

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 October 2012 Issue

THE GREAT MASONIC CONSPIRACY

Several months ago I was asked by an old classmate to tell her about the "great masonic conspiracy. This was my reply. Jim

Let me begin by telling you about my point of view. I am a Mason. I have been a Mason for nearly forty years. I carry a card, wear one of those rings, put pins on my suit coat, and even have a Masonic license plate on my car. I am the Secretary of my lodge.

I have belonged to lodges in Massachusetts, New Hampshire, Illinois, Connecticut, and, now, in Texas. If you are a movie fan, I know where the Templar treasure is buried. I have been witness to and a part of the great Masonic conspiracy.

First, a little history. Freemasonry is very old. Perhaps a thousand years. It rose from the guilds of the cathedral builders in the middle ages. The oldest Masonic writing is the Regius Poem from 1393. It is the oldest and largest fraternity in the world.

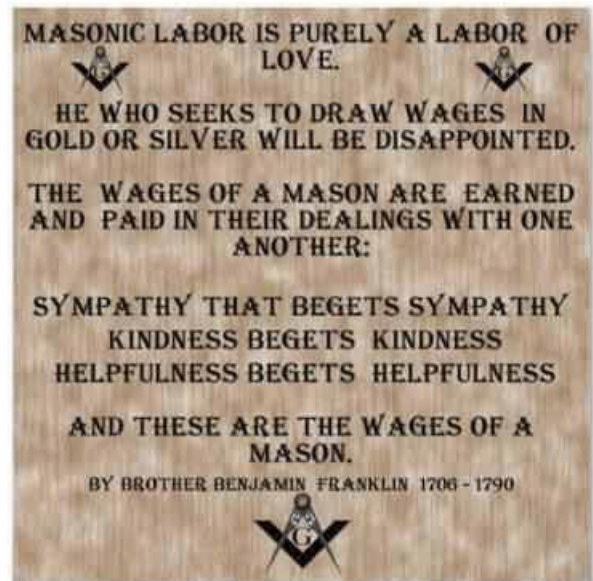
Washington, Revere, Franklin, and many more of the founding fathers were Masons, as were Churchill, Truman, and MacArthur. Paul Revere, Joseph Warren, and other members of St. Andrew's Lodge in Boston actually entered into a conspiracy to throw British tea into the harbor in 1773 – an act of treason.

Since the founding of America, there has been a persistent notion among some that there is a Masonic conspiracy afoot. It is never clear what this conspiracy is trying to accomplish. Well, there is a conspiracy. Let me tell you all about it.

First, Masons conspire to promote the Brotherhood of Man under the Fatherhood of God. Our meetings begin and end in prayer. We do not all agree on the name of that God, referring to Him as the Great Architect of the Universe. But, no atheist can be made a Mason. I guess that means that the conspiracy precludes atheists. We do not actively persecute atheists, we simply do not admit them into the order.

Second, Masons conspire to care for those who cannot care for themselves. We are particularly dedicated to brother Masons, their widows and orphans, but our philanthropy extends to our communities through scholarship programs, direct assistance, and the many and varied Masonic-related programs such as the Shriners, Scottish Rite and York Rite hospitals. In many American communities, the first schools were founded and funded by Masons.

Third, Masons conspire to support one another. In my life, my work has taken me to many places. In every place where I moved, I found the friendly, brotherly grip of a brother Mason. I was welcomed into the community and provided welcome and needed guidance.



Fourth, Masons conspire to judge each person, not by their outward appearance, but by their character. The distinctions of race, religion, politics, or wealth are things that Masons leave outside the lodge.

Sounds pretty threatening, this Masonic conspiracy, doesn't it? And, we are dead serious about it. We devote a great deal of energy to it.

Oh, and we don't recruit others to join our conspiracy, but we do welcome them.

Agreeably to our ancient tradition, we do not invite others to join, they must ask. We do, however, encourage them to ask. Every man must come to Masonry of his own free will and accord.



Looking Back In Time

From The Hindu

Freemasons of Mount Lodge No. 14, which celebrates its 150th year, recount anecdotes from its rich history. Amidst the chronicle of changes, stories of permanence emerged.

While going down memory lane, members of any organisation celebrating its sesquicentennial year would have much ground to cover. It was therefore natural for members of Mount Lodge No. 14 to talk at length about the exciting developments over the last 150 years (1862 to 2012), when tLooking back in time his Freemason group has been in existence.

Almost everyone had something interesting to say about the period, 1919-1967, when the Lodge functioned at its own building in St. Thomas Mount. Up to 1933, meetings were conducted there using lanterns for want of electricity. In those days, holding a meeting was irksome because it mostly fell short of the required quorum. For a meeting to be valid, seven members have to be in attendance. It was not uncommon for one or two of the assembled members to ride on horseback to Madras and knock on the doors of other members to make up the number.

Mount Lodge is believed to have moved to St. Thomas Mount in 1919 for the convenience of those members that served in the Army. It was no sacrificial move on the part of the civilian members, because Defense personnel were in the majority. With the Ministry of Defence having plans for the building at St. Thomas Mount, Mount Lodge began to meet at the Freemasons' Hall in Egmore from 1967. Amidst the chronicle of changes, stories of permanence emerged. One of them was the minutes book that has survived to this day. Experts at Roja Muthiah Research Library, who specialise in bringing old documents back to life, have imparted intransience to these dog-eared pages of the past. A digitised version makes doubly sure that the 150 years of Mount Lodge are preserved for ever.

Retnaraj Sushilraj, R.W. Regional Grandmaster, The Grand Lodge of Southern India, which officiates over 130 lodges, including the Mount Lodge, in the south, said the minutes book revealed more than it was intended to.

Besides the messages written there, the handwriting provided a world of information about the men who presided over the meetings. Some strokes hinted at impatience, others suggested meticulousness. Leafing through the fat book, one came upon a variety of other qualities.

Out there in the open stands another story of permanence. Since 1967, when members of Mount Lodge began to share the Hall at Egmore with other constituents of Freemasonry, they are accustomed to the sight of mammoth trees on the premises. Botanist Udayakumar says there are 118 trees, classified into 20 species, there. Twenty-five of these fall into three species — *Wrightia tintoria* (Pala Indigo Tree or Vetpalai), *Streblus asper* (Siamee Rough Bush or Prai Maram) and *Mimusops* (Elengi) — believed to be remnants of a tropical dry evergreen forest.



