

The Waller Mason Lodge #808 Online Newsletter



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

Worshipful Master Bart Harvey - Editor John "Corky" Daut
The October 2013 Issue

People Can't Join Freemasonry If They've Never Heard Of It

From The East West Traveler BLOG

Well, I've been very negligent about posting to this blogsite lately, but I met a woman this evening who inspired me to put something together and post before I go to bed, so here goes.

It's always amazing to me how many people are interested in learning about Freemasonry... once they've actually heard about it. The lady this evening, for instance, said she'd never heard of the Craft until Dan Brown came out with his book and movie about Freemasonry. Now she's interested enough to learn more because of the mystique that surrounds the order, and she'll probably read these blogs because now she has actually met someone who is a Freemason.

I hope she finds these writings worthwhile, and that they inspire her to read and learn more. I hope she discovers what an exceptional organization it really is, and who knows, maybe her interest will inspire her husband to consider joining some day. I know I'm spinning a lot of "what ifs" out of next to nothing here, but I'm trying to make a point.

Keeping Freemasonry a secret doesn't work if you're trying to build membership

People can't become Freemasons if they've never heard of the organization. They can't join something nobody's ever talked to them about. Freemasonry lost an entire generation of potential members because fathers in the fifties and sixties didn't talk to their sons about the Craft. Freemasonry wasn't discussed openly; it was a big secret. Those sons (and daughters) grew up without knowing about Freemasonry to any meaningful extent. Those boys turned into young men knowing only that Freemasonry was an organization their fathers belonged to, and that it wasn't something for the cool, rebellious young men of the next generation to engage in.

Today, the subject of Freemasonry is fodder for countless conversations. Unfortunately, it's not all good conversation, but at least it's a starting point for people to talk about this fraternity. Freemasons today feel much freer to talk about the Craft with non-Masons, at least in my experience, and they do so.

Freemasons have spent many, many decades wallowing in self-pity about the declining numbers of Freemasons. When I joined 21 years ago, discussions about the state of the Craft were frequent... and frequently depressing. Dwindling membership was the number one topic of concern, and there was real fear (again, my opinion) that Freemasonry could disappear.

Given this state of the union, I was always dumbfounded that Freemasons in general wouldn't talk about the fraternity to non-Masons. Perhaps it was my naïveté at the time that took me down the "wrong" path, but since day one I've never had a problem discussing the fraternity with anyone who has showed any interest.

Talk openly about Freemasonry and people will be interested

Frank, earnest discussion designed to inform and enlighten has always been my goal, because those who hate the Craft (and there are many who do) have had too free a hand in spreading their lies and innuendo about Freemasonry over the years. The Craft certainly doesn't need me putting off someone who is genuinely interested in the fraternity by dissembling, or brushing aside their inquisitiveness with that age-old, so-called joke

that has a brother saying to a questioner, "I could tell you, but then I'd have to kill you." Talk about lame, and talk about doing a disservice to Freemasonry.

So I will continue to talk freely and openly about Freemasonry to anyone who will listen, and I hope my brethren will do so as well. The cat is out of the bag in a big way, so we might as well capitalize on the interest and introduce a new generation of men to the Craft. That is the only way all the good that we do will survive for generations to come.



The First Operative To Speculative Freemasons

As early as 1600, The Lodge of Edinburgh began to admit non-operative Freemasons. In June, 1600, the Laird of Auchinleck was made a speculative member, the first authentic record of the making of such a member.

The famous Dr. Desaguliers visited the The Lodge of Edinburgh on August 24, 1721. He had served as Grand Master of England and was referred to as "General Master Desaguliers". On the next day, while he was present, the Lord Provost of Edinburgh, the Treasurer, the Deacon Convener of the Trades and the Clerk to the Dean of the Guild Court were admitted as members.

This date is thought to mark the change over from operative to speculative Freemasonry in Scotland. Inception of Grand Lodge of Scotland - 1736: When the Grand Lodge of Scotland was established on November 30, 1736, Lodge of Edinburgh took an active part. Thirty-three lodges were represented at the meeting which was held in the lodge room of Edinburgh Lodge. Because the oldest minute of a lodge was that of Edinburgh Lodge, it was placed first on the roll of the Grand Lodge.



Happening In Waller Lodge

The September 10, 2013 Stated Meeting started with 16 Master Masons present including 2 visitors, DDGM Joe Trimm and DEO Tim Tyler. Eleven of those attending the meeting were Past Masters.

After the minutes were read DDGM Joe Trimm was received in due and ancient form.

The Golden Trowel Committee announced that Past Master John Reese would be awarded the Golden Trowel award for 2013.

For sickness and distress it was reported that Ed Locklear was in the Tomball hospital, Donna Podvin is in bad shape.

February 22, 2014 was picked for the date for the District #108 Blue Jeans and Boots Dance and Banquet to honor Grand Master Walter Rodgers.

DDGM Trimm was passed the gavel and made an interesting talk about the Grand Lodge's plans and needs.

The meeting was closed at 8:10 pm in due and ancient form.



In Memory of Mrs. Donna Ann Podvin, beloved wife for 44 years of good friend and Worshipful Brother Robert F. Podvin, Past Master of Waller Masonic Lodge and the current Grand Tiler for the Grand Lodge Of Texas.

Donna was born Jan. 29, 1950 and passed away September 10, 2013 after a long battle with Pancreatic Cancer.

Memorials may be directed to Pancreatic Cancer Action Network, 1500 Rosecrans Ave., Suite 200, Manhattan Beach, CA 90266, 877-272-6226.

