

Leesburg Masonic Lodge No. 58

Free & Accepted Masons of Florida

Chartered January 15, 1868

Vol. III Issue XI

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

# Trestle Board

NOVEMBER 2009



*THE FIRST THANKSGIVING By; Jean Louis Gerome Ferris*

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 2009

<b>Worshipful Master</b>	W·: Richard Ecott ..... 323-3569
Senior Warden	Donald McIntyre, Sr. (Nina) ..... 728-6954
Junior Warden	Randall Jesmok (Joye) ..... 669-2830
Treasurer	R·: W·: Ken Graves (Jean) ..... 787-9538
Secretary	Ill. Garth Phillips (Molly) ..... 753-4143
	<b>Lodge</b> ..... 787-5696
Senior Deacon	Terry E. Carter (Debbie) ..... 751-2874
Junior Deacon	Larry Duff (Brenda) ..... 728-5270
Senior Steward	Richard Cartier (Frances) ..... 315-1886
Junior Steward	Jim Angelos ..... 728-6188
Tyler	Saul Goodkin (Joanne) ..... 483-7406
Chaplain	W·: Wayne Parks (Donna) ..... 787-6501
Marshal	Dean Sever (Linda) ..... 787-6667
Organist	W·: Ronald J. Cottman (Cele) ..... 365-1944
Lodge Instructor	R·: H·: Dennis Ricker (Ginny) ..... 314-0828
Trestle Board	Larry Duff (Brenda) ..... 874-2164
Trestle Board Printing	Leesburg Printing (Mike Mason) ... 787-3348
Lodge Historian	R·: W·: Joseph T. Price ..... 787-0652



### Active Past Masters

Charles Porter	1959
Theodore E. Weihe	1963
G. Kiser Hardaway	1964
J. C. 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

### 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*
John Ray Dean
Barry Rosenthal
Wayne Parks
Fred Lint
Raymond D Trudeau
Paul Shires
M·:W·: Joseph Brearley

^ Past District Instructor  
\* Past DDGM

### 18th Masonic District

<b>DDGM</b>	R·:W·: Gary Smith ..... 483-1556
District Instructor	R·:W·: Bill Siegenthaler..... 394-6941

## Committees for 2009 and Members

### Board of Relief

Chairman W·: Richard Ecott, Don McIntyre, Sr., Randy Jesmok

### Property

Chairman Don McIntyre, Sr., W·: Tom Russell, Larry Duff,  
W·: Ed Davison, Randy Jesmok

### Finance

Chairman SW Don McIntyre, Sr, R·: W·: Ken Graves,  
W·: Tom Russell, W·: Ed Davison, Larry Duff

### Vigilance

Chairman Randy Jesmok, Don McIntyre, Sr., W·: Richard Ecott

### Funeral

Chairman R·: W·: Ken Graves, All Officers & Members

### Petitions

Chairman Don McIntyre, Larry Duff, Glen Bryan, W.: Bob Browning

### Charity

Chairman Larry Duff, R·: W·: Joe Price, Dean Sever, Saul Goodkin

### Catechism

Chairman Don McIntyre, Sr., Dallas Douma, Jr. (EA),  
Randy Jesmok (FC), W·: Bob Browning (MM), Larry Duff

### Greeters

All Officers

### Scholarship

Chairman Larry Duff, R·: W·: Joe Price, W·: Ed Davison,  
Fred Neilson

### Investments

Chairman R·: W·: Ken Graves, W·: Tom Russell,  
R·: W·: Theodore Jansen

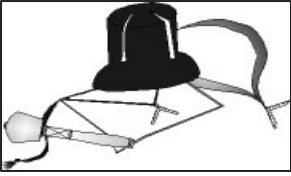
### Education

Chairman Randy Jesmok, W·: Richard Ecott, W·: Bob Browning,  
Don McIntyre, Larry Duff

### Activities & Awards

Chairman John Patterson, 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.**



## From the Worshipful Master

W.: Richard Ecott

We would like to welcome Brother Don Bierly to our lodge. Brother Bierly comes to us from out of state and is residing in the City of Leesburg.

The 2010 dues notices have been mailed out to 298 members of Lodge. If you haven't received a dues notice, please call the secretary at the Lodge office. On Page 6 of this issue you will find some additional information regarding dues.

Congratulations to Brothers Ed Walsh and John Patterson who at our Stated Communications Meeting of October 6th, delivered an outstanding Master Mason Catechism before the Brethren in attendance. W.; Bob Browning did a wonderful job in conducting the Catechism ceremony and preparing Brothers Walsh and Paterson.

On November 14th, Senior Warden Don McIntyre has scheduled a Lodge Work Day. We have several areas in and around the outside of the Lodge to be attended to.

Our Stated Communications Meeting on November 17th has been set for Officers Step-Up Night. This is your evening to meet and speak with po-

tential Officers for 2010 prior to Officer Elections on December 1st.

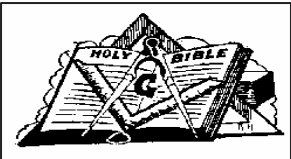
It may hope to see many of the Brethren on November 21st for Grand Master of Florida Dale I. Goehrig, Officially Visit to the 18th Masonic District.

