

The Small Town Texas Mason E-magazine

October 2011



Harmony Lodge #6 AF & AM This Month's Featured Small Town Lodge



The Small Town Texas Mason's E-Magazine

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

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

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Harmony Lodge No. 6 A.F. & A.M.

By Chas. K. Petitfils et al

Editor's Note; Yes, I know that Galveston is not exactly a small town, but it is a lot smaller than many in Texas and Harmony Lodge is one of the earliest Lodges in Texas. Besides, small town Texas Lodge histories are getting much harder to find.

Corky



High, white and gleaming, Galveston rises on the island named after Count Galvez---less a city than a symbol, a city of immortalized ideals, rather than a metropolis of surging human aspiration. Connected with the struggling evolution from a Mexican colony to a modern city, it has been, is, and always will be, a dominant power in the State of Texas.

Harmony Lodge No. 6, A.F. & A.M., had its beginning when the population was less than five hundred persons, and so connected is it with the events of importance in the history of Galveston, that the story of either would be incomplete without many references to the other.

In 1838, a number of Master Masons, residing in Galveston, presented a petition for a dispensation for a Lodge to Most Worshipful Grand Master Anson Jones, and on June 2nd, 1838, he granted the dispensation to F. M. Gibson, Nicholas Lynch, Amassa Turner, W. Thomas Brannum, Samuel M, Williams, James P. Boylen and Thomas M. Thompson. However, from the Grand Lodge records we learned that no Lodge was formed, or that any action was taken on the dispensation at that time. From old records of the city, this delay in organizing a Lodge was evidently due to an epidemic of yellow fever, cholera and other loathsome diseases which the medical profession had not, at that time, learned to conquer.

But on June 5th, 1839, M:W: Grand Master, B. T. Archer, issued a dispensation to form a Lodge of Master Masons at Galveston, to be known as Harmony Lodge No.6 A.F. & A.M. Brother George Fisher was authorized by the Grand Master to set the Lodge to work. This he did on June 6th, 1839, with the following officers, who were duly installed:

John H. Walton-----	Worshipful Master
W. F. Wilson-----	Senior Warden
J. M. Allen-----	Junior Warden
John M. Bowyer-----	Treasurer
N. Griffith-----	Secretary
G. F. Lawrence-----	Senior Deacon
George W. Fletcher-----	Junior Deacon
S. E. Jeffers and F. W. Gibson-----	Stewards

These, and eleven other original members, met in what was called the "COURT ROOM," located in a house belonging to Colonel Rhodes, who was then United States Consul at Galveston. It was situated on the north side of Strand (Avenue B) between Sixteenth and Seventeenth Streets. The records of the Lodge fail to show the names of the original members, other than the officers, but Grand Lodge records show that the following were original members: Moro Phillips, J. Johnson, Amassa Turner, E. A. Rhodes, Henry Gilroy, Samu-

el May Williams, G. W. Hall, W. P. Herring, A. C. Hinto, James Petty, and J. Matossy.

By-Laws were immediately adopted, and with \$150.00 loaned by Brother Samuel May Williams, preparation were made to furnish equipment and paraphernalia for a Lodge room in the Matossy House, the location which is unknown. Jewels were imported from England by Brother Tremayne.

The first initiation took place on August 5th, 1839, when John M. Dor, P. J. Menard and Asa G. Sweet received the first degree. Brothers Dor and Menard were the first to receive the Masters Degree in the new Lodge, which was conferred on August 28th, 1839. The Lodge appeared to be firmly established when it was adjourned indefinitely, "for certain cogent reasons." From other records it is found that an epidemic of a malignant disease was prevalent at that time.

The history of this Lodge would not be complete without mentioning something of the splendid work of Brother Samuel May Williams. It was he who was the moving spirit in all branches of Masonry in this city, the principal person interested in the organization of Harmony Lodge No. 6, and he is regarded as the "father" of the Lodge, It was he who secured and brought the records and annual reports up to date and presented them to the Grand Lodge meeting in January, 1840, when the Lodge was chartered.

The present rule of the Grand Lodge (that a Grand Master must have served as Master of his subordinate Lodge), must not have been in effect, or, if it was, the rule was suspended at that time, because Samuel May Williams never served as Master of Harmony Lodge No. 6. He was appointed Junior Warden pro tem, in December, 1839, and in June, 1840, was elected Grand Master. Harmony Lodge No. 6 approved a petition to form a German Lodge in Galveston in 1848. This Lodge was known as Teutonia No. 47, and had an active existence from 1848 to 1855, when the Lodge was demised, and the members thereof became members of Harmony Lodge No. 6.

Lodge records indicate that inter-Lodge visits were made frequently in spite of the lack of communication and transportation. One trip was made to Holland Lodge in Houston by members of Harmony and Teutonia Lodges. The trip was made by boat and three days were required.

The years from 1853 to 1858 seem to have been the darkest in the history of the Lodge. A serious epidemic was raging and the Lodge was suspended for months at a time. Little work was done except relief to the distressed. Two funerals of note were held, i.e.: of Anson Jones, Past Grand Master and late President of the Republic of Texas, and Samuel May Williams, the "father" of Harmony Lodge. The years of the War Between the States are reflected in the loss of membership and the general confusion that followed required years to overcome.

Records of the Lodge from 1859 to 1867 have been lost, presumably in the summer of 1866, when the Lodge room was completely destroyed by fire, but from the records of San Felipe de Austin Chapter No. 1, Royal Arch Masons of Galveston, an incident of true Masonic spirit is shown.

Philip C. Tucker Jr., was eulogized for his loyalty to duty in remaining at his post as Master of Harmony Lodge when he conducted the Masonic burial service over the remains of Brother S. B. Hurlburt, who was killed in the evacuation of the City of Galveston during an attack on the city by the Federal Naval Forces. The service was held under the most dangerous circumstances, but Brother Tucker remained at his post until the service was completed. The date of Brother Hulburt's burial was October 6th, 1862, and after the service Brother Tucker left for his post in Houston. It seems that the work of Harmony Lodge ceased after that time.

"When the Confederate forces decided to retake Galveston from the Federal forces, a fierce battle took place, both on land and on water. During the battle a Lieutenant Commander of the United States Navy, in charge of the Gunboat "Harriet Lane," and a Brother Mason in the States, was killed. A flag of truce was sent ashore, and Confederate leaders were informed of the dying request of Brother A. H. Wainright, Lieutenant Commander, who was killed, that he be buried with Masonic honors. The Confederate General declared a truce for twenty-four hours in order that Brother Wainright's last request might be carried out. Orders were issued that "leaders of Federal forces should issue orders that all Masons, members of the Federal forces, be allowed to come ashore to participate in the burial, with only their promise, given to their (Federal) Commander, that they would not pry into military secrets. The Brethren gathered in Harmony Lodge's hall on January 1st, 1863, with Brother Philip C. Tucker Jr., acting in the official position of Master.

"It is interesting to note that Brother Tucker immediately granted the request of the Federal Commander, despite the contumely heaped upon him by an excited populace. It appears that while Brother Tucker acted as Master, all of the other stations were filled by members of the Federal forces. Brother Wainright was buried with full Masonic honors in Harmony Lodge's Cemetery plot in this city."

This story was much to long for this issue. If you would like to read more go to <http://www.harmonylodge6.com/history.html>



TRI-COUNTY FIRE VICTIMS

Editor's Note; *The story in this email exchange is a subject very close to my heart, as a number of members from Waller Masonic Lodge #808 (my Lodge) lived in the fire evacuation zone. Thankfully, after not knowing anything for days, they were allowed to go home and found that none lost any homes. And, thanks to Brother Carl Jones for his help in spreading the news in his email Masonic announcements service. Subscribe at .carl@carlejones.com*

Brother Carl, Could you please send this e-mail out to your list. There is so many people in need of help from all the fire devastation in Montgomery, Waller and Grimes Counties and the Bastrop area.

Have a Blessed day My Brother .and Thank You for all that you do....

Best Regards

Bennie G. Padilla Jr. PM
Garden Oaks Lodge # 1306
Houston, Texas



Gary:

Vincent is a Captain in the Houston Fire Department as well as the Montgomery County Fire Chief. Gary requested that the Masonic Lodges in the area be contacted to see if it were possible to have Lodges agree to adopt families that are identified as having no insurance nor other avenues for assistance, and have suffered near total losses due to the "Tri-County" fires.

Chief Vincent said the Grimes-Montgomery-Waller County fire covered 20,000 acres, destroyed 76 homes, damaged 23 more, but fortunately no one was killed. Chief Vincent spoke to some of the victims and found that some do not have any type of insurance. He also found many that literally left with only the clothes they were wearing and returned to find everything totally gone. For example, he has identified an eighty year old couple that has lost everything, has no insurance, and no relatives. Chief Vincent commented that as bad as this is, the situation in Bastrop County is much worse by all accounts. If any Masonic Lodges / Lodge

Members have a desire to assist the victims of the Texas Wildfires, please see the following information to find out how best to fulfill the needs of these devastated communities.

If anyone wants to assist, they may send donations to:

Magnolia Fire Department
P.O. Box 1210
Magnolia Texas 77353-1210
Phone (281) 356-3288
Fax (281) 356-1572
mvfd@magnoliafire.org<mailto:mvfd@magnoliafire.org

Society of Samaritans
31355 Friendship Drive Suite 500
Magnolia Texas 77355
281 259-8452
LynGibbons@aol.com

The Society of Samaritans is the local charity that is providing direct assistance to the fire victims (along with the Red Cross) and are serving as the point of contact for the area faith based groups to channel their resources to. They provide food and clothing directly to those in need, and have supported the local community for many years. Please see their website at <http://ebiz.netopia.com/sos> for additional information.

If any donor has a specific request for the use of the funds, please have them designate their request with the funds and, of course, we will do everything we can to accommodate their request.

Again, thank you, in advance, for your help in supporting those in need during this difficult time.

Sincerely,

Gary Vincent
Magnolia Fire Chief

Please see related links below.

http://www.msnbc.msn.com/id/44516265/ns/local_news-houston_tx/t/all-tri-county-evacuated-residents-return-home/

<http://www.youtube.com/watch?v=ZqG5knukWhy>

Sadly, P. M. Brother Calvin Trapp of Waller Masonic Lodge, reported that his brother Bart did loose everything as is illustrated by these pictures.



Texas Masonic Family Day - October 8, 2011

The TMRC celebrates 100 Years of providing choices for Texas Masons. Join us for an exceptional Family Day 2011 as the Texas Masonic Retirement Center celebrates its 100 year anniversary. M: W: Grand Master T. E. Genel Carnes will help kick off activities on Friday, October 7, with a Centennial Banquet at the Masonic Temple in downtown Fort Worth. Order your \$25 ticket today—seating is limited. Family Day follows this event on Saturday, October 8 from 10:00 a.m. to 4:00 p.m. The entire day offers festivities on the grounds of TMRC in the shade of the pecan orchard. You'll enjoy live music, Classic Car & Motorcycle Show, hayrides, children's activities, and a wide array of vendors. Masonic Lodges participate in a lively competition with BBQ Cook-Off judging at noon.

As TMRC celebrates a century of dedicated service to Texas Masons we recognize that new challenges, new friends, and new ways to enjoy life are at the top of the wish list for those approaching retirement. Our new residential option, the Royal Arch Plaza Apartments features three different floor plans, full kitchens, and washer/dryer units. Residents may choose from the amenities available on our campus such as a wellness center, extensive weight room, lovely grounds for walking and gardening, weekly shopping excursions, a well-stocked library, and much more.

Our residents regularly participate in activities like attending live concerts at Bass Hall, cheering from the seats at Texas Rangers games, or fishing on the banks of a nearby river. Some prefer the peace and quiet of their apartment or duplex while enjoying the benefits of freedom from cooking, cleaning or yard work.

To learn more about living at the Texas Masonic Retirement Center or attending our upcoming events, visit www.TexasMasonicRetirementCenter.org or call 817.275.2893.

Norman and his wife live in Calgary. One winter morning while listening to the radio, they hear the announcer say, "We are going to have 8 to 10 centimeters of snow today. You must park your car on the even numbered side of the street so the snow plough can get through."

Norman's wife goes out and moves her car. A week later while they are eating breakfast, the radio announcer says, "We are expecting 10 to 12 centimeters of snow today. You must park your car on the odd numbered side of the street so the snow plough can get through."

Norman's wife goes out and moves her car again.

The next week they are having breakfast again, when the radio announcer says "We are expecting 12 to 14 centimeters of snow today. You must park....." then the electric power went out.

Norman's wife is very upset, and with a worried look on her face she says, "Honey, I don't know what to do. Which side of the street do I need to park on so the plough can get through?"

With the love and understanding in his voice that all men who are married to blondes exhibit, Norman says, "Why don't you just leave it in the garage this time?"

Texas Rangers Were Brothers

Brother Cornelius Vernon “Neal” Coldwell

Cornelius Vernon “Neal” Coldwell was born in 1844 in Dadeville, Missouri and passed away in 1925. He spent nearly 10 years in service, scouring across the unforgiving land in search of Indians, outlaws, cattle thieves and desperadoes. At best, most average Rangers lasted in service for six months or a year or two. He is buried near his home place, at Center Point Cemetery, Center Point, Texas. Captain Coldwell, along with 32 other Texas Rangers, was instrumental in shaping the peace, heading three companies and working his way up the ranks the hard way.

The early roots of the Coldwells go back to the British Isles. A family coat of arms belonging to a William Coldwell of Wisbeech (1673-1706) are on a mural dated 1706 at St. Mary’s Church in Hertfordshire, and it apparently is one of many variations. Brother Joseph E. Bennett wrote “Six Guns and Masons,” which had a long chapter on Neal Coldwell. Bennett mentioned that “(the Coldwells) were a part of a distinguished and accomplished family line that traces its roots to Oliver Cromwell in England. When Oliver died, political difficulties made it advisable for the remaining Cromwells to take up residence elsewhere. The family moved to America, settling in Hawkins County, Tennessee. Neal’s father, Thomas Alfred Coldwell, was a veteran of the War of 1812 and served alongside Andrew Jackson in the Battle of New Orleans. The family came to Texas, arriving in Kerr County in 1860. Neal was 16 years old when they settled on a 700acre tract of land north of Center Point, Tx. where they raised sheep. As the Civil War raged, he was ready, willing and able to enlist, which he did in 1862. Traveling to San Antonio, he joined the ranks of 32nd Texas Cavalry’s Company of Capt. Eugene B. Millett, commanded by Col. P.C. Wood. The company’s field of operations was in Louisiana, and they faced Union troops under General Banks. Neal Coldwell took part in 32 battles and skirmishes, with the last at Yellow Bayou and rose to Captain in the Cavalry. After the war, Neal returned home and settled down to farming and raising stock. Neal may have had no idea what lay ahead, but he would become part of history once more, as a new and different force took shape.

In March, 1877, the officers of the Texas Rangers were instructed to make no more scouts westward in search of Indians unless they were following a trail or acting upon definite information ... Thus did the governor, adjutant general, and Major Jones cause the Texas Rangers, who had so long faced westward and fought Indians, to face about and direct their guns for the future against the white outlaws, thieves, feudists, highwaymen, murderers, and mobsters. This changed policy resulted in the death of scores, the arrest of hundreds, and the flight of thousands. Coldwell was named Company F Captain. Their scouting territory embraced the country from the mouth of the Pulliam Prong of the Nueces to the mouth of the South Fork of the Llano, where Junction City now is. Much scouting was done and with such energy that the Indians were kept in check without any fights, but they came near getting one band. Company F was disbanded six months into its tenure, for economic reasons. However, on May 19, 1875, Jones recalled Neal, and within a week, the company was replenished and stationed on Johnson Creek, making raids between early May and June.

