

The Waller Mason Lodge #808 Online Newsletter



The Waller Masonic Lodge Buildings From December 30, 1897 To The Present

Worshipful Master Matt Gass - Editor John "Corky" Daut
The December 2015 Issue

The Waller Masonic Lodge News Letter Is Back

Due to unforeseen problems, the Lodge newsletters was missed for a couple of months. I was ask by 4 different Brothers this week, "What happened to the newsletter?" So I guess it was missed by some of the readers. Anyway, it's back now and hopefully better than ever.



It's Happening at Waller Lodge

The November stated meeting with our new 2015/2016 slate of officers went extremely well in my opinion. In case you have missed the last couple of meetings, I am reprinting the new officers names. below

Worshipful Master – Matthew Gass	Junior Deacon – Robert Wiggins
Senior Warden – Robert Podvin	Chaplain – Doyle Sitton
Junior Warden – Richie Frank	Master of Ceremonies – Calvin Trapp
Treasurer – Robert Cox	Senior. Steward – N/A
Secretary – Bart Harvey	Junior. Steward – Adam Harvey
Senior Deacon – AJ Ward	Tiler – Jimmy Hooper

One recent major changes for Waller Lodge was the increase in the price for an Endowed Membership. When the Endowed Membership was introduced by the Grand Lodge of Texas, the price was \$500.00, roughly 10 times the annual membership fee at the time. So, for the cost of ten years of annual dues you bought a life time membership.

Any member with fifty years' service as a Mason no longer has to pay annual dues. So, if you were raised at age 21 and buy an Endowed Membership for the price of ten years dues you would have a forty year free ride and never pay dues again.

Over the years however, the annual dues have slowly increased to \$100.00 annually in order to try and keep up with the rising cost of living .

At the present annual dues rate, the Grand Lodge would have \$500.00 to invest and the Blue Lodge would have gained maybe \$1,000.00 from forty years of interest and lost \$4,000.00 in annual dues. But, then we also remember years when interest income was down and the Blue Lodges got nothing and Endowed Members were ask to donate annual dues anyway to help the lodge.

For these reasons a motion was made and passed unanimously to increase the price of Endowed Membership to \$1,000.00, the price of 10 years annual dues as it was originally

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Both the Grand Lodge and the Blue Lodge will be able to earn twice the interest on future Endowed Memberships and the member will still be able to have a 40 year free ride for only a thousand dollars and still save three thousand dollars. What a deal.

And some of us Endowed Members still donate a hundred dollars every year anyway to help out with the loss of dues. My reason for buying my Endowed Membership was not to save paying dues because I will just make a donation. But the thought that I will be still be able to continue helping the Lodge and my Brothers long after I am gone. *Conky*

Waller Lodge Notices

Waller Lodge will be having our annual Christmas Party on Saturday December 19, 2015. Bring the family and friends. Dinner at 6:00 pm. The Lodge will be supplying the ham, turkey and breads. The guests are ask to bring side dishes and/or deserts.

Once again we will be trying to help W.A.R.M. (Waller Assistance and Restoration Ministries) help the people who may not be able to have a Christmas without our help Please bring a gift of canned or packaged food for the family's in need and/ or a toy or toys for the children who may not see Santa without our help.



Waller Lodge is planning to have our annual garage sale fundraiser probably some time in February or March. I will try to keep you advised through this newsletter. Please try to save any thing you no longer want or need that can be donated for the sale.



Waller Lodge is finishing up the first year of the Flag Fundraiser program that we inherited from the Lions Club. We have to give Brother Calvin Trapp and Jason Tones a big hand for ramrodding the program through the setting up and working to sell new subscribers to the program. We currently have 51 businesses and homes under contract at \$40.00 per year. That is adding \$2,040.00 to the Lodge's bank account. Of course we did have to buy a few flags and some pole holders.

Right now we have Waller divided into two routes with Brother Calvin Trapp driving the eastern half and me, driving the western half . And with one or two helpers jumping out and hanging the flags in the morning and collecting them in the afternoon, We have had very good luck with volunteer helpers. I have to say thanks here to the regulars, Brothers Jason Tones, Jesus Guerra, Gary Mosmeyer and Robert Wiggins. And part timers, Bart and Adam Harvey, Robert Cox and Please forgive me if I have forgotten someone.

What is the Ahiman Rezon?

Discussion in 'Masonic Education Repository' started by Blake Bowden, Oct 21, 2015.

These strange words were first used Masonically by Laurence Dermott (1720- 1721) as a title of the Book of Constitutions, printed in 1756, used by the Ancient Grand Lodge in London. The Title Page of this Ancient Tome is as follows: AHIMAN REZON or, A Help To A Brother Showing the excellency of secrecy, the principles of the craft And the Benefits arising from a strict Observance thereof.

