

# The Waller Mason Lodge #808 Online Newsletter



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

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

## Should Masons Keep Christmas

From the December 2012 Lodge Tawhiri Newsletter

Well, perhaps we should notice how a number of Jewish friends observe Christmas.

They may not believe in Christ as the Redeemer, but they recognize they live in a country largely Christian, and belong to a lodge which is largely Christian.

To a Jew, the Christmas celebration is not just one of Christ's birthday, but of the spirit of joyousness and love which we mean when we sing, at Christmas time: 'Peace on earth, good will towards men!'

A Jew has just as much right to refuse to recognise Christ as the Son of God, as he has to refuse to consider Mohammed the Prophet who the followers of Allah say he is.

We know Mohammed was a good man, a devout leader, a wise teacher. The religion founded by Buddha also has much in it that is good, and Confucius was a wise and just leader.

If you lived in a land where the birthdays of any of these were celebrated, would you refuse your part in the people's joy in their Leader, simply because you followed another?

In the same way, neither do our Jewish brethren or our Muslim brethren desire to be left out of our celebrations.

They may not believe in the Divinity of Him we, as Christians, follow, but if they are good men and good Masons they are perfectly willing to admit that the religion we follow is as good for us as theirs is for them, and to join with us in celebrating the day which is to us the glad day of all the year.



## What Should This Season Mean To A Freemason?

The observance of Christmas doesn't seem to bring satisfaction to some people. On the one hand, some say it's too religious, and so they don't want Christmas trees and nativity scenes. On the other hand, some others say it's not religious enough; it's too commercial.

They've been saying these things for years. Setting that aside, what does Christmas mean to the Freemason?

Certainly Freemasonry is not a religion, Christian or otherwise. It leaves the determination on spiritual matters to each individual Mason, so long as he believes in the Almighty Creator. But certain messages from the story of Christmas are applicable to all Masons, not just those who celebrate a certain birth on December 25th.

The new Entered Apprentice is reminded in the northeast corner of Charity, and to practice it whenever possible. There's the monetary charity of that portion of our ceremony. And there's another kind. The one referred to in the Charge in the same degree which admonishes "to relieve his necessities, soothe his afflictions, and do to him as you would that he, under similar circumstances, should do unto you."

Christmas is a time of faith for our Christian brethren. But all Masons are reminded in the different degrees of the principle of faith.

In the explanation of the First Degree Tracing Board, we hear "How ready and willing ought we to be to

adore the Almighty Creator.” Therefore, let this time of year serve as a reminder to all Masons to practice their faith, whatever it may be.

Faith and Charity are names of principal staves or rounds on the Ladder we see every meeting on that Tracing Board. But there is another round, and that is Hope in Salvation. While Salvation has a particular connotation to those who believe in the story of the Virgin Birth, the concept of some kind of reward for following Masonic principles during our lives winds its way through the various degrees, as those of us familiar with the working tools explanations of the Second and Third Degrees well know. So let this season of the year remind all Masons, no matter what their religious beliefs, to follow those universal tenets of the Craft — faith, hope, and charity. Doing so should bring satisfaction to us all at Christmas time.

Franklin Roosevelt's Thanksgiving Debacle



## Franklin Roosevelt's Thanksgiving Debacle

The tradition of celebrating the harvest on a Thursday goes back to Plymouth and the Pilgrims. The most famous of these was the three day festival in 1621, when Plymouth governor William Bradford invited local Indians to join the Pilgrims feast.

But it wasn't until the 17th century that it became an annual custom. George Washington, issuing the very first Presidential proclamation, declared November 26th, 1789 as a day of national thanksgiving for the United States Constitution. But it never really caught on until 1863, when President Lincoln declared that Thanksgiving would fall on the fourth Thursday of November and the holiday began to be celebrated nationally.

Then comes Franklin D. Roosevelt, who decided after 75 years, he wanted to change what Lincoln had established. He proclaimed Thanksgiving as the next to last Thursday of November. Very few liked the change, and there was a huge controversy surrounding it. Some Americans simply ignored FDR and celebrated Thanksgiving as they always had when they always had. For the next two years, Franklin Roosevelt repeated the unpopular proclamation. Finally, in 1941, Roosevelt gave up on it. He signed a bill into law officially making the fourth Thursday in November the national holiday of Thanksgiving.



