

PO<sup>12</sup>

# Kealey PAPER



Published by the Canadian  
Institute for Political Integrity  
P.O. Box 774  
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Twenty-second—4th Edition "There always are two sides on both sides of every issue"

February 2002 to July 2002



**Zoro-Astrian Freemasonry's  
“Etidorhpa” signaled 9 / 11  
105 years before it happened!**

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## Canada is the 2nd Promised Land

## Will Canadians ever own Canada?

Today, July 1, is Canada's so called "Birthday". The average person on the street believes that today marks the beginning of this part of the world's geography. This would be a shock to those who lived here at the time, much like native Americans were shocked to find out that they were lost and were "re-discovered" by Christopher Columbus, in 1492.

The fact of the matter is that this day marks Zoro-Astrian Freemasonry's total domination over Canada's political structure. The name

"DOMINION" of Canada merged us all into a Masonic Confederation, much as was the southern part of the USA. The word confederation stems from the middle-east and it designates all wholly-owned property controlled by the ancient Horites. Horites also wrote the original texts of the Bible for the Essenes. They, the Horites, had secret control over Egypt from their base at Mount Sinai. It is to there that Moses had zinged when he should of zaged (allegorically speaking) to receive his next marching orders.

Canada's flag now carries the Red / White colours of Egypt's Pharaohs who fronted for the Horites at the time (Hycos). Canada is also the SECOND "Promised Land" (see the resemblance that exists between the words Canaan and Canada). Every top ranking Freemason understands that #2 is always #1. Just check your watch; a second is the first unit of time.

Shakespeare once wrote, "the whole world's a stage and all the people in it are actors in a play". Well, hang on to your hats Ladies and Gentlemen,

in the next few years you are about to be taken for the ride of your lives.

The Horites control countries by means of their tax collection "agencies". Servile government stooges create these agencies for them. Here are just some of the names which they have used to date: Apiru - Habiru - Trapezitae - The Ferme - The Bank of France - The Bank of England - The Bank of Canada - CCRA - The Federal Reserve - IRS - etc., etc., etc..

It's all mind over matter. If you don't mind - then it don't matter.

Please do not hesitate to contact us if, finally, you would now care to "overstand" Zoro-Astrian Freemasonry's program that is currently fabricating your End Times.

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## Masonry's "I-AM-THE-MAN" signaled 9/11 "Lest we forget" #11 is their Code

by: Glen Kealey

The number 11 has been a code number of ancient Zoro-Astrian Freemasonry since the beginning of time. It is now claimed by them to be the second way they have of writing the number 2. However, secretly, they know that it really was the first, as two bars placed side by side was the original way of designating the 2.

The primary thesis of Freemasonry is that one never gets it right the first time around. Therefore the ancient priests of Zoro-Astrian Freemasonry have built their entire coding structure on the principle that #2 is in fact #1.

The appointed vice-president has secret power/control over the elected president. A second is the first unit of time on the clock. The CFO (the Chief Financial Officer) has more power in the financial markets than has the CEO (the Chief Executive Officer). A deputy minister has more real power than a minister, when it comes to who runs a parliamentary government.

Freemasonry uses the concept of two cues, or clues, to signify their interest in the topic at hand. Their main cues are Alphanumeric. They are often the letters q and u. These letters are "pictographs" which

are easily converted, visually, to the numbers 9 and 11.

The line drawing that appears on our cover page was taken from a Freemasonic book that was published in 1896. It is just one of the publications that alludes to the use of the letters q and u, or the numbers 9 and 11 as was printed on the cover of "Etidorhp" in order to attract the attention of Masons to this so-called book of fiction.

Similar uses of q and u are made by including them in the names of places; such as with the name of Quebec, the French speaking city and province of Canada and the Qu'Appelle

River; a river, about 434 km (270 mi) long, of Saskatchewan and Manitoba, flowing east to the Assiniboine River.

Within Freemasonry, the # 11 seems to have replaced the # 2 in significance with the first publication of Attar's masterpiece *Conference of the Birds*, an allegorical survey of Sufism.

Attar a Persian poet and mystic died c. 1229. The book uses allegory to relate the fact that world power is being transferred "temporarily" to the Kings of the West

from the Dog Priests of the East. Attar's writing seems to have brought about a change, from 10 to 11, in the number of

IAMBS included in his works.

Note to linguists :  
iambic pentameter

[CONVENTIONS OF  
W R I T T E N  
ENGLISH]

The most common meter in English verse. It consists of a line ten syllables long that is accented on every second beat. These lines in iambic pentameter are from *The Merchant of Venice*, by William Shakespeare: n sooth, know/nt wh/ am / s sad. / t wea/ris me;/yu say/t wea/ris you....

Similar changes in the number of IAMBS, from 10 to 11, appear in the other works of WILL-I-AM Shakespeare.

Etidorhp, which is the goddess of love Aphrodite spelled b a c k w a r d s , chronicles the very weird activities of Freemasonry's main whistle-blower Captain William Morgan, in 1826.

"I--A M--T H E--  
M A N--W H O--D I D--  
I T" is the allegorical name assigned to the character of Captain Morgan in Editorhp.

Likewise for E.A. Poe. Edgar Allan Poe, 1809-1849. American writer known especially for his macabre poems, such

cont. on page 2

## I—AM—THE—MAN—WHO—DID—IT

cont. from page 1

as "The Raven" (copied from the ancient Persian version in 1845), and many short stories, including "The Fall of the House of Usher" (1839).

In Poe's The Raven, the words "Never, nevermore Lenore" are repeated 11 times by the visiting raven.

Again, John Bunyan 1628-1688, an English preacher and writer celebrated for his *Pilgrim's Progress* (two parts, 1678 and 1684), the allegorical

tale of Christian's journey from the City of Destruction to Zion, the so-called Celestial City, makes use of the phrase I—AM—THE—MAN.

Each of these allegories attempt to explain and provide guidance to ancient Zoroastrian Freemasons of Persia, India and Egypt on their quest for the Philosopher's Stone and ever-lasting life.

The code of q/9 - u/11 is often used in conjunction with its

sister code PT. This code of PT (1X1) is associated with the so-called "vision" of Constantine which is most often used as embroidery on the back of formal robes worn by Catholics

priests during official church ceremonies. Macedonian Kings, the Ptolemies ran Egypt between 323-30 BC.

What do all of these writings have in common? It is the use of the #11 code that links them all in the same way as 11/11, remembrance day on November 11, is linked to two world wars. And, as well is it just a coincidence that in order to warn of an emergency, telephone companies ask us to dial 911?

And again, by some strange coincidence if not conspiracy, we have lived through the most dramatic of all terrorist acts to ever strike America, on September 11. If there is a link it is to Zoroastrian Freemasonry.

## Etidorhpa



Royal Ca  
Can th

by: Nelson King

Like every little boy growing up in Canada, I had a great fascination with the Mounties. With their dress uniform of a low, broad-brimmed hat, scarlet jacket, and blue trousers with a yellow stripe, their Musical Ride, their horses, everything associated with them. That is everything but Jeannette MacDonald and Nelson Eddy, cause I was sure that Mounties did not paddle canoes and sing to girls, well at least not at the same time. No they had dogs called King and saved the world from all types dastardly deeds and they "always got their man."

Imagine my joy when learned that the Mounties had been associated with Freemasonry from their conception. As I remember my fascination with the Royal Canadian Mounted peaked during either the late 50's or early 60's. Commissioner Harverson was invited to come to our house in Perth, to speak at some function my father arranged. I was excited. The Chief of Mounties [the Mounty] was coming to my house. He arrived dressed in a suit and I was devastated. After an hour of socializing, he asked if he could change into uniform. My parents showed him up and he went to change. I thought things definitely going to improve. Finally "Mounty" arrived.

