

# The Waller Mason Lodge #808 Online Newsletter



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

**Worshipful Master Bart Harvey - Editor John "Corky" Daut**  
**The January 2014 Issue**

## Results- 2013 Texas Grand Annual Communication

- 2012 Holdover #7- rename "Grand Organist" to "Grand Musician"- PASSED
- 2012 Tabled #17A- regarding criminal background reports- POSTPONED UNTIL 2014
- 2013 #1- to allow only members of a Lodge to vote on petitions & advancement- FAILED
- 2013 #2- To preserve endowed membership installment plans- PASSED
- 2013 #3- to rescind existing Title V & restore it to as it existed in 2004- POSTPONED UNTIL 2014
- 2013 #4- to set a minimum price of \$1000 for endowed memberships- FAILED
- 2013 #5- to reallocate the \$1.25/member per capita from the Masonic Home & School to the Grand Lodge building fund- FAILED
- 2013 #6- to reallocate the \$3.75/member per capita from the Texas Masonic Charities Foundation to the Grand Lodge building fund- FAILED
- 2013 #7- to clarify the requirements to become a "Fellow in Masonic Research"- PASSED
- 2013 #8- to eliminate Masonic District #101- PASSED
- 2013 #9- to allow Brethren to add to their endowed memberships in \$100 increments- PASSED
- 2013 #10- to limit per capita to the amount of the return on endowed memberships- FAILED
- 2013 #11- to require the Grand Secretary to mail information to Lodges which do not have email- PASSED
- 2013 #12- to allow restored Lodges to amend their names- PASSED
- 2013 #13- to change the manner of voting in the Grand Lodge- TABLED
- 2013 #14- to allow grading of exemplified degrees- FAILED
- 2013 #15- AMENDED to prohibit possession of cipher work IN ANY FORM, including electronic/digital, on Lodge premises or in the presence of a candidate- PASSED
- 2013 #16- to allow "walking" MM Lectures- PASSED
- 2013 #17- to ban smoking anywhere on the Grand Lodge premises- WITHDRAWN
- 2013 #18- AMENDED to prohibit EAs & FCs from serving as SW or JW in any Lodge in which a ballot is taken (they may still serve as Wardens during degree conferrals)- PASSED
- GM's RECOMMENDATION #1- to place a moratorium on the holding of "table Lodges" until a uniform procedure & ritual for such is established & approved by Grand Lodge- PASSED
- GM's RECOMMENDATION #2- that the methods of preparation of candidates for the degrees and all paraphernalia used therein be only that approved by the Committee on Work and listed or provided for in the Monitor and/or the Grand Lodge Law (NO "Chambers of Reflection")- PASSED



## The Modern Cowan

by Floren L. Quick

In Scotland, the operative Mason knew cowans to be ignorant builders who put stones together without mortar. They piled rough fieldstones into a wall without hewing them true, or squaring them. They masqueraded as Masters, but they did not have the Word.

Now and again, today - fortunately not too often - we find a modern equivalent of the operative imposter. One such is the Mason who manages a place in an officer's line with little or no effect of his own to deserve it. With only that exertion that is necessary to maintain his place, he continues to advance in line until he receives the jewels and honours that he prizes so highly. But he does not know the Constitution, and he does not understand the traditions and dignity of the Craft. As a presiding officer, his vocal ability is more noteworthy than his executive ability; and when his term is ended, he is seldom seen until another honour or prize appears to be within his grasp.

He is a contemporary builder who works without the benefit of the mortar of real enthusiasm or accomplishments. His structure is liken unto the rough stone wall, having little beauty of value. He is the cowans of modern speculative Masonry.

He is to be pitied, for he is a Masonic failure. His honours are shallow. Bringing no interest to his position, he received little of the satisfaction and respect that belong to the real Master.

Masonry has failed to reach him with a clear understanding of those marks of true devotion which she has to offer. He never knows the opportunities that the Craft makes available to those who diligently seek them. He misses the opportunities that the Craft makes available to strive for a just and worthy cause. He misses the opportunity for continuing fellowship and friendship. He misses the opportunity for loyalty and devotion. He misses the opportunity for development of his executive, intellectual and oratorical abilities. And most of all, he misses the opportunity for service - to God - to his community - and to his fellow man.

These are the jewels that Masonry has to offer, but in his quest for position and honours, the modern cowan misses them. Like the operative cowan, he does not have the Word.

