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Grand Lodge of Florida  
Grand Lodge of New York  
Dutchess County NY Masons

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“So far as I am acquainted with the Doctrines and Principles of Freemasonry, I conceive them to be founded in benevolence and to be exercised only for the good of mankind.” -- G. Washington speaking at Solomon’s Lodge in Poughkeepsie on December 27, 1782.

# U.S. FREEMASONRY HISTORY PRE-DATES THE REVOLUTION

## FRANKLIN AND REVERE AMONG EARLY MASONS

Reliable Masonic history indicates that Freemasonry found its way to the U.S. soon after four English Lodges organized the Grand Lodge of England in 1717.

In the freer air of the New World the order flourished. George Washington was a lifelong Freemason and served as the Master of his Lodge in Alexandria, Virginia, not far from his home at Mount Vernon.

Among other early Lodge Brothers were such notables as Samuel Adams, Benjamin Franklin, Paul Revere and Patrick Henry.

John Hancock was a member of the St. Andrews Masonic Lodge in Boston. An examination of the Lodge minutes clearly indicates that these early American Masons were deeply involved in the Boston Tea Party and other matters concerning obtaining freedom from the English king.

Of the 56 signers of the Declaration of Independence, 31 wore the whit lambskin apron of a Masonic Lodge. Among them were Thomas Jefferson, Roger Sherman, Richard Henry Lee and Robert Morris.

Colonial generals who were Masons included the Marquis de Lafayette, Ethan Allen, "Mad" Anthony Wayne, "Light Horse" Henry Lee, Nathaniel Greene, Horatio Gates, Henry Knox, Francis "the Swamp Fox" Marion, and others. Naval hero John Paul Jones was a Mason as were two later American heroes, Meriwether Lewis and William Clark, who headed up the Lewis and Clark expedition from St Louis to the Pacific Ocean.

*Whenever there is a human cause, we are certain to find Freemasonry, for it is the fundamental basis of all true liberal associations.*

## MASONRY IN FLORIDA

Freemasonry in Florida began at a time earlier than our written records have been maintained. It was not until 25 years following the creation of the Grand Lodge of Florida that a Brother was appointed to prepare a history of the Grand Lodge and Freemasonry in Florida. And it was not until some three years later that the process of printing and binding the proceedings of the Grand Lodge was actually started. These proceedings serve as the basis for the history of Masonry in Florida.

Three Lodges laid the foundation stones for the Grand Lodge of Florida. They were Jackson Lodge #23 of the Grand Lodge of Alabama, Washington Lodge #1 and Hartmony Lodge #2 of the Grand Lodge of Georgia. Jackson Lodge met in Tallahassee and was originally chartered in 1825. Washington Lodge met in Quincy in Gadsden County and was originally chartered in 1828. Harmony Lodge met in Mariana in Jackson County and was originally chartered in 1829.

A convention of these three lodges was called for July 5<sup>th</sup>, 1830, and from that convention evolved the organization of the Grand Lodge of Florida, Free and Accepted Masons. On the following day a motion prevailed that warrants be issued to Jackson Lodge #1 to meet in Tallahassee, Washington Lodge #2 to meet in Quincy and Harmony Lodge #3 to meet in Marianna.

In its one hundred and seventy-one years of existence, the Grand Lodge of Florida has chartered over five hundred and thirty-five particular lodges of which some three hundred and fifty-two are still active.

Giuseppi Garibaldi  
Les Amis de Patrie Lodge  
Montevideo, Uruguay

## MASONRY IN THE 18<sup>th</sup> DISTRICT

Masonry began in what is now the 18<sup>th</sup> Masonic District of the Grand Lodge of Florida in January, 1868, with the creation of Leesburg Lodge #58 in the city of Leesburg in Sumter County. Five years later Ft Mason Lodge #65 was created in February, 1873, at Fort Mason in Orange County. In January, 1885, Eustis Lodge #85 was created in the city of Eustis, also in Orange County.

In January, 1886, three new lodges were chartered: Penninsular Lodge #88 in the city of Tavares in Orange County, Wildwood Lodge #92 in the city of Wildwood in Sumter County, and Altoona Lodge #93 at the city of Altoona in Orange County.

On May 27, 1887, Lake County was formed from pieces of Orange and Sumter counties. At that time Lake County included Leesburg Lodge #58, Ft Mason Lodge #65, Eustis Lodge #85, Penninsular Lodge #88 and Altoona Lodge #93.

In 1888, a fire destroyed Penninsular Lodge and a new charter was issued. In 1890, Ft Mason Lodge changed its name to Umatilla Lodge to match the name of the town in which it was now located. Both Altoona and Penninsular Lodges surrendered their charters in 1891.

Mascotte Lodge #190 was formed in January, 1910, in the town of that name. Clermont Lodge #226 was formed in that town in January, 1914. Tavares Lodge #234 was formed in January, 1916 and Mt Dora Lodge #238 in January, 1917.

In 1925, Mascotte Lodge was moved three miles east to the city of Groveland and became Groveland Lodge #190.

When the Grand Lodge of Florida realigned its zones and districts in 1993, the 18<sup>th</sup> Masonic District was formed to include all of Lake County and Wildwood Lodge #92 in Sumter County.