In his book, “Six Years With the Texas Rangers,” Ranger James B. Gillett wrote that Company F’s patrol was grueling, stretching down the Guadalupe, Nueces, Llano and Devil’s rivers. Gillett was often in their company, so he knew first-hand many of their feats. He said that in the winter of 1876-77, Neal broke up a band of



Early Texas Ranger Captain Neal Coldwell, at far left, was a Civil War veteran who went on to command the Frontier Battalion’s Company F, based in Mountain Home, battling Indians and dangerous outlaws as far away as the Rio Grande River. Here he is shown holding his grandson, R.B. Viles. Also shown (to the best of the family’s knowledge), are, from left, Lula Coldwell between Neal and R.B.; Neal’s wife Carrie Martin, Mabel Coldwell, Eunice Viles (R.B.’s mother), and Ethel Coldwell with her husband, Leonard Witt.

thieves in northern Atascosa County. Near Junction, Neal's men and Major Jones brought in 50-60 outlaw suspects. Many were freed, but they nabbed two escaped convicts at Copperas Creek. "We bagged several men wanted for murder and some horse and cattle thieves. Old Kimble County never had such a clean-up of bandits in her history," Gillett said. More sweeps flared out across the San Saba River in Menard County, with similar results. In late 1877, Neal was reassigned to Company A, and sent to the Rio Grande, near Eagle Pass. There, he and his men arrested 50 "filibusterers" under a Mexican general named Winkler who was preparing to invade Mexico. In Bandera County, Neal's company rounded up a dozen fugitives; then Neal and Gillett surprised a heinous murderer in his bed at dawn, as his irate wife hurled inflammatory remarks. In 1879, after many forays, and thousands of miles in the saddle, Neal was promoted quartermaster of the Frontier Battalion. It was his responsibility to make inspection tours, furnish rations and assign men or companies where needed.

After retiring in 1883, Neal settled into his Fairlands Stock Farm, raising Jersey cattle, horses and mules, and expanding his holdings.

He served as Worshipful Master of Rising Star Lodge #429, Center Point, Texas for many years.

May We Meet Upon The _I_ - Act By The ! - And Part Upon The I_

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

Brother Stephen Dafoe

From The "Hiram's Lighthouse" Newsletter

Stephen Dafoe is a Canadian freelance journalist and the author of several books on the Knights Templar and Freemasonry.

His most recently published book is *Morgan: The Scandal That Shook Freemasonry*, a 500-page examination of the abduction and probable murder of William Morgan by Freemasons. Set 50 years after the American Declaration of Independence, the story of the disappearance of William Morgan and the five years of trials that sought to discover what became of him is told in a narrative style, supported by a wealth of endnotes and appendices reprinting the primary sources from which Dafoe was able to retrace historical steps and uncover a 183-year-old cold case.

Dafoe is perhaps best known for the two speculative history books he co-wrote with Alan Butler in the late 1990s. These books were *The Warriors and the Bankers*, re-published by Lewis Masonic in 2006 and *The Knights Templar Revealed*, re-published by Constable and Robinson in the same year.

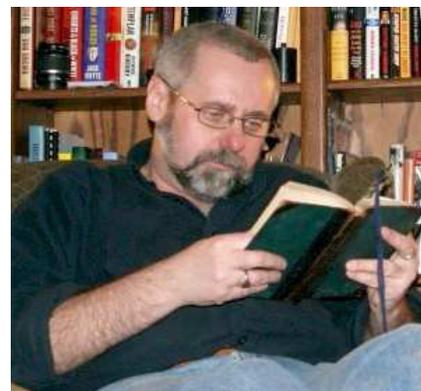
Stephen Dafoe has written, co-written or contributed to more than a dozen books and anthologies since 1997. They are in chronological order:

- *Unholy Worship?* (1997)
- *The Warriors and the Bankers* (1998) republished (2006)
- *The Templar Continuum* (1999)
- *Everything I Needed To Know About Freemasonry* (2004)
- *The Knights Templar Revealed* (2006)
- *The Templar Papers* (2006)
- *Heredom Vol. 14* (2006)
- *Heredom Vol. 15* (2007)
- *Tales From The Harbor Vol. 2* (2007)
- *Nobly Born* (2007)
- *Secret History of the Knights Templar* (2008)
- *Tales From The Harbor Vol. 3* (2008)
- *The Compasses and the Cross* (2008)
- *Morgan: The Scandal That Shook Freemasonry* (2009)

Stephen has stepped away from the speculative style of his earlier books and concentrated on a more straightforward historical approach in recent years. His research has been published in *The Scottish Rite Journal*, *Heredom* (the Transactions of the Scottish Rite Research Society), *The Scottish Rite Journal*, *Templar History Magazine*, *Knight Templar Magazine*, *Masonic Magazine* and *The Masonic Society Journal*.

In addition to writing a book each year for the past half decade, Dafoe writes hundreds of articles each year for a variety of print publications in Western Canada.

Dafoe was born in Belleville, Ontario in 1962 and spent the first 40 years of his life in that province. He moved to Alberta in November of 2002 and now resides in a rural community north of Edmonton.



National Heritage Museum Explores The Meaning Behind Masonic Regalia

Centuries before Jimmy Choo shoes and Louis Vuitton luggage, Freemasons were the fashionistas of their times, wearing bejeweled sashes and aprons adorned with esoteric symbols dating back to King Solomon's Mines.

From George Washington to Buffalo Bill and Harpo Marx, members of Masonic fraternities have used specialized regalia, symbolic clothing and character costumes to express traditions passed down from the 16th century.

An informative and well-researched exhibit, "Inspired by Fashion: American Masonic Regalia" exposes some of the mysteries, misunderstandings and funny hats associated with the nation's oldest fraternal organization.

Visitors to the National Heritage Museum will see centuries-old regalia, fezes and masks, historic photos and documents, military-style uniforms and even a Masonic Hawaiian shirt and dress fashioned from "pull tabs."

Entering the gallery, some might be surprised to see a bright red devil costume with horns that was worn in an initiation ceremony.



Masonic bathrobe,
1960-1980

Rather than ignore the public image of outlandish costumes ornamented by secret symbols, the exhibit explains the origins and significance of now familiar Masonic emblems such as the "All-seeing eye" and the "square and compass" that harkens back to the fraternity's origins.

Organizer Aimee E. Newell said, "One of my main interests was to show how Masonic regalia fit into the context of its times."

"Masonic regalia always bore a strong relationship with the larger community's fashions," she said.

When Colonials wore powdered wigs and frock coats, she pointed out examples of Masonic regalia that appears ostentatious by contemporary standards. During and after the Civil War, Masons adopted some features of military uniforms such as epaulets and plumed hats.

In the era of Snoop Dogg and Eminem, it remains to be seen whether Masons will start wearing drooping trousers and their caps sideways.

The museum's director of collections, Newell has organized the show into four broad themes that reflect how Freemasonry's core beliefs inspired its regalia and costumes: contemporary fashion; the military; Orientalism; and the theater.

Unidentified Masonic Lodge
Master, 1865



The exhibit removes some of the veil of mystery and misunderstanding that have surrounded Freemasonry. Yet for non-Masons, the large number of fraternal organizations and differences and similarities among them remains confusing.

The National Heritage Museum was founded and is supported by the 32nd degree Scottish Rite Freemasons. Newell, who is not a member, described Freemasonry as a fraternal organization for men that promotes ethics by using symbols and rituals based on "practices, tools and traditions" of British stonemason guilds from the 16th and 17th centuries.

Though its exact origins, possibly in Scotland, remain a matter of conjecture, the first Grand Lodge in England was established in 1717.

British Freemasons traveled to the New World, establishing lodges by the 1720s. At the time of the outbreak of the Revolutionary War, an estimated 5,000 Masons lived in the American colonies including Washington, Benjamin Franklin and John Hancock and many others who would become influential leaders.

One section addresses the question, "What if women designed Masonic regalia?" It features gowns designed and worn by women of the Order of the Eastern Star, an auxiliary group composed of Masons' wives, relatives and descendants.



Shrine Parade jacket,
1920-1960

Combining ritual and fashion, they have incorporated the Eastern Star's primary symbol, an inverted five-point star representing the Star of Bethlehem, into their designs.

While some may wonder whether fraternal organizations remain relevant in the 21st century, one photo depicts American soldiers serving in Iraq who have established a lodge amid spartan conditions.

Newell said she hopes "Inspired by Fashion" helps non-Masons sort through the misunderstandings about Freemasonry and better understand its history and moral origins.

"I hope people go away with a basic understanding of what Freemasonry is," she said.

Read more: <http://www.metrowestdailynews.com/archive/x1107264953/National-Heritage-Museum-explores-the-meaning-behind-Masonic-regalia#ixzz1RWyTDX2R>

"I hope people go away with a basic understanding of what Freemasonry is," she said.



Masonic Cap, circa 1930

... By The Lighthouse Beam

Oh, Brother!

By Jörg Fischer - From Hiram's Lighthouse-

“When one loses the habit of going to lodge, one loses the habit of going to lodge . . .”

Re-reading Brother Compton’s “Whither Direction Our course” a number of times, having summated it for Our side (Freemasons in Ontario) it is shocking that he presented these points in 2005, the year I joined the fraternity.

The long and the short of it is that, although the average or median age is around 65 years (give or take a year or so,) the current members, who are that age or older, can not see the decline cascading their given lodge into oblivion. Further, they cannot extrapolate this dearth of vanishing members into the whole fraternity dripping into the Dustbin of History in a few years. The gist of things is that there has been no ‘daily advancement’ made in regard to utilizing the cyclone of electronic advancements our world is being diminished by daily.

People used to be proud (bragged about it!) of being dumb in Mathematics. Now they are proud of being at sea in regard to all this new technology. Some comedian, who has not read all that much, has just had a book published about how dumb men are. Obviously, he is not one of them! But he does bring forth the age-old concept that men, on average (2/3!), have received nature’s end of ‘the short stick.’ The artificial College of Teachers has just published an item which deals with athletes, who are being funneled to be the carnival pool of our entertainment, as well as keep them occupied so that their testosterone driven needs have a “productive outlet.”

This brings up the various words/phrases made use of in ritual. Also, the fact that, as we have been deliberately pushed to be a fragmented society, by ramming down our throats the concept of Multi-Culturalism by the folks who actually run us, it has been ensured that such entities as Freemasonry are up for notice. We, as members, have not helped ourselves by being so reticent. Just pasting a Square & Compasses on the back of one’s car says nothing to anyone, except a fellow Mason.

The other day a real jerk was up my rear with his 3-ton truck. I got out of his way. He passed. His license plate read: “DDGM + the year”! On top of that he ‘flew’ the pasted on Square & Compasses insignia. When I caught up with him to take a look at this “good man made better,” he got a little worried.

If and when I start to visit again, especially in that area of Ontario Masonry, I’ll keep an eye out for that vehicle, as such a member, a man at such a high level of Freemasonry, a man to whom I must provide honors when in open lodge, belittles everything we are supposed to try to stand for. He is genuinely concerned for the welfare of his society???

Is it not then time to consider not going to lodges where such an individual might turn up???



North Texas Masonic Historical Museum and Library



1414 J Avenue Plano, TX 75074

Our History

The history of North Texas and the history of Masonry in North Texas are one and the same. The first settlers to the North Texas area arrived in the 1840's. Dallas was established in the 1840's and was incorporated in 1856. McKinney was founded and incorporated in 1849. Plano was named in the 1850's and incorporated in 1873 with a population near 500 people. Masonry likewise was established and growing in the North Texas area. The first lodges were established in McKinney and Dallas in 1850. Within 10 years there were no less than 12 lodges supporting and leading the North Texas communities.

The first Masonic Lodge located in the area that would become the City of Plano, Texas was chartered in 1859 and ceased operations in 1888. The second Masonic Lodge was chartered six years later in 1894 and continues its operations today. By the turn of the century there were over 30 lodges in the North Texas area. With a tradition spanning more than 147 years in Plano, more than 170 years in Texas, and more than 300 years in the United States of America, Masons have played an important part in the cultural, social, economic, and political development of communities throughout North Texas and our Nation. The North Texas Masonic Historical Museum and Library houses and preserves this history to utilize and disseminate this collective knowledge for Masons, historians, scholars, and the public.

Our Mission

The North Texas Masonic Historical Museum and Library was organized to preserve the complete history of Plano, Collin County, and North Texas for historical, educational, literary, scientific, and charitable purposes. This includes the history of the first Masonic Lodge in Plano, the current Masonic Lodge in Plano, other Lodges in Collin County and the North Texas area, their founders, officers, members and their correlation and influence upon the communities' history. Our mission encompasses the preservation of archives and collections, and the research, exhibition, and interpretation of Masonic history and its effects upon the development of Plano and the North Texas area.

Hours

Apart from special events, we are open to the public every Monday, Wednesday, and Friday from 1PM to 4PM (except holidays). You may also E-mail us at admin@northtexashistory.org to request a special visit if you are interested in our organization and its efforts, or if you would like to make a donation or volunteer your time in support of our cause.

Location

The North Texas Masonic Historical Museum and Library is located in the original area of downtown Plano, Texas, on the first floor of the Plano Masonic Lodge.

Directions

Take the 15th Street Exit from U.S. Highway 75 (North Central Expressway) and proceed East on 15th Street. Immediately past the railroad tracks, turn right (South) onto J Avenue (parking area). The Museum and Library is on the left, facing the railroad tracks.

A Letter from Hiram Abiff

From The Lodge Devotion 723 Newsletter - Australia

Dear W Bro Damien (Editor's Note; Damien Hudson W.M. Lodge Devotion)

Some narks say I had a tombstone promotion to Grand Master. I was denied the opportunity to complete my Temple. There is still much speculation about what I would have done and how it would have affected the worshipers. I had no idea that we would end up with so many wanting to be priests and so many who would rather pray rather than work.

These things had a serious impact on the economy. All the nation's wealth had been spent on a monument for our King. It did our souls good but did not put food in the bowl. It was becoming harder to extract copper from King Solomon's mines and the price was likely to be under pressure with the coming Iron Age. How were we to pay the bills and keep the non-workers and priests paid?

We had a one-stream economy: the Temple industries and nothing else. Then somebody came up with a great thimble and pea idea.

The greatest moral challenge in the Land of Canaan was soil erosion. Rainfall was to be taxed when it fell on the property of owners and the revenue would be paid to the idle and the needy for any incontinence that they may suffer. The nation would not fund any erosion abatement programs as the land owners are assumed to be sufficiently rich to pay for these. These works would be done by Royal Decree.

I understand that there were long debates on the number of King's equerries that would be needed and the number of Tax collectors required to administer the Rainfall Tax. Nobody thought it a problem that these people did not generate any income but were a cost to the nation. With ideas like this we will be very overcrowded here, or so some people hope.

Yours most fraternally
Hiram Abiff
Heavenly Abodes

By Dave Robson, Evening Gazette

So Mote It Be, What It Means To Me.

By Worshipful Brother Paul Weathers

Oasis Lodge #52 450 N. Pantano Road Tucson, AZ 85710

From Brother Cory Sigler's, "The Working Tools" Magazine

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

The word 'mote' is an old Anglo-Saxon word meaning 'may'. But the leaning of the phrase should be much more personal to the Mason.

Whether at the end of one's prayer, at the pronouncement of the sacred union of marriage, at the blessed birth of a child, or at the solemn bidding good bye to one who is loved and respected, we say those meaningful words, So Mote It Be.

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

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



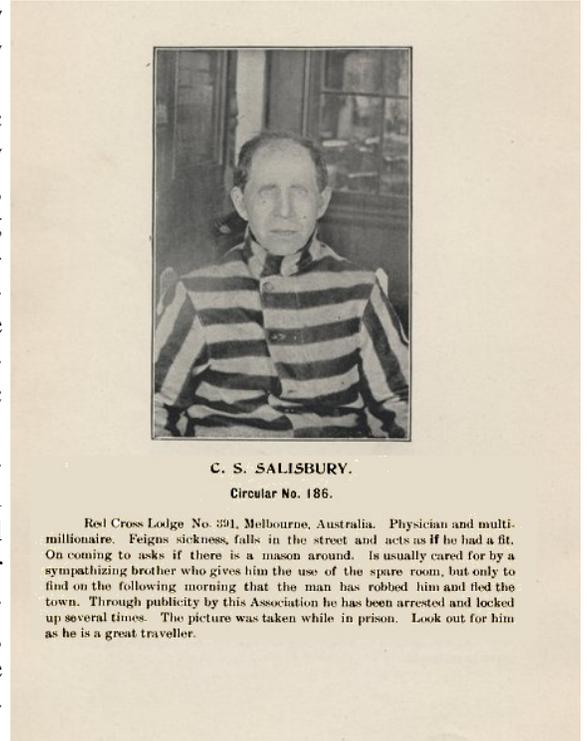
Album of Masonic Impostors

From The National Heritage Museum

Why would someone impersonate a Freemason? And why would someone publish a book showing some of the supposedly more nefarious characters who have impersonated Masons?