The Editor's Corner

Memories From Corky's Hempstead Lodge Newsletter Dated October 2001

Bob Scarborough, the secretary of Waller Lodge #808, and I attended a "Lodge Secretary's Seminar at the Cade-Rothwell Lodge #1115 in Houston on September 22, 2001. Brother Steve Orlando organized the program and the Right Worshipful James D. Ward, Grand Secretary of the Grand Lodge of Texas, who drove down from Waco, was the speaker. There was approximately 25 Lodge Secretaries attending the meeting, mostly from small town around Houston in attendance.

Many subjects regarding the Secretary's job were discussed and many points were clarified by Right Worshipful Ward including information about the new exemption from Ad Valorem taxes being worked on by the State Comptroller's office at this time. These taxes are approximately 20 percent of our annual budget.

Brother Steve Orlando did an excellent job of hosting the event, even to providing peach cobbler and ice cream along with other goodies and drinks.

It was my first visit to The Cade-Rothwell Lodge and I was very impressed with their facilities.



Don't Let Secrecy Put You Off Freemasons

THE so-called secrecy of Freemasonry has been resolved for two local men.

Dave Ingham, a fork lift truck driver and CB radio fan since the age of 12, has become a Freemason.

Dave, 44, said: "Like many people I always thought Freemasonry was only for businessmen: that it was a closed society for people who wanted to promote their business or career; not for people like me.

"I was always shy and quiet at school.

"Nevertheless something was telling me to find out more.

"I saw a bell on the door of the Masonic Hall in Leigh, pressed it and immediately wondered if I had done the right thing.

"Many people had told me it was a secret society and that I wouldn't be welcome."

But Dave was welcomed and although he said: "I have discovered that there are a few secrets in Freemasonry (which, in this modern electronic age can probably be discovered in seconds).

"But they are not what you think, nor why you think.

"In fact it is very logical and sensible when you have it explained."

He also says: "I've now been a Mason for several months and I've discovered that, far from being 'stand-offish', I feel I've developed as a person.

"Masonry has 'brought me out'; given me more confidence and I've made many new and genuine friends."

Freemasonry is a very traditional organisation based on the ancient craft of stone-masonry going back many centuries.

It has varying levels of passwords according to experience and development; nothing more sinister than that.

Eddie Friar, 69, said: "There is no need to be put off by pre-conceptions.

"I love it and go nearly every week. I have been welcomed into Freemasonry by complete strangers who have now become good friends.

"If you want to make new friends, develop your social life and help others in the process, why not take the opportunity of the first ever open day at Leigh Masonic Hall on Saturday to meet people like me. You might just like it..."



Eddie Friar and Dave Ingham



Happy Birthday Brothers

Name	Age
Thomas Roy Shields	96
Calvin C. Trapp	82
Jimmy Hooper Sr.	69
Steve York	61
Mark Herrington	56
David Reynolds	55
Kenneth L. Cones	52

Masonic Anniversaries

Name	Years
Wayne C. Schultz	62
Mark L. Seeman	19
David Reagan	14
Thomas R. Rape	11
John Stalsby	3
Alan "A J" Ward	3



This Month's Humor

A ragged dirty tramp stopped a Mason on his way home from the lodge and asked him for money for food. "I'll do better than that!" said the Mason. "Come on into the bar, and I'll buy you a drink!" "Thank you!" said the beggar. "But I've never drank alcohol and I never will!" "Well then, let me buy you some cigarettes!" said the Mason. "No, thanks!" said the tramp, "I've never smoked and I never will!" "Okay", said the Mason. "Come over to the lodge with me and I'll see that you get a good meal!" "No, thanks", said the man. "I've never entered a Masonic lodge and I never will!" "OK then", said the Mason, "if I give you \$10.00, will you come home with me and meet my wife?" "Why?" asked the tramp. "Well", said the Mason. "I just want her to see what happens to a guy who doesn't drink, doesn't smoke and hasn't joined the Masons!"



An Early Speculative Mason

The earliest record of a "speculative Mason" being admitted to a lodge is the record of the Lodge of Edinburgh, June 8, 1600, when John Boswell, the Laird of Auchenleck, attested his presence with his mark.



Riding The Goat

Many older Masons think that talking about riding the goat in front of a candidate for initiation into a Masonic Lodge is a really funny joke, but it had it's real origin in the superstition of antiquity and was anything but a joke.

The old Greeks and Romans portrayed their mystical god Pan in horns and hoof and shaggy hide and called him goat-footed.

When the demonology of the classics was adopted and modified by the early Christians, Pan gave way to Satan, who naturally inherited his attributes; so to the common people's mind the Devil was represented by a he-goat, and his best known marks were the horns, the beard, and the cloven hoofs.

Then came the witch stories of the Middle Ages, and the belief in the witch orgies, where, it was said, the Devil appeared riding on a goat. These orgies of the witches, where, amid fearfully blasphemous ceremonies, they practiced initiation into their Satanic Rites, became, to the vulgar and illiterate, the type of the Masonic Mysteries; for, as Doctor Oliver says, in England it was a common belief that the Freemasons were accustomed in their Lodges "to raise the Devil." So the riding of the goat, which was believed to be practiced by the witches, was transferred to the Freemasons; and the jokes about it remain to this day, although the belief has long since died out.

Maybe Masons should think about it at an initiation and ask ourselves, should we rid Masonry of it's association with the devil and the idea that Masons are devil worshipers, or enforce the idea for a laugh?

The Big Waller And Pleasant Hill Lodges Border Dispute

By Corky

In 1897 Pleasant Hill Lodge made a complaint that Waller Lodge had invaded their territory when they conferred the E.A. degree on Mr. Hager.

A committee was appointed to investigate and make a report on the complaint.

Since automobiles weren't around yet and the few that were and buggies didn't have odometers to measure mileage, they tied a rag around a spoke of the buggy wheel and counted the rotations.

The committee reported back that from Mr. Hager's house to Waller Lodge was only 4,960 revolutions of the buggy wheel, but from his house to Pleasant Hill Lodge it was 5,215 revolutions.

