



UPCOMING EVENTS

Sept. 5th

Stated Meeting

Sept. 12th

EA Degree

Sept. 19th

MM Degree

Sept. 26th

MM Degree

[Online Calendar](#)

That Important Lesson of Charity

Brethren,

As Chaplain of Plano Lodge, it is also my duty to keep track of the volunteer work we do as Masons. Do you do any volunteer work for the Lodge? If you do, we need to report that to the Grand Lodge of Texas. Please keep track of your hours, mileage, any out of pocket expenses (some may be reimbursable by the Lodge or Grand Lodge) and any time spent by non-Masons that may be helping you.

You need to report this to me at the end of the month in which you did the volunteer work, so if you're volunteering ever month (in the Library and Museum, for example), I will need it ever month. If you volunteer for an event, such as the blood drive coming up in October, then I only need it at the end of October.

There is a form you can fill out and give to me at a Lodge meeting. If you would like the form electronically, send me an email at sbuck@smu.edu and I will sent it to you.

If you have any questions please let me know.

Fraternally,

Jonathan Buck
Chaplain, Plano Lodge #768
(469) 438-5095



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FROM THE EAST

Brethren,

I've had several discussions recently with Brethren about mentorship. We don't talk about it much formally, but it is one of the more important facets of our lives as men and Masons. As men, we should lead by example in our daily lives among non-Masons. The virtues and actions that we practice as Masons are equally applicable to interactions with non-Masons. Among Masons, we should remember that potential Brethren are visiting or talking with us and generally have little experience or knowledge of Masons or Masonic practices. When we have visitors to the Lodge, please take a moment to make them feel welcome and answer any of their questions, remembering that this may be their first impression of Masons. Once a Brother has been initiated, he selects an instructor to learn the work as we all have done. The relationship between the new Brother and his instructor will be one of the longest and strongest Masonic bonds a Brother will ever have. Those of us who instruct candidates should remember that it is usually a stressful experience, especially for new candidates, and they may be hesitant to ask questions. Although it doesn't pertain to the work specifically, we should make the new candidates aware of other Masonic activities they can participate in during their study periods. When they are participating in other activities or observing degrees, let's make an effort to sit close to them or meet with them afterwards while the activity is still fresh in their minds and we can answer any questions they may have.

Remember, we should be as willing to give as they are to receive.

- Bill Goodell, Worshipful Master

Founding & Early History of Plano, Texas

The community of Plano originated in the early 1840's in the Republic of Texas. Most of the early pioneers migrated from Kentucky and Tennessee as small groups of settlers found their way to Collin County's blackland prairie. Initial efforts to settle the area began in 1841, but progress was halted by Indian attacks until 1844. The settlements were widely scattered in 1844 and only a few were made in 1845. In 1846, William Foreman bought Peter's Colony land from Sanford Beck and settled a half-mile northeast of Plano. Plano's birth was due in part to the enterprises of the Foreman family. Mr. Foreman erected a sawmill and gristmill that would be in demand by his neighbors. Later a store and gin were added and these facilities attracted other settlers to the area.

Joseph, Daniel and Samuel Klepper took up their head-rights in 1847 at the present site of the city of Plano. Many more people came to help form a community. Silas Harrington, his brother Alfred and Dr. Henry Dye came to settle in 1848. Mr. Dye was the first medical doctor in the settlement. Mail service was established around 1850 and William Foreman's home became the unofficial post office. The scattered settlements had now become a closer community and Dr. Dye felt the need for a proper name and he dispatched to Washington D.C., an application requesting the name of Fillmore, in honor of the President of the United States. The name Fillmore was rejected and the name Foreman was suggested but declined by William Foreman. Dr. Dye, determined to have a community with a recognized name suggested Plano. He understood the word Plano to mean "plain" (to describe the surrounding terrain) in Spanish. Postal authorities approved the name and Plano became the name of the community. William Foreman served as the first postmaster.

