

The Small Town Texas Mason E-magazine

July 2011



Tusculum Masonic Lodge #86 A. F. & A. M.



The Small Town Texas Mason's E-Magazine

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

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

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Beating The Flood And Catching Supper



Tusculum Masonic Lodge #86 A. F. & A. M.

From The History By Brother Jim Rumsey
Member of the Texas Lodge of Research
Worshipful Master, Pine Tree Lodge No. 1396

On 27 December 1850, Reverend Awalt and a group consisting of eight other Master Masons met in the small one room log cabin of the Pine Tree Cumberland Presbyterian Church and discussed masonry, particularly the need for a local Masonic Lodge. Their meeting resulted in a handwritten letter addressed to the "Most Worshipful Grand Lodge of the State of Texas" requesting to charter a new lodge. The letter stated:

The petitioners humbly show that they are ancient free, and accepted Master Masons. Having the prosperity of the Fraternity at heart, they are willing to exert their best endeavors to promote and diffuse the genuine principles of Masonry. For the convenience of their respective dwellings and for other good reasons, they are desirous of forming a new lodge in the neighborhood of the Pine Tree Post Office, Upshur County, Texas, to be named "Tusculum."

In consequence of this desire and for the good of the craft, they pray for a charter or warrant to empower them to assemble as a legal lodge to discharge the duties of masonry in the several degrees of Entered Apprentice Fellowcraft and Master Masons in a regular and constitutional manner according to the ancient form of the fraternity, and the laws and regulations of the Grand Lodge. They have nominated and do recommend G.S. Templeton to be the first Master, Simeon W. Weaver to be the first Senior Warden, and R.L. Askew to be the first Junior Warden of said Lodge. That if the prayer of the petition should be granted they promise a strict conformity to all the constitutional laws, rules and regulations of the Grand Lodge.

The letter was signed by Solomon Awalt, G. S. Templeton, R. L. Askew, B. R. Crosby, B. W. Witcher, J. J. McGee, Simeon W. Weaver, Augustus Mosley, and T. R. Mings, as well as eight officers of Gilmer Lodge No. 61.

The letter resulted in the issuance of a warrant by the Grand Lodge of Texas on 25 January 1851 and bore the signatures of Deputy Grand Master Andrew Neill and Grand Secretary A. S. Ruthven. Thus the Tusculum Masonic Lodge was set to work under dispensation and was authorized to "admit, make, pass and raise Free Masons, according to the most ancient usages and customs of the Craft, in all Ages and Nations throughout the known World and not otherwise." The warrant further authorized the charter officers "to hear and determine all matters and things relate to the Craft within the jurisdiction of the said Lodge."

The name Tusculum has no history with the Craft, but can be traced to Tennessee Presbyterianism. Brother Awalt, a Tennessee Presbyterian minister, was almost certainly familiar with the Tusculum Academy, a Presbyterian college chartered in Tennessee 1818. In 1844, two years before Awalt left Tennessee for Texas, Tusculum Academy became Tusculum College. Tusculum Academy (and subsequently Tusculum College) took its name from the ancient Tuscan city, Tusculum, near Rome. Cicero, the famed Roman educator and philosopher was from Tusculum. Cicero "identified the civic virtues that form the basis of the civic republican tradition, which emphasizes citizens working together to form good societies that in turn nurture individuals of good character."

The virtues of Cicero are mimicked in the Charges of a Freemason, "A Mason is to be a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation." Tusculum, though not a Masonic term, was a suitable name for a Lodge in a newly-formed Presbyterian community on the American frontier. After all, the church, the Lodge and the school are the results of the citizens working together to form a good society. That society nurtured individuals of good character. That character was the character of Masons.

The nine Master Masons who signed the letter requesting the issuance of the warrant quickly got to work. The Lodge met in the church and school building and the first meeting under dispensation was held on 1 Feb-



bruary 1851. During this meeting, the officers of the Lodge were duly installed in due and ancient form by District Deputy Grand Master D. F. Banecroft.

The charter officers of Tusculum Lodge were:

Worshipful Master: G. S. Templeton

Senior Warden: Simeon Weaver

Junior Warden: R. L. Askew

Secretary: J. J. McGee

Treasurer: Solomon Awalt

Tiler: Ben Witcher

Upon completing the installation of officers, the Lodge received five petitions of worthy candidates for the first degree in Masonry. The petitions were received and a "committee on character" was appointed. The Lodge also received a petition from an Entered Apprentice Mason belonging to Gilmer Lodge No. 61 to affiliate with the Lodge. Permission was granted from Gilmer Lodge and the petition was received. The members of the Lodge then established their regular stated meeting date and time to be on the second Saturday of each month at 3 o'clock in the afternoon. The Lodge was then closed in due and ancient form.

The subsequent meetings of the Lodge occurred regularly at the stated time and place. The course of business of the Lodge was not all together different from the business of modern lodges with few exceptions. Lodges were opened in all three degrees instead of just one. The length of the stated meetings was extreme by modern standards and often lasted between four and six hours. The minutes reflect that only four called meetings occurred during the first year. The language of the minutes appears more elegantly written than those of modern lodges.

A nineteenth century forum took place at a special communication of the Lodge on 18 September 1851, and the Right Worshipful H. D. Woodsworth, Grand Lecturer was in attendance. Right Worshipful Woodsworth presided over the Lodge and "gave to the Craft a lecture upon Masonry generally." He then gave the "lecture and explanations" of the three degrees of Masonry. The meeting had to be called to refreshment and completed the following day.

The order of business varied in the stated meeting for November 1851. The membership issues of balloting, examining, and degree work took place as usual, and were followed with a resolution that no dues be paid to the Lodge or fees collected for the degrees from any "Minister of the Gospel" and that any member of the Lodge that is a "Minister of the Gospel" be not required to pay subsequent dues to the Lodge. Additionally, the Lodge appointed a three member committee "to draft a code of By Laws for Tusculum Lodge and report at the next regular communication."

The December communications were equally busy. In addition to receiving petitions, the bylaw committee made their report to the Lodge. "Brother H. O. Palmer Chairman of the committee on By Laws reported a code of Laws to govern Tusculum Lodge. After which said Law was taken up by the secretary amended and adopted." The annual election of officers then took place. The officers elected for the 1852 Masonic year were:

Worshipful Master: G. S. Templeton, Senior Warden: H. O. Palmer, Junior Warden: S. H. Castleberry, Secretary: J. J. McGee, Treasurer: Solomon Awalt, Senior Deacon: Simeon Weaver, Junior Deacon: J. H. Rucker and Tyler: Joseph Fuller

At a called meeting on 27 December 1851, one year to the day that the original nine Master Masons met in the church and drafted a letter to the Grand Lodge of the State of Texas requesting permission to form a Lodge in the area of Pine Tree Post Office, the Lodge Secretary certified the Returns to the Grand Lodge.

The original nine members who petitioned the Grand Lodge of Texas for a warrant or charter authorizing them to work as Masons worked diligently during the first year to spread Masonry throughout the rural countryside. The annual returns to Grand Lodge for 1851 reflect that the Lodge received seventeen petitions for initiation, initiated fifteen Entered Apprentice Masons, passed eleven Fellowcraft Masons, and raised nine



Master Masons. The Lodge submitted a roster of twenty-seven members including twenty Master Masons, two Fellowcraft Masons, and five Entered Apprentice Masons.

Tusculum Masonic Lodge No. 86 was chartered by the Grand Lodge of Texas on 23 January 1852, two days shy of the one year anniversary of the issuance of the warrant to work under dispensation. The charter was issued at the fifteenth Grand Communication of the Grand Lodge of Texas in Austin and bears the names of Grand Master J. Sayles, Deputy Grand Master A. Neill, Grand Senior Warden E. H. Tarrant, Grand Junior Warden J. C. Harrison, Grand Treasurer E. B. Nichols, and Grand Secretary A. S. Ruthven.

Business slowed for the members of Tusculum Lodge in 1852. The minutes and records of the lodge have been lost to time but the annual returns indicated that the Lodge initiated three Entered Apprentice Masons, passed five Fellowcraft Masons, and raised four Master Masons. The roster of the Lodge lists twenty-four Master Masons, one Fellowcraft Mason, and three Entered Apprentice Masons.

On 3 December 1853, the Lodge met in regular communication and elected to change the date of its regular stated meetings. The Lodge changed its stated meetings from the second Saturday of each month to the Saturday on or preceding the full moon in each month. J. J. McGee, Lodge Secretary, submitted a letter to the Grand Lodge requesting approval of the change.

According to the annual returns between 1853 and 1881 the Lodge membership fluctuated between the low of twenty-six members in 1853 and the high of forty-two members in 1872. Other peculiarities worth noting that were discovered in the returns include that the T. G. Doyle served as Worshipful Master for seventeen non-consecutive years between the years of 1853 and 1878, T. Stinchomb and B. W. Brown both served as Master for three non-consecutive years, and W.W. White, D. B. Rodden, and W. W. Payne each served twice. During the time of the Civil War, the officers of the Lodge did not change and those members serving in the Confederate Army are documented in the Returns. In 1862, thirteen Master Masons of the Lodge served in the Confederate Army, eight in 1863, and ten in 1864.

In 1857, a two story building was erected on the parcel of land acquired from Joseph Castleberry to replace the single room log cabin. Following the customs of the era, the Lodge met upon the second floor while the congregation and school met upon the first floor. The congregation soon moved into their own building, but the Lodge and school remained in the two story structure until it was replaced by a brick building in 1932.

In 1870, the Grand Lodge Returns indicate that the Tusculum Lodge's address changed from the Pine Tree Post Office in Upshur County, Texas to the Longview Post Office in Upshur County, Texas.

In 1873, the Grand Lodge Returns indicated that the Tusculum Lodge address changed from the Longview Post Office in Upshur County, Texas to the Longview Post Office in Gregg County, Texas.

The newly-formed Gregg County was named for Confederate Army General John Gregg, and was established by the 13th Texas Legislature on 12 April 1873. The county was composed of lands from southern Upshur County and northern Rusk County. During the same year, the city of Longview was named the county seat instead of the community of Awalt when the Texas and Pacific Railway was built through Longview, bypassing Awalt.

The establishment of the new county seat at Longview began the demise of Awalt. The railways moved commerce into Longview and south toward the Sabine River. By 1900 Awalt could not be found on any maps. Longview Masonic Lodge No. 404 was chartered by the Grand Lodge of Texas on 4 June 1874, and in 1881, with no known reason other than the development of the nearby city of Longview, Tusculum Lodge No. 86 surrendered its charter to the Grand Lodge of Texas.



An irate older woman called the Boston Globe customer service...

"It's 12 noon and my Sunday paper hasn't been delivered yet!"

"Madam, today is Saturday. We won't be delivering your Sunday paper until tomorrow."

There was a long pause on the other end of the phone, then the lady replied,

"Damn! That explains why nobody was at church, either."

Masonic Lodges May Now Acquire The Status of "Ranger Camp"

What happens when a Masonic Lodge joins the Major John B. Jones Masonic Ranging Company?

The Major John B. Jones Masonic Ranging Company announced today the creation of the designation "RANGER CAMP", available to Lodges that join the Major John B. Jones Masonic Ranging Company.

To kick off this new membership program, Rising Star Lodge No. 429, A.F. & A.M., has been granted the designation of RANGER CAMP No. 1. Rising Star No. 429 has long been known as "the Ranger Lodge". Major John B. Jones hired Texas Ranger Captain and Masonic Brother Neal Coldwell to head Co. F of the Frontier Battalion, and Bro. Coldwell was instrumental in obtaining the Charter for Rising Star No. 429. He served as WM of the lodge for over 20 years, and four other Worshipful Masters were Texas Rangers, also. Additionally, many of the members served as Rangers, and thus it is fitting that this lodge receive the designation RANGER CAMP No. 1.

As other Lodges join the John B. Jones Masonic Ranging Company, sequential camp numbers will be issued to them. When a lodge receives a RANGER CAMP designation, it is encouraged to make a group picture of the membership and send it to us for posting on the website.

The cost for RANGER CAMP designation is set at a one-time payment of \$500.00, with no subsequent annual or renewal fees. There is no provision for payment of this amount over time.

A portion of the fee for each RANGER CAMP will go to the Grand Lodge of Texas Library and Museum, and a portion of it will be allocated to a special Major John B. Jones exhibit in the Texas Rangers Heritage Center. Each Lodge that receives the RANGER CAMP designation will have their Lodge's name permanently displayed within the Center.

For more information on the RANGER CAMP designation, or for your lodge to apply for this special designation, email Erin Hall at: <erinh@ktc.com>



"It's All About Texas ...and Masons"

Flash! The Grand Lodge of Texas
2nd Annual Photo Contest

**"Masons...Capture the
Grand Moments in Texas"**

Masons have a keen eye for great photographs
...and we want them!

Brethren, lock and load those digital cameras and snap until your hearts content!
We want to see the happiness of Masons; the reflected beauty of family life, lakes, landscapes,
games and events...capture those grand moments in your life.

CLICK - SNAP - CLICK - Have a Blast!

Test your talent now! We have Judges waiting to smile on your entries.

To enter: send up to three of your best photographs to: (subject line) "Texas Photo Contest"
jdarrell@jdkcom.com. Please keep them current, shot in the past three years.
See the rules and regulations on the GL Website: www.grandlodgetexas.org
Deadline: Sept 1, 2010

Sponsored by the Grand Lodge of Texas History Committee

Just a Reminder The "Photograph Contest" is underway for 2011.

Spring is heading toward summer, so grab your cameras and start clicking away!

You may submit up to 3 photos that you have shot in the past three years.

There will be three categories to enter: Landscape, Portrait and Snapshots.

Each category will reward a 1st, 2nd, and 3rd place ribbon. Plus there will be a Best of Show winner.

We want shots of: Texas scenes, Masons, lodges, events, good Family fun shots.

Just about anything that you desire to photograph.

Please submit a detailed description along with your photos. The deadline is September 1, 2011, (cutoff date).

The 2011 Photo Contest, is sponsored by The Texas History Committee of the Grand Lodge of Texas. This year the judges will be: Dick Brown, Erik Briseno, Jerry Smith, Rob Kyker, Darrell Hefley and J. Darrell Kirkley.

Why Did You Become A Freemason?

From The ...A Page About Freemasonry Web Site

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

From: psahni

To: dryfoo@MIT.EDU

Dear Wor. Bro. Dryfoos,

My association with Freemasonry has been almost mystical. Many who read this will not believe that I am about to tell them.

I was born and brought up in an atheistic household. My father was a revolutionary and a Marxist and taught us to hate religion and the concept of God. I was sent to Russia in the early sixties for my higher studies. Russia was then the bastion of communism and I was exposed to the full blast of its philosophy. I was brainwashed mercilessly.

During those years I traveled extensively to Europe and was exposed to European and American writers and artists and philosophers and some of them had a profound effect on me. I had never heard of Freemasonry till then.

The people whose works affected me the most were Benjamin Franklin, Lev Tolstoy, Mozart and Beethoven, Voltaire and Rousseau and many others.

