

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 May 2013 Issue

Waller Masonic Lodge - The Old Folks

By Corky

At the Lodge, the other night, John Reese ask me if I was the oldest one at the Lodge now.

"No," I replied, "there are a bunch of members older then me. There's Kenneth Healey out in California and Roy Shields and..."

"No, I meant the oldest one that is still active in the Lodge?" he added.

"Well, I'm not sure, I'll have to check." I said. Inside I was thinking, am I that old already.

I couldn't let it die at that, so being the efficient secretary that I am, I decided to check it out. I discovered I am the fifth oldest member of Waller Lodge. Beside Kenneth and Roy, Bob Scarborough and Wayne Schultz are also older then me. I guess I would have to admit it is a pretty small group. Maurace Tucker is sixth oldest and John Reese who started all this is seventh oldest

The membership is divided into the following age groups.

CURRENT 2013			PAST FROM 2007	
Ages	Members	Percent	Members	Percent
90's	2	02%	3	4%
80's	9	11%	7	10%
70's	14	18%	15	21%
60's	16	22%	19	26%
50's	10	13%	11	15%
40's	16	22%	10	14%
30's	5	07%	5	7%
20's	3	04%	2	3%
Teens	1	01%	0	0%
Total	76	100%	72	100%

John Adam Harvey, at nineteen, has the honor of being the youngest member of Waller Lodge and at eighteen was the first and only member who was under twenty one years of age when raised

Forty one members or fifty four percent of the membership are 60 or more years old. Only nine members or twelve percent of the membership is less then forty years old.



The Sign of a Freemason

From the Iowa Grand Lodge Bulletin

A Quaker Mason formed one of an indiscriminate company of cowans at an inn, where the landlord was also a Brother. Numerous jokes were cracked at the expense of the Fraternity, and the Quaker was called upon to show them a Mason's sign.

One of the company offered to give him a bottle of wine if he would comply with their wishes; and, at length, though with much apparent reluctance, he agreed, on the condition that the wine should be immedi-

ately produced, and that the individual consented to receive the communication privately; the Quaker adding: "Friend, if thou does not confess to the company that I have shown thee a Freemason's sign, I will pay for the wine myself."

The proposition was too reasonable to be refused, and the curious candidate for Masonic knowledge retired into another room with his formal friend. When there, the following dialogue took place:

Quaker: "So friend, thou are desirous of seeing a Freemason's sign?"

Cowan: "I am."

Quaker: "Canst thou keep a secret?"

Cowan: "Try me."

Quaker: "Good! Thou knowest that our friend Johnson (the innkeeper) is a Mason?"

Cowan: "I do."

Quaker: "Very well." Then taking him by the arm, he led him to the window. "Dost thou see that ramping lion which swings from yonder upright post?"

Cowan: "To be sure I do - it is our landlord's sign."

Quaker: "Good! Then friend, our landlord being a Freemason thou art satisfied that I have shown thee a Free-mason's sign, and thy bottle of wine is forfeited. For thy own sake, thou wilt keep the secret."

The cowan returned to the room with a look of astonishment, confessed that he had received the desired information; and the mystery, which he had purposely observed, tempted others to purchase the secret at the same price.



The Working Tools - The Traveling Mason

From The Beacon Newsletter

I now present to you the working tools of a traveling Mason:

They are the Tire, Jack, A.A.A. Card, and the Cell Phone.

- The Tire Jack is the first tool placed in the hands of the traveling brother to enable him to lift his car and change the tire, while swearing and soiling his clothes.
- The AAA Card is a small piece of plastic; meaningless by itself, but powerful when the first tool proves unsatisfactory. Though recognized by various drivers under the different class licenses, is yet admitted by them all that no towing can be done without it.
- The Cell Phone is an annoying tool, expensive in its use and yet an evil necessity. It is calculated to have its battery die just when it is about to be engaged with the second tool, and the mightiest curses have been created by its aid.

But as we are not all traveling Masons, but more social and local or visiting brethren, we apply these tools to our social graces. In that sense;

- From the jack we learn that it is more important to lift our brethren up than worry about a soiled trouser or a bit of inconvenience.
- From the AAA Card we learn that help, support, and back-up are of vital importance. It is more important to help one another than to try to do it alone. That teamwork is the way to grow. Although the lodge may be strong and the members may be dedicated, it is all in vain if we do not support one another.
- From the Cell Phone we learn communication is necessary to achieve camaraderie, that devotion is achieved through repeated and caring conversations alone, and nothing short of familiarity and support is necessary to induce the virtue of Brotherly Lodge, encourage the lodge and raise membership from obscurity.

On the whole, we deduce the following moral:- that visiting, meant as support, aided by team work and prompted by Brotherly Love will finally overcome all our hurdles, raise attendance through association and promote contentment in the Lodge of Free Masonry.



Was Santa Anna's Life Saved Because He Was A Mason?

The question was why the Mexican General Santa Anna was not executed after his defeat at San Jacinto. After the atrocities at Goliad and the Alamo, most Texans felt he deserved to die.

Santa Anna attempted to sneak away during the turmoil of the battle, but his horse bogged down in Vince's Bayou. He found some clothing and hid out during the night. The next day, some of the Texans who were looking for stragglers, picked him up but did not realize that he was a prize catch. When he was grouped with other prisoners, some of them saluted and addressed him as "El Presidente," and his captors took him directly to General Sam Houston.

William R. Denslow, author of *10,000 Famous Freemasons*, writes: "It is said that Santa Anna owed his life to the giving of the Masonic sign of distress, first to James A. Sylvester; secondly to Sam Houston; and thirdly, to a group of Texas soldiers, among whom were John A. Wharton, George W. Hockley, Richard Bache, Dr. J. E. Phelps and others.

In his book, *Masons In Texas, History and Influence to 1846*, Dr. James D. Carter holds another view: "It may be that Masons saved the life of Santa Anna but if so, they did not act because he made claim to their mercy as a Mason. All of the Masons to whom he appealed knew that Santa Anna had previously disowned Masonry; that further, his many offenses against Texas and Mexican Masons had placed him outside the protection of any Masonic obligation. Santa Anna's life was saved because the Texas leaders considered him worth more to Texas alive than dead."

