

# Character Counts

Freemasonry Is a National Treasure  
and a Source of Our Founders'  
Constitutional Original Intent

*Revised Second Edition*



**Forewords by**

**Nelson King**

Founder of Masonic Relief for Cuba  
Editor 1992-2009 *The Philaethes Society*  
*Journal of Masonic Research*

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Dedicated to Master Teacher

Earl Overstreet



Past Master of Magnolia Lodge No. 495, 1999-2000, Woodville, Texas

He holds an "A" Certificate in Masonic work from the Grand Lodge of Texas and the Gold Trowel Award from Magnolia Lodge No. 495. He has been married to his sweetheart, Sue, for 56 years in 2010. He retired from Cameron Iron Works after 33 years, where as an Inspector he was known as *Exacto Facto* for his meticulous scrutiny of detail. The many who have had the fortune to train under him *know* very well the meaning of that appellation. His uncanny mastery is famous throughout Southeast Texas.



First Epigraph

A good name is rather to be chosen than great riches,  
and loving favor rather than silver and gold.

A talebearer revealeth secrets: but he that is of a  
faithful spirit concealeth the matter.

Iron sharpeneth iron;  
So a man sharpeneth the countenance of his friend.

King Solomon, son of King David  
Proverbs 22:1, 11:13, and 27:17, KJV, circa 940 B.C.



## Thank You

*A heartfelt thanks goes to my family and friends  
that have meant so much to me throughout my life.*

*A special thanks to Virginia C. Haynes<sup>1</sup>  
for her readings and encouragements of the several manuscripts.*

*A thanks to M. Douglas Adkins<sup>2</sup> and Reese L. Harrison<sup>3</sup>  
with whom I was able to travel as a friend for several years.*

*And last but not least a thanks to the legion of legends in  
Christianity, in Freemasonry, and in our U.S. founding  
who have kept the path of honor.*



### *Author Conventions*

**Cover:** the list of character traits on the front and back are condensed from Freemasonry's 32 degrees in the Grand Lodge of Texas' *Monitor of the Lodge* (2002) for the 1st-3rd degrees and Rex R. Hutchens' *A Bridge to Light* (2006) for the 4th-32nd degrees. For 31 lists of traits from 31 institutions, including Freemasonry, see [PreciousHeart.net/fm/Character.pdf](http://PreciousHeart.net/fm/Character.pdf).

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**Freemasonry and Masonry** are used interchangeably, usually in that order within a section, and refer to the age-old fraternity in its operative and speculative forms, while masonry (lower case) refers to the actual stone working or brick laying construction itself.

**Internet prefixes** "www." and "http://" have been deleted in all addresses, for the advancement in most of the web browsers will automatically insert them as appropriate nearly 100% of the time.

**Abbreviations:** "MS" stands for manuscript, "e" for established as in (e.1913), "ch." for chapter as in (ch.12), "fn." and fns." for footnote/s, and "r." for reigned as in (r.924-39).

**Monitor and Manual:** since the term monitor could be confusing for non-Masons, in the text I have referred to the various "monitors" as "manuals" to facilitate understanding.

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<sup>1</sup> Haynes leads Lydia's Porch, woman-to-woman conferences, and pioneered the SBC seminary curriculum for the Certificate in Leadership in Women's Ministry: see [LydiasPorch.com](http://LydiasPorch.com).

<sup>2</sup> Adkins, 33° Mason, is a leader of Masons in Texas, a corporate attorney for Gardere Wynne Sewell LLP ([Gardere.com](http://Gardere.com)), co-founder of the Dallas Mavericks, long-time deacon for First Baptist Church, Dallas, and personal friend of the late Rev. Dr. W. A. Criswell.

<sup>3</sup> Harrison is a Past Grand Master of Masons of Texas and a partner with the law firm of Oppenheimer, Blend, Harrison and Tate inc., Inc. ([OBHT.com](http://OBHT.com)), and ret. Brigadier General.

