

Leesburg Masonic Lodge No. 58

Free & Accepted Masons of Florida

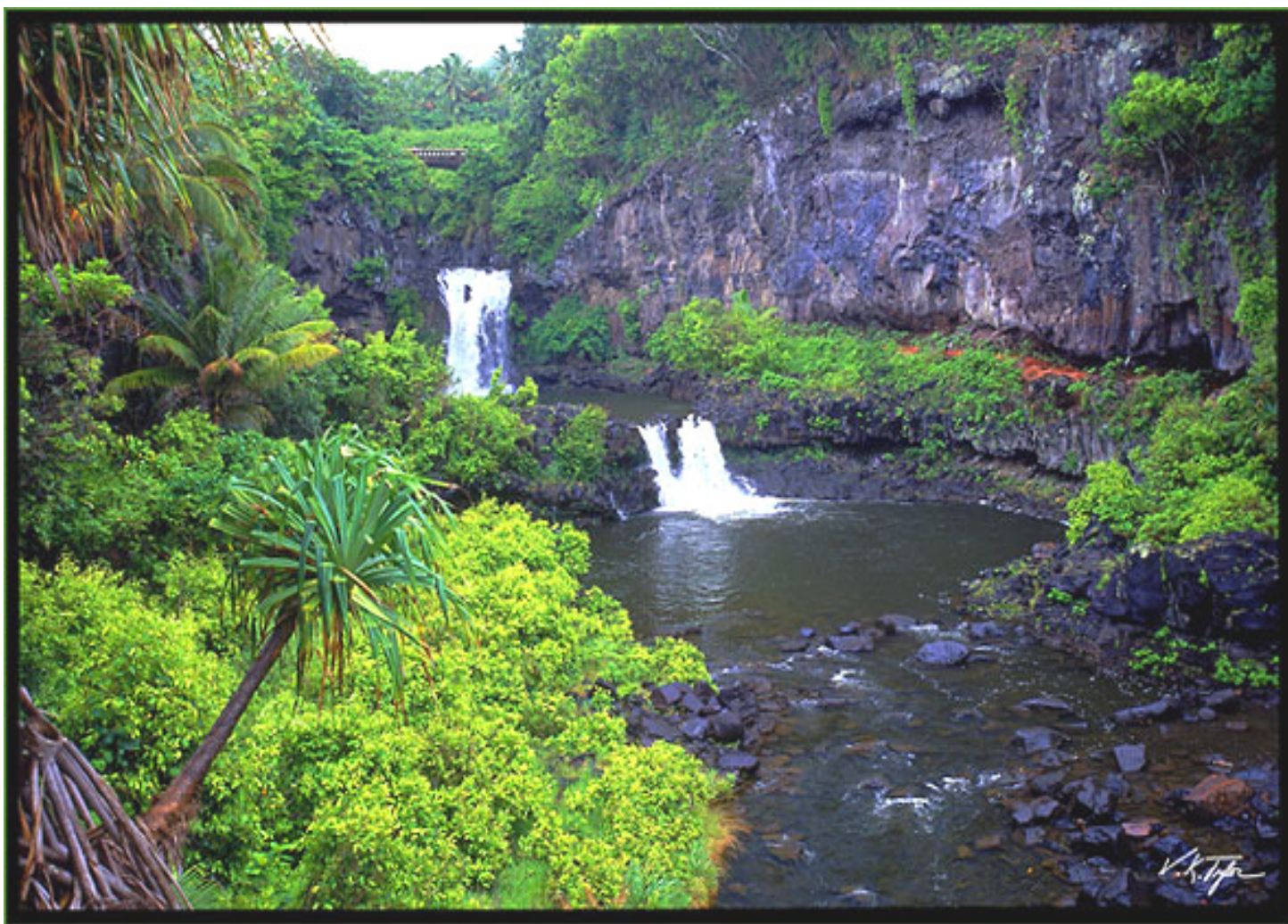
Chartered January 15, 1868

Vol. IV Issue VIII

<http://www.mastermason.com/Lodge58/>

AUGUST 2010

# Trestle Board



*Seven Scared Pools, Haleakala National Park, Hawaii*

Leesburg Masonic Lodge

200 Richey Road, Leesburg, Florida 34748

352-787-5696

Stated Communications 1st & 3rd Tuesday of Each Month at 7:30pm

## Officers for 2010

<b>Worshipful Master</b>	W.: Donald McIntyre, Sr. (Nina).. 728-6954
Senior Warden	Randall Jesmok (Joye) ..... 407-350-8284
Junior Warden	Larry Duff (Brenda) ..... 728-5270
Treasurer	R.: W.: Ken Graves (Jean) ..... 787-9538
Secretary	Dean Sever (Linda) ..... 787-6667
	<b>Lodge</b> ..... 787-5696
Senior Deacon	Richard Cartier (Frances) ..... 315-1886
Junior Deacon	Jim Angelos ..... 728-6188
Senior Steward	Saul Goodkin (Joanne) ..... 483-7406
Junior Steward	Don Bierly (Elaine) ..... 454-0164
Tyler	Andy Sheffield ..... 365-6698
Chaplain	David Rosenthal (Debbie)..... 702-3878
Marshal	W.: Frank Peregrin (Pat) ..... 728-0774
Organist	W.: Ronald J. Cottman (Cele) ..... 365-1944
Lodge Instructor	R.: H.: Dennis Ricker (Ginny) ..... 314-0828
Lodge Historian	R.: W.: Joseph T. Price ..... 787-0652
Trestle Board	Larry Duff (Brenda) ..... 874-2164
Trestle Board Printing	Leesburg Printing (Mike Mason) ... 787-3348