They also had a statement from a surveyor that the air line miles from Hager's house to Waller Lodge was 6.52 miles and from Hager's house to Pleasant Hill Lodge was 7 miles

After a meeting between the Lodges, with the facts, Pleasant Hill Lodge relinquished its claim to the jurisdiction of Brother Hager. (Can you imagine, sitting in a buggy seat for close to an hour and counting each time a rag passed the top of the wheel's rotation for 5,215 times. That is real dedication.)



The Brother Who Never Came Back

It amuses me now to think that your Masonic Lodge spends so much time looking for new members -- when I was there all the time. Do you remember me?

I am the fellow who came to every meeting, but nobody paid any attention to me. I tried several times to be friendly, but everyone seemed to have his own friends to sit and talk with. I sat down among some unfamiliar faces several times, but they did not pay much attention to me.

I hoped somebody would ask me to join one of the committees or to somehow participate and contribute.-- no one did.

Finally, because of illness, I missed a meeting. The next month no one asked me where I had been. I guess it did not matter very much whether I was there or not. On the next meeting date I decided to stay home and watch a good program on television. When I attended the next meeting, no one asked me where I was the month before.

You might say that I am a good guy, a good family man, that I hold a responsible job and love my community.

You know what else I am? I am the member who never came back. I guess you didn't need a Brother, just the check for my Lodge dues.



One Version Of Freemasonry

After the Norman conquest, England was invaded by a perfect army of ecclesiastics; and churches, monasteries, cathedrals and abbeys were commenced in every part of the country. Where these buildings were being erected in towns the work could be undertaken by the local guild, but when they were far from the populous places a difficulty as experienced in procuring sufficient skilled labor. To meet this, it is supposed that many experienced members of the guilds were induced to sever their connection with the local body and accept service under the new ecclesiastical authority, thus becoming free from the restrictions and limitations to which they had previously been subject, and henceforth being designated Freemasons.

The church building Freemasons, being a national organization whose members traveled throughout the length and breadth of the land, wherever employment was obtainable, oftentimes found it impracticable to refer to their late employers for their character and qualifications. Hence arose the necessity for sign, token and word, with which our ancient brethren went to and fro. Whence came this sign, token and word? We do not know. We read of an assembly at York, 926 A.D., of which, however, no record remains. But there must have been a meeting held somewhere, at which regulations were adopted, which served to bind the brotherhood together for many generations (John A. Thorp, P.A. Gr. D.E., England).

The Waller Lodge Electronic Newsletter

Subscriber's Extra Features

PEAKS AND VALLEYS

“Too many lodges have lapsed into unimaginative, apathetic, boring, repetitive business meetings which do nothing to stimulate attendance or interest.”

From the “Sunday Masonic Paper” Author Unknown

Editor’s Note; For a long time I have been preaching, apparently without a congregation to hear the sermon. The sermon is, “Our Lodge meetings are pretty boring”.

I have written before how Jim Brown, after attending his first stated meeting, ask me, ”Dad, is all we do, just talk about how to raise money, who’s sick and which bills to pay?” In honesty the answer was, “Yes.”.

Well sir, the other day I caught one of our newest Master Masons and ask what he thought about Masonry now that he was attending Lodge meetings as a Master Mason. His answer was, “Actually, I am a little bit disappointed, I enjoyed learning about Freemasonry while going through thr degrees and I thought we would learn more about Masonry and being a Mason at the meetings.”

Waller Lodge is doing better then most Lodges nowadays. Most Lodges are happy to have at least 10% of their membership attending regular stated meetings. Waller Lodge however, averages about 25 % of our membership (including a couple of visitors) attending stated meetings.

I really don’t think this new member will join the 75% of members that sit at home watching TV on stated meeting night and mail their dues check every year. But just maybe, if we figure out a way to make meetings a little more interesting, we could get some of that 75% back, attending meetings again.

This is an age of super technology. The electronic hardware, such as calculators and highly sophisticated computers operated by teams of programmers, statistical specialists, analysts, forecasters and "whiz kids," seems to have generated a new breed of "prophets of doom." They are reminiscent of those of a few years ago who operated the Ouija Boards and crystal balls, and who were also predicting the demise of Masonry.

To listen to these alarmists, one would think that shrinking membership is downright sinful and that within a matter of a very few years, the only Masons left will be you and me.

Sure, statistics can prove or disprove almost anything. And these computers can only produce results from the facts which their human operators provide. A great many of the factors which affect membership are not easily cranked into a computer. There are such things as wars, economics, social unrest, population shifts, taxation, transportation and even weather conditions which can seriously show its effects upon the membership picture.

To get a better insight into the membership problem, we need to take a long, hard look over the past half century. During the period between World War I and World War II, American Masonry suffered many losses. The patriotic fervor of the First World War generated a great deal of lodge activity. That activity generated interest in membership. Following the war, during the "roaring twenties" social attitudes went through big changes. Those were the days of wild parties, "flappers" and "bathtub gin." The automobile became popular, plentiful and affordable. Consequently, lodge attendance and activity fell off.

In the 1920's and 1930's, the United States was hit by a series of disasters. Florida was hit by two devastating hurricanes. Floods swept across Mississippi, New England, and Kentucky. The Western states were struggling under the effects of drought and dust storms. And then there was the matter of the Bank Crash and depression. They were difficult times. And it was a hard period for Freemasonry. In 1941, Masonic membership had dwindled to less than two and a half million members. (A low point.)

Hitler's hordes were gobbling up one after another European country. The Japanese attacked Pearl Harbor and America was again at war. The national will became strong again. There developed a feeling of togetherness. There was an urgent need for brotherhood . . . for unified efforts. Masonic lodges were a focal point of activity.

During World War II, Masonic Service Centers were established by the Masonic Service Association throughout the country near military bases and in metropolitan Areas. There were also Masonic Service Centers established in London, Paris, and Auckland. As an example of some of the services performed by these centers, following are the statistics for the first months of 1945.

Total attendance, all Centers, 904,847. Of all visitors, 12.86% were known to be Masons. Contacts made in posts, 8,460. Contacts outside of posts, 8,919. Total contacts, 17,379. Checks and loans, 791; rooms and apartments secured, 18,916; other services rendered, 3,776. Patients visited in hospitals from hospital visitation Centers, 52,763. Total patients visited 75,559. of these, 15.4% were Masons.