## Foreword by M. Douglas Adkins

Of Counsel Attorney with Gardere Wynne Sewell LLP, Dallas, Texas  
Deacon and Mason



As a young man in high school, I was very observant of my dad's dedication to the Lord, his family and his church. He was the Superintendent of Sunday School, Sunday School teacher, deacon and a highly respected driller in the oil field. It was not lost upon me that he faithfully attended Shongaloo Lodge No. 352, Shongaloo, Louisiana. He was the hero to me, my two brothers and my mother. He was the faithful loving husband of my mom who graduated from Northwestern State College in Natchitoches, Louisiana, as the Outstanding Woman Athlete and a school teacher.

M.D. and Eulyne Adkins were the pillars of our rural community and were widely recognized for their love of God, family and country. Dad made it to age 96 and Mom lacked two months making it to 101 years of age. They were the most influential people in my life. When I reached the age of twenty-one years, I joined the Masonic lodge. My instructor was Dr. Howard Turner, a College of Education professor at Southwestern Louisiana Institute (now University of Louisiana at Lafayette). He traveled with me 250 miles to attend my Master's Degree Ceremony. He also was a deacon in the First Baptist Church of Lafayette, Louisiana. Those were the mentors in my formative years – parents, educators, spiritual leaders and Masonic standard bearers.

I was a member of the First Baptist Church of Lafayette in my college days, but was active only in attendance as my studies and abortive basketball career were very demanding on my time. While attending the University of Tulane Law School, I also attended the First Baptist Church in New Orleans. Upon commencing law practice in Dallas, Texas, I joined the First Baptist Church of Dallas where I met my wife Carole.

I also became very close with my pastor, Dr. W. A. Criswell, as my father-in-law, Ralph D. Baker, was on the pulpit committee who selected him to come to Dallas from Muskogee, Oklahoma, to succeed as pastor to the world famous Dr. George W. Truett, and I served as Secretary of the Board of Deacons during Criswell's pastorate.

I have served in many capacities in First Baptist Dallas from deacon and deacon committees and other church assignments to building committees. Among other responsibilities, I have also served as Chairman of the Board of Dallas Baptist University, the Advisory Board of Southwestern Baptist Theological Seminary and the Board of Trustees of the Criswell College and its

various committees. This is all to say that I have sat at the feet of some of the theological giants in my denomination – Dr. Perry Sanders, Dr. W.R. Gray, Dr. W. A. Criswell, Dr. O. S. Hawkins, Dr. Mac Brunson and Dr. Robert Jeffress.

So, imagine my shock and dismay to learn that my son Gregory was hesitating to join the Masonic fraternity because he and my daughter had heard that Masonry was a cult. He did not need to become a Mason for me to be proud of him, but the idea that he could entertain such thoughts was beyond my comprehension. As my son was discussing these issues with my wife (and not me), I suggested that she ask him, “Would your daddy be an active member of a cult?” He answered that question by becoming an active Mason and now belongs to the Scottish Rite, York Rite and Shriners.

Thus my reason for this foreword. I am an active Mason, belonging to two Masonic lodges in Texas and one in Louisiana and I am also a member of the Shriners, York Rite and Scottish Rite. My primary Masonic activities are in the Scottish Rite. I serve on the Board of Trustees of the Texas Scottish Rite Hospital. During all of this time and all these associations, I never had anyone accuse me of being a member of a cult or question whether my beliefs as a Christian were in juxtaposition to Masonic activities. It was not until my son raised the question that I began to delve into the issue that some religious leaders were strongly opposed to Masonry because they believed it to be a part of a cult or a pseudo religion.

Some of my closest Masonic brothers are deeply committed Christians who are active in their respective churches serving as pastors, missionaries, teachers, deacons, elders and providing decisive leadership in their respective denominations. We have a number of Rabbis who are active in Masonry also. This is not to say that all Masons conduct themselves in accordance with the Scriptures or, for that matter, in compliance with all of the laws of the land. They are also accompanied by some distinguished doctors, lawyers, business executives, pastors, ministers and priests. We all have feet of clay; some more fragile than others. We should carefully examine our own faults before passing unwarranted judgment on others (Matthew 7:3-5). There are Masons who do not measure up to our Masonic obligations and standards, but that does not mean that Masonry in and of itself is evil, a cult or an organization bent on clouding the minds of men to promote anti-religious or cultic ideas.

