

The Waller Mason Lodge #808 Online Newsletter



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

Worshipful Master Brack Whitehead - Editor John "Corky" Daut
The September 2011 Issue

Discrimination

By Bob Dixon, MPS

I belong to a Freemasonry mailing list available over the Internet. There's a wealth of available information and opinion on Masonic subjects, and I can't imagine being a Mason without access to this list.

On the list, a discussion went on over a period of days about a particular elementary school which refused the offer of a Masonic Cornerstone for their new building. Among their concerns was that Freemasonry discriminated against women and atheists, and they felt it inappropriate for a public school to be associated with such a group.

As a result of the discussion, I was forced to conclude, sadly, that Freemasonry "does" discriminate on the basis of sex and religion.

Because of this, I decided that I should leave Freemasonry, find an organization that "does not" practice any form of discrimination, and join it.

I first thought of the Girl Scouts. I was raised by my mother, and I appreciate women and the cultivation of domestic skills. But I am not a girl and I am too old.

Maybe the Boy Scouts. I was a Scout once, and I am sure they would take me back. I peaked out at First Class, and I would like to start over as a Tenderfoot and see if I can get my Eagle this time. Unfortunately, I am still too old.

Maybe one of the churches in my community. But, no, these churches will only allow me to be a member if I adhere to their particular doctrine and standards of behavior. This is clearly discriminating on the basis of religious belief.

Maybe I could go to college again and join a sorority. After all, I do feel more comfortable among women than men. But sororities don't accept men, and colleges don't accept those that are too stupid to pass the courses and too poor to pay the tuition.

Possibly the elementary school whose leaders felt that Masons discriminate. Surely they wouldn't discriminate, and I always did enjoy naps and coloring. Haven't had a good glass of chocolate milk in ages. But alas, I am still too old and have too much education.

After this, I resolved to go home to my sweet family and forget the whole thing. Except that my family discriminates against people who are not my blood relatives or friends of the existing members. Not just anyone off the street can join us at the dinner table, and this is clearly exclusionary.

Perhaps I could live in a vacant lot, not bothering anyone. But, again, my community discriminates against those who can't afford housing. People are just not allowed to live in the open. Stores refuse to serve those who can't pay. Certainly an intolerable situation.

Still, I resolved to give up "all" organizations who discriminate, no matter how difficult this is. A matter of principle, after all. I will live in the woods, by myself, where my pure standards can be best appreciated. But, alas, "even nature" discriminates, against the sick and the weak. When I get old or sick I will quickly be eaten by some animal stronger than I am.

Oh my! Maybe the Masons aren't so bad after all.

...the suppers are pretty good and they don't eat you when you get old.

Master Mason Rededication Night

Editors Note; Recently Brother Carl Jones made one of his email announcement regarding a Master Mason rededication night, at Carrollton Lodge #1400 AF & AM in Carrollton Texas. Later PDDGM Aubrey Haynes from South Carolina wrote to Carl asking how that program worked.

In answer, Brother A.J. Garcia of Clear Lake Lodge # 1417 A.F. & A.M. in Clear Lake Texas emailed an excellent answer. As I was also unaware of exactly how it worked, I thought this may help some others.

From A J Garcia - Senior Warden

The purpose for our master mason rededication night is to attract brothers who have not attended in a while for whatever reason, and get them comfortable in the lodge again.

1. This may be one of your only chances to create a renewed impression of masonry on many of your members.
2. Make sure there is a GREAT MEAL
3. Mail an elegant invitation
4. Split your roster between the principal officers or have a committee do it and CALL EACH BROTHER.
5. Explain to the "Always there" members that they should sit at multiple tables that night for dinner to make all brothers feel comfortable and eliminate the "cliquish" feeling
6. We honor our past masters by giving a presentation on the dedication and hard work they have all put in and we read the names and years of each past master in the MM tiled lodge
7. We turn off all lights except the altar, the G, the burning tapers and all men wear the white aprons given on the night they were raised (except Past masters, who wear the PM apron)
8. All MM gather on their knees around the altar, giving the sign of a MM and the oldest (in terms of year served as PM) leads us all in the masters obligation

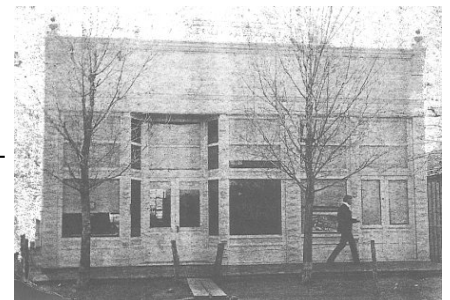
Claudy said – A man can get a better meal and better entertainment anywhere else, but the only thing a lodge can give is MASONRY – give them MASONRY ! Great presentations and history keep the membership enthused.