Pictured here is a page from a book called *Album of Masonic Impostors* [Call no.: 19.78 .A345 1903], which was published by The Masonic Relief Association of the United States and Canada, an organization which was a sort of clearing house for improving the methods for providing relief by various Masonic organizations, as well as a central organization for disseminating information throughout North America about men known to have tried (or, in many cases, succeeded) in defrauding various Masonic relief agencies by claiming membership in various Masonic bodies.

Especially during a time when receiving benefits in the workplace was uncommon, one of the benefits of joining a fraternal organization was just that - receiving benefits. Death benefits and various types of insurance were some of what you received for paying your dues. (In fact, many non-Masonic fraternal organizations went on to primarily become life insurance companies, many of which still keep "fraternal" in their name, although the fraternal aspect of many of these organizations has been de-emphasized, or disappeared altogether.)



C. S. SALISBURY.
Circular No. 186.

Red Cross Lodge No. 391, Melbourne, Australia. Physician and multi-millionaire. Feigns sickness, falls in the street and acts as if he had a fit. On coming to asks if there is a mason around. Is usually cared for by a sympathizing brother who gives him the use of the spare room, but only to find on the following morning that the man has robbed him and fled the town. Through publicity by this Association he has been arrested and locked up several times. The picture was taken while in prison. Look out for him as he is a great traveller.

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Because there was money to be had by members of a fraternity who were genuinely in need, a brisk business grew of con-men who traveled around posing as Masons and trying to get relief (in the form of money) provided by various Masonic organizations in the different towns and cities they visited. The Masonic Relief Association published an "Official Warning Circular" on a regular basis (a number of which we also have in our collection), that warned various Masonic relief organizations about some of the con men that might come their way. The *Album of Masonic Impostors* is a bit of a rogues' gallery of some of these men.

Call me soft-hearted, but when I see these photos, like the one of C.S. Salisbury above, I wonder what desperate circumstances drove men like him to resort to becoming "Masonic Impostors."

If you want to learn more about the role of Masonic and fraternal organizations in providing "relief" and social services, we've got a number of great resources. A great place to start is:

Beito, David T. *From Mutual Aid to the Welfare State: Fraternal Societies and Social Services, 1890-1967*. Chapel Hill, N.C. : University of North Carolina Press, 2000. Call number:44 .B423 2000



GUIDELINES FOR INVESTIGATING COMMITTEES

From "The Working Tools Masonic Magazine."

Those who are charged with the duty of investigating the character and other qualifications of applicants for the privileges of Masonry hold positions of distinction and trust. Of all the committees appointed by the Worshipful Master, none is more important to the preservation of this great Fraternal Order Way of Life than this committee, whose duty is to determine the fitness of a candidate prior to balloting on his petition.

They are, of necessity, the inspectors to examine the material wherewith to add wisdom, strength, and beauty to the Universal Masonic Temple. Carelessness, indifference or negligence in the discharge of this responsible duty are of the nature of misdemeanors.

Every member in the Lodge is part of the Investigating Committee, especially the voucher of the petitioner. The member who vouches for a profane should be certain of his fitness for membership. Also, it is the duty of every Master Mason who is aware of something which would cause a profane to be unfit for membership, to inform a brother of that Lodge or the Investigating Committee, so these things can be Verified or clarified. For it is the responsibility of every member to exercise scrupulous care in guarding the door of Masonry from gaining access and introducing Godless ideology. It is our duty as Masons, to jealously examine a profane Is fitness for membership, for on this examination rests the honor, glory, and reputation of our institution.

Every member and the Investigating Committee is urged to constantly bear in mind that membership in the craft is much too priceless to be shared without due consideration. So think and act for the good of Masonry at all times.



© gnurf * www.ClipartOf.com/1057456

1. When visiting a candidate at his home, the committee should first determine the family's attitude toward his desire to join the Masonic Order. If there is serious opposition to him joining which cannot be overcome by the committee and there is every likelihood that his membership in the Lodge would cause internal family problems, the petition should be returned or rejected.

2. Ascertain whether the petitioner's home surroundings are such as to permit him financially to continue his membership without depriving his family of the essentials of life. While a man's financial circumstances or his educational background ought not bar him from participating in Masonic privileges or render him unwelcome in the Craft, his standard of living may be so different from those of the other members as to make her uncomfortable in their presence.

3. The applicant should be given the understanding that his character is subjected to the closest scrutiny, and that friendship, personal consideration, or favoritism, must not control or bias Masonic action. He is informed that he must pass the scrutiny of the investigation and the ordeal of the ballot, as all have done who has gone this way before him. If there be a doubt in regard to his fitness to become a Mason, let the lodge have the benefit of the doubt. Remember that the dignity, honor, and reputation of the institution are in your hands.

4. The committee should determine how long the petitioner has been acquainted with his proposer. If the acquaintanceship has been but a brief one, it is all the more reason why the committee should make a thorough search of the petitioner's background. References should be carefully checked, as well as business affiliations. This of course should be handled in a discreet manner, especially if questions are directed to non-Masons who may not be favorably disposed towards the Institution.

5. Ascertain the petitioner's motive for wanting to become a Mason and what is his conception of the Fraternity. Of course, one who is new to the Order may not be expected to offer a consider opinion, but he should have at least some idea of the type organization he is expecting to join.

6. Is the petitioner charitable by nature? Does he contribute to needy causes as his finances permit? Also, is he charitable in thought and actions towards his fellowmen? Is he bigoted or prejudiced? All these questions, discreetly put, will help bring out the true character of the man.

7. Is he prompt in meeting his financial obligations and honorable in his business dealing with others? Can he afford to become a Mason? The answers to the first two questions can be obtained by investigating his references, both business and personal. As to whether he can afford to become a Mason, this can be determined by pointing out that no man should join the Masonic Order, if he must deprive his family of

the necessities of life. Naturally, no Lodge wishes to cause hardship for others, nor handicap itself by adding to its rolls members who are apt to become financial liabilities.

8. Does the petitioner realize that membership in a Lodge calls for payment of dues and these are to be met promptly? Along with this question, the committee might also ascertain what, if any, provisions he has made for his family, money wise etc. should something happen to him.

9. Does his occupation permit him to attend meetings regularly?

10. Does the petitioner believe in a Supreme Being? Does he attend a church? Masonry does not require a man to adhere to any particular creed or religion, he must believe in God and in the immortality of the soul.

11. The Worshipful Master should be kept honestly and fully informed. A complete report of the investigation committee should be presented at the regular lodge meeting.

12. A fearless discharge of this duty may, for a time, subject the committee to the frowns of the rejected and his friends, but faithfulness and courage will, in the end, command the plaudits of every lover of the Fraternity.

13. Don't overlook any references, the last one may be the one needed. Reports on the petitioner should be obtained from courts, police department, credit bureaus, and other places necessary.

14. The investigation should be so conducted that, even if rejected, the applicant gains a higher respect for the Fraternity.

Work Begins To Preserve Historic Carvings At Royston Cave

From "The Working Tools Masonic Magazine"

Conservationists in Hertfordshire are working to preserve historic underground carvings.

Dating from the 14th Century, the wall carvings at Royston Cave feature a range of religious symbols.

Since its discovery in the 18th Century, the cave has experienced a marked deterioration in the detail of its carvings.

Experts believe the damage is being caused by worms feeding on nutrients in the chalk walls.

Extensive carvings

The cavern is man-made and in the shape of a beehive, with a small aperture at the top for ventilation.

It features an extensive range of wall carvings representing the crucifixion, the holy family and several saints, among them St Katherine, St Laurence and St Christopher.

Local historians have said the wall carvings suggest the Grade I-listed site may have been used by the Knights Templar.

The military order of the Roman Catholic Church was suppressed by papal edict almost 700 years ago.

Cautious approach Tobit Curteis, the conservation team leader, said two types of culprit worms had been identified - the 20mm-long purple *eisenia foetida* and the 8mm-long transparent *dendrodrilus rubidus*.

"We think the worms have leached into the chalk over the last 200 years when water has been washed in from flooding," he said.

The team are now removing the worms' habitat - soil and debris - from the cave floor and injecting the walls with chemicals to strengthen them.

Mr Curteis said a cautious approach was being adopted by everyone involved in the project.

"The restoration work is very complicated, there's nothing like this anywhere in the country, so every piece of research we're having to do is from scratch.

"We can't have a second chance, if we get it wrong it will damage the cave, so we need to make sure that everything we do is stable and will work in the long term," he said.

The cave will be closed from 4 July until 15 July while the work is carried out.

<http://www.bbc.co.uk/news/uk-england-beds-bucks-herts-14014922>



Chalk carvings found in the cave are believed to show knights being burnt at the stake

Mister Mason Was A Mason And A Good One Too

From The National Heritage Museum

It's fair to say that Freemasonry has been having a bit of a pop culture moment during the past few years. The most recent example, of course, is Dan Brown's latest novel, *The Lost Symbol*.

But Freemasonry's appearance in popular culture is nothing new. Pictured here is sheet music for the song *Be a Mason (And Take It By Degrees)* which was published in 1916 (and whose first line is the title of this post). The music is by Albert von Tilzer, who was a well-known Tin Pan Alley composer. You might know him as the man who wrote *Take Me Out to the Ballgame*.

The song *Be A Mason* draws on people's familiarity with Freemasonry and puts a funny, even slightly risqué, twist on it. Despite the title, the song isn't actually about trying to convince someone to become a Mason or even reminding someone that he should act more brotherly or fraternal.

Instead, the song plays on the listener's familiarity with the existence of the three "degrees" of Freemasonry: the Entered Apprentice, Fellowcraft, and Master Mason rituals that every candidate participates in when joining his local lodge. But, in fact, the song has nothing to do with joining a local lodge. Instead, it's a playful song about seduction, offering humorous advice on how a young man ought to move slowly, in steps, as he woos a woman:

Be a Mason, take it by degrees
 Be a Mason, and you'll be sure to please
 A little bit now, a little bit then
 When you want some more, come back again...

If you're interested in more references to Freemasonry in music, be sure to check out the page put together by Grand Lodge of British Columbia and Yukon. You'll find references from Irving Berlin to Public Enemy



Morons at Work

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



BSA100 – Boy Scouts of America, 100 Years of Being Prepared.

Posted Sept. 1, 2010 by masonictraveler

The Boy Scouts of America in three parts:

Part I Of 3 – Being a Boy Scout



2010 marks a significant milestone in the lives of young men all across the continent as the Boys Scouts of America celebrates its 100th Anniversary.

Started in 1906 the Boy Scouts, in the course of a few short years and group mergers, took its present shape in 1910 to become the premier young mans organization that it is today. Premier because few organizations produce the quality young men that the Eagle Scout embodies. For its adult leadership, the Wood Badge is the mature persons Eagle Scout equivalent which embodies the spirit of the Scouts into the adult leader who assumes the leadership role to guide the young men up that progressive climb.

Said by some to be a quagmire of paperwork, the BSA is a mostly volunteer organization composed of parents and interested community members to guide its course. At the local level, troops (like lodges) are individually chartered and provide a space in which the member boys meet.

Like Freemasonry, the Scouts are a private membership organization that through and through is values-based. At its core is the teaching of being a responsible citizen, character development, educational programs, and self-reliance through participation in a wide range of outdoor activities.

The Scout Oath sums very squarely what it represents as it states:

On my honor I will do my best To do my duty to God and my country and to obey the Scout Law;

To help other people at all times;

To keep myself physically strong, mentally awake, and morally straight.

Which is in turn supported by the Scout Law which says:

A Scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, and reverent.

Both statements are meritorious to any individual that applies them to their life, but the Boy Scouts weave these ideas into the very fiber of the organization such that it becomes as much a part of the members being, as the characteristic brown and green uniform.

It is very much a way of life, with an optimistic way to look at a past ideal of social virtue and civic engagement, something little seen today and even less instilled in young men. This social virtue is so much a component of the Boy Scouts that the highest rank, the Eagle Scout, is predicated on the completion of a service project for one of the communities in which the scout circulates. By

its very conduct it is very easy to see that the ideal of a Boy Scout sums into the ideal of Leadership, Achievement, Character, Service, and Environmental Appreciation (did I mention the Scouts camp a lot?).

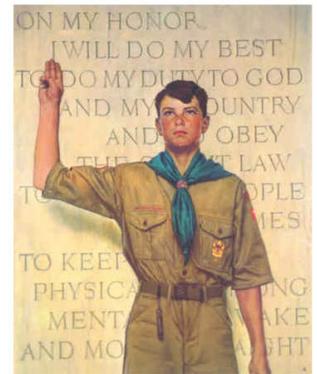
From a Masonic point of view, we can see the similarity to the aims of the organization in its workings. Both have a progressive line of promotion that elevates the junior member to a higher standing within the body – Tenderfoot to Eagle/Apprentice to Master – predicated on a set of civic principals and virtues of self improvement.

In the Masonic Lodge, the degree of Master as the most common level of lodge practice, the Scouts conduct meetings with all grades in attendance and impressively with greater participation, as they see all the participants as contributors to the units prosperity.

This mixed rank participation allows more experienced members to interact with younger scouts to teach, train, and impart their experience to those who will one day hold those elder leadership positions.

Unlike Masonry, the Boy Scouts has an age cap in which the youth in attendance need progress to his ability before he comes of age at 18. There is some latitude for those working on their Eagle Rank, but essentially, the Scouting door closes at the 18th birthday. That does not, however, eradicate the youths ability to continue on with the experiences of Scouting as there is a secondary body called the Venturing which has an older age ceiling with further rank advancement and meritorious awards. But, once a scout always a scout and opportunities abound for mature scouts to volunteer with his troop, mentor up and coming scouts, and evolve into a Scout Master in the future.

Also, for the college bound scout, there is a college fraternity – Alpha Phi Omega or APO which is roughly 17,000



students strong and more than 350,000 alumni. The purpose of APO is a service fraternity with principals derived from the Scout Oath and Law to promote leadership and service to humanity. This collegiate fraternity is a natural next-step for any Scout looking to continue his scouting path at university.

One important aspect of the Boy Scouts is faith, something that is inherent in scouting, but not in a fundamental way.

The official word on faith in Scouting is:

Scouting encourages each young person to begin a spiritual journey through the practice of his or her faith tradition. One of the key tenets of Scouting is “duty to God.” While Scouting does not define religious belief for its members, it has been adopted by and works with youth programs of all major faiths.

This is very similar to the Masonic ideal of faith in a supreme being with out an expressed definition of what that faith is. Unlike the Scouts, Masonry uses the Bible as the principal sacred book where as the scouts have developed a Religious Emblems Program to broaden the individual scouts faith and honor the various faiths of its membership. The groups range from the African Methodist Episcopal Church to Zoroastrianism.

Now that we have an idea of who and what the Scouts are today the next logical step is to look at where the Boy Scouts of America came from, which presents some interesting insight to the zeitgeist of the beginning 20th century and some possible unseen Masonic connections at its origin.

Up Next Month: Part II of the BSA 100 – Origins of the Boy Scouts, the Source.



A Third Generation Mason

By Calvin C. Trapp

During the 1920's, my Brother, Bert and I spent most of our summers visiting our grandparents. This was some of the best times of our lives. Also it was very educational. One of the things we enjoyed was walking to the “big” town when grandpa Trapp went. Anacoco was a small town where everyone knew everyone else, so when we got there, there was always someone that grandpa knew. My uncle Alfred “Trigger” Trap worked in the local grocery store and meat market. The post office was in the same building.