A noble effort-in the name of Freemasonry. M.S.A. was hell, as it is now, "Freemasonry's Servant. "

Activity at lodge level during the War Years generated involvement. Involvement spawned increased interest. Petitions poured in. The membership trend reversed; instead of losses, we showed constant gains. The trend continued through the post-war years and through the Korean War period, peaking at a total of 4,103,161 Master Masons in 1959.

The decline in membership since 1960 has reflected many of the social changes affecting the nation. There have been large population shifts. A large portion of Americans are "on the move" to warmer climates, job changes, retirement homes, and just plain traveling. Air transportation has become an accepted way of life, encouraging more and more people to travel. Keeping up with changes of address has become an accepted way of life, encouraging more and more people to travel. Keeping up with changes of address has become a Lodge Secretary's nightmare. And if a Brother doesn't get his dues notice, he frequently overlooks paying his dues.

There's a whole mass of problems tied up in this situation, each of which could be a major topic of discussion. A number of surveys have been conducted regarding the large number of Masons suspended for non-payment of dues. A basic conclusion is there is a loss of contact . . . a lack of communication . . . and a lack of understanding. Too many Brethren are not aware of how to "demit" or how to affiliate with another lodge when they move. Too many don't know that, if they cannot afford to pay dues, other arrangements can be made. Frequently, we find that Brethren in financial straits are too proud to admit it.

And, then, once a Brother has been suspended for non-payment of dues, he doesn't know the procedure for being re-instated. We find that too often he is under the mistaken opinion that he must pay for all of the years he has been suspended. This is an area of information which needs to be made a matter of common knowledge.

The losses through death are normal and must be expected. Remember, the large number of initiates in the 1940's are now more than thirty years older (*now 70 years older*). The hourglass and scythe are symbolic of time and the bringing of human life and its time to a close. We can easily relate this factor to our Masonic teachings.

The incidents of crime in the metropolitan areas particularly, have been a factor in lodge attendance. Many are intimidated by the reports of muggings, thefts, and vandalism. This has resulted in many lodge consolidations, which in most cases does not make either lodge stronger or more active.

Too many lodges have lapsed into unimaginative, apathetic, boring, repetitive business meetings which do nothing to stimulate attendance or interest. Those lodges quickly develop the problem of not having anyone willing to take office.

A lodge can be compared to a place of employment, where one must enjoy what he is doing; receive adequate pay; enjoy certain fringe benefits and where one feels useful and needed. It helps if the surroundings are attractive and there is a chance for advancement. Harmony with the boss and with your fellow workers is also an essential ingredient.

To be effective, the lodge, too, must provide an opportunity for useful and needed involvement for a member to enjoy it. It helps greatly if the Lodge room is clean, attractive and pleasant. The Master, Wardens, officers and members must work at practicing fellowship and strive for harmony. If these elements are all present, the symbolic wages will be received in abundance. The corn, representing plenty will be paid in plenty of opportunity, plenty of friends, and plenty of work. The oil will truly be represented in gladness, happiness and real joy; and the wine will be that of peace, spirituality and health. The rewards of a good life represented by these symbolic wages will apply to both the members and the lodge.

It is not a Masonic "secret" that harmony is an essential ingredient in a successful lodge. By working together in harmony, putting into practice our tenets, and keeping the members informed and usefully "employed," membership retention will not be a target for the "Prophets of Doom."



175TH BIRTHDAY CELEBRATION FOR RICHMOND TEXAS

From The Morton Lodge October Newsletter

September 15 was a busy day at the Lodge. Lots of brothers arrived early to set up the kitchen and begin cooking the fajitas and icing down the drinks. The parade at ten o'clock was fun. By 11:15 things were in full swing with customers lined up for food and drink and the first of a long list of historical speakers upstairs in the lodge room. This activity continued unabated for most of the day. The food sale was a great success.

Surely one of the highlights of the day was our own Tiny Gaston. Tiny rode in the parade on the Richmond Police float and then spent some time at the lodge, holding court with all the friends and acquaintances who stopped in to see him and say hello. He seemed to enjoy himself immensely.

Special thanks to Jim Talbot who showed us just how a food sale should be run, to Wor. Wayne Ley and Charles Roehling who cooked the meat and chicken, to Felix Vargas and Tom Cassidy who labored tirelessly in the kitchen, to Bob Donham who manned the cash drawer, to Burienne Stuart who rode herd on the upstairs crowd, to Lou Payton who did tour guide duty at Morton Cemetery, to Bill Smith who helped in the kitchen and anywhere else he was needed, to Wayne Kelley who lent a hand anywhere it was needed, to Rt. Wor. Joe Shepherd who was the active greeter and ambassador for Freemasonry, Rt. Ill. Rick Stanley who lent the support of the York Rite, and, of course to Wayne Switzer who set up the screen, cooked, and generally appeared whenever the situation required. And, a nod to Jim Starks who represented the Lodge on the organizing committee. We should be proud of the work we did and how well we represented Masonry to the community. Thank you so much.



Wor. Wayne Ley, Tom Cassidy, and Felix Vargas gettin' er done



One of the historical speakers in the lodge hall.



Henry Ford

July 30, 1863 - April 7, 1947

Inventor and capitalist businessman, Henry Ford installed the first moving assembly line in his Highland Park, Michigan factory on December 1, 1913. The time to produce a Model T was reduced from slightly over twelve hours to 93 minutes. Ford, paying significantly higher wages than competitors and reducing the workday to eight hours, was labeled a socialist while reinventing capitalism. In November 1915 he organized the "Ford Peace Ship," a group of pacifist who sailed to Europe to attempt mediation.

In 1918, he lost a campaign for the Senate. His editorials in "The Dearborn Independent" only confirmed the label of "ignorant idealist" given him by the Chicago Tribune.

By 1940, Ford had amassed a fortune in excess of one billion dollars, much of which he gave to charity through his philanthropic foundations.

Raised: November 28, 1894 - Palestine Lodge No. 357, Detroit, MI - Member: Zion Lodge No. 1

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.

