBONE
Grand Master of Masons in the State of New York
Complainant,
NOTICE OF DECISION
-against
MW NEAL I. BIDNICK
Past Grand Master of Masons in the State of New York
Accused.
.....X

PLEASE TAKE NOTICE that the Decision, signed by the Commissioners appointed to hear, try and determine the Charges preferred by the MW Vincent Libone, Grand Master of Masons in the State of New York, against the MW Neal I. Bidnick, Past Grand Master of Masons of the State of New York, was filed in the Office of the Grand Secretary, 71 West 23rd Street, New York, New York 10010, on December 5, 2011. Past Grand Master Bidnick was found guilty as charged, in that he did attend the Steuben Day Parade which was in violation of the July 21, 2011 Order from Grand Master Libone, which prohibited him from attending all social and/or public Masonic events. Past Grand Master Bidnick was sentenced to a term of suspension for a period of one (1) year, with the additional requirement that his suspension will not be lifted until a satisfactory letter of apology be provided to Grand Master Libone.

Dated: New York, New York
December 5, 2011


STEVEN ADAM RUBIN, Proctor

To: MW Vincent Libone
Lodges/Honorary Memberships
Of Past Grand Master Bidnick

Background Screening Of Candidates

Freemasonry is the oldest, largest Fraternity in the world. Its members have included Kings, Presidents, Prime Ministers, Statesmen, Generals, Admirals, Supreme Court Chief Justices, corporate CEOs, opera stars, movie stars, and probably, your next door neighbor. The Masons Organization values safety and therefore passed the motion with a majority vote to require background checks on all new members.

InfoCheckUSA.com is a worldwide leading provider of background checks and pre-employment screening services and is excited to have been awarded the contract for such a reputable organization as the Florida Masons.

InfoCheckUSA will provide screenings for all 352 lodges located throughout the state of Florida. Each lodge will login to a secure 24/7 system to process their automated screenings. The system will allow the Masons to make quick decisions on potential new members.

"This is an extremely important step for the organization since they are involved in community work throughout the state of Florida" says Chris Dugger, Account Rep for InfoCheckUSA.com. "This just shows that they place a value on their members as well as the communities that they work in".

Background screening is such an important tool that sometimes gets overlooked but in today's society it is a must. For less than \$20 an organization can protect not only themselves but the community.

Museum Shows Bro Warren Harding's Masonic Watch

Museum shows Bro Warren Harding's Masonic watch The HTNational Watch and Clock MuseumTH in Columbia PA has established a special exhibition entitled "Time In Office: An Exhibit of Presidential Timepieces" which present the clocks and watches owned by twenty American Presidents from the late 18th century onward. Among the many exhibits include a pocket watch of George Washington, and a range of clocks owned by Abraham Lincoln, James Polk, Franklin D. Roosevelt, and Dwight David Eisenhower. A triangular pocket watch of Freemason symbolism owned by Warren G. Harding is also featured, as is a fascinating selection of wristwatches--among them an example owned by Richard Nixon with a unique family portrait dial, and a personal timepiece of Lyndon Johnson whose dial bears a personal message.



The National Watch and Clock Museum wishes to give viewers a fascinating view into the historical period in which each of the presidents lived. In addition to the timekeeping objects, a range of personal articles and images graciously loaned by various museums, outside exhibits and presidential libraries, present a comprehensive picture of each man and his term in the White House. The exhibit effectively shows the way in which horology intertwines with American history, particularly the lives of the presidents.

Grandpa's Wooden Chest - By Worshipful Jack Sutton

I hated to hear the lawyer say
The things my grandpa gave away.
Like his old truck to Dad and Mom
And world war medals to Uncle John.

My name was called
And something was said
About an old wooden box
Underneath his bed.

Just a worn out chest
With a rusty hinge
But I knew Grandpa left
Something special within.

When I opened the lid
All I could see
Was some unused tools
And a letter to me.

A large fancy cloth
With two long strings
A small wooden hammer
Among other things

He wrote, 'A man's job
Is to be a good husband father and a friend.
I built my life as best I could
By the tools laid here within.'

He said. 'The compasses remind me that life has
boundaries
So live your life within.
The square proves true and so should you
When dealing with all your friends.

Be an honorable man and walk uprightly
According to the plumb.
The level teaches us treat all men equal
Instead of only some.

And now it's your turn
To start your journey for knowledge, love and faith
So live your life by the Square and Compasses
And tools of your trade.'

Many years have passed by since I first opened
Grandpa's wooden chest
The tools he gave me, the words he wrote
The challenge to be my best.