There were some times when grandpa would get all washed up, get aunt Opal to shave him, get his good clothes on and get ready to go to town. When those times came about (Usually near a full moon), I would ask him if I could go with him. He would say, “No, not this time son, I have some important people to meet, so you can't go this time.” He would get his “go to town walking stick” and a homemade



Shirley and PM Calvin Trapp receiving the Golden Trowel award from WM Mike Risley

one and start off to town, pushing himself with those walking sticks.

He would be gone until after dark and every time he went on this trip, you could expect to hear coming through the woods about nine o'clock in the evening. Someone always would bring him home. I did not know at that time, anything about the Masons, or that there was any such a thing. I now know that was where he was going at those times. He was initiated sometime around 1907 in He died in 1949 and was buried with Masonic burial services. To of his sons were Masons also. Uncle Alfred was also a member of Orange Lodge and my dad, Thomas C. Trapp was a member of Madison Lodge in Orange, TX. Two of grandpa's grandsons and one of my cousins were also members of Orange Lodge #319 in Anacoco, LA, and myself, Calvin C. Trapp, am a member of Waller Lodge #808.

I often wonder what it was like to sit in Lodge back then, more then a hundred years ago. I wish I could go back and talk to my Grandpa now about Masonry and about his grandparents. Being a third generation Mason, I have often wondered if Grandpa's dad, Granddad and others were Masons. I would very much to know that.

Muldoon lived alone in the Irish countryside with only a pet dog for company. One day the dog died, and Muldoon went to the parish priest and asked, “Father, me dog is dead. Could ya' be saying a mass for the poor creature?”

Father Patrick replied, “I'm afraid not, we cannot have services for an animal in the church. But there are some Baptists down the lane, and there's no telling what they believe. Maybe they'll do something for the creature.

“OK,” Muldoon said, “I'll go right away father. By the way, do ya' think \$5,000 is enough to donate for the service?”

Father Patrick exclaimed, “Sweet Mary, Mother of Jesus! Why didn't ya' tell me that the poor dog was Catholic

Crittenden-Dry Ridge Lodge #694 Free and Accepted Masons

Editor's Note: Although this magazine features a small town Texas Masonic Lodge each month, I've been thinking about also having one from a different state each month. While surfing I ran across Crittenden-Dry Ridge Lodge and the name caught me.

On October 17th 1895, the Grand Lodge of Kentucky established the 694th charter to the brothers of Crittenden Lodge, per request from the first acting Lodge Master, Brother John J. McClure. Almost 17 years later to the day, on October 16th 1912 the Grand Lodge of Kentucky chartered another lodge in Grant County, for the Brothers of the Dry Ridge community just 9 miles south of Crittenden, KY, on the Dixie Highway, now known as U.S. Highway 25. Their first acting Master was Brother Harold Armstrong. Both Lodges thrived amongst their communities at a time when Freemasonry was considered more politically involved with their well being, while at the same time remaining secretive and prestigious amongst their Craft.



By the end of the what is now known as the baby boom years, together with the beginning of the television and gadget era, time changed the priorities for the common family man and Freemasonry membership began to slowly recede. Eventually it was common for a lot of small town Lodges to lock their doors and send their Charter back to the Grand Lodge, due to financial troubles and lack of attendance at their stated meetings. A lot of Lodges merged together in desperate attempts to keep their lodge active, and their great Fraternity strong. This situation was no different for both Dry Ridge and Crittenden Lodges, but the hard work and determination to preserve the fraternity that they had so proudly fought to keep alive kept our local brothers from giving up.

After being evicted from the old Lloyd's Wildlife House in Southern Crittenden, KY, back in 1989 by the first woman Judge Executive Carol Woodyard, the Brothers of Crittenden pulled together their funds and bought a piece of property along the city limits of Crittenden and laid the Cornerstone on their new building on September 13 1992. This was a bold move for a dying Fraternity and it almost cost Lodge #694 their Charter, due to intense discussions and heavy commitments being forced on the active Brothers, financial instability and constantly running the Lodge in the red so to speak were the only topics during most meetings that they were able to discuss, and it left no other time or financial ability for the lodge to prosper the way they wanted to do.

Dry Ridge Lodge on the other hand, although not having such fierce financial woes, had some very big problems of their own. It seemed that the membership was either dying off, or losing interest in coming to the stated meetings. Many of their meetings started to decline in attendance, and often if it wasn't for a visiting Brother they wouldn't have the proper number to open the Lodge, and some meetings went months without enough people attending to have a secretary to keep minutes or a treasurer's report. After much frustration the most committed members made a decision that was very hard for any Lodge to make, and that was to sell their building and move to surrender their Charter. This decision ended up being the savior for the Dry Ridge Lodge name and the charter of Crittenden Lodge. It was the shot in the arm that Crittenden needed, because along with the money from the sale of the Dry Ridge Lodge, the two Lodges and Charters were merged and the additional money bought the building. The only thing the good Brothers of Dry Ridge asked in return for Crittenden's financial salvation, was to keep the Dry Ridge name on the newly merged Charter. This also boosted attendance and rekindled membership.

With no more financial problems the atmosphere at the meetings was much more pleasant and suddenly the Lodge started to grow. Their stability and friendly atmosphere has been a magnet recently for new coming members in the Fraternity. The recent new interest in Freemasonry, whether it is through historical curiosity or increased awareness through friends and family traditions, seem to have put a new face on Kentucky Freemasonry and our growing Lodge. And our goal is to be a symbol of what hard work, determination, pride, and Fraternal Brotherhood can accomplish.

Are Early Masonic Ritual Exposures Anti-Masonic?

From the National Heritage Museum

Masonic ritual exposures from the collection of the Van Gorden-Williams Library and Archives are just one of the many examples of anti-Masonic materials that will be on view in the reading room through May 15 in the exhibition *Freemasonry Unmasked!: Anti-Masonic Collections in the Van Gorden-Williams Library and Archives*. In selecting objects for the exhibition, I was looking at our collection of ritual exposés and thinking about this interesting and complicated corner of anti-Masonry.

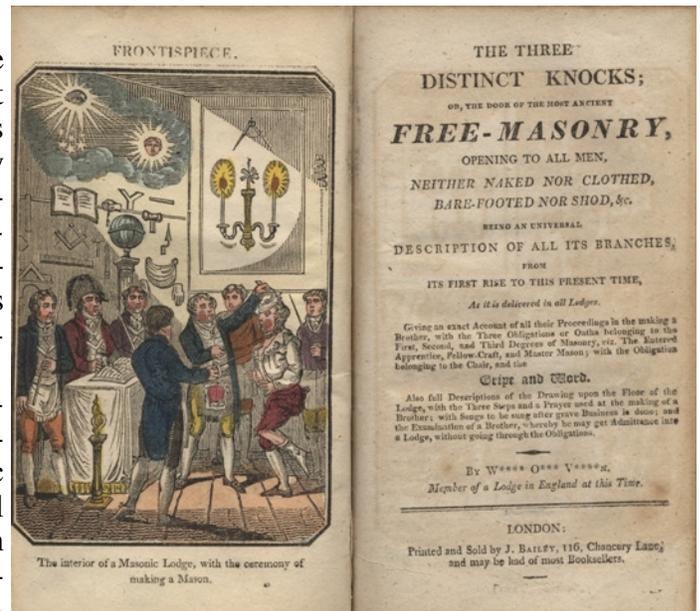
Steven C. Bullock, in his essay “Publishing Masonry: Print and the Early American Fraternity” calls Masonic ritual exposés “the first important Antimasonic genre.” The first ritual exposure in book form – Samuel Prichard’s *Masonry Dissected* – was printed in London in 1730. Prichard’s book, while an exposure, is an important document for historians as it provides the earliest known description of the Master Mason degree. To the historian, this type of documentation is invaluable. To the Mason, however, the idea of a ritual exposure is perhaps worrying at best, providing evidence of a betrayal of trust. But what about the historian who is also a Mason?

Arturo de Hoyos, who is both a historian and a Mason, addresses this tension in the introduction to his book *Light on Masonry: The History and Rituals of America’s Most Important Masonic Exposé*. De Hoyos writes: “The great secret of Masonic historians is that many of us have a love affair with ritual exposures. Like other affairs of the heart, it is exciting, but it may also be a love-hate relationship. On the one hand, they are the product of betrayal and are ipso facto suspect. On the other hand, they present the possibility of authenticity and may teach us a great deal about the evolution of the ritual.” In other words, what was once the product of betrayal may now be carefully used by historians to trace some of the changes and developments of Masonic ritual.

Masonic ritual is taught “mouth to ear,” although some jurisdictions also provide officially sanctioned ciphers or other memory aids that assist in memorizing ritual and also help insure uniformity in ritual work. As Masons who have visited other states or countries can attest, Masonic ritual is not exactly the same from jurisdiction to jurisdiction. Likewise, not all men’s memories are the same and so it’s only natural that some candidates have wished for a printed version of the ritual to assist them. Unsurprisingly, in the absence of officially-sanctioned printed rituals, exposures sometimes served that role, especially in the late-18th and early-19th centuries.

One book illustrates this point well. *Jachin and Boaz*, a ritual exposure first published in London in 1762, was reprinted almost thirty times in the United States from 1793 to 1827. Although considered a ritual exposure, the book’s largest audience was likely those named on the book’s title page: the “New-Made Mason,” and “all who intend to become Brethren.” As Stephen C. Bullock has pointed out, “Although curious onlookers probably picked up the pamphlet on occasion, only an audience of brothers seeking to learn the rituals better could have encouraged American printers to reprint the pamphlet twenty-eight times between 1793 and 1827.”

From the point of view of the librarian, *Jachin and Boaz* is a book that complicates the question of whether a book should be classified as anti-Masonic or not. On the one hand, exposing Masonic ritual appears to serve the intention of betraying and antagonizing the Fraternity and can easily be thought of as anti-Masonic. On the other hand, a book like *Jachin and Boaz* is not sensationalist in nature and, one might argue, served a need for the Fraternity – both by helping Masons learn ritual, as well as potentially attracting the attention of men who became interested enough to join the Craft. Not all ritual exposures are the same, though, and some – if not most – were clearly printed with intentions hostile to Freemasonry.



A Society Older Than Telluride

By Katie Klingsporn

Freemasonry, believed to be the world's oldest fraternal organization, existed in Telluride before the town was even called that.

According to the Daily Journal, in 1880, when the main thoroughfare of Telluride — then known as Columbia — was just a narrow trail through rocks and trees, and just a handful of log cabins comprised the town, nine men organized a Masonic School in a cabin owned by George Andrus.

Throughout the decades and all the drastic changes — as Telluride grew into a hardrock mining town, then busted before transforming into a destination ski resort — the Telluride Masonic Lodge No. 56 has persevered, making it one of the oldest establishments in town.

On Saturday, the Telluride Masonic Lodge is joining lodges across the state to celebrate 150 years of Masonry in Colorado (yes, the organization is older than the state) with an open house.

The open house will be in the lodge's main room above Timberline Ace Hardware at 2 p.m. Guests will be invited to meet members, watch a film chronicling the history of Masonry in Colorado and hear a talk tracing the origins of Telluride's own lodge.

"We'll answer any questions, and there will be lectures on the history of the lodge and brethren," said Ben Williams, Worshipful Master of the Telluride Masonic Lodge.

It's a way to celebrate the history of the organization, but it's also chance to show off a recent renovation completed on the historic building. The lodge underwent remodeling in 2010 and 2011 and its exterior electric sign was fully restored. On Saturday, there will be an official lighting ceremony of the historic sign, which is believed to be one of the oldest of its kind in the United States.

It's also way for the public to learn about an organization that has been shrouded in secrecy — though the public isn't barred from Telluride's own lodge, which serves as a venue for both Mountain film and Film Festival each summer.

Freemasonry has a rich history across the world. Though historians have had trouble pinning down the exact origins of the society, it is thought to have arisen in stonemasons and cathedral builders in the Middle Ages. It played a part in the development of the U.S. as well; several Founding Fathers were Freemasons.

"We think that Masonry is a very important influence in the development of the U.S., and it's certainly relevant today," Williams said.

Though what it is, exactly, remains nebulous in the minds of many.

Williams explained that Freemasonry is "an allegorical system of symbolic lessons to impart serious truths that have persisted throughout history." Its object, he said, "is to make good men better."

According to a statement from John V. Egan, Most Worshipful Grand Master of Masons in Colorado, the mission of Freemasonry in Colorado is to create "an observable way of life through education, moral standards, charity and community involvement. By following this guideline, our members hope to be better fathers, better husbands and better citizens as we make our individual contributions to the improvement of life in this great land of ours ..."

To be a Mason, one has to be a man and have a belief in deity — though members are not beholden to a certain creed or religion.

"It transcends creed or denomination. We have been tolerant of plurality," Williams said.

Telluride's Masons, who number about 35, meet once a month.

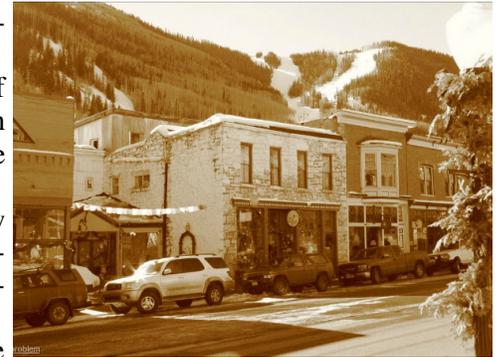
Over the years, the Freemasons have built intrigue with secret handshakes and code words, and the temples used to be off limits to non-members. Its roster of past members features notable names that range from George Washington and John Hancock to Harry Houdini, John Glenn and John Elway.

The Colorado Grand Lodge was established in 1861, and a branch in Telluride took shape in the 1880s.

After a fire destroyed a section of buildings on Main Street in January of 1887, the Masons ended up purchasing a plot of the land.

1897 saw the formation of the Telluride Masonic Building Association, with Herschel M. Hogg as president, and Charles Painter, the owner of the Telluride Journal, on the board of directors. Two years later, construction was complete on the Masons Building. When it was completed, the building was state of the art — it was plumbed, heated throughout and lit by electricity.

The same building stands today, a testament to the durability of the Masons, and will be open on Saturday to the public.



Colorado Street In Telluride

JAMES SHACKLEFORD GILLETT

Editors Note ; After running a story about Brother Gillett in the August issue, I received the following email.

Bro. "Corky" Daut: I always enjoy reading your monthly E-magazine. I especially enjoyed the latest which included an article about my great-great-uncle James B. Gillett. It was an excellent article; however, several items of interest were not included. Likely because the writer did not know more about my "Uncle" Jim Gillett, as my mother called him. I was a little disappointed that his Masonic history was not included, you will also find that he was W.M. of the Alpine Lodge # 766 (now Frontier Lodge), Alpine, Texas - twice. First in 1896, then later 1899. In between, he served as District Deputy Grand Master.

I am attaching a paper which I had written several years ago, first about his father, James S. Gillett, then him. I just thought you may be interested in learning more about Jim Gillett in his later years after retiring from the Texas Rangers. Do what you wish with this attachment.

I am also a fifty year+ member of the same Lodge listed above.

Bro. Tommy Woodward
Midland, TX

* * * * *

James Shackleford Gillett, lawyer, military officer, and Adjutant General of Texas, was the son of Jonathan and Hannah Shackleford Gillett. He was born in 1810 in Lincoln, Kentucky. Before he was ten years old his family moved to Howard County, Missouri with the family of Henry Smith, brother-in-law. Henry Smith was later appointed by Antonio López de Santa Anna to be the first provisional governor of Texas. Three of his sisters were married at different times to Henry Smith. About 1827 James headed west for Santa Fe. On the trip they were attacked by Osage Indians, and he and three other youths were captured. After a few weeks they were released unharmed. They soon made their way to Santa Fe where Gillett lived for several years and mastered Spanish.