Waller Lodge Has Been Around In Waller

Waller Lodge's First Home

Renting the hall over the German-American Bank as the first home of Waller Masonic Lodge was authorized at the second meeting of the new Lodge



The Second Home

Waller's second school building was opened in 1899 at the northwest corner of Pine and Cherry Streets (Where Brother Calvin Trapp's house is now). A box like two story building with a bell on top.

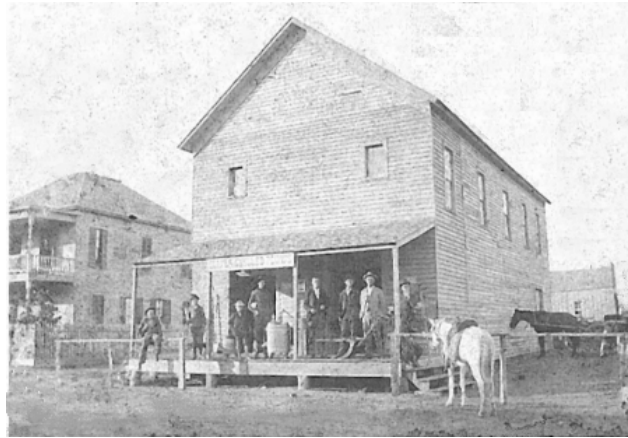
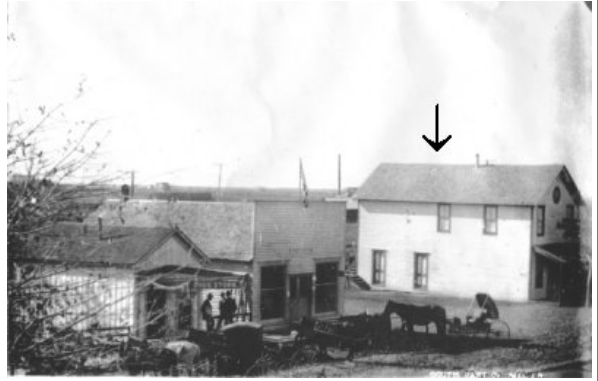
During the July meeting of 1898 a committee was appointed to confer with the school trustees in regard to renting a room in the school building and report at the next meeting. In November The Secretary was instructed to make a note (loan?) in favor of Bros. Ellis, Grace and Morrison for \$75.00, money borrowed to complete a room the school building for a Lodge Room.



Waller Lodge's Third Home

The third known home for Waller Lodge was the Mason Building on the southeast corner of Main and Smith Streets. In 1910 Roehen's Blacksmith Shop next door caught fire and it and the Mason building, along with Dr. Danial's Drug Store on the ground floor and burned in a disastrous fire. Everything inside the Lodge building was lost.

After the fire the Lodge met in the second floor over Umland Brothers Hardware Store on the northwest corner of Main and Farr Streets. The store was sold to J.C. Jenkins in 1920, but he allowed the Lodge to continue meeting upstairs until the building was torn down in 1935.



The Fourth Home Of Waller Lodge

In 1910 Roehen's Blacksmith Shop next door caught fire and it and the Mason building, along with Dr. Danial's Drug Store on the ground floor and burned in a disastrous fire. Everything inside the Lodge building was lost.

After the fire the Lodge met in the second floor over Umland Brothers Hardware Store on the northwest corner of Main and Farr Streets. The store was sold to J.C. Jenkins in 1920, but he allowed the Lodge to continue meeting upstairs until the building was torn down in 1935.

The Fifth Home

The Masonic Lodge moved to the upstairs over Garrett's Drug Store on the southeast corner of Main and Smith Streets. They stayed there after the store was sold to R.C. Smith in 1938 and still later after it was sold to Mattie Armer in 1942.



The Current Lodge Building

The Lodge moved into the present Lodge building on the northwest corner of Main and Locust Streets when it was completed in 1957.

In 2001 a new addition, doubling the size of the existing building was completed and dedicated in a ceremony conducted by Most Worshipful Vernon Burke Jr., Grand Master of Texas. It added a new modern kitchen, a walk in pantry, a large dining room, two offices and two restrooms.

Happy Birthday Brothers

Name	Age
James B. Haney	79
J. Fred Loofs	75
Robert J. Blackman	64
Louis Schiel	56
Michael Risley	54
Curtis A. Gilgan	48
John C Stalsby	46
Mitchell R. Bosarge	39

Masonic Anniversaries

Name	Years
James B. Riley	55
Clem Reynolds	53
Maurice Tucker	52
Herman. Flanagan	36
Kenneth L. Cones	13



This Month's Humor

After Quasimodo's death, the bishop of the Cathedral of Notre Dame sent word through the streets of Paris that a new bell ringer was needed. The bishop decided that he would conduct the interviews personally and went up into the belfry to begin the screening process.