### Living Past Masters

Charles Porter	1959
Theodore E. Weihe	1963
G. Kiser Hardaway	1964
Jack Holloway	1968
R.:W.:Ray Richardson	1969*
R.:W.:Joseph H. Sellers	1970*
William "Ed" Davison	1974
Robert H. Smith	1977
R.:W.:Colin Crews	1980^*
H. C. Connell	1985
R.:W.:Theodore Jansen	1986*
R.:W.:Joseph T. Price	1987*
Michael Dozier	1988
John H. Meier V	1989
Jay A. Frizzell, Jr.	1992
Raleigh Sorenson	1993/1994
Don Barfield	1996
Tom Russell	1997/1998/2002
Mervyn Harris	1999
R.:W.:Kenneth Graves	2000*
Robert H. Browning	2003/2004
R.:H.:Dennis Ricker	2005/2007^
Roland P. Gibson	2006
Bill Green	2008
Richard Ecott	2009

### Affiliated Past Masters

Carl Anzelmo
Henry DeBerry
Ronald J. Cottman
Jack Delauter
Robert C. Gleckler
Robert Kennedy
Garry Lee
Clifford Moore
Norman L. Payne
Frank Peregrin
Glenn A. Reynolds*
Edwin Robbins
Robert L. Welch
Forest Case*
Barry Rosenthal
Wayne Parks
Fred Lint
Raymond D Trudeau
Paul Shires
M.:W.:Joseph Brearley
Dennis Managan

^ Past District Instructor

\* Past DDGM

### 18th Masonic District

<b>DDGM</b>	R.:W.: Dennis Ricker ..... 314-0828
District Instructor	R.:W.: Glenn Reynolds..... 669-5226

## Committees for 2010 and Members

### Board of Relief

Chairman W.: Don McIntyre, Sr., Randy Jesmok, Larry Duff

### Property

Chairman SW Randy Jesmok, W.: Tom Russell, Larry Duff,  
W.: Ed Davison

### Finance

Chairman SW Randy Jesmok, Sr, JW Larry Duff,  
R.:W.: Ken Graves, W.: Tom Russell, W.: Ed Davison,  
W.: Richard Ecott

### Vigilance

Chairman JW Larry Duff, Randy Jesmok, Sr., W.: Don McIntyre, Sr.

### Funeral

Chairman R.:W.: Ken Graves, W.: Bill Green, Officers & Members

### Petitions

Chairman SW Randy Jesmok, W.: Richard Ecott,  
W.: Bob Browning, Dick Cartier, Jim Angelos

### Charity

Chairman R.:W.: Joe Price, Dean Sever,  
Saul Goodkin, Fred Neilson, David Rosenthal

### Catechism

Chairman Randy Jesmok, W.: Bob Browning W.: Roland Gibson,  
Larry Duff

### Greeters

All Officers

### Scholarship

Chairman Larry Duff, R.:W.: Joe Price, Fred Neilson,  
Spencer Glover

### Investments

Chairman R.:W.: Ken Graves, W.:Tom Russell,  
R.:W.: Theodore Jansen, Joe Dykes

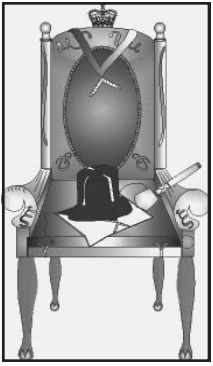
### Education

Chairman W.:Don McIntyre, SW Randy Jesmok, JW Larry Duff

### Activities & Awards

Chairman W.: Richard Ecott, Dick Frazier, Cliff Frazier

Officers and Committee Chairmen will meet at 6:30 pm before the first stated meeting of each month for business and planning.



## LIGHT FROM THE EAST

W.: Donald McIntyre, Sr.

We have another proud Papa in our Brotherhood. Over the July 4th Holiday weekend, Bro. Scott Driggers became the father of a baby girl. Congratulations to Brother Scott and his Lady.

Congratulations to W.: Merv Harris who was nominated and elected International President of High Twelve International at the High Twelve convention held in Michigan in late June. W.: Merv Harris was Master of Leesburg Lodge in 1999.

Congratulations also to Brothers James McBride and Brother Richard Taylor who received 50 year pins and certificates. Receiving a 60 Year certificate and pin was Brother Delbert Forsberg.

We welcome into our fraternity newly initiated Entered Apprentices Brothers Ronald J. Glover of Leesburg who is a EMT/Firefighter and Joseph P. Moore of Lady Lake a reserve Lake County Deputy Sheriff.

My Brothers we have several petitions for membership pending. We currently have two Brothers learning the EA Catechism, two learning the FC Catechism, two new EA's who need instruction as will those who

have petitions pending and several who need MM Catechism instruction. We are in need of instructors and mentors to fulfill all the tasks needed to educate and maintain our Lodge and Brothers. This duty should not rest solely upon the elected and appointed officers.

Remember your obligation at our Altar to "help, aid and assist" a Brother. We have Brothers, and your Lodge, needs your help and assistance. If you can instruct as a Catechism instructor or Lodge Mentor, let me know. Our Lodge welcomes your assistance.

**New Petitions** - W.: James Milton McBride petitioned for Dual Membership from Millersville Lodge 126, Indianapolis, Indiana and currently resides in Pembroke. Mr. William W. Farmer petitioned the Lodge for the three symbolic degrees of Masonry. Both petitions were accepted and forwarded to an investigations committee.

**Charity Contributions** during July were to the Grand Masters Charity (MMRL) \$100.00 and the First Ladies Masonic Home Improvement Program \$100.00.

Boy Scout Lance Eury was awarded \$100.00 for his Eagle Scout Project of building a handicap swing set at Lake Griffin State Park.



## From the Chaplain

Brother David Rosenthal

### Sickness & Distress:

On June 28th, Brother Lee Frazier had heart surgery in which four by-passes were done. Surgery went well and Brother Frazier is recovering well.

Lady Lillian Anders wife of Ill. Norm Anders fell and broke her hip. She is recovering in Avante'. Brother Art Lambright and Lady Honey are both in Avante.

Brother Jim Satterthwaite has begun twice a week dialysis. Keep Brother Jim and Lady Naomi in your prayers.