Dinner will be served at Morrison United Methodist Church at 1005 West Main Street in Leesburg at 6:00pm, Registrations begins at 5:00pm. Ladies program will be held after the dinner at the church with the Official Visitation Meeting held at Leesburg Lodge at 7:00pm.

We are all aware the current economic situation occurring in the Leesburg area. One organization who has been especially hard hit is the Leesburg Food Bank. We also have a few Brothers who themselves have been hit hard the economic downturn in our area.

I am requesting that the Brethren of this Lodge come together in an effort to donate food items to the local Food Bank and our Brothers. We will except a cash or check and purchase food items.

If you are able to contribute canned, boxed or any non-perishable food item, please drop them off at the Lodge and we will ensure their delivery to the Food Bank or a distressed Brother as needed.



## From the Chaplain

W.: Wayne Parks

We have had two Brothers called to the Celestial Lodge above, Brother Grover Brown (08/19/09) and Brother Bruce Sanford (09/20/09). Our prayers are with both families.

Brothers Ted Jansen, Bill Ranquist and Jeff Boyer are recovering from surgeries.

Our Best wishes to all for speedy recoveries.

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

**Words to live by:** A bar of iron costs \$5, made into horseshoes its worth is \$12, made into needles its worth is \$3500, made into balance springs for watches, its worth is \$300,000. Your own value is determined also by what you are able to make of yourself.

**From the Great Light in Masonry;** "Do not let kindness and truth leave you; Bind them around your neck, Write them on the tablet of your heart." Proverbs 3:3 NASV

**"Just as your car runs more smoothly and requires less energy to go faster and farther when the wheels are in perfect alignment, you perform better when your thoughts, feelings, emotions, goals, and values are in balance." Brian Tracy**

## THANKSGIVING



Thanksgiving Day is a harvest festival. Traditionally, it is a time to give thanks for the harvest and express gratitude in general. It is a holiday celebrated primarily in Canada and the United States.

The date and location of the first Thanksgiving celebration is a topic of modest contention. Though the earliest attested Thanksgiving celebration was on September 8, 1565 in what is now Saint Augustine, Florida, the traditional "first Thanksgiving" is venerated as having occurred at the site of Plymouth Plantation, in 1621.

On September 8, 1565, 600 Spanish settlers, under the leadership of Pedro Menéndez de Avilés, landed at what is now St. Augustine, Florida, and immediately held a Mass of Thanksgiving for their safe delivery to the New World; there followed a feast and celebration. As the "La Florida" colony did become part of the United States, this can be classified as the first Thanksgiving, although it was not a harvest festival.

Today, Thanksgiving is celebrated on the fourth Thursday of November in the United States and on the second Monday of October in Canada. Thanksgiving dinner is held on this day, usually as a gathering of family members and friends.

U.S. tradition compares the holiday with a meal held in 1621 by the Wampanoag and the Pilgrims who settled in Plymouth, Massachusetts. It is continued in modern times with the Thanksgiving dinner, often featuring turkey, playing a large role in the celebration of Thanksgiving. Some of the details of the American Thanksgiving story are myths that developed in the 1890s and early 1900s as part of the effort to forge a common national identity in the aftermath of the Civil War and in the melting pot of new immigrants.

In the United States, certain kinds of food are traditionally served at Thanksgiving meals. Firstly, baked or roasted turkey is usually the featured item on any Thanksgiving feast table (so much so that Thanksgiving is sometimes referred to as "Turkey Day"). Stuffing, mashed potatoes with gravy, sweet potatoes, cranberry sauce, sweet corn, other fall vegetables, and pumpkin pie are commonly associated with Thanksgiving dinner. All of these are actually native to the Americas or were introduced as a new food source to the Europeans when they arrived. As an alternative to turkey, many vegetarians or vegans eat tofurky, a meatless turkey made

of tofu.

The needy are fed at Thanksgiving time, most communities have annual food drives that collect non-perishable packaged and canned foods, and corporations sponsor charitable distributions of staple foods and Thanksgiving dinners.

Thanksgiving was originally a religious observance for all the members of the community to give thanks to God for a common purpose. Historic reasons for community thanksgivings are the 1541 thanksgiving mass after the expedition of Coronado safely crossing part of Texas and finding game, and the 1777 thanksgiving after the victory in the revolutionary battle of Saratoga.

In his 1789 Proclamation, President Washington gave many noble reasons for a national Thanksgiving, including "for the civil and religious liberty," for "useful knowledge," and for God's "kind care" and "His Providence." The only presidents to inject a specifically Christian focus to their proclamation have been Grover Cleveland in 1896, and William McKinley in 1900. Several other presidents have cited the Judeo-Christian tradition. Brother Gerald Ford's 1975 declaration made no clear reference to any divinity.

The tradition of giving thanks to God is continues today in various forms. Various religious and spiritual organizations offer services and events on Thanksgiving themes the week-end before, the day of, or the week-end after Thanksgiving.

At home, it is a holiday tradition in many families to begin the Thanksgiving dinner by saying a prayer before or after a meal. The custom is portrayed in the photograph "Family Holding Hands and Praying Before a Thanksgiving Meal."