We live in a society that is quick to ridicule and to criticize and slow to forgive and to forget. My experience has been that those who find fault quickly with others have a difficult time offering a reasonable solution in which others can come together and march forward in unity.

One seventh of General George Washington’s officers were Masons and twenty of the twenty-nine major generals in the Continental Army were Masons. All of his Brigadier Generals were Masons except one who did not petition the fraternity in deference to the Pope’s injunctions against Catholics becoming Masons. See *Masons as Makers of America* by Marion C. Peters

(1917) and *George Washington, Freemason* by William Moseley Brown (1952). Our Masonic heritage has no rival in the secular world for championing freedom of speech, freedom of religion, freedom of assembly, the freedom to make individual choices and respect for others. It is upon these historical and landmark principles that our forefathers laid the foundations to build our great country. They never claimed Masonry to be a religion although much of its principles are based on both the Old and New Testaments of the Bible.

Likewise, in 1 Corinthians Chapter 13 it says that love is kind, love is patient – it always protects, always trusts, always hopes, always perseveres and never fails. We should join ranks in brotherly love as an example to a world that today prides itself in tearing down institutions, individuals and principles that have birthed our great nation.

This book examines historical reliable sources that provide an abundance of references for one with an open mind to come to the rational conclusion that Masonry is not and never has been a religion or a cult. It is uncontroverted that Masonic principles formed a major part of the fabric that has woven the security blanket of the Constitutional freedoms we all enjoy today. Perhaps Maness gets a little over passionate in presenting his views, but the substance speaks for itself. For example, I consider Dr. Paige Patterson a friend and serve on his Advisory Board at Southwestern Baptist Theological Seminary; this book should not be viewed as an abrasive confrontation of personalities, but rather as a definitive treatise on the relationship of Masonry and religion. Nothing becomes more emotional than religious or political issues – so take a deep breath, think and read the presented materials objectively! It challenges one to think and consider the referenced authorities on the subject rather than joining those who have baseless opinions.

As reflected in the book, most of the criticism of Masonry is based on opinion and not on authoritative sources. Masonry is not and has never laid claim to being a religion or a substitute for one's spiritual beliefs; some may, perhaps, participate in it in lieu of spiritual beliefs, but this can also be said of some golfers, fishermen, hunters and others who avidly pursue their favorite hobby at the expense of seriously pursuing a spiritual relationship. It is amazing what time, an open explorative mind and genuine investigation can do in exploding myths – at least so said Christopher Columbus!

Surely in these perilous days in our great country, good people should be able to join hands and hearts as Patriots who love our country and as believers who love the Lord. Our length of days was known to the Lord before our birth (Psalm 139:16); we can neither lengthen nor shorten our days, but we do have the discretion to live them in such a manner that our fellowship with others can be a blessing – we should strive for compatibility and understanding and not be closed minded with irreconcilable differences.

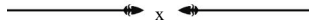
This book attempts to gather all of the empirical evidence available and challenge the reader to lay aside preconceived ideas about Masonry and





Home Interiors and Gifts, Inc. He also served as Co-Founder, General Counsel and Secretary of the Dallas Sidekicks, a Major Indoor Soccer League member. He is a Co-Founder and former Secretary and Trustee of Los Hermanos de la Frontera, a Rio Grande Valley ministry. He also was a Co-Founder, Secretary and Trustee of the Board of the Paul Anderson Youth Homes. Mr. Adkins is a former Chairman of the Lawyers Council of the Direct Selling Association. He is Chairman Emeritus of the Greater Dallas Fellowship of Christian Athletes and Vice-Chairman of the Mary Crowley Medical Research Center at Baylor Hospital of Dallas.





### Foreword by Nelson King

Founder and Executive Director, Masonic Relief for Cuba  
Editor, 1992-2009, *The Philalethes Society Journal of Masonic Research*<sup>4</sup>



This novel presentation hits home with me. I usually do not have much to say to the critics, though I have addressed their antics to fellow Masons for decades. Yet the 21st century is a new era in which some powerful Christian critics need addressing by fellow Christian Masons. There has been a need for a volume addressing both the critics and the founding of the U.S.A. like Maness does, and precisely upon the issue of character counting, making this unique in the literature.

