

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 November 2012 Issue

... By The Lighthouse Beam

Right Angles, Horizontals and Perpendiculars

From Hiram's Lighthouse Newsletter

It appears to me that there has been some confusion among Masons about the Lights in a Lodge, as relates to the Three Lesser Lights, The Three Great Lights, and The Three Lights, (of the lodge,) and also about the one light above the altar that is turned on when the Three Great Lights are displayed upon the Altar.

I will attempt to shed some light on the questions about these lights as relates to a Lodge Room as well as to some of the other "Threes" we find in Freemasonry. In Freemasonry, we are encouraged to tell our Brothers what we want, and that is Knowledge, in Freemasonry Light means Knowledge. So when we talk about the three Triads of lights that are in a Lodge the symbolism behind the lights is knowledge.

The Three Lesser Lights and the Three Lights have often been confused, thinking that the Third Section of the Lecture of the First Degree stating that a Lodge has Three Lights which are situated in the East West and South refer to the Three Lesser Lights, which they do not.

In the Webb-Preston work, which much of the ritual of the Grand Lodges of the United States is based it says; the Lights of the Lodge are three, situated in the East, West, and South. There is none in the North because King Solomon's Temple was situated so far north of the ecliptic that neither the Sun nor Moon at Meridian height could dart their rays into the north part of the building. The North, therefore, among Masons has always been termed a place of Darkness.

In the Ritual of the Masonic Degrees, there are many references to the sets of three: The Lights of the Lodge are Three, which are fixed in the East, West, and South. The Three Lesser Lights, which represent the Sun, Moon, and Master of the Lodge. The Three Great Lights, which are the Holy Bible, Square and Compass. The Immovable Jewels of the Lodge are three namely, the Square, Level, and Plumb, (or Plumb Rule.) The Orders of Architecture most revered are three, which are the Doric, Ionic, and Corinthian. The Movable Jewels are Three, the Rough Ashlar, the Perfect Ashlar, and the Trestle Board.

There are also other sets of Three such as Wisdom, Strength, and Beauty in our ritual, but for now, I will not list them all, and just comment on those I have mentioned.

The Lights of the Lodge refer to the Master, Senior Warden, and the Junior Warden, who are situated in the East, West, and South. In some old rituals, and in some Masonic Lodges, there were actually what were called



Fixed Lights, which were windows in the East, West, and South, and were “to light the way of the workmen to and from their labours.” Since in a Masonic Lodge there is a lot of symbolism, I will suggest that the Master and Wardens of the Lodge are symbolic of the Lights of the Lodge to shed light [knowledge] on the Craft in their labours.

A Masonic lodge cannot open without the Three Immovable Jewels - the Square, which is represented by the Master - the Level, which is represented by the Senior Warden - the Plumb, which is represented by the Junior Warden. So for a Lodge to be open we need the Master, and Wardens in their Stations, and by them, we have represented the Immovable Jewels, and the Three Lights of the Lodge. In addition, the ancient and original orders of Architecture most revered by Masons are only three the Ionic in the East - signifying Wisdom, the Doric in the West - signifying Strength, and the Corinthian in the South - signifying Beauty.

It is said in one of the Lectures that the Three principal Officers represent “Wisdom, Strength, and Beauty,” which as I mentioned above are represented by the Orders of Architecture most revered by Masons, the Ionic, Doric, and Corinthian, they are the three symbolic supports of the Lodge, and while they are represented by the Master, and Wardens, they also represent the Master, and Wardens. So the Ionic, Doric, and Corinthian, represent Wisdom, Strength, and Beauty. The Master represents the pillar of wisdom, which is symbolized by the Ionic, the Senior Warden represents the pillar of Strength, which is symbolized by the Doric, and Junior Warden represents the pillar of Beauty, which is symbolized by the Corinthian.

There is another allusion to Wisdom, Strength, and Beauty in our ritual, which we will notice from the Second Degree too, when it is explained that the letter G also alludes to the Sacred Name of Deity, which in English speaking societies we refer to as God.

The letters G. O. D. also are symbolic of Wisdom, Strength, and Beauty. As it is mentioned in the book “Masonry Defined”, they are the initials of Gomer, Oz, and Dabar, three Hebrew words, which mean Beauty, Strength, and Wisdom. The book goes on to say that “it is a coincidence worthy of a Masons thought to consider that the English name for Deity should be the initials of these Hebrew words Wisdom, Strength, and Beauty.” D. Dabar means Wisdom, O. Oz means Strength, and G. Gomer means Beauty.

The Three Lesser Lights represent only the Sun, Moon, and Master of the Lodge, they are placed in a triangular position in the Lodge, and their position is not further described in the work, except to say that they are the lights by which the Three Great Lights are visible, which would imply that they are near the Altar. They can be placed around the altar in whatever arrangement is convenient for the Lodge. They do not represent the Officers of the Lodge, there is some symbolism to them, which is explained in the First Degree, in that they represent the Sun, Moon, and Master, and the reason for the symbolism is then explained. Again in the Webb-Preston work, and as it is explained in Coils Masonic Encyclopaedia, it is said: “that the Three Great Lights of Masonry, which are to be seen only by the aid of the Three Lesser Lights.”

So as far as lights are concerned we have three sets of triads of Lights in the Lodge, and each is distinct from the other, not having the same meaning or symbolism at all - except that light symbolized knowledge.

I would just like to make an additional observation about one of the Immovable Jewels, the Jewel of the Junior Warden, which we are told is the Plumb, but as seen in the Jewel itself it is a Plumb Rule. The Plumb Rule is a board, that has a plumb line attached near one end, so that when held vertically, the line will lie along the mid-line of the board or rule, thus affording a straight edge which is perpendicular or vertical, making the use of a plumb line on a building, or pole, more accurate and, permitting the drawing of a vertical line.

In the First Degree in one section of the lecture a Mason is asked; “What are signs?” He answers “Right Angles, Horizontals, and Perpendiculars.” The answer alludes to the three immovable jewels.

The Square, which is the Jewel of the Master, represents “Right Angles.” The Level, which is the Jewel of the Senior Warden, represents “Horizontals.” The Plumb, which is the Jewel of the junior Warden, represents “Perpendiculars.”

Finally, as you may have already seen the pattern, and remember from the ritual, the Three Movable Jewels - The Rough Ashlar, the Perfect Ashlar, and the Trestle Board, are also represented by the Junior Warden for the Rough Ashlar being that he also represents Youth as Entered Apprentices, The Perfect Ashlar is represented by the Senior Warden being that he also represents Manhood as Fellow Crafts, and the Trestle Board represents the Master as he also represents Age as Master Masons, that we may enjoy the happy reflections of a well spent life and die in the hope of a glorious immortality.