-reprinted from the Masonic Shimbun in the GLBC Bulletin, Nov. '79



## It's Happening at Waller Lodge

On Saturday Jan. 18th, we will be having an awards night in which we will recognize Brothers for their many years of service. we will have Dinner at 6:00 PM and have an open Lodge at 7:00 PM. Right Worshipful Charlie Cupples will be presenting the awards.

The investigating committee unanimously agreed that the candidate was approved and we will have the Entered Apprentice Degree on Monday Jan. 20th. The meal will be at 6:30 and the Degree will start at 7:30.

Brother Jason reported that Brother Clovis "Mitch" Wade was not doing very good. Let us all remember him in our prayers

The annual Boots and Blue Jeans event for Grand Master Jerry L. Martin will be held February 22, 2014 and the tickets will be available very soon.



The Pope took a couple of days off to visit the rugged mountains of Alaska for some sightseeing. He was cruising along the campground in the Pope Mobile when there was a frantic commotion just at the edge of the woods.

A helpless Democrat, wearing sandals, shorts, a "Save the Whales" hat, and a "To Hell with Bush" T-shirt, was screaming while struggling frantically and thrashing around trying to free himself from the grasp of a 10-foot grizzly. As the Pope watched in horror, a group of Republican loggers came racing up.

One quickly fired a 44 magnum into the bear's chest. The other two reached up and pulled the bleeding, semiconscious Democrat from the bear's grasp. Then using long clubs, the three loggers finished off the bear and two of them threw it onto the bed of their truck while the other tenderly placed the injured Democrat in the back seat.

As they prepared to leave, the Pope summoned them to come over. "I give you my blessing for your brave actions!" he told them. "I heard there was a bitter hatred between Republican loggers and Democratic Environmental Activists but now I've seen with my own eyes that this is not true."

As the Pope drove off, one of the loggers asked his buddies "Who was that guy?"

"It was the Pope," another replied. "He's in direct contact with Heaven and has access to all wisdom."

"Well," the logger said, "he may have access to all wisdom but he doesn't know squat about bear hunting! By the way, is the bait holding up, or do we need to go back to Massachusetts and get another one?"

### Masonic Anniversaries

|                   | <u>Years</u> |
|-------------------|--------------|
| Bob Scarborough   | 53           |
| Chester H. Beaty  | 43           |
| Robert F. Willie  | 35           |
| Wes Mersiovsky    | 24           |
| Eric Flanagan     | 17           |
| Danny Williamson  | 13           |
| Matt Stokes       | 05           |
| Richard J. Franks | 01           |

### Happy Birthday Brothers

|                    | <u>Age</u> |
|--------------------|------------|
| John W. Reese, Jr. | 83         |
| Doyle Sitton       | 79         |
| Ed Locklear        | 78         |
| Chester H. Beaty   | 72         |
| John W. Loofs      | 67         |
| John Leatherman    | 65         |
| John N. Daut, Sr.  | 61         |
| Delane Corley      | 35         |

# The Waller Lodge Electronic Newsletter

## Subscriber's Extra Features

### Did U Know? - Brother Christian Sharps

**Christian Sharps**, was born January 2, 1810 and died March 12, 1874. He was the inventor of the Sharps rifle - the first commercially successful breech loading rifle.

Sharps began work as a youth when, it is believed, he was an apprentice to a gunsmith in Washington, New Jersey. He then accepted an entry level position at the Harpers Ferry Arsenal in the 1830s working as a filer. While at Harpers Ferry, Sharps was introduced to the Hall rifle, an early breech-loader, and worked for its inventor, Captain John H. Hall. Sharps also became versed in the manufacture of weapons with fully interchangeable parts.

Sharps was issued a patent for his design of a breech-loading rifle on September 12, 1848. The deficiencies of the Hall rifle may have caused Sharps to adopt his new design. The Sharps rifle was designed with a vertical dropping block action, operated by a lever which also served as a trigger guard. The action was not only strong but limited the release of gases when the gun was discharged. Sharps' first rifle, the Model 1849, was manufactured by A.S. Nippes & Co. at Mill Creek, Lower Merion Township, Montgomery County, Pennsylvania.

Although not the first breech-loading rifle, Sharps' was the first to be accepted widely and, with the onset of the American Civil War, the first to be produced in large quantities. The Sharps, in a carbine version, was the most widely used cavalry carbine by the Union Army. It was so successful that it was copied and manufactured by the Confederate government to arm its mounted troops. Sharps' designed firearms later saw extensive use in the American West as military and hunting weapons. They were highly regarded as target rifles and were used extensively in international shooting competitions through the late 19th century.