GOD BLESS and HAPPY THANKSGIVING



## AN OLD WEST CAMPFIRE

*Author: Unknown*

It was a tale of Masonic men surrounding a campfire in the Old West, at night, discussing the Fraternity and its teachings. One old man listened patiently, and finally spoke up:

'I can tell you more about Masonry in a little example than some of the great Masonic philosophers can in books. Everybody stand up, and gather in a circle around the campfire.

They did that.

'Now, everybody hold hands with the man next to him.'

They did that, too.

Now, what do you see, looking ahead?'  
'The face of a Brother Mason through the flames.'  
'What do you feel in front of you?'  
'The warmth of the fire, and the comfort it brings on a cool night.'  
'What do you feel at your side?'  
'The warm hand of a Brother.'  
'OK. Now, drop the hands, and turn around.'

They did so.

'Now, what do you see, looking ahead?'  
'Complete darkness.'  
'What do you feel, looking ahead?'  
'A sense of loneliness, of being alienated.'  
'What do you feel at your side?'  
'Nothing at all.'  
'What do you feel on your backside?'  
'The warmth of the fire.'

'So it is with Masonry,' said the old man. 'In Masonic gatherings, you can feel the warmth of Masonic interaction, you can see the face of a Brother through the light Masonry brings to you, and you can always feel the warm hand of a Brother. When you turn away from Masonry, and are out in the world, you see darkness, feel alienated and alone, and do not feel the warm hand of your Masonic Brother.

But Masonry, and the warmth and light it brings, are just a turn away from you.'



## CONGRATULATIONS, Mr. PRESIDENT

On Thursday, October 15th, 2009, Brother Tommy Mysinger of Leesburg Lodge No. 58 was elected President of the Tavares Masonic High Twelve Cub #557.

Congratulations Brother Mysinger and may you and all the Tavares High Twelve members have an out-

standing year. Installation will be held on November 19th, 2009.



## UPCOMING IMPORTANT DATES

November 14th — Lodge Clean-Up Work Day

November 17th — Officers Set-Up Night

**November 21st — Grand Master Dale I. Goehrig,  
Official Visit to the 18th Masonic District**

December 1st — Election of your 2010 Lodge Officers

January 2nd — Installation of your 2010 Lodge Officers

*Please note these dates and make plans to attend.*



## WEBSITE UPDATE

*By: Junior Deacon Larry Duff*

If you haven't been to our website lately we've added some additional artwork to a few pages, photo's to our photo album and are in the process of adding a couple of new pages and links.

We've be adding a page and link to the Masonic Home of Florida and a new page of "Commonly Asked Questions" about Masonry which you'll find on the "About Masonry Page".

Got an idea for our website, let me know.



## DID YOU KNOW

*From: W.: Barry Rosenthal*

The first American born to become a Freemason was Jonathan Belcher, Governor of Massachusetts & New Jersey. He was made a Mason 1704 while on a visit to England.

The author of "Bambi" and other immortal stories for children was Brother Felix Salten (1869-1945), a member of the Lodge "Zur Wahrheit" in Vienna, Austria.

Oscar of the Waldorf", internationally famous chef was born in Switzerland Oscar Tschirky and was a member of Metropolitan Lodge #273, New York City.

Don't forget to attend our Tuesday Morning Breakfast & Coffee Klatch and our Second Sunday Monthly Dinners for great Fellowship and some good food.

## ANNUAL DUES NOTICES THEIR IMPORTANCE TO OUR LODGE

It's that time of year again when the annual dues notices are sent to each of us. My Brothers it is requested that you return your annual dues for 2010 as soon as possible.

By doing so this enables the Lodge officers the opportunity to develop a operating strategy for 2010 with the funds available.

Did you know that we have 298 members who will get membership cards from our Lodge. Of those 29 are exempt from dues payments as they have been members of the Masonic Fraternity for 50 years or longer or are on our Emeritus status list. We have another 42 members who are Perpetual Members who's dues are fixed at the dues rate when they acquired their Perpetual membership.

The Lodges revenue collection from dues sounds impressive, but, the Lodges utilities services bill, our building annual comprehensive insurance premium and our Grand Lodge per capita assessment, barely cover the Lodges most basic expenses.

We do have limited incoming revenues from donations by appendant bodies and other organizations who use our Lodge and our return on Perpetual memberships.

Our primary source of income throughout the year is our kitchen and dining room. Thank You to all who attend our regular Tuesday Morning Breakfast & Coffee Klatch and our Second Sunday Dinners for your support. At our October Monthly Second Sunday Dinner we had 96 in attendance, Thank You all for your attendance.

The Lodge fully realizes that many of Brothers work and are involved in a number of family activities or are physically unable to attend Lodge functions, hopefully during this upcoming year you'll be able to attend a Lodge function and enjoy the fellowship of the greatest fraternity on earth.



### CHALLENGE

*By: Bro. William R. Fisher*

In life challenge is abundant, life is a challenge, and because of this life has meaning.

In Operative Masonry the challenge was to

build a great structure from rough stone. The challenge progressed from one building to another throughout the life of the Mason. He had a purpose and worked diligently with his brothers to fulfill that purpose.

