

# The Small Town Texas Mason E-magazine

September 2011



## Riesel Lodge #835 A.F. & A.M. 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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# Riesel Masonic Lodge #835 A.F. & A.M.

*This History was authored by Brother Jim Herold, Past Master of Riesel Lodge, a graduate of Texas A & M and Purdue University, whose life-work has been in education and museums. Currently he is a member of the Grand Lodge Of Texas Library and Museum staff working with our history project, converting the old membership records into a database.*

Between the old Falls of the Brazos River and the Tahuacana Creek site of Torry's Trading House Indian Council Grounds is the Blackland Prairie ground that became Riesel. Today's reference would place it in southeastern McLennan County between Waco and Marlin. Most of the early settlers were planters and farmers from Washington County and immigrants from Germany. Henry Riesel's cotton gin on the Houston and Texas Central Railway was the nucleus for the founding of the town of Riesel in 1891'

SMU professor Brother S. W. Geiser proposed that the chartering of a Masonic Lodge was an indicator of a town's prosperity. This was certainly true of Riesel. By 1899 the town had an independent school district with a two-story school building, four churches, four doctors, a post office, newspaper, new cotton gin, depot and section house, general stores, dry goods store, two meat markets, grocery stores, hardware and implement store, blacksmith shop, livery store, and a population of six hundred. The town had, indeed, prospered and it was time to petition for a new lodge.

The nearest Masonic Lodge was Oak Point No. 636, eight miles away in Mart, Texas. During wet weather those eight miles across the rich, but sticky black land gumbo were nearly impassable. The Masons in Riesel couldn't always get to Mart to attend lodge. In the fall of 1899 twenty-one Master Masons petitioned the Grand Lodge to form a new Lodge at Riesel. Nineteen of these petitioners were members of Oak Point Lodge. All twenty-one became Charter Members when the charter was granted on December 7, 1899.

On Friday December 15, 1899 D.D.G.M. W. J. Duffel, acting as Worshipful Master, opened the lodge and declared the object of the meeting to be the Constituting of the Lodge and the installing of officers of Riesel Lodge No. 835, A.F. & A.M.

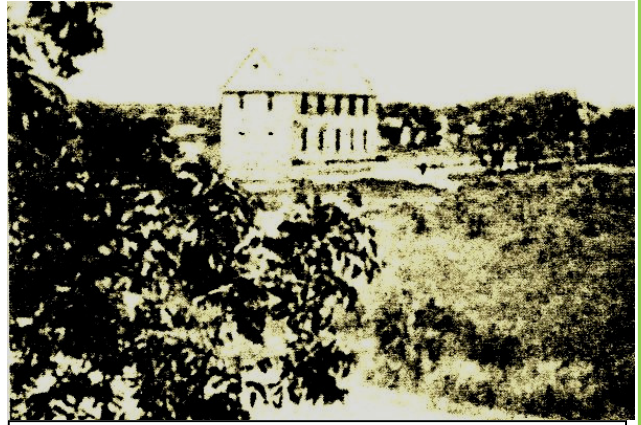


*The current Lodge building as it appeared in the 1970's when Fryar's Grocery was located on the first floor.*

The next evening, Saturday December 16, Riesel Lodge's first stated meeting was held. Presiding in the East was Worshipful Master Edwin W. Punchard. Nichols Gillespie in the West and John H. Punchard in the South assisted. William Titsworth was Treasurer; Benjamin Corning, Secretary; James Foster and George Barker were Deacons. Manson R. Wallis and Charles Graeter fed the Brothers and Joseph Caddell guarded the door. A petition was read for Brother J. H. Bradley for affiliation from Oak Point. Others were read for Professor Robert H. Long and Mr. Austin E. Barker to receive the First Degrees in Masonry. It was voted to send under seal a letter of thanks to Oak Point Lodge for their magnificent donation of \$100.00. Junior Deacon George E. Barker, the last of the Charter Members, died in 1951.

From the time of its first meeting Riesel Lodge, like most lodges of those days, was a moon lodge. It met on the Saturday on or before a full moon. After lodge closed the brothers could return home by the light of a nearly full moon. In November of 1925 the brothers voted to change the night of stated meetings to the fourth Tuesday. It remained so for eighty-three years. Stated meetings are now held on the fourth Monday.

The new lodge met in a two story building owned and built by the Lodge and the Riesel First Baptist Church. Housed in an adjoining shed was a carbide generator that provided acetylene for the building's gas lamps. In March of 1902 the lamps weren't working and some church members took a lantern to the shed to



*Between 1899 and 1938, Riesel Lodge & the Baptist Church jointly owned a building in which the lodge had possession of the upper floor, pictured above.*

check. The resulting explosion started a fire which destroyed the Church/Lodge Hall. There were no stated meetings for March and April, but by May the insurance had paid had \$650.00 and a new building was being planned. The minutes don't tell us where the lodge met in the interim. In December the building committee reported that the new Lodge Hall was completed including platforms and stands at a cost of \$763. Chairs, stove, spittoons, hat and coat hooks, and aprons were purchased. Later a secretary's desk was bought for \$10.50. One of the brethren donated a Bible. Waco lodges provided the jewels.

In spite of the fire that destroyed the original Lodge room, the Minute Book and Register were not lost. Probably the secretary took them home after each Lodge meeting. Tucked away between the pages are several letters, reports, and documents relating to the Lodge. Today Riesel Lodge still has all of the minutes from December 1899 to the present. Some are a little chewed, stained, and frayed; but they are still here to tell the fascinating story of a small town Texas Blue Lodge.

Meetings continued to be held in this hall until 1938 when the Lodge purchased the upper floor of the Wiebusch Building from the Three States Telephone Company. Their interests in the building and lots were sold to Baptist Church for \$600. With a few alterations and painting the room was ready for the meetings held there for the past seventy-three years. In 1980 the Lodge purchased the rest of the building which included a small yard behind the structure. For security reasons the plate glass windows and sashes were removed and the openings were bricked up. Also, a metal door was installed and, later, a substantial metal roof was added. The ground floor now serves as our dining and fellowship area while the yard hosts barbeques and fish fries.

The cost of upkeep of the building, roof and foundation was shared by the Lodge and the Baptist Church. Church members met at least twice a week, but the Lodge only met once or twice a month. When the roof leaked the Lodge was informed, a committee was appointed, reported back, and was directed to repair the roof. It might take four or five months to address a common reoccurring problem. Repairing the roof was the most frequently mentioned problem. Light was provided by Coleman mantle lanterns. The Tyler was a paid position and one of his duties was to take charge of the Coleman lanterns and coal burning stove and see that the Lodge room was well lighted and heated. Washing the aprons was another of his duties. In 1916 he was paid seventy-five cents per month or \$9.00 per year; \$10.00 by 1919.

The Lodge room was wired for electricity in 1914. The electric bill was fifty cents per month. In the early fall of 1912 the Committee on Screening recommended that the shutters be taken down and the windows screened. This was done at a cost of \$11.70. The floor was covered by matting in 1916. A motion was passed in 1927 to heat the Lodge room with gas, but it was 1931 before the committee reported that the gas pipes and heater were installed. Although it isn't mentioned the lesser lights were probably candles until 1946 when Fidelis Lodge of Waco donated electric lesser light. These are still in use today.

The 1917-1918 minutes had no mention of the flu pandemic or any soldier members of the Lodge, but in November of 1917 twenty-five cents per member was sent to the Grand Secretary. This money to be used for "the promotion of the general welfare of Master Masons and sons of Master Masons enrolled from Texas to fight the battles of our country and worldwide democracy. In September of 1919 the Lodge voted to send the Grand Lodge a like amount for the War Relief Fund. The Lodge Secretary was instructed to compile a list of members who had served the country during the War and forward this to the Grand Secretary. In January 1920 they voted to exempt from dues for one year the six soldier members who served during the late war.

Other donations were made over the years. The Masonic Orphans Home and the Home for Aged Masons and Widows received funds from Riesel. A brother's Widow was recommended for the Widows Home and later her burial expenses were covered by the Lodge. Eighty dollars was sent to the Grand Secretary in 1928 to aid hurricane victims in Florida and Puerto Rico, equal to one-half of the annual dues for that year. Two years later funds were sent to Halbert Lodge No. 641 in Frost to help rebuild their hall destroyed by a cyclone. During WWII the Red Cross received donations from the Lodge. Of course, the Lodge sent funds to help build the present Grand Lodge Memorial Temple. In recent years the Lodge has provided scholarships for local Students and held a blood drive on the town square to benefit the Scottish Rite Children's Hospital.

Although all stated meetings were opened in Master Mason's Degree, some called meetings were opened in the E.A" or F. C. degrees. Our third meeting, January 25, 1900 was called, opened in the First Degree, and an Entered Apprentice Degree was conferred. As late as October 1929 called meetings were still being opened in the First or Second Degree.



Many called meetings are recorded for the purpose of conducting Lodge of Sorrow, For one, in 1914, the brothers met at the Lodge Hall for Ante Burial Service. They then formed a procession and marched to the residence of the deceased brother, took charge of the body and carried it to the cemetery where the Regular Burial Service was held" They then returned to the Lodge Hall where a Memorial Committee was appointed.

In 1919 a Lodge "Pic Nic" was held at Punchard's Crossing on Maness Creek. These annual picnics continued to be held for several years. A few times the members voted to have an oyster supper at the stated meeting; a real treat in those days. Meals or refreshments were usually served after the meeting closed and peace and harmony prevailed". To help maintain this harmonious atmosphere the Lodge provided cigars with the refreshments. Ice cream, cakes, lemonade, and, once, pickled onions, were mentioned as refreshments. In the evening of Friday November 24,1924 a degree team from Mart conferred three Master Mason Degrees in Riesel Lodge. The lecture was illustrated with the old wooden framed glass slides projected through an electric "magic lantern". Afterwards, the brothers "repaired to the hotel where a banquet was served and a very enjoyable evening was spent by Masons and their families""

Charter Member Dr.-James D. Foster served as Grand Junior Deacon in 1904. In 1964 his son, W' R. Foster, was the first member to be a DDGM. Post Master Bill Barnes, A. C. Benton and most recently George Posey also served as District Deputies. Three others were DDGM before affiliating with Riesel. Orville Lee O'Neil affiliated with Riesel Lodge as a Plural member in January 2A07.In December of 2009 Right Worshipful O'Neill was installed as the Most Worshipful Grand Master of Texas Masons.

From the twenty-one Charter Members of 1899 the Lodge rolls nearly doubled to forty-one in the first dozen years and gradually grew to sixty-four in the next twelve years, It remained steady until the Great Depression took its toll. Fifteen members were suspended for non-payment of dues and three demitted in 1930 and 1931. The returns showed forty-eight Brothers for the rest of the depression and a drop to thirty-eight during World War Two. Then came another growth period, but the loss of the WWII generation brought on a second downturn. In the last two decades our membership averaged around forty. An increase in younger members has revitalized the Lodge as we step into the Twenty-first Century.

## Masons take over Fire Station

Now that the Palatine Fire Dept.has moved into a new station near Quentin and Dundee roads, the former Fire Station 81 at 455 E. Dundee Road will become the new Palatine Masonic Lodge.

The village owns the building and the Masons will lease the property from the village. The Lodge will make interior modifications to the building and does not plan to alter the building's exterior or parking lot. With the departed fire station, there will now be additional parking in front of the building. There is an existing lot in the rear.

Approval Monday, June 6 by village councilmen did not come without a few concerns. Approximately 7 ft. of the driveway of a house directly east of the former fire station encroaches on a portion of the property where the Lodge will conduct business.



Nearby residents were also concerned about activities occurring at the Lodge.

Lodge leader Lou Sands told the council that alcohol is not permitted inside the facility and between eight and 10 meetings occur monthly with typically 20-30 members in attendance beginning around 6 pm and ending no later than 10 pm. He added all activities will take place inside and the only action occurring outside will be cars arriving or leaving the property.

"The Masons are a fraternal organization, the oldest and largest in the world made up of men," said Sands, who said the chapter dates back 107 years. "The purpose is to take good men and make better men out of them. We teach them moral lessons."

The Masonic Lodge is based on membership only.

"We will provide less noise than what was previously there," added Sands.

Village Manager Reid Ottesen said village staff will coordinate a meeting between the Masons and the homeowner to work out issues pertaining to the protruding driveway.

As part of the reconstruction of Palatine Road, the Lodge's original site was acquired to allow for intersection improvements at Palatine and Plum Grove roads.

# Lorenzo de Zavala Lodge #1397 A.F. & A.M.

Reproduced with the permission of David Fernandez III, PM Lorenzo de Zavala Lodge No. 1397, DDGM 30-E

*Editor's Note; Since this magazine features a small town Texas Masonic Lodge every month and Lorenzo de Zavala Lodge it is located in Houston I couldn't hardly run it in that spot. But, I would like to run it up front because of it's uniqueness as the first predominately Hispanic Masonic Lodge chartered in the Houston area.*

Among the immigrants to Texas from Mexico, in the early 20th century, came many Master Masons who petitioned their home lodges for permission to work in Texas. Permission was granted and several lodges became active, received new members and operated in Spanish throughout the state.

At some point the Grand Lodge of Texas opted to request that those Grand Lodges in Mexico sever ties with their lodges in Texas, as this amounted to invasion of territorial jurisdiction. Mexican Grand Lodges were forced to comply or lose fraternal relations with the Grand Lodge of Texas.

The several Mexican Chartered Lodges formed their own separate Grand Lodge at Laredo, Texas. Most work in the Scottish Rite of Freemasonry. They all work in the Spanish language. They do not have recognition in Mexico, nor do they have recognition from the Grand Lodge of Texas.

It was from one of these lodges that a group of Masons decided to petition the Grand Lodge of Texas for a Charter in the late 1950's and early 1960's. The Grand Lodge of Texas was open to the idea and they informed the petitioners that there must be 50 Texas Masons in good standing to issue a charter.

In order for the Mexican Masons to transfer membership to a Texas Lodge they would need to be "regularized" in a lodge with fraternal relations with the Grand Lodge of Texas. Arrangements were made with Tancredo Lodge, No. 10 in Zaragoza, Coahuila, Mexico for the brethren to receive their degrees.

A letter was issued on May 30, 1962 that requirements and legal formalities were completed and a "Carta de Quite" or "demit" issued on behalf of the brethren so that they might be included as charter members of Lorenzo de Zavala Lodge #1397 A.F. & A.M. The lodge dubbed these men "Los doce apóstoles" or "The Twelve Apostles".

## "LOS DOCE APOSTOLES" or "THE TWELVE APOSTLES"

|                          |                            |
|--------------------------|----------------------------|
| 1. Francisco Alvarado    | Tancredo #10, Coah, Mexico |
| 2. Ausencio R. Arias     | Tancredo #10, Coah, Mexico |
| 3. Juan H. Beltran       | Tancredo #10, Coah, Mexico |
| 4. Arthur de Alba        | Tancredo #10, Coah, Mexico |
| 5. Filemon G. Dias       | Tancredo #10, Coah, Mexico |
| 6. Edward R. Flores      | Tancredo #10, Coah, Mexico |
| 7. Jose Angel Flores     | Tancredo #10, Coah, Mexico |
| 8. Jesus Pena Prieto     | Tancredo #10, Coah, Mexico |
| 9. Mario Quinones        | Tancredo #10, Coah, Mexico |
| 10. Basil P. Rivera      | Tancredo #10, Coah, Mexico |
| 11. Antonio R. Rodriguez | Tancredo #10, Coah, Mexico |
| 12. Jesse Towers         | Tancredo #10, Coah, Mexico |

Lorenzo de Zavala Lodge #1397 A. F. & A. M. was chartered in 1962 by The Grand Lodge of Texas.

Among those Texas Master Masons who would participate as charter members were Past Masters from local lodges. Hence, Lorenzo de Zavala Lodge was organized with a great number of leaders.

Currently (2010), a large number of lodge members are Hispanic. But today there are Hispanic surnamed Masons in most of the Lodges in the 30th Masonic District. This was not the case before 1962. Hispanic Masons in Anglo Lodges were few and far between.