Shortly he came down the front stairs, in the Commanding full dress uniform and all. All dressed in blue, from head to toe. Not a single blemish anywhere. Once he was crushed. He did have on Wellington boots with spurs. Oh

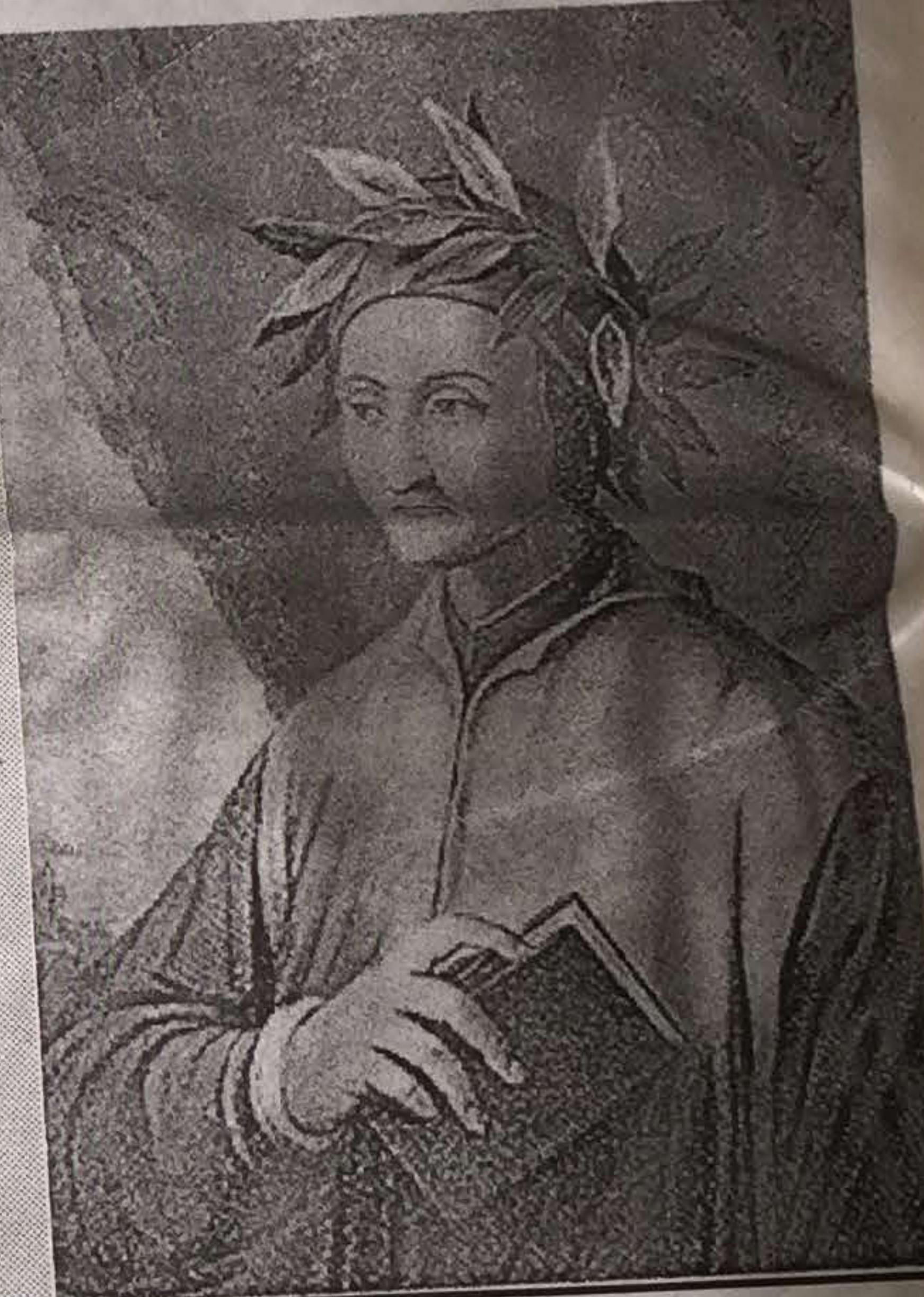
remember that. They made a great impression. That my mother was going to kill him if he descended the staircase his way. Gouge on every second solid pine

## Dan-te A-li-ghie-ri

1265-1321

Italian poet whose masterpiece, *The Divine Comedy* (completed 1321), details his visionary progress through Hell and Purgatory, escorted by Virgil, and through Heaven, guided by his lifelong idealized love Beatrice.

HE-TOO-IS-A-MAN-WHO-DID-IT

Ptol-e-my<sup>1</sup>

(323-30 B.C.)

An Egyptian dynasty of Macedonian kings. The Ptolemies included Ptolemy I (367?-283?), a general in Alexander the Great's army who succeeded him as ruler of Egypt (323-285), and Ptolemy XV (47-30), who ruled as coregent (44-30) with his mother, Cleopatra.

Ptol-e-my<sup>2</sup>

(second century A.D.)

Alexandrian astronomer, mathematician, and geographer who based his astronomy on the belief that all heavenly bodies revolve around the earth.

THEY—TOO—ARE—THE—MEN—WHO—DID—IT—2—“U”

# Royal Canadian Mason Police

## Can the RCMP serve two masters?

by: Nelson King

Like every little boy growing up in Canada, I had a great fascination with the Mounties. With their dress uniform of a low, broad-brimmed hat, scarlet jacket, and blue trousers with a yellow stripe, their Musical Ride, their horses, everything associated with them. That is everything but Jeannette MacDonald and Nelson Eddy, cause I was sure that Mounties did not paddle canoes and sing to girls, well at least not at the same time. No they had dogs called King and saved the world from all types dastardly deeds and they "always got their man."

Imagine my joy when I learned that the Mounties had been associated with Freemasonry from their conception. As I remember my fascination with the Royal Canadian Mounted peaked during either the late 50's or early 60's Commissioner Harverson was invited to come to our house in Perth, to speak at some function my father had arranged. I was all excited. The Chief of the Mounties [the Mounties, Mounty] was coming to my house. He arrived dressed in a suit and tie, and I was devastated.

After an hour or so socializing, he asked if he could change into his uniform. My parents showed him upstairs and he went to change. I thought things were definitely going to improve. Finally a "Mounty" Uniform. Shortly he came down the front stairs, dressed in the Commissioners full dress uniform sword and all. All dressed in blue, from head to foot, not a single bit of red anywhere. Once again I was crushed. However, he did have on his dress Wellington boots and spurs. Oh yes I remember the spurs. They made a lasting impression. I thought that my mother was going to kill him. For as he descended the staircase his spurs left a gouge on the riser of every second step. A solid pine staircase that

had been built in 1853. A staircase that had stood for over a century. A staircase that my mother had lovingly refinished by hand. It is worthwhile to note that the marks on the risers, survive to this day, and my mother did not kill him. But I don't think she ever forgave him.

Early in the 19th century, residents of British North America began to fear that the United States wanted to absorb all of North America. As a result many colonists sought to unify the British colonies. In 1867 Great Britain's Parliament passed the British North America Act, which formed the colonies into a union called the Dominion of Canada. New Brunswick, Nova Scotia, Ontario and Quebec were the first four provinces to join the new Dominion.

By 1873 the Canadian people and their government were stirred by the prospect of a greater Canada. A new era had dawned, expansion and unity had become the foremost topic of discussion. Not only was the added territory in the West of the utmost importance commercially, but also a call to adventure had been sounded.

The Canadian Government had from time to time had contemplated the plan of 1870, to patrol the Western frontier with a small number of mounted men. But it was felt something more comprehensive was essential. An adequate application of the law, without show of aggression, was the primary requisite.

On March 31, 1873, Dr. [later Sir] John Schultz, drew the government's attention to the Imperial proclamation of July 15, 1870, which added Rupert's Land and the North-West territories to Canada, and which had pledged the Dominion of Canada to care for and protect the thousand of Indians which lived there. In the nature of a warning, he pointed to the state of

war and pillage prevailing south of the international boundary. Other Members of Parliament took up the subject; one attributed the unrest among the Indians to the recent transfer of government from the Hudson's Bay Company, another Member hinted that the Americans had cast a covetous eye upon the North-West, another said that most of the trouble could be blamed on American whiskey traders from the Missouri River.

On April 28, Prime Minister Sir John A. Macdonald [a Freemason] gave notice in the Commons of a proposed bill "Respecting the Administration of Justice and for the Establishment of a Police Force in the North-West Territories." This was communicated to His Excellency the Governor-General and recommended to the consideration of the House of Commons. The following day, an invasion from Montana culminated in an outburst of almost unsurpassed frontier depravity. In Battle Creek in the far off Cypress Hills of southern Saskatchewan, blood lust and liquor had combined to wipe out a hapless band of innocent Indians wrongfully accused of stealing horses. Wholesale murder on the part of the Missouri River gangs had reached an outrageous climax on Canadian soil!

