

# Small Town Texas Masons E-magazine



June 2011



**John C. Pelt Masonic Lodge No. 1321 A. F. & A. M.**

**This Month's Featured Small Town Lodge**



**John C. Pelt Masonic Lodge No. 1321 A. F. & A. M. in Duncanville, Texas**

## **The Small Town Texas Mason's E-Magazine**

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

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

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# John C. Pelt Masonic Lodge No. 1321 AF & AM



On November 12, 1949, 57 Master Masons in good standing signed and submitted a petition and letter to the Most Worshipful Grand Lodge of Texas, A.F. & A.M. for the creation of a new lodge to be located in Duncanville, Texas. In the petition it stated that there were 125 known Master Masons residing in Duncanville at that time.

In this letter it was stated that stated communications would be held on the second Monday of each month. The yearly dues would be \$7.50. Due to not being able to secure the Dealey Masonic Lodge on their stated meeting night the Lodge requested that they be granted permission to meet on the third Friday until completion of their own quarters.

Tentative plans were made for the erection of a two story building in the city of Duncanville that is estimated to cost \$23,000. This building would be erected on a lot in the center of town. The lot is located in the 400 block of Main Street and cost \$1,260.

The lodge decided to build a brick building 40 feet in width and 80 feet in length. The financing of the building and purchase of the land came from a partial donation of \$10,000 by Brother Roland L. Pelt and in part by granting a lease on the lower floor for a period of twenty-five years for a cash consideration of \$15,000.00. This gave the lodge the building free of debt.

The letter also stated that the first selected Worshipful Master would be Bro. James G. Asbell who was a Past Master of San Marcus Lodge 342, a past D.D.G.M. of the 50th, Masonic District of Texas, a past High Priest of San Marcus Chapter 129, a past Thrice Illustrious Master of San Marcus Council 215. The Duncanville lodge was to be named after the late John C. Pelt, an outstanding Mason of the Duncanville community and a leader in civic affairs.

On January 2, 1950, acting under the dispensation granted by the Most Worshipful Grand Master, the organizers of John C. Pelt Masonic Lodge No. 1321 met in a called communication at 7:30 PM, for the purpose of constituting the Lodge and installing officers, in the Community House at Duncanville, Texas, dispensation having been granted to hold the meeting at the above location. There were 107 registered, 27 lodges and three Grand Jurisdictions present.

Stations were filled by the following, after being appointed by the Most Worshipful Grand Master to serve:

- M.W. Albert J. Lange, Grand Master
- R. W. W. J. (Bill) Burrus, Deputy Grand Master
- R. W. Claud L. Austin, P.G.M., as Grand Senior Warden
- R. W. R. L. (Bob) Dillard, D.D.G.M., 14th District, as Grand Junior Warden
- J. C. Rice, W.M., George B. Dealey Lodge No. 1312, as Grand Treasurer



Roy E. Douglas, P.M., Land Mark Lodge No. 1168, as Grand Secretary  
C.A. Egbert P. M., Tannehill lodge No. 52, as Grand Chaplain  
F. H. Lawrence, W.M., James L. Burgass Lodge No. 1305, as Grand Orator  
Luther E. Wilson, P.M., Dallas Lodge No. 760, as Grand Marshal  
Towne Young, P.M., Dallas Lodge No. 760, as Grand Senior Deacon  
Walter Brashear, P.M., Irving Lodge No. 1218, as Grand Junior Deacon  
Byrd Webb, P.M., Gibraltar Lodge No. 1179, as Grand Senior Steward  
Herb Love, P.M., Love Field Lodge No. 1274, as Grand Junior Steward  
Joe Elkington, P.M., Sam R. Hamilton Lodge No. 1031, as Grand Pursuivant  
John Brandenburg, P.M., Irving Lodge No. 1218, as Grand Tiler

The Grand Master, with the above officers in their respective stations, opened a Master Mason's Lodge in regular order. This Master Mason's Lodge was then called from labor to refreshment and with the purpose of constituting John C. Pelt Lodge No. 1321, and installing the officers. The designated Master of the new Lodge, Brother James G. Asbell, Past Master of San Marcus Lodge No. 342, then addressed the Most Worshipful Grand Master as follows:

“Most Worshipful Grand Master, a number of Brethren, duly instructed in the Mysteries of Masonry, having assembled together at stated periods for some time past, by virtue of the dispensation granted them for that purpose, do now desire to be constituted into a regular lodge, agreeable to the ancient usages and customs of the Fraternity.” The Most Worshipful Grand Master then said, “Brethren, the Grand Lodge of Texas has granted the Brethren of this new Lodge a charter, confirming them the rights and privileges of a regular constituted Lodge. I request the acting Secretary to read it.”

The charter was then read. After the Most Worshipful Grand Master constituted John C. Pelt Lodge 1321 in full ritualistic form proceeded to install the officers of the Lodge as follows.

James G. Asbell, Worshipful Master M.M. Harrington, Senior Warden W.G. Brownlee, Junior Warden Hearst Paxton, Treasurer B.H. Reynolds, Secretary Don Culbertson, Chaplain C.G. Herriott, Senior Deacon M.B. Ganbrell, Junior Deacon J.A. Haynes, Senior Steward L.M. Hood, Junior Steward C.H. Plummer, Tiler James H. Downes, Master of Ceremonies

Present for this meeting were three sons of John C. Pelt, for whom the Lodge was named. They were Roland, Clark, and Henry Pelt. Each son expressed his thanks for the honor of having the Lodge named after their father and pledged their support to the officers and the Lodge. The Charter for John C Pelt Lodge has a list of 57 charter members John C. Pelt Lodge was erected by Roland L. Pelt in memory of his father John C. Pelt. The Lodge was built in the 1950's at 406 N. Main Street, Duncanville, Texas and is still in use today.

\* This information was obtained from the Texas Grand lodge Magazine, May, 1950, page 178-180

### **Who was John C. Pelt?**

John Clark Pelt was born on August 25, 1877 and died May 05 1948, to Sarah Seymour and Columbus Washington Pelt. June 18, 1880, John's father, Columbus Pelt died at his Uncle's home while in route to Sour Lake.

After John's father died his mother married Duncanville resident Carter Smith. John lived with the Charles Thomas Barker family in Duncanville where he grew up. John C. Pelt married Olah Lee Ground on November 15, 1896. John and Olah Pelt lived on a farm located on Wintergreen Road. In 1928 they moved to Duncanville on Hustead Street. John entered the building business with his half brother, Hoke Smith. They were general contractors for the Duncanville High School, which is now Central Elementary of Duncanville. Later John and another half brother, Clint Smith, supervised the first Duncanville Gymnasium.

John C. Pelt was interested in civic affairs. He started and was the first president of the Dads Club and the Lions Club of Duncanville. He was a mason of long standing.

John and Olah Pelt had nine children. They were Rua Pelt, Verba Louise Pelt, Henry Pelt, Nellie Pelt, John Clark Pelt, Dorothy Lee Pelt, Georgia Anona Pelt, Velma Lucile Pelt, and Roland Leon Pelt.



**Sometime I hear voices in my head.  
I thought about seeking professional help.  
But, sometime they have some pretty good ideas.**

# Reflections of a Mason's Wife

From Juana Weatherall  
(wife of Bro. James Weatherall, P.G.M. Arkansas)

I AM NOT A MASON. I'm not even a man. Better than both of these, perhaps, I am the wife of a Mason. Many times I have wanted to stand up at a Masonic function and tell those present just how much the Masonic Fraternity has positively affected my life, but I never quite gathered the confidence.

Perhaps I was afraid you would think me silly, or out of place, or worse yet, insincere. Knowing that I probably will never stand before any of you and verbally express my feelings, I hope you will not be offended that I take this means to communicate my long-silent thoughts.

I married a young man when we were both nineteen years old. We were sure that we were mature adults ready to take on the responsibilities of adult life, not realizing at the time that we were such novices. As soon as he was old enough, my young husband petitioned the local Lodge and was accepted.

He worked at the memorization of the Degrees with a dedication I had not before seen in him. He attended Lodge regularly and was soon working his way through the chairs of his Lodge. With each new step, his confidence in himself grew, his maturity increased, his moral values became more firmly entrenched.

Although I was vaguely aware of these changes, it was several years before I fully realized to what extent Masonry was affecting our lives. I can't recall where we were, or the words my Mason spoke, but suddenly the light bulb came on, and without doubt I understood, and feel even more strongly today, that everything my husband is, and everything my children and I are, is so intricately interwoven with his Masonic beliefs, values, and responsibilities that our personal lives and our Masonic lives are one.

At nineteen I would not have thought of having a network of friends and support as exists in the Masonic Fraternity. Just to mention a few, there's the Masonic wife (a nurse) who worries about my husband's dietary habits; the Mason who offers to take my younger son for a weekend when he knows I'll be temporarily a single parent; the Mason who has spent hours arranging activities for the ladies for Grand Lodge session, and the one who volunteered his wife to drive me around town if I needed her. I know that if ever I am in physical, emotional, or financial need, help is near, and that a Mason is only a phone call away.

Simple words written on a cold piece of paper can't express the warmth I have in my heart. My life has been enriched by the experiences I have had and by the people I have met through my husband's affiliation with the Masons. I love the man my husband has become even more than I loved that naive nineteen-year-old boy I married twenty-three years ago. I love the Masonic Fraternity and its principles of living, for making him the man he is. And, so, I finally get around to what I've wanted to state for so long, but lacked the nerve to say: thank you, Masons everywhere. I love you all!



## In Hoc Signo Vinces

Constantine The Great c.274-337  
First Emperor of Christian Liberation  
From The Arlington York Rite Newsletter

Before Constantine went into battle he considered what power to honor and rely on for protection. He contemplated whether to choose multiple deities or to fight in the name of the single, God Almighty. In this account, the leader chose to pursue God and prayed for his assistance. At broad daylight he claimed to witness a magnificent and radiant figure of a cross above the sun.



Above the sign was the inscription "In hoc signo vinces" "by this sign conquer". The next morning he had his army paint their shields and carry this "sign" that he had seen early into battle. He was confident that Christ would deliver him. This sign was made using the Greek letters chi "X" and rho "P" as an abbreviation for Christos, meaning Christ. In 312, Constantine met his opponent in battle at Red Rocks, nine miles north of Rome, surrounded by large hills and the Tiber River. Constantine's force sent Maxentius and his army fleeing to the single Milvian Bridge across the Tiber River where Maxentius drowned.

by Rit Nosotro



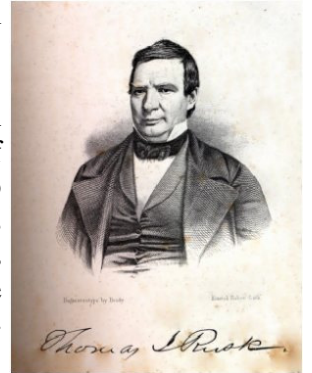
# This Issue's Visit In Texas Masonic History

## Thomas Jefferson Rusk

Secretary of War - Brigadier General - Chief Justice - U.S. Senator

(With a better press agent, Thomas Jefferson Rusk would have been as well known as Sam Houston.)

Thomas J. Rusk was born on December 5, 1803 to John and Mary Sterritt Rusk. His Father was John Rusk was a stonemason who immigrated to America from Ireland in 1791. Mary Sterritt Rusk his mother was a native of the Pendleton District of SC of a prominent in the region. She was known to be a pious and intelligent mother who began her children's education at her knee with the Bible as textbook. At Thomas's birth, the family was renting a house from statesman John C. Calhoun in SC, which is now the site of Clemson College. Stonemason John Rusk built the nearby Old Stone Church. Tom Rusk grew to manhood at the family home on Cane Creek near the current town of Walhalla.



Young Thomas' future was determined when in about 1824 John C. Calhoun took an interest in the young Rusk, encouraged him to study law. Calhoun loaned him books and tutored him and later helped him land his first position in the office of William Gresham, Pendleton District Clerk. In nearby. Rusk began his law practice in 1825 and practiced law in Clarksville for about nine years



In 1827, he married Mary F. (Polly) Cleveland, the daughter of General John Cleveland. Rusk became a business partner of his father-in-law after the marriage. He lived in the gold region of Georgia and made sizable mining investments. A deed dated 18 Oct 1830 shows that for \$1000 Rusk obtained a 1/8 share to a gold and mineral mine. This and related investments turned out to be worthless, the managers fled with the money to Mexican Texas in 1834. Rusk pursued them to Nacogdoches where he discovered that they had lost his money gambling. In Nacogdoches, Rusk became interested in the politics and the troubles of Texas. He remained there and began a law practice.

After Rusk decided to stay in Texas, he became a citizen of Mexico in 1835 and applied for a headright in David G. Burnet's colony. Then he sent for his family and in Dec 1835, his wife and children, John Cleveland and Cicero joined him in Nacogdoches.

Rusk was tall and had a commanding presence. He had a dark, ruddy complexion, deep set and benevolent eyes, and kindly and engaging features. A single glance won every heart, and the whole people took him on trust. Without desire or effort upon his part, he became the leader of the people of the old municipality of Nacogdoches in the first faint stirrings of a bloody revolution. Rusk was at the convention which declared Texas an independent Republic when it met at Washington, on the Brazos, March 1, 1836. He was a delegate from Nacogdoches and not only signed the Texas Declaration of Independence, but he also chaired the committee to revise the constitution of the Republic of Texas.

He organized volunteers from Nacogdoches and hastened to Gonzales, where his men joined Stephen F. Austin's army in preventing the Mexicans from seizing their cannon. They proceeded to San Antonio, but Rusk left the army before the Siege of Bexar.

The provisional government named him inspector general of the army in the Nacogdoches District. As a delegate from Nacogdoches to the Convention of 1836, Rusk The ad interim government, installed on March 17, 1836, appointed Rusk as Secretary of War. When informed that the Alamo had fallen and the Mexican army was moving eastward, Rusk helped President David Burnet to move the government to Harrisburg.

After the Mexicans massacred James W. Fannin's Texan army at Goliad, Burnet sent Rusk with orders for General Sam Houston to make a stand against the enemy. Rusk participated with bravery in the defeat of Santa Anna on April 21, 1836, in the Battle of San Jacinto. From May to October 1836, he served as commander-in-chief of the Army of the Republic of Texas, with the rank of



brigadier general. He followed the Mexican troops westward as they retired from Texas to be certain of their retreat beyond the Rio Grande until he got to Goliad. There he called a halt and had the bones of Fannin's four hundred and eighty massacred men to be collected and interred. Over the remains of the martyred dead he delivered an address that moistened the cheeks of every man in the motley group of half-naked, half-starved and ill-armed volunteer soldiers, who with him performed these last sad rites.



As chairman of the House Military Committee in 1837, he sponsored a militia bill that passed over Houston's veto, and Congress elected Rusk major general of the militia. In the summer of 1838, he commanded the Nacogdoches militia, which suppressed the Córdoba Rebellion. In October, when Mexican agents were discovered among the Kickapoo Indians, Rusk defeated those Indians and their Indian allies. He captured marauding Caddo Indians in November 1838 and risked an international incident when he invaded United States territory to return them to the Indian agent in Shreveport, Louisiana.

On December 12, 1838, the Texas Congress elected Rusk Chief Justice of the Republic's Supreme Court. He served until June 30, 1840, when he resigned to resume his law practice. Later he headed the bar of the Republic of Texas. He and J. Pinckney Henderson, later the first governor of the state of Texas, formed a law partnership in 1841.

Early in 1843, Rusk was called upon once again to serve as a military commander. Concern over the lack of protection on the frontier caused Congress, in a joint ballot on January 16, 1843, to elect Rusk major general of the militia of the Republic of Texas. But he resigned in June when Houston obstructed his plans for aggressive warfare against Mexico. Rusk then turned his energies to establishing Nacogdoches University. He served as vice president of the university when the charter was granted in 1845 and president in 1846.

In 1845, when a convention was called to form a constitution for Texas as a proposed State of the Union, he was unanimously elected a delegate from Nacogdoches. When the convention assembled on the fourth of July, he was unanimously elected its president, and when the Legislature, under its new constitution, assembled on the 16th of February, 1846, he was elected by the unanimous vote, of both the Senate and House, to be one of the two first Senators from the State of Texas to the Congress of the United States, his colleague being Gen. Sam. Houston. In 1843 he had been elected Major-General of the Republic.

Together, they took their seats in March, 1846---together, by the re-election of each, they sat eleven years, till the melancholy death of Rusk in 1857. Together, they represented the sovereignty and defended the rights of Texas together, they shed luster on their State---together, they sustained President Polk in the prosecution of the Mexican War---together, they, each for himself, declined a pro-offered Major-Generalship in the army of invasion in Mexico---together, they labored to give Texas the full benefit of her murgence into the Union in regard to mail routes, frontier protection and custom house facilities--together, they labored in behalf of the compromises of 1850, the adjustment of the boundary of Texas and sale (as a peace offering), of our Northwest Territory to the United States---and together, they sought to encourage the construction of a transcontinental railway, on the parallel of thirty-two degrees north latitude from the Missis-

Washington  
7<sup>th</sup> Sept 1850

Dear Sir

The Texas boundary Bill passed the House yesterday by a majority of ten votes, including Messrs Howard & Humphreys the Bill was amended by attaching the territorial Bill of New Mexico Texas saves by this measure upwards of twenty million acres of land more than by the compromise Bill and ten millions of dollar, the Territorial Government is not to go into operation until after Texas agree to the adjustment, <sup>to</sup> this Bill loose no slave shall as its opponents allege but on the contrary remove the restriction from all above 36-30 and west of the Rio Grande besides all this Texas while she has firmly maintained her right has faithfully regard her obligation to the Union

Very truly yours  
The J. Rusk TX

His Es  
P.H. Bell

sippi river and the Gulf of Mexico, through Texas, to the Pacific Ocean, an achievement that found its final accomplishment December 1, 1881, twenty-four years after the death of Rusk. For several years Gen. Rusk was elected to the honorable position of president pro-tem of the United States Senate and presided with a dignity and impartiality that commanded the respect and esteem of every member of that body. In 1851, with a select band of friends, he traversed Texas from east to west on the parallel of thirty-two degrees to see for his self the practicability of a railway route, and became thoroughly satisfied of its feasibility and cheapness.