Today I'll visit Grandpa
At the place where he was laid
To let him know he can be proud
I'm a Master of my trade.

Instead of only some. And now it's your turn
To start your journey for knowledge, love and faith
So live your life by the Square and Compasses
And tools of your trade.'

Many years have passed by since I first opened
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Taste Of Tradition

By Joel Gould

From <http://www.qt.com.au/story/2011/12/14/taste-of-tradition/>

A SCOTTISH delicacy containing the minced heart, liver and lungs of a sheep was enjoyed by more than 100 freemasons on Saturday night.

Colin Murray, a past assistant grand master at the Caledonian Lodge, has been a Freemason for 62 years. The Ipswich lodge enjoyed its annual Christmas with Haggis meeting at the weekend.

Claudia Baxter

A SCOTTISH delicacy containing the minced heart, liver and lungs of a sheep was enjoyed by more than 100 freemasons on Saturday night.

The traditional Christmas with Haggis meeting of Lodge Caledonian number 14, in Ipswich, was an occasion not to be missed.

The haggis may not sound like a meal to savor but try telling that to Lodge Caledonian member Ted Sharp.

Onion, grain, salt and a sumptuous stock are added to the delicacy that is traditionally cooked inside the animal's stomach.

"I've been in the lodge for 52 years and every Christmas we've had a haggis," the former long-serving Lodge Caledonian secretary said.

"When I started, they used to get tinned haggis from Scotland but now Margaret Bryant up in Warwick makes it ... and it's beautiful. It is about 18 inches long, a foot wide and six inches thick. It tastes something like a savoury mince with a bit more body to it."

The Lodge Caledonian has been going since 1866, with past assistant master Colin Murray the longest serving member with 62 years under his belt.

Mr Sharp said there were originally "three lots" of freemasons in Queensland- the Scottish, English and Irish.

"They all had their own traditions until 1921 when a lot of them joined what was called the Grand Lodge of Queensland in those days.

"When they were told they had to give up their rites, the Caledonian (lodge) and some of the other stronger ones told them where to go.

"We have a Scottish ritual. The story is the same but we put it over in a different way to the others. These stories have been going for about 400 years."

Freemasonry, described as a fraternal organization with six million members, has had some outlandish tales associated with it over the years, due mainly to the so-called 'secrets' that are kept by members. Mr Sharp revealed a sense of humor when asked what freemasons do.

"We don't ride goats ... as some people seem to think," he joked.

"We've got an altar but we don't kill anyone. On the altar is a religious book. In most countries it is a St James Bible. But if someone is from another religion - whether it be Mohammedan, Jewish or Buddhist - they can have their holy book there too. It's open to anyone and is not a religious organization.

"We've given millions of dollars for various things over the years. For example, during the Queensland floods, we gave a million dollars. The little athletics at Goodna got quite a few thousand dollars from us to re-group again."

The freemasons in Queensland have also been generous donors to leukemia sufferers in Queensland with donations of more than \$1million on several occasions.

Mr. Sharp said freemasonry was designed "to make good men better."

"If you obey the golden rule in the Bible then you can't go wrong," he said.

"It is a charitable organization and for hundreds of years, we never told anybody what we gave. It is only in the last five to 10 years that we have said what we give to organizations."



Colin Murray, a past assistant grand master at the Caledonian Lodge, has been a Freemason for 62 years. The Ipswich lodge enjoyed its annual Christmas with Haggis meeting at the weekend.

Do You Have To Wear A Master's Hat?

By Hartford York

From - <http://www.masonic-lodge-of-education.com/masonic-hats.html>

Masonic hats worn by the Master of the Lodge signify his authority of his rank and status...the origins of which go back over many centuries.

The wearing of a hat by the Worshipful Master alludes to the crown that adorned the head of King Solomon.

In the United States, a Stetson Homburg or Fedora style hat is quite popular and is often chosen by the Master of the lodge. Other hat brands and styles are also worn.

Albert Mackey, Masonic researcher and historian had this to say about Masonic hats in his Revised Encyclopedia of Freemasonry, 1929:

“To uncover the head in the presence of their superiors has been, among Christian nations, held as a dutiful obligation.

Among Eastern nations, it is their custom to uncover their feet when they enter a place of worship.

Kings:

Historically, Kings wore crowns to denote their rank, while the courtiers standing around him removed their hats in deference to his superior status.

Ancient Romans

We are told that the ancient Romans prayed with their head covered or veiled.

The woolen cap, called a pileus, was allowed to be worn only by the free-by-birth or manumission (papers with which one is formally released from slavery), but it was forbidden for Roman slaves to wear this cap.