Although raising livestock was the principal business in the county, more and more of the populace began farming the rich, black land. Churches and schools were built and local business began to prosper. In the closing years of the 1850s growth was steady, but this halted with the arrival of the Civil War. From 1861-1864, the growth of Plano was at a standstill. As the South would surrender in defeat, the men began to return to Plano to pick up their run-down farms and persist again to open more business and trade to attract new people to the area. New people came from the mechanized North as well as the South to escape their gutted communities and farms to start a new life.

With the completion of the Houston and Texas Railroad in 1872, the city was on its way to new growth. By 1874 the population numbered over 500. Plano was the first depot by rail entering Collin County by the south. The city was incorporated in June, 1873, and the town's first official mayor was C.J.E. Kellner. Fires in the business district destroyed the original buildings that were constructed with the coming of the railroad; the oldest structure in the district was the only building to survive the fire of 1881 in which 51 places of business were destroyed—the entire business district. Plano's determined businessmen would not be beaten, however, and after a short time of "business as usual," the reconstruction period began. Old burned and wooden structures were replaced with modern brick buildings and a new look of prosperity took place. Buildings and business flourished in the 1880's. Almost anything would be bought or traded in Plano.

The Sun at Meridian Height

Conspicuous Secrecy

By Barry Parrish, Junior Warden

The practice of Masonry today serves as living links to the past: Essenes, Minoans, Egyptians and possibly even older “compagnon’s” (A French inspired word meaning, “for those who cut bread together”) of builders or knights who built churches, castles, cathedrals or just ordinary town houses. These craft brotherhoods, not guilds (In the Middle Ages, merchants created guilds as trade associations for protection) served several purposes:

- Schools: As they taught younger members a trade as builders
- Dare I say Trade Union: As they protected the members from conflicting interests of clients and employers
- General Welfare: As they took care, internally, of their membership and families
- Quality of Life: To ensure quality of membership, the craft demanded above repute that all members follow a core moral code of conduct in their actions, more especially toward each other and their families

Although not perfect, brothers occasionally fought among themselves mostly over work territory and religion, but due to the quality of their workmanship, each had high respect for each other’s work.

In earlier times the youngest entered apprentice, called a rabbit, hopped from workshop to workshop and site to site to learn from the masters. They relaxed, shared ideas and friendship within a network of inns operated by inn mothers. Special etiquette assured that the inn was more than an ordinary restaurant. The rabbit was not waited upon but fetched his own food. When he sat at a table, he must not leave a space between himself and the next. When he traveled, he wore colored ribbons he attached to his hat for identification. He had an elaborate cane with engraved secret signs that would remind him of covert signals as need arose. We practice some of this etiquette today in our encouraging new members to visit adjoining lodges.

All their education was tied into not only the secret geometry of building a structure but also in the exterior finish façade work. In this regard, to the casual eye, it saw chaos or organized symmetry in the lay and design of brick and stone or of support timbers in filled with mortar that may have looked hap hazardly installed. To the trained eye, a secret was revealed.



Imagine a rabbit walking down a road in the 1220's and seeing the façade of the house on he left as it may have read "Safe Inn" or the stone work reading "master". It would have been like driving down the interstate reading road signs or directions.

Just as in the façade work and the song above, blatant secrecy is achieved by benefit of our convenient ambiguity of language and symbols. "To the three: wisdom, strength and beauty", they are the great pillars, or metaphorical supports of Freemasonry. In a singular coincidence the Hebrew for wisdom is Dabar, strength is Oz and beauty is Gomer. Re-arranged they spell the word God, reconciling the Freemason to use the initial G in its conspicuous suspension in the East of the Lodge in place of the Delta. Thus encouraged good relations with the church until someone pointed out that in many languages the word *God* does not begin with the letter G, so maybe it stands for Geometry instead. G is the 7th letter of the English, Latin and Romanic alphabets but it is 3rd in many other alphabets. Being 3rd in the Greek alphabet it is pronounced *gamma* and in their numerical system has a value of 3. In the Hebrew Gematria, (a traditional Jewish system of assigning numerical value to a word or phrase, in the belief that words or phrases with identical numerical values bear some relation to each other, or bear some relation to the number itself as it may apply to a person's age, the calendar year, or the like) the letter G or *gimel* represents the number 3. The word gimel is related to gemul, which means 'justified repayment', or 'the giving of reward and punishment.'