The Past Master

By Roberto M. Sanchez

As a Past Master you have a very important job. Understand you are there to offer guidance, not run the lodge. You had your chance, now let the officers you elected have theirs. You are there to support and assist, not criticize and complain. If you do not think the Worshipful Master is qualified to do his job, you should have never let him get there.

The Masters number one priority is to make sure the charter stays on the wall, and maintain the traditions of the lodge. As long as he is doing that - offer your support instead of adding disharmony.



Freemasonry Revealed

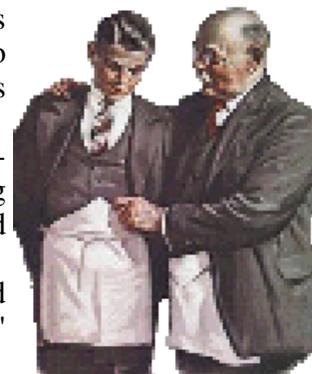
The Discovery Channel took viewers behind-the-scenes hoping to reveal "Secrets of Secret Societies." According to John Salza, a former high-ranking Freemason who appeared on the show, members of that order have included Supreme Court justices and many presidents.

He talked candidly about his experiences with the organization, including the rather bizarre initiation ritual he was subjected to. He was told to strip naked, including his crucifix -- Salza is a devout Catholic -- and wedding ring. He was then pierced with a sharp point.

This, according to Salza, was a sort of warning. "You say, 'I hereby solemnly and sincerely promise and swear,' effectively to give your entire life to Freemasonry," Salza explained. "To give preferential treatment to brother Masons."

Salza went on to say that the ritual specifically states that "Freemasonry's goal and aim is to rule the world." He left the organization because he felt their edicts conflicted with his Catholic faith.

TV Replay scours the vast television landscape to find the most interesting, amusing, and, on a good day, amazing moments, and delivers them right to your browser.



Some Not So Famous Freemasons

By Nelson King

Matthew McBlain Thompson was born in Scotland, and was a member of two Scottish Lodges and a Past Master of one of them. He also affiliated with King Solomon Lodge, No. 22, in Montpelier, Idaho when he settled there in 1881. He later demitted from this lodge. He returned to Scotland, but in 1898 he came back to the United States, where he created the "American Masonic Federation." He promoted the sale of all sorts of "Masonic" degrees by mail, and through paid solicitors or salesmen; they were sent out to organize lodges and grant degrees throughout the United States. [By the way, reduced rates were given for large groups and many joined his special Craft.] In 1915 one of his salesmen was arrested in St. Louis, Missouri, and the postal inspector there decided that it was time to break up the gang. He assigned inspector M. G. Price to the case; he spent two years gathering evidence in the United States and also far off in foreign lands. Judge Wade of the United States District Court for Iowa, a non-Mason, presided, and none of the jurors was a Mason. Matthew McBlain Thompson and two others were found guilty of using the U.S. Mails to defraud the public, and were sentenced to serve penitentiary terms of two years and to pay a fine \$5000.00 each. In those days this was a lot of money.

The **Reverend William Dodd** was an English Freemason, who was born in 1729, and died in 1777. He was the first Grand Chaplain of the Grand Lodge of England, in the year 1775. He delivered the oration at the dedication of Freemasons' Hall in London in 1776. He was also the author of many books and literary papers including "Beauties of Shakespeare." Weakness of character in money matters caused him to be tried for the crime of forgery. He had the effrontery to sign the name of the Earl of Chesterfield, in the matter of 4200 pounds sterling. He was convicted of forgery and executed. The affair created great public commotion and attempts were made both by the City of London, and by 30,000 people who signed petitions to the King to commute the sentence. But [to show how severe English Criminal law was at the time] the sentence was carried out. It was one of the last public hanging in England. Not a good ending for a man of God and a Mason.

Happy Birthday Brothers

Name	Age
Clem Reynolds	80
Gary V. Mosmeyer	68
Wes Mersiovsky	61
Ted W. Wren III	45
James Dee Magee	43

Masonic Anniversaries

Name	Years
Jimmy E. Hooper Sr.	46
Richard E. Patterson	44
Paul B. Cox	18
Bart C. Harvey	08



This Month's Humor

Time is like a river. You cannot touch the water twice, because the flow that has passed will never pass again. Enjoy every moment of life.

As a bagpiper, I play many gigs. Recently I was asked by a funeral director to play at a graveside service for a homeless man. He had no family or friends, so the service was to be at a pauper's cemetery in the Nova Scotia back country.

As I was not familiar with the backwoods, I got lost and, being a typical man, I didn't stop for directions.

I finally arrived an hour late and saw the funeral guy had evidently gone and the hearse was nowhere in sight. There were only the diggers and crew left and they were eating lunch. I felt badly and apologized to the men for being late.

I went to the side of the grave and looked down and the vault lid was already in place. I didn't know what else to do, so I started to play.

The workers put down their lunches and began to gather around. I played out my heart and soul for this man with no family and friends. I played like I've never played before for this homeless man.

And as I played Amazing Grace, the workers began to weep. They wept, I wept, we all wept together. When I finished, I packed up my bagpipes and started for my car. Though my head hung low, my heart was full.

As I opened the door to my car, I heard one of the workers say, "I never seen nothing like that before and I've been putting in septic tanks for twenty years."

Apparently I'm still lost....it's a guy thing. Submitted By Brother Carl Jones



Bro. George McGovern

Today, Oct 18, reports from Bro. George McGovern's family indicate that he is in hospice care and unresponsive. A liberal Democrat icon who had been influenced as a young man by Brothers Franklin Roosevelt & Henry Wallace, Sen. George McGovern represented South Dakota in the U.S. House from '56-60 & in the U.S. Senate from '62-80. During WWII, he piloted 35 missions in bombers over Europe, earning the Distinguished Fly Cross among other honors but after the war, earned his PhD and taught History at Dakota Wesleyan. In later years, he joined the Craft in South Dakota and was an active member therein.

Most famous for his abortive Presidential race as the Democratic candidate in '72, he later became the first UN Global Ambassador for World Hunger. In 2008 he was awarded the World Food Prize jointly with his friend, Senate colleague & conservative Republican, Bro. Bob Dole of Nebraska. This partnership, bringing together two political opponents, probably illustrates better than any other example of how Masonic Brotherhood overcomes many differences. They often traveled and spoke together, joined by a desire to feed starving people throughout the world.

Bro. McGovern is the last Mason to be the Democratic candidate for President; Brother Dole is the most recent Republican. Whether your politics are more in line with either Brother, both have led remarkable lives: war heroes, public servants, free of any taint of misuse of their high political offices. Truly just & upright Masons! May we learn from their example....