## Merry Christmas And Happy Birthday To Waller Lodge



**The Brothers of Waller Masonic Lodge #808 AF & AM would like to extend an invitation to all of our Brothers and their families, members of the Order of the Eastern Star and our friends.**

**The Dinner? - Again, Waller Lodge will furnish the meats, bread and drinks.**

**Guests are ask to bring a covered dish or two with vegetables and/or deserts.**

**Where? - Waller Lodge at Main and Locust In Waller, Texas.**

**When? - December 14, 2013 Time? 6:30 PM**

**Christmas Donations? Please bring canned food and/or toys for charity, if you can. All donations will be given to the Waller Area Religious Ministries organization to help needy families.**

### Masonic Anniversaries

|                    | <u>Years</u> |
|--------------------|--------------|
| J. Fred Loofs, Jr. | 39           |
| John “Corky” Daut  | 21           |
| Jesus Gurrera      | 27           |

### Happy Birthday Brothers

|                         | <u>Age</u> |
|-------------------------|------------|
| Waller Masonic Lodge    | 116        |
| Robert E.P. Scarborough | 86         |
| Larry D. Hargrave       | 68         |
| Walter M. Schiel.III    | 47         |

# It's Happening at Waller Lodge

A special thanks to ladies of the OES and Waller Brothers Jason Tones, Calvin Trapp, John Reese and Jesus Guerra for their work in the Garage sale fundraiser that made \$1,030.00 all profit.

A motion was passed to purchase a handmade Gold and wood 3 piece desk created by Corky at his cost, to be given to the Grand Master at the Blue Jeans and Boots Banquet

A motion was passed to have 100 copies of the 100 year birthday coins struck to be given to new Brothers in the northeast corner and to first time visitors as souvenirs of their visit to Waller Lodge..



The Lodge was reminded about the Christmas Party on December 14th.

A motion was made to give the "Waller Angels" \$100.00 to help provide Thanksgiving and Christmas holiday meals to needy families in our area. It was amended and passed to give the "Waller Angels" \$200.00 .

It was announced that the OES had said they would like to start working closer with the Lodge on fundraisers and events. **Go Girls.** And while thinking about the OES, We want to give the ladies another big thank you for all the help with the Garage Sale. We couldn't have done without you.

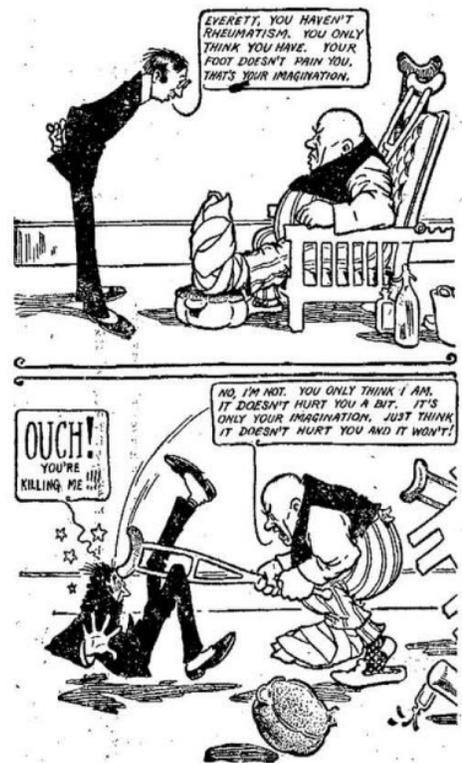


## Comics Your Grandpa Used To Enjoy

### OUTBURSTS OF EVERETT TRUE



### Outbursts of Everett True



“Masonry, according to the general acceptance of the term, is an art founded on the principles of geometry, and devoted to the service and convenience of mankind. But Freemasonry, embracing a wider range and having a nobler object in view, namely, the cultivation and improvement of the human mind, may with more propriety be called a science, inasmuch as, availing itself of the terms of the former, it inculcates the principles of the purest morality, though its lessons are for the most part veiled in allegory and illustrated by symbols. [UNKNOWN]”,

# The Waller Lodge Electronic Newsletter

## Subscriber's Extra Features

### Brother John Coustos - A Masonic Did You Know

From the Grand Lodge of British Columbia and Yukon A.F. & A. M. website



John Coustos Aged 43  
years.— 1703 - 1746

John Coustos, a jeweler and dealer in precious stones, was born in Berne, Switzerland, relocating to England as a child and becoming a naturalized citizen. His masonic career is noteworthy for two events. His initiation in 1730 is the first recorded instance of the presentation of a pair of white gloves to a new initiate, and his persecution by the Catholic Inquisition is the first, if not only, instance of an attack by that Holy Office on an English freemason.

