

# The Waller Mason Lodge #808 Online Newsletter



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

Study Nights Mondays 6:30pm - December 2014 Issue - Meetings 2<sup>nd</sup> Tuesday 7:30pm  
Worshipful Master Jason Tones – Secretary – Bart Harvey – Editor John “Corky” Daut

**The Waller Masonic Lodge Newsletter  
is Back Again and Maybe Even Better**



## Merry Christmas



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 (in it).

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

When? - December 11, 2010 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.**



## 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 recognize 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.



## Walking the Walk

Bro. Terence Satchell - "Banks of the Euphrates"

Every once in a while, I'll meet someone that asks me "So what is a Freemason?" Like most Brothers, I want to tell them how great of an organization is, how it is so important in society, and how much it has enlightened me personally, and usually I do.

However, sometimes I feel a bit apprehensive about giving these inquisitors the old Masonic sales pitch: "It's the world's largest and oldest fraternity. It is a group of men with good morals that gather to improve themselves through a philosophical education, fellowship with like-minded people, and improve the world through charitable acts."

Now most of you are probably asking "What's wrong with that?" Well...nothing if you are encouraging men to join the fraternity, but there might be something wrong with it if you feel that it is very important to tell the truth. It is easy to use some flowery language and an impressive description to sell the fraternity, but to be truthful about what really goes on within a Masonic lodge can be difficult.

Would you really want to explain to a prospective Mason what really goes on at a typical lodge meeting? Let's imagine how that conversation would play out.

*Inquirer: So what do Masons do?*

*Mason: Well, we have a couple of lodge meetings a month.*

*Inquirer: What do you do there?*

*Mason: We read the minutes of the previous meeting and make any necessary corrections to them. Then we pay the bills, read any correspondence, and vote on any new petitioners. Then we proceed to discuss business for about an hour. Like, last week we were discussing how we were going to put on a spaghetti dinner. Our Junior Warden had it all planned out and then one of the older Past Masters told him how he ought to do it. We also discussed how we might go about making the necessary repairs to the building. Then we closed the lodge and went downstairs to eat some generic-brand cookies and drink some coffee before going home.*

*Inquirer: I thought you had philosophical education.*

*Mason: We do when we perform the degrees.*

*Inquirer: How often does that happen?*

*Mason: Sometimes once a month. Sometimes we will go several months without doing any degrees.*

*Inquirer: What about the fellowship you were talking about?*

*Mason: That's what the coffee and cookies are.*

*Inquirer: What about the charity?*

*Mason: Well, that's why we're doing the spaghetti dinner, so that we can raise money in order to write a check to the Grand Lodge's charity.*

*Inquirer: That sounds kind of boring.*

*Mason: Want a petition?*

Freemasons view the organization in the proper light, but they don't always run the organization with that same philosophy. Freemasons need to take all of the great things that they have to say about the fraternity and actually accomplish them in lodge.

We need to walk the walk, not just talk the talk.

At your next lodge meeting, take a chance and walk the walk. If someone talks about the greatness of Masonic charity, stand up and make a motion to go visit a sick Brother or provide some service for a Masonic widow. Read a paper on Masonic teachings and discuss it with your lodge. Go out to dinner with your Brothers and have some real fellowship.

That way, the next time someone asks you "What is Freemasonry?" you can answer them with a clear conscience.



## **Where Did They All Go?**

One of the surest ways for a Lodge to deteriorate is for the members to loose interest and grow slack in their attendance. Why is attendance so necessary?

To begin with a candidate has only one way to evaluate the Lodge on his initial appearance. Does he find the men present who signed his petition, or did their interest fade when they presented his petition to the secretary, considering that the putting on the degree and teaching the candidate was someone else's problem?

Does the candidate feel lost and among strangers when he first comes to the Lodge? Is he accompanied by the brethren who recommended him, or else do they meet him at the Lodge? When he received the first degree, does he see familiar faces and hear the voices of his friends, or is he completely among strangers? Where are the men who assured him that Masonry is one of the finest organizations he could be elected to, and where men are brothers.