In Russia I was taught "scientific atheism", "Marxism-Leninism", but by a strange and ironic coincidence it was in one of the monasteries in Russia (Abramtsevo) that I was touched by God and became a believer.

When I came back to my homeland and searched for the soul and spirit of India, I found it in the writings of our great philosopher and thinker Swami Vivekananda.

Then, in the early 70s tragedy struck. I had an accident which invalidated me for almost four years. I found myself in the valley of the shadow of death. An elderly neighbour was immensely kind and considerate and helped me through those years of distress. I soon learnt that he was a Freemason. I was intrigued.

I was helped also by Volumes of the Sacred Law and they pulled me through those days of darkness and despair. I turned to them and they gave me solace. Also I must say that the American evangelist Norman Vincent Peale's books were my constant companions and gave me great courage.

In the late seventies there were communal riots and much bloodshed in some of our states (between Hindus and Muslims) and I traveled there and was asked to give speeches in public places. Often a group of two or three men would come and address me as "Brother" and ask me if I was a Mason. When I asked them why they thought I was one their reply was : "You just spoke like a Mason". This intrigued me. There was something very humane, very compassionate and appealing about these Masons I met during my travels in these disturbed states. I approached two friends in Bombay who I had learnt were Masons and implored them to enlighten me about Freemasonry and help me to join the Fraternity but I was always refused and side-lined. This went on for 30 years! I couldn't understand why I was being given the cold shoulder. Undoubtedly, it was because of my atheistic and Marxist background. Needless to say, I was somewhat put off and decided to forget about Freemasons and Freemasonry. My patience was wearing thin.

Then last year something unbelievable happened. I discovered to my utter astonishment that almost all the people I had admired all these years had been Masons - Benjamin Franklin, Tolstoy, Mozart, Voltaire and even our very own Swami Vivekananda. I learnt that even Norman Vincent Peale was a Freemason!. In excitement and desperation I turned to my computer. I logged on to the website of the Grand Lodge of India and poured out my heart to them. My prayers were answered. This year in the month of September I received my third degree and finally became a Master Mason at the age of sixty!

And now, having realized my dream, I feel that I have been reborn and that my life has just begun.

One of our ancient Sanskrit prayers goes thus:

"LEAD ME FROM UNTRUTH TO TRUTH,
FROM DARKNESS TO LIGHT,
FROM DEATH UNTO IMMORTALITY".

Only through Freemasonry can this prayer be answered...



This Issue's Visit In Texas Masonic History

Brother Lorenzo de Zavala

Patriot, Politician, Colonizer and Statesman

Texas History written over the years has allowed many students of Texas history to assume that the war for Texas independence was a war fought between the Anglos and the Mexicans. This is far from the reality. The war for independence was fought between the residents of Texas and the Mexican government. There are at least 250 known Hispanic Texans who were active in the struggle to help Texas win its Independence from Mexico.

One of the more notable Hispanic residents who fought for independence was Lorenzo Justiniano de Zavala y Sáenz, known more simply as Lorenzo de Zavala. Lorenzo was born on October 3, 1788 in the town of Tecoh, Yucatán. He was the fifth of nine children born to Anastasio de Zavala y Velázquez and María Bárbara Sáenz.

Lorenzo graduated from the Tridentine seminary of San Ildefonso at Mérida in 1807. He had an excellent education and could converse freely in Spanish, French, English and Latin. After graduation he started several newspapers. However, he was outspoken with his liberal political views and was twice imprisoned for his political beliefs. The first time, he spent three years, 1814-1817, in San Juan de Ulua prison in Veracruz for advocating democratic reforms in the Spanish government. Then, again in 1829, he was arrested and kept under house arrest for a year before being forced into exile.

During the time Lorenzo was in prison he studied medical textbooks, and was ready to practice medicine upon his release in 1817. His career choice changed in 1820 when he was elected to public office and in 1821 he was appointed Deputy to the Spanish Cortes in Madrid.

Zavala extended his political influence both as a writer and newspaper publisher. After establishing his first newspaper published in the Yucatan, he contributed articles and editorials to his own and other newspapers from 1807 until his death. In addition, he published a number of pamphlets, memorials, broadsides, and books. As an author, he is perhaps best known for his two-volume history of Mexico.

In 1826 Zavala further stirred political life in Mexico by taking an active part in establishing York Rite Masonry in Mexico. Until then, Mexico was Scottish Rite Grand Orient style of Masonry. The Scottish Rite form of Masonry was favored by the politically conservative and centralist leaders of Mexico. The liberals favored the York Rite and the idea of a decentralized, federal plan for government. Zavala became the Charter Master of Independencia Lodge No. 454, and he continued in that office until his exile in 1830.

In 1829, after Vicente Ramón Guerrero became president, Zavala was appointed secretary of the treasury and served from April to October. After President Guerrero was overthrown in late 1829, Zavala was kept under house arrest until the following year when he was forced into exile.

Zavala traveled to New York, to try and interest Americans in the empresario grants he had received in 1829. These grants authorized him to settle 500 families on a tract of land in what is now southeastern Texas. In October 1830, he transferred his interest in the grants to the Galveston Bay and Texas Land Company. After spending several months in France and England during 1831, Zavala finally settled in New York City where he lived until 1832 when he returned to Mexico. From December 1832 until October 1833 he served as the governor of the state of México, and in Congress as a deputy for his native state of Yucatán.

President Antonio López de Santa Anna named Zavala to serve as the first minister plenipotentiary of the Mexican legation in Paris in October 1833. But later that year, when Zavala learned that Santa Anna had assumed dictatorial powers, he denounced Santa Anna and resigned his commission. Angered by what Santa Anna considered a betrayal, he warned Zavala to never return to Mexico City. But, of course this did not stop Zavala. In 1835 after traveling to New York he came to Texas, where he briefly shared a house with his friend Stephen F. Austin.

Zavala was naturally drawn into the politics of Texas. At first he advocated the cause of Mexican Federal-



ism, but later he became a supporter of the independence movement. He served in the Permanent Council for awhile and then as the representative of Harrisburg in the Consultation and the Convention of 1836. Zavala's legislative, executive, and diplomatic experience uniquely qualified him to help draft the constitution of the Republic of Texas. His experience and the respect of his fellow delegates was evident when they elected him ad interim vice president of the new republic.

In his inaugural address Vice President Mirabeau B. Lamar eulogized Zavala: "Gentlemen, I should be doing an injustice to my own feelings if I were to resume my seat, without paying to my predecessor in office that tribute of respect to which he is justly entitled by his public as well as his private virtues. Through a period of a long life the ex-vice-president, Governor Lorenzo de Zavala has been the unwavering and consistent friend of liberal principles of free government. Among the first movers of the revolution he has never departed from the pure and sacred principles upon which it was originally founded.

This steady and unyielding devotion to the holy sacred cause of liberty has been amply rewarded by the confidence, of the virtuous portion of two republics. The gentleman, the scholar and the patriot, he goes into retirement with the undivided affections of his fellow citizens; and I know, gentlemen, that I do not express only my own feelings when I say that it is the wish of every member of this assembly that the evening of his day may be as tranquil and happy as the meridian of his life has been useful and honorable; a gentleman, a patriot, a scholar and one who loves his fellow man."

Compiled from Wikipedia, Texas State Library and Archives Commission, Lorenzo de Zavala Lodge No. 1397, AF & AM, Sons Of Dewitt Colony and Handbook of Texas On Line, by John "Corky" Daut, P.M. Waller Masonic Lodge #808.

Lorenzo de Zavala's Speech To The Citizens of Lynchburg

Having been invited to attend the meeting of citizens to be held on the 8th inst. to take into consideration the important subjects which produce the present excitement, I regret that I am prevented from attending in person by an attack of the intermittent fever.

But as I consider that a simple manifestation of my opinions on the subject might be of much service in establishing those of the citizens, a majority of whom must declare the fate of the country, I submit to the examination of the meeting the following reflections.

In the first place, I must say of myself that in this I have no individual view or motion--that I have occupied in the Mexican nation the most honorable stations; that I have written a history of the revolutions of the country with such impartiality that even my enemies have acknowledged it the only monument of the kind worthy of attention."

In the second place, that, having received from General Santa Anna the appointment of minister pleni-potentiary to the court of his majesty the king of France, I resigned this charge as soon as I learned that he had dissolved the congress and taken all authority into his own hands. Third, that having resigned this station, I have come to Texas to establish myself among free citizens, to cultivate the lands which I had previously purchased.

Having made these preliminary remarks, I proceed to express my opinions respecting the nominal Mexican Republic.

First. The regulating power in Mexico is the military. Certain generals, at the head of whom Santa Anna happens now to be placed, and who have under their control from fifteen to twenty thousand hireling soldiers, have destroyed the federal constitution, of which General Santa Anna, in order to be promoted to the presidency of the republic, pretended to be the defender when with a show of patriotism, he alleged that it was attacked by General Bustamante.

Second. The present situation of the Mexican nation is that of the greatest confusion and disorder, because, all the constitutional authorities having ceased, their places have been supplied by military chiefs,



D.^o LORENZO DE ZAVALA.

who know no other law than that of the sword and of violence, by which they have put down the civil authorities. The consternation which this had produced among the Mexican citizens has reduced them to a momentary silence, and this silence the military chiefs of Mexico call tranquility, peace and order in the republic.

Third. To pass over the acts of usurpation committed by General Santa Anna, such as the dissolution of the congress and council--the unconstitutional and violent disposition of the vice-president, Farias--the extension of the powers given to the electors to reform the constitution--the destruction of the civic militia--and others of equal magnitude which in the United States of the North would be sufficient to convict the president of treason--the final blow aimed at the institutions in the capital on the 12th day of June, the day on which was declared the destructions of all state legislatures, an act committed under the auspices and protection of the president, Santa Anna, and of the vice-president Barragan, would be sufficient to destroy all claims to obedience which exist, and which can only continue in virtue of the federal compacts.

Fourth. While in the capital they were thus destroying the institutions and issuing orders to the military commanders of the states that others should be established, the latter published official notes, swearing in their usual manner that they would sustain the constitution and laws, and that their own object was to punish certain functionaries who had transgressed them, thus availing themselves of the power of destroying the constitution under the pretext of punishing delinquents. This may be seen from the official notes of General Cos and Colonel Ugartechea, in which they seize upon the inexplicable sale of lands as a pretext to justify the imprisonment of the governor of this state, Viesca, proceeding immediately to put down the legislature and other authorities of the state, which the exception of those only established in San Felipe and Nacogdoches, which were out of the reach of their power. To make up for this, General Cos thought proper to make these authorities dependent on himself, and thus making those of popular origin subservient to the military.

Such is the actual relation in which Texas stands to the Mexican republic, I might make conjectures as to the development of this political labyrinth; but I propose to myself to speak only of facts.

The fundamental compact having been dissolved, and all the guarantees of the civil and political rights of citizens having been destroyed, it is inevitable that all the states of the confederation are left at liberty to act for themselves, and require Coahuila and Texas to provide for their security and preservation as circumstances may require. Coahuila and Texas formed a state of the republic, and as one part of this is occupied by an invading force, the free part of it should proceed to organize a power which would restore harmony, and establish order and uniformity in all branches of the public administration, which would be a rallying point for the citizens, whose hearts now tremble for liberty! But as this power can be organized only by means of a convention, which would represent the free will of the citizens of Texas, it is my opinion that this step should be taken, and I suggest the 15th day of October as a time sufficient to allow all the departments to send their representatives.

[To the colonists at Lynch's] [Lorenzo de Zavala]

[P.S.] As among the grounds on which the Mexican officers require the obedience of the inhabitants of Texas, there is one which might influence some by the gratitude occasioned by the recollection of the act, I cannot pass over it in silence. It is said that the inhabitants of Texas are indebted to the supreme government of Mexico and to those of the state for the laws given them the land which they cultivate. This is true: but it must be remembered that those governments were formed of the same men who are now persecuted, among whom I have the honor to count myself one. A party composed of the military, ecclesiastics, and Spaniards, would never have thrown open their country to foreigners.



Lorenzo de Zavala State Archives and Li-



Masonic Degree Bible Verses

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

Which pages of the Holy Book are opened during degree work?

What does each Masonic Degree Verse mean?

Freemasons who wish to actively participate in degree work will have to memorize passages of scripture for proficiency.

With a true understanding of the meaning of each Masonic degree verse, your memorization will not just be the memorization of huge blocks of ritual words by rote (without understanding them).

This removes much of the mysticism of each verse's actual meaning and makes it much easier to remember the words, once you understand what is truly being said within the context of its ongoing flow...especially the Masonic Degree Verse in the 3rd degree.

In play form, the Masonic Degree Verse in Ecclesiastes can be acted out with gestures to enhance the experience and promote the Masonic knowledge of your brothers.

Below is the Masonic Degree Verse for each of the 3 degrees to which the Christian Bible is opened when performing each of these specific degrees and a discussion of its meaning.

Entered Apprentice Degree Verse

Psalms 133

Verse 1: Behold, how good and how pleasant it is for brethren to dwell together in unity!

Verse 2: It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

Verse 3: As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life forever more."



Who was Aaron? Aaron was the first High Priest under Abraham in the Holy Books.

Who was Hermon? Well,... Hermon isn't a he. Hermon is a mountain (or technically, a range of high mountains on the northern boundary of Israel. Mt. Hermon's snowcapped peaks were a source of ice, aka (also known as) "Ice mountain". The Six-Day War not only gave Israel control of Jerusalem, but also of the Mount Hermon area (Golan Heights).

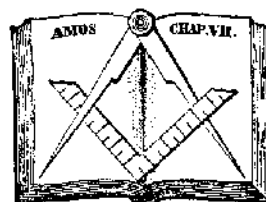
The Masonic degree verse of the Entered Apprentice Degree represents Youth, when the body is strong. Those who walk in the ways of the LORD are rewarded the blessing of eternal life.

Fellow Craft Degree Verse

Amos, Chapter 7

Verse 7: Thus he shewed (archaic word meaning 'showed') me: and, behold, the LORD stood upon a wall made by a plumbline, with a plumbline in his hand.

Verse 8: And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the LORD, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more."



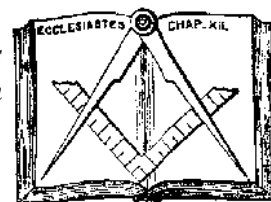
This Masonic degree verse,... then, as now, denotes the LORD's plumbline which represents uprightness of conduct throughout one's life. The Fellow Craft degree denotes middle age.

Master Mason Degree Verse

Ecclesiastes, Chapter 12

Verse 1: Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

Verse 2: While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:



Verse 3: In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened.

Verse 4: And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

Verse 5: Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

Verse 6: Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Verse 7: Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

This Masonic Degree verse found in Ecclesiastes Chapter 12 describes the infirmities of age. When a Master Mason degree, (or third degree) is being worked, the Holy Book is opened to this passage in Ecclesiastes, which according to Jewish tradition, was written by King Solomon as a book of contemplation and his own personal self reflection.

VERSE 1: YOUTH: Entered Apprentice

"Remember now thy Creator in the days of thy youth": This alludes to the fact that as we grow older, each of us fondly remembers the glorious days of our youth when all things were possible.