Masonic Anniversaries

	<u>Raised</u>	<u>Years</u>
Wayne C. Schultz	10-24-50	63
Mark L. Seeman	10-30-93	20
David Reagan	10-24-98	15
Thomas R. Rape	10-09-01	12
John Stalsby	10-05-09	4

Happy Birthday Brothers

	<u>Born</u>	<u>Age</u>
Calvin C. Trapp	10-23-30	83
Odel Hyden	10-13-33	80
Jimmy Hooper Sr.	10-19-43	70
Steve York	10-08-51	62
Mark Herrington	01-11-56	57
David Reynolds	10-03-58	55
Kenneth L. Cones	10-07-60	53

This Month's Humor

A city slicker decided to move to the country and after arriving he paid \$100.00 to an old farmer for a mule to put on his new ranch. The farmer agreed to deliver the mule the next day

When the next day arrived the farmer drove up and said, "Sorry, but I have some bad news. The mule died."

"Well then, just give me my money back"

'Can't do that, I went and spent it already

"OK then, just unload the mule."

'What are you going to do with him?'" ask the old farmer.

I'm going to raffle him off," said the city slicker.

'You can't raffle off a dead mule!"

The city slicker responded, "Sure I can! I just won't tell anyone he's dead."

A month later the farmer met up with the city slicker and ask, "Whatever happened with that dead mule'?"

"I raffled him off. I sold a hundred tickets at \$2.00 each and made a \$198.00 profit."

"Didn't anyone complain?" ask the farmer.

"Just the guy who won. So I gave him his \$2.00 back."

Worshipful Masters, take notice, what a great idea for a fund raiser. All you need is one dead mule.



Changes in Waller Lodge Newsletter

After three months without a Waller Lodge newsletter and not one single person ask, "What happened to the newsletter?" I had decided to let it die.

However, now by request, the newsletter is back, but with a new look. It will be much smaller and hopefully with more information about Waller Lodge and our area.

Corky



Waller Lodge Fund Raisers

Don't forget, The Liendo Plantation Civil War Re-enactment fundraiser is the week end before Thanksgiving on November 22nd, 23rd and 24th. Volunteer helpers to help work the 3 day fundraiser are always needed. This is our biggest source of income for the year.

The Worshipful Master and Fundraising Committee have plans for a Spaghetti Supper fundraiser soon. There are also plans in the works for a Garage Sale fundraiser pretty soon, so start looking around for goodies you could donate to help the Lodge. The dates will be announced as soon as they are set.



Is your house looking cluttered???

Is your spare room turned into storage place???

Scared to open your closet because something might fall out???

Do you have to park your car outside the garage???

Waller Lodge #808 is joining with the Waller chapter of the Eastern Star to host a multi-family garage sale. Let us help you get the house cleaned out for the upcoming holidays!!!

Your donation of “gently used/like new items” will be sold by the event organizers and the money raised will go into the Waller Lodge building fund. We are hoping to buy a much needed storage building.

Don't miss this opportunity to help the Lodge and yourselves. Please have all items in “ready to be sold” condition. (clean and not priced) all documents should be turned in by Friday, November 8, 2013. The garage sale will be held Saturday, November 9, 2013.

For any questions or help with larger items call;

Jason Tones (936) 648 – 8399

The Waller Lodge Electronic Newsletter

Subscriber's Extra Features

Moveable Lodge/Traveling Warrants

In 1779, the Grand Lodge of Pennsylvania granted a Warrant to Colonel Proctor, of the artillery, to open a Military Lodge, which in the Warrant is called a Movable Lodge. In the Civil War in the United States between 1861 and 1865, many Military Lodges were established on both sides; but it is questionable whether they had a good effect. They met, certainly with much opposition in many Jurisdictions.

In England, the system of Military Lodges is regulated by special provisions of the Grand Lodge Constitution. They are strictly limited to the purposes for which the Warrants were granted, and no new Lodge can be established in a regiment without the concurrence of the commanding officer. They cannot make Masons of any but military men who have attained some rank in the army above that of a private soldier, although the latter may be dispensation be admitted as Serving Brethren; and they are strictly enjoined not to interfere with the Masonic jurisdiction of any country in which they may be stationed.

The term Movable lodge in relation to Military Lodges can be better defined as a "Traveling Warrant". "Traveling Warrant" is defined as: Warrants under which Military Lodges are organized, and so called because the Lodges which act under them are permitted to travel from place to place with the regiments to which they are attached.

How much would an ancient Masonic lodge pay to lease the oldest British stone structure in the New World and the original home of Bermuda's Government? At the age of 391, the State House, an Italianate-style building constructed between 1618 and 1621, is home to the Freemasons' lodge on King Street in St. George — and it may continue to be so for the next 391 years. That's because the organization gets a sweet deal on rent: one peppercorn, just enough to bind a contract under English common law.

Open to the public on Wednesdays, the State House once served as the legislative assembly hall in Bermuda. When the capital was moved to Hamilton in 1815, the government leased the building to Masonic Lodge St. George No. 200 of the Grand Lodge of Scotland. Since 1816 the rent has never increased and a tradition now in place sees the Peppercorn Ceremony mark the payment of annual rent.

Much pomp and circumstance surround this day, one of only three state occasions in Bermuda's calendar (the other two being the reconvening of Parliament and the Queen's Birthday Parade). To the delight of locals and visitors, the spectacle takes place each April on the Wednesday closest to St. George's Day. It begins when the Bermuda Regiment gathers and marches on to King's Square. Then the premier, mayor and other dignitaries take their places, as the town crier rings his bell to introduce each dignitary as they enter the square.

