

The Waller Mason Lodge #808 Online Newsletter



The Waller Masonic Lodge Buildings From December 30, 1897 To The Present

Worshipful Master Gary Mosmeyer - Editor John "Corky" Daut
The January 2013 Issue

ANNO LUCIS AND THE MASONIC YEAR

From The Morton Lodge Newsletter

During Miracle on Morton Street I was asked by a passer-by what A.L.5913 that appears on our cornerstone represents. Thinking this information might be enlightening to many of the brethren, I include the following article. -- Jim

ANNO LUCIS AND THE MASONIC YEAR

By Bro. Emre Erturk

The literal English meaning of Anno Lucis is 'the year of light.' This is a Masonic dating system used on certificates. Although there are other Masonic dating systems, Anno Lucis (A. L.) is the most familiar especially in the Blue Lodge. The Gregorian calendar is the dating system that most of the world uses today. The first year begins with the birth of Jesus, 1 A.D. (Anno Domini = the year of our Lord). Anno Lucis is calculated by adding 4,000 years to our current A.D. year. It was presumed that the world was created 4,000 years before the birth of Jesus. Other Masonic dating systems used in concordant bodies begin with other events such as the second temple, or the completion of King Solomon's temple, or the blessing of Prophet Abraham by the high priest, etc. Another dating system, which is closer in calculation to Anno Lucis, is Anno Mundi (the Hebrew calendar), which involves adding 3,760 years to A.D. in autumn.

Many of us have already heard of these dating systems before but there are other very interesting details in the background, which I will discuss in this article.

As published by NASA, the age of the universe is estimated as about 14 billion years old. This is based on the rate the universe is expanding, and is observed from the constantly increasing distance between celestial objects such as stars and galaxies.

According to current scientific estimations (presented by American and British Geological societies), the age of the Earth is probably more than 4 billion years. This is done by calculating the age of the oldest rocks and radioactive minerals that have been discovered. The Earth's estimated age could not be scientifically quantified until the late 1700s. Since then the numbers have been consistently going up, from 75,000 years to 20 million, to 570 million years by 1905, and upward thereafter. However, until the 18th century, estimations of Earth's age had to be based on interpretations and calculations from historical documents including the Old Testament. Next we need to temporarily put the science aside and try to understand Anno Lucis from a philosophical perspective.

What cultural background led to the establishment of Anno Lucis as 4000 years B.C.?

James Ussher (1581-1686) is an Irish Protestant Archbishop credited with two chronological ideas: 1) the Creation occurred 4,004 B.C. and 2) the birth of Jesus occurred in 4 B.C. (which would then put Creation 4,000 years before Nativity). The exact year of Jesus' birth is unknown, but is probably different than 1 A.D. At the time of James Ussher, there were other biblical estimations of the creation of the world including 1) The Vatican 5,199 B.C. 2) The Eastern Orthodox 5,509 B.C. James Ussher however is the person who has begun the way for the establishment of Anno Lucis.

What are the cultural assumptions of the times of James Ussher and those prior to him:

- 1) the creation of humans, of the Earth, and the universe all took place in the same year
- 2) the Creation and first humans came about in what was then the fertile Mesopotamia (geographically modern-day Iraq) and 3) that important world events occur at or around a new millennium i.e. every 1,000 years. It is a rather odd idea (by today's standards) that the world would be created exactly 4,000 years before Jesus. But aside from this, Millennialism in the broad sense is not totally mistaken when we look at some events in ancient history:

4,000 B.C.: Civilizations develop in the Mesopotamian region. This is the same time that alchemy/metallurgy can be traced back to in Ancient Egypt (combining different metals to make new alloys and assigning astrological meanings to different metals). Around this time, mortar in the Masonic sense was also invented, using cement to hold two bricks together.

3,000 B.C.: Civilizations develop in Ancient Greece. Ancient Sumerians establish cities. Around this time is also the emergence of first writing systems including the Sumerian script and Egyptian hieroglyphs.

If we wanted, we could continue to find other important events around 2,000 B.C., 1,000 B.C., 1 A.D., and so on. According to some proponents of Millennialism among the clergy in late Medieval Europe, the world would exist for 7,000 years (7 being generally a divine number) from Creation until the End of Time. 4,000 years should have taken place before Jesus, and 2,000 years would take place after Jesus until year 2000 A.D.

Year 2,000 would be the beginning of the last 1,000 years. This would be the final and glorious period in human history when Good would prevail over Evil. With that being said, why did early Freemasons choose to begin their dating systems 4,000 B.C.? One of the reasons is that Masons trace their lineage symbolically as far back as the first humans and the first buildings. How did it become customary to use Anno Lucis in Freemasonry? One of the best research papers in this field has been done by Bro. Harry Mendoza of the United Grand Lodge of England. Anno Lucis became customary mainly in the early 19th century.

He has traced the use of the initials A. L. as far back as early 1700s. Although 4,000 years were added to the current year as we do now, he believes that until 1777 'A.L.' did not stand for Anno Lucis. It was a Grand Lodge certificate issued in England in 1777 where Anno Lucis was spelled out. Prior to that, the dating system was spelled out in the following phrases: Anno Masonry and 'the Year of Masonry'. The other usage was 'Anno Lat.' which would stand for 'Anno Latomorum.' 'Anno Lat.' (abbreviated as A. L.) means 'the year of Masons (stonecutters).'

Although Anno Lucis was also used by the United Grand Lodge of England, in the early years, the use was much more common in Royal Arch Chapters and in 18th century French Masonic documents. Therefore Bro. Mendoza's conclusion is that Anno Lucis stems from the higher degrees and from continental Europe. Currently, Anno Lucis is used (among others) in England, Scotland, Ireland, France, Germany, and America.



Heading towards the East Again....