The latest addition to the 18<sup>th</sup> Masonic District was Villages Lodge #394 which was chartered in June, 1998, at The Villages.

The 17<sup>th</sup> Masonic District was formed to include all of the Lodges in Lake County. Masons of the District formed a Masters And Wardens Association to help coordinate the Masonic activities of the District. Membership was open to the Masters and Wardens of each Lodge with each Lodge having a maximum of three votes on any question. Other Master Masons were encouraged to attend meetings, but had no vote on matters brought before the Association.

When the 18<sup>th</sup> Masonic District was formed, the Association was reconfigured to allow all Master Masons of the District to join and have a vote in matters brought before the Association. Its name was officially changed to the 18<sup>th</sup> Masonic District Association.

The Association holds fund raising activities in the District such as golf matches and fishing trips and assists other organizations such as the Rainbow Assembly. It donates funds to charity, helps Brothers in need and contributes to the expenses of the District Deputy Grand Master and Grand Lodge Officers elected from the District.



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I am interested in obtaining additional information about Masonry. Please contact me.

Name: \_\_\_\_\_

Street: \_\_\_\_\_

City: \_\_\_\_\_

State: \_\_\_\_\_ ZIP: \_\_\_\_\_

Telephone: \_\_\_\_\_

E-Mail Address: \_\_\_\_\_

Mail to: Mr. Ray Cox  
Box 367  
Howey-in-the-Hills, FL 34737  
E-Mail: racy352@yahoo.com

# SYMBOL OF PURITY

The white apron, known as the lambskin, is the badge of a Mason. Its whiteness serves to remind him of the innocence and purity of a righteous life.

Each Mason is presented a white lambskin apron upon demonstrating his proficiency as a Master Mason in his Lodge. It is his to wear during an honorable life, and, at his death, to be placed upon the casket which holds his lifeless remains and, with it, be laid beneath the clods of the earth.

While in official meetings all Masons must wear an apron. Officers of a Particular Lodge or Grand Lodge and those holding distinguished positions such as Past Masters, District Instructors or District Deputy Grand Masters wear specially designed aprons bearing the badge of their office.

Only white aprons are worn at funeral services to emphasize the equality of all men in the sight of God and the great leveler of death and to remind the Brothers of the value of an honorable life.



**White Apron –**  
The apron worn by all regular  
Masons.

*Let us endeavor so to live that when we come to die even the undertaker will be sorry.*

*Mark Twain  
Polar Star Lodge 79  
Missouri*

## DID YOU KNOW...

That the only way to join the Masonic Fraternity is to ask a member!

That Masonic membership requires each potential member to profess a belief in God as he may define the deity. To be reputable of character. To enter the Fraternity on a level with his Masonic Brothers without regard for status or personal, business or social position.

That Masonry teaches the Golden Rule and presents all members with a personal copy of the Holy Bible, or their respective holy book, to use as the rule and guide to their faith and manner of living.

That a myriad of character, educational, and charitable endeavors are engendered within the intricate framework of the intricately structured Masonic degrees.

That there are more than thirty operating committees of the Grand Lodge of Florida involving Masonic leaders across the bounds of @@ districts and @@@ individual Lodges, sharing responsibility for education, attendance, fellowship, benevolences, and administration of a gigantic fraternity.

That the Masonic Foundation for Medical Research and Human Welfare provided over \$1,500,000 in grants between 1947 and 1956 to

conquer the problem of Rheumatic Fever in children.

That this Foundation has established the Masonic Medical Research Center in Utica, New York, which is now conducting studies in the areas of Gerontology and Heart Disease. The Foundation and the Medical Research Center are supported entirely by contributions from the Masonic Lodges and from individual Brothers.

That a conservative estimate today would place Masonic charity in the United States alone at well over \$120,000,000 annually and the total contribution from all of North America at more than \$175,000,000. Masonry continually answers the "Call to Humanity" not only to perform acts of charity and to relieve suffering but to lead in many areas of human activity.

That Masons also find time for recreation and fun. Almost every Lodge has a dining room which is used for meals and informal gatherings. Many Lodges have a game room for playing ping-pong or pool. Fishing trips or tournaments, either in the surrounding seas or the many lakes in the area, are a common form of relaxation. Bowling and golf are also popular sports.

That the Grand Lodge maintains a large library in Jacksonville. This is both a reference and reading library and is associated with a Masonic museum. Books are available to all Lodges and each member is encouraged to use the library.

## FREEMASONRY'S ATTRACTION

Freemasonry has appealed to men through the ages: the high, the low, the rich, the poor. Members are all treated equally, all being in the level. A general may well sit with a private. President Theodore Roosevelt attended a Long Island Lodge where his neighbor's gardener was Master of the Lodge.

A very brief list of some well known Masons from all walks of life includes: William Jennings Bryan, Luther Burbank, Henry Clay, Robert E. Perry, The seven Ringling Brothers, Simon Bolivar, James Boswell, Robert Burns, Kit

*It is possible for each of us to go out into the world trying to apply in his dealings with his fellows the lessons of Masonry as they are taught in the Lodge, and as they are applied to the Brotherhood.*

Theodore Roosevelt  
Matinecock Lodge 806, N.Y.