As news of the "Cypress Hills Massacre" spread, indignation and anger exploded on the front pages of Canada's Eastern press, and when tidings were received that warned a possible further bloodshed in the Canadian West, arrangements for the guardianship of the far flung territorial acquisition were speeded up.

On May 23, 1873, Royal assent was given to the parliamentary bill and on that afternoon [2000 miles distant from the recent bloodletting] the North-West Mounted

Police, became a living entity.

The original intention was to call the proposed law-enforcement body "Mounted Rifles," but hearing this, alarmists in the United States spread the story that Canada was organizing an armed force to patrol the international boundary. Telegrams telling of the disturbed state of mind in official Washington, D.C., reached Ottawa. Newspapers in States asked on what grounds Canada was planning such a warlike expedition. Criticisms ran high, but eventually a confused apology was sent to Ottawa from Washington. Meantime Prime Minister Macdonald had asked to see the official draft of the Act, and drawing his pen through the words "Mounted Rifles" substituted the words "Mounted Police."

Accordingly the North West Mounted Police was established, and 150 men were sent to the West. They spent that winter at Lower Fort Garry. Colonel French [The Commissioner] soon realized that he had too few men, and so the following year he was joined by 150 more members who came West via the United States and entered Canada through Fargo, North Dakota. This enlarged Force traveled over the Old Boundary Commission Trail through Roche Perce, near Estevan, Saskatchewan and onto the foothills of the Rocky Mountains, where a barracks was built at Fort MacLeod.

Commissioner French and half of the men moved eastward from here, leaving Colonel MacLeod in command of the barracks. Colonel MacLeod had his work cut out pacifying the thousands of Indians, including Chief Sitting Bull, who had moved northward into Canada after the Battle of the Little Bighorn in which Lieutenant Colonel George Armstrong Custer and regiment of the Seventh United

States Cavalry were annihilated. MacLeod and his men routed out the American whiskey traders and smugglers, and assisted in the making of treaties with the Blackfoot, the Blood and other Indian tribes.

The scarlet tunics were symbolical, especially to the Indians, of the good faith and fairness of the police who represented their Great White Mother, the Queen.

Some three months before the North-West Mounted Police barracks were set up in Regina, the Grand Lodge of Manitoba, which had jurisdiction over all the North-West Territories, granted a dispensation for the formation of a Masonic Lodge in Regina, this was Wascana No. 23. Among the members of the North-West Mounted Police, were several Masons; most of them affiliated with the new Lodge and others were initiated into it. By 1894 there were some 14 Masons at the Barracks.

Following the suppression of the second Riel Rebellion in 1885, there had been a period of comparative relaxation, and consequently much thought was given to the formation of a lodge in which the first qualification should be membership in the North-West Mounted Police

for their general information."

"In a large body of men such as the North-West Mounted Police, whose members are scattered over such a vast extent of territory, and who are gathered from almost every civilized country in the world, a certain percentage of Masons are bound to be found, and it would not have been consistent with the usual perseverance and enlightened teachings of Freemasonry had the members of the Order failed to organize a Lodge among themselves, and so be in a better position to carry out the precepts and tenets of the Order than could otherwise have been done while so many different Lodges were represented by them."

"A Mounted Policeman's duties are various, and his continued place of residence (with a few exceptions) uncertain. Principally for this latter reason it was thought that a Lodge at Headquarters, Regina, would relieve a Brother from the necessity of continually changing his allegiance from one Lodge to another, and so be the means of concentrating his energies in a more systematic manner towards the good of the Craft in general."

"It is said with truth that 'from small beginnings great things often accrue'. So in the present case the above idea having once been expressed by some zealous brother, it quickly became a source of conversation by many, until finally it was decided to hold a meeting of all members of the Craft then present at Headquarters and discuss the subject in detail."

"The history of the first Masonic Lodge organized by members of this force must be a subject of deep interest to all Brethren of the Craft who have served, may be at present serving, or who may become members later on, therefore the following facts are briefly stated

"The meeting was accordingly held on the 6th of July 1894. The matter was thoroughly discussed, and some of the preliminary arrangements made; another meeting, however, was necessary before the final steps could be taken."

cont. on page 5

# CaPTain Will-I-Am Morgan

## Masons deny murder of I-AM-THE-MAN

What happened to William Morgan? Enemies of the Craft said Freemasons had kidnapped and murdered him, to prevent the publication of his exposé. Freemasons, of course, indignantly denied the charge. As time went on and Morgan was not found, members of the Craft disavowed any approval of such act, if it had been committed. Governor Clinton, Past Grand Master, issued proclamation after proclamation, the last one offering two thousand dollars reward "that, if living, Morgan might be returned to his family; if murdered, that the perpetrators might be brought to punishment."

It was not too difficult to discover that Masons were concerned in Morgan's hundred and twenty five mile journey to Ft. Niagara. Three members of the Craft -- [Nicholas Cheesboro, Master of the local Lodge], Lawson and Sawyer -- pleaded guilty to conspiracy to "seize and secrete" Morgan, and, together with Eli Bruce, Sheriff, and one John Whitney, all served terms in prison for the offense.

But murder could not be proved for no body was found. In October, 1827, a body was washed ashore forty miles below Ft. Niagara. Morgan's widow "identified" the body, although it was dressed in other clothes than her husband had worn alive; was bearded, although Morgan was clean shaven; had a full head of hair, although Morgan was bald! Thurlow Weed [1797-1882], Rochester Telegraph Editor, was accused of having the corpse shaved and of adding long white hairs to ears and nostrils, to simulate the appearance of Morgan. The first inquest decided that this was, indeed, the body of William Morgan. Three inquests were held in all. The third decided, on the unimpeachable evidence of Mrs. Sara Monroe, who minutely described

the body, its marks, and the clothes it wore, that the corpse was not William Morgan, but Timothy Monroe, of Clark, Canada, her husband. Commonplace and unexciting truth seldom catches up with scandalous, electrifying, remarkable falsehood! William Morgan had disappeared. Freemasons had been convicted of abducting him. A body had been found and identified as Morgan. That better evidence and a less excited jury had later reversed this identification was anti-climatic. The stories of Morgan's "murder" persisted. Thurlow Weed, whom history shows as an unscrupulous opportunist, no matter what the exact truth of his activities with the body may have been, added fuel to the flames.

Weed died in 1882, On his death bed he stated that in 1860 (twenty-two years before) John Whitney, who had been convicted in the conspiracy charge, confessed to him the full details of the murder of Morgan. According to this alleged confession, Whitney and four others carried the abducted Morgan in a boat to the center of the river, bound him with chains, and dumped him overboard. Weed stated -- and here his memory failed him -- that Whitney had promised to dictate and sign this confession, but died before he could do so. But Whitney died in 1869, nine years after!

Whitney did indeed tell a story -- not to Thurlow Weed, who was his accuser in the conspiracy case and whom he hated -- but to Robert Morris. This story is both the most probable and the best attested of any we have, as to the true fate of William Morgan.

Whitney told Morris that he had consulted with Governor Clinton at Albany, relative to what could be done to prevent Morgan executing his plans to print the exposé. Clinton sternly forbade any illegal moves, but suggested the

purchase of the Morgan manuscript, for enough money to enable Morgan to move beyond the reach of the influence and probable enmity of his associates in the publishing enterprise. From some source (Masons? Governor Clinton?) Whitney was assured of any amount needed, up to a thousand dollars, which was a great sum in those days.

In Batavia Whitney summoned Morgan to a conference in which the bribe was temptingly held forth. On the one hand, the enmity of all, persecution, continual danger -- it is not improbable that threats were mingled with the bribe! On the other hand, money, safety, freedom from a plan to publish which held much of danger if Morgan would take five hundred dollars, go to Canada, "disappear", his family would be provided for, and later sent to him!

Morgan agreed. He was to be arrested and "kidnapped", to make it easy to get away from Miller and his associates. Whitney feared that without some such spectacular escape, Morgan might at the last moment decline to go through with the plan, fearing reprisals from his friends in the publishing venture.

