

The Occasional Bulletin



Texas Lodge of Research, A.F. & A.M.

P. O. Box 684684 • Austin, Texas 78768-4684

2004-2005

September 2004

No. 2

Stated Communication Saturday, September 18, 2004

Concho Lodge No. 1260
135 E. Twohig Avenue
San Angelo, Texas

9:30 A.M.
Gather at Lodge Building

10:30 A.M.
TLR Business Meeting
(Tiled Meeting)

12:00 Noon
Lunch for All

1:00 P.M.
OPEN MEETING
PRESENTATION OF PAPERS

“Honorable Andrew Sidney Broaddus:
Pioneer and Texas Mason”
by Ronald D. Park

“100 Years of Masonry in Jones
County, Texas”
by Jack Harper

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Future Meetings
Saturday, January 15, 2005
Goliad Lodge No. 94
Goliad, Texas

From The East

Brethren:

What a wonderful weekend in Amarillo! From the bus tour of Palo Duro Canyon State Park and the “Texas Legacies” pageant on Friday evening to the business meeting in the beautiful lodgeroom of Palo Duro Lodge No. 1239 and the Anson Jones Banquet and Lecture in the same facilities on Saturday, we had a great time. If you missed this one, you missed a great TLR weekend.

This success could not have been achieved without the help of my good friend and Brother, Gerald T. Cook, Past Master of Amarillo Lodge No. 731, who helped me concoct this meeting during the 2002 Grand Lodge Session in Waco. Brother Gerald was ably assisted by Illustrious Ted Hennis, the Personal Representative of the Sovereign Grand Inspector General for Texas to the Lubbock Scottish Rite Bodies, who provided support in every way possible. A BIG Thanks to both of you! Thanks also go to Brothers Tim Youngblood and Donald Ewing, Worshipful Master and Secretary, respectively, of Palo Duro Lodge No. 1239 for allowing us the use of their facilities.

And, of course, a special thanks to our 2004 Anson Jones Lecturer, Brother Sean D. Graystone 33rd Degree Scottish Rite Mason and Personal Representative of the Sovereign Grand Inspector General for New Mexico to the Santa Fe Scottish Rite Bodies. Brother Graystone delivered a great talk on the early journeys of Brother Albert Pike through Texas and New Mexico in 1831-32. It was full of little known historical facts about this great Mason and revealed his pioneering and exploring nature long before the Civil War and his eventual attainment of Masonic immortality.

Brethren, the events of this weekend made me think about the importance of Masonic research and the duty that is incumbent upon

(Continued on Page 2)

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From the East (Continued from the Front Page)

all of us to ensure that the history of our great Fraternity, especially in Texas, is recorded for the ages. I couldn't help thinking about the development of Masonry in the Panhandle while watching the "Texas Legacies" pageant and the historical journeys of Brother Albert Pike.

According to a short paper written by Brother Clyde B. Kenneaster, PM of TLR detailing the long struggle to establish the Texas Lodge of Research, we find that on 6 December 1916 the Committee on Masonic Research reported and recommended three projects, the most important of which was No. 1: "That each subordinate Lodge have its history written and file a copy with the Grand Secretary." One year later, it was reported that very few Lodge histories had been written.

What a shame! Think about all that was potentially lost. Think about the wealth of knowledge these Brothers possessed but did nothing about. But, it's not too late. There is still a wealth of knowledge to be shared. You can make it happen by taking the time to contribute to the literature of TLR, whether it's a Lodge history, a biography on an outstanding Mason, a study of morals, philosophy, or symbolism, or any other topic pertaining to Freemasonry. Then, you can join a rather unique group of Masons who wear the coveted "Full Member" apron of the Texas Lodge of Research.

We'll see you in San Angelo!!