By Charles Tirrell

The past eight years as a Freemason has been a roller-coaster. I served my lodge as Worshipful Master for two years and my Grand Lodge as District Grand Lecturer, Associate Grand Marshal and District Deputy for the following six years (two years for each position). As April and the next Grand Lodge Annual Communication approaches, I find myself entering a situation where I have no position of authority in the Blue Lodge and it is truly exciting!

Come April, I will be able to rededicate my efforts to being a brother among the craft and to continue chipping away at my personal rough ashlar. I am grateful for the several years of service that were granted to me and for the myriad of experiences I had while traveling throughout my district. However, my focus during this time was on the terrestrial rather than the celestial, the mundane rather than the sublime and the practical rather than the spiritual. The "business" of Masonry had to be my primary focus to fulfill my accepted duties. Now, I return to the quarries, no longer an overseer of the work and once again labor with my brethren. This is a time for celebration! Laborare est Orare!

I titled this blog post "heading towards the east again...". Many Freemasons may believe that I was

was alluding to reentering the progressive line to become Worshipful Master again. This is not the East I refer to. I'm referring to that spiritual East, for which we all should strive. It is the East of knowledge and wisdom, the East of the devine. It is the direction that all Freemasons should be traveling towards and I am blessed to be once again counted among the pilgrims traveling in the oriental direction. Guided my the mourning sun, we all travel for the light.

I have been truly blessed to be accompanied by so many diverse brothers in my Masonic travels over the past 12 years. Some of these brothers no longer walk the Earth and I am grateful for having

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known them. Some of these brothers are now separated from me by geography and I hope that we will once again be reunited. As the rolls of the craftsmen decline, so too do they rise. I have met many new brothers and am happy to continue my travels with them.

As the year draws to a close, I am bolstered by the company I keep. These brothers, young and old, give me wisdom to find the truth, strength to persevere and continue to show me the beauty that is our gentle craft. I thank them all for their company as I continue heading towards the east again.



Rio De Los Brazos De Deos: “The River Of The Arms Of God”

By Joan Frances - From the Morton Lodge Newsletter

Imagine you are a settler traveling to Texas. The year is 1821, and you and your family are braving the weather and terrain in a covered wagon. In the south, the seasons are milder, and the winters are less harsh; what a good decision to find a home here.

Water is the first priority. It does not take long to find it: the Brazos. The 11th longest river in the United States forming a continuous watershed 1,050 miles long from New Mexico, the Brazos River comprises 44,620 square miles, 42,000 of which are in Texas and empty into the Gulf of Mexico. This enormous river begins in Stonewall County Texas and ends near Freeport, Texas.

The history is as extensive as the river. First named Tokonohono by the Indians of the Caddoan linguistic group, the Brazos was explored by some of the most famous expedition travelers such as Rene Robert Cavellier and Sieur de La Salle who named it the Maligne. The present name of the river came from the Spaniards. One of the many legends told is of Francisco Vazquez de Coronado and his men who were about to perish from lack of water when Indians guided them to a small stream. So grateful to be saved, they named it Los Brazos de Dios or the arms of God.

Another story tells of a Spanish ship in the Gulf of Mexico. The sailors lost their drinking water supply in a storm and noticed a muddy streak in the water. They followed the streak and found fresh water from the Brazos. Another time, droughts had plagued

the area and people were dying, but the Brazos River always had a never ending stream to help sustain life in the late 1700s.

The first permanent residents who settled on the Brazos River were Anglo Americans. John McFarland, a member of Stephen F. Austin's Old Three Hundred, founded San Felipe de Austin at the Atascosito Crossing of the Brazos. The town became the colonial capital of Texas.

Fort Bend County was established in the 1820s as part of Austin's colony and developed on the bottomlands of the Brazos River. A fort was built here on the bend of the Brazos, or the “fort at the bend”. The land connecting to the river was ideal for farming and ranching. Cattle, cotton and sugar were the most important products of this region. As plantations were established along the Brazos in the years before Civil War, homes were showplaces of some of the wealthiest men. Prior to the Civil War and secession, citizens of Fort Bend County elected Benjamin Franklin Terry as a representative for the Secessionist Convention. Colonel Terry and his business partner, William J. Kyle, bought a plantation and named it Sugar Land in 1853. This large sugar

and cotton plantation became one of the most successful in the country.

When the war broke out, Terry organized and was the leader of Terry's Texas Rangers also known as the first Texas Rangers. Terry and his officers hand-picked their recruits, and they fought bravely. Colonel Terry died as a Civil War hero in 1861.

Today the Brazos River is an asset to the residents of Fort Bend County and Texas.

The Brazos River Authority established in 1929 has controlled the waters of the Brazos basin. This river is an important source of water for power, irrigation and many other services. It has been dammed for flood control and municipal use. Recreational possibilities abound such as man-made lakes for boating, canoeing, kayaking, rafting, camping, fishing and hiking.



Waller Lodge's Christmas Party

I'm sorry for you who missed it, you missed having a good time and a good meal.

We had the usual ham and turkey and all kind of side dishes and deserts. As promised I brought a big pot (2 pounds) of big butter beans. Nellie always did it and I decided to carry on a family tradition. That was one of the things she taught me how to cook and they must have been pretty good. I even saw some ladies packing some up to take home for later.

W.M. Gary Mosmeyer, wife and granddaughter filled a table with prizes with all kinds of nick nacks and everyone there was given a ticket stub. Tickets were drawn and numbers were read, and each winner got to pick one of the prizes spread out on the table. It wasn't much of a gamble however as there was enough prizes that everyone was a winner.

We finished off the evening singing Christmas Carols and everyone left feeling full and warm inside after enjoying a few hours of food, conversation with Brothers, Sisters and good friends.

The only bad part of the whole night however, was the missing Brothers and Sisters that we would have loved to see there.

Oh yes, we did have a nice little collection of toys and groceries for some of the less fortunate.