With the hindsight of age and experience, advice is given to youth to "gather the harvest while they are young" because as we age, we change and are not able to enjoy things with the same lightness of heart.

VERSE 2: MANHOOD...Fellow Craft

"While the sun, or the light, or the moon, or the stars, be not darkened," refers to the fact that as we grow older, our eyes begin to fail.

It is also an allegory to remembering back to the time when life looked bright with promise before the "twilight years" and "sunset years" of our lives. "nor the clouds return after the rain:" Rest and recuperation take longer as we age.

VERSE 3: AGE...Master Mason

"In the day when the keepers of the house shall tremble", refers to no longer being able to take care of yourself.

"and the strong men shall bow themselves" refers to the body's degeneration process and the inability to physically walk without stooping.

"and the grinders cease because they are few," refers to the loss of teeth.

"and those that look out of the windows be darkened" refers to failing eyesight.

VERSE 4:

"And the doors shall be shut in the streets" refers to no longer being able to hear the noisiness of life due to deafness.

"and he shall rise up at the voice of the bird," refers to aged people being unable to sleep and arising early.

"and all the daughters of musick shall be brought low" refers to changes in the vocal chords which change and bring about a coarser and less melodious quality to the voice.

VERSE 5:

"When they shall be afraid of that which is high, and fears shall be in the way." Elderly people become unfamiliar with the speed of which the world changes. Also, as we become older, our reflex speed decreases and things that we once tackled with abandon; we are now more cautious to attempt.

"And the almond tree shall flourish." Almond trees have large, delicate, snow-white blossoms. Figuratively, this means that our hair turns to white.

"And the grasshopper shall be a burden." When we are young, hope springs eternal. The grasshoppers that plagued the farmers were something to be dealt with by completely replanting the field, as a young man can withstand a total loss and look forward to the hope of the following seasons. However due to his decreased



energies, an elderly farmer would find that the loss of an entire year's harvest (and all the work of replanting) to be a devastation and the elderly farmer would not look upon the same issue as "lightly" as when he was a youth.

"And desire shall fail." The dreams which take a long time to come to fruition are not as desirous in the elderly as in youth because they know they do not have the time to learn and work them to obtain the desired results. The gradual decrease in physical desire also diminishes in both male and female.

VERSE 6:

"Or ever the silver chord be loosed, or the golden bowl be broken." The loosed silver cord is believed to denote the spinal column and therefore the physical infirmities (stooped back) of age. The golden bowl is believed to denote the brain and the gradual decline of mental powers, which in dotage is described as senility.

"Or the pitcher be broken at the fountain." Having a desire to urinate, but being unable to do so.

"Or the wheel broken at the cistern." The body contains all its blood, (the cistern is full), but the heart's pumping action (the wheel) ceases.

VERSE 7:

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." This last portion of the Masonic degree verse refers to "ashes to ashes, dust to dust", which are still the words voiced when we inter (bury) the dead.

While this Master Mason, third degree Masonic degree verse may seem unduly depressing to some, as it describes the deterioration of each individual part of the body; it accurately describes our journey through life and makes us ponder on our choices.

While it describes the deterioration of our physical "temple", and the passages of time which happen to each of us, we must remember that our ending is the same as our beginning.

The LORD created us, gave us HIS commandments of law and it is to him that we return...which is the final triumph...the one treasure in life that cannot be taken away.

If you have lived your life properly, old age is no longer "the evil days", but becomes instead, reminiscent of the harvest...the love, the friendships, the experiences and the fond memories...

...the true cornucopia of receiving the "plenty".



Our British Brother's Dues

By Corky

I was reading the newsletter of the Crayford Masonic Lodge in London a little while back and one little article caught my eye. The treasurer was proposing that annual Subscriptions (Dues) be increased for Full Members to £204 and for Country Members to £120. Some concern was expressed on the matter of the Lodge subsidizing visitors dining by £7 per Head. It was agreed this in future be 25% of Dining Fee.

Now that quickly brought a question to mind. Actually, it brought more than one question to mind. I'll start out by saying that the current rate of exchange was £1 = \$2.00, so that made the dues for a full member \$408.00 and \$240.00 for a country member. And, that's for a Lodge that only meets 5 times a year.

I just had to send the Lodge an email and ask, what in the world is the difference between a full member and a country member? The answer was that the full members dine at the Lodge on meeting night and the country members do not. Of course country member can still dine at the Lodge if they wish by paying the £17 (\$34.00) fee for each dinner.

I wish their Treasurer lots of luck. I had tried, a little while back, to get my small town Texas Lodge to pass a motion to raise our dues from \$80.00 to \$100.00 per year and I was the only one in favor of the motion. Besides that, our members and visitors eat dinner free, unless they decide to drop a few dollars in the kitty jar, at 12 stated meetings a year and at every called meeting where a degree is presented.



A MASTER MASON QUIZ

This Master Mason Quiz may be used by any member of the Lodge who seeks more light.

While it is the duty of the Master of the Lodge to provide a good and wholesome education to the brethren; individual members who seek more light and Masonic lodge Education Officers may also use this Masonic quiz to teach others.

Masonic quiz taking can be both fun and enlightening, wherein each brother goes away from the Masonic Education meeting knowing his time has been well spent.

Lodge Education Officers: Print multiple copies of both the questions and the answers, below, to easily and quickly perform your duties of providing Masonic education to the new members of the brethren at your next lodge education meeting.

Take this Master Mason Quiz to test your knowledge of the Masonic third degree of Freemasonry to refresh your memory about this degree.

Scroll all the way to the end for Answers to the quiz. You may wish to print them on a separate piece of paper, should you wish to use the quiz in your Masonic education training classes.

Master Mason Quiz - 20 Questions

1. What stage of Life does this degree represent?
a. Youth b. Manhood c. Middle Age d. Age
2. What does this degree symbolize?
a. Culmination of your Masonic career b. Symbolizes man's domination over man
c. Victory over death and immortality of the soul d. Mortality of the soul
3. What are you reminded of at your reception at the door?
a. Reminded of all the lessons of Freemasonry b. Reminded of the tenets of Freemasonry
c. Reminded of your obligation d. Reminded of your previous degrees
4. What is considered the heart of this Degree?
a. Entry into the Lodge b. The Sprig of Acacia c. Placement of Lodge Officers d. Your Obligation
5. What is a clandestine Lodge?
a. A Lodge located in another state b. A Lodge without its own building c. A Lodge not in session
d. A Lodge not issued a Charter from a Grand Lodge
6. What is meant by the term "Dotage"?
a. A young man who is uninformed b. The condition in which you were expected to be found
c. A diminished state of mind d. The loss of membership by the vote of the Lodge
7. What is a Libertine?
a. One who believes in Liberty for all b. One who acts without moral restraints
c. A medal worn by Lodge Officers d. The sword at the Tilers Door
8. What do Signs, Tokens and Words mean to a Mason?
a. Methods of recognition b. Symbols of Officers rank c. The language of Freemasonry
d. The rewards that a Free Mason can expect to receive
9. Who was Hiram Abif?
a. King Solomon's son b. A tent designer and builder c. King David's nephew
d. The Widow's Son worthy of imitation
10. What is taught by the use of the Three Ruffians?
a. Rewards can not be attained by illicit means b. Rewards can be attained by illicit means
c. Good things always come in threes d. The three principle stages of life
11. What is the Masonic definition of "Low Twelve"?
a. Midnight b. Noon c. The number of Lodge Officers d. The number of Craftsmen
12. What do the points of fellowship promote?
a. Love and Hope b. Peace and Harmony c. Fidelity and Unity d. Charity and Forgiveness
13. Who was the Lion of the Tribe of Judah?
a. Boaz b. Hiram Abif c. King Solomon d. Moses
14. What does the Sprig of Acacia represent?

- a. Immortality b. Honesty c. Charity d. Truth
15. What does 'The All Seeing Eye' represent?
 a. Sanctum Sanctorum b. Holy of Holies c. Lodge of Master Masons d. Deity
16. What are the rights of a Master Mason?
 a. Masonic Relief, Masonic Visitation and Funeral Rites b. Brotherly Love, Relief and Truth
 c. Masters Wages d. Masonic Charity
17. Who can establish Masonic Law?
 a. The District Deputy Grand Master b. The Worshipful Master c. Any Master Mason
 d. The Grand Lodge
18. What is the principle working tool of a Master Mason?
 a. The Level b. The Plumb c. The Compass d. The Trowel
19. How many Master Masons constitute a Lodge of Master Masons?
 a. 3 b. 5 c. 7 d. 9
20. Who are they?
 a. The Worshipful Master, Tiler and Secretary b. The Worshipful Master, Senior and Junior Wardens
 c. The Worshipful Master, Senior and Junior Deacons d. The Worshipful Master, Senior and Junior Stewards

Answers on next page.

Keeping Our Absent Brothers In Mind

From The Lodge Tawhiri 66 Newsletter in New Zealand

A Lodge recently looked at suspending a brother for nonpayment of dues. No one had heard of him, let alone seen him in lodge. It appeared he was not contributing much except a cheque, and now he had stopped giving even that.

It would have been easy to vote for the man's suspension and save the lodge the ever-increasing fees to Grand Lodge. But someone decided to check the situation. It turns out the brother, now 82 years of age, had been hospitalized for much of the year and barely had money for medical costs. The reason he had not attended meetings was he had moved away, but he had retained his membership.

It would have been very easy to be lazy Craftsmen and simply remit his dues. But a new brother in the lodge instantly whipped out a cheque book and put out his own money for a brother he didn't know and likely would never meet. It was an act of selflessness that serves as an example for Freemasons far senior in the quarries.

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

The lesson is this. It is imperative to remain in contact with each other to lend help and encouragement and let a brother know that someone is thinking of him. For although a Masonic brother may not be able to be at meetings, that may not make him any less of a brother, or less of a Freemason.

The Golden Trowel

Brother Mike Risley of Waller Masonic Lodge #808 AF & AM received the Golden Trowel award on Saturday May 17, 2003. I would like to quickly add that Brother Mike is one Brother who truly deserved it.

Brother Mike's wife, Carolyn wrote and gave a speech at the award, and I had to include part of it here.

"A Brothers deeds are bricks that form the structure (i.e. giving gallons of blood, changing dozens of flat tires, Driving hundreds of miles to visit sick family and friends and sitting with grieving family and friends)

His Spirit of Humility and Compassion are the mortar's sand and cement. (never does a good deed to get a reward - only to ease other's burden; attitude always conveys feelings of respect and empathy)

His perspiration from hard work wets the sand and cement to form the mortar (never quits until the job is done.) Together the deeds, humility, compassion and perspiration form a structure that all can see is worthy of honor."

Carolyn's words are not really a part of our Masonic work, but they sure fit well enough that they could be.

Master Mason Quiz Answers

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



Brother John Coffee

Texas Rangers Were Brothers

John Coffee "Jack" Hays was born 28 January 1817 at Cedar Lick in Wilson County, Tennessee. By the age of fifteen he had moved to Mississippi and began to learn surveying. By mid-1836 Hays was in Texas where he joined a Ranger company under Erastus "Deaf" Smith. He took part in a skirmish with the Mexican Cavalry and assisted in the capture of Juan Sánchez. He was appointed deputy surveyor of the Bexar District. Hays combined his knowledge of Indian warfare with his rangership.

In 1840, Hays was appointed a captain of the Rangers. He proved himself to be a fearless fighter and a good leader of men. His Ranger companies, often mixed groups of Anglos, Hispanics and Indians, engaged in battles and skirmishes with both the Comanches and other hostile Indian tribes, as well as Mexican troops, throughout the early years



of the 1840s. Hays and his Rangers were involved in important actions at Plum Creek, Cañon de Ugalde, Bandera Pass, Painted Rock, Salado, and Walker's Creek. The battle at Walker's Creek marked a turning point in Indian warfare with the first effective use of repeating firearms in close combat with the Comanche. Hays gained further respect as a fighter during the Mexican War. The First Regiment, Texas Mounted Riflemen, under the command of Colonel Jack Hays, served with the army of Zachary Taylor. Hays' men scouted for the army and took part in the Battle of Monterrey, Nuevo Leon, Mexico in 1846.

The next year, another regiment under Hays helped to keep the communication and supply lines open between Veracruz and Mexico City for the troops under Winfield Scott. After the Mexican War,

Hays left Texas, following the gold rush to California in 1849. He was elected as Sheriff of San Francisco in 1850. In 1853 he was appointed U. S. Surveyor General for California. He was one of the developers of Oakland, and held interests in land, banking and utilities. In 1876, Hays was a delegate to the Democratic national convention.

Hays died 21 April 1883 and was interred in the Mountain View Cemetery in Oakland, California.

Bro. John Hays is listed as a Mason by numerous Masonic organizations, one of which is the Grand Lodge Of Texas.

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

W. Bro. Dwight D. Seals

Camden Lodge #159

Camden, Ohio



"Masonic ideas are the precious jewels of Speculative Masons; they should be kept bright and sparkling for all the brethren to see and to admire. As such, they should be the special care of Masonic leaders particularly those who teach and interpret the philosophy of Freemasonry. [CONRAD HAHN]"

Communion on the Moon: July 20, 1969

By Eric Metaxas

Forty years ago two human beings changed history by walking on the surface of the moon. But what happened before Brother Buzz Aldrin and Neil Armstrong exited the Lunar Module is perhaps even more amazing, if only because so few people know about it. "I'm talking about the fact that Buzz Aldrin took communion on the surface of the moon. Some months after his return, he wrote about it in Guideposts magazine.

And a few years ago I had the privilege of meeting him myself. I asked him about it and he confirmed the story to me, and I wrote about it in my book *Everything You Always Wanted to Know About God (But Were Afraid to Ask)*.

The background to the story is that Aldrin was an elder at his Presbyterian Church in Texas during this period in his life, and knowing that he would soon be doing something unprecedented in human history, he felt he should mark the occasion somehow, and he asked his minister to help him. And so the minister consecrated a communion wafer and a small vial of communion wine. And Buzz Aldrin took them with him out of the Earth's orbit and on to the surface of the moon.

He and Armstrong had only been on the lunar surface for a few minutes when Aldrin made the following public statement:

"This is the LM pilot. I'd like to take this opportunity to ask every person listening in, whoever and wherever they may be, to pause for a moment and contemplate the events of the past few hours and to give thanks in his or her own way." He then ended radio communication and there, on the silent surface of the moon, 250,000 miles from home, he read a verse from the Gospel of John, and he took communion. Here is his own account of what happened:

"In the radio blackout, I opened the little plastic packages which contained the bread and the wine. I poured the wine into the chalice our church had given me. In the one-sixth gravity of the moon, the wine slowly curled and gracefully came up the side of the cup.

Then I read the Scripture, 'I am the vine, you are the branches. Whosoever abides in me will bring forth much fruit. Apart from me you can do nothing.

I had intended to read my communion passage back to earth, but at the last minute [they] had requested that I not do this. NASA was already embroiled in a legal battle with Madelyn Murray O'Hare, the celebrated opponent of religion, over the Apollo 8 crew reading from Genesis while orbiting the moon at Christmas. I agreed reluctantly.