During the special session of March 1857, the Senate elected him President pro tempore. While Rusk attended the spring session of Congress, his wife died of tuberculosis on April 23, 1856. Five of their seven children were still living at the time. Despondent over the death of his wife and ill from a tumor at the base of his neck, Rusk committed suicide by a self-inflicted gunshot wound on July 29, 1857. He was 54 years old. He is buried in Oak Grove Cemetery in Nacogdoches.

Thomas Jefferson was a great leader that gave his all to establish our Republic, our State and our fraternity under trying conditions. He was a dedicated Mason. He joined Milam Lodge No. 40 (Later Milam Lodge #2) in Nacogdoches in 1837 and was a founding member of the Grand Lodge of Texas, organized in Houston on December 20, 1837.

Compiled from Wikipedia, Texas State Library and Archives Commission, Lone Star Junction, In-foplease.com, Sons Of Dewitt Colony and Handbook of Texas On Line, by John "Corky" Daut, P.M. Waller Masonic Lodge #808.



## Patriotic Posters Back Then

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



# Why Did You Become A Freemason?

From The ...A Page About Freemasonry Web Site  
Hillsborough #25, F&AM  
Tampa, Florida

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

Corky

Dear Brother Dryfoos,

I don't know if you are still collecting responses to "Why I became a Freemason", but I will offer you my response anyway. I did not become a Freemason because of family traditions, though there is nothing wrong with that, or because of perceived advantages that might come my way because of membership. I became a freemason because of the examples (to steal a phrase from the Marines) "of a few good men".

As a teenager, I was one of those 'over-achievers' who are generally regarded as 'nerds' by the general run of the herd. At the same time, I was only marginally a member of the 'nerd-crowd' itself. I was, rather, a 'lone wolf', and a very lonely period of my life it was. During my junior year in high school I was approached by a senior I was acquainted with, concerning joining the Order of DeMolay. While I did not immediately join, I became aware of the existence of DeMolay, and later on, I did become a DeMolay.

My DeMolay Chapter Dad was, to me, a shining light of what a Mason should hope to become. He was an educated, cultured, gentle, and humane man. A man who had time to listen to a teenager who needed to talk about his problems, even if he had no constructive advice to give about some of them. Just having someone whom I trusted to listen to me was more valuable than anything money could buy.

Among the adult workers of DeMolay there circulates a little card that says:

One hundred years from now, no one will care How much I made, what kind of car I drove, Or what kind of house I lived in, but The world may be a better place, Because I was important in the life of a young man.

If ever there was a man who was important in the life of a young man, Wor. Charles A. Scott was that man, at least with respect to me. And I suspect many others! Because I wanted to be such a man myself, and knowing that Dad Scott valued Masonry as he valued few things in life, I followed him into our gentle Fraternity. Because I was a DeMolay, I was not as surprised as many newly made Masons are by the forms and ceremonies, or by the Brotherhood I found on the other side of them. I had experienced much the same thing within my DeMolay Chapter, and it had made a significant difference in my life.

I have tried hard to "pay forward" to the succeeding generations of young men, and to the Masonic Fraternity, through my active adult support of DeMolay, those things I will never be able to "pay back" to Dad Scott, and those other men, who gave their time, talent, and treasure to the building of future leaders of the Fraternity and of the world. Truly is DeMolay a quarry in which some of the 'rough ashlar' of the future are chipped out of the undifferentiated matrix of young manhood. I have often felt like a dwarf asked to fill the shoes of giants, as I have become a Chapter Dad myself. Over the years, I have been asked to serve as State Director of several programs for DeMolay in Florida, and I have done my best for each of them. Some of the young men I have been privileged to serve have let me know that my efforts have not been entirely in vain.

I became a Mason, because some men who quietly became my heros (and larger than life to me, though they would deny it) were Masons. I have striven to emulate them. I can not think of a better reason.

On the walls of my Lodge hangs an anonymous little quotation. Some people attribute it to Thomas Jefferson. It says:

If we work upon stone, it will perish.

If we work upon brass, time will efface it.

If we rear temples into the heavens, they will crumble into dust.

But if we work upon the fabric of immortal souls, if we imbue them with principles,

And a just fear of their Creator, we shall have built a Work which brightens Eternity.

So mote it be.

Fraternally,

Dale Dietzman



# A FELLOW CRAFT MASON QUIZ

This Fellow Craft Quiz may be used by any member of the Lodge seeking more light.

While it is the duty of the Masonic Master to provide a good and wholesome education to the brethren, its best use is by the Masonic lodge Education Officer 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 to provide Masonic education to the new members of the brethren at your next lodge education meeting.

Take this Fellow Craft Quiz to test your knowledge of the second degree of Freemasonry.

## Fellow Craft Quiz - 20 Questions

1. The Fellow Craft Degree symbolizes what period of man's life?  
a. Youth b. Manhood c. Age d. Transitional
2. What does the Level symbolize?  
a. Honesty b. Morality c. Equality d. Solemnity
3. What does the Plumb symbolize?  
a. Uprightness of conduct b. Uprightness of admission c. Uprightness of character d. Uprightness of truthfulness
4. What are the names of the two pillars at the entrance of King Solomon's Temple?  
a. Daniel and Elijah b. Aaron and Moses c. Abraham and Joseph d. Boaz and Jachin
5. What do the "Winding Stairs" represent as a whole?  
a. Unity, Faithfulness and Elation b. Inquiring mind, Toiling and Laboring c. Journey of Life d. Uprightness of conducting one's actions
6. What do the first three steps represent?  
a. Entrance to King Solomon's Temple b. The three great lights c. Master's station in the east d. The three principal officers of the Lodge
7. What do the next five steps represent?  
a. The five orders of architecture b. The five principal officers of the Lodge c. The five lesser lights d. The five working tools of a Fellow Craft
8. What do the final seven steps represent?  
a. The seven liberal arts and sciences b. The seven degrees in Freemasonry c. The seven years in Masonic development d. The seven penalties of the obligation
9. What is taught on the journey to the Middle Chamber?  
a. Ignorance to enlightenment b. Passage of time c. Manhood to Age d. Journey to King Solomon's Temple
10. What is meant by the term "Middle Chamber"?  
a. Symbolic second floor of King Solomon's Temple b. Symbolic next step to the Fellow Craft Degree c. Symbolic place of reward d. The Symbolic rooms found in the First Book of Kings
11. What is the significance of the letter "G"?  
a. A symbol of geometry and a Holier Significance b. That man is reminded that God is in all nature but not in every man c. Goodness is always present d. Because it is an emblem worn by Masons in England
12. What are the responsibilities of a Fellow Craft?  
a. To acquire the symbolic uses of corn, wine and oil b. To acquire man's understanding from ignorance to enlightenment c. To acquire the symbolic meaning of the letter "G" d. To acquire knowledge and apply that knowledge to your duties in life
13. What is emphasized in the Fellow Craft Degree?  
a. Symbolically entering another world b. Symbolically teaching Charity c. Symbolically passing from youth to age d. Symbolically passing from youth to manhood
14. When did we start to transform from Operative to Speculative Masons?  
a. 1400's b. 1500's c. 1600's d. 1700's

15. Where was the first Grand Lodge formed?  
a. Dublin, Ireland    b. Glasgow, Scotland    c. Manchester, England    d. London, England
16. How does a Fellow Craft wear the Apron?  
a. With the flap turned down    b. With the flap turned up    c. With one corner of the flap turned up  
d. It does not matter
17. What are the principle working tools of a Fellow Craft?  
a. The Plumb, the Square and the Level    b. The Level and the Plumb    c. The Gavel and the Square  
d. The Gavel and the Twenty-Four Inch Gauge
18. The "Square" is an instrument of what?  
a. Virtue    b. Harmony    c. Honesty    d. Charity
19. How many Orders of Architecture are there?  
a. 3    b. 5    c. 7    d. 9
20. How many Liberal Arts are there in Freemasonry?  
a. 3    b. 5    c. 7    d. 9

**Answers on next page.**



## The Man Who Would be King



From the Freemasonry  
For Dummies Website

Rooting around on YouTube tonight, I came across the great scene from *The Man Who Would be King* in which Brother Rudyard Kipling briefly explains Freemasonry.

"Well, let's have a look at your lodge brothers."

The film was released in 1975 and directed by John Huston, starring Sean Connery, Michael Caine and Christopher Plummer.

Any grown man who watches it without breaking down and blubbing at the end has no soul left in him.

The song near the end of the film that Brothers Danny and Peachy sing has the tune of an Irish air called "The Moreen" (that is better known as "The Minstrel Boy" because of an 18th century patriotic Irish lyric written to it), yet the movie substitutes the lyrics of "The Son of God Goes Forth to War" by Reginald Heber.

The Son of God goes forth to war,  
a kingly crown to gain;  
his blood red banner streams afar:  
who follows in his train?  
Who best can drink his cup of woe,  
triumphant over pain,  
who patient bears his cross below,  
he follows in his train.

That martyr first, whose eagle eye  
could pierce beyond the grave;  
who saw his Master in the sky,  
and called on him to save.  
Like him, with pardon on his tongue,  
in midst of mortal pain,  
he prayed for them that did the wrong:  
who follows in his train?

A glorious band, the chosen few  
on whom the Spirit came;  
twelve valiant saints, their hope they knew,  
and mocked the cross and flame.  
They met the tyrant's brandished steel,  
the lion's gory mane;  
they bowed their heads the death to feel:  
who follows in their train?

A noble army, men and boys,  
the matron and the maid,  
around the Savior's throne rejoice,  
in robes of light arrayed.  
They climbed the steep ascent of heaven,  
through peril, toil and pain;  
O God, to us may grace be given,  
to follow in their train.

# Fellow Craft Quiz Answers

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



## A Fraternal Fadeout

Elks and other clubs in boro losing members and meeting places  
By Nicholas Hirshon NY Daily News

A bronze statue of an elk, now green due to decades of oxidation, stands guard in Elmhurst in front of a landmark commonly known as Elks Lodge No. 878. For generations, the clubhouse hosted charitable and social gatherings until the Elks, whose dwindling membership no longer warranted such a vast space, sold it to a church a few years ago.

The Elks still meet next-door at a smaller facility. But many point to the group's exit from its Queens Blvd. base as a sign of a borough-wide downturn in fraternal organizations and service clubs. Once signatures of many tight-knit communities across Queens, groups such as the Elks - known for camaraderie and charity work - are struggling to lure new blood and hang on to meeting spots. "It's quite a noble institution that has seen better days," said Elks leader Lawrence Contratti, 67, of Long Island City.

Elks aren't alone. Other fraternal groups like the Masons are struggling, too, as are service clubs such as the Kiwanis, the Lions and the Rotary. Locals fear that the weakening of such organizations diminishes civic pride, as does the demise of other middle-class institutions being profiled in the Vanishing Vintage Queens series.

"If Kiwanis Clubs weren't in some of these communities, I think the communities will fail," said Joe Aiello, 54, who runs the Glendale Kiwanis Club. "You won't have the Halloween parades. You won't have community days. How about all these families we feed on Thanksgiving and Christmas?"

Members say many factors contribute to the woes of the groups, which rely on volunteers hoping to better their neighborhoods. Many immigrants - a large part of Queens' population - don't feel an attachment to the borough, and others are too busy to get involved.

And as the ranks of members evaporate, so does the positive influence of a club in its community.

"If we had twice as many members, we could raise twice as many dollars," said Frances Scarantino, president of the Rotary Club of Southwest Queens. Fewer members mean a decrease in blood drives, food pantries and scholarships. "There's just a range of little projects helping people in need that if they're not being met by Lions or Rotary Clubs, they might go unmet," said Peter Lynch, executive director of Lions Clubs International. Others connect the downfall of groups such as the Freemasons to a suspicion of their rituals, like secret handshakes and passwords, plus meetings guarded by sword wielding "tilers."

But the organization suffers mostly from its lack of recruiting, said Mark Tabbert, a Freemason who wrote the 2005 book "American Freemasons: Three Centuries of Building Communities." "The fraternity got so comfortable and so large, and they just assumed everyone would join," said Tabbert, also the collections director at the George Washington Masonic Memorial in Virginia.

Optimists contend the groups are down but not out. Some members are calling on the city and state to make their dues tax-deductible and exempt the fraternal organizations from onerous real estate taxes. They all bemoan the trend of less community involvement. "Does it leave a void? I think inevitably it does," said Skip L'Heureux of the Kiwanis Club of Richmond Hill-Woodhaven.



# Residents hunt Masonic spirits during Ghost Walk

The Ghost Hunt takes place the first Friday of each month at 8:30pm. Admission is \$10. Flashlights are recommended as the building is in darkness.

ZANESVILLE, OHIO -- The stairs creaked as visitors made their way to the sixth floor of the old Masonic Temple on Fourth Street. A flashlight's beam cut through the darkness but revealed nothing. Visitors were hunting spirits during the monthly Ghost Walk in conjunction with the First Friday Art Walk. The building, built in 1903, holds many secrets. Guide Aaron Chandler alerted visitors to the smell of pipe tobacco, where a ghost had been seen on the stairs and other spiritual happenings.

About 50 visitors were divided into four groups, each going to a different floor or area of the building and given about 20 minutes to explore that area before moving to another. They explored the entire building during the tour that began at 8:30pm and ended at 11:00pm.

The Shackelford family, Jeff, Maggie, Mary Jane and Bobby, plotted their strategy before beginning the hunt. Kati Edgell and Megan Whitlow believe in ghosts and have been on other hunts such as the one at Prospect Place in Trinway. They were excited to see who or what they could find that night.

Whitlow carried her camera and caught a "misty figure" just as the tour began in the old ballroom. The women danced across the ballroom floor hoping to see the figure again.

"I've caught several in pictures," Whitlow said. "We're trying to interact with the spirits." Bonnie Shuster, of Chandlerville, was curious about the hunt. It was the first time she had attended a ghost hunt and turned the evening into a girls night out with her daughter, Jennifer Dittmar and granddaughter, Madison Dittmar, 13. "I've always wanted to do this but never had the chance. I think that's why I'm here, to see what's out there. You always have things that happen that you can't explain so you never know.

A lot of people believe in it and I want to find out for sure," Shuster said. Mike and Bridget Violet, of Shadyside, try to catch sounds of a ghost on their cell phone during the ghost hunt.

While Shuster was curious about ghosts, Whitlow wanted proof they existed.

"It's going to have to take a lot for me to believe. I've always wondered. I'm really in the ghost hunt thing," Whitlow said.

The women stood by the stairs hoping to smell tobacco, and even if they did not find a ghost, they were enjoying their time together.

"It's a fun night out," Shuster said.

Tammy O'Neill and her daughter, Breanna O'Neill, 11, were enjoying a night out, too. Breanna was "into watching paranormal movies" and planned "to come back with friends." Both women believe ghosts exist and hoped to find one that evening.

They sat in chairs in an old office on the fourth floor waiting for a spirit to appear. Josh Edgell and Dominique Howe sat in chairs in a waiting room area. They too hope to see a ghost. Unfortunately, no ghostly apparitions made an appearance for them.

Hoping to catch an audio of a ghost, Mike Violet and his wife, Bridget, of Shadyside, sat on the floor trying to record sounds on their cell phone. They had been invited by their friend, Jodi Bartnicki, of St. Clairsville, who works in Zanesville. Bartnicki heard about the ghost hunt and put together an impromptu group of friends that included Jodi's husband, Mike Bartnicki, nephew, Corey Endsley and friends, Chad Nixon and Robert Kuhn. It was the first ghost hunt for each on them. The group wanted to return when they had time to make plans and bring their cameras, flashlight and an audio recorder. Bridget was "on the fence" about ghosts but the entire group did agree they smelled cigarette smoke.

Mike was "skeptical but had seen things." "I'm willing to believe," he said.

Even though most did not see a ghost, some heard strange noises while others smelled scents that many have been from long ago. For most, it did not matter if they saw a ghost; they enjoyed seeing the city lit-up at night from the upper floors of the Old Masonic Temple and spending time with family and friends.



*From left, Bobby, Maggie, Mary Jane and Jeff Shackelford plan what rooms they want to visit during the monthly Ghost Hunt at the old Masonic Temple on Fourth Street in Zanesville.*



# 'Great secret of the Adirondacks'

By NATHAN BROWN, Enterprise Staff Writer

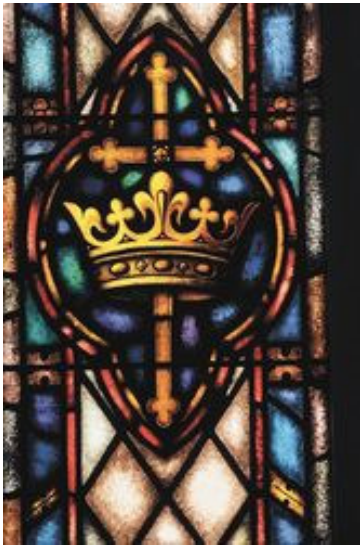
SARANAC LAKE - One of the back windows features a double-headed eagle with the number 32 above it. Some of the windows have vegetation in them, and there are other symbols such as a tambourine, a horn, a Greek lute, and a paschal lamb holding a Knights Templar banner. The angels on the walls are similar stylistically to the ones at Rosslyn Chapel in Scotland.

Saranac Lake's Methodist Church, at the corner of Church and St. Bernard's streets, was finished in 1927 and is loaded with symbols associated with the Freemasons and references to King Solomon's Temple, which is hugely important in Freemasonry and is what Masonic temples are meant to represent. These were apparently worked in by Freemasons who were members of the congregation at the time and involved in its funding and construction, according to the research of the Rev. Maggie McCarey, who has been pastor there for almost four years.

"This was all done in some amazing, secret way I haven't found out yet," McCarey said.

McCarey discusses some of this in the last chapter of her recent book, "Wise Woman's Children: Dancing Barefoot in the Church." She writes that she became familiar with Knights Templar symbolism through her religious research. She said she shook when she first walked into her new church in 2007.

"It's like the Wizard of Oz turning to technicolor," McCarey said, describing her feelings when she first went inside. "I really, literally believe I was led to this place."