What sort of Men ought to be initiated into the Mystery, and what sort of Masons are fit to govern lo with their Brethren in and out of the Lodge. Likewise the prayers unfed in the Jewish and Christian Lodges, the Ancient Manner of Constituting new Lodges, with all the Charges, Etc. Also the old and new Regulations. The Manner of Chufing and Installing Grand Master

and Officers, and other useful Particulars too numerous here to mention. To which is added, The Greatest Collection of Masons Songs ever presented to public view, with many entertaining Prologues and Epilogues. Together with, Solomon's Temple and Oratorio as it was performed for the benefit of Freemasons by Brother Laurence Dermott, Sec. According to "The Builders," at one time or another, eight American Grand Jurisdictions have used the words as a title to their Books of Law; Georgia, Maryland, New York, North Carolina, Pennsylvania, South Carolina, Tennessee and Virginia. Two still retain the old title; Pennsylvania and South Carolina.



Georgia now has "Masonic Manual and Code;" Maryland, "Constitutions, By-Laws and Standing Orders;" New York, "Book of Constitutions;" North Carolina, "Code," also named "Constitution and Regulations;" Tennessee, "Masonic Code;" and Virginia, the "Text Book," commonly referred to as the "Methodical Digest." Pennsylvania's Ahiman Rezon contains the following: SECTION XII - HISTORICAL NOTES - AHIMAN REZON. The first Masonic book published in America was printed in Philadelphia by Brother Benjamin Franklin in 1734. It was a reprint of what is known as "Anderson's Constitutions," which was published in 1723 under the authority of the Grand Lodge of England, and entitled: "The Constitutions of the Freemasons. Containing the History, Charges, Regulations, &c., of the Most ancient and Right Worshipful Fraternity. For the use of the Lodges," and was compiled by Brother James Anderson, D.D. This reprint is now very scarce. A copy of it is in the Library of the Grand Lodge. The "Ahiman Rezon; A Help to a Brother," was prepared in 1756 by Brother James Dermott, Grand Secretary of the Grand Lodge of England According To The Old Institutions," once called the "Ancients." This corresponded to the Book of Constitutions of the Grand Lodge of England, once called the "Moderns."

The first Book of Masonic law published by the Grand Lodge of Pennsylvania was entitled: "Ahiman Rezon abridged and digested" as a help to all that are or would be Free and Accepted Masons." It was prepared by the Grand Secretary, Rev. Brother William Smith, D.D., Provost of the University of Pennsylvania, and was almost entirely a reprint of Dermott's work; it was approved by the Grand Lodge November 22, 1781, published in 1783, and dedicated to Brother George Washington. It is reprinted in the introduction to the first or edited reprint of the Proceedings of the Grand Lodge of Pennsylvania, 1730-1808. (See the Library, p 201.)

On April 18, 1825, a revision of the Ahiman Rezon was adopted, being taken largely from "Anderson's Constitutions." Another revision was adopted June 15, 1857, which was followed by the revisions adopted June 15, 1867, December 5, 1877, December 6, 1893, December 4, 1895 and December 1, 1915. The revision of 1825 contains the following as the definition of the words Ahiman Rezon: "The Book of Constitutions is usually denominated Ahiman Rezon. The literal translation of "Ahmian" is a "Prepared Brother," from "Manah" to "Prepare," and "Rezon", "Secret;" so that "Ahiman Rezon" literally means, the secrets of a Prepared Brother. It is likewise supposed to be a corruption of "Achi man Ratzon," the thoughts and opinions of a true and faithful Brother."

As the Ahiman Rezon is not a secret. but a published book, and the above definition has been omitted from subsequent revisions of the book, the words were submitted to Hebrew

scholars for translation upon the assumption that they are of Hebrew origin. The words, however, are not Hebrew. Subsequent inquiry leads to the belief that they come from the Spanish, and are thus interpreted: "Ahi" (which is pronounced "Ahee"), is demonstrative and means "there," as if pointing to a thing or place; "Man" may be considered a form of "Monta," which means the "Account, amount, sum total," or "Fullness;" while "Razon" (or Rezon) means "Reason, Principle," or "Justice," the word justice being used in the sense of law. If, therefore, we ascribe the words "Ahiman Rezon" to Spanish origin, their meaning is - "There is the full account of the law."

South Carolina's Ahiman Rezon, under "Masonic Definitions," states: "The Book of Constitution of the Grand Lodge of South Carolina is also called the Ahiman Rezon. The title is derived from three Hebrew words, "ahim," brothers; "manah," to appoint or select; and "ratzon," the will or law; and it consequently literally signifies "the law of appointed or selected brothers." It contains the rules and regulations of the Order, the details of all public ceremonies to be used on various occasions, such as consecrations, installations, funerals, etc., and is, in fact, a summary of all the fundamental principles of Freemasonry. To this book reference is made in all cases where the by-laws of the Grand Lodge are silent or not sufficiently explicit. In all public processions, the Ahiman Rezon, or Book of Constitutions, should be carried before the Grand Master by the Master of the oldest Lodge present. Considerable controversy has taken place over the meaning of the words, and many and ingenious have been the explanations offered by various students.