I ate the tiny Host and swallowed the wine. I gave thanks for the intelligence and spirit that had brought two young pilots to the Sea of Tranquility. It was interesting for me to think: the very first liquid ever poured on the moon, and the very first food eaten there, were the communion elements.

And of course, it's interesting to think that some of the first words spoken on the moon were the words of Jesus Christ, who made the Earth and the moon - and Who, in the immortal words of Dante, is Himself the "Love that moves the Sun and other stars."

Aldrin, a Freemason, also carried to the Moon a special deputation from Grand Master J. Guy Smith, with which to claim Masonic territorial jurisdiction over the Moon on behalf of the Grand Lodge of Texas.



Colonel Buzz Aldrin



Public opinion rarely considers the needs of the next generation or the history of the last. It is frequently hampered by myths and misinformation, by stereotypes and shibboleths, and by an innate resistance to innovation.

Theodore C Sorensen, presidential advisor, lawyer, and writer (1928-2010)

Masonic Jewelry

From The Masonic Lodge Of Education Website
At <http://www.masonic-lodge-of-education.com/>

Masonic Jewelry is worn by members of the craft to exemplify the feelings of universal brotherhood which Freemasonry both teaches and embraces across the world.

...If you would like to see photos and descriptions of antique Freemason jewelry, scroll down to the links at the bottom of this page.

Many new members of the fraternity see other brothers wearing Masonic Recognition pins, Masonic rings, Masonic cufflinks, a Masonic pocket watch and other Freemason jewelry and wonder where it was purchased and what the different Masonic symbols on it, mean.

Freemason Jewelry

Q: Is there any requirement to wear Freemason jewelry within the craft?

A: No. There is not.

Q: Do Lodges provide jewelry to their members?

A: No. As a rule, each brother chooses and purchases his own according to his own taste and his budget. Some lodges, however, do order custom lapel pins with their lodge name and number on them for their members.

Q: Why do Freemasons wear Masonic craft-related jewelry?

A: The reason is because they not only enjoy the camaraderie of being part of the fraternity, but are proud of its long history, honorable reputation and charitable causes.

Each appendant body within Freemasonry has their own symbolic jewelry representing their specific affiliation.

CRAFT LODGE / BLUE LODGE JEWELRY



Within craft lodge Freemasonry, there are 3 degrees, Entered Apprentice, Fellowcraft and Master Mason. Once a man becomes a Master Mason, he may choose to purchase a Master Mason ring from a reputable jeweler.

Craft lodge jewelry often displays the square and compasses symbol, however Masonic lapel pins display a vast array of Masonic symbols, such as the Masonic trowel, Euclid's 47th Proposition, officer pins with their officer jewels upon them, the Masonic apron and many, many others.

PAST MASTER JEWELRY



Most (not all) Past Masters wear Past Master pins, and/or Past Master rings signifying their having held the rank of Worshipful Master of their lodge. Past Master jewelry is always in high demand and nice, vintage or antique pieces, especially those made with 10 karat gold or higher, sell quickly.

APPENDANT BODIES JEWELRY:

Members of Freemasonry's many appendant bodies such as Scottish Rite, York Rite, DeMolay, Shrine and others proudly display their affiliations by wearing Masonic lapel pins, Masonic watches, rings, pendants and key chains which signify the degrees they have passed and the ranks and titles they have attained within the fraternity.



Scottish Rite: After becoming a Master Mason, some Freemasons choose to join the Scottish Rite, one of the appendant bodies. After passing the 32nd degree of the Scottish Rite, (Ancient and Accepted Scottish Rite of Freemasonry), members typically wear Scottish Rite rings which display the double-headed eagle.



York Rite/Knights Templar: After becoming a Master Mason, some Freemasons choose to join the York Rite, one of the appendant bodies. Upon becoming a Knights Templar, members may wear Knights Templar rings. In some countries, Knights Templar is part of the York Rite. In others, it is a separate order which stands on its own.



DeMolay: Members of the Order of DeMolay, is a Masonic youth group for boys between the ages of 12 and 21, which was founded in 1919 in Kansas City, Missouri by Frank S. Land, a Freemason. Members of DeMolay wear DeMolay pins and other DeMolay jewelry.



Rainbow Girls: The International Order of the Rainbow for Girls, founded in 1922 as a Masonic

youth group for girls between the ages of 11 and 21, wear Rainbow Girls pins, pendants and earrings.



Eastern Star: The Order of the Eastern Star, O.E.S., was created by Dr. Rob Morris, a Boston lawyer, in 1850. In 1866, Dr. Morris turned the work over to Robert Macoy, who went on to establish its chapters and ritual. Eastern Star members are both men and women who have a Master Mason within their immediate family.

They wear Eastern Star jewelry such as earrings, pendants and Eastern Star rings or lapel or breast pins representing the title they have attained (past or present) within the O.E.S. organization.



Shrine Jewelry: The Ancient Order of the Nobles of the Mystic Shrine, commonly called Shriners, was established in 1870 in the United States by Dr. Walter M. Fleming, M.D. and William J. Florence. Shriners wear fez pins, shriner rings and shrine pins.

Since in most jurisdictions it is a requirement of membership within Shrine that the man first be a Master Mason, it is also quite common to see a Shriner with a Shrine ring on one hand and his Master Mason ring on the other.

"A.A.O.N.M.S. stands for The Ancient Arabic Order of the Nobles of the Mystic Shrine. A.A.O.N.M.S. is an anagram for "A MASON". The Shrine is a uniquely American organization. To Freemasons in other parts of the world, Shrine membership is not available.

The "Shrine Temple", the building in which Shriners meet, is dedicated to deity. Members of the Shrine are called "Nobles". Their wives are called "Ladies", e.g.: Noble John Jones and his Lady Samantha.

Shriners are the social "arm" within Freemasonry. This organization hosts balls, golf tournaments, ice cream socials and other events. Nobles wear fezzes and you will often see them in parades or volunteering for the many charitable causes both local and national that the Shrine supports.

There are many more appendant bodies within Freemasonry than are listed above. Each have their own symbolic emblems upon their Masonic jewelry.

Antique Masonic Jewelry:

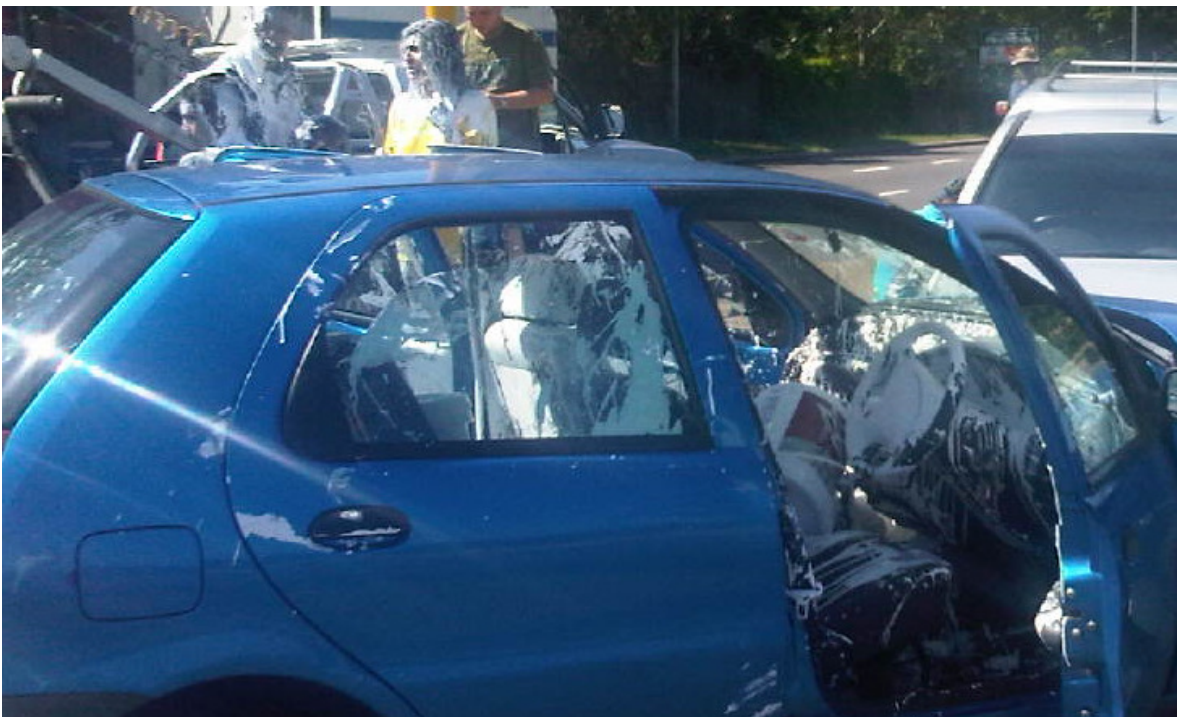
Some members enjoy wearing unique, vintage or antique Masonic jewelry.

The unique history, craftsmanship, and beauty of such antique Masonic jewelry such as this Ostby Barton Masonic ring and this Masonic Ball are unparalleled by anyone's standards.



Oops

It's best not to have an automobile accident with a 5 gallon can of paint in the back seat.



Biography - Carl H. Claudy

From The Working Tools Magazine at www.twtmag.com



For students of Masonic literature, one name sticks out over every-one else for longevity and the sheer amount of work produced. Brother Carl H. Claudy is best known for his 350+ Short talk bulletins published by the Masonic Service Association between 1923 and 1957 and for the — Introduction to Freemasonry books that are handed out to newly raised brothers.

Intro

There was a time, an age before television, video rentals, and pro sports, when Freemasons read. An age when sitting before a fire with a book of Masonic lore or history was regarded as an evening well spent. Emerging from that time is the name of an author unparalleled in his contributions to Masonic literature. Anyone who has read just a little of Carl H. Claudy's works cannot help but be charmed by the story told and the manner of expression.

Foreign Countries, Old Tiler Talks, The Old Past Master, A Master's Wages, These Were Brethren, Where Your Treasure Is, The Lion's Paw, and Masonic Harvest, are but a few of his more well known Masonic works.

Carl H. Claudy was born in 1879, and died in 1957. The preceding year he had been named Honorary Passed Grand Master of North Dakota.

An author of 32 books and a galaxy of essays and short stories numbering more than 1,600, his literary life began inauspiciously enough. His formal education concluded after only a year of high school whereupon he found himself in the hardscrabble workaday world of the late 19th century.

At age 19 he headed to the Alaskan gold fields. Finding no gold after six months, he returned to the States and took up employment with an emery wheel manufacturer. After several years he left that job to move back to Washington, DC, where he became the editor of a popular science paper. This was his springboard.

Despite the lack of a formal education Claudy began to read and to write. In fact, the first story he ever wrote appeared in The Washington Post. He freelanced for The New York Herald, eventually joining its staff in 1908 with a special assignment covering the then infant aeronautical industry.

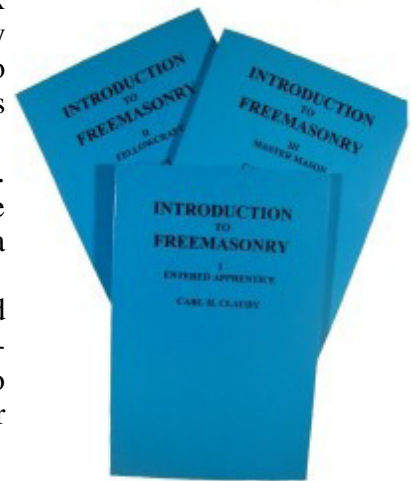
During this time he wrote a number of articles on the subject and published a book titled, *Beginners Book of Model Airplanes*. But he was also a photographer. His photos of early flights were given to Alexander Graham Bell who placed in the Smithsonian where they remain today. At the end of World War I, Claudy went overseas as a correspondent for Scientific American.

An avid athlete and outdoors man, his hobbies included camping, mountaineering, boxing, rowing crew, tennis, and football. His love of the outdoors brought him frequently to Montana and inspired many short stories written for various Boy Scout publications. From —Carl H. Claudy, *Father of the Short Talk*

Claudy's association with Freemasonry began in 1908, when, at the age of 29, he was raised a Master Mason in Harmony 17 in Washington, DC. He served as its master and eventually served as grand master of Masons in the District of Columbia in 1943.

His Masonic writing career began in earnest when he became associated with the Masonic Service Association in 1923, serving as associate editor of its magazine, *The Master Mason* until 1931. He became executive secretary of the Masonic Service Association in 1929 — a position held until his death in 1957. Under his single handed leadership the Masonic Service Association was brought to a place of preeminence through his authorship and distribution of the "Short Talk Bulletin" which made his name familiar to virtually every lodge in the country.

Claudy can personally lay claim to authorship of approximately 350 Short Talk Bulletins. In addition to the bulletins themselves he wrote and distributed innumerable digests, special bulletins, and portfolios of historical and factual nature all designed to promote the Craft. One of his finest works of this nature is the "Little



Masonic Library," a collection of 20 pocket size volumes by noted authors. In 1930 he published serially in The Master Mason his delightful novel, The Lion's Paw, shortly followed by several others, including the timeless Master's Book, in which are set out the principles and practices of a successful lodge master. Another classic written during this time, his primer for new Masons entitled Introduction to Freemasonry, enjoyed international popularity. In 1934 he penned the first of his series of 12 Masonic plays while in his Washington office. The succeeding plays were all drafted on the road, so to speak. Nine of them were written in a log cabin in Montana in the sight of Emigrant Peak — a blue lodge in the Gallatins as Claudy called it. The plays have, in the past, had a powerful impact on the fraternity and formerly were performed countless times in nearly every grand lodge jurisdiction.

In consequence of his long service, Masonic recognition was mighty. He was a 33rd Degree Scottish Rite Mason, recipient of the Henry Price medal and honorary member of many Grand Lodges and lodges. (MSA)

Books Authored By:

Here is but a small sample of the work by Claudy. It would take me forever to compile a master list.

Introduction to Freemasonry 1. Entered Apprentice 2. Fellowcraft 3. Master Mason (Vol. I, II, & III)

Blue Grotto Terror (Adventures in the Unknown)

Foreign Countries: A Gateway to the Interpretation & Development of Certain Symbols of Freemasonry

The Master's Wages

These Were Brethren: 24 Masonic Short Stories

"Where Your Treasure is..." 12 Masonic Plays

Lions Paw

Do You Study Geometry?