That is probably the closest we have to the truth. Sam Houston and others, who could have ordered a military trial and convicted their foe of an infinite number of war crimes, however they knew their victory was tenuous at best, and executing Santa Anna would probably give him the martyrdom he did not deserve. And, they did not know who would replace him in the vacuum that would exist if he was executed. Cooler heads prevailed and Santa Anna was spared, not because of any Masonic connection, but because it was the politically expedient thing to do.



Powers Of The Worshipful Master

There has been a question or two, regarding the powers of the Worshipful Master. The G. L. Laws are very specific and as follows.

"The parliamentary focal point in the Masonic Blue Lodge is the East. The Worshipful Master, unlike the presiding officer of any other deliberative assembly, is vested with virtually limitless parliamentary power, so much power, in fact, as to be awesome. It is his paramount duty to preserve order and decorum in the lodge room, and he may take just about whatever steps he deems necessary to fulfill this duty.

The W. M. has the right, indeed the responsibility to preside; however, at his pleasure he may request and permit another Brother to do so, provided that the Brother Is a current Warden or a Past Master of the W. M.'s lodge. The W. M. may then resume the gavel whenever he so desires.

Unique among presiding officers, the W. M. may propose any motion; may second any motion (except an incidental motion); may initiate, participate in, and terminate debate; and, subject to Grand Lodge Law and his own Lodge Bylaws, may open and close Lodge at his will and pleasure. The W. M., furthermore, may reject any motion which he deems to be in violation of Grand Lodge Constitution and Laws, in conflict with the landmarks and customs of Freemasonry, or in danger of jeopardizing the peace and harmony of the Lodge itself.

The W. M. decides and rules on all points of order, and there is no appeal from his decision except to the Grand Master and/or the Grand Lodge. Such an appeal must be in writing and signed by three members of the Lodge, pursuant to the provisions of Grand Lodge Law."

The W. M. must supervise both the business and the work of the Lodge. He Is the custodian of the Lodge Charter, Is responsible for its proper display in his Lodge, and Is charged with its safe-keeping. He is also responsible for the accuracy of the minutes, and he may order any correction thereto at the next stated meeting.

When the W. M. raps the gavel, he takes charge of his Lodge, demanding silence in the room and requiring every Brother to be properly clothed and seated. Any Brother who disobeys the gavel may be reprimanded by the W. M. and/or may be ordered from the room.



The Cable Tow.

A symbol of so many meanings to so many authorities none can attempt logically to distinguish between

them. Ritualistically, a symbol of a method of control of an initiate.

This somewhat drab and practical idea gives way in many minds to the thought that the cable tow is symbolic of the umbilical cord, necessary to begin life, cut when love and care replace the need for it as a means of growth and nourishment. The cable tow is removed when love and care replace the need for physical control.

Rope, cable, cord, string, bond, thong, are interwoven with a thousand religions and ceremonies. The use of a tie is as ancient as any known art. Authorities have written pages on the suggestive meanings to read into this universal symbol. (Freemasonry's own, only in her special application of its use.)

Good English usage places the emphasis on the first syllable of a compound word composed of two nouns: a "dog house" is a house for a dog; a "house dog" is a dog for a house.

According to good English, then, it is the "cable" which is important. Ritualistically, the cable can be used to "tow" — draw, pull, compel — but spiritually it is the "cable" —strong tie — which unites.

It is possible that the phrase comes from the German; whatever its origin, its Masonic use seems to have a nautical flavor. A cable — a very strong rope — and tow, to pull a great weight or mass. The length of a cable tow differs for various brethren.

It is almost universally now considered to be the "scope of a brother's ability."



What Was Happening At Waller Lodge Six Years Ago

I was doing a little research this morning and ran across this little article, titled "Happenings At Waller Lodge" that originally appeared in the May 2007 Waller Lodge Newsletter. Corky.

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Betty Locklear is much better after having to spend three more days at the hospital to have fluid drained from the site a few weeks after her surgery.

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Brother Bob Scarborough had one little cartilage replaced in his knee a couple of weeks ago. I called to check on him last week and he had dreadful stories about pain, pain pills, endless therapy and having to use a walker, just to get to the bathroom.

Now, Calvin Trapp had a total knee replacement a couple of years ago and talks about walking around the block a few days later. Well, he did mention a little pain at first.

So what, you may ask? That's easy to answer, I'm joining their club. I have a total knee replacement scheduled for May 30th 2007.

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At the April stated meeting an allegation was made, that to save money, the newsletter is no longer sent to Masonic Widows. The idea is almost laughable since caring for widows and orphans is a primary principle of Freemasonry. The mailing list used is exactly the same one long used and given to me by the Secretary with the following exceptions. Brothers who requested the electronic version and Brothers Cox and Rattray have been removed from the list and Mrs. Frankie Wren and Mrs. Toya Cox, were added to the list (the only two widows I know). If anyone knows a Waller Lodge widow who wants to receive the newsletter, please let me know the name and address. E-mail me at pineisland2@yahoo.com(updated) or call at (979) 826-6267.

It was also alleged that the electronic newsletter is a failure because someone may not check their e-mail for a few days and may get their newsletter late. If any Brother is dissatisfied with the electronic version please let me know and you will be returned to the printed version.

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I am happy to add that the computer online version of this newsletter now has 60 subscribers including 36 non members at no cost to the Lodge. This printed version still has 47 subscribers including 4 non members.



This Month's Humor

A fifteen year-old boy came home with a Porsche and his parents began to yell and scream, "Where did you get that car?" He calmly told them, "I bought it today."

"With what money?" demanded his parents. We know what a Porsche costs.."

"Well," said the boy, "this one cost me fifteen dollars."

So the parents began to yell even louder. "Who would sell a car like that for fifteen dollars?" they asked.

"It was the lady up the street," said the boy. Don't know her name-they just moved in. She saw me ride past on my bike and asked me if I wanted to buy a Porsche for fifteen dollars."

"Oh my Goodness!," moaned the mother, "she must be a child abuser. Who knows what she will do next? John, you go right up there and see what's going on."