After observing several applicants demonstrate their skills, he had decided to call it a day - when an armless man approached him and announced that he was there to apply for the bell ringer's job. The bishop was incredulous. "You have no arms!" "No matter," said the man, "Observe! And he began striking the bells with his face, producing a beautiful melody on the carillon. The bishop listened in astonishment, convinced he had finally found a suitable replacement for Quasimodo. But suddenly, rushing forward to strike a bell, the armless man tripped and plunged headlong out of the belfry window to his death in the street below.

The stunned bishop rushed to his side. When he reached the street, a crowd had gathered around the fallen figure, drawn by the beautiful music they had heard only moments before. As they silently parted to let the bishop through, one of them asked, "Bishop, who was this man?" "I don't know his name," the bishop sadly replied, "but **his face rings a bell.**"

The following day, despite the sadness that weighed heavily on his heart due to the unfortunate death of the armless campanologist, the bishop continued his interviews for the bell ringer of Notre Dame. The first man to approach him said, "Your Excellency, I am the brother of the poor armless wretch that fell to his death from this very belfry yesterday. I pray that you honor his life by allowing me to replace him in this duty."

The bishop agreed to give the man an audition, and, as the armless man's brother stooped to pick up a mallet to strike the first bell, he groaned, clutched at his chest and died on the spot. Two monks, hearing the bishop's cries of grief at this second tragedy, rushed up the stairs to his side. "What has happened? Who is this man?" the first monk asked breathlessly. "I don't know his name," sighed the distraught bishop.

"But **he's a dead ringer for his brother.**"



District Deputy Grand Master Bud Dumesnil will be making his second official visit to Waller Masonic Lodge at the stated meeting on September 13th.

Sickness And Distress — Please say a prayer for,

Brother AJ Ward is finally at home, doing pretty well but not back at work yet.

Secretary Jerry Schiel was reported sick.

Tyler Jimmy Hooper was reported sick..)

Brother Ed Locklear reported that his daughter is fighting another cancer.

It is with much sadness that I must report that a number of our Waller Lodge Brothers live in the Magnolia Fire Evacuation zone.

I have waited until the last possible minute to type this, hoping to get news of their fate, but no luck I'll be going to the printer in a couple of hours (It's 4:00 am Friday now).

The Brothers who are known to live in that area at this time are Robert Blackman, Herman Flanagan, Wes Mersiovsky, Bob Podvin, Mitch Wade, A.J. Ward and Danny Williamson.

About Freemasonry

What is Freemasonry?

Freemasonry is the world's oldest universal fraternity, which believes in the brotherhood of man under the Fatherhood of G-d. Freemasonry strives to achieve moral improvement, family values, civic betterment, freedom of thought, and tolerance. Freemasons around the world volunteer and contribute to medical research, hospitals, homes for the elderly, scholarships, and many other charitable causes.

Simply put, Freemasons believe that it is important to be a good person, and that good persons should encourage each other to become better persons, and then, regardless of economic resources, work together benevolently to help in the community. Based on these strong foundations of morality and conscience, it is not surprising that Freemasonry is the world's largest philanthropic institution, seeking to provide relief for suffering humanity.

Freemasonry is a fraternity, absolutely not a secret society. As such, it is open for membership applications and has modes of recognition. Freemasonry is definitely not a religious cult or political group; Freemasons do never discuss religion or politics. Yet, membership strictly requires belief in G-d. Furthermore, Freemasons are expected to be model citizens, faithful followers of their respective religions, and loyal patriots of their respective countries.

Who Founded Freemasonry?

Freemasonry was a professional guild of Operative Masons (practical builders), or in simple words, kind of a construction craftsmen union. For many generations, the apprentices inherited from their master craftsmen many building practices and professional traditions, which are universal, and not the product of any one people or time. Freemasonry is the result of growth and development, in which many Freemasons had a part, and it has taken to itself many teachings, philosophies, systems of knowledge, and symbols.

Why Free Masons?

The craftsmen of the guild of Operative Masons were legally free to travel in foreign countries and work in various construction sites, as their profession required. Usually, they were not subject to the laws, rules, and taxes of any one country, king, or prince, who needed their practical professional skill, knowledge, and abilities.

How Old Is Freemasonry?

According to the oldest Masonic document available, the Regius Poem, there is evidence that some form of organization of builders existed as early as 926 CE, chartered by Athelstan, the legendary King of England. The first modern (Speculative) Grand Lodge came into existence in 1717, in England.

Why Speculative?

Speculative Freemasonry is a descendant of the Operative Freemasonry. Speculative Freemasonry began with the practice of admitting to membership in Operative Lodges men who were not necessarily builders, but were interested in the moral, ethical, and philosophical teachings of the Masonic Fraternity. The Freemasonry of today does not involve practical construction of edifices, but it is a pursuit of moral knowledge.

What Are The Ancient Landmarks?

Different Grand Lodges around the world have various lists of Ancient Landmarks and thus have given the tenets in the list the force of law in those Grand Lodges. Conceptually, Landmarks are fundamental laws, which no Grand Lodge can make or unmake, adopt or repeal. The Landmarks are unalterable by any individual or group. Every Freemason should ascertain what his own Grand Lodge has adopted (or not adopted) as Landmarks and govern himself accordingly.