In 1743 Coustos moved to Lisbon where he was a founding member and Master of a lodge. He was shortly thereafter arrested (1) and subsequently tortured on nine occasions over a two month period by the Inquisition. Coustos was then sentenced to the galley for four years. Sent to the infirmary, he was released in October 1744 upon the demand of Mr. Compton, the British minister at Lisbon (under instructions from King George II), reaching England on the Dutch Vice-Admiral Scriver's man-of-war, the *Damietta*, on 15 December of that year. A fellow jeweller and Warden of the lodge, James Moulton, was also arrested.(2)

Three members of the same lodge, Damaio de Andrade, Manoel de Revehot and Christopher Diego, were hanged on 8 March, 1743.(3)

Coustos returned to England and published, in 1746, an account of his captivity, *The Sufferings of John Coustos...*, reprinted at Birmingham in 1790. Editions in German and French were published in 1756, as were two editions in Boston in 1803 and 1817.

Initiated: 1730, London

Member: Lodge No. 75 held at the Rainbow Coffee House in London

Founder: Lodge No. 98 at Prince Eugene's Coffee House, London

1. Cf.: Kenning's *Masonic Cyclopaedia*, A.F.A. Woodford. London : George Kenning, 1878. Note reference to his arrest on 14 March, 1743, reference to "one Mouton, a French jeweller" and claim that Coustos "came home in one of our [British] men-of-war."
2. Cf.: *Scarlet Book of Free Masonry*, M. W. Redding. New York : Redding & Co., 1908. ch. iii, pp. 81-126. Note spelling of "Koustos" and claim that Moulton was tortured and released to subsequently escape with Coustos on the *Damietta*. Redding also dates Coustos' arrival in London as 15 December 1742.
3. *Coil's Masonic Encyclopedia*, Henry Wilson Coul. Richmond, Virginia : Macoy Publishing & Masonic Supply Co., Inc., 1996. p. 56.

Source: AQC, "Trial of John Coustos by the Inquisition," with original documents of the Inquisition at Lisbon, [ trans. by Mr. A. Walford from originals in the Arquivo Nacional da Torre do Tombo, Lisbon: Inquisição de Lisboa Processo No. 10115.] vol. lxvi (1954) pp. 107-123. ; Vatcher, Dr. S. "John Coustos and the Portuguese Inquisition" vol. lxxxii (1968) pp. 9-87 ; McLeod, W. "John Coustos: His Lodges and his Book" vol. xcii (1979) ; McLeod, W. "More Light on John Coustos" vol. xcv (1982) . Also see Wallace McLeod, *Sufferings of John Coustos*. Portrait: Albert F. Calvert, *The Grand Lodge of England 1717-1917. being an account of 200 years of English Freemasonry* . Henry Jenkins Limited Aerundel Place, Haymarket, S.W.1. MCMXVII. plate 81. See: Coustos, John *The sufferings of John Coustos, for free-masonry, and for his refusing to turn Roman Catholic, in the inquisition at Lisbon; where he was sentenc'd, during four years, to the galley; and afterwards releas'd ... : To which is annex'd, The origin of the inquisition, with its establishment in various countries. ... / Extracted from a great variety of the most approved authors. Enrich'd with sculptures, design'd by Mr. Boitard*. London : printed by W. Strahan, for the author, 1746 .1, [2], 400p., [4] leaves of plates (3 fold.) : ill. : port ; 21cm. (8vo.) Boitard, Louis Pierre, d. 1770 [ill.], Mylton, Richd. [signer], Strahan,

# I have a question... What Means "Ancient Free and Accepted Masons"?

Can you give us an explanation of the words, "Ancient Free and Accepted Masons," which appears to be the official name of our Grand Lodge? The Secretary of our local lodge tells me that about one-half of the Grand Lodges in the country have the same title, but that the others have it shortened to "Free and Accepted Masons".

The word "Mason" has been defined in many fanciful ways, as when one writer derives it from a Greek word meaning "in the midst of heaven," and another finds in it an ancient Egyptian expression meaning "children of the sun"; but it is almost certain that the term came into existence during the Middle Ages to signify a man engaged in the occupation of building.