So the boy's father walked up the street to the house where the lady lived and found her out in the yard calmly planting petunias. He introduced himself as the father of the boy to whom she had sold a Porsche for fifteen dollars and demanded to know why she did it.

"Well," she said, "this morning I got a phone call from my husband. I thought he was on a business trip, but learned from a friend he has run off to Hawaii with his secretary and really doesn't intend to come back. He claimed he was stranded and asked me to sell his new Porsche and send him the money. So I did."

Masonic Anniversaries

	<u>Years</u>
Tom A. Kenney	59
Calvin C. Trapp	53
Derwood O. Ralston	49
Mark A. Herrington	31
Clovis M Wade	29
Brack Whitehead	07

Happy Birthday Brothers

	<u>Age</u>
L.C. White	82
Richard E. Patterson	71
Leslie Kit Scruggs	69
Robert Podvin	64
John A. Garrett	47

The Waller Lodge Electronic Newsletter Subscriber's Extra Features

The Order of the Golden Fleece,

By WB R Boettner Madison Lodge, 1/15/2004
From The Beacon Newsletter March 2013 Issue

"My brother, I have now the pleasure of presenting you with a lambskin or white leathern apron. It is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star & Garter, or any other order that can be conferred upon you at this or any future period by king, prince, potentate, or any other person except he be a Mason." –

Upon hearing these words do we ever wonder just what all these named honors beto-ken? The Star & Garter is an honor bestowed by the English Crown. The Roman Eagle re-mains a mystery to this writer. The Golden Fleece reference brings to mind three different ex-periences.

The first is Biblical. In the Book of Judges (6:28-40) it is recorded that Gideon has been directed to enter into battle with the Midianites, Amalekites, and the people of the East. While Gideon is faithful to sound the trumpet and call together various tribes of Israel to engage the enemy, he has some reservations about the forthcoming battle. So, in effect, he puts God to the test about God's promise that Gideon will prevail. And the scripture text is an account of a miracle of sheep's fleece, consisting in the dew having fallen at one time on the fleece laid out by Gideon without any dew on the ground about, and at another time with the fleece remaining dry while the ground was wet with the morning dew. Since this is an account of doubt and fail-ure to trust in God's word, it is doubtful that the writers of our Masonic ritual were thinking of Gideon's fleece as they composed this particular piece of ritual related to our pristine aprons, emblems of innocence and badges

of great honor.

The second is mythological. Surely, many of us have heard and/or read of the valiant efforts of Jason and the Argonauts to reclaim Jason's throne stolen from him by a wicked cousin. The entire epic poem tells of the many dangers and trials encountered by these brave men pledged one to the other. In reading this great poem, the treacherous intrigues entered into by the pagan gods, the deceit of humans, the lying of one to another, the dishonor brought upon families because of lust, murder and mayhem, it is hard to conceive that the great ritual writers had this ancient account of Golden Fleece as the basis for the bestowal of aprons upon newly initiated brothers.

Therefore, our inquiry leads us further to investigate an imperial Order of the Golden Fleece of the Holy Roman Emperor. Interestingly, the founder of this Order looked to both of the previously discussed references, however, lifting them both to a higher spiritual plane through contemporaneous interpretation to achieve acceptance by the Sovereign. It was during the marriage celebration for Duke Philip the Good and his third wife, Princess Isabella of Portugal on January 1, 1430, that the Herald of Flanders announced to the assembled guests that his master, His Most Serene and Powerful Prince and Lord, the Duke of Burgundy, Count of Flanders and Artois, and Palgrave of Namur, had founded a new order, The Order of the Golden Fleece.

The first ceremonial meeting of the new Order occurred on November 30, 1431, on the feast day of the Apostle Andrew, patron saint of the House of Burgundy and now of the new Order. At that time, the regulations of the new Order were acknowledged in the presence of the Duke and the first 24 knights nominated by him. The Order of the Golden Fleece was intended as a knightly brotherhood and a friendly alliance of noblemen. Membership was originally intended to be limited to 31; although various subsequent emperors increased that number to 51 and eventually to 70. Requirements included that the nominees be noblemen "in name and arms" and 'truly devoted' to the sovereign of the Order, the respective bearer of the title Duke of Burgundy. The principal aims of the Order were to promote the glory of God and to defend the Christian faith.

At its inception, the use of the word "order" was carefully chosen to instill the deeply held respect for religious orders as was contemporaneously held by other knightly orders. Membership was thus experienced as a strong, holy bond by which one pledged loyalty to the sovereign of the Order. Probably one of the reasons that Duke Philip conceived the Order was political, creating a band of extremely faithful nobleman loyal to himself and his dynasty. In the beginning, those who received the honor of membership were the highest-ranking nobles of the realm. Thus the Order of the Golden Fleece outshone all other orders with its wealth, standing, and splendor of the Burgundian dukes. The Order of the Golden Fleece claimed pride of place among all the Christian orders, and later when the Hapsburgs of Austria acquired all the Spanish property and titles they consolidated this position with even grander accouterments to accompany the bestowal of membership in this extremely selective Order.

Philip the Good used the positive aspects of the Greek myth of Jason and the Golden Fleece as the springboard for the Order. And upon the Order's first meeting, the chancellor interpreted the Miracle of the Fleece demanded by Gideon in a "politically correct" manner so as to receive the Emperor's approval. Being extremely devout Christians, the Emperor laid a solid spiritual foundation for the Order and had the outstanding artisans of the day create elaborate and exquisite liturgical vestments for the celebrants to wear upon the occasion of chapter meetings. Additionally, these artists created outstanding robes and collars for the recipients to wear at all festive occasions.

Upon initiation into the Order, the newly elected knight laid one hand on the Gospel, the other on the Cross of Allegiance, which contained a particle of the True Cross, and swore to abide by the statutes of the Order. He then received the neck chain of the Order around his neck. On festive occasion members of the Order were permitted to wear the magnificent robes of the Order which had been crafted in bright red, white or black, according to the event.

For a chapter to meet and conduct business, in addition to the Sovereign, four officers were appointed: a chancellor, a treasurer, a secretary and historian, and a king-at-arms. With the passage of time and the transfer of realms from house to house for variety of reasons, the Treasury of the Order was eventually evacuated from Brussels under pressure from the French Revolutionary army in 1797 along with the liturgical vestments.