Mackey, who erred so seldom that his monumental Encyclopedia of Freemasonry, albeit enlarged and revised, is still a foundation stone for most structures of Masonic lore; interpreted them to mean "the will of selected brethren." Dr. Fredrick Dalcho, learned Masonic authority of early years, believed that a better translation of the Hebrew was "the secrets of a prepared brother." For the benefit of those who are not familiar with the structure of Hebrew, it may be stated that many words in that ancient tongue are susceptible of many interpretations; indeed, many words in English have different meanings, according to context. "Case," for instance, may be an action-at-law, a container, and illness or an injury. Other words pronounced alike but spelled differently have divergent meanings, as t-w-o, and t-o-o, or i-n and i-n-n. Written Hebrew is often without vowels (instance JHVH, usually written Jehovah in English) so the difference in translation of these two able Masonic scholars is not particularly strange. Later authorities, however, believe that both were mistaken and that the real meaning of Ahiman Rezon is "faithful brother Secretary," for technical reasons which have been well set forth by noted Hebrew scholars, including Brother the Reverend Morris Rosebaum, a quarter of a century ago, in the Transactions of Quatuor Coronati (the great research Lodge in London).

According to the theory of the more modern translation, Dermott chose the word "Ahiman" because, as a Hebrew proper name, it was translated in the Geneva or "Breeches" Bible as "a brother of the right hand." It is interesting to note that Young's Concordance of the Bible (1924 revision) translates Ahiman, which occurs four times in the King James version, as meaning "brother of man." Numbers, Joshua and Judges refer to Ahiman, a son of Anak, who dwelt in Hebron, and First Chronicles to Ahiman, a Hebrew porter in the Temple. Dermott, however, must have used the Geneva Bible; all the texts in his book, quoted in his address "To the reader," are verbatim excerpts from this work. In that "Breeches" Bible is the familiar "Table of Names and their Interpretations familiar in many editions of the Scriptures. Here Dermott must have found this "brother of the right hand" which he evidently took to indicate brother of fidelity, a faithful brother. However incorrect this translation may be - apparently it comes from the Hebrew "ah," brother, and "yamin," right hand - it was the translation to which Dermott had access. In the same Bible "Rezon" is translated "a secretarie or leane." In the dedication of his second edition of the Ahiman Rezon, Dermott wrote: I hope you will do me the honor of calling me a faithful brother."

Dermott had a smattering of Hebrew, but he fell into the common error of those whose

knowledge runs not very deep; he lacked perspective and any feeling for the relativity of facts about the difficult tongue. Moderns find the same attitude of mind among the unschooled; an ignorant man denies that the earth is a ball, because it "looks" flat, but has no difficulty in believing in ghosts and banshees; he can "understand" how "speech travels through a telephone wire" but cannot comprehend the verity of the geological doctrine that the earth is many, many times six thousand years old. Similarly, Dermott could go to a Bible for his Hebrew words and their meanings, and not comprehend that a Hebrew scholar might make a mistake. It is curious to find the pseudo-science of numerology called upon to explain Dermott's choice of a name for his Book of Constitutions, which was, so oddly, to persist long after its contents was superseded by more modern text. Yet the evidence is plain; one need not credit that belief which ascribes magical powers of prophecy to the numerical value of the letters in a name to see the point.

An ancient Jewish writer chose as a title of his work, words the numerical value of the letters of which would equal or nearly approximate the numerical value of the letters of his name, thus cryptographically offering evidence that he did, indeed, have the right to claim its authorship . . . a custom at least as old as 1200 A.D. In all probability Dermott knew this; without such knowledge, it is difficult on any theories of probability to account for the fact that the numerical value of the letters in Ahiman Rezon is 372, while those in Laurence total 371. The difference of one is not actually a discrepancy, because Gematria, or numerical cryptography, regards a difference of but one as an equality, and even gives such a factor a name.

It may well be that this old Jewish custom was set forth for Dermott by a Jew, who would naturally demonstrate it only with a given name, not a surname; this may be why Dermott chose words which cryptographically equal "Laurence" and not "Laurence Dermott." Whatever the real meaning of Ahiman Rezon - whether it be Hebrew, properly translated "faithful brother secretary," or "the will of selected brethren," or "the secrets of a prepared brother," or Spanish in origin, properly understood "There is a full account of the law" as Pennsylvania sets forth - the name for many years caught the imagination of Masons. Only lately has it fallen from its former high estate. Two old and greatly respected American Jurisdictions still find it all sufficient as the title of their official books of the law. It is to be noted, however, that but little of Laurence Dermott remains in either Pennsylvania's or South Carolina's volume; only the name there persists as a reminder of the Antient: influence in both these Grand Lodges.

Source: Short Talk Bulletin - Jan. 1935

Masonic Service Association of North America

Old Tiler Talks

Those Disclosures

By Carl Claudy

"I have just visited the Masonic library," began the New Brother, excitedly, "and I am much distressed."

"It is a shame," answered the Old Tiler, sympathetically. "It is the best we can do, as we can only afford just so much and so we haven't all the books we want. Even so there is a lot of good reading there and..."