He then moved to Van Buren, Arkansas, where he studied law and was soon admitted to the bar. In 1839 he moved to Paris, Texas. In 1846, when Texas was admitted to the Union, he was elected the first representative from Lamar County to the First Legislature, which first met on February 16, 1846.

When Mexico threatened war over the annexation of Texas, Gillett organized a company as captain in Col. John C. Hays' Second Regiment, Texas Rangers. Gillett was promoted to major on July 11, 1848 and served until February 15, 1849. In 1850 he married Elizabeth Harper, daughter of Capt. R. H. Harper, a planter in Washington County. They had a total of five children. The first two boys died in infancy. Another, James Buchanan Gillett, born in 1856, became a well known Texas Ranger, rancher and author.

In 1851 Gillett ran for Lt. Governor but was defeated. He was appointed Adjutant General of Texas on November 24, 1851. In 1858 Gillett was appointed quartermaster of the Texas Rangers. He is known to have enlisted into the Mounted Volunteer forces of the Texas Rangers (muster roll 401-29) as a 2/Lt. on January 20, 1860, John H. Conner, Commander, but because of his age he only served until 8 May 1860. Because of his wife's health, they moved to Lampasas in 1872. When there came a call for more men during the Civil War, he enlisted in the company of Capt. W. H. D. Carrington on March 16, 1864. He died in Lampasas in April 1874.

* * * * *

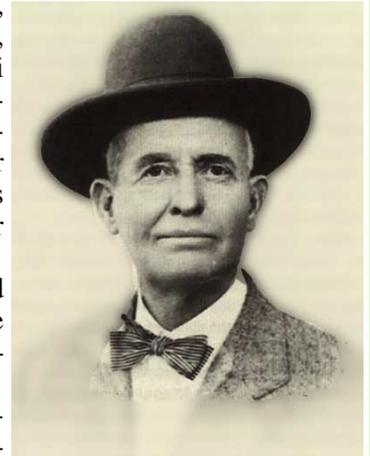
In October 1987, I personally visited the Lampasas Cemetery and located his gravesite. The plot is approximately 12x20 feet with a concrete curb around it and is located near the NE corner of the old part of the cemetery, which is situated in the northern part of the newer Lampasas Cemetery. The headstone is of faded white marble, approximately 15 inches square at the base, tapering to about 9 inches square at the top, and about seven feet high. Facing the headstone from the gravesite: on the left side is:

J. S. Gillett
Born Aug. 5, 1825
Died Oct. 16, 1879
Aged 54 years

The above dated information is actually referring to his wife, Elizabeth. Her name is not on the headstone. On the right side is:

J. S. GILLETT
Born Apr. 1, 1810
Died May 19, 1874
Aged 64 years

At the foot of the grave is a Texas Historical Marker inscribed
JAMES S. GILLETT
(1810-1874)



LAWYER AND FRONTIER FIGHTER. BORN IN KENTUCKY. ATTAINED RANK OF MAJOR IN MEXICAN WAR 1846-49. HE WAS ELECTED TO THE 3RD TEXAS LEGISLATURE, SERVING 1849-50. APPOINTED BY GOV. P. H. BELL, HE WAS ADJUTANT GENERAL OF TEXAS, NOV. 24, 1851 TO FEB. 4, 1856. HE WAS AGAIN IN THE TEXAS RANGERS IN 1859-60 AND SERVED UNDER THE CONFEDERACY IN CIVIL WAR 1861-65. HE MARRIED ELIZABETH HARPER. ONE OF THEIR CHILDREN WAS FAMED TEXAS RANGER JAMES B. GILLETT.

JAMES BUCHANAN GILLETT

James Buchanan Gillett was born in Austin, Travis County, Texas on November 4, 1856. His father, James Shackelford Gillett had just completed five years as Attorney General of Texas. James Buchanan had just recently been elected to the United States Presidency and was inaugurated in January 1857. Was it coincidence, or was his middle name given after "Old Buck", our new President?

He enlisted as a private into Company D, Texas Rangers, Austin, TX, on June 1, 1875 under Commander D. W. Roberts. He served one year. Re-enlisted (and transferred) as a private into Company A, June 1, 1876, commanded by J. M. Denton. He served one year. Re-enlisted (and transferred) in Coleman, TX, as a 2/Corporal into Company E, June 1, 1877, Commander H. O. Reynolds. He served until February 28, 1878. He then re-enlisted (and transferred) back into Co A February 28, 1879. He was discharged and retired in 1881. James B. served a total of six years. No other enlistments were found in the Texas Ranger muster roll files of the Texas Ranger Museum located in Waco, Texas, or in Austin. However, many years later he enlisted in the Special Ranger Force February 23, 1931 and served for one year.

About 1879 James B. Gillett transferred to El Paso, Texas where he was first sergeant. While there he became involved in many skirmishes with the last of the Indian resistance in west Texas. He also chased many Mexicans (and Indians) across the Rio Grande and into Mexico. He served until his final enlistment was completed in 1881.

Ranger Sergeant Gillett married his first wife, Helen Baylor, on February 10, 1881. Helen was the daughter of Lt. G. W. Baylor, Texas Ranger Commander, Company C, Ysleta, Texas, and Sergeant Gillett's Commanding Officer. G. W. Baylor had become a Cavalry Colonel during the Civil War. J. B. and Helen had two sons: one son died in infancy, the other son, Harper Baylor, became a famous Anglo Bullfighter in Mexico and used the name Harper Lee. He was divorced from Helen in 1889.

Soon after he left the Ranger forces he became Chief Deputy to Marshall Dallas Stoudenmire of the city of El Paso. Stoudenmire was a heavy drinker and soon was forced to submit his resignation to the city council on May 29, 1882. The town government knew they had a very able and qualified chief deputy in the person of James B. Gillett, so the council immediately installed James B. Gillett as Marshall of the city of El Paso. James and Dallas always remained good friends.

James B. Gillett, called "Uncle Jim" by my Mother, Mary Frances Livingston Woodward, married Mary Love "Aunt Lou" Chastain on May 1, 1889, my Mother's great-aunt. Therefore, he would be my great-great uncle (by marriage). This union produced five girls, Beulah, Panzy, Lou C., Leota, and Mary Eva. Mary Eva died in infancy. The union also produced two boys, Jeb, who was killed by a horse at age 14, and Milton E., who later took over management of his father's ranch. Apparently, all his children were born in Alpine.

Jim Gillett was elected the third sheriff of Brewster County on November 4, 1890, and served until November 8, 1892.

It was related to me in 1987 by my uncle, George M. Livingston, that after J. B. Gillett was City Marshall of El Paso, he then became manager for the Estado Land and Cattle Company south of Alpine. Later he managed his own ranch near Marfa and then acquired another ranch near Alpine, which he ran until 1900. He then sold that ranch to J. D. Jackson in 1905 and bought another ranch near Roswell, N.M., where he remained until 1907. Returning to the Marfa area, he bought the Barrel Springs Ranch in Jeff Davis County, about 20 miles southwest of Ft. Davis, which he operated until 1923. At that time he sold his cattle and leased the ranch to his son, Milton E.

While living in Alpine, he served as Worshipful Master of the Masonic Blue Lodge, Alpine # 766 in 1896-97 and again in 1899-1900. He also served as District Deputy Grand Master in 1899.

"Uncle Jim" died at his home in Temple, Texas on June 11, 1937. "Aunt Lou" died in 1948 and they both are buried in the Marfa Cemetery.

In December 1987, the Marfa Cemetery was visited and their gravesites were located. The plot is a typical well-kept plot with a concrete curb around it and is located near the northern center of the cemetery. His headstone is of gray-white marble and about four feet high.

Facing the headstone from the gravesite is:

James B. Gillett

Nov. 4, 1856 - June 11, 1937

At the foot of the grave is a Texas Historical Marker inscribed:

JAMES BUCHANAN GILLETT

(November 4, 1856 - June 11, 1937)

A VERY FAMOUS TEXAS RANGER BORN IN AUSTIN, SON OF ADJUTANT GENERAL OF TEXAS. AT 16 BECAME COWBOY OF WESTERN FRONTIER. AT 19 JOINED RANGERS AND HUNTED DOWN RAIDING INDIANS, RUSTLERS AND FEUDING SETTLERS. AFTER SERVING, 1875-1881, HE BECAME EL PASO CITY MARSHALL. RANCHED 41 YEARS IN FAR WEST TEXAS, LIVING IN AND NEAR MARFA AND NEW MEXICO. HIS BOOK, "SIX YEARS WITH THE TEXAS RANGERS", IS READ AS AN OLD WEST CLASSIC.

In July 1995, while traveling the loop around the Davis Mountains, I found a plaque imbedded in a large (many tons) boulder at "Point of Rock" roadside park. This location is SW of Ft. Davis about 8 - 12 miles and was also located along the old Butterfield Stagecoach route. The plaque reads as follows:

DEDICATED IN MEMORY OF ED WALDY JOHN M. DEAN AUGUST FRENSELL AND ALL OTHER
STAGE DRIVERS WHO TRAVELED THIS ROUTE FEARLESS HEROES FRONTIER DAYS. BY THEIR
COURAGE THE WEST WAS MADE.

ERECTED BY J.B. GILLETT 1935

"Ed Waldi (sp?) was known to be driving a stagecoach in August 1880."

"In June, 1879, John M. Dean was County Attorney in Ft. Davis. In May 1880 he urgently wrote the governor of Texas asking for, and petitioning, for some Texas Rangers to help deter the outlaws currently depredating the area. February 1883 he was District Attorney. In October 1883 he became an original stockholder in the Fort Davis & Marfa Narrow Gauge Railway Company, which never came about. May, 1885 John Dean was listed as an ex-stage driver, and sometimes Presidio County Attorney. John Dean and C. L. Nevill were listed as the leaders in moving the county seat from Ft. Davis to Marfa in 1885. John Dean, C. L. Nevill and J. B. Gillett ranched together south of Alpine." (Information obtained from the Jeff Davis County, Texas, Fort Davis Historical Society, copyright 1993.)

The following information on August Frensell was taken from "Pancho Villa Days at Pilares", which relates that a historical marker in Sierra Blanca, Texas is dedicated to him. It states:

AUGUST FRANSAL

(AUGUST 9, 1843 - JULY 30 1927)

ONE OF THE MANY FEARLESS STAGE DRIVERS WHO TRAVELED ON THE BEN FICKLIN OVERLAND MAIL LINE FROM SAN ANTONIO TO EL PASO. ON THIS DANGEROUS ROUTE THREATENED BY WILD APACHES FRANSAL REGULARLY DROVE HIS MULE-DAWN STAGES.

HE SERVED AS A TEXAS RANGER FROM 1881-82 AND IN 1883 UNDER CAPT. GEORGE W. BAYLOR.

HE WAS ALSO A TEAMSTER AT FORT DAVIS.

LATER HE WAS A HUNTER SELLING FRESH GAME (A WELCOME SUBSTITUTE FOR DRIED, CURED MEAT) IN EL PASO.

RECORDED - 1968

The misspelling of his last name should be resolved; however, this State Marker is more likely to be correct than the personal marker erected by J. B. Gillett. From this information it seems certain that he and James B. Gillette had served together in the Texas Rangers.

While serving in the Texas Rangers, James B. Gillett only achieved the rank of Sergeant; however, many years later, Governor Ross Sterling made him a lifetime "Captain" of the Texas Rangers. He had always been called "Captain", or "Cap", by his many friends. This made it official.

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* Sir Knight Joseph Bennett, 33rd, K.Y.C.H. and P.D.D.G.M. of the Grand Lodge of Ohio.

TOMMY R. WOODWARD

4900 Melville Drive

The Transformative Power of Masonry

By Fred Milliken "The Beehive"

Where were you first made a Mason?

In your heart

And in your heart shall Masonry always be.

Brother Harmon Weston recently posted this on the Blue Lite Forum.

In The Farmers Almanac for 1823 published at Andover, Mass., the following was printed under the heading, Definition of a Freemason:



The real Freemason is distinguished from the rest of Mankind by the uniform unrestrained rectitude of his conduct. Other men are honest in fear of punishment which the law might inflict they are religious in expectation of being rewarded, or in dread of the devil, in the next world. A Freemason would be just if there were no laws, human or divine except those written in his heart by the finger of his Creator. In every climate, under every system of religion, he is the same. He kneels before the Universal Throne of God in gratitude for the blessings he has received and humble solicitation for his future protection. He venerates the good men of all religions. He disturbs not the religion of others. He restrains his passions, because they cannot be indulged without injuring his neighbor or himself. He gives no offense, because he does not choose to be offended. He contracts no debts which he is certain he cannot discharge. because he is honest upon principal.

The sentiments expressed go a long way in explaining what makes Masonry so special. Masonry has much to offer, its camaraderie, its helping others in need expecting nothing in return, its pursuit of the truth and knowledge in a moral-ethical setting. But these are only the manifestations of what underscores the entire underpinnings of the Craft. And that is the transformative power of Masonry to influence the heart. Once you pass through that door of your own free will and accord you are born again into a new way of life, a life whereby your thoughts and actions are always on the square. Your mind is no longer in control of you. Your heart, your spirit, your essence is the source from which all instructions will govern the overall systems of your body. Once you give yourself over to the transformative power that Masonry has to offer, you live a life that plays itself out in paths and choices guided by the spirit within you that has been reprogrammed.

No other organization, society or group can offer that if you chose to accept it. That means that you cannot be a superficial Mason but must study and assimilate those teachings that have been passed down from one generation to the next from time immemorial. Once you have allowed Masonry to influence your spirit you will be a new, reborn person. Instead of rules to alter your behavior Masonry offers a state of being whereby rules, codes and creeds are not needed. As a Mason you instinctively know how to govern yourself and you govern yourself accordingly.

The only other transformative group that can match Masonry is your House of Worship. Sometimes, however, the message is so fraught with regulations and so wrought with promises to come that the earthy message gets lost in the shuffle. But not with Masonry. In reality it is the hand of the GAOTU that spreads Light. It is His interpretation not ours which shapes things to come. The GAOTU works through Masonry also which is why a belief in Deity is essential to the practice of the Craft. Furthermore, you don't change hearts and spiritual essences without a belief in such.

In 2005 I wrote and delivered a rather lengthy paper titled "World Peace Through Brotherhood." In it I proposed that if we made a majority of the population Masons, then there would be no more war. Peace and harmony would prevail around the globe. As a student of history I have already read about what Christianity, Judaism, Islam, Hinduism and Buddhism, to name a few, have done with their chance to insure world peace. But I have not yet seen what Masonry can do. It is my firm belief that if we are truly all one, than if we all really become one that which divides us will have disappeared.

Is that not how our Masonic Lodges operate? All political, religious, cultural, racial and philosophical differences are left outside the door to the Lodge room. Every Masonic Lodge is an oasis of peace. All of us meet on the level and part on the square. So let us entice the rest of mankind to do the same.

Who Was _____?

From The Grand Lodge Of BC And Yukon Website

1. Who was Elias Ashmole ?

Elias Ashmole (1617-1692) was a chemist and antiquarian of the late 1600s with connections at Oxford. Some sources have reckoned him to be the first person whose name is recorded as having been made a speculative freemason (1646). He was deeply interested in the medicinal uses of plants and was made a member of the Royal Society in 1661, although not active.

Assertions that Ashmole introduced Solomon's legend into the masonic ritual ignore the Sloane Manuscript (No. 3329, British Museum) or the rituals of the 12th century French stonemason corporation, Compagnonage. These clearly show that operative masons were familiar with the legend. Ashmole's reputation with his contemporaries was that of an antiquarian and historian, not a ritualist. And unfortunately he never got around to writing a history of the Craft.

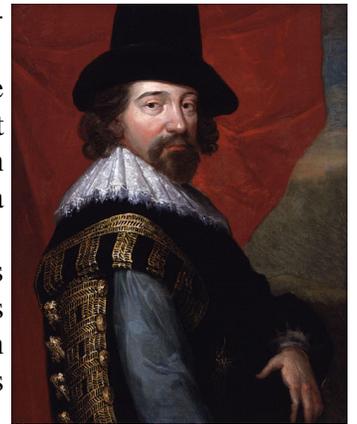


2. Who was Francis Bacon?

Sir Francis Bacon (1561-1626) was an English philosopher, statesman, and author.