Carson, Irving Berlin, Ty Cobb, James H. Doolittle, Henry Ford, Samuel Houston, Will Rogers, Charles Lindbergh, Rudyard Kipling, Mozart, Voltaire, and thirteen presidents of the United States. To date the following astronauts are Masons: Leroy Gordon Cooper, Wallace M. Schirra, Jr., Donn F. Eisele, Edgar C. Mitchell, Thomas P. Stafford, Paul J. Weitz, Virgil Grissom, John Glenn, and Edwin E. Aldrin. Aldrin was the first Freemason to set foot upon the surface of the moon.

*To me the ceremonies of Freemasonry..., especially the later one that I have taken part in, make me wish that more Americans become connected with our Fraternity.*

Franklin D. Roosevelt  
Holland Lodge 8, N.Y.

# FREEMASONRY...A WAY OF LIFE

The fraternity of Free and Accepted Masons is the oldest, largest and most widely known fraternal organization in the world. Thousands of volumes have been written about it. Yet, to many, Freemasonry remains a mystery. Here are some facts:

## HISTORY

Some historians trace Freemasonry to the Tenth Century, BC, during the building of King Solomon's Temple. Records reveal that Freemasonry was introduced to England in 674, AD

Freemasonry is directly descended from the associations of operative stone masons, the cathedral builders of the Middle Ages, who traveled through Europe employing the secrets and skills of their craft.

In the 17<sup>th</sup> Century, when cathedral building was on the decline, many guilds of stonemasons, known as "Operative Masons" or "Free Masons", started to accept as members those who were not actually members of the craft, calling them "Speculative Masons" or "Accepted Masons."

It was from these groups, comprised mostly of "Accepted Masons", that Symbolic Masonry or Freemasonry, as we know it today, had its beginning.

## GRAND LODGES

In 1717, four Lodges of Freemasons meeting in London, England, formed the first Grand Lodge. This first Grand Lodge chartered Symbolic Lodges and Provincial Grand Lodges in many countries, including the United States.

Today there are more than 150 Grand Lodges scattered around the world with a membership of more than 6,000,000. The Grand Lodge is the administrative authority within its territory or Jurisdiction.

In the United States there are today 49 Grand Lodges. They include the 48 states and the District of Columbia. Hawaii is under the jurisdiction of the Grand Lodge of California and Alaska is under the jurisdiction of the Grand Lodge of Washington.

## MEMBERSHIP

Membership is limited to adult males who can meet the recognized qualifications and standard of character and reputation. A man becomes a Freemason of his own free will and accord. No one is ever asked to join the Fraternity. When a man seeks admission to a Symbolic Lodge it is of his own free will.

One of the customs of Freemasonry is not to solicit members. One seeking admission must have a desire and must request a petition from a person he knows to be a Mason.

The petitioner must be recommended by two members of the Lodge which he wants to join and must be unanimously elected to membership. The

petitioner must be 21 years of age, mentally and physically competent, of good moral character and believe in the existence of God.

## MASONIC SECRECY

Contrary to what many believe, Freemasonry is not a secret society. It does not hide its existence or its membership. There has been no attempt to conceal the purpose, aims and principles of Freemasonry. It is an organization formed and existing on the broad basis of brotherly love, relief and truth.

Its constitutions are published for the world to behold. Its rules and regulations are open for inspection. It is true that there are modes of recognition, rites and ceremonies with which the world is not acquainted.

## FREEMASONRY AND RELIGION

Free masonry is not a religion; it is barely religious in character. It does not offer a means of salvation and does not pretend to take the place of the religious beliefs of its members.

Freemasonry accepts men found to be worthy regardless of religious convictions. Although a primary prerequisite for admission is a stated belief in God, Freemasonry allows each member to define God in his own terms.

## WHAT IS IT?

Freemasonry is not an insurance or beneficial society. It is not organized for profit. It supports monotheism. It teaches the Golden Rule. It seeks to make good men better through its firm belief in the fatherhood of God, the brotherhood of man.

Freemasonry proudly proclaims that it consists of men bound together by bonds of brotherly love and affection. It dictates to no man as to his beliefs, either religious or secular. It seeks no advantage for its members through business or politics.

## THE BLUE LODGE

The basic unit of all Grand Lodges is the Symbolic or Particular Lodge, or "Blue Lodge" as it is popularly known. It is the Symbolic Lodge that issue petitions for membership, acts on petitions submitted to it, confers the three Degrees of Freemasonry, known as the Entered Apprentice, Fellow Craft and Master Mason.

## WAY OF LIFE

Freemasonry is many things, but, most of all, Freemasonry is a way of life.

# I BECAME A MASON BECAUSE

I became a Mason because so many of the outstanding men of my acquaintance were Masons. I wanted to belong to an order which had numbered among its members such men as George Washington, Lafayette, Goethe, Mozart and the Kings of England, Sweden, Norway and Denmark. I wanted to be able to wear the same emblem that thirteen of our Presidents have worn, and men like DeWitt Clinton, Davy Crockett, Jim Bowie, Sam Houston, Generals Pershing, Mark Clark, George Marshall, Lyman Lenmitzer, Douglas MacArthur, and Montgomery; Admiral King and Richard Byrd, just to mention a few outstanding leaders of American life and world figures who have been members of our Order.