Michael Turmel is a 32nd-degree Scottish Rite Mason with Saranac Lake's Whiteface Mountain Lodge #789. One of his bachelor's degrees is in medieval and Renaissance history, and his master's is in classical archaeology, with a concentration in mythology and religion. He has been studying the symbolism in the church since he became aware of it a couple years ago. Turmel gave a presentation about the church's symbolism, at an open house at the lodge celebrating its 125th anniversary in spring 2010.

The two-headed eagle, Turmel said, dates back to ancient Mesopotamia, and has been used many times in history, including by the ancient Romans and the Nazis. Scottish Rite Masons adopted it in the 1800s.

Turmel said the eagle's meaning is debatable. It could represent the universality of Freemasonry, since the eagle looks east and west, or, it could represent strength and courage. The sword it holds, and swords in general, represent truth in Freemasonry. Turmel said this goes back to medieval times, when nobles who accused each other of lying would settle their differences with a swordfight.

"The true sword would be the sword that slayed the liar," Turmel said.

There are also a number of excaliburs in the windows, and one outside on the side of the building. Turmel said the excalibur has no particular Masonic meaning, although the sword does. He said they could also be an indirect reference to the Sinclair family, who built Rosslyn Chapel and has a number of Masonic connections, comparing elements of their history and symbolism in the chapel to themes in the Arthurian legends.

The paschal lamb, Turmel said, is a symbol of York Rite Freemasonry. Another window has a crown with a cross in it, which he said is the symbol for the York Rite's highest degree. In Catholic iconography, this represents the reward one receives (Heaven, the crown) through sacrifice for God (the cross). Its Masonic meaning is similar: the reward (the highest degree) attained through doing one's duty.

As for the angels in the Methodist Church - an unusual feature in a Methodist Church to begin with, McCarey said, as Methodism doesn't promote angels like some other denominations - the only difference between them and the ones in Rosslyn Chapel is the cross on the shields. The ones in Rosslyn Chapel have the Sinclair family cross on them.

Many of the symbols are not specifically Masonic, but would've been included to represent Solomon's Temple - the six-pointed stars throughout the church represent the House of Solomon and the five-pointed



ones represent the House of David, Solomon's father.

One window refers to wine - grapes and a cup - and others to oil, such as an image of an oil lamp with a Bible. The wine symbolically represents refreshment, Turmel said, the oil illumination or knowledge. The workmen who built Solomon's temple were paid in corn, wine and oil, Turmel said.

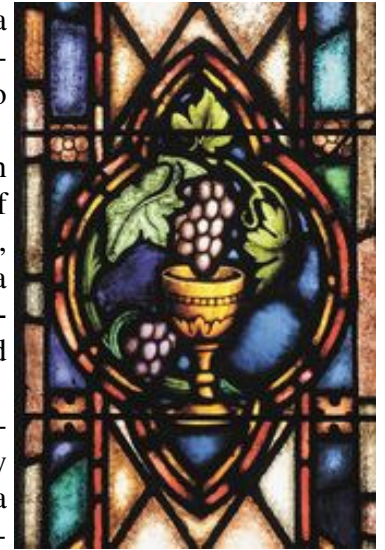
He said there aren't any direct references to corn, but some of the vegetation might represent it. Solomon's temple itself is a symbolic representation of the Garden of Eden, which is represented by the vegetation.

"The Masons building the church, having a certain knowledge of that, would've put all the vegetation in the windows," Turmel said.

One of the windows contains three musical instruments - a tambourine, a Greek lute and a female ram's horn. The horn, Turmel said, was used at the temple to announce the coming of the Jewish New Year, and the instruments also represent religious celebrations.

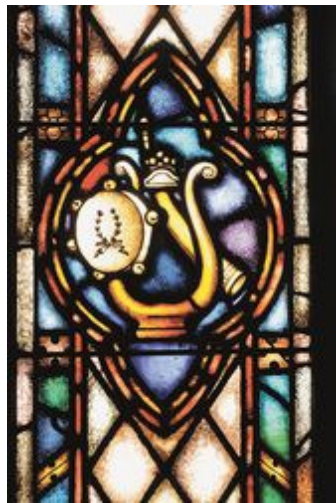
There are also representations of Boaz and Jachin, the two pillars on the porch of Solomon's Temple and also symbolic of the Tree of Knowledge and Tree of Life in the Garden of Eden. There are keyholes represented in the windows, which McCarey said denotes that there is a mystery behind them. There is also a scroll with a lamp over it on one of them; the scroll is backwards. McCarey interprets this as representing hidden meanings in the Bible - it has to be turned around to be understood.

Many of the symbols in the church are Christian, without any specific Masonic meaning. The dove in one of the windows symbolizes peace and the Holy Spirit, for example. There are also many fleurs-de-lis, a common symbol with a number of possible meanings. There is also an image in one of the windows behind the altar that Turmel explained as Jesus chastising the moneylenders in the temple. McCarey sees another Knights Templar reference in this - the white robe with a red sash Jesus wears, that she said is what Knights Templar initiates would wear.



### **The church's construction**

McCarey has researched the church's construction. She writes in her book that she "persisted in digging up the history of the Masonic presence in the 1920s aided by a photograph of hundreds of Masons in my own church office, all staring back at me. I discovered there was hardly a Methodist man who wasn't also a secretive Mason in Saranac Lake in the 1920s."



She said she has identified a group of wealthy doctors who sat in a group of pews in front, to the right of the altar if you're facing it (there are no longer pews there), who "secretly organized this Masonic coup," as she writes.

The glasswork, she said, shows just how much money was spent on the church. The windows are hand-painted, which is more expensive and time-consuming than stained glass and was used in medieval Europe. Charles W. Bolton and Sons, a Philadelphia-based architectural firm that, McCarey said, is affiliated with many Masons, designed the church.

Turmel said it isn't surprising the Masonic connection was forgotten over time, given the secretiveness of previous generations of Masons. Masons are barred from recruiting, as this would be violating someone's free will.

"So fathers can't say, 'Son, I think you should join,'" Turmel said. "Especially the old-school Masons would never do that. They would never tell their families anything about the fraternity."

This has changed recently, Turmel said. Last year's open house, for example, never would've happened in years past.

"The fraternity has had almost 300 years of influencing western civilization in one form or another," Turmel said. "We're in history books. As a part of that, there's no reason to hide, and so we're becoming a little more open."

The church's youth group found a book of Masonic rites, published in Canada and dating from the 1890s,

while searching around the church about two years ago. McCarey said she had heard stories about gold being hidden in the church during the Great Depression, and they were looking for that. She said she gave the book to Saranac Lake's Masons last year for their 125th anniversary celebration.

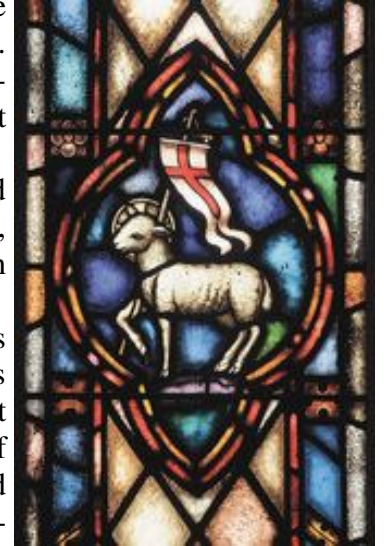
McCarey said the church isn't doing well financially, and that she would like some help from the worldwide Masonic organization to help maintain the building. Ultimately, she said, she envisions the church becoming a tourist attraction. She calls it "the great secret of the Adirondacks."

### **McCarey's book**

An image of King David is on one side of the altar, of his wife Abigail on the other. Turmel said this would make sense as a reference to Solomon's Temple. There are also figures at some of the church's entrances. Turmel said representations of saints at the entrances is a common feature of churches, and that he can't distinguish their genders.

McCarey interprets these as male and female figures. She sees other male and female pairings elsewhere - some of the symbols in the painted-glass windows, for example, and an arch with a male and female angel on it. This lines up with her own theology, which she describes in great detail in her book.

Much of the book deals with her personal theological journey and own views of God, more loving than many traditional Christian views and including beliefs about being able to communicate directly with the spirit world. She argues that this was part of early Christian tradition, but was suppressed after the creation of the Roman Empire in favor of the view that spiritual communication should come through the Church hierarchy. She also talks about the history in Christianity of the suppression of the idea of God having a female aspect.



McCarey told the Enterprise she doesn't think the earth can sustain itself until the male and female combine as one element. She said she doesn't believe the world will end, as described in the Book of Revelations and which many conservative Christians interpret literally, but that rather, the current era will end gradually and a new one will begin.

"This is the sort of prophetic vision of a new heaven, a new earth which comes together through the divine alchemy of male and female," McCarey said.

McCarey describes in the book her own personal experience with God and visions she has had, including being able to diagnose people's diseases and communicate with their dead relatives. When she was the pastor at Broadway United Methodist Church in Schenectady about a decade ago, the "holy circles" she would hold with some of the churchwomen led some others to accuse her of witchcraft. McCarey attributes this to disputes with a few of the established families who wanted to maintain control of the congregation.

They got desperate," McCarey said. "They pulled out the archetypal witch card. ... That's really why I started writing the book. It was so painful for so many years."

McCarey said a few of her female pastoral colleagues have been accused of witchcraft, or experienced discrimination - not being allowed to bury someone, for example. She said she tried to use her experience as a window into the mob mentality.

"I did not personalize that experience," McCarey said. "I realize it was a lot larger than me."

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### **Mr. President And Past Grand Master Harry S. Truman Had Scruples**

Once President and Brother left the White House, his only income was his old army pension: \$112.56 per month. Truman quickly decided that he did not wish to be on any corporate payroll, believing that taking advantage of such financial opportunities would diminish the integrity of the nation's highest office. He also turned down numerous offers for commercial endorsements. He stated, "You don't want me. You want the office of the president, and that doesn't belong to me. It belongs to the American people and it's not for sale."

Congress, noting that he was paying for his stamps and personally licking them, granted him an "allowance" and, later, a retroactive pension of \$25,000 per year

# Shriners in South Boston Parade

By Christine MacKenzie  
Wilmington Patch  
From The Rural Lodge Newsletter

International Organization with local ties supports children across North America. Very few symbols are as recognizable or well known as the traditional Fez worn by members of the Aleppo Shriners, or Shrine Masons. Beyond the Fez, however, is an organization filled with history as well as a long tradition of philanthropy.

According to their website Shriners belong to, "the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America." Founded in New York City in 1872 the Shrine has approximately 500,000 members who belong to centers throughout the United States, Canada, Mexico and Republic of Panama. Members of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America

are members of the Masonic Order and, as they explain, "adhere to the principles of Freemasonry -- Brotherly Love, Relief and Truth."

More than simply a social club the Shriners are, as their website also explains, "men who enjoy life. They enjoy parades, trips, circuses, dances, dinners, sporting events and other social occasions together. Furthermore, Shriners support what has become known as the 'World's Greatest Philanthropy', Shriners Hospitals for Children."



It is, however, The Shriners dedication to a network of children's hospitals that truly do epitomize the Shriners goal to "Serve mankind through the resources of its great philanthropy." With four burn centers, three spinal cord injury centers and 22 hospitals in total, the Shriners have treated nearly 900,000 children since their first facility opened in 1922. The Shriners are proud that these hospitals operate at no cost to patients or their families and, without regard to race, color, creed, sex or sect.

Here in Wilmington, the Shriners have been an enormous part of the local community since the Aleppo Shrine Auditorium opened in December 1977. The 37,000-square foot auditorium is home to a host of events, including the much loved Shriners Circus.



Events Manager Sheila Bissett began her career with the Aleppo Shrine Auditorium twenty one years ago. With events ranging from a Motorcycle Show to Roller Derby and almost anything else you could imagine in between, Bissett has her work cut out for her. "Many of the events are local favorites," she said, "and it's always fun to see the same faces coming back to enjoy them."

Dedicated to the local community as well as their twenty two hospitals the Shriners are an integral part of the Wilmington Community. No parade would be complete without the Shriners Clowns to entertain the crowds and toss candy to the kids.

(Editor: A pity they didn't report that the Shriners are Freemasons... or maybe nobody volunteered that information.)



## Psychic Claims Masonry Exists In Heaven

Will there be a Masonic Lodge in Heaven? A well-known British author and psychic thinks the answer is definitely yes. He is Craig Hamilton-Parker, who writes books and columns for newspapers and magazines around the world. He reports having given a consultation to a lady whose dead husband had evidently been a member of the Grand Lodge in London and who, when he appeared to Hamilton-Parker, was still dressed in Masonic regalia. Interestingly, the medium said the man was able to attend Lodge meetings in the after-life.

"The objective of after-life Freemasonry," he said, "is to unite individuals with the greatest secret by making them aware of the Grand Architect of the Universe."



# Our Brother Pope Paul VI?

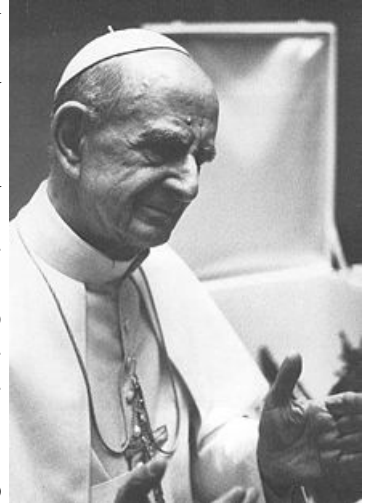
“Paul VI Beatified?” A Book Review By Randy Engel  
Author Father Luigi Villa Th. D.

This review appeared in Catholic Family News in March 2011

## Introduction

Some books are difficult to review because of the sheer density of facts and documentation contained therein. Others, because the subject matter evokes deep, visceral distress on the part of the reviewer. Paul VI Beatified? is both fact-filled and disturbing.

More than 30,000 pages of encyclicals, Conciliar documents, General Audience talks, and news stories taken from the pontificate of Paul VI were distilled by Father Villa, editor of the traditional magazine Chiesa viva, including hundreds of photos which, by themselves, visually tell a story of a pope whose 15-year reign was marked by grave deviations from the Depositum Fidei. Little wonder that Father Villa's book is credited with bringing the early steps leading up to the beatification, and ultimately to the canonization of Paul VI as a saint, to a sudden halt. For every Catholic who has ever asked himself, "How did the Revolution in the Catholic Church come about?" it is essential reading.



## Blueprint for New Church

In the second year of his pontificate, on August 6, 1964, just six weeks prior to the opening of the Third Session of the Second Vatican Council, Paul VI presented his "blueprint" for NewChurch in his first encyclical, *Ecclesiam Suam*. Unlike his pre-Conciliar predecessors, the pope was dissatisfied with the Catholic Church established by Christ and decided to create one more to his image and likeness. Thus he invited Holy Mother Church to set a new ecclesiastic course in a Progressive ship quite unlike the traditional Barque of Saint Peter, and to venture into Modernist waters more deadly than the Church has ever known. In hindsight, the reader can only gasp at how blithely and with what utopian fervor the new pope embraced the challenge of the auto-destruction of the Church in the name of "renovation," "renewal," "reform," "the dialogue of salvation," an "openness to the world," — an auto-destruction which Father Villa carefully documents by chapter and verse.

## The Cult of Man — A Form of Idolatry

In Chapters I and II of *Paul VI Beatified?* Father Villa examines the pope's obsession with the Cult of Man and his habituated taste for the naturalistic and the novel at the expense of the supernatural and tradition, thereby turning Christianity into a horizontal, earth-bound rather than a vertical, heaven-bound religion.

If, in our desire to respect a man's freedom and dignity, his conversion to the true faith is not the immediate object of our dialogue with him, we nevertheless try to help him and to dispose him for a fuller sharing of ideas and convictions. *Ecclesiam Suam*: 79.

But we call upon those who term themselves modern humanists, and who have renounced the transcendent value of the highest realities, to give the council credit at least for one quality and to recognize our own new type of humanism: we, too, in fact, we more than any others, honor mankind;

We have the cult of man. Address of Paul VI, Council's Last General Meeting, - December 7, 1965, Italian Translation.

## A New Spirituality for Modern Man

As Father Villa clearly documents, since Paul VI's NewChurch represents a new religion, it necessarily requires a new Spirituality along with a number of other accessories like a new Gospel, a new Ecclesiology, a new Theology, a new Mass and a new Priesthood.

Chapter II tackles the issue of Paul VI's love affair with the world, and his admonishment to the Faithful to "love the world," a directive which finds little support in either Holy Scripture or the Magisterium of the Church or the writings of the Saints and Church Fathers or any of the pre-Conciliar popes:

Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. John 18:37

Love not the world, nor the things which are in the world. If any man Love the world, the charity of the Father is not in him. I John 2:15

Adulterers, know you not that the friendship of this world is the enemy of God? Whosoever therefore will be a friend of this world, becometh an enemy of God. James 4:5.

Father Villa presents Paul VI's novel interpretation of Man's new relationship to the world taken from the pope's New Gospel and delivered at his General Audience of July 3, 1974.

We have certainly intended to talk of the severity of the Saints toward the ills of the world. Many are still familiar with the books of asceticism that contain a globally negative judgment upon earthly corruption. But it is also certain that we do live in a different spiritual climate, having been invited, especially by the recent Council, to bring to the modern world an optimistic look towards its values, its achievements...

The celebrated Constitution *Gaudium at Spes* is in its whole an encouragement toward this new spiritual approach.

In this early chapter, Father Villa introduces one of his book's major themes — the infiltration of Freemasonry, which has been condemned by pre-Conciliar popes from time immemorial — into the Catholic Church, in general, and the papal office under the pontificate of Paul VI. It is in his writings on Paul VI's affinity for the tenets of Freemasonry, as well as the pope's attachment to all ideologies flowing from the Left including Socialism and Communism, that one finds the author's most interesting and original investigative findings and in-depth insights.

The story behind the infamous "Pecorelli's List," which this writer has a copy of, albeit yellowed and crackled with age, makes for fascinating reading.

