



The
klahoma Mason
The Grand Lodge of the State of Oklahoma

Summer

2017



FROM THE GRAND MASTER

I would like to tell you about a few things you, as Oklahoma Masons, contribute to this great state of ours. Also as promised in an earlier article I will bring you stories of successes that other lodges in this state have had in being an important part of their community or things they have done to make their lodge grow and be successful. *Many of these activities you can do in your own lodges to encourage growth and attendance at your meetings.*



First we will start with Mason's contribution to the state. As you may know our Masonic Charity Foundation contributes many thousands of dollars to charities around the state. Also they have established endowments at virtually all colleges and universities in Oklahoma. They are a couple short of this goal but not by much.

Many do not know there is a difference between the Charity Foundation and the Grand Lodge. Although both are part of Oklahoma Masonry, the finances of the two organizations are completely separate. The Charity Foundation is a 501-C3 and the money there **cannot** flow to the Grand Lodge. The Grand Lodge cannot use the finances of the foundation for Grand Lodge operation.



I was privileged to attend the presentation of a generous gift by the Charity Foundation to an organization by the name of New View located in Oklahoma City. This organization works with blind or very low vision clients. They teach them and give them an opportunity to live independent lives. They will teach them the skills such as proper use of the cane to feel ahead of them as they

walk. Also setting up their residences to make it more efficient for them to live in. They have highly skilled doctors that will work with their clients to help with eye diseases or even surgery to correct eye issues. We talked to one gentleman who was totally blind for thirty years and now can see from one eye due to surgery performed by one of these dedicated physicians.

Beyond these things though, they offer opportunities for employment to their blind or low vision clients. They make all the chocks (the blocks that are placed in front and back of aircraft wheels to keep them from rolling) for the Department of Defense. They make all the fire hoses for the United States Forest Service. They cut the hose to length and place the quick disconnect ends on them and mark the proper serial numbers and other markings on them. I will tell you that to watch these highly skilled individuals perform their duties in an assembly line like setting is inspiring to say the very least. They not only build these hoses but pack them in boxes and stack the boxes on pallets for shipment. None of these workers have vision and yet I have never seen a more efficient work place or workers. They also make all the shower curtains for the Department of Defense and do machine work for certain customers. As I said it is inspiring to watch. Your gift that was presented through your Charity Foundation will be a great benefit to this important organization.



I was also able to attend presentations to two of Oklahoma's Junior Colleges, namely Connors State College and Carl Albert State College. These institutions perform an important function in our state higher learning system. It was my honor to see in person how Masonry benefits so many in this great state of ours.



I want to tell you about the success of one of our Oklahoma lodges. In 2014 it looked like the doors to this lodge would be closed. I went with other Grand Lodge officers to the meeting that M.:W.: Ron Chambers had called at the lodge. The purpose was to see if they wanted to save their lodge. Members of this lodge and members of other lodges that were willing to dual with the lodge in order to save it showed up. By the end of the evening they had elected officers to serve and installed them.

It was an inspiring evening. This is their story in their own words as written by their present secretary.

A Story About Cordell Lodge #127

“October 2014 our lodge was dark. Most Worshipful Grand Master Ron Chambers and Grand Lodge Officers brought our Charter (it was taken a few weeks by the Grand Master due to the lodge not having stated meetings for some period of time) we elected and installed all officers in one night. If not for surrounding lodges pitching in, we could not have made a go of it. I had never been a secretary so I was way in over my head. If not for M.:W.: Bobby Laws and W.: John Church instructing me, I would have drowned. Worshipful Master John Goss and I began at the bank where our general fund was way overdrawn. The loan officer agreed to waive the late fees. We did inherit a Five Thousand Dollar CD. We cashed that and placed it in our general fund to pay bills. We obtained local candidates and started doing degrees. We needed to start fundraising to stay positive in our account. Our fundraising gave us visibility in our community. We were approached by a school teacher needing to buy shoes for some of her grade school students. We did matching funds for \$250 and gave her \$500. The following year we doubled that. The word of mouth in a small community is very powerful. We could not get all the work done in one meeting a month so we went to the 2nd and 4th Monday’s. The added stated meeting we decided to make our education night with a keynote speaker. We just started asking people to come and talk about Masonry. So far we have had R.:W.: Corky Grigsby, Dr. Jim Tresner and Tim Heaton, and Tim Israel the present Grand Commander of the Knights Templar. We added a lodge Facebook page. We began taking Grand Lodge correspondence courses. We adjusted our annual schedule according to the Lodge of the Year guide book. Several of our lodge leaders began reading Masonic educational books such as “The Mason’s Words” by Bob Davis. We have decided to set the bar high, do ambitious projects and stand out as a men’s fraternity. We refuse to open lodge to pay bills and go home. We have committed to doing an outdoor Master Mason degree on September 9th. The enthusiasm in our lodge is contagious, we don’t talk about it, but it just is. I want to give special thanks to Worshipful Landon Jones and Masonic Veteran Tommy Merrell for their ideas and awesome leadership. If not for all the brothers at Cordell Lodge #127 we could not do what we do. This is an account of what has happened in our lodge since we were dark in 2014.”