The Ideal Mason

The Masonry You Make

Ancient Landmarks

A Mason's Christmas

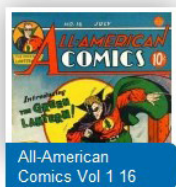
Old Tiler Talks

Essential Masonic Writings

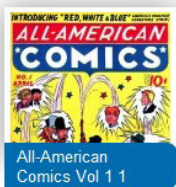
What You Probably Didn't Know:

Outside of Masonry, he also wrote science fiction adventure serials for American Boy magazine, some of which were also published as novels; and DC Comic's early super-hero title, All-American Comics. He served as editor for a number of special-interest publications: American Inventor from 1900-04; Prism, 1908-09; Cathedral Calendar, 1921-27. He wrote books about aviation, photography, and baseball. (http://dc.wikia.com/wiki/Carl_H._Claudy)

Comics written by Claudy:



All-American Comics Vol 1 16



All-American Comics Vol 1 1



All-American Comics Vol 1 25



All-American Comics Vol 1 18



All-American Comics Vol 1 2



All-American Comics Vol 1 3



All-American Comics Vol 1 4



All-American Comics Vol 1 23

All-American Comics Vol 1 16
 All-American Comics Vol 1 18
 All-American Comics Vol 1 1
 All-American Comics Vol 1 25
 All-American Comics Vol 1 2
 All-American Comics Vol 1 3
 All-American Comics Vol 1 4
 All-American Comics Vol 1 23

Poetry

I've read many of Claudy's stories and as you know I used his —Old Tyler Talks|| every month in TWT. They

are too good not to share with you. What I wasn't very aware of was just how good his poetry was as well. This one in particular talks to me in ways that most poems do not.

The Book On The Altar

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

If we reach Him in Masonry, it makes little difference by what sacred name we arrive.

Conclusion

Claudy's work has done so much for Freemasonry. His books are some of the first a new Mason reads, it's only fitting this was a man who once wrote for DC Comics the home of Superman for he is that to the Craft a Super Man. I value each and every piece of literature he wrote and am grateful of his gifts to us. CS



Masonry, A Deadly Deception?

From the Lodge Tawhiri 166 Newsletter In New Zealand

(Condensed from an article by Anne M. Stegan, of Arizona University)

Yes, Masons keep secrets. When you were little, did you ever have a club? Did that club have passwords that you kept secret from "outsiders"? Did it make you feel special to be a part of that club, especially because it had secret passwords? Apply that same concept to a club for men, and you get the idea.

While a Mason may not tell you what the passwords are, they are not really secrets any more.

The ceremony to initiate new members has always been an object of attack because of the seemingly strange things in parts of the ceremony. Essentially it involves the re-enactment of a story.

Various objects and words are used to represent a lesson that the initiate should always bear in mind.

What is the creed of Freemasonry? What do they believe? Much confusion has arisen over the issue, and anti-Masonic groups do all they can to keep it that way.

Every Masonic activity starts with a prayer. John the Baptist and John the Evangelist are the patron saints of Freemasonry, keeping high ideals and high pursuits at the forefront. Freemasonry is not a religion itself, but strengthens the beliefs and morals of members.

Members of the fraternity enjoy the privileges of having brothers all over the world. Masons and their families can always call upon other members in times of need. Travellers, the infirmed, and those in distress, can take comfort when they meet up with another Mason, whether they have known him previously or not.

The Masonic family, including the women's and youth groups, is a tight-knit community. Often a Masonic ring on a man's right hand signifies that he will meet you on the level.



Berenger Sauniere and Emma Calve

Submitted by Mary Alice Bennett

Berenger Sauniere and Emma Calve – How did they meet and were they members of a Secret Society?

"The Masonic collar of Abbe Berenger Sauniere, found among his possessions" - that's the antique green collar. The blue collars are modern collars of Memphis-Mizraim, the single one is a Grand Master collar like his. The room is the Lodge of Memphis-Mizraim at Versailles.



Rennes-le-Chateau researcher Gerard de Sede wrote that "No one will ever know exactly how the Abbe Berenger Sauniere and opera diva Emma Calve met one another." De Sede had interviewed those related to the mystery who had known the original RLC players in person. La Diva was the queen of the occult in her time, were she and Sauniere involved with the same secret society? Author Patrice Chaplin has written much about the relationship between these two at Sauniere's retreat in Girona, northern Spain along with information regarding the Girona Rosicrucian-based "private society" and their activities throughout the history of the region which goes back to the Templars. Her findings will enlighten us on this subject.

The diary of Rodrigo de Saenz de Castillon describes the meeting of the priest and the opera singer in Paris during the year of 1893 (de Sede thought that they had met in 1891):



18 May "After the departure of her guests and also JB her manager and eminence grise and ? - who had urgent business in Paris (Another and younger mistress Leconte whispered to me gleefully as he too left for the railway station in Millau.) La Diva declared herself to be in need of a little holiday and put it to me that as I was obviously in no hurry to return to Paris or anywhere else that I accompany her on a tour of the South with a visit to a most interesting priest with whom she had become acquainted in 1893 in Paris. They met in the Church of St. Sulpice where she often goes to hear Mass. He introduced himself saying that he was a devotee of the opera. He also gave evidence that he is an initiate of the Craft. Delighted she invited him to one of her soirees and they have kept up some sort of correspondence since. This priest Sauniere holds the benefice of some backwoods place called Rennes le Chateau deep in the Languedoc. All that part of the Languedoc is, according to La Diva steeped in history, mystery, supernatural happenings, a cradle of kings, a refuge for Cathars and Templars with hoards of hidden treasure waiting to be discovered in undiscovered caves and grottoes and powerful occult secrets too waiting to empower those who can uncover and interpret them, to those who can decipher certain clues hidden in nature and man-made structures and monuments also. She told me all this as we took our ease that warm drowsy spring afternoon on the lawn at the foot of the castle walls. It would appear that this curé is a man with a special gift for divining such things something akin perhaps to a dowser or water diviner and that he is also a man with a SECRET. I emphasize this because La Diva put plenty of emphasis on it as she told it to me. She would not explain further as to what this SECRET might be no, not even to me a fellow Martinist and Traveller in the Path. Does she know what it is?"

Here Don Rodrigo reveals that he and Emma were Martinists. This was no mere fad for Don Rodrigo, his great uncle was one of the founders of Martinism and was with Martinez de Pasqually in the Carribean with the other members of Elus Cohen who formulated the doctrine of the sect. Could this connection explain the Masonic regalia discovered with the possessions of Abbe Sauniere?

The research of Patrice Chaplin in northern Spain outlines the basic tenets of the esoteric group who practiced undercover for generations. It contains Kabbalistic elements which include Egyptian names and references. Kabbalists of the Jewish tradition use no Egyptian references because their ancestors were held prisoner as slaves in Egypt. Also, the Kabbalah diagrams drawn by the Rosicrucians utilize only the



Hebrew names on the Tree of the Sephiroth, there are no Egyptian terms used. From whence does this combined tradition of the Hebrew and Egyptian originate? Is it a branch of Freemasonry?

The Martinist Lodge still exists. Using the information from the Castillon diary, we know that Emma and Rodrigo were Martinists. Sauniere's name has been found on a sign-in sheet of a 19th c. Martinist meeting in Lyon. Emma also makes mention of the priest belonging to this sect.

Modern day Martinists are a branch of the Memphis-Mizraim Lodge of Freemasonry, these are both Egyptian names. "Memphis" is of course a famous city in Egypt and "Mizraim" is the family from which the Egyptians descend in the "Table of Nations" from Genesis 10 in the Bible. Examination of present-day Martinist masonic collars reveals the insignias of the structured Masonic offices. The collar owned by Sauniere is that of the Grand Master!

It is rumored that Sauniere was a high-ranking Freemason and this proves it. He was Grand Master of the local Lodge of Memphis-Mizraim Freemasonry and a Martinist.

Does this mean that the private society in Girona and their journey of initiation is Martinist in origin? They are very secretive due to the opposition of the Roman church over the centuries. At least we have discovered the group to which Emma and Berenger belonged thanks to the diary of Don Rodrigo.



Freemasonry's Epic History

From The Banks of the Euphrates - At <http://www.freemasoninformation.com>

Any Freemason that has taken a moment to delve into the history of Freemasonry, has undoubtedly discovered a legendary history of the order. Typically these histories will include an account of the fraternity as carried down from Adam through the building of King Solomon's Temple and practiced by Pythagoras. For many Freemasons, these histories are confusing. While they are very grand and interesting, they leave much to be desired by the inquiring mind. Today, we will examine where these legends came from, discuss their purpose, and hopefully shed some light on these epic Masonic histories.

The first known account of Masonic history that included prominent characters from the Bible and the classic periods was included in Anderson's *The Constitutions of the Free-Masons*.¹ This particular history is very elaborate and includes the great influence of Masonry throughout the existence of man, including its effect on the history of England. Anderson's *Constitutions* does not explain whence this account originated nor does it reference any documents which can provide additional information. It is a speculative account of Freemasonry's origins, which was developed to imply the greater grandeur of the noble order.

The practice of creating these histories was not uncommon during the period that Anderson composed the *Constitutions*. A quick investigation of the Independent Order of Odd Fellows will show that this organization also provides a speculative history. Some trace that particular order back to the exile of the Israelites in Babylon.^{2,3} These elaborate histories are intended to provide a sense of pride in the fraternity by appealing to one's religious and geographical identity. Not surprisingly, the founders of modern Freemasonry in England included characters from the Old Testament and British royalty in their history to appeal to their member's religious beliefs and patriotism. Perhaps the fact that the Freemasons had one of the most detailed and awe-inspiring historical accounts contributed to their unmatched success as a fraternal order.

Despite the fact that this historical account seems obviously fabricated to create a greater reverence for Masonry, many Masonic scholars have expanded upon these legends. These elaborations are probably the primary reason that some Freemasons are quite convinced that these legends are true. Albert G. Mackey, Albert Pike, and Manly P. Hall are among those that embellish the first Masonic epic from the *Constitutions of 1723*. These accounts include a detailed history of how Masonry was established and passed among the Hebrews, the union of chivalric orders such as the Knights Templar with Freemasonry, and the effects of the mystic traditions on the fraternity. Whether these scholars intended for their histories to be viewed as legendary or factual is unknown. What is known is that these accounts are completely lacking in any historical basis and like the history provided by Anderson, was probably intended to provide a sense of purpose for the order.

What we do know about the origins of Freemasonry is that the first Grand Lodge was formed in the early 18th Century by a few speculative lodges that had been operating independently for some time. We may never know the true history of our speculative art, but we can take pride in the organization that it has become. Additionally, our speculative history does serve as the basis for many of our beautiful degrees. It is entertaining and rich in symbolism. It is a part of who we are as a fraternity and as long as we recognize the Masonic legend for its ritualistic significance and not as factual evidence of our longevity, it will continue to serve our noble order well.



Future Uncertain For Masons In Muskegon Area

By **DAVE ALEXANDER**, *The Muskegon Chronicle*

For nearly 150 years, Masonic organizations have called downtown Muskegon home. But that page of history might be turned because the Masonic Temple building is for sale.

The Masonic Temple is listed for \$499,000. The 23,790-square-foot building that sits across the street from Hackley Park was developed by local Masons in 1949.

Muskegon Lodge 140 traces its history back to January 1863, when lodge founder Alexander V. Mann — an early lumber company owner — was elected worshipful master.

"We are exploring our options," current Worshipful Master Steve Helfrich told *The Chronicle*. "We are concerned about our membership and a lack of funds in the future."

Helfrich is also one of seven members on the Masonic Temple board that made the difficult decision to look for new options beyond its downtown facility. He said the fraternal organization is "OK, right now," but the taxes and the cost of operating the facility have become a concern as membership ages and declines.

If a sale of the building is completed, the Muskegon lodge could seek a smaller, less costly building to operate. Another option would be to have its approximately 200 members seek a merger with either the Grand Haven lodge or Whitehall lodge — or both, Helfrich said.

A quick sale of the Masonic Lodge building probably isn't in the cards in the current post-recession commercial real estate market.

"Because of its uniqueness, I think an office user should pick it up," said Colliers real estate agent Tom DeBoer. "But the twist is that there is a huge kitchen, so someone might want the space for a banquet facility."

The large, first-floor institutional kitchen has served the Masons and the community for decades. The organization continues to have Friday evening fish fries for the public and over the years groups from the Muskegon Rotary, Lions and Kiwanis have called the Masonic Temple home.

"The Masonic Temple is a unique part of Muskegon with all of its history," DeBoer said. "There are not many buildings like it in downtown Muskegon. It shouldn't be torn down."

The Masonic Temple was dedicated in September 1949 over the course of an entire week. It was built for 3,000 members from various groups, including Muskegon Lodge 140, Lovell Moore Lodge 182 to the Bethesda Shrine No. 21 and the Royal Arch Masons. Lodge 182 has merged into Lodge 140.

Masonry in Muskegon traces its history back to Mann, who came to Muskegon as a master Mason out of the Grand River Lodge in Grand Rapids. He arrived in 1857 when Muskegon was an outpost community of about 600. He conducted the first Masonic meeting in Muskegon on Aug. 4, 1862.

The Masons have their origins in the 16th and 17th century Europe as a private society, with elaborate rituals. The organization has a "preoccupation with works of charity,



In this 1949 photo, from left to right, Mrs. Paul Becker, Margaret Becker, Mrs. Frank Millard, Mrs. Joseph Cihak, and Mrs. Marshall Taylor stand inside the kitchen in the new Muskegon Masonic Temple. For nearly 150 years, Masonic organizations have called downtown Muskegon home. But that page of history might be turned because the Masonic Temple building is for sale.



This Feb. 1, 1951 photo shows the Muskegon Masonic Temple, in Muskegon, Mich. For nearly 150 years, Masonic organizations have called downtown Muskegon home. But that page of history might be turned because the Masonic Temple building is for sale.

moral uprightness and fraternal friendship."

The Masonic groups are many, including the Shriners, known across America for its participation in parades and its famed circus. Shriners, including the Muskegon Shrine Club, raise money for children's hospitals.

A Masonic charter was granted here on Jan. 15, 1863, and Muskegon Lodge 140 began, with more than 100 members. The first lodge hall was a 22-by-55-foot room over the Wheeler and Huginin's drug store on what is now Pine Street just west of West Western Avenue.

Early members of Lodge 140 included Muskegon benefactor and lumber baron Charles H. Hackley and Henry H. Getty, co-manager of the large Ryerson, Hills & Co. lumber business. Both men have their names on prominent Muskegon streets. Hackley, due to his community involvement and philanthropy, has his name on a park, library, hospital and a former bank.

By 1899, Charles T. Hills — the other co-manager of the Ryerson lumber business — built the Muskegon Masons a temple that opened in September 1900. The Hills Masonic Temple housed several organizations at Second Street and West Western Avenue until 1937 when the groups moved into buildings in the Russell Block just west on West Western.

After World War II, the local Masons built their current temple on Clay Avenue.

"We'll continue to maintain the building and we'll be doing some upgrades," Helfrich said. "We are trying to keep Masonry alive in Muskegon."

Tom Harbold: Even In War, Honor Exercised

By

Tom Harbold Carroll County Times

I never knew my paternal grandfather, John E. "Pop" Harbold. He died before I was born. But there are many family stories of him, of course, and in the spirit of Memorial Day, which we just celebrated, I would like to share one of those.

Pop Harbold served in World War I as a sergeant of engineers in "The Big Red One," the First Infantry Division. We have a picture of him, looking dapper and a bit stern in his old-fashioned, high-collared, olive-drab wool Army tunic. He was also a Master Mason, in the Scottish Rite of Freemasonry.

Like my father, his son, he was wounded in action, and severely. His leg was broken in 13 places and thrown up over his shoulder by a mortar round that exploded next to him. So severe was his injury, indeed, that his compatriots were not able to take him with them as they retreated in the face of the German attack that followed that bombardment.