Several events have collided in Texas that makes this book all the more apropos in that U.S. territory, though its reach extends internationally.

Maness puts the vice on the critics, yes, but this is really addressed to those on the fence, who may have heard the critics and wondered about the fraternity. I loved the rhetoric side by side the facts. His devastation of the critics is magnified as he builds upon the previous correctives so often avoided by the critics (like the correctives by Masonry scholars de Hoyos, Morris, and Cerza). The anti-Mason “Frankenstein,” as Maness artfully portrays, gets a good beating and a decent burial.

Internationally, most of the published critics have merely followed old wives tales in their ill-informed or cross-eyed stands. They do not deal with the issues, avoid the correctives, and nurture fears. Marketing plays no small factor. Many latch onto *secrecy* and impose an ugly suspicion. Maness’ chapter on secrecy is a jewel in this regard. Outside the “spook-house” tactics so ably exposed in this book, Maness asks the potent question, “What is the critic’s best shot?” Every major criticism is buried, often with humorous clarity.

England, the origin of symbolic Freemasonry, is facing some challenges today, and this book should be a resource for them too.

The devastations of David Barton’s books are outstanding. Even though Barton is not attractive to real scholarship, he is influential in the U.S. Here, in the light, Maness indicates the hundreds of volumes the critics avoided.

Yet this is not merely a corrective, for though Maness builds on others with some unique corrections, the heart of this book builds upon character counting

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<sup>4</sup> For Masonic Relief for Cuba, see King’s site at <http://nelsonking.ca>. For the Philalethes site, see [Freemasonry.org](http://Freemasonry.org), from the Greek φιλαλήθης (pronounced “fill-a-LAY-thayss”) and means “a lover of truth,” a term used by Aristotle and Plutarch.

to further expose Christian revisionism to fellow Christians side by side with Masonry's contribution to the original intent of the U.S. Constitution. His book addresses these forcefully.

Maness made me laugh and shake my head. He cuts loose here like no one I have seen, mixing lampoon, critic devastation, and scholarly presentation with a flare. This second version is leaner, kinder, and deflates the "pro-pagan-da" machines with good humor and surprising twists. The topic is multi-faceted, and some critics *have* "prostituted" their character to purchase credibility—shame on them. After that, the real beauty of our gentle craft shines in a not-so-new, but still fresh light in the history he outlines.

No critic's question is left untouched in this magisterial work.

Two thumbs up. Maness has done it, for this book could finally settle three crucial issues that are inseparably lashed together: the critics' best arguments, Christian compatibility, and U.S. historical contributions. It is about time the character of Masons is used as the tip of the sword; it is the best way to shine. There is a legion of legends. I know several. Freemasonry has *always* been about character counting, and this is drilled hard and deep and from every conceivable angle in a fun and cogent manner, anchored upon a wonderfully clear metaphor—character counting is *the* hammer that drives the wedge of credibility. Thanks Mike.

Now, for time immemorial, credibility is settled on the largest and oldest international fraternity in the world, associated as it has been with a legion of legends, an international treasure of good men across the centuries and continents, including its indisputable contributions to the original intent of the U.S. Constitution and more.

Unequivocally grand in scope and substance. *Character Counts* is a book that must be read by all American Freemasons. And should be read by all Americans.



Logo for Nelson's charity  
Masonic Relief for Cuba

Nelson King  
October, 2010

*Vita*: Mr. King (NelsonKing.ca) was born in Montreal, Canada, graduated from Banting Institute, University of Toronto, in 1967, and in 1992 became first non-US citizen to be appointed editor of *The Philalethes Society Journal of Masonic Research and Letters* (the oldest independent Masonic research society), and one of two who was president and editor at the same time, retiring in 2009 for health reasons. He has spoken throughout Canada, the U.S., Cuba, Costa Rica, and Nova Scotia. He is the author of a successful Internet Masonic Leadership Course and *Confessions of a Born Again Fundamentalist Freemason* (Anchor Communications, 2000). Many of his articles have been recorded by VoicePrint® of The National Broadcast Reading Service Inc. for the visually impaired. He was instrumental in starting the Masonic Relief for Cuba Committee (see at nelsonking.ca/) and remains the Executive Director. He is in the latest edition of the *Who is Who of Freemasonry*. He is a