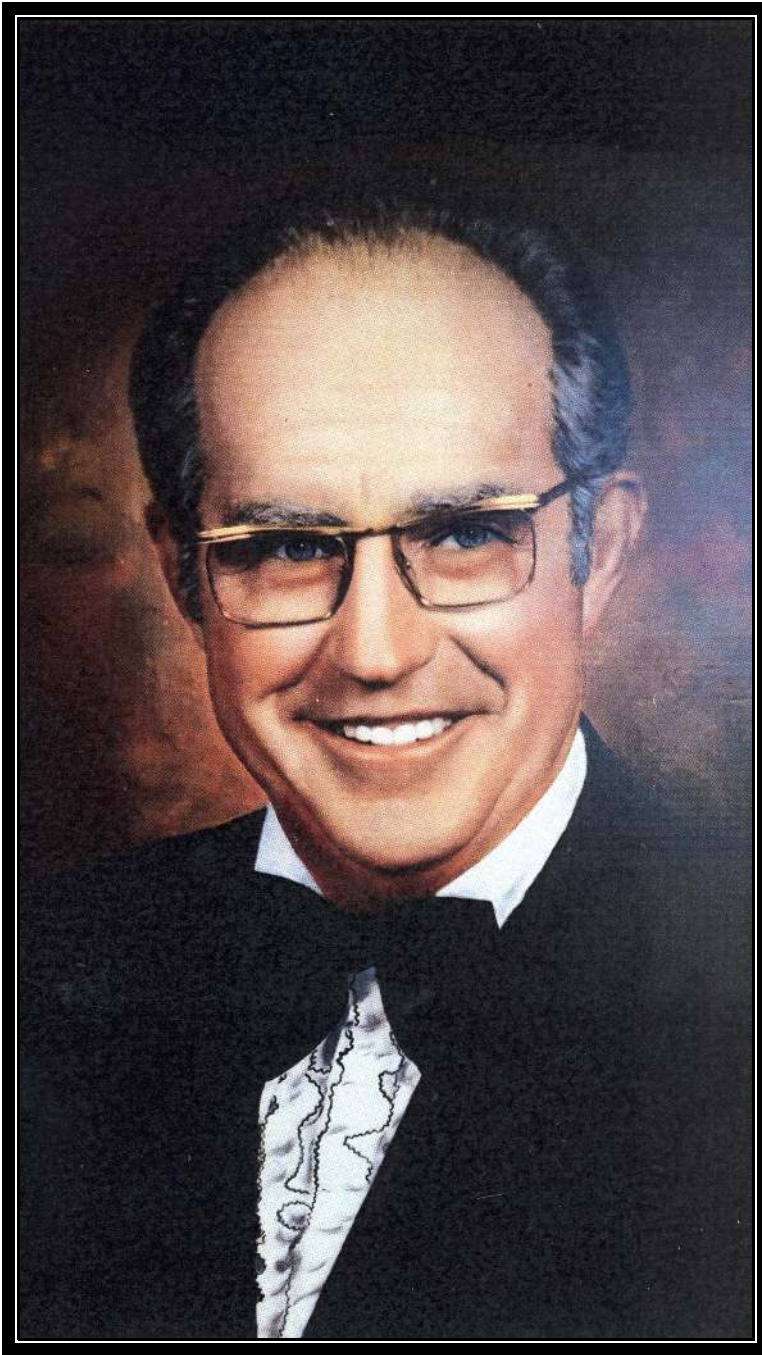
One thing he didn’t tell you was that Cordell received the award for Lodge of the Year for the small lodge category at last year’s Grand Lodge. Quite a story, from having your charter pulled and in imminent danger of closing to lodge of the year. If your lodge is having trouble, you can experience the same success. It takes work but as you can see it can be done.

In the next addition of Oklahoma Mason we will talk more about proven fund raisers and also about other thoughts on Masonry.



Richard Allison
Grand Master





Most Worshipful George Harper Powers

1924 — 2017

Grand Master 1979

His biography from the April, 1978 issue of The Oklahoma Mason.

GEORGE HARPER POWERS, the son of Oscar and Helen Powers, was born January 7, 1924 at Clinton, Oklahoma where he continues to reside. He attended the public schools in Clinton, graduating from the High School in 1942. He entered Southwestern State College at Weatherford, Oklahoma the next school year, but after one year there he went into military service, being with the Eighth Air Force in the European Theatre serving two and a half years, returning home in 1946.

Brother George then began serving an apprenticeship as a brick mason.

After completion of that training he began his career as a journeyman brick mason. He did not confine his activities to his trade, but became engaged in real estate

and investments, however he continues to follow his trade.

Brother Powers received the degrees of Masonry in the year 1947, having been raised to the Sublime Degree on September 2, 1947. Recognizing his abilities he was appointed Junior Deacon of Clinton Lodge No. 339 just a short time afterward. He served in that capacity in the year 1948 and was advanced through the line in regular order, serving as Worshipful Master in 1952. He was elected to the Board of Trustees of Clinton Lodge in 1958 and has continued in that capacity to the present.