Submitted By Gerald A. Edgar
Mosaic #125 AF&AM @ Dubuque, Iowa

The Waller Lodge Electronic Newsletter

Subscriber's Extra Features

Freemasonry Vindicated

From the Grand Lodge of Ireland Website

It happened on Monday, 14th October, 1996. Like the collapse of the communist bloc and the destruction of the iron curtain the 'volte-face' in the attitude of society came as an avalanche rather than as a flurry.

On that crucial date, Mr. Tony Blair, Leader of the Labour Party, in Opposition, proclaimed in a speech made in South Africa, that what is urgently needed is the promotion of 'A New Social Morality' on the basis, presumably, that such is in very short supply. That this is so, is largely due to the attitudes of members of society, fashioned by the prevailing mores of the self-help Welfare State where people are continually encouraged to think and act selfishly along the lines of a contradiction of President Kennedy's famous exhortation. In effect the individual has been encouraged by state-operated initiatives and the whole ethos of society to 'Think not what you can do for your Country, but think rather what your Country can do for you!'

For a very long time now people have been assured and persuaded at all levels that they have rights, rights and more rights to this, that and everything else. Not a soul has had the moral courage to interrupt this cacophony to point out that, along with rights, and in equal proportion, the individual has duties and responsibilities; for unless the mass on both sides of the equation is equal, then there can be no equilibrium.

No sooner had Mr. Blair announced his recipe for the solution to society's ills, though it would appear that to many it came as a flash of light in Stygian darkness, than others started to leap onto the band-wagon. The television announcer reporting his words confirmed that this had also been the tenor of the British Prime Minister's remarks in a speech to the Conservative Party held at about the same time. Later in the month, the widow of the headmaster murdered by a teenage pupil outside his school, Mrs. Frances Lawrence, announced that she intends to promote a campaign to instill the principles of morality in the minds of the youth of today by providing lessons in good citizenship for, as Mr. Blair had put it, 'there is something fundamentally wrong with society'.

The next individual to repeat the call for 'a Moral Rebirth' was no less a person than King Albert of the Belgians, on October 18th, following the appalling revelations of child-abuse in that country. He was closely followed by another highly reputable Body coming out along the same lines when the Catholic Bishops Conference of England and Wales, as reported in the news on October 21st, and in the press on the following day, referred to the 'widespread abandonment of fundamental moral principles'.

The last individual of note, to date, to reiterate these sentiments was the Archbishop of Canterbury, Most Rev. Dr. George Carey, who on October 25th agreed that it was necessary to enforce moral values in children, stating that morality starts in the family 'when parents bring up their children with firm boundaries'.

Thus we can be left in no doubt that there is a broad acceptance that social morality has declined to an unacceptable level and that leaders in society are now prepared to come forward and say so, no matter how unpopular this perception may be to many, because they recognize that it can be allowed to sink no lower or society will start to disintegrate - a process that has already started, to some extent at least.

These calls for a 'New Social Morality' and a 'Moral Re-birth' amount to no less than a Charter for Freemasonry; for the quintessential definition of Freemasonry, as stated in the Charge to a newly-made Brother, is 'the practice of social and moral virtue'. 'No Institution', the Charge continues, 'can boast a more solid foundation than that on which Freemasonry rests'. And, as we all know from our very first appearance in a Craft Lodge, we are taught that Freemasonry is 'a system of morality, veiled in allegory and illustrated by symbols', for we recognise the powerful role that symbols can play in retaining or reinforcing images.

Freemasonry has, in fact, been both preaching and practicing these precepts in an organised context for not far short of three hundred years, and who knows for how long before that in the days of the 'time-immemorial Lodges'. The newly-made Mason is urged to study the Volume of the Sacred Law as 'the unerring standard of Truth and Morals' thereby learning how to discharge his duty to his God, to his neighbour and even to himself.

The very emblems of the Order are symbolic of these two latter duties or responsibilities which a Freemason contracts to accept on becoming a member. The 'firm boundaries' of morality, as referred to by the Arch-

bishop of Canterbury, are well-known to the Freemason and are, indeed, epitomized by our distinctive emblems. This is the other side of the equation which guarantees social equilibrium mentioned earlier and which in Masonic terms ensures 'both beauty and stability to the symbolic structure' of the moral edifice in whose building he is engaged - 'that Temple, not made by hands, eternal in the Heavens'. This attitude contrasts dramatically with the widespread perception by the large majority today, that they must maximize their 'rights' to the extent of taking out of society as much as they can get, without any acceptance of the duty or responsibility of putting back a contribution to keep and maintain equilibrium. Society today and for years past has become a greedy society and, as the Catholic Bishops Conference is reported as having stated, 'a greedy society is not a good society'.

Throughout its long history Freemasonry has not been short of detractors from amongst those who knew little of its teachings and practices and who were not in sympathy with it as an Institution. These detractors are still with us today in many different guises but mainly in the shape of individuals or institutions which, conditioned by the debased values of today's society, either see Freemasonry as a competitor for people's allegiance or else as having some hidden agenda, since, in today's perception, it is inconceivable that an institution could have as its Aims and Principles any such altruistic motives as 'Brotherly Love, Relief and Truth'. Those of us within Regular Freemasonry know that our detractors are 'false prophets' who either know that they are wrong and are thereby malicious as well as being guilty of breaking the ninth Commandment 'Thou shalt not bear false witness against thy Neighbor'; or who are willfully blind to the actuality of a concept they cannot grasp - that any institution should preach and practice un-selfishness, as opposed to self-centered greed and hypocrisy, which is the norm today.

For Regular Masons this is a time for joy and celebration, not to mention a little modest back-slapping, for from October 1996 we are in the van of this 'New Social Morality'. We are its foremost proponents, and those with the expertise, in this area. Our precepts and tenets should be the template from which the social reformers derive their patterns, and our educational modes should be emulated widely in disseminating, throughout society, the message we have been promulgating all these years.

For some time now there have been moves to discriminate against Freemasons in Local Government, the Judiciary, the Police and in other areas of employment. At a stroke these unfair and ill-founded practices have been negated by all these contemporaneous affirmations, from highly credible sources, that the very essence of Masonry is the antidote to society's ills; and that every effort should be made to introduce it as speedily and effectively as possible. No longer should Freemasons, as candidates for local government Offices and similar positions, be suspect; they should be sought after and encouraged to join such Bodies so that they may promote and practise there the lessons learnt in the Lodge; and where, in the words of the Munster or Bristol Working they would, for the benefit of all, 'conduct themselves out of Lodge as in Lodge, good men and Masons'.