Initially, the lodge rented space from Temple Lodge #4 at their old location downtown. Later the lodge acquired an old two story frame building at our current location 310 Enid St., in Houston. A new cement block



310 Enid Houston, Texas



structure was built on the parking lot. Then, the old building was razed for parking.

Improvements have been made to our Lodge room and Lodge building in recent years. An area 10' x 20' feet of black and white checkered tile was installed in the center of the lodge. A new letter "G" and beautiful navy blue drapery now adorn the Master's station. The Tiler's room was carpeted and a library room was added. New computer equipment was recently donated and wireless internet was installed. The kitchen cabinets were re-finished, and the dining area was outfitted with new round tables and chairs. The dining area was also reorganized, repainted, and is very neat and clean. The Past Master's photo wall was refurbished with a beautiful wood finish. Landscaping was done to the front end and west side of the building, and new meeting signs were installed on the front door, as well as new building letters on the west side of the building which has a square and compass, and below it says "Lorenzo de Zavala Lodge No. 1397, A.F. & A.M."



**The Original Lodge Building**



**Officer's Installation Night**

Most important, the ritual is well rehearsed. We understand that degree work is for the benefit of the candidate. Lodge members are serious about performing the ritual to the best of their abilities. They want to leave a lasting impression on the candidate. Also, we are blessed with a cadre of members who are always ready and able to instruct.

The lodge has a scholarship fund. The "Arturo Martinez Scholarship Fund." (In memory of one of our deceased members.) We host a costume dance at Halloween to benefit the fund. It is a time for our membership and friends to fellowship outside of the lodge. Further, it gives us an opportunity to shine, as Masons, while giving us an opportunity to raise funds for a good cause.

Enthusiasm is great. Camaraderie among the brethren is at an all time high. The contribution of the ladies has made a great difference. We have a number of young men who are anxious for more light and show a desire to take part in all lodge activities.

Come by and see!!!!

Sincerely & Fraternaly,

The Members of Lorenzo de Zavala Lodge No. 1397

## **The Baal's Bridge Square**

Everything points to the fact that the Craft was flourishing in Ireland in the sixteenth century. It is impossible, however, to be dogmatic about the point, whether or not it possessed any esoteric ceremonies. With most of us that will be a matter of faith rather than evidence. Yet if we may trust the testimony of a certain old relic of antiquity, some measure of ethical symbolism was associated on occasion with the implements of masonry, as is shown by what is usually known as the "Baal's Bridge Square," carefully preserved by Union Lodge No. 13, Limerick, warranted November, 1732, and probably "time immemorial" like others of our ancient Lodges.

This ancient brass square "was discovered in excavating the foundations of Baal's Bridge, in the City of Limerick, in November, 1830. It was dug out of the eastern corner of the foundation of the northern land pier on the King's Island or English Town side of the river Shannon, where the abutment of the new bridge now [1850] stands." The position in which the square was found indicates that one of our Masonic customs, still in vogue, was practiced in Ireland over 400 years ago. The annexed sketch of the square is an exact facsimile (full size) reproduced from a rubbing, a matter of some difficulty owing to the metal being much corroded, made for us by Brother James Le Gear, the courteous Secretary of Triune Masonic Lodge, No. 333, Limerick.

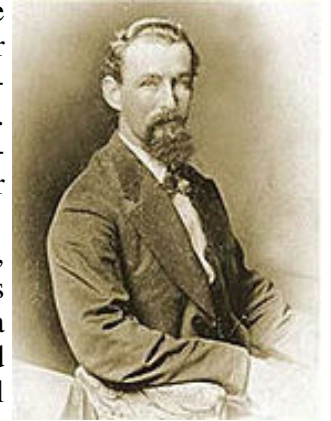
It would be easy to give earlier instances of this implement being invested with a moral meaning, but this is the first definite Irish example. It is suggestive of much.\*



## Texas Rangers Were Brothers

### Brother Leander Harvey McNelly

Leander Harvey McNelly was born March 12, 1844 near Follansbee, Brooke County, Virginia. Leander spent two years in Missouri with the family of his older brother Peter, before returning to Virginia. By the later 1850s, Peter McNelly had settled in Washington County, Texas, bringing Leander with them. By 1860, L. H. McNelly was already showing signs of the tuberculosis that would later cause his early death. In the years before the outbreak of the Civil War, McNelly tended sheep for Travis J. Burton.



In September 1861, McNelly was mustered in as a private in Campbell's Company, 2nd Regiment of the Sibley Brigade, 5th Texas Cavalry. He saw action in campaigns in New Mexico, Galveston and Louisiana. By the end of the war he was a captain of a company charged with hunting down deserters. Following the war, McNelly returned to farming near Brenham, Texas. He also spent some time working for the General Land Office. When the Reconstruction-era State Police agency was formed in 1870, McNelly accepted a commission as one of four captains of the force. He was wounded in Walker County in February 1871, but continued to serve in the State Police until they were disbanded in April 1873. In 1874, McNelly was commissioned to head a special force of Texas Rangers called the Washington County Volunteers. Although separate from the Frontier Battalion, the mission of the "Special Force" was the same -- to protect the frontier from the depredations of factions both inside and outside of the state. McNelly's Rangers were very active in suppressing lawlessness in the Nueces Strip, an area of land along the border between the Nueces River and the Rio Grande. They were instrumental in quelling the Sutton-Taylor Feud and curbing the activities of John King Fisher and Juan Cortina. The "Special Force" was effective, but many saw their tactics as too aggressive. For example, McNelly and his men crossed into Mexico and engaged in gun battles with bandits and citizens in attempts to recover stolen livestock. This was in contravention of U.S. policy and Mexican law and raised the ire of politicians in both countries. By early 1877, McNelly was incapacitated by the effects of the tuberculosis he had suffered from for years. He was forced to resign his command and retire to his farm. Leander H. McNelly died of tuberculosis on September 5, 1877. He is buried at Burton, Texas. Leander McNelly is a member of the Texas Rangers Hall of Fame.

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

This Masonic Did U Know list is strictly voluntary. If you received this message in error or you wish to be removed, please reply to the author only and you will be removed, no questions asked. If you know of a Brother who would like to be added to our list, reply to author with the Brother's e mail address and it will be added immediately.

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

### Childbirth at 65

With all the new technology regarding fertility recently, a 65-year-old friend of mine was able to give birth. When she was discharged from the hospital and went home, I went to visit.

'May I see the new baby?' I asked. 'Not yet,' She said 'I'll make coffee and we can visit for a while first.' Thirty minutes had passed, and I asked, 'May I see the new baby now?' 'No, not yet,' She said.

After another few minutes had elapsed,

I asked again, 'May I see the baby now?' 'No, not yet,' replied my friend.

Growing very impatient, I asked, 'Well, when can I see the baby?' 'WHEN HE CRIES!' she told me.

'WHEN HE CRIES?' I demanded. 'Why do I have to wait until he CRIES?'

'BECAUSE I FORGOT WHERE I PUT HIM, O.K.?'



# Masonic Impostors Redux: "Sleight-Of-Hand And Song-And-Dance Man"

From The National Heritage Museum



Our blog turns one year old this week, (*From May 19, 2009*) and we thought we'd harken back to our first post and return to the subject of Masonic impostors, by featuring another image from the Album of Masonic Impostors, published by the General Masonic Relief Association of the United States and Canada in 1903.

But first a little background about the organization that published the Album. In 1885, a number of Masonic organizations in North America met in Baltimore to organize the General Masonic Relief Association of the United States and Canada, in order "to establish a central organization for the purpose of facilitating the discovery and exposure of persons traveling about the country and imposing upon the charities of Masons."

One of the main ways that they accomplished this was by publishing a warning circular that was distributed to relief boards in major cities throughout the U.S. and Canada. From there, the relief boards would pass on the information within their local jurisdiction. The goal of all this? To try to spread information about known frauds and impostors who were looking to bilk Masonic relief boards out of money. The Masonic Relief Association compiled physical descriptions, and sometimes photos, of known impostors into their circulars and sent the circulars to relief boards - hopefully in advance of the arrival of the Masonic impostors described within.

Shown above is Patrick Logsdon, from the Album of Masonic Impostors. He is described as follows:

Traveling showman, sleight-of-hand and song-and-dance man. Claims to have been a rough rider and wounded at San Juan Hill. Says he is a member of a Lodge in Lexington, Ky.

The Album contains impostors who all originally appeared in one of the warning circulars. But what exactly was this circular and what purpose did it serve?

The Official Warning Circular (No. 503, September 1928 is shown here) was distributed by the Masonic Relief Association to the various masonic relief boards throughout the country. The hope was that by centralizing communication, word could spread faster than a Masonic impostor could travel. For example, if the relief board in Chicago discovered someone trying to defraud them, they could send a telegraph or place a telephone call to the Masonic Relief Association. The Association would include this information in the compilation of their four-page monthly circular - publishing names, descriptions, and sometimes photographs of known Masonic impostors who had been caught attempting to defraud local relief boards. The circular was mailed out to all the relief boards that belonged to the Association. By the time the Masonic impostor in Chicago made his way to Boston, the Boston relief board would already have seen his mug shot in the warning circular.

(An aside: if you're interested in communication networks and how news travels, check out our post on the spread of the Lexington Alarm from last month.)

In addition to publishing newly reported impostors, the Official Warning Circular also republished old cases, reported missing persons, and gave a list of "Lost Receipts" - i.e. Masons who had lost their membership cards - cards which subsequently might have fallen into the hands of a current, or future, Masonic impostor, who might assume the name and identity from the membership card.



## A Masonic Did U Know? Brother Ferlin Eugene Husky

We lost another well known member of our great Fraternity this week. I got the majority of this info from Wikipedia. W. Bro. Norm Lincoln furnished me with his Lodge affiliation.

Ferlin Eugene Husky was born December 3, 1925 and passed away March 17, 2011. He was an early American Country Music singer who was equally adept at the genre of traditional honky honk, ballads, spoken recitations, and rockabilly pop tunes. He had two dozen Top 20 hits in the Billboard country charts between 1953–1975; his versatility and matinee-idol looks propelling a seven-decade entertainment career. In the 1950s and 60s, Husky's hits included "Gone" and "Wings of a Dove", each reaching No. 1 on the country charts. He also created a comic outspoken hayseed character, Simon Crum; and recorded under the stage name Terry Preston from 1948–1953. In 2010, Husky was inducted into the Country Music Hall of Fame.

Husky was born in Cantwell, Missouri. His mother named him Furland, but his name was misspelled on his birth certificate. He grew up on a farm near Flat River, Mo. and attended school as a youngster in Irondale, Mo. He learned the basics of guitar from an uncle. After dropping out of high school, he moved to St. Louis, where he worked as a truck driver and steel mill worker while performing in honkytonks at night.

During World War II, he served in the United States Merchant Marine for five years, entertaining troops on transport ships. The Crum character evolved from stories he told at the time about a Missouri neighbor named Simon Crump. His website states that his ship participated in the D-Day invasion of Cherbourg.

After the war, Husky continued to develop the Crum character while working as a disc jockey in Missouri and then Bakersfield, California in the late 1940s. He began using the moniker Terry Preston at the suggestion of Smiley Burnette, who claimed Ferlin Husky would never work on a marquee. As a honky tonk singer, Husky signed with Capitol Records in 1953 under the guidance of Cliffie Stone, also the manager for Tennessee Ernie Ford. With Capitol Records, he reverted to his given name. A few singles failed before "A Dear John Letter" with Jean Shepard became a No. 1 hit. The followup was called "Forgive Me John". In 1955, Husky had a solo hit with "I Feel Better All Over (More Than Anywheres Else)"/"Little Tom". As Simon Crum, he signed a separate contract with Capitol Records and began releasing records, the biggest of which was 1959's "Country Music is Here to Stay" (No. 2 for three weeks). In the late 1950s, Husky had a long string of hits, including the No. 1 "Gone" in 1957 (he first recorded "Gone" as Terry Preston in 1952, but the earlier version lacked the strings and backup singers of the newly-emerging Nashville sound). "Gone" was a crossover success, also reaching No. 4 on the pop music chart. It sold over one million copies, and was awarded a gold disc. The song's popularity led to a stint as a summer replacement host in 1957 on CBS-TV's Arthur Godfrey's Talent Scouts. He then began an acting career, appearing on Kraft Television Theatre, and portraying himself in the 1957 film Mr. Rock & Roll (his website states he had bit parts in 18 films, including with



Zsa Zsa Gabor and Mamie Van Doren). Bob Ferguson's "Wings of a Dove" became his biggest hit in 1960, topping the country charts for ten weeks and attaining No. 12 on the pop chart. Husky was also known for his ability to mimic other popular country singers, including Tennessee Ernie Ford and Kitty Wells. Although he did not have more chart-toppers, he charted three dozen hits between 1961 and 1972, with the biggest being "Once" (1967) and "Just for You" (1968). In late 1972, after over 20 years with Capitol, Husky signed with ABC Records, where he scored several Top 40 hits into 1975, with the biggest being the Top 20 "Rosie Cries a Lot" (1973). Husky briefly retired in 1977 following heart surgery but resumed touring. He remained a popular concert draw, performing at the Grand Ole Opry, Nashville, Tennessee and elsewhere. He was married four times. Husky suffered from cardiopathy for many years and was hospitalized several times since the late 1970s, including for heart

surgery in 2005 and blood clots in his legs in 2007. He was admitted to St. John's Hospital in Springfield, Missouri on April 19, 2009 with congestive heart failure and pneumonia. On July 15, 2009 his spokesman said he was recuperating at home after being released from a Nashville hospital. As recently as 2009, he lived in Vienna, Missouri. On February 23, 2010, the Country Music Association announced his induction into the Country Music Hall of Fame. He was heralded for his vocal and comic prowess—and "all around showmanship"—that left a legacy as "one of the best entertainers country music has ever produced".



On January 16, 2011, Husky was honored at West St. Francois County High School in Leadwood, Missouri where local singers and the high school choir sang some of his hits. Husky also donated several items of memorabilia, including his Country Music Hall of Fame award, to the city of Leadwood, Missouri. They will be permanently stored at the high school. Husky was one of the first country singers to get a star on the Hollywood Walk of Fame (for recording) at 6675 Hollywood Blvd. The street that runs through the city park in Leadwood, Missouri is named for him.

On March 8, 2011 Husky was hospitalized again after several days of not feeling well. By the weekend he had improved and was preparing to move out of the coronary care unit, but on March 17, Husky died at his daughter's home in Westmoreland, Tennessee of congestive heart failure.

Bro. Ferlin Husky's wife, Marvis, is a member of Eastern Star. Brother Ferlin Husky himself, was a member of Madison Lodge No. 762, Madison, Tennessee. immediately.

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

## Inside The Freemasons

IN THE heart of the Port is a building that looks like an Egyptian temple, is covered in hieroglyphics and contains a chamber of secret symbols.

Inside the upstairs chamber, an illuminated star is embedded in a tiled marble floor beneath a large "G" hanging from the ceiling.

Arranged around the room are carved wooden columns and stone blocks, swords and gavels, and sacred volumes. The meeting place of the Port's freemasons is nothing if not atmospheric.

Six masonic groups, or "lodges", are based at Port Adelaide Masonic Centre, which fronts Dale St at the Commercial Rd corner.

Built in 1928, it is believed to be the only example of the Egyptian Revival architectural style in Australia from the period.

Andrew Edwards joined the Hope and Lewis Lodge No. 75 about 18 months ago, after he was intrigued by the blockbuster Dan Brown novel The Lost Symbol, which traces the masonic history of Washington DC. The Largs North resident, 35, says there are myths about freemasonry that need dispelling.

First and foremost, it's not a secret society any more, but a society with secrets. Mr Edwards says freemasonry is about fraternity and "becoming a better man", not the occult, and, contrary to popular belief, men can apply rather than being invited.

"It's about charity and becoming ... a better person," he says.

"One of the things that keeps people coming back is the friendship and fellowship they develop over the years.

"There will always be conspiracy (theorists) no matter what you tell them. The rituals are all available on the internet with certain secrets omitted.

"You'd need to join up to fully understand what it's all about."