Fraternally,
Douglas Collins, Worshipful Master

Acacia

The acacia is a genus of thorny, flowering trees or shrubs. More than four hundred varieties are known, but Freemasonry uses only one, a low growing shrub. To the Freemason, the word acacia represents a belief rather than a plant. It is a symbol of faith, since without faith immortality is not real. In putting acacia at the Master's temporary grave, Freemasonry follows beliefs that go back to the captivity of the Jews in Egypt. Here acacia was supposed to have grown about and protected the chest into which Osiris had been tricked by his jealous brother, Typhon. Searching for her husband, Isis discovered the tree in the home of an Egyptian king; for service she rendered the king, he gave her the tree and thus the body of her husband. Like the evergreens of this country, acacia is hardy. Sprouts often come from beams and columns made of acacia, the shittah wood of the Old Testament. The Jews planted acacia on graves as a symbol of life, and to mark the resting place of the dead so that footsteps do not disturb the site. As myrtle was to the Greeks, mistletoe to the Scandinavians, and lotus to the Egyptians, a symbol of immortality, so is acacia a symbol of immortality to Freemasonry.

The Masonic North

Michael L. Wiggins

During the course of initiation, the new Freemason is taught the North is Masonically a place of darkness. This is explained in the Masonic ritual by describing the orientation of King Solomon's Temple and stating the location prevented the rays of the sun at meridian height from entering a north window. This explanation is based upon natural phenomena. However, it is known that diffused light will enter a northerly oriented window.

In addition, this explanation provides some difficulty for most of those living in the Southern Hemisphere where the north is subjected to the sun's rays. There are no additional references to the North as a place of darkness in the ritual leaving one to ponder this brief reference in the Entered Apprentice Lecture.

The north is not something that was thought up by some deep thinker. It is a direction and is used by man to orient his understanding of the universe. The concept of north is evident in the King James translation of the Bible where Job 37: 9 reads, "Out of the south cometh the whirlwind; and cold, out of the north."

The mythologies of several ancient cultures evidence a dread of the north as a place of darkness and desolation. Even among the people of England there existed a desire not to be buried on the northern side of a church indicating an aversion to the north.

The *Graham Manuscript*, a Masonic catechism published in 1726, provides some additional insight. It contains the following questions and answers:

Q. How stood your lodge at your entering

A. East west and south

Q. Why not north also

A. In regard we dwell at the north part of the world we burie no dead at the north side of our churches so we carry a Vacancey at the north side of our Lodges

This allusion to the north as a place of darkness can be found in the very early Masonic rituals. Perhaps this dread of the north was related to the natural inclemency of the weather that threatened him from the north, the winds bringing the cold from the Artic regions.

There is another, and perhaps more practical, reason for the north to be considered a place of darkness. Early religious buildings were built in an east-west fashion with the east being the predominant direction. This orientation was desired as the east was

considered the source of light and power, related to the sun rising in the east.

In creating their work area, the medieval operative lodge built a lean-to type building erected along side the church under construction. This building was invariably placed on the southern side of the construction to avoid the inclemency of the cold northern winds.

As a result, the lodge acquired an east to west orientation and the openings were in the east, south, and west. This exposed the hut or lodge and the workmen to as much east, south, and west light as possible, providing the necessary light to work by for as long as possible. The light was blocked from the north by the adjacent building.

As Masonry moved from the operative to the speculative, it was natural that the north would continue to symbolically represent the darkness of the working structures. As such, the north represents the profane world and symbolizes ignorance, as study and examination are not possible in darkness.

So it is fitting this symbol is presented to the Entered Apprentice during his initiation. In this act, the candidate enters a new stage of his life dedicated to improving himself morally and seeking a better understanding of his relationship with the Creator. As such he seeks enlightenment, leaving behind the darkness of ignorance. As Freemasons we should remember our continued quest for self-development and personal growth.

Randall E. Briscoe Masonic Education Workshops

The Fall Masonic Education Workshops have been scheduled for August 30 through October 15 throughout the State. The program will discuss the philosophy, teachings and symbolism of Freemasonry in an open forum. Make your plans to attend a workshop scheduled in your area.

THE AMARILLO MEETING

by Raymond G. Bronk

Amarillo is one of those cities outside the Dallas/Fort Worth-San Antonio-Houston "triangle" that proved to be as beautiful a Texas Lodge of Research destination as it was hospitable. Our headquarters at the Best Western Amarillo Inn were economical and spacious, as was our Primrose Room hospitality suite. Early arrivals found on Friday found snacks, hors d'ouvres, drinks, and lively conversation.