Bob Scarborough

Everyone was very happy at this year's Christmas party when Brother Bob Scarborough and his son appeared at the party. It was his first time in the Lodge in about 2 years. For those newer Brothers, Bro. Bob was the Secretary for Waller Masonic Lodge for 27 years before he decided he had enough and ask Brother Corky to take his place as secretary in 2007.

Bro. Bob lost his wife Maxine on November 15, 2012. She and Bob had sold their home in Pine Island a year or so ago and living in Houston's Spring Branch area to be closer to the medical facilities.

Bro. Bob was raised as a Master Mason on Jan. 16, 1962 at S. P. Waltrip #1328.



Happy Birthday Brothers

Name	Age
John W. Reese, Jr.	82
Doyle Sitton	78
Ed Locklear	77
Chester H. Beaty	71
John W. Loofs	66
John Leatherman	64
John N. Daut, Sr.	60
Delane Corley	34

Masonic Anniversaries

Name	Years
Bob Scarborough	52
Chester H. Beaty	42
Robert F. Willie	34
Wes Mersiovsky	23
Eric Flanagan	16
Danny Williamson	12
Matt Stokes	04

This Month's Humor

A police officer pulls over a speeding car. The officer says, "I clocked you at 80 miles per hour, sir."

The driver says, "Gee, officer I had it on cruise control at 60, perhaps your radar gun needs calibrating."

Not looking up from her knitting the wife says: "Now don't be silly dear, you know that this car doesn't have cruise control."

As the officer writes out the ticket, the driver looks over at his wife and growls, "Can't you please keep your mouth shut for once?"

The wife smiles demurely and says, "You should be thankful your radar detector went off when it did."

As the officer makes out the second ticket for the illegal radar detector unit, the man glowers at his wife and says through clenched teeth, "Darn it, woman, can't you keep your mouth shut?"

The officer frowns and says, "And I notice that you're not wearing your seat belt, sir. That's an automatic \$75 fine." The driver says, "Yeah, well, you see officer, I had it on, but took it off when you pulled me over so that I could get my license out of my back pocket."

The wife says, "Now, dear, you know very well that you didn't have your seat belt on. You never wear your seat belt when you're driving."

And as the police officer is writing out the third ticket the driver turns to his wife and barks, "WHY DON'T YOU PLEASE SHUT UP??"

The officer looks over at the woman and asks, "Does your husband always talk to you his way, Ma'am?"

"Only when he's been drinking." She answered.



A Note From Corky

OK, it's 3:30 AM on Friday morning and I just woke up and decided to finish this newsletter so I can get it printed and mailed this afternoon. I was going to skip it this month and claim illness as an excuse due to my hernia operation this past Monday (New Year's Eve) but, when I was talking to Becky on the phone last night she shamed me and I feel much better, so here I am filling this last space.

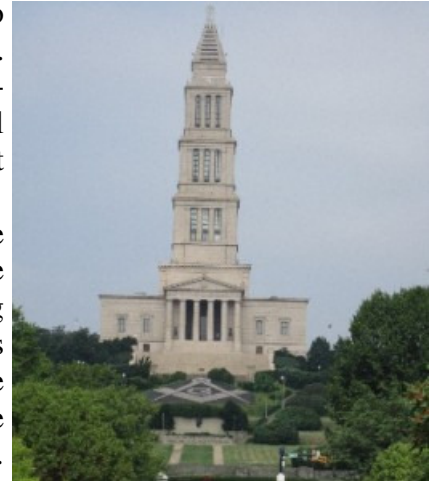
The Waller Lodge Electronic Newsletter

Subscriber's Extra Features

A Visit to the George Washington National Masonic Memorial

From the Masonic Information Website By The Euphrates

Last week, I visited the Washington, D.C. area and had an opportunity to visit the George Washington National Masonic Memorial in Alexandria, VA. I had long wanted to visit the memorial which is a tribute to George Washington as a Freemason and the fraternity as a whole. Since I had to travel through Alexandria in order to get to the nation's capital, it was a convenient stop during my trip.



The George Washington National Masonic Memorial



A view of the hall as you enter the memorial.

The monument's property is gorgeous. The grounds surrounding the building are well kept and complement the beautiful stone building. When approaching the memorial from the parking lot, its size is awe inspiring. As you get closer and see the quality of the perfect ashlar which compose this edifice its beauty becomes more apparent. It will make any Freemason contemplate the value of the fraternity to our Masonic predecessors. The construction of this building was no small achievement and those Freemasons that assembled to create it must have placed great worth in our noble art.

The interior of the building boasts a number of grand halls, lodge rooms, and Masonic displays. The building is kept in excellent condition and

is appealing to the eyes. The main floor features two beautiful lodge rooms each with its own display of various Masonic memorabilia. I would love to be a spectator of degree work in these lodge rooms as they are quite awe inspiring.



One of the lodge rooms inside the memorial.



Lafayette's Masonic apron.

The lower floor features the Grand Masonic Hall as well as museums dedicated to Freemasonry and the Shrine. The Freemason's museum was one of the more informative, accurate, and tasteful displays of Masonic history that I have ever seen. Some artifacts that caught my attention were Lafayette's Masonic apron, a copy of Webb's Freemason's Monitor, and a copy of the Constitutions of 1723.

The tower of the building features more displays and an observation deck. In order to access the tower, you must take a guided tour which occurs several times throughout the day.



*The Constitutions
of 1723*

The tour guides at the memorial will be more than happy to assist you in taking one of these tours which cost only \$5 (access to the main and lower levels is free).

The memorial is conveniently located right across the street from the King Street Metro Station, which makes it an easy commute from anywhere in the D.C. metro area. The memorial is open daily and you can find more information on the George Washington National Masonic Memorial at its website.



The Art of Being a Gentleman

From the Masonic Information website By Greg

The art of being a gentleman is lost.