House of Commons - London

Historically, it was customary that a member of the English Parliament, London's House of Commons, wear a hat when he addressed the membership of the House. If he were to have risen to speak without his hat, other members would greet him with cries of "Order, Order"!

France

In France, it was the custom of monks at the Sorbonne, (previously called the University of Paris which was founded in 1257 by Robert de Sorbon) to remove their cap when a member did not wish to speak or was in token of agreement with the others.”

(End of Mackey quote from Mackey's Encyclopedia of Freemasonry, 1929)

Masonic Hats: United States:

Today, Masonic hats are worn, ceremonially, in the United States during the time when the lodge is in session. Some Grand Lodges require that the hat be constructed with a brim. Others simply decree that the Worshipful Master remains covered at all times.

Internationally:

In different jurisdictions around the world, it is also common to see many different styles of Masonic hats.

Worshipful Master Hat:

Q: Does the Worshipful Master have to wear a Masonic hat?

A: No. Masonic hats are the privilege of the Master of the Lodge, and only his. To remain with his head covered to signify that his is the position to which the greatest respect should be paid. If in doubt, however, contact your Grand Lodge for more information about your specific jurisdiction.

The Worshipful Master of a Lodge holds the most honored, prestigious and sacredly held chair of office during his term.

The Worshipful Master's position (not the man, himself) is one of the 3 Lesser Lights

The 3 Lesser Lights of a Lodge are the Sun, the Moon and the Worshipful Master.

As the highest ranking officer within the lodge, it is the duty of the man holding this office to preserve the solemnity and respect of this ancient and historic position, symbolic of his duties as one of the Lesser Lights.

While Masonic hats differ within jurisdictions around the world, Masonic hats are a visible symbol of the Master's authority, and as such, should reflect a respectful, classic or traditional style.



Stetson Homburg Felt

When is a Man a True Mason? The Ideology of Freemasonry

By Jason

Even in the 21st century when science has long since replaced mysticism as the one true source for answers to questions like, “Why are we alive?”, Freemasonry retains its hold on men’s imaginations. Bestsellers like Dan Brown’s *The Da Vinci Code* and its follow up *The Solomon Key* are chock full of arcane Masonic references, while blockbuster movies like Nicolas Cage’s *National Treasure* popularize the relationship between our founding fathers and the mysterious fraternal order.

From its beginnings some time between the late 14th century and the mid 15th century in the west of England, Freemasonry has been viewed by outsiders with fascination and mistrust in equal parts. But how do members of the Masonic brotherhood itself view it? In his own eyes, what makes a man a true Mason?



Benjamin Franklin — himself a Mason — once observed, the grand secret of the Masons “is that they have no secret at all.” While outsiders frequently label Freemasonry a secret society, Freemasons themselves are more apt to describe their brotherhood using the words “esoteric” or “occult” meaning “hidden.” The rituals of the organization and the means by which members recognize one another are proprietary information not to be shared with non-initiates, but are not tied to any one single dogmatic interpretation. The square and the compass are symbols found in every Masonic Lodge, but their exact meaning may vary from one lodge to the next.

And although the true Mason is one who recognizes and correctly uses the esoteric tokens, words and signs that constitute what members of the brotherhood call the perfect points of entrance, the true test of the Freemason is service – both to others and himself.

From its inception, the primary purpose of the Masonic organization was to build a social network that transcended politics and international boundaries. Doing good works within the community (however that community is defined) is just as central to the tenets of Freemasonry as it is to fraternal organizations like the Lions and Rotary Clubs. Moral rectitude is a third critically important Masonic principal: Freemasonry communicates the important moral lessons it teaches members through allegories and parables as they progress from lower to higher degrees of understanding.

One of the conditions for acceptance into the Masonic brotherhood is belief in a Supreme Being, but members are quick to point out that the Freemasons are not a religious organization: individuals Masons are allowed to define the concept “Supreme Being” in any terms they choose. In keeping with the symbolism of the brotherhood’s name, the Supreme Being is referred to as the Great Architect of the Universe. To some degree, the tenets of Freemasonry are at odds with the beliefs of orthodox Christianity because Freemasons believe that spiritual advancement comes not by redemption through the blood of Jesus Christ but as the result of good works and personal improvement.

Perhaps the best summation of what it means to be true Mason from the perspective of the organization itself is that Freemasons first and foremost are men of honor, committed to making the world a better place. In the 21st century, honor is almost an antiquated concept. The word conveys a sense of respect for the integrity of others, but it also conveys a sense of respect for the integrity of one’s own self that is every bit as strong. From that it follows then that allowing oneself to be helped in times of need is just as important as helping others because self development can only be achieved with assistance. When is a Man a True Mason? When brotherhood is not just an abstract concept, but also the defining concept of his life.