Although the Sharps Rifle Manufacturing Company bore his name, Christian Sharps was not the company's owner. He left the firm, first to form C. Sharps and Company in 1853 and then Sharps & Hankins, in partnership with William Hankins, in 1862. Both firms were located in Philadelphia. The Sharps and Hankins partnership ended in 1866 and Sharps resumed the manufacturing of firearms under the C. Sharps and Company name. In all, he was awarded a total of fifteen firearms-related patents.

Christian Sharps, born in Washington, New Jersey, in 1810, he married Sarah Elizabeth Chadwick of Lower Merion Township, Pennsylvania. The couple had two children, a daughter Satella and son Leon Stewart.

During 1870 Sharps and his family moved to Vernon, Connecticut, where he continued working on firearms design and started a large trout farming business.

Succumbing to tuberculosis, Sharps died in Vernon, Connecticut on March 12, 1874.

Brother Christian Sharps was a member of Meridian Sun Lodge No. 158, Philadelphia, Pennsylvania, receiving degrees on April 14, June 2, July 14, 1857.

May We Meet Upon The \_ \_ Act By The ! And Part Upon The \_  
W. Bro. Dwight D. Seals - Camden Lodge #159 - Camden, Ohio



### The Modern Vs Historic Mason

By Bro. James K. Chisholm - Corinthian Lodge #96 Barrie ON

The Mason of today is not like his historical equivalent. The reality in which the modern Mason lives and the challenges he faces is much different from his counterpart of not that long ago.

Today's world in which we as Mason's live, is a fast paced environment. We are constantly bombarded with electronic communication, each demanding our attention. From television & the internet he is aware of topical & international events of interest on a daily, any time he wants it, basis. With the advent of, and recent

advances in telephone (Cell & Ipad) technology, the modern Mason is now instantly aware of the events or information that are important to him. He can be anywhere - inside, outside, in the air, it doesn't matter; he's plugged in.

The Mason of old did not have all these distractions. His routine basically consisted of a dawn to dusk existence. Despite added hours of candle-light, his productivity basically ended with the dimness of the twilight. His perception of time and events, depending on the era, could be calculated in years, months or weeks. Rarely, unless it was something very local, could he find out new information on the same day. There was no electronic communication. Most of what mattered to him was translated by mouth, passed around from person to person. Not exactly the most accurate way for individuals of old, from a modern day point of view, to communicate. Try the 10 people in a circle exercise, tell the first person a short story, fact or phrase. Have that person pass it on to the next until it reaches back to you & see how its changed or embellished.

News or information was interpreted through oracles, prophets, priests or later, town cryers and mechanical newsprint. Remember, the vast majority of ordinary citizen's could not read or write until the latter 19th century. Education was for the upper-class, well connected or depending on station in life – kings and his court. In some historical junctures, knowledge was power therefore education on a wide scale was suppressed. This fact regrettably, continues to this day in some locales. The earlier Mason could only rely on his family, friends, neighbours, church assemblies or Masonic gatherings for the majority of his education or anything new of interest.

Think about this statement when it comes to Masonry. All our ritual, secrets and traditions were all conveyed, until very recently, by mouth to ear. Even in our own Grand Jurisdiction, the written Work was not put down on paper until the early 1900's, and then only available to the principle officers of the Lodge. It was not until 1974 was the Book of the Work distributed for the everyday Master Mason to refer.

By-gone era Mason's may not have been able to read or write, therefore the mouth to ear instruction was the only way to transmit this information to the new Mason. It also served to keep inviolate the traditions and rituals lest the cowan or eavesdropper become aware; there was nothing written down.

Being illiterate, a historical Mason moved from town to town or place to place to ply his trade. The only way the Mason could prove what degree of Mason he was, before being hired, was through the accustomed use of P.G.'s and P.W.'s. Unlike today, he did not have a degree from College or University to present to his Masters. As a Mason, as he progressed through his apprenticeship to Fellowcraft, normally about seven years, the Mason's Guild would recognize his accomplishment and if worthy, confide in him the P.G and P.W. of a Fellowcraft or ultimately the P.G. or P.W. of a Master Mason. As we know from our teachings, these were highly prized by the F.C.'s or M.M's who received them, and were to be cautiously held. One might only look to the traditional penalties for those that may betray that confidence. In our enlightened society, the Mason of today does not have to endure that prospect, because it is considered profane; as well as a battery of lawyers, who would probably start a wrongful-death lawsuit on behalf of the Mason's family.