Some of these treasures are in the Imperial Art treasure museum in Vienna, Austria. In viewing these beautifully crafted treasures today and having the eye of history, one can understand the pride and honor a recipient would have. And knowing the intrigue and political machinations of that day, one can envision how a recipient would take great care to make his opponents aware of his stature with the Emperor.

Thus, speculative Masons should be all the more honored and humbled to have bestowed upon them by

their peers the distinctive white lambskin apron denoting their membership in our humble craft.

From the Internet - posted by Tom Thornton, Cincinnati #3, Madison #93, New Jersey, USA



Is It Time For Some National Unity Among Masons?

By The Euphrates

Recently, I attended an Entered Apprentice degree at a local lodge here in Kansas and was allowed to assist in conducting one of the candidates through the degree. It was an experience that I greatly appreciated and enjoyed. Degree work has been my favorite part of being a Freemason since I was raised to the sublime degree and I hadn't witnessed any degrees in a couple of years.

I was thoroughly enjoying the experience when the new Brothers entered the lodge room to receive the lectures when my enthusiasm suddenly disappeared. The two Brothers were positioned in front of a television screen where they watched a video of a man giving the lectures.

I was abhorred.

I had heard rumors from different places throughout the country that some lodges had been using such methods, but I honestly regarded them as a dirty rumor. This was not the impressive and solemn degree conferral that these new Brothers deserved. So, I decided to get involved and talked to the lodge's leadership after the degree. I explained that I knew nearly all of the lectures by memory. The only issue is that I had memorized South Dakota's ritual. I was sure that it wouldn't be a problem. I had seen Brothers from other states give lectures before with the appropriate level of approval. Why would this be any different?

Unfortunately, in this situation I was told that I must give the lectures straight from the Kansas ritual. Only being slightly disappointed by this, I decided to learn the lectures. However, I was not ready for how difficult it is to re-learn a lecture with a slightly different cadence and verbiage. I am still working on that little project, but my motivation has waned. I realized that I do not plan on living in Kansas for a long time and that eventually, I will have to learn some other state's ritual. It is a lot of work just to learn a new way to convey the same information, especially since every Masonic lodge in the U.S. could receive some greatly needed assistance if a few Grand Masters would get together and have a little conversation about this subject.

In a world where people move long distances and rarely stay in one place throughout their whole life, why can we not perform another state's ritual in our lodges? Now, some would say "We can't have a nationalized ritual!" I am not so naive to think that this would be a simple undertaking. We wouldn't develop a solution to that in a century. What I'm proposing is that when one grand lodge recognizes another as regular and recognized, that it also accepts that grand lodge's ritual as being acceptable to be performed in that state. It is a simple concept (that I'm sure would meet resistance) that could make a huge difference. I have met a number of Freemasons that have moved to another jurisdiction during their Masonic career and had to give up administering a lecture solely because they were in another state. In many of those instances, the new lodge that they were attending was in need of someone new to give that same lecture!

I'm not proposing some sort of sweeping change. I'm not proposing that we teach ritual from other states in our lodges. I'm just proposing that we give the individual lodges and the individual Masons an opportunity to provide a better ritualistic experience to our new Brothers by giving them a little bit of latitude to use Brothers from other jurisdictions to accomplish this.

I think that this little bit of national unity among Masons is a very reasonable proposal.



The Four Wives

Once upon a time there was a rich King who had four wives.

He loved the 4th wife the most and adorned her with rich robes and treated her to the finest of delicacies.

7. It has been found in tumors of terminal cancer patients.

He asked 50 people if they supported a ban of the chemical. Forty-three said yes, six were undecided, and only one knew that it was the chemical name for water.



Feast of Tishri

By C. B. Griggs, PM Cadeville Lodge #229
From The Louisiana Freemason Magazine

To really understand and perceive the feast of Tishri as a Speculative Mason, we need to understand the beginning feast as practiced by our ancient brethren and Israelite population. In the 23rd Chapter of Leviticus, God told Moses to instruct the Israelites, when they entered the land they were promised and completed their first harvest, to bring a portion of it to the priest. He further told them when this should occur, the duration and to cause a celebration. This was to last seven days, in the month of Tishri.

This practice was begun and was an annual celebration in which the Israelites practiced in the communities. They gave thanks to God for deliverance from Egypt, their harvests and many other blessings. The celebration came to be known as the Feast of Tabernacles and/or the Feast of Succoth. It was marked by building small dwellings made from branches thus reminding them of the time spent in the wilderness for 40 years in temporary houses.

After entering the Promised Land and the period of Judges, God gave them a King, at their request. This first king was Saul, who was a disaster, followed by David. David was the first to establish a religious center of capital at Jerusalem, the City of David. This meant the population traveled to Jerusalem for these festivals. King Solomon followed his father and built the House for God, the temple. We know the story, the completion in seven years.

At this completion, the dedication was delayed for six months until the Feast of Tishri, at which time King Solomon knew the most zealous Jews would be in Jerusalem for the annual festival. In essence, he took advantage on an ongoing festival and piggybacked the dedication of the Temple. Of course, he was the wisest.

So, to us, the Feast of Tishri was used to celebrate the completion of the Temple and became one of importance to the Operative Masons of the day. The Feast of Tishri then became a Masonic celebration, which we as Speculative Masons have adopted today, particularly as Scottish Rite Masons. If you are not aware of the magnitude of this undertaking, refresh your knowledge. The preparation of the materials; transported over sea and land; assembled on site; and the sheer problems encountered in supervision without cell phones, fax machines and the technology we have today. Solomon was proud of the first House of God and showed that pride by making this a time of celebration.

The question, do we as Speculative Masons have a Feast of Tishri, one that relates to us as does the current one celebrate the completion of the Temple of whom King Solomon was the builder? To me, the answer is yes. The basis for this is the teaching as given in the Louisiana Masonic Monitor. I specifically make reference to the section in the Fellowcraft Degree, in which we are instructed in the relationship and differences found in and between

Operative and Speculative Masons.

