

The HILL CITY LIGHT

January 2014

2013 - 2014 Lodge Officers

W. M.	Ricky Wilson
S. W.	Philippe Dewailly
J. W.	Chuck Stewart
Treas.	Kent Kinkade, P.M.
Sec.	Oscar Orum, P.M.
Chaplain	Charles Maddox
S. D.	Mathew Wells
J. D.	Dale Reynolds
S. S.	
J. S.	
Marshal	Hunt Armistead
M. C.	Don Jarrell
Musician	Brandon Jenkins
Tiler	Ralph Layne

Hill City No. 456 A.F. & A.M.

Chartered June 10th, 1876

Austin Scottish Rite Theater & Museum

Lavaca St. at 18th St., Austin, Texas

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Website: www.hillcitylodge.org

(Subscribe to receive Lodge email communications on website)

1876  2014

Stated Meeting: First Tuesday at 7:30 pm.

Dinner at 6:30 pm.

Called Meetings: Other Tuesdays at 7:00 pm.

Dinner at 6:30 pm.

Work Schedule

January 2014

January 7	Stated Meeting &
January 14	Work Night Food Committee
January 21	Work Night
January 28	Work Night

February 2014

February 4	Stated Meeting
February 11	Work Night Food Committee Sweetheart Dinner
February 18	Lodge Service Award
February 25	Work Night

March 2014

March 4	Stated Meeting
March 11	Work Night Food Committee
March 18	Work Night
March 25	Work Night

From the East

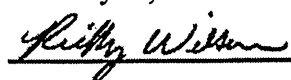
Brothers,

I've been really busy with Christmas, the end of the year, and the beginning of a new one. However, I'm off and running now and it's going to be a great year for all of us. I want to apologize for getting the newsletter out so late – I will do better in the coming months.

I went to the Grand Lodge and it was great to visit with all of the other masons in Texas. Last Saturday, I went to the Grand Master banquet in San Marcos. The dinner was very nice and there was such a large turn-out that we had to wait 45 minutes longer to enter the hall to be seated. The Grand Master's message was that we have to change. Change will bring attendance up, as it has been falling off the last few years. He told stories of how companies at their peaks didn't change, but their competition did, and they suffered for it. I've always felt that change was good. If you don't change, or continue to learn, you will die, from a business and organization point of view. So we all need to embrace change.

I hope that we can work all together this year to make this the best year ever! With that, let me say I hope to see all of you in lodge. Be happy and safe.

Thank you,



Worshipful Master

Our Apron	Our Apron (continued)
<p>There is no one of the symbols of speculative Masonry more important in its teachings, or more interesting in its history than the lamb-skin, or white leather apron. Commencing its lessons at an early period in the Mason's progress, it is impressed upon his memory as the first gift which he receives, and the first symbol which is explained to him, in his admission into the fraternity. Whatever may be his future advancement in the "Royal Ark"; into whatsoever deep an arcana his devotion to the mystic institution, or his thirst for knowledge may subsequently lead him, with the lamb-skin apron - his first investiture- he never parts, although changing, perhaps, its form and its decorations and conveying at each step some new but still beautiful illumination, its substance is still there, and continues to claim the honor title by which it was first made known to him on the night of his initiation as the badge of a Mason.</p> <p>As, in less important portions of our ritual, there are abundant allusions to the manner and customs of the ancient world, it is not to be supposed that the Masonic rite of investiture – the ceremony of clothing the newly initiated candidate with this distinctive badge of his profession - is without its archetype in the times and practices long passed away. It would indeed be strange, while all else in Masonry is covered with the veil of antiquity, that the apron alone, its most significant symbol, should be indebted for its existence to the invention of a modern mind.</p> <p>On the contrary, we shall find the most satisfactory evidence that the use of the apron, or some equivalent mode of investiture as a mystic symbol, was common to all the nations of the earth from the earliest periods. Among the Israelites, the girdle formed a part of the investiture of priesthood. In the Mysteries of Mithras, in Persia, the candidate was invested with a white apron. In the initiation practiced in Hindustan, the ceremony of investiture was preserved by a cord, called the Sacred Zenna, which was substituted for the apron. The Jewish sect of the Essenes clothed their novices with a white robe. The celebrated traveler, Kempfer, informs us that the Japanese, who practiced certain rites of</p>	<p>initiation, invested their candidate with a white apron, bound around the loins with a girdle. In the Scandinavian rites, the military genius of the people caused them to substitute a white shield, but its presentation was accompanied by an emblematic instruction, not unlike that which is connected with the Mason's apron. "The apron," says Dr. Oliver, "appears to have been in ancient times an honorary badge of distinction." In the Jewish economy, none but the superior orders of the priesthood were permitted to adorn themselves with ornamented girdles, which were made of blue, purple and crimson, decorated with gold upon a ground of fine white linen, while the inferior priests wore only plain white. The Indian, the Persian, the Jewish, the Ethiopian, and the Egyptian aprons, though equally superb, bore a character distinct from each other. Some were plain white ones, others striped with blue, purple and crimson; some were of wrought gold, and others superbly adorned and decorated. In a word, although the principal honor of the apron may consist in innocence and purity of heart, yet it certainly appears, through all the ages, to have been a most exalted badge of distinction. In primitive times it was rather an ecclesiastical than a civil decoration; although in some cases the apron was elevated to great superiority, as a national trophy. The royal standard of Persia was originally an apron in form and dimensions. At this day the apron is connected with ecclesiastical honors for the chief dignitaries of the Christian Church. Wherever necessary degrees of rank and subordination are found, they are invested with aprons as a peculiar badge of distinction, which is collateral proof of the fact that Masonry was, perhaps, originally incorporated with the various systems of divine worship, used by every people in the ancient world. In the Masonic apron two things are necessary to the due preservation of its symbolic character, its color and its material. The color of a Mason's apron should be pure unspotted white. This color is esteemed as an emblem of innocence and purity.</p> <p><i>The second installment of this article will be found in the March, 2014 Hill City Light.</i></p>