"That isn't the trouble!" cried the New Brother. "What worries me is the apathetic attitude of the authorities of Masonry who permit so many books to be written about our secrets! I skimmed through some and all a man not a member of the lodge need do is read a few and he will know more Masonry than I do!"

"That is probably true!" smiled the Old Tiler. "But what of it? He will then be a well-informed man. You will remain ill-informed. Surely it is better to have well-informed profanes and ill-informed Masons than have both profane and Mason badly informed!"

"But the profane will learn our secrets! Where will we be when we have no secrets? How can Grand Lodge authorities allow brethren to publish what they have sworn never to reveal?"

"Oh! what makes you think these books contain secrets?"

"Why, I read them! There was one book which had an account of the great lights, and another which talked about Jachin and Boaz, and another which referred to the drama of Hiram Abif, and another which quoted old obligations at length to show the genesis of Masonic obligations and..."

"You are somewhat in the dark regarding the secrets of Freemasonry," observed the Old Tiler. "You can read of Jachin and Boaz, and Hiram in the Bible and the old obligations were printed long before they were incorporated in Freemasonry. The secrets of Freemasonry are not disclosed in the printed works of Masonic students. You are not to reveal anything not proper to be made known. You are not to describe the Masonic initiation. You are not to divulge the modes of recognition. But nowhere in any obligation of any degree in Freemasonry will you find any prohibition against teaching the principles of Masonry, or explaining the symbolism by which Masonry reveals her gentle teachings.

"In books learned Masons have expounded for you and me something of the meaning of Freemasonry; what it is all about, what it teaches, why it exists, what it can accomplish. It is not necessary to make a secret out of knowledge. It is not necessary that Masonry keep to herself the philosophy of conduct, morality, upright living, brotherhood, she has developed. That is for the world to read if it will. The pity of it is that so few will; that so many rob themselves of their Masonic birthright and refuse to read what has been written for them.

"Masonry is a far greater subject than most members of the fraternity know. The majority of us take the three degrees and stop. Not for us is there symbolism. Not for us is there an intimate intertwining between our order and the wise men, the knowledge of the past. Not for us is Masonry a welding together of the underlying principles which animate all religion, with the dogma left out. Not for us is there a literature, a tradition, a history. We let it all go by the board, content to wear a pin and pay dues and vote for a new Master...and call ourselves Masons.

"But a few of us in every lodge are not satisfied merely to be members; we want to be Masons in our minds as well as the records of the lodge. So we read and study. And once in a blue moon is born a Pike or a Pound, a Haywood or a Newton, a Mackey or a McBride, who interprets through the greatness of his vision that you and I may catch at least a glimpse of the vastness which is Freemasonry.

"They do that in books, but none tells what he has sworn never to reveal... why should he? But he explains the meaning of that which is hidden, so that we who have the key may understand. The trouble with our Masonic books is not that they tell which should not be told, but that we are not rich enough in our lodge to buy enough of the expositions of Freemasonry to educate all our brethren.

"Go back to that library. Take one or two books home with you. Read and reflect. When you find the Masonic author who has violated his obligation, show it to me, because I am an old, old man and I have heard of this forsworn author all my life, but I have never found him!"

"I'm going," answered the New Brother, "I wish I had more sense!"

"I don't!" came the smiling answer. "If you knew much there'd be no point in talking to



you, and think of the fun we'd both lose!"

Wanted Immediately, 10 Good Freemasons In The Waller, Texas Area

Needed To Fill Existing Openings At Waller Masonic Lodge.

Duties Would Include Filling Empty Seats of Missing Members At Lodge Meetings And Occasional Volunteer Work At Fund Raisers,

Stated Meetings Second Tuesday of Each Month - 6:30 pm to 8:30 pm.

Called Meetings and Monday Eve. Study Nights - 6:00 pm To 8:00 pm

Fringe Benefits Include, Getting Reacquainted With Old Brothers, Meet New Brothers And Some Good Fellowship.

Free Dinners (Voluntary Donations Accepted)

Why Not, The Knights Templar?

By John "Corky" Daut P.M.

Since no historian, Masonic or non-Mason, knows the true beginnings of Freemasonry, why is it hard for so many historians to believe that Freemasonry was an alternative continuation or conversion of the Knights Templar? Actually a few historians did, such as John Robinson in *Born in Blood* and Dr. Robert Lomas in *The Origins of Freemasonry*

The following are some of the pieces of evidence that all Masons should consider.

On Friday the thirteenth of October 1307, Jaques de Molay Grand Master of the Templars, and sixty of his senior knights were arrested in Paris: simultaneously many thousands of other Templars were arrested throughout the realm of France. A few escaped arrest and once the word got out the remainder simply fled.

Immediately after the first arrests the King's agents visited the Templar treasury. The great treasure which was the objective of outlawing and arresting the Templars, had vanished without trace, as had almost the entire Templar fleet French Masonic ritual indicates that Scotland was designated as the place of refuge or safe keeping for the Templar treasures.