I wanted to be part of the great Fraternity which took a leading part in forming this country, writing the Declaration of Independence, the Constitution and the Bill of Rights; men who led us to victory in the Revolution, nurtured the infant country to its magnificent status in world affairs; men who gave us freedom of speech and press; founded our system of free public education and established a policy of separation of Church and State.

I wanted to be part of an organization which administers homes for the aged, a free clinic for eye disease, student assistance programs, a system of hospitals for crippled and burned children where all receive the best possible care without regard to their race, creed, color or wealth. I felt I must be part of an Order which has led so many movements for the betterment of mankind and the dignity of the individual,

movements like Simon Bolivar's campaign for freedom in Latin America; Martin Luther's Reformation, and the French Revolution.

Therefore, I asked to be a member, was given the test which all persons are given when they apply for membership and was accepted. Since then I have learned many things about Masonry which I did not know before. I learned that, as Masons, we participate in many worthwhile activities such as the Support-a-Teacher program, fund campaigns, patriotic observances, the Bo Scouts, DeMolay and Rainbow Girls programs. I learned the vast number of charitable enterprises which Masons have undertaken such as family welfare, assistance to the unfortunate and countless other worthwhile charities.

I found that once we enter a Lodge, all rank disappears and generals sit side by side in equality with buck privates. Admirals sit with able seamen; civilians who work with their hands for a living with presidents of great corporations. In the Masonic Lodge I found complete democracy and understanding. In the Masonic Lodge I found men who recognize God under many names, according to their manner of worshipping Him. In the Masonic Lodge I found brotherhood and companionship and wholesome relations with my fellow men. Masonry is completely tolerant. Anybody of any color or nationality who has good character and who believes in God is eligible to enter the Masonic Fraternity.

Nobody asked me to be a Mason. No one ever will.

## THE MASONIC LODGE IS A STEPPING STONE TO MANY OTHER ORGANIZATIONS

A man is a fully accepted "Blue Lodge" Mason after he has received the first three degrees of Masonry – the Entered Apprentice, the Fellow Craft and the sublime degree of Master Mason. After that he can belong to many other organizations which have their roots in Masonry and which have Blue Lodge membership as a prerequisite. Some of the more familiar are the Scottish Rite, the York Rite and the Shrine.

### MORE LIGHT

In the York Rite a Mason may belong to a Chapter of Royal Arch Masons, A Council of Royal and Select Masters and a Commandry of Knights Templar.

In the Scottish Rite there are four bodies: the Lodge of Perfection, Chapter of Rose Croix, Council of Kadosh and the Consistory which comprise the 4<sup>th</sup> through the 32<sup>nd</sup> Degrees.

### SHRINE

A Master Mason may petition the Shrine. This is officially known as the Ancient Arabic Order, Nobles of the Mystic Shrine. Within the Shrine there are dozens of Clubs, Units and Temple Service Organizations such as the Clowns, Camel Herders, Motor Corps and Past Masters.

Members of the Shrine are noted for their wearing of the red fez..



## CLERMONT



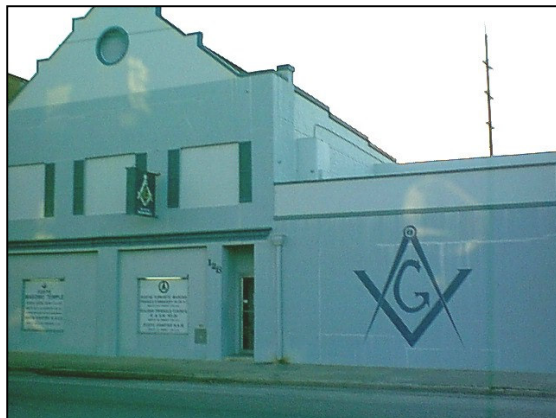
865 DeSoto St  
Clermont, FL

Clermont Lodge is named for the city of Clermont, FL, and was chartered as Lodge # 226 on January 21, 1914. Clermont Lodge also houses Clermont Chapter #118 Order of the Eastern Star.

The Lodge meets on the 1<sup>st</sup> and 3<sup>rd</sup> Monday of each month at 7:30 P.M.

The O.E.S. meets on the 2<sup>nd</sup> and 4<sup>th</sup> Tuesdays of each month at 8:00 PM.

## EUSTIS



128 N. Bay St  
Eustis, FL  
352-357-7698

Eustis Lodge is named after the city of Eustis, FL, and was chartered as Lodge # 85 on January 21, 1885. It meets on the 2<sup>nd</sup> and 4<sup>th</sup> Monday of each month at 7:30 P.M. Eustis Lodge also houses the Eustis York Rite Bodies (Eustis Chapter # 33, R.A.M., Golden Triangle Council #28, R. & S. M., and the Triangle Commandery # 38, K.T.), the Eustis Chapter #19, Order of the Eastern Star, and the Unity Court #34, Order of the Amaranth.

The Royal Arch Chapter and the Council meet on the 1<sup>st</sup> Friday of each month at 7:30 P.M.

The Commandery meets on the 2<sup>nd</sup> Friday of each month at 7:30 P.M.