R.:W.:Joe Sellers is in LRMC, being treated for

suspected pneumonia.

Brother Mike Maravich fell and broke his hip requiring surgery and a pin inserted.

We which all who are ill a speedy recovery and hope to see you soon. *If you know of anyone that is ill or in distress, please, call a lodge officer. Keep all our brothers in your prayers, extend a comforting hand, call or visit someone in need of friendship today.*

**HAPPY DAYS** — We extend to all who have birthdays and anniversary's this month our best wishes for a happy, safe and healthy celebration of your day. If you can't party it up this year makes plans for next year.

**"We will win the world when we realize that fellowship, not evangelism, must be our primary emphasis. When we demonstrate the Big Miracle of Love, it won't be necessary for us to go out -- they will come."**

Jess Moody



## WOODLEA HOUSE

*By; Bro. Bobby Grenier*

On April 10, 2010, the City of Tavares held a grand opening for their new Seaplane Base and Marina. A ribbon cutting, which included Florida Governor Charlie Crist, was held on the front porch of the new Captain Melton Haynes' Woodlea House.

The new Woodlea House is located at Wooton Park in Tavares on the shore of Lake Dora. Inside the Woodlea Ships Store, you will also find hundreds of historic pictures depicting the history of the Woodlea, as well as a beautiful painting of Captain Haynes hanging over the fireplace. The fireplace mantel is made from the burnt wood from the original home.



*Florida Governor Charlie Crist, center cutting ribbon, Brother Bob Grenier to his right*



The original Woodlea home, built by Captain Haynes and his wife Sarah Isabella in 1871, was destroyed by arsons in 2007. An outpouring of requests to memorialize the beloved structure led to this reconstruction. It already has become a very popular tourist destination.

Captain Haynes was Leesburg Lodge No. 58's first Worshipful Master in 1868.

The new, exact scale replica of the Captain's home will serve as a Ships Store where residents, visitors, pilots, and tourists can purchase gifts, supplies, and refreshments.



*Photo Above - Dedication attendees*



## GRAND MASTERS VISITATION

M:W: J. Dick Martinez

Grand Master of Masons of Florida



The purpose of the Grand Masters visitation is so the Masons of Florida can meet the Grand Master and the other Grand Lodge Officers.

You may not be aware of the importance of the Grand Master's Visit and the opportunity to meet the Grand Master and actually talk to him and/or

ask him questions. If anyone would like to personally meet the Grand Master please let R:W:Dennis Ricker know and he will make the necessary arrangements for a before dinner meet and greet.

Your wives and ladies are invited to the dinner and to the ladies program following. The dinner and

program is FREE. The proper dress for this visit is Business Dress (coat & tie for the masons; dress, skirt or pants suit for the wives and ladies),

**Date:** Friday, September 3, 2010

**Where:**

**Morrison United Methodist Church**  
1005 West Main Street  
Leesburg, FL 34748

**Registration:** 5:30PM

**Dinner:** 6:30PM

**Presentations to Grand Master:** 7:15PM

(Insure that you have a presentation form for each item you are presenting - one form for each check, Honorary Membership, etc)

**Ladies Program:** 7:30PM

**Tyled Meeting for all Master Masons:** 7:30PM

**Leesburg Lodge No 58**  
200 Richey Road  
Leesburg, FL 34748



*(Photo Above - Our Greeters - Linda & Dean Sever at our July Sunday Dinner)*

**Please call the Lodge, or sign the guest list in the foyer, and provide the number of guests attending with you, this ensures enough food is prepared for all.**

***ALL MASONS***, their families, friends and guests are invited to our monthly *Second Sunday Dinners* and every *Tuesday breakfasts*. Menu items subject to change due to availability and cost.

## UPCOMING

### SUNDAY DINNERS

#### FEATURED MENU ITEMS

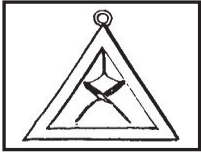
**August 8th,**

**Pulled Pork or Chicken Chunks with your choice of Teriyaki BBQ or a Sweet & Sour Sauce**

**September 12th,**

**Chicken Parmesan with Spaghetti and Marinara Sauce**

***See page 16 for full menu items for this month.***



## FROM THE SECRETARY

*Brother Dean Sever*



## FROM THE SOUTH

*Brother Larry Duff, JW*

We still have 17 delinquent Brothers who have dues outstanding, their names are posted on bulletin board, if you know one of those Brothers, please give them a call and remind them of their obligation.

Also remember to bring your old newspapers and put in our recycle bin. If everyone would just bring the daily newspapers laying around the house (get your neighbors too) with them when they come to lodge we could fill up the bin weekly instead of every 2 months.

Brothers this is the easiest money the Lodge makes to help keep the utilities paid, it involves hardly no effort or resources on our part and most important it is an environmentally good cause. We average around \$55.00 every time this bin is picked up, \$200 a month instead of \$55.00 every two months would be a big help.

Another great month in the South thanks to you. Our July Monthly Second Sunday Dinner was outstanding.

So far this year the Lodge has again benefited through the volunteer efforts of the Kitchen Crew.

THANK YOU for you participation, our budget goal at the beginning of year was set to receive \$600.00 per month in donations, we are averaging \$760.00 per month from our Monthly Second Sunday Dinners. To achieve this goal we need 75 people to attend a dinner, we are averaging 95.

We hope you enjoy, and by your reactions many are, the decorations that appear at each Sunday Dinner. It is our hope it provides a little festive atmosphere while we enjoy each others fellowship.



High Twelve is an organization of Master Masons who support Masonic causes with special emphasis on youth support and patriotic events. High Twelve is an association dedicated to the unification of Master Masons, independent of the formal ritual of Lodge, but dedicated to service to the fraternity.



## HIGH TWELVE CLUBS Meeting Times & Locations

**Hawthorne Masonic High Twelve No. 547** - Meets at 11:00 a.m. on the 2nd & 4th Tuesday of each month at Taste Tempters Pancake Inn on West Main Street in Leesburg.