Originally it had merely this trade significance; it was only after Masonry became a secret society that it took on a wider significance. Of course there were builders long before the Middle Ages, but they went by other names, just as today we often speak of them as "architects," a term that came into use in the time of Queen Elizabeth.

Builders of the Middle Ages, like all other workmen, were organized into societies, somewhat similar to, but by no means to be identified with, our trade unions, which were known as guilds. These guilds were permitted to make their own rules, and they were given a monopoly of the work done inside their own territory. The builder guilds were usually more important than others, because their work was more difficult and required a high degree of skill and intelligence; such of them as had in hand the erection of the great cathedrals possessed among their membership the outstanding geniuses of the times, and wrought such works as to this day remain our wonder and despair. The art of building was, according to the customs of the time, held as a trade secret, therefore the young men entering a guild of builders were solemnly obligated to divulge no secrets of the craft. In as much as the work was difficult these young men were given a long course of education under the direction of a Master Mason, in which, so it is believed, the tools and processes of building were used symbolically and in order to impress certain truths on the mind of the member. In this way, and because the builders were in close touch with the church which employed systems of symbolism as today we use books (the people could not read, but they could understand pictures), the builder guilds came in time to accumulate a great wealth of symbolic teaching and an elaborate ritual. In the eighteenth century this symbolical element completely displaced the original craft of actual building, and Masonry became "speculative," as we know it now, so that we are Masons only in a symbolical sense.

We are called Masons therefore because we are members of an organization that harks back to the time when builders and architects were bound together in closely guarded guilds. But why are we called "Free" Masons? This is a more difficult question to answer, as all our Masonic scholars have discovered, for in spite of a great amount of careful research, they have never yet agreed among themselves as to how the question should be answered. We have records of the word as having been used six hundred years ago, but it is evident that even then "freemason" was a term of long standing, so that its origin fades away into the dimness of a very remote past.

One of the commonest theories is that the freemason was originally the mason who worked in "free stone," that is, stone ready to be hewn and shaped for the building in contrast to the stone lying unmined. Such a mason was superior in skill to the quarrymen who dug the stone from the quarry, and this is in harmony with the fact that in early days freemasons were deemed a superior kind of workmen and received higher wages than "the rough masons"; but it does not explain why carpenters, tailors and other workmen were also called "free". Another common theory has it that the early Masons came to be called "free" because they were exempted from many of the tiresome duties that hemmed in the laborer of the Middle Ages, and enjoyed liberties such as the right to travel about (forbidden to most workmen of that period) and exemption from military service, etc. It is held by some writers that the early Popes granted bulls to Masons that freed them from church restrictions, but no amount of search in all the libraries of Europe, or in the records of the Roman Church (that church did not issue bulls against Freemasonry until 1738 and afterwards) has ever succeeded in unearthing a single such bull or any record thereof. There are other theories. One has it that a Mason was free when out of the bonds of apprenticeship and ready to enjoy the full privileges of membership in his guild. Another, that there were grades of workmen inside building guilds and only the highest type were permitted all such privileges, and that these were called "free" in contrast to their less advanced brethren.

One of the most acceptable of all these theories is that so brilliantly advanced by G. W. Speth in the past century, in which that learned brother held that in the Middle Ages there were two types of builders' guilds, those that were stationary in each town and those that were employed in the cathedrals and were therefore permitted to move about from place to place, or wherever cathedrals might be in course of construction. Inasmuch as cathedrals represented the highwater mark of skill and learning in that day such workmen were very superior to those that were employed on the humbler structures in the community, such as dwellings, warehouses, docks, roads, etc., so that Freemasonry descended from the aristocracy of medieval labor.

I have myself never been able to make up my mind as between these various theories, except that it appears to me that Speth's is the most plausible. It may be that several of them are true at one and the same time; such a thing would not be impossible, because Freemasonry developed over a large stretch of territory and through a long period of time.

There is no doubt that in some cases this word has its face meaning and serves to remind us that our Craft is very old. The first Grand Lodge of Speculative Masons was established in London in 1717, but Masonry, even of the Speculative variety was very old by that date. Boswell was accepted into the Craft in 1600, Moray in 1641 and Ashmole in 1646. Our oldest manuscript, usually dated at about 1390, looks backward to times long anterior to itself. There is no telling how old Masonry is; perhaps they are not so far wrong after all who date it in antiquity. In any event it is "ancient," and has every right to the use of that word.