Fate has thrown us a life-line; and neither the threat of Private Members' Bills to be brought before Parliament re Masons in public life, or judicial enquiries, are any longer relevant in the aftermath of that week in October 1996, when so many eminent individuals and institutions cried out for Masonic tenets to be taught to, and instilled into, the society of today and tomorrow. But we must not be complacent or lose our grip on this life-line, for an opportunity such as this may be another three centuries in coming. We must be prepared to 'let our light shine before men', be truly proud of our membership of the Masonic Order, be prepared to let people know what we stand for and that we are in the very forefront of this latter-day crusade that is now to be waged to restore morality, in all its aspects, into the everyday life of contemporary society.

R.W BRO. MICHAEL WALKER Grand Secretary Grand Lodge
of Ireland



Last Minute Notice

Worshipful Master Gary Mosemeyer is in North Cypress Hospital(?). Had gall stones removed a couple of days ago and had the gall bladder removed today (11, 12, 2012). He is doing good but not up for visitors yet. But, please remember him in your prayers.

Corkly

Opening The Dors On Diana's Dad

The name of Diana Dors' father has been found in the records of a Masonic order.

Albert Fluck, who worked in the accounts office of the GWR, held the position of Worshipful Master of White Horse Lodge more than 80 years ago.

A recent documentary about the siren suggested that he was a keen Freemason who influenced her interest in codes and secret messages.

The Channel 4 show probing the missing £2m which Dors left to her son Mark centred on a cryptic message she gave to him which was said to have contained information about how to find the fortune in bank accounts and safety deposit boxes.

The code was said to contain masonic symbols.

The new evidence of Albert's membership has been unearthed in an effort to preserve Wiltshire's lodge and chapter records. The survey is being co-ordinated by the Library and Museum of Freemasonry which is based at the grand hall in London.

Lodges and chapters around the country are examining records as part of the scheme.

The White Horse branch, which was founded in 1887, still meets at the Masonic Hall in Westbury. Members were able to purchase return tickets on the GWR for the price of a single. It is not known if Albert had been involved in organising the perk.

However, the lodge certainly ran like a well-ordered railway, with the first 100 years of its history having been scrupulously minuted by 11 secretaries.

Albert appears as Worshipful Master of White Horse Lodge, No 2227 Westbury in the minute book for 1931, which was a time of rapid expansion for the branch.

The find appears in the magazine for Wiltshire Freemasons, Across the Plain.

But Albert was far from the stereotypical image of a freemason relying on secret friendships to improve his lot in life. He was a man of modest means who was said to have disapproved of the attention his wife lavished on Dors, who later changed her surname from Fluck.

Albert frowned on the expense of sending her to private Selwood House school in Bath Road, where she wrote essays about her dream of becoming a film star.

But he may have passed on some of his passion for the stage through his role as a pianist at the Empire Theatre.

Albert had also been happy for the schoolgirl to entertain troops at shows during the Second World War.

Aged 14, Dors convinced her parents to allow her to pursue a career in acting, becoming the youngest-ever student at the London Academy of Music and Dramatic Art (LAMDA).

The star, who died of ovarian cancer at the age of just 52 in 1984, made a number of sacrifices in order to become a household name on both sides of the Atlantic.



Well known actor Jack Carson was the first of five candidates to receive the Entered Apprentice degree at Cecile Daylight Lodge #305 in Independence, MO in 1936. He was taught the proficiency while the other four candidates were being initiated. By his request, he then returned his Entered Apprentice proficiency that same evening, even examining himself. He gave a perfect proficiency!

One dark night two guys were walking home after a party and decided to take a shortcut through the cemetery. When they got to about the middle of the graveyard they were startled and stopped moving. There was this terrifying noise, "TAP-TAP-TAP" coming from the shadows. Trembling with fear, they spotted an old man with a hammer and chisel, chipping away at one of the headstones.

"Holy cow Mister," one of them said after catching his breath. "You SCARED us half to death. We thought you were a GHOST! What are you doing working here so late at night?"

"Those fools!" the old man grumbled. "They misspelled my name!!"

Surviving The Big Ones

By John "Corky" Daut

The "Big Ones" for me started with growing up during that period between the Great Depression and World War II. The "Big Ones" continued with marriage, 4 children, going to the army, a career, moving to the country and just plain old living for 75 years.

As one of my idols (as a writer), Leon Hale would say, in one of my past lives before I retired, I used to be one of the top garbage men in Houston. Well, actually my title was Superintendent of the Department of Solid Waste Management of the City of Houston. I saw something on the TV the other day about bootleggers and it reminded me of something that happened back then.

My office was located behind the old Kelley Street Incinerator on the southwest corner of Kelly Street and the Eastex freeway, behind where the Houston Police Department substation sits today. Anyway, about thirty years ago I was sitting in my office one day when this man dressed in a suit and tie walked in and introduced himself as Jack Smith (not his real name of course) and showed me his ID. First of all, Jack didn't remember me, but we had grown up about a block apart across the street from old Sette-

tegest Park, between Harrisburg Blvd. and Canal St.. Jack was a couple of years younger than me, so we didn't buddy up as kids, but I remembered him very well. We had even swapped comic books a few times.

The ID he showed me stated that he was a supervisor in an important unit (ATF) of the federal government. He started off by saying his organization had arrested a bootlegger at a motel over on Jensen Dr. and they had confiscated a truck load of white lighting that they needed to dispose of, except for a couple of jugs to be used for evidence at the man's trial. He added that they had to empty every jug. After discussing the problem for a few minutes we decided the simplest way would be to throw the jugs into the bed of an old ash truck, let the alcohol drain into the storm sewer and then we would haul the broken glass to the land fill. The ash trucks were just regular dump trucks used to haul ashes from the incinerator to the land fill.

I could hardly believe it when I walked over to the incinerator and saw the truck. A pickup, uh uh. A stake bed, Uh Uh. It was an eighteen wheeler with an 8 foot by 24 foot enclosed box trailer. It was full of cardboard Coke Cola boxes, each box holding 4 old one gallon Coke Cola syrup jugs that were now full of bootleg whiskey. The boxes were stacked four high from one end of the trailer to the other. There were three other agents standing beside the truck. They were also dressed in suits and ties.

I had a driver back an ash truck to within about three feet of the back of the trailer where the back of the dump bed was located just up hill of a storm sewer drain. The driver tipped the bed up to about a thirty degree angle to make it easier to throw the jugs over the tail gate. When the agents started climbing in the back of the truck I called Jack over and ask him if he would like for me to send a few men of our men over to help with the jugs.