From a Brother

From a Brother (continued)

Brethren:

For those brethren who may have spent a little time in the library of Hill City Lodge (next to the Secretary's Office), may have noticed a couple of copies of somewhat torn and highly deteriorating booklets entitled History Of Hill City Lodge No. 456, A. F. & A. M., June 19, 1876 to June 24, 1919. Needless to say these booklets have aged considerably, and are not worse from wear from lack of use, but from the acid used in the paper manufacturing process. These copies give unusual insights into the founding of Hill City Lodge and some rather interesting information about Hill City's history covering the 43 years from 1876 to 1919. Several notes of interest are the fact that Hill City Lodge initially held its stated meetings on the third Tuesdays of each month, dues were originally set at \$3.00 per year, and mention of a Permanent Fund dates back before 1919.

Needless to say, much time and study was committed to the development of this history log by some very dedicated members of Hill City. Virtually all of the information was developed from the minutes of the Lodge and some perhaps from the memories of those preparing the text. The information reads very well and there is a surprise or a revelation on almost every one of its 95 pages. Many of the names of masons mentioned are reflected on today's edifices in Austin, such as Z. T. Fulmore in Fulmore High School. Another noted name was Henry Thomas who paid a \$ 50 fee to the Grand Lodge for Hill City's charter and who was elected five times as Worshipful Master of Austin Lodge No.12, and who in his own right has a lodge named after him. Deputy Grand Master Norton Moses installed the officers at Hill City's very first meeting in 1876-- all names which are very familiar to central Texas masons today.

My interest in the Hill City's history was prompted when I found a copy of the history among my Dad's Masonic paraphernalia. My Dad was raised a Master Mason in Hill City Lodge in 1929, and was either given a copy of the history or purchased it for his own library. Using his old text of the history I have reproduced copies for the library in spiral form for reference and use of the brethren as loaner copies. The history of Hill City is a part of each of us and it behooves each of us to look a little closer at our heritage, who started it all and why it has lasted so long. I encourage each of our members to take a look at the history, borrow a copy from the library, read through it, and return it for others to study. Most of all I believe it important for our lodge to consider setting up a committee to look into preparing a similar history of our Lodge for the generations that follow, to be able to look back on a narrative and a concise history of the things accomplished since 1919 to date – a sequel to our lodge's history. Who knows, years from now we might be noted for recording the history of Hill City since we get to put our own name in the book.

John Baylor, P. M.

Hill City 456 2013 Coin

Perhaps you are wondering “Why should I buy the Hill City Lodge’s 2013-2014 annual coin ?”