The O.E.S. meets on the 2<sup>nd</sup> and 4<sup>th</sup> Tuesday of each month at 7:30 PM.

The Order of the Amaranth meets on the 3<sup>rd</sup> Friday of each month at 7:30 PM.

## GROVELAND



320 E. Jim Payne Rd  
Groveland, FL

Groveland Lodge is named after the city of Groveland, FL, and was chartered as Mascotte Lodge # 190 on January 20, 1910. The Lodge subsequently moved about three miles down the road and was rechartered as Groveland Lodge #190 on April 21, 1925.

The current Groveland Lodge was an old church which was purchased and remodeled by the Brethren. The Lodge Hall was added to the original building and completely finished by the members. It is a country Lodge which virtually oozes fellowship and Brotherly Love. It is the only local Lodge which still allows smoking in the Lodge building.

The Lodge meets on the 1<sup>st</sup> and 3<sup>rd</sup> Tuesdays of each month at 8:00 P.M.

## LEESBURG



200 Richey Rd  
Leesburg, FL  
352-787-5696

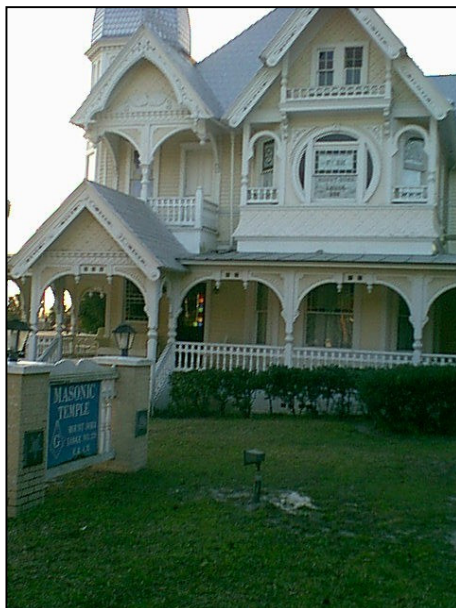
Leesburg Lodge is named after the city of Leesburg, FL, and was chartered as Lodge #58 on 15 January, 1868. In January, 1993, Leesburg Lodge celebrated their 175<sup>th</sup> anniversary. Leesburg Lodge also houses Leesburg Chapter #84, Order of the Eastern Star and the Baya Grotto (MOVPER). Leesburg Lodge also hosts the Villages Lodge for any degree work and other activities which they can not yet perform in their usual meeting hall.

The Lodge meets on the 1<sup>st</sup> and 3<sup>rd</sup> Tuesdays of each month at 7:30 PM.

The Order of Eastern Star meets on the 1st and 3rd Thursdays of each month at 8:00 PM.

The Grotto meets on the @@ of each month at @ P.M.

## MT DORA



535 N. Donnelly St  
Mt Dora, FL  
352-383-8184

Mt Dora Lodge is named after the city of Mt Dora, FL, and was chartered as Lodge #238 on January 17, 1917. The Lodge owns and meets in the Donnelly House, an historical monument in downtown Mt Dora. Mt Dora Lodge also houses the Mt Dora Assembly #79, International Order of the Rainbow for Girls, and the Mt Dora Chapter #103, Order of the Eastern Star.

The Lodge meets on the 1<sup>st</sup> and 3<sup>rd</sup> Thursdays of each month at 7:30 PM.

The Rainbow Assembly meets on the 1<sup>st</sup> and 3<sup>rd</sup> Mondays of each month at 7:30 PM.

The O.E.S. chapter meets on the 2nd and 4th Thursdays of each month at 8:00 PM.

## TAVARES



1234 Wells Rd  
Tavares, FL  
352-3439234

Tavares Lodge # 234 was chartered by the Grand Lodge of Florida on January 19, 1916. It was named after the town of Tavares, the county seat of Lake County. The first Lodge was established in a building on Main Street in downtown Tavares a few blocks from the County Court House and near the Town Hall.

In 1985 the Lodge left its original site and built a modern 1-story Temple on what was then the southern edge of town. Several members of the Lodge lent their time, knowledge and abilities to finishing the interior of the building.

During the months of October, November, December, February, March and April the Lodge prepares a three-course meal for over three-hundred Masons their families and guests on the first Saturday of the month. A Table Lodge for all Masons in the District is traditionally held during December.

Tavares Lodge celebrated its 75<sup>th</sup> anniversary in 1996 and is privileged to have presented a 75-year pin to one of its distinguished Brothers at a Stated Communication.

Tavares Lodge meets on the 2<sup>nd</sup> and 4<sup>th</sup> Tuesdays of each month at 7:30 PM.

The Order of Eastern Star meets on the 1<sup>st</sup> and 3<sup>rd</sup> Tuesdays at 7:30 PM.

## UMATILLA



Central & Harris Sts  
Umatilla, FL

Umatilla Lodge was initially chartered as Fort Mason Lodge # 65 on February 13, 1873. The Charter was destroyed in a fire and the Lodge was rechartered as Umatilla Lodge #65 on July 22, 1899. It is named for the city of Umatilla, FL,. Umatilla Lodge also houses Umatilla Chapter #32, Order of the Eastern Star.