In 1312, after the Council of Vienne, and under extreme pressure from King Philip IV, Pope Clement V issued an edict officially dissolving the Order. Many kings and nobles who had been supporting the Knights up until that time, finally acquiesced and dissolved the orders in their fiefs in accordance with the Papal command. Most, however, were not so brutal as the French. In England many Knights were arrested and tried, but not found guilty. And a few Templars had a relative safe haven in Scotland, since Robert the Bruce, the King of Scots, had already been excommunicated for other reasons, and was therefore not disposed to pay heed to Papal commands.

The layout of Rosslyn Chapel near Edinburgh Scotland, which was started in 1440, is an exact replica of the ground plan of the Third King Solomon's Temple, built in Jerusalem by Herod and destroyed in the First Century by the Romans.

Rosslyn Chapel was built by Sir William St Clair Last St Clair Jarl of Orkney. He was a direct descent of William de St Clair, the Last Temple Grand Master of Scotland to house artifacts brought by the Knights Templar to Scotland in 1126. Between 1118 and 1128 the Templars excavated the ruins of Herod's Temple in Jerusalem. This was proven in 1860 the British Army Engineers mounted an expedition to Jerusalem. They excavated beneath Temple Mount and found many deep tunnels in which they also found and recorded Templar artifacts.

There is a statue in the Rosslyn Chapel that was carved at the time the Chapel was being built. The figure shows a man kneeling between two pillars. He is blindfolded and has a running noose about his neck. His feet are in a strange and unnatural posture and in his left hand he holds a bible. The end of the rope about his neck is held by another man who is wearing the mantle of a Knight Templar. This was two hundred and seventy years before the claimed founding of the Craft in England.

Degrees in the Ancient and Accepted Scottish Rite such as the Knight of Saint Andrew, the Knight of Rose-Croix, and the 32nd Degree in Consistory make reference to a "Masonic Knights Templar" connection.

A few more thoughts;

Why did the Templars completely disappear during the 1100's when they were in no danger in Scotland?

Why didn't Masonic Lodges develop in Europe until after they were developed in England. There were many times more Cathedrals being built in France, Spain, Portugal, and Germany and many times more stone masons in Europe?

You can understand how the Knights Templar may have required blood oaths from all members to prevent revealing any information about the order, since they were outlawed throughout the world by the Catholic Church, except in Scotland. But, why would stone masons need them to protect the secrets of building a church?

Why is the Masonic youth organization for young men, the Order of DeMolay, be named after the last Grand Master of the Templar order, Templar Jacques de Molay who was executed?

Why is the Masonic Knights Templar, one of the largest philanthropic organizations in the United States, and the largest Templar order in the world? The Order's efforts include the "Knights Templar Eye Foundation", and the "Knights Templar Holy Land Pilgrimage".

Why is the Knights Templar the final order joined in the York Rite Masons. (Unlike other Masonic bodies which only require a belief in a Supreme Being regardless of religion, membership in Knights Templar is open only to Master Masons who promise to defend the Christian faith, as did the original Knights Templar founded in the 12th Century .)

Actually, some historians have make the connection between the Knights Templar and Masonry, such as John Robinson in Born in Blood and Dr. Robert Lomas in The Origins of Freemasonry.

Pearl Harbor - Masonic Connections

The disastrous attack by Japan against the United States at Pearl Harbor on December 7, 1941, resulted in some Masonic connections.

Henry C. Clausen, later to become the Sovereign Grand Commander of the Supreme Council, Scottish Rite, Southern Jurisdiction of the U.S., was assigned in 1944 by the U.S. Secretary of War, Henry L. Stimson, to conduct one of the many investigations of the Pearl Harbor attack in 1941. (Lodge of the Double Headed Eagle, by William L. Fox, pages 321-

322). He conducted his extensive investigation during 1944 and 1945, while he was in the Judge Advocate General's Corps of the U.S. Army, a Major and then Lieutenant Colonel.

Fox said that Clausen "concluded it was absurd to assume any complicity on the part of President Roosevelt or General George C. Marshall" for the Pearl Harbor attack, but instead Clausen blamed communications problems and an unworkable system of military intelligence. (Conspiracy theorists might say that Clausen, the Freemason, found that Roosevelt and Marshall, also Freemasons, were not to blame.)

In the book *At Dawn We Slept: The Untold Story of Pearl Harbor*, by Gordon W. Prange, which is the most extensive book about the attack, the author refers to Clausen's appointment to investigate the Pearl Harbor attack saying that Stimson "had an excellent eye for a good man and could recognize efficiency when he saw it." He also says: "Clausen's judicious gaze reflected the astute lawyer which he was. Something in his eyes also revealed a touch of the mystic, a quality which led him to become a deeply committed Freemason of the thirty-third Degree." (page 668)

In Clausen's own book about his Pearl Harbor investigation, *Pearl Harbor: Final Judgment*, with Bruce Lee, published in 1992, shortly before his death, Clausen mentioned Freemasonry several times.