I was quickly informed that this was an official Federal U.S. Government project and ordinary civilians weren't allowed to participate. I guess old Jack had forgotten I was a civilian and had already participated in the project. Anyway, I said I understood and smiled to myself as I stepped back. The agents started lifting the gallon jugs (about 8 or 9 pounds each) over their heads and throwing them over the truck's tailgate, into the ash truck. After about four or five minutes the coats were all off. After another three or four minutes the ties came off and shirt sleeves were rolled up. After that I walked back over to my air-conditioned office. Did I mention that it was a mid summer afternoon in Houston.

I had been working about thirty minutes when Jack walked back through my office door. He looked like the coach after a winning football game where the team had poured the cooler full of Gatorade over him.

"John, I have thought it over," he started, "do you still have a few men that could give us a hand?"

What an opportunity to get a little revenge for what appeared to be a couple of minor snubs. So I looked him right in the eye and said, "Sure Jack, glad to help."

After all, we had grown up together around old Settegest Park a long time before. Besides that, the look of "Oh, thank you lord" in his eyes was all the revenge I needed.

By the way, if any agents of a federal government agency are reading this, I hope you realize that I am not trying to make fun of agent Jack or the agency. I am just trying to illustrate the point that if you scratch the surface of any governmental employee, either municipal, state and federal, as I also was, you will find plain hard working people who are trying to make it through the day like everyone else.



Corky In The 1940s

Oh yes, you would have been surprised to have seen how many of our employees that were getting off work about that time, stood around, near the trucks just to inhale the fumes that flooded the area around the trucks. I think about it now and am thankful that no one threw a lighted match in the storm sewer that day.



Masons and Texas - History and Heritage

The Masons of Texas have much for which to be proud, for it is said that the history of Texas and Masons are so interwoven that they can't be separated. The first known Mason to come to Texas was Major Zebulon M. Pike, in 1806-07. Masons were among the first Americans to migrate to Texas about 1821. At the age of 27, Stephen F. Austin, a Master Mason, accepted and successfully carried out his father's deathbed request to settle three-hundred families on a land grant he had obtained from Mexico. Austin was authorized by Governor Antonio Martinez to carry on the colonization under his father's grant. Martinez warned Austin that the Mexican government was not prepared to extend administration over the colonist and that Austin must be responsible for their good conduct.

By the 1830's, the settlers from the United States outnumbered the Texas Mexicans and the Mexican dictator Antonio Lopez de Santa Anna imposed measures to reverse this trend. The settlers rebelled, and the Mexican government outlawed Masonry in Texas on October 25, 1828 because of the political philosophies of Texas Masons. In 1828, Austin and six other Masons met to form a Masonic Lodge in Texas; however it was never chartered. In March 1835, five Master Masons met beneath an oak tree in Brazoria and petitioned Grand Master John H. Holland of Louisiana for a charter to form a lodge in Texas. By the end of 1837, three lodges had been chartered in Texas by the Grand Lodge of Louisiana. On December 20, 1837, President Sam Houston presided over a convention of representatives of these three lodges and elected Anson Jones the first Grand Master of Masons in Texas.

Freemasonry was not so much the instrument of political change, as it was simply the most natural forum for the exemplification of those principals and tenets that free men hold most dear. On March 1, 1836, Sam Houston and 58 other delegates rode into Washington-on-the-Brazos for a Convention to declare independence from Mexico. Twenty-two of these delegates were Masons. The Convention appointed Sam Houston Commander-in-Chief of the Texas Army. Eleven of the twenty-five on the committee appointed to draw up a Constitution of the Republic were Masons. The men who led the revolution and formed the government were, by and large, active Masons whose Masonic philosophy was the inspiration behind their deeds.

Between 1838 and 1845 the Texas Grand Lodge issued charters to twenty-one more lodges, and membership increased from seventy-three to 357. In addition, there were probably some 1,100 Masons from other jurisdictions living in Texas at this time. From the Texans' resolve to gain independence from Mexico, to the annexation by the United States, Masons took most of the major parts. Although constituting only 1½ percent of the population, Masons filled some 80 percent of the republic's higher offices. Every president and vice president of the Republic of Texas was a Mason, as was the first governor. Every chief justice of the Republic was a Mason. Fifteen Masons were in the first House of Representatives and seven were in the first Senate, and eleven in the executive branch. Thirty-one governors of Texas were Masons, and two of the governors also served as the Grand Master of Masons in Texas. Many cities and towns, and 102 Texas counties were named for men who were Masons. Schools, buildings and awards are named for them. The first public building in a new community was often a two story Masonic Lodge, with the first floor serving as a school classroom or meeting hall.

Masons have a good reason to be proud of their heritage and involvement in the history of Texas, and they continue to affect the course of Texas history today. Masons of Texas practice the tenets of the Fraternity, to assure "the world at large may be convinced of its good effects."



- Based on information from the Grand Lodge of Texas Library and Museum, Waco Texas. Written by Loyd Addy, Jr., Grand Lodge of Texas History Committee.

Wages

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

We ought to revise the ritual. It has so much in it that doesn't apply nowadays."

"I have heard that said about the Bible, too," the Old Tiler interrupted the New Brother. "What particular part of the ritual do you want changed?"

"Well, for instance, 'and pay the Craft their wages, if any be due.' That doesn't mean a thing today. We pay 'wages' or dues to the lodge – the lodge doesn't pay us wages of any kind."

"Haven't you been present at a Craft payday yet? You sure are out of luck," answered the Old Tiler.

"Why, what do you mean? Have I missed something?"

"If you have been a member of the Craft for six months and haven't received any Masonic wages, you must be among those the fathers of Masonry had in mind when they wrote 'pay the Craft their wages if any be due.' Evidently no wages are due you, or you would have received them.

"I have been a Mason so long I forget what it's like not to be one. I receive my Masonic wages regularly, and always have. Most members of the Craft get their wages regularly. It's a shame you don't work so that some are due you.

"Masonic wages are paid in many coins. Last week my son-in-law lost his job through a misunderstanding. He is not a member of the Craft. He asked me what I could do. I told his one-time boss the story as my son-in-law told it to me. The boss asked me, 'Is this on the square?' I told him it was.

"'I know you for a true four-square man,' he answered. 'Tell the boy to come back.'"

"Last year Brother Michby, President of the First National, was in the hospital. I went to see him two or three times. Michby never had much of an idea about Masonry before he was so ill; he seldom came to lodge. Now he never misses a meeting. And he never fails to chat with me going and coming, or when I meet him on the street. He is one of my wages; a small act of brotherhood brought Michby to appreciate that the lodge wasn't just words. I don't know how much good he has done since he has been really interested, but I do know that he lays it all to my visiting him.