As mentioned previously, the Mason of old lived a dawn to dusk existence. After sunset, he could now enjoy his leisure time; his daily labors being ended. There was no TV or other preoccupation to provide for his amusement save that of reading, if he was able. There were family matters to be taken care of, but in those times, they invariably did not take up much of his down-time. His spouse and family were close at hand. He socialized by going to church or perhaps, going to Lodge once or twice a month.

The Mason of today however, is a now a 24 hour Mason. By that I mean Masonry must now compete for his time. Today's Mason is not restricted to the rising or setting of the sun. A Mason may work the night-shift, grave-yard shift or be on call. He is not restricted to the daily 9-5 grind of past generations. He is not bound only to work only Monday to Friday; his non-work days may be any day of the week, if he gets any days off at all. The modern Mason may not even have a work-place. For some, he works and travels where he is directed or required remotely by cellphone, Ipad, or computer. His duties may require him to be available 24 hours a day, 7 days a week; daytime, night-time, even on vacation in another country. In this day and age, time is money. If he has to stay late to finish the job, well that's what's expected and agreed to in his job description.

Our modern Mason arrives home to an empty house. His spouse will not be home for another hour from her job. She has a career too, but also must work to help pay the bills. The children are at swimming lessons and then home for dinner, before leaving again for other activities. That reminds him, its his turn to drop off the kids before attending Lodge.

Our modern Mason wants to attend Lodge tonight at 730pm. Its his escape from the grind. He loves the ritual, the camaraderie, the edicts espoused by the Craft, but cannot commit to going through the chairs when he



was asked by the Master. Lodge attendance due to his job requirements make our Mason, just too unreliable in his own opinion.

The Mason of old also wants to attend lodge tonite. His spouse will be home with the kids; besides, she doesn't work; never had to. Over dinner his wife has cooked for the family, he tells her he's looking forward to finding out the latest town news at Repast and meet up with some of his fellow brothers who he hasn't seen since the last meeting. After all, most live over 3 miles away, and it's sometimes difficult to walk all that way, just to keep in touch. What if they're not there? He doesn't worry about the dishes being done, or what he's going to wear. His wife has set out his good clothes for him already. No hurry to get to Lodge though, there's always plenty of time.

Our modern Mason has to get dinner ready before the kids and his wife get home. She'll be expecting it. Then he dresses for Lodge after dinner, before piling the kids in the car to drop them off at soccer.

On the way, there's a traffic accident ahead. He hopes it doesn't make him late for Lodge. His wife calls him on his bluetooth headset while waiting in traffic. She asks him to pick up some groceries on his way home from Lodge. There's a 24 hour grocery store on his way home, so it should not be a problem for him. She has to go to her other job shortly, so the babysitter will be home looking after the kids when he returns. Can he give her a drive home so she arrives safely?

The Mason of old arrives to Lodge early. He socializes with the other Brethren before casually entering the Craft room before the Tylers knock. Lodge is opened and business is being conducted, where the I.G. reports an alarm. A late brother requesting to be admitted. The Master continues with the Lodge business. Finally after 20 minutes, the Master orders the late-comer be admitted. The late Brother advances to the altar, profusely apologizing for his tardiness, much to the chagrin and derisive stares of the Master and the remainder of the brethren present. He gives no good excuse. He is told to take his seat by the Master. He knows he will hear it from the others, if not the Master, after Lodge closes.

Our Modern Mason arrives for Lodge late, due to the traffic backup. The alarm is given requesting admittance. He is admitted almost immediately. He advances into the Lodge and apologizes for his lateness due to traffic. The Master says he is pleased the brother could still make it to the meeting. Nothing is made of his late arrival. He is told to be seated by the Master. During Lodge, an occasional low buzzing could sometimes be faintly heard by some brethren, close to the buzzing. Sometimes pockets could be seen moving on the pant-legs or jackets of various brethren. During a call-off of the Lodge, a mad dash is made by various brethren to get outside the Craft room. Half the brethren are checking their phones and returning texts or making phone calls. The Master tells our Mason he was almost late too. The Master travels daily to Toronto on the Go Train at 530am and returns in the afternoon at 520pm. There was a delay with the GO train leaving Toronto and he did not get back until 645pm. He still needed to change and get his regalia before coming to Lodge.