His *Novum Organum* and later work, *The New Atlantis* "exerted a considerable and beneficial influence on the manners of his age" Simply put, he proposed that truth is not derived from authority and that knowledge is the fruit of experience. In his utopian allegory *The New Atlantis*, Bacon wrote of a 'House of Solomon': a college of scientific observation and research.

His association with, or influence on, Freemasonry is questionable. If he was initiated or active in any operative or speculative masonic lodge, no record is known. Christoph Nicolai [Nicholai] wrote in 1782 that Lord Bacon had taken hints from the writings of John Andrea, the founder of Rosicrucianism and his English disciple, Fludd and that his ideas heavily influenced Elias Ashmole.



Christoph Nicolai claimed that Ashmole and others used Masons' Hall, London to conceal their secret political efforts to restore the exiled house of Stuart and to build an allegorical 'solomon's House'. *The New Atlantis* did exert a strong influence on the formation of the Society of Astrologers with Elias Ashmole in 1646 and they did meet at Masons' Hall. Many members of this society also became freemasons. If they had any influence on the ritual or doctrines of Freemasonry, it is not apparent, from what few records remain.

Albert Mackey refers to Nicolai's theory on the Bacon inspired origin of the Grand Lodge of England as "peculiar".

3. Who was Abbé Barruel?

Augustin Barruel (1741/10/02 - 1820/10/05) published *Mémoires pour servir à l'Histoire du Jacobinisme*, in four volumes octavo, in London in 1797. He charged the freemasons with revolutionary principles in politics and infidelity in religion. Equally unsubstantiated were his claims that Freemasonry was derived, by way of the Templars, from the Manicheans. Often quoted by modern anti-masonic writers, his claims and accusations were widely denounced and discredited by his contemporaries.



4. Who was Cagliostro?

Giuseppe Balsamo (1743-95), Italian adventurer and gifted con-man. His alleged initiation into the irregular *Esperance Lodge No. 289* (London) in April 1776 is undocumented. Regardless, he quickly turned his association with Freemasonry to his profit; convincing clients in England and the Continent to invest in his own invention, "Egyptian Freemasonry". He was arrested in Rome for peddling Freemasonry in 1789, and died in prison.

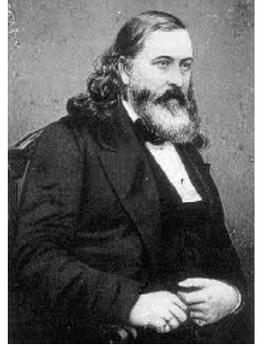


5. Who was Albert Pike?

General Albert Pike (1809-1891) was a lawyer and editor, and Sovereign Grand Commander of the Southern Supreme Council, Ancient and Accepted Scottish Rite (1859-1891). Although held in high regard by many North American freemasons, his writings on the history or symbolism of Freemasonry are not considered authoritative.

Author of *Morals and Dogma*, he extracted much from earlier authors, such that the book's preface reads: "Perhaps it would have been better and more acceptable, if he had extracted more and written less." The preface also states that, "Every one is entirely free to reject or dissent from whatsoever herein may seem to him to be untrue or unsound."

Albert Pike is popular with anti-masons for three reasons. Firstly, Léo Taxil falsely accused him of claiming that the god of Freemasonry was Lucifer (Note Taxil's public confession); secondly, Susan L. Davis and Walter L. Fleming, without documentation or proof, claimed him as a leader of the Ku Klux Klan; and thirdly, Pike's extensive writings are easily quoted out of context to demonstrate pagan or occult leanings.



6. Who was John Robison?

John Robison (1739-1805) was Professor of Natural Philosophy in the University of Edinburgh, Secretary of the Royal Society in that city, and author of "Proofs of a Conspiracy against all the Religions and Governments of Europe carried on in the Secret Meetings of the freemasons, Illuminati, and Reading Societies, collected from Good Authorities." Due to the anti-Jacobin sentiments of the day it was received with some excitement but the *Encyclopaedia Britannica* says that this book, "betrays a degree of credulity extremely remarkable in a person used to calm reasoning and philosophical demonstration." Robison had been initiated into Freemasonry at Liege.



7. Who was Léo Taxil?

Born in Marseille, France, March 21, 1854 and schooled by the Jesuits, his real name was Marie-Joseph Gabriel Antoine Jogand-Pagès. He tried the shortcut of financial fraud, and when he was discovered he fled from France to Geneva. There, Gabriel Pagès adopted the name of Léo Taxil. Expelled from Switzerland for fraud, he returned, under amnesty, to France in 1879.

In the strongly anti-church climate existing throughout France, Léo Taxil believed that he would find a ready market for anticlerical publications. He wrote anti-Catholic satires, poking fun at church leaders. In hopes of gathering anti-Church material, Taxil joined the lodge *Le Temple de L'Honneur Français* in Paris in 1881. His true character quickly surfaced, and he was expelled from the lodge before going beyond the first degree. Over the succeeding years, his anti-Catholic writing brought him very little income but earned him a great deal of criticism and condemnation from the clergy. He needed another target for his literary talents.



Léo Taxil confessed on April 23, 1885 to the sins he had committed in writing and publishing anti-Catholic pamphlets. He then began writing a series condemning the freemasons. Titles include: *The Three-point Brothers*; *The Anti-Christ and the Origin of masonry*; *The Cult of the Great Architect*; *Pius IX, Freemason?* and *The masonic Assassins*.

Taxil honed the simple declaration, "Lucifer is God," and attributed it to Albert Pike, supposedly delivered to freemasons on Bastille Day, July 14, 1889.

He also coined the non-existent title, "Sovereign Pontiff of Universal Freemasonry", for Pike. Of the hundreds of masonic bodies in the world at that time, Pike was the leader of just one, the Southern Jurisdiction of the Scottish Rite. A blatant fraud, Taxil's forgery was a huge success.

On April 19, 1897, Taxil used his celebrity status to attract a large audience to a meeting in Paris. Journalists came, along with members of the Catholic hierarchy. There Taxil announced that every word written about masonic devil worship was the product of his own fertile imagination. A Paris newspaper published the thirty-three page text of his speech the following week. The incorrigible opportunist moved away from Paris to a stately home in the country, where he enjoyed a comfortable life until his death at the age of fifty-three, in 1907.

An English translation of Taxil's published confession appeared in in Volume 5 for 1996 of the Scottish Rite Southern Jurisdiction's education journal, *Heredom*, edited by S. Brent Morris.

Masonry in Montana

Masonry in Montana has a long history, especially considering that it is a young state. The first Mason known to have entered what would become Montana was Meriwether Lewis of the famed Lewis & Clark expedition. The date was early April in 1804.

Some of Lewis' Masonic relics are on public display in the Montana Masonic Grand Lodge Building, 426 North Park Avenue, Helena.

The first known meeting of Masons in Montana took place in September of 1862 near the summit of the Continental Divide a few miles

West of Helena. It was then that Nathaniel P. Langford and two other Masons walked a short distance from their wagon train and went through the Masonic ceremonies. Langford described what took place in an address he made at the 1867 Grand Lodge session, in part quoted below:

“When the company, of which I was one, entered what is now Montana - then Dakota — a single settlement known by the name of Grasshopper (now Bannack) was the only abode of the white man in the southern part of the Territory. Our journey from Minnesota, over 1,400 miles, by a route never before traveled, and with the slow conveyance of ox trains, was of long duration and tedious (It was one of the Fisk expeditions). It was a clear September twilight when we camped on the western side of the range of the Rocky Mountains where they are crossed by the Mullan Road. The labors of the day over, three of our number, a brother named Charlton, another, whose name I have forgotten, and myself, the only three Master Masons in the company, impressed with the grandeur of the mountain scenery and the mild beauty of the evening, ascended the mountain to its summit, and there, in imitation of our ancient brethren, opened and closed an informal lodge of Master Masons. I had listened to the solemn ritual of Masonry a hundred times, but never when it impressed so seriously as upon this occasion; such also was the experience of my companions... Never was the fraternal clasp more cordial than when in the glory of that beautiful evening, we opened and closed the first Lodge ever assembled in Montana...” Mullan Pass Historical Site

That meeting in the Rockies has been commemorated for many years by an annual session on the site. It is also pictured in a painting by Olaf Seltzer that is on display in the Masonic Grand Lodge Library.

Masonry's next step, in what was to be Montana, occurred in November that same year of 1862. William Bell died in the gold camp of Bannack in southwest Montana. Before his death he asked for a Masonic funeral. At first this request was believed to be impossible, but an attempt was made. A notice was sent out for all Masons to gather at the cabin of C.J. Miller. To everyone's surprise, so many Masons responded that they had to move to a larger cabin. Preparations were made for the funeral, but before they disbanded, someone brought up the notion of forming a lodge. This was received favorably, with the decision to take up the move later. Langford presided at the funeral the next day. Langford, again in his report to the 1867 Grand Lodge, explained what happened next:

“From this moment Masonic History commenced its lofty career in Montana. Other law-loving people, who, though not members of the Order, possessed the first and highest preparations to become so, united with our brethren in organized force to van-quish crime and drive it from our borders.”

Langford here was referring to the organization of the famed Montana Vigilantes. Masonry and the Vigilantes were closely tied. The first president or chief of the vigilantes was Paris S. Pfouts, who was also the first master of the first lodge in Montana Virginia City, chartered in 1864. Some other famous Masons who were vigilantes were Thomas Dimsdale, the scholarly English editor, and Wilbur Fisk Sanders. An old saying: “While not all vigilantes were Masons, all Masons were vigilantes.”

By way of explanation: There was then really no law in Montana's gold camps. Crime was rife. Henry Pluminer and his gang took property and life almost unscathed. To this day, no one knows how many murders took place in the camps and on the trails. But they were measured by the scores. Those who chose the side of law and order truly risked their lives and fortunes, but they did prevail.

The vigilantes conducted investigations and trials of the culprits. Most, but not all, of the accused were



Grand Lodge Of Montana - 425 North Park Avenue Helena, Montana

found guilty. There were but two punishments - banishment or hanging.

Pfouts relates one story of a vigilante arrest: "...and on the following Thursday, in the broad of light of day, the vigilantes arrested seven of the murderers, five of whom were executed. They were all hung on one beam in an unoccupied house in Virginia City. The other two men arrested were discharged from the custody of the committee, although known to be members of the band of murderers, because no positive proof implicated them in any depredations in the territory."

Throughout a portion of one winter the vigilante activity continued. When it had ended, crime was defeated.

As stated earlier, a Lodge was formed in Virginia City. It received its charter in 1864 from the Grand Lodge of Kansas. In 1865, another Lodge was organized in Virginia City and a third in Helena. With this nucleus, a meeting was held in 1866 to form an independent Grand Lodge of Montana. This was accomplished between January 25 and 29, 1866.

The meeting was attended by the three principal officers of the three lodges. The first Grand Master was John T. Hull. His election caused some problems; he was the operator of a clubhouse and some members took offense, but the dispute was settled. Within the next four years, the number of lodges increased from three to fourteen.

Several early Masons in Montana gained preeminence during this period. Wilbur Fisk Sanders, already known as the prosecutor for the Vigilantes, was one of these. As senior warden of Virginia City Lodge No. 1, he helped form the Grand Lodge, serving as its first secretary and third Grand Master.

Sanders became known first because of his prosecution of George Ives and his statement: "I move that George Ives be forthwith hanged by the neck until he is dead." He was one of the original organizers of the Vigilance Committee and ran several times on the Union ticket for delegate to Congress. He was to become one of Montana's first U.S. Senators, in 1890, the year after the Territory achieved statehood. He was first president of the Montana Bar Association and president of the Montana Historical Society from 1865 to 1890.

N.P. Langford also had a distinguished public career. Besides his Masonic activities, which culminated in his election as fourth Grand Master, he was nominated by President Grant to be Territorial Governor in 1869; however, the Senate did not confirm the appointment.

Langford was a member of the Washburn- Langford-Doane expedition which went into what is now Yellowstone National Park.

He and Cornelius Hedges so publicized the area and lobbied for its creation that it became a National Park in 1872. Some credit the two men as initiators of the nation's National Park system.

Langford served as its first superintendent from 1872 to 1877, and he served without pay. He became the first collector of Internal Revenue for Montana Territory, and in 1872 became National Bank Examiner for all of the Northwest Territories and Pacific states. In 1890, he published "Vigilante Days and Ways." The other standard history text for this movement was written by another Mason, Thomas Dimsdale. It is "The Vigilantes of Montana."

Generally referred to as "Father of Masonry" in Montana and most venerated in its history is Cornelius Hedges. His Masonic career in Montana began in 1865 when he demitted (transferred) to Montana to help form the new lodge in Helena. This young lawyer had literally walked to Montana from the midwest in 1864.

He served as first Worshipful Master of Helena Lodge. He was fifth Grand Master in Montana and later served as Grand Historian and, finally, Grand Secretary from 1872 until his death in 1907.

Mention has been made previously of Hedges' activity to create Yellowstone National Park. As an early Montana Superintendent of Public Instruction, he is credited with establishing the first working public schools system. He was Supreme Court Reporter, Probate judge and member of the 1884 Constitutional Convention. He was the first State Senator from Lewis & Clark County. He is generally credited with initiating work for a Montana Masonic Home.

The Helena Daily Record of April 30, 1907, wrote in his obituary that he was "thoughtful, kind, charitable, ever ready to heed the call of the unfortunate, without selfishness or guile; no better man has ever lived in Montana, nor to any is there a higher need of praise for what he did and gave to Montana."



THE LADDER

The rung of a ladder was never meant to rest upon, but only to hold a man's foot long enough to enable him to put his other foot somewhat higher. (Thomas Huxley)

Masonic Halls, Then And Now

From the Just A Mason Blog At <http://justamason.blogspot.com/2011/05/masonic-halls-then-and-now.html>

What a wonder it was those many years ago when BBSs sprung up all over and you could go on your computer and exchange thoughts and greetings with Masons you had never met.

Today, there's seemingly no end of places to go on the internet for people interested in Masonic things. Masons have set up forums and blogs, web pages and podcasts, and social media sites as well.

There are non-Masonic sites as well, especially those interested in historical and historical preservation. More and more archives and libraries are digitising, meaning a wealth of material that was once in filing cabinets or sitting benignly on shelves is getting more exposure.

I enjoy looking at old Masonic photos, especially those of halls and meetings rooms. Your local or state/provincial library or archives may have them on line, but one place that does is the Library of Congress in Washington, D.C. I've been checking out some pictures at random and thought I would post them.

Unfortunately, I don't have a lot of background about the buildings. I'm sure people can fill me in.



Here is the interior of a Lodge room in Boise, Idaho. It looks like a pretty thin room and likely had just been vacuumed as the altar's been moved from the centre of the floor. There are some symbols contained in the American Third Degree mounted on the walls, such as the scythe. Freemasonry in Boise dates to 1863.



This is a Lodge room in Camden, Alabama. It appears this Hall was built in 1848. Union troops camped in the Lodge in 1865.



Another thin Lodge room was in Ludlow, Kentucky. Evidently, a member of the Lodge has passed away; the Stewards' rods (to the right) are draped in black. One wonders if this was built for Masonic purposes, considering there is a door in the southeast, although I've been to an old Lodge building where the washroom door is placed there.

Lodge buildings come in all sizes to suit the community (and the income of its members). The Chicago Masonic Temple was famous in its day, built in 1892. It has been demolished for many years. It was 22 storeys and was the scene of several suicides, the first apparently being on January 15, 1898 by an unemployed bookkeeper.



This fine building was in Indianapolis, opened in 1876. Alas, fire destroyed part of it in 1906 and a new, larger building was dedicated almost exactly three years later and is still in use.