- **I want to support the Lodge’s Widows Fund**

The money paid for the coins is going into this time-honored tradition of the fraternity and this Lodge. All of the time and effort to design and produce the coins - and the metal for the Pewter edition – has been **donated**.

- **I love to collect Masonic items**

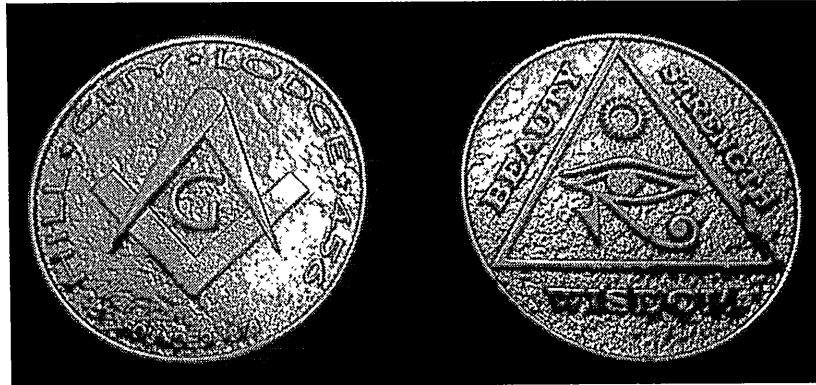
The coin is loaded with traditional Masonic symbols and references and a few novel elements. (The background of both sides of the coin is modeled from actual photos of the Moon’s surface.)

- **It is good to carry and share reminders of the tenets and teachings of Freemasonry**

The front, of the coin shows the Square and Compasses rendered in a simple, elegant styling. The reverse integrates the all-important equilateral triangle, the Sun, Moon (don’t forget the background) and the Three Pillars of Freemasonry, while the All-seeing Eye, or Eye of Horus, reminds us to seek Truth at all times.

- **It is simply beautiful**

Both the Pewter and Sterling Silver editions are striking in elegant style and detail, 1 ¼” diameter and 1/8” thick.



To Order: please complete the form below and bring or mail it and your check to **Hill City Lodge #456, 1711 Lavaca St, Austin TX 78701**. Postage is \$5.00 per order. Please contact WM Ricky Wilson (512-413-8284) to request pick-up at Lodge for Sterling Silver Edition coin. (*Only 100 Sterling Silver Edition coins will be struck.*) Orders will be delivered in approximately one week.

Name: _____

Address: _____

Phone Number _____

Quantity	Description	Unit Price	Amount
_____	Pewter Edition 2013-2014 Annual Coin	\$10	_____
_____	Set of 3 Pewter Edition Coins	\$25	_____
_____	Sterling Silver Edition 2013-2014 Annual Coin	\$50	_____
	Postage, per order, unless picked up	\$5	_____
	Total		_____