He is a member of the Scottish Rite in the Valley of McAlester, Oklahoma, and was honored by the Supreme Council of that Rite by being selected for the rank and decoration of Knight Commander of the Court of Honor, usually called the KCCH. He is a Past High Priest of Clinton

Chapter No. 69 of the Royal Arch of Freemasonry; a charter member and Past Illustrious Master of Clinton Council No. 49, Royal and Select Masters; and a member of Elk City Commandery No. 22, Knights Templar.

He is a member of Queen Christina Court No. 11, Order of the Amaranth; a member of Clinton Chapter No. 207, Order of the Eastern Star; was honored by the Supreme Council of the Order of Rainbow with the Grand Cross of Color in recognition of his interest in behalf of that Order; was invested with the Honorary Legion of Honor by the Order of DeMolay for Boys. He is a member of the Ancient Arabic Order of the Nobles of the Mystic Shrine in India Temple of Oklahoma City.

His community activities indicate that he has not been idle. He is a Past President of the 17th District Association; Past President of the Washita Scottish Rite Society; President of the Goodfellow Sunday School Class and a member of the First United Methodist Church of Clinton. Other interests include being a charter member of the Clinton Evening Lion's Club; a member of the VFW Post No. 4465; and a Past Senior Counselor of Clinton Chapter No. 430, United Commercial Travelers.



Brother Powers has been active in Grand Lodge affairs since 1951 when he became a Certificate Lecturer. He was elected Secretary-Treasurer of the Certificate Lecturers Association and served for a period of fifteen years. He was appointed Junior Grand Steward in 1961; served as Grand Pursuivant in 1962 and 1963; appointed Grand Tyler for the years 1964, 1965 and 1967; served as District Deputy Grand Master for the 17th District in 1972; was elected to and served two five-year terms as a Director of the Masonic Charity Foundation beginning in 1964.

Brother George was elected Junior Grand Warden in 1975; Senior Grand Warden in 1976; Deputy Grand Master in 1977; and Grand Master in 1978.

Masonic Education

A MOST REMARKABLE BROTHER

from *The Oklahoma Mason*, April-May issue, 1999



Many people know the name Sequoya, the famous Cherokee leader (1770?-1843) who created an alphabet for the Cherokee language and taught it to his people, making literacy possible. His statue occupies one of Oklahoma's two positions in Statuary Hall in the National Capital building.

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FROM THE DEPUTY GRAND MASTER

Spring and summer are a beautiful time of year. Summer activities are in full swing, folks are enjoying the outdoors, Lodges are planning events and people are active just like the honey bee. As man belongs to Masonic Lodges, thus the bee belongs to the beehive, the subject of this article.



The beehive is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that we came into the world rational and intelligent beings and so should we ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want. The bee hive in Masonry is often neglected and an unknown symbol but is very much worth our attention.

The ritual of Freemasonry offers us many thoughts on our symbols, but those thoughts are not intended to be comprehensive. But neither is the explanation of the symbol in the ritual meant to be exhaustive. It is merely intended to point us to a further study of the symbol which could take us a lifetime of contemplation and devotion. So it is with the beehive. The insight offered us in the ritual for the beehive is only one aspect of this symbol and it probably isn't even the most important one at that.



One interpretation of the beehive is that it draws our attention to the bee as an industrious worker. However there is another interpretation that we overlook and that is the communal nature of the work of the hive, and especially the work within the larger community in which it is located. Now if we were to place a beehive in a closed room, with no outlet to the outer world, the bees would die. And even if the room was a very large room and the bees were allowed to come and go freely, the hive would still die. So that being said, in order to survive, the beehive must be able to work out in the world at large.



Now the bees obtain the sugars from the flowers, which they bring back to the hive and turn it into honey which feeds them and their young. And in doing so, they move the pollen from one flower to another, allowing them to pollinate, reproduce, and live. The symbolic and beneficial relationship is well known by us and without it certain flowers would die; and without it the hive would surely die. So it is not a choice of either/or, it is a question really of both. However, not all the bees go forth from the hive to do this work. Other workers stay behind to perform the duties of the hive. But as a whole, the hive must work in the outside world in order to remain alive.

I think that in certain times and in certain places, we as Masons have missed this very simple important lesson. We as Masons have concentrated only on the work done inside our lodges with little thought of the outside community in which we live. As the lodge becomes our sole interest as individuals, and the lodge fails to connect with the outside community, there can be only one result. In time sadly, that lodge will die or perish, much as the beehive will die if the bees cannot or do not go out into the world where their true work can be performed. And as with the beehive, we understand that not all members can work in the community at large. Some must stay behind to attend other duties. Age and infirmity will keep some from doing what others must do on their behalf. But as Masons, we all must work and do Masonry outside the lodge also or our lodges will become unproductive or even die.

The hive thrives when the bees do their valued and valuable work for others. Our lodges thrive when Masons do their valued and valuable work for others. But we can never "sit down contented," as the ritual says when there is work to be done in our communities. And it's a good thing that work does exist for did it not our lodges would surely die.