We must remember that the Masonic Hall is our Masonic Home and we as members are the hosts for the visitors and should greet the warmly. Even those of us who can't teach can at least greet and welcome new brothers to be, sit with them at the meal, include them in the conversations and make them feel wanted.

When the degree begins and the candidate is cast among a bunch of strangers and confronted with an imagination that is running wild and being led into the unknown for what seems hours, hearing friendly voices or seeing friendly faces can make a lot of difference. The act of becoming a Brother should begin after a candidate's petition is voted on and not after he is raised. After all we want every new E.A. to eagerly come back for the next two degrees.

# From The Secretary

The 2015 dues cards are in and cards for the Endowed and 50 year Masons will be be mailed shortly. All other members will be receiving a letter requesting payment. Dues are due Jan. 1, 2015



## Waller Masonic Lodge Scholarship / Charity Raffle

**Drawing to be held February 10, 2015**

### **First Prize; Smith & Wesson M&P 15 Rifle 5.56 Caliber (Same as AR 15)**

Rifle winner must be at least 18 years old and pass the background check to claim rifle.



### **Second Prize; Kindle Fire 7 HDE**

### **Third Prize; Maxim Reel and Ugly Stik Rod**



### **Fourth Prize; Two (2) Buck Folding Knives**

**Tickets Only \$5.00 Each**

# Hoodwinks and 40 Winks

The original sense of "hoodwink" was to prevent somebody seeing by covering their head with a hood or by blindfolding them. Our main sense now is a figurative one derived from it, to deceive or trick (as we might also say, to pull the wool over someone's eyes), which appeared in the early seventeenth century.

There's no problem with the first part, but "wink" here isn't in the sense we use now of closing and opening one eye quickly as a signal of some sort.

When it first appeared, in Old English in the form "wincian", it meant to close both eyes for some reason, or to blink, or close the eyes in sleep (hence "forty winks"). A hoodwink forcibly lost somebody the power of sight as though they had closed their eyes. And "hoodwink" was long ago an alternative name for blind man's buff.

When we say that somebody winks at some offense, meaning that they connive at it, we're also using a relic of the same sense. And long before "wink" became a flicker of one eyelid it meant a significant glance instead. If you find something written before the nineteenth century that says one person winked at another, a glance is what's meant - both indicate that the person is sending a message, but the method is slightly different. Today's meaning first appears in *The Pickwick Papers* by Charles Dickens, 1837: "Mr. Weller communicated this secret with great glee, and winked so indefatigably after doing so, that Sam began to think he must have got the 'tic doloureux' in his right eyelid."

## The Waller Lodge Electronic Newsletter Subscriber's Extra

### A Secret Society???

### Or Freemasonry's Biggest Failure

By John "Corky" Daut PM

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,

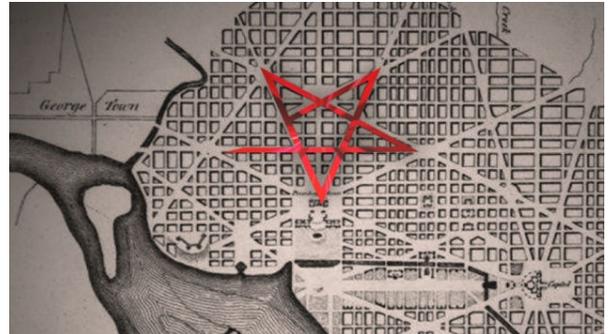
***“For more than two centuries, the Freemasons and their grandiose rituals have played a secretive, mysterious role in American life. One of the Masons' symbols looks a lot like the all-seeing eye on the back of every \$1 bill. And look whose picture is on the other side.”***

First, if Masons put Masonic 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 form an **imperfect** five pointed star. It is also true that many of the city's architects in the nineteenth and early twentieth century were free masons. From these two facts, and a vivid imagination, many writers have concluded that the city was intentionally planned to promote an occult agenda.