Nowadays, you can see few real gentleman in the course of your your day to day activity.



The English Gentlemen by Richard Brathwait's (1630) showing the exemplary qualities of a gentleman which are Youth, disposition, Education, Vocation, Recreation, Acquaintance, Moderation, and Perfection.

In this modern day and age, acting like a gentleman is considered a forgotten art. How could it not with so many examples of men behaving badly, from Hollywood Actor Charlie Sheen to Political talking head Newt Gingrich. If society is to do any following by example, the media shouldn't be the source for proper behavior.

But with a little bit of commitment and an ounce or two of discipline, one can become a changed man and transform himself into being a true gentleman.

By actuating this little measure of discipline you will enable yourself to change your own personal view of yourself, change how others see you and alter your perception of the world in general.

Here are some tips that will help you improve yourself and in your relationships with others (professionally and socially) at home and in your workplace and hopefully put you on the road to become a true gentleman.

Being a true gentleman entails having pride in your physical appearance. More people will respect you when they see you are clean and neat in the grooming of your body and in the clothes that you wear. You will also become highly regarded when you are equipped with complete and suitable wardrobe and wear decent clothes as fittingly as possible. In other words, if you look the part, you will BE the part.

Be mindful of the way you carry yourself. It might be OK for JayZ to walk around with a chip on his shoulder, but it doesn't speak well to how others perceive you to be a gentleman. Having attitude and

swagger is one thing, but too much bravado is quite another. And, don't forget the golden rule, and do unto others...but you have to act the way you want to be treated – respectfully, and with considerate kindness.

Did I mention respect? When you want to be respected, it is also imperative that you return respect to others especially for women and older folks. Always show respect in everything you do. Modern manhood necessitates being sensitive to others needs and making life easier for them. Therefore, when we see a stalled car in the middle of the road, the best we can do is to stop and help the one in need. Perhaps a bit more closer to home – the next time we see a women or older people standing in public places or public transportation, the most likely thing for a gentleman to do is to offer his seat. A good rule of thumb whenever you see a men who helps an elders or disabled persons cross the street, open a door for a women or give up their seats for them – these are the actions of a true gentleman.

Always practice good manners and avoid offense. It is best to avoid using foul language, profanity, or committing vulgar acts such as spitting, shouting, rudely gesturing, threatening, or raising one's voice in public. Sometimes elevating the voice is necessary, but to do it in poor taste or to simply rise above the din is uncalled for.

Don't stink. Sweating happens, and a distinct part of being a gentleman is that your still a man. And to be a man means you have to work which often leads to sweating. But, as the saying goes 'Cleanliness is next to Godliness' (which actually came from Cleanness of body was ever deemed to proceed from a due reverence to God from Francis Bacon's Advancement of Learning). Clean up after yourself with some soap and water. Undoubtedly, the list could go on and on, and perhaps at some future date we will do just that. But for now, consider this the entry level list of becoming a gentleman.

Why you might be asking should you strive to become a gentlemen? Men who do enjoy life more when they consider themselves gentlemen because they are soon regarded as one. By following the steps of being a gentleman, very soon they too will reap the fruits of their labor when other people reflect their meritorious behavior.

It is gratifying and satisfying when people regard you as one which means that you are doing well in your relationship with others especially at home, in the workplace, or in the lodge room



Surviving The Big Ones

By John "Corky" Daut

The big ones for me were that 16 year period between the Great Depression and World War II. Being born in 1928, I grew up during the hard times between the stock market crash of 1929 and the end of World War II in 1945.

Some of the customers (sounds just like Leon Hale's opening doesn't it.) and neighbors who have known me for years have wondered how a guy named John and called Johnny for most of his life is suddenly called Corky.

It starts out like Star Wars, in a time long ago and a place far away.

In a time long ago, a baby boy was born in Hempstead, Texas. A young couple named Wheeler Neil and Mamie Lucille (Milam) Daut, moved from a small house on the edge of Pine Island, near the Waller County Fair Grounds. They moved on March 30, 1928 to a little house in the block north of the current theater in Hempstead. The next day, March 31, 1928, their new son was born.



Corky In The 1940s

When Wheeler came home from work the next day, Lucille informed him that she had named their new son Wheeler Neil Daut Junior. Wheeler quickly informed her that he had already promised his employer, Johnny McDade (Owner of McDade's Drug Store) that the new son would be named John after him. So I became John Wheeler (Neil) Daut.

In a place far away, about the same time, on May 2, 1928 a cartoonist named Scancarell introduced a new character to the popular comic strip, "Gasoline Alley." The new character, named Corky, was the first child and son of Walt and Phyllis Wallet, the stars of the strip at that time. They did already have an adopted son named Skeezix he was left on their doorstep in a basket in February of 1921.

Corky's most recognizable features were a long gown that covered his feet and a cowlick in his hair. On the spur of the moment, one morning, mother decided that we should drive down to Pine Island to visit her mother. When she carried me into the house in my long gown with my cowlick sticking up, my uncle "Buster" Milam looked up and said, "That's Corky." From that day on, I have been known as and called Corky by almost everyone in Pine Island.

My immediate family left Pine Island in the late 1930's and I semi lost touch with many of the relatives except for the Milam family reunions each year. Mother died a couple of years ago and left us a weekend house and 20 acres. Nellie and I have spent a lot of time there and I became Corky again. Then when I started writing the "Pine Island Now and Then" column (history with a little news) for the Hempstead News Citizen a couple of years ago, I had to use the name Corky so that all of my kinfolk would know who was writing the column. I think my kinfolk make up about 75% of the people in Pine Island. So after using the name as a byline for a couple of years, I'm stuck with it.

A little further down the river of time and on another subject, did I ever mention the time Nellie and I made the homebrew? It was way back in the late 1950's when we were poor. No, that's a misstatement. It was when we were poorer than we are now. Drive by my place sometime and look at the sign on the outside light pole. It still says "Poverty Acres."