"Freemasonry has promoted fellowship, it has nurtured brotherhood, it has practiced charity. It has education, it has been founded on truth and the cardinal virtues. But what is Masonry's greatest mission in life today? What should be the thrust of modern Masonry? Those are the answers we are presently seeking, and on our success in finding the answer depends the future of our Fraternity. [L. L. WILLIAMS]"

The Washington Apron

From http://www.lodge91.org/the_washington_apron.html

Mount Nebo No. 91 AF&AM, came into its possession of the apron through Captain Thomas Hammond, husband of Mildred Washington, daughter of Charles Washington, brother of the First President. Captain Hammond was Master of Mount Nebo in 1848.

Mr. B.B. French, Grand Master of the District of Columbia, wore the apron at the laying of the cornerstone of the Smithsonian Institution in 1847. During the ceremony, Mr. French informed the assembled multitude, (says the Washington Intelligencer of 2 May, 1847) "that he had the honor then to wear the apron worn by the Father of His Country at the laying of the cornerstone of the Capitol of these United States"

The apron was also worn in an elaborate 1848 Fourth of July cornerstone laying ceremony of the Washington Monument. The architect, Robert Mills, was a Mason. The apron was also worn during ceremonies of The George Washington Masonic Memorial in Alexandria, Virginia.

The following was published in "The Shepherdstown Register" of their 100th Anniversary Edition dated December 4, 1949:

"MT. NEBO HAS APRON WORN BY GEO. WASHINGTON"

OLD MASONIC APRON – It may not be generally known, but it is nevertheless a fact that Mt. Nebo Lodge, No.91, Free Masons, of this town, have in their possession an Apron which has often been worn by Gen. Washington. It was presented to the Lodge by Thomas Hammond, who married a Miss Washington and was initiated into this Lodge in 1815, it then being the only Lodge in this part of the State except one at Winchester; and family history of the apron is, "that it was presented by the Grand Lodge of France, through Gen. La Fayette to General Washington," and remained an heirloom in the family until presented to this Lodge which still carefully preserves it. It is white satin, fringed with black silk, with the following Masonic emblems beautifully wrought in gold and silver tissue: at the top the cable-town infestoons, then, then the gavel, the square and compasses with their staff, the French and American flags. Where the staffs intersect are the skull, bone and pilgrim's sword, and entwined among these is a sprig of cassia.

This apron has been worn on many public occasions. It was worn by the Grand Masters officiating at the laying of the corner-stone of the Washington Monument, Smithsonian Institute, the monument in the capital square in Richmond, and the Masonic Convocation at Mt. Vernon."

The Mt. Nebo 91 Washington Apron is currently being studied and preserved at the Mt. Vernon Estates, Mt. Vernon, Virginia.

This apron, a gift of the Grand Lodge of France, was presented to General George Washington through "the great and good patriot and Mason", General Lafayette.



I'm Still Too Stingy To Send Out Christmas Cards

Editor's Note; I received the following email from brother Darrell G. Waddell, better known as the Kentucky Wizard at KentuckyMason@insightbb.com just before Christmas. Brother Darrell is a member or an honorary member and webmaster in a double handful of Kentucky Lodges. Since I lost my wife of 62 years on December 7, it struck a chord with me and I had to share it.

Dear Friends and Loved Ones,

My abstaining once again from sending out Christmas Cards continues for several reasons, mainly the cost of a stamp would mean selling my vehicle, and if you've ever tried to read my writing, then you would know why typing spworks best for me. So while I truly appreciate every Christmas Card I receive, I feel that my words, weak as they may be, would hopefully serve as a suitable replacement, and perhaps even minister to someone who may need the reading of this ecial message from me to each of you.

Well another year has come and gone, and even though many want us to conform to modified versions of celebrations and recognitions, thanks be to God, our strong Christian tradition of celebrating the Birth of our Lord

and Saviour Jesus Christ continues to be the most important event we recognize. We all know that the holiday season begins to near when the cool, refreshing Christmastime breezes begins to blow and the Christmas flowers begin to bloom.

Then, our thoughts turn to our family and friends, especially the children. While they may only know Christmas at such a young age as a time for gifts from Santa Claus, we pray for the day when they will know the true meaning of what this Blessed Event is truly about, when man's hope for Eternal Life entered this world, and ultimately tasted death so that every man will have an opportunity to seek God through Him, and through His Grace, live with Him eternally when this life is over.