A 17-gun salute announces the governor, who makes a grand entrance in a horse and carriage and inspects the honour guard as the regimental band plays. With great flourish, the mayor of St. George demands the rent be tendered by the lodge to the government: a single peppercorn presented on a silver plate atop a velvet cushion."

Fraternally,

Shawn Carrick Coordinator, Grand Lodge Education Committee - Wayfaring Man Program Coordinator Grand Lodge of Ancient Free and Accepted Masons of Minnesota



Prayer -- Your Sect Or Mine -- Neither

Thanks to M.W. Bro. Budkofsky, PGM and Grand Historian of the Grand Lodge of Connecticut for his very insightful look at Prayer in our Masonic Lodges. Frequently we tend to forget that Freemasonry is non-sectarian and represents men of all faiths who believe in GOD.

To most Masons, especially those who have made no special study of the Craft and its philosophy--the niversality of Masonry, of which they hear so much, means only its wide distribution throughout the civilized world.

If we were to ask a hundred average Master Masons, whether or not Freemasonry is a Christian organization,

without a moment's thought, many will agree that it is. There was a time when Freemasonry was Christian in character, and some of its early enthusiasts did all they could to keep it so. Some Christian influences still survive in our ritual and practice--the Holy St's John are characters taken from the New Testament, the Lion of the Tribe of Judah is difficult to explain except as a Christian symbol, the New as well as the Old Testament is the Book of Law on Masonic Altars in all English-speaking countries.

But Masonry is not Christian: nor is it Mohammedan nor Jewish nor to be classified by the name of any other sect. The power which has held it together, the nourishment which has caused its growth, the central theme which makes it unique, is the opportunity it affords men of every faith, happily to kneel together at the same Altar, each in worship of the GOD he reveres, under the universal name of Great Architect of the Universe.

Here, and here alone, is the real universality of Freemasonry. It is the drawing power which brings men together to follow a common ideal of charity and brotherhood. It is the cement which holds men to their obligations and makes for common understanding. It is the tie which binds one generation to another, and which says to all initiates "you are brothers because of mutual manhood, not because of your beliefs."

The universality of Freemasonry is in its toleration of every man's faith, so it is monotheistic.

Freemasonry must constantly be aware of those within our fraternity who would attempt to convert us into an organization we were never intended to be. It is of paramount importance in today's Masonic circles of leadership that there be a continuing emphasis on the universality of Freemasonry. As relates to the First Book of Constitution ("it is the religion in which all good men agree") it is based on a foundation which supports all religions, creeds and sects. Once Masons unite under its banner, they may afterwards proceed to build for themselves temples of worship for all the great religions of the world. While Freemasonry does not interfere with these extra curricular activities, we must insist that whatever be their private opinions, Masons shall stand on that foundation.

One of the most important of all our regulations is that which forbids us to participate, as Masons, in any form of religious or political sectarianism. The fraternity's attitude towards all such sectarianism is more than merely one of a negative position. It goes further than just a hands off policy. It is rather an affirmative position, for it definitely prohibits all Masons from sectarian controversies in any form. Such controversies are un-Masonic, that is, they are outright violations of written Masonic law.

It is not difficult for one to understand the reason for this regulation. Freemasonry exists for the sake of, is dedicated and devoted to, the philosophy of Brotherhood. Brotherhood means that many of us, men drawn from all walks of life, with a great variety of racial characteristics, religious and political opinions, are brought together, and kept together, in a relationship of friendship, harmony and good-will.

To maintain that harmony, it is necessary that whatever passions and prejudices might divide us into opposing groups, feuds, schisms or conflicting cliques, must be kept out at all cost. Nothing is more likely to destroy the peace and harmony of the craft than religious and political sectarianism. For this reason, sectarianism is prohibited in Freemasonry because the welfare of the fraternity and the brotherhood it teaches require

All of which adds up to the fact that Freemasonry seeks to unite men into one guild or union and thus becomes the means of conciliating true friendship among the persons that might have remained at a perpetual distance. And the principle of universality as to religious beliefs has been and continues to be our greatest heritage and our greatest challenge.

Innovations in the body of Masonry over the years have had a way of becoming fact instead of fiction. When innovations in the body of Masonry either esoteric, exoteric or physical are introduced and virtually go unchallenged, they have a way of becoming the accepted practice and their elimination becomes the innovation.

In the "Charge" of the Master Mason degree, we were admonished to carefully preserve the Ancient Landmarks of the Order entrusted to our care. The Landmarks of Masonry are those ancient principles and practices which mark out and distinguish Freemasonry as such, and constitute our source of Masonic Jurisprudence.

Freemasonry is defined in its "Statement of Principles" as a charitable, benevolent, educational, and religious society. Religious in that it teaches monotheism, which is the sole dogma of Freemasonry. Belief in one God is required of every initiate, but his conception of the Supreme Being is left to his own interpretation. This is the basis of our universality. The Holy Bible is open upon its altar whenever a lodge is in session, reverence for God is ever present in its ceremonies. The Great Light of Freemasonry is the Volume of the Sacred Law which is an indispensable part of the furniture of a Masonic Lodge. The Grand Lodges of the United States use the Holy Bible as the volume of Sacred Law on their altars, however the candidate who is not a Christian or of the Jewish faith is entitled to have his own sacred book substituted for the Bible.

In some Lodges in other countries, the altars of Masonry have more than one volume of the Sacred Law on them and the candidate may choose the one on which he is obligated.

No lodge may stand open and remain so unless the Holy Bible is open upon its altar, its pages displaying the proper passage appropriate to the degree in which the lodge is working. The open Bible signifies that by the light of its teachings, we must regulate our conduct, for it is the rule and guide of our faith.