Baby Corky back then

Anyhow, we got a 5 gallon crock from some place and decided it would be great for making some homebrew. Now, we really needed 5 gallons of beer. I drink about 8 or 10 bottles a year with Mexican food or spaghetti nowadays and back then I drank about half that much. Nellie likes it a little better than I do, but not too much. I think what sold us on the idea was listening to stories my mother-in-law told about the early 1930's. And, how much better the homebrew tasted, than commercial beers.

Nellie and I went down to Weingartens on Jensen Drive and bought a can of Blue Ribbon Malt Syrup, 5 pounds of sugar and some yeast. There may have been something else, but it's all I remember. We emptied all of it into the crock and filled it up with water. It bubbled and foamed for a few days and soon my mother-in-law said it's ready to bottle.

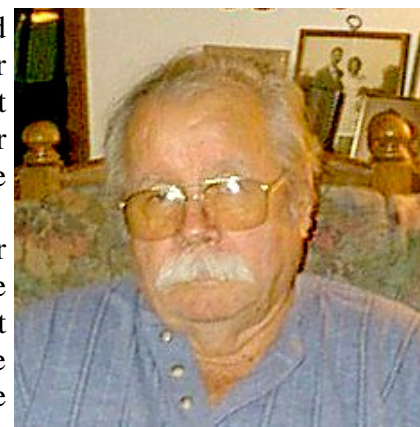
We couldn't afford to buy a tester, but I went down to San Jacinto Sales and bought a capper and a box of caps. We had already bummed some throwaway bottles from an establishment that sold malted beverages (beer joint). They were

washed and ready to go so we put a teaspoon of sugar in each bottle and siphoned the homebrew into each one. capping them as we went until we had about 4 cases of beer stacked against the kitchen wall. An hour or two after we went to bed, a bottle blew up. No problem, we still had plenty. About an hour later another bottle blew. Well, we didn't want broken glass all over the kitchen floor, so Nellie folded a bed sheet to a quarter of it's normal size and covered the cases of homebrew.

Now, the man next door was a truck driver and drove a gasoline tanker truck. Sometime he would park it in front of his house in the evening so he could get an early start the next morning. Now I wouldn't swear to it, but Nellie says that, later on that night, when 3 of the cases exploded at the same time, I stood straight up in the bed and said, "My God, that damn gasoline truck just blew up." The next morning Nellie pulled the folded sheet off the pile to survey the damage. We know longer had a bed sheet. It was full of holes where the broken glass shredded it and it looked more like a lace tablecloth.



Corky in the 1940s about the time he got married



Corky Ten years ago, when Nellie used to say, I married Audie Murphy and ended up with Wilford Brimley

I salvaged the only three unexploded bottles out of the mess of four cases and put them in the back of the refrigerator. A few days later, H.V. Davidson a friend and neighbor stopped by and I ask if he wanted some homebrew.

Sure, he said. I carefully wrapped a cup towel around the bottle and popped the cap. Man, smoke came out of that bottle. H.V. took a great big mouthful, his eyes bulged and he spewed beer 10 feet away. By the way, the flavor was great.

My mother-in-law told us later that she made a batch and stacked the cases on her back screened in porch. Her old house had been added on to and you had to go out on the screened porch and then into the bathroom. Late one night she was coming back from the bath room and had just shut the kitchen door when the bottles on the porch started popping one at a time. She thought someone was shooting at her and she ran and jumped in the bed and pulled the covers up over her head.



The Meanest Master

By Carl Claudy

"We have the meanest Master in captivity!" stormed the New Brother to the Old Tiler.

"Softly, softly!" cautioned the Old Tiler. "What has the poor man done now?"

"Refused to help me out of trouble!" answered the New Brother. "And he could have done it, just as easy. . . ."

"Tell me about it," suggested the Old Tiler. "Maybe there are extenuating circumstances!"

"That's just what I told him!" replied the New Brother, hotly. "At the funeral of Brother Picus, two weeks ago, I was a pallbearer. I was late, and didn't go to the temple to see the lodge opened, but drove my car directly to the church. There was a big crowd, of course; Brother Picus was much beloved. I couldn't find a parking space. I drove around the block and finally found one and backed in. When I came out of the church a cop was standing by my car and I had a hard time to keep him from taking me to the police station! I finally convinced him that I had to act as a pallbearer, but I got a summons to go to court the next day.

"I took it up with the Master. He knows the Captain of that precinct. All he needed to do was to see him, but he wouldn't move in the matter. I think that was mean and maybe un-Masonic."

"Sounds very bad, to me," answered the Old Tiler, noncommittally. "What did the cop say you did?"

"Parked in the wrong place," answered the New Brother. "I didn't see any sign!"

"That all?" asked the Old Tiler.

"No -- he said I had left my engine running and he had stopped it."

"Well, did you?"

"Why, yes, I did. I knew I'd only be a minute in the church. The old car starts so hard so I just let her run."

"Oh, you did. Well, now, that makes it look even worse!" grinned the Old Tiler.

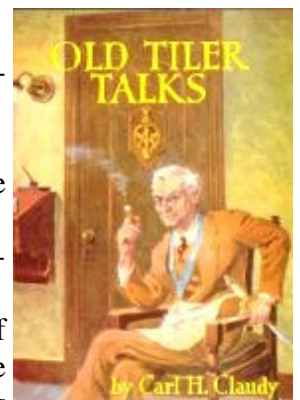
"I don't think I understand . . ."

"You will in a minute!" answered the Old Tiler, grimly. "The Master has a right to complain to me that you are a mean Master Mason! You go to a funeral and break two regulations; one of no, one of great importance. Then you ask the Master to intercede, ask that the police Captain elude his duty, all because you are a Mason! You try to make Masonry the father of special privilege and hide behind your apron, while a profane would have to pay the penalty of lawlessness! It looks very bad, my brother, but not for the Master."