Washington, D.C. had a number of Masonic buildings. This one was erected on New York Avenue at a cost of \$500,000. President (Bro.) Teddy Roosevelt laid the cornerstone in 1907. It is now the home of the National Museum of Women in the Arts.

Now, for some contrast, let's go back to the pioneer days in the U.S. West. This hall was in Virginia City, Nevada. You can see the date on the building is 1875, ten years after the city hosted the organisation of the Grand Lodge of Nevada. You can read a history of Freemasonry in Virginia City here.



Masonry came to Shasta, California before the '49ers did. A charter for Western Star No. 98 was granted in 1848 by the Grand Lodge of Missouri. This historic Lodge is still meeting and you can read more here.

Gold in 1849 brought dreams of instant wealth and settlers to California, Masons among them. And when the gold ran out, the settlers moved on, Masons among them. They left the remnants of their (temporary) Masonic homes. This building was in Drytown, California. The town may virtually be gone, but the Lodge survived and moved to Plymouth, four miles to the north. By the way, elsewhere in Amador County, you can find "Masonic Caves."



"The Farthest North Masonic Lodge in the USA" meets in this Ionic-columned building. It is in Fairbanks, Alaska and was first used for Masonic purposes in 1906. You can see the directory of organisations which met there, including DeMolay and Rainbow Girls. Read a bit more here.

Finally, here is the home of Whidby Island No. 15 in Coupeville, Washington. The Hall was built in 1874 and the Lodge itself dates to 1869. I'm sure it will shock some Freemasons to learn the Lodge posts the minutes of its meetings on the internet for all to read. The Lodge's web site is here, where you can read about the history of the Hall.



It's unclear when the picture was taken—I'm guessing around 1920—but you can compare it to how the building looks today.

If you're interested in checking out the photos the Library of Congress has about Masonic topics, you can go to, <http://www.loc.gov/pictures/search/?q=masonic>

More About Born In Blood

(From Summer 91 edition of the Missouri "The Freemason")
 By John C. Allen Past Master Pleasant Grove
 Lodge #42 Otterville, MO.

Editor's Note; I wrote an article years ago entitled "Why Not The Knights Templar?" regarding this same subject It appears in the first issue of this magazine (July 2008 in the archives). It always makes me feel better to find others who can see the same connections.

In the summer issue of this year's Freemason appeared a review by Zel Eaton of the book *Born in Blood*, by John J. Robinson. I am prompted to write this article by a conclusion drawn by Mr. Robinson about the origin of Freemasonry. In his review Mr. Eaton alludes to this aspect of the book only vaguely.

I am referring to Mr. Robinson's theory that modern Masonry actually had its origin from the Knights Templar, outlawed in 1312 by Pope Clement V and the French King Philip the Fair. It was Mr. Robinson's conclusion that the Templars not apprehended went under- ground to escape the heavy hand of the Papacy and then resurfaced centuries later as lodges of Freemasons.

Most traditional Masonic researchers, of course, have contended that the Order and its ritual somehow developed from the early crude organizations of the stone mason labor guilds. I, for one, have never been able to accept that view. Several years ago I arrived independently at the same conclusion as Mr. Robinson. Our Masonic ritual, steeped as it is in Kabalistic occultism and mystery ceremonials of the Middle East, could never possibly have been developed out of the crude beginnings of the stonemason guilds. In that era even the skilled artisans and their speculative associates were far too unlettered and unlearned to have been capable of coming up with anything as elaborate and esoteric as even the earliest forms of Masonic ritual. Knowledge of the Hebrew Kabal and the Middle Eastern mystery dramas had been ruthlessly suppressed by the Papacy during the Dark Ages and could have returned to Western Europe only by way of the Crusades. For bringing it back, the Templars became the logical bridge. During their stay in the Holy Land, the Templars had come into close association with a Moslem sect called the Sufi, who previously had adopted many of the beliefs and ritualistic forms of the Gnostic, or primitive Christians. From the Sufi the Templars borrowed many of their own esoteric beliefs and ceremonials. A number of these have made their way into modern Freemasonry. One of these, for example, is the Junior Warden's call of the Craft from labor to refreshment and from refreshment to labor, referring in a symbolic sense to death and rebirth. The Gnostics, the Sufi, and the Templars all believed in reincarnation.

Is this view about Masonic origins borne out by any prestigious Masonic scholars? Yes, it certainly is—by one of our most celebrated scholars, Brother Albert Pike. My readings in Brother Pike's *Morals and Dogma* have convinced me that Mr. Robinson, in his recent book, was on the right track. Jacques B. de Molai, the last Grand Master of the Knights Templar, according to Brother Pike, masterminded the plans for Freemasonry while he was awaiting execution. Before coming in unequivocally to that assertion, Brother Pike cited conclusive evidence that long before the Templars went underground, they considered themselves builders, or masons, and were even called by the English, through careless pronunciation, Freemasons. This is clearly shown by the following extract with reference to de Molai: "The Templars, or Poor Fellow Soldiery of the Holy House of the Temple intended to be rebuilt, took as their models, in the Bible, the Warrior Masons of Zorabel, who worked, holding the sword in one hand and the trowel in the other. Therefore, it was that the Sword and the Trowel became the insignia of the Templars, who subsequently concealed themselves under the name of Brethren Masons. The name Freres Macons in the French was corrupted in English into Free Masons. The trowel of the Templars is quadruple, and the triangular plates of it are arranged in the form of a cross, making the Kabalistic pentacle known by the name of the Cross of the East."

On page 820 of *Morals and Dogma*, Brother Pike leaves no doubt that he considered Freemasonry the brain child of Jacques de Molai, as this extract will indicate. "But before his execution, the Chief of the doomed Order organized and instituted what afterward came to be called the Occult, Hermetic, or Scottish Masonry. In the gloom of his prison, the Grand Master created four Metropolitan Lodges, at Naples for the East, at Edinburgh for the West, at Stockholm for the North, and at Paris for the South.



Jacques B. de Molai

The initials of his name, J.B.M., found in the same order in the first three degrees are but one of the many internal and cogent proofs that such was the origin of modern Free Masonry.” Brother Pike’s reference to the initials, of course, is to the words Jachin, Boaz, and the Master’s Word in the third degree. Could this be a mere coincidence?

Brother Pike then went on to say that “The legend of Osiris was revised and adopted as the central theme of the third degree ritual, to symbolize the destruction of the Order, and the resurrection of Khurum, slain in the body of the Temple of Khurum Abai, the Master, as the martyr of fidelity to obligation, of Truth and Conscience.”

According to the legend of Osiris here referred to, as the fragments of the god’s body lay on the ground, a lion reached down with his paw, scooped up the pieces, and lifted them back again to erect and living form. In the new Order succeeding the Templars this served as a symbolism. The Papacy and the King had slain the Grand Master but failed to accomplish their purpose. The grip of the lion’s paw had triumphed again over extinction’ The prostrate corpse of the Knights Templar had been raised from death. Once again it lived in the form of a new Order—Freemasonry. The old Order, vitally obsessed with building, lived on as builders still. The trowel remained still as its principal working tool. The Templars continued their role as “Brethren Masons.”

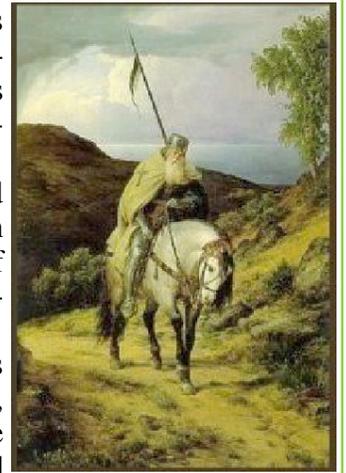
Why are Freemasons so obsessed with the Holy Saints John? “Oh, the labor guilds were expected to have patron saints, so the stone masons adopted the Holy Saints John.” We have all read that lame explanation. If a labor guild wanted patron saints, why would it choose two saints with contrasting religious beliefs? For the Knights Templar to do so was perfectly logical, as Brother Pike took note in *Morals and Dogma*. From their very inception, the Templars functioned as a dualistic Order. Their avowed and pretended purpose was to protect Christians making pilgrimages to the Holy Land. Their actual and secret objective was to rebuild the Temple of King Solomon to recapture its original splendor and restore Jerusalem to the days of its pristine glory. In their outward aspects they posed as loyal supporters of orthodox Catholicism. This facade they craftily cultivated to gain the approval and sanction of the papacy. For this reason they adopted John the Baptist as one of their patron saints. St. John the Evangelist, however, was the one who had been regarded as the spokesman of the Gnostic religious views to which they adhered and wished to make supreme in their restored city of Jerusalem, designed by them secretly to displace Rome as the center of Christendom. St. John the Evangelist, therefore, became their most cherished patron saint. If Freemasonry did indeed stem from the Templars, it is only natural that the Masons would also adopt both of these patron saints.

Since the Templars chief objective was the rebuilding of King Solomon’s Temple, one would reasonably expect them to continue in that preoccupation when they established a new Order to succeed the Templars. Need there be any mystery, then, as to why Freemasonry is similarly obsessed with the same Temple?

The Templar Connection would also nicely explain the mystery of the “bloody” Masonic obligations. If the Templars had any part in drafting these obligations, we would expect them to be fraught with dire consequences. We say today that the obligations are intended to be only symbolical. To a Templar member of the early guilds or lodges they would not have been considered symbolical. A Templar was a marked man with a price on his head. The long arm of the Papacy could reach him even in non-Catholic Scotland. Wherever he fled, there was always the threat of hired assassins. He could take no chances of having his identity or activities revealed. Many of the other secrets of Freemasonry can be similarly accounted for as safe-guarding the security of the Templars who probably dominated the earliest lodges.

In one respect perhaps the traditionalists were right. Perhaps Freemasonry did develop in and come down to us from the stonemason guilds of Scotland. Its concept and ritual, however, could not have been originated by the stonemasons per se. Perhaps the Templars who escaped to Scotland decided to infiltrate the stonemason guilds and their introduce the system of de Molai’s new Order. They had very good reasons to do so. The Templars had also been builders, or masons. In their heyday the Templars had exerted complete control over not only the stonemasons but also over all other skilled craftsmen throughout Western Europe. That being true, the Templars would obviously have experienced little difficulty trying to infiltrate the guilds.

As a final argument for the Templar Connection, we should not forget the religious element. Freemasonry is regarded as a semi-religious Order. If the Templars did really found Masonry, it would be surprising if they hadn’t placed a very strong emphasis on religion, because the Knights Templar was instituted primarily as a religious Order.



Fraternal Orders — The Odd Fellows

From <http://freemasonry.bcy.ca/texts/oddfellows.html>

History

In an effort to prove its antiquity, there are those who would claim its introduction into Great Britain in A.D. 98. 'In fact, its descent is traced - unfortunately without historical corroboration - from a secret society existing among the captive Israelites in Babylon.'

In the year 79 there was a group of captives in Rome, having traditions, secret associations and signs, who repeatedly proved their fidelity to the Emperor and who were named Fellow Citizens and Odd Fellows. They formed themselves into a military legion and became part of the Roman hosts that invaded Britain.... From that time forward there is nothing of an authentic character to trace the Order down to the period in which the name 'Odd Fellows' again appears in British history.

The leaders of Odd Fellowship of the present century have not been much concerned about the antiquity of the Order, their aim being to adapt the society to the needs of modern times and conditions. The history of the Independent Order of Odd Fellows for which there exists authentic records, dates back two centuries. An excerpt from the minutes of Aristarchus Lodge No. 9, of March 12th, 1748, establishes the fact that this lodge had been operating for some time prior thereto, and its number indicates that at least eight other lodges had existed up to that time. (p.6)



Unity Lodge No. 4, Vancouver, Odd Fellows

Goals

It is now and shall always remain the fundamental creed of the Order that we believe in a Supreme Being, the creator and preserver of the universe. The Order is, and shall forever continue to be, bound to charitable and beneficent works, in visiting the sick, relieving the distressed, burying the dead, and educating the orphan, and in the performance of all those reciprocal duties and benevolences which spring from our recognition of the Fatherhood of God and the Brotherhood of Man, and from the inculcation and practice of Friendship, Love and Truth. (p. 16)

Odd Fellowship, this Brotherhood, is a social compact by which each to the other pledges himself to interchangeable duty and interchangeable service - a service not of compulsion, but of love — service not only to an Odd Fellow, but to God, to country, to every man who suffers, who needs the material or moral aid of other men — and the entire world is the field of endeavor... (p. 29)

Joseph Powley. Concise History of Odd Fellowship. Published by the Author, Maccoomb Publishing Co. Ltd.: Toronto. 1952

The Independent Order of Odd Fellows

The Odd Fellows is a fraternal organization that bears many similarities to the Freemasons. The first American lodge, Washington Lodge No. 1, was founded in Baltimore, Maryland, on April 26, 1819.

In the first half of the nineteenth century in the United States the Odd Fellows were influenced by the temperance movement and forbade drinking.

For a few years in the third quarter of the nineteenth century the Odd Fellows membership was larger than masonic membership, but membership has fallen quickly throughout the twentieth century.

The Sovereign Grand Lodge of North America of Odd Fellows is currently located in Winston-Salem, North Carolina.



American Founder,
Thomas Wildey.

"Masonic" Symbolism And The F.O.P.?

In the United States we are fortunate that lurid allegations concerning Freemasonry and law enforcement are rare. In other countries, especially across Great Britain, press accounts are more common that attempt to link Freemasons with wrongdoing, and especially if there is the slightest hint of any Masonic connection to the police or the judiciary. The British press is overly fond of making certain that a criminal's Masonic membership, if it exists, gets plastered in the opening paragraph of any story. And former Home Secretary Jack Straws notorious witch hunt against Masons in law enforcement in the U.K. made headlines for years, even though it found zero evidence of any improper influence of Freemasonry on police or other justice officials.



Curiously, there does appear to be a visual connection between police and Freemasonry in the U.S. It's right out in plain sight, and has been for over a century. It is the official seal of the Fraternal Order of Police. At first glance, it's not obvious, but on closer inspection, the All Seeing Eye and a fraternal handshake can be seen in the bottom points of a five-pointed star.

Symbols are curious things, and any seal that is an amalgamation of symbols borrows liberally from other sources. The FOP explains theirs on their website:

The five-cornered star tends to remind us of the allegiance we owe to our Flag and is a symbol of the authority with which we are entrusted. It is an honor the people we serve bestow upon us. They place their confidence and trust in us; serve them proudly.

Midway between the points and center of the star is a blue field representative of the thin blue line protecting those we serve. The points are of gold, which indicates the position under which we are now serving. The background is white, the unstained color representing the purity with which we should serve. We shall not let anything corrupt be injected into our order. Therefore, our colors are blue, gold and white.

The open eye is the eye of vigilance ever looking for danger and protecting all those under its care while they sleep or while awake. The clasped hands denote friendship. The hand of friendship is always extended to those in need of our comfort.

The circle surrounding the star midway indicates our never ending efforts to promote the welfare and advancement of this order. Within the half circle over the centerpiece is our motto, "Jus, Fidus, Libertatum" which translated means "Law Is a Safeguard of Freedom."

Certainly the five-pointed star was an early Masonic symbol (seen more in Europe these days than in mainstream U.S. jurisdictions), as a symbol of the five points of man (head, hands and feet), as well as the five points of fellowship. The All Seeing Eye is by no means a purely Masonic symbol, and appears in Renaissance Christian art as a Christian symbol for God (along with the far older Egyptian "Eye of Horus"). And the fraternal handshake appears in Masonic, Odd Fellows, and many, many other fraternal groups' artwork throughout the 18th century.

In addition, the seal in the center of the star is the coat of arms of the city of Pittsburgh, where the FOP was originally founded. The supposedly Latin motto is somewhat tortured grammatically, and any first year Latin student would have had their knuckles busted by Sister Mary Discipline over it. The design came from one of the founders, Delbert Nagle, the FOP's first Grand president in 1917, and was drawn by H. J. Garvy.