But in the majority of cases this word doubtless refers to the Grand Lodge that came to be organized in England shortly after 1750. When the first Grand Lodge (that of 1717) was formed it was planned that it should have jurisdiction only over a few lodges in London, but as these lodges increased in number it extended its territory to include the county, and later on to include the whole country. A large number of lodges remained independent – they were often called St. John's lodges - many in the north of England, and others in Scotland and Ireland. As time went on there grew up a feeling among the brethren of several of these independent lodges that the new Grand Lodge was becoming guilty of making innovations in the body of Masonry, therefore, after a deal of agitation had been made, a rival Grand Lodge was formed, and because its older sister Grand Lodge had made changes they dubbed it "Modern," and because they themselves claimed to preserve the work according to its original form, they called themselves "Ancient." This Ancient Grand Lodge was fortunate in securing as its Grand Secretary Laurence

Dermott, who had such a genius for organizing that in the course of time this newer lodge began to overshadow the older. The rivalry, often bitter enough to be described as a feud, lasted until 1813, when the first step toward a union was effected; out of this effort at reconciliation there came at last "The United Grand Lodge of England." Meanwhile the Ancients had chartered a great many lodges in the colonies of America, and these, a large number of them, carried on the name long after American lodges had severed all relations with the Grand Lodges across the sea. In this wise the word "Ancient" came into general use, and remains today imbedded in the official titles of about half the Grand Lodges in this land. Much mystery still hangs about the word "Accepted," but in a general way we may feel pretty safe in thinking that it refers to the fact that after the ancient builders' guilds began to break up and to lose their monopoly of the trade, they began to "accept" into their membership men who had no intention of engaging in actual building, but who sought membership for social purposes, or in order to have the advantage of the rich symbolism, the ritual and the philosophy of the Order. The first man thus admitted of whom we have a record is Boswell, who was made a Mason in 1600, as already noted, but it is fairly certain that others had been similarly accepted long before. Indeed, there is good reason to believe that non-operatives had been taken into membership from the very earliest times, and it is possible that the word was also applied to those members that devoted themselves to superintending and planning, but not to physical work. Throughout the seventeenth century the number of accepted increased until by the beginning of the eighteenth century many lodges were almost wholly made up of such members, and in 1717 the whole Craft was transformed into a speculative science, though it is true that many operative lodges remained in existence, and some are still functioning and claiming for themselves the ancient lineage.

We shall have to wait with patience until all problems concerning these various words are cleared up, but meanwhile we can use them with a satisfactory degree of certainty as connecting us historically with a process of growth and development that began far back in the Middle Ages, or earlier, and has continued until now. Verily it has been a history filled with wonders, and even now there are few who have a full appreciation of the height and depth and length and breadth and exceeding riches of Freemasonry.

# A Hard Look At Lodge Dues And Endowed Memberships

By Corky

*Editor's Note; This story was originally printed in the December 2010 Waller Masonic Lodge newsletter and has been recently been updated.*

Back in October of 1986, Brother Doyle Sitton was the first member of Waller Lodge to buy an endowed membership. The annual Lodge dues at that time were \$40.00 per year. Times were good and the selling point of paying a one time payment of \$500.00 to the Grand Lodge of Texas and never having to pay Lodge dues again was a strong selling point. For the equivalent sum of twelve and a half year's dues you were exempt from paying dues for the rest of your life and the Lodge would still continue receiving payments from the interest earned on that investment long after you were deceased.

On the surface it appeared that the program was working well. By 2007 Waller Lodge was receiving about \$1,400.00 annually from it's endowed memberships.

However, almost overlooked was the fact that at the same time Waller Lodge was also loosing nearly \$2,400.00 from dues from the endowed members for a net loss of almost \$1,000.00.

Then came the recession in the late 2000's and the program became a lose - lose situation. Waller Lodge receiving nothing from the endowed members program in 2009, 2010 and 2011 and Waller Lodge was now loosing approximately \$2,520.00 from these members dues. And Waller Lodge was reduced to begging endowed members to donate the equivalent of the annual dues to help the Lodge keep running.

By 2010 only 31 of the 72 Waller Lodge members were actually paying Lodge dues which would only bring in \$2,480.00. This was just about enough to pay half of the Lodges annual utility bills

The official U.S. inflation rate from Jan. 1986 to Jan. 2010 was 97.71% or almost doubled. So, after 24 years and everything has at least doubled in cost, an endowed membership still costs \$500.00 even though the Grand Lodge of Texas had given each Lodge permission to increase the price for it's endowed memberships.