Early Friday evening we departed by motor coach for Palo Duro Canyon. There we enjoyed a tour of the historic canyon, a short history, wildlife and botanical lesson, and a barbecue meal. Afterwards, we were treated to an exciting professional performance of "Texas Legacies," the current drama presented at Palo Duro Canyon State Park on the stage with a canyon wall backdrop. The visual effects of the canyon surrounding us, the skilled lighting and fireworks effects, and the scores of talented actors, dancers, and musicians made for a delightful production. Natural lightning and thunder echoed through the canyon and added to the realism of the show.

The next day, Tim Youngblood, the Worshipful Master of Palo Duro Lodge No. 1239, along with his fellow lodge members, were gracious and generous hosts for our third meeting of 2004, the first where our recently installed officers conducted the meeting.

Brother Youngblood is a caterer and restaurateur. He showcased his abilities by presenting a bountiful breakfast, a snack lunch, and a full-catered meal for the Anson Jones Banquet. We thank him and all of his many helpers for that series of fine meals. The lodge was well appointed and a wonderful venue for our business meeting.

At the appointed time, Worshipful Master Douglas Collins opened Texas Lodge of Research and a convivial meeting marked by several high points.

Secretary Gordon Kelso gave a presentation concerning proposed revisions to the TLR bylaws that was followed by acceptance of the first reading by the members. Treasurer Roy Harris provided a financial report and explained budget details concerning funding and expenses.

Dr. William P. Vaughn, *Transactions Editor*, Past Master and Fellow in Masonic Research, presented the 2001-2002 James D. Carter Award for Literary Excellence to Brother Gordon Kelso. His paper entitled "Lone Star Omitted, The Remarkable Judge Edwin Waller," presented at the January 2002 earned Brother Kelso this annual TLR award recognizing the best research paper presented before the lodge during the year.

Later, Brother Kelso was presented an endowed membership in TLR in recognition of his year of service as Master during 2003-2004. Additional details concerning the business meeting can be obtained from the secretary.

Following the business meeting, members and guests gravitated to the motel's Primrose Room for more conversation, snacks and fellowship.

Saturday evening it was back to the Palo Duro Lodge building for the annual Anson Jones Banquet and Lecture. This year's lecturer was Brother Sean Graystone from New Mexico. Brother Graystone is an active Scottish Rite Freemason having received the Honorary 33rd Degree and is a recipient of the prestigious Grand Cross from the Supreme Council of the Ancient and Accepted Scottish Rite of the Southern Jurisdiction. He lives in Santa Fe, New Mexico and is a scholar of note, especially as it concerns Albert Pike.

Brother Graystone's presentation was titled "Albert Pike's Journey's Through Texas and New Mexico, 1831-1832." His anecdotes about Brother Pike were probably new information for most of the members of the audience. We mostly know Pike as a Civil War General and as a prominent Scottish Rite Freemason, author of ritual revision and the tome *Morals and Dogma*. But Brother Graystone gave an excellent description of Pike as a young man rich in literary talent in verse and short stories and striving to survive. Pike at the time was impoverished, and

his poverty complicated his personal life. When the United States' turbulent financial times of 1818 further affected his life, Pike decided to go west. He took the then only ten-year old Santa Fe Trail out of Kansas City and searched for prosperity in the Santa Fe and Taos area. During this time, he polished his literary skills, and writers such as Edgar Allen Poe later admired some of those early works. Pike was the first literary writer to use the Southwestern area as a locale in his writings. Pike met and dealt with many of the prominent civil and government personalities of that area. His pejorative ponderings concerning these unsavory residents were hilarious and disconcerting, yet true.

Brother Graystone wrapped up his presentation by detailing Pike's return to the east via present-day eastern New Mexico and the Panhandle area of modern Texas, finally crossing into present-day Oklahoma, then back to "civilization." Following the lecture, Worshipful Master Collins presented Brother Graystone with the TLR apron (a replica of that apron worn by the members of the Grand Lodge of the Republic of Texas) and a full membership in Texas Lodge of Research.

Brother Graystone's presentation helps demonstrate the many and varied areas of interest that would make proper topics for a TLR paper. Remember that papers need not be Texas-oriented. We are a distinguished international organization. To quote the *Criteria and Style Sheet and Writing Guidelines*: "...papers concerned directly with Freemasonry will be considered for presentation and publication; the history of lodges, active or demised, biographies of Masons distinguished in the annals of Freemasonry; its ceremonies, usages, and practices; the speculative or philosophical aspects of Freemasonry; and any other Masonic subject of general interest to the Fraternity.