**Leesburg Masonic High Twelve No. 424** - Meets at 9:00 a.m. on the 4th Thursday of each month at the Taste Tempters Restaurant on West Main Street in Leesburg.

**Mid-Florida Masonic Lakes High Twelve No. 522** - Meets at 11:30 a.m. on the 2nd Monday of each month at Mid-Florida Lakes Clubhouse, east of Leesburg on CR-44.

**Tavares Masonic High Twelve No. 557** - Meets at 11:00 a.m. on the 3rd Thursday of each month at the Golden Coral Restaurant on 441 in Eustis.

**Tri County Masonic High Twelve** meets 10:30 a.m. the 1st Wednesday of each month at La Hacienda Recreation Center in the Villages. Reservations for lunch must be made on the Thursday before the meeting, call Rita at 750-5561.

## MASONIC CLUBS



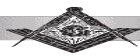
**Plantation Masonic Club** - Meets at 11:00 a.m. on the 2nd Wednesday of each month at Plantation Oaks Restaurant.



This newsletter, our postal mail list and our electronic mail list, goes out to a number of Lodges, the Masonic Home and hundreds of Brother Masons and their Ladies.

I personally extend to all in the Masonic family and invitation to attend one of our Breakfasts or Sunday Dinners.

On behalf of our volunteer Kitchen Crew, Thank You again, your making it a great year in the South.



## **GOOD and WHOLESOME Instruction**

*Author Unknown - Sent in by a Brother*

I recently came across something regarding business recruiting: It had to do with how much time, effort, and money is expended to attract new talent in to an organization. It also talked about the excitement and expectations of everyone involved with the addition of a new 'hire'. Everyone has high hopes for the contribution the newly hired person can add to the team and the company. When the management team feels they have added a quality recruit they can't seem to do enough to get that new person a great start on a great career; no time or effort is shortchanged to make sure they were right in bringing that new person aboard.

A company will pour great deals of money and manpower into training to get this new employee as productive as possible, as soon as possible. That was the case in my business, and even though I'm retired from it now, I still am interested and can still remember the thrill of it; especially the thrill of hiring and training the 'right person.' We spent a lot of time, effort, and money to help them be the best they could be – for themselves, for the team, and the company.

I find reports like the one above interesting, and when I heard it I began to think about Freemasonry.

Some Masonic Lodges put in great effort to hold open houses, and other information events to attract quality men, so they will learn a little about Freemasonry: It's important for our friends, relatives, co-workers, and neighbors to hear from Masons what Masonry is and what it is not: That's one of the vital roles an open house or prospective member's night can fill. As a result, invariably, there will be some of the men who are invited that will ask for a petition, or how they can become a Mason. When that happens the smiles on the

Masons hosting the open house get even bigger, because they know their efforts have made a positive impact, and as a result that individual's life is going to get better. Once the petition is filled out then things go into motion to proceed with the petitioning process; everyone is happy.

If the Petition is approved, there is certainly a lot of effort on the part of a lot of Masons to prepare for their parts in and for the conferral of each degree. Even if a Lodge brings in a degree team from some other part of Masonry there is a lot of work and effort expended by the Masons of that degree team to confer a great degree. When a degree is conferred everyone benefits and learns. It may be the candidate who learns the most, but we all learn when we watch and participate in a degree – and we all benefit from the fellowship of such a joyous event as degree work to bring new Masons into Freemasonry.

In addition to the work for the degree, there is other behind the scenes work, and money invested to make the degree night a special event for the candidate, and everyone attending. Some Masons travel quite a way to attend degrees, and some will take time off from their jobs to attend. Sometimes there's more invested to host and attend a degree than meets the eye.

The point of the similarity to business' recruiting quality associates is that unlike successful businesses and successful Masonic Lodges, there are some Masonic Lodges that neglect to take the next step to get these candidates, who excited them so much when they petitioned, involved in learning and in the Lodge. Some Lodges seem to take a lackadaisical stance when it comes to assigning a proficiency coach, and a mentor; and giving a new Brother a meaningful job to do.

It reminds me of someone who, when a new enthusiastic member asks to help in some way that he is told all the jobs are filled, and 'we don't have anything for you to do.' Some Masonic Lodges will have Lodge leadership that act in a similar way; a new Mason will come into the Lodge, sometimes by degrees and other times by affiliation or restoration and be welcomed but not put to use for the betterment of himself or the Lodge. Masons are the kind of men who like to get involved. Sadly, if enthusiasm and offers to help are not nurtured that enthusiastic member will find another place to get involved; if it's not in another part of Masonry the risk of losing him as a dues paying member greatly increases.

*(Continued on Page 10)*



## Scottish Rite

www.OcalaSR.com or www.SROrlando.com

**Ocala Scottish Rite** meets at the Ocala Scottish Rite Center, 3632 NE 7th Street, Ocala, Fl. the first Monday of each month, at 7:30pm. Next meeting is August 2nd. Fall Reunion is scheduled for October 16th & 17th, 2010.

**Orlando Scottish Rite** meets at Orlando Scottish Rite Center, 1485 Grand Road, Winter Park, Fla. on the 4th Friday of each month, except, November, which is on the third Friday and dark in December, meetings at 7:30pm.



## York Rite Bodies

*“A Continuation of the Blue Lodge”*

www.flgyr.org

### ***Ocala York Rite Bodies – Meetings at Belleview Lodge No. 95, Belleview.***

*Ocala Chapter No. 13* - Meets on the Second Wednesday of January, March, May, September and November beginning at 7:30 PM.

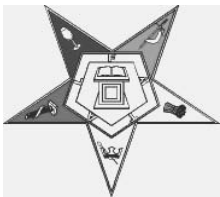
*Ocala Council No. 22 - Royal & Select Masters* - Meets on the Second Wednesday of February, April, June, October and December beginning at 7:30 PM.

*Ocala Commandery No. 19 - Knights Templar* - Meets on the fourth Wednesday of each month at 7:30 PM.