And now making the problem even worse, in 2011 the Lodge dues were raised to \$100.00 annually and now endowed memberships are even more attractive. Now for the price of five years instead of twelve and a half years dues buys an endowed membership and new members are glad to buy them.

For instance, if 19 year old Brother Adam Harvey bought an endowed membership now for \$500.00, it would be equivalent of 5 years dues. If young Brother Adam then lives to the proverbial three score and ten year years he will have had 51 years of membership without being required to contribute one single penny toward the operation and maintenance of Waller Lodge and he would save \$5,100.00 if the fees don't change.

Something about this system appears to be badly broken. If the present trend continues, indications are that within another decade or two, hardly no one will be paying dues and the funds required to operate and maintain Waller Lodge will have to come from the few Brothers who volunteer to work fundraisers and from donations.

What is the answer, you may ask. OK, I am not a financial genius, but even I can see the answer is to use the solution the Grand Lodge of Texas gave us in 2011 and raise the price of an endowed membership. The Lodge will get more money because the annual payoff is based on the amount of money invested (The price of the endowment). If we doubled the price of an endowed membership to \$1,000.00, for instance, it would be equal to the price of ten years dues. That is still a better deal then the original 1986 price of twelve and a half years dues. And, since the annual payment to each Lodge is based on the investment in \$100.00 units a doubled price would equal a doubled annual payment

I can already see the heads shaking and hear the, "That's to much." echoing around the Lodge room. Well, if it is to much, that's a good thing for the Lodge because the Lodge would still be getting twice as much money in dues every year as it would be getting from the interest payment from an endowed membership.

Y'all please excuse me, I have to go and pay for my endowed membership while it's still cheap. Shucks, if I can make it six more years to age 91, I'll save a hundred dollars.



## Surviving The Big Ones

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

Our neighborhood was plagued by an assortment of independent business. One, who we saw 6 days a week, was the vegetable man. His horse drawn wagon's approach was announced to the housewives along the route with it's loud bell

Then there was that group of independent business men who announced their wares with a familiar cry that kids could detect blocks away, giving them time to try and beg a nickel before he arrived. "ICEEE CREAMMMM... ICEE CREAMMM," came their cry.

A few of these more desperate to make a dollar walked the streets and sold Popsicles and fudgsicles from an insulated wooden box that was carried under one arm with the aid of a leather strap over the shoulder. A couple of pieces of dry ice kept the ice cream from melting. Most of the regular employees for the ice cream sales companies, rode a three wheeled bicycle with a large insulated ice box between the two front wheels. A few, the elite, had the insulated box mounted between two wheels serving as the front end of a Cushman motor scooter.

The milk man stopped his truck at each house on his route and carried quart bottles of milk and chocolate milk in his metal carrier to your door. If you knew him well enough and had a standing order, he would even come in the back door and put it in the ice box for you

Up until the mid nineteen forties, the ice man's truck was a common sight in the neighborhood. Most companies gave the customers a heavy card sign with a big number on each edge, 10, 25, 35 or 50 pounds. The sign was placed in a window with the pounds wanted facing upward. The iceman could check the sign from his truck and chip a ten to fifty pound blocks from one of the three hundred pound blocks hidden under the heavy tarpaulin covering the bed of his truck. Then he would pick up the block with his metal hooks, carry it into the house and put it in the icebox. The neighborhood kids would follow him to beg ice chips to suck on.

The Jewel Tea man with his panel truck full of spices, extracts teas, pudding mixes and other foods and condiments stopped less often but just as regular. When your purchases to date totaled a certain amount you received a free dish or bowl as a premium. Now those same dishes run 10.00 to 30.00 dollars apiece in an antique store. There was also the Watkins man who sold salves, pain killers, ointments, spices and medicines door to door from his truck.

Other small business men like the knife and scissors grinder who usually pushed his foot operated grinder with him like a wheelbarrow and worked on your front porch.

The sewing machine man carried a small tool kit as he walked from house to house. He cleaned, adjusted and oiled your sewing machine in your home while you watched.

Last but not least were the kids who fell for the advertisements on the back of comic books about making BIG money by selling Cloverine salve, a free picture with every box of salve, and all occasion greeting cards to friends and neighbors. Sometime they were the same ones who at other times tried to sell you newspaper and magazine subscriptions.