Most Grand Lodges will agree that at least seven Masonic fundamentals are considered Landmarks:

1. Belief in G-d (monotheism) is the sole dogma of Freemasonry.
2. Immortality of the soul is the ultimate lesson of Masonic philosophy.
3. The Volume of the Sacred Law (Tanach, Bible, and/or Koran) is indispensable on the altar of a Lodge.
4. The legend of Hiram, involved in the construction of the Temple of Jerusalem (the first edifice built for God)
5. The modes of recognition of the Fraternity.
6. Symbolism of the operative art by way of the professional construction tools.
7. A Freemason must be a freeborn male adult.

The Waller Lodge Electronic Newsletter

Subscriber's Extra Features

THE ANCIENT USE OF THE CABLE-TOW

What do we mean, when in our lodges we talk of “the length of their cable tow”?. Many centuries ago any yarn, fiber or string was called “tau”. Sometimes people would use several pieces of “tau” and weave or twist them into a rope.

This process was then known as cabling. The result was a “cabled-tau”.

The builders of the great cathedrals used “cabled-tau” for walls of cathedrals where an early form of scaffolding was built.

In those days there were, of course, no occupational health standards, and climbing flimsy scaffolding with heavy tools or mortar would not be safe. Lifting tools with a “cabled-tau” would be much safer.

The length of a worker’s “cable-tau” determined how high he could climb before hauling up his tools. The length of one’s “cabled-tau” limited the height to which a worker could safely climb.

An inexperienced workman would have a very short “cabled-tau” until he learned his trade well and could climb higher.

A builder, then, could not work beyond the length of his “cabled-tau” and the length of his “cabled-tau” might serve as a mark of a working man’s ability.

In this illustration we see a young man wearing a cable-tow.



All These Nine Things Will Disappear

From The Lodge Tawhiri Newsletter in New Zealand.

Nine major things are now dying and on the way out. Whether the changes will be good or bad depends on how we adapt. Ready or not, the changes will come....

1. POST OFFICES.

Get ready to live in a world without Post Offices. They are so deeply in trouble there is probably no way to sustain them. Our many e-mails have just about wiped out the revenue needed to keep Post Offices alive.

2. CHEQUES.

Britain is already planning to do away with cheques by 2018. Cheques cost millions of dollars a year to process. Plastic cards and online transactions will lead to their eventual demise.

3. NEWSPAPERS.

The younger generation doesn't read newspapers. They certainly do not subscribe to daily delivered print editions. Papers may go the way of the milk men and laundry men. As for reading the paper online, get ready to pay for it. The newspaper and magazine publishers have already met with Apple, Amazon, and the major cell phone companies to develop a model for paid subscription services.

4. BOOKS.

You say you will never give up the physical books that you hold in your hand. People said the same thing about downloading music. They wanted hard copy CDs. They changed their minds when they discovered they could get albums for half price without leaving home. The

Looking
AHEAD



same thing will happen with books.

5. THE LANDLINE TELEPHONE.

Unless you have a large family and make a lot of local calls, you don't need it any more. Most people keep it simply because they've always had it. But we pay double charges for that extra service. Cell-phone companies may let us call customers freely

6. MUSIC.

The music industry is dying a slow death. But not because of illegal downloading. It is because innovative new music isn't being given a chance to get to the people. Over 40% of the music purchased today is "catalogue items," meaning traditional music from older artists the public has heard for years.

7. TELEVISION.

Revenues to the networks are down dramatically. Not just because of the economy. People are watching TV and movies streamed from their computers. And they are playing games and doing lots of other things that take up the time they used to spend watching TV. Cable rates and adverts are rising.

8. OUR "THINGS".

Many of the possessions we used to own are still in our lives, but soon we may not own them. They may simply reside in "the cloud". Today computers can store pictures, music, movies, and documents. Soon, when we turn on a computer, the Internet will be built into the operating system. Systems like Windows, Google, and the Mac OS will be tied straight into the 'Net.

9. PRIVACY.

This has long gone. Cameras are now on streets, in many buildings, in computers and cell phones. People can now look at our homes with the aid of Google. The old idea of privacy has disappeared.



Will A Collapsing World Bring Down Lodges With It?

Posted on August 22, 2011 by BeeHive

Over the last decade here is what local Masonic Lodges should have been doing.

They should have increased their dues sufficiently to not only pay for the running of their Lodges but also have salted away some money in the bank account and investments. Instead of doing fund raisers they should have looked for additional income by renting out their Masonic Hall or any collateral property attached to the Hall owned by the Lodge.

They should have been seeking endowments from their members and instead of authorizing the Treasurer to take the extra income down to the bank and buying a CD, the Lodge should have hired a certified financial planner.