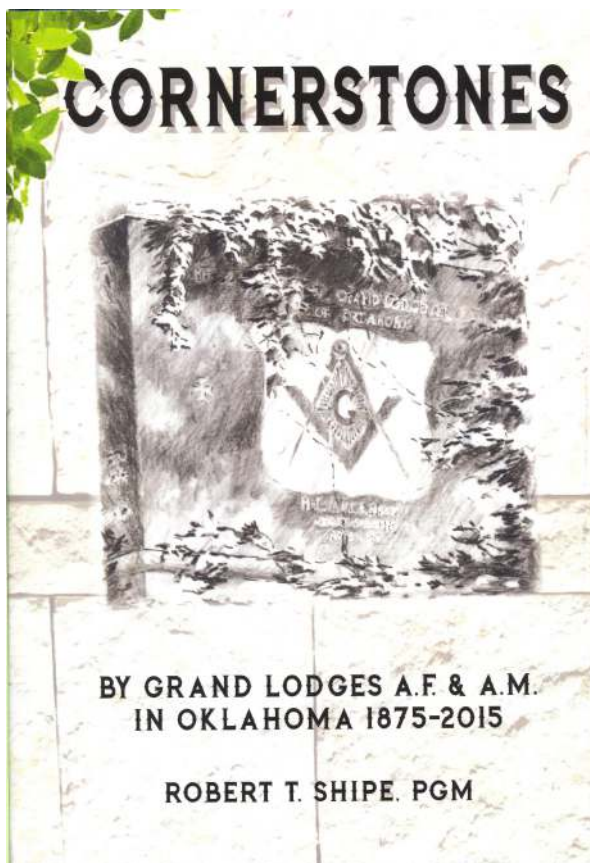
So now is the question, Is your lodge actively engaged in your community and branching out to the surrounding communities where there is no lodge? If not, you're missing a valuable opportunity for your lodge to excel and maybe, just maybe setting yourself up for failure in the future. I urge each lodge in this great state to work with the other lodges in your district to become an active hive for Freemasonry in our state. Masonry is not an "I" thing, it's a "WE" thing, and it takes "US" all to make it happen. As the Grand Master says, "Time To Get Busy".

I urge you to be "My Brother's Keeper" and keep track of our Masonic Veterans, as one day you too will be one of them.

May the Heavenly Father Bless each and every one for all you do for our Fraternity.

Fraternally and Respectively,


Corky Grigsby
Deputy Grand Master



Important New Book Available

M.:W.: Robert T. Shipe and his lovely lady Betty drove across the state many times taking the hundreds of photographs in this great book. Those photographs, added to M.:W.: Brother Shipe's clear writing style not only document the many cornerstones laid by the Grand Lodge, they provide a history of Oklahoma, especially in the smaller communities. It is a book you can browse, and take pleasure in the reading. There are 660 pages, filled with photographs, most in color. P.:G.:M.: Shipe has donated the proceeds of the book to the Grand Lodge building fund, so you not only make an important addition to your



library, you help the Grand Lodge as well. You can purchase the book for \$65 from the Grand Lodge or from the Oklahoma Lodge of Research. If you order from the Grand Lodge by mail, please add \$5 postage per book—it's a hefty book. Make checks payable to Grand Lodge of Oklahoma.



FROM THE SENIOR GRAND WARDEN

Stewards and Deacons and Their Rods in The Symbolic Lodge

Recently while looking for information on another topic I found several articles and papers relating to the Steward and Deacons and their rods, which caught my attention and decided to share some of these with you, I hope you find the information as interesting as I did. To start let's look at various definitions of Deacon and Steward.

Webster's Dictionary defines Deacon as follows:

- 1: a subordinate officer in a Christian church: such as
- 2: a Roman Catholic, Anglican, or Eastern Orthodox cleric ranking next below a priest
- 3: one of the laymen elected by a church with congregational polity to serve in worship, in pastoral care, and on administrative committees
- 4: a Mormon in the lowest grade of the Aaronic priesthood

Origin and Etymology of deacon

Middle English *dekene*, from Old English *dēacon*, from Late Latin *diaconus*, from Greek *diakonos*, literally, servant, from *dia-* + *-konos* (akin to *enkonein* to be active); perhaps akin to Latin *conari* to attempt

The first known use of Deacon was before the 12th century." [1]

Webster defines Steward as follows:

- 1: one employed in a large household or estate to manage domestic concerns (such as the supervision of servants, collection of rents, and keeping of accounts)
- 2: [shop steward](#)
- 3: a fiscal agent
- 4:
 - a: an employee on a ship, airplane, bus, or train who manages the provisioning of food and attends passengers
 - b: one appointed to supervise the provision and distribution of food and drink in an institution
- 5: one who actively directs affairs

Origin and Etymology of steward

Middle English, from Old English *stīweard*, from *stī*, *stig* hall, *sty* + *weard* ward — more at [sty](#), [ward](#)

The first known use of Deacon was before the 12th century." [1]

In today's symbolic lodge, *"the Senior Deacon sits to the right of the Worshipful Master. He is the Master's messenger and does lots of walking. He welcomes and escorts both visitors and new candidates into the lodge and usually introduces distinguished visitors. During degree rituals, he is the guide for the new candidate, conducting him around the lodge room. In the opening and closing ceremonies of the lodge, the Senior Deacon opens and closes the Bible, and lights or extinguishes the candles at the altar..."*



Both the Senior and Junior Deacon carry long staffs, or rods. Because they are messengers of the lodge, the rods they carry are symbolic of the caduceus, or wand, that the Roman winged god and messenger Mercury carried. The rods are topped by their jewels of office, to match the ones on their collars.