Investigative journalist and a member of the elite Propaganda Due (P2) Lodge, Carmine "Mino" Pecorelli, Director of L'Osservatorio Politico, a press agency specializing in political scandals and crimes, was murdered on March 20, 1979. Prior to his death he published what became known as "Pecorelli's List." It contained the names (code names and card names as well) of alleged Freemasons in high level Vatican offices during the reign of Paul VI. Among the prominent prelates identified as Freemasons were Jean Cardinal Villo, whose family is believed to have historic ties to the Rosicrucian Lodge; Agostino Cardinal Casaroli; Ugo Cardinal Poletti; Sebastiano Cardinal Baggio; Joseph Cardinal Suenens; and Archbishop Annibale Bugnini, C.M.; and Archbishop Paul Casimir Marcinkus, to name a few. If the list is correct, and there is much collaborating evidence to indicate that the list was valid, Paul VI had surrounded himself with Freemasons. As Father Villa notes, none of these high ranking Church members ever came forward to challenge the list. For centuries the leaders of Freemasonry had awaited "a pope according to our needs" who would help compromise the Catholic Church and usher in an era of a "Masonic Universal Democracy." They found him in Paul VI.

### **Paul VI and the Great Betrayals**

Chapter VII, titled "Opening to Communism" details Paul VI's tragic betrayal of anti-Communist prelates József Cardinal Mindszenty, Josyf Ivanovycè Cardinal Slipyi, and Cardinal Stephen Trochta and the millions upon millions of Hungarians, Ukrainians, and Czechoslovakians and other victims of Soviet Communism they represented. It is absolutely heart-wrenching. However, Father Villa saves his criticism of Paul VI's greatest betrayal for last — the creation of his New Mass and the banishment of the traditional Holy Sacrifice of the Mass. This one chapter alone should be enough to squelch any talk of Paul VI's beatification forever. Speaking of the "fruits" of this particularly grievous betrayal, Father Villa writes:

... the "fruits" derived from Paul VI's "new Mass" stand as an eloquent proof of that betrayal. I would never come to lay down my pen were I to document the countless lists of scandals and sacrileges, of "black masses," of obscenities, perpetrated after Vatican II, precisely on account of the "new liturgy."

The controversial and brave 93-year-old Villa, who himself has been the subject of seven assassination attempts because of his anti-Freemasonry expositions, recognizes that while not all post-Conciliar abuses can be laid at the feet of Paul VI, nevertheless New Mass was Paul VI's doing and it was carried out with his authority and approval. But, as Father Villa points out:

It must be said... that the Traditional Mass of St. Pius V was never legally abrogated, and it remains, to this day, a true rite of the Catholic Church through which the faithful can fulfill their holy precept because Pius V had granted a perpetual indult (which was never abrogated), valid "for all time" to celebrate the Traditional Mass, freely, legally, without any scruples and without incurring a punishment, conviction or censure.

### **Conclusion**

When one finally turns the last page of this book, one is left with a dreadful, gnawing feeling that when the Anti-Christ appears on earth, he will be hard pressed to do more damage to the Church and the Faith than did Paul VI. It is with this bone-chilling thought, amid pages stained with tears, that I take the reader's leave. Paul VI Beatified? Place it in your Catholic library.



# What Is The Difference Between AF and AM vs F and AM States?

From the Lodge Of Education web site at <http://www.masonic-lodge-of-education.com>

AF and AM stands for Ancient Free and Accepted Masons. F and AM stands for Free and Accepted Masons.

In actuality, it does not matter whether you join an AF & AM lodge or an F & AM lodge in the United States.

In the U.S., every regular lodge is under the jurisdiction of its state Grand Lodge. Due to the fact that there is no Grand Lodge Headquarters for each state's separate Grand Lodge, each state's Grand Lodge is, therefore, its own "headquarters" within that state's jurisdiction.

All Freemasons, both AF & AM (which means Ancient Free and Accepted Masons, as well as F & AM, which means Free and Accepted Masons, trace their allegorical history back to the building of Solomon's temple in the Holy Scriptures.

Freemasonry was exported to the British Colonies in North America in the 1730s—with both the "Ancients" (sometimes also referred to as "Antients") and the "Moderns" (as well as the Grand Lodges of Ireland and Scotland) which chartered offspring ("daughter") lodges, and organized various Provincial Grand Lodges.

After the American Revolution, independent U.S. Grand Lodges formed within each state.

## **Ancient Free and Accepted Masons versus Free and Accepted Masons**

From 1751 to 1813, there were actually 2 Grand Lodges in England. The difference in AF and AM vs F and AM states goes back to a disagreement between these 2 Grand Lodges in London at that time.

One group was called the "Moderns", but was actually the older of the 2 English Grand Lodges. The other group was called the "Antients", which became the "Ancients" in AF and AM.

Due to this disagreement, the 2 groups broke into separate Grand Lodges. The disagreement was later healed around 1880, but by that time, there were lodges and Grand Lodges all over the United States that were descended from one group or the other, and so each group kept their corresponding initials with which they were formed, (which is the reason for which there are small differences within different states' ritual wording and Grand Lodge By-Laws and procedures).

Most Grand Lodges in the U.S. recognize each other and treat each other's members as valid Masons.

Also, all of the U.S. Grand Lodges recognize (and are recognized by) the official Grand Lodges of England, Ireland, Scotland and the Grand Lodges in most of Europe, Asia, Africa, South America, Thailand, India, etc.

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AF and AM vs F and AM States... vs AFM States... vs FAAM States grand lodges may be determined as to which state is which, below.

## **AF & AM - Ancient Free and Accepted Masons**

These 25 AF & AM states include: CO, CT, DE, ID, IL, IA, KS, ME, MD, MA, MN, MO, MT, NE, NH, NM, NC, ND, OK, OR, SD, TX, VA, WV, WY.

## **F & AM - Free and Accepted Masons**

These 24 F & AM states include: AL, AK, AR, AZ, CA, FL, GA, HI, IN, KY, LA, MI, MS, NJ, NV, NY, OH, PA, RI, TN, UT, VT, WA, WI.

All Prince Hall lodges are also F. & A.M.

## **AFM - Ancient Free Masons**

There is 1 AFM state: SC

## **FAAM - Free And Accepted Masons**

The District of Columbia is F.A.A.M.

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So, what is the difference between Ancient Free and Accepted Masons, and Free and Accepted Masons and the members of Accepted Free Mason states and Free and Accepted Mason states?

The few intrinsic differences between AF and AM vs F and AM states grand lodges, the AFM grand lodge in South Carolina, and the FAAM in Washington, D.C., are minimal.

While both AF and AM vs F and AM states exist, along with AFM states and FAAM in the District of Columbia, (with small differences in ritual wording, some officer titles, etc.) in essence, these minimal differences are not as important as the shared brotherhood between all of these groups within the fraternity.

The only time that this difference might be important is if you purchase a piece of Masonic jewelry, a Past Master apron, a Masonic shirt, Masonic certificate, or other item which is engraved, embroidered or printed with a specific jurisdictional designation.

Some of these items are pre-printed with a specific designation. Therefore, knowing the designation of your particular lodge (AF and AM vs F and AM states, etc.), proves helpful so as not to mis-order an item.



## Freemasonry in Australia

Freemasonry was brought to Australia by military lodges granted traveling warrants and the first Lodge established and resident in Australia is The Australian Social Lodge No 260IC which held its first meeting on 4 January 1820 in Sydney.

During the 1890's a French journalist going by the pseudonym Leo Taxil published a series of pamphlets and books charging Freemasonry with various wild allegations including conspiracy and devil worship. On 19 April 1897 Taxil revealed that the publications had been part of an elaborate series of hoaxes he had conducted. Records say he was mobbed by his audience and had to be removed by police. Despite his revelation Taxil's works are often the foundation of anti-Masonic claims to this day.

On 8 January 1934, the German Ministry of the Interior under Adolf Hitler ordered the complete dismantling of Freemasonry, the destruction of Masonic Lodges and the incarceration of convicted Freemasons in concentration camps. Freemasons were forced to wear an inverted Red Triangle to identify themselves as political prisoners. It is estimated that between 80 000 and 200 000 Freemasons were murdered under the Nazi Regime.

After the Second World War, Masonic membership experienced a significant boom as men looked to maintain a sense of belonging and comradeship. Interest in Freemasonry is regularly revived by the works of historians or story tellers, most recently in 2003 returning to public interest when included in the fictional work, The DaVinci Code, by novelist Dan Brown.

Current membership worldwide is estimated at 5 million.



## Texas Mason License Plates

The latest word from the Department of Motor Vehicles is that the plates should be available on or after May 31, 2011. Your County Clerk will know nothing about them until approximately that date. Please do not go to your County Clerk's office until then. The Department of Motor Vehicles will notify us when the plates become available online and we will post the link to that site on the Grand Lodge website.

The cost of the Masonic plate is \$30.00 added to your normal registration and the Grand Lodge will receive \$22.00 for every plate issued and each renewal. You have the option to have your plates personalized (known as vanity plates) and that will add another \$40.00 to your cost. Masonic Plates are restricted to 5 letters and/or numerals and can be purchased as handicap plates and for other vehicles such as motorcycles and trailers (Check with your County Clerk for a complete list of types of plates). Masonic plates are not available as special plates that are already issued by the DMV such as Purple Heart and Disabled Veterans.

The Masonic plates are not available through MyPlates. They are issued by the State of Texas DMV because the amount returned to Grand Lodge is much greater by going through the State.

Be ready to order at the end of this Month. Hope to see many Masonic Plates this summer.



# Chappell Hill, Texas, The Masonic Cemetery And Charles Edward Travis

## The Town

The town of Chappell Hill, Texas was founded when the wife of a local trader, Jacob Haller bought 100 acres and donated it as a town site. Her name was Mary Hargrove Haller and she named the town after her grandfather, Robert Wooding Chappell.

The town became a commercial center for the local cotton plantations and in 1847 they had a post office granted to them. The Hubert Masonic Lodge No. 67 AF & AM was chartered January 24, 1851 and the town incorporated in 1856.

The town was connected to the Washington County Railroad just before the outbreak of the Civil War. During the war, Chappell Hill organized The 21st Texas Lancers and had both a Confederate hospital and Quartermaster's Depot in the town.

As it was in most of the South after the war, Chappell Hill's economy was a disaster. On top of economic collapse, there was also an outbreak of Yellow Fever in 1867 that caused more of the population to leave.

Polish immigrants appeared in the early 1870s and rescued the town from permanent ruin. More Poles made the trip after 1884 and by 1889 they had founded their own church - St. Stanislaus. The population reached the highest point up to that point - over 800 people.

The years between 1880 and our involvement in World War One (1917) showed a decline in population, but it had risen again by 1930 to 1,000 people. The population was just over 300 in 1990



## The Masonic Cemetery



There is a marker for Jacob Haller, the cemetery's first interment, but the exact location of his grave is not known. Because of the unusual spelling of Chappell - many of the markers that were engraved out of the region have the standard Chapel spelling.

In addition to members of the Crockett and Travis clans being buried there, there are a few other things worthy of note: The misspelling of Chappell Hill is even written in stone. Although members of the Chappell family have their name right, many tombstones are inscribed with Chapel Hill.

There are at least two graves decorated with seashells - a practice that dates to Roman times. In Texas graves decorated in this manner are found in Native American, African-American, Caucasian and Mexican cemeteries.

An excellent book with more information on seashell graves and other burial practices is TEXAS GRAVEYARDS by Terry G. Jordan, University of Texas Press. The Masonic Cemetery is an active one and plots are still sold. A clean and well-maintained restroom is available near the northern boundary.

## Charles Edward Travis - Son of William Barret Travis "A Hero Of The Alamo"

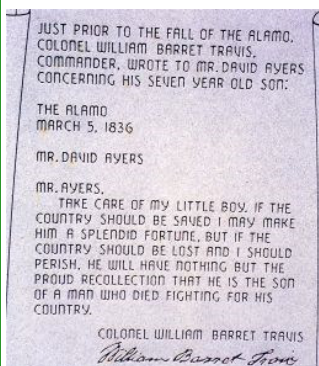
Charles Edward Travis was the son of Rosanna (Cato) and William Barret Travis. He was born in Alabama in 1829.

Charles was boarded with David Ayres (or Ayers), a friend of his father William B.

Travis, in Washington on the Brazos when the elder Travis went to the Alamo. Travis's last message from the Alamo was carried by a courier and contained among other items, a message to Ayres.

*Take care of my little boy. If the country should be spared I may make him a great fortune. But if this country should be lost, and I should perish, he will have nothing but the proud recollection that he is the son of a man who died for his country."*

After his father's death, at the Alamo young Charles lived in New Orleans with his mother and stepfather, Dr. Samuel B. Cloud, but upon their deaths of yellow fe-



ver in 1848 he moved to Brenham He came back to Texas probably in 1850 when his sister, Susan Isabella, married a planter named Grissett in Chapel Hill.

After becoming a member of the Texas bar he was elected to the legislature to represent Caldwell and Hays counties in 1853–54.

He served briefly as captain of Company E of the Texas Rangers, which was stationed at Fort Clark.

He was appointed a captain in the fashionable, hand-picked United States Second Cavalry Regiment on March 5, 1855, and appointed to the command of Company H, which he recruited at Evansville, Indiana. He was 25 at the time.

On August 6, 1855, he reported with his new command at Jefferson Barracks, Missouri, where Second Lt. Robert C. Wood, Jr. (the grandson of former President Zachary Taylor) where charges for cheating at cards and an unauthorized absence from camp were brought against him.

On December 10, 1855, Col. Albert Sidney Johnston relieved him of command and placed him "under arrest in quarters." To a formal charge of "conduct unbecoming an officer and a gentleman," Travis pleaded not guilty. He retained H. M. Lewis as his counsel; as an attorney himself, however, Travis mainly handled his own defense. Capt. Eugene E. McLean of the Quartermaster Department was appointed judge advocate, and Lt. Col. Henry Bainbridge of the First Infantry served as president.

The court-martial, which convened on March 15, 1856, at Fort Mason, proved one of the most sensational in Texas history with Colonel Johnston and many of Travis's fellow officers testifying against him. After almost a month of testimony and deliberation, Travis was found guilty of all three charges on April 11 and was dismissed from service on May 1, 1856.

Claiming that the graduates of the United States Military Academy at West Point had discriminated against him as an appointee to the regiment from civilian life, Travis enlisted the assistance of the Texas legislature to help clear his name. A joint committee examined the testimony and recommended that he be publicly vindicated.

On August 30, 1856, the legislature issued a joint resolution stating that "the sentence was not sustained by the testimony," and requesting that President Franklin Pierce reexamine the proceeding and reverse the findings of the court martial. When Pierce refused to reopen the case, Travis took the unwise step of attempting to force several of the officers who had testified against him to recant.

This tactic led to a backlash of public sentiment against Travis, who thereupon returned to his sister's home in Washington County, where he died of consumption in 1860. William B. Travis's "little boy" was buried in the Masonic Cemetery at Chappell Hill.

He was buried beside his sister. The location of his grave was lost by 1983, but hers was still marked and the small marker (left) was installed.

The monument for Charles Edward Travis (right) was conceived, purchased and installed by the Brothers of Hubert Masonic Lodge No. 67 AF & AM and dedicated by the Grand Lodge of Texas in 1998.



**Oops**



# Fort Kent Masons Open Doors To The Public For First Time In More Than A Century

By Julia Bayly,  
Bangor Daily News Staff

FORT KENT, Maine — For more than a century the Masonic Lodge has stood at the foot of the International Bridge in Fort Kent, its third-floor meeting room off limits to all but members of the fraternal organization.

But for a few hours Saturday the curious had a chance to see just what is housed up those three flights of stairs, when the members of the Lodge 209 of the Ancient Free & Accepted Masons opened their doors to the public for the first time in 107 years.

“We wanted to let people see a nice, old building,” Brian Jandreau, past lodge master and current chaplain, said Saturday morning. “May 9 is the last day for this building.”

The three-story structure, which also houses several apartments, is slated for demolition by the Maine Department of Transportation to make way for the planned new international bridge connecting Maine to New Brunswick.

MDOT purchased the property in October through eminent domain procedures, Jandreau said.

“They have allowed us to stay here rent-free,” he said. “In May we will move to the old McClellan’s Dress Shop building across from the [Fort Kent] town office.”

Objects and artifacts associated with the private rites and practices of Freemasonry lined the walls of the order’s meeting room where a small, square altar occupied its center.

According to Jandreau, the building was constructed in 1892 by lumber baron William Cunliff of Woodstock, New Brunswick.

“He built it to expand in the business world,” Jandreau said. “The lower level was a store and harness-making shop, while the third level was a roller-skating rink open for public skating every Friday.”

The second floor was rented out to doctors, he added.

The Freemasons held their first meeting when they rented that third floor skating space in 1904, and that’s where the lodge members have met every month for the last 107 years.

“Except for one meeting in 2009,” Jandreau said. “They held an outdoor meeting up in Allagash.”

The lodge purchased the building in 1949 from then-owner Thomas Cyr Pinkham Sr., and in 1977 his son Thomas Pinkham Jr. cleared the debt of the remaining \$12,000 still owed on the structure.

Freemasons, Jandreau said, are members of a fraternal organization with one simple goal — to take good men and make them better.

The organization dates back hundreds of years to the guilds of masons whose job it was to build the massive cathedrals of Europe using their skills with tools and understanding of mathematical formulas.

Prominent in the Fort Kent Lodge’s meeting room are two pillars which Jandreau said represent the pillars located at the entrance to King Solomon’s Temple.

“That temple was built by masons,” Jandreau said. “The originals are on the south side of that temple so ours are next to the south facing wall of the lodge.”

A rough, irregular chunk of granite on a raised platform represents a man first entering the Masonic order. Several feet away sits a smooth, glossy block of granite.

“The chunk represents a young man who is maybe a bit rough around the edges,” Jandreau said. “The hope is at the end of his life that he is close to perfection, but all Freemasons know there is only one place close to perfection and that is when we meet our maker.”

Other objects around the room represent tools of the trade of the old masons, and Jandreau held up a wooden baton.

“This is used when an officer leaves the podium to speak,” he said. “He will carry it with him to represent



*John Connors (right), “I don’t want to see this building torn down, I’ve been a Mason 51 years and there are a lot of memories in this building.”*

that you never leave your tools just lying around.”

Jandreau admits he will miss the old building once it is gone, but said it also represents a rebirth of sorts.

“Moving into the new building represents how our founders felt and their excitement when they had this building to move into 107 years ago,” he said. “They were part of history and now we will be part of history 107 years later.”