Some of my faithful readers, like Miss Iris protest that this column mentions Nellie and myself, but it never mentions anything about our four kids.

In my defense, almost all of these columns have been about me while I was growing up. You have to admit that it would be somewhat awkward to include my children in a story in which I am usually somewhere between 6 and 16. So, I'll start slipping in a story about the kids once in a while, starting with Valerie.

I'm sure you've heard of Cerebral Palsy at one time or the other. But, do you really know what it is? If you were born with it, it's Cerebral Palsy, but if you were struck with the exactly the same condition tomorrow it would be called a Stroke. Both are damage to part of the brain usually caused by a lack of oxygen.

Our oldest daughter, Valerie was born with Cerebral Palsy and has had to try to overcome the consequences most of her life. That means she not only has to fight to overcome the physical handicap, but even harder is the fight to overcome the prejudice. To many people are born knowing that anyone with a physical handicap like CP has to be mentally retarded as well. If their father had a stroke, walked with crutches and had a slightly slurred speech he would still be intelligent, but because she walks with crutches and has a slightly slurred speech she was automatically put in special education classes in school.

When Valerie started to high school, her classes consisted of learning to wash dishes in a home economics class and making clay ash trays in art classes. Bored with washing dishes and making ash trays, she begged her mother to make the school let her take some regular classes. Mom raised enough cane that Valerie was finally allowed to take a science class just to shut her up. The next semester she took 3 regular classes and by graduation she was taking a full load.

In North Harris County College, Valerie had to take remedial classes in English and Math to make up for the years she had missed in public schools. She also had to pass the TASS test (Texas' high school proficiency test). Wonder of wonders, she even took a class to learn how to use a computer. That was the days when Apple computers were the standard computer for schools (this was before the Mac). She begged until we let her buy a new Apple IIe computer. I watched her struggle to write an assignment, poking a key every 10 or 15 seconds. I made a deal that if she would tell me exactly every word to type and I would poke it in on the keyboard for her. My hunt and peck was slow, but 10 times faster then hers. In the process she taught me how to use a computer. She even started teaching (for pay) in the college computer lab, teaching other students how to use a computer.

The auditorium swelled with applause the night Valerie was helped up the steps to receive her diploma for the Associate Degree that she had earned. She beamed with a new dream of becoming a Special Education teacher.

Sam Houston State University in Huntsville, Texas is spread out on a couple of small hills with steps up or down all over the place. Most of her classes were on the second or third floor of buildings a city block or two apart. Most of the elevators were archaic and didn't always work in some of the buildings, but she ducked her head and spent 10 minutes climbing the stairs when necessary.

The handicap prejudice was even worse for Valerie as university student. She received an "F" on one English paper. She was told the reason was because it was done on a computer and she couldn't have done it. After Nellie and I met with the head of the English Department, with a fist full of Valerie's pay stubs for teaching in the computer lab at North Harris County College, the grade was changed to a "B". The hardest blow to her was when the Special Education professor called her out into the hall for a conference. "Valerie, I want to give you some good advice. Drop out of this class and go home. Nobody is going to hire someone like you and you are just wasting my time and yours by even taking this class."

Nellie and Valerie convinced me that it would be a handicapped student's word against the head of the Special Education Department. A complaint against a "man" with his cold-hearted attitude and lack of sensitivity would probably have caused him to use his position to make it even harder on Valerie. Still, I can't help but wonder how many of the handicap students of the future will be treated the same way by those teachers who



Corky In The 1940s

learned from him. Will the obvious handicap prejudice illustrated by the head of the Special Education Department be passed on to those new teachers?

Valerie didn't give up and in her senior year she was assigned to do some student teacher training in one of the Huntsville elementary schools. That was when she discovered that trying to control 25 or 30 little kids all day drove her up the walls and she realized that she could never be a teacher. She came home at the end of the semester and never returned to finish her senior year.

Sorry about the ending, but real life isn't a fairy tale. She won in the long run however, proving that she could stand in the faces of adversity and prejudice and overcome them. By the way, she just bought her third computer last week and loves the internet. *(This story was written about 10 years and she has had another one since then.)*



Ancient rites set Saturday Masons to lay Cornerstone

MONTE VISTA — Dennis Burch, Worshipful Master of Monte Vista Masonic Lodge No 73 in Monte Vista announced that, at 9 a.m. Saturday, Sept. 22, the lodge, with the assistance of the Masonic Grand Lodge of Colorado will lay a cornerstone at the new Monte Vista High School building.

The event is open to the public and sponsored by Monte Vista Lodge No 73 Ancient Free and Accepted Masons (AF&AM). The school is located at 295 Prospect Ave. in Monte Vista. School and local officials are expected to attend.

A time capsule will be installed behind the cornerstone, and will contain a history of the Masonic Lodge, as well as a history of the school, as well as articles from the original capsule opened this spring and other items as provided. It is the custom to seal the time capsule for 100 years.

The public is invited and encouraged to attend this ancient ceremony.

The laying of cornerstones for public buildings has long been a standing traditional practice of Freemasons. Perhaps one of the most noteworthy examples of this was the laying of the cornerstone of the United States Capitol building in 1793 by George Washington, who officiated as master.

A number of local buildings have Masonic Cornerstones, such as the fire station in Monte Vista and the Colorado State Veterans Center.

The cornerstone of the Colorado State Capitol building was laid by the Freemasons in 1890 and rededicated in 1990.

Freemasonry arrived in Colorado with the early miners.

Today in Colorado there are about 10,000 Freemasons who belong to the 134 Lodges scattered throughout the state.

The Masonic Fraternity is world-wide. In the United States alone there are about 3.4 million Freemasons.



The Wages of a Master

There is a saying that you have heard in Masonry many times: "You get out of Masonry only what you put in it." There may be a great deal of truth in such a statement, but it is a rather conservative estimate.

You get far more out of Masonry than you ever can put into it. There is no work or study that pays greater spiritual dividends than the work of Masonry. There is no time better spent and that yields more happiness and satisfaction than time spent in the work of Masonry.

If one is looking for a purely material or financial reward, then his time in Masonry is only a waste of effort. From the time you evidenced a desire to become a Mason, it was made plain to you that Masonry offered an opportunity for spiritual and mental growth, and did not offer or promise the least financial reward. The Wages of a Master are in keeping with the thing sought through Mastership.