The Senior Deacon's jewel is a square and compass, with a sun in the middle. The sun signifies that his position is in the east, with the Master. (In other parts of the world, the jewel worn on the collar of the Deacons may be a dove, while their rods are topped by a figure of Mercury or a dove with an olive branch.)"



The Junior Deacon sits to the right of the Senior Warden, guarding the door to the lodge. He is the messenger of the Senior Warden, as well as the lodge "doorman." It is his job to be certain the Tyler is guarding the door on the outside, and he allows visitors to enter, after they've been properly vouched for. He and the Tyler communicate with each other by knocking back and forth on either side of the closed door....

The Junior Deacon's jewel of office is the square and compass, like his senior counterpart. The difference is that the Junior Deacon's jewel has a moon in the center, signifying that he is in the west." [2]

"Because the Stewards are the low guys on the totem pole of the officers' line, they do much of the grunt work. They're the Junior Warden's assistants, and they help to set up the lodge room. They prepare all new candidates before entering the lodge for their degree rituals, and escort them to the lodge room, where the Senior Deacon takes over. They may also be the kitchen and wait staff of the lodge, which means they're champing at the bit to move up to the Junior Warden's job.



The Stewards, like the Deacons, also carry rods, in imitation of England's Lord High Steward's rod in the House of Lords. The rods are also topped with the jewels of their offices.

The Stewards' officer's jewels are the same: a cornucopia, or "horn of plenty," symbolizing — what else? — lots of food. Masons love to eat and will find any excuse they can to have a breakfast, luncheon, or dinner to commemorate just about anything." [2]

How did Rods and Staffs get into Masonic Lodges?

"There is no evidence that they were used by operative Masons. In Britain, the Grand High Steward presided over the King's household and carried a white Rod. This may have been the

start of the Masonic Rod but it probably came from Ushers in the House of Parliament. One usher carried a black rod and the other a white rod. People would be seated by calling a "black rod" or "white rod" depending on where they wished to be seated.

The first mention of Masonic Rods was in a procession of Grand Lodge in 1724 in which the Grand Stewards carried white rods symbolizing purity and innocence.

As late as 1812, Deacons in Pennsylvania carried columns in procession. Deacons first carried blue rods tipped with gold, symbolizing friendship and benevolence. Later they were tipped with a pine cone in imitation of the Caduceus of Mercury.

It is also reported that rods were used in early lodges to find eavesdroppers in the eaves of the lodges". [2]

Symbolism of the Rods and Staffs

"Symbolism requires individual thought and interpretation to be of any value. Each individual may interpret things in his own way. For example: looking at a picture of a river may bring to the mind of some a fishing experience, to some it may be sailing or boating and to others peace and solitude. The important thing is that it has meaning to the individual and can help him perfect his ashlar. So, the following statements must not be considered final, but rather suggestive of the endless possibilities of rod symbolism.

It could symbolize a plumb line pointing to heaven and could mean moral rectitude, or to set our lives to lead to immortality. The Stewards rods could remind us of the perfect parallel lines and John the Baptist and John the Evangelist. They could mean authority or power. They could remind us of a lever. Archimedes said, "Give me a lever and a place to rest and I will move the world". How infinitesimal are the forces exerted by the mechanical lever as to the spiritual force exerted by the Masonic Rod on the minds and hearts of men.

The devices on top the rods represent the forces of nature acting beneficially for mankind.

Oliver Day said, "The glorious orbs of night and day (referring to the moon and sun of the deacon staff) have not yet lost their power to stir the thoughts of divinity in the human mind".

The moon on the Junior Deacon's staff is a water spilling moon. The water spilled on the ground with sunshine, as represented by the sun atop the Senior Deacon's, on the growing crop brings forth the fruit of harvest overflowing in the cornucopias in the rods of the Stewards.

The story of the cornucopias goes like this: When Zeus was an infant, he was raised by the two daughters of Melisseus. His daughters were virgins so for nourishment, Zeus was given the milk of the goat Amalthea. When Zeus became ruler of the Gods, to show appreciation for his early care and nourishment, he placed the goat Amalthea in the heavens as a constellation [Capricorn]. To the daughters of Melisseus, he gave each one horn of the goat with the provision that as long as they lived, whatever they desired they only had to express the wish and it would be supplied from the goat's horn in over-flowing abundance. And so, the cornucopias of the steward's rods are overflowing with the fruits of the



harvest to symbolize the abundant material and spiritual life which faithful masons may hope to enjoy.” [3]

We are all familiar with the manner in how and when our Deacons and Stewards use and carry their rods in Oklahoma, however, it is interesting to note that this varies greatly from jurisdiction to jurisdiction. As examples, in Colorado, Deacons and Stewards both carry rods whenever they move from their place. Deacons rods are blue and Stewards rods are white. In the District of Columbia, Deacons move in lodge during opening and closing without ever carrying staffs or rods. Stewards use rods or staffs during degree work and both the Deacons and Stewards use rods and staffs when receiving the Grand Master in lodges. In Minnesota, Deacons and Stewards carry their rods at an angle of 23.5 degrees from the vertical, reflecting the tilt of the earth’s axis from the plane of its orbit.