So, put on those thinking caps and get those papers submitted. If needed, help is available from Senior Warden Jerry Yelvington or any of the editorial committee members: Brothers Arbuckle, Bronk, or Dougherty.

See you in San Angelo!

Bulletin Deadline – November 1

The Occasional Bulletin invites articles and news items of general interest to TLR members for publication consideration. The deadline for items for the January 2005 issue of *The Occasional Bulletin* is November 1. Submit materials to the editor by mail to Mike Wiggins, P.O. Box 720397, Norman, OK 73070 or submit your information electronically in a Microsoft Word document to mwiggins@ou.edu.

A Poem Of Reflection

Freemasonry is often described as a "system of morality veiled in allegories and illustrated by symbols." As such, the Freemason enters upon a path to moral, intellectual, and spiritual development, which can only be accomplished by obedience to the moral law. It is only by awakening the highest forces of his soul that he is able to reach the goal of true Mastership over his being and attaining a personal relationship with God.

Some time back while doing some Masonic related reading, I came across the following poem. The thoughts of the poet made me stop and carefully consider the message he was conveying to the reader. I have included this poem to provide you an opportunity to reflect upon its significance in your personal life. The Editor.

Face to Face

Anonymous

I had walked life's way with an easy tread,
Had followed where comforts and pleasures led,
Until one day, in a quiet place,
I met the Master face to face.

With station and rank and wealth for my goal,
Much thought for my body, but none for my soul,
I had entered to win in life's big race,
When I met the Master face to face.

I met Him, and knew Him, and blushed to see
That His eyes full of sorrow were fixed on me.
I faltered and fell at His feet that day,
While my castles melted and vanished away;

My thought is now for the souls of men;
I have lost my life to find it again,
E'er since one day in a quiet place
I met the Master face to face.

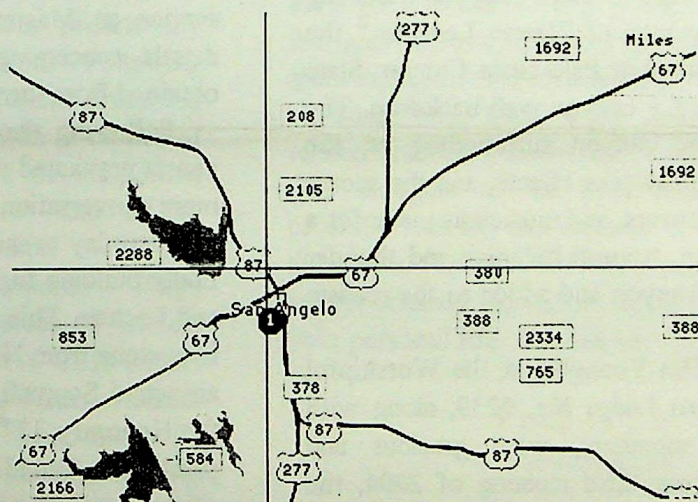
The San Angelo Meeting September 17-18, 2004

Concho Lodge No. 1260 will host the September quarterly meeting of Texas Lodge of Research. The lodge building is located at 135 E. Twohig Avenue in San Angelo. Please see the TLR website for a map of the area.

The headquarters hotel will be the Best Western San Angelo located at 3017 West Loop 306. The special TLR rate is \$60.00 per night plus tax. Reservations must be made by **September 1** to obtain the special TLR rate. To make reservations, call the hotel at 325-223-1273 and ask for the TLR rate. Please note this is a two-story motel and if you require a downstairs room, do not delay in making your reservations!

On Friday evening, September 17, a hospitality room will be available at the motel for all to enjoy the fraternal conviviality. The group will repair to Zetner's Steakhouse for dinner later Friday evening. Everyone is invited to stop by the hospitality room and join us for the group dinner. These periods are great opportunities to catch up with the latest Masonic happenings and to relax and enjoy each other's company.

Saturday activities will begin at Concho Lodge at 9:30 A.M. as we gather at the lodge for registration before the tiled business meeting at 10:30 A.M. The afternoon session will be an open meeting and include the presentation of research papers.



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