In Speculative Masonry the challenge is to build a better person through instruction, deeds, and example. The purpose is no less noble than our operative brothers purpose, just more challenging.

Over the centuries Masonry has been persecuted by those who oppose it. Through these challenges Masonry has grown and become stronger. We have faced and defeated every challenge, and become satisfied. "Maybe too satisfied"

Now we face a new and more fearsome challenge.

### "APATHY"

As a teen, we did not care. "Who cares?" "It doesn't matter." Now as adults many of us have the same bad habits, but it does matter. The only challenge most Masons think they have, is memorization of the degree work. The only education is teaching that memorization.

We have forgotten our young brothers who are starving for knowledge and information about Masonry. Even now it had to be ordered by the Grand Lodge so there would be an educational talk at every meeting, but is there?

This brings up another challenge, our educators need to be enlightened before they can instruct others. All because of the lack of education and apathy.

*No one cared*

*No one sought*

*No one taught*

*It's time for you to:*

*Care*

*Seek*

*And teach, if given a chance.*

Help face this challenge and help challenge others to learn, to seek, to ask and most of all to care.



"Everyone has a responsibility to not only tolerate another person's point of view, but also to accept it eagerly as a challenge to your own understanding. And express those challenges in terms of serving other people." *Arlo Guthrie*

Florida Widows Sons Fall Rendezvous  
Tyler's Sword Chapter of Ocala



**Stage Stop Inn and Restaurant**  
**5131 E. Silver Springs Blvd., Ocala FL**  
Phone — (352)236-2501 or Fax (352)236-2046  
Cathy Lynn is POC

Mention Widows Son group for discount  
Rooms are \$40 night

**Friday Night Meet and Greet at the Stage Stop Inn**  
**Poker Run To Benefit The Shrine Children's Hospitals**  
**Saturday November 14, 2009**

**Start: Stage Stop Inn and Restaurant**  
**Registration Starts at 9AM, First Bike Out at 10:00 AM, Last**  
**Bike Out at 11:30 AM, Last Bike in at 2:00 PM**  
**\$10 First Hand, \$5 Second Hand or Passenger**  
**50% of Proceeds Go to the Shrine Children's Hospitals**  
**50% of Proceeds Go to Best Hand**

**Benefit BBQ Dinner at last stop at the Ocala Shrine Club**  
**Sunday Morning Breakfast at Marion Dunn Lodge**

The Craftsman Chapter of the Widow Sons will meet at Wildwood Lodge at 7am and ride up 301 to Ocala to the Stage Stop Inn and Restaurant. Anyone that wants to ride straight up from their house meet us around 9AM at the beginning of the run. Even if you are not a Widows Son, this is a great way to support our Shrine Hospitals. We'd like to see as many as possible on Saturday November 14<sup>th</sup>. And remember — Ride Safe.

*Dennis Ricker, President, The Craftsmen, Widows Sons of Florida*



## Ocala Scottish Rite

www.OcalaSR.com

Ocala Scottish Rite next meeting is on Monday, September 14th at 7:30 p.m. Dinner is planned before meeting, make reservations. Special guest and speaker SGIG Ill. Robert Goldsmith, 33°. Open Meeting bring perspective member and wife. October 17th and 18th have been selected as dates for the Ocala Scottish Rite's Fall Reunion.



## 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.*

*Triangle Commandery No. 38—Knights Templar - Meets on the second Friday of each month at 7:30 PM.*



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

Lady Elizabeth Eldridge – 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.



## Order of Amaranth, No. 34

Royal Matron — Jane Claus    Royal Patron — Peter Plate

**Meetings – 3rd Friday of the Month at 1:30 p.m.**    At the regular meeting of Unity Court on November 20th the Grand Lecturer H.L. Kay Woodall of Port St. Lucie will officially inspect the court. Pot Luck luncheon at 12:30 p.m.



## Tall Cedars, Lake Forest, No. 200

GT—Paul Davidson

**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 NOVEMBER 2009



	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1		2 Ocala SR 7:30 pm DeMolay 7:30 pm Eustis	3 Coffee Klatch & Breakfast 8 am Leesburg Stated Meeting 7:30 pm	4	5 Order of the Eastern Star No. 84—Meeting at 7:30 pm	6	7
8	8 Sunday Dinner 11:30 — 1:15 pm Turkey w\ Mashed or Sweet Potatoes & all the fixin's	9 Plantation Hi-Twelve Club #719 Meeting 11:00am At Plantation Oaks	10 Coffee Klatch & Breakfast 8 am Hawthorne Hi- Twelve Lunch Taste Tempters	11 Ocala York Rite Chapter 7:30 pm	12	13 Triangle Commandery No. 28 7:30 pm @ Eustis Lodge	14 Tall Cedars, No. 200 Meeting at Leesburg 10:30 am Open Book Winter Park Lodge 9:00am—2:00pm
15		16 DeMolay Chapter Meeting 7:30 pm at Eustis	17 Coffee Klatch & Breakfast 8 am Leesburg Stated Meeting 7:30pm	18 District Association Groveland Lodge at 7:30 pm	19	20 Amaranth—1:30 pm Golden Triangle Council & Chapter 7:30 pm @ Eustis	21 Official Visitation of Grand Master Dale I. Goehrig to the 18th Masonic District
22		23	24 Coffee Klatch & Breakfast 8:00 am Hawthorne Hi-12 Lunch w/ Speaker	25 Ocala York Rite Commandery - 7:30p District Instruction Wildwood 7:30 pm	26 Leesburg Hi-Twelve Club, Meeting at Taste Tempters	27	28
29		30					

## ROOF OF THE WORLD

The lodge with the highest meeting place on the globe is "Roof of the World Lodge No. 1094", of Oroya, Peru. The elevation of the lodge room in the Andes Mountains is 14,167 feet above sea level. The closest competitor in the United States is Corinthian Lodge No. 35 at Leadville, Colorado elevation about 10,200 feet.