Past Grand Master, The Rev. Thomas S. Roy, D.D., Grand Master of Masons in Mass. in 1951, had good counsel for Lodge Chaplains and others who insist on the use of Christian phraseology in prayer offered at Masonic gatherings when he points to the crux of the problem as it pertains to the universality of Freemasonry. "No man is barred from using that name of God which comes nearest to him. However, there is always the matter of good taste, of courtesy. Therefore, we are well advised if in our prayer we use terminology that is common to all of our religions. In my duties as Chaplain in a lodge I have found the prayers suggested in our Masonic ritual to have such spiritual meaning and such dignity of expression as to make them completely satisfying to me."

"I am quite sure that as Brethren we shall strengthen the bonds that unite us as we find common expression in prayer rather than assert our right to use, each his own, distinctive phraseology."

Writing on belief in God, as the first of the Ancient Landmarks in his classic book, "Dare We Be Masons?" The Rev. and Most Worshipful Brother Roy says: "It is when we formulate our beliefs about God that we create divisions."

"Faith in God unites us, but belief about God, which is theology, divides us."

"Freemasonry has no theology. It does not go from faith to speculation, which is theology, but from faith to demonstration, which is life."

"Freemasonry makes no attempt to put a label on God that would place him at the front of a Masonic procession."

In 1953, Most Worshipful Brother Robert A. Nisbet, addressing the Grand Lodge of Connecticut said in part:

"Masonry is the common ground where men of every race and nation, where men of every sect and creed, where men of every shade of religious belief and of every political opinion can meet and be united in one Brotherhood, under one God, and in a natural religion in which they can all agree and yet still retain their.... individual religious and political beliefs."

"If men wish to foregather and work for their ideas and convictions with men whose religious and political beliefs coincide closely with their own, there is a wide field for their activities and they conceivably may do much good in the world for proselyting and even fighting for their convictions, either political, or religious, or both."

"But a Masonic Lodge is not their sphere for such activity. The strength of Masonry is its nonpolitical and non-sectarian character, and anyone who tries to Christianize Masonry, as did Dermott early in the Eighteenth Century, or as many still try to do, no matter what their good intentions, do Masonry a disservice."

The Universality of Freemasonry can only be accomplished when we accept and understand what we read in the Old Charge; i.e. we recognize non-sectarianism as an important lesson in the teachings of Freemasonry; when we subscribe to the 1939 Declaration of Principles, as adopted by the Conference of Grand Masters in North America; when we take seriously that which we teach and speak a great deal of and on occasion seemingly practice very little. Then and only then will one's religious denomination or persuasions become secondary, thus Freemasonry becomes the center of union, and the means of conciliating true Friendship among persons that might have remained at a perpetual distance.

In summation, Masons meet on the level and seek to conciliate true friendship among those of every sect and opinion ..Any prayer in the lodges should be such that any Mason could freely respond, "So mote it be," an old phrase which may be interpreted to mean, "This is my prayer, too".....

Then let us pray and lecture in those universal terms which can unite all Masons in agreement. Let each Mason hold to his own faith firmly while he accords the same precious right to every other Mason.

It may be in some lodges, particularly in smaller communities, that all of the local Brethren are professing Christians. Still, visiting Masons may come to the meetings of such a lodge. All of us would want any visitor to feel at home, and welcome. The visit of a Mason who is a Jew or a Hindu, should not require a change in the usual practices of any lodge. All Masons should be received in the spirit of brotherhood and hospitality.

Let it be a precept of the Craft that everything done in the lodge should be such that any Mason could join in without offense to his faith or discomfort to his conscience.

Wayne Anderson - Alle Menschen werden Brüder - 2B1 ASK1



Freemasonry is like a bank account, you can't take more out of it then you put into it.

The Korean War started June 25, 1950

Communist North Korea invaded South Korea, killing thousands.

General and Bro. Douglas MacArthur (Made on Sight: January 17, 1936, Grand Lodge of the Philippines; Affiliated: 1936 Manila Lodge No. 1) was given command of the U.N. Forces and after a daring landing of troops at Inchon, Bro. MacArthur recaptured the city of Seoul.

Political involvement prolonged the war, resulting in high casualties.

President and Bro. Truman (Belton Lodge No. 450, Belton, Missouri; Grandview Lodge No. 618, Grandview, Missouri; and the ninety-seventh Grand Master of Masons of Missouri) stated in his 1952 Christmas Message:

"Our hearts turn first of all to our brave men and women in Korea. They are fighting and suffering and even dying that we may preserve the chance of peace in the world."

Bro. Truman continued:

"Let us remember always to try to act ... in the spirit of the Prince of Peace. He bore in His heart no hate and no malice - nothing but love for all mankind. We should ... follow His example ... As we pray for our men and women in Korea ... let us also pray for our enemies ... Through Jesus Christ the world will yet be a better and a fairer place."

General and Bro. Douglas MacArthur led the United Nations Command in the Korean War from 1950 to 1951.

He made a successful landing at Incheon, deep behind North Korean lines, and recaptured Seoul. To the Salvation Army, December 12, 1951, General and Bro. Douglas MacArthur said:

"History fails to record a single precedent in which nations subject to moral decay have not passed into political and economic decline. There has been either a spiritual awakening to overcome the moral lapse, or a progressive deterioration leading to ultimate national disaster."

Historical Note:

General Douglas MacArthur, "liberator" of the Philippines, shogun of occupied Japan and mastermind of the Inchon invasion, was an admired national hero when he was relieved of his command by President Truman in April 1951 for insubordination and disobedience.

At the time of MacArthur's removal President Harry S Truman was also a Past Grand Master of the Grand Lodge of Missouri.