Nagle believed the motto meant "Fairness. Justice. Equality." After 50 years, a committee was formed to get to the bottom of the grammar problem, and several Catholic priests were consulted (including Monsignor John J. Doyle, historian for the Archdiocese of Indianapolis). The committee came up with the slightly more correct version of "Law Is a Safeguard of Freedom."

The FOP was at first formed in secrecy in Pittsburgh because police in that city were not allowed to unionize. The FOP was technically not organized as a union, but a fraternity. Once the city's mayor approved of the group, it came out into the open. Like so many other fraternal groups that arose during the Golden Age of Fraternalism, it adopted customs originated in Masonic and Odd Fellows lodges, terms like grand lodge, passwords and handshakes.

Nagle also developed a ritual for initiates in 1916, based on the symbolism and "mysteries" of the FOP emblem. It's entirely likely that the specific All Seeing Eye and handshake images on the seal were simply made from printer's block elements from existing fraternal artwork, which would account for their close similarity to Masonic artwork from the 1800s.

For all you'd ever care to know about the formation and history of the FOP, see *Fraternal Order of Police 1915—1976: A History* by Justin E. Walsh, Ph.D. Turner Publishing Company, 2004.

King James Bible A Work Of Freemasonry?

Editor's Note; Do you ever follow a 'conversation' on a BLOG or web site. I seldom do, however this one caught my eye. I thought how could King James have been a Mason since he died March 27, 1625 and masonry started officially in 1717. However. Following the link below we find "The Mutual Agreement" of 24 December, 1658, records that James was entered Freemason and Fellowcraft of the Lodge of Scoon" on 15 April, 1601. So Freemasonry was alive and well long before 1717. But then of course according to Dr Robert Lomas, Freemasonry was alive and well when Rosslyn Chapel was started building in 1440.

From The Bible Online

Posted on August 22, 2011 by admin

With so many Christian groups opposed to Freemasonry, how do you reconcile the fact that the KJV Bible was commissioned by a Freemason (King James himself http://www.freemasonry.bcy.ca/biography/james_vi/james_vi.html).

cl: as usual you make rational points. I would assume that by your position that you are a traveling man.

This entry was posted in Questions and tagged Bible, Freemasonry, James, King, work. Bookmark the permalink.

5 Responses to King James Bible a work of Freemasonry?

1. Sirius says: August 22, 2011 at 2:18 am

Taking the name of Yahweh out from the Old Testament part of the Bible and replacing it with the Babylonian pagan sun god Bel (BAAL) which means "Lord" is a work of Free Masonry. So yes I agree. I believe early Christians who translated the Old Testament from its original Hebrew already had a planned agenda to damn everyone soul from being saved. From the true savior which is Yahweh.

2. Physfreak says: August 22, 2011 at 2:19 am

More evidence for me that the Christian hate groups are wrong and the Masons are the good guys they say they are. Interesting link.

And here come the conspiracists and "Christians" to shoot it down, right on que.

ADD: I agree with CL and Fran, both are good answers

3. ross says: August 22, 2011 at 2:41 am

As with all spiritual groups, Freemasonry has been distorted. It started in the 17th century. Francis Bacon probably oversaw the genesis of Freemasonry, KJV and Shakespeare's works.

cl free..It's infiltration started in the 17th. I have no idea how you can say it's not spiritual, that it doesn't deal with esoteric knowledge of mind/miracles

4. Franhusda says: August 22, 2011 at 3:27 am

King James may have been a 'mason', but that did not affect the translation in any way. The translation was done by a group of men. We do not know much of the personnel of the company. All were clergymen except one. There were bishops, college principals, university fellows, and rectors. May God bless you as you study His Word

5. cl_freemason says: August 22, 2011 at 3:38 am

You're asking people to rationalize and irrational position? that's funny. Great question and great point. However, there aren't that many christian groups opposed to freemasonry; the roman catholic church holds the hardest position against it saying you are "in grave sin and cannot receive holy communion"... to some others:

sirius — uh, what??? i guess you are trying to say that freemasons are either pagan or satan worshippers, in both cases you are wrong though....

Physfreak — yes. there seem to be 4 types of christians against freemasons – 1) the irrational fanatic who believes that anyone who does not worship precisely as they do is actually worshipping satan; 2) the hate groups, 3) the ignorant ones who just believe anything they read and 4) those looking to profit off other christians by feeding them lies

ross — freemasonry isn't a spiritual group, and it was around long before the 17th century

last dance — the bible was not written by a freemason; King James was a freemason and commissioned a translation of it; however that was not to help achieve a "new world order" — anyone who thinks freemasonry would be involved in a "new world order" knows nothing about freemasonry

Franhusd... — excellent points, and therefore I think the best answer.

All These Nine Things Will Disappear

From The Lodge Tawhiri Newsletter in New Zealand.

Nine major things are now dying and on the way out. Whether the changes will be good or bad depends on how we adapt. Ready or not, the changes will come....

1. POST OFFICES.

Get ready to live in a world without Post Offices. They are so deeply in trouble there is probably no way to sustain them. Our many e-mails have just about wiped out the revenue needed to keep Post Offices alive.

2. CHEQUES.

Britain is already planning to do away with cheques by 2018. Cheques cost millions of dollars a year to process. Plastic cards and online transactions will lead to their eventual demise.

3. NEWSPAPERS.

The younger generation doesn't read newspapers. They certainly do not subscribe to daily delivered print editions. Papers may go the way of the milk men and laundry men. As for reading the paper online, get ready to pay for it. The newspaper and magazine publishers have already met with Apple, Amazon, and the major cell phone companies to develop a model for paid subscription services.

4. BOOKS.

You say you will never give up the physical books that you hold in your hand. People said the same thing about downloading music. They wanted hard copy CDs. They changed their minds when they discovered they could get albums for half price without leaving home. The same thing will happen with books.

5. THE LANDLINE TELEPHONE.

Unless you have a large family and make a lot of local calls, you don't need it any more. Most people keep it simply because they've always had it. But we pay double charges for that extra service. Cell-phone companies may let us call customers freely

6. MUSIC.

The music industry is dying a slow death. But not because of illegal downloading. It is because innovative new music isn't being given a chance to get to the people. Over 40% of the music purchased today is "catalogue items," meaning traditional music from older artists the public has heard for years.

7. TELEVISION.

Revenues to the networks are down dramatically. Not just because of the economy. People are watching TV and movies streamed from their computers. And they are playing games and doing lots of other things that take up the time they used to spend watching TV. Cable rates and adverts are rising.

8. OUR "THINGS".

Many of the possessions we used to own are still in our lives, but soon we may not own them. They may simply reside in "the cloud". Today computers can store pictures, music, movies, and documents. Soon, when we turn on a computer, the Internet will be built into the operating system. Systems like Windows, Google, and the Mac OS will be tied straight into the 'Net.

9. PRIVACY.

This has long gone. Cameras are now on streets, in many buildings, in computers and cell phones. People can now look at our homes with the aid of Google. The old idea of privacy has disappeared.

**Wanted Immediately, 10 Good Masons
To Fill Existing Openings. (More than 10, OK)**
**Waller Masonic Lodge needs some of our missing Masonic
 Brothers to fill empty seats on Lodge Meeting nights.**
Hours; 6:30 PM to 8:30 or 9:00 PM.
Days; Beginning October 11, 2011 and the 2nd Tuesday each month thereafter.
Benefits; Become Reacquainted With Old Friends, Meet New Friends, Enjoy Fellowship, Free Dinner.

All-seeing Eye Uncovered At Kirkleatham Chapel

A MYSTERIOUS "all seeing eye" has come to light in a historic Teesside chapel.

Volunteers have been cleaning elegant plaster mouldings on the ceiling of the 17th Century chapel of Sir William Turner's Almshouses at Kirkleatham, near Redcar.

The work is being carried out while the chapel's valuable stained glass window is away for renovation.

But as the sun came round, the light cast shadows across an area usually shielded from the light by the colours of the stained glass and the carved, wooden all-seeing eye was highlighted.

All-seeing eyes have been in use since Ancient Egyptian times. They also appear in Buddhism, where Buddha is regularly referred to as the Eye of the World, and in medieval and renaissance times, when the eye was an explicit image of the Christian Trinity.

Today, the 'Eye of Providence' is usually associated with Freemasonry.

In Kirkleatham's case, it's believed the eye was installed when the chapel was remodelled in the 1740s.

Peter Sotheran, chairman of the almshouse trustees, said: "We believe the eye was placed there to remind residents of the almshouses that God constantly watches over his people."

The emblem is carved into a piece of wood, measuring 8ins by 12ins. It features a single eye beneath a bushy eyebrow, set in a triangle that represents the Christian Trinity and surrounded by sun rays.

It is set on the under-side of the keystone at the top of the altar arch central window, from where it can 'watch' all that goes on in the chapel.

The volunteers are racing against the clock to complete the chapel ceiling restoration before the window is re-installed next month.

The total cost of repairs to the window is expected to exceed £35,000, of which £24,500 has already been raised.



Three Consecutive Masters From The Same Family

From The Rural Lodge Newsletter

Much of the Masons' charitable work goes toward supporting children's homes and retirement homes.

Freemasonry is considered the oldest and largest fraternity. It has always carried a flavor of secrecy, but Masons emphasize they are not part of a secret society. It does, however, have some secrets it tries to preserve.

Members don't try to hide their membership in Masonry. Tony Sr. proudly wears his Masonic ring, for example, when he's not at the garage.

"A mechanic and a ring don't work," he explains.

Freemasonry's history, teachings, rules and regulations are available, and its meetings are often advertised. The secretive things Masons try to preserve generally involve "modes of recognition" among members and the mode of instructing new members in the fraternity's three symbolic degrees. Freemasonry is religious in nature, requiring members to believe in a supreme being. The organization says it accepts men from every religious faith.

The Hagers say a misconception is that Masons solicit new members. That never happens. A man must seek out a Mason and ask to become a member of his own free will. To a man, the Hagers say they like being Masons for the fraternity's traditions and its charitable work. As past masters, they have been heavily involved



Father Tony Hager Sr. with sons and Tony Jr. and Heath.

with the Brunswick stew events, and they often are called into meetings to fill chairs of any officers who are absent.

Tony Jr. now runs the Cauble Road garage, which Tony Sr. established in 1978. The 62-year-old father “retired” about a year and-a-half ago, but he’s at the garage almost every day. On this particular afternoon, he’s outside, working on a generator. “I always liked doodling with this stuff,” Tony Sr. says. “... I try — you know what I mean. A lot of people like my work.”



After high school, Tony Sr. worked in the garage at Foil Motor Co. before starting a 20-year career as a brakeman for Southern Railway, first in the Spencer Yard, then at Linwood. While working with the railroad, he also had a shop and worked on vehicles behind his father-in-law Jim Shoaf’s place, the Wagon Wheel on US 601. In 1987, after 20 years with the railroad, he went to working on trucks full time at the Cauble Road garage.

Hager’s Garage takes care of several local truck fleets, such as the Budweiser distributor, Orrell’s Food Service, Transit Damage Freight, Salisbury Millwork and Goodman Lumber. Hager also has worked on the Franklin fire trucks. “I tell you,” Tony Sr. says, “the best thing to do was to specialize in one truck.” The Hagers’ expertise

lies especially with International trucks. They also have found a nice side business in stripping down International trucks and selling the parts. Other mechanics know to call Hager’s Garage if they’re scratching their heads over a particular International problem in their shops.

“Most of the problems we have been around,” Tony Sr. says. But he adds a disclaimer about the truck-repair business overall. It can be humbling. “I would never, ever hire someone who says they know everything about a truck,” Tony Sr. declares. “That will come back to bite you.” A couple of years ago, the Hagers bought Salisbury Auto Truck Electric off Julian Road and moved that business to their site.

The garage employs three people besides Tony Jr., who is 44.

“Heath knows it, but he doesn’t want to mess with it,” Tony Sr. says, adding that probably makes Heath the smart one in the family.

On this day, Heath, 41, is working on one of his mowers next to where Tony Sr. is tearing apart the portable generator.

Both Tony Jr. and Heath attended North Rowan High. Tony Jr. worked a few years with McKenzie Taxi-dermy, then tried landscaping before returning to the garage about 15 years ago.

The boys grew up around the shop, of course. Before leaving in the morning for his first-shift job in the rail yard, Tony Sr. could tell his young sons to pull out a truck’s motor before he got home.

“There ain’t but one way to do it — just go in there and do it,” Tony Sr. says. “Colleges don’t teach common sense.”

All three Hagers have built homes on a beautiful piece of land off Potneck Road. In “retirement,” Tony Sr. actually has gone to the beach on a vacation. Only the grandchildren made it tolerable not to be back home, working on something, he says. He and Kay, his wife of 45 years, also have taken their motor home to Michigan, to visit the first guy who ever worked for Tony Sr. at the garage.

Still, Tony Sr. likes to get to the garage about 6:30 a.m. and open things up. After that, he “piddles” and says he isn’t going to quit, though maybe he has slowed down.

“It’s better now that he did retire,” Tony Jr. says. “It was almost intolerable before.”

A new initiate returns home to his wife who is naturally curious to know what went on. The conversation goes something like this:

She) Well how'd it go ?

He) Very well - most interesting

She) What did go on ?

He) I'm not really sure if I can tell you about it.

She) Well is there anything you *can* tell me ?

He) Well it seems there are 3 classes of men in the Lodge -walkers, talkers and Holy men.

She) What do they do - if you can tell me ?

He) The walkers walked me around the lodge. The Talkers talked to me and to the walkers as I was led around.

She) And the Holy men ? What of them ?

He) They seem to be a special class of men - all in dark blue and gold aprons and gauntlets. They just sit on the benches around the lodge with their heads in their hands chanting repeatedly - "Oh My God Oh My God !"

A Short Visit With The Lodge Devotion Newsletter

Resignation Project

Some months ago, Grand Lodge circulated to lodges a summary of results of Resignation Project 2011. This looked at the findings of the survey asking the reasons former members resigned post January 2009.

The summary of reasons for resignations:

- Internal Politics/Infighting 16%
- Work commitments 16%
- Family commitments 11%
- Lost interest 6%
- Not what I expected 4%
- Pressure to take office 4%

Some of the above are out of our control. We can't control a man's work commitments, but the message is clear – 30% of the above we can clearly influence.

All Freemasons should note that about 1 in 6 resignations come from disharmony.

Special thanks & Congratulation to Dan Roper, MM, the Editor of Naval & Military's Newsletter.

The above was inspired by a back issue of their newsletter – worth a look brethren!

On The Lighter Side



Masters' Message

The most memorable part of my Initiation into Freemasonry was that wonderful moment when Charity was etched indelibly on my soul. Every time I see that moment repeated I re-live the same emotions. To me it is the most important part of Freemasonry.

At the closing of our evenings together we are again reminded of Charity.

\ “Pocket, Heart, Hand.”

The three types of charity.

Over the next year at Lodge Devotion, there are already plans to apply all three of these types of charity:

Pocket. We are currently planning some involvement with the Charity – The Grey Man. This organisation is an International organisation which seeks out and rescues children from child prostitution. Plans are being made to have a special night at Collingwood Temple where we will have a presentation by members of The Grey Man, and we will be combining this with fund raising.

Heart. Visiting our unwell Brethren at home or in hospital; The phone calls just to say hi; saying, ‘How are Ya?’ to people and actually listening to the answer.

Hand. In December, we will be hosting a Kids Christmas function for some of the under privileged children from the Collingwood area.

(Volunteers for Santa???)

Quite often people want to help others but think, what can I do? I only have a few dollars to give, that won't help anybody. Others are very busy with work and family. Together, if we focus on the 3 types of charity, we can all add something to a larger and more effective help for others.

What I would like to see is our members building and developing these ideas. I would like to see regular presentations by, and discussions about, different charities that we can support as a Lodge. The Christmas party for example, can include, music, Santa, activities, gifts, lollies and cakes. We will need money, food and drinks (pocket); we will need support and time from members (heart); and we will need workers (hand).

Please talk to me if you can help or have any ideas.

WBro Andrew Buchanan