Mason John Connors, 77, is not so sure he wants to be part of history.

“I don’t want to see this building torn down,” he said as he watched a steady stream of non-Masons wander through. “I’ve been a Mason 51 years and there are a lot of memories in this building.”

In fact, Connors donated the wood used to make the kneelers around the altar in memory of his own father. Eugene Michaud was one of the curious who came up from St. Agatha to take a look inside the lodge and snap some photographs.

“I wanted to take some pictures before they tore it down,” Michaud said. “It’s good they will be keeping their traditions alive.”

The symbol of the Freemasons — the letter G inside two tools used to measure geometric equations — represents the spiritual and practical side of the order, Jandreau said.

“G is for God,” he said. “To be a Freemason a man must believe in a supreme being.”

That means the order welcomes members of all faiths so long as there is that belief.

The G also stands for geometry, Jandreau said, adding, “All the great cathedrals ever built were all designed using geometry.”

As for rumors of Freemasons being the protectors of a vast treasure as depicted in the Hollywood movie “National Treasure,” Jandreau just laughed.

“If we did have a treasure hidden underneath somewhere I am sure we’d have cashed in a bit of it to save this building.”



## **W. Bro. Mark Haverty Prevented Disaster During Recent Spring Floods**

Emergency crews said a potential disaster was avoided after a barge carrying coal broke loose on the Ohio River with a man on board.

According to emergency officials, the barge broke loose in the Rayland/Tiltonsville area of Jefferson County on the Ohio River and started to head toward the Pike Island Locks & Dam in Ohio County.

“We have barges going up and down the Ohio River every day. A barge incident, even though it’s rare, could be catastrophic,” said Ohio County EMA director Lou Vargo.

A 911 call from the Locks & Dam came in around 1:15 p.m. Emergency crews from Jefferson County responded to the incident and officials from Belmont, Ohio and Brooke counties were on standby.

“The 911 center sent a river response team from the Wheeling (Virginia) Fire Department up there. They had plenty of capabilities. Paramedics were also on-hand in case the person on the barge got injured,” Vargo said.

Tow boats were able to guide the barge to the shore and stop it, and the worker on board was then able to get off safely.

A member of the U.S. Coast Guard said, with the recent rainfall over the past few days, the swift current of the river could have played a major factor into the barge breaking loose.

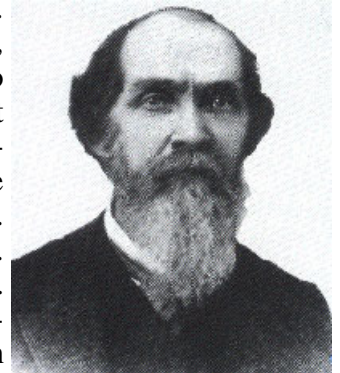
W. Bro. Mark Haverty, an Area Manager for Shelly and Sands, Inc, is the man operating the small tug boat in the video. Mark responded to a runaway barge with a man marooned on it. He captured and held the barge until a larger tug could arrive and return it to shore. The man trapped thereon was thus saved by his prompt action. Mark responded from his office at a liquid asphalt terminal that Shelly and Sands operates in Rayland Ohio, along the Ohio River. Operating a river boat is by no means in his normal duties. I believe that W. Bro. Haverty has shown exemplary prudence and fortitude in this situation, and his actions reflect well on Masonry. Mark is a Past Master of Moriah Lodge 105 in Powhattan Point, Ohio.



# Texas Rangers Were Brothers

## Brother George Wythe Baylor

George Wythe Baylor was born August 2, 1832 in Fort Gibson, Indian Territory. The family moved often during his early years. In 1836 they relocated to Natchez, Mississippi where his father died. Over the next several years the family moved to Fort Gibson to Pine Bluff, Arkansas, Little Rock, Arkansas, and finally back to Fort Gibson. In 1845, Baylor moved to Texas to live with his brother John in Ross Prairie near La Grange. He went to Rutgersville College and later, through the influence of his uncle R.E.B. Baylor, he attended Baylor University at Independence, Texas. He worked for a short time as a clerk with the Commissary Department of the U. S. Army at the Alamo in San Antonio. Gold fever took him to California in 1854. 1856 finds Baylor in San Francisco and a member of the Vigilance Committee. According to family letters, George could not find steady employment or strike it rich in the gold fields. By late 1859 he was back in Texas and living with his brother in Weatherford.



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

Baylor joined the Confederate cause at the outbreak of the Civil War. Serving first with his brother's Arizona brigade. By late summer, he was aide-de-camp to Gen. Albert Sidney Johnston. Following the battle of Shiloh, Baylor returned to Texas and was elected colonel of the 2nd Cavalry Regiment of the Arizona Brigade. He also led a Cavalry regiment during the Red River campaign of 1864 and was commended for gallantry. Following the war, Baylor continued his restless lifestyle, never staying in one place for long.

In September of 1879, Baylor was commissioned a lieutenant in the Texas Rangers and ordered to take over the command of a detachment of Rangers in El Paso. Baylor was able, through his knowledge of Spanish and his friendships with many of the leading citizens of El Paso, to put to rest the lingering hatreds caused by the Salt Wars. He was soon involved in protecting the region from attacks from the Apaches. Baylor used local guides and worked closely with Mexican authorities on the south side of the Rio Grande. One of Baylor's greatest successes as a Ranger came in January 1881. For several weeks the U. S. Tenth Cavalry and the Rangers were kept busy in pursuit of Victorio's band of Apaches. In January 1881 a small band of Apaches attacked a stagecoach in Quitman Canyon. Following the cold trail, Baylor and his Rangers tracked the Apaches down the bank of the Rio Grande and into Mexico. Along the way they found items taken from the stage. The trail turned back into Texas, where they found a fresh camp site. Following the trail into the Eagle Mountains, the Rangers came across a camp that was only hours old. Baylor's men met up with a detachment of Rangers from Lt. Nevill's company at Eagle Springs. After more tracking, the Rangers finally came upon the Indian camp. A fight ensued on the morning of January 29. The fight, though small, has come down through history as the last Indian battle in Texas. In 1882 Baylor was promoted to captain of Company A. In 1885 Baylor's Company A was disbanded due to budget cuts. After his Ranger service, Baylor was elected from El Paso to serve in the Texas State House of Representatives. He also served as clerk of the district and circuit courts for a number of years. He died on March 17, 1916 in San Antonio. He is buried in the Confederate Cemetery in San Antonio. He is a member of the Texas Rangers Hall of Fame.

Numerous Masonic organizations claim Bro. George W. Baylor to be a member of our great Fraternity, including the Grand Lodge of Texas.

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



# Debbie Goldstein Honored By Bedias Masons

By Kim Steele - From The Madisonville Meteor

*Editor's Note; Bedias Lodge #651 is one of those typical small town Texas Masonic Lodge's in a town of 438 citizens.*

A sign hanging in Debbie Goldstein's quilt house has a simple message – "Bloom where you are planted."

Goldstein has taken that motto to heart, especially since she moved from Sugarland, Texas, to Bedias in October 2002. And it paid off when Bedias Masonic Lodge 651 recently presented her with the Masonic Grand Lodge of Texas Community Builder Award.

"I have always lived by that motto," Goldstein said. "You have to form roots so you can grow. That's important to me. My husband has let me do what I love here or I would have been the vine that wilted. I love to nurture people and find their talent and help them grow."

Grand Senior Warden Walter Rogers said the award can be given out once a year, but the lodge hasn't presented it for three years or more because no one fit the description. Rogers said it is the highest Masonic Lodge award presented to non-members.

The ceremony, which took place at the Bedias Civic Center on May 3, included dinner and a cake in Goldstein's honor. She was given a framed certificate and a statue.

We as Masons recognize that there are countless individuals who, for whatever reason, have not become members of our organization, yet who possess this same kindred spirit of devotion to the service of our fellow man," said Rogers during the presentation.

These individuals have distinguished themselves by their unselfish efforts. They have used the same moral and ethical precepts that our order teaches, and through their contributions and sacrifices, have helped to build a better world for us all."

Rogers said Robert and Debbie Goldstein have been married for 34 years and have three children – Robert Goldstein Jr., Sheri Ann Perroux and Gary Goldstein. They have seven grandchildren and one great-grandchild.

Goldstein has a college degree in hotel management, and retired after 21 years from the Alief Independent School District in Houston. Rogers said Goldstein began her volunteer service as a candy striper when she was young, and spent 23 years as a volunteer with the Boy Scouts of America, receiving numerous awards. Those included the Silver Beaver Award and the James E. West Award.

Goldstein is past president and a current member of the Bedias Civic Club board of directors, said Rogers. She is on the board of directors of the Bedias Cemetery Association, a member of the Friends of the Museum & Library Board, and an election judge for Grimes County Precinct 1. Also, said Rogers, Goldstein is a member of the Bedias Women's Club and the Madison Rose for the Sons of the Confederacy Thomas Jewett Goree Camp 2129. In 2009, Goldstein received the Volunteer of the Year Award from Grimes County.

Rogers said Goldstein also enjoys cooking and quilting for large groups.

Tears welled up in Goldstein's eyes as she accepted her friends' congratulations for winning the award. Goldstein said she was astounded that she was chosen by the Bedias Masonic Lodge.

No one wants to be a leader, but it's the easiest job," Goldstein said. "You stand back and let others do it. I like building a foundation and growing people, then seeing them step up and go with it. It gives me such pride."



## THE WILDLIFE

Two men were riding in a truck together through Montana observing the wildlife along the way.

Upon spotting a wild elk, the first man says to the other, "Did you know that elks have sex about 10-12 times a day!?"

The other man replies "Oh no!"

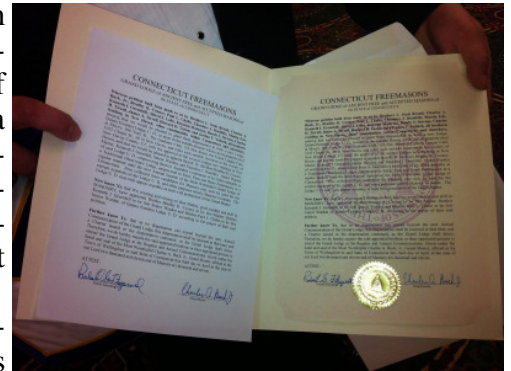
"What's wrong?" the first man responds.

The other man says, "I just joined the Masons!"



# Quinta Essentia Lodge U.D. Connecticut's First European Concept Lodge

At the Grand Lodge of Connecticut Annual Communication on April 4th, 2011, a dispensation was granted for the formation of Quinta Essentia Lodge. This dispensation is the product of two years of hard work by brothers in the Southern Connecticut Region to create a European Concept Lodge. These brothers have been meeting as a dinner club during these two years and discussing their plans for the formation of a new lodge. The structure and format of the lodge is similar to Lodge Vitruvian and other highly successful European Concept Lodges.



R.:W.: Brother Brandley K. Cooney will serve as our first Worshipful Master and I will serve as our first Secretary. Although our by-laws are not yet set, here are some of the concepts that the new lodge will be based on:

- \* Meetings and festive boards will take place at a local restaurant with high quality food in a private dining space, instead of a Masonic Building.
- \* The lodge will meet only six times a year and each meeting will be an outstanding event.
- \* Every lodge meeting has an accompanying cocktail hour, festive board and open discussion topic during the dinner.
- \* Our discussion topics are typically philosophical in nature.
- \* We require excellence in dress. All brothers are required to dress in tuxes or dark suit and dark tie. Lodge paraphernalia will exemplify simplicity in an effort to symbolize the equality of our brotherhood.
- \* The dues structure of the lodge will be significantly higher than most blue lodges.
- \* There will be no long introductions of past masters, officers from other lodges or appendent bodies. The only brothers to be recognized are the District Deputy, the Grand Master and his suite.
- \* The lodge will never have a large, inactive membership. Brothers are required to regularly attend meetings unless there an acceptable reason not to attend determined by the Worshipful Master. Brothers who do not regularly attend will be required to demit and join another lodge. We will cap membership at about 35 members. Once we hit the maximum, a new lodge should be formed.
- \* We will demand ritual excellence.
- \* We will not elect officers based on a "progressive line". Brothers will be elected based on their abilities and may repeat several terms in the same chair.
- \* We will actively participate in community service. This lodge will not simply write a check. The mason's place is in the world, not separate from it.

The list of petitioning Brothers are as follows:

- |                                    |                                  |
|------------------------------------|----------------------------------|
| * Bro. L. Scott Brand              | * M.:W.: Bro. Charles A Buck Jr. |
| * R.:W.: Bro. Bradley K Cooney     | * W.: Bro. Paul L Chello         |
| * R.:W.: Bro. Theodore J Doolittle | * W.: Bro. Martin Ede            |
| * R.:W.: Bro. Kenneth I Greenhill  | * M.:W.: Bro. Alfred J Lobo      |
| * Bro. Kristian Maiorino           | * W.: Bro. Randy S Stevens       |
| * R.:W.: Bro. Charles H Tirrell    | * W.: Bro. James A Tirrell       |
| * Bro. Howard D Turner             | * W.: Bro. Jordan T Yelinek      |

The date of our first meeting has not yet been set and will be publicized once it is. We are currently working on a lodge web site that will have more details.

For more information about Quinta Essentia Lodge U.D., email Charles Tirrell (chtirrell at gmail dot com)



# Masonic Lodge To Lay Its Secrets Bare

By Jennifer Lang - Cloverdale Reporter

Secret handshakes. Arcane symbols. Dark rituals inspiring wild conspiracy theories in film, fiction and popular culture.

And, according to Guy Olsson, Freemasons are all around us, even right here in Cloverdale.

He should know. Olsson is the Worshipful Master of the Cloverdale Mason Lodge, hosting an open house next Tuesday, offering the uninitiated a glimpse inside one of the world's oldest secret societies.

It's the second time the lodge has held the event. Last year the evening drew 115 people – more than half were women, even though women can't join.

"They came with prospective members and some members brought their wives and girlfriends," he said. "It was a mix." The evening was such a success, the lodge decided to make it an annual affair.

It's a chance for the curious to see a real Mason lodge room, he said, and find out what the group is all about, says Olsson, whose ringtone is the Imperial March from Star Wars.

(It's OK. Masons are in on the joke. The Cloverdale lodge's slo-pitch softball team is called the Stonecutters, after the irreverent Simpsons send-up.)

Olsson says curiosity about the fraternal order is booming, thanks to Dan Brown's *The Da Vinci Code*, its sequel, and the Hollywood film franchise *Book of Secrets* starring Nic Cage.

"We are busier in our district processing new members than we have been in 50 years," he says.

A large segment of the new joiners are under 30.

In the 20th Century, membership flourished, especially in the '30s to 50s, but dropped off by the 1980s – the "Me Decade." His own generation – Generation X and the Boomers – are a lost generation who didn't join anything, he says.

The Cloverdale Masonic Lodge is 54 years old, and currently has 65 members.

It's a diverse group made up of men from all walks of life, from some of Cloverdale's longest-serving merchants to plumbers, musicians and welders.

Most people, he says, have no idea what the Masons do.

"It's a set of moral and ethical principles you set your life by," he says. "Freemasonry seeks to take a good man and make him a better man."

What Olsson likes the most about being a Mason is the opportunity for "cerebral cross-pollination", adding he's learned so much from the other members through osmosis.

For instance, one of his best friends in the lodge is a man in his 70s.

"Ultimately, it's a fraternity, but it's a fraternity with a common goal," he says.

The Pacific district is one of the most active ones in B.C. and Yukon, with six lodges in this district, which takes in White Rock, South Surrey and Langley.

Langley's Eureka Lodge hall is home to two other lodges, including Cloverdale's, which hasn't had a hall to call its own since the 1960s.

Strictly speaking, Masons aren't a service organization like Kinsmen or Rotary. The focus is on self-improvement, and, by extension, the greater community, says Olsson, who joined 12 years ago.

"It's not for everybody. You have to be of a certain mind set. You have to want to make a difference, not only in your own life, but in the community at large."

Freemasons date back to the Middle Ages when Europe's cathedrals were being built, but some believe their origins go back even further, to King Solomon's temple in Jerusalem, Olsson says.

Unlike other organizations that were once bastions of male preserve but have since opened their doors, women still can't join the Masons.

"It's not about exclusion. It is a fraternity of men," he says, pointing out women can join the female auxiliary Masonic organizations, the Order of the Eastern Star and Job's Daughters.

For young men, there's the Order of Demolay.



*The Cloverdale Masonic Lodge Open House*

In North America, Masons donate \$3 million to charity every single day.

Their major charity is the B.C. Cancer Car project, where volunteers help drive patients in the Lower Mainland, Vancouver Island and B.C. Interior to hospitals for treatment.

Locally, the Cloverdale Masons are responsible for the Christmas tree that lights up the historic Dale Building on 176 Street during Santa's Parade of Lights and they offer educational bursaries.

Olsson will let you in on one little secret – no one will ever invite you to join the Freemasons. “You have to ask.”

A simple way to get the ball rolling is to check out the website at [cloverdalemasons.com](http://cloverdalemasons.com) to find out how you can request an application.

“Freemasonry Explained” is April 19 at the Eureka Masonic Hall at 20701 Fraser Highway, Langley.

Doors open at 7 p.m., and the program runs from 7:30 p.m. to 9:30 p.m.

Along with an introduction and other revealing topics, the lodge's grand historian will offer an overview on Freemasonry in culture – how its depicted in movies, books and TV, from the Flintstones to the Honey-mooners and the Simpsons to name but a few.



## First English Mason Charter Granted In 926

The first charter granted in England by the Masons as a body, was bestowed by King Athelstan in 926 upon the application of his brother, Prince Edwin, according to Anderson and Preston.

Accordingly, Prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, and from the records (some in Greek, some in Latin, some in French and other languages), that assembly framed the Constitution and Charges of an English Lodge.

From that assembly at York, the rise of Masonry in England was generally dated, and from the place of meeting the ritual of the English lodges was designated as the “Ancient York Rite.”

For a long time, the York Assembly exercised Masonic jurisdiction over all England, but in 1567 the Masons of the southern part elected Sir Thomas Gresham as their Grand Master.