Before dismissing General MacArthur, President Truman consulted with his advisors, which included Generals George C. Marshall who was Secretary of Defense at the time, and Omar N. Bradley who was chairman of the Joint Chiefs of Staff.

In December of 1941, George Marshall had been made a Mason "at sight" by the Grand Master of the Grand Lodge of the District of Columbia. Omar Bradley had been raised in West Point Lodge No. 877, Highland Falls, New York in 1923.

Dean Acheson and Averell Harriman were also consulted. The recommendation to dismiss General MacArthur was unanimous ... it was not the best of times for the Craft. Douglas MacArthur was relieved by Lieutenant General and Bro. Matthew B. Ridgeway who was also a freemason. Like Bradley, he was a member of West Point Lodge No. 877, and was raised on May 1, 1924.

Fraternally, W. Martin Myers

District Education Officer, District 15-A - Master, Metropolitan Lodge No. 11 - Junior Warden, Meridian Lodge No. 284 - Member, Richmond-Randolph Lodge No. 19 - Member, Temple Lodge No. 9



The Goat Riding Anomaly

By Jeff Cressionnie

The Scottish Rite Journal, Sept 1991 - Southern jurisdiction, has an elegantly written article entitled, "Freemasonry Is A Secret Society To Many Of Its Members" by Ronald C. Radatz 32'. In short, the gist of the article is a reference to some of the mis-conceptions harbored by today's brethren; one in particular referenced the age old cliché "Riding The Goat" and elaborated how an uninformed brother may lend an unknowing hand

in perpetuating an anti-Masonic stereotype.

For those without access to the Journal, according to Brother Radatz: "Originally goats were used in the wildly misplaced belief that some sort of 'Satanism' existed in the Craft. In the Burlesque parades someone parodying as a Brother would attempt to ride a goat which represented the devil." Bro Radatz further stated: "Using this phrase to describe our Ritual is more than unfortunate and derogatory. It trivializes our impressive Initiation ceremony and mocks the very institution we love."

After reflecting, there are numerous instances in which I can recall the use of this cant, most were from

aged and well respected brethren, whom I feel after reading the article would cease this perpetuation.

Being thankful for the knowledge gained from this reading, I erased this phrase from my mind and vowed to do my best to enlighten the uninformed. That was until I happened across a copy of the August 1991 Knight Templar magazine page-18 and, to my surprise, discovered an ad offering "Riding The Goat" prints for sale.

What a mind's dilemma this posed, I suppose I could take the serious path as Bro. Radatz did and follow my vow of erasure and enlightenment, or I could order one of the prints and hang it as a reminder of that human quest for levity with little regard to its true origin or moral meaning. Regardless, Bro. Radatz is totally correct, we must never trivialize or mock this Great Institution we *have so Sacredly Sworn to uphold and Support*.

Jeff Cressionnie

Moses Cook #111



Did U Know? - Oliver Loving

Oliver Loving was born December 4, 1812 and passed away September 25, 1867. He was a cattle rancher and pioneer of the cattle drive who with Charles Goodnight developed the Goodnight-Loving Trail. He was mortally wounded by Indians while on a cattle drive. Loving County, Texas, the smallest county in the United States in population, is named in his honor.

Loving was born in Hopkins County, Kentucky. From 1833 to a decade later, Loving was a farmer in Muhlenberg County, Kentucky, until he, his brother, and his brother-in-law moved their families to the Republic of Texas, where Loving received 640 acres of land in three patents spread through three counties; Collins, Dallas and Parker. He farmed and, to feed his growing family, hauled freight in his early years as a Texan. By 1855, the Lovings had moved to the future Palo Pinto County, Texas, where they ran a country store and ranched on Keechi Creek a few miles north of the town of Salesville. In 1857, Loving owned a thousand acres of land. To market his large herd, Loving drove them out of Texas and in that same year he entrusted his nineteen-year-old son, Joseph, to drive his and his neighbors' cattle to Illinois up the Shawnee Trail. The drive made a profit of \$36 head and encouraged Loving to repeat the trek successfully the next year with John Durkee. On August 29, 1860, Loving and John Dawson started a herd of 1,500 toward Denver, Colorado to feed miners in the area. They crossed the Red River, traveled to the Arkansas River, and followed it to Pueblo, Colorado, where the cattle wintered. In the spring, Loving sold his cattle for gold and tried to leave for Texas; however the American Civil War had broken out and the Union authorities prevented him from returning to the South until Kit Carson and others interceded for him. During the war Oliver Loving was commissioned to drive cattle to Confederate forces along the Mississippi River. When the war ended, the Confederate government reportedly owed him between \$100,000 and \$250,000. To make matters worse, the usual cattle markets were inadequate for the available supply.

In 1860, having heard about the probable need for cattle at Fort Sumner, New Mexico, where some eight thousand Native American Indians had been settled on a reservation, Loving gathered a herd, combined it with that of Charles Goodnight, and began a long drive to the fort. Their route later became known as the Goodnight-Loving Trail. The two cattlemen sold beef to the army for \$12,000 in gold, and then Loving drove the stock cattle on to Colorado and sold them near Denver, while Goodnight returned to Weatherford, the seat of Parker County, Texas, with the gold and also for a second herd. The two men were reunited in southern New

Mexico, where they went into partnership with John Chisum at his ranch in the Bosque Grande, about forty miles south of Fort Sumner. (Chisum's sister Nancy was married to Loving's cousin, B.F. Bourland and had known Chisum for many years) They spent the winter of 1866-67 there and supplied cattle from the ranch to Fort Sumner and Sante Fe.