First, if Freemasons had created the design it would have been a perfect star and not missing the left part of Road Island Ave. that would have formed of the top line of the lower left side point.

Second, 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 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? Maybe even put his picture on the dollar bill instead of the kings. 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 world or even just the U. S. government, their plan must be one of the biggest failures in history. After all, they have had 230 years to do it.

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An attractive young woman on a flight from Switzerland asked the priest beside her, "Father, may I ask a favor?"

"Of course, what may I do for you?"

"Well, I bought an expensive woman's electronic hair dryer for my mother's birthday that is unopened and well over the Customs limits, and I'm afraid they'll confiscate it. Is there any way you could carry it through customs for me? Under your robes perhaps?"

"I would love to help you, dear, but I must warn you: I will not lie."

"With your honest face, Father, no one will question you." When they got to Customs, she let the priest go ahead of her.

The official asked, "Father, do you have anything to declare?"

"From the top of my head down to my waist, I have nothing to declare."

The official thought this answer strange, so asked, "And what do you have to declare from your waist to the floor?"

"I have a marvelous instrument designed to be used on a woman, but which is, to date, unused." Roaring with laughter, the official said, "Go ahead, Father. Next!"



## The Funnies Your Grandparents Read



Actually, I remember reading them myself. But, come to think of it, I'm a great grandpa. *Corky*



## Surviving the Big Ones

*A funny thing happened on my way to a story. I was researching Settegast Park in Houston on the internet and Googled "Settegast Park". I clicked on Images, looking for some pictures. What a shock, in the eleventh row down was a picture of the Waller Lodge Banner with the lodge pictures like at the top of this newsletter. I clicked on the picture to see what kind of page it came from. It took me to the December 2010 Waller Masonic Lodge Newsletter. The only connection I know of is that both things are part of my life, but how the heck would Google know that???*

By Corky

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.

Buck Clem was the fourth musketeer along with Billy, Pete and I in our "good ol' days." The four of us were almost always together in any game or mischief. Of course back then mischief was something really bad like dumping a basket of leaves on some one's porch if they didn't give us a treat at Halloween. Or, maybe unscrewing the row of 10 or 12 light bulbs one turn, in front of Huff's grocery and general store so it would suddenly be dark inside and out. The inside was lit up by the light shining through the big show windows. There wasn't any such thing as streetlights near by at

that time. Then we would hide and watch as he came outside and screwed them all back in. The Huffs had an apartment in the back of the store. We didn't know about all the fun things kids do in this modern age. . . Thank Goodness.

I guess Buck and I were a couple of the more adventurous boys around Settegast Park. We were about 14 or 15 years old that summer morning when we were sitting around, wishing we had something to do. Buck said, "We ought to go down to the San Jacinto Battleground." The San Jacinto Monument was only about 18 miles from Settegast Park.

My mom and dad were on a trip to California and my grandmother was staying with me. So I said "Let's go."

We both went home and fixed a couple of sandwiches and I picked up an extra inner tube for a bicycle and a tire pump. Buck brought a couple of wrenches and we mounted our bicycles and rode off into the distance. Well, actually we rode out Harrisburg Boulevard to the La Porte Highway then on east to the monument road.

Once there, we rode around the battlefield, stopping along the way, to read the signs. After the battlefield tour we locked the bikes and walked through the museum in the base of the monument. Like everyone else we rode the elevator to the top where you could look out for miles in all directions.

It was still early afternoon when we ate our lunch and started back toward Houston. By the time we were approaching Pasadena, we pedaling about 10 miles an hour and were pretty well give out. Our luck held though and we were passed by an old car going real slow and pulling a trailer. We speeded up enough to catch up with him and we each grabbed a back corner of the trailer. After we rested up for a few minutes, Buck rode up to the car and talked to the man for a while. The driver was only doing 15 miles an hour, because his car wasn't running well and his tires were bad. Hey, this during WW II and tires were almost impossible to find.

After we got home my grandmother ask where I had been and I said, "Buck and I were riding our bicycles."