Many, the Master said, would rather just as soon stay at home than arrive late. He was pleased the brother decided to attend anyway. The Master has a clear understanding of the effort made by some of his Mason's, just to make it to Lodge. No need to make a fuss, it was beyond his control. He would sooner have a brother who is late and wants to attend, than have no brother attend for fear of reproach or decide on his own, just not to bother.

The challenges of modern Masonry as opposed to its historical counterpart are self evident. The above are only small examples of what it may have been like in the days of yore, and what the modern Mason faces today.

Some of our older brethren strictly protest any change in Masonry. That is not a bad thing, when it comes to Ritual, the Landmarks and traditions of Masonry. However, Masonry must change in other regards if it is survive.

Masonry must compete for the time and attention of the modern Mason. There are just too many other pressing responsibilities or other interests for the modern Mason to consider. He can just as easily stay at home and watch the hockey game or a movie, rather than attend Lodge; many do. Change does not mean we have to be inflexible or stiff. Knowledge is the key to understanding, and by extension perhaps a little forgiveness. Only by the Craft and its leadership recognizing the needs and lifestyle of the modern Mason will our Fraternities continue to flourish, as they did in the past. Something to ponder as your driving along in rush-hour gridlock.

**“When the character of a man is not clear to you, look at his friends”**

# Brother Frederick The Great - A Masonic Did You Know

*From Wikipedia with the exception of the Masonic story at the bottom which came from Masonic Info website.*

Frederick II (German: Friedrich II.; 24 January 1712 – 17 August 1786) was King of Prussia from 1740 to 1786. He was of the Hohenzollern Dynasty. He is best known for his brilliance in military campaigning and organization of Prussian armies. He became known as Frederick the Great (Friedrich der Große) and was nicknamed Der Alte Fritz ("Old Fritz"). He was a grandson of George I of Great Britain, and also a nephew of George II.

Interested primarily in music and philosophy rather than the arts of war during his youth, Frederick unsuccessfully attempted to flee from his authoritarian father, Frederick William I, with childhood friend Hans Hermann Von Katte, whose execution he was forced to watch after they were captured. Upon ascending to the Prussian throne, he attacked Austria and claimed Silesia during the Silesian Wars, winning military acclaim for himself and Prussia.

Near the end of his life, Frederick physically connected most of his realm by conquering Polish territories in the First Partition of Poland. Frederick was a proponent of enlightened absolutism. For years he was a correspondent of Voltaire, with whom the king had an intimate, if turbulent, friendship. He modernized the Prussian bureaucracy and civil service and promoted religious tolerance throughout his realm. Frederick patronized the arts and philosophers, and wrote flute music. Frederick is buried at his favorite residence, Sanssouci in Potsdam. Because he died childless, Frederick was succeeded by his nephew, Frederick William II of Prussia, son of his brother, Prince Augustus William of Prussia.

Frederick died in an armchair in his study in the palace of Sanssouci on 17 August 1786. Frederick had wished to be buried next to his greyhounds on the vineyard terrace on the side of the corps de logis of Sanssouci. His nephew and successor Frederick William II instead ordered the body to be entombed next to his father in the Potsdam Garrison Church.

Near the end of World War II, Adolf Hitler ordered the coffins of Frederick and Frederick William I, as well as those of Paul Von Hindenburg and his wife, transferred first to an underground bunker near Berlin, then hidden in a salt mine close to the town of Bernrode, Germany, to protect them from destruction.

The US Army discovered the four coffins on 27 April 1945, behind a 6-foot-thick masonry wall deep within the mine, and moved them to the basement of Marburg Castle, a collection point for recovered a Nazi "treasure". As part of a secret project dubbed "Operation Bodysnatch", the US Army relocated both kings first to the Elisabeth Church of Marburg and then on to Burg Hohenzollern in Zimmern part of the village Bisingen nearby the town of Hechingen. After German reunification, the body of Frederick William was entombed in the Kaiser Friedrich Mausoleum in Sanssouci's Church of Peace.

On the 205th anniversary of his death, on 17 August 1991, Frederick's casket lay in state in the court of honor of Sanssouci, covered by a Prussian flag and escorted by a Bundeswehr guard of honor. After nightfall, Frederick's body was finally laid to rest on the terrace of the vineyard of Sanssouci, without pomp, in accordance with his last will of 1757.

Like many leading figures in the Age of Enlightenment, Frederick was a Freemason and his membership legitimized the group and protected it against charges of subversion.