Umatilla Lodge meets on the 1<sup>st</sup> and 3<sup>rd</sup> Mondays of each month at 7:30 P.M.

The Order of the Eastern Star meets on the 1st and 3rd Thursdays of each month at 7:30 P.M.

## VILLAGES



The Villages Lodge # 394 is named for a large retirement development in the northern area of Lake and Sumter counties and southern Marion county. It was chartered on @ and meets on the 1<sup>st</sup> Monday of each month at 3:00 P.M. The Villages Lodge does not yet have a permanent facility, but meets in the La Hacienda building within the housing development.

## WILDWOOD



103 Georgia St  
Wildwood, FL  
352-748-4515

Wildwood Lodge # 92 was named after the city of Wildwood, FL, and was chartered on January 20, 1886. Wildwood Lodge also houses Wildwood Chapter #24, Order of the Eastern Star.

Wildwood Lodge meets on the 2<sup>nd</sup> and 4<sup>th</sup> Tuesdays of each month at 7:30 P.M.

The Order of the Eastern Star meets on the 1st and 3rd Mondays of each month at 8:00 PM.

# THE ANCIENT AND ACCEPTED SCOTTISH RITE



What is the Scottish Rite? It is one of the two branches of Masonry in which a Master Mason may proceed after he has completed the three Symbolic Degrees of the Blue Lodge. The Scottish Rite include the Degrees from the Fourth to the Thirty-second inclusive.

One important point which must be recognized by all Masons is the fact that the Scottish Rite shares the belief of all Masonic organizations that there is no higher degree than that of Master Mason. The Supreme Council and its subordinate bodies acknowledge the supremacy of the Symbolic Grand Lodges and the Grand Master of Masons is recognized as the ranking Masonic Officer present when in attendance at any Scottish Rite meeting.

The Scottish Rite degrees are in addition to, and are in no way "higher" than the Blue Lodge degrees. Scottish Rite work amplifies and elaborates on the lessons of the Craft. It should never be forgotten that termination of a member's Blue Lodge standing automatically terminates his Scottish Rite membership, whether his rank be 14° or 33°.

Under the *Grand Constitutions of 1786* a Supreme Council elects its own members and is self-perpetuating. It charters subordinate bodies in cities and states which are called Valleys and Orients respectively. In 1813 the Supreme Council at Charleston sent one of its members to New York and authorized him to establish a Supreme Council for the Northern Jurisdiction of The United States of America. The Northern Supreme Council assumed responsibility for the 15 states north of the Ohio River and east of the Mississippi River. The Southern Jurisdiction retained jurisdiction over all other States and territories of the United States. There are today 37 Supreme Councils and 4 National Grand Lodges practicing a form of the Scottish Rite in different countries throughout the world.

There are four coordinate divisions in the Scottish Rite: The Lodge of Perfection confers the 4<sup>th</sup> through the 14<sup>th</sup> degrees, The Chapter Rose Croix confers the 15<sup>th</sup> through the 18<sup>th</sup>, the Council of Kadosh confers the 19<sup>th</sup> through the 30<sup>th</sup> and the Consistory confers the 31<sup>st</sup> and 32<sup>nd</sup> degrees.

In the mid-nineteenth century, Grand Commander Albert Pike (1859-1891) revised the degrees which were in use at Charleston in 1801. He

retained the original titles, substance and sequence, but added much substance to the degrees which enhanced their importance. The Southern Jurisdiction has continued to use the Albert Pike Ritual. While the Rubrics permit variations in the manner of their rendition, the degrees have remained otherwise unchanged.

The subordinate bodies usually confer the degrees in one of two ways: In a class which meets once a week over a period of several months in the spring and the autumn; or at a "Reunion" at which the degrees are conferred or communicated over a period of one or more days.

The Scottish Rite offers unique opportunities for broad Masonic and social activities for its members. The annual Maundy Thursday Ceremony and the Feast of Tishri let Scottish Rite Masons gather at a meal, participate in the solemn traditions of the Rite and share of themselves. Family picnics and special receptions are just a few of the social activities offered by most Valleys.

The contemporary presence of the Scottish Rite reaches far back into the past and draws its strength from origins well before the 18<sup>th</sup> Century. Through its degrees the Scottish Rite brings to modern man the insight of ancient times. From this rich blending of the best mankind has ever thought comes Scottish Rite Freemasonry's premier teaching – tolerance. Ours is a brotherhood without boundaries, faith without sect, patriotism without party. Ours is a unity of hearts universal, a bonding of good men becoming better through service to all humankind.

Scottish Rite Masons are active on local, state, national and international levels. Among other activities, we:

- fund scholarships for students and teachers
- provide programs for young people and services for the aged.
- assist young people to overcome language and learning disorders
- help crippled children to walk
- support and create patriotic programs to remind Americans of our great national heritage
- advocate absolute separation of church and state as a mainstay of freedom
- advance the public school system as a guarantee of intellectual liberty
- support environmental causes to sustain planet Earth for future generations
- champion the family as the cornerstone and solid building block of our nation
- combat substance abuse through educational program aimed at youth and anti-drug programs directed at the general public.