"That's nice." She said.

I don't think I ever told my grandmother about our trip, but I did tell my mother. . . a year or two before she died and I had already turned 65.

Now, for those few who always look for the little inaccuracies in a story or TV program and are saying, "Ha ha, he didn't mention the Battleship Texas." That's because it wasn't there, it was still fighting in the Pacific during WW II.

Buck was the only buddy that came up to Montgomery while I was staying part of the summer with my grandparents. He stayed with us for a couple of weeks. Buck was a city boy and every thing country was a new experience for him. That was the time we both started smoking pipes. Cigarettes were very hard to come by, even for adults during the war years. The store owners just laughed when teenagers ask for a pack. For some obscure reason though, they would sell us pipe tobacco without question. We bought two pipes and one can of Prince Albert to begin our career as smokers.

"Man, this is really great, isn't it?" one of us would ask the other as we walked down the dirt lanes. Lie, we were lying like big old yard dogs, when we answered, "Yeah, man I really enjoy a good smoke." Like I said we were lying out our teeth. Our tongues were so sore, we couldn't hardly eat supper. Our jaw muscles were cramping from holding the pipe stem and our mouths tasted like a big pile of burning leaves in the fall. We went through about 10 different brands of pipe tobacco trying to find one that was cool burning like the advertisements claimed. We never found one and I finally decided to wait for cigarettes.

Buck quit school about that time and went to work as a machinist for the WKM company. At that time WKM was located two blocks east of the park on both sides of Garrow Street. That was in the last half of the war and most companies didn't care how old you were. I think Buck was 16 at the time.



## The Old Tiler Talks

### Those Disclosures

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

"I have just visited the Masonic library," began the New Brother, excitedly, "and I am much distressed."

"It is a shame," answered the Old Tiler, sympathetically. "It is the best we can do, as we can only afford just so much and so we haven't all the books we want. Even so there is a lot of good reading there and..."

"That isn't the trouble!" cried the New Brother. "What worries me is the apathetic attitude of the authorities of Masonry who permit so many books to be written about our secrets! I skimmed through some and all a man not a member of the lodge need do is read a few and he will know more Masonry than I do!"

"That is probably true!" smiled the Old Tiler. "But what of it? He will then be a well-informed man. You will remain ill-informed. Surely it is better to have well-informed profanes and ill-informed Masons than have both profane and Mason badly informed!"

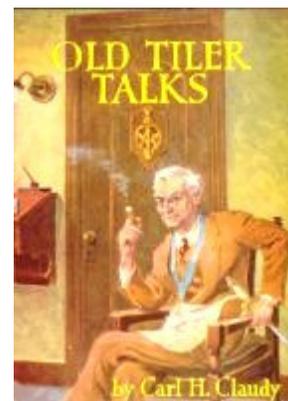
"But the profane will learn our secrets! Where will we be when we have no secrets? How can Grand Lodge authorities allow brethren to publish what they have sworn never to reveal?"

"Oh! what makes you think these books contain secrets?"

"Why, I read them! There was one book which had an account of the great lights, and another which talked about Jachin and Boaz, and another which referred to the drama of Hiram Abif, and another which quoted old obligations at length to show the genesis of Masonic obligations and..."

"You are somewhat in the dark regarding the secrets of Freemasonry," observed the Old Tiler. "You can read of Jachin and Boaz, and Hiram in the Bible and the old obligations were printed long before they were incorporated in Freemasonry. The secrets of Freemasonry are not disclosed in the printed works of Masonic students. You are not to reveal anything not proper to be made known. You are not to describe the Masonic initiation. You are not to divulge the modes of recognition. But nowhere in any obligation of any degree in Freemasonry will you find any prohibition against teaching the principles of Masonry, or explaining the symbolism by which Masonry reveals her gentle teachings.