In the spring of 1867, Loving and Goodnight returned to Texas, ready to start a new drive. This third drive was slowed by heavy rains and Native American threats. Loving went ahead of the herd for contract bidding, taking only Bill Wilson, a trusted scout, with him. Although he told Goodnight that he would travel at night through Native American Indian country, Loving became impatient and pushed ahead during the day. His careless action brought a Comanche attack in which he was seriously wounded. The weakened Loving sent Wilson back to the herd, eluded the Native American Indians, and, with the aid of Mexican traders, reached Fort Sumner, only to die there of gangrene. Before he died Goodnight assured him that his wish to be buried in Texas would be carried out. After a temporary burial at Fort Sumner, while Goodnight drove the herd on to Colorado, Goodnight had Loving's body exhumed and returned to Texas. Stories differ as to who accompanied the body back to Weatherford, but he was reburied there in Greenwood Cemetery on March 4, 1868.

Loving has been inducted into the National Cowboy Hall of Fame in Oklahoma City, Oklahoma. In addition to Loving County, Texas, Loving, New Mexico is named in his honor.

As a member of Phoenix Lodge No. 275 at Weatherford, Texas, Loving was buried with Masonic honors.
W. Bro. Dwight D. Seals - Camden Lodge #159 - Camden, Ohio



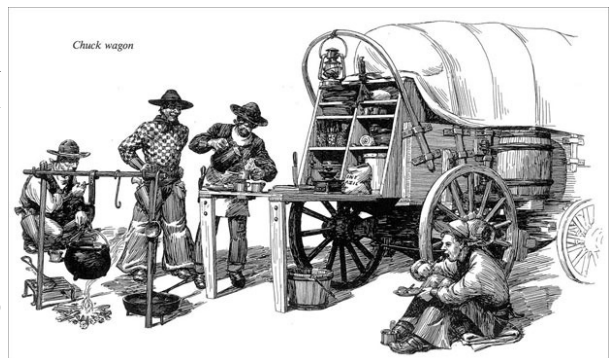
Did U Know? - The Chuck Wagon

A chuckwagon or chuck wagon is a type of wagon historically used to carry food and cooking equipment on the prairies of the United States and Canada. Such wagons formed part of a wagon train of settlers or fed traveling workers such as cowboys or loggers. In modern times, chuckwagons feature in certain cooking competitions and events. Chuckwagons are also used in a type of horse racing known as chuckwagon racing.

While some form of mobile kitchens had existed for generations, the invention of the chuckwagon is attributed to Charles Goodnight, a Texas rancher who introduced the concept in 1866. Goodnight modified the Studebaker wagon, a durable army-surplus wagon, to suit the needs of cowboys driving cattle from Texas to sell in New Mexico. He added a "chuck box" to the back of the wagon with drawers and shelves for storage space and a hinged lid to provide a flat cooking surface. A water barrel was also attached to the wagon and canvas was hung underneath to carry firewood. A wagon box was used to store cooking supplies and cowboys' personal items. Chuckwagon food typically included easy-to-preserve items like beans and salted meats, coffee, and sourdough biscuits. Food would also be gathered enroute. On cattle drives, it was common for the "cookie" who ran the wagon to be second in authority only to the "trailboss". The cookie would often act as cook, barber, dentist, and banker. The term "chuck wagon" comes from "chuck", a slang term for food, and not from the nickname for "Charles".

Brother Charles Goodnight received his Masonic degrees in Jacksboro Lodge # 238 on 6-6-1863, 7-4-1863 and 8-2-1863. He later affiliated with Phoenix Lodge # 275 and then Goodnight Lodge # 1015.

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

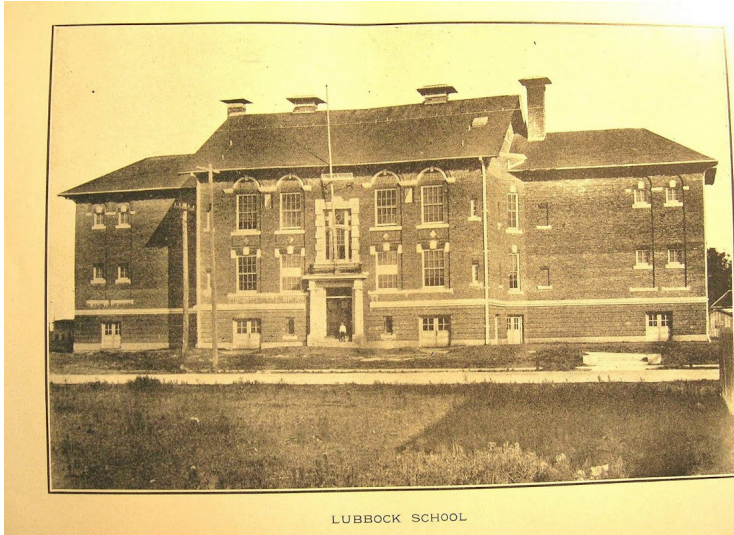


Surviving The Big Ones

By John "Corky" Daut

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

For those of you who haven't been paying attention, my old childhood neighborhood was the area around Settegast Park is in the near east side of Houston between Harrisburg Blvd. and Canal Street. We were 2 miles from Main Street downtown.



Corky Back Then

Education for the children in our area began at the old Lubbock Elementary school, located on the northwest corner at Sampson street at Harrisburg Boulevard. It was an old fashioned brick building with steel sliding boards fastened to all sides to be used as fire escapes. The building was Tee shaped, with the upper grades in the three story cross bar of the Tee at the front of the building. The first and second grades were taught in two story leg of the Tee that formed the back of the building. The auditorium and lunchroom were located in the leg and separated the 2 students sections.