We are told that an Operative Mason is a builder who directs his labors to the construction of a material edifice, composed of stone, brick and mortar; which like all things temporal, must sooner or later, must succumb to the inevitable ravages of time. However, the Operative Mason does have a ground breaking and ribbon cutting to celebrate the beginning and completion of his building and so should we as Speculative Masons have a celebration as we finish our Temple.

We are then told "The Speculative Mason, therefore, is a moral builder for eternity, fitting immortal nature for that spiritual building which shall exist when earth's proudest monumental piles shall have crumbled into dust, and the glory and greatness of earth shall have been forgotten".

What a contrast! We as Speculative Masons are builders whose work will be known after the works of Operative Masons have been forgotten. And, if the completion of the works of the Operative Masons deserve a celebration, then certainly the works of the Speculative Mason are to be celebrated. Have we celebrated our Feast of Tishri as Speculative Masons? No, at least I have not nor have you by my interpretation. I go now to

He gave her nothing but the best.

He also loved the 3rd wife very much and was always showing her off to neighboring kingdoms. However, he feared that one day she would leave him for another.

He also loved his 2nd wife. She was his confidant and was always kind, considerate and patient with him.

Whenever the King faced a problem, he could confide in her, and she would help him get through the difficult times.

The King's 1st wife was a very loyal partner and had made great contributions in maintaining his wealth and kingdom. However, he did not love the first wife. Although she loved him deeply, he hardly took notice of her!

One day, the King fell ill and he knew his time was short. He thought of his luxurious life and wondered, "I now have four wives with me, but when I die, I'll be all alone."

Thus, he asked the 4th wife, "I loved you the most, endowed you with the finest clothing and showered great care over you. Now that I'm dying, will you follow me and keep me company?"

"No way!", replied the 4th wife, and she walked away without another word.

Her answer cut like a sharp knife right into his heart.

The sad King then asked the 3rd wife, "I loved you all my life. Now that I'm dying, will you follow me and keep me company?"

"No!", replied the 3rd wife. "Life is too good! When you die, I'm going to remarry!"

His heart sank and turned cold.

He then asked the 2nd wife, "I have always turned to you for help and you've always been there for me.

When I die, will you follow me and keep me company?"

"I'm sorry, I can't help you out this time!", replied the 2nd wife. "At the very most, I can only walk with you to your grave."

Her answer struck him like a bolt of lightning, and the King was devastated.

Then a voice called out: "I'll go with you. I'll follow you no matter where you go."

The King looked up, and there was his first wife. She was very skinny as she suffered from malnutrition and neglect. Greatly grieved, the King said, "I should have taken much better care of you when I had the chance!"

In Truth, We All Have These 4 Wives In Our Lives:

Our 4th wife is our body. No matter how much time and effort we lavish in making it look good, it will leave us when we die.

Our 3rd wife is our possessions, status and wealth. When we die, it will all go to others.

Our 2nd wife is our family and friends. No matter how much they have been there for us, the furthest they can stay by us is up to the grave.

And our 1st wife is our Soul. Often neglected in pursuit of wealth, power and pleasures of the world. However, our Soul is the only thing that will follow us wherever we go. Cultivate, strengthen and cherish it now, for it is the only part of us that will follow us to the throne of God and continue with us throughout Eternity.

Thought For The Day:

Being happy doesn't mean everything's perfect. It means you've decided to see beyond the imperfections!



Lets Ban Dihydrogen Monoxide

A freshman at Eagle Rock Junior High won first prize at the Greater Idaho Falls Science Fair, a couple of years ago. He was attempting to show how conditioned we have become to alarmists practicing junk science and spreading fear of everything in our environment. In his project he urged people to sign a petition demanding strict control or total elimination of the chemical dihydrogen monoxide.

He listed some very excellent reasons for banning dihydrogen monoxide.:

1. It can cause excessive sweating and vomiting.
2. It is a major component in acid rain.
3. It can cause severe burns in its gaseous state.
4. Accidental inhalation can kill you.
5. It contributes to erosion.
6. It decreases effectiveness of automobile brakes.

another section of our Monitor. The section explaining the letter G. We are told "If we study the mystic meaning of this specific letter, we will learn to model our life after the divine plan." That is our behavior will be God like and thus instructed, we will strive (work) to be one with God in the spirit of Love and Charity. Have you heard this before? Yes, in short, use the Holy Bible as the rule and guide to your faith and practice.

Further, we are told, if you have been admitted to the Middle Chamber, you should heed these lessons and consider that as a Freemason, you are a Builder, not a material structure but a temple more glorious than that of Solomon, a temple of honor, justice, purity, knowledge and truth. The tools of the Operative Mason's art are an indicator of the labors the Speculative Mason is to perform, the dangers he is to encounter and the preparations he is to make in the uprearing (erecting) of that spiritual temple in which his soul shall find rest forever, forever more...Eternity. Stop and contemplate. More glorious than the Temple of Solomon!

Could it really be? Yes it can and will be.

We started out with a feast of celebration and we are not there yet. This will occur as described in our Entered Apprentice Degree. Remember the presentation of the lambskin Apron. I will be brief, but will ask you to recall these words "... and from your nerveless grasp shall drop forever the working tools of life, may the records of your life and conduct be as pure and spotless as this fair emblem which I place in your hands. And when your trembling soul shall stand naked and alone before that Great White Throne, there to receive judgment for deeds done here while in the body, may it be your portion to hear from Him who sitteth as Judge Supreme the welcome words, "well done thy good and faithful servant, thou has been faithful over a few things, I will make thee ruler over many things. Welcome thou into the joy of the Lord". It is your and my responsibility to present ourselves such this can be our reward.

To the reader. No agreement is required. Just remember, this is what 61 years of studying the writings of Masonry, the Rule and Guide and what I have picked up on the way, means to me.



Today's Freemasons of a More Modest Order

By Nabi Abdullaev - Staff Writer

From Sunday, March 30, 2008 / Updated Moscow Times

Aspiring for world supremacy? Then the Russian Freemasons are not the group to join.