member of the Orient Lodge No. 339, GRC, Lodge of Perfection and Lodge of Rose Croix (A.A.S.R., Toronto Valley, Life), the Moore Sovereign Consistory A.A.S.R. Hamilton (Life), the True Briton's Lodge No. 14 GRC (Perth, Ontario), the Scarborough Chapter R.A.M., York Council No. 133 Allied Masonic Degrees of the USA (Sovereign Master 1996), Gran Logia de Costa Rica (Hon.), Prince Hall GL Connecticut, Prince Hall GL Ontario (Hon.), the Birch Cliff Lodge No. 612 GRC Scarborough (Hon.). He is a member of numerous research lodges and societies: Cercle de Grasse Tilly, The Philalethes, Paris, France; Allen E. Roberts Chapter, Philalethes, Boston (Charter Mem.); Civil War Lodge of Research No. 1865 (GL Virginia, Charter Mem.); Cornerstone Computer Chapter, The Philalethes on CompuServe (President 1993-1995); Dr. Charles H. Wesley Masonic Research Society, Dayton, Ohio; Frontier Army Lodge of Masonic Research (GL North Dakota); Kansas Lodge of Research (GL Kansas); Heritage Lodge No. 730 GRC (Life); Illinois Lodge of Research; Iowa Research Lodge No. 2 (Hon. Life); Jean Scot Erigène Lodge of Research, Grande Loge de France (Hon Life); John Ross Robertson Chapter, The Philalethes, Toronto Ontario (Life); Louisiana Lodge of Research; Quatuor Coronati Lodge No. 2076 (Correspondence Circle), Manchester Lodge of Research, and Leicester Lodge of Research No. 2429 (United GL England); Missouri Lodge of Research; Northern California Lodge of Research; Ohio Lodge of Research; Habonim Chapter, The Philalethes, San Francisco, California (Charter Mem.); Oklahoma Lodge of Research; Phoenix Masonic Museum and Library; South Carolina Masonic Research Society; Southern Calif. Research Lodge; Prometheus Chapter, Philalethes, Thessaloniki, Greece (Hon.); Victoria Lodge of Ed. and Research (GL British Columbia); and Virginia Research Lodge No. 1777 (Fellow).

He has received numerous awards and board appointments, including, The Masonic Brotherhood of the Blue Forget-Me-Not (1992, international Masonic educators society, board in 1997, 11+ years Exec. Sec.), Fellow of The Philalethes Society (1993), The Philalethes Society Distinguished Service Medal (1994); Certificate of Literature (1994, Washington, D.C.), Board of Directors Masonic Leadership Center at The George Washington Masonic National Memorial (1996), Fellow of The Phylaxis Society (1998), Jerry Marsengill Lecturer (1999, Iowa Lodge of Research No. 2), William James Dunlop Award (1999, The Heritage Lodge No. 730, GL Canada), President The Philalethes Society (2000), Prince Hall Civil Rights Activist Award (2000), 27th Phylaxis Society Anniversary Award (2000), Grand Master's Leadership Award 1999-2000 (GL North Carolina), Fellow of Virginia Research Lodge No. 1777 (2000, GL Virginia), Honorary Member Gran Logia de Costa Rica (2000), Member of The Society of Blue Friars (2001), Knight Grand Cross (2001, Order of the Temple of Solomon, GL North Carolina), Gold Medal (2002, Duane E. Anderson Excellence in Masonic Education Award, GL Minnesota), 7th Annual Sam Houston Lecturer (2004, Holland Lodge No. 1, GL Texas), Humanitarian Award (2004, The Gran Logia de Costa Rica and Government of Costa Rica), Phylaxis Society Harry A. Williamson Hall of Fame (2005), Prince Hall Grand Lodge of Connecticut (2005, Hon.), Past Grand Master Prince Hall Grand Lodge of Connecticut (2006, Hon.), Logia Humanidad Santiago De Cuba (2008, Hon.), Past Grand Masters' Association of The Grand Lodge of Kansas (2008), Prince Hall Grand Lodge of Ontario (2008, Hon.), and Gran Logia de Cuba (2008, Hon.). Lastly, but not least, the Scottish Rite of Cuba, Santiago de Cuba, dedicated the 30th Degree Class to him in 2007.