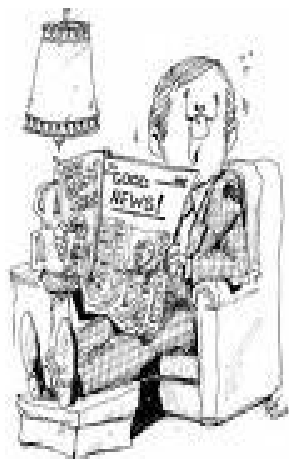
## TRESTLE BOARD SPONSORS

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

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



R.:W.: Joe Sellers  
W.: Jack Maynard  
John Gammon  
W.: Jack Maynard (Mem)



Edward & JoAnne Davis  
Terry & Debbie Carter  
Irvin & Dorothy Creed  
W.: Wayne & Donna Parks  
W.: Paul Shires, Jr.  
Thomas & Beverly Wright  
Pat & W.: Merv Harris  
Spencer & Tammie Glover  
Jim Angelos  
R.:W.: Gary Smith  
Bill Fields

George Shoemaker  
Larry & Brenda Duff  
Leo & Patsy Blum  
Donald & Nina McIntyre, Sr.  
R.:W.: Ken & Jean Graves  
Garth & Molly Phillips  
W.: Charles & Marlene White  
William and Sharen Aston  
W.: Tom & Lynn Russell  
R.:W.: Ray & Betty Richardson  
Saul & JoAnne Goodkin  
W.: Bob & Carolyn Browning  
Hawthorne Hi -Twelve Club  
R.:W.: Joseph Price  
George Wikane  
W.: Raymond D. Tredeau  
W.: Roland & Anna Gibson  
George & Rachel Parker  
Ed & Kathy Sowden  
W.: Edwin Robbins  
Joe & Kathy Schlegel  
Norma & Will Hoehndorf  
George Atz, Jr.  
Alma & Bob Grenier  
John Hersou  
Steven & Phyllis Miller  
Richard Jones

Betsy Jordan  
Delores Duff  
Bob & Judi Rowden  
Dean & Linda Sever  
W.: Richard Ecott  
Pete & Nancy Taylor  
W.: Bill & Nancy Green  
M.: W.: Joseph & Anna Brearley  
Frank & Lois Toth  
Richard & Francis Cartier  
W.: Ronald & Cele Cottman  
Randy & Joye Jesmok  
Dan Bloxom  
Plantation High Twelve #719  
Dick Whiteman  
William Kerakos  
Terry & Judy Schook  
W.: Melton Haynes (Mem)  
George & Glenna Dean  
Cliff Frazier  
Othel & JoAnn Wilkens  
R.:H.: Dennis & Ginny Ricker  
John Paterson  
B. Holt & Libbie Whatley  
R.:W.: Forest & Anneliese Case  
W.: Frank Peregrin  
YOUR NAME HERE



**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.



## From the Proceedings of the Grand Lodge of Oregon, 1874. Grand Master's Address –

**M:W: Thomas McF. Patton**

The twenty-fourth annual communication of the Grand Lodge of Oregon was held at Portland, June 8th, 9th and 10th, 1874.

Forty-eight Lodges were represented, with Sixty Lodges on the roll. No dispensations for new Lodges were issued during the year.

The Grand Master presented an eloquent address, teeming with practical suggestions, evidencing an earnest, laborious worker.

*We quote, and hope that our readers will ponder well:*

Before proceeding to the labors before us, it would not be unprofitable for us, my brethren, if we would linger a moment longer, and make self-examination as to our Masonic advancement.

What evils have we, as individual Masons amended? What vices have we shunned? What positive good have we accomplished during the year now about to close?

To assist us in the performance of the duty here suggested, we might with great propriety enquire each one of himself, "have I, as a Mason, discharged my duty to God, my neighbor, and myself, as I was solemnly charged when I crossed the threshold of Masonry?"

"Have I been particularly careful in my outward demeanor, to avoid censure and reproach?" "Have I endeavored by my walk and conduct to enforce obedience to our tenets by precept as well as example?"

These are pertinent inquiries, and relate wholly to Masonic duty. If we can give affirmative responses to all these, then 'we have been true and consistent, and have acted agreeably to our professions — if, on the contrary, our responses are in the negative, then we have

been false to our vows, and betrayed our trust.