Let us always remember to always give God thanks for every thing; to show our love to our children daily; and to make sure that the elderly and infirmed are given special attention, while also contributing lovingly to the various charities so as to bring Christmas cheer to the needy. Even the smallest act of kindness, could mean the difference between a joyful Christmas for some who otherwise would have had nothing to feel thankful for.

In the midst of all the hoopla that comes with the celebration of Christmas, let us neglect not to also remember those among us who have suffered the loss of loved ones during the course of this past year, and to give them special consideration as they go through their first Christmas without these special persons being in their lives for the first time.

This will be a bittersweet Christmas for me this year, for not only have I lost friends and family throughout the past year, at this time last year I was making my daily phone call to my mother, having no idea that she would go into acute respiratory arrest in the early morning hours of December 29th, and then on New Years Eve my brother and I made the difficult decision to have her taken off all forms of life support when all hope for any form of recovery was lost. We were comforted in the knowledge that she went rapidly on the 29th, from being awake to being unresponsive in a matter of minutes, and never responding to voice or touch from that point on, and when she was removed from life support, she slipped away only minutes later.

I remember the first Christmas after Dad left us in October in 2000, and how bittersweet that Christmas was, and now the woman who risked her own life to give both my brother and myself life and cared for us as only a real mother could, is now no longer on this earth, and the daily phone calls have ceased forever. Now Mom and Dad rest under the sod side by side, in peaceful sleep and God's everlasting care, until that great and glorious day when Christ comes to call His children Home, to be with him in an house not made with hands, eternal in the heavens. Those of us who truly know God are comforted with the fact that we will see each other again, but we must tarry here until that time comes.

Let us also remember with deepest gratitude our loved ones who must remain on duty to protect us both here at home and abroad, so that we can always remain a free nation. Let us also remember those who paid the ultimate sacrifice this year in service to our Country, as well as those who while they may have survived, will have lifelong scars that the horrors of war has inflicted upon them, and reserving a special place in our hearts for them and their families.

Let us cast aside all the political lines that at times divide us, and pray for our Nation's leaders, that they will all rise above all forms of partisanship, and work together so that we may prosper now more than ever. May the time never come when they completely fail to look to God for guidance as they go about our Nation's business, for without Him leading them, they will never be able to bring about true prosperity.

Let us treat each other with kindness; conducting ourselves with decency and showing respect for each other. May we never find ourselves tangled up in the sins of the world, but walk circumspectly in it, so that others may see a difference in us that would cause them to seek the same hope that we as Christians have.

Let us be respectful of others who during this time of year participate in other forms of remembrance and celebration. We don't want to be scorned for what we as Christians believe, so let us therefore refrain from scorning others. God Almighty is the ultimate judge of us all, regardless what name we recognize Him by, and He knows the hearts of every one that has ever walked this earth. It's His Universe, and we all are His creations.

This year, once again, as we join with millions of Christians around the world in celebrating this Holy Season, let us recall the words prophesied in the Book of Isaiah hundreds of years prior to that Blessed Night more than 2000 years ago: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."

Let us never forget the meaning of "Christ" in Christmas. May the Joy and Peace of Christmas be with you all and last throughout the upcoming year. Wishing you a Season of Blessings from Heaven above.

Have a Very Merry Christmas and a Most Blessed and Prosperous New Year!!!

Yours in Christ,

Darrell, Starla and Jarrett Waddell

The Old Folks Section

Surviving The Big One.

By Calvin Trapp P.M.

Waller Masonic Lodge #808 AF & AM

Orange, Texas in the early 1930s. Some younger folks these days have only heard about the Great Depression of the 1930s. By today's standards it was very different it was a very difficult time, and most folks can't imagine how bad it was. I was only about two years old in the 1930s. That is my earliest memory. I did not know that we were poor because I had nothing to compare it with.

My dad, I suppose one of the lucky ones since he was able to find a job when many could not. However, the job he took and had for eight years paid only eight dollars a week. He worked at a small dairy milking 24 cows, by hand, twice daily. He worked alone with no other help at all. He had to go to work at 2 AM and again at 2 PM. After milking the 24, cows, he had to process the milk and bottle it and sometimes he would deliver it as well.



Sometime and later, a little brother arrived at our home. Dad somehow managed to come in possession of an old (I think) 3/4 ton truck which would not run. It seemed several day later, when he finally got it running. This truck had only a frame, wheels and motor. I don't remember if it had a windshield. It had no seats of any and nothing on the back except the frame and wheels. After he got it running he built a bench type seat out of lumber. No doors or seatbelts. He saved some of the wood crates that the milk bottles came in and tied one on to the back frame with a loose slap on top. This is where we kids rode. He would have to hold mama's arm when he turned the corner to keep her from sliding out. I don't remember how long we had that truck or what happened to it.