## Author's Preface



Freemasonry is an American *National Treasure*, and beyond the Disney movie's super treasure hunt, the more valuable legacy is about character counting under God.<sup>5</sup> Yet, there is no fraternity that has been as misrepresented while also having among its millions of honorable members some of the finest leaders for centuries, even a legion of legends.

In the first edition, I *thought* I could do a quick study on Freemasonry, to add to my ethics book.<sup>6</sup> As the study began, the book grew beyond a mere complement into an ethical work in its own right and, surprisingly, became more of a cause than I had first intended. After the first edition's dissemination to several critics and friends—four years later—as a weathered explorer up the Amazon and some trade with several critics, our case has been refined in this second edition. In a cooler and more succinct manner, we refined hundreds of elements and added hundreds of sources, continuing with a little dab of humor.

The legacy of first-class works by Freemason scholars for centuries is amazing.<sup>7</sup> Character counts in millions of pages, and nothing is more consistent, cohesive, and more profoundly illustrated. During three pivotal eras in three unique countries, we will ask—since 1717, how could symbolic Freemasonry have had a *better* beginning during its first 100 years in (1) England, (2) Texas, and (3) America? Yet that outstanding legacy has been clouded by the critics.

I am more concerned than before, because the best works have been avoided by most of the critics. That avoidance is the critics' consistency. In the first edition, I was over zealous and shaded most of the critics' work as dishonorable. In this second edition, we recognize that there are some honorable critics, though we still, for fun, hound the worst critics' Frankenstein concoctions. All of the critics have avoided the published correctives, and, worse, the critics have never seriously dealt with character counting as the credentialing agent itself in the millions of Masonry pages. Why?

We engage the critics in two ways, the first becoming a backdrop for the second. The anti-Mason literature and Christian compatibility (SBC docs too) are addressed first, because most Masons and most of the critics are Christians.

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<sup>5</sup> See NationalTreasure.com: the 2005 Walt Disney Picture movie, *National Treasure*, stars Nicolas Cage as Benjamin Franklin Gates who searches for the treasure of the Knights Templar. True elements mix with fiction to advance the nail-biting adventure. Freemasonry was there in 1776.

<sup>6</sup> Michael G. Maness, *Would You Lie to Save a Life?* (2007; 428p.), PreciousHeart.net/love.

<sup>7</sup> There is such a huge store, that a formal classification structure was constructed 100 years ago! See William L. Boyden's *Classification of the Literature of Freemasonry and Related Societies* (Washington, D.D.: A.A.S.R., 1915; 36p.), at Google Books.

That backdrop and confronting the Wall-Builder David Barton and those like him who confound our heritage, secondly, all of that helps us to illuminate the best of Freemasonry's contribution to the original intent of our U.S. **Constitution**. We present our case in six parts.

In Part One, we address character itself and religion in Freemasonry.

In Part Two, the anti-Mason Frankenstein gets the beating of his undead life, and then we bulldoze his dilapidated castle and plow up the graveyard. Some terrible things have said about Masons. Yet we also recognize—*must* recognize—that there are some honorable critics. In chapter seven, Catholic Professor of Journalism William Whalen is one of those few scholars that came against Masonry, honorably, and we do not lampoon the few like him. That is part of our dilemma, too, because all of the critics do not fit into the same box. It is important to make this distinction, too, at the beginning. We cannot fully discern the motives of all. But actions speak loudly, very loudly, and we will describe some real Frankenstein concoctions. Part of our task is to show how the major critics miss their mark and how some dishonorable junk has blown over and even convinced many otherwise honorable leaders. Religious and partisan politics plays no small role, though we do not get into that much.

