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THE CENTRAL TEXAS BEEKEEPERS SCHOOL



Tumbleweed Smith

“Out of every three bites of food that you put in your mouth, two bites were there because a bee pollinated something,” says Michael Kelling of Brenham who manages the Central Texas Beekeepers School, now in its 13th year. When he started the school it was right after a tornado and he had it in his house. Thirty-three people showed up.

Since then it has grown quite a bit. “Last year we had 750 people at our one-day bee school.”

More are expected this year when it takes place April first at the high school in Brenham. The location keeps changing because the number of attendees keeps growing. “We have about 45 speakers who come in. Some 60 people in our group put it on. The classes are in the band hall and auditorium and we’ll have about 45 vendors in the gym.”

For the 85 dollar cost those attending get a book on beekeeping and a meal. “And Blue Bell Ice Cream for Dessert. We are in Brenham, after all.” The curriculum is varied. A dozen sessions are going on simultaneously. “We have a morning session that is just for beginners. Out of 750 last year 80% were brand new beekeepers. We do have classes for immediate and advanced students also. It’s more than just about honey, which is what everybody thinks about. But that’s a minor part of what they contribute.

“We will have 12 bee hives on site and provide the suit, the veil and all the protective gear. If you want to, you can suit up and go stand behind a bee hive while a beekeeper opens it up and shows you the parts of the hive, the live bees, the queen the honey, the baby bees, all kinds of things. You can get into beekeeping with a minimum about of expense.”

Michael, who has 150 bee hives, says people come to the school from all parts of Texas and other states, even from Canada. There is a big interest in bees. “Eight or nine years ago there were 13 bee clubs in the state of Texas. Now there are 65. People have become aware of their importance.”

Attendees learn that fungicides and insecticides have caused a decrease in the number of bees. The life span of a queen used to be 7 years. Now it’s 3. Bees don’t hibernate during cold weather. “They create a cluster with the queen in the middle. They vibrate their wings to create heat. The queen is laying eggs all the time and is the mother of all bees in the hive. She will lay up to 2,000 eggs every day. A worker bee gathers nectar and pollen and lasts about 6 weeks. Drone bees do nothing but mate and they mate one time in their life and die. They mate with the queen outside the hive. It’s a fascinating ongoing process.”

The school in Brenham is from 8 AM to 5 PM. Then door prizes are awarded. Last year there were so many it took some extra time.

Miscellaneous

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WORD SEARCH (Weddings)

Find and circle all of the Wedding words that are hidden in the grid. The remaining letters spell a quote from William Lyon Phelps.

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R	Y	S	I	E	B	G	A	H	B	E	S	O	N	T	R	H	A	R
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B	O	I	I	H	I	E	S	R	R	T	I	O	N	R	N	O	T	N
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C	F	E	A	T	V	I	T	N	E	M	E	G	A	G	N	E	D	A
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L	R	P	S	R	S	V	P	H	O	T	O	G	R	A	P	H	E	R

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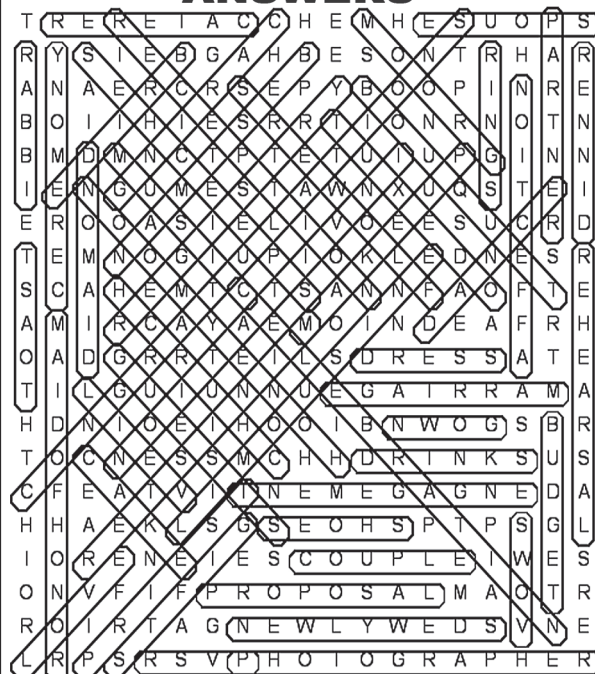
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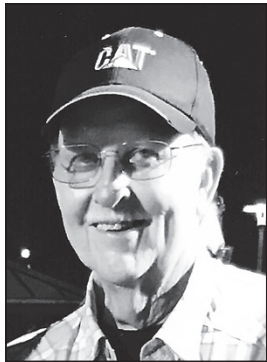
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Thomas (Tommy) Rawson

Funeral services for Thomas (Tommy) Rawson, 72, of Sulphur Springs, Texas, were held at 2:00 p.m. on Friday, March 3, 2023, in Spence Chapel at First Baptist Church with Fred Lewis and Ray Glenn Jordan officiating. Graveside was at City Cemetery in Sulphur Springs, with Gordon Payne, David Gulley, Paul Bennett, Dickie Scroggins, Kim Monico, and Jimmy Lloyd serving as pallbearers. Honorary pallbearers were Tommy Davis, Johnny Rushin, Scotty Reed, and Walt Gamblin. Special-Honorary pallbearers were Braddox Rawson, Ryder Rawson, Bryson Rawson, Luke Smith, Cameron Foster, and Garrett Swatsell. Visitation was held from 5:00 to 8:00 p.m., Thursday, March 2, 2023, at West Oaks Funeral Home.