### ***Eustis York Rite Bodies - Meetings at Eustis Lodge No. 85, Eustis.***

*Eustis Chapter No. 33*, Meets on the third Friday of each month at 7:30 PM.

*Golden Triangle Council No. 28—Royal & Select Masters* - Meets on the third Friday of each month at 7:30 PM.



## ***Order of the Eastern Star, Leesburg Chapter No. 84***

Lady Marylu Stewart – Worthy Matron

W∴ Roland Gibson —Worthy Patron

### **Meetings – 1<sup>st</sup> Thursday of the Month at 7:30 p.m.**

If you are a member of the OES and wish to contribute a article or information for inclusion in the Trestle Board, just send it to the editor. Articles are requested to be no more than one or two pages.



## ***Tall Cedars, Lake Forest, No. 200***

GT—Jim Stueber

**Meetings – 2nd Saturday of the Month at 10:30 a.m.** If you wish to contribute a article or information for inclusion in the Trestle Board, just send it to the editor. Articles are requested to be no more than one or two pages.





# CALENDAR OF EVENTS FOR AUGUST 2010



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2 Ocala SR 7:30 pm DeMolay 7:30 pm Eustis Lodge Boy Scout Troop 1	3 Coffee Klatch & Breakfast 8 am Leesburg Stated Meeting 7:30 pm	4 Tri-County Hi-12 La Hacienda Recreation Center, The Villages 10:30am	5	6	7
8 <b>Sunday Dinner</b> 11:30 — 1:15 pm <b>Pulled Pork or Chicken Chunks</b> <b>Teriyaki or Sweet &amp; Sour Sauce</b>	9 Mid-Florida Lakes Hi-12 meets at Mid-Fla. Lakes Clubhouse at 11:30 am Boy Scout Troop 1 7:30pm	10 <b>Coffee Klatch &amp; Breakfast 8 am</b> Hawthorne Hi-12 Taste Tempters 11:00am	11 Ocala York Rite (Dark) Plantation Masonic Club 11:00am At Plantation Oaks Restaurant	12	13 Triangle Commandery No. 28 7:30 pm @ Eustis Lodge	14 Tall Cedars, No. 200 at Leesburg 10:30 am
15	16 DeMolay Chapter Meeting 7:30 pm at Eustis Boy Scout Troop 1 7:30pm	17 <b>Coffee Klatch &amp; Breakfast 8:00 am</b> <b>Leesburg Stated Meeting 7:30pm</b>	18 District Association Wildwood 7:30 pm	19 Tavares Hi-Twelve Golden Coral Eustis 11:00 am	20 Golden Triangle Council & Chapter 7:30 pm @ Eustis	21
22	23 Boy Scout Troop 1 7:30pm	24 <b>NO BEAKFAST ELECTION DAY</b> Hawthorne Hi-12 Taste Tempters 11:00am	25 Ocala York Rite Commandery - (Dark) District Instruction Wildwood 7:30 pm	26 Leesburg Hi-Twelve Club, Meeting at Taste Tempters 9:00am (DARK)	27 Orlando Scottish Rite 7:30 pm	28
29	30 Boy Scout Troop 1 7:30pm	31 <b>Coffee Klatch &amp; Breakfast 8:00 am</b>				

(Continued from Page 7)

To paraphrase the slogan of the United Negro College Fund: "A Mind Is a Terrible Thing to Waste." 'An Eager Enthusiastic Mason Is a Terrible Thing to Waste.' And Lodges do waste them by not following up the degree conferrals with proper coaching, mentoring, and involvement. Maybe if we knew just how much we had invested in each new candidate we might value him

and his potential to the Lodge a little differently.

Giving the new Mason and Lodge member good and wholesome instruction may be ordered by the Master of the Lodge, but it is up to all of us, each member of the Lodge, to reinforce and carry out those instructions for the betterment of our Brethren (new & old), for the Lodge, for the Grand Lodge, and for Freemasonry.



## TRESTLE BOARD SPONSORS

YOUR NAME HERE - INDIVIDUAL OR COUPLE FOR ONLY \$20.00

*Current year or any part thereof - HELP US KEEP YOU INFORMED!*



George Shoemaker

Larry & Brenda Duff

W.: Charles & Marlene White

Jack Hollaway

Jim & Dorothy McBride

W.: Jack Hollaway

Dan Bluxom

Garth & Molly Phillips

Dean & Linda Sever

Betsy Jordan

Delores Duff

Gene & Dolores White

Leo Blum

R.:W.: Kenneth Graves

W.: Don & Nina McIntyre

Paul & Delores Shires

Richard Tanner

W.: Forest & Anne Case

John Parfumore

M.:W.: Joseph & Anna Brearley

Richard & Frances Cartier

Randy & Joye Jesmok

Tavares Masonic Hi-12 Club

Irvin & Dorothy Creed

Tom & Bev Wright

Susan Keast & Helping Hands Cleaning

Ken Hamilton

Dick & Jackie Frazier

W.: Richard Ecott

George Wikane

Jim Angelos

Bill & Sharon Aston

Holt & Libby Whatley

R.:W.: Gary Smith

W.: Bob & Carolyn Browning

John Gammon

Plantation Masonic Club

Pedro Perez

David Otteni

W.: Dr. Ronald & Cele Cottman

Pete & Nancy Taylor

W.: Edwin & Wanda Robbins

W.: Frank & Pat Peregrin

Hawthorne Masonic Hi -12



Leesburg Masonic Hi-12

W.: Tom & Lynn Russell

R.:W.: Ted & Marilyn Jansen

W.: Bill & Nancy Green

Wil & Norma Hoehndorf

Ed & JoAnne Davis

Richard Tanner

Patrick Brunt

Dallas Douma

Arnold Arthurton

R.:W.: Joe Price

A Kitchen Helper

Ed & Cathy Sowden

Joseph Schlegel

Michael Maravich

Ken Hamilton

Ray & Jan Trudeau

Bob Rowden

*If you would like to be a sponsor in 2010, please see the secretary with your donation. Your donations are applied to the monthly mailing costs of the Trestle Board, we need 60 sponsors to cover the yearly mailing costs. Sponsorship is \$20.00.*

**Editors Note:** All articles and information for publication must be received by the editor prior to the 15th of the publishing month for inclusion in the next issue. Articles can be e-mailed to Larry Duff at [Ldduff@comcast.net](mailto:Ldduff@comcast.net)

# MASONIC EDUCATION & DISCUSSION

*Seek to mentor a Brother Mason: It's good for him, it's good for you, and it's good for Freemasonry!*

"An Educated Mason Is A Dedicated Mason" and a dedicated Mason will ensure the perpetuation of our fraternity.