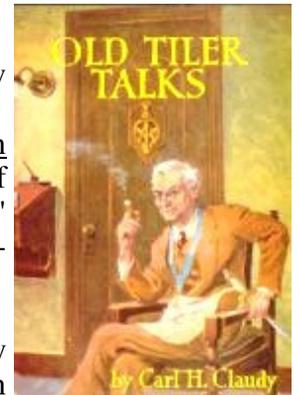
"Over my bed is an electric light. I can read before I go to sleep and reach up and turn it off when I am tired. Both it and the books I read came from Brother Tome, librarian at the big temple. Tome heard me trying to explain the meaning of a symbol and asked me if I had ever read Mackey. It sounds foolish now, but then I hadn't and I said I had never heard of him. The light and the books were the answer. Now I am never without a book of some kind, and it's astonishing, what even in Old Tiler can read if he reads long enough. Masonic wages, my boy, are worth much fine gold.

"Two years ago my little granddaughter, was all smashed up in a street car accident. After I got over the first shock I began to wonder what could be done. It looked like a long illness and a hospital, and nurses and doctors and expenses beyond her father's and my means.

"But I didn't trust the lodge enough. We have seven doctors on the rolls. One of the seven was at the hospital every day. Jim, the florist, kept her room a bower. Maxie, the preacher, brought a different young girl to see her every other day, until she had a wonderful circle of friends. Boys I only knew by sight stopped me on the street or came to the house or hospital, and when she was strong again she always said it was as much because of the loving care everybody took of her grandfather's girl as because of the surgeons. Masonic wages beyond my deserts, boy, but Masonic wages nevertheless.

"I never learned much in the way of a trade or business. I'll never be much of a financial success. But is there a man in this town who can call more big business men by their front names than I? I once thought it was just because I was Tiler. Now I know it isn't. Michby and Lawyer Repsold and Doctor Cutter, and Harrison of the big department store have asked me to their homes to chat Masonry. I've gone as gladly as to the bricklayer and the crossing policeman and the elevator man. When men like these tell me I've meant something in their lives that money can't buy, I don't care so much that I never earned much cash.

"Don't revise the ritual. Masonic wages are those which are paid in love and brotherhood and mutual help and information and inspiration and charity and assistance and being pals. They are worth much more than money. Take the Masonic wages out of a lodge and you would need to revise the whole fraternity. The pay-



ment Masons make to Masons is the most valuable which a man can receive. And you want to revise it out of existence!"

"No, I don't," answered the New Brother. "Now I'll tell you something. Brother Maxie, the preacher, told me to say that to you. He started by telling me how grateful some brother was because I had helped him out of a hole. Maxie asked me if I'd received any Masonic wages yet. When I said I hadn't, he said you were paying off and that the way to get mine was to talk to you about the ritual and – I've been paid."

"You are a pair of rascals!" growled the Old Tiler, but his eyes looked as if he smiled inside.



Did U Know? - Thomas F. Byrnes

Thomas F. Byrnes was born in Dublin, Ireland in 1842 and passed away in 1910. He was an American gasfitter, firefighter and police officer, who served as head of the New York City Police Department detective department from 1880 until 1895.

Born to James and Rose Byrnes, he emigrated to New York as a child. He worked as a skilled gas-fitter until the start of the Civil War. He enlisted with Elmer E. Ellsworth's "Zouaves" in 1861 and served two years with that unit. After his service, Byrnes became a firefighter, joining Hose Company No. 21 in New York City. He remained as a firefighter until December 10, 1863, when he was appointed a police officer. Byrnes rose in the ranks, first as a patrolman, then becoming a sergeant in 1869 and a captain in 1870. He gained renown through solving the Manhattan Savings Bank robbery of 1878. He became Detective Bureau Chief in 1880. As inspector, Byrnes quickly won national distinction. He increased the detective force from twenty-eight to forty men. In four years it made 3,300 arrests. In 1882, he obtained legislative approval of changes in the department which gave him immense power. In 1886, Byrnes instituted the "Mulberry Street Morning Parade" of arrested suspects before the assembled detectives in the hope they would recognize suspects and link them to more crimes. Also that year, his book *Professional Criminals of America* was published. He built up a book of photographs of criminals, which he called the "Rogues Gallery".



Byrnes' brutal questioning of suspected criminals popularized the term "the third degree", which was apparently coined by Byrnes. From the descriptions, the third degree as practiced by Byrnes was a combination of physical and psychological torture. Jacob A. Riis, who as police reporter for the *New York Sun* knew Byrnes well, declared that he was "a great actor", and hence a great detective. Riis called him an unscrupulous "big policeman" and a veritable giant in his time.

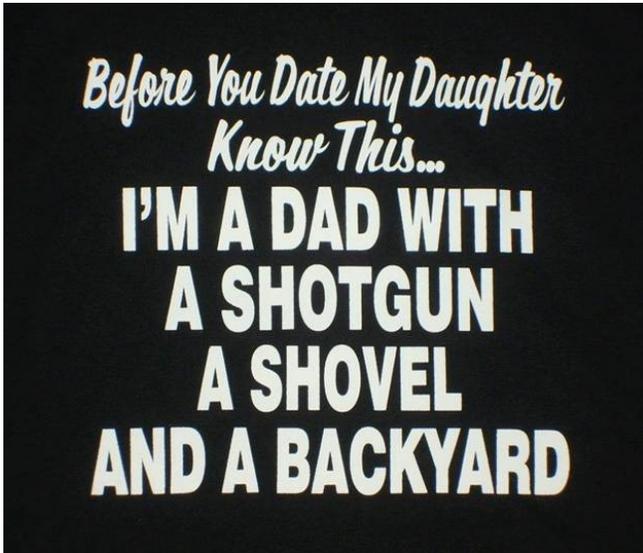
In 1891, three years after publicly criticizing London police officials on the way they handled the Jack the Ripper investigations, Byrnes was faced with a similar crime in New York. Amid mammoth publicity, Byrnes accused an Algerian, Ameer Ben Ali (nicknamed Frenchy) of the crime. He was convicted despite the evidence against him being doubtful, but pardoned eleven years later. Byrnes also successfully obtained a confession from gang leader Mike McGloin, who was convicted and executed for the murder of a tavern-owner during a robbery.

In 1895, the new president of the New York City Police Commission, future President of the United States Theodore Roosevelt, compelled him to resign as part of Roosevelt's drive to rid the force of corruption. In later life, Byrnes became an insurance investigator, opening a detective agency on Wall Street. At his death in 1910, he was survived by his wife Ophelia and five daughters.

An article in the April issue of *Southwest Airline's Spirit* magazine explained the origin of various phrases. The explanation of the "Third Degree" was traced to Freemasonry. Here is what the article said:

"In the 1880's, many of the higher-ups in New York City's police force were Freemasons. The highest degree of initiation is the third degree, a process rumored to involve intense questioning. One particularly successful NYPD interrogator was a third-degree Mason named Thomas Byrnes. In one *New-York Tribune* article from 1883, he coined the phrase when he as quoted as breaking a gang of criminals by giving them 'the third degree'."