Tommy passed away February 27, 2023, in his home surrounded by family. He was born March 8, 1950, in Greenville, Texas to Jean and Velma Rawson. Tommy married Carolyn Stevens in 1974 in Hugo, Oklahoma. Tommy was a dairyman for many years, co-owner of Rawson Grave Services with his father, Jean Rawson, for 21 years, and owner and operator of Hopco Clearwater Systems since April of 1999. Tommy and Carolyn

were blessed with two children Chad and Leslee Rawson. He was so proud of his boys and getting to teach them his work ethics. Tommy enjoyed watching and coaching his boys and grandchildren in all sports. He also loved watching his grandchildren participate in 4-H and FFA with their animal and AG mechanic projects.

Left to cherish his memory are Carolyn, his wife of 48 years. Sons Chad Rawson (Susan), Leslee Rawson (Daci). Grandchildren Taelor, Braddox, Ryder, and Bryson Rawson; Garrett (Cortni), Jordan, Sydney, and Taylor Swatsell. Great-grandchildren Wyatt and Jackson Swatsell. Sister Judy (Stan) Heaps. Brother Michael Jean (Mary Ann) Rawson. Favorite aunt Lynda (Bill) Hager. Many cousins, nieces, and nephews. Preceded in death by his parents Jean and Velma Rawson and two very special friends Randy Miller and Jimmy Clifton.

Thank you to very special friend Christon Dabney, Amatus Health Care (Jennifer and Karen), Choice Hospice, and Texas Oncology of Paris for their loving care of Tommy and family.

In lieu of flowers, family request that memorials be made to Texas Oncology of Paris, 3550 NE Loop 286, Paris, TX 75460 or the Sulphur Springs City Cemetery Society, P.O. Box 651, Sulphur Springs, TX 75483.



Sarah June Ross Garmon

Sarah June Ross Garmon, age 92, of Miller Grove, TX passed away peacefully on March 1, 2023. She was born on June 3, 1930, to Kelcie and Mildred Ross in Yantis, TX. She married Paul W. Garmon, Sr. on April 3, 1948, in Cumby, TX. They enjoyed 59 years of marriage until his passing in 2007. June was employed by Sulphur Springs State Bank, LTV and RockTenn Company in Greenville. She retired after 20+ years of service at RockTenn.

June came to know Christ at an early age and was a member of the County Line Baptist Church in Miller Grove. She had a rich heritage of Southern gospel music as she and her family traveled with her parents leading singing schools and making memories with many loved ones they met along the way. Over the years, she sang and played piano for many church services, funerals, and community events. June is survived by her sons,

Paul "Woody" Garmon, Jr. and wife Gail of Miller Grove; Russ Garmon and wife, Cindy of Lone Oak. She was blessed with 11 grandchildren, Rick Jennings, Teddy Jennings, Gary Jennings, Christi Cardwell (Brad), Cheryl Stephens (Randy), Sara Price (Brandon), Bradley Potts (Karen), Lori McCullough (Scott), Bryan Potts (Estrella), Traci Moser (Chris), and Blake Garmon (Holly); 21 great-grandchildren and 7 great-great-grandchildren. She is also survived by her brother, Kieffer Ross of Denison and sister, Anna Bradt of Aubrey. She was preceded in death by her parents; her siblings, Jimmie Ross, K.B. Ross, Martha Brewer, and Garland Ross; one daughter, Marsha Potts.

Funeral services were held at 2:00 p.m., Saturday, March 4, 2023, at County Line Baptist Church with Bro. Wayne Darty officiating. Visitation was held at 1:00 p.m., prior to service time. Interment followed at Miller Grove Cemetery with Rick Jennings, Teddy Jennings, Gary Jennings, Bradley Potts, Bryan Potts, and Blake Garmon serving as pallbearers. In lieu of flowers, family request memorials be made to the Miller Grove Cemetery Association, 14280 FM 1567 W., Cumby, TX 75433 or County Line Baptist Church, 6930 FM 275 S., Cumby, TX 75433. Arrangements were under the direction of West Oaks Funeral Home. www.westoaksfuneralhome.com

Saint Patrick's Day in the United States

The north White House fountain has been dyed green for Saint Patrick's Day every year since 2009.

Saint Patrick's Day, although a legal holiday only in Savannah, Georgia, and Suffolk County, Massachusetts, is nonetheless widely recognized and celebrated throughout the United States. It is primarily celebrated as a recognition of Irish and Irish American culture; celebrations include prominent displays of the color green, eating and drinking, religious observances, and numerous parades. The holiday has been celebrated in what is now the U.S since 1601.