Masonry requires no service or sacrifice at our hands but such as will inure to our own benefit and permanent good. It is a free and voluntary act on our part that we become her votaries; and, after thorough acquainting ourselves with her principles, teachings, as well as requirements, is it not right and just that we should insist that those teachings and requirements shall be respected, and faithfully observed by those who profess to worship at her shrine?

A law half observed, is not observed at all; for, if we can violate a part without incurring punishment or even censure, we can disregard the whole law with impunity. Offences against our laws or declared principles, even in trifling matters, should be corrected promptly; for, if we quietly overlook or fail to admonish a brother when he oversteps the bounds, it not only gives him license to repeat the offence, but incites others, through his example, to the commission of similar, if not greater offences, and demonstrates before the world that our professions are mere shams, and that we daily live in open violation of those principles for which we claim to cherish such strong attachment, and profess so much devotion.

It then becomes us, my Brethren, as good and true Masons, to act well our part in life, and discharge faithfully the duties and responsibilities which we have voluntarily assumed. Let no act of ours ever tarnish the fair name of Masonry, let our united efforts go forth to eradicate all existing evils; to correct all abuses; to build up, beautify, and adorn our Masonic temple—then we can enjoy the happy reflections consequent upon a well spent life, and blessings full fraught shall be repaid us, not with stinted hand, but in full scripture measure.



Freemasonry is kindness in the home, honesty in business, courtesy in society, fairness in work, pity and concern for the unfortunate, resistance toward the wicked, help for the weak, trust in the strong, forgiveness for the penitent, love for one another and, above all, reverence and love for God.—*Author Unknown*

## PILLARS

By: *W.:Gil Weisman, PM*  
*High Twelve Lodge No. 317 F. & A.M.*  
*From the July 2003 Florida Mason*

In the clay ground between Succoth and Zeredatha, Hiram Abiff cast all the sacred vessels of King Solomon's Temple, as well as the pillars for the porch.

This place is 35 miles NE of Jerusalem, and selected because the clay there was very tenacious, perfect for making bronze castings.

Even in the 19th century this clay was being used by jewelers to reproduce small pieces of brass and jewelry, in a technique that has not been changed in 4000 years. A wooden model of the piece to be cast is made, perfect in all its proportions. This is placed in a box, and clay packed tightly around it. The mold is then separated, the model removed, and the edges of the mold re-approximated. A small channel is cleared and the heated metal slowly poured in, filling all the void areas. Upon cooling, the clay is removed and the casting cleaned up and smoothed, ready to take its place in the overall sculpture, where the pieces are brazed together.

The pillars were an exceptional example of casting skill, as they were hollow, with the sides 4" thick, 27 feet high and 18 feet in circumference, or thereabouts. Dimensions vary, but the basic size remains incredible, as was the undertaking that produced them.



## THE WARDENS' COLUMNS

*Masonic Service Association - Short Talk Bulletin -  
August 1973, Provided by Ill. Garth Phillips*

One of the most frequently corrected errors in lodge procedure is the failure of a Warden to raise or lower his column appropriately. Let an absent-minded Junior Warden forget to lower his column when the lodge is called from refreshment to labor, and many a frantic gesture from the side lines will remind him of his dereliction!

Almost every Brother sitting in the lodge room knows the proper position of the Wardens' columns during labor or at refreshment, and will hasten to signal a Warden if the emblem of his office is awry. "Up in the West during labor; down in the West at refreshment. Down in the South during labor; up in the South at refreshment." Every Brother knows that simple rule for positioning the Wardens' columns.

It is generally believed, as stated in Mackey's Encyclopedia, that the Senior Warden's column represents the pillar Jachin, while the Junior Warden's column represents the pillar Boaz, those having been impressive adornments on the Porch of King Solomon's Temple.

Their names signify Establishment and Strength. If asked for a symbolic explanation of these pieces of furniture, the average Craftsman will reply that the Junior Warden's column represents the pillar of beauty, the Senior Warden's, the pillar of strength. But what has become of the Worshipful Master's column? He represents the pillar of wisdom, "because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings."

Some Brethren will explain further that the Wardens' columns are miniature representations of the pillars usually stationed in the West, where at one time both Wardens sat, one in the shade of Boaz, the other in the shade of Jachin. Such an arrangement of the Wardens' positions may still be found in some European lodges whose rituals have come from Continental sources.

There is no simple explanation of the origin of the Wardens' columns nor of what they represent. Like much in Masonic ritual, they are the result of some interesting changes; yet all well-informed Brethren will agree that today they are emblematical of the offices of the two Wardens, and represent their authority, of the Senior during labor, and of the Junior while the lodge is at refreshment.

As a matter of fact, the raising and lowering of the Wardens' columns made their first appearance in Masonic ritual as late as 1760, well into the period known as Speculative Masonry. The Three Distinct Knocks, a well-known expose of Masonic ritual published in London that year, contains the first description of the Wardens' use of their columns. An almost identical description of the Wardens' raising and lowering their columns appears in another expose, Jachin and Boaz, published in 1762.

Unfortunately, there has been comparatively little written about the Wardens' columns and their uses to show when they were allocated to those officers, or how and when the raising and lowering of these miniature pillars became a part of the proper procedure in Masonic lodges. It is only from such exposes as those noted above that one can assign an approximate date to the beginning of the practice. Curiously, William Preston in various editions of his *Illustrations of Freemasonry* (1792 - 1804), in the section dealing with Installa-

tion, assigns the columns to the Deacons.