## SOLOMON'S KNOT

By: Leesburg Junior Warden Larry Duff

As presented (in part) at George Wolf Council No. 387

Allied Masonic Degrees of the United States

Solomon's knot (Latin *sigillum Salomonis*) is the most common name for a traditional decorative motif. In architecture and decorative art, this is an ornament which is a decoration used to embellish parts of a building or object. Architectural ornaments can be carved from stone, wood or precious metals, formed with plaster or clay, or impressed onto a surface as applied ornaments; in other applied arts the main material of the object, or a different one may be used. A wide variety of decorative styles and motifs have been developed for architecture and the applied arts, including pottery, furniture, metalwork. In textiles, wallpaper and other objects where the decoration may be the main justification for its existence, the terms pattern or design are more likely to be used.



In a 1941 essay, the architectural historian Sir John Summerson called it "surface modulation". Decoration and ornamentation has been evident in civilizations since the beginning of recorded history, ranging from Ancient Egyptian architecture to the apparent lack of ornaments of 20th century Modernist architecture.

Solomon's knot has been used since ancient times, and are found in many cultures. In mathematics, despite the name, it is actually classified as a link, a link is a collection of knots which do not intersect, but which may be linked (or knotted) together. A knot can be described as a link with one component. Links and knots are studied in a branch of mathematics called knot theory. Implicit in this definition is that there is a *trivial* reference link, usually called the unlink, but the word is

also sometimes used in context where there is no notion of a trivial link, and is not a true knot according to the definitions of mathematical knot theory.

The Solomon's knot consists of two closed loops, which are doubly-interlinked in an alternating (interlaced) manner. In other words, if laid flat, the Solomon's knot is seen to have four crossings where the two loops interweave under and over each other.

In most artistic representations, the parts of the loops that alternately cross over and under each other become the sides of a central square, while the four loops extend outward in four directions. The four extending loops may have oval, square, or triangular endings, or may terminate with free-form shapes such as leaves, lobes, blades, wings etc.

The Solomon's knot often occurs in ancient Roman mosaics, usually represented as two interlaced ovals.



Tzippori National Park, Israel, has Solomon's Knots in stone mosaics at the site of an ancient synagogue.

The Treasury, National Museum of Ireland, Archaeology, Dublin, Republic of Ireland displays the twelfth century Cross of Cong. In contrast to more elaborate designs usually seen are two very small Solomon's Knots in simple, pure form at the junction of the Cross, one on either side of the Quartz Crystal covered hollow that reportedly once held a sliver of the Christian "True Cross."

The Cross of Cong is an early 12th century Irish Christian ornamented processional cusped cross, which was, as an inscription says, made for Tairrdelbach Ua Conchobair (d. 1156), King of Connacht and High King of Ireland to donate to the Cathedral church of the period that was located at Tuam, County Galway, Ireland. The cross was subsequently moved to Cong Abbey at Cong, County Mayo, from which it takes its name. It was designed to be placed on top of a staff and is also a reliquary (a container of relics) designed to hold a piece of the purported True Cross. This gave it additional importance as an object of reverence and was un-

doubtedly the reason for the object's elaborate beauty.

Across the Middle East, historical Islamic sites show Solomon's knot as part of Muslim tradition. It appears over the doorway of an early twentieth century mosque/madrassa in Cairo. Two versions of Solomon's knot are included in the recently excavated Yattir Mosaic in Jordan.

To the east, it is woven into an antique Central Asian prayer rug. To the west, Solomon's knot appeared in Moorish Spain, and it shines in a leaded glass window in a late twentieth century mosque in the United States. The British Museum, London, England has a fourteenth century Egyptian Qur'an with a Solomon's Knot as its frontispiece.

The University of California at Los Angeles Fowler Museum of Cultural History, has a large African collection that includes nineteenth and twentieth century Yoruba glass beadwork crowns and masks decorated with Solomon's Knots.

Home of Peace Mausoleum, a Jewish Cemetery, Los Angeles, California, has multiple images of Solomon's knot in stone and concrete bas reliefs sculpted 1934 CE.

Saint Sophia's Greek Orthodox Cathedral, "Byzantine District" of Los Angeles, California, USA has an olive wood Epitaphios, (bier for Christ) with Solomon's knots carved at each corner. The Epitaphios is used in the Greek Easter services.

Powell Library University of California at Los Angeles, USA has ceiling beams in the Main Reading Room covered with Solomon's Knots. Built in 1926, the reading room also features a central Dome of Wisdom bordered by Solomon's knots.

In Latin, this configuration was sometimes known as *sigillum Salomonis*, meaning literally "seal of Solomon". It was associated with the Biblical monarch Solomon because of his reputation for wisdom and knowledge (and in some legends, his occult powers). This phrase is usually rendered into English as "Solomon's knot", since "seal of Solomon" has other conflicting meanings often referring to either a Star of David or pentagram.

In the study of ancient mosaics, the Solomon's knot is often known as a "guilloche knot" or "duplex knot", while a Solomon's knot in the center of a decorative configuration of four curving arcs is known as a "pelta-swastika" (where *pelta* is Latin for "shield").