The six lodges at the Port have a combined membership of about 200.

The Hope and Lewis Lodge No. 75, which supports causes including Foodbank SA, men's health projects and a scholarship for disadvantaged students, has 46 members.

However, fewer than half are active and new recruits would be welcomed, Mr Edwards says.

"We are slowly getting some people but a boost would be good."



Andrew Edwards inside Port Adelaide's Freemasons. Photo: Ian Roddie

## Masonry In Early America; Did You Know . . .

The first assembly of the Continental Congress was presided over by a Master Mason, Peyton Randolph, Provincial Grand Master of Virginia.

The Revolutionary War was a distinctly Masonic enterprise. The Boston Tea Party was organized in St. Andrews Lodge, at an adjourned meeting, and that every "Indian" who threw the tea into the harbor was a member of that Lodge.

Paul Revere, made his immortal ride, when he was the Junior Warden of that Lodge.

More than fifty of the fifty six signers of the Declaration of Independence were members of the Masonic fraternity.

All but one of the five members of the Constitutional Convention were Masons. Richard Henry Lee, who moved the Resolution of Independence in the Continental Congress, was a Mason. Lee, and all five members of that committee — Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman and Robert R. Livingston — were Masons.

The American Flag was made by the widow of John Ross, a Mason, and was placed in the hands of George Washington, who was elected Grand Master of Virginia, but did not accept because of his duties as commander-in-Chief of the American Army, which absorbed all his attention and time.

Washington took the oath of office as President of the United States upon a Bible brought from St. Johns Lodge No. 1, of New York. The oath of office was administered by Chancellor Livingston, Grand Master of the state of New York.

The Governors of every one of the original thirteen states at the time Washington was inaugurated were Masons. Washington demanded that Lafayette coming from France, and Von Stuben coming from Germany, be made Masons.

All of Washington's Brigadier Generals except one were Masons. The Constitution of the United States was written by Masons.

Free Speech, Free Religion, and Free Schools were the gifts of Masonry America, and these were opposed by all anti-Masonic institutions. The four Major Generals who almost ruined Washington and the cause of Freedom were the four who were not Masons.

These are historical facts and are a part of the rich heritage of our nation. HOWEVER, no part of the above facts are now taught in our free schools, which were made possible by the foresight of our Masonic forebears.

Courtesy of Bro. C.J. Jennings

## Masonic Wives Left Behind

Written by a Confederate Soldier's son

Many years before the war my mother had been initiated into the side degrees of masonry little thinking of the help it might be to her in later life. We had quite a quantity of silver and three thousand dollars in gold. which she packed in a box and buried under a beautiful water oak tree at a late hour in the night. all the valuables of our home had been also secreted, my poor mother, as a solitary sentinel, guarded these family treasures while my two little sisters slept in peace, no doubt dreaming of daddy and my brothers far away in Georgia.

Shortly after the sun was up, the enemy entered our town with a regiment of Wisconsin troops in the lead, and a troop of cavalry. without invitation they hitched their horses to the huge swinging branches of our oak tree. just at this time my mother, Mrs. Margaret Rea, made her appearance with my two little sisters. she was ready for the early callers, and very soon the skirmishing began. however, a vicious horse, hitched directly over our treasure box, uncovered it and the silver and gold flew in every direction. with great bravery, the yankees charged our sole fortune, and were making fine progress in their heroic attack. At this critical moment, my mother made the Masonic sign of distress, and at once the Wisconsin Captain and others drew their swords and pistols and surrounded the robbers.

This brave officer succeeded in getting every piece of silver and gold, and returned our treasure box intact to my mother. He then placed a guard around our home, and slept upon the gallery himself as long as the Federal Army occupied our once pretty village, which was the county seat of Lauderdale County. my mother told this Wisconsin Captain she would pray for his return to his home in safety, and that she would never forget his kindness. in three or four days, the federal troops folded their tents and retreated to Vicksburg.

As to whether Masonry is a protection in the hour of danger, I know it is from actual experience.

# Masonry: An Ancient School of Symbolic Instruction

By The Euphrates

“A beautiful system of morality, veiled in allegory, and illustrated by symbols.”

The above quote is the description of Masonry that is most often given to the initiate in order to describe the nature of the institution. It is so oft repeated that I suppose many Freemasons don't give much thought to its meaning. However, when examined closely this description of our order gives us a clear picture of the purpose of our fraternity.

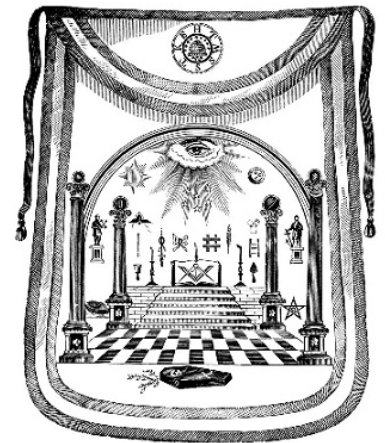
Let us take the first part of the phrase: “A beautiful system of morality.” This is fairly easy to understand. Freemasonry is school of moral instruction. Throughout the three degrees, the initiate is taught numerous lessons on the subject of morality. These degrees discuss many different aspects of that concept including the physical and spiritual components of morality. In many ways, religion serves a similar role in a man's life. Every religion teaches man to walk upright before God, gives him a sense of good and evil, and encourages him to pursue righteous ventures throughout his life. While Masonry is not a religion, it shares the purpose of moral instruction. However, Masonry's method of teaching morality is very peculiar in modern times.

At this point, let us shift our focus to the following words: “veiled in allegory and illustrated by symbols.” The word ‘allegory’ is described by the dictionary as being “a symbolical narrative.” A symbolical narrative is any story crafted in order to portray a deeper meaning. The legend of the Third Degree, Aesop's Fables, and Jesus' parables are all examples of allegory. Masonry uses allegorical tales throughout the Symbolic Lodge, York Rite, and Scottish Rite in order to teach its system of morality. In addition to the legends of each degree, a multitude of symbols are used to illustrate and reinforce the concepts of the degrees. This is where Masonry differs from many modern systems of moral instruction. Today, most religions and philosophies convey their moral teachings through a series of long lectures presented either written or orally. They utilize very little symbolism in order to educate their followers. Albert Mackey explains this in *The Symbolism of Freemasonry*.

“The older the religion, the more symbolism abounds. Modern religions may convey their dogmas in abstract propositions; ancient religions always conveyed them in symbols. Thus there is more symbolism in the Egyptian religion than in the Jewish, more in the Jewish than in the Christian, more in the Christian than in the Mohammedan, and, lastly, more in the Roman than in the Protestant.”

Masonry as an organization may only be a few centuries old, but its philosophical lessons can claim the most ancient of lineages. The moral education found inside the lodge is similar to that taught by any great religion, initiatic order, or school of philosophy. Take a second to think about your personal Masonic journey. Consider the moment when you were brought to light and received your first symbolic instruction. Think about how the solemn and deep language of symbolism enhanced your experience. Now imagine that the same lessons had been explained to you without the use of allegory or illustrated symbols. If you realize that the symbolic instruction provided a greater understanding of those moral precepts, you have discovered the true nature of Freemasonry.

The core of Freemasonry is its allegorical and symbolic instruction. Without it, the order would not exist for it would have no purpose. It is Masonry's language of symbolism that makes it appeal to the candid and industrious inquirer. It is Masonry's allegorical legends that expose those ancient truths concealed within the fraternity. Symbolic instruction is our language, it is our identity, and it unveils the whole of Freemasonry.



A sketch of George Washington's Masonic apron which features some of Masonry's deep symbolism.



Bob, a 70-year-old, extremely wealthy widower, shows up at the Country Club with a breathtakingly beautiful and very sexy 25-year-old blonde-haired woman who knocks everyone's socks off with her youthful sex appeal and charm and who hangs over Bob's arm and listens intently to his every word. His buddies at the club re all aghast. At the very first chance, they corner him and ask, 'Bob, how'd you get the trophy girlfriend?' Bob replies, 'Girlfriend? She's my wife!' They are knocked over, but continue to ask. 'So, how'd you persuade her to marry you?' 'I lied about my age', Bob replies. 'What, did you tell her you were only 50?' 'No I told her I was 90.'

# Shriners Change Billing Policy

By Howard R. Epps, MD

## Fundamental change in response to economic challenges

Shriners Hospitals for Children, which provide health care to more than 123,000 children annually, without financial obligation to patients or their families, is implementing a fundamental policy change intended to solidify the hospital system's financial standing.

"We are now going to be accepting third-party pay, from insurance companies and government programs," said Peter Armstrong, MD, FRCSC, FACS, FAAP, chief medical officer and vice-president of medical affairs of the Shriners system. "We've never done this before in the 88-year history of the hospitals. It's a huge operational and cultural change—probably the biggest change that has ever taken place at Shriners Hospitals for Children."



Despite the new direction, patients who benefit from medical care provided through Shriners Hospitals for Children should not notice a difference. The international network of 22 hospitals comprise the charitable arm of the Ancient Arabic Order of the Nobles of the Mystic Shrine, a men's fraternity founded in 1870 that has a current estimated membership of 350,000. The hospital system treats children with orthopedic conditions, burns, spinal cord injuries, cleft lip, and cleft palate. It also sponsors training programs for healthcare professionals and conducts cutting-edge research for the benefit of its pediatric patient population.

## A necessary move

Economic fluctuations over the last several years had placed Shriners in a precarious position and underscored the necessity of change. The recent economic downturn took a substantial toll on the system's endowment, which provides hospitals within the system with most of their operating budgets. From a peak of \$8.9 billion, the endowment dropped to a nadir of approximately \$4.75 billion, although it has since rebounded to more than \$6.8 billion as of February 2010, according to John McCabe, vice-president of finance.

Billing for services should provide a significant source of revenue. "A sizeable percentage of our patients on average across the system have some form of insurance," Dr. Armstrong noted. "We're moving in the direction of not continuing to subsidize insurance companies."

Dr. Armstrong estimated that more than half of the insured patient population served by Shriners hospitals could qualify for Medicaid. To facilitate the major transition to billing, Shriners enlisted the services of an outside accounting service to create the infrastructure necessary to start the process.

The threat of major restructuring had loomed for the past few years, as the system struggled to manage yearly expenditures that outpaced donations. Despite a concerted effort to cut costs, it became clear that a cost reduction strategy alone would not completely solve the financial problem.

The crisis culminated last spring, when the Shriners membership weighed several unpleasant options, including permanent closure of hospitals in Erie, Pa.; Galveston, Texas; Greenville, S.C.; Shreveport, La.; Spokane, Wash.; and Springfield, Mass. Employees and staff nervously awaited the annual Shriners National Convention in July, when delegates from each Shrine Temple convened to determine the entire system's future.

## Impact on medicine

Closing six hospitals in the system would have had a deleterious impact on medicine. According to Mr. McCabe, the hospital system has an annual budget of \$749 million. In addition to the 5,141 employees who work for Shriners, 74 orthopedic surgeons and 164 physicians of other specialties practice in Shriners hospitals. The entire medical staff exceeds 1,400 members, including 371 orthopedists.

Shriners hospitals also play a significant role in medical education. In the last 20 years, more than 8,000 physicians have spent part of their residency or fellowship education in a Shrine facility. In 2008 alone, 520 orthopedic residents and 27 orthopedic fellows trained at Shriners hospitals.

Instead of downsizing, the Shriners delegates authorized the national board to change the delivery model of some inpatient hospitals to ambulatory care facilities. Because the volume of patients, mix of insurance, and areas of expertise vary among different facilities, the board has encouraged each hospital to examine its situation and respond accordingly. The board emphasized the initiative should begin at the local level, explained Dr. Armstrong, because they believed there was a greater chance of success if each hospital had the opportuni-

ty to examine its unique circumstances and determine how to function more cost effectively. “We have a number of hospitals that are actively looking at changing their care models,” he added.

Besides the landmark decision to bill outside third parties for services, the other critical development that emerged from the National Convention was unequivocal support for the preservation of a Shriners Hospitals for Children presence at every hospital location.

“The delegates made it perfectly clear that they’re not the least bit interested in closing anything,” said Dr. Armstrong, who shares the sentiment. “The local Shriners are passionate about keeping their units open and I would be, too. In each of those hospitals, the staff is wonderful, passionate, and dedicated to looking after children.”

### **Additional steps**

Looking toward the future, the Shrine is also expanding the endowment to supplement the revenue stream.

“We’re ramping up our professional fund-raising efforts,” said Dr. Armstrong. He noted that the Board plans a “robust” development program that extends beyond the well-known fund-raisers like the East West Shrine Football Game and the Shrine Circus.

“In many ways, we were one of the world’s best kept secrets,” said Dr. Armstrong. To increase visibility, Shriners has begun advertising on cable television. “We also want to be more public about our outcomes...to demonstrate that we’re rock solid in terms of our quality and safety.”

At the 2010 annual National Convention of Shriners delegates, the focus will be on updating the delegates about progress with the new initiatives.

Overall, Dr. Armstrong feels very optimistic about the future of Shriners. “Our mission won’t change. Our intention is to continue to provide care to those who might not otherwise be able to afford it. That mission will continue to be excellence in patient care, teaching, and research. We hope to continue ‘changing the world through caring for kids’ well into the future.”

Howard R. Epps, MD, is an orthopedic surgeon in private practice affiliated with Shriners Hospital in Houston, and a member of the AAOS Now editorial board. He can be reached at [epps@fondren.com](mailto:epps@fondren.com)

## **Master Mason Rededication Night**

**Editors Note; Recently Brother Carl Jones made one of his email announcement regarding a Master Mason rededication night, at Carrollton Lodge #1400 AF & AM in Carrollton Texas. Later PDDGM Aubrey Haynes from South Carolina wrote to Carl asking how that program worked.**

**In answer, Brother A.J. Garcia of Clear Lake Lodge # 1417 A.F. & A.M. in Clear Lake Texas emailed an excellent answer. As I was also unaware of exactly how it worked, I thought this may help some others.**

From A J Garcia - Senior Warden

The purpose for our master mason rededication night is to attract brothers who have not attended in a while for whatever reason, and get them comfortable in the lodge again.

1. This may be one of your only chances to create a renewed impression of masonry on many of your members.
2. Make sure there is a GREAT MEAL
3. Mail an elegant invitation
4. Split your roster between the principal officers or have a committee do it and CALL EACH BROTHER.
5. Explain to the “Always there” members that they should sit at multiple tables that night for dinner to make all brothers feel comfortable and eliminate the “cliquish” feeling
6. We honor our past masters by giving a presentation on the dedication and hard work they have all put in and we read the names and years of each past master in the MM tiled lodge
7. We turn off all lights except the altar, the G, the burning tapers and all men wear the white aprons given on the night they were raised (except Past masters, who wear the PM apron)
8. All MM gather on their knees around the altar, giving the sign of a MM and the oldest (in terms of year served as PM) leads us all in the masters obligation

Claudy said – A man can get a better meal and better entertainment anywhere else, but the only thing a lodge can give is MASONRY – give them MASONRY ! Great presentations and history keep the membership enthused.

# Carrie Nation, Anti-Mason

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

She died 100 years ago this month, yet Carrie Nation's name is still known today as a hatchet-wielding fighter against alcohol. The reason is simple. Carrie Nation knew the same thing that many people looking for headlines know today—outrageousness attracts attention and outrageousness sells.

Nation didn't trust mere outrageousness to get her name in the papers. She hired press agents. One was John M. Gregory, who waited until her death (in a story published in the Albuquerque Journal of June 22, 1911) to call her a fearless fanatic, boldly defying the world, greedy for money and seeking the best method for getting it; alive to the value of advertising and quick to grasp the dramatic and sensational, a grafter of the lowest kind; a miser in her love for gold; a glutton for publicity; a leech; a money-vampire... The waste, the injustice, the criminal side of her actions never seemed to enter her head.



But Gregory also waxes about her "simple, motherly character, as lovable as that of any woman I have ever known." Newspaper reporters weren't as charitable. Some suggested her antics weren't coldly calculated for mere publicity, but were the product of a diseased, uncontrollable mind.