In urban and suburban situations Lodges in one area should have tried to operate all from one building. If you travel to England you can find as many as 20 Lodges meeting in one building, and Brothers paying \$20 or more each meeting for a meal and the festive board. In our very mobile modern society where there was once a Lodge in every town, today it would be much more economical to have just one Hall per Masonic District.

These ideas have certainly been posted on this site before. So why repeat them now?

With Europe collapsing before our eyes; with the United States economy faltering, unemployment above 9% with no signs of abating, GDP growth in the neighborhood of an anemic 1%, the stock market tanking, one has to wonder about the financial stability of Masonic Lodges.

Those that have refused to run their Lodges like a business and have insisted on doing Masonry on the cheap may not be able to survive if the country's economy continues to worsen. Especially vulnerable are rural Lodges and Lodges who cannot consolidate buildings. Those Lodges with a building all their own with no tenants, low dues and no money in the bank account or in investments probably will not survive.

We could be looking at the largest amount of Lodges disbanding and turning in their charters in the history of this nation. If we are it will be because many Lodges refused to take the necessary steps to put themselves on a sound financial footing when they had the opportunity. Any good businessman will tell you that you salt

away some money in good times for a rainy day fund to tide you over in bad times. Lodges that failed to look ahead, failed to do any long term planning and operated by just squeaking by will suffer the consequences and pay the ultimate price.



Lodge Master says Freemasons are still relevant

It is still rich with regalia and secret signs and handshakes from a distant age but masons on the northern beaches say they still have relevance. Recently elected Master of Lodge Warringah Ian Shanley said the lodge at Collaroy was bucking the national decline in membership.

He said the ages of members ranged from 24 to men in their 80s but at least half of the lodge's members were in their 40s and 50s and there is a growing number in their 20s and 30s.

And Mr Shanley said freemasonry was still relevant in the modern age.

"Where else in a modern society can a guy take some time out - say one night a month - and be part of a 300-year-old ceremony that speaks to his morality as an honest and upright man and then sit down with other men from all walks of life for a meal, all within a 10-minute drive of your home," he said.

"Talk to ten Freemasons and you'll get ten different answers as to what freemasonry is.

"To me, freemasonry is a fraternity of like-minded men who share the bond of a common experience of the Masonic initiation.

"Without dogma, judgment or creed, it allows each mason to develop his own ideas about life with a focus on community mindedness and honesty. "Others enjoy it as a charitable organization or for its history or as a good night out with the boys - all are valid.

"Regardless, freemasonry seeks to make the world a better place by making good men better, a real practical step towards peace and unity in our community."



Here are some of the "Funnies" our grandparents enjoyed.

The Toonerville Trolley



Surviving The Big Ones

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.

Now days, when you pick up the telephone and dial a number in the Humble, Kingwood and Porter area you have the resources of the nationwide “Sprint” company backing you up. It wasn’t always like that though. A lot of us still remember when the telephone company was owned by “Centel” with offices in Killeen, Texas. I don’t think there are to many of us in the Humble area though, who remember it was the “Home Telephone Company” before that.

The first telephone we ever had here at “Poverty Acres”, was through the “Home Phone Company” and telephone calls between Humble and Houston were long distance. Hey, even phone calls to anyone west of Lee Road, 3 blocks away were long distance.



Corky In The 1940s

One of the biggest shocks I received about the system was the day we finally got our first Humble telephone. Nellie had called me at work to tell me we had a phone and give me our new phone number. I was working at the old Kelley Service Center (Behind the old Kelly incinerator at the Eastex Freeway and the North Loop) back then, but our office phones went through the City of Houston switchboard downtown, so I couldn’t call long distance.

That evening I stopped at the old Log Cabin restaurant on my way home from work. I wanted to be the first person to call Nellie on her brand new telephone. Driving out the Eastex Freeway, the first Humble area pay phone that you came to was on the outside of the Log Cabin restaurant.

The type of pay phones used by Humble were what some people used to call the. “Paranoid Pay Phones”. Having lived in Houston all my life and having used many pay phones, I lifted the receiver, raised the rain cover, dropped a nickel in the slot and dialed our new telephone number.

Nellie answered, “Hello . . . “ I answered ”Hello there.” Once again she said, “Hello . . . hello.” Once more I answered, “Hello, hello,” and she hung up on me.

I dropped another nickel in and redialed. It was like something from an old Abbot and Costello movie, when we went through the same hello, hello routine again and she hung up on me once more. If you are to young to remember Abbot and Costello movies, try “The Lucy Show”.

Then I finally got enough sense to read the sign on the what I called the “rain cover,” that was covering the coin slots. The cover that I had been lifting each time to drop my nickel in the slot. It said, “Dial your number. When your party answers deposit your coin and starting talking.”

How was a city boy supposed to know that you had to read the directions in order to operate a country telephone. Hey, you could call anyone in the Humble without using 1 single nickel and listen to them. You just couldn’t talk back to them until you paid the nickel.