Among other names currently in use are the following:

"Foundation Knot" applies to the interweaving or interlacing which is the basis for many elaborate Celtic designs and is used in the United States in crochet and macramé patterns.

"Imbolo" describes the knot design on the textiles of the Kuba people of Congo.

"Nodo di Salomone" is the Italian term for Solomon's Knot, and is used to name the Solomon's Knot mosaic found at the ruins of a synagogue at Ostia, the ancient seaport for Rome.

Since the knot has been used across a number of cultures and historical eras, it can be given a range of symbolic interpretations.

Because there is no visible beginning or ending, it may represent immortality and eternity—as does the more complicated Buddhist Endless Knot.

The endless knot overlaps without a beginning or an end, symbolizing the Buddha's endless wisdom and compassion. It indicates continuity as the underlying reality of existence. It is conjectured that it may have evolved from an ancient naga symbol with two stylized snakes.

The latter image signifies the dramatic interplay and interaction of the opposing forces in the dualistic world of manifestation, leading to their union, and ultimately to harmony in the universe. This fact is amply reflected in the symmetrical and regular form of the endless knot.

The intertwining of lines represents how all phenomena are conjoined and yoked together as a closed cycle of cause and effect. Thus the whole composition is a pattern that is closed on in itself with no gaps, leading to a representational form of great simplicity and fully balanced harmony.

Some think all phenomena maybe interrelated, the placing of the endless knot on a gift or greeting card is understood to establish an auspicious connection between the giver and the recipient. At the same time, the recipient is goaded to righteous karma, being reminded that future positive effects have their roots in the causes of the present. This is because the knot represents a connection, a link with our fates, binding us to our karmic destiny. This is one of the most favorite symbols in Tibetan Buddhism, and often occurs on its own.

Other, related interpretations of the knot have also been given, such as the following:

The auspicious drawing symbolizes the mutual

dependence of religious doctrine and secular affairs. Similarly, it represents the union of wisdom and method, the inseparability of emptiness and dependent arising at the time of path, and finally, at the time of enlightenment, the complete union of wisdom and great compassion.

Because the knot seems to be two entwined figures, it is sometimes interpreted as a Lover's Knot with the symbolism of love, friendship, and affection and dates back to antiquity.

Because of religious connections, the knot is sometimes designated the all-faith symbol of faith, but, at the same time, it appears in many places as a valued secular symbol of prestige, importance, beauty.

Solomon's Knot appears on tombstones and mausoleums in Jewish graveyards and catacombs in many nations. In this context, Solomon's Knot is currently interpreted to symbolize eternity.

Some seek to connect it with Solomon by translating the Hebrew word *peka'im* (found in the Bible at I Kings 6:18 and I Kings 7:24) as meaning "knobs" or "knots", and interpreting it to refer to Solomon's knot; however, the more accepted modern translation of this word is "gourd-shaped ornaments".

In Africa, Solomon's knot is found on glass beadwork, textiles, and carvings of the Yoruba people. When the knot appears in this culture, it often denotes royal status; thus, it is featured on crowns, tunics, and other ceremonial objects. Also in Africa, the Knot is found on Kasai velvet, the raffia woven cloth of the Kuba people. They attribute mystical meaning to it, as do the Akan People of West Africa who stamp it on their sacred Adinkra cloth. In the Adinkra symbol system, a version of Solomon's knot is the *Kramo-bone* symbol, interpreted as meaning "one being bad makes all appear to be bad".

In Latvia, when Solomon's knot is used on textiles and metal work, it is associated with time, motion, and the powers of ancient pagan gods.

In modern science, some versions of the conventionalized sign for an atom (electrons orbiting a nucleus) are variations of Solomon's knot.

*The Solomon's Knot is not to be confused with Solomon's Seal, which is a pentagram.*

There are several legends regarding the design of the Solomon's Knot and each tale focuses on the interconnectivity of the two loops.

Solomon, a name which means 'peace', like the Hebrew *shalem* in 'Jerusalem', was the son of David and is accredited for building the first temple in Jerusalem about 1,000 B.C. (see 1 Kings 6). Most of what we know about King Solomon is found in the Bible, supplemented by a plethora of myths and magical legends.

The Bible relates how Solomon, on becoming king, prayed to God for wisdom (1 Kings 3:7-15). Any lesser man would have prayed for health, wealth and happiness, but no, Solomon asked for a "discerning heart" and "to distinguish between right and wrong." And this is exactly what God gave Solomon (who was also later blessed with health, wealth and happiness).

One well-known story (1 Kings 3:16-28) is of two prostitutes who asked Solomon to resolve a dispute over which of them was the rightful mother of a baby. Solomon's answer was extreme, but couldn't have been fairer. He suggested using a sword to chop the baby in two, so that each woman could have half each. The true mother said she would rather the other woman take the child if that was the only way to save his life. Such compassion convinced Solomon that she was indeed the true mother and ruled that she should have the baby.

1 Kings 4:29-34 speaks more of Solomon's wisdom, and together with various other tales, Solomon is held up to have been the wisest of kings. The Solomon's Knot is therefore a symbol of wisdom.

There are several legends regarding the design of the Solomon's Knot symbol and each focuses on the interconnectivity of the two loops and their synergy. So in addition to wisdom, the symbol means strength.

Another story gave us the maxim: 'Together, we stand. Divided, we fall.' This saying is attributed to Æsop (620-560 BC) in his fable - The Four Oxen and the Lion:

*A Lion used to prowl about a field in which Four Oxen used to dwell. Many a time he tried to attack them; but whenever he came near they turned their tails to one another, so that whichever way he approached them he was met by the horns of one of them. At last, however, they fell a-quarrelling among themselves, and each went off to pasture alone in a separate corner of the field. Then the Lion attacked them one by one and soon made an end of all four.*

Popular today are tattoos in which we commonly see Celtic Knots. The spread of the early Roman Empire which brought with it Christianity may have

influenced the early Celtic people in the design and development of the symbolism of Celtic Knots.