Outstanding among these is the Scottish Rite Childhood Language and Learning

Disorders Program. In just the last ten years we have nearly 100 facilities serving children with communication disorders. These young p[people, many of whom would otherwise go unaided, are led out of their loneliness and despair by trained therapists.

The Scottish Rite Hospital for Crippled Children was founded in 1915 and was the forerunner of the vast chain of Shrine Hospitals across the nation. AS a teaching hospital it offers programs in orthopedics, anesthesiology, pediatric dentistry and the only aphasia clinic in Georgia. There is another hospital for crippled children in Dallas, Texas

Special program have been developed in California and Colorado to provide diagnostic and consultative services and special remedial help for children from the age of four to sixteen years who, despite average intelligence, suffer from specific learning and language disorders. These conditions include difficulties in learning to speak (childhood aphasia), in learning to read (dyslexia) and in coordinating finger movements (dyspraxia). No child is ever turned away from a Scottish Rite clinic because of inability to pay.

The local Scottish Rite bodies are the Valley of Orlando, Orient of Florida. They meet in the Scottish Rite Masonic Service Center in Orlando, Florida on the 4<sup>th</sup> Friday of each month. The members and their wives meet for a covered dish supper at 6:30 PM. This is followed by a program for all in the Lodge Room. The members then gather for a short business meeting while the wives enjoy a special program designed for them.

The Scottish Rite Masonic Center is located at 1485 Grand Road, Winter Park, FL

#### LAKE COUNTY SCOTTISH RITE CLUB

Scottish Rite members in the 18<sup>th</sup> District meet on the first Wednesday of each month at a local restaurant for a casual meal with their ladies followed by a short business meeting and a short program of general interest. These meetings are always lively and include much fun and good fellowship. They are very well attended. As of this writing the Scottish Rite Club is meeting at Eustis Lodge on the 1<sup>st</sup> Wednesday of the month at 7:00 PM.



# THE YORK RITE BODIES



The York Rite takes its name from the Ancient English city of York, around whose minster, or cathedral, cluster many Masonic traditions. Here,

these traditions tell us, Athelstan, first King of all England, who reigned in the 13<sup>th</sup> Century, granted the original charter to the Masonic Guilds.

Ancient masonry consisted of four degrees: the Entered Apprentice, the Fellowcraft, the Degree of Master Mason and the degree of The Royal Arch. Historical documentation shows that the Royal Arch Degree was part of Ancient Craft Masonry and in fact emerged as a separate entity from the very bosom of the Blue Lodge.

The Knight Templars attached themselves to Masonry some time prior to 1640 for protective purposes. And, in the course of time, Commanderies of Knight Templars also came into being.

Thus the precedent for advancement had been set by the history of the past and when a means to gain a new cooperation among the Bodies of the Rite was sought it was inevitable that the York Rite Structure would rise to the occasion. In January, 1957, the York Rite Sovereign College of North America came into being for the express purpose of bringing about a new coordination of the York Rite Structure by means of fostering cooperation among the various branches.

These additional degrees of the York Rite, like those of the Scottish Rite, fill in the gaps and afford historical background needed to complete the whole picture of Freemasonry. They add to the moral and spiritual lessons taught in the Blue Lodge as well as open up new vistas of Masonry. The most closely related and most logical successor to the Master Mason Degree is that of the Royal Arch.

## ROYAL ARCH CHAPTER



In the Nineteenth Century, the General Laws and Regulations of the United Grand Lodge of England declared that, "...Pure Ancient Masonry

consists of three degrees and no more, viz., those of Entered Apprentice, Fellowcraft, and Master Mason, *including the Supreme Order of the Holy Royal Arch.*"

Although the Royal Arch Degree was conferred for a considerable period of time in the Blue Lodge, this is no longer the case. Over the years the Royal Arch evolved into a separate body which, with the addition of three other degrees, is now known as the Capitular series. The Royal Arch Degrees extend the legend of the lost word portrayed in the Master Mason Degree and recover that which was lost.

The Royal Arch Degree is conferred in a Chapter of Royal Arch Masons as the climax of four degrees: the Mark Master Degree in which labor is continued on the unfinished Temple and the Mason is taught to have due care in doing work which will bear his "mark"; The Past Master Degree in which a Mason becomes a "virtual" Past Master so that he is eligible to receive the Royal Arch Degree; the Most Excellent Master Degree in which the Temple is finally completed and the Mason comes to see the results of his labor; and the Royal Arch Degree which brings to light that for which the Master Mason has been searching.

The final teachings of the Royal Arch Degree are the essence of Masonic Truth. Its ceremonies are founded on the return of the Israelites from captivity to rebuild a destroyed Temple and the discoveries made therein.

Royal Arch Masonry renders a service to all mankind through its philanthropic programs. In 1925, a fund was established which has grown to substantial proportions to provide financial assistance to Royal Arch Masons and their dependents suffering from Tuberculosis. When that disease was brought under control the program was broadened to include all diseases of the lungs.

The DeMolay Endowment Fund was established in 1963 to assist the International Supreme Council, Order of DeMolay for Boys both morally and financially. The earned revenue from the foundation is presented to the Supreme Council of DeMolay annually.

The Royal Arch Research Assistance Program was established in 1974. It is a foundation designed to provide funds for medical research in important areas that presently lack necessary support. The RARA has been making grants to universities and hospitals desiring assistance in the field of auditory perception problems in children.