Whitney told Morris that two Canadian Masons received Morgan from the hands of his "kidnappers" at Ft. Niagara, traveled with him a day and a night to a place near Hamilton, Ontario, where they paid him the five hundred dollars, receiving his receipt and signed agreement never to return without permission of Captain William King, Sheriff Bruce, or Whitney.

Later there were two other "confessions" of complicity in the "murder" of Morgan -- neither consistent with the facts. Doubtless they were of the same hysterical origin which leads so many notoriety seekers to confess crimes

which by no possibility they could have committed.

Did William Morgan choose the easier way, disappear with five hundred dollars from a dangerous situation, eliminating from his responsibilities a wife and family suddenly burdensome, and, in a new freedom, ship on a vessel from Montreal and out into the world, there to come to an unknown end?

Or was he basely murdered by Masons who thought the crime less than the evil results to follow on the publication of Morgan's book. No man knows. No incontestable evidence can be adduced -- or was ever adduced -- definitely to prove either solution. All that is undoubtedly is that Will-i-am Morgan was apparently kidnapped and did disappear.

It is difficult, a hundred years after, to understand the extent and power of the widespread excitement and passions this incident created. For the fame and infamy of the Morgan affair spread over an immense territory. It was the beginning of an anti-Masonic sentiment which grew and spread like wild fire. meetings were held, the Order was denounced by press and pulpit. An anti-Masonic paper was started -- with Thurlow Weed as Editor -- soon joined by the Anti-Masonic Review, in New York City. The many groups in Pennsylvania, already opposed to any oath bound society (Quakers, Lutherans, Mennonites, Dunkards, Moravians, Schwenkfelders, German Reformed Church) were aroused to a high pitch of feeling against the alleged "murderers" and "kidnappers" -- the Freemasons.

Reverend Brother John C. Palmer, Grand Chaplain of the Grand Lodge of the District of Columbia, says in his little classic of the Craft, Morgan and anti-Masonry (Volume 7 of The Little Masonic Library, published by The MASONIC SERVICE ASSOCIATION in 1925):

"The pressure was so strong that withdrawals by individuals and bodies were numerous. In 1827, two hundred and twenty-seven lodges were represented in the Grand Lodge of New York. In 1835, the number had dwindled to forty-one. Every Lodge in the State of Vermont surrendered its Charter or became dormant; and the Grand Lodge, for several years, ceased to hold its sessions. As in Vermont, so also in Pennsylvania, Rhode Island, Massachusetts,

Connecticut; and in lesser degrees in several other states. The Masonic Temple was cleaved in twain; its brotherhood scattered, its trestleboard without work; its working tools shattered. Thus Masonry endured the penalty of the mistaken zeal of those fearful brethren who thought that the revealing of the ritual to profane eyes would destroy the Order and who hoped to save it by removing the traitor within the camp."

Space here is not sufficient to retell the interesting, often exciting, and always varied story of the political campaigns which were predicated on, and took much of their ammunition from, the anti-Masonic excitement which followed the Morgan affair. It is not to be supposed that the abduction and alleged -- never proved -- murder of Morgan was the sole cause of this outburst, any more than was the assassination in 1914 the sole cause of the World War. Both were triggers which set off guns which, in turn, caused other explosions. Suffice it here that a wave of hysteria was seized upon by able politicians, fanned by demagogues, increased by the righteous indignation of good men and true who saw not beneath the surface, helped onward by press and pulpit with the best of intentions but little understanding, until the whole east flamed with passion and Freemasons were spit upon in the streets, lodges threw away their charters, and Freemasonry bowed its head to a storm as unjust and undeserved as all religious persecutions have always been.

Like any other hysteria, this passed. Passions wore themselves away. A few sturdy and brave men stood staunchly by a few Grand Lodges with high courage and the strength of the right never ceased to proclaim their allegiance to the principles of the Order. Little by little, Freemasonry raised its head;

cont. on page 8

Am I  
RCM

cont. from page 3

"A most essential requisite, a suitable room in which to hold our meetings, had to be secured in the first place, and in this matter we are to be congratulated on our successful endeavors."

"Commissioner Herchmer, having been consulted on the subject, very kindly allowed the privilege of using a large room in barracks, and thereby earned sincere gratitude of members of the Lodge."

"Our final meeting, complete arrangements preparatory to forwarding our application for Dispensation, took place on the 24th August 1894, when the following brethren all signed their signatures to the petition, and then became charter members of the Lodge":

<[http://www.freemasonry.org/nking/\\_theme/paweb/bull1.gif](http://www.freemasonry.org/nking/_theme/paweb/bull1.gif)> Bro. Belcher Wasca Lodge, No.23, Regina

<[http://www.freemasonry.org/nking/\\_theme/paweb/bull1.gif](http://www.freemasonry.org/nking/_theme/paweb/bull1.gif)>

M. H. Hayne Wasca Lodge, No.23, Regina

<[http://www.freemasonry.org/nking/\\_theme/paweb/bull1.gif](http://www.freemasonry.org/nking/_theme/paweb/bull1.gif)>

H. Des Barres Wasca Lodge, No.23, Regina

<[http://www.freemasonry.org/nking/\\_theme/paweb/bull1.gif](http://www.freemasonry.org/nking/_theme/paweb/bull1.gif)>

G. Bates Wasca Lodge, No.23, Regina

<[http://www.freemasonry.org/nking/\\_theme/paweb/bull1.gif](http://www.freemasonry.org/nking/_theme/paweb/bull1.gif)>

Smith Ancient John's, No.3, G.R.

<[http://www.freemasonry.org/nking/\\_theme/paweb/bull1.gif](http://www.freemasonry.org/nking/_theme/paweb/bull1.gif)>

Stewart Wasca Lodge, No.23, Regina

<[http://www.freemasonry.org/nking/\\_theme/paweb/bull1.gif](http://www.freemasonry.org/nking/_theme/paweb/bull1.gif)>

Crory Wasca Lodge, No.23, Regina

<[http://www.freemasonry.org/nking/\\_theme/paweb/bull1.gif](http://www.freemasonry.org/nking/_theme/paweb/bull1.gif)>

A. Martin Wasca Lodge, No.23, Regina

<[http://www.freemasonry.org/nking/\\_theme/paweb/bull1.gif](http://www.freemasonry.org/nking/_theme/paweb/bull1.gif)>

H. T. Ayre Wasca Lodge, No.23, Regina

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Wolter Wasca Lodge, No.23, Regina

<[http://www.freemasonry.org/nking/\\_theme/paweb/bull1.gif](http://www.freemasonry.org/nking/_theme/paweb/bull1.gif)>

# Am I my brother's keeper?

## RCMP serve and protect two masters

cont. from page 3

"A most essential requisite, a suitable room in which to hold our meetings, had to be secured in the first place, and in this matter we are to be congratulated on our successful endeavors."

"Commissioner Herchmer, having been consulted on the subject, very kindly allowed us the privilege of using a large room in barracks, and thereby earned the sincere gratitude of all members of the Lodge."

"Our final meeting to complete arrangements, preparatory to forwarding our application for a Dispensation, took place on the 24th August, 1894, when the following brethren affixed their signatures to the petition, and therefore became charter members of the Lodge":

[Bro. R. Belcher](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif) Wascana Lodge, No.23, Regina  
[Bro. M. H. Hayne](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif) Wascana Lodge, No.23, Regina  
[Bro. H. Des Barres](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif) Wascana Lodge, No.23, Regina  
[Bro. G. Bates](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif) Wascana Lodge, No.23, Regina  
[Bro. F. Smith](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif) Ancient St. John's, No.3, G.R.C.  
[Bro. A. Stewart](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif) Wascana Lodge, No.23, Regina  
[Bro. R. Crory](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif) Wascana Lodge, No.23, Regina  
[Bro. J. A. Martin](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif) Wascana Lodge, No.23, Regina  
[Bro. H. T. Ayre](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif) Wascana Lodge, No.23, Regina  
[Bro. P. Wolter](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif) Wascana Lodge,

No.23, Regina  
[Bro. J. Ritchie](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif) Lodge St. John, No.175, Greenock, Scotland  
[Bro. E. A. Faulds](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif) Wascana Lodge, No.23, Regina

[Bro. H. T. Otis](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif) Bow River Lodge, No.28, Calgary  
[Bro. S. G. Main](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif) Wascana Lodge, No.23, Regina

"The selection of officers, as follows, was made at a meeting held on the 26th September, 1894":

[W. M. Bro. Belcher](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif)

[S. W. Bro. Martin](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif)

[J. W. Bro. Hayne](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif)

[Treasurer](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif) Bro. Stewart

[Secretary](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif) Bro. Ritchie

[Chaplain](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif) Bro. Cochrane

[S. D. Bro. Main](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif)

[J. D. Bro. Wolters](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif)

[D. of C. Bro. Robinson](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif)

[S. Steward](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif) Bro. Otis

[J. Steward](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif) Bro. Cummings

[I. G. Bro. Bates](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif)

[Tyler](http://www.freemasonry.org/nking/_themes/dpaweb/bull1.gif) Bro. Faulds"

"All the above were duly

installed in their respective positions on the first day of October, 1894, with the exception of Brothers Martin and Hayne, who were presented from taking offices selected for them on account of matters of duty taking them away to other posts. Bros. Smith and Ayre were therefore elected to take the vacant positions."