While it's known today that Nation was a strict prohibitionist, what may not be known is she was a strict anti-Mason. This is quite evident in an incident in Pittsburgh in 1908. This item (likely an Associated Press story) comes from the Indiana Evening Advertiser of Indiana, Pennsylvania:

## CARRIE NATION ARRESTED

Pittsburg Police Treat Her With Scant Courtesy.

Pittsburg, May 27.—For a tirade delivered against passengers in a street car Mrs. Carrie Nation, the Kansas saloon smasher, was arrested. The technical charge was disorderly conduct. Mrs. Nation was riding in a trailer of a Mount Washington car and on the rear platform three men were smoking cigarets.

"You're smoking up your brains and money. This air is so polluted with your smoke that my stomach is turning," said Mrs. Nation.

This evidently put her in a fighting mood. Across the aisle a man sat. On his lapel was a Masonic emblem.

"You should be ashamed to wear that symbol of idolatry," she shouted. "Heathen idol worshipers is what all of your kind are. You have your worshipful masters. If that isn't idolatry, what is it?"

The Mason in question was A.L. Dement, an electrician from the Knoxville district. The Pittsburgh Press of the same date gives part of his testimony.

"She became excited and called me a murderer and said that the order was a band of cut-throats and murderers.

Your honor, she kept this up this tirade for ten minutes. I thought the woman was crazy. I was embarrassed by her abuse and she caused disorder in the street car by her actions."

Nation acted as her own lawyer and demanded to cross-examine Bro. Dement. The magistrate agreed but instead of asking about the criminal case, she pressed a bunch of questions about Freemasonry. The magistrate interrupted:

"You will have to stop that, lady. That man is not on trial and neither is his society."

She was fined \$25 plus court costs, which were paid by members of the Women's Christian Temperance Union passing a hat in the courtroom. She paid nary a cent for her crime. But she got lots of publicity. And The Press took advantage of it by having Nation pen an article that ran the following Sunday, spouting about the evils of drink and tobacco. Freemasonry was noticeably absent.

There was more to Nation's anti-Masonry than willful ignorance about the purpose of an annually-elected officer of a Lodge. She began her anti-alcohol crusade because her first marriage was a failure. She and her husband Dr. Charles Gloyd separated in 1868 after less than a year, and he died a year later. Not only was he an alcoholic, he was the first Worshipful Master of Holden Lodge No. 262 in Holden, Missouri at the time of the failure of his marriage. It's quite possible she blamed Masonry for his alcohol intake and their break-up.

The great irony is some Masonic jurisdictions in the United States agreed with Nation's dogged insistence about the immorality of liquor. Saloon keepers and brewery workers were automatically declared unfit for Masonic membership and Grand Lodges forbade alcohol in buildings where Masons met. At least one Canadian Masonic commentator of that era noted, somewhat sardonically, the double standard that none of the Grand Lodges saw fit to prohibit alcohol consumers from becoming members, just manufacturers and sellers.

Is there anything to be learned from this look back? Well, it may be a good reminder that temperance is a Masonic virtue and "none [should] convert the purposes of refreshment into intemperance and excess." And that illogical anti-Masonic zealots have always been with us and likely always will be. There's nothing Masons can do about it. Masons can, however, live their lives according to principles outlined in our ceremonies, to the benefit of their families and their friends, so "the world at large may be convinced of [Freemasonry's] good effects."



# Freemasonry in the Republic Of Texas

From The Seguin Gazette

The first Masonic Lodge in Texas was formed in March of 1835, approximately a year before Texas declared independence from Mexico. Although there were Masons in Mexico - Santa Anna was a Mason - the Catholic church frowned on Freemasonry. Therefore, the first lodge was formed in secret.

Five Master Masons - John H. Wharton, Asa Brigham, James A. E. Phelps, Alexander Russell, and Anson Jones, who would be the last President of the Republic - decided to form a lodge in Texas.

In secret they began planning how to do it. They were shortly joined by a sixth Master Mason, John P. Caldwell.

The first meeting was held in a secluded grove of trees on General John Austin's place near Brazoria. A petition was drawn up and sent to New Orleans, requesting that the Grand Lodge of Louisiana charter Holland Lodge, named for the Grand Master of Louisiana's Grand Lodge, J. H. Holland.

By this time a seventh Master Mason, W. D. C. Hall, had joined the group. The officers were to be Anson Jones, Worshipful Master, Asa Brigham, Senior Warden, and J. P. Caldwell, Junior Warden.

A dispensation to open the lodge, which was to be known as Holland Lodge No. 36 under the Grand Lodge of Louisiana, arrived.

On Dec. 27, 1835, the lodge was opened at Brazoria. Meetings were held on the second floor of the old courthouse there.

At this point things were getting hot in the disputes with Mexico. The lodge met in Brazoria for the last time in February of 1836. The acting Senior Deacon for that meeting was James Fannin.

A month later he would be murdered at Santa Anna's orders.

In March Brazoria was abandoned. All of the Masonic property, including the dispensation to open the lodge, was captured and apparently destroyed by Urrea's army. Wharton, Phelps, and Jones joined Sam Houston's army.

In the meantime, the Grand Lodge of Louisiana had issued the charter for Holland Lodge No. 36, which was delivered to Anson Jones by John A. Allen. It was handed over to Jones while the army was on the march, between Groce's Store and San Jacinto. It was in his saddlebags when the Texas Army camped on Buffalo Bayou, and was still in his saddlebags on April 21. It may be the only Masonic Lodge charter in history to be carried into a battle before being presented to the members of the lodge.

After San Jacinto so many members of Holland Lodge No. 36 had been killed in combat or scattered by the war that the lodge didn't assemble again until October of 1837. By then two more lodges in Texas had been chartered by the Grand Lodge of Louisiana-Milam at Nacogdoches and McFarlane at San Augustine. Holland had moved from Brazoria to Houston.

In the winter of 1837/'38, delegates from the three lodges then existing in Texas met in Houston to form the Grand Lodge of the Lone Star Republic. Holland Lodge became Holland Lodge No. 1 of the Grand Lodge of Texas, having been the first lodge established in Texas. The first Grand Master of the Grand Lodge of Texas was none other than Anson Jones.

If you get the idea Freemasonry was important in the Republic and later in the State of Texas, you are absolutely right. During the 19th and much of the first half of the 20th Century, it was virtually impossible to be elected to a statewide office in Texas without being a member of a Masonic Lodge.

Whether or not Lorenzo de Zavala, the first Vice President of the Republic, was a Mason I don't know, but it is not impossible that he was.

There were many Catholic Masons, who simply said nothing to the priest about being a member of the order. Ben Milam, a Mason, converted to Catholicism in Kentucky before coming to Texas.

As previously mentioned, Santa Anna himself was a Mason. Upon being brought before Sam Houston at San Jacinto, he recognized Houston as a fellow Mason and immediately gave the 'brother in distress' sign.

*Editor's Note; Santa Anna - Mexican general, president and politician, known as the Napoleon of the West, Antonio Lopez de Santa Anna, he has been described using many words, most of which are quite unflattering. He commanded the army which slaughtered the defenders of the Alamo. Joseph E. Bennett in his excellent work *Masons Along the Rio Bravo* wrote this about Santa Anna: During this tour of duty in Texas, (at San Antonio de Bexar as a young military officer of 21 to battle troublesome rebels for the next seven years) Santa Anna is thought to have become a Scottish Rite (Escoceses) Mason. His Masonic affiliations were tenuous to say the least. No Body or Lodge has ever acknowledged Santa Anna as a member. His claim to membership actually depends on the apron he claimed his own, plus the incidents in which he identified himself by the signs of recognition in use at that time. If indeed Santa Anna was a Freemason, he was the most reprehensible example of what one should be."*

# The Lodge as a Sanctum Sanctorum

From “The Banks Of The Euphrates”

Recently, I asked the members of The Euphrates’ mailing list to send me any subjects that they would like me to cover in my articles. I received a number of great ideas and am going to work my way through them over the next few months. This week, I’m going to cover a subject that really captured my attention. One Brother asked me to cover the subject of “how to use the lodge as a true sanctum sanctorum and treat it as such.”

In order to discuss this subject, we must first examine the term ‘sanctum sanctorum’ and what it means in Freemasonry. ‘Sanctum sanctorum’ is a Latin term that may be literally translated translated as “Holy of Holies.” This term is used to describe the innermost chamber of King Solomon’s Temple. It was here in this most sacred place that the Ark of the Covenant was placed during the dedication of the temple. Masons are taught in the third degree that when the lodge is opened in the Master Mason degree that it represents the sanctum sanctorum of King Solomon’s Temple.

I’m sure that any Freemason that takes a moment to consider this will realize that we do not treat the tyled lodge room as a sanctum sanctorum. It is true that there are certain regulations and protocol that we follow while in the lodge room. Most lodges make sure that general order is kept, that proper courtesies are given to officers, and that particular parts of the ritual are done correctly, but often the lodge room is simply a place to discuss business.

There is absolutely nothing wrong with discussing the business inside a tyled lodge. In fact, a little bit of research into the protocol of Freemasonry in its earliest days reveals that this is where business was intended to be conducted. Whether it is a discussion about paying the lodge’s bills, conducting a charitable event, or electing officers, it is perfectly acceptable to discuss business within the sanctum sanctorum of today’s Masonic lodges. However, it is the reverence with which the Brethren treat the forms for opening and closing the lodge and the pursuit of Masonic knowledge that can really make the lodge feel like a sanctuary.

The rituals that we use to open and close are lodge are more than just an elaborate form of parliamentary procedure. These ceremonies remind us of the very lessons and symbols that are taught in the degrees. Every time that we open or close a lodge we can be reminded of our obligations and the solemn duty that we must perform as Freemasons. I think that all Masons will agree that a degree conferral should be conducted with reverence and professionalism and the process of opening and closing a lodge should be treated no differently. In order to assist the Brethren in feeling the need to treat these rituals appropriately, a lodge can adopt a dress code that is representative of the desired atmosphere. The way that Masons conduct themselves in lodge can change almost instantaneously when they go from wearing blue jeans to wearing a suit.

Additionally, we can treat our lodges as a true sanctum sanctorum by conducting Masonic education. Every single lodge meeting should have some form of Masonic education as a part of the agenda. I personally believe that a lodge should start with requiring 15 minutes of education and adding time as the educational program improves. Unfortunately, most Masons have never seen true Masonic education. Masonic education is not reading from the Short Talk Bulletin. Masonic education is not giving a short biography of a famous Mason or telling an amusing anecdote. Masonic education is having a discussion about the symbolism of the degrees, explaining how to properly perform the ritual, learning about Masonic history, or even discussing the sciences or liberal arts. Some of the best examples of Masonic education that I have seen conducted are an explanation of the difference between the Antients and Moderns, a new program for educating kids in a local school, and a demonstration of how to properly conduct a candidate during a degree.

Using these simple suggestions can help any lodge to seem like a true sanctum sanctorum. If our Brethren feel like the lodge is a sanctuary to be treated with reverence, they will conduct themselves accordingly. A lodge that treats the tyled lodge room appropriately just might be surprised at the positive effect it can have on the organization.

I hope that these ideas can help you to improve your lodge and treat it as a sanctum sanctorum.



## Remember

Only 2 defining forces have ever offered to die for you....Jesus Christ and the American Soldier.  
One died for your soul, the other for your freedom.

# Masons Mark 100 Years In Smyrna

On March 11, 1911, the Sam Davis Lodge No. 661 of the Free and Accepted Masons was formed here with 29 charter members.

This past June, State Rep. Mike Sparks (R-Smyrna) presented the lodge with a resolution from Gov. Bill Haslam marking their 100-years anniversary.

Among the 273 current members of the Sam Davis Lodge is Doyle Short, who couldn't have been more proud.

Doyle Short's great-grandfather was William Short, a Confederate veteran who was one of the charter members.

## A History Of Sam Davis Lodge #661 F.&A.M.

For the past 100 years, Freemasonry has thrived in Smyrna. On September 1, 1910, John Saunders Gooch announced to a small group of Masons that he'd received a dispensation to establish a Masonic Lodge in Smyrna. Sam Davis Lodge No. 661 received a charter from the Grand Lodge of the state of Tennessee on March 11, 1911. Brother Gooch served as the first Worshipful Master until elections were held in December, 1911.

From that humble beginning above the Peoples Bank of Smyrna, Sam Davis Lodge now occupies a 3,000 square foot building at 101 Mary Law Drive and has over 270 members. The original building still stands on present day Lowry Street.

Charter members include: Rob L. Short, Sumner Sanders Jr., Henry G. Davis, Wilson Ward, G.H. Crossthwait, R.B. Denney, W.E. Fields, J.S. Gooch, Leroy Mckennon, Wm Short, J.C. Harris, W.H. Alexander, M.E. Neely, J.C. Hibbett, and J.C. McAdoo. The original charter, damaged by the great fire of 1913, still hangs in the lodge today.

Just as George Washington, Benjamin Franklin, and 13 signers of our Constitution were Masons, early architects of the town of Smyrna included members of Sam Davis Lodge such as John S. Gooch, Dr. W.J. Engles and Dr. J.S. Lowry.

Brother Gooch, the first Worshipful Master of Sam Davis Lodge No. 661, attended the Western Military Academy of Nashville, with his boyhood neighbor Sam Davis, prior to the civil war. He served as Captain of E Company, 20th Tennessee Regiment and was seriously wounded during the war.

Brother (Dr) Engles, Worshipful Master in 1914, served as the first mayor of Smyrna in 1915 after the town received a charter for the second time. His father Joseph had served as the first mayor of Smyrna when originally chartered in 1869. Brother (Dr) Engles attended the laying of the cornerstone of the original Methodist Church in 1872 and again after the church was rebuilt in 1925. Masons from the original Smyrna Lodge No. 221 had purchased the land on which the church was built from the Nashville and Chattanooga Railroad in 1856 for \$82. The church stands today at its original location on present day Sam Hagar Street in Smyrna.

Brother (Dr) Lowry, for whom present day Lowry Street is named, accompanied a delegation led by then governor Prentice Cooper to Washington DC in November 1941. He was an ardent advocate for the creation of what eventually became Sewart Air Force Base. Brother Lowry was also instrumental in the establishment of Smyrna's Maple View Cemetery.

Since its inception in 1910, members of Sam Davis Lodge struggled for a place to call home.

Committees were formed on numerous occasions to explore either building or renting a more suitable facility. However, except for a few years in the 1920s when they met in a building at 110 South Front Street, they remained in the bank building until the 1960s.

A building fund had been established early on and added to over the years. In the late 1950s, the lodge bought land from Hubert Johns (Past Master of Sam Davis) and erected the current building at 101 Mary Law Drive. The building was completed in late 1962. The lodge more than doubled in size with the addition of a



dining room and kitchen in the late 70s.

Finally, we must recognize our Brothers who formed Smyrna's first Masonic Lodge, Smyrna Lodge No. 221 (1852-1886). Numerous early members of Sam Davis Lodge had also been members of the original Smyrna lodge including Brother J.S. Gooch, first Worshipful Master of Sam Davis Lodge who had also served as Worshipful Master of Smyrna Lodge No. 221. Joseph Engles, father of W.J. Engles, was on the Smyrna Lodge roll prior to the civil war.

Throughout the last 100 years, members of Sam Davis Lodge worked their farms and raised their families. They opened and operated businesses, built churches and schools, sidewalks and roads. They served in the military and as elected public officials. They advanced the cause for fire and police protection and promoted the establishment of Sewart Air Force Base in the 1940s. For the last 100 years,

Sam Davis lodge has done what Masons do—take good men and make them better.

### **Sam Davis Confederate War Hero - 1842-1863**

Sam Davis was born to Charles and Jane Davis on a farm near Smyrna, Tennessee on October 6, 1842. He was attending Western Military Academy in Nashville when the Civil War began in 1861.

Sam left school and enlisted in Company I, "Rutherford Rifles" of the 1st Tennessee Infantry Regiment. He took part in campaigns at Cheat Mountain, Shiloh, Perryville, and Stones River.