Another event that happened several times in the early part of the depression was when we lived on what was the Beaumont Highway. The dairy where dad worked had a large amount of acreage for the milk cows to feed on the grass. Also on this land were lots of pine trees and probably some others too. In the early 1930s a lot of people were on the move looking for work. Most of them were hitchhiking, or walking to wherever they thought they might find work. Any kind of work whatever they could make a day's work or even a few hours and anything that would make a few dollars.

Several times, that I can remember, Mom would look out the front door in the evening to the dairy grazing land, which was across the highway, and see several people around a small camp fire. Sometime there would be a whole family of man, wife and two or three children camping for the night with no tent or protection of any kind. She would send dad over to talk to them, and invite them to come to our house and have supper. It may not have much, but it was better than what they had.

After supper, Momma would let them take a bath in our bathroom. For most of them it was the first bath in several days. After that she made pallets on the floor and let them spend the night, and then eat breakfast the next morning and then they would continue on their journey. My folks were very generous folks even if they did not have much to give.

Another depression story you will find interesting was one my wife's uncle told me. As I have said, times were very hard and work was very hard to find. Many people left home walking to who knows where. Uncle Bill was a welder by trade who worked on main pipelines. He and some other folks were in a hobo camp right next to the railroad. The railroad also had a "sidetrack" for parking a train for a few hours or overnight, maybe for a crew change or other reasons. Uncle Bill was following this railroad for any kind of work he might find. He went to sleep one night and woke up early the next morning and found that during the night they had parked a train on the sidetrack. This train was carrying a lot of large diameter pipe. He looked at this train loaded with pipe and decided that it was going somewhere and when it got there, they would need a welder. So, he climbed in one of the large joints of pipe and went to sleep. When the load of pipe reached its destination, he got hired as a welder. He said that that job ended the depression for him.

Alzheimer's, The Thief That Steals Our Loved Ones

By Corky

The first time I ever had a brush with, what I later discovered, was Alzheimer's, was before I even knew there was such a thing. Al, one of my foremen, came in to my office and sat down one afternoon and said, "You know John, the strangest thing happened to me today. I was driving out to the compost plant today (Off Broadway and Interstate 45 where he worked every day.) and I suddenly realized that I was about 35 miles away, on the Gulf Freeway, almost to Galveston." And his memory kept getting worse.

About a year or so later, Al had to retire. I saw him and his wife about a year later at the mall and he didn't even know me. His wife said he had Alzheimer's

The next time was one afternoon when my wife told me that her mother had just had a weird experience. Her mom was going to the store up on Airline Drive in the Aldine High School area (On the northern edge of Houston, where she had worked every day for years.) and she said she suddenly realized she didn't know where she was. She said she had to stop at a service station and ask where she was. She discovered she was 30 miles away in Conroe and she had to get directions to get back to the Aldine area. And her memory kept getting worse.

A couple of years later we had to put her mom in a nursing home because she had Alzheimer's.

Then a few years later, I had to go into St. Luke's Hospital in Houston for a knee replacement. (St. Luke's was only a couple of blocks from the Shrine Hospital where my wife had taken our daughter, sometime as much as three times a week for fifteen or sixteen years.) Nellie stayed at the hospital with me for the first two days after my operation, but had to go home (In Hempstead 50 miles away.) to check on things and sleep in a real bed for a night.

The next day she called me at the hospital, crying and said she was on her way back to see me and was lost. I had her read a couple of street signs and told her how to get back on Main Street. The same thing happened again a day later and we laughed about getting older.

Then over a couple of years her memory got worse. She fought the idea of even a possibly of Alzheimer's until about three or four months ago when she had to get prescriptions to combat the symptoms described in the next story. Toward the end she would have periods, sometimes for hours, when after 62 years of marriage, she didn't even know who I was. She would curse, throw things and tell me to get the hell out of her G D house, even calling the sheriffs dept. to put me out. But, there were still periods, even days when she was my sweet wife and we had some good times, but I was still thinking about the probability of months or even years in a nursing home. And, every time she realized what was happening, she would say she would rather be dead.

I even said a few prayers asking God not to make her suffer for years. Then of course, I felt guilty when she had to go to the hospital last month. She was there four days when she stopped breathing. They worked on her for a long time getting her heart restarted and her breathing being done by a machine. After three days on the machine there was no response from her and I had to say disconnect it and then felt even more guilt.

The reason I am writing this story is because I wanted everyone to realize *this disease happens to fifty percent of the people eighty years old or older* and realize there are ways to fight it if you recognize the signs early and see your doctor. Nellie would have been 79 on December 23, 2011, nine days after she passed away.