"The ceremony of installing the first officers of the Lodge working under Dispensation, was conducted by M.W. Bro. Goggin, P.G.M., assisted by W. Bro. Chatwin, the Lodge room having been suitably prepared and nicely decorated by the Brethren for the occasion, and to celebrate the event refreshments were provided after the conclusion of the business, when a couple of hours of social intercourse were very pleasantly passed."

As previously stated the first Worshipful Master was Regimental No. 3, Robert Belcher, who was hired by the North-West Mounted Police at Lower Fort Garry on November 3, 1873. He rose through the ranks, was commissioned in 1893, and eventually retired 1907. The reason that I specifically bring Robert Belcher to your attention, is that he has a connection with The Virginia Lodge of Research, No. 1777. Because he is the great-uncle, by marriage, to a previous speaker to this Lodge, R. W. Bro. Wallace MacLeod P.G.S.W. of the Grand Lodge of Canada, in the Province of Ontario.

The original altar, pedestals and columns were made at the Regina Barracks by Constable Phillips for \$15.00, and were painted white and trimmed with the North-West Mounted Police colors blue and gold. The pillars were grained golden oak and may now be seen in the Red Room of the Regina Masonic Temple. The Volume of the Sacred Law was presented to the Lodge in 1894 by Bro. Louis Castellain. The first Worshipful Master's regalia was given by Bro. Staff Sergeant J.

Martin in 1895. The original sword was presented by Inspector Church who originated the famed Musical Ride. His father had carried the sword in the Charge of the light Brigade at Balaclava. In the Blue Room of the Regina Temple may be seen the original ashlar, hewn by the first members when the North-West Mounted Police Lodge was formed. It was not until 1924, that the crest of the North West Mounted Police was officially adopted by the Lodge. Permission to use it was granted by the acting Minister of Justice, the late Honorable Ernest A. Lapointe.

Even as the Force grew in stature, privilege and scope of duties, so Masonry flourished, and more and more members of the renamed Royal North-West Mounted Police became members of the fraternity by initiation. This was a natural development, as the high ideals of the one are similar to and intermingled with those of the other. By 1920 the Force was Canada-wide in scope, and once again it was renamed and is now called the Royal Canadian Mounted Police. [Maintiens le Droit.]

Today a Degree Team of the Royal Canadian Mounted Police annually performs an average of 10 Degrees and 2 to 3 exemplifications. The "Team" has performed in many Lodges in Canada, and in a number of States in the U.S.A., including Indiana, Ohio, Manitoba, Alberta, New Brunswick, Nova Scotia and Prince Edward Island to police their provinces.

The Royal Canadian Mounted Police Degree

Team at commencement of every Lodge meeting perform a Flag Ceremony, which is carried out with military precision. As a Canadian I find that the words are stirring, and I close with them.

I present our flag, our symbol of Unity and of Sovereignty,

Between bars of red and on a field of white,

It blazons forth in its full Autumnal glory,

The Canadian Maple Leaf,

Whose points represent the provinces and territories,

Which comprise our Great Dominion;

To Freemasons, the red symbolizes the dauntless courage of our forefathers, which we strive to emulate,

*The white, that blameless purity of life and conduct, to which we aspire, and the points, the eleven knightly virtues, of which Patriotism is the greatest, And to which we are ever dedicated.*

And finally it inspires in us a reverence to Him, To Whom we fervently pray:

God Save the Queen and Heaven Bless The Maple Leaf Forever.

[The Royal Canadian Mounted Police Degree](http://www.freemasonry.org/nking/_themes/dpaweb/aradhana%20se p1.gif)

Editor's Note: Did you spot the two clues (cues), the two elevens (11)?

Revenue Canada  
 and their agency  
 C.C.R.A.  
 is  
 "The Ferme"

# THE QUESTIONS YOU NEVER THOUGHT TO ASK

*Our Alphabet's biggest secrets appear when you look closer.*

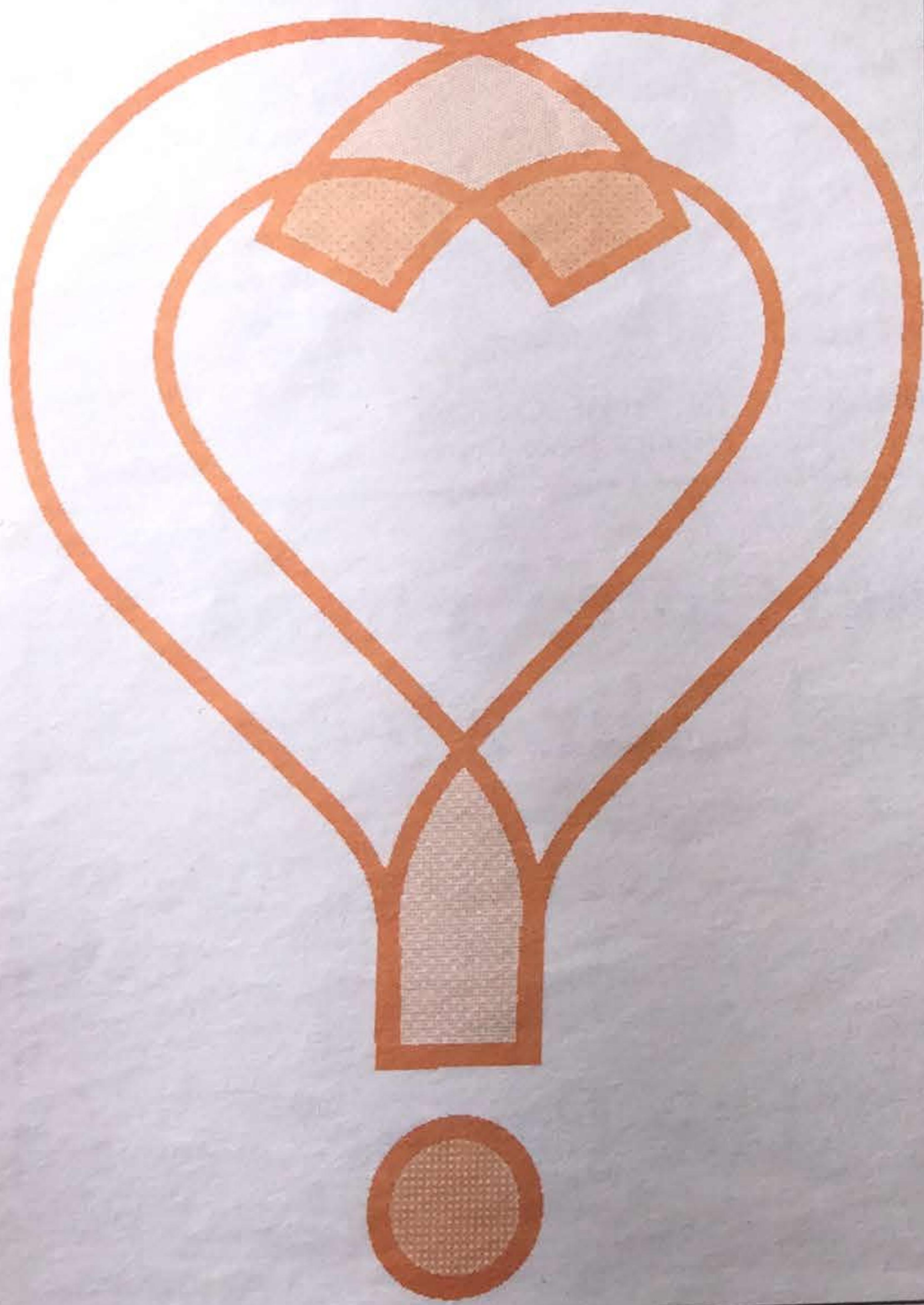
AA BB CC DD

II U X LL MM OO

8 TT UW W

**ZORO-ASTRIAN FREEMASONRY'S SECRET ALPHABET TELLS THE STORY OF HUMAN ENGINEERING AND THE MAKING OF A TWO-HEADED HERMAPHRODITE.**