## **FREDERICK THE GREAT HELPS A BROTHER'S WIDOW**

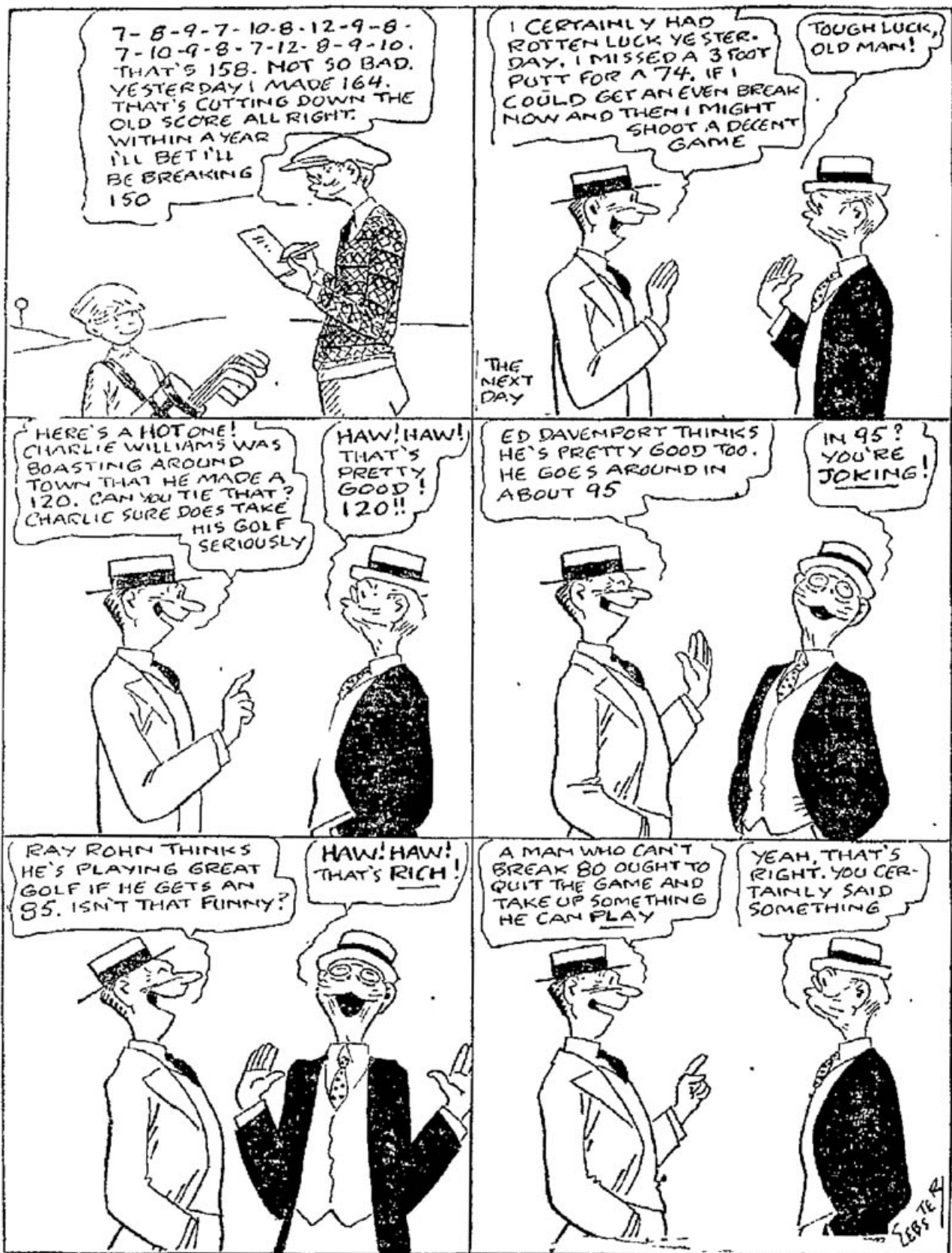
Frederick the Great, a Mason without any doubt, while in a jewelry shop in Potsdam, Germany, observed a middle-aged woman exhibiting an article of silver having certain Masonic symbols, possibly a Past Master's jewel. She was trying to borrow money on it. She said she had come to this particular shop to avoid the usurers and because the owner of the shop was a Mason. The jeweler told her that he was not in the pawnbroking business and couldn't make the loan. Another person in the shop asked her many questions concerning the jewel, whose it was, how she had possession of it, etc. The man offered to buy the jewel and kept raising the price. When he decided to make her the loan, he discovered he had no money in his pocket. He then disclosed to the surprised woman that he was the King. Frederick shook his staff at the jeweler and told him that he was not fit to be a Mason and threatened to file charges against him. The following morning the woman went to see Frederick at the palace and he instructed her to return whenever she was in need of help.