"Many walk away disappointed when they don't find buttons to operate the world behind my armchair," Russia's top Freemason, former presidential candidate Andrei Bogdanov, said jokingly in his office in central Moscow.

Freemasonry -- whose obscure origins have been traced to sometime between the building of King Solomon's temple in the 10th century B.C. and the 16th century A.D. -- once boasted an elite following in Russia, including 18th- and 19th-century nobility, poet Alexander Pushkin, architect Vasily Bazhenov and war heroes Alexander Suvorov and Mikhail Kutuzov.

These days, however, it is a more modest order. Indeed, the secret fraternity does not count any billionaires or senior politicians as members, said three Freemasons and two historians.

"There are people close to the ruling circle among us, but they are in the second tier, and you will rarely see them on TV," Bogdanov said, declining to provide any names.

Most members are middle-class intellectuals, retired military officers and small-time businessmen, said Sergei Karpachyov, a historian who has authored several books about Russian Freemasonry.

Bogdanov, the grand master of the Grand Lodge of Russia, as the order calls its governing body, is perhaps Russia's best-known Freemason, after he ran for president on March 2, placing last with 1.3 percent of the vote. He first took the spotlight in late 2007 when his Democratic Party ran in State Duma elections, winning a miniscule 0.13 percent.

Bogdanov made no secret of his association with Freemasonry during both campaigns, although he said in the interview that his decision to participate was his own and not backed by his Grand Lodge.

"We don't talk politics or religion," he said of Grand Lodge meetings. "These are the two issues that may strain relations between brothers."

Freemasonry has been viewed with suspicion for centuries, largely because of its reputation as a clandestine, male-only society that uses secret handshakes and passwords to recognize members. To be in good standing, Russian Freemasons, like their counterparts elsewhere, must belong to a "regular" lodge -- one where members are all male, believe in a "supreme being" and do not engage in politics, said Georgy Dergachyov, grand master of the first lodge, Northern Star, to open in post-Soviet Russia. Members who do not comply at-

tend "irregular" lodges, which are not considered part of the main group.

Bogdanov's decision to dabble in politics, however, has not affected his status. Bogdanov explained that Freemasons did not impose their views on one another and that he had run on his own, not as a Freemason.

There are an estimated 5 million Freemasons worldwide, including 2 million in the United States, but just over 500 people have joined in Russia since the first regular lodge opened in 1992, said Vladimir Nikitin, the grand secretary of the Grand Lodge of Russia.

Half of all new Freemasons stop being active members within two years, Nikitin said.

The Grand Lodge oversees 28 regular lodges. The first post-Soviet lodge, Northern Star, was irregular when it opened in 1991, allowing women and atheists as members, said Dergachyov, a university professor. Dergachyov grew interested in Freemasonry in the late 1980s when he, then in his mid-30s, befriended a French Freemason in Russia. The Freemason invited him to France, where he was initiated into Freemasonry by an irregular lodge, the Grand East of France.

To set up a national lodge in any country, seven Freemasons holding the rank of master are needed, said Karpachyov, the historian.

After Dergachyov, six more Russians were initiated in France, and the seventh set up the Northern Star lodge in Moscow. A year later, it became regular. "Then as I learned more about Freemasonry, I decided that it would be better if Russian Freemasonry became regular," Dergachyov said.

The first Freemasons on Russian soil were British. The earliest documents about Russian Freemasonry date back to 1731, when Captain John Phillips was appointed by the Grand Lodge of England as the provincial grand master of Russia and Germany, said Andrei Serkov, a historian studying Freemasonry at the Russian State Library.

Freemasonry was popular among Europe-oriented Russian nobility until 1822, when Alexander I banned it by an edict that also ordered state bureaucrats to give an oath not to get involved with Freemasons. Freemasonry continued in a semilegal manner, Serkov said.

Unlike the Roman Catholic Church and many other faiths, the Russian Orthodox Church has never openly criticized Freemasons, although it has viewed them with suspicion, Karpachyov said.

Many Freemasons fled after the Revolution and kept lodges abroad. In 1922, Leon Trotsky made a call at the Fourth Congress of Comintern for Communists around the world to abandon Freemason lodges. After that, remaining lodges in Russia were targeted by the Soviet authorities together with all other secret organizations.

Freemasons remain quite secretive today, with Dergachyov, Nikitin and Bogdanov refusing to name fellow members. The Grand Lodge of Russia has had four grandmasters, but Derchachyov and Bogdanov are the only two who have revealed themselves to the world of profanes, as Freemasons call nonmembers.

Lodges convene once a month and have a joint assembly every year. Bogdanov was elected grand master at such an assembly in June 2007, attended by some 100 delegates. Lodge meetings usually begin with presentations dedicated to the arts or science, followed by a discussion and a social talk, which continues during the agape, an informal dinner, Freemasons said.

Nikitin said an informal rule required Freemasons to socialize with other Freemasons and that this was the only way to be promoted in rank, by demonstrating knowledge and communication skills. The Grand Lodge follows 33 graduses, or steps, from the Scottish Masonic charter.

To become the legitimate Grand Lodge of Russia, it needed to be established by a foreign grand lodge, and this happened in 1995, when the Grand National Lodge of France established the Grand Lodge of Russia. Since then, Bogdanov said, more than 90 foreign grand lodges have recognized the Russian lodge.

Bogdanov's presidential bid stirred public interest in Freemasonry, said Nikitin, with the number of visitors to the lodge's web site soaring and the number of e-mails -- some with requests to join -- increasing to several dozen per day.

"Still, we initiate no more than 10 new members per month," he said. Initiation is preceded by numerous interviews by Freemasons.

The lodges were officially registered with the authorities as public organizations in 1993, and after a new law on nongovernmental organizations went in effect in 2006, they were re-registered as noncommercial partnerships. Bogdanov said the re-registration went without a hitch. Many NGOs have complained of cumbersome paperwork required for re-registration, and some have had to close.

The lodges are funded by annual fees of around 2,500 rubles, paid by members, Bogdanov said.

"We have also a lodge in Moscow where all communication is in English for the convenience of visiting brothers from abroad," he said.