Then, is this work of Masonry confined to the lodge room? No. It is important that every Mason attend as many meetings of his lodge as he possibly can, and it is important that the Mason participate in as many activities of the lodge as he possibly can, according to his talents, large or small. Yet, the work of Masonry is as extensive as life itself. The work of Masonry calls for an examination of self to determine how our own lives Reflect the teachings of Masonry. If we are honest in this, then other fields of work in the interest of humanity will be opened, and we will enter into them with joy and enthusiasm because we are Master Masons and cannot do otherwise.

Try it! You'll find a harvest of happiness. - Dewey H. Wollstein, More Light, 6010

Shooting the Masonic Gun

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

Going so soon?" asked the Old Tiler, as the New Brother reached for his hat and coat. "I have a most important Masonic mission to perform," answered the New Brother, importantly.

"That's interesting," answered the Old Tiler. "I like to see new brethren so interested they are trusted with important Masonic missions. Care to tell me about it?"

"It can wait a few minutes," answered the New Brother. "It's a family matter. The young son of one of the members of our sister lodge came to me today to explain that his father wasn't doing right. He doesn't give the mother any money and the children need shoes, and this mistaken brother is spending his money on horse racing -- when he ought to be spending it on his family. The boy knew me and knew his father belonged to the fraternity. So he asked me to use the influence of Masonry to make him behave.

That's what I am going to do."

"You grow more interesting every minute." The Old Tiler hitched his chair against the wall and leaned back. "Tell me what you are going to do in the performance of this important Masonic mission."

"I am going to explain to Brother Smith that his conduct is unbecoming that of a Mason, and get him to reform."

"And if he refuses?"

"I shall then threaten him with proceedings against him."

"Such as?" inquired the Old Tiler.

"Why, one prefers charges, doesn't one? The lodge tries him and inflicts what punishment is necessary. In this case the punishment would be to Support his family!"

"And while you are thus engaging in conduct unbecoming a Mason, explaining to him how unbecoming his conduct is, who will come and explain your unbecoming conduct to you?"

"My unbecoming conduct! Why, I am going to do nothing unbecoming a Mason!"

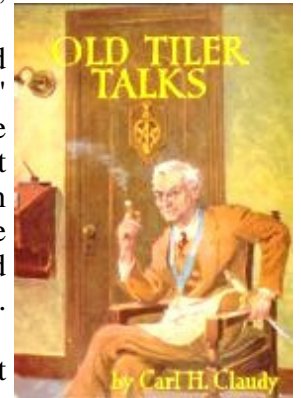
"Oh, yes, you are!" answered the Old Tiler, emphatically. "In fact, you are trying to do several un-Masonic things all at once. Even with the best of intentions, for which I give you credit, you can't succeed in getting any results but being shown the door, and, maybe, having charges preferred against you!"

"Why, you amaze me!" countered the New Brother. "I thought that one of the things Masonry was for was to make men act as they should!"

"You thought wrong!" answered the Old Tiler. "Masonry exists to teach men to act as they should, persuade them to do right, encourage them to be honest and upright, and thoughtful and kindly. But Masonry doesn't make a man do as he should. Masonry does not attempt to usurp the law's work. A man who will not support his family can be reached through the law. Masonry can reach him only through his heart. Charges can be preferred against him in his lodge, but with small prospects of results unless the law has first found him guilty. Masons try Masons for un-Masonic conduct. If the un-Masonic conduct is a legal matter, the law usually must first have taken its course. It is not for us to judge the legal aspects of his conduct, only the Masonic angles. And if he can say, 'I have done nothing; I am free before the law; my record is clear;' on what will you convict him?"

"Again, my friend, if this mission of yours is to be performed at all, it must be accomplished by the lodge, not the individual. If the brother were a member of this lodge, and son or wife complained to the Master about a brother's conduct, the Master could appoint a committee to investigate and report to the lodge. But for you, an individual, to go butting into the family affairs of a man not even a brother of your own lodge, would be to subject you to insult. Personally, I think lie would be justified in adding to his insults a swift kick which would land you in the middle of the pavement. He could well say he had kicked you in defense of his family!"

"The way to reach this brother, supposing he is doing the wrong thing, is through Masons he knows and respects. Let the son or wife go to the Master of his own lodge and say that the man is neglecting them. Let the Master of that lodge reason with him. Perhaps he needs help. The lodge will give it. Perhaps he is slipping for want of a friendly hand and sympathetic understanding. His own brethren will give it. It is not for you, any more than it is for them, to judge this man on one complaint until an investigation has shown what is the fact.



"You have no moral, legal, or fraternal right to 'whisper good counsel in his ear' until you know it is needed. By arrogating to yourself the powers of a Master and appointing yourself a committee of one to investigate, try, convict, admonish, and threaten with punishment a brother Master Mason, however good your intentions, you show yourself guilty of un-Masonic conduct and a decidedly un-Masonic ignorance. Where are you going now?"

"Back into lodge!" The New Brother hung up his hat. "To see if I can learn something about this Masonic gun before I attempt to fire it!"



Museum Presents History Of Freemasonry

By Dina Story for the Stanly News And Press

Stanly County Museum presented "Stanly County's History of Freemasonry" lecture with guest speaker Robert E. Gresham, the Grand Master of the Grand Lodge of Ancient, Free and Accepted Masons of North Carolina in Raleigh, and lecturer, Jonathan Underwood, Stanly County Museum director and member of Albemarle Lodge 703.

To understand the modern day fraternity of freemasonry, one must understand its history. Dating back to 16th Century Europe, and perhaps more specifically Scotland, the guild is said to be the oldest fraternal order in the world. Originally created by stone artisans and craftsmen as a society to prove their specialized skills, secrets were created to identify and protect members. Membership within the guild was revered, as the intelligence and abilities of these craftsmen were greatly admired. As the culture changed, and along with it the demand for these craftsmen, so, too, did the freemasons. Membership was opened up to nobles, clergy and others of high standing within communities.

Early freemasons often challenged the ideals of science, politics and religion, which could well be considered blasphemous according to the church and royalty alike; therefore, the freemasons were understandably concerned about their vulnerability and met secretly — often with an armed guard at the door.