May We Meet Upon The \_ \_ Act By The ! And Part Upon The \_  
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# Comics Our Parents (Grandparents) Used To Read

## THE TIMID SOUL

---By Webster!





# Surviving The Big Ones

## Having Free Fun Back Then

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.

Talk about having fun cheaply. At one time, almost every self respecting boy in my neighborhood owned an old automobile tire. It was easy because holes or cuts didn't affect the value to us, we just rolled them. No real boy would be seen on the streets during that period unless he were running or at least trotting alongside of an old automobile or truck tire, rolling it down the street with his hand. Rolling tires was lots of fun, you could even get it moving and jump straddle it from behind and ride over the top. Of course you had to keep running when your feet hit the ground again or get bumped in the rear.



*Corky Back Then*



Sometime you could talk one of the younger boys, who would do almost anything to run with the older boys, into being a passenger. They would sit inside the tire and wedge themselves with their hands and feet. Then your vehicle (tire) had a passenger while you rolled it along. That made you more of a celebrity than a boy with an empty tire. Of course the real fun with that wasn't rolling the tire with the kid in it. The real fun was watching him try to walk after he crawled out of the tire.

I'm know we didn't invent the game called "Washers" because I've seen it played in many other areas. There was almost always someone in our neighborhood who worked for the railroad or in a shop some place where really large bolts and washers were used.

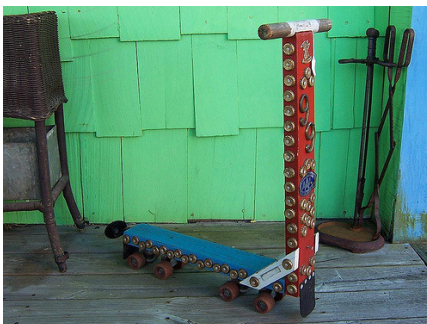
It wasn't to hard to scrape up eight heavy steel washers, approximately two inches in diameter. Four of them were usually painted some color and the other four left plain or painted a contrasting color to make two sets of four.

The court was made by digging two small holes in the ground about fifteen or twenty feet apart. We always lined each hole with a deviled ham or potted meat can to make it more permanent. Each player stood behind the can at his end of the court and threw his set of washers, one at a time at the can at the far end of the court trying to make them land inside or as near to the far can as possible. The game was scored like horse shoes and one that was partial in the can counted as a leaner.



In the 1930's it was tough enough to find money to pay the rent and buy groceries. There certainly wasn't much money left over for toys and games for the kids.

Luckily most of the boys of that era were handy at building things. Beside the school shops, the neighborhood park had a few hand saws, hammers and coping saw that we could use and some of us had our own tools (translate that as our father's tools) and the local lumber yard always had a pile of scraps we could scrounge around in. We could build whatnot shelves and bookends.



Nearly all of us boys built our own homemade, sidewalk skate scooter. They were made from two pieces of scrap two by four, about three feet long. We laid one piece down flat and nailed the other one upright to the end, creating an L shape frame. Then you nailed a piece of one inch lumber on each side, diagonally to brace the L. then nail a piece of 1 by 2 across the top for a tee handle. . An old cast off sidewalk roller skate was taken apart in the center and one pair of wheels were nailed at each end on the bottom piece of the L. I've ridden many miles on skate scooters that I



built for myself. The more fancy ones had reflectors on the sides and back. Some of us even fastened an old flashlight to the tee handle for a headlight.



A very simple one

Then of course all of us had rubber guns we carved out of a piece of board to shot large rubber bands. A spring cloths pin was nailed to the back of the handle to hold one end of the rubber band and the other end was stretched over the end of the barrel. A squeeze on the handle (and the cloths pin) would release the rubber band. The bands were about a

1/2 to 3/4 inch wide, cut from a section of a car or truck inner tube. We fought some fierce wars shooting the rubber bands at each other, but other then a little stinging no one ever got hurt.

Sling shots were only used for target practice or bird hunting. Of course our sling shots weren't the sling shots of the Bible where you had to sling a pouch hanging from a pair of thongs around your head. Our sling shots were rubber powered. The stocks were usually made from a forked tree limb, but sometime one of the buys would carve a stock from a piece of board. Two rubber strips about 18 inches long, cut from a real rubber, inner tube provided the power. One end of a strip was attached to each fork of the stock and a leather pouch was attached to the loose ends of the strips to hold the rock. The leather pouch was usually cut from an old shoe tongue.