Since the columns had belonged to the Wardens for at least thirty years earlier, and since many of the Craft lodges in England did not appoint Deacons at all, Preston must have been in error, or was introducing an innovation, which the passage of time has shown to have failed. Preston also taught that the Senior Deacon's column was to be raised during labor, and the Junior Deacon's at refreshment.

To those who like Masonic traditions neat and historically logical, it may be disconcerting to learn that in some lodges the Wardens did not have columns on their pedestals. They had truncheons, whose modern function is to serve as Billy clubs for policemen. An Irish lodge in the 18th century had a by-law reading: "there is to be silence at the first chap of the Master's hammer, and likewise at the first stroke of each Trenchen struck by the Senior and Junior Wardens." The Rev. George Oliver (1782-1867), a prolific writer about Freemasonry, quotes an inventory of a lodge at Chester, England, in 1761, which includes "two truncheons for the Wardens." There are still lodges today which denominate the Wardens' emblems of authority as truncheons, not columns.

There can be no doubt that the Wardens' columns are the result of Freemasonry's interest in the art of building, of architecture and its allied skills and sciences. The operative masons devoted much time and thought to the design, construction, and ornamentation of columns and pillars. The orders of architecture were an important body of knowledge with which they were continuously concerned. The medieval cathedral builders, however, attached greater significance to the ancient pillars erected by the children of Lamech than to those on the porch of King Solomon's Temple. On these ancient pillars were engraved all the then known sciences to preserve them from destruction by fire or inundation. As such, they symbolized the esoteric importance of the knowledge of the builder's art to be guarded and preserved by faithful craftsmen.

In many of the earliest documents of the Craft, the so called "Old Charges" or "manuscript constitutions", some of which antedate the period of Speculative Freemasonry by at least 300 years, those primitive pillars of the sons of Lamech are a part of the "history" of the operative Craft. The Temple of Solomon is inconspicuously mentioned, but the two pillars on the porch of that temple do not appear at all. It was not until approximately 1700 that King Solomon's Pillars began to appear in Masonic writing and ritual documents.

The Dumfries, No. 4 MS, usually dated 1700-1725, mentions those pillars and gives them a strong Christian symbolism. It also answers two test questions about pillars as follows: "How many pillars is in your Lodge? Three. What are these? Ye square, the compass and ye bible." Because of the secrecy maintained by Masons about ritualistic matters, it is on the ritual texts of 18th century exposes that we depend for knowledge of the part played by pillars in the development of the Craft's rituals and ceremonies.

The Grand Mystery of Freemasons Discovered, 1724, mentions the pillars of Solomon's Temple, but gives them this significance: they represent the "Strength and Stability of the Church in all ages." Samuel Prichard's *Masonry Dissected*, 1730, the first expose to reveal a third degree in Masonic ritual, refers to "Three Pillars" that "support the Lodge . . . Wisdom, Strength, and Beauty." This seems to be the earliest mention of those three virtues symbolized by pillars, which of course had no reference to those in the "Old Charges" or to those on the Porch of Solomon's Temple. They were purely symbolic; they had not yet become a part of the lodge furniture.

In those early days of Speculative Masonry, the Wardens' duties were probably different from those they have now. Some writers believe they had duties similar to those of the Deacons today. They had no pedestals or pillars, because the latter were usually drawn on the floor, or "floor cloth", to be referred to during ritualistic instruction, but were certainly not then a part of the Wardens' equipment.

The other interpretation of the Wardens' columns as representations of Jachin and Boaz, the two pillars of Solomon's Temple, was also introduced into Masonic ritual at an early period of Speculative Masonry. Again, it is in the exposes of the early rituals that this development can be traced. In "A Mason's Examination," 1723, appears this test question: "Where was the first Lodge kept? In Solomon's Porch; the two Pillars were called Jachin and Boaz." Nothing, however, establishes a connection between the pillars and the Wardens. The Grand Mystery, etc. mentioned above also names the two pillars Jachin and Boaz. A number of other such publications in the 1720's and 1730's also identify them by those names. How miniature representations of Jachin and Boaz came to the pedestals of the Senior and Junior Wardens is still a matter for speculation; obviously it is a part of the variegated development

of Masonic ritual in the 18th century. As symbols of the pillars on the Porch of King Solomon's Temple, or as representations of the three principal orders of architecture which the three principal officers of a lodge symbolize, they are to be found in the earliest catechisms and lectures of Speculative Freemasonry.

Undoubtedly, as suggested by contemporary references and illustrations, the pillars soon became artistically designed pieces of furniture to stand in the lodge room as objects for study. There was probably no uniformity of practice in this development. Some lodges had large columns, some small, some drew them on the floor cloth.

Some had no pillars at all. From the creation of such pillars, and from their association with the three principal officers of the lodge undoubtedly came the columns of the Wardens. They are relics of those earlier larger pieces of lodge furniture. From the traditions of operative craft lodges had lingered the conception of the Senior Warden as the officer in charge of the workmen; his column naturally represented his authority and superintendence. To give the Junior Warden some similar authority, an imaginative speculative ritualist probably hit on the idea of putting him in charge of the Craft during refreshment. That idea had been foreshadowed in Anderson's 1723 Constitutions, Regulation XXIII put the Grand Wardens in charge of the annual Feast.