At pages 56-57 he wrote: "So I called upon Harry Truman and met him for the first time. He was cooperative, but stiffer and more formal than I had expected. . . . he didn't respond with any enthusiasm. Then I told him: "When you were the Grand Master of the Masons in Missouri, I was Grand Orator of the Masonic Grand Lodge of California." Hearing this, Truman literally jumped up from his chair, came around the desk and began shaking my hand vigorously. "You'll have my complete cooperation, Henry," he promised, and he immediately began to put his words into action."

At page 149 he wrote:

". . . MacArthur asked me some personal questions. I told him that when the war began, I had been the Grand Orator of the Masonic Grand Lodge of California, and I congratulated him, as I later did President Truman, on being made a thirty-third-degree Scottish Rite Mason. "He kept me in his office for nearly another hour, talking about how to expand in the Far East the moral principles of Freemasonry. Every dictator in history has tried to put the Masons out of business because they believe in freedom. MacArthur was positive that Hitler had poisoned the minds of the Japanese against the Masonic Order for this very reason, and that was why even the Constitution of Japan forbade anyone from joining the order. MacArthur promised me that if and when he got to Japan, he was going to make sure that provision was eliminated from any future Constitution. He did, too.

"'Since we're talking in this fashion,' I said, 'may I tell you about the plight of some Masonic people in Manila? . . . Would there be any objection, General, to my using the military mail to send over some implements that are used to start up the Masonic Lodge, items such as rods, Bibles and so forth?' 'Absolutely not,' MacArthur said. 'I'm a Mason. My G-2, Willoughby, is a Mason. We'll make the arrangements for you.'

"Well, Willoughby went overboard. He told me to send anything I wanted. . . . MacArthur was also instrumental in getting confiscated property in Manila and Japan returned to the Masons, and the Order has had the basis to flourish in both places and inculcate the spiritual values MacArthur recommended."

Perhaps because of these comments, in *Scapegoats: A Defense of Kimmel and Short at Pearl Harbor*, by Edward L. Beach, the author, a retired U.S. Navy Captain, said that Clausen's book particularly faulted Admiral Kimmel and General Short for what happened at Pearl Harbor and other U.S. areas in December 1941, and laid qualified blame on President Roosevelt. (page 149)

"Significantly, he places no fault on either General Marshall or General MacArthur but took pleasure insofar as General MacArthur was concerned in the fortuitous fact that he and MacArthur were both thirty-second degree Masons. As he explains it, this fact itself exonerates MacArthur of any fault."

The Line

Hijacked from the Morton Masonic Lodge #72 AF & AM December 2015 Newsletter

In most Masonic Lodges officers who are interested in becoming the Master of the lodge get in “the line”. It is also often referred to as “going through the chairs”. In a typical lodge, such as ours, the line begins at Jr. Steward, and then advances to Sr. Steward, Jr. Deacon, Sr. Deacon, Jr. Warden, Sr. Warden, and Master. The other officers, Tiler, Marshall, Master of Ceremonies, Chaplain, Secretary, and Treasurer are not generally considered to be in the line. It is not unusual for holders of these offices to serve in them for a number of years.

The vicissitudes of modern life, however, often intervene in this orderly process. Men take new jobs and move away. Some simply lose interest and drop out. When that occurs, the usual practice is for those in the line to skip ahead. So, for example, if the Sr. Deacon drops out, the Jr. Deacon advances to the Jr. Warden's chair.

Nevertheless, the lodge generally strives to preserve the line in the belief that there is a compact with those who have served faithfully in their office that assures them the ability to advance.

During the past few years we have had two Sr. Deacons and a Jr. Warden who simply dropped out. That required us to “patch” the line a little for the sake of continuity and may have made it appear to some that the roster of officers each year was a “jump ball” and that the Master-elect simply got to fill the chairs with whomever he saw fit. That, of course, violates the implied compact with those in the line.

The Grand Lodge of Texas provides training for Wardens so that they may be effective as Master when their time comes, assuming the continuity of the line. In my home lodge in Massachusetts, the annual election comprised a single motion. The Sr. Warden would say, “Worshipful Master, I propose we advance the line.” A vote was taken and it was done.

We do not, and probably should, include this sort of thing in the training of new Masons because the process may seem mysterious and confusing.

So, if you aspire to become the Master of the Lodge, let the Sr. Warden (who will likely become the Master-elect) know of your interest. If you wish to serve, but have no interest in the Oriental Chair, you should also let him know.

And, most important, if you have questions about traditions or procedures, do not hesitate to ask your officers.

Jim Starks
Worshipful Master

I Can't Believe It!

I woke up to go to the toilet in the middle of the night and I noticed a terrorist with a very big knife, sneaking through my next door neighbor's garden .

Suddenly my neighbor came from nowhere and smacked him over the head with a shovel, killing him instantly.

He then dug up the flowers, dug a grave, put the body in it, covered it up, and replanted the flowers. I couldn't even tell it was a grave.

Astonished, and shook up, I got back into bed.

My wife said, "You're upset, what is it?"