In the years since its rebirth in the 1990s, Russian Freemasonry has not managed to grow into a phenomenon and probably never will, historians said. "Freemasonry has no big future in Russia. It belongs to a Europe-

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 and attending the old Sam Houston High School in downtown Houston.

Lunch time was different for students at the old Sam Houston High School. It was one of, if not the only Houston school that allowed any of it's students to leave school property and eat lunch anywhere in Houston as long as they were back in time for their next class. We did have a lunch room in the school, but it was so small that at least half of the students (boys) ended up eating somewhere else.

Many of the boys ate lunch at Wimpy's Hamburger Stand. We all called it Pete's because Mr Pete and his wife ran it. It was a little building about 8 foot square that stood in the corner of a parking lot directly across Capitol Avenue from the school's main entrance. You stood on the sidewalk to give your order through a window. above the narrow counter that extending across the front of the building. You ate anywhere you could squat down or sat on the fender of someone's car in the parking lot. Two hamburgers, a bag of chips and a soda pop cost thirty five cents. Hamburgers were fifteen cents each or two for twenty five cents.

Those lucky kids with a little extra money to spend could eat at Steve's Bar-B-Que up in the next block on Capitol street or even Tip Top Coney Island in the second block up. But that was getting near Main street and enough office workers could beat us to the serving line to cut our time pretty close. Alas, James Coney Island was to far away.

Times were still pretty hard in the early nineteen forties. We were only a couple of years out of the great depression and I can remember two or three kids who never had lunch money, even a dime for one of Pete's hamburgers. The only preparations they made for lunch was to bring a screw driver. They would walk down the street a little ways and use it to pop the door on a parking meter and get a few of nickels for a hamburger.

None of us condoned the stealing, even a few nickels, but didn't say anything because we could understand their hunger and feel their shame.

I thought about those boys many times, a decade or so later when I was taking the nickels from those parking meters on that same block . . . legally, as an employee of the City of Houston's Parking Meter Division.

PS, Old Pete or his wife could be seen behind the counter every morning, mixing something with their hands in a big dish pan. Most of us knew it was equal parts of toasted stale bread and hamburger meat. How else do you think he could sell hamburgers for fifteen cents each or two for twenty five cents in the 1940's?

However. . . after thinking about it, it kind of makes you wonder about the little sidewalk hamburger stand next door to the Ritz theater, between Main and Travis on Preston avenue. They sold their hamburgers for a ten cents apiece.

Old Sam Houston High School downtown was severally handicapped in high school sports, particularly football. We had some excellent "all city" players, but there just wasn't enough of them to fill out a whole team.

The major handicap was enrollment. The 1945 yearbook for instance, shows that there were only 488 students enrolled that year. Of that 488 only 170 were boys. If you figure even a quarter of the boys went out for football that only furnished a pool of 43 boys to choose from. At least half of those would be freshmen who were to light in weight or ability, so the coach ended up with 20 or so possibilities to choose from.

The other part of the handicap was the facilities. The football team practiced on the city baseball field at the old West End Ball Park. It was on the opposite side of downtown Houston from the school. It was located approximately at the current Interstate 45 curve where the Gulf Freeway turns into the North Freeway behind the Allen Center complex. It was only seventeen blocks to walk from the school every afternoon. If you didn't want to walk all the way, you could walk 3 blocks to Main Street and catch a bus down to Pease



Corky Back Then

Street then walk 5 blocks to the ball park. But of course, that would have cost an extra punch on our city bus cards every day. That may sound cheap, but a student bus card with twenty punches cost eighty cents or 3 or 4 hour's pay for some fathers in the nineteen thirties and forties.

It didn't take very long each spring for the football team to learn where the major holes and mounds of dirt were located and we could avoid them during the practice sessions. It was the broken bottles and tin cans that we really had to watch for every day before we started practice. The field wasn't fenced and many amateur baseball teams used the baseball field. The surrounding neighborhood used it as a place for kids to play, a place for the young adults to drink and break beer bottles or for anyone to discard trash.

Our auditorium/assembly area was also unique for a big city school. The student body gathered and stood on the same asphalt paved area used for the boy's physical education classes. The principal or guest speaker stood on a narrow second floor balcony to speak with a portable PA system. The cheerleaders also used the balcony to stage pep rallies before a game.



Old Tyler Talk

The Bluff

By Carl Claudy

"You are the only man in the lodge I can talk to and say what I think!" announced the New Brother to the Old Tiler.

"Do you think me the only one with understanding, or am I the only man stupid enough not to take exception to your remarks?" smiled the Old Tiler.

"I don't exactly know," confessed the New Brother. "You are not offended when I say that which you don't agree. For instance, I think there is a lot of bluff about Freemasonry. You won't get offended with me; you'll probably convince me I don't know what I am talking about."

"Assuredly I am not offended," answered the Old Tiler, "but give me some examples of Masonic Bluff. To me, the fraternity seems honest, upright, aboveboard, simple, sincere."

"Oh! It intends to be," rejoined the New Brother, impatiently. "But it does bluff. For instance, we prate about 'Masonic light,' 'further light,' 'more light,' yet Masonry never gives it to you!"

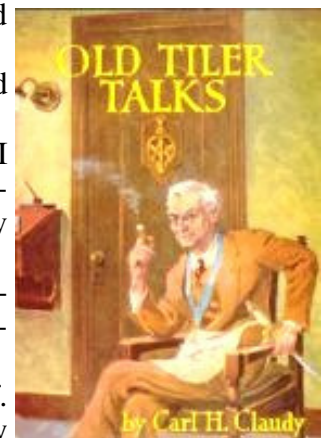
"Don't you mean it never gives it so an ignorant and unintelligent man can understand it? I have been Tiler for more years than you have lived. I have grown old and gray in Masonry, always getting a little more light through its gentle ministrations. Now you try to tell me it is all a bluff!"

"There, there, old chap, don't get sore! I am puzzled as to why we promise so much and give so little."

"I think we promise much and give more!" retorted the Old Tiler. "We give the path at the end of which the light shines in glorious brightness. Masonry is not a school, a college, a university. It doesn't attempt to hold classes, to use textbooks, to pump the young and uninformed mind full of information. It veils its truths and their application in symbolism and allegory. Masonry points the way to study, to new vistas, to a new beauty to life, a new truth to philosophy, a new meaning to religion.