In the beginning of the 18th century, Masonry in the south of England had fallen into decay. Sir Christopher Wren, the Grand Master in the reign of Queen Anne, had become aged, infirm, and inactive, and Grand Lodge had ceased to take place.

In 1715, there were only four Lodges in the South of England. These four decided to unite themselves under a Grand Master (Sir Christopher Wren being now dead). On St John the Baptist's Day in 1717, Mr Anthony Sayer was proposed and elected Grand Master.



## Redneck Houseboat



# 'The Transformation of Freemasonry'

A BOOK REVIEW: 'The Transformation of Freemasonry' shows how historical upheavals affected the 'Craft'

Reviewed by David M. Kinchen

David Harrison, the British historian whose "The Genesis of Freemasonry" I reviewed on this site last April

(link: <http://archives.huntingtonnews.net/columns/100420-kinchen-columnsbookrev...>), continues his history of the controversial society up to modern times with "The Transformation of Freemasonry: The Revolution of the World" (Arima Publishing, 264 pages, \$24.00).

I use the word "controversial" because Freemasonry -- "the secret society that is also a society of secrets" as some have characterized it -- was greatly affected by the political upheaval of the French Revolution at the end of the 18th Century, leading to the Unlawful Societies Act of 1799, which required lodges to provide names of members. In fact, as Harrison reveals at the beginning of his latest book, the original draft of the act would have banned Freemasonry entirely. Only the intervention of people in very high places -- and Freemasonry has always had such protectors -- saved the Craft, as many Masons refer to their movement.

Harrison's book deals with Great Britain and its colonies, including Canada, but he touches on the U.S. with discussions of Freemasonry during the American Revolution, the slave trade period and the Civil War. After achieving independence from Great Britain, the U.S. continued trade with the former mother country and U.S. Freemasonry continued its links with England and Scotland.

In the U.S., Freemasonry continued to be controversial, especially after the 1826 disappearance and presumed death of Capt. William Morgan, a Mason who threatened to reveal secrets of the Craft. The backlash from the incident, especially by those who assumed his disappearance (his body was never found) was the work of a Masonic conspiracy, slowed the growth of the Craft, at least temporarily. It also contributed to the formation in 1828 in upstate New York of the Anti-Mason Party, a single-issue political party that opposed the Craft and its alleged influence on the nation. It was America's first third party.

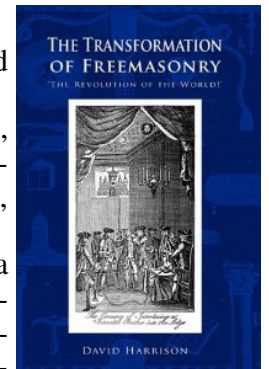
Perhaps Harrison, in a future book or article, can explore the influence of the U.S. Alien and Sedition Acts of 1798 and the influence of these controversial acts -- passed under the Federalists and which led to the election of Thomas Jefferson in 1800 -- on movements like Freemasonry. The link between Freemasonry and the Mormon movement would also be a fascinating topic to explore. There's a connection with upstate New York, the home region of Joseph Smith, founder of the Mormon movement, and many religious and communal movements in the U.S. Smith's 1830 book "The Book of Mormon" was considered anti-Mason, but Smith, following in the footsteps of his Freemason father, became a Mason, founding a lodge in Nauvoo, Illinois in 1842.

I wasn't particularly surprised to learn from Harrison's well researched and well written account that there were Masons on both sides of the slavery debate, abolitionists and supporters alike. Masonry had morphed from an operative society of actual stone workers to a philosophical movement much like it is today, and it included merchants, lawyers and aristocrats on both sides of the slavery debate, especially in Liverpool and the textile manufacturing towns of the Midlands that depended on cotton produced in the Southern states of the U.S.

It would help for a reader of Harrison's latest book to first read "The Genesis of Freemasonry," but it's not absolutely necessary: Harrison supplies enough material from his earlier book to make the transition to the new book easier, including discussions like the one on Page 16 detailing charity and education as integral parts of British Freemasonry, dating back to the foundation of the "Premier" or "Modern" Grand Lodge in London in 1717.

Along with delving into Masonic links with the slave trade, especially in Liverpool and the Trans-Atlantic links with the USA, Harrison discusses the mysterious Liverpool Masonic Rebellion and the Wigan Grand Lodge, subjects that will probably appeal much more to Masons than those who aren't members. Harrison also looks at how Freemasonry transformed itself during the 19th century, and how the Craft began to appeal to Victorian Occultists.

From the first, as Harrison notes in "The Genesis of Freemasonry" and emphasizes in the present book, Freemasonry attracted writers, including American Mark Twain and Brits including Rudyard Kipling, H. Rider Haggard and the creator of Sherlock Holmes, Sir Arthur Conan Doyle, who was attracted by the occult aspect of the Craft. I was surprised to read that Mark Twain (Samuel L. Clemens) was a Mason, inducted into the Polar Star



Lodge No. 79, A.F. & A.M. in St. Louis, MO in 1861. Surprised because I've always considered Twain to be resistant to higher powers and religion, and becoming a Mason requires a belief in a higher power. Twain was technically a Presbyterian.

One claim of Masonry that has always intrigued me was its declaration of equality, with class distinctions being left at the door of the lodge. This needs to be taken with the proverbial grain of salt, especially in class-conscious Britain. There may have been a modicum of equality among members, but Masonry from the first excluded blacks and, often, Jews, despite drawing upon Old Testament matter for most of its rites, including the story of Hiram Abiff and the building of Solomon's Temple.

Harrison discusses the formation of Prince Hall Lodges for black Masons, an event precipitated by English Freemasonry. The first Masonic lodge that admitted blacks was founded in Boston by a black man named Prince Hall, with its charter granted by the English Grand Lodge "as American lodges did not permit black membership" (page 112). In a reply to my e-mail query, Harrison said that some Masonic lodges rejected Jews as members, which led to the formation of Jewish lodges: "There are indeed a number of Jewish lodges in the UK, these seemed to have flourished in the early-mid 20th century and are still going strong in areas which have strong Jewish communities, such as Southern Liverpool, parts of Manchester and of course London. It could be a topic I cover for future editions..."

The issue of Catholicism and Freemasonry has always intrigued me, especially since the Roman Catholic Church has long been formally opposed to Freemasonry. This led to another e-mail exchange between this reviewer and Harrison: "In England during the 19th century there was still a stigma concerning Roman Catholics, and though Freemasonry officially was open to all religions, at local level there is evidence that certain lodges were reluctant to be associated with Catholics, especially with their leaders, hence the example of a lodge in Liverpool changing its name from De Grey and Ripon after Earl De Grey and Ripon -- the Grand Master -- married a Catholic."

Harrison continued: "Though today, despite various Popes being against Freemasonry in the 18th century, in many Catholic countries Freemasonry is flourishing, I'm on Facebook and have around 3,000 followers, many from Mexico, Argentina, Spain, Italy, so it seems that while Freemasonry is struggling in England, it's booming in other countries."

Speaking of Facebook, "the social network," Freemasonry was perhaps the original social network, bringing members of diverse classes and professions together and inspiring the formation of groups like Odd Fellows and Foresters, who often copied Masonic garb and rituals. I was familiar with the Odd Fellows, but I had to look up Foresters, mentioned in "The Transformation of Freemasonry." It's a fraternal organization, based in Toronto, with the official name of the Independent Order of Foresters (IOF).

If you're a Mason, "The Transformation of Freemasonry" is a must read book; if you're not and are interested in history and social movements, it's also a must.

About the author,

David Harrison is a lecturer in history at the University of Liverpool, where he earned his doctorate. He is also a Mason. Both of his books are available at Amazon.com.



## FNDOZBTKC-AMRY

### From Clyde Edmonds

This Masonic FNDOZBTKC-AMRY image appears on my G-G-Grandmother's headstone located in Wesley Chapel Cemetery in Bluffdale, Texas.

**Simon's Reply:** (<http://www.masonic-lodge-of-education.com/fndozbtkcamry.html>)

FNDOZBTKC-AMRY - This was a degree which was conferred in the United States upon the wives, daughters, mothers or sisters of Freemasons, along with a special, secret mode of recognition.

It was used predominantly in the southern states, between the 1850s through the early 1900s.

"FNDOZBTKC" refers to the biblical verse, from the book of John 12:15,... "Fear Not Daughter of Zion, Behold, The King Cometh." "AMRY" is an anagram for Mary.

Thank you for sending in this Masonic headstone photo, Clyde. I hope this helps you to better understand the meaning of FNDOZBTKC-AMRY.



# The First Congregational Church And Masonic Lodge (1872)

From The Rural Lodge Newsletter



One of Des Plaines', Ill. oldest buildings stands at Graceland and Prairie Streets.

One of the oldest buildings in Des Plaines remains in use today as the home of Des Plaines Masonic Lodge #890. This building has seen many changes inside, outside, and all around it since it was built in 1871-1872 as the First Congregational Church. The second organized church in Des Plaines, First Congregational was formed in 1869, first meeting at the Simon Lee house.

The church lot at Graceland and Prairie was donated by subdivider Alfred Parsons. The building was overseen by Mr. Franklin Whitcomb of the Whitcomb brickyard (the clay pits of which now form Shagbark Lake), who also donated the brick. This may account for the fine quality of its brick detailing. The Gothic Revival building was finally dedicated February 18, 1872. The church was still quite bare. The only room was the sanctuary. From Graceland Avenue, churchgoers climbed six wooden steps into an entryway with a ladder and trap door above, for the belfry and steeple. Entering the sanctuary, there were two aisles leading to the pulpit platform. At the center of the room was a chandelier with eight oil lamps. Congregants sat on small benches made with wood slats and curved seats. The church struggled for several years, with only about 15 members, and was unable to engage a pastor in 1875 due to insufficient salary. In 1878, they decided to combine services with the equally small Methodist church, which worked well for the next 10 years. The building received its first addition in 1899, receiving a central heating plant, Sunday School rooms, a dining room, and a kitchen at the back end of the sanctuary. This was dedicated November 26, 1899.

In 1901 a basement was excavated, providing a larger dining room. As the church grew, another major Craftsman-style addition and renovation came in 1911-1912, adding several Sunday School classes and redecorating the entire building in soft tones of brown and new carpet. The sanctuary's orientation was switched so that the pulpit was where the entrance had been, allowing for an increase in seating capacity from 150 to 225 by raising a partition between the sanctuary and Sunday School. The old benches were replaced by oak pews and a new organ was donated by the choir. Further remodeling occurred in 1919 including new kitchen equipment. On the outside, the steeple and belfry were removed and a new entrance was added on Prairie Avenue. On April 1, 1927, the board of trustees decided that, in light of the membership now numbering 284, it was time to immediately start work on a new church. By October, 1928, following an aggressive membership campaign, that number had grown to 434 members. Having outgrown their space, the last service was held in the old church on October 27, 1929 and the first service in the new church down the street was held the next week; membership was at 536. The leaded windows were replaced by plain glass. By the 1940s, the building became home to Trinity Lutheran church, until that church itself outgrew the space and moved to its new home at Algonquin Road and 5th Street in 1956.



The Des Plaines Masonic Lodge #890 then moved in and has occupied it ever since. The windows were removed and bricked in and the interior was completely remodeled. Today it looks much the same.



# A Story For Passover

Ben Mayer is the Manager of Content for 11 Alive News

The Southern cause is failing. Sherman's army has spent weeks reducing Atlanta's buildings to hollows of char. And yet, a lone mercantile stands among them somehow untouched. Sherman, like the Angel of Death itself, passes over the store on his march to Savannah. The story is one my family tells every year at Passover.

The storeowner was David Mayer, my great-great-great grandfather. The story goes he hung a Masonic apron on the front porch because he knew Sherman was a Mason, too. And it worked like the lamb's blood from 3,000 years before; Sherman's armies lurched by Whitehall Street on their grim campaign.

Until this year, I knew little about David Mayer. He was relegated to the dusty lore and old family stories stored with our Passover things taken out only once a year, which is just often enough to have the stale taste of Matzoh, the bread of affliction, in our mouths.

The taste of the Civil War on its sesquicentennial feels equally stale. There are few people who want to talk about it, or at least talk about it seriously, and with good reason. The human kernels of belief and tenderness are mostly gone, except to the families to whom they are important. Only the chaff of ugliness remains, and no one wants to talk about that.

But Jewish holidays are different. Most have the same, singular ring: some guys tried to kill us, somehow we survived. Hanukkah. The Holocaust. Passover. Purim. For us, it's an all-too-familiar story, and usually a good reason to celebrate, and always a reason to talk about the past.

A Hard Idea to Cotton To. To find more, I turned to the William Breman museum, an incredible archive of all things Southern and Jewish, paradox that it may seem. Imagine meeting someone who knew more about your own family than you do. There was Sandy Berman, who was waiting with a stack of perfectly preserved things belonging to my great-great-grandmother.

I soon learned that David Mayer was the founder and President of the Temple (yes, the one bombed in "Driving Miss Daisy"), the founding president of the Atlanta Board of Education and director of the Capital City Bank. But David Mayer, like the Civil War itself, was a man of complicated friendships and contradictions, especially for a Jew in the South.

It turns out, David Mayer was a Confederate of high office. He was close friends with then Gov. Joseph Brown and served in his cabinet, charged with raising supplies for the militia. Confederate Vice President Alexander Stephens and his wife stayed with my grandfather when they visited Atlanta. So did US Senator and Confederate General Robert Toombs.

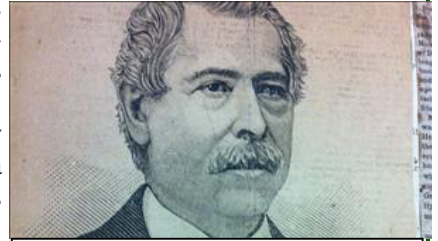
A drawing of David Mayer from the William Breman museum Preserved in the Breman vault were letters in Stephens's own hand to David Mayer, congratulating him on a son's wedding. The museum also has my great-great-grandmother Elise's scrapbook with newspaper clippings on everything from confederate generals to David Mayer's death, a miracle it survived the war, a miracle it has survived until now.

One section from The Atlanta Constitution retells the time Atlanta was under military occupation right after the war, when three union soldiers attempted to make off with cotton stores: ...three officers of the federal army high in command called on Mr. Mayer. After beating around the business they made him promise to go in with them and help, or at least wink at, their efforts to confiscate a large amount of cotton which was stored at different points around Atlanta. Mr. Mayer listened patiently to the end and then turned upon them. "Are you soldiers or robbers" he asked indignantly. Then, "the people who own that cotton are Christians, I am a Jew. They are nothing to me, but I tell you this, to take that cotton you'll have to take it over my dead body. You may assassinate me, but in no other way can you keep me from preventing your doing this great wrong."

The story of American Jews is that of most American immigrants who merely want to fit in, merely want to belong in the neighborhood. David Mayer was a good neighbor and, by the accounts I can find, a good steward, even if the company he kept, even if his own actions are considered dubious in the annals of history. In less than 20 years from moving from Osthofen, Germany, he became one of the foremost Jews in the city, a backhanded compliment, but in the pantheon of backhanded compliments we've been handed throughout our history, we'll take it.

Before his death, The Atlanta Constitution devoted an extended feature, "Hebrews of Atlanta", in which the writer chose to include: "Everybody must admire the wonderful business capacity with which the race seems imbued" and "Did you ever see a poor Jew? It's because they're all thrifty." This was intended as an earnest compliment, and I believe, it was probably taken as one. But this attitude proves a meaningful point. The past is a strange place to look, far stranger than we give it credit for being. Though at times ugly, at times painful, it remains safely there. And if we're not at the least considerate, the course of history can change quickly, as it did for Jews in the South.

William Tecumseh Sherman. There's no evidence to support the fact that he was a Mason, although his father was.



A drawing of David Mayer from the William Breman museum

# Was Kentucky's Expulsion All It Was Cracked Up To Be?

Posted on April 18, 2011 by Greg, The Masonic Traveler

Rhetoric or righteousness?

I was reanalyzing the expulsion of Kentucky Mason John Wright, and the thought occurred to me, was the gay issue in the charges or were they part of a means to color a (still) witch hunt based on otherwise slightly promiscuous behavior.

Reviewing the formal charge document, they read that the recipient "violated his oath and obligation, by his own admission, of having engaged in one or more relationships prior to the finalization of his divorce.

So no mention of his persuasion, but rather what seems to me an intrusion of his personal life.

Is it justifiable to questions a man's oath and obligation on the grounds that he confesses pre-marital intercourse? And, if the answer is in the affirmative, is it reason to expell a member?

If we start to police with that kind of morality, how many others will be shown the door?

Maybe the conclusion that the issue was on the grounds of Wright being gay were premature, though its easy to lose the subtext to the overt finding.

But what does that say to the rest of the fraternity?

Are you guilty of premarital sex? Does that make you any less a "good man"?



## Dear Ex Brother

By Corky

Although I am 83 years old, I've only been a Freemason for 18 years. But, in that time I have worked through the chairs and am a Past Master. I have also been the Secretary of 2 different Lodges for a total of 9 years, Treasurer for a year and Secretary/Treasurer for the MW&SA for a year. I have created numerous web sites for different Lodges and ran this e-magazine for almost 3 years. In all this time I have never discovered anything that made me suspect a conflict between being a Christian and a Freemason.

Then yesterday I received an email from a subscriber of this magazine that floored me.

Dear ex Brother,

I have resigned from all freemasonry.

I've been told by several people that for one thing among others that I cannot serve two Gods.

I wish you all well for the future.

Gxxxxx Bxxxxx

Where did these "several people" get the revelation that Freemasonry worships a different God? The only answer I can come up with is our use of the term, "The Great Architect of the Universe".

The phrase, Great Architect of the Universe, was repeatedly used by Reformed theologian John Calvin (1509-1564). "In his Commentary on Psalm 19, John Calvin states the heavens 'were wonderfully founded by the Great Architect.' Again, according to the same paragraph, Calvin writes 'when once we recognize God as the Architect of the Universe, we are bound to marvel at his Wisdom, Strength, and Goodness.'"

Calvin's writing and preachings provided the seeds for the branch of theology that bears his name. The Reformed and Presbyterian churches, which look to Calvin as a chief expositor of their beliefs, have spread throughout the world.