"You'll never believe what I've just seen," I said,

"Bob still has my shovel."

**A New Order Of Freemason Is Transforming The
Ancient Society With Flair**

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In Los Feliz, across from a 7-Eleven on North Vermont Avenue, a few dozen men in their early 20s to late 80s share a dinner behind closed doors. Some wear full tuxedos with bow ties and jeweled cuff links, some have shoulder-length hair, and others wear open-collared shirts that reveal the slightest filigree of tattoo arching across their chests.

Over Italian food, retired lawyers and judges sit elbow-to-elbow with owners of scrap metal yards and vintage clothing boutiques. They hold forth on philosophy, the weather; they rib each other and joke about saving room for cannoli. As they reach for seconds, they reveal skull-cracking rings emblazoned with a compass and a square.

MASONS, Zulu, left, Jonathan Kanarek and Daemon Hillin, pictured in 2008, are among a wave of young Masons who are helping the secretive society gain a higher, hipper profile.

(Richard Hartog / Los Angeles Times)



Meet the millennial Masons. As secret societies go, it is one of the oldest and most famous. Its enrollment roster includes Louis Armstrong and

Gerald Ford, and it has been depicted in movies such as "The Da Vinci Code" and "National Treasure." Once more than 4 million strong (back in the 1950s), it has been in something of a popularity free-fall ever since. Viewed with suspicion as a bastion of antiquated values and forced camaraderie, the Masons have seen membership rolls plummet more than 60% to just 1.5 million in 2006.

Only now the trend seems to be reversing itself, and nowhere more noticeably than in Southern California. The reasons seem clear. In another Masonic Hall, this one on La Cienega, a Sri Lankan-born banker, a sunglasses-wearing Russian immigrant and a continent-hopping Frenchman break bread, poke at their salads and chat about their health.

"For a time it looked as if Masonry was going into a sharp decline, if not the death throes," said UCLA history professor Margaret C. Jacob, who has written extensively about the fraternal order. "But it looks like it may be making a comeback."

That's because the Freemasons, whose tenets forbid soliciting or recruiting members, have enthusiastically embraced the Internet as a way to leverage curiosity about an organization with its roots in Europe's medieval stonemasons guilds. Freemasonry today sees itself as a thinking man's salon, a learned society with a philanthropic bent.

"We had a record number of new members last year," said Allan Casalou, grand secretary of the Grand Lodge of California. "We added 2,000 men, which is the most since 1998 and our seventh straight year of membership increases."

And, to paraphrase that Oldsmobile campaign, these definitely aren't your father's Freema-

sons. They are bar owners, male models and olive-oil brokers. They are men like Zulu, an L.A. tattoo artist with a swirling Maori-inspired design inked across his face and a panoply of metal piercing his ears, nose and face. They are men like Jonathan Kanarek, who runs a men's vintage clothing store on Hollywood Boulevard and whose retro chic wardrobe of polka-dot ascots, glen-plaid jackets and smartly pressed pocket squares earned him a spot on Esquire magazine's 2007 list of best-dressed real men in America. And they are men like Daemon Hillin, whose surfer-dude looks and blinding white smile can be found on Japanese TV, where he plays sidekick and comic foil to the Japanese version of the Hilton sisters.

They are also all men who want to be part of an all-for-one and one-for-all brotherhood built on shared ideals, philosophical pursuits and a penchant for rings, aprons and funny hats. As Zulu bluntly put it: "I joined because I was looking for people to hang with that were like-minded but also hip and cool, and a lot of tattoo artists tend to be drunks and druggies." Hillin, who originally joined the Masons in Temecula, moved to L.A. and is interested in the Santa Monica-Palisades Lodge No. 307, one of the youngest and most diverse congregations in the state (the average age of active brothers is just 33). The lodge's senior deacon, Jim Warren, calls it " 'Star Trek' without the chicks." "We have every possible national origin, ethnicity and religious denomination you could imagine," he said.

Warren credits the Internet. "We were one the first lodges in the state to have a website up," he said. "That led to a huge spike in membership."

Other lodges followed suit, putting up their own sites and drawing a crowd. That's how prospective Mason Johnny Royal ended up at the door of Elysian Lodge No. 418 last month. Intrigued by the distinctive Masonic architecture that graces most halls, the 31-year-old publicist with sideburns to his chin and hair to his shoulders and a Renaissance lute player tattoo on his right forearm hit the Web.

What he read about the Masonic ideals -- wisdom, strength, beauty and the pursuit of knowledge -- made him decide to pursue membership. "My generation wants to be part of something beyond itself," Royal said. "I want to learn; I want to participate."

The Web generation

The Internet hasn't only made it easier to learn about the Freemasons, Casalou says, it's changed the type of men coming forward. "There is so much information on the Internet that by the time someone comes to a lodge to seek membership, they already know a lot about Masonry," he said. "Which is a big departure from previous generations. And it means they are more likely to be active participants."