Freemasonry evolved as it made its way to America. Virtue and education became the means with which to gain power and rise through the ranks of the organization. While freemasonry was first noted in Pennsylvania around 1731, there is also evidence that freemasons had made their way to the backcountry of North Carolina by the 1750s. Salisbury was considered frontier territory at this time, and Underwood noted that Freemason Street existed around this time, so it is highly likely a group of freemasons had gathered unofficially before being able to form an official order in North Carolina.

In 1787, the NC Grand Lodge of Ancient, Free and Accepted Masons of North Carolina in Raleigh, a primarily all white institution, was established and has now marked more than 200 years in existence.

"There is another Grand Lodge that was established in North Carolina after the Civil War and was a primarily black institution — the Prince Hall Grand Lodge of North Carolina," Underwood said.

"Prince Hall was a black man who was made a freemason in Massachusetts in the 1780s ... He and several other black members founded their own Grand Lodge that was eventually named after him. There are several Prince Hall Masonic Lodges in Albemarle, Badin, Norwood and Oakboro. They are an important part of Masonic history."

Throughout the last 200 years, there have been lodges that have come and gone within the region and many freemasons that have made their mark. Montgomery County was named for Gen. Richard Montgomery, a freemason. Stanly County was named after John Stanly, a freemason. John Stokes, of Stokes Ferry, was appointed by George Washington to be the first judge of the United States District Court for the District of North Carolina, also a freemason.

During the Revolutionary War years, freemasonry became more of a political movement in the nation's quest for liberty. Masons kept in touch through correspondence, and that correspondence enabled them to share news of differing regions and piece together what was happening across the colonies. Many freemasons were "devoted to the cause of American independence until it came to the backcountry," according to Underwood. Opinions differed but respect for the brotherhood remained intact. After the Battle of Colson, a slain adversary, Boston Saltz, was given a Masonic burial simply because he was a freemason, and freemasons

know of no political or religious boundary that could prevent them from denying respect to another.

The first official lodge in Stanly County was the PeeDee Lodge formed around 1852. Robert Melton, a 21-year-old aspiring professor, served as the 1st Master. Preston Wooley was the 2nd Master of Pee Dee Lodge, or the first Master after the Lodge was officially chartered. According to Underwood, Wooley also founded the newspaper that would eventually become The Stanly News & Press. After several years and changes, the lodge eventually moved to the Norwood area where they focused on farming and agriculture. They also opened a school and home for the poor and indigent in Norwood and staffed them both.

From 1826-1840, there was a wide range of anti-Masonic sentiment. Freemasons adapted and reorganized through the Yadkin & Pee Dee area; there were approximately seven lodges during this time. They shed secrets, adopted temperance as a cause and became more Christian in nature.

As the Civil War approached in 1861, the Pee Dee Lodge encouraged the preservation of the union, but by the time succession seemed imminent, most had joined the Confederate army. Many did not appear to be whole-heartedly devoted to the cause and likely came home within the year. Capt. Richard Anderson, along with lieutenants John Simpson and Martin Schoffner, were in the 14th Regiment; Major Alex Underwood and Capt. John McCain were in the 52nd Regiment. Once returned, the freemasons looked after widows and children and kept the school open.

After the war in 1868, dissention fractured the group and it was taken off the books.

It was 1875 before Samuel James Pemberton, an attorney, became the 1st Master at Stanly Lodge 348. After calling together freemasons to attempt to reform, friends with many of the upper echelon of the area, the local lodge was formed, prospered and exists still today. Pemberton also worked hard to extend lodges within the area.

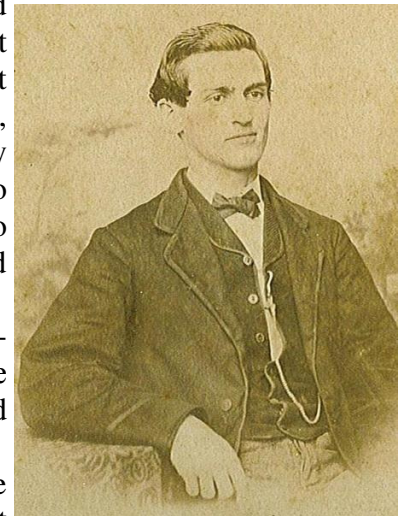
Albemarle Lodge 703 was chartered in 1956 and is still in existence today. Both the Stanly Lodge and Albemarle Lodge share facilities in Albemarle.

These lodges and many others around the county and state donate funds to a variety of charities that benefit our communities. They support three specific charities: The Home for Children at Oxford, The Masonic & Eastern Star House in Greensboro and the NC Masonic Foundation, which helps support the other two charities. They also support the Shriners and their missions.

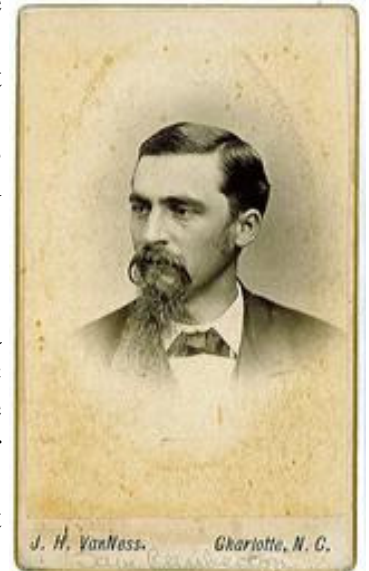
According to Gresham, discussions of politics and religion are now avoided at modern lodges. And although freemasonry is not a religion, according to Gresham, they have definitely contributed to the betterment of society as a whole. As Underwood's Masonic grandfather quoted, they are truly "a society of do-gooders."

The Stanly County Museum and the Historical Society of Stanly County invite the public to attend the next community event "Tales from the Haunted Uwharries" featuring stories from Heather Ross Miller and a performance by Mark Stephenson at 7 p.m. Oct. 11 or Oct. 25 at the Great Lodge of Morrow Mountain State Park.

Tickets are \$10 per person and can be purchased at the museum. Proceeds will benefit historic preservation.