Although times were hard in the 1930s and early 1940s, there were still opportunities for boys to earn money. The first money I ever earned on my own was approximately twenty five cents from selling scrap iron. Mr. Henry next door, took me to the junk yard. He also gave me most of the scrap iron.

The first money I ever earned working for someone else, was putting advertisements in screen door handles for an insurance agent. She paid us ten cents for every hundred brochures we hung on doors. I earned thirty five cents and a tuna fish sandwich for a whole days work. We all ran and hid when we saw her coming the next time.

Summer work in grocery stores was usually available. I spent one whole summer working at the Boulevard Food market on Harrisburg Boulevard and York Street to save enough money to buy a used clarinet and join the band when school started.



*Corky Back Then*

I also worked the summer I was 14 years old as a laborer in the Sidney Myers Inc. (later Weingertens), wholesale grocery warehouse on Lockwood Drive. It was the summer of 1942 and World War II was going strong. That made it pretty easy for a 14 year old boy to get a man's job. There just wasn't enough men left to fill them. And, it was definitely a man's job. We made \$14.00 a week, working 8 hours a day stacking 20, 30 or 40 pound cases of can goods and bags of food.

Another summer was spent as a machine oilier and wiper in an the old Southern Hinke Ice Company. I really loved working at the ice company, even though it was seven days a week. I made forty nine dollars a week. Almost unheard of for a high school student.

Part time employment after school for me included Hall's grocery store. I bought my first 22 caliber rifle with money I earned there. It was a single shot Remington that cost me \$7.35 at the Bering Cortez hardware store downtown. Mr. Hall let me off a couple of hours and I rode the bus downtown to buy it. The Forum Cafeteria downtown on Main Street was another after school job, working from 4:00 P.M. until about 10:00 P.M. washing dishes. Well, we actually filled the racks with dishes and sent them through the dish washing machine.

Shudde Brothers Hat Factory started as an after school job renovating men's hats. It turned into a full time job after I quit school and later Nellie and I married and lasted until I was drafted in 1952.. I went back to work at Shuddes after getting my discharge in 1954. I stayed there until 1956 when I went to work for the post office. After six month as a temporary postal employee (it took over a year to become a permanent employee, in 1977 I went to work for the City of Houston, and once again worked for Shuddes as a part time employee.

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## The Old Tyler Talks

### A Lodge Is Born

By Carl Claudy

"What did you think of it?" inquired the Old Tyler of the New Brother as they came out of the lodge room in which a lodge had just been consecrated, dedicated and constituted. "It isn't often that we have a chance to see that ceremony."

"I don't care if I never see it again." returned the New Brother. It's hot in there, and it struck me as a lot of blah, just words which mean nothing. Why do they have to go to all that bother? Why the corn and wine and oil? Why not just say, 'you are a lodge-go ahead and work,' and have it over with?"

"Would you have the Master say, 'this lodge is open' and 'this lodge is closed' for an opening and closing ceremony?" asked the Old Tyler.

"I wouldn't go as far as that," answered the New Brother. "But this ceremony leaves me cold. I can't see any sense in having this new lodge anyhow!"

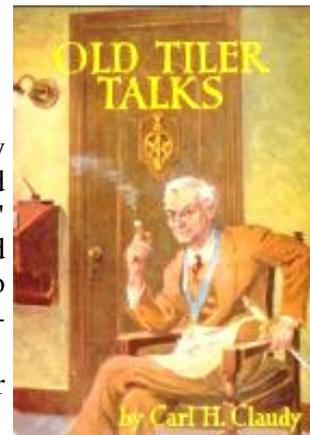
"Oh! So that's it!" The Old Tyler smiled wisely. "You are objecting to the beautiful ceremony we have just witnessed because you are not in sympathy with the creation of a new lodge at this time and place!"

"I wouldn't say that." The New Mason flushed.

"Did you, by any chance, happen to want election to an office in the new lodge, and they chose someone else?" The New Brother made no answer. "There will be other new lodges!" comforted the Old Tyler. "And you are a little too young in Masonry to aspire to office in a new lodge. But I can't let you keep this wrong attitude about one of the really beautiful ceremonies of our beloved order. Have you ever attended the graduation exercises of any grammar school, high school, or college?"

"My little girl graduated from the eighth grade into high school last week," answered the New Brother. "Why?"