"Oh, I say, Old Tiler! You are rough!"

"I haven't started yet," answered the Old Tiler. "Let me tell you . . ."

"But they were such little violations!" interrupted the New Brother.



"Speak to who?" asked the Old Tiler.

"I had about made up my mind I wouldn't speak to the Master any more!"

"We sure did make a mistake!" answered the Old Tiler.

"Who did?"

"We did. We took in a child, and the Masonic law requires us only to accept grown up men. grinned the Old Tiler. "Next you'll be sticking your tongue out at me, or slapping me on the wrist, or refusing to play in my anteroom!"

To his credit be it said, the New Brother blushed.



From The Davy Crockett Masonic Lodge #1225 AF & AM Jan. 2013 Newsletter

For the Telegraph.

MASONIC CONVENTION.

At a Convention held in the city of Houston, on the 20th day of December 1838, for the purpose of forming a Grand Lodge of Texas, on motion, brother Sam. Houston was called to the chair, and brother Anson Jones appointed Secretary. The following delegates presented their credentials and took their seats, viz. from Holland Lodge, No. 36, held at Houston, brothers Sam. Houston, Anson Jones, Jefferson Wright, Thomas Western. From Milan Lodge, No. 40, held at Nacogdoches, brothers Thomas J. Rusk, J. W. Burton, Col. Taylor, Adolphus Stearn. From McFarlane lodge, No. 41, held at St. Augustine.

On motion of brother Anson Jones, it was then resolved, That the several lodges of ancient York masons in the republic of Texas here represented in general convention by delegates properly authorized, consider it a matter of right, and for the general benefit of the order, that they should form and organize themselves into a Grand Lodge within the said Republic, and that they now proceed to organize themselves into a Grand Lodge accordingly, by the name of the Grand Lodge of Texas, and the Masonic Jurisdiction thereunto belonging.

The convention then proceeded to an election for officers of the Grand Lodge, when the following brethren were chosen, viz.

Brother Anson Jones, *R. W. Grand Master.*

Brother Adolphus Stearn, *R. W. D. Grand Master.*

Brother Jefferson Wright, *R. W. Sen. Grand Warden.*

Brother ——— Dart, *Jus. Grand Warden.*

Brother ——— R. W. Grand Secretary.

Brother Thomas Western, *R. W. Grand Treasurer.*

By order of the Grand Master,

WM. W. SHEPHERD,

Acting Grand Secretary.

Telegraph and Texas Register

March 17, 1838

“Ask a Mason”

Have you ever had a question about Masonry that you have always wondered about or were afraid to ask? Just mail, fax, e-mail, or call your question and it will be answered for you by our research guru PM Brother Burt Reynolds.

This month's question comes from a Brother who asks, "I am the Junior Deacon in my Lodge and the Brothers were giving me a hard time because I didn't go to Grand Lodge. I thought you had to be a Past Master to go to Grand Lodge and what is the big deal anyway?"

My Brother Junior Deacon,

Until a few years ago members of the Grand Lodge of Texas consisted solely of Current and Past Masters of subordinate lodges. Wardens were often asked to attend the Grand Lodge Annual Communication to acquaint themselves with the Grand Lodge procedures and to act as a sounding board for the Worshipful Master of their lodge in his voting decisions. Now Wardens are asked to attend Grand Lodge because they are able to vote on the proposed changes to our Grand Lodge law. But Grand Lodge has never been restricted to only allow Past Masters, like any Master Mason's lodge, The Grand Lodge of Texas is open to any Master Mason.

Attending Grand Lodge is a big deal because the members have an opportunity to decide on the often-controversial proposals that are brought forth. Proposals such as allowing only the Holy Bible to be placed on the altar, allowing men as young as 18

years old, and allowing lodge business to be conducted in Entered Apprentice or Fellowcraft Mason's lodges are but a few such controversial topics. It is incumbent upon each of us, as members of the Grand Lodge of Texas, to attend and make our voice heard for the betterment of Masonry for our children and grandchildren.

More importantly, the proposals are not always about our ritual procedures, many times the decisions made affect the allocations of funds and the preservation of our financial status. For example, the increase in per capita was a topic of much discussion. While it would require subordinate lodges to make significant sacrifices, it was an overdue measure to secure the Grand Lodges ability to continue functioning as we all expect.

These topics are vital to the growth of our fraternity and are the reasons that we should all strive to attend the Grand Lodge sessions and vote for what we believe in. - Burt

The History of Waller Lodge

Do you remember when Waller Lodge met upstairs over the German-American Bank? — How did Waller Lodge prove that a petitioner lived closer to Waller Lodge, then to Pleasant Hill, Lodge in 1898? — What did the Waller Lodge have to sell In 1939 in order to pay the rent? — How did Waller Lodge change it's stated meeting nights in July of 1946?

For The Answers Read

The 64 page booklet with 110 years of Waller Lodge History, 1897 thru 2007 has been reprinted. Send Your Donation Today, To — Waller Lodge — P.O. Box 158 — Waller, TX For A Measly \$10.00 Donation, Postage Paid. — Larger Donations Will Be Welcomed



Eating Black Eyed Peas On New Years's Day - The History

Editor's note; I ate my traditional black eyed peas (and cabbage) on New Years Day. Did you?

If you grew up in the south or southwestern parts of this country, then you can relate. I grew up with this belief, but did not know the real reason. My mother always served black eyed peas on New Year's Day, and she said it would bring good luck in the new year. I've carried this tradition forward, but never knew the reason behind it. It became a way of remembrance of my mother and grandmother. Black Eyed Peas "The Real Story," is much more interesting and has gone untold in fear that feelings would be hurt. It's a story of war, the most brutal and bloody war in US history. Military might and power pushed upon civilians, women, children and elderly. Never seen as a war crime, this was the policy of the greatest nation on earth trying to maintain that status at all costs.