It would seem that anyone with normal intelligence would have to acknowledge that the term, "The Great Architect of the Universe" was not an invention of Freemasonry since it first appeared in the writings of one of the most important "Christians" of the Reformation almost 200 years before Freemasonry existed.



John Calvin



# Andover Stories: Masonic Lodge Nearly 200 Years Old

By Bob Domingue - Andover Historical Society

Formation efforts to establish a Masonic Lodge in Andover began in 1818. At the time, the initial effort was thwarted by members of Good Samaritan Lodge in North Reading who did not want another lodge that close to them. Following some "salesmanship" by the Andoverites, the charter of St. Matthew's Lodge was granted on Dec. 11, 1822.

Meetings were held at Widow Mary Parker's House (Tavern) in what is now North Andover, and David Rice was the charter master. In 1826, permission was granted to relocate the lodge to the South Parish section of Andover and members erected a hall on the present site of the Bank of America building on Main Street.

For the first five years of its existence, the Lodge flourished with a goodly number of new members but by the end of the 1820s the anti-Masonic movement was sweeping across the country. This movement resulted from the actions of certain individuals in Batavia, N.Y.

William Morgan, a man of ill repute and questionable background, gained access to a Masonic Lodge in that town and was part of a group trying to establish a new Royal Arch Chapter. There were objections and his name was withdrawn from the petition but he attempted to join the new higher Masonic body. His application was rejected and, following a threat to publish a book containing "all the secrets of Freemasonry," he was jailed along with the potential publisher. The two were soon released. William Morgan, however, was seized by Freemasons and carried off. He was never seen again. Although there were never any positive findings, the Masons were accused of killing him, causing a public sentiment that spread across the countryside.

A separate political party was founded solely upon this wave of sentiment. Many of the Masonic Lodges in the nation were forced to close and surrender their charter.

St. Matthew's Lodge maintained a low profile during this period but never surrendered its valuable charter. The presiding master at the start of the anti-Masonic movement, Worshipful Merrill Pettingill, a blacksmith in Andover, preserved the charter by burying it in his cellar on Punchard Avenue. John and Peter Smith also served terms as master during this so-called "Dark Period."

In 1843, when the anti-Masonic movement was essentially over, several members of the local lodge met to reorganize as an active body. In 1845, Nathan Frye was elected master and presided in that role for a total of 12 years.

The stability of the lodge during Worshipful Nathan Frye's terms as master was somewhat tenuous, and in 1851 there was a vote as to whether to continue or disband. The 13 voters opted to maintain the charter and membership remained steady. Following the Civil War there was a surge of applicants, undoubtedly resulting from the comradeship established during that War Between the States.

The lodge continued to grow with many notables of the town of Andover serving as master. John H. Flint, who later donated his residence at the corner of Elm and High streets to the lodge for use as a "social club" served as master in the early 1870s. The lodge meeting place, owned by the Andover National Bank, was completely rebuilt in 1890 and membership continued to grow with major influxes experienced around the years of World War I and World War II.

Throughout its 188 years of existence, St. Matthew's Lodge has experienced several ups and downs with associated periods of adjustment, but has overcome each adversity with increasing strength. The lodge continues to be proud of its contributions to the community as well as to its fellow members.

"Andover Stories" is a weekly column about interesting local people and events, told in anticipation of the Andover Historical Society's 100 anniversary in 2011.



Two men were riding in a truck together through Montana observing the wildlife along the way.

Upon spotting a wild elk, the first man says to the other, "Did you know that elks have sex about 10-12 times a day!?"

The other man replies "Oh no!"

"What's wrong?" the first man responds.

The other man says, "I just joined the Masons!"

# Bomb Threats Overshadow Scottish Rivalry

By Paul-John Ramos

*(Editor's Note; Those darn Freemasons and Catholics are at it again.)*

Neil Lennon began his managerial work at Celtic in 2010 - Jonesy702 (Wikimedia Commons)

A great misfortune of European football has been its use as a battleground for outside issues.

Nearly every week during the football season, club officials, players, and law enforcement must deal with violence by fans who are disputing ideas well beyond the match. Though caused by a minority, there have been plenty of incidents over the years in which support for a club has been intermingled with politics, race, and religion.

The dilemma of social issues combining with football reached a zenith of indecency in Scotland when a club manager, an attorney, and a senior member of parliament became the targets of bombs that were sent through the country's mail system over a six-week period. Police in the Strathclyde region, which includes Glasgow, revealed on Wednesday, April 20th, that live explosives addressed to Celtic manager Neil Lennon, attorney Paul McBride, and Scottish Labour Party member Trish Godman were mailed but intercepted before their opening.

## Four Bombs Sent In March and April

Lennon, who is in his second year of managing Celtic, was the addressee of two bombs. A first package addressed to Lennon was intercepted on March 4th before another was halted on March 26th. Both were found in Royal Mail sorting offices. The package addressed to Godman reached her constituency office in Renfrewshire on March 28th when employees thought it suspicious and called the police. The package to McBride was dropped into a postbox in Kilwinning on the western Scottish coast, where it was intercepted by the Royal Mail on April 15th.

The packages' contents, originally thought a hoax, were found to be authentic in police lab tests. The liquid-based explosives were made to detonate on air or light exposure and 'designed to cause real harm.' Meetings of government officials and a police investigation were held in the days leading up to the announcement, but the press was asked to withhold reports until the inquiry proceeded. Prolific supporters of Celtic, particularly Roman Catholics, have been warned of unidentifiable packages and other security risks.

Scottish First Minister Alex Salmond and British Prime Minister David Cameron have condemned the acts that may fuel hatred between supporters of Celtic and Rangers, the two clubs comprising Scotland's Old Firm rivalry. Tensions between the two sides already reached fever pitch on March 2nd, when their Scottish Cup replay at Celtic Park resulted in 34 spectator arrests, 187 arrests outside the stadium, the ejection of three Rangers players, and a match-ending confrontation between Neil Lennon and Rangers assistant manager Ally McCoist at the touchline.

## Years of Conflict

The Old Firm rivalry has its origins in religious conflict that has long intermingled with politics, including when thousands of Irish migrated to Glasgow during the Great Famine. There is still an iron-clad divide in the Old Firm between Catholics and Protestants who equate club support with their religious background.

Celtic FC was founded in 1887 by Brother Walfrid, a member of the Catholic Marist Order, to raise funds for the poor in Glasgow's East End. 'Celtic' was selected as the club's name to reflect both its Irish and Scottish heritage. The club wears a distinctly Irish uniform of green and white hoops and uses a four-leaf shamrock in its seal.

## Read on

- \* Can Scottish Football's Decline be Reversed?
- \* Scottish Government Under Fire Over Police 'Targets'
- \* English Clubs Reject Old Firm Switch

Rangers FC was created by four Scotsmen, including brothers Moses and Peter McNeil, in 1873. Rangers, whose name was borrowed from an English rugby club, is associated with the Orange Order and freemasonry. The club has been staunchly Protestant over the decades, even barring Catholics from playing or holding positions in the organization. When Rangers acquired striker Maurice Johnson in 1989, he was claimed as their 'first major Roman Catholic signing' of the modern era.

Except for a small minority, support of Celtic or Rangers has mirrored one's religious alliance. Celtic's fan

base has been overwhelmingly Catholic and thus supportive of the Irish Free State and, frequently, the Irish Republican Army. Rangers have usually drawn support from the Protestant community and Ulster Unionists. The Union Jack, Unionist flag, and Irish tricolor are flown at matches with equal energy. Since football has a deep-rooted presence in Scottish life, historical conflict has found its way into the sport.

Old Firm matches have been stages for violence over the years. In 1909, a Scottish Cup Final match between Celtic and Rangers sparked, according to historians, the first large-scale riot in world football. Footage of the 1980 Scottish Cup Final at Hampden Park can make one's skin crawl as fans swarmed over the pitch and the injured received medical attention inside one of the goals. Tensions have been made worse by the uprisings in Northern Ireland during the 1970s and the fact that Celtic and Glasgow have combined to win 95 of 114 top-league championships in Scottish history.

Scottish police continue to fight violence in stadiums and outlying areas each time the clubs meet. Police statistics confirm that violent crime in western Scotland is 2 ½ times its normal rate when a Celtic-Rangers match is held on a weekend.

### **All Three Targets Linked to Celtic**

Neil Lennon, a Catholic who is in his second year as manager of Celtic, has been a leading target in the sectarianism of the Old Firm. Lennon, now 39, made his professional debut with Manchester City in the 1989-90 season. He later played in over 300 matches for Crewe Alexandra and Leicester City from 1990 to 2000.

Lennon also represented Northern Ireland, whose team is frequented by Catholics, in 40 international matches. When manager Martin O'Neill changed from Leicester City to Celtic in 2000, Lennon followed him to the club and the mostly Protestant fan base of Northern Ireland turned against him. He was subjected to taunts during matches and resigned from the national squad after receiving a death threat in 2002.

His years as a coach and manager at Celtic have been just as difficult, if not worse. In 2008, he was assaulted by two men in Glasgow. Earlier this year, Lennon and two Celtic players from Northern Ireland received parcels containing bullets.

Paul McBride is a prolific, Edinburgh-based attorney who has represented Celtic in several cases, including a recent touchline ban of Lennon for his standoff with Ally McCoist on March 2nd. He is an open supporter of Celtic and criticized the Scottish Football Association for its handling of the Scottish Cup replay debacle.

Trish Godman is a member of the Scottish Labour Party and a former deputy presiding officer who is retiring from parliament. She has been seen in the press wearing a Celtic jersey during government functions.

In March, the Scottish government called for a summit between Celtic and Rangers to reduce sectarian violence. Measures to reduce sectarianism, including a crackdown on violent slogans and a ban on alcohol at matches, have been applied in the past but ineffectual. Besides football, the country faces other situations where hatred lingers, including its education system where Catholics and Protestants attend separate schools.

A Scottish League Cup Final match between Celtic and Rangers was played at Hampden Park on March 20th without incident, Rangers winning 2-1 in extra time. They will play their final matchup of the season on Sunday, April 24th, at Ibrox, where security will be in full force. Rangers lead the Scottish Premier League table by one point over Celtic, 80 to 79.



## **WORLD'S BIGGEST BUS**



Neoplan Jumbo - cruiser.....2 in 1 bus.....double deck bus.....170 passenger capacity

# Masons Settle Lawsuits

## Virginia Prince Hall Lodge agrees to pay \$300,000

By Jeremy M. Lazarus

The Prince Hall Grand Lodge of Virginia has agreed to settle three separate multimillion-dollar lawsuits involving another Masonic group called the Prince Hall Shrine, which is based in Tennessee.

Under the agreement, the Virginia organization would:

- Pay the Memphis group \$300,000; and
- Re-instate Masons and Order of the Eastern Star members who previously were suspended for belonging to state affiliates of the Memphis-headquartered Shrine or its women's auxiliary, the Daughters of Isis.

The payment and the lifting of the suspensions are included in a signed settlement agreement between the two sides that was filed with the Richmond Circuit Court on March 28.

The settlement was the result of court-ordered mediation between the two groups. It is to become final once it receives expected approval from the court.

Most of the money apparently would be used to cover the plaintiffs' legal costs.

The roots of the dispute date back to 2006. That's when the Grand Lodge began claiming control over the Shrine and its affiliates in Virginia, including Mocha Temple Shrine in Richmond's Jackson Ward, despite Shrine objections.

The litigation began in 2009 after Larry D. Christian of Williamsburg, then most worshipful grand master or president of the 5,000-member Grand Lodge, issued what some consider a loyalty order. The order barred Shrine members from participating in Masonic rituals and also banned them from entering Masonic lodges, including the ones to which they belonged.

The Shrine has about 750 members in Virginia.

Cecilia Irby of Chase City, then grand worthy matron or president of the OES in Virginia, an auxiliary of the Grand Lodge, also suspended OES members who belonged to the Daughters of Isis, which has about 320 members in the state.

The Shrine and its suspended Virginia members struck back by hiring Washington attorney Richard Baker. He filed the lawsuits seeking \$50 million in damages. The suits argued the Grand Lodge had no authority to suspend members as Masons since it had no legal control over the Shrine.

Last September, the newly elected president of the Grand Lodge, Herman Eggleston Jr., began moving to settle the case. He voided Mr. Christian's order after acknowledging that the state's Grand Lodge and the Shrine were independent of each other.



## "I Resign"

### From The Freemasons For Dummies BLOG

I look at lots of Masonic online forums in the course of a week. But I saw a post today that is a lesson for every lodge, every chapter, council, commandery, orient and club. A Brother posted that he was demitting from his Cryptic Council and Templar Commandery. I won't give his name or where he's from, because he could be from anywhere in the fraternity. But what he said needs to be burned into the brain of every officer of every single Masonic organization (or any other volunteer organization, for that matter).

He was leaving after "two years of never getting a single communication that wasn't a dues notice, never even getting a dues card for either, and having repeated requests for same ignored pushed too far. I can't look my wife in the eye and say I'm going to spend the dues monies . . .

The odd thing is that Commandery, at least, doesn't seem to care. My father's WM of our Lodge, and had occasion to talk to the secretary for Commandery. His concerns are the same as mine- he rejoined Commandery at the same time I joined, and has the same problems with no dues card, no notices, no Maltese Cross, and so on. Upon telling the secretary he was going to demit unless something was done, the secretary did the unthinkable. He Nodded and said "Okay."

What? You don't do that. You do that too long, you cease to exist, and with a Commandery that is hard-pressed to have the 8 needed for a stated meeting, it's not as if they have the members to spare."

# Becoming a Dues-Paying Mason

By Bro. Terence Satchell - From The Banks Of The Euphrates

Throughout my entire experience in Freemasonry, I have wondered what can be done to bring those Freemasons that do not attend lodge meetings back into our temples. I found these dues-paying Masons to be a frustrating breed. They must believe that being a Freemason is important enough to continually make a monetary payment to their Masonic organizations and yet it is not important enough for them to actually attend and contribute their time. I assisted in planning and executing a number of lodge functions in order to bring these silent members back and there seemed to be no response. I began to develop the opinion that these men were simply neglecting their Masonic duties.

And then, I became one of them.

It wasn't intentional at first. It started by moving to another town, then I became busy with my career, then I lost contact with my closest Brothers, and then before I knew it, Masonry wasn't even on my mind anymore. Occasionally I would post a story on The Euphrates that I had written while I was active in the lodge, but that was only because it was convenient and could be done in five minutes. I was literally uninterested in Freemasonry.

This sounds like an easy problem to fix. If you aren't an active Freemason, just attend a lodge meeting and get involved, right? Wrong. I found out rather quickly that there was nothing motivating me to go back to lodge. There isn't anything interesting about a lodge meeting. We pay the bills, plan mundane dinners, and discuss our charitable endeavors. I didn't join the Freemasons to do any of those things and no one ever told me that that is what we really do when I was petitioning. I stopped caring about Masonry, because Masonry was boring and a complete waste of my time. I realized that the only reason I used to be active was because I enjoyed socializing with the many good friends that I had in my lodge. Without that connection, Masonry was no longer important.

That is the problem with modern Freemasonry. I've heard so many Masons say "You'll meet so many good men in Masonry." Well, sure you do, but I have also met many good men outside of Freemasonry and the vast majority of my friends do not belong to the fraternity. So that is no reason to join or remain a Freemason.

Many men cannot explain exactly why they want to be a Freemason, but it almost always has the same theme. Men join Freemasonry because they believe that it will lead them to enlightenment both mentally and spiritually, give them some sort of moral compass, and will help them to lead a better life. They expect a top-notch society. One in which all men meet upon the level, but upon a level above the profane world outside of the lodge. They expect an education. They expect class. They expect a life-changing experience.

I know, because that is exactly what I expected.

Sadly, our lodges are stuck in a time warp. We are obsessed with sticking to the 1950's model of a civic organization. We talk about making our lodges more attractive and yet we continue to operate them in the same outdated way. We want to operate on the cheap. We want to "dumb down" Masonry to make it easier to grasp. We want to copy the model that Rotary and Kiwanis have provided instead of following the model that Freemasonry created over 250 years ago. We have turned our organization into an outrageous bureaucracy where every single event requires the unneeded approval of some Masonic dignitary. The world's greatest fraternity has become the world's most mundane organization.

That is the state of Freemasonry today. That is why men become dues-paying Masons. That is why I became a dues-paying Mason. If Freemasons want the society to survive, some radical changes must be made. Over the next few weeks, I am going to discuss this in detail. The question that must be discussed is: "What must Freemasonry become in order to be relevant in American society again?"



## Never hide in a culvert during a Tornado warning ... Especially in Texas!



The gator is/was 18' 2" long.



The rattlesnake roundup totaled 87

## ... by the Lighthouse Beam - The Trestle Board

From Hiram's Lighthouse - Providing Masonic Light From Toronto East District

In the French town of Caudebec, which stands on the Seine River, is the grave of one "Guillaume Letellier, master mason of the church, who had the conduct of the works for thirty years and more, and erected the choir and chapels." On the gravestone of this long forgotten Masonic brother who was once a master builder is an inscribed drawing the plan of a building. It was the custom of builder in those days to have their tools engraved on their grave stones, just as knights and lords made use their heraldic devices. Brother Letellier chose to be remembered as one who made designs for buildings and therefore selected a building plan for his own during remembrances.



We do not need to be told how important in the work of Operative Masons was the making of a plan for a building. "What has the Master on his trestle board?" was a question often asked with keenest interest by the workman. And because of this importance, the trestle board, which represented the whole labour of making plans, came to be used as a symbol, just as we found Brother Letellier using it as a symbol his own life's work. When Masons ceased to be Operative Masons, and turned their attention to the building of men in fraternal life, they retained the trestle board as a symbol.

The trestle board in Speculative Masonry is a symbol of that which we call an ideal. One should not be frightened by the use of this word. It does not refer to something visionary, or far away, or, as our slang expression has it, "highbrow." Quite the contrary!

Before we go on a journey, we plan our travels, our plane or railway connections, our stopovers, and our destination. Before we undertake to erect a building, we are so careful to have a plan that often we pay an expert to make one for us. It would be equally wise if each of us were to have a plan similarly for his own life. A plan for one's life is what we mean by an ideal. It is a plan for doing things.