After middle Tennessee came under control of the Union Army, Confederate Captain Henry Shaw recruited Sam for the "Colman Scouts." They were to disrupt Union communications and collect information.

On November 20, 1863 he was captured in Giles County, Tennessee by a Union scouting party. Union soldiers found him to be carrying information about troop movements, newspapers, and other incriminating items.

He was tried as a spy and sentenced to death but was offered his freedom if he revealed the sources of the information he was carrying. Sam refused.

On November 27, he was taken to the gallows in Pulaski and offered one last chance to reveal his sources. He refused.

His last words were, "I would die a thousand deaths before I would betray a friend."



## **The Patriot Mason @ Freemasons' Hall**

Opening nicely in time for Independence Day is an exhibition tracing the origins and impact of Freemasonry on American society. 14 US Presidents have been Freemasons – including George Washington (pictured). They were instrumental in setting up the state of Georgia and built some of the biggest buildings in the country.

This exhibition has some original documents and artefacts going back to before the Revolutionary War, through the Civil War and to the present day. It's interesting to see a sensible display of how Freemasonry has affected the country – that is, one without hysterical talk of lizard overlords – while at the same time giving an idea about how those conspiracy theories could have started. You should see the paintings of some of those costumes.

The exhibition's also a good opportunity for us to remind you about the tours around the magnificent Art Deco Freemasons' Hall. There are five a day and they include the Grand Temple, library and museum (packed with all kinds of objects, from minutiae to the spectacular). Unless you're in a big group you don't even have to book, just rock up before the start time (and bring some photo ID). What's even better is that everything – exhibition, museum, tour – is completely free.

The Patriot Mason: Freemasonry in American Society runs at Freemasons' Hall from 4 July to 22 December 2011. Tours run every day when the Temple is not in use, leaving from the Library and Museum at 11am, 12pm, 2pm, 3pm and 4pm. All free.



# What's That All About?

From The Hiram's Lighthouse Newsletter

## Why is the Masonry of today called 'speculative'?

The word is used in the sense that the Masonry of today is theoretical, not practical, building; that it is a pursuit of knowledge, not of the construction of edifices.

Speculative Masonry began with the practice of admitting to membership in operative lodges, men who were not practical builders, stonecutters, architects, etc., but who were interested in the moral, ethical and philosophical teachings of the fraternity.

(Ed: It is now current accepted practice within Freemasonry that 'mason' indicates a practical or operative mason while 'Mason' indicates a speculative Mason.)

Freemasonry is said to be a beautiful system of morality, veiled in allegory and illustrated by symbols.



## What is an allegory?

Allegory is from two Greek words and means, "story within a story" - the Masonic story is told as a fact, but it presents the doctrine of immortality.

Allegory, parable, fable, myth, legend, tradition, are correlative terms. The myth may be founded on fact; the legend and tradition more probably are founded on fact, but the allegory, parable, fable, are not. Yet they may be "true" if "true" is not taken to mean factual. "In the night of death hope sees a star and love can hear the rustle of a wing" is beautifully true allegory, but not factual. All allegories may contain truth, without being fact.

The allegory of the Master Mason's Degree is not true in any factual sense, except in the historical background from the Biblical account of the building of the Temple. That the Hiram's were Grand Masters; that the workmen on the building were Entered Apprentices, Fellowcrafts and Master Masons; that they met in various apartments of the Temple, with different numbers required for various quorums; that the events delineated in the ceremony actually happened are not factual statements.

Yet the allegory is true in the best sense of the word. For the story of Hiram is the story of the dearest hope of mankind. It is a tale told in every religion. It is affirmation, by picture, drama, and story, of man's rugged faith that Job's immortal question, "If a man die, shall he live again?" must be answered in the affirmative. It is a Mason's observation that truth, slain by error, will be born again; it is the crucifixion and the resurrection of the Carpenter who died between two thieves. The Masonic allegory is true in the deepest sense of truth.

## Why "Grand" Lodge? What is grand about it?

Grand is used in the same sense as in grand total or grandfather, meaning first, principal, and most important. It does not mean a lodge which is "grand" in the sense that it is big, impressive, or beautiful, as when the word is used in "a grand spectacle," or "a grand performance."

Why do brethren not pass between the Altar and the East when lodge is at labour? Brethren do not pass between the Altar and the East in a Masonic lodge at labour (except in a degree) because the Master is supposed to have the Great Lights constantly in view. In theory, at least, he draws inspiration from the Altar to preside over the lodge and must not, therefore, be prevented from seeing it at any time.

The custom is but a pretty courtesy, but it is rooted in a fundamental conception of the Craft, that the Altar is the centre of Masonry, and that from it and from the Great Lights it bears, flow all that there is of Masonic inspiration and truth and light.

English lodges do not have this problem, since in them a pedestal near the Master is the Altar on which lies the Holy Book.

## What is the "Lodge of the Holy Saints John at Jerusalem"?

Many a Master has been puzzled to answer this simplest and most natural of questions. As there is not now and never was such a lodge, there is certainly some reason for confusion.

Originally, lodges were dedicated to King Solomon. Later-at least as early as 1598 - Masonry connected her name with that of St. John the Evangelist. Dedications to the Saints John were made by other organizations as early as the third century, when the Church adopted the two pagan celebrations of summer and winter solstices and made them our St. John's Day in summer and St.

John's Day in winter. It was wholly natural for operative Masons, having dedicated their Craft to the Holy Saints John, to begin to believe that both Johns were themselves Craftsmen. Craftsmen must have a lodge - where should that lodge be but in Jerusalem? Hence "The Lodge of the Holy Saints John of Jerusalem" came into imaginary existence.

No such lodge ever existed in fact, and yet it is not a fiction - it is an ideal, and without such ideals our life would be dim and drab. The thought back of the question and answer, then, is that we come from an ideal or dream lodge into this actual workaday world, where our ideals are to be tested. Today, as we use the phrase as the starting point for a Masonic career, Masons mean only that their Craft is dedicated to these holy men, whose precepts and practices, ideas and virtues, teachings and examples, all Freemasons should try to follow.

One Hundred and One Questions About Freemasonry

## King James Bible A Work Of Freemasonry?

*Editor's Note; I don't to often follow conversions on BLOGS and some web sites, but this one caught my eye. My first thought was that King James died March 27, 1625 and Freemasonry claims organizing in 1717. I followed the link below and discovered that he was entered Freemason and Fellowcraft of the Lodge of Scoon" on 15 April, 1601.*

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](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 conspirators 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.

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"...

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.

## ... by the Lighthouse Beam - Pondering Our Demise

### From The Hiram's Lighthouse Newsletter

Years ago there was a cartoon in a magazine that depicted an obviously retired man sitting on a park bench reading a book that was obviously the bible; he was reading and enjoying a nice sunny spot to do his reading: A young teenager rode up on his bike, and said "Hey, old man, what are you doing?" The bible reading man simply replied, "Cramming for finals."

Not too long ago a friend; a Masonically young, eager to learn Brother, mentioned to me that it seemed that Masons seem to ponder their demise a lot. I never thought of that, but, on reflection, since a significant lesson of the Master Mason Degree is the immortality of the soul, possibly those of us who

study the allegories of the Master Mason Degree might think about our lives a bit more than the uninitiated might. On the other hand, since the average age of Masons is said to be around 60 (but lowering) maybe it's natural for men over 50 to think about their demise; they may realize they don't have a lease on life, as younger men might tend to do.

Thinking of the average age of Masons being over 60 isn't a bad thing, as some would like us to believe. look at it a little differently; we Masons who appear to be older, because there may be some grey in our hair or beards, were once young Masons; that's the thing with Masonry: We who were made Masons as young men grew to love Freemasonry so much; too much to have it be only a passing phase in our life. For us it has become a way of life, and we rejoice when other men, of all ages, knock at the door of our Lodges to present a petition for the degrees.

Young men get involved with a lot of groups, causes, and organizations as they move along in life, but they stick with only a very few for a lifetime; Freemasonry is certainly one of those. Maybe we should change our paradigm and be pleased enough to smile when Freemasonry is called an 'old man's' organization; there aren't many that can make that claim: Freemasonry has been an old man's (but young at heart) fraternity for a long time: it was, some 30 plus years ago, when I took my degrees in my home Lodge. As a young man then that didn't dissuade me, in fact, I hoped to live long enough to become one of the old members someday. I'm pleased that I took my degrees in my thirties, and I'm very happy to be a Mason in my 60's: I hope I will be a Mason in my 90's, however, I know I'll be an active Mason until I make the transition to the Celestial Lodge above. There is an old humorous saying about living long enough to be a problem to your children, but I think it is more appropriate to think about living long enough to be an inspiration to your family and your lodge. Maybe when we study the Master Mason Degree we don't ponder our demise as much as we ponder on improving, as long as we live.

As mentioned earlier the most significant lesson of the Master Mason Degree is the immortality of the soul and the promise of a better life in the presence of the Great Architect of the Universe (although individually we use varying names for our Creator; according to our individual religions). So, for the Masonic student, pondering the lesson of the Master Mason Degree is not loomy or sad, it is being realistic, and by learning and understanding the lessons of the degree, we Freemasons can apply those lessons to our individual lives; striving to become the best men we are capable of being. That's how we become better men; we strive to be better sons, brothers, uncles, nephews, husbands, fathers, and grandfathers, than we might have been had we not been fortunate enough to know that to become a Mason we had to ask for the privilege of receiving the degrees.

Freemasons are fortunate men who are ambassadors; ambassadors who show the world the kind of person a man can be. A Freemason's true nature is to express love and understanding toward all whom he meets with compassionate words and deeds, he is one who makes a difference in the lives of others.

Recently someone complimented an older acquaintance by saying what a kind and friendly person he was, and asked how he would like to be remembered; his reply was that we aren't the ones who decide how we're remembered, but if he were fortunate enough to be able to write his own eulogy he would prefer to be remembered as a kind person; he commented that there are many friendly people, but there are far fewer kind people; kindness comes from deeper within a person; kindness is an expression of tolerance, and Masons are tolerant men.

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# Who Was Hiram, King Of Tyre?

By: Lewis M. Parker, P.G.M., New Jersey

Our Masonic tradition tells us that our Craft had three original Grand Masters. The first of these, Solomon, the King of Israel, figures prominently in our Masonic story and is still known as a great personage thirty centuries after his time. The third of this trio is the centre and Source of our deepest teaching and to him all Masons are bound by a unique tie. But the second of our Grand Masters has only a passing reference in our Ritual and outside of a Masonic Lodge is known only to a few specialists in history. Hiram of Tyre was a monarch who ruled over a powerful kingdom at the peak of his greatness. He and his people deserve to be known better by the Masonic Fraternity. The kingdom of Tyre or Phoenicia, as it was more generally known, was located on the eastern shores of the Mediterranean north of Palestine [ 1 ]. Its principal city was the seaport of Tyre, which, because of its geographical location, became a converging point of the great trade routes. Tyre became one of the foremost commercial centres of the ancient world and grew rich and powerful.



Phoenicia has just two claims to high achievement. In the first place the Phoenicians were among the first known sailors of the world. It is said they were the first to navigate upon the open sea and to chart their course by means of the stars. Thus to the men of Tyre goes the distinction of being the fathers of modern navigation. They must have been an alert and venturesome race. It is known that Phoenician sailors travelled all over the Mediterranean – sailed through the Straits of Gibraltar, down the coast of Africa, up the coast of Spain and even as far as England. If we wish to romanticize history a little we can see in our mind's eye a sea captain of Hiram of Tyre sailing through the Pillars of Hercules and gazing out upon a vast ocean – not knowing that 3,000 miles beyond his sight lay a land where 3,000 years later the name of his Royal Master would be perpetuated in Masonic Lodges

As the Phoenicians went about the Mediterranean they founded colonies in various places, the most famous of which was Carthage on the northern coast of Africa. Carthage flourished, and as the parent Tyre began to decline, Carthage carried on the Phoenician tradition. It came into conflict with the rising power of Rome, and after years of furious struggles, known as the Punic Wars, Rome was triumphant and Carthage was destroyed. But Carthage also prevailed -her general Hannibal, one of the great military commanders of all time, took an army across northern Africa, through Spain and southern France, over the Alps and down to the very gates of Rome before he was stopped. It is interesting to speculate that if Carthage had conquered Rome, our civilization, which so largely bears the imprint of Rome, might instead have been influenced by the people of Hiram of Tyre.

In the second place, the Phoenicians may claim to a high place in the history of mankind because, they were the inventors of the first known alphabets We take the alphabet so much for granted that it is hard for us to conceive of a time when it did not exist. Hiram's people were certainly possessed of intellectual curiosity and skill to formulate a way whereby the thoughts of men could be transmitted through other than oral mean&. The Phoenician alphabet influenced the Greek, and the Greek the Roman. In reading these lines you are bearing a certain mute testimony to the genius of the people over whom our second Grand Master ruled.

Solomon's name and fame are still remembered today while that of his neighbour to the North has largely been forgotten. Solomon was fortunate in having adequate chroniclers (himself included) which Hiram lacked. Solomon did not equal Hiram in wealth and worldly power, but he did surpass him in the greater and more enduring values of wisdom and of the spirit.

King Hiram of Tyre has been saved from complete oblivion in the dusty tombs of history and is remembered by Freemasons because he gave freely of his resources to aid and assist a neighbour in a great and important undertaking.



# Making A Mason At Sight

After the two "Did You Know" stories about Shaq and Richard Dreyfuss being made a "Mason At Sight". I had a few Brethren ask me what that is. Here is an explanation of the ceremony. It is not a common practice. Many Masons look at this as the same as the popular "one day classes" we see now in many states. There is a difference though. The Mason at Sight can only be done by a Grand Master. One day classes only have to have his approval by way of a dispensation. There are some states that are strictly prohibited from performing this practice. We do have some Past Grand Masters and Grand Line officers on this mailing list so if anyone would like to expound on this procedure, I welcome your response.

The making of Masons at Sight and the only mode of exercising this prerogative is this: The Grand Master summons to his assistance not less than six other masons, convenes a Lodge, and without any previous probation, but in sight of the candidate, confers the degrees upon him, after which he dissolves the Lodge and dismisses the brethren. Lodges thus convened for special purposes are called occasional lodges. This is the only way in which any Grand Master within the records of the institution has ever been known to "make a Mason at sight". The prerogative is dependent upon that of granting dispensations to open and hold Lodges. If the Grand Master has the power of granting to any other Mason the privilege of presiding over Lodges working by his dispensation, he may assume this privilege of presiding to himself; and as no one can deny his right to revoke his dispensation granted to a number of brethren at a distance, and to dissolve the Lodge at his pleasure, it will scarcely be contended that he may not revoke his dispensation for a Lodge over which he himself has been presiding, within a day, and dissolve the Lodge as soon as the business for which he had assembled it is accomplished. The making of Masons at sight is only the conferring of the degrees by the Grand Master, at once, in an occasional Lodge, constituted by his dispensing power for the purpose, and over which he presides in person.

"No statement is available as to exactly what procedure was used in the few instances that have occurred in the United States, but the general impression is that the net result is merely a shortening of time by doing in one day what usually required three days and in many places three weeks at least."

I have heard of a few different procedures, so I would assume it is dependent on the constitution, laws and edicts of each specific Grand Lodge and/or Grand Master. The one thing for sure is that there is no memory work or proficiency given back by the candidate after each degree. Here are the ones I have heard of:

- 1) The Grand Master puts the candidate at the Alter and administers the three obligations, signs, grips and words to him, then overseas other Brethren giving all three charges and lectures to the candidate.
- 2) The Grand Master administers the complete degree rituals on the candidate and the only thing left out is the memory work or proficiency of the degrees.
- 3) The Grand Master puts the candidate at the alter and says by the power vested in me I now pronounce you a Master Mason in due form with all rights and privileges therein. I look at this one kinda like someone waving a Harry Potter wand over a candidate.