"In books learned Masons have expounded for you and me something of the meaning of Freemasonry; what it is all about, what it teaches, why it exists, what it can accomplish. It is not necessary to make a secret out of knowledge. It is not necessary that Masonry keep to herself the philosophy of conduct, morality, upright living, brotherhood, she has developed. That is for the world



to read if it will. The pity of it is that so few will; that so many rob themselves of their Masonic birthright and refuse to read what has been written for them.

"Masonry is a far greater subject than most members of the fraternity know. The majority of us take the three degrees and stop. Not for us is there symbolism. Not for us is there an intimate intertwining between our order and the wise men, the knowledge of the past. Not for us is Masonry a welding together of the underlying principles which animate all religion, with the dogma left out. Not for us is there a literature, a tradition, a history. We let it all go by the board, content to wear a pin and pay dues and vote for a new Master...and call ourselves Masons.

"But a few of us in every lodge are not satisfied merely to be members; we want to be Masons in our minds as well as the records of the lodge. So we read and study. And once in a blue moon is born a Pike or a Pound, a Haywood or a Newton, a Mackey or a McBride, who interprets through the greatness of his vision that you and I may catch at least a glimpse of the vastness which is Freemasonry.

"They do that in books, but none tells what he has sworn never to reveal... why should he? But he explains the meaning of that which is hidden, so that we who have the key may understand. The trouble with our Masonic books is not that they tell which should not be told, but that we are not rich enough in our lodge to buy enough of the expositions of Freemasonry to educate all our brethren.

"Go back to that library. Take one or two books home with you. Read and reflect. When you find the Masonic author who has violated his obligation, show it to me, because I am an old, old man and I have heard of this forsworn author all my life, but I have never found him!"

"I'm going," answered the New Brother, "I wish I had more sense!"

"I don't!" came the smiling answer. "If you knew much there'd be no point in talking to you, and think of the fun we'd both lose!"



## **Did You Know - The Old Tiler**

From W. Bro. Dwight D. Seals

Brethren,

I have had this saved for quite some time. My father has been Tyler of our Lodge for longer than he probably remembers. This sounds like something he would say and do. I hope you enjoy this as much as I did.

### **THE CRAFTSMAN - 1875**

AT the outer door, well-armed, he long hath stood, The faithful sentinel of mystic hours,  
None pass or re-pass, but the favored few – So truly hath he kept the outer gate.  
When winds have swept the skies in fearful gale, When Winter's cold congealed the nightly air,  
When Summer's heat poured down its burning rays – He still for duty cared, and held his trust  
Like one commissioned by the higher powers. His jurisdiction ne'er was intervened –  
So conscientious was he – that none should Pass the sacred threshold which he guarded With such Masonic care.

We have met this good old Tyler - often met him - and often stopped at big outer gate to have a passing word. He is now gray in years, and his form is bent with the weakness of age. Long years ago he first saw the light of the Temple in a distant state. Then the craft was a small band in Israel, and the obscurity of the Order made it seem little and insignificant in the eyes of the world.

To join the fraternity then was largely a venture in the dark compared with the present day, for the simplicity of its ancient prestige held the institution in modest reserve, while the crowds held themselves aloof from it, because it was far from being popular. The Churches even looked upon it with suspicions and jealousy as a semi- infidel association, and in most instances protested against their ministers and members joining it; and in many parts of the country it was no easy matter for outsiders to find out who were Masons, for there was then no display of jewelry such as we have in these days. Even the fact of being a Mason was ordinarily concealed from the world. It was none of their business. It never is any of their concern; and, therefore, as all know, it is not necessary to carry an emblem of any sort to convince any Master Mason that we are one. There used to be, and there is yet, a sort of private way for giving this information, which, after all, is much to be preferred to any other,



This much of Masonry the old Tyler could teach us, as he had had long years of experience, and though most of the time he was outside of the Lodge-room, he had by critical attention, gathered more knowledge of the history of the Lodge, and of the character and standing of the members, than perhaps any other officer in it. Many a long yarn has he told us while we smoked our cigar at his stove.

"Brother Tyler," we asked him, one night, "did you ever have any one come up here who was not a Mason, who wanted admission to the Lodge-room."