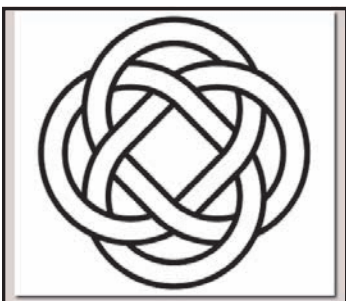
The aesthetic quality of Celtic knots is undeniable. The intricacy is as illusive as the meaning of each knot. While we seek to know the secrets of the knots, it remains the inability to obtain that very information that continues to fuel the mystery of the art.

Historically speaking the Celtic people were an ancient and elusive people. They had no cities, empires or even a written language. The Celtic culture was a short lived one. The Celts are referred to as "hidden people", from Europe to the British Isles for about 800 years; from 700 BC to their absorption into the Roman Empire at about 100 AD. Having had no written language, thus no written history, the culture did however, managed to spread from Ireland to the shores of the Black Sea. Their culture and legend intrigue us, even now. The meanings of their unique and lovely symbolism do as well.

A subject of great interest for us today remains that of the Celtic knot art. The beauty of the intricate artistry, the interwoven and winding threads that appear to be eternal beg for meaning. Regrettably the meanings are either non-existent from the beginning or were mostly lost to history. The four corners knot appeared, with the other knot art after 450 AD.

The sparse information that has been authenticated does not provide any true meanings in regard to the symbolism of the Celtic knots. Many ancient Celtic symbols were interpreted by archeologist and scholars. Studying the symbols in context was the best attempt at the true meanings as was available. Some of the symbols have changed in meaning over years because of the various influences that the culture came under; Christianity, and other cultures. The meanings have possibly changed over time in regard to the tribe, the time period and the regions or artisan's favorite gods and goddesses, at the time. It is possible that the meanings are simply made up. With that understood, we can only speculate. The translation of meanings are left to what cultural histories we do know to have been an influence.

History documents that Christianity influenced the Celtic culture deeply. With that information we can speculate that the Christian belief may have had some influence as to the artistry of the Celtic knots. The common understanding of the four corners has that of a bib-



lical base. It refers to the four corners of the earth. It is referenced throughout the bible most often in: Isaiah 11:12; Ezekiel 7:2 and Revelation 7:1. The Hebrew translation, the language of the Old Testament, of four corners, in the book of Isaiah, is the word Kanaph, which conveys the idea of the ends of the world; all parts of the world and the idea of extremity. The scriptures in Isaiah describes when the Messiah will regather his people from the four corners of the earth. They shall come from every extremity to be gathered into Israel. The reference is located in the Book of Isaiah 11: 10-12

Reference is made also to the four winds. The four winds are found commonly in Eastern religions, as well Native American culture. History shows, that the Celts had influence from the Eastern religious cultures, as well. No research found the Native American culture having had an influence on the original Celtic Tribes. The four corners appear in several knots.

The Shield knot is the most commonly known. It is believed to be an ancient and universal symbol of protection. It is found as far back as the Mesopotamian people. It to is also referred to as Solomon's knot or the endless or mystic knot. The esoteric or spiritual meaning eludes to beginnings and endings. This is believed to be reference to the fact that the beginning and the ending cannot be seen within the knot. Other meanings have been said to be that of a timeless nature and the uninterrupted life cycle.

The Wheel of Being (a five fold pattern) is the four corners united by a fifth. The four corners of this knot are circular, as is the fifth. They are laid out in a design of a square with the fifth circle uniting them all. It is speculated that this design represents Ireland. The country divided similarly into Leinster, Munster, Connaught, Ulster and Meath. The Druidic definitions is that the four powers or elements are united by the fifth for balance.

The Celtic Cross or Ring, bridges the earthly and spiritual worlds. The representation of the four corners are the vertical axis (spiritual world) and the horizontal axis (earthly world). The circle defines God's love as unending, with no beginning or ending.

Having had translations throughout the ages from archeologist, scholars and religion, the fascination of the knots symbolic meanings will always have audience. The art of the knots will remain timeless. Having been labeled a sacred riddle, the intricacies will amaze generations to come.





Our July Sunday Dinner Kitchen Gang



Photo on left attendees at our July Dinner.  
 Photo on right, our Junior Warden fresh off the BBQ grills with more Ribs, Hamburgers and Hot Dogs receiving a piece of cake and a Happy Birthday song from all.



Lady Ursula Craigie (left) and R. W. Ted Jansen (right) are holding Handmade Lap Blankets that were donated to the Lodge by Ms. Rose Christ, mother-in-law of our Junior Warden, and given to two attendees during our July Sunday Dinner.  
 We hope you both enjoy them this winter.





**Leesburg Masonic Lodge No. 58 F & AM**  
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*Celebrating 142 years (1868 — 2010)*

**SUNDAY DINNER — AUGUST 8th, 2010**

**11:30 a.m. TO 1:15 p.m.**

*Menu items:*

***Choice of PULLED PORK or CHICKEN CHUNKS  
with a choice of Teriyaki BBQ or Sweet & Sour Sauce  
Wild Rice, Vegetable Melody, Garden Salad,  
Deserts (Sugar Free / No Sugar Added) and Drinks***

Suggested donation \$8.00 per person, Children under 14 years of age \$4.00

**PLEASE call the Lodge, or sign the guest list in the foyer, provide the number of guests attending with you, this ensures enough food is prepared for all. ALL MASONS, their families, friends and guests are invited to our Second Sunday Dinners and breakfasts. Menu items subject to change due to availability and cost.**



**HELP THE CHARITY FUND  
LEESBURG 58 COFFEE CUPS**

W.: Richard Ecott (Jr. Past) purchased 150 coffee cups. These cups are cobalt blue with a gold square and compass and Leesburg 58 embossed on them. The cups are available for a donation of \$7.00 each. Your donation will be deposited into the Charity Fund for charitable projects by the Lodge. Get one while they last and help someone in need.