*Black-eyed peas, hog meat and greens.
Now, where's the cornbread?*

An unhealed wound remains in the hearts of some people of the southern states even today; on the other hand, the policy of slavery has been an open wound that has also been slow to heal but is okay to talk about. The story of "THE BLACK EYED PEA" being considered good luck relates directly back to Sherman's Bloody March to the Sea in late 1864. It was called The Savannah Campaign and was lead by Major General William T. Sherman. The Civil War campaign began on Nov. 15, 1864, when Sherman's troops marched from the captured city of Atlanta, Georgia, and ended at the port of Savannah on 12/22/1864. When the smoke cleared, the southerners who had survived the onslaught came out of hiding. They found that the blue-belly aggressors had looted and stolen everything of value, and everything you could eat, including all livestock.

Death and destruction were everywhere. While in hiding, few had enough to eat, and starvation was now upon the survivors. There was no international aid, no Red Cross meal trucks. The Northern army had taken everything they could carry and eaten everything they could eat. But they couldn't take it all. The devastated people of the south found for some unknown reason that Sherman's bloodthirsty troops had left silos full of black eyed peas. At the time in the north, the lowly black eyed pea was only used to feed livestock. The northern troops saw it as the thing of least value. Taking grain for their horses and livestock and other crops to feed themselves, they just couldn't take everything. So they left the black eyed peas in great quantities, assuming it would be of no use to the survivors, since all the livestock it could feed had either been taken or eaten. Southerners awoke to face a new year in this devastation and were facing massive starvation if not for the good luck of having the black eyed peas to eat. From New Years Day 1866 forward, the tradition grew to eat black eyed peas on New Year's Day for good luck.

“The Cathedral Builders”

By R.W.Bro Brad Fickling - From The Sunday Masonic Paper

The theme that I have selected for my Masonic talks on my official visits is “Masons were there – a historical timeline of Operative and Speculative Masons”. In previous talks, I have already examined an overview of famous masons throughout history, explored the role of operative masons building King Solomon’s Temple, joined the Knight’s Templar during the crusades in the Holy Land, examined the exquisite architecture of Rosslyn Chapel in Scotland, and have recognized the significant contributions of our brethren in times of conflict when they made the ultimate sacrifice.

Tonight we look at the Cathedral Builders, those men who not only laid the foundations of the most magnificent buildings of the world, but built the foundations for modern day freemasonry.

What the earliest Freemasons did was truly mystical. They went into rock quarries and carved huge stones. They transported gigantic blocks weighing thousands of pounds and raised them high in the air to construct soaring cathedral walls that defied gravity. They could peer at a small drawing on a tracing board and through the mysterious art of geometry, build monuments to God that have stood for nearly a thousand years.



Freemasons jealously guarded their trade secrets – secrets not even divulged to the bishops, priests, or kings who employed the masons. The oldest surviving document recording rules for Freemasons is the Regius Manuscript dated 1390 and is now found in the British Museum in London England. It describes the standards of morality and conduct that Masons were expected to abide by. It covers the workmanship, a moral code, rules for membership, and an especially strong desire for friendship among the members. Although the rules have changed just a bit through the centuries, the essential structure of government of our own modern lodges can be found in this document.

Guilds were developed to train men in the skills needed to construct these magnificent buildings, to enforce a standard of workmanship, and to hold their members to these high standards – as well as to protect their valuable trade secrets.

Master Masons were in possession of the Master’s word and grip, the secret method they used to recognize each other. It was a simple way to quickly identify themselves as a trained member of the guild. Apprentices began as young as twelve, and were indentured to a Master mason for seven years and going through an initiation ceremony after three years. They too were given signs of recognition to identify themselves as a Mason’s apprentice and were granted permission to have their own mark or symbol to be carved into stone that was their own. After the seven years training, they became a Fellow of the Craft and in time an experienced Master Mason.

Freemasons today use the term operative and speculative to describe the difference between the two types of Freemasonry. Operative masonry refers to the time before 1700 and describes the period when Freemasons were really working with stones, chisels and hammers. After the operative masons began to be replaced by “admitted” or “gentleman” masons, the order changed into a philosophical, fraternal, and charitable organization, and became known as speculative Freemasonry. As an identifying symbol, speculative Masons adopted the working tools of the operative Masons: the compass and the square.

The architect of a medieval cathedral project was a true intellectual. He possessed specialized knowledge that few others had. He had to know about mathematics, geometry, physics, art and even literature. He had to communicate well, because he verbally passed along plans to his workmen, who could not read anyway. He had to be well versed in the Bible, because much of the decoration that was carved in the stone and designed in the stain-glass windows of these cathedrals was meant to tell biblical stories without words. The architects and cathedral builders of the Middle Ages really were liberal arts and science majors.

All Masons believe in a supreme Being – the Great Architect of the Universe. It is not surprising that metaphors drawn from architecture feature prominently in our Masonic symbolism. Such metaphors serve to teach basic moral rules. A Perfect Ashlar, for instance, is a stone that has been hewn, smoothed and polished so as

to be fit for use in building. In Masonic ritual, it is a symbol of the state of perfection that can be attained by means of education. In contrast, a Rough Aslar, an unworked stone, is a symbol of man's natural state of ignorance.

In conclusion, for masons, architecture means to construct according to design and purpose and to organize in proportion and symmetry. It continues to be architecture, regardless of whether it is a building that is being constructed, as in Operative Masonry, or a human life that is being planned, as in speculative Masonry. According to our Masonic beliefs, the science of how an actual building is constructed, provides wisdom as to how to build a spiritual temple within one's own soul and collectively for the whole of mankind.

Wayne Anderson FCF, MPS
Alle Menschen werden Brüder
2B1 ASK1



The Badge Of A Mason

From the newsletter of the Global Fraternal Network.