"Why, yes," said he with a laugh, "I once had a woman to knock at the door, and I opened it, and asked her to walk in and take a seat, which she did, for she knew me as I had once done some painting for her."

"Mr. Tyler," said she, "I'm in hunt of my husband, and he told me he was coming to the Lodge to-night, but to tell you the truth, I am very much afraid he has gone somewhere else."

"Your husband, madam," said I, "is sitting in the Lodge-room; he is our Senior Warden."

"Was he here last Saturday night?" she asked.

"He was," I responded.

"Was he here two weeks before that?" she enquired.

"Yes, Madam, he was," I said.

"Well, I guess I'm a fool," she said, with rather a serious laugh.

"Why, what's the matter, Madam?" I asked.

"Why, to tell you the truth," she answered, "I've been jealous of my husband, and I didn't believe he was attending the Lodge. I thought he was going somewhere else."

"He never misses a Lodge-meeting, Madam," I replied.

"Will you let me look into that room?" she asked.

"Why, Madam," said I, "I could not, without the permission of the Worshipful Master."

"Ask him," said she, "for I feel that my happiness depends on seeing in that room."

Knowing they were about to close, I rapped at the door and informed the Junior that Mrs. \_\_\_\_\_ was in the outer-court and wished to look in that room. The door was closed, and the Lodge in due form adjourned; when I was informed that I could conduct Mrs. \_\_\_\_\_ into the room and introduce her to each

one of the leading officers of the Lodge. I understood the joke at once, and I said to her, "Madam, I have been Tyler of this Lodge for many years, and I believe I have never seen a woman in that room when the Lodge was in session, but the Worshipful Master, on this occasion, in view of your high character and the fact that your husband is the Senior Warden of this Lodge, has given me permission to conduct you to the sanctum sanctorum and to introduce you to each one of our principal officers. Are you willing to proceed?" I asked her.

"I am," said she, with a great deal of firmness.

I then offered her my arm, which she took, and I rapped at the door, which was opened. I saw all the officers were in their places; minus their aprons and jewels, and I led her first to the sacred altar, and I said to her, "here is where we say our prayers, Madam, and that Holy Bible contains every moral principle of Masonry." I then led her to the East and introduced her to the Worshipful Master; then I led her to the Junior Warden and introduced her as the wife of our Senior Warden, after which I led her to the West, where I said: "This gentlemen, Madam, you know; he is our Senior Warden, and we esteem him as one of the very best members of this Lodge. We claim him as our brother, but you claim him by a still higher and stronger tie, and therefore I cheerfully surrender you into his hands." The Senior Warden took her by the hand kindly and affectionately, and kissed her before us all. The whole Lodge then came up and shook hands with the good lady, and I reckon, Sir, you never saw a much better pleased woman than she was. She never gave her husband any more trouble on Masonry.

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



## **What Is Freemasonry to You?**

**I saw this question as the title on a U-tube video the other day and I had to think about it for a while. And, finally I found my answer. To me, Freemasonry is wanting to do the right thing, even when no one else is around. *Corky***

**So, now I'll ask you, "What is Freemasonry to you?"**

**Email your answer to Corky at [pine.island@hotmail.com](mailto:pine.island@hotmail.com) and I'll print your answers in next month's newsletter.**



**Indirect Light,  
A Monthly "Opinion"**

By Brother Bradley Kohanke, 32<sup>o</sup>. From the February 2011 newsletter of Davy Crockett Lodge #1225 AF & AM in San Antonio.

A Kabbalistic tale taken from The Essential Zohar by Rav P. S. Berg:

A Man dreamed that he had been called before the judgment of heaven. A wagon arrived filled with white rocks, which angels placed on a large scale. “These represent the good deeds you’ve done in your life,” one of the angels told the dreamer.

When the rocks had been weighed, another wagon arrived, this one filled with black rocks representing all the negative actions the man had done. As these rocks were weighed, and the scale disclosed the awful truth: the bad deeds outweighed the good. Now the man was terrified. Would he be condemned for all eternity?