Therein, our lampooning becomes a serious rhetorical tool to help clarify and magnify the wide range of a *double* aberrance manifested in two directions of a sprawling diversity of critics. Like an inverted pyramid charting the critics, a handheld fan spreads out from a small base into a wide array of colorful scenes, and a few fans have a bit of see-through lace on the outer rims. The first axis of aberrance goes vertically, where a few honorable critics like Catholic Whalen (at a base of honor) spread to the many on the outer rim of dishonor. We might even say that there is a line of honor where, part of the way up as the chart fans out, one crosses from honorable sincerity into the wider area that is knowingly dishonorable. The second axis of aberrance goes horizontally, from left to right on the outer rim and is the most glaring, where most of the critics hardly ever agree and rarely look at each other. Also, on the outer rim of the fan and entangled in the delicate lace, some of the critics are quite out of touch with reality and even Frankenstein in their graveyard meanderings.

Nearly criminal malignance erupts when influential Christian men call other Christian men *fiendish devils* with rationales that would embarrass Tweety Bird.<sup>8</sup> Even though a few honorable critics have innocently taken a wrong turn, even so, most of the critics purposefully corkscrew the symbolism of Freemasonry. The worst use spook-house tactics and some religious leaders have bought into the Frankenstein concoctions hook, line, and stinker bait. There *is* a cat in the church house, and we have bagged him.

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<sup>8</sup> Seen later, James L. Holly, M.D., has published such. Yet there are more unique episodes of Tweety Bird than unique critic rationales. Here are a few of the thoughtful Putty Tat puns: A Tale of Two Kitties (1942), Birdy and the Beast (1944), Home Tweet Home (1950), Fowl Weather (1953), A Bird in a Bonnet (1958), Trick or Tweet (1959), Tweet Dreams (1959), Hyde and Go Tweet (1960).



In Part Three, we turn the lights onto the honorable symbolism of Masonry, and in Part Four a legion of legends fuel the generators of honor. For all of the critics, especially Frankenstein, their credibility rests upon the *occulting* of character counting. Yet, as we shall profusely show, Freemasonry credibility rests upon character *counting*. For both sides, *all* pivot on character counting!

The only real mystery left is why the critics avoid character counting.

For centuries Freemasonry has valued the internal over the external and the content of character more than privilege. Freedom of conscience has always been a coalescing element. In Parts Five and Six, those ancient principles and other virtues synchronize with Christianity and were a potent source for our Founders' original intent in our U.S. **Constitution** and—contrary to the critics—more of a contribution than any single Christian sect. While Christianity was exceedingly divisive in the late 1700s, Masonry was unifying with the greatest diversity of Christians and others (like Deists and Franklins) from more cultural enclaves than any other. That unifying element is a *National Treasure* to be proud of, and the legacy has continued unabated for centuries.

Character counting is the hammer that drives the wedge of credibility between Frankenstein and the honor of Freemasonry. With its extensive Masonic heritage, this wedge of credibility is especially important in Texas, for it is the home of several very influential critics. Yet this extends internationally. We need more light on character counting today, much *more light*.

Michael Glenn Maness  
October, 2010

*Vita*: Maness earned a D.Min. from the New Orleans Baptist Theological Seminary, a M.Div. from Southwestern Baptist Theological Seminary (SWBT), Fort Worth, a B.A. from the Criswell Center for Biblical Studies (now Criswell College), Dallas, and a four-unit internship under the Association of Clinical Pastoral Education. He led Chaplain Professional Equity in the Texas legislature in 1999 that helped Texas chaplains in 2001 gain its first pay-group raise in 40+ years. In 2010, he has been a Texas Department of Criminal Justice chaplain for 17+ years, many of those years on the Executive Committee New Bethel Baptist Association and Coordinator for the Tyler County Ministerial Alliance. He is the Past Master of Magnolia Lodge No. 495, a Scottish Rite Master Craftsman, Knight Templar, Shriner, and Past Patron of the Order of the Eastern Star No. 462. He is a member of the Philalethes Society, fellow of the Evangelical Theological Society, life member of the American Correctional Chaplains Association, member of the Karl Barth Theological Society, Lions International, the American Legion, and several other organizations. He was born in California, served in U.S.A.F., and has authored eight books and webmaster for his internet domain, [www.PreciousHeart.net](http://www.PreciousHeart.net).