I thought the first grade was the greatest thing going. We got to go outside and play during morning and afternoon recess and after we ate lunch. In my memory, most of the day was spent coloring and drawing and I was often chosen to take the blackboard erasers out by the incinerator and beat the chalk dust out of them. Somehow it didn't dawn on us that it was actually work thinly disguised as a privilege.

One of my earliest memories of a fun thing was winding the May Pole. Back in the 1930's May Day wasn't just a Communist Holiday and all the elementary schools held a May Fete celebration that was kind of like a school carnival.

It was only 5 city blocks from the park to the school so we all walked to and from school every day. Sometime if the weather was real bad mom would take me in the car. At that time dad was a pharmacist at the Lubbock Drug Store across the street from the school and he almost always walked to work. Actually, mom and dad always rented a house that was located close enough to dad's job that he could walk to work. In fact, many big city people in the 1930's made sure that they lived close enough to their job that they could walk to work.

I remember making that walk the morning of my first sin. I must have been about eight years old and was fascinated when I watched dad smoke a cigarette. One morning while getting ready for school I slipped a cigarette out of dad's pack and "Borrowed" a couple of kitchen matches out of the match holder in the kitchen. I remember that dad was smoking a brand of cigarettes named "Mint Juleps" at that time. They must have been one of the first menthol brand that came out.

After I got a couple of blocks from home it was time to show off how grown up I was becoming, so I pulled out my cigarette and lit up. Even now, I can still remember that a "Mint Julep" cigarette was about the nastiest thing I had ever tasted. After the first few puffs it was quickly thrown away and I decided to be a kid for awhile longer.

One the major sports for the boys at Lubbock Elementary was sneaking up the sliding board fire escape and sliding back down. Only the brave ones climbed all the way to the third floor. There was a sort of landing or level area at the second floor then down again making it a thrilling ride.

Teachers were always watching, to chase us off the fire escape slides. They didn't stand a chance of stopping us, but a piece of waxed paper did. One of the more adventurous boys found a waxed paper bread wrapper and discovered how much faster you could slide, sitting on waxed paper. I know, most of you are saying,

say what, what is a wax paper bread wrapper. You see, plastic hadn't been invented way back then and all of the bakeries wrapped the bread in waxed paper.

Anyway, after a while that young fellow got bored and decided he would climb all the way up to the third floor and slide down the whole 3 stories. Fast. . . you wouldn't believe how fast he was sliding by the time he reached the flat area at the second floor. He was going so fast that he launched from the second floor landing and become airborne. He was airborne from the second floor flat section. He flew over the entire bottom half of the slide section from the second to the first floor and landed on the flat area at the bottom. His broken ankle ended the sliding board fun and the rest of us were happy to play softball during recess after that.



The Old Tyler Talks

Democracy In Lodge

By Carl Claudy

"Before I became a Mason," announced the New Brother, "I was under the impression it was an institution of the greatest democracy. I have gathered the idea that it was simple, unassuming; that it inculcated the principles of our government and that in it all men were equal. I am very fond of my lodge and the fellows, but I have been disappointed in that respect."

"Why, son, do you find Masonry undemocratic?" inquired the Old Tiler. "I have heard Masonry called a lot of funny names, but never that!"

"Why, yes, I do!" answered the New Brother. "Seems to me we have a lot of unwritten laws and customs which are autocratic."

"You might mention a few. I am not too old to learn!" answered the Old Tiler. "This is evidently going to be good!" he finished.

"Take this idea of not passing between the Altar and the East," began the New Brother. "It's a free country, yet here is a restriction without rhyme or reason. We salute the Master. He's just a Mason like the rest of us. We have put him into power. He is our servant, although he has the title of Master. Take the custom of the officers retiring in favor of the Grand Officers when they visit; why should we give up our authority and our seats to others no better men than we are?"

"Is that all?" asked the Old Tiler.

"Oh, there are a few more, but those will do. Explain to me where the democracy is in them!"

"When you go to church," countered the Old Tiler, "do you keep your hat on? Does your wife keep her hat on?"

"Of course she does and I don't," responded the New Brother.

"Why?"

"I take my hat off as a mark of respect to the House of God, of course. She keeps hers on because...well, er...Oh, it's the custom!"

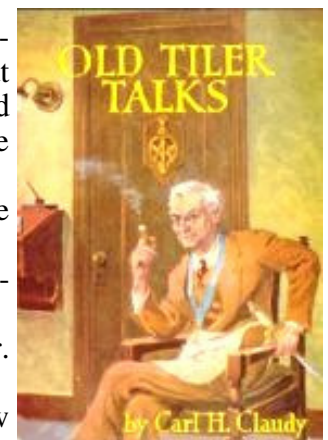
"It's a free country," responded the Old Tiler. "The minister is just a man like the rest of us. Why not wear your hat? Why not have your wife take hers off?"

"But I don't take my hat off to the minister, but to God!" was the puzzled answer.

"And your wife keeps hers on because it is the custom for women to remain covered in church," responded the Old Tiler. "In lodge you don't fail to salute the Master because it is the custom, and because you are saluting, not the man who happens to be in the East by the votes of the lodge, but the exalted station he occupies. You pay respect to religion when you remove your hat in a church."

"How about passing between Altar and East?" asked the New Brother.