## HANDICAPPED WITH A HEART



# YOU NEVER THOUGHT TO ASK

est secrets appear when 2 letters become 1

SONRY'S SECRET PICTOGRAPH ALPHABET  
OF HUMAN ENGINEERING THE MALE  
MAKING OF A TWO-IN-ONE  
HERMAPHRODITE

## WITH A HANDY CAP !



## THE QUESTIONS YOU NEVER THOUGHT TO ASK

*Our Alphabet's biggest secrets appear when 2 letters become 1*

AA BB CC DD

EE FF GG HH

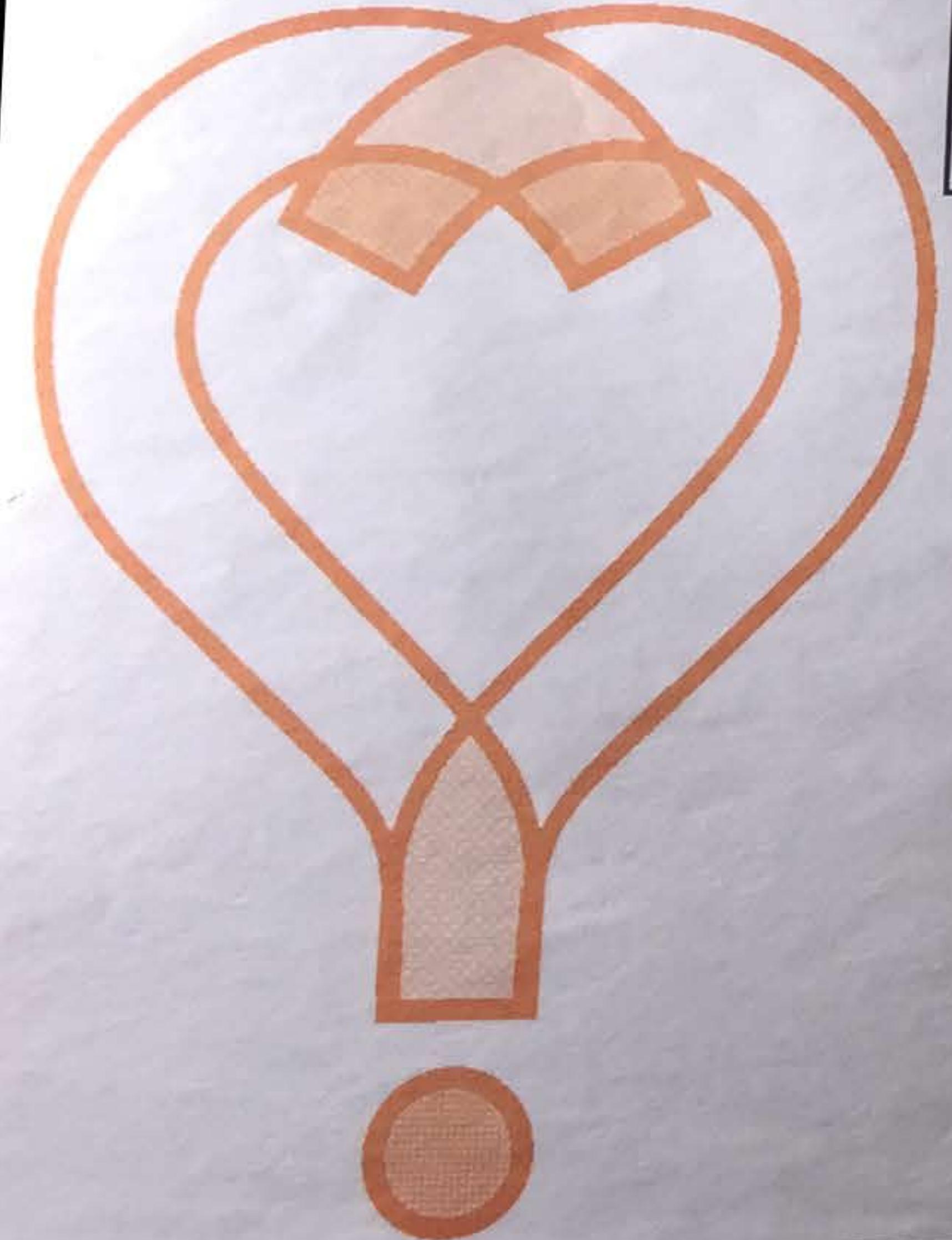
II UU XX LL MM OO QQ AA

8 TT UV W

WW XX YY ZZ

ZORO-ASTRIAN FREEMASONRY'S SECRET PICTOGRAPH ALPHABET  
TELLS THE STORY OF HUMAN ENGINEERING THE MALE  
AND THE MAKING OF A TWO-IN-ONE  
HERMAPHRODITE

# HANDICAPPED WITH A HANDY CAP !



## ANALYSIS and OPINION

### MURDER MORGAN'S RED RUM

cont. from page 4

one by one, lodges took heart; brother by brother, Craftsmen returned to their Altars.

After a period following almost twenty years of more or less complete eclipse, the sun of Freemasonry shone again, and the world was treated to a spectacle that has been a heartening lesson to millions and will be to counted millions yet to be born anew at the sacred Altar of Freemasonry -- the strange sight of an Order many had thought dead, suffering from uncounted thousands of stabs to the heart, coming again to life to grow and thrive and attract to it then, as it had in the historic past, men of the highest character. It is for this that the Craft of today can offer thanks to the Great Architect for the Morgan affair. Dreadful as it was to the men who lived through it, terrible in its consequences to the brethren who suffered, it demonstrated again -- and it may be hoped and believed, once for all -- that the underlying faith of Freemasonry, its Ancient Landmarks, its foundation upon Deity and the Great Light, together are stronger than any evil, more lasting than any calumny, more enduring than any human passions.

Forever and forever, So mote it be !

[[Anti-masonry]] Grand Lodge Webmaster @ 1871-2002 Grand Lodge of British Columbia and Yukon A.F. & A.M. Updated: April 2, 2001 freemasonry. bcy.ca/Writings/morgan-affair.html

### EDITOR'S

#### NOTE

For a sequel to this Masonic fable please read "Etidorhpa", by Llewellyn. You will discover Zoro-Astrian Freemasonry's new twist to this ongoing saga published in 1896. It may just be the most important book that you will ever read.