## The Old Tyler Talks

### A Masonic Speech

By Carl Claudy

"Old Tiler, I am in a jam!" The New Brother smiled, so the Old Tiler did not feel too worried. "If you don't help me out, I will be up against it."

"What's the trouble now?" The Old Tiler put down his sword to take the cigar the New Brother held out. "Must be something very bad or you wouldn't start me off with so good a cigar."

"I have to make a Masonic address."

"That has been done, and the addresser- yes, even the addressees- lived to tell the tale," countered the Old Tiler.

"I don't want just to get by. I want to make 'em remember it. I want to talk about something they haven't heard before. I've listened to many Masonic speeches, and most of them bored me to tears."

"There are rules for making a good address," mused the Old Tiler. "The three great rules are, have something to say- say it- sit down. Sometimes they are stated 'stand up, speak up, shut up.' Terminal facilities of adequate proportions are needed by railroads and Masonic speakers."

"That's just it!" cried the new Brother. "I want to know what to say and how to say it."

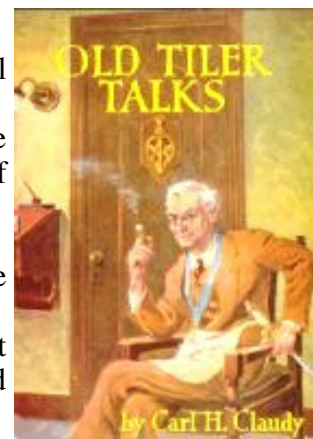
"Meaning you want me to make your speech for you, or to you, before you make it in there?"

"Well, er, no. Not exactly. But can't you, er, suggest something?"

"I could, but I won't. I'll suggest a method of handling your subject, however. Most Masonic speeches suffer from lack of preparation, and of clear thinking about what the speaker wants to say.

"I can't prepare you. I can't make you think clearly. But I can tell you the essence of appeal. It is drama. If you want your hearers to hang on your words, dramatize your subject. If you talk about the Rough and Perfect Ashlars, bring your workman before your hearer; let them hear the strokes of the mallet on the chisel, let them feel the chips of stone as they fall to the ground. If you talk of the plumb line, make them see the Lord on His wall, watch the Children of Israel gather around, wondering at his putting a plumb 'in the midst' of them, that

He would not pass by them any more. When you tell of brotherhood, don't have it an abstraction, a theory, a hope; make it concrete. Tell some stories about it. Show one brother helping another; if you don't know any stories, make them up. But bring the living thought, alive, into the lodge room; men are nothing but children



grown up. We all like stories.

"A most entertaining speaker made a talk on Masonic charity. One by one he brought vividly before the lodge a child in a Masonic home, an old blind Mason who was helped to be self-supporting by a lodge, an old mother of a Master Mason who kept her home, thinking it was supported by what her son had left her; he hadn't left a cent. The lodge pretended he had, and paid it during her life time. He made us see these people; we lived and grew up with the child; we shut our eyes to see how the blind man felt; from a window we saw the world go by, happy that our sons had kept us from want, as his simple words brought these things before us.

"The speaker spoke quietly, restrained, calmly. He didn't make the eagle scream; there was almost no applause during his address. But he made us visualize the sweetness of Masonic charity, as distinct from the cool impersonality of mere giving. He made us proud that we belonged to an organization which worked. He dramatized charity, and made us see its living human aspects, not its economic importance, or its religious duty angle.

"That's the answer of 'how shall I make any Masonic speech interesting,' my brother. Make it simple. Make it human. Make it dramatic. There is drama in all the Fraternity; any symbol, any tenet, any part of Masonry has a dramatic angle.

"I do not mean melodramatic. I don't tell you to put battle, murder, sudden death, in your speech. Melodrama is action without character; drama is action with character. A railroad accident is melodrama. The mother who saves for a vacation and gives her son the money to buy a set of golf clubs is dramatic.

"Find the character behind the symbols; get the human side of the Craft into its teachings; tell them in terms of people and action, of the things they know only as theories, and your audience won't walk out on you. Talk without ideas, and you'll speak to empty benches."

"I think," began the New Mason, "I think-

"That's all that's necessary," smiled the Old Tiler.

"I think you'd better make this speech for me,"

"You think in melodrama," laughed the Old Tiler. "It's your trouble, not mine."