He was captured by a German patrol, which treated him in the way customary to captured opponents in wartime: searching him, none too gently, for food, candy, cigarettes or anything of value.

However, it just so happened that the lieutenant commanding the German patrol was also a Mason, and he happened to glance over just as one of his men was in the process of removing Pop's Masonic ring. He immediately ordered his men to stop what they were doing, give back Pop's belongs - especially the ring - and to provide for him what First Aid they were able. Such was the brotherhood of the Masonic Order, which transcended even wartime enmity, although it likely wouldn't have stopped Pop and his opposite number from trying to kill each other in a fair fight.

As a result, Pop was left in reasonably decent shape to be repatriated by the Allied counterattack that came along shortly thereafter. Remarkably for 1918, they were even able to save the leg, although it was always an inch-and-a-half shorter than the other. My father recounts that when he used to tease his father about finally being taller than him, Pop would rock up on his taller leg and respond, "Not yet, you aren't."

Freemasonry is controversial, of course. Roman Catholics consider it a heretical organization, although that was irrelevant for my grandfather, who was not a Roman Catholic. Others are suspicious of any secret organization. Masonry has also been featured in several recent books and movies.

But I will be forever grateful to the Masonic Order, which I credit with saving my grandfather's life and thus, making my own possible. Without the Masons, and the brotherhood of the Order, Pop Harbold would likely have succumbed to blood loss and/or shock, and I would not be here to write this column in tribute to him, to the Order and to that unknown German lieutenant for whom brotherhood took precedence even over

the exigencies of war.

World War I was a war in which honor was still remembered, and exercised, of course. There was the famous "Christmas Truce" of 1914, and there were many examples of WW I aviators flying over and dropping wreaths at the funerals of their opposite numbers, or otherwise honoring respected adversaries. But by and large, technology and the concept of total warfare have largely stripped war of even the vestiges of chivalry. I am grateful for one particular gesture of honor between opponents, and that as a result, not only did my grandfather survive the war, but I am here to write about it.

Tom Harbold writes from Hampstead. His column appears Tuesdays. Email him at tharbold@qis.net.

Texas Masons License Plates Are Now Available

You may order online at: http://www.txdmv.gov/vehicles/license_plates.htm (please note the between license and plates)

Click on Order Specialty Plates Online (on the left side of the page)

Click on organizations Scroll down to Texas Mason and click...and there you go!

You may also order by mail using the online process or...

Go to you local County Tax Assessors office and make your purchase there. If they are not aware of the availability of the Texas Mason plates have them check online (their screen is different from your computer)

The TEXAS MASONS Plates were not posted until early the morning of June 1, 2011 and your County Tax Assessor would not have know about them prior to June 1 and may mistakenly send you to MyPlates. The TEXAS MASONS plates are NOT available through MyPlates.

Our plates are listed with the TxDMV as TEXAS MASONS, that is how to ask for them not (Masonic plates, etc.) There may be problems finding the application form, however, the generic form VTR-999 is being used successfully,

To Buy Now: Single Set:\$ 30.00

Additional Options: Personalize\$ 40.00

Specialty plate fees will not be refunded once application is submitted. Total: \$ 30.00

From the \$30 specialty plate fee, \$22 goes to the Texas Department of Agriculture to make grants that benefit the Grand Lodge of Texas and its educational, benevolent, and charitable purposes.

Good Luck and Thanks for your patience, Brethren, we have finally arrived.



How do you know when it is time to "hang up the car keys"?

I say it's when your dog has this look on his face!



Remembrance Of A Masonic Grandfather

From The Rural Lodge Newsletter

[Editor Rural Lodge: Sometimes as we get older, family ties become more important to us...]

Dear Editor

I saw your Newsletter online: about the Dunkirk NY fire at the Masonic Building. I was researching a newspaper article that I cannot find about my grandfather Sieberen van der Meulen of Dunkirk NY (a mason). The article stated the elevator needed to be replaced in the early sixties because he died and was the only one who knew how to operate it. Thought you might find that interesting. If I find the article I will pass that along too. In some genealogy work I found out about my grandfathers involvement with the Masons and found his Masonic bible from the sixties. I always wondered to you join the Masons or are you asked? How do I find out more about the organization. The genealogy work is making me want to connect to my heritage that was lost when my father did not stay with the Masons.

Regards,
Wil van der Meulen
Spring Hope NC

Rural Lodge Newsletter Editor's Reply

Good to hear from you! That certainly is interesting about your grandfather. I'd love to publish if you can supply text.

I do understand about genealogy and making connections. Freemasonry is all

about life's meaningful connections. I have found Freemasonry to be eminently worthwhile, and it is my hope that you will find it to be so, in due course.

You do need to make an approach to a Mason or to a Lodge. Grand Lodges in each state are independent. You need to go to Grand Lodge of NC and find the list of lodges. <http://www.grandlodge-nc.org/links.htm> Now locate a lodge that is near you. It's likely there are several lodges in Raleigh. There are typically fewer out in rural areas. Connect with a lodge by emailing either the Secretary or Master,

*Cordially,
Graeme Marsden*

Correspondent's reply

I found it. It's in the upper right of this attached paper from 1963. I thought you might find it amusing that he was the only one who knew how to operate it, and just like a stubborn Dutchman, the shaft was the last to go in the fire.

Best Regards,
Wil van der Meulen



Guns & Doctors

Number of physicians in the US: 700,000.

Accidental deaths caused by physicians per year: 120,000.

Accidental deaths per physician: 0.171

(U.S. Dept. of Health & Human Services)

Number of gun owners in the US: 80,000,000.

Number of accidental gun deaths per year (all age groups): 1,500.

Accidental deaths per gun owner: 0.0000188

Statistically, doctors are approximately 9,000 times more dangerous than gun owners.

"FACT: Not everyone has a gun, but everyone has at least one Doctor."

Please alert your friends to this alarming threat. We must ban doctors before this gets out of hand. As a Public Health Measure I have withheld the statistics on Lawyers for fear that the shock could cause people to seek medical aid.

Y., Sat., Mar. 16, 1963

Elevator to Be Installed In Masonic Temple

Contractual agreement between the Dunkirk Masonic association and the Campbell Elevator company of Buffalo was announced today for installation of a new electrically controlled hydraulic elevator to run 54 feet from the basement to its highest point of the Masonic building in Central avenue. The elevator will service five floors in the building, including the basement, and is capable of moving 125 feet per minute.

The board of directors of the Masonic Temple has allocated \$30,000 for the project, providing for structural preparation and installation of the modern elevator to replace the present manual control lift, now unused, that serviced the building primarily as a freight elevator since 1909.

The old elevator fell into disuse after the death of Sieberen VanDerMeulen two years ago. Mr. VanDerMeulen had operated the lift for almost 25 years for the Naval Militia, then a tenant in the building. Soon after Mr. VanDerMeulen's death it was discovered that only he knew the secrets of its operation.

Dean Burmeister, chairman of the building committee of the Masonic association, said today that the board of directors approved the new elevator as an investment in the future of the building and as stimulus to rental of refurbished office spaces on the third floor, unoccupied for the past two years.

Structural work in preparation for the new elevator is being handled by Robert Meister of the Meister Contracting company. Mr. Burmeister pointed out that Mr. Meister's grandfather, Peter Meister, completed construction of the Masonic building in the fall of 1909. Completion of the elevator installation is anticipated for early September.

\$ R

The Grand Lodge of Cuba

From The Rural Lodge Newsletter



Masonic building in Havana—
Gran Templo Nacional Masónico

Question: Two of the telephone numbers provided for the Grand Secretary's office in Cuba are out of service and the third one connects to a private number. Is there a more current number that I can use?

Answer: Freemasonry exists throughout the world and today numbers approximately six million members. In December 2009, the Gran Logia de Cuba (Grand Lodge of Cuba) celebrated its 150th Anniversary. As a "regular" Masonic Lodge, the Gran Logia de Cuba has an international convention (charter) with the United Grand Lodge of England (UGLE). (An "irregular" lodge does not have this convention.) Each Grand Lodge, however, is sovereign and independent. There is no international governing body for Freemasonry.

The Gran Logia de Cuba is based in the 11-story Gran Templo Nacional Masónico, located near a bustling Havana intersection. Constructed in 1954, this building is identified by its stepped, tapering tower crowned by a globe which supports the international symbols of masonry – a large compass and a square, representing virtue and moral rectitude respectively. The Gran Logia de Cuba, which is the order's governing body, practices both Ancient and Accepted Scottish Rites, as well as the York Rite. In the Gran Templo Nacional Masónico, various Masonic groups hold their rituals in its halls. In addition, the building houses a Masonic parliament, study centres and a supreme court for dealing with administrative or character transgressions of members.

To visit the Gran Logia de Cuba or any of its member Lodges elsewhere in the country, one must abide by UGLE regulations for having such contact. These regulations – which can be found in the document entitled "Information for the Guidance of Members of the Craft" (2009), located in the UGLE website stipulate that no Visitor shall be received into a Lodge without due examination, including producing proper Vouchers of their having been initiated in a regular Lodge. In Cuba, this examination is done by the Gran Logia de Cuba in Havana.

In a May 2011 phone consultation with the Gran Logia de Cuba, they explained that prospective visitors must contact their office either by phone or in person. (They do not have an email address.) The individual to contact is the Gran Secretario (Grand Secretary), Alberto William Rojas Aguilar, at Telephone (537) 878-5065, Monday through Friday, after 3pm. Although he speaks only Spanish, the Gran Logia has excellent translators

(José Luis) who can help, including with phone calls. The Gran Logia now has an email (see below) through which queries can also be made.

The way it works is this: The Gran Secretario evaluates the required documents from potential visitors, and then passes the decision on to the Gran Maestro (Grand Master). If approved, the Gran Maestro informs the provincial Masonic body that a visit will be taking place.

Masonic building in Havana—Gran Templo Nacional Masónico

The address and general phone numbers of the Gran Logia de Cuba are the following:

Gran Templo Nacional Masónico
Ave. Salvador Allende No. 508, 11th Floor
Esquina Belascoain (Esquina = Corner)
Municipio Centro Habana
Ciudad de La Habana, Cuba
Telephone (537) 874-1506 (secretary's office) or (537) 878-1071 (library)
Email granlogiacuba@enet.cu



Statue of Bro Jose Marti in the
lobby of the Gran Templo

In Cuba, Freemasonry was first founded in 1859. Although membership declined after 1959, when the revolution led by Fidel Castro triumphed, since 1990 the number of members has grown by almost a third. Today, some 30,000 Freemasons are found around the country in more than 340 Lodges. Since 1993, new lodges have been inaugurated with approval from the Cuban government.

In Cuba as elsewhere in the world, Freemasons encourage principles of liberty, equality, fraternity and morality while keeping both politics and religions outside the lodge. However, neither political activism nor belonging to other social organizations bar an individual from becoming a member. Cuba's Masons claim some of the island's most revered sons as their own, including independence heroes Antonio Maceo, Maximo Gómez and Carlos Manuel de Céspedes, the latter considered the father of the Cuban nation. They join other famous Latin American Masons such as Simón Bolívar, Dom Pedro I of Brazil, Benito Juárez of Mexico, and the Socialist President of Chile, Salvador Allende.

Beginning in 2005, a group of women began the process to found a Women's Masonic Lodge in Cuba, receiving assistance in this endeavor from the Gran Logia Femenina de Chile (Women's Grand Lodge of Chile). In 2008, the first Cuban women were formally initiated into Freemasonry in both Havana and Pinar del Río, and plans began for creating a third women's lodge elsewhere in the country. Among the over 30 women who joined Cuba's first two women's lodges, the age span went from 18 to over 60, and consisted of doctors, teachers, technicians of various specialties, musicians, singers, psychologists, homemakers and university students. In forming a Women's Masonic Lodge, Cuban Freemasonry joins the ranks of similar initiatives in countries such as France, Belgium, Spain, the United Kingdom, Chile, Argentina, Mexico, Uruguay, etc.

Evansville, Indiana Masonic Temple Endangered

Evansville, Indiana's downtown Masonic Temple was opened in 1912. In 1982, it was placed on the National Register of Historic Places. Now, due to declining numbers and rising costs, the Temple is in imminent danger of not making it to its centennial celebration next year. And that's a damned shame.

The Temple is home to Evansville Lodge No. 64, Reed Lodge No. 316, Lessing Lodge No. 464, Constellation Lodge No. 748, Daylight Lodge No. 752, along with the Scottish Rite Valley of Evansville and the Evansville York Rite bodies of Evansville Chapter No. 12 RAM, Simpson Council No. 23 and LaValette Commandery No. 15 Knights Templar.

From today's Evansville Courier & Press, "Both Masons and their lodge face a perilous future" by Joshua Claybourn:

"The once proud tradition of Masonry now faces declining membership and dues and rising maintenance costs, putting a tremendous financial strain on lodges. On June 13th local Masons will vote on whether to sell the building they've called home for nearly 100 years.

Masonic lodges have been a fixture in town since 1819, the same year that the City of Evansville was incorporated.

The building is an impressive classical revival structure measuring 72 feet by 104 feet, with four stories and a basement.

The exterior walls of the first two floors are faced with stone and the stories above trimmed with both stone and terra cotta. The interior floors and partitions are supported by steel columns and girders, also following the Roman classic order.

The attention to detail and strong, quality craftsmanship of the structure is entirely appropriate for a Masonic Lodge.

Masonry has its roots in stone masonry guilds and is structured around the allegorical metaphors of the building trades, and in particular the building of King Solomon's Temple. The impressive masonic meeting room is built to model the dimensions, in cubits, of Solomon's Temple.

Brethren can tell me all day long that Freemasonry is not a building, and that these temples are white elephants, and that it makes so much more sense to go into a cornfield and erect a nice, cheap, steel pole barn. I say our grandfathers would slap us all in the mouth and denounce us for being cheap, shortsighted, visionless cravens. They built these irreplaceable homes for us, and all they asked of us was to maintain them. When we pitch them overboard, we lose a part of our history, our image and our own self esteem that we can never get back. When we let them slip away because we are too helpless to figure out how to form trusts, foundations and long range building funds to keep the roof from leaking, after our forefathers actually did the hard work and made real sacrifices and financial commitments to build them in the first place, what does that say about us?



William Hogarth's Painting "The Gormagons"

An Interpretation of one of his Masonic Engravings

From The National Heritage Museum

Early Years



William Hogarth (1697-1764) was born in Smithfields, London, the son of Latin teacher Richard Hogarth. At first, Hogarth apprenticed as a silver-plate engraver. Later, he met a man who was to prove an inspiration for his future career, artist Sir James Thornhill (ca.1675-1734). Hogarth attended classes at Thornhill's free art academy in Covent Garden, became friends with the artist, and eventually married his daughter, Jane, in 1729. A talented draughtsman, Hogarth took up the ambitious trade of engraving on copper for reproduction. Throughout the 1720s, Hogarth made a living from selling his pictorial advertising cards for shops, billheads, theatre tickets and funerals invitations. He also created book illustrations and satirical engravings, which were sold in bookshops at a shilling per copy.