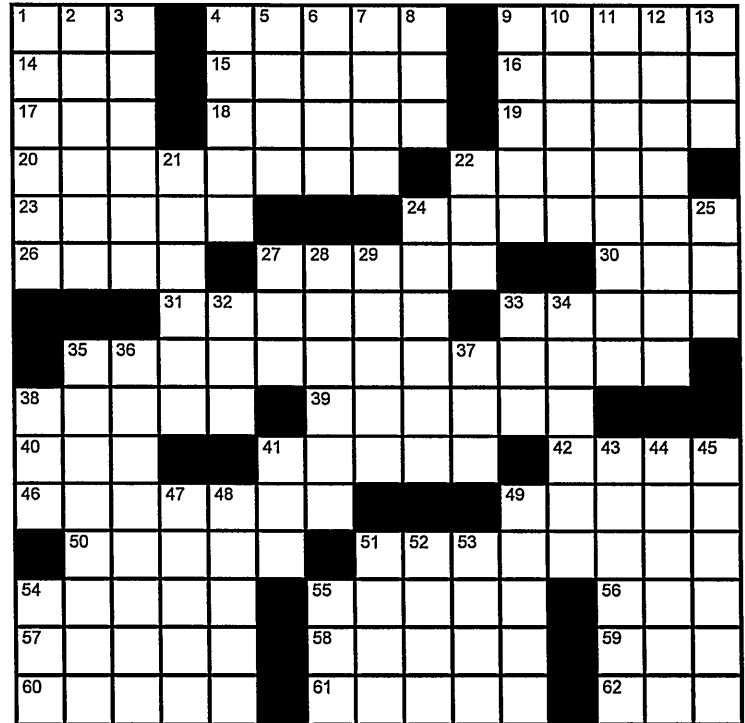
January 2014 Crossword Puzzle

Across

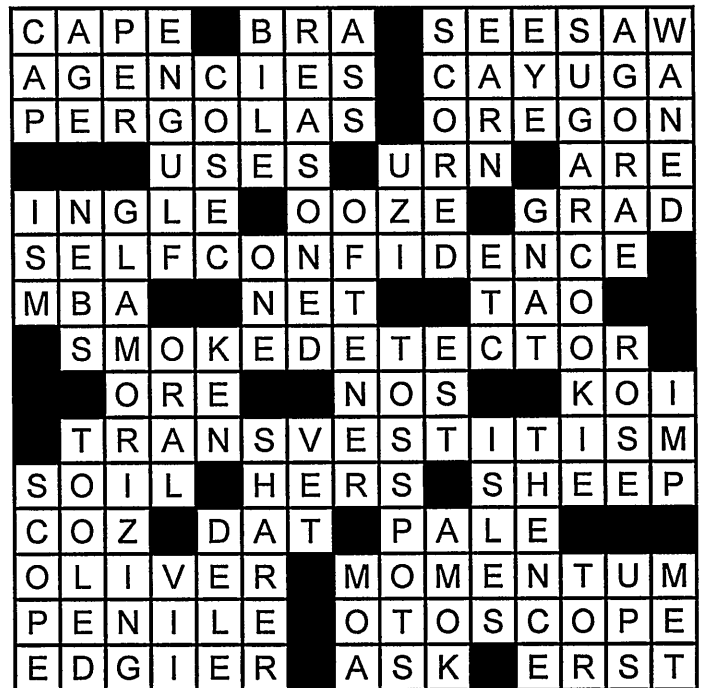
1. Jail, slangily
4. Range
9. Female equivalents of knights
14. Amateur video subject, maybe
15. Frigid
16. Kind of group, in chemistry
17. Short order, for short
18. Decree
19. Future stallions
20. Property transfer
22. Eyes
23. Host
24. Cupidity
26. Adjudge
27. Pelvic bones
30. Colo. neighbor
31. Small opening in a body organ
33. Biting
35. Cash-cows
38. Flower part
39. Particle machines
40. Chap
41. Having flat shelves
42. Creep
46. Cons
49. Netflix list
50. Breathing problem
51. Buttonwood
54. Adjust, in a way
55. Braid
56. Blackguard
57. Place
58. W.W. II conference site
59. Bauxite, e.g.
60. Obsolete
61. He's a prince
62. "20,000 Leagues" harpooner ____ Land

Down

1. Diced
2. Burning
3. It is often given two weeks before leaving
4. Foam
5. Roused
6. Brio
7. "____ of Eden"
8. Grand ____ ("Evangeline" setting)
9. Bangladesh's capital, old-style
10. French romance
11. Occupation for Chanel
12. They lure
13. "Help!"
21. Tart
22. Egg cells
24. Preparing for war
25. "Chicago" lyricist
27. Chester White's home
28. Grocery sections
29. Missile-shooting god
32. Census datum
33. Mandela's org.
34. Atomic number 55
35. It's dangerous when active
36. Summer _____
37. "Uh-uh"
38. Hi-tech special effects
41. Grassland
43. Fox News analyst, often
44. Arrow poison
45. Paid attention
47. Black ____ (cattle breed)
48. Perfect, e.g.
49. Doha's land
51. Brickbat
52. Its motto is "Lux et veritas"
53. Commend
54. Matterhorn, e.g.
55. Burmese currency



December Puzzle Solution



Light (continued)

(From "Lightfoot's Commentaries", by Jewel P. Lightfoot, Past Grand Master)

"Light," says Duncan (Relig. Prof, Ant. 187), "is a source of positive happiness; without it man can barely exist, and since all religious hope is based on ideas of pleasures and pain, and the corresponding sensations of hope and fear, it is not to be wondered that the heathen revered light. Darkness, on the contrary, by replunging nature, as it were, into a state of nothingness, and depriving man of the pleasant emotions conveyed through the organ of sight, was ever held in abhorrence as a source of misery and fear. The two opposite conditions in which man thus found himself induced him to imagine the existence of two antagonistic principles to whose dominions he was alternately subjected.