Fraternally,



Mike Dixon, Senior Grand Warden

1. Free Dictionary Definitions, <http://www.freedictionarydefinitions.com/>
2. Dummies.com, <http://www.dummies.com/religion/spirituality/freemason-lodge-officers/>
3. The Masonic Rods and Staffs, C. Richard Walk, <http://masonicworld.com/education/articles/masonic-rods-and-staffs.htm>, 08/21/2015

FROM THE JUNIOR GRAND WARDEN



What is civility? Webster’s dictionary defines civility as polite, reasonable and respectful behavior.

From the opening charge for our meetings, whether stated or special, come these words. I challenge you study them and commit them to memory.

“The ways of virtue are beautiful. Knowledge is attained by degrees. Wisdom dwells with contemplation; there we must seek it. Let us, then, Brethren, apply ourselves with becoming zeal to the practice of the excellent principles inculcated by our Fraternity. Let us ever remember that the great objects of our Fraternity are the restraint of our desires and passions, the cultivation of an active benevolence, and the promotion of a correct

knowledge of the duties we owe to God, our neighbors and ourselves. Let us be united and practice with assiduity the sacred tenets of the Craft. Let all private animosities, if any unhappily exist, give place to affection and brotherly love. It is a useless parade to talk of the subjection of our passions within the walls of the Lodge, if we permit them to triumph out of the Lodge in our intercourse with each other. Uniting in this great design, let us be happy ourselves and endeavor to promote the happiness of others. Let us cultivate the great moral virtues which are laid down on our Masonic Trestle Board, and improve in everything that is good, amiable and useful. Let the benign genius of the Mystic Art preside over the council and under her sway, let us act with a dignity becoming the high moral character of our venerable institution."

Our fraternity is one of "Brotherly Love and Affection." We should be mindful of our actions when we are in Lodge, as well as when we are out in our communities. How we treat each other and those around us is very important. Our actions speak volumes about who we are as men and Masons.

W.: Brother George Washington, as a young schoolboy in Virginia, copied by hand, 110 *Rules of Civility & Decent Behavior in Company and Conversation*. These rules are based on a 16th-century set of precepts compiled by Jesuit priests and translated into English by Francis Hawkins. Brother George Washington took these rules to heart and they profoundly influenced the development of his character.

I have selected a few for your consideration. If you would like to read all 110, follow the link listed below. I have included the modernized version for easier reading and understanding.

#1. Every action done in company,
ought to be with some sign of respect, to those that are present.
(Treat everyone with respect.)

#3. Show nothing to your friend that may affright him.
(Be considerate of others. Do not embarrass others.)

40. Strive not with your Superiors in argument,
but always Submit your Judgment to others with Modesty.
(Do not argue with your superior. Submit your ideas with humility.)

44. When a man does all he can
though it Succeeds not well
blame not him that did it.
(When a person does their best and fails, do not criticize him.)

#45. Being to advise or reprehend any one,
consider whether it ought to be in public or in Private;
presently, or at Some other time in what terms to do it & in reproving Show no Sign of Cholar
but do it with all Sweetness and Mildness.

(When you must give advice or criticism, consider the timing, whether it should be given in public or private, the manner and above all be gentle if you are corrected, take it without argument. If you were wrongly judged, correct it later.)

#48. Wherein you reprove Another
be unblameable yourself;
for example is more prevalent than Precepts.
*(If you criticize someone else of something, make sure you are not guilty of it yourself.
Actions speak louder than words.)*

#50. Be not hasty to believe flying Reports to the Disparagement of any.
(Do not be quick to believe bad reports about others.)

#56. Associate yourself with Men of good Quality
if you Esteem your own Reputation;
for 'Tis better to be alone than in bad Company.
*(Associate with good people.
It is better to be alone than in bad company.)*

#58. Let your Conversation be without Malice or Envy,
for 'Tis a Sign of a Tractable and Commendable Nature:
And in all Causes of Passion admit Reason to Govern.
(Always allow reason to govern your actions.)

#82. Undertake not what you cannot Perform
but be Careful to keep your Promise.
(Do not start what you cannot finish. Keep your promises.)

#110. Labor to keep alive in your breast
that little spark of celestial fire called conscience.
(Don't allow yourself to become jaded, cynical or calloused.)

Without realizing it, George Washington set an example for all Masons. Living by these rules, we can be what our world needs today, men who perpetuate the examples of civility of Brother George Washington.

For the Good
Fraternally,

Bobby J. Peters
Bob Peters

Link to Rules of Civility & Decent Behavior in Company and Conversation.