Men Type Signs



Brother Calvin Trapp Wins 3rd. Place in Photo Contest

Waller Lodge's Brother Calvin Trapp won A Third Place in the snapshot category of the Grand Lodge of Texas of Texas Annual Photo Contest. A 11 X 14 inch copy of all of the winning photos will be displayed at the Grand Lodge of Texas during December.

The winning photo was one of Brother Jimmy Hooper and his mule team serving as the hearse for the funeral of Brother William Virgil Cromeans, of Patrick Masonic Lodge #359 AF & AM in Franklin, Texas

Brother Cromeans was a 32nd degree Mason and was a Deacon at Henry Prairie Baptist Church in Franklin. He served in the military service in the Calvary, Coast Guard and Special Forces for 5 years. He was a POW, received the Purple Heart and several other medals. When he was younger he loved to ride in rodeos as a bull rider and in team roping. He retired from Exxon after more than 30 years of service.

After the religious service and Masonic service in Franklin, Brother Cromeans he was brought to the Cannon Funeral Home in Waller for another religious service for family and friends and for burial in the Waller Cemetery. It was Brother Cromeans' wish to be carried from the funeral home to the cemetery in a covered wagon.

Luckily, Brother Jimmy Hooper Sr. of Waller Lodge owns a pair of mules and a wagon and was able to fulfill Brother Cromeans' wish to be carried from the funeral home to the cemetery in a covered wagon.



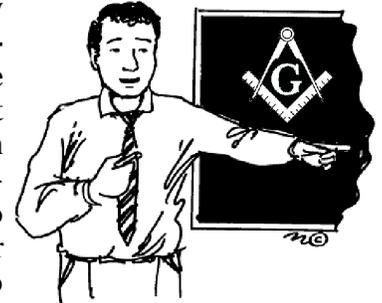
What If Masonic Education Broke Out in Your Lodge?

Editor's Note; Freemasonry's favorite answer, when we are ask what we do is, "Freemasonry makes good men better." But, do we make any effort to continue making a good man better after the first few months, until he turns in his Master Mason degree proficiency? **And the sad answer is NO.** It's just to much trouble for a W.M. or his committee to actually plan a stated meeting ahead and ask some of the many enthusiastic volunteer Masonic speakers to make educational presentations at our meetings.

By Kenneth Bond deMoss PM
Hope Lodge No. 145 - Creek Lodge No.226
From The Sunday Masonic Paper

This article may be a harsh analogy and offend some, even though it is written somewhat as a satire. The message rings true, and for that no apology is given.

How long has it been since any form of Masonic education actually broke out within the confines of your lodge rooms? Luckily, it doesn't happen often. For if so, it probably would scare or disturb those of us who are still awake. (*Emphasis by the editor*) So let's be extremely cautious and not permit it to occur often and surely not without much planning, contemplation and defiantly not before forming several committees to study its long term effects on the Lodge. Then a report must be made and returned to the brothers so that it may be discussed in great detail over the course of several meetings, or until a consensus is made that it probably would take up so much time as to surely shorten our business meetings, and the thought would be quickly dropped or tabled for future consideration by the Lodge.



The concept of actually having Masonic discussions or an education program during open lodge, though radical as this concept may seem, it was accomplished in lodges that are near and dear to our hearts, but that was a long time ago in our past when men still read, studied and cared about such matters. Programs were planed for regular meeting with articles brought in; papers were being written and presented by Brothers on subjects as varied as history music, morality, philosophy, and symbolism of the working tools and other elements within the degrees these subjects were then discussed in great detail. Questions were asked and learning happened. This had a tendency to expand ones mind and knowledge not only of the lodge, but society in general. If I am not correct that is one of the main tenants of the lodge is to improve our self in Masonry. Too many brothers are so unaware of what the Lodge is really trying to accomplish in its teaching by symbols and allegories. We have nearly stopped educating ourselves about the meanings of the symbolism and allegories presented in the degrees. Brother Oliver Day Street was Quoted in degrees The Builder Magazine, August 1919 "In our Masonic studies the moment we forget that whole and ever part of Freemasonry is symbolic and allegoric, is the same instant we begin to grope in the dark. Its ceremonies, signs, tokens, words and lectures at once become meaningless or trivial. The study of no other aspect of Freemasonry is more important, yet I believe the study of no aspect of it has been so much neglected." We all know the old standard "To make good men better". In reality it means so much more, as it charges you to explore your senses and acquire a working knowledge of the seven liberal arts and sciences to make you a more rounded person by improving yourself in Masonry.

As stated earlier this would have a definite effect upon our business meetings. **It might even encourage men to attend meetings and participate in the free exchange of knowledge and actually learn about Masonry.** A man freely gives up his time to attend our meetings; setting through a meeting which was very much like the last one and with out much difference except when a degree is worked. We may have conditioned ourselves to these types of meetings but if we are to attract and keep new members we are going to have to give them something with more substance for the time they spend away from their families and to make their attendance feel worthwhile.

Be prepared to raise the ire of more than a few brethren if you are so bold as to make a recommendation of injecting a little Masonic education into their meetings.

Please don't be foolish enough as to make the suggestion that once a year they have a special meeting in which to put on a degree with all its related lectures. This will be received as though you are a leper, heretic, iconoclast, or at least one who goes around kicking the sacred cow. Even though this would be a perfect opportunity for the newer brothers to gain knowledge and experience about the Craft. It would also afford them

a chance to learn and participate in actual degree work. True, it would take longer to confer the degree but not nearly as long as we have endured while setting through two degrees in one communication. By virtue of being a special it could happen on a Saturday which would afford us the time to do it right and not take time away from more important deliberations like what brand of toilet paper to stock or which is the better of the two light bulbs to use. This is by no means the only thing that could be injected into our lodges some jurisdictions have instated informal study groups open to all Masons on varies subjects about the Craft. We must be ever manful that the new members of today will have the stewardship of the Lodge in the future. The better their knowledge of Masonry today, the better they may teach its principles to the future generations of Masons.

We have stopped educating newly made Masons about the degree and their symbolism, and how they pertain to the betterment of his life. In doing so there has been a decline in Masonic knowledge. If this trend continues and we don't start some sort of education program our future leaders will know how to open, close, and conduct a business meeting, put on a degree and little else. Will they have the knowledge to impart to a newly raised brother on how a Mason is to be made into a better man? Fewer men read today compared to our brothers in the first part of the 20th century. So where will they gain this knowledge? In Europe they take the time in which to teach these lessons. In their lodges, the process of becoming a Mason may take longer, but their memberships are growing and flourishing, but we don't teach candidates much in our Lodges and we are in a huge decline. We have blamed every conceivable reason for our loss in membership, but the root of the problem which we will not acknowledge, is APATHY. I will close with this with a quote from an 1875 article by Dr. Oliver Mackey." The ultimate success of Masonry depends on the intelligence of her disciples."