According to the National Retail Federation, consumers in the United States spent \$4.4 billion on St. Patrick's Day in 2016. This amount is down from the \$4.8 billion spent in 2014.

Early celebrations

The first recorded St. Patrick's Day celebration in America was in St. Augustine, Florida, in the year 1600 according to Dr. Michael Francis's 2017 research. Francis discovered the first St. Patrick Day Parade was also in St. Augustine in 1601. Both were organized by the Spanish Colony's Irish vicar Ricardo Artur (Richard Arthur).

The Charitable Irish Society of Boston organized the first observance of Saint Patrick's

Day in the Thirteen Colonies in 1737. Surprisingly, the celebration was not Catholic in nature, Irish immigration to the colonies having been dominated by Protestants. The society's purpose in gathering was simply to honor its homeland, and although they continued to meet annually to coordinate charitable works for the Irish community in Boston, they did not meet on 16 March again until 1794. During the observance of the day, individuals attended a service of worship and a special dinner.

New York's first Saint Patrick's Day observance was similar to that of Boston. It was held on 16 March 1762 in the home of John Marshall, an Irish Protestant, and over the next few years informal gatherings by Irish immigrants were the norm. The first recorded parade in New York was by Irish soldiers in the British Army in 1766. The first documented St. Patrick's Day Celebration in Philadelphia was held in 1771. Philadelphia's Friendly Sons of St. Patrick was found to honor St. Patrick and to provide relief to Irish immigrants in the city. Irish Americans have celebrated St. Patrick's Day in Philadelphia since their arrival in America. General George Washington, a member of Philadelphia's Friendly

Sons of St. Patrick, actively encouraged Irish American patriots to join the Continental Army. In 1780, while camped in Morristown, NJ, General Washington allowed his troops a holiday on 17 March "as an act of solidarity with the Irish in their fight for independence." This event became known as The Saint Patrick's Day Encampment of 1780. Irish patriotism in New York City continued to soar, and the parade in New York City continued to grow. Irish aid societies like Friendly Sons of Saint Patrick and the Hibernian Society were created and marched in the parades. Finally when many of these aid societies joined forces in 1848, the parade became not only the largest parade in the United States but one of the largest in the world.

The City of Savannah, Georgia, has hosted Saint Patrick's Day celebrations since 1824. It boasts a celebration rivaling that of New York City in size and fervor. Unlike any other cities, Savannah's historic parade is always held on March 17, not on the neighboring weekend. Festivities begin more than a week in advance with communal rituals and commemorative ceremonies, such as the St. Patrick's Parade. Such events were, in fact, the main factors in shaping Irish-

American identity as recognized today. In fact, leading up to the 1870s, Irish-American identity in the United States was reworked through the shifting character of the Saint Patrick's Day rituals and features under three separate occasions: Initially, in 1853 when it undertook a "spiritual rhetoric" notion, then when it became known as a "reformulated memory of an Irish past couched in terms of vengeance against Britain" to, finally, adopting a "sectarian catholic nationalism" attitude in the 1870s and 1880s.

In fact, ceremonies represent the very "junctures at which processes of identity formation surface through representation," which implies that ritual practices represent the molding tools people turn to in order to build a national identity. Furthermore, incorporating "the analysis of commemorative rituals" becomes a valuable element "in the context of broader historical studies" as such analysis reveals much about the collective conscience of the Irish-American community.

There is a clear gradual shift toward a nationalist attitude in the Irish-American Diaspora which can be detected in the prose of Doheny's commemorative speech in 1853, but the "complete as-



In the north White House fountain the water has been dyed green for Saint Patrick's Day every year since 2009.

pendency to a nationalist [approach] in Irish identity" truly came in the 1870s and 1880s. More important, there were already numerous evidences of a national identity present in the Irish Catholic labouring classes prior to the settlement of an Irish-Catholic community in America. Despite the longing memory of a loved lost Ireland, the main factor that contributed to creating a clear "sense of group unity" in the Irish-American community really came with the hatred sentiments that were felt towards "British oppression and resistance".

Furthermore, there is a turnover in perspectives towards the causes of the Great famine in the mind of the Irish-American that can be traced: One that varies from a "mourning religious view", seen in Archbishop Hughes' sermon, to a perspective that shifts the blame towards the British monarchy for its indifference and greed, seen in Cahill's speech in 1860. From that point on, all the following commemorative speeches on the Saint

Patrick's Day invoked nationalist themes such as "British hatred" and "heroic struggle" and led the way for the creation of a "new parade" which gained in adherents and absorbed "elements of American patriotism and full-fledged nationalism". The result was such that the Irish-American community came to regard itself in the 1870s as a community that defined itself by dual loyalties on one hand, and in another as "a unified common organism," which gathered in strength on the basis that they had a common past, "not a religious one but one that centered on the common Irish experience of British oppression and suffering". In other words, this goes to show that the shifting character of commemorative rituals experienced during the Saint Patrick's parade have influenced the development of American culture in a larger sense, since it contributed to enriching its heritage and making of its Irish-American Diaspora a prideful concept to be celebrated and admired.

BUSINESS SERVICES



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