Actually, I had already worked for a country telephone company in Montgomery, Texas during the war years (WW II). Back then you just turned a hand crank on the side of the phone and Miz Cleveland or Louise (the daughter) would plug a wire into your jack answer with “Number please?” you would say. “Hello Miz Cleveland, would you ring Mrs. Bevers for me please.” Or if you wanted to be formal, you would say, “Number 18 please.” Then she would plug the other end of the wire into the number 18 jack and crank her little hand crank, making Mrs. Bevers telephone ring.

In those days everyone had to know their own particular “ring” and of course so did the operator, and all your neighbors on the party line. As many as 8 or 10 neighbors would be strung out on one telephone line like beads on a necklace. When one phone on the line rang, all of the other phones on that rang at the same time. For that reason, each customer had a unique sounding ring, Yours may be one long ring followed by two short rings. Another would have one short ring followed by one long ring and so on.

Of course it didn’t make a whole lot of difference which ring she used when you got a call. About half of the women on the party line would pickup their phones on your ring so they would know who was calling you and wait to see if their was any juicy gossip going around. There was no such thing as privacy on a party line and if you didn’t want the whole town to know your business within 30 minutes, you didn’t say it on the phone.

Of course you had to get all your social calls in before 9:00 PM because that’s when the Cleveland family

went to bed. The most important thing to remember though, was that any telephone calls to the operator after 9:00 PM had better be an emergency.

Although it was very low tech system, when you ring in to the operator a little indicator ball on the switchboard would flip to red beside your socket on the switchboard showed which line was ringing making it a forerunner for caller ID for the operator. Oh, by the way, they didn't have pay phones, paranoid or others.



Three-minute interview: S. Brent Morris

Susan Ferrechio
Washington Examiner
Washington DC
7 September 2011

Morris is a cryptologic mathematician and author and expert on Freemasonry. He is the DC-based managing editor of the Scottish Rite Journal of the Supreme Council.

What is Freemasonry?

It's a fraternity, in the term of Delta Sigma Phi at college, or the Moose Lodge, or the Knights of Columbus. We've got about 1.3 million members and 10,000 lodges in the United States.

Aren't a few presidents and other notable people Freemasons?

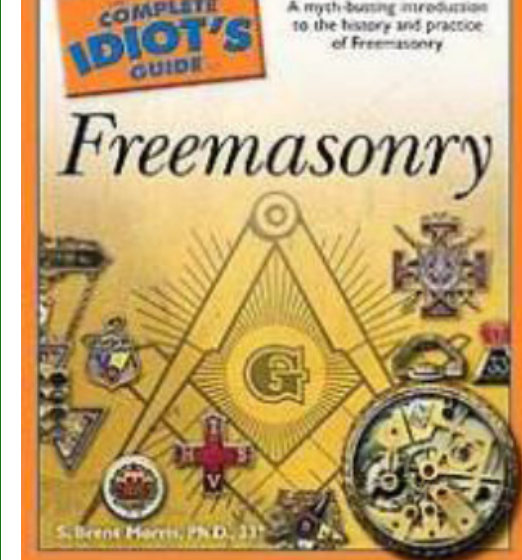
Fourteen presidents have been Freemasons. Gerald Ford was the most recent. George Washington was a Freemason, as was Paul Revere, Benjamin Franklin, the Marquis de Lafayette and Henry Ford. Harry Houdini was also a Freemason, and so is Richard Dreyfuss.

How did the Freemasons develop such a mysterious reputation?

The original Freemasons were a trade guild, and the earliest lodge minutes we have, from 1588 in Edinburgh, Scotland, they are reprimanding one of their members for hiring a non-lodge member. But by 1717 in London, it's gentlemen who are running the lodges, they are not working with their hands or in connection with the building trades. One of the great mysteries of the history of Freemasons is just what exactly happened to cause this transition.



Brother Brent Morris



Is there a secret handshake?

They had secret means of identifying each other, like secret handshakes and passwords. That is because they had to travel to do their work. If you are going to maintain any kind of union consistency of tradesmen and craftsmen, you have to have a way to identify members.

Any truth to the Freemason conspiracy theories?

You read stories that we are trying to infiltrate the government and run it for ourselves, but that's not true. The reputation is a whole lot bigger than the reality.

Bro S Brent Morris is author of The Complete Idiot's Guide to Freemasonry – well worth reading.

Subscriptions

From the Old Tiler's Talk - by Carl H. Claudy, The Temple Publishers

Carl Claudy

I don't hold with this subscriptions idea at all," announced the New Brother to the Old Tiler. "Masonry should be a self-supporting institution and not ask for contributions."

"Yes, yes, go on, you interest me. So does the braying of the jackass, the gurgling of a six months old child, the bleating of a lamb and the raucous cries of the crow."

"You can call it that if you like," defended the New Brother, "but asking for contributions to build a temple is all wrong."

"Just what do you mean, that Masonry should be self supporting?" asked the Old Tiler.

"Why, it ought to get along on its dues and fees!"