<http://wwwFOUNDATIONSmag.com/civility.html>

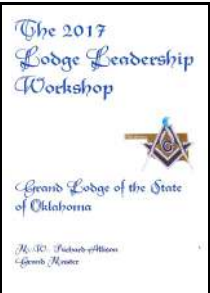
Reference: The Papers of George Washington, ed. W. W. Abbot, et al, Charlottesville: University of V
1987 – .



FROM THE GRAND SECRETARY

Greetings Brethren,

Summer is always an active time at your Grand Lodge office.



On July 21 & 22, the Lodge Leadership Workshop was held at the India Shrine Temple in Oklahoma City. It was a good workshop, with 37 Lodges attending. These Workshops are important because Lodge leaders have responsibilities in many areas including budgeting, planning calendars, and education. It is especially important that they be familiar with Oklahoma's Masonic Constitution and Code and the trial code.

On August 12th we will have the annual Pow-wow of the Order of the Sacred White Buffalo. You will find more information about it elsewhere in this issue or on the Grand Lodge website.

The Perpetual Path Program is proving popular again this year. The program allows Entered Apprentices and Fellowcrafts to complete the Degrees in a single day, without memorizing the categorical lectures for the first two Degrees (an educational program is given instead). The Brother must still pass the MM proficiency before he can serve as a Lodge officer. So far in 2017, 90 Brethren have become perpetual Master Masons through the program.



Brother Terry Story, MoH, does an outstanding job of caring for the Grand Lodge building, but during the spring and summer he does an especially outstanding job of the lawn and gardens. I truly appreciate his work—it provides a good image for the Fraternity in Guthrie and has been especially praised by the residents of the nursing home next to our building who walk around the block for exercise.

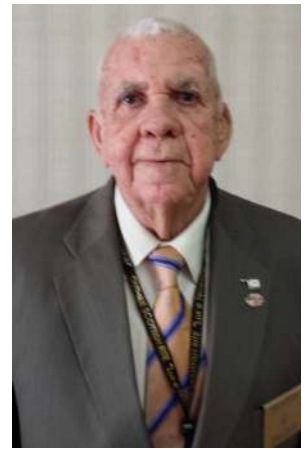
Let me invite you to visit the Grand Lodge building and check out the library and museum. We have artifacts from the early days of Masonry in Oklahoma, beautiful ceramics from the 1800's and 1900's, hand-painted glass slides used to illustrate the lectures, and much more.

I hope you can join us at the Annual Communication of Grand Lodge. The next issue of The Oklahoma Mason will include information about resolutions to be voted upon, those running for office, and information about attending the Grand Lodge sessions.



Fraternally,

Bob L. Law
Grand Secretary



FROM THE GRAND LECTURER

Brethren,

Hope this article finds you all well as we enter in to the warmer days of summer.



At our last Board of Grand lecturers meeting I was informed of some interest in having some exemplifications of the work in different areas of the State. We will be glad to have some and are in contact with different lodges to be host for these events. So be watching the OK Mason so you wont miss us when we come to your area.

Basic Blue

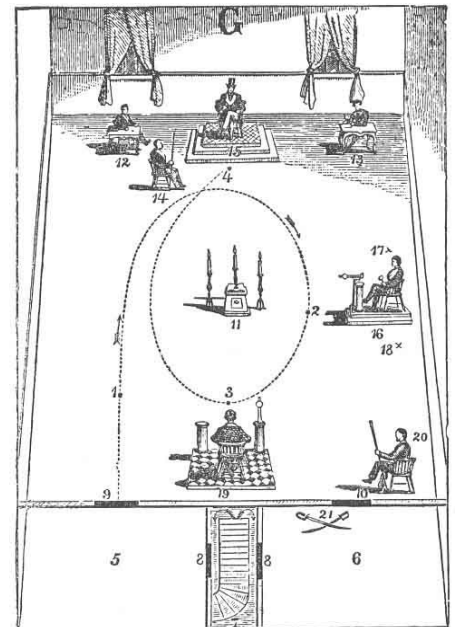
I hope your lodge is participating in the Basic Blue program. This is a very good program to help your lodge do some work and be honored for doing it. Please let the Grand Secretary know if your lodge wishes to be a part of this.

A lot of districts are holding their schools of instruction. If your district hasn't yet, please let your District Deputy know and he will get things started.

As I visit lodges one thing I have noticed is the lack of floor work. Most lodges are fine on their language, but the floor work is becoming a lost art. We are going to try to address this at Grand School this year. Keep watching these articles and more will be talked about later on. As always please let me or my deputies know if we can help you in any way.

Fraternally,

Ronald E. Wray
Grand Lecturer



A MOST REMARKABLE BROTHER (continued)

Less well known, but no less deserving of fame is another Oklahoma Native American, Brother and Dr. Parker Paul McKenzie, who died in Mountain View, Oklahoma, on March 5, 1999, at the age of 101.