Recognizing The Symptoms of Alzheimer's and Dementia

According to the statistics, totally one half of the people over 80 years old and over Alzheimer's. **An accurate diagnosis of Alzheimer's disease offers the best opportunity to start treatments that can help slow the progression of symptoms.**

When a person is suffering from Alzheimer's disease, abnormal changes are taking place in the brain. In Alzheimer's disease, the parts of the brain that control thinking, memory, and language no longer work properly and symptoms start to appear.

The following chart can help you recognize some of the common signs and symptoms of moderate to severe Alzheimer's disease.

Symptoms of Alzheimer's disease

Memory loss

Signs (examples)

Frequently forgetting new information

Problems with familiar tasks	Getting confused while cooking or playing a game
Problems with language	Forgetting simple words or using wrong words
Disorientation to time and place	Getting lost in a familiar neighborhood
Poor judgment	Dressing inappropriately for the weather
Problems with abstract thought	Trouble with simple math
Misplacing things	Putting an iron in the freezer
Changes in mood and behavior	Unusual bouts of anger or rapid mood swings
Loss of initiative	Lack of interest in usual activities
Changes in personality	Becoming overly confused, suspicious, afraid, or dependent

Talk with a doctor or healthcare professional as soon as possible if your loved one has any of the signs or symptoms of Alzheimer's disease listed above. Please keep in mind that having these symptoms does not always mean your loved one has Alzheimer's disease. Only a doctor can make an accurate diagnosis.

(Editors Note: Believe me, if the Lord really tests us, having a spouse with Alzheimer's after 62 years of marriage may be the ultimate test.)

Mind Graphics

By Corky

We couldn't watch television when I was a kid because no one had a TV set. We knew there was such a thing, because a prototype was demonstrated at the 1939 New York World's Fair with a very low resolution cartoon of Felix the Cat. We saw it demonstrated in the newsreels at the movies and saw pictures and read about it in articles in Popular Science and Popular Mechanics magazines. So you can imagine how excited I was when dad brought home a brand new console model RCA radio about 1940. It had a beautiful polished walnut wood cabinet with 4 knobs and 6 push buttons and a large 4 band lighted dial with 1 band of AM broadcast stations and 3 bands of short wave. You could even pick up the police calls on the high end of the broadcast band in those days.

But, wonder of wonders, one of the push buttons was labeled Television and there was an RCA phono jack mounted on the rear of the chassis labeled Television. The instruction manual assured us that as soon as TV adapters could be made available for the public. We could hook it up to the radio and we could enjoy the wonders of television sound from our new radio. Of course, they didn't mention that someone would also have to build a TV transmitter in the area first.

So we had to listen to the radio and I used what I call "mind graphics" to see the pictures in my head as I lay on the floor in front of that radio. I watched every action in my mind for thousands of hours listening to Terry and the Pirates, Jack Armstrong, Little Orphan Annie and Dick Tracy in the afternoons after school, the Lone Ranger 3 days a week and to Let's Pretend on Saturday mornings

The Lone Ranger was probably my personal favorite radio program although I always associated the Lone Ranger with drying dishes. We almost always ate supper around 5:45 or 6:00 PM. One of mom's rules was that I didn't leave the kitchen until she and I were finished doing the dishes. Many a night I listened to the Lone Ranger from 2 rooms away while I dried dishes as fast as I could get mom to wash them.

Almost every one listened to it, children, teens and grown ups. It came on at six thirty every Monday, Wednesday and Friday evening. Of course almost anything to do with cowboys and westerns have always been popular, particularly in Texas. The popularity of the pulp western magazines proved that, even in the days before television took over our lives, proved that we embraced the western stories..

When I could, I would lay on the floor in front of the radio and the rest of the world would disappear. In my mind the "Mind Graphics" were working overtime. In my mind I could see the fight inside the cave, the horses racing toward the mountains or the outlaws holding their guns on the bank tellers. I think we all had a lot stronger imagination in the days before television.

As you can tell, The Lone Ranger was deeply ingrained in my life. I'll always remember that Sunday afternoon in 1941 when we were coming home in the car after seeing the blue bonnets around Brenham, Dad made the mistake of trying to find a clear radio station. Suddenly I heard it and shouted for him to please stop the radio right there. Dad left the radio on that station and we listened to the complete William Tell Overture that Sunday afternoon. We listened for what seemed to be at least an hour. I kept listening because I knew at any minute I would hear that famous, "Hi yo Silver, away." I was sure they had changed the days the Lone Ranger aired and didn't tell me. I sure wasn't going to take a chance on missing it.