"Do you think You can get along entirely on your salary? You don't borrow money to build a house, or to aid you in. Your business?"

"That's different!"

"How is it different? You borrow to build a house, and the house is security for the loan. Someday you pay it back and own the house. We borrow from our members to build a temple and . . ."

"But that's just the point. We don't borrow, we beg. And we don't pay back, we just grab the temple and the fellows that have paid for it have nothing to show for it."

"Suppose we 'beg' as you put it, sufficient contributions from our membership to build the temple and own it outright," answered the Old Tiler. "The money we then spend on it is upkeep, overhead. We won't charge ourselves rent because we won't be paying on a loan. In our present temple the lodge pays that rent. With no rent to pay we will have more in the treasury. With more than it needs in the treasury a lodge may reduce its dues or spend more in charity and entertainment. The mere reducing of the rent charge will soon equal, per capita, the entire contribution asked of any individual brother.

"But apart from the dollars angle, a temple is more than a mere pile of stone in which is a room where Masons meet. The temple expresses Masonry to the world. As it is beautiful, solid, substantial, massive, permanent) so does the fraternity appear. As it is paid for, free from debt, a complete asset, so does the institution seem. A poor, mean temple argues that lodge members have so little belief in their order that they are not willing to provide it with proper quarters. As a beautiful church expresses veneration for the Creator, so does a beautiful building for Masonry express veneration for the order and reverence for the Great Architect in Whose shadow we labor and to whom all temples of Masonry are erected.

"Our brethren have undertaken to erect a beautiful temple. They want a meeting place which is convenient and comfortable, in which they can take pride and which will show visitors that Masonry here has love for its tenets. By a new temple they want to express the love they have for the vision of brotherhood. So they say, each to the other, Brother, how much will you give?' and brother answers brother, 'All I can afford,' and does so.

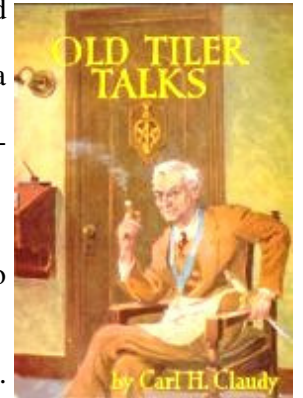
"We are asking less than \$2. a month, less than ten cents a day. But it is enough. Each brother will make some little sacrifice for the order he loves. When the temple is built every brother will feel that it is truly his temple, in the actual sense of personal ownership. He may look at a block of stone in the wall and say to himself, 'That is mine; I paid for it.' And what a Man buys because lie loves it, he cherishes. Nothing which we could do will more thoroughly solidify our Masonry. When finished, the building will be our temple in the truest sense; not only that we went down into our pockets and paid for it, but ours because we put our hearts into it. And what a man puts his heart in, he defends, upholds, makes better.

"If we ask \$100 from each brother, we will give every brother \$1,000 worth of pride of ownership. We build not only for the brethren who should shoulder the burden in the heat of the day, but for the brethren who come after.

"Our ancient brethren who built the temples of the middle ages for all to see and revere, left their mark on time and history and on the generations which followed them. We will leave our mark on generations of our sons and their sons and their sons' sons after them, because we are willing to make a freewill offering to that which, next to God, is the greatest leaven of our life, the fraternity which makes a man love his fellow men."

"Oh, stop talking! Twice while you have been lecturing me I have mentally increased my subscription. Now I have doubled it. Hush, or I won't be able to buy shoes for the baby!"

"Don't start things, then!" grumbled the Old Tiler, but he smiled as he held out a fresh subscription blank and a fountain pen.



Morons at Work

Editor's Note; I was looking for a little humor when I found Morons At Work, but. . . they aren't really funny are they?



Did U Know?

Nicodemus Bailey was born in 1887 and passed away in 1966. He was the Chief of the Tonawanda Seneca Indians, Tonawanda, New York. His wife was named Edna. He was a former football star at Carlisle (Pa.) having played with the great Jim Thorpe. He lectured and played in numerous musical units across the nation. He was a long time flutist with the Buffalo (New York) Symphony Orchestra. He was an authority on Indian lore and customs. Bailey captured the pancake eating championship of Western New York for Tonawanda Reservation in the 1937 Maple Festival in Warsaw, New York. He weighed in at 240 pounds before the contest and he declined to weigh in after eating all the pancakes.

Brother Nicodemus Bailey was raised a Master Mason in Akron Lodge # 527, Akron, New York in 1920. He was a Past High Priest of Western Star Chapter #35, Warsaw, New York, Royal Arch Masons; Past Illustrious Master of Nundawage Council #92, Warsaw, New York, Royal & Select Masons; Past Eminent Commander of Batavia Commandery #34, Knights Templar, Batavia, New York; He was a member of Buffalo, New York Consistory, Scottish Rite and Zuleika Grotto, Buffalo, New York.