"The simple facts and the simpler faith of the ritual are learned in a couple of lessons. But the inner meaning requires many lessons. Earnest students have spent their lives trying to reach the bottom of the well of information which is Masonry, nor ever plumbed its depths. Masonry teaches men how to think, and to think for themselves. Masonry teaches men the real beauty of the brotherhood of man and the Fatherhood of God. Masonry instills into men's minds a new conception of God. It makes no difference what religion you follow, Masonry amplifies it, clarifies it, helps you to understand it. No man with a heart in his breast and a brain in his head can stand before a Masonic Altar without a new conception of his relations with his fellow men. If he hears with deaf ears he is a Mason in name only.

"Masonry's ritual is a key by which to read the symbols. If you are lazy, or unable to think, Masonry safeguards herself by requiring effort of you. If she wrote every truth she has, she would cast the pearls of her wis-



dom before the swine of brethren who cannot appreciate her. The winding tortuous road of knowledge is difficult; Masonry's wisdom is only for those with the brains and the perseverance to pursue her secrets through her symbols into the broad light of understanding."

"You mean that if I find the 'further light' of Masonry a bluff the fault is in me and not in Masonry?"

"Absolutely! That so many learned men devoted their lives to fathoming Masonry should show the young Mason that when he is entitled to wear the square and compasses he has just begun! Masonry has vast knowledge, but only for those who look. Masonry gives a wonderful reward, but only for those who are willing to follow where she leads.

"The bluff in Freemasonry is in the minds of brethren who expect all and give nothing; who try to appear Master Masons when they are but lodge members. The bluff is not in the system of philosophy we call Masonry, but in the unthinking, dull-witted, unimaginative, and non-useful members of the lodge who are Masons in name only!"

"Ouch!" cried the New Brother, "I shall go away from this company to hunt the library!"



PMS - Past Master's Syndrome;

From The Beacon Newsletter March 2013 Issue

I went out to breakfast this morning with a number of Masons and again the topic of the bleak future of Masonry came to the fore front. I heard a catalog of all of the failings we have as Masons and how we are slowly dwindling to naught. How we don't use microphones so our elder statesmen can hear the business of the Lodge. How we don't train our Officers in the running of the Lodge. How we don't service our membership. How we don't.....

I am sure that there are those who will agree with the statements. And to some extent I have to agree with them. But the failings are our own and we should take ownership of them. These are not the failings of Grand Lodge or even the individual Lodges, they are failings of each and every Mason in that we have not stepped forward and tried to correct those failings.

With dwindling numbers in some Lodges we suffer from PMS in revolving door syndrome. That is where a Past Master gets endlessly recycled through the East. This is the result of not bringing in new membership and training them through the line. This occasionally happens when there is, as is the case of my Lodge, a hole that is created by an officer having to move out of the area due to work or family. That is understand-able, but when a Master brags about how many times he has been in the East in an individual Lodge, then there is problems a brewing. Instead of taking a seat that we should be reserving for those new men who could benefit from a journey we already have taken, maybe we should "adopt" a new line officer and mentor them to the East. Be their prompter, sounding board for decisions, floor work director, and source of Ma-sonic research.

Be the person to take the criticism that some feel they must level at an officer of the Lodge and use it to teach them to improve or derail the rants by gently instructing the complaining Brother in error of his ways. This would give a PM a valuable duty and the Lodge a needed resource.

We also suffer from the chronic complainers, who find fault in the way things are being done now. To those Past Masters, or just plain members, I say, "Thank you for your service in the past, it has brought us to where we are today, but what have you done for me today?" They have seen the problem, what solution do they propose and how hard are they willing to work to make it happen? Anything else is just complaining and there is no place for that in an active Lodge. If you feel there are not enough programs in your Lodge, put one together and present it to the Lodge after you give it to the Master to review. A good Master will always make time for a topic of interest. If there are Brothers that complain that the officers don't use the micro-phones, have them take on the responsibility of checking that the microphones are on and working before Lodge starts. In the case where the microphones were locked up, I personally suggested that the Brother and a couple of other Brothers who had the same complaint that the officers of the Lodge never had the key to the microphone drawer contact the building trustees and apply to get a key to that drawer so that they could personally take responsibility to have access to the microphones. That way they took responsibility for their complaint and eliminated any excuses.

As Masons we need to take responsibility for our own Masonic path. We cannot relegate it to anyone else. If we need training, there are those in the Craft that will have what we need if we ask them to step forward and provide it. But we must ask. Too often we regulate it to someone else to provide us what we need. It may be

Grand Lodge, or it may be the trustees of the Lodge, or it may be the officers ahead of you in line. They may or may not know what we need. They may or may not want to share the information. But unless we ask for help no one knows we need it.

So what have you done for Masonry today?

Dale Imbleau, PM, Oregon



I recently discovered an excellent source of cartoons that were printed in newspapers during the 1900's, 1910's and 1920's. I thought we might enjoy seeing some of the "funnies" our grandparents enjoyed.

The Timid Soul

By Webster



The Timid Soul

—By Webster



Not Much Secrecy

"Within proper bounds, Masons may and should welcome publicity. A secret society is one which seeks to conceal its existence and its objects. Freemasonry is not such a society and is secret only as to the obligations, means of recognition, ballots upon candidates and forms and ceremonies observed in conferring degrees. With the exception of those particulars, Masonry has no reservations from the public. As to everything else -- its design, its moral and religious tenets and the doctrines taught by it, the time and place of its meetings, the names of the officers of a Lodge and those belonging to it, are all in no way secret and may be known by any one."



Dan was a single guy living at home with his father and working in the family business.

When he found out he was going to inherit a fortune when his sickly father died, he decided he needed a wife with which to share his fortune.

One evening at an investment meeting, he spotted a very beautiful woman and he decided she was the one.

"I may look like just an ordinary man," he said to her, "but in just a few years, my father will die, and I'll inherit 20 million dollars."

Very impressed, the woman obtained his business card and three weeks later, she became his stepmother.

Women are so much better at estate planning than men.