

Back East

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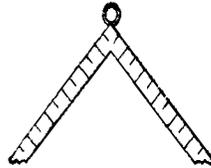
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Brethren:

December brings us to the end of another year at Plano Lodge. The stated meeting is moved to the second Thursday (December 9), due to the annual Grand Lodge Communication scheduled for December 2 – 4 in Waco. We should have an interesting session this year and will be reporting the results at the stated meeting on the 9th.

Plano Lodge #768 was granted its charter at the Grand Communication on December 05, 1884, and this stated meeting will be the first of our 111th year and the celebration of 110 years of service to Masonry and service to Plano.

The start of the Holiday season provides an opportunity to reflect upon and be thankful for everything we have – personally, spiritually, and as a fraternity. This is a perfect time to think about our own lives and all of the good things that have happened to us, to our Lodge, and to our Fraternity. Among our blessings we count the continued

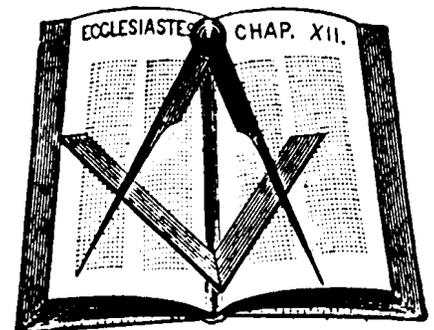
growth in our membership and the success and recognition our Young Masons program has achieved.

As we continue our work into 2005, I remain focused on ways to increase the impact Plano Lodge has on both Masonry and our local communities. We'll continue to develop our membership as well as our skill and polish in conferring degrees. In addition, we will show our dedication to service through a much more successful blood drive in April. As Masons each of us has an opportunity and responsibility to make a difference in the lives of those around us.

I would like to take this time to wish each of you a Merry Christmas and Happy Hanukkah.

In the light

R. Gene Blackmore



The History of Twas the Night Before Christmas, by: Clement Clarke Moore.

Truth be told, the 19th-century author who bequeathed us the image of a fat, jolly, white-bearded St. Nicholas ("His eyes — how they twinkled! his dimples how merry!") was himself a dour, straitlaced academician. As a professor of classics at the General Theological Seminary in New York City, Clement C. Moore's most notable work prior to "[A Visit from St. Nicholas](#)" was a two-volume tome entitled "A Compendious Lexicon of the Hebrew Language."

Fortunately for us, the man had children.

Legend has it that Moore composed "A Visit from St. Nicholas" for his family on Christmas Eve of 1822, during a sleigh-ride home from Greenwich Village. He supposedly drew inspiration for the elfin, pot-bellied St. Nick in his poem from the roly-poly Dutchman who drove his sleigh that day. But from what we know of Clement Moore, it's much more likely to suppose that he drew his imagery from literary sources, most notably Washington Irving's "Knickerbocker History" (1809) and a Christmas poem published in 1821 called "The Children's Friend."

Irving's "History," a satire on the transplanted customs of New York's Dutch population, contained several references to the legendary [St. Nicholas](#) (*Sinter Klass* in Dutch), a stern, ascetic personage traditionally clothed in dark robes. It was a character we would scarcely recognize as the Santa Claus we know today, apart from his annual mission of delivering gifts to children on Christmas Eve.

"The Children's Friend," a poem for young people, harkened from the same tradition but also added some new elements to the "Santeclaus" myth: the first known references to a sleigh and reindeer. The poem begins:

Old Santeclaus with much delight
His reindeer drives this frosty night.
O'er chimney tops, and tracks of snow,
To bring his yearly gifts to you...