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



## A Shaggy Dog Story

From The Hiram's Lighthouse Newsletter

In the 1850's, Tyro Lodge No. 79 was chartered in Drytown, Amador County. The local mining gave out and this Lodge became extinct in 1860. By tradition, this Lodge is the only one in which a dog "received the Master Mason degrees." According to old timers, a certain miner was elected to membership in Tyro and upon his First Degree night, his inseparable companion, a small shaggy dog followed him into the preparation room. The Steward objected to the dog and upon informing the candidate that he would not permit the dog in either the preparation room or the Lodge Room, the candidate said "No dog, no Masonry." However the Master decided to let the dog stay as the Lodge needed members.

As a result, the candidate and his dog went through each of the degrees together and all went well except for one place in the third degree when the dog got excited and broke up the meeting, insisting on taking a part not

called for in the ritual. He was vouched for later visiting in other Lodges. The tradition we are quoting insists that the dog was so well trained that at the direction of his master he could give the sign of the third degree almost perfectly.

Author: Ralph T. Merriam

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## Morons at Work

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



# Liquor and Freemasonry in Indiana

In the History of Freemasonry in Indiana by Daniel McDonald, published back in 1898, there is an entire chapter dedicated to the history of Indiana Masons and the banning of liquor in lodges. Liquor was quite common in Masonic meetings, or post-meeting meetings from the date of the fraternity's beginnings in the Hoosier state. It was not uncommon for hosts of grand lodge gatherings to be reimbursed for their alcoholic refreshments.



That all changed in the post-Morgan era and the cataclysmic Masonic year of 1843 (when other madness afflicted Freemasonry in the wake of the Baltimore Convention). In that year, Indiana passed the first Grand Lodge rules outlawing "intoxicating liquor as a beverage" in lodge rooms, followed by strictures against admitting members who worked in distilleries, bars, or for alcohol distributors. Masonic charges could be filed against members who so much as delivered wagonloads of apples for the making of hard cider.

Briefly, sanity returned in 1874 when, based on the fact that states like Ohio, Illinois, Missouri, Kentucky, Pennsylvania, New York and many others did not regard liquor in the lodge as "evil," so it therefore could not be a Masonic offense in Indiana. The reasoning (certainly sound in MY opinion) was that "nothing should be declared a Masonic offense in Indiana that was not an offense wherever Masonry existed."

That didn't last long. A year later, the assembled Grand Lodge disagreed and reinstated the prohibition we have with us today.

What is interesting is the reaction of other jurisdictions. According to McDonald, Indiana was "soundly excoriated" by many grand lodges in America and elsewhere for "turning the Institution into a total abstinence society."

The Grand Lodge of New York had the following official reaction, and they were not alone:

From this action we totally dissent. It is not Masonic law. Nor has the Grand Lodge of that jurisdiction any right, nor the Grand Master any right, to enforce any such rules. The Institution of Freemasonry teaches the virtue of temperance, and punishes the offense of intemperance and excess. Our rituals are filled with exhortations forbidding the abuse of strong drinks, but their use as a beverage is nowhere forbidden. This new crusade is not warranted by the rules or traditions of Ancient Craft Masonry, and cannot be sustained as lawful Masonic action."

Hear, hear.

In 2009, the Grand Lodge of Indiana restored partial sanity by allowing temple associations to rent their facilities to groups with proper liquor licensing to serve alcohol at non-Masonic events, at least making it possible to make our facilities more attractive to the community for wedding receptions and other functions. But the traditional use of wine at table lodges remains forbidden here.

By the way, at the 139th Annual Communication of the Grand Lodge of Utah in February, a state known far and wide for its prohibitive liquor laws, the use of wine for ritualistic purposes was authorized.



Well , I finally got my dog trained as a watchdog. He guards the house and garage very, very closely.

I have not had a break-in, or any riff-raff coming around, since I trained him. Others may not always see him, but he's always there, just watching.....and waiting!



# Keeping Brethren Interested

I have noticed that often lodges are able to get quite a few new members initiated, but over the next few months or first year their participation wanes and they end up leaving the craft. I have discussed this topic with quite a few brethren in some detail and I'm going to weigh in on what I believe are some mistakes we might be making and offer my suggestions.

## Brotherhood

As a freemason we afford each other a certain implicit trust and friendship knowing that we are all good men who are striving for the same purpose. Being a brother is more than just showing up to meetings or shaking a few hands it's about genuinely taking an interest in your brethren and opening up your life experiences and feelings to each other. True friends are always there for each other, they share their passions, desires, aspirations and pain knowing you will always be there to support them. Recite to yourself the 5 PoF and you will understand how important and ingrained this should be.



## Participation in Lodge

One thing that really appealed to me at my mother lodge was how the worshipful master encouraged all brethren to participate in the ritual work. We would break up some of the longer lectures, or feed out some small bits such as the lesser lights to brethren that we not in the chairs. This really helped to encourage me personally to be active in lodge, in practice sessions and to feel like I have contributed; it became "my" lodge, not just a lodge that I had joined.

## Outside of the Lodge

I have lived in small towns and big cities and one thing which I have noticed is the level of interaction with brethren outside of lodge is drastically different. Small town masonry, like small towns seems to be more of a tight knit group. It wouldn't be uncommon to pop in at a brothers business and chat, to meet for coffee, or share a beer or two (perhaps in a certain brothers' wood working shop). But these niceties are rare indeed for big city masonry. I believe that openness and welcoming nature of small town masonry is a wonderful thing and I hope that we can have more social functions, informal meetings and friendly greetings even in the big city environment.

## Education and Development

We regularly profess to new applicants that we are a society of men who use allegorical and metaphorical stories to pass on great truths, that when studied and put in to action will help us on our eastward journey. But I ask you honestly, do you feel that you have learned our rituals, have you studied our texts; could you do more than merely repeat some ancient scripture verbatim? Many men join for the allure of learning about these lessons and truisms, but how can we teach them if we ourselves are only superficially aware of their meaning? I have heard from numerous brethren and demitted brethren that they thought and hoped they would learn from freemasonry which they haven't been taught elsewhere, but they were sadly mistaken when time and again their peers did not support, encourage and nurture their interests.

## Visitation

Perhaps the most amazing aspect of freemasonry is visitation. Being welcomed to a lodge is a wonderful experience, but for the new freemason visiting a strange lodge and not knowing any brethren could be a very daunting idea. Often new brethren will visit lodges that reside in the same building as their mother lodge, but many will not drive to another city or town to visit a totally unfamiliar lodge without support. I suggest that if you are going to visit a lodge that you offer to take the new brother, pick him up from home, or meet him there. This will help to foster that friendship in your own lodge, as well as introduce him to process of visitation and how wonderful an experience it can be.

These are a few topics that I believe could use some improvement in our lodges and I submit them to you for your discussion, consideration and comment.

Bro. Ken .H. Dennis  
MasonicTravels.com

# Jack The Ripper Evidence To Remain Sealed

Jack the Ripper was the name given to possibly the most notorious serial killer in history, even though he was far from being posterity's most prolific or eccentric murderer. In September of 1888, the killer methodically murdered five women, all prostitutes, in the Whitechapel neighborhood of London. He slit their throats, then dismembered them, in some cases removing portions of their inner organs. The killings stopped suddenly two months later, and the case has never been solved.

This curious little story appeared in Sunday's Daily Mirror in the UK, "Secret files on Jack the Ripper will not be released to the public" by Nick Owens:

Secret files which name four new Jack the Ripper suspects will not be released to the public.

Retired murder detective Trevor Marriott has fought to have a 900-page dossier on the 1888 Whitechapel murders released. But a tribunal last week ruled they must be kept hidden. Scotland Yard said living relatives of the suspects could be attacked.

It added that releasing the papers which name "grasses" would jeopardise the recruitment of modern-day informants.

Yesterday Mr Marriott, who is writing a book about the Ripper, who was never caught, said: "To censor the documents is absurd.

"They could help solve the mystery after all this time."

So what does this have to do with Freemasons? (And what are "grasses", while we're at it.)

In 1976, Stephen Knight published *Jack the Ripper: the Final Solution*, in which he theorized that the killer was Dr. William Gull, private physician to Victoria, Queen of England. Knight alleged that Gull was a Freemason, and had been ordered by the Queen (or the Prime Minister, Robert Gascoyne-Cecil, 3rd Marquess of Salisbury) to kill the prostitutes because they knew of a secret marriage between the Queen's grandson, Prince Albert Edward, and a prostitute named Annie Crook. Eddy, as he was known, was in line to the throne after his father, the Prince of Wales, and being married to a hooker was bad enough. Worse was that she was Catholic, and compounding the scandal, she supposedly gave birth to a daughter. This would have been earth-shattering stuff if Eddy ever became king, because his successor would be his firstborn child, whether mom was working girl with a mattress on her back or not. And a Catholic heir was not exactly kosher for the Protestant English royalty.

The theory goes on that Masonic Dr. Gull went about killing all the women who knew about the marriage and the child. He cut them from ear to ear. He tore open a left breast or two. He cut open a torso and removed the organs, and even burned them.

Other supposed Masonic "evidence" was a message scrawled in chalk on a wall near one of the murder scenes: "The Juwes are the men That Will not be Blamed for nothing." Sir Charles Warren, Commissioner of the Metropolitan Police and a Freemason, ordered the message destroyed, because he was afraid that anti-Jewish sentiment would be inflamed and Jews would be blamed for the killings (there had already been several near-riots). Knight's version is that Warren erased the words before they could even be photographed to protect Freemasons. Knight believed that the Juwes were actually a reference to the attackers of Hiram Abiff in the Master Mason degree, Jubela, Jubelo and Jubelum. Never mind that no one besides Knight has ever referred to the three ruffians in Masonic ritual as Juwes.

The final victim, Mary Kelly, was murdered on the same evening as the quarterly meeting of Quatuor Coronati Lodge #2076, London's premiere research lodge. The first Worshipful Master of that Lodge, who may



"With the Vigilance Committee in the East End: A Suspicious Character" from The Illustrated London News, 13 October 1888



THE NEMESIS OF NEGLECT.  
"THUS FLOATS A PHANTOM OF THE SUMS BELL AIR,  
SHAPING THOSE WHO HAVE THE DEPT OF SENSE,  
AND THE SURE OF THAT MATHIA LAIR,  
FACE IT - MEN CAN BE TERROR,  
BUT-DANDY, NOTHING BUT THE SENSE,  
THE MURDERER COME - THE SENSE OF NEGLECT"

The 'Nemesis of Neglect': Jack the Ripper depicted as a phantom stalking Whitechapel, and as an embodiment of social neglect, in a Punch cartoon of 1888

have attended that meeting not far from the murder scene, was Sir Charles Warren, who resigned as Police Commissioner that very night. Of course, records of the lodge show that he wasn't at the meeting that evening, but pesky details never stop a good conspiracy theory.

Knight's theory hangs on the allegations of Joseph Sickert, who claimed he had learned the "truth" from his father, Walter Sickert, a well-known eccentric and painter of the period. Walter claimed to have been a friend of Prince Eddy and had supposedly witnessed the marriage. In fact, claimed Sickert, Eddy and Annie had met in his father's art studio, where they became besotted with each other. In later years Joseph Sickert retracted the entire yarn, gleefully calling it "a whopping fib" and a hoax. Mystery author Patricia Cornwell's book *Jack the Ripper: Portrait of a Killer-Case Closed*, actually makes a fairly compelling case that the Ripper was, in fact, none other than Walter Sickert himself, who put clues to the killings in his own paintings.

Nevertheless, with his new-found success based on the lurid book, in 1984 Knight went on to write another anti-Masonic book, "The Brotherhood: The Secret World of the Freemasons," attempting to smear the fraternity even more. His wild allegations led to a flurry of anti-Masonic coverage in the British press. When he died in 1985 of a brain tumor, a fellow anti-Mason named Martin Short (not the comedian) went on the radio and implied that the Masons used an ultrasound death ray to kill him.

I didn't make this stuff up. I'm not that good. Amazingly, Short quickly became the BBC's go-to guy for many years whenever an anti-Masonic story hit the headlines.

Regardless, no one seriously believes the William Gull/Freemason theory. The names of the three attackers of Hiram Abiff had been removed from English Masonic ritual 70 years before the Ripper murders took place, and no one ever called them Juwes anyway. The women's bodies were horribly mutilated, but there was no pattern to them to really suggest any connection to Masonic ritual. Sir William Gull was 72 years old with a heart condition and had recently suffered a stroke—hardly a likely man to run down dark alleys after young girls, much less engage in the grueling act of carving them up while they struggled. Oh, there's also the sticky problem that Gull wasn't a Mason. And the English public would hardly have needed to be protected from the scandals of philandering princes, as they were as common as ragweed. English law forbade a Catholic from ascending to the throne, and it turned out that the real Annie Crook wasn't even a Catholic to begin with. There remains zero evidence of any secret marriage between her and Prince Albert Edward. And for the pregnancy and birth dates of Annie's child to work out properly, there's the little problem that Prince Eddy was swanning about in Germany when the child was conceived.



"The Whitehall Mystery" of October 1888

of philandering princes, as they were as common as ragweed. English law forbade a Catholic from ascending to the throne, and it turned out that the real Annie Crook wasn't even a Catholic to begin with. There remains zero evidence of any secret marriage between her and Prince Albert Edward. And for the pregnancy and birth dates of Annie's child to work out properly, there's the little problem that Prince Eddy was swanning about in Germany when the child was conceived.

This whole cockamamie theory would have died out in the 1980s after Joseph Sickert had blown the whistle on himself if it hadn't been for a graphic novel by Alan Moore and Eddie Campbell. *From Hell* is considered to be a masterpiece of the graphic novel genre (we used to call them comic books, back when the world was young and dinosaurs ruled the Earth). In 2001 it was made into a film starring Johnny Depp. In many ways, a better telling of the story was made in 1978. *Murder By Decree* dramatized the same story as a Sherlock Holmes case, starring Christopher Plummer as Holmes and James Mason as Dr. Watson. Completely untrue, it is an entertaining yarn (and when I was in college, it was one of the first references I had ever seen to Freemasonry).

Which brings us back to the story in Sunday's Daily Mirror.

Just what are those four suspects' names that Scotland Yard still hides from the public?

Odd Fellows, perhaps?

As for "grasses", there's this explanation from The Phrase Finder:

Informers are variously known as squealers, noses, moles, snouts and stool pigeons. These terms invoke imagery of covert snooping around and of talking. Grass is less intuitive. It could just have arisen from 'snake in the grass', which derives from the writings of Virgil (in Latin, as 'latet anguis in herba') and has been known in English, meaning traitor, since the late 17th century.

The is another route to the word and this is via rhyming slang. Farmer and Henley's 1893 Dictionary of Slang defines 'grasshopper' as 'copper', i.e. policeman. The theory is that a 'grass' is someone who works for the police and so has become a surrogate 'copper'. The rhyming slang link was certainly believed in 1950 by the lexicographer Paul Tempest, when he wrote *Lag's lexicon: a comprehensive dictionary and encyclopedia of the English prison to-day*:

# Conspiracy Theories, Scapegoating, & Demonization are Toxic to Democracy

By Chip Berlet

From the National Heritage Museum

The man accused of killing a guard at the U.S. Holocaust Memorial Museum in Washington, D.C., warned of a conspiracy of Jews and Freemasons to control the world and keep White Christians subjugated while at the same time elevating Blacks to under-served positions of power.

How could such a bizarre and bigoted claim make any sense?

The alleged shooter, James W. von Brunn, wrote a book that was like a catalog of historic conspiracy theories, including references to the infamous antisemitic hoax document, The Protocols of the Elders of Zion. His website included links to White Supremacist and Holocaust denial sites. According to von Brunn, between 1881 and 1914 a series of political assassinations were “traceable to Bolshevism, Freemasonry ... and other ILLUMINATI sponsored terror groups.” Czar Alexander II of Russia, King Humbert of Italy, U.S. President McKinley, Archduke Ferdinand of Austria, and others were killed in order to provoke World War I.

The library at Political Research Associates, where I work, has shelves full of books making the same false conspiracy claims in elaborate detail. These conspiracist tracts and volumes trace back to the late 1700s. Now many of these false claims are posted on the Internet and available worldwide. The exhibit "Freemasonry Unmasked!", now at the National Heritage Museum traces how these conspiracist allegations often include the demonization of Freemasonry.