## COUNCIL OF ROYAL AND SELECT MASTERS



The council of Royal and Select Masters is an adjunct to the York Rite progression. Although they became a part of the York Rite in 1870 when they were officially relinquished by

the Scottish Rite bodies, these degrees had been conferred for many years by the Symbolic Lodges. The lessons portrayed in these degrees fill a significant void in the complete story of the building of the Temple.

The allegorical basis for Cryptic Masonry extends from the early Biblical period in the days of Enoch. It was on the site of the Temple that the Patriarch Enoch excavated nine vaults in which to preserve valuable secrets. Legend states that in the ninth vault Enoch placed a plate of gold on which was inscribed the Tetragrammaton, or Ineffable Name of the Deity.

When workmen were clearing the site for the Temple, they discovered Enoch's vaults. Enoch's symbolism of the nine arches, the Stone of the Foundation (or Altar), the gold plate and other details have been carried over into the rites of the Council.

The three degrees conferred in the Council are: the Royal Master in which King Solomon's deliberations on the building of the Temple bring an understanding of this period of our history; the Select Master in which the meaning of the various "secrets" is illuminated; and the Super Excellent Master which deals with incidents in the reign of King Nebuchadnezzar when Zedekiah, the last King of Judah, was conquered and carried captive to Babylon.

Although a Master Mason must join and maintain his membership in a Royal Arch Chapter before he can join a Council, membership in the Council is not required for membership in the final York Rite Body, the Knights Templar.

In 1978 the General Grand Council formed a foundation whose charity is research in the prevention of arteriosclerosis. A research unit for the study of this disease has been established at the Indiana University School of Medicine.



## THE KNIGHTS TEMPLAR



The Order of Knights Templar is the Christian Branch of Freemasonry. It is founded on the birth, life, death, resurrection and ascension of Christ as told in the New Testament of the Holy Bible. There

are three Degrees which are referred to as Orders: The Order of the Red Cross, The Order of Knight of Malta, and the Order of the Temple.

The Order of the Red Cross continues the story of the Royal Arch and deals with the period in time when the Jews returned from captivity and attempted to rebuild the Temple.

The Order of Knight of Malta is the first Christian Order encountered by the Master Mason. The ritual is based historically upon one of the old Orders of the Crusades.

The Order of the Temple is the third and most impressive of the Orders. It derives from the society of the same name which played so important a part in the Crusades of the Middle Ages. Beautiful lessons of the death and ascension of our Savior are inculcated and the new Knight is received into full fellowship in the most solemn manner.

A candidate for the Orders must be a member of a Symbolic or Blue Lodge and a Companion of the Royal Arch in good standing.

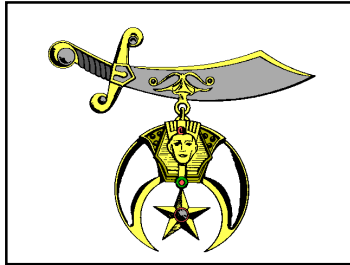
The Knights Templar has existed in the United States for over 200 years. The first recorded date for conferring the Order of the Temple in North America was August 28, 1769, when Captain William Davis, s Past Master, received the honor. On December 11<sup>th</sup> of that same year Paul Revere was Knighted, and on May 14, 1770, General Joseph Warren received the Order of the Temple.

Being Christian in nature and stemming from the ancient Hospitalers or Knights of Malta, a genuine concern for the needs of others is one of the basic characteristics of Templary.

The Knight Templar Eye Foundation provides services without cost to any person who lacks both the personal resources and access to any other publicly supported program of eye care. It enables him to have surgical treatment to ward off or correct the actual condition of blindness. The Knight Templar Education Foundation provides financial assistance for vocational, technical or professional training and for undergraduate (the last two years) and postgraduate study. The capitalization of the Foundation is more than \$6,000,000 and at least 75% of these monies are invested in deserving youth thereby exemplifying the purpose and principles for which it was created

# THIS IS SHRINEDOM

## The Shrine Masons



The major resemblance, if any, of the Ancient Arabic Order, Nobles of the Mystic Shrine of North America to

any possible or near prototype existing in Middle Eastern Europe of the 6<sup>th</sup> Century lies in its selection of names for its Temples, in its glamorous pageantry, in its colorful parade and ceremonial costumes and in its return to early history for its ritualistic lessons.

The co-founders of the Mystic Shrine were more than passing good showmen. Actor Billy Florence was reared to regard the whole world as a stage and all people therein as actors. Dr. Walter M. Flemming could have earned a good livelihood as a juggler and magician.

Dr. Fleming, while completing advanced degrees in Masonry, had an urge to establish a playground for Masons and plugged away at that idea night and day for many years, and finally saw it bear fruit.

Because actor Florence's name was a household word, he added a touch of glamour to the project, and actually came up with the dramatic idea for the order itself and its ritual.

The Ancient Arabic Order Nobles of the Mystic Shrine was the result. We have no concrete idea of how the name was concocted, but it is said the Florence, while on tour in France was invited to a party given by an Arabian diplomat. At the end of an elaborately staged musical comedy the guests all became members of a "secret society." Taking