According to Duncan Emrich in "Folklore on the American Land" (Little, Brown: 1972), when Moore sat down to compose a Christmas poem for his own children, he took inspiration from the details he had read

in these works — and not just those pertaining to St. Nicholas himself. Emrich observes:

From Irving and the Dutch tradition he drew St. Nicholas, the traditional St. Nicholas. But from his past reading of the *Knickerbocker History*, Moore remembered most vividly the descriptions of the fat and jolly Dutch burghers with their white beards, red cloaks, wide leather belts, and leather boots. So, when he came to write a poem for his children, the traditional and somewhat austere St. Nicholas was transformed into a fat and jolly Dutchman. Also, from "The Children's Friend" of the year before, which he had probably purchased for his own youngsters, he drew not one lone reindeer, but created the new immortal and fanciful eight.

Still, it seems reasonable to suppose that Moore's most profound inspiration came not from his readings but from a keen appreciation of his audience. He wasn't writing for publication, but to delight his own six children. To that end, he transformed the legendary figure of St. Nicholas, the patron saint of children, into Santa Claus, a fairy tale character for children. It was perhaps Moore's greatest contribution to the tradition, and at least partially explains Santa Claus' overwhelming popularity in American culture ever since.

Moore, stodgy creature of academe that he was, refused to have the poem published despite its enthusiastic reception by everyone who read it. His argument that it was beneath his dignity evidently fell on deaf ears, because the following Christmas "A Visit from St. Nicholas" found its way after all into the mass media when a family member cunningly submitted it to an out-of-town newspaper. The poem was an "overnight sensation," as we would say today, but Moore was not to acknowledge authorship of it until fifteen years later, when he reluctantly included it in a volume of collected works. He called the poem "a mere trifle."

The irony of this, as Duncan Emrich points out, is that for all his protestations, Professor Clement Clarke Moore is now remembered for nothing else at all.

The Chuckwagon



December is the month to take time and celebrate with friends and family the completion of one year and the hopes of another.

December dinner menu:

- 9 Mulligan Stew**
- 16 Tamale Pie**
- 23 Tuna casserole**
- 30 Pot luck night**

Scripture for December

The Genaology of Jesus:

Matthew 1: 1-17

What the Gospels say about the birth of Jesus Christ:

Matthew 2:1-12

Mark 1:1-3

Luke 2:1-20

John 1:1-34

Masons in History “The suppression of Freemasonry in Nazi Germany.”

PART 3 of a 3 part series

Source: The American Mercury , Volume LII, No. 206, published in February 1941.

The Annihilation of Freemasonry
by Sven G. Lunden

III

Practically everywhere, INDIVIDUAL Masons have thus been in the forefront in movements of liberation. Goethe, who considered himself a European more than a German and so often criticized his fellow-Germans, was a fervent Freemason, as was Wolfgang Amadeus Mozart. Mozart's opera "The Magic Flute" is full of allusions and symbolism relating to Freemasonry. In fact, its theme is the search for truth and the victory of tolerance over the fanaticism that springs from ignorance, a theme which Mozart shared with his brother Masons. But few Masons today, listening to the delightful tunes of Mozart's "The Marriage of Figaro", realize that they are enjoying a "revolutionary" play, set to music by a

Mason who believed in the "revolutionary" principle of the equality of all men. Beaumarchais' Figaro comedy was written and staged under Louis XV of France as an attack against the prevalent feudal social system. Mozart's choice of this play, at a time when the success of the young American democracy was firing the imagination of the world, was not accidental.

Hebert, Andre Chenier, Camille Desmoulins and many other "Girondins" of the French Revolution were Freemasons. The Masonic ideal of freedom was strong in the heart of a Frenchman who became a Mason while in the youthful United States of America -- the Marquis de Lafayette. He remained an enthusiastic Mason all his life, and was until his death in 1829 Grand Master of the Grand Orient de France.