In Hebrew it is written like a vav with a yud as a "foot", and it resembles a person in motion; symbolically, a rich man running after a poor man to give him charity. Who says there is no blatant, conspicuous secrecy in Masonry?

At the end of the day and all things being practical, the entire conspicuous secret is centered on the obvious truth of a mythic journey in masonry which requires members to pause in our usual mundane environment and spend time in another mystical place: a different setting, different lighting, real or conjured with a different mindset. Some say a parallel dimension others say conscious lucid dreaming others in a logical, no nonsense frame of mind view it as a sanctuary with a sealed and guarded door which permits only those qualified to enter. Brethren who have mastered the true secrets of the craft view it as a pilgrimage of consciousness in to a guarded, partitioned soul and peace of mind led by a faithful heart. Time spent speaking and thinking of a different way of viewing the journey of life and overcoming its mix of concerns and employments and our then return to our present environment with a fresh outlook and renewed mental energy.

As Masons, we constantly challenge ourselves to go mentally into the Great light, to bathe in mathematics, select the living fluid geometric figures that solve our problems, learn to deal with them and their various relations and return in to the real world with a valued solution. This path of solution or self-realized rite of passage, explains why Masonic brethren have 1st conceived political projects, mathematical measurements and calculations. They designed the great architecture of the impossible superstructure of our very physical environment, without complicated machines and computers but with ordinary thinking, today as in so many years ago. Begin your pilgrimage today, challenge yourself and go forward, bathe in the Light and be great...

**OCTOBER
26th**

BLOOD

The Gift Of Life

The "Gift of Life" program sponsored by the Grand Lodge of Texas helps children throughout the Lone Star State. Texas Scottish Rite Hospital for Children in Dallas, the Shrine Burn Center in Galveston, and the Shrine Orthopedic Hospital in Houston require approximately 9,000 units of blood each year. Statistics show that the population of Texas uses more blood and blood products than its citizens are donating; therefore, blood is being imported into the state from other areas of the country. This places our hospitals in the position of bargaining for available blood with every other hospital in the state. In some cases, medical personnel have had to resort to walking the halls to secure blood donors for necessary surgeries.

The Gift of Life program in Texas is meeting the blood requirements of our hospitals and providing an annual surplus to be used in emergencies, both public and fraternal.

This not only meets an essential need for our hospitals but also helps our communities by making fresh blood available whenever it is needed and by providing an easy means of donation. It is important to understand that the Gift of Life program is not designed to secure donations only from Masons. All donations are important and welcome. The strength of the Gift of Life effort is in providing an easy opportunity for the general public to donate through our Masonic Lodges. There is a Masonic Lodge nearby for everyone in the state, and we have found that people want to donate blood, especially when children are involved.

By providing an easy means of donation, with the proper publicity, we can easily provide 20,000 units of blood annually. By unifying all of the Masonic Lodges in Texas under the common Gift of Life banner, we all gain the benefit of each local drive's publicity. We do this annually each fall. This provides fresh blood when the supplies are most critical and when demand is at its peak. The program also gives the public a sense of what Freemasons do in the community, especially our help for children.

To date, the Gift of Life program has produced the following results:

- Thousands of units of blood have been collected.
- Lodges have been visited by hundreds of non-Masons.
- Several petitions for membership have been received.
- Local Masons have demonstrated to their community the viability and involvement of the Masonic Fraternity.

Today, the Gift of Life effort is making a difference, and we all win-our hospitals, our communities, our Lodges and, most importantly, the children we serve. There are no losers. **You, too, can be a winner by participating in the Plano Lodge Blood Drive on October 26, 2013.**



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Live Entertainment www.TexasMasonicFamilyDay.org

5th Annual

All Day

Masonic

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Gift of Life

Chapter of Texas

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Carter Blood Care

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10:00—4:00

&

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ARLINGTON, TEXAS 76012

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