Also, an ideal is a plan for improving actual conditions. If our lodge room were too small, or is badly ventilated, or inadequately lighted, or the members quarrel among themselves we might feel very unhappy because of such conditions: and some of us might put our heads together in an effort to better conditions. We would say, "Let us do this, and that, and the other thing, so that we can be happier in our lodge work." Such a plan for bettering unsatisfactory conditions would be an ideal. It is something that we would draw, to speak figuratively, on the trestle board of our lodge. Such an effort to better actual conditions would not be "highbrow"; on the contrary, it would recommend itself to men of sense and sagacity.

We Masons believe that condition could be improved in our human world. We are too busy to dream impossible dreams about mankind: we are too practical to wish to waste time and energy on unattainable aims. We do not try the fantastical. But we know there are some things to be improved by plain common sense efforts, and we are leagued together and solemnly sworn to assist in such endeavors.

This program for improving conditions among men is what we mean by the Masonic ideal; it is what the Fraternity has drawn upon its trestle board.

For instance, we Masons believe that much of the unhappiness in the world is due to ignorance, and we believe that if all men were well educated they would be happier than they are. We Masons, therefore, wish to do all we can to uphold and improve the whole public school system, and to try to make it possible for all the children of all the people to have all the enlightenment that is possible under the circumstances. Brethren, let us each one as individual Masons put that down on our own private trestle board.

Another example. Those of us who are acquainted with any community know that men and women very seldom live as happily with each other as well as might be. We are all bound up together. We are compelled to live in neighborhoods. We must live together whether we choose it or not. Is it not wise, then, for us to learn how to live happily together? The effort to bring men and women into harmony with each other is the great aim of Brotherhood, and this practical, common sense, hard-headed effort to organize human neighborhoods into human happiness, that is one of the great purposes of our Fraternity. It is on our trestle board.

A final example. Nations, like individuals and families, are also compelled to live together: there is no escape from that! But unfortunately, nations have not as yet learned how to live happily together. Ever so often they go to war, and then men and women suffer the most terrible unhappiness known to our race. How can we eliminate war and do away with national antagonisms is a difficult problem; the ways and means cannot be discussed here. But we men, we Masons, know that it can be done, and we are dedicated to the effort to do it. How to bring nations to live happily together; that also is on our trestle board.

None of these things are impossible dreams. The more experience and wisdom and common sense a man has, the more hard-headed he is, the more will he wish these things to be. They, and the other plans we have for improving conditions, will give us more prosperity, more money, more health, and more happiness. It is to such an ideal that Masonry is dedicated. Brethren, let us ourselves become dedicated also. Let us make such an ideal the symbol of our lives, just as did the good Master Mason, Brother Letellier, long ago!

Author: H. L. Haywood

Publisher: The Builder

5923



## Brother Red Skelton's Pledge of Allegiance

The following words were spoken by the late Red Skelton on his television program as he related the story of his teacher, Mr. Laswell, who felt his students had come to think of the Pledge of Allegiance as merely something to recite in class each day.

"I've been listening to you boys and girls recite the Pledge of Allegiance all semester and it seems as though it is becoming monotonous to you.

If I may, I want to recite it and try to explain to you the meaning of each word?"

**I** (me, an individual; a committee of one.)

**PLEDGE** (dedicate all of my worldly goods to give without self-pity.)

**ALLEGIANCE** (my love and my devotion.)

**TO THE FLAG** (our standard, Old Glory, a symbol of freedom. Wherever she waves, there's respect because your loyalty has given her a dignity that shouts freedom is everybody's job.)

**OF THE UNITED** (that means that we have all come together.)

**STATES OF AMERICA** (individual communities that have united our 48 great states. Forty-eight individual communities with pride and dignity and purpose; all divided with imaginary boundaries, yet united in a common purpose, and that's love for country.)

**AND TO THE REPUBLIC** (a state in which sovereign power is invested in representatives chosen by the people and it's from the people to the leaders, not from the leaders to the people.)

**FOR WHICH IT STANDS, ONE NATION** (one nation, meaning "so blessed by God")

**INDIVISIBLE** (incapable of being divided.)

**WITH LIBERTY** (which is freedom--the right of power to live one's own life without threats, fear or some sort of retaliation.)

**AND JUSTICE** (the principle or quality of dealing fairly with others.)

**FOR ALL** (which means, boys and girls, it's as much your country as it is mine.)

"Since I was a small boy, two states have been added to our country and two words have been added to the Pledge of Allegiance. The two states are Alaska and Hawaii and the two words added to the Pledge of Allegiance, UNDER GOD. Wouldn't it be a pity if someone said that the Pledge is a prayer and it is going to be eliminated from schools too?"

MAY GOD BLESS!

Red Skelton

Red Skelton was a Freemason, a member of Vincennes Lodge No. 1, in Indiana. He also was a member of both the Scottish and York Rite. He was the recipient of the Gold Medal of the General Grand Chapter, Royal Arch Masons, for Distinguished Service in the Arts and Sciences. On September 24, 1969, he received the honorary 33° in the Scottish Rite. Skelton was also a Shriner

Respectfully sent, R.:W.: Jay L. Austin.



# Freemasons To Reflect On 175 Years Of History

by Flori Meeks , Chronicle Correspondent

For Bob Welch and his fellow Freemasons of Holland Lodge No. 1, April 21 represents an especially rich date in history.

April 21, 1836, is the anniversary of the Texan victory at the Battle of San Jacinto.

On that same day Anson Jones received a charter from the Grand Lodge of Louisiana on the battlefield at San Jacinto authorizing a group of Texas Masons to form Holland Lodge.

"This celebration on April 21 really is a double celebration," said Welch, Worshipful Master of the lodge. "It's a proud day for Texans, and this is a proud day for Texas Masonry."

The lodge will officially recognize its 175th anniversary 10:30 a.m.-12:30 p.m. Saturday, May 14, at its headquarters at 4911 Montrose Blvd.

The public is welcome, said Dr. Matthew Murphy, Senior Deacon and Texas Medical Center resident.

"Members of the Texas Army will present historical accounts of the Texas Revolution and the role of Masonry in the establishment of the Republic," Murphy said. "Sam Houston IV, great grandson of Gen. Sam Houston, will speak about his ancestor and give his proclamation."

The day also will feature T.E. "Gene" Carnes, Grand Master of Texas Masons, who will share his thoughts on Masonry in Texas.

Masons played a role in Texas history long before it became a republic, the Grand Lodge of Texas reports. Twenty-two known Masons signed the Texas Declaration of Independence.

Well-known Masons from that era include Jones, who went on to serve as a president of the Republic of Texas, along with Sam Houston, Stephen F. Austin, William Barret Travis, James Bowie, Mirabeau Lamar, David Crockett and James Fannin, among others.

Prominent Houstonians who were Masons include William Marsh Rice and Ben Taub, Murphy added. In 1837, members of the Houston lodge met with Masons from Nacogdoches and San Augustine to organize the Grand Lodge of the Republic of Texas.

Sam Houston presided over that convention, which was held in the city named in his honor.

One year later, the Grand Lodge renumbered the Texas lodges according to the order of their disposition, and Holland Lodge No. 36 of Louisiana became Holland Lodge No. 1.

Today, Texas is home to more than 900 lodges and 122,000 Masons.

Murphy says Masonry's history was one of the things that attracted him to the international fraternity.

"I was interested in the role that prominent Masons played in historical events including the American and Texas revolutions," said Murphy, who became a Mason with Holland Lodge No. 1 in 2007.

"I also admired many good men that I knew to be Masons and the efforts of the Shriners, an appendant body of Masonry, in their care of disabled children," he said.

Greg Butter, who also became a Mason with the lodge in 2007, said he first learned about Masonry from his grandfather.

"The principles of what Freemasons teach resonate with me because I feel they're for the good, not only for me, but for the country," said Butter, a River Oaks-area resident who now serves as a lodge chaplain, newsletter editor and membership chairman.

Butter said he thinks of Freemasonry as a system of morality.

"It allows me to be a better son, a better friend and a better member of society," he said.

Freemasonry is open to men age 18 and older who profess faith in God and demonstrate a strong moral code, Butter said.

"We're very loyal to our country; we want to be peaceful citizens; and we believe in charity," he said.

"Those are the things that are not always quickly understood by the public."

Welch, 63, drove by Holland Lodge No. 1 for years before deciding to go in and check it out for himself.

"I had heard about Freemasonry all of my life," he said. "I knew the goal of Masonry was to take good men



and make them better."

Ultimately, he went in and introduced himself.

"I thought I could find some like-minded men, and that's just what I found."

Welch requested a petition to join that day and became a Mason in 2002.

About a year later, after years of absences, Welch started attending services again at his congregation, St. Paul's United Methodist Church. "Today I'm extremely active. That's what Masonry did for me."

Welch said he also has been inspired over the years through his role as a lodge leader.

"I work with Masons to help them become better men," he said. "When I do that, I make myself better.

"Our basic tenets are Brotherly Love, Relief and Truth. You can't hear that without it impacting you."

When Welch looks at Masonry's history in Texas, he is especially drawn to the human faces behind it.

"I think the character of the men who were members of the lodge is what I'm most proud of," he said.

For more information about Holland Lodge No. 1, visit [www.hollandlodge.com](http://www.hollandlodge.com).



## Why Do We Keep The Masonic Secrets... In Face Of Exposure?

When we are initiated, passed and raised, we all swear to always hail, conceal and never reveal the secrets of Freemasonry several times and in different ways. We are told by many that the secret that we conceal are the grips, passwords and signs, but is that true? These secrets or variations of them are published in innumerable books and on various websites all over the internet, so they are hardly secret. Why, then, in the face of all that exposure, or sort of exposure, do we continue to maintain secrets.

I would argue on three levels.

First level is the silly grips etc. They no more prove that a man is a Mason in face of exposure than a typewritten sheet of paper or a bald faced claim. Our test fee card or Diplomas and our shared experiences are what really prove we are Masons. We have all met the man in a group that claims to be a Mason, but five minutes of conversation with him shows him to be a pretender. All that without the grips, handshakes or posturing!

Second, the grips, words, signs are not really the secrets of Masonry. Of course on a superficial level they are the secrets, but as Speculative Masons, we all know, or should all know, that the secrets of Masonry go much deeper than those. The REAL mysteries of Masonry require contemplation, study and experience.

Third, the real secrets of Masonry ARE NOT SECRETS. And that, my brothers, is the REAL secret. As Edgar Allen Poe so elegantly put it; "To hide something, place it in the open". So what are these hidden/public secrets? Well, every Mason knows them. He learned them at his parent's knee, in his church, at work and play and in his life in general. Masonry reinforces those lessons, re-teaches us those valuable lessons by dressing them up in allegory and illustrating them with symbols. "A peculiar system of morality, veiled in allegory and illustrated by symbols" We've all heard that description pertaining to Freemasonry!

So, why does Masonry teach us what we already know? Well, by presenting it in a manner that requires contemplation, and by showing it to us in a manner that reinforces what we know by speaking to our subconscious mind, by clothing it in MYSTERY, we re-learn those lessons, and face them afresh. Masonry offers us brotherhood in the sharing of a common history and that indissoluble chain ties us together into one sacred band or society!

Contemplating the symbols and lessons of Masonry, we are reminded that what we know is right, fit and proper for our lives. Further, the lessons of Masonry are reinforced by peer pressure and by role modeling.

Okay, so WHY do we keep the secrets?

Like the secrets themselves, the reasons we keep them is multi-tiered. We keep them because we have given our words that we will do so. At its most basic, that is why we keep secrets.

But the reason goes deeper even than that, of course.

Given that the secrets really aren't secret, why do we keep them inviolate in the repository of faithful breasts? Well because doing so reinforces our integrity and honour. If you can keep your word in the face of overwhelming exposure simply because you promised to do so, you will demonstrate that you have a higher



level of integrity and that you are a man of honor. Also a man's word, his integrity, is all that he has. Generally money can be replaced, things can be repaired or replaced, but your honor and your integrity are all you have that cannot be replaced or mended.

But there is, of course, a deeper level. Most religions dictate that you do not bear false witness against your neighbors, and prescribe brotherly love and affection. Part of our Obligation is to keep the secrets of a brother as your own. A brother must be able to trust that if he has a problem, or needs help, that he can not only go to a brother to receive it, but also know that his problem will not become the subject of idle chatter.

Now, gossip is a vicious crime. It is a crime against a person's good name and honor and integrity. But even more than that, it is a crime against yourself, your honor and your integrity.

Keeping the problems of a brother inviolate drives home the lesson that we should be temperate, prudent and just in all our dealings, not just with our brothers in Masonry, but with ALL men.

So, if a brother shares something private we keep that inviolate because it is the RIGHT thing to do. Keeping other secrets is simply practice and reinforcement; and keeping close in your heart those things that are not yours to reveal make a Mason a better man. All the lessons of Masonry are intertwined and reinforce each other, so in a sense, none of them could exist without all of the others.

What is temperance without prudence? What is prudence without fortitude? What is fortitude without justice? And moreover, what is justice without brotherly love and charity to your fellow man? Keeping the secrets of Masonry, or a brother, therefore, even in the face of outside knowledge, serves to strengthen our obligations in all areas.

So, when someone asks you why you will not acknowledge the secrets of a Mason, even when they are demonstrated for you, tell them its because of your obligation, and because as a man, freeborn and under the tongue of good report, it is about integrity, and keeping your word. That will confuse those cowans, but potential Masons will understand.

What is it that man can give and keep at the same time? Answer? His word!

THIS is why we keep the secrets. Because we swore an oath to do so. If a real man gives his word and he keeps it, it is worth all the gold there is. There should not need to be any other reason than that.

So when asked the question "Why do we keep the secrets?" The answer is "Because we are MASONS!"

Regards,

Peter Taylor The Laird O' Glencairn

IPM, PZ, AASR (30th), ROoS, KT, KTP, OSM, RCC, RAM, CC, SRIS



## Freemason Charged In \$1M Embezzlement

By Jessica Van Sack

A 58-year-old Maine man accused of embezzling more than \$1 million from within the secretive headquarters of the Massachusetts Grand Lodge of Masons is scheduled to be arraigned today in Suffolk Superior Court.

Vincent Paul Reed Jr. of Shapleigh, Maine, spent \$1.25 million in Mason funds on personal travel expenses, household pets, utilities and credit card debt, prosecutors said.

The theft is alleged to have taken place from 2001 to 2008 — while Reed served as elected treasurer of the Boston Council of Loyal Select Master Masons and the St. Paul's chapter of the Loyal Arch Masons, said Jake Wark, spokesman for Suffolk District Attorney Daniel Conley.

Both divisions of the ancient fraternal order meet at the Masonic lodge on Tremont Street downtown.

Neither Reed nor his lawyer could be reached.

A spokesman for the Grand Lodge of Masons in Massachusetts released a statement thanking investigators for their hard work and saying they look forward to a "swift resolution."

"When we discovered Mr. Reed's actions, we immediately reported our findings to the authorities," the statement said.

"Honor, integrity and trust are the bedrock principles of Freemasonry. We hold our members accountable for their actions and take transgressions seriously."

The Herald reported in 2008 that Conley's office began investigating along with Secretary of State William Galvin after a member of the lodge discovered irregularities.

In 2005, former Bay State Freemason Brad Bleidt was sentenced to 11 years in federal prison for swindling millions from financial investors, including about \$2 million from the Masons

# Re-Building the Temple

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

In the legend of Freemasonry, the building of King Solomon's Temple serves as the allegorical centerpiece for the symbolism of our order. The completion of the temple was a grand accomplishment and has captured the awe and admiration of many generations. But despite its beauty and perfection, the temple was destroyed and necessarily rebuilt under the Persian King Darius.

Sometimes, I like to think of my Masonic journey as building my own spiritual temple. A couple of years ago, The Banks of the Euphrates was running articles every week. I was personally very involved in my Blue Lodge, the York Rite, and Scottish Rite. I had built my First Temple, it was well constructed and I was proud of my work. However, the ebb and flow of the tide of life brought some changes and starting eroding the foundation of my temple. I stopped attending lodge, I started lacking the desire and motivation to write, and soon I had set my Masonic studies to the side.

I found that without Freemasonry, there was a huge void in my life. So I would like to announce that my column—The Banks of the Euphrates—is back. However, like the second temple it will not be an exact replicate of its predecessor. I am going to attempt to remove the superfluties of its previous version and focus solely on Masonic philosophy and history, spirituality, and symbolism. Freemasonry is not the organization or its outward appearance, it is its philosophy and the undeniable truths which it unveils to the industrious inquirer.

If you previously read The Euphrates, I hope you enjoy its rebirth. If you are a new reader I hope that you find the articles contemplative and refreshing. I personally am looking forward to our journey together.



## Lake Zurich Masonic Temple Bought in 1941: Where Is It?

By Korrina Grom From The Lake Zurich Patch - Lake Zurich Illinois

This week's selection in our "Bringing Back the Past" series is the Lake Zurich Masonic Temple.

Zurich Lodge No. 1089 bought the building in 1941, but prior to that, it had sat vacant for about 12 years, said Ron Frank, vice president of the Ela Historical Society. The building initially served as a Baptist church. "So we really don't know how old it is exactly," said Frank.

According to a pamphlet put together for the Zurich Lodge's 50th anniversary in 1972, the Lake Zurich Masonic Lodge was formed in spring 1922.

"It was an organization for Masonic instruction," the pamphlet states. "They held several meetings and worked diligently to find a meeting place, furniture ... and also to get a sufficient number of members to start the Lodge. The population of the village at that time was less than 300 people."

The Lake Zurich Masons originally met on the second floor of the old village hall.

"The first floor was occupied by the village jail, the court room and also the fire department equipment, which consisted of a two-wheeled hose cart which was pulled by hand to a fire," the pamphlet states. "At times, some of the visiting brethren were inquisitive about the ropes which were in the corner of the hall and pulled one of them and the fire bell would ring."

After 10 years of meeting in the old village hall, the Zurich Lodge started renting out the building it would eventually purchase in 1941.

Now here's this week's question: Where is this building located?

The information for this week's "Bringing Back the Past" was provided by Ron Frank, vice president of the Ela Historical Society. The Historical Society, located at 95 E. Main St., is open on Thursdays from 10 a.m. until 2 p.m.