The current political environment is awash with seemingly absurd, but nonetheless influential, conspiracy theories, hyperbolic claims and demonized targets. The political right blames sinister plots on a vast conspiracy supposedly run by liberal secular humanists and Democrats, portrayed as running a covert network of subversives. Scratch the surface of these stories and commonly scapegoated groups emerge: Jewish bankers, Freemasons, civil rights activists, labor union leaders, community organizers.

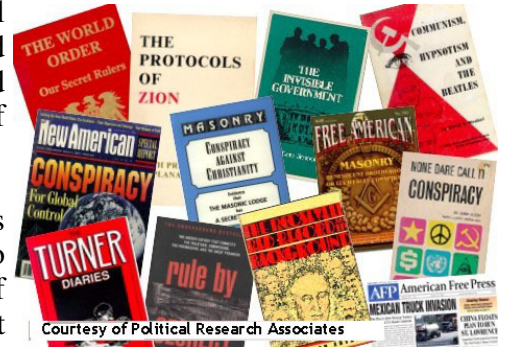
On the political left, conspiracy theories portray conservatives, neoconservatives, and Republicans as staging the terror attacks on 9/11 as part of an elaborate scheme to justify war in the Middle East and the erosion of civil liberties at home.

These are not legitimate criticisms of public policy or the institutions of power in our society; they are populist anger and anxiety exploited by demagogues to undermine the democratic process. Democracy requires informed consent. When conspiracy theories enter public debates, they are toxic to democracy.

Conspiracy theorists use the same four “tools of fear.” These are: 1) dualism (the division of the world into a good "Us" vs. a bad "Them"); 2) scapegoating; 3) demonization; and 4) apocalyptic aggression. The basic dynamics remain the same, no matter the ideological leanings of the demonizers or the identity of their targets.

Meanwhile, our ability to resolve disputes through civic debate and compromise is hobbled. It is the combination of demagogic demonization and widespread scapegoating that is so dangerous. Some angry people already believe conspiracy theories in which scapegoated groups are targeted as subversive, destructive, or evil. Add in aggressive apocalyptic ideas that suggest time is running out and quick action is mandatory and you have the conditions for a perfect storm of mobilized resentment threatening to rain bigotry and violence across the United States. Historically, the violent attacks target marginalized groups, especially people of color, immigrants, and Jewish institutions. In the last decade, the list has expanded to include Muslims, Arabs, and people in the gay community.

We can stop this. Law enforcement needs to enforce laws against criminal behavior. Vicious bigoted speech, however, is often protected by the First Amendment. We do not need new laws or to encourage government agencies to further erode civil liberties. We need to stand up as moral people and speak out against the spread of bigoted conspiracy theories. That's not a police problem, that's our problem as people responsible for defending and expanding democracy and building a free and just society.



Courtesy of Political Research Associates

# Brother Gene Autry – A Did You Know

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

Brethren,

We take a break from the old West this morning to give Kudos to a deceased Brother that was one of a kind. When I was in the Marines, I was stationed in Southern California. Brother Gene Autry had a policy that active duty military could get into an Angels baseball game by showing a military ID card and paying 50 cents if you were out of uniform and free if you came to game in uniform. In 1968-1970 the California Angels were not a very good team so these general admission tickets were great as we usually got to sit just about anywhere we wanted because they were lucky if there were over a couple thousand in attendance at their games. I saw the below article this past week and copied and pasted it here with the exception of the Masonic affiliation at the bottom of course. Kudos to Brother Autry and Thanks FOR THE MEMORIES. A very deserving honor for our Masonic Brother.

Did U Know?

The late Gene Autry, the Angels original owner, was inducted into the team's Hall of Fame during a ceremony preceding tonight's game (Tuesday, July 19, 2011) against the Texas Rangers at Angel Stadium, (Anaheim, California).

Autry's widow Jackie and four of the other eight members of the Angels Hall of Fame -- Rod Carew, Brian Downing, Chuck Finley and Bobby Grich – spoke at the ceremony, praising Autry for the respect he showed to the players and fans.

Grich, a second baseman for the Angels from 1977-86, called Autry "the one person who's the most influential, the most important and the one that changes your life forever and makes all your dreams come true."

"Without Mr. Autry I never would have been an Angel and wouldn't be here today," said Grich, who was signed as a free agent by the team before the 1977 season after playing for Baltimore from 1970-76. "None of us would be here today.

"He had the vision, the courage, the leadership, the generosity and the passion for baseball to bring a major league team to Orange County, so all of us could enjoy this, the most beautiful stadium in America. Mr. Autry forever changed all of our lives and he will never be forgotten."

A statement from Hall of Fame pitcher Nolan Ryan, who was also scheduled to speak, but was unable to attend after being hospitalized in Houston Sunday after experiencing discomfort at his home, was read.

"He was not only the owner, but he was my good friend. I enjoyed the time that I was able to spend with Mr. Autry and I can honestly tell you that he is among the greatest men that I have ever had the privilege of knowing," it said in part.



Autry, one of the nation's most popular entertainers in the 1930s and 1940s as a singing cowboy of the movies, radio and records, unexpectedly became the owner of the Angels.

Autry had gone to Major League Baseball's 1960 winter meetings in St. Louis, seeking to ensure that a radio station he owned, KMPC-AM (710), would have the rights to broadcast the games of the Los Angeles expansion team the American League would be granting at the meeting.

Instead, after attempts by Hall of Famer Hank Greenberg and future Oakland Athletics owner Charlie O. Finley to own the team failed, Autry, who had been part-owner of the Hollywood Stars of the Pacific Coast League, ended up owning the team.

Autry's years as the Angels' owner were marked by disappointment. The team had an improbable third-place finish in 1962, its second season, but had only three winning records over the next 15 seasons.

The team failed to advance to the postseason until 1979, when it won the American League West Division championship, but lost the American League Championship Series to the Baltimore Orioles, three games to one.

The Angels won their second division championship in 1982 and took a two games to none lead over the Milwaukee Brewers in the best-of-five American League Championship Series, only to become the first team



in championship series history to squander a 2-0 lead.

The Angels were even closer to the World Series in 1986, needing just one more strike to defeat the Boston Red Sox in the American League Championship Series, which had become a best-of-seven series.

However, Dave Henderson hit a 2-2 pitch from reliever Donnie Moore for a two-run home run that gave Boston a 6-5 lead in the top of the ninth inning of Game 5.

The Angels rallied to tie the score in their half of the ninth, but Boston scored what proved to be the winning run in the 11th inning and won the final two games of the series at Fenway Park.

In 1995, the Angels had their worst regular-season collapse in franchise history. They led the American League West by 11 games in August, only to be tied by the Seattle Mariners by the end of the regular season, who defeated them, 9-1, in a one-game playoff.

"I don't live with disappointments," Autry once said. "I try not to place blame or carry it with me."

Autry sold controlling interest in the team to The Walt Disney Co. in 1996, two years before his death at age 91.

Autry was "the ultimate fans' owner," former Dodgers owner Peter O'Malley said following Autry's death. "The fans always came first for him."

Brother Gene Autry was a raised a Master Mason in Catoosa Lodge # 185, Catoosa, Oklahoma in 1927. He was a life member of the Valley of Long Beach, California Scottish Rite and life member of Malaika Shrine Temple in Los Angeles, California.

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

## The Stranger

~ Author Unknown ~

A few years after I was born, my Dad met a stranger who was new to our small Michigan town. From the beginning, Dad was fascinated with this enchanting newcomer and soon invited him to live with our family. The stranger was quickly accepted and was around from then on.

As I grew up, I never questioned his place in my family. In my young mind, he had a special niche. Mom taught me good from evil, and Dad taught me to obey. But the stranger, he was our storyteller. He would keep us spellbound for hours on end with adventures, mysteries and comedies.

If I wanted to know anything about politics, history or science, he always knew the answers about the past, understood the present and even seemed able to predict the future! He took my family to the first major league ball game. He made me laugh, and he made me cry. The stranger never stopped talking, but Dad didn't seem to mind.

Sometimes, Mom would get up quietly while the rest of us were shushing each other to listen to what he had to say, and she would go to the kitchen for peace and quiet. (I wonder now if she ever prayed for the stranger to leave.)

Dad ruled our household with certain moral convictions, but the stranger never felt obligated to honor them. Profanity, for example, was not allowed in our home, not from us, our friends nor any visitors.

Our longtime visitor, however, got away with four-letter words that burned my ears and made my dad squirm and my mother blush. My Dad didn't permit the liberal use of alcohol, but the stranger encouraged us to try it on a regular basis.

He made cigarettes look cool, cigars manly and pipes distinguished. He talked freely about sex. His comments were sometimes blatant, sometimes suggestive, and generally embarrassing.

I now know that my early concepts about relationships were influenced strongly by the stranger. Time after time, he opposed the values of my parents, yet he was seldom rebuked and NEVER asked to leave.

More than fifty years have passed since the stranger moved in with our family. He has blended right in and is not nearly as fascinating as he was at first. Still, if you could walk into my parents' den today, you would still find him sitting over in his corner, waiting for someone to listen to him talk and watch him draw his pictures.

His name? We just call him "TV."

Editors Note; This is not Freemasonry, but is close to my heart. As an old foggy, I have been saying for years, "Throw the dad blamed box out in the yard to raise your kids right". But, I haven't done it yet either.

# Anders Behring Breivik Expelled From The Freemasons

By ktwop

The Sovereign Grand Master of the Norwegian Order of Freemasons has posted the following notice on their website:

The Norwegian Order of Freemasons expressing compassion and care

I am appalled by the horrible atrocity that was committed in the government district and at the Utøya island, says the Sovereign Grand Master of the Norwegian Order of Freemasons, Ivar A. Skar.



We are filled with mourning and compassion for those who have been affected and their relatives.

It has appeared in the media that the accused has been a member of the Norwegian Order of Freemasons.

He has now been excluded – the exclusion immediately effective.

The exclusion reflects that the acts he is accused of having carried out, and the values that appear to have motivated them, are completely incompatible with what we stand for as an Order.

We build our activity on Christian and humanistic values and want our members to contribute to the promotion of charity, peace and goodness among all people.

The police will of course get all the help and information we can give to contribute to the investigation.

## Naperville, Illinois Lodge to Present Downtown Mural

From The Freemasons For Dummies Blogspot

The brethren of Euclid Lodge No. 65 in Naperville, Illinois (photo right) are about to leave their mark on their town in a very big way. Naperville has a downtown arts program called the Century Art Walk, in which local businesses and artists provide murals on local buildings. Euclid No. 65 will be presenting a 12' x 18' mural depicting Masonry on the exterior wall of a local dry cleaners' across from their Temple building.



Euclid's W.:M.: Neville Diamond was interviewed in the Naperville Sun Times yesterday, and discussed the design:

*The piece will be painted on three signboards by local artist Marian. The brethren of Euclid Lodge No. 65 in Naperville, Illinois (photo above) are about to leave their mark on their town in a very big way. Naperville has a downtown arts program called the Century Art Walk, in which local businesses and artists provide murals on local buildings. Euclid No. 65 will be presenting a 12' x 18' mural depicting Masonry on the exterior wall of a local dry cleaners' across from their Temple building.*

*Euclid's W.:M.: Neville Diamond was interviewed in the Naperville Sun Times yesterday, and discussed the design:*

*The piece will be painted on three signboards by local artist Marianne Lisson Kuhn. Unlike the mural she is currently working on, "Naperville Loves a Parade," it won't be seen until completion because she will be working on it at her home. It is likely to be revealed in a special ceremony sometime in November.*

*The painting will depict George Washington with the American flag on one side, with Joseph Naper and the lodge building at 34 Jefferson Ave. on the other. Masonic symbolism will include a black and white squared carpet with a tessellated border plus a square and compass. An eye with the letter G representing God with the sun's rays is the worldwide symbol of masonry.*

*They'll [sic] also be two lists, one of famous people who were masons, the other of well-known Masonic Napervillians from the city's past.*

*"In those days membership of the temple was never as public as it is now," Diamond said. "People may not know that so many of our founding fathers were Freemasons."*

*Historic Naperville figures listed include furniture maker and undertaker William J. Beideman; city father Lewis Ellsworth; World War I veteran Judd Kendall; George Martin, owner of the Martin Mitchell mansion; James L. Nichols for whom the Nichols Library is named and Nicholas Stenger of the old Stenger Brewery in the city.*

# Brother Howie Damron - Masonic Music

Howie Damron's music is heard on numerous outdoor TV shows each week by millions of listeners. His music career has allowed him to live a life most only dream of. He's one of the most highly awarded Artists performing and his Masonic Awards are endless. Howie's Masonic self written songs has created new excitement In Freemasonry and is listened to In over 144 different countries. His first song "The Masonic Ring" is inspiring new membership In Lodges around the world as the most listened to Masonic song on YouTube.

No other artist in history has contributed more to creating new directions for music than . His career is well worthy of a bestselling book or a Hollywood Movie. At the early age of 8 years old a passion for the guitar and singing started in the hills of Southern Ohio. His infatuation with music had him practicing as much as eight hours a day. His first standing ovation was in front of 500 people at the age of 10 at a political rally at his elementary school.

He could never learn to read music or follow a music sheet because in the late 60's and early 70's little was recognized or known about Dyslexia. Howie says "I always knew something was wrong but I didn't know how to combat it so I found that music somehow helped me build my self esteem and I used it for my own self found therapy"

By the time he was 16 he was being sneaked in the back door of a Huntington, West Virginia night club to sing on stage. They would lock the door because he was under age. His mother said "If I would have known it I would have wore him out". His music career was off and running. Performing everywhere there was a crowd including the W.Va. Ski Resorts. His dad saved up the money to take him to Nashville where he was able to meet some great people and started recording a couple of songs. He was heard by a World Class Talent Agency and on the road he went. Sadly his career was plagued with poor controlling management as so often happens in the business. His dad stepped in and took over as road manager and the fun and the real career started.

Howie's dad was a long time Master Mason who sat Howie down and explained the importance of considering Freemasonry. He joined. They along with a 5 piece band traveled all over the country together making memories that would last for a lifetime. The stories are being compiled into a book that no reader will put down until it's final chapter. In most every town his Dad would find the local lodge and invite the brethren to the shows. Often he and his Dad would perform in their lodges and at Masonic Functions.

Howie worked with over 200 Major Nashville artists in those years and ended up as one of the hottest acts in Las Vegas. It started taking a major toll on him from 5 shows per night and 7 days a week. After he'd gone on for years he called his dad into his room and said "I'm through, I've become a puppet of the business and I've lost my creativity and that's why I started in the first place. I've completely forgot that I love my music". His dad said "Let's go home".

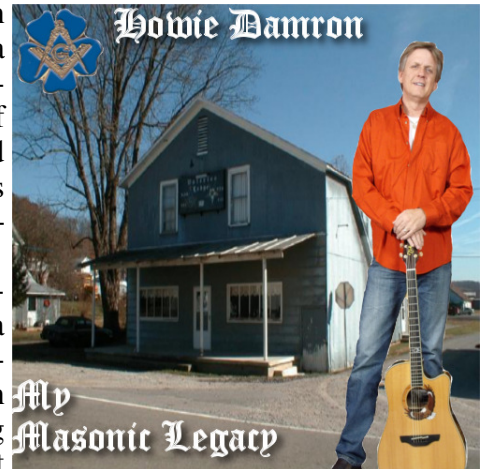
Over those years he had became friends and worked for many years with the late great legend Johnny Paycheck. During his rest he wrote the song "The Masonic Ring" from a personal experience that soon became the Masonic Anthem. A whole new career and mission began. His awards are endless and his perseverance and personality is magnetic. He's a true role model for today's youth and a representative of why we should all love and respect the very gift of life.

Howie's latest album "My Masonic Legacy" has started a new wave of dedication In the hearts of Masons causing them to become Active again In there Lodges and Masonic functions Songs about DeMolay, Shriners, Scottish Rite, York Rite, Job's Daughters, Rainbow Girls, Eastern Star and others make up this album that was eight years In the making. Howie's Masonic Mission is simple and to the point and all positive.