Once again The Beehive is proud to present a paper from Brother Wayne Anderson's Weekly Newsletter. Brother Anderson hails from Ontario, Canada and E-Mails out a paper each week, usually on Sunday, to everybody on his list. To get on Brother Anderson's list E-Mail him at wda_572@sympatico.ca

Brethren the following was presented by R.W.Bro.Hugh Goldie on his official visit to Rideau Lodge No. 460 Seeley's Bay, Ontario on Thursday 1 November 2012. I hope you will enjoy his paper.

Why should I join Masonry ?

What would you say to a possible new member?

You're interested in joining the Masonic lodge? We'd love to have you. You're the type of person we look for: committed, enthusiastic, a leader. We think you'll do great things here. You will make lifelong friendships, and hopefully, you'll be the type of person whose positive impact will be felt here for many years. This is the start of something really cool.

We know you have your reasons for joining, and we also know that the reasons you'll stay will be entirely different. Trust us on that one. People tend to join for different reasons. They stay around for the friendships and because they find a place where they can impact the lives of others. It's a family. We know this. Soon, you will, too.

The badge of membership will soon be yours. But, there's one lesson that we need to impress upon you before you sign your name on the dotted line, pay that first fee, and take that first step. It's the single most important thing we're going to ask of you, so you need to listen and understand it, now, before you say "yes." It's the one most important thing that any fraternity can impress upon its new members. Truly, our survival as an organization depends on you understanding this one simple lesson and taking it to heart.

It's more important than our history, our traditions, our structure, or our rules. Because, if you don't understand this most fundamental lesson, then none of the other stuff will matter. If you don't get this one "golden rule of masonry," then your son and grandson won't have this organization to join someday, and all of this will just be a fuzzy memory.

Here it is. Ready?

From the moment you say yes to this organization, you are always wearing your badge. I'm going to repeat it. From the moment you say yes to this organization, you are always wearing your badge. We're not talking about t-shirts, or sweatshirts, or hats made with logos of the group. We're not talking about a tattoo on your ankle, some party favor, or a badge you wear on your dress shirt.

What we mean is that when you say yes to lifetime membership in Masonry, everything you say, do and represent from that moment forward is a direct reflection on this group, your brothers, and the many thousands of brethren who have come before you. Everything you put out to the world is a direct reflection of this fraternity. Every decision, every achievement, every mistake you make happens to all of us from this point forward.

When you go to the grocery store, you represent us. When you drive down the road and slow down so a pedestrian can safely cross the street, you represent us.

When you become a leader, you represent us. When you insult someone or talk badly about another, you represent us. When you make decisions about how you behave, you represent us. When you go anywhere, you represent us.

When you go home and sit at your mother's dining room table, you represent us. When you get a job and go to work for a company or organization, you represent us. When you commit your life to that special person, you represent us.

You are always wearing your badge. From this day forward, always. Every day, in every situation. it never comes off.

It doesn't matter if you're wearing a jersey with our name on it, or a business suit at an interview. You have to assume that every person you meet will form a permanent opinion about Masons – good or bad – based on how you interact with them. Every good thing you do builds us up. Every dumb thing you do tears us down. We live in a time when the actions of one man can kill a group like ours. One person who acts in a way that is inconsistent with our shared values can end hundreds of years of tradition and pride. One bad choice you make can take away everything that generations of men have worked to build.

All the stuff you see that belongs to us can be boxed up or thrown out, because of the choices you make.

If this seems a little intense, that's good. Because it's serious. If it sounds like too much responsibility, or if you don't think you can behave in a way that reflects well on us at all times, then walk away now. Do us the favor. We won't think less of you. In fact, we'll thank you. This sort of commitment isn't for everybody. But, don't say yes unless you truly understand.

We're not asking you to give up anything. We aren't asking you to become something you aren't. We're asking you to become something more. We're inviting you to become part of a group of men who make a promise to take care of each other, every day. We're asking you to become the very best version of you that you can be.

It's a big deal, and not everyone can do it. Forget everything you've heard up to this point. Forget how much you might desire this, or how much we might want to bring you into the group. Just clear your mind and ask yourself one question. Are you ready to never take off the badge?

Because when you say yes, you're not just putting a badge on a sweatshirt. You're putting it in your heart. You're forever stamping your identity with it. Everything you are, from this point on, becomes who we are.

You will make mistakes, and brothers will remind you of your commitment. There will be times where you will see other brothers forgetting their promise, and you'll need to remind them. That's part of this whole "Masonic" thing. We work together to make ourselves better men who stand for something. We carry each other. We matter to one another.

If we're doing our Masonic duty right, then we'll make you a better man. If you're doing everything right, then you will make us a better organization.

So, please think about it. Take it seriously.

Because if you say yes, this badge belongs to you as surely as it belonged to our founders. If you say yes, this badge becomes your responsibility forever.

That's the promise. Brethren I think with this type of commitment we would retain more active membership.



Masonry Is Becoming An Island

For some time now, we have gone into our lodge rooms and told one another of our self-pride in being Freemasons and what Masonry has done for us. We have boasted to each other with great pride concerning the founding of our country by Freemasons. We have told and retold ourselves about all the famous men who were members of our noble Craft. But, in all this, we are preaching to the proverbial choir who sing in a church far removed from the mainstream of everyday modern life.

Simply put, Masonic organizations have become islands unto themselves, turned inward, and have lost appreciation and recognition in the non-Masonic world that they once so justly deserved and enjoyed.

Specifically, what can we do? If we are to regain the lofty status we once held, we must become a recognizable part of the community. Our real civic responsibility is to convince the world, by our actions, that we are Masons.

We should do those things that provide leadership in improving the moral and emotional status of our environment. In fine, we should communicate, by our actions, the kind of public image that the whole world can admire and will wish to emulate.