Zulu became curious about Freemasonry after tattooing Masonic symbology on several clients. He joined five years ago at age 39 and now serves as webmaster and senior warden of North Hollywood Lodge No. 542. He has also gone on to become both a Scottish Rite Mason and Shriner (Masonic membership is a prerequisite for both), and next year he will become the leader of his lodge. "I'll be the first black worshipful master in the lodge's history," he said, using the proper term of respect.

But he probably won't be the last. Because California's contingent of Freemasons is ex-

pected to grow, the average age of its members, once 71 and now 65, is expected to drop. By 2018, as Casalou predicts, the state will be awash in 55-year-old pre-retirement Masons giving each other secret handshakes, wearing ritual aprons and invoking the Grand Architect of the Universe.

The Internet continues to help. Zulu said that he gets at least four emails a week from prospective Masons around the globe who see his tattooed and pierced visage at the lodge website and want to be reassured such an alternative look isn't a barrier to membership.

"Yeah, I think it's going to become hip and chic to be a Mason," Zulu said. "And that could be a dangerous thing."

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Santa Monica Lodge No. 307 Facebook page

As I Age, I Realize That:

Submitted By W.B. Paul Weathers

1. I talk to myself, because sometimes I need expert advice.
2. Sometimes I roll my eyes out loud.
3. I don't need anger management. I need people to stop pissing me off.
4. My people skills are just fine. It's my tolerance of idiots that needs work.
5. The biggest lie I tell myself is "I don't need to write that down, I'll remember it."
6. When I was a child I thought nap time was punishment. Now it's like a mini vacation.
7. The day the world runs out of beer is just too terrible to think about.
8. Even duct tape can't fix stupid, but it can muffle the sound!
9. Wouldn't it be great if we could put ourselves in the dryer for ten minutes; come out wrinkle-free and three sizes smaller.
10. When the kids text me "plz" which is shorter than please. I text back "no" which is shorter than "yes".
11. At my age "Getting lucky" means walking into a room and remembering what I came in there for.

Why I No Longer Attend Lodge

Editor's Note; I remember Brother Tim from his old "Damn The Torpedoes, Full Speed Ahead" days. He was fighting a very steep up hill battle trying to improve Freemasonry But he was trying to fight against the "That Ain't The Way We Did It In My Day." Masonic leadership. I am sorry to see him give up.

I believe that someday these leaders will remember that we don't have lighted candles because of Fire Dept. laws. The secretary doesn't write the minutes by dipping his pen in the ink bottle and straining to see by the light of the kerosene lamp anymore. We don't have spittoons and ash trays in the Lodge anymore. We don't ride to meetings on a horse or in a wagon by the light of the moon anymore. We don't sit in an un-air-conditioned Lodge in July. anymore. We

don't bake on the side sitting near the coal or wood stove side while our other side shivers in January anymore.

Maybe enough of the newer leaders will some day realize that not doing it like their grandfathers or their fathers did, could be a good thing sometime .

By Tim Bryce - From The Freemason Information Web Magazine for Masons.

I haven't attended Lodge in quite some time, at least a year and a half. This is quite unusual for someone who devoted his first fifteen years actively participating in Lodge affairs, not just my own, but at the district, zone, and state level. I stopped going when it became blatantly obvious Freemasonry was operating more as a good old boy's club as opposed to the fraternity it was designed to be, where brotherhood was of paramount importance, not aprons or titles. I still believe in the tenants of Freemasonry, but I no longer find attendance at Lodge to be meaningful or rewarding, be it at my mother Lodge or another. I have been asked by many Brothers, of whom I have the utmost respect, to return to Lodge, but I now find it more burdensome than enjoyable. I actually find Freemasonry to be more interesting over the Internet or through chance encounters than in a Lodge building.

I am relatively well known in Masonic circles thereby becoming somewhat of an icon for those Masons who have abandoned the Craft for other pursuits. In my jurisdiction alone, we have lost over 18,000 members over the last twelve years, averaging an annual decline of approximately 1,500. Year after year we suspend members for non-payment of dues. One must ask, "Why?" Those members I personally know who have dropped out no longer find Lodge meaningful or fun, and fraught with politics and skullduggery. Again, this is not just my Lodge but many others in the area whose membership is shrinking and attendance dwindling. Some of the larger Lodges are so empty, you could play racquetball inside and nobody would know the difference.

It wasn't always like this though. When I first started going to Lodge in the 90's, people cared about each other, there were no personal domination issues, and certainly no politics. Masonic education was considered important for success, and our floor work was impeccable. In other words, you wanted to go to Lodge. You didn't want to miss anything, as it was all meaningful to you. Unfortunately, not so anymore, which is why I am staying away.

I still contend Freemasonry is a beautiful logical concept that is poorly implemented physically. I also suspect this phenomenon is not unique to my jurisdiction, as I have visited many other Lodges. Perhaps the most innovative idea I have seen in recent times is the advent of the "Traditional Observance" Lodge (aka, "TO") which takes the concept of fraternity much more seriously than regular Lodges and has fun in the process. In other words, they have made it meaningful.

Keep the Faith!

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