Joining Freemasonry

A sociable man, Hogarth joined many clubs in London. For him, however, Freemasonry was most important. There were several reasons for this. One was the social connections that the lodge and banquets provided. Another was that Freemasonry stood for equality at this time in English society. Hogarth realized the social prestige that came with membership in a Masonic lodge. He was also introduced to a club, his Masonic lodge, that was interested and active in charitable institutions. Hogarth chose the prestigious life of Freemasonry over an association with the old artist guilds.

Hogarth became a Mason by 1725. He belonged to a lodge that met at the Bear and Harrow tavern on Butcher Row, later called "Corner Stone Lodge". Prominent men such as Theophilus Desaguliers (1683-1744), a founder of English Freemasonry, belonged to this lodge. As well, many aristocrats, such as the Duke of Montagu (1690-1749), were members this lodge and became patrons to artists including Hogarth. Several members of Hogarth's inner circle of friends (actors, artists, lawyers, poets) also joined to this lodge.

Interpreting Hogarth's "The Gormagons" Engraving

First printed in 1724, Hogarth's engraving, *The Mystery of Masonry brought to Light by ye Gormagons* was reprinted several times. The copy in the National Heritage Museum collection was not printed until 1755 by Robert Sayer, a map and print seller in London.

The figures in this engraving may express Hogarth's ambivalence concerning the change in Freemasonry from a stonemasons' guild to a more philosophical organization. In England this change was led by James Anderson (c.1679-1737) and Theophilus Desaguliers. Other historians have interpreted this engraving as Hogarth's expression of social criticism.



A dispute broke out in the Grand Lodge of England. Who would be the next Grand Master in 1724? This dispute ended in compromise with the appointment of Desaguliers as Deputy Grand Master. The next year, the Duke of Wharton lost by one vote, when the Earl of Dalkeith was elected Grand Master. The Duke of

Wharton stormed out of the Grand Lodge in anger and threatened to withdraw his supporters from the Grand Lodge. To avoid any problems with the Duke of Wharton, members of the Grand Lodge published an advertisement announcing the formation of the Ancient Noble Order of Gormagons. The Gormagons denounced Freemasonry. The members of the Grand Lodge of England hoped that this publication would, by implication, discredit the Duke of Wharton and any actual competitive actions he might take.

This engraving is pure Hogarth at his best! Starting with this historical incident, Hogarth used caricature to illustrate the tension between the Freemasons and the Gormagons. One can read the figures of the old woman riding the donkey as representative of the ancient craft of Freemasonry and the man on the ladder as James Anderson. The Duke of Wharton stands caricatured as Don Quixote, wearing armour and pointing toward the Chinese sages (or Gormagons). Behind Don Quixote stands Sancho Panza, who could be intended to represent Desaguliers. Some of the people in this engraving wear Masonic aprons, which may be symbolic. Hogarth uses Don Quixote and Sancho Panza not as comic extremes, but to represent the ideal and the real. Don Quixote appears quite dignified despite the chaos of the scene.

The Ancient Noble Order of Gormagons, the new fraternal order, had recently arrived in England from China according to a notice published in a London newspaper in 1724. The text, or rhyme, below the engraving comments on how graceful and wise the Chinese sages look compared to the wild, mad Freemasons. Four Chinese sages lead the procession, which is spilling out of a tavern, the location for many Masonic meetings. Masonic processions had just started to appear in the streets of London, in the 1720s, so this type of gathering was not unknown.

This was William Hogarth's first Masonic engraving, though there would be many more with Masonic themes such as *The Free Mason's Surpriz'd*, or *the Secret Discovered*, (1754).

Inside The Tuckahoe Masonic Temple

By Jay Wilson

Passing by the Tuckahoe Masonic Temple got me wondering if the Freemasons are as scary as some say.

Whenever I walk through Tuckahoe, I'm always fascinated by the Masonic Temple on Main Street. In addition to the marvelous architecture, there's the mystery in my mind about who exactly the Freemasons are—as I tend to get them all jumbled up with the Elks and the Knights of Columbus and the Shriners and such.

So after walking past the temple this morning, I decided to go straight to the source. The Dunwoodie Lodge #863, as it's called, has a website, and on it, Robert McPhillips, the senior warden of the lodge, dispels a few myths.

Now despite what you might have heard or read about Masonry there are some misconceptions. Here are but a few, according to the website:

1) We're NOT a secret society. We are however a fraternity, and as such we hold meetings in private, like any other fraternity would. Ponder this if you will... would Masons post Masonic emblems on ALL of our buildings, or for that matter wear Masonic rings if we were a secret society? And let's not forget you're reading this on a website that anyone can access, which even includes a link to our bulletins.

2) We're NOT a cult or religion. In fact we don't require any man to be of any particular faith, but just simply have a faith. This is because faith in God is the cornerstone of Freemasonry.

3) We're NOT plotting to take over the world as has been asserted by conspiracy theorists in the past. In fact, the opposite is true. Masons are very patriotic men and a more patriotic group of men you will not likely find. Many of our founding fathers were Masons, like George Washington, Benjamin Franklin, and 11 signers of the Declaration of Independence, to name but a few. And considering the fact that Freemasonry has been around for many centuries we would have to be the slowest conquerors in history if that were our agenda. It's almost laughable.

So there you have it, there's not much of a secret to tell. Frankly, I was a bit disappointed, preferring to think, I suppose, that something nefarious was going on behind the closed doors of the building, some global string-pulling, perhaps, right from the heart of Tuckahoe.

N.B. The building also houses the Marble Masonic Historical Society, which is dedicated to preserving the history of the Freemasons and the marble industry in Tuckahoe.

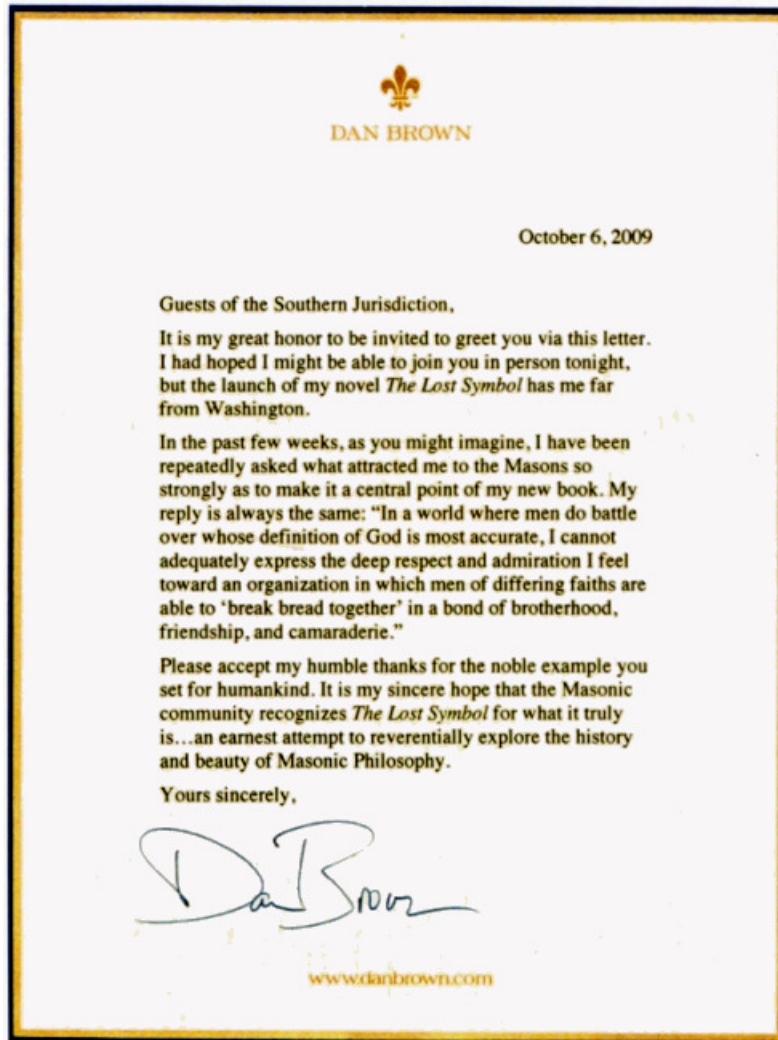


Dan Brown's Letter To The Scottish Rite Freemasonry

Document courtesy of Ill. Bro. Alain Bernheim, 33°.

Dan Brown, author of the novel *The Lost Symbol*, was asked to address the 2009 Biennial Session of the Ancient Accepted Scottish Rite, Southern Jurisdiction in Washington DC, October 4-6, 2009, but because of his schedule, he could not be there.

Here is the letter he wrote to the Southern Jurisdiction.

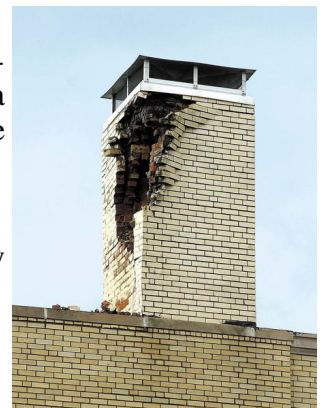


Indiana Lodge Struck By Lightning

My Brothers up at Howard Lodge No. 93 in Kokomo, Indiana got a surprise yesterday when hellacious thunderstorms roared through the state. About 11 AM, a lightning bolt whacked the temple's rooftop chimney, knocking bricks to the ground.

Glad no one was hurt.

First anti-Mason who makes some dirty crack about Masons being struck by lightning gets it. We know where you live.



Editors Note; I do not put advertisements in this publication, so this is a public service announcement. Brother Carl Jones with his free online Masonic announcement service and charity work deserves any help we can give.



*What? Children in a Lodge room? Laughing? Having a good time?
Forming memories of Masonry at THEIR AGE like this??*

Who is responsible for this!!

YOU ARE!!!

Let's do this at YOUR Lodge!

Hi!

I am still out there, schedule permitting, doing shows to raise money and awareness for Scottish Rite and Shriners Hospitals. With shows in 14 states and Canada under my belt over the last 15 years I can say that it has been a WONDERFUL experience.

100% of the donation goes to the kids in YOUR name. And YOU get the tax break, if any.

While it's much easier to do shows around the Dallas metroplex I am open to other locations. Drop me an email and we can chat. <carl@carlejones.com>

The normal plan for shows around the metroplex is that you donate a minimum of \$100 to the Masonic charity of your choice in return for my show. My preferences are TSRHC and SHFC but you can select any Masonic related charity you prefer.

The donations for one show have run from \$100 to \$10,000 (THANK YOU GROTTO!!)

We have a LOT of FUN and these shows are perfect for family nights, "invite friends to Lodge" nights, special programs, etc. If you want a FUN time at Lodge give me a call!!

*A lot of fun pics can be found at this link:
<http://www.topper.us/Fav%20pics/fav%20pics.htm>*

Reruns From Back Then

Editor's Note; I was rereading through some of my old Hempstead Lodge newsletters recently and found this story that I had written for the April 2001 issue.

I reran it in the Waller Lodge newsletter last month and decided to rerun it here to show where the idea for "Small Town Texas Masons" got it's start.

The Editor's Corner

This old house that Nellie and I have lived in for the past 44 years spent it's first 42 years, in Humble Texas, looking toward the north. A place of darkness, where we sat in our living room looking at the houses across the street and the airplanes flying just above their roof lines as the planes landed and took off at Houston's Intercontinental Airport.

Now, 2 years later (2001), after moving us, the house and everything to our 20 acres in Pine Island Texas, we look through those same windows toward the south and watch the contented cows grazing in Menke's pasture all the way to the skyline. Now the winter sun shines through those same windows making our living room a place of light.

Now looking toward the north now from our kitchen windows we see the trees lining Three Mile Creek on the back edge of our 20 acres. I look across the same fields that my great grandparents William Jonas Milam and Mary Jane Garrett did when they started farming these fields in 1893 and I can see the steeple of The Pine Island Baptist Church in the distance.



What the heck does that have to do with Masonry you may ask? In the same way that Nellie and I now know what we have been missing all those years in our home, I have also discovered what I have been missing in the Masonic Lodge all those years before we moved to Pine Island.

After we recovered from the move I demitted my memberships in the Cedar Bayou #321 (298 members) and Humble #979 (330 members) Lodges and took dual memberships in the Hempstead #749 (52 members) and Waller #808 (74 Members) Lodges.

I remember one night after a year or so in the Humble Lodge when the Senior Deacon ask me to stand up and introduce myself and give the name of my Lodge. I guess he was just about as embarrassed as I was when I said, "John Daut, Cedar Bayou #321 and Humble #979".

Now, after only 6 months as a member, just about everyone who attends the Hempstead and Waller Lodge meetings knows and recognizes Corky. And, at these Lodges, I am already being ask to serve on committees, work fund raisers, write this newsletter and serve Pro Tempera as a Lodge officers on many occasions.

I guess what I am trying to say is that I think a lot of the Hempstead and Waller Brethren do not realize how lucky they are to be a Brother in a "Small Town Texas Lodge" where you are greeted by name with a smile, and a handshake that has honest enthusiasm behind it.

I think that many of our brothers here don't realize that in many of the "big city" Lodges the pleasure you get from handshakes, pats on the back, greetings from across the room and a shared meal with friends and family isn't always a part of Masonry . But brothers, I know exactly what those members of are missing every month, because I am enjoying it here.

Now everyone knows where my often used term "Small Town Texas Lodge" come from.



Twenty Years From Now

Twenty years from now you will be more disappointed by the things you didn't do, than by the ones you did.

So throw off the bow lines! Sail away from the safe harbor. Catch the trade winds in your sails. Explore. Dream. Discover.

Mark Twain (aka Bro Samuel Langhorne Clemens)



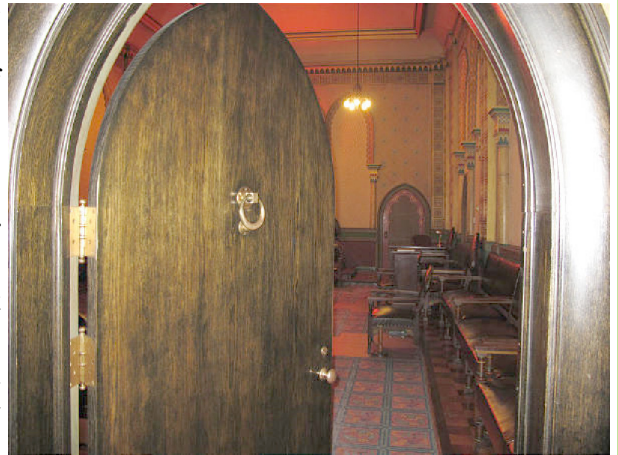
Statewide Open Houses in Utah

Lodges across Utah participated in a statewide open house on Saturday, May 21st. The Grand Lodge of Utah F&AM is encouraged lodges to open their doors to the public. Price of admission? Visitors who bring nonperishable food donations can tour Masonic lodges across Utah from 10 a.m. until 2 p.m. Food donations will benefit the Utah Food Bank. Last year's efforts brought in more than 900 pounds of food from over 1,600 folks.