"That pretty custom is founded on a very happy idea," explained the Old Tiler. "The Altar is the foundation seat of Masonic light and wisdom. Upon it lie the Great Lights of Masonry. Before it rests the charter by means of which a continuously unobstructed view of the source of all Masonic wisdom, so that the lodge may never be without a direct connection with the Great Lights. It is the custom to leave the charter always in his sight, that by no chance may he fail to be responsible for its safekeeping. Nothing happens to a brother who



passes between the Altar and the East any more than would happen to a man who walked up the aisle of the church and perambulated about the lectern. But it wouldn't be polite, or respectful, or in keeping with the custom. Your respect is paid to religion or Masonry, not necessarily to the men who expound either."

"But I still don't see why a sovereign lodge must abdicate authority for any old Deputy Grand Master who comes along!"

"Then you are very obtuse!" answered the Old Tiler.

"The Deputy Grand Master represents the Grand Master, the supreme Masonic head. In him is, theoretically, all Masonic wisdom. Why should a Master not offer his gavel to such knowledge? He merely says, in effect, 'you know more than I do; your years of service and experience in the craft entitle you to supreme authority. I have less knowledge, therefore am less fit to preside than you. You have more power and authority than I, therefore I offer you its symbol while you are with us.' But note the Master says this to the *position*, not the *man*. Grand Masters do *not* always know all there is to know any more than kings or presidents do. But we pay that sovereign respect to the office they hold, while it is held by them, because of the office."

"My brother, democracy does not mean bolshevism! It does not mean socialism. It means democracy, in which men are created equal, have equal opportunity, but reverence to the power they give to those to whom they give it. The United States is a republic founded on the principles of democracy, and we are proud of our freedom and our independence, yet we remove our hats to our President and governors, and pay respect to our courts and our lawgivers, even though they be but men like ourselves. So it is in Masonry...a simple and unassuming democracy of brotherhood, in which no man loses his independence because he pays respect to authority."

"Well, of course, you are right, and I am wrong, as usual. It wasn't so good, after all, was it?"

"Not so good!" responded the Old Tiler. "But Masonic youth, like any other kind, can be forgiven much if only it is willing to learn."



Brother Henry Clay

"I would rather be right than President," stated Bro. Henry Clay (1820 Henry Clay became Master of Lexington Lodge No. 1 and simultaneously took the post of Grandmaster of the Grand Lodge of Kentucky), who died June 29, 1852.

The son of a Baptist minister, Bro. Henry Clay was elected Speaker of the U.S. House 6 times, having served in Congress over 40 years with Daniel Webster (Some evidence of Masonic connections) and John Calhoun.

The State of Kentucky placed Bro. Henry Clay's statue in the U.S. Capitol's Statuary Hall.

Struggling to hold the Union together prior to the Civil War, Bro. Henry Clay stated in 1829 to the Kentucky Colonization Society in Frankfort:

"Eighteen hundred years have rolled away since the Son of God...offered Himself...for the salvation of our species ... When we shall ... be translated from this into another form of existence...we shall behold the common Father of the whites and blacks, the great Ruler of the Universe."

In an obituary address upon his death, Representative John C. Breckinridge recalled Bro. Henry Clay as saying:

"The vanity of the world, and its insufficiency to satisfy the soul of man, has been long a settled conviction of my mind. Man's inability to secure by his own merits the approbation of God, I feel to be true."

Bro. Henry Clay concluded:

"I trust in the atonement of the Savior of mercy, as the ground of my acceptance and of my hope of salvation."

Fraternally,

W. Martin Myers

District Education Officer, District 15-A

Master, Metropolitan Lodge No. 11

Junior Warden, Meridian Lodge No. 284

Member, Richmond-Randolph Lodge No.19

Member, Temple Lodge No. 9

Riding The Goat

The vulgar idea that “riding the goat” constitutes a part of the ceremonies of initiation in a Masonic Lodge has its real origin in the superstitions of antiquity. 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 taken up and modified by the early Christians, Pan gave way to Satan, who naturally inherited his attributes, so that to the common 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 that 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 the illiterate the type of the Masonic mysteries; for, as Dr. Oliver says, it was in England 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 saying remains to this day, although the belief has long since died out. National Freemason - 1873



Roles - And How We Play Them

Whenever I am downhearted and disappointed with my role and station in life, I stop and think about little Jamie Scott. Jamie was trying out for a part in the fourth grade school play. His mother told me that he had his heart set on being in it, though she suspected that he would not be chosen. On the day the parts were assigned, Jamie rushed home, ran into the house and with excitement of a ten year old shouted, “Guess what Mom,” and then in words that have hung in my mind these many years and have been a lesson to me Jamie declared with pride, “I have been chosen to clap and cheer.”

It is recorded that Abraham Lincoln often visited hospitals to talk with wounded soldiers during the Civil War.

On one such visit doctors pointed out a young soldier who was near death. Lincoln walked over to his bedside. “Is there anything I can do for you?” asked the President. Obviously the soldier did not recognize Lincoln, and with exerted effort he was able to whisper, “Would you please write a letter to my mother?”

A pen and paper were given to the President and Lincoln carefully began to write down what the young man was able to say: “My dearest mother, I was badly hurt while doing my duty. I am afraid I am not going to recover. Don’t grieve too much for me, please. Kiss Mary and John for me. May God bless you and father.”



The soldier was too weak to continue, so Lincoln signed the letter for him and added, “Written for your son by Abraham Lincoln.”

The young lad asked to see the note and was astonished when he discovered who had written it. “Are you really the President?” he whispered.

“Yes I am.” Lincoln replied quietly. Then Lincoln asked if there was anything else that he could do?

“Would you please hold my hand?” the soldier asked. “It will help me see it through to the end.” In the hushed room, the tall gaunt President took the boy’s hand and silently held it until death came.

If there is a lesson in these two incidents it is simply this; it is not the roles we play in life but how well do we play the role we have?

W. Bro. Wa"y Zinck