May We Meet Upon The _|_ Act By The ! And Part Upon The |_

W. Bro. Dwight D. Seals
Camden Lodge #159
Camden, Ohio

Getting old?

Just before the funeral services, the undertaker came up to the very elderly widow and asked, "How old was your husband?" "98," she replied.

"Two years older than me."

"So you're 96," the undertaker commented.

She responded, "Hardly worth going home, is it?"

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Reporters interviewing a 104-year-old woman: "And what do you think is the best thing about being 104?" the reporter asked.

She simply replied, "No peer pressure."

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The nice thing about being senile is you can hide your own Easter eggs.

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I've sure gotten old! I've had two bypass surgeries, a hip replacement, new knees, fought prostate cancer and diabetes. I'm half blind, can't hear anything quieter than a jet engine, take 40 different medications that make me dizzy, winded, and subject to blackouts. Have bouts with dementia. Have poor circulation; hardly feel my hands and feet anymore. Can't remember if I'm 85 or 92. Have lost all my friends. But, thank God, I still have my driver's license.

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I feel like my body has gotten totally out of shape, so I got my doctor's permission to join a fitness club and start exercising. I decided to take an aerobics class for seniors. I bent, twisted, gyrated, jumped up and down, and perspired for an hour. But, by the time I got my leotards on, the class was over.



The World's?

WORLD'S BIGGEST EXCAVATOR

Built by KRUPP of Germany ...45,500 tons...95 meters high...215 meters long



Masons Play Part in Texas Heroes



On September 18, 1848, the earthly remains of the 36 men who were killed with the Mier Expedition and 18 executed after the Dawson Expedition men surrendered were placed in a sandstone crypt and buried with full military honors on Monument Hill in La Grange, with over 1,000 people in attendance. For decades afterward, the surviving veterans of the old Santa Fe and Mier Expeditions, and the few survivors of the Dawson Company would meet on and around Sept. 18 of each year to remember their comrades who had not made it back from either Mexico or Salado Creek near San Antonio. They met at various places, including La Grange, until they were too old to meet any more; much like our WWII vets meet today.

The decimation took place by the drawing of black and white beans from a small earthen mug. The white ones signified exemption, and the black death. One hundred and fifty-nine white beans were placed in the bottom of the mug, and seventeen black ones placed upon the top of them.

A little over a year ago, La Grange's LaFayette Masonic Lodge secretary Norval Cummings did some digging at the lodge, and found the lodge minutes from 1848 in a cardboard box, under the stage in the old lodge building, and had been destroyed by silverfish. The goal in searching for the 1848 records was to determine if the Masonic Lodge had opened "A Lodge of Sorrow" and conveyed Masonic rites to those Masons among the men buried there that day. Although it could not be proved with lodge minutes, very good evidence that the Masons did perform the service is to be found in newspaper reports of the event.

Regarding the proceedings that took place in La Grange 158 years ago, the Sept. 28th, 1848, "Democratic Telegraph" newspaper, published in Houston, reported:

"The hearses containing the remains, escorted by the military, under the command of Col. Martin K. Snell, of this city, who, being a soldier of the revolution, and early identified with the fortunes of the country, was kindly tendered the Command on the occasion; Pall bearers, then followed successively, the relatives and friends of the deceased; Masonic Fraternity, Officers of the State, County and citizens and strangers."

Later, regarding the end of the day's events, it states: "... the procession then moved on to town, The Masonic fraternity were escorted to the lodge by the military....."

It is very clear that Masons played an important role in the ceremonies at Monument Hill that day in 1848. There were many, many Master Masons involved in the Mier and Dawson Expeditions.

The two leaders of the Mier Expedition, William S. Fisher and Ewin Cameron, were both Master Masons, as were several of the martyred men, including Patrick Usher and William B. Middleton, who died on the march to Mexico City, and James N. Torrey of Rocky Mount Masonic Lodge No. 63, who drew a black bean at Rancho Salado, and whose body was among those re-buried that day.

There were 33 known Masons in the Mier campaign, including other notable Masons such as Thomas Jefferson Green, James Burke, Henry Clay Davis, G.W. Hancock, A.C. Hyde, William S. Oldham, and James C. Wilson, Virgil H. Phelps, John L.D. Blackburn, Orlando C. Phelps, Richard Brown, James Calvert, Freeman Douglass, William Dunbar, Alfred S. Thurmond, and Joseph D. Watkins.

Research is ongoing to identify the Masons among the Dawson Expedition, and what Masonic role Sam Houston took that September day in 1848. As the highest ranking Masonic leader in attendance that day, it is likely that he conducted, or at least participated in, the Masonic portion of the events.

The Masonic Funeral Service was performed by Frontier Lodge September 16, 2006 at Monument Hill in La Grange at the Heroes Day event, was based on the same ritual that was in common usage in 1848 in Texas. Aprons worn by the participants were patterned after aprons from that era that are on display at the Grand Lodge of Texas Museum.