And during the whole of the Nineteenth Century, to be a Freemason was tantamount to being a champion of democracy. Many of the leaders in the great year 1848, which saw so

many uprising against feudal rule in Europe, were members of the Order; among them was the great Hungarian hero of democracy, Louis Kossuth, who found temporary refuge in America. Like Kossuth, another celebrated champion of democracy, Guiseppe Garibaldi, was a thirty-third degree Freemason and Grand Master of the Italian Freemasons. Most leaders of the Young Turkish Committee, which in 1908 forced Sultan Abdul Hamid "the Damned" to give his nation a parliamentary form of government, and who deposed the "Red Sultan" in the following year, were likewise Masons. In Latin America, too, the process of liberation from the Spanish yoke was the work of Freemasons, in large measure. Simon Bolivar was one of the most active of Masonry's sons, and so were San martin, Mitre, Alvear, Sarmiento, Benito Juarez -- all hallowed names to Latin Americans.

Thus, while the Order as such kept out of politics, it attracted to itself the most democratically minded, the champions of human decencies -- and won for itself the undying hatred of those who feared progress. Yet Masonry has never been a subversive movement. In countries where democracy is a reality, even Royalty belongs to the Order. Both King George VI and the Duke of Kent are Freemasons; so is the Duke of Windsor. His grandfather, Edward VII, was the chief of British Masonry, and he was succeeded in the post by the aged Duke of Connaught. King Gustav V heads the Freemasons of Sweden.

It is clear, consequently, why the Nazis and Fascist and Bolsheviks must hate an organization so steeped in humanitarian traditions. They know that Maosns, as individuals, have founded a great number of modern democratic states, have drafted the Declaration of Independence and created liberal Constitutions the world over. But the totalitarian hatred for the Order is not

Calendar of Events for December

Plano Lodge Events

- Dec 1-4** - Grand Lodge
- Dec 9** - Stated Meeting
- Dec 16** – TBD degree
- Dec 23** – TBD degree
- Dec 30** – TBD degree
- Dec 31** - New Year's Eve

Events for the Super-Mason

- Scottish Rite Valley of Dallas stated meeting Dec 13th.
- Hella Shrine stated meeting Dec 16th.
- Plano Assembly Rainbow #320, Dec 14th & 28th.
- Plano Chapter #703 Order Of Eastern Star Dec 20th.
- Plano Shrine Club meeting Dec 28, 6:30 Los Rios CC

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merely emotional. It is clearly defined in the fundamental divergence between their creed and the Masonic ideal. In his book to which we have already referred, the Nazi Dr. Rosenberg writes:

"Without doubt the Masonic dogma of Humanity is a relapse into worlds of the most primitive conceptions; everywhere where it is put into practice it is accompanied by decadence, because it conflicts with the aristocratic laws of Nature".

Thus in his own dogmatic terms he indicts Freemasonry for what is its greatest pride, its ideal of equality.

In 1938 Hitler's own publishing house, which puts out both "Main Kampf" and the official "Volkischer Beobachter", issued a volume on "Freemasonry, Its World View (Weltanschauung), Organization and

Policies". The preface is written by Herr Heydrich, second in command of the Gestapo, and hence an expert on oppression and violence, and hints openly at the seizure of libraries and property of German Freemasonry. The book itself, by one Dieter Schwarz, discloses that every new Nazi member must "confirm by his word of honor that he does not belong to a Masonic lodge." In outlining the official Nazi on the subject, it says in part:

"Nordic is the Nazi conception of the world, Jewish-Oriental that of the Freemasons; in contrast to the anti-racial attitude of the lodges, the Nazi attitude is race conscious...."

"Masonic lodges are... associations of men who, closely bound together in a union employing symbolical usages, represent a supra-national spiritual movement, the idea of Humanity... a general association of mankind, with-

out distinction of races, peoples, religions, social and political convictions."

I have read several hundred books about Freemasonry and scores of original Masonic documents. But never have I seen masonry's basic ideals expressed more clearly than by its mortal enemies in the passage above. Herr Heydrich and Herr Schwarz are right -- the gulf between their "Weltanschauung" and the Masonic Ideals can never be bridged.

(End.)

(***Note: Please note the date this article was written....February 1941. Amazing!)