Just then, much to his surprise, a third wagon arrived filled with rocks and stones of many different colors. The man was puzzled. “What are these?” he asked.

“These represent the challenges you accepted during your lifetime,” an angel said, placing the colored rocks along with the white ones from the first wagon. “Each rock is an obstacle you faced, or a difficulty you accepted and overcame.” To the man’s great joy and relief, the addition of the many-colored rocks tipped the scale in his favor.

When his eyes opened after this dream, the man was also truly awakened in a spiritual sense. All the things he had tried to avoid in his life – all the aches and pains he had complained about, the bills he had to pay, the people whom he found so annoying – were suddenly seen in a very different light. He had always sought ways to make his life easier. Now he could hardly wait to start seeking challenges for the sake of his soul.

[Moral and] spiritual development is difficult, and it is meant to be so. Yet the world we live in today is filled with “labor-saving” devices. In most every area of life, we have come to believe that to the extent something is easy, it is to be preferred over something that is hard. But this value system has severe limitations in some of the most important areas of life. Learning to walk, for example, is not easy, nor is learning to speak or to read. Yet these are activities that we are meant to do. A child does not give up trying to walk regardless of how many falls take place. In fact, the falls themselves have many benefits, and this is also true in [moral and] spiritual development.

Masonry should never be portrayed as nothing but a “feel-good” philosophy. Our brethren have continuously confronted seemingly hopeless difficulties, but they faced those trials not just with hope, but with certainty that the paths they were on were righteous and just.

Consider the mountain-climber for a moment. His view from the top would be the same if he had simply ridden there in a helicopter. But the view of himself from within would certainly change. Don’t be afraid of the climb brethren, ultimately it is the thing that matters most.



## **An Editorial**

From “The Evolutionist”, the Lodge of Evolution No. 931 Newsletter from Melbourne, Australia.

The Evolutionist is serving its first year, rather, by starting the second with this number. Happy Birthday Evolutionist!!! The time flies, and may I say that it has been a good year for this newsletter, because it has punctually served for its original purpose; the general information of brethren, friends

and families of The Lodge of Evolution # 931 and in addition to many other brethren and friends who belong to the distribution list of this newsletter.

In the publications has been reflected, in the best possible way, all the details of each and every ceremony carried out along the year, initiations, passing, raisings, certificates delivered and the multiple social activities of the lodge members and other relevant activities of members and brethren in any other field of their Masonic or daily life. As well as important and useful information for brethren and friends who kindly has made the effort to send articles for the bulletin. In one way or another has served as a strong link among the brotherhood, and that is the most important aspect of any publication, thus, I would say; ! Mission accomplished, Evolutionist.!

Another relevant aspect of this publication, in the mind of the editor; is, has been and will still be, to allow the brotherhood to be aware of the fundamental underlying principles of Freemasonry, the study, acknowledgement and promotion of the Esoteric, Spiritual and Metaphysical subjects of the Masonic Art, because Freemasonry is not only “The Craft”, the three blue degrees, NO; there is much more than that and it may take a life to be aware or learn all the beauty knowledge who lead us to really, become a better man.

There are other beautiful degrees and many other different orders and branches in Freemasonry, many of them are available in Victoria Freemasonry. There are other orders, schools, societies and study groups to help to improve your intellect and to discover those so often mentioned, “Hidden mysteries of science and nature”.