"My Masonic Legacy" will inspire new Masons for many years to come and it's already becoming a Masonic Collectors item. For special Fundraisers using the CDs, then contact Brother Howie for a very special price.

If you would like to hear "The Masonic Ring" go to, <http://www.youtube.com/watch?v=4oFeKJKoaKc>

If you are interested In Brother Howie's music go to, <http://www.masonicprideproductions.com/>



Howie Damron's New CD "My Masonic Legacy" is now available in the online store. Featuring Songs such as "The Masonic Ring" and I'm a Master Mason along with the long awaited song "The Masonic Forget Me Nots"

# Hiram Abiff, Noah, and Gilgamesh.

“Mythology “Repurposed”

Bro. Tavit Smith

As a young college student, I was fortunate enough to spend a semester studying in Puebla, Mexico at the University Of The Americas. I lived nearby in a small village called San Andres, which sat at the base of a mountain that had been excavated to reveal a buried pyramid, the great Cholula Pyramid. This pyramid “is, in fact, the largest pyramid...ever constructed anywhere in the world.”

Sitting atop of the yet unexcavated part of this temple sits a Catholic church, the Iglesia de Nuestra Señora de los Remedios, built by Spaniards in 1594. When I asked a professor at the University why the church was built upon a pyramid, I was told that the church simply built where the people were already coming to worship – that it was an easy way to convert the indigenous population to a new and unfamiliar religion. I later learned that this is called “repurposing” a religious site.

Since then, I have learned that the idea of “repurposing” is not only done with religious sites, but also with religious myths. An example of this would be the many myths, which have been passed along from the Babylonians to the Egyptians to the Jews, and finally to the Christians. Interestingly enough, a more specific example of repurposing can be found in the stories that form the basis of one of our own Freemasonry rituals.

Many brothers may be surprised to learn that the Hiram Abiff legend was not always a part of Masonic lore. Prior to 1730, our masonic brothers were taught that “the secret word” that they sought was buried with the Old Testament biblical character, Noah.

According to the original story, Noah’s sons were in search of the “word” that they believed God had given to Noah that would enable him to start a new civilization after the flood. After a failed attempt by his sons to raise him from his grave, the sons chose a substitute word. The original word was never revealed, and remains lost to this day.

While there are differences between the Hiram Abiff story and the story of Noah and his sons, the general outline remains the same – a great builder is in possession of a word (or words), which will allow the building to continue. However, the word(s) are lost, and mankind continues to this day to search.

Let us now jump ahead to 1844 when a British researcher, named Austen Henry Layard was traveling in Northern Iraq around the town of Mosul. Excavating the ruined palaces of Nineveh, the ancient capital of Assyria, he discovered of a hoard of stone tablets inscribed with cuneiform script. At the time, it was considered to be an interesting, but minor find.

These tablets remained undeciphered until 1872 when a young British museum curator named George Smith translated the writing. Reportedly, when he deciphered one particular section of the tablets, he became so excited that he tore off his clothes and began running around the laboratory. You see, the tablet he deci

Continued on next page [www.twtma.com](http://www.twtma.com)

phered told the story of a Babylonian who survived a great flood. The similarities between what was written on these stone tablets more than five thousand years ago, and the Old Testament flood story were remarkable. These stone tablets tell a story about a man named Gilgamesh who sets off on a journey with a friend. During the journey the friend dies and Gilgamesh, having never known death, is filled with fear and grief, crying out...



“Must I die too? Must I be as lifeless? How can I bear this sorrow that gnaws at my belly, this fear of death that drives me onward? If only I could find the one man whom the gods made immortal, I would ask him how to overcome death.”

Here then, in one of the earliest written stories that civilization has yet uncovered, we hear of man’s greatest fear – the fear of death, and we hear of mans’ first search for the secret of everlasting life – immortality. Written in stone, over five thousand years ago.

Could the story of Gilgamesh have been “repurposed”? Is the story of Hiram Abiff’s assailants, and Noah’s sons search for the secret word actually a “repurposing” of Gilgamesh’s search for everlasting life? Is the search for the lost words – so that we may continue building the temple, an allegorical story of man’s search to find the one thing that will allow us to continue to build our own allegorical temples -- our lives?

In all three stories the content centers on a search -- a search for the greatest of secrets. In the Hiram Abiff story, Hiram is a supervisor of builders, Noah is the builder of the ark, and Gilgamesh is the builder of a great city.

Continuing with the Gilgamesh epic, we learn that Gilgamesh eventually meets with the Babylonian who survived the great flood, and asks him to intervene on his behalf and to ask the gods to grant him eternal life. The Babylonian refuses, but tells Gilgamesh where to find a magical plant that will give him everlasting life. Gilgamesh finds the plant only to later lose it to a snake that carries it off. [BTW – isn’t it interesting that in the bible in the book of Genesis a snake also keeps man from everlasting life?]

In the Gilgamesh story, we are not told what this magical plant is. Could it have been from the acacia plant? Remember that in masonic lore, the acacia plant is the symbol of everlasting life. It is the sprig of acacia that marks the grave of Hiram Abiff, and the sprig which the three searchers find when they search for Hiram.

Finally, in the Noah legend, and also in the Gilgamesh story, while aboard the ark, we are told that a bird is sent out to search for signs of life. The bird returns after the seventh day with an olive branch in its beak. And although in the Noah story it is an olive branch, doesn’t it make more sense that it would be a branch of acacia? That it would represent what Noah was searching for; the “continuance of life”?

In all three stories, that of Hiram Abiff, Noah, and Gilgamesh, there is a search for the ultimate secret. In all three stories, it is never found and the secret remains forever lost, and forever sought.

Most importantly, in each of the three legends we are reminded that God (or in the case of Gilgamesh, gods) hold the ultimate answer.

In the end, we find ourselves frail, and painfully human, forever seeking solace from the ultimate question of life: death.

Are the legends similar enough in traits to merit our consideration that both the story of Noah and Hiram Abiff were “repurposed” from one of mans’ earliest recorded stories? – The story of Gilgamesh?

I believe that they are.

But most importantly, let us forever know that those things that concern every man in this room are simply part of the human condition. Perhaps it is only in a room like this, where we can each turn to the man sitting next to us and know that our concerns, our difficulties, and our struggles – whether now, or 5,000 years ago – are what make us human, and what make us brothers.

Respectfully submitted,  
Brother Submitted Paper  
Bro. Tavit Smith



# The Baphomet And The Freemasons

The Albert Pike / Leo Taxil Hoax  
Article By And © Stephen Dafoe  
Author of Unholy Worship?



Perhaps no one aspect of anti-Masonic practice has fueled religious zeal greater than the hoax perpetrated by Leo Taxil, shown above right, on Albert Pike, shown above left, in the late 1800's. This hoax, still accepted today by those who would attempt to condemn Freemasonry, linked the fraternity to Lucifer and therein to Devil worship.

## The Players



Albert Pike (1809-1891) was the Grand Commander of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction, a position he was elected to in 1859. To many Freemasons, he is considered to be a Masonic genius, yet to a large number of people he is viewed as a Luciferian, preaching a secret doctrine hidden from the majority of Masons. Pike wrote a book called "Morals and Dogma", in which he quoted many philosophical and religious teacher's words. It was Pike's belief that, unless you knew the history of a concept, you couldn't grasp the concept itself. It is a book still available today and in the libraries of many Freemasons worldwide. The book has often been criticized and misquoted, as we will soon see. Why was such a great man, in the eyes of Freemasons, so disliked outside the craft? The answer is because of a hoax constructed by Leo Taxil and the gullibility of the masses eager to accept it as the truth.

Leo Taxil, born Gabriel Antoine Jogand-Pages, was a freethinker who made his living writing pornographic stories in serial form. Freethinker was a term given to those who opposed the authority and dogma of society, especially when that authority was religious in nature. In addition to his anti-Masonic writings, Taxil also was known for his works opposing Catholicism. Taxil upon petitioning admission to the Masonic lodge met with opposition of its members, largely due to his reputation as an anti-Catholic writer. Objections aside, Taxil was made a member for a short time after which he was expelled from the order. Perhaps this expulsion prompted him to write his Anti-Masonic works or perhaps it was his purpose for joining in the first place. In any case Taxil would go on to perpetrate a hoax that has lasted decades.



## The Hoax Document

The following is the form, which the bogus quotation usually takes. It was later admitted by Taxil to be a hoax, yet to this day is quoted by those that would use it to slander Freemasonry:

Albert Pike 33°

*"That which we must say to a crowd is - We worship a God, but it is the God that one adores without superstition.*

*To you, Sovereign Grand Inspectors General, we say this, that you may repeat it to the Brethren of the 32nd, 31st, and 30th degrees - The Masonic Religion should be, by all of us initiates of the high degrees, maintained in the purity of the Luciferian Doctrine.*

*If Lucifer were not God, would Adonay whose deeds prove his cruelty, perfidy and hatred of man, barbarism and repulsion for science, would Adonay and his priests, calumniate him?*

*Yes, Lucifer is God, and unfortunately Adonay is also god. For the eternal law is that there is no light without shade, no beauty without ugliness, no white without black, for the absolute can only exist as two gods: darkness being necessary to the statue, and the brake to the locomotive.*

*Thus, the doctrine of Satanism is a heresy; and the true and pure philosophical religion is the belief in Lucifer, the equal of Adonay; but Lucifer, God of Light and God of Good, is struggling for humanity against Adonay, the God of Darkness and Evil."*

*Instructions to the 23 Supreme Councils of the World, July 14, 1889. Recorded by A.C. De La Rive in La Femme et l'Enfant dans la Franc-Maçonnerie Universelle on page 588*

### Taxil Admits Document A Hoax

On April 17th, 1897, twelve years after Taxil first launched the hoax, he admitted it was just that. Before an assembly at the Paris Geographical Hall, Taxil told the crowd that the last decade plus of anti-Masonic literature had been falsely stated fabrications. The crowd, who in all likelihood had gathered to hear some new anti-Masonic revelation, was angered to a point where Taxil had to duck out a back exit.

As well documented as his admission of defrauding a gullible public is, the myth of Albert Pike's statement is still used today to slander the fraternity of Masonry. In fact some Fundamentalist Christian Web sites go so far as to attach the above document to Pike's book Moral's and Dogma.

### The Baphomet



The purpose of Taxil's hoax was to reveal a highly secret Masonic order called the Palladium, which only existed in Taxil's imagination. Palladium, Taxil claimed, practiced Devil worship, murder and other brutalities of an erotic nature. His works published in 1885 and 1886 were very popular with a public eager to read the horrors of Freemasonry. In his book "Les Mysteries Franc Maçonnerie" (cover shown left) Taxil utilized Levi's Baphomet. The cover depicts a group of Masons dancing around Levi's demonic Baphomet depiction. Additionally, the artist added another element of the Baphomet mystery. In the lower left hand of the cover we see a woman holding a severed bearded head. In esoteric tradition dating back three thousand years, there is the image of the "Mistress or Mother of Blood" believed to be the Baphomet, representing the bride of Satan. In this tradition, the severed head is that of a priest, being representative of the sinister male aspect. The head is said to be severed after sexual union with the Baphomet.

In another anti-Masonic book of the day we find the image of Levi's Baphomet as connected with the Freemasons. Published in 1894, "La Femme et L'Enfant dans la Franc-Maçonnerie Universal" or Woman and child in Freemasonry by Abbe Clarin de la Rive, we find the popular Baphomet seducing a woman on the cover between the pillars of Masonry.

In this same book the false Albert Pike quote is used to support, and falsely so, the authors own anti-Masonic views. It is no doubt that the covers of these two books created quite a stir with the public of the day. This type of imagery as false as it is, has prevailed among many Fundamentalist Christian groups today, such as Jack T. Chick publisher of "The Curse Of Baphomet", an anti-Masonic tract comic book which we deal with on another page of this web site. The Taxil hoax has been thorn in the side of Freemasons for years and is unlikely to go away anymore than the myths surrounding the Knights Templar.



## Freemasons In The Police Leading The Attack On David Cameron's Riot Response

Leading police officers have set up a national Masonic lodge where they can meet in secret in defiance of fears about the influence of the secret society on the criminal justice system.

By Jason Lewis, Investigations Editor— The Telegraph UK

The founding members include senior officials from the Police Federation, the police staff association, which is currently fighting the Government over its plans to cut budgets.

Lodge secretary John Tully

The new Masonic lodge is led by John Tully, a Metropolitan Police officer

The new Masonic lodge is led by John Tully, a Metropolitan Police officer, who has given numerous interviews in recent days accusing the Prime Minister of "fighting violence, arson and looting on our city streets with sound-bites".

Other founder members include officers from the Metropolitan Police, Essex Police, Thames Valley Police and from other forces including Northumbria, Dyfed Powys, South Wales, South Yorkshire and even a high ranking officer from the Royal Gibraltar Police.

The "Sine Favore" Lodge was opened despite the conclusions of a Parliamentary inquiry which warned of public fears that "Freemasonry can have an unhealthy influence on the criminal justice system".

The inquiry followed questions about masonic involvement in the abandonment of an investigation into a shoot-to-kill policy in Northern Ireland and with the West Midlands Serious Crime Squad, which was disbanded after evidence of police malpractice.

Membership is open to all serving and retired officers across Britain and others working alongside the police, including lawyers, criminologists and even the financial advisers who manage officers' retirement plans.

The idea for the new police Masonic lodge grew out of a series unofficial get-togethers in hotel bars during Police Federation annual conferences.

Masonic rules require members to do all they can to support each other, to look after each other and to keep each others' lawful secrets.

New members of the so-called Brotherhood are blindfolded, a hangman's noose placed around their necks and they are warned their throat will be slit and their tongue torn out if they break their oath. Critics argue this could put them at odds with discharging their duty to serve the public.

The inquiry by the Home Affairs Select Committee in 1998 called for a public register of police officers who joined the Freemasons, although in the end the then Labor government proposed that officers could make voluntary disclosures about their membership. Few did.

The new "Sine Favore" lodge, is named after the Latin motto of the Police Federation, "Without Fear, Without Favor".

The founders include Police Federation Treasurer Martyn Mordecai, John Giblin, chairman of the Federation's Sergeants Central Committee, and Steve Williams, general secretary of the Federation's Inspectors Central Committee.

Earlier this year Mr Giblin told the Federation's annual conference that government ministers "hate the police service" and wanted to "destroy" it.

Other founding members include solicitor Tristan Hallam, a personal injury lawyer who specializes, according to his firm Russell Jones and Walker, in "road traffic accidents and public liability cases for both private clients and associations including the Police Federation".

Mr Hallam said: "Membership of any organization is a personal choice. Russell Jones & Walker are aware of my membership."

Stewart Imbimbo, an ex-Thames Valley police officer and now a senior official at Milton Keynes council, Robert Taylor, a financial adviser, Eric Misselke, director of a police credit union which provides cheap loans, savings accounts and insurance, and the Metropolitan Police's resident criminologist Dr Attilio Grandani.

Dr Grandani sits on the Metropolitan Police Authority's equality and diversity sub-committee and is behind the Met's new controversial statistical-led policing model, which aims to combat areas of high crime as opposed to more thinly spread bobbies-on-the-beat territorial policing.

Lodge number 9856 was officially opened by a senior Masonic official, Russell Race. He is the Metropolitan Grand Master, head of the Grand Lodge of London, a corporate financier and chairman of a construction firm behind the huge Westfield shopping center in west London and The Pinnacle office development, which, when complete, will be the tallest building in the City of London.

The lodge is based at 10 Duke Street in central London, which is also the headquarters of the Supreme Council of the 33rd Degree, one of the most important and mysterious bodies in international Masonic circles, which has an elite membership of only 75 people.

The building, known as Grand East by Masons, contains the "Black Room", the "Red Room" and a "Chamber of Death", used for Masonic rituals.

The Police Federation last night refused to discuss whether any of its officials had disclosed their involvement with Freemasonry.

A spokesman said: "Being a member of any organization is a matter for the individual, so long as membership of that organization does not compromise their duties and responsibilities as a police officer."

Lodge Secretary Mr Tully, vice chairman of the Metropolitan Police Federation refused to comment.