Brother McKenzie was born November 15, 1897, in a Kiowa camp south of what is now Mountain View, Oklahoma. He was Initiated at Anadarko Lodge #21 on January 20, 1925; Passed to the Degree of Fellowcraft on February 20; and Raised to the sublime degree of Master Mason on March 26. He received his pin for 50 years of Masonic service in 1976.

He was a truly remarkable man.

Self-taught as a linguist, he performed the same service for the Kiowa language as Sequoya did for Cherokee—creating an alphabet and recording the words, grammar and syntax to provide a written language for Kiowa.

For many years he had served as a consultant to the Smithsonian Institution. His linguistic studies were so carefully done and of such a high degree of accuracy that they have become standard resources for scholars around the world. His work earned him the degree of Doctor of Humane Letters from the University of Colorado.

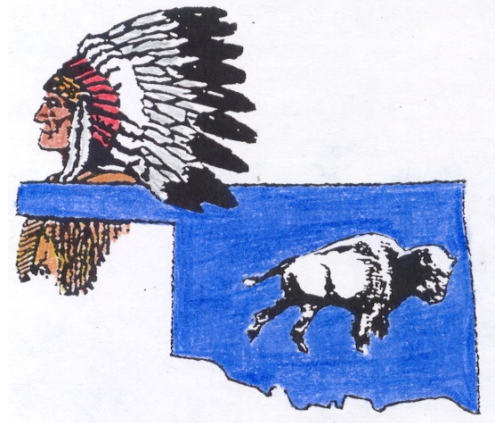
He was the oldest living Kiowa at the time of his death, and an inspiration to many young men and women. He served as a living resource not only for the Smithsonian but also for many state historical societies.

We are honored to have had such a man among us, and privileged to call him “Brother.”



The Order of the Sacred White Buffalo

*The only chance in 2017
to Join the Order -
Saturday, August 12th*



The Order of the Sacred White Buffalo is an organization with two purposes: to recognize and honor the importance of the Native American tradition in Oklahoma Freemasonry, and to support the Grand Lodge Endowed Building Fund. The White Buffalo is a symbol of special significance to our Native American Brethren. It was a symbol of deliverance in time of need--of the special connection between man and nature. **The annual POW-WOW for the Order of the Sacred White Buffalo will be held at the Grand Lodge Building in Guthrie on Saturday, August 12, 2017. That's when new members can join.** The Degree is always conferred by our own World Renowned Oklahoma Masonic Indian Degree Team in full Native American dress. It is a most impressive sight to behold.

Eligibility and Membership

To be eligible for membership, the applicant must be a Master Mason, a member of a Master Mason's family, or a member of an Affiliated, Appendant, or Other Masonic Body in good standing. The Initiation Fee of \$100 and 1st year's dues of \$50 (\$150 total) must accompany the application. Dues are \$50 annually. Both husband and wife and children over 14 years of age may join.

Your dues cover the cost of the meal at the meeting which you join. Meals at following meetings will be at your expense.

Perpetual Memberships are available after you complete your degree for \$500 (10 X \$50 dues). This is another good way for us to support Oklahoma Masonry and maintain our beautiful Grand Lodge building which houses a big part of our history.

Memorial Memberships are available for a one-time cost of \$50. It is a good way to honor deceased brethren or their spouses. A certificate will be sent to the person purchasing the Memorial Membership which may be displayed in the lodge or given to the brother's family.

Registration will start at 11:00 AM with a meal at noon. The charge for the meal for members will be \$15. The degree will start at 1:15 PM. Dress is casual, but please no shorts or flip-flops. Applications should be received by the Grand Lodge no later than August 5, 2017; however, walk-ins will be accepted. Meals may not be available without prior registration.

For a petition for the Order of the Sacred White Buffalo, visit the Grand Lodge Website at gkoklahoma.com.

From the North Raleigh Lodge website

Masonic Education

Words

AFFILIATE

Filius is Latin for son, *filia* for daughter; the prefix "af" is a form of the Latin *ad*, meaning to add to. To be affiliated means therefore to be adopted into a family as a son or daughter, a meaning that beautifully covers a Mason's relation to his Lodge once he has affiliated with it.

APPRENTICE

In Latin *apprehendere* meant to lay hold of a thing in the sense of learning to understand it, the origin of our "apprehend." This became contracted into *apprendre* and was applied to a young man beginning to learn a trade. The latter term came into circulation among European languages and, through the Operative Masons, gave us our "apprentice: that is, one who is beginning to learn Masonry. An "Entered Apprentice" is one whose name has been entered in the books of the Lodge.

BROTHER

This word is one of the oldest, as it is one of the most beautiful, in any language. Nobody knows where or when it originated, but it is certain that it existed in the Sanskrit, in a form strikingly similar to that used by us. In Greek it was *phrater*, in the Latin *frater*, whence our "fraternal" and "fraternalism." It has always meant men from the same parents, or men knit by very close blood ties. When associated with "initiation," which has the general meaning of "being born into," one can see how appropriate is its use in Freemasonry. All of us have, through initiation in our "mother" Lodges, been born into Masonry and therefore we are "brothers," and that which holds us together in one great family is the "Mystic Tie," the Masonic analogue of the blood tie among kinsmen.