Nevertheless, The Craft, is the fundamental basement of our art, which teach us, through the allegories and symbolism on the cardinal virtues and other virtues and manners to be a useful individual, for your family, your society and your country, but, the real Esoteric meaning of those teachings is not really appreciated until you belong to a higher degrees. And it is there when you may have the opportunity to understand the philosophical and transcendental meaning of the very well known statement: “Make a Good Man, better”. In the way we carry out The Craft, there is not really any Esoteric teaching as such, perambulate around the pavement in a perfect fashion is nothing but to look good, there is not any philosophical hidden meaning at all, at least no more than illustrate to act always in the square toward others, but the real meaning, is in the words of the ritual which should be comprehensively and literally studied in lectures for such purpose. It is good to hear a charge very well deployed, indeed it is a pleasure to hear such thing, but I questioned to you brethren, “do you really comprehend the real meaning of each delivered charge in the temple”. I have known brethren who has been more than 30 years in the Craft, and nothing else, just in the Blue Lodge, I have heard comments such as “I don’t like philosophy”, or “I don’t like nor I have much time to read books”, or “Spirituality is a religion, not part of Freemasonry”, or “I am not Catholic” and such and such. The only valid reason I have heard to not follow the advancement in Freemasonry is; “I don’t have the money to spend on it”, fair enough. But the worst argument I have heard from a brother is this: “All those degrees are just fillers and are of no use in Freemasonry” , I was devastated and somewhat angry when I heard such implausible statement, but being Temperance and Tolerance virtues that we learnt in the Craft, was enough to respect that brother and his point of view.

Brethren I hope you understand my good intention to wake up the interest in the brotherhood to make a daily advancement in real Masonic knowledge, through getting into other orders, societies and degrees, but never falling in just become a badge collector, but rather pursuing knowledge, to become better men for the good of mankind and your own good. Therefore, I will continue with my bit enacting some esoteric introduction through this newsletter which is passing its first year with

fanfares, thanks to you all, your support, your collaboration, your comments and your advice. Thank you!

Bro. Carlos Zapata, MM.  
Editor



## Does Your Apron Still Fit?

When a new Master Mason is raised, the Worshipful Master grants the Senior Warden the authority to invest the newly Raised brother with the "distinguishing badge of a Master Mason". Taking pride in his duty, the Senior Warden makes sure that the new apron fits the invested brother just right. It is snug, square and neat. The Brethren of the Lodge stand in admiration of this newly raised Brother among Masons who is standing there proudly donned in his perfect fitting "badge of honor" The newly raised Master Mason takes pride in putting away that apron as he heads home, elated and happy, if not somewhat overwhelmed by the lessons he has learned about his new apron and the craft. Then what happens?

For some the study of Freemasonry, the practice of its rituals, and the contemplation of the lessons learned become a lifelong pursuit. The badge of honor with which they were invested is but the beginning of a long and wonderful Masonic journey for them. Some Brethren keep the same apron for the rest of their lives doing their best to make sure they always fit the apron. By helping whenever needed, being good men and upright citizens, exemplary husbands and fathers; their conduct as men and Masons ensures that they always fit the apron. Some truly dedicated craftsmen seem to fit the apron so well that other, more colorful, aprons start to seek them out. These are the Masons that other Masons revere as our leaders and who, by following their example; all Masons become better men. This type of dedicated Mason fits every apron they will ever wear.

For some however that "Badge of honour" once so proudly worn and carefully put away after each meeting, begins to get a little loose on them. They stop attending Lodge for any number of reasons or they do not want to do the duties they were charged to fulfill when they were first given their apron. Perhaps they only joined for the apron, or the right to say they belong to the Masonic Fraternity. This type of Brother will pay his dues to keep up his membership thinking he is doing his part, but sadly will do nothing more.

It is often said, "We get more out of Masonry than we put into it," which is obvious to those many members who get so much out of Freemasonry and yet put little or nothing back. One cannot continuously make withdrawals from the Bank of Freemasonry without being willing to make at least the occasional deposit. These members do not fit their aprons.

Most of us know how well our apron fits when we put it on. Sometimes the apron belt needs to be stretched but sometimes we need to stretch too. The question should not be how well does our apron fit us, but how well do we fit our Masonic apron.

Brethren, how do you fit your apron? If you are finding it a little too loose these days then change what you have to so you may fit the apron once again. Stretch yourself a bit instead of stretching the belt. As we all learned as apprentices, "being the badge of innocence and the bond of friendship. I strongly recommend you ever to wear and consider it as such; and be assured that if you never disgrace that badge it will never disgrace you.