Preston Wooley



Samuel James Pemberton



The Masonic Tourist

From The Beacon - Central District Masonic Newsletter June 2008

Masonic Hall, Edmonton, Alberta, Canada

The replica 1903 lodge hall is the Masonic highlight to Alberta's Fort Edmonton Park. An amusement park

may seem like an unusual spot to find a Masonic Hall, but then, Fort Edmonton Park, located on the south bank of the North Saskatchewan River in Edmonton, Alberta is much more than an amusement park. It is one of Canada's largest living museums, covering four eras of the growth and development of this western city, which is the capital of Alberta.

The park takes its name from Fort Edmonton, which was originally called Edmonton House when it was established as a trading post for the Hudson's Bay Company in 1795. The fort and trading post moved several times over the years, with the final fort being dismantled in 1915 to make way for the Alberta Legislature Building located in the city's center. Fort Edmonton, the modern version, began in 1969, when a replica of the final fort was built three miles upstream from its last location. Fort Edmonton Park quickly became an important tourist attraction in Edmonton as well as an historical homage to Alberta's fur trading past.

Today the living museum, in addition to the replica Fort, contains three areas representing the city's past: 1885 street, 1905 street, and 1920 street. Visitors to the park can access the different areas on a steam engine, street car, stagecoach, or horse and buggy, but the best way to see everything is to travel on foot. Each street contains both original and replica buildings from the eras depicted by the street names and plenty of period costumed interpreters to explain in detail the historical stories told by the buildings. In total, Fort Edmonton Park contains over 75 buildings ranging from a North West Mounted Police outpost complete with replica jail and gun shed to the Hotel Selkirk, a replica of an early Alberta Hotel, where visitors can dine or spend the night.

To the Masonic Tourist, the most interesting part of the park is the replica lodge building located on 1905 Street. The Hall is aptly placed on 1905 Street, for it was in this year that Alberta became a province and the Grand Lodge of Alberta was formed. In fact one of the first acts of the Alberta Legislature was a private members' bill establishing the Grand Lodge of Alberta. This act of legislature was put forth by Brother Alexander Cameron Rutherford, the Premier of Alberta at the time.

One of the period-costumed interpreters of Fort Edmonton Park stands in front of the home of Bro. Alexander Cameron Rutherford, Premier of Alberta.

In 1903 a Masonic hall was built on the west side of 102nd Street by Edmonton Lodge. This lodge would serve the Masons of Edmonton until 1930, when the present Freemasons' Hall was completed. After the opening of the new Hall, the 102nd street location was sold and today no remnant of it exists at its former location. Alberta Masons and Masonic travelers are fortunate, however, to have an exact replica of the original building in Fort Edmonton Park to record this era in Alberta's Masonic history.

Inside the ante-room of the replica hall is a plaque with the following inscription:

This building is sponsored by the Ionic Club of Edmonton (1976) and was officially opened on Nov. 16, 1980.

The Ionic club of Edmonton is comprised of all Freemasons who are members of Edmonton Lodge No. 7 A.F. & A.M. G.R.A. and Eastgate Lodge No. 192 A.F. & A.M. G.R.A.

The Solid Symbol Society of Highlands Lodge No. 168, the Alberta government, and the Fort Edmonton Foundation also provided funding for the project.

The original 1903 building had many tenants for the lower section. Originally the rentable area was occupied by the Alberta College, but later had tenants such as Custom and Excise as well as the Shaw Cigar Factory.

Today the lower section of the replica Masonic Hall is occupied by a café serving fast food to Fort Edmonton Park's hungry visitors.

Access to the Masonic exhibit is via a set of stairs located on the side of the building. Arriving at the summit of the stairs, you find two rooms adjoining the lodge room itself. Here, in addition to the guest register and



A Replica Of A 1903 Lodge Hall

some pamphlets on various appendant and concordant bodies, are a number of Masonic artifacts from Alberta's first century of Freemasonry: ornate regalia of years gone by, certificates of various types, photographs of Railroad Masons and a rather unflattering illustration of the Duke of Sussex, who was the First Grand Master of the United Grand Lodge of England in 1813.

The lodge room itself is an exact replica of that room in which so many of Alberta's early Freemasons were initiated, passed and raised. As lodge rooms go, it hardly compares to the splendor of the present Freemasons' Hall on 100th Avenue, but its charm is in its coziness and its connection to the past. In addition to the normal accoutrements of the lodge room, the walls are populated with aprons, regalia, and tracing boards used in the Canadian Rite as well as symbol charts utilized by our York Rite Brethren (Alberta works these two rituals within its jurisdiction). The room, despite its link to the past and additional artifacts, looks little different from the many lodge rooms we are all familiar with today, instantly illustrating to Masonic visitors how little things have changed in Alberta's 100 years of history.

One small bonus for the Masonic traveler is a little office located off to the side of the lodge room. Here sitting on the desk is a special guest registry reserved for visiting brethren, and the tour guides will only be too happy to have you sign.

Like Fort Edmonton Park itself, the replica Masonic Hall is a living museum. Like Alberta's working lodges, the replica lodge is alive with fellowship and a warm smile, whether the visitor is a Mason or not. The Masonic exhibit, located on the second floor is open seven days a week during the time when Fort Edmonton Park is open to visitors. From May to September, a large number of Edmonton Masons give up a day of their time to man the display answering questions for visitors to the park. With two Masons on duty each day, there are over 1,500 hours of time given to this exhibit by Alberta Masons each year.

Fort Edmonton Park is located on Whitemud Dr. and Fox Dr. (7000 – 143 St.) Admission to the park ranges from \$6.75 for children to \$10.00 for adults an inexpensive way to spend a day in Edmonton, Alberta.



The Wages of a Master

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Dewey H. Wollstein, More Light, 6010



I would like to share an experience with you about drinking and driving. As you well know, some of us have been lucky not to have had brushes with the authorities on our way home from the various social sessions over the years. A couple of nights ago, I was out for a few drinks with some friends and had a few too many beers and then topped it off with a margarita. Not a good idea.

Knowing full well I was at least slightly over the limit, I did something I've never done before: I took a taxi home. Sure enough I passed a police road block but because it was a taxi, they waved it past. I arrived home safely without incident, which was a real surprise. This was the first I had ever driven a taxi and I have no idea where I got it.