"It's at least an even bet that you saw half of that ceremony through wet eyes," answered the Old Tyler. "As you watched all those fresh faces, boys and girls leaving childhood for youth, taking the big step that is between the grade schools and high school, facing the unknown future so blithely, was not your heart touched with a knowledge of all the disappointments and heartaches these happy and carefree children must undergo?"



"Of course."

"You wouldn't be a human father otherwise! To me a consecration, dedication and constitution of a lodge is something like that. The new little lodge starts out so bravely. It is composed of Masons who have had no Masonic responsibilities."

"Sometimes one can find an old Past Master who will go into the line, but generally they are new and untried officers. They satisfy the authorities that they are competent to confer the degrees, but who knows their abilities to form a new lodge into a coherent whole, their tact in keeping harmony, their knowledge of the necessity for practicing brotherhood in the lodge?"

"They come here, these brave bright brethren, and the Grand Lodge performs this beautiful ceremony. The corn, the wine, the oil, are poured for them. They are consecrated to God, dedicated to the Holy Saints John, and constituted a member of the family of lodges under this Grand Lodge."

"Masters of other lodges are present to wish them well. Some come bearing gifts - the jewels the officers wear, the working tools, perhaps a modest check from the lodge which sponsored them to help the new thin treasury get a start. They have no traditions to steady them. They have no matters of common knowledge to bind them together. They have no past of which to talk. All they possess is their mutual Masonry and their mutual responsibility - their hopes, their fears, their plans and their determination. An unwritten page is theirs on which to record their Masonic future. The Mystic Tie is all they know of lodge life."

"The Grand Master pronounces them a lodge, the charter or warrant is presented and they are born. To me it is a simple, beautiful, pathetic, and interesting site, and one I never tire of seeing."

"I am a fool." The New Mason spoke with conviction. "Old Tyler, why did the Senior Deacon gather up the corn that was used and put it carefully away?"

"He couldn't gather the wine and oil, since they were spilled for good," answered the Old Tyler. "But that little horn of corn will be kept until this new lodge itself sponsors another new lodge, then to be offered to them, that they may be consecrated with the same corn poured for the Mother Lodge."

"Oh, I am a fool, indeed," cried the New Mason. "Please take me with you to the next such ceremony, will you?"

The Old Tyler grunted. But it sounded like a promise.



Three men stand before St. Peter awaiting admission into Heaven. However, St. Peter has been informed that Heaven will only admit 33% of applicants today. The admissions standard: Who died the worst death? So, St. Peter takes each of the three men aside in turn and asks them about how they died.

First man: "I'd been suspecting for a long time that my wife was cheating on me. I decided to come home early from work one afternoon and check to see if I could catch her in the act. When I got back to my apartment, I heard the water running. My wife was in the shower. I looked everywhere for the guy, but couldn't find anyone or any trace that he had been there. The last place I looked was out on the balcony.

I found the guy hanging from the edge, trying to get back in! So I started jumping up and down on his hands, and he yelled, but he didn't fall. So I ran inside and got a hammer, and crushed his fingers with it until he fell twenty-five floors screaming in agony. But the fall didn't kill the jerk. He landed in some bushes! So I dragged the refrigerator from the kitchen (it weighed about a ton), pulled it to the balcony, and hurled it over the edge. It landed right on the guy and killed him. But then I felt so horrible about what I had done, I went back into the bedroom and shot myself."

St. Peter nodded slowly as the man recounted the story. Then, telling the first man to wait, he took the second aside.

Second man: "I lived on the twenty-seventh floor of this apartment building. I had just purchased this book on morning exercises and was practicing them on my balcony, enjoying the sunshine, when I lost my balance and fell off the edge. Luckily, I only fell about two floors before grabbing another balcony and holding on for dear life. I was trying to pull myself up when this guy came running onto what must have been his balcony and started jumping up and down on my hands. I screamed in pain, but he seemed really irate. When he finally stopped, I tried to pull myself up again, but he came out with a hammer and smashed my fingers to a pulp! I fell, and I thought I was dead, but I landed in some bushes. I couldn't believe my second stroke of luck, but it didn't last. The last thing I saw was this enormous refrigerator falling from the building down on top of me and crushing me."

St. Peter comforted the man, who seemed to have several broken bones. Then he told him to wait, and turned to the third man.

Third man: "Picture this. You're hiding, naked, in a refrigerator..."