PLAY FIND THE  
CODE 11

# ETIDORHPA

OR

## THE END OF EARTH.

### THE STRANGE HISTORY OF A MYSTERIOUS BEING

AND

#### The Account of a Remarkable Journey

AS COMMUNICATED IN MANUSCRIPT TO

LLEWELLYN DRURY

WHO PROMISED TO PRINT THE SAME, BUT FINALLY EVADERED THE RESPONSIBILITY

WHICH WAS ARRIVED BY

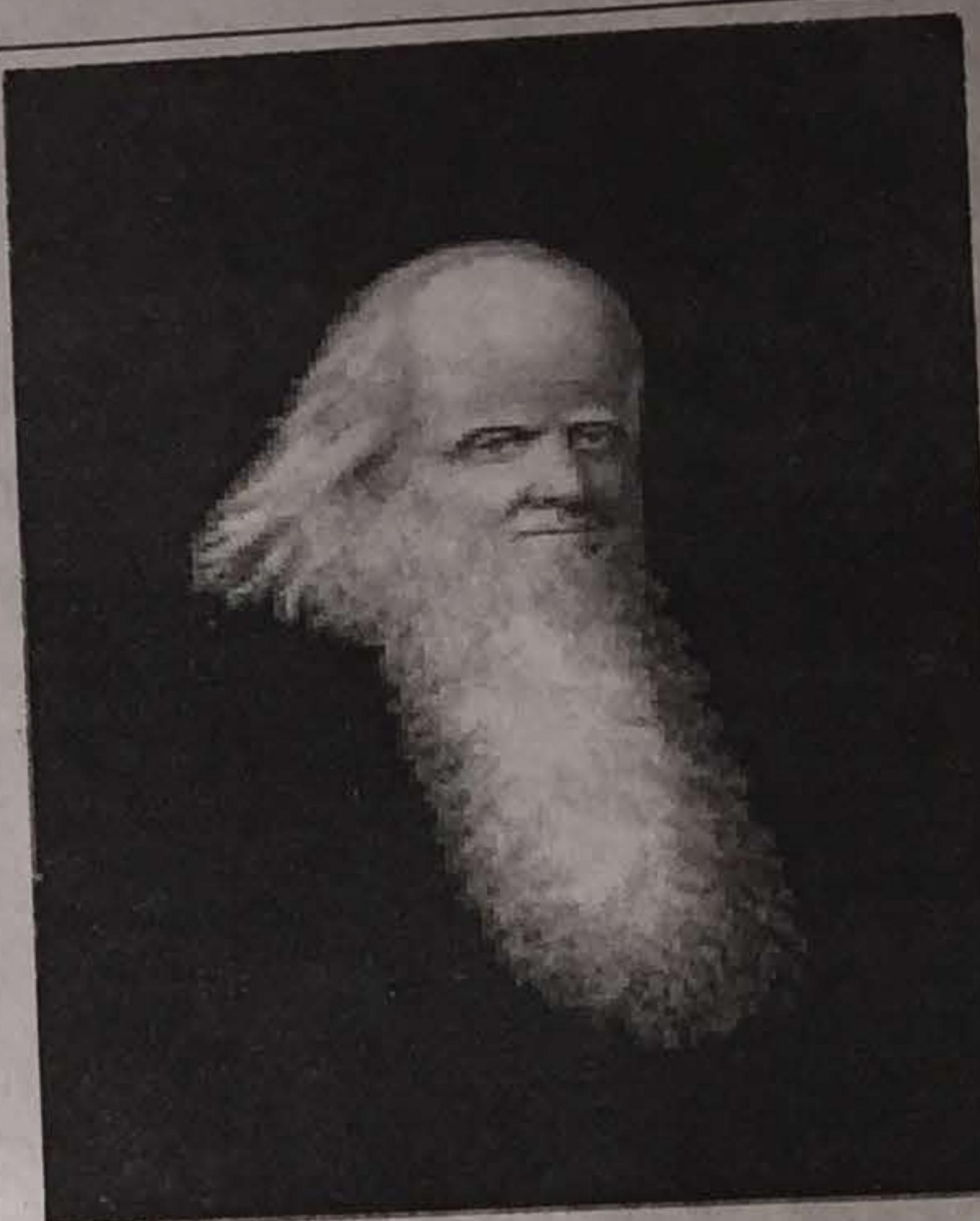
JOHN URI LLOYD

WITH MANY ILLUSTRATIONS BY

J. AUGUSTUS KNAPP

FOURTH EDITION.

CINCINNATI  
THE ROBERT CLARKE COMPANY  
1896



### I—AM—THE—MAN Who is he ?

Masonry's Old Man of the Mountains  
Saint Germain  
Uncle Sam  
Usama bin Laden  
Masonry's Unknown Superior  
Captain William Morgan  
Zarathustra - Zoroaster



**ETIDORHPA:** There is nothing stranger in fiction than this story, and no more mysterious being than "The-Man-Who-Did-It". The transformations of Dr. Jekyll and Mr. Hyde—or transmutations, are they?—are tame and commonplace in comparison with that of which "The-Man-Who-Did-It" is the subject. ... The author is not an iconoclastic Vandal in the temple of science—as a good many are in our day—but a reverent devotee, pointing out failings and monstrosities only that they be remedied. He sees that we are not yet in possession of the whole revelation that science can make, and that we have misread much of what we have received. He makes it plain that in the domain of science it is not merely the unexpected, but the incredible, which is happening continually. ...

The story proceeds upon the theory that the human mind has capabilities of which it is not yet conscious, and that the strange phenomena now made so much use of, and often such bad use of, by occultists, will one day be shown to proceed from natural laws not now understood. All in all, Etidorhpa is a one of a kind book that should stir your pulse, stir your brain and stir your heart.

Pouqui T. Z101N, The Sculptor

**Extortion by  
The Bank  
then, thr**

W. E. (Bill) Bailey  
Ombudsman

Mr. Eric Brent Devoe  
21 Queen Street  
Sydney Mines, N.S.  
B1V 1K9

Dear Mr. Devoe:

We refer to your investigation into your case "duress".

We have carefully Mrs. Gladys Devoe under wife acknowledged that you or coercion". We also note litigation or any disputes a court of competent jurisdiction witnessed by a Commis

Mr. Devoe, you not sign the Release and resolve any dispute in re circumstances, we must

Every

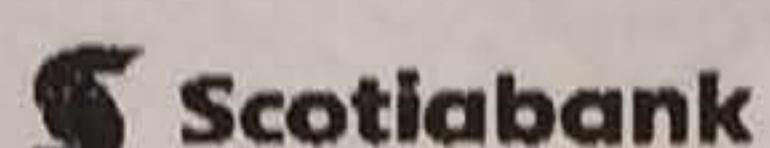
"Mora  
ever

**Extortion by Scotia Bank is OK!**

# The Bank of Nova Scotia stole, extorted, and then, threatened and misled their customer

W. E. (Bill) Bailey  
Ombudsman

The Bank of Nova Scotia  
Office of the Ombudsman  
Scotiaplaza, 44 King Street West  
Toronto, Ontario  
Canada M5H 1H1  
Tel: (416) 933-3299/800-785-8772  
Fax: (416) 933-3276



June 11, 2002

Mr. Eric Brent Devoe  
21 Queen Street  
Sydney Mines, N.S.  
B1V 1K9

Dear Mr. Devoe:

We refer to your letter of April 12, 2002, in which you requested that we conduct an investigation into your case, based on your statement that you signed the release papers under "duress".

We have carefully reviewed the Full and Final Release ("Release") signed by yourself and Mrs. Gladys Devoe under date of November 27, 2001, and note the clause wherein you and your wife acknowledged that you were signing the Release "voluntarily, without any undue influence or coercion". We also note the Release states, in part, "the proper and exclusive forum for any litigation or any disputes or controversies arising out of this Full and Final Release shall be a court of competent jurisdiction located in the Province of Nova Scotia". The Release was witnessed by a Commissioner of the Supreme Court of Nova Scotia.

Mr. Devoe, you and your wife acknowledged, by means of your signatures, that you did not sign the Release under duress. As well, the Release stipulates that the exclusive forum to resolve any dispute in regards to the Release must be a court of law in Nova Scotia. In these circumstances, we must decline your request to conduct an investigation.

Yours truly,

W. E. Bailey

*First, Scotia Bank fails to fulfill its contract with their customer and causes their cash-strapped customer a \$35,000 loss.*

*Then, after placing them "under duress", Scotia Bank agrees to reimburse the victims \$20,000 ; offered along with their threat of "its this or nothing".*

*Next, Scotia Bank's security people call the former customer to threaten jail for having disclosed the banks "extortion".*

*Then, Scotia Bank calls and tells their former customer to "suck-up" to their bank's Ombudsman; .... "this Bud's for you".*

*Finally, THE Bank's servile "Buddy" writes back to the victims, .... "sorry, we win".*

## Ultimate Reality

**Everyone is welcome, but only if they agree to supervise themselves.**

**FREEMASONRY is a SYSTEM of MORALITY (Religion)  
veiled in ALLEGORY and  
ILLUSTRATED by SYMBOLS  
The English Language is their Master's Peace!**

**"Morality is that instinctive sense of right and wrong that tells some people how everyone else should behave." Freemasons are Administrators of Chaos!**

## ANALYSIS

### You are Z010N — but Zoro-Astrian Freemasons want Zion

You are ZOION, an independently moving organic unit, an animal, developed from a fertilized egg whose binary code (01) may be allowed to evolve naturally, or, be made to regress (10). This dumbing-down process is called "human engineering".