On the tour list is the Masonic Temple in downtown Salt Lake City, which will be the location of the Masonic Society's Semi-Annual Meeting in July. See the article from the Deseret News, "Take a tour with Utah's not-so-secret Free Masons" by Lee Benson.

Lodges will also be open in Bountiful, Brigham City, Clearfield, Logan, Ogden, Moab, Provo, St. George, and Tooele

According to Grand Master John Liley, Utah has initiated 165 new Masons over the last year, out of a total membership of about 2,000, in Utah's 34 lodges. It is the first net increase in Utah Masonry in more than 30 years.



Courage Today Insures Masonry Tomorrow

From <http://masonictravels.com/courage-today-insures-masonry-tomorrow/>

Masonry, which does not claim strength through numbers, but through the fiber and moral power of the individual, has withstood the tyranny of kings and popes, and in all countries wherein Masonry prospers, there you will find the greatest individual prosperity and happiness, the greatest cultural progress and the highest standard of living for the greatest number of people.

Let us not rest on our laurels. To make possible the advancement of Masonry from yesterday until today there was required the moral courage of many Masons. They were Masons who were determined that no personal cost was too great to pay for Liberty, Justice and Tolerance. To make possible Masonry of Today there were Masons who suffered reprisals, financial sacrifice, and even death.

While we cannot peer too far into the future, we must remind ourselves that, step, by step, by degrees, we are making Masonry of Tomorrow. We have Divine Assurance that if we do the work of Masonry, if we discharge our sacred obligations, if we hold fast to all that is true, Masonry will be a stronger force tomorrow than today.

Then let us contemplate more and more on the ultimate objective of Masonry- to make of our candidates Master Masons. Let those who are capable of teaching be generous with their talents. Let us never cease to teach. To the patient teacher there will always come the eager pupil.

Let the Worshipful Master and the officers of the lodge bring teacher and student together and there will result a strength that will be reflected in future generations.

The teacher and the pupil inspired and enlightened by the Source of All Wisdom are the Masons who today are creating Masonry's place in the World of Tomorrow.

Oct 14, 2010 In The News



Brother Stephen Wozniak

We owe a lot to Apple Computer. The machine with which you are viewing this page would never be without the two guys who built the first Apple in their garage. Stephen Wozniak, Steve Jobs, and their Apple Computer Company revolutionized the computing industry, bringing personal computers into the homes of tens, then hundreds, thousands and hundreds of thousands of homes across the world. Stephen Wozniak was the engineer behind it all. Here is the story of this revolutionary.

Stephen Wozniak was born August 11, 1950, and grew up in Sunnyvale, California. As a kid, he loved electronics. "When we were in elementary school and Junior high school and even high school, it was neat to have other kids in electronics down the block. We would run house-to-house wired intercoms and somebody would build a neat little sound maker, and we'd go down to Sunnyvale electronics and buy the parts." Wozniak, or "Woz," has been into electronics all of his life. By fifth grade he was building very large computer-like projects. For his sixth grade Science Fair Project he built a machine that played Tic-Tac-Toe. He got his HAM radio license in sixth grade as well. As he got older, he built more and more sophisticated computer projects. "It was all self-done; I didn't ever take a course, didn't ever buy a book on how to do it. Just pieced it together in my own head." Wozniak tried to top his own design every time, and eventually it paid off. If he had designed a computer with 200 chips, he'd try to design it with 150, then 100. When he got a job at Hewlett Packard designing calculators, he slowed down his computer work. Then he realized that a calculator was a kind of computer, too, except that it used little tiny parts called microprocessors. When he realized how cheap these were, he saw that he could finally afford to build a computer out of these, if he saved a lot. Out of this came the Apple 1. In the industrial world, computers were being sold in kits. The pieces had to be soldered together and all the wires connected, usually resulting in many mistakes after quite a lot of hard work. People, even hobbyists and engineers, would come to the stores and want a computer already built. Stores began to buy the kits, solder them together themselves, and sell them. Wozniak got his idea for the Apple 1 from a TV set and a typewriter. "That made me think a computer should be laid out like a typewriter with a video screen. I'd learned enough about circuitry in high school electronics to know how to drive a TV and get it to draw...." Wozniak built his Apple 1 with the intention that it would be easy to use, useful for solving problems, and good for playing games. Wozniak belonged to the Homebrew Computer Club, and brought his products there. He had no idea they would sell; it was like a hobby to him. They talked about it being a computer revolution, but they didn't expect it to change the world. The big companies, like IBM and Hewlett Packard, sneered at the little products they had built with microprocessors.



But at the Homebrew Computer Club, Wozniak was a hit. People treated him as if he were the leader of a new technology--which he was. He helped people build their own computers and passed out schematics. Steve Jobs hooked up with him, suggesting they build a PC board, and together they went into business. They started out with fifty boards, hoping to sell them all. It was a big investment for them, but they were young and having fun. Steve Jobs had said, "Even if we lose our money, at least we had a company."

They named their fledgling company Apple. "You didn't have to have a real specific reason for choosing a name when you were a tiny little company of two people; you choose any name you want." Soon, Apple was heard all over the world. Three people were responsible for Apple's early success: Steve Jobs, Mike Markkula, and Stephen Wozniak. Jobs had the idea of selling presassembled, ready-to-use computers. Mike Markkula provided capital, credibility, and business sense, though he never actually worked for the company. And Wozniak was the engineer who made it all fit together. With such a revolutionary idea, it is a wonder that the big companies didn't pick it up until later. Some people conjecture that Jobs and Woz were just a couple of hippie kids trying to make a buck. Maybe that's true, but they succeeded even beyond their own wildest dreams.

Wozniak began attending the University of California at Berkeley in 1971; he finally returned to school and got his bachelor's degree in electrical engineering and computer science in 1986.

Brother Steve Wozniak was Initiated into the mysteries of Freemasonry in 1980 in Charity Lodge No. 362, Campbell, California and is a lifetime member but not active according to his online biography.

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

W. Bro. Dwight D. Seals

Camden Lodge #159

Camden, Ohio



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"Just one more thing, sir..."

From The Freemasons For Dummies BLOG Spot

"I'm paranoid. Like every time I see a dead body, I think it's a murder...

But that's me.

I'd like to see everyone die of old age." —Lt. Columbo

Peter Falk passed away last night, at the age of 83, after having suffered from Alzheimer's for several years. He was an incredible actor, and created dozens of character roles throughout his career. He's the Grandpa you always wanted in The Princess Bride. And he was the perfect sidekick to Jack Lemmon's Professor Fate in The Great Race. But in 1968, he shuffled onto TV screens in a rumpled raincoat as Lt. Columbo, the part for which he will always be best remembered.

Neither Falk nor his most famous character were Masons. But in one episode, 1973's Requiem For A Falling Star, a Masonic ring helped him crack a murder case (from the Grand Lodge of British Columbia and Yukon website):

"I notice he was a big man in the Shriners too. Now that's something I know about. That's a double eagle ring, Scottish Rite, 32 degrees. Had an uncle, he played bagpipes in the Shriners band. Couldn't play a note, but nobody could tell the difference."

The Hoodoo War In Mason County

The war was brought on mostly due to neither culture understanding the other, with neither making much effort to do so, in addition to political and social disagreements. However, it likely would not have resulted in violence had the area possessed a suitable and professional law enforcement element. German settlers began settling in the Mason County area early on, and by the mid-1840s they had a considerable population. However, despite a slight language barrier, the two groups at first cooperated fairly well, due to there being a considerable Indian threat. In 1860 the county's first Sheriff, Thomas Milligan,[1] was killed by Indians, and the settlers, both Anglo and German, banded together to hunt

Following the war, although tensions were high, there was little to no trouble due to the Union Army posting troops at Fort Mason. After the United States Army closed the fort in 1869, law enforcement was left to the local population. Many Germans held positions of authority over the Anglos, both as judges and as lawmen.

In 1873, Sheriff John Clark was elected. Having grievances, the German-American majority of the county was thus able to get into place law enforcement that they felt would protect their interests. Little is known of Clark short of the fact that he enforced the law with an "iron fist", openly supporting the lynching or shooting of any suspected of cattle rustling, even when there was little to no evidence supporting the charge. It was through Clark's administration that the German faction struck first, eventually sparking the county conflict.

His Deputy was German descendent John Wohrle, known to have killed several cowboys during the next two years. In August 1874, prominent Llano and Burnet County ranchers M.B. Thomas and Allen G. Roberts were arrested by a posse led by Clark, who accused them of rounding up cattle that belonged to other ranches. Roberts and Thomas denied this, and in reality according to Texas state law at the time, it mattered little, as the law allowed cattlemen to round up any cattle they wished, as long as after the cattle were sold they turned the proceeds over to the true owners. Clark did not abide by this law, and imprisoned the cattlemen for one week, then released them after charging them a hefty fine. The ranchers brought charges against Clark for false imprisonment and robbery, but little became of it.

On February 13, 1875, Sheriff Clark led a posse into McCulloch County, Texas, arresting nine cowboys he suspected of rustling, to include brothers Elijah and Pete Baccus. Four of the cowboys made bail, while the other five remained in jail. Sheriff Clark then voiced around town to several that he had no problems with the men being lynched. A few days later, a 17-year-old cowboy named Allen Bolt was found shot to death by the roadside just outside Mason, Texas. To his back was pinned a note saying "Here lies a noted cow thief".

On February 18, 1875, several masked men entered the house of Deputy Wohrle, demanding he turn over the keys to the jail to them. He did so, and the men removed the five cowboys, took them outside of town, and lynched them. Texas Ranger Dan Roberts happened to be in town at the time. He intervened, preventing the hanging of cowboy Tom Turley, while cowboy Charlie Johnson was able to break free during the chaos and flee into the night. Sheriff Clark, realizing a Texas Ranger was present, also made an effort to intervene. However, it was too late for brothers Elijah and Pete Baccus, who were both hanged. The fifth cowboy, Abe Wiggins, was shot in the head by unknown parties, and died the next morning. No arrests were ever made for the lynchings, and this fueled tensions that would eventually explode into violent retaliation by the Anglo settlers.

A few days after the lynchings, former posse member Caleb Hall was arrested, allegedly for rustling, but many believed it was due to his objections to the lynchings on February 18. Placed in a cell with Turley, the two men tunneled their way out and fled town. Former posse member Tom Gamel, who also had objected to the lynchings, received several threats. However, instead of fleeing, Gamel gathered together a band of some thirty riders, and entered town to confront Sheriff Clark. The sheriff fled town, but on March 24, 1875, Sheriff Clark returned with some sixty riders to confront Gamel and his band. Although it appeared the two factions would fight, eventually they reached a truce, and departed.

However, on May 13, Sheriff Clark and Deputy Wohrle rode out to the ranch of Carl Lehmberg, to speak with foreman Tim Williamson. Several months earlier, Williamson had been falsely arrested for possessing an alleged stolen calf. However, well liked within the community, Williamson had been released. Daniel Hoerster, the German owner of the calf, had since pressed Clark to arrest Williamson, which Clark had now decided to comply. Williamson agreed to accompany the two lawmen, and rode toward town with them. However, after traveling some ten miles, the party was met by a band of masked men. According to some reports, Williamson recognized Peter Bader, a member of the mob, and Bader shot him, killing Williamson. This latest murder

would change the course of the Mason County War, as Williamson was a mentor and close friend to Texas Ranger Scott Cooley.

When Cooley received the news at the Texas Ranger camp where his Ranger Company was based, he broke into uncontrollable crying, which quickly turned to anger. By this time, Cooley was spending much of his time in the company of the Rangers, but was not officially working as a Ranger. Cooley blamed Worhle for Williamson's death, believing that he was in cahoots with the Germans, as Worhle was of German descent. However, he waited for indictments to be passed down from the court against those responsible for Williamson's death, but when none came, he took matters into his own hands. On August 10, 1875, Cooley went to Worhle's home, where Worhle was working on his well with a helper. Cooley shot and killed Worhle on sight. He then scalped him, and displayed the scalp as a prize to the Germans. Cooley then killed German cattleman Carl Bader. By that time gunman Johnny Ringo had joined Cooley, along with several others. Two of Ringo's friends, Mose Baird and George Gladden, were ambushed shortly afterward by a posse led by Sheriff John Clark, during which Baird was killed and Gladden seriously wounded. That posse included Peter Bader, brother to Cooley's second victim, Carl Bader.



Johnny Ringo and a friend named Bill Williams rode boldly into Mason, Texas on September 25, 1875, riding up in front of the house of James Cheyney, the man who led Gladden and Baird into the ambush. As Cheyney came out, both Ringo and Williams shot and killed him. The two then rode to the house of Dave Doole, and called him outside, but when he came out with a gun, they fled back into town. Four days later, Scott Cooley and John Baird, brother to Mose Baird, then killed German cowboy Daniel Hoerster, and wounded German's Peter Jordan and Henry Plueneke. The German cattlemen then retaliated, hanging two men they suspected had assisted Cooley. The next day Texas Rangers arrived, finding the town in chaos, and Cooley and his faction gone.



Major John B. Jones of the Texas Rangers dispatched three parties to pursue Cooley and his followers. The next day local Sheriff John Clark dispatched a posse of deputies to arrest Bill Coke, suspected of assisting Cooley. Coke was located and arrested, but allegedly "escaped" while on the way to town. Coke was never seen again, and it is suspected that the posse executed him. Charley Johnson, a friend to Bill Coke, then appeared in town looking for blacksmith William Miller, who had been a member of the posse that arrested Coke. He found Miller at his workplace, and shot him down. Badly wounded, Miller was saved only by his wife running outside and throwing herself toward him, at which point Johnson simply walked away. On October 5, 1875, Sheriff John Clark, who had been in hiding from Cooley, resigned his position and fled Mason, disappearing.

By this time, killings were almost random. There was no local law enforcement to speak of, as the sheriff was obviously supporting the German cattlemen, and no arrests had been made against either side short of the arrest of Bill Coke. The Texas Rangers were also doing little to help matters, as many were friends to Scott Cooley. Frustrated, Major Jones asked that if any of them felt they could not perform their duty by pursuing Cooley, they should step forward. Seven of them did so, willing to accept discharges rather than to pursue Cooley. The Texas Governors office was by this time receiving letters in support of Cooley, stating the local sheriff was in support of the German cattlemen, which was filtering down on Major Jones, prompting him to act swiftly.

At the end of December, 1875, Cooley and Ringo were arrested by Sheriff A. J. Strickland for threatening the life of Burnet County, Texas Deputy Sheriff John J. Strickland. They later escaped from the Lampasas County, Texas jail, with the help of friends, but their arrests essentially stopped the violence. Cooley later escaped a posse near the Llano River, fleeing into Blanco County, Texas, and was never officially seen again. He is believed to have either been wounded by that posse and died shortly afterwards, or to have died due to what was referred to as "brain fever" shortly afterwards. He is believed to have been hiding out at the Nimitz Hotel in Fredericksburg, Texas at the time. However, neither of the reported death scenarios has ever been confirmed.

On January 21, 1877, the Mason County Courthouse was burned to the ground. With the fire, the official records of the Mason County War burned. The official death count for the war is ten killed.