Wayne Anderson CD2, SSM, FCF, MPS



Freemasonry, A Secret Society?

By John "Corky" Daut P.M.
Editor STTME-mag

I was reading the article, "The Eye in the Pyramid", by Brother S. Brent Morris, P.M. that started out by stating,

"Historians must be cautious about many well-known "facts." George Washington chopped down a cherry tree when a boy and confessed the deed to his father. Abner Doubleday invented the game of baseball. Freemasons inserted some of their emblems (chief among them the eye in the pyramid) into the reverse of the Great Seal of the United States. These historical "facts" are widely popular, commonly accepted, and equally false."

Then I read in James Barron's article entitled "A Secret Society, Spilling a Few Secrets," he states in what to me, seems an accusatory manner,

"For more than two centuries, the Freemasons and their grandiose rituals have played a secretive, mysterious role in American life. One of the Masons' symbols looks a lot like the all-seeing eye on the back of every \$1 bill. And look whose picture is on the other side."

If Masons put Masons pictures and Masonic symbols on the money that every citizen in the country handles every day, they aren't being very secretive are they? If Masons include a Masonic symbol in the street design of the Washington, D.C., they aren't being very secretive are they?

Yes, the intersections of Massachusetts Ave., Road Island Ave., Connecticut Ave., Vermont Ave. and K Street NW almost form a five pointed star. It is also true that many of the city's architects in the nineteenth and early twentieth century were freemasons. From these two facts, and a vivid imagination, many writers have concluded that the city was intentionally planned to promote an occult agenda.

In the first place, as anyone can see on the map, the so called "Star" is incomplete. The upper line of the left side point, which should be a continuation of Road Island St. does not and never did exist. If the geometry minded Freemasons had wanted to insert a star in the street design, it would have definitely been complete.

Secondly, the pentagram or five pointed star has never been associated with the Masonic Lodge. And yes, the female organization for relatives of Masons, the Order Of The Eastern Star, uses the five pointed star as their symbol. However, the Eastern Star was founded by Dr. Robert Morris in 1849/50 and the street plan for Washington, D.C. had been designed 60 years earlier in 1791. So, it should be obvious, even to anti-Masons, that the street plan of Washington, D.C. has no connection to the Freemasons.

George Washington, a Freemason, did commission Pierre Charles L'Enfant and approved the street plan drawn up by Andrew Ellicott and Benjamin Bannaker who were not freemasons. And, contrarily to anti-Mason claims, there is no indication that Charles L'Enfant was a Freemason and in his obituary, published in the June 25, 1825 edition of the National Intelligencer there was no mention that he was a freemason. Actually, although L'Enfant was hired by George Washington most of his relationship with the government went through Thomas Jefferson (definitely not a Freemason) who drew the original street plan that L'Enfant and company worked from to draw the street plan.

OK, so George Washington was a Freemason and his picture is on the dollar bill. He was probably the foremost leader in gaining independence from England and forming the United States of America that we have now. He was the General who led the Continental Army to defeat the British and win independence for the new country. He turned down the offer to crown him as the King for life and instead served an elected term as the first President.

Doesn't it stand to reason that the country he helped bring into existence would want to honor him in many ways for his accomplishments? But if you think having a Freemason's picture on a dollar bill is such a bad thing, Abraham Lincoln's picture is on the \$5.00 bill and Alexander Hamilton's picture is on the \$10 dollar bill and neither of them were Freemasons. Maybe two non-Masons on commonly used bills will cancel out the Masonic influence of George Washington having his image on the dollar bill.

Does that theory sound ridiculous? Of course it does and so does the idea that Washington's picture being on the dollar bill means that the United States is being run by the Freemasons. George Washington's life and his writings are ample proof that he was a Christian, so why wouldn't the United States have been formed by Christians rather than Freemasons.

Regarding the eye in the triangle above the pyramid, the words are the Latin words "Annuit Coeptis." This translates to "He has favored our undertakings." This line is associated with the "Eye of Providence" which has absolutely nothing to do with Freemasonry.

The first known use of an "All Seeing Eye" or "Eye Of Providence" as it is also called, can be traced back to Egyptian mythology and the Eye of Horus. In the 17th-century the Eye of Providence is sometimes shown surrounded by clouds. The later addition of an enclosing triangle is usually seen as a more explicit Trinitarian reference to the God of Christianity.

Could it be that the eye in a triangle on the dollar bill is the Christian symbol rather than a Masonic one? After all, almost all members of the new government were Christians and only a few were Masons. What a blow to the Christian Masonic conspiracy advocates.

The Vietnamese religion Cao Dai, as well as a number of other churches, uses the Eye of Providence (specifically, the left eye) within a triangle is used to represent God. According to some UFO witnesses, there have been several sightings of Men in Black wearing a symbol resembling the Eye in the Pyramid. It was also used as a symbol on Ukrainian 500 Hryvnia bill. In The Lord of the Rings, Sauron is described as having an all-seeing eye.

On Independence Day in 1776 three men, Benjamin Franklin, Thomas Jefferson, and John Adams, along with Pierre Eugene du Simitière as a consultant and artist were formed as a committee to create a great seal for the new government of the United States of America. Only Benjamin Franklin of these four men was a Mason, and he contributed nothing of a Masonic nature to the committee's proposed design for a seal. Du Simitière, the committee's consultant and a non-Mason, contributed the ideas of using the shield, the slogan, E Pluribus Unum, the date, MDCCLXXVI, and the eye of providence in a triangle (a Christian symbol).

The Eye on the great seal is positioned above an unfinished pyramid with thirteen steps, representing the original thirteen states and the future growth of the country. The combined implication is that the Eye, or God, favors the prosperity of the United States which has nothing to do with Freemasonry. The first Masonic reference to the Eye of Providence is in "The Freemasons Monitor" by Thomas Smith Webb, published in 1797, some 30 years after the Great Seal was designed and the Masonic use of the Eye has never incorporated a pyramid.

So much for Freemasonry and secret Masonic symbols having an influence on the present form of the United States government.

I would have to close with the thought that if the Freemason's plan is to rule the government, their plan must be one of the biggest failures in history. After all they have had 295 years to do it. And besides, Freemasonry passed up the opportunity to take over the USA as a gift when Freemason George Washington refused to accept being the King of the United States for life when a grateful nation tried to force him to take a crown as a reward for his part in the revolution.