The timetable for this Zoro-Astrian "business plan" is measured according to their calendar, The Zodiac. It represents a band of the celestial sphere about 8 degrees to either side of the ecliptic that represents the path of the principal planets, the moon, and the sun.

See Zofc/Zoon in your dictionary: zoon, living being.

1. An animal developed from a fertilized egg. 2. One of the distinct individuals that join to form a compound or colonial animal; a zooid; zooned, zooning, zoons. To fly with a humming or buzzing sound. [Probably imitative.]

In symbolism a bumble-bee is represented as a "fleur-de-lys" - the emblem of France.

### The Singularity

### The Big Bang

### The Universe

### THE TIMELINE ORIGIN OF FREEMASONRY'S OBELISK

### Evolution to Date

**Future Space Exploration controlled by Troglodytes**  
(The planned *End-Times* for both male and female genders; following their replacement with the introduction of the cloned 2 in 1 "Male" HERMAPHRODITE)

### The War Against BAD THINGS

PLACE: A city street in your town, USA.

TIME: The not too distant future.

FBI: Are you A. Citizen?

CITIZEN: Yes I am.

FBI: Come with us, you're under arrest.

CITIZEN: On what charge?

FBI: We don't have to tell you that.

CITIZEN: I want to call my lawyer.

FBI: We won't let you do that.

CITIZEN: You have to, it's my right!

FBI: You don't have any rights.

CITIZEN: Sez Who?

FBI: Sez the President. He's decided that you are an "enemy combatant" and as such you are not entitled to any Constitutional rights.

CITIZEN: But I haven't done anything.

FBI: The President will be the judge of that. In fact he's already made the decision. Besides, it's not what you've done, it's what we think you were going to do.

CITIZEN: Based on what evidence?

FBI: We can't show you the evidence. It's classified.

CITIZEN: How can I defend myself at my trial if you won't tell me what the evidence against me is?

FBI: You don't get a trial. You're an enemy combatant, remember? We don't even have to charge you with anything. But in about a month, we'll hold a press conference telling everybody what we think you were up to, and that they can all sleep soundly because we've got you safely under lock and key and we intend to keep you there until the war is over.

CITIZEN: What war?

FBI: The War Against Bad Things.

CITIZEN: When will this war be over?

FBI: When we've eliminated all the bad things in the world.

CITIZEN: But that will never happen!

FBI: Now you're getting the idea.

CITIZEN: So let me get this straight. You're arresting me for something I haven't even done yet. You won't tell me what I'm charged with or what evidence you have against me. I don't get to talk to a lawyer. I don't get a trial. I don't have any opportunity to refute the charges or defend myself against them. You're just going to strip me of my Constitutional rights and lock me up for what amounts to a life sentence based on the whim of the President?

FBI: Is this a great country or what?  
God Bless America!

### Contact Glen Kealey

Telephone (613) 258-2893

Faxsimile (613) 258-0015

Email [GlenCipKealey@netscape.net](mailto:GlenCipKealey@netscape.net)

HANDIC  
ZA

by: Glen Kealey

The U.S.A. is an  
England's Mas  
John Bunyan's

In fact, there is

Zion is a condit  
handicap resu  
"progressively"  
braindead end  
(Will-I-Am) Ni

"BEYONDMA  
exercises creat  
evolution. He is

HERE IS H

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works include Be

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superman

n. I. A man with  
creative power,  
overman. [Trans

WORD HISTO  
buildings at a s  
ideal superior n  
term comes to  
one language a  
Mensch, "man,"  
as calques for t  
writers. ..had b  
time." Hence,

yonder

adv. In or at th

adj. Being at

within sight. (L

REGIONAL N  
other region o  
in the South t  
is used if the  
next room.

H

## HANDICAPPED WITH ZOROASTER'S HANDY CAP!

## ZARATHUSTRA

by: Glen Kealey

The U.S.A. is an illusion of power fabricated to exist temporarily by Freemasonry; first, by means of the sponsorship of England's Masonic Royal Societies, and then, Germany's Pilgrims looking for Zion, the so-called Celestial City (see John Bunyan's "The Pilgrim's Progress").

In fact, there is no such place as Zion. The Pilgrims were bamboozled. Zion is not a place, it is a "state of mind",

Zion is a condition which requires that the "client of progress" wear a "handy cap" to symbolically cover-up the mental handicap resulting from its implementation. Just look at the Pope, priests, etc. The purpose of Zion is to "progressively" engineer humans (ZION), by dumbing them down (using operant conditioning) until the partially braindead end product "BEYOND MAN" (Übermensch) evolves; as stated by the German author Friedrich Wilhelm (Will-I-Am) Nietzsche, in his world famous 1883-92 Zoro-Astrian Freemasonic book titled "Thus Spake Zarathustra".

"BEYOND MAN" is an ideal superior man, a hermaphrodite who, according to Nietzsche, forgoes transient pleasure, exercises creative power, lives at a level of experience beyond standards of good and evil, and is the goal of human evolution. He is also called Overman. Beyondman symbolizes the theory that, apparently "The end justifies the means".

## HERE IS HOW THE DICTIONARY DESCRIBES THESE ITEMS:

Nietzsche Friedrich Wilhelm. 1844-1900.

Geman philosopher who reasoned that Christianity's emphasis on the afterlife makes its believers less able to cope with earthly life. He argued that the ideal human being, the *Übermensch*, would be able to channel passions creatively instead of suppressing them. His written works include *Beyond Good and Evil* (1886) and *Thus Spake Zarathustra* (1883-1892). -Nietzsche. *adj. n.*

*Thus Spake Zarathustra* [WORLD LITERATURE, PHILOSOPHY, AND RELIGION]  
A book of philosophical reflections by Friedrich Nietzsche, written in the style of a sacred book.

USA GE NOTES: *Thus Spake Zarathustra* puts forth Nietzsche's idea of the Superman, or Overman.

superman

*n. 1. A man with more than human powers. 2. An ideal superior man who, according to Nietzsche, forgoes transient pleasure, exercises creative power, lives at a level of experience beyond standards of good and evil, and is the goal of human evolution. In this sense, also called overman. [Translation of German Übermensch : über-, super- + Mensch, man.]*

*WORD HISTORY:* *Overman* and *Beyondman* hardly seem likely names for a superhero, but perhaps *Overman* might be "leaping tall buildings at a single bound" had the German word *Obermensch* been translated differently than it was. However, Nietzsche's term for the ideal superior man was translated into English as *superman*, first recorded in a work by George Bernard Shaw published in 1903. Such a term comes to us through a process called loan translation, or calque formation, whereby the semantic components of a word or phrase in one language are literally translated into their equivalents in another language, German *Obermensch*, made up of *über*, "super-", and *Mensch*, "man," thus becoming *superman*. Because *über-* can also be translated "beyond" and "over," we also find *overman* and *beyondman* as calques for the word *Obermensch*, but they did not take root. Shaw, in a letter written before 1917, noted that "some of our most felicitous writers...had been using such desperate and unspeakable forms as *Beyondman*, when the glib *Superman* was staring them in the face all the time." Hence, when it came to naming a new comic strip hero, *Superman* was the logical choice, a name first recorded in 1938.

yonder

*adv. In or at that indicated place: the house over yonder.*

*adj. Being at an indicated distance, usually within sight: "Yonder hills," he said, pointing. *pron. One that is at an indicated place, usually within sight.* (Middle English, *from yond*, yond. See YOND.)*

*REGIONAL NOTE:* The adverb *yonder*, from Old English *geond*, is not exclusively Southern but is more frequently used there than in any other region of the United States, and not only by older or uneducated speakers. *Yonder* is not merely a Southern synonym for *there*, which in the South tends to mean "only a few feet from the speaker." *Yonder* carries with it an inherent sense of distance farther than "there" and is used if the person or thing indicated can be seen at all: *the shed over yonder*. Or it might be nearby but completely out of sight, as in the next room.

# HER-IT-AGE