It was almost like finding out the truth about Santa Claus, when I discovered that the Lone Ranger's theme song was, 'ugh,' classical music and it wasn't created exclusively for the Lone Ranger's program.

Remembering The 1950's

By Corky

"The 1950's was a great era to live in. You could buy a coke and a sandwich for about 40 cents at Woolworth's in the 1950's. Here's proof of the era we lived in... and it was a great era to live as a teenager or a young married couple."

The menu has such delights as:
 American Cheese Sandwich...30c
 Bacon & Tomato three-decker sandwich... 50c

And if you were splurging on the most expensive item on the menu... Chicken Salad three-decker sandwich 65c.

You could have gotten a malt for 35c or a Super Jumbo Banana Split for 39c

Nellie and I were married in 1949 and would meet in downtown Houston almost every Saturday afternoon (payday) about 2:00pm. We would shop at Woolworths, Grants and Kresses 5 & 10 stores, then head for a movie. The first class movie theaters were only \$0.55 cents a person.

Of course I only made sixty three cents an hour or \$28.35 for a 45 hour work week as a Hatter at Shudde Bros. Hat Factory. Back in those days you could have your hat renovated like new for \$3.50 (Now days it costs about \$35.00).

F.W. Woolworth Co.

PLAIN or TOASTED SANDWICHES

BACON and TOMATO50c Toasted Three Decker Sandwich	HAM SALAD Sandwich.....30c
BAKED HAM and CHEESE60c Toasted Three Decker Sandwich	EGG SALAD Sandwich.....30c
CHICKEN SALAD65c Toasted Three Decker Sandwich	AMERICAN CHEESE Sandwich.....30c
HAM SALAD and EGG SALAD50c Toasted Three Decker Sandwich	PRESSED HAM Sandwich.....30c

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Fountain Features

DE LUXE TULIP SUNDAE 25c 2 Dippers of Ice Cream covered with Crushed Fruit or Fresh Fruit in Season	SUPER JUMBO BANANA SPLIT 39c Ice Cream covered with 3 Dippers of Ice Cream and Crushed Fruit or Fresh Fruit in Season	EXTRA RICH ICE CREAM SODA 25c POPULAR FLAVORS Made with 2 Dippers of Ice Cream Crushed Fruit or Fresh Fruit in Season
CHOICE OF STRAWBERRY, PINEAPPLE, CHERRY, CHOCOLATE OR HOT FUDGE Topped with Whipped Topping Roasted Nuts and Cherry Ring	CHOICE OF STRAWBERRY, PINEAPPLE, CHERRY, CHOCOLATE OR HOT FUDGE Topped with Whipped Topping and Roasted Nuts	

MALTED MILK25c Popular FLAVORS Made with 2 Dippers of Ice Cream	MILK SHAKE25c Popular FLAVORS Made with 2 Dippers of Ice Cream	BANANA SPLIT Regular25c Popular FLAVORS Made with 3 Dippers of Ice Cream
FRESH ORANGE JUICE Regular 20c Large 30c Freshly Squeezed to Order	HOT NESTLE'S WITH WHIPPED TOPPING.....15c AND WAFERS	APPLE PIE Per Cut 15c 15¢ Added with Ice Cream
	Home Style Desserts	LAYER CAKE Per Cut 15c 15¢ Added with Ice Cream

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"The Rural Lodge News"

Editor's Note; It was with much sadness that I recently read the following email from Brother Graeme Marsden. The Rural Lodge Newsletter was one of the best and my main inspiration to start this magazine. The newsletter will be truly missed by it's approximately 4,000 subscribers.

November 30, 2011

Greetings to all Newsletter readers, wheresoe'er dispersed.

You will probably have guessed that the absence of the weekly Newsletter is the result of problems that I have been having with my byzantine system of publishing, and you would be right.

Added to that is that my job has changed. I have added staff and taken on more responsibilities. It is longer possible to predict that I can come in an hour early to work, and spend my lunchtimes compiling Newsletter. It is true that my labor of love took of the order of six to seven hours a week. I regret that I now have to discontinue publishing.

In the years since I started, our subscription list has grown to about 4000 brethren worldwide. It has been a real pleasure to know that you are deeply interested in our beloved Craft, for many of you have emailed me. Who knows what the future will bring? Possibly I might be able to resume some form of Newsletter... but until then, please maintain your interest in the fraternity, and keep that inspiring faith in the brotherhood of man.

Fraternally,
 Brother Graeme Marsden
 graeme0marsden@gmail.com



Brother Marsden, a reactor playing a British Soldier