By 1760, as suggested by the publication of *Three Distinct Knocks*, the Wardens of a lodge had acquired miniature columns representing the pillars, Jachin and Boaz, which they carried in processions and raised or lowered on their pedestals to indicate whether the lodge was at labor or refreshment. That procedure was apparently confirmed by the Lodge of Promulgation which paved the way for the union in 1813 of the "Modern" and "Ancient" Grand Lodges in England.

Thus the raising and lowering of the Wardens' columns became sanctioned by custom and Grand Lodge approval. It is not a complicated or mysterious symbolic act; it is a simple means to indicate silently to entering Brethren the status of the lodge. Since the Junior Warden's column is erect during refreshment, logic suggests that it be similarly arranged when the lodge is closed, i.e., not at labor.

Generally, however, the Wardens' columns are left just as they happen to be placed at the time of closing, except in those Jurisdictions whose official ritual has decreed a proper positioning of the Wardens' columns at closing.

## THE MASONIC FUNERAL

*Author Unknown, Sent in by Brother Sever*

A new Worshipful Master in a small Georgia town spent the first four days making personal visits to each of the members, inviting them to come to his first Lodge meeting.

The following Thursday the Lodge was all but empty. Accordingly, the Worshipful Master placed a notice in the local newspapers, stating that, because the Lodge was dead, it was everyone's duty to give it a decent Masonic burial.

The funeral would be held the following Monday afternoon, the notice said.

Morbidly curious, a large crowd turned out for the "funeral." In front of the Altar, they saw a closed coffin, smothered in flowers.

After the Chaplain delivered the eulogy, he opened the coffin and invited his Brethren to come forward and pay their final respects to their dead Lodge.

Filled with curiosity as to what would represent the corpse of a "Dead Lodge," all the Brethren eagerly lined up to look in the coffin.

Each "mourner" peeped into the coffin then quickly turned away with a guilty, sheepish look. In the coffin, tilted at the correct angle, was a large mirror.

Remember the obligation we all took my brethren attend and support your Lodge!!!!



## ACACIA

*By. William R. Fisher*

The Acacia tree is found in the area known as Palestine during ancient times, today it is found all over Africa. Acacia looks like the mulberry tree, can grow to well over one hundred feet high and is a hard wood. The gum obtained from it is known as Arabic.

Acacia is a sacred Hebrew wood known in the scripture as "Shittah." The ark of the covenant was made from it. Acacia is part of our initiation as Master Masons and represents the immortality of the soul, as the soul lives on after our bodies have been put to rest.

Acacia can be a bush, tree, or a grove of trees. If you cut it down it grows back, if you burn it, it grows back. If you try to dig it up and leave one root it will grow back. Acacia can live through floods, droughts, and bad soil conditions. There is little doubt to the reason Acacia is our symbol of immortality.



## ON THE ROAD AGAIN

On Saturday September 26, 2009 - fifteen members of Hawthorne Masonic High Twelve Club #547 traveled to Wildwood, for a delicious breakfast prepared by the members and their ladies of Wildwood Masonic Lodge #92.

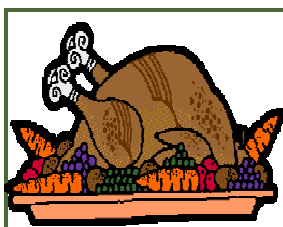
On the last Saturday of each month Wildwood Lodge #92 prepares a full breakfast that is open to all. Make a date and plan to attend.



## CONGRATULATIONS

Congratulations to Brother Gary S. Borders, Sheriff of Lake County (right), Brother Peyton C. Grinnell, Chief Deputy of the Lake County Sheriff's Office (Center) and Brother David J. Mass, (left) Major, Director of Criminal Justice Operations for the Lake County Sheriffs Office upon receiving their "Certificate of Membership" as Master Masons from the Grand Lodge of Florida.

The certificates were presented by W.:M.: Richard Ecott and members of the Lodge on October 15th, 2009.



# Happy Thanksgiving





**Leesburg Masonic Lodge No. 58 F & AM**  
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 Fruitland Park, Florida 34731

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 34748

*Celebrating 141 years (1868 — 2009)*  
*in Leesburg, Fla. "The Lakefront City"*

**SUNDAY DINNER — NOVEMBER 8th, 2009**

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

*Menu items :*

***Roast Turkey***

***Mashed or Sweet Potatoes, Vegetables, Cranberry Sauce  
 and all the fixin's, Dinner Rolls, Deserts and Drinks***

Suggested donation \$8.00 per person.

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 Second ***Sunday Dinners and Tuesday breakfasts..*** *Menu items subject to change due to availability and cost.*

*Dinner and Breakfast menu suggestions welcomed, just fill out a comment card and let us know.*



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

W.:M.:Richard Ecott has purchased 150 coffee cups. The 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. W.:M.: Ecott has directed that Your donations will be deposited into the Charity Fund for charitable projects in 2009. Get one while they last and help someone in need.