Such was the dogma of Zoroaster, the great Persian philosopher who, under the name of Ormuzd and Ahriman, symbolized these two principles of light and darkness. Such was also the doctrine, though somewhat modified, of Manes, the founder of the sect of Manichees, who describes God, the Father, as ruling over the Kingdom of Light, and contending with the powers of darkness.

Pythagoras also maintained this doctrine of two antagonistic principles. He called the one "*unity, light, the right-hand, equality, stability, and a straight line*; the other *binary, darkness, the left-hand, inequality, instability, and a curved line*. Of the colors, he attributed white to the good principle, and black to the evil one." Among the Brahmans it is said, "*Light and darkness* are esteemed the world's eternal ways; he who walketh in the former path returneth not, that is, he goeth immediately to bliss; whilst he who walketh in the latter cometh back again upon the earth."

In fact, in all the ancient systems, this reverence for light is a symbolic representation of the eternal principle of good, predominant in the mysteries; and the candidate passed, during his initiation, through scenes of utter darkness and at length terminated his trials by an admission to the brilliantly illuminated *sacellum*, where he was said to have attained pure and perfect light, and to have received the necessary instructions which were to invest him with that

Light (continued)

knowledge of Divine Truth, which had been the object of all his labors. In all time, truth has been hidden under symbols, and often under a succession of allegories, where veil after veil had to be penetrated before the true light was reached, and the essential truth stood revealed. The human light is but an imperfect reflection of a ray of the infinite and divine light. According to the doctrines of Philo, the Supreme Being is a sun of light, whose rays, or emanations, pervades the universe, and that is the light for which all Masonic journeys are in search, and of which the sun and moon in their lodges are only emblems, that light and darkness, chief enemies from the beginning of time, dispute with each other the empire of the world, and is symbolized by the candidate wandering in darkness and being brought to light. The visible world is said to be the image of the invisible world.

Light was the first divinity worshipped by man. To it he owed the brilliant spectacle of nature. Its emanations make known to our senses the universe which darkness hides from our eyes and, as it were, give it existence. Darkness, as it were, reduces all nature to nothingness, and almost entirely annihilates man. Naturally, therefore, two substances of opposite natures were imagined, to each of which the world was in turn subjected, one contributing to its felicity, and the other to its misfortune; light contributed to its enjoyments, darkness despoiled it of them; the former was its friend, the latter its enemy; to one all good was attributed, to the other all evil, and thus the words "light" and "good" became synonymous, and the words "darkness" and "evil," it seeming that good and evil could not flow from one and the same source, no more than light and darkness. Men naturally imagined two principles of different natures, and opposite in their effects, one of which shed light and good, and the other darkness and evil, on the universe.

The first half of this article was published in the December 2013 Hill City Light...

**HILL CITY LODGE No. 456, A.F. & A.M.
P.O. BOX 1456
AUSTIN, TEXAS 78767-1456**

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Food Committee for March 4th, 2014 Stated Meeting

George W Botbyl
Alfred Williams Boulter
Vernon L. Bracewell, Jr.
Jonathan Charles Cearley
Bradley Cooper Cole
Riley Felps

David Edward Ferguson
Myron James Fischer
Milton Eugene Francis
Richard Lee Garrett
Frank Hubbard Gore
William Donn Haffelder

Randall Dale Hobson
George Curtis Holland, Jr.
Russell Monroe Hur
Leonard Carl Molberg, Jr.
George Albert Pipes
Isadore Reichek

Robert Lehman Roberts, Jr.
Michael William Roy
Khalil H. Sakakini
Calvin Stokes Story, Jr.
Raymond Lum Toungate, II
Alfred Munoz Vasquez
Weldon L. Welch

Food Committee Meeting is on Tuesday, February 11th at 6 pm.

Duties of the food committee: We don't place many demands on our food committee members. The only business at the food committee meeting is to set the menu for the coming stated meeting. Then, on the afternoon of the stated meeting, your presence is earnestly solicited. Help cook if willing and able, or just sit in the kitchen and keep the Stewards company – it gives our future Masters the opportunity to get to know you.

A \$15 donation is requested of the food committee members unless you include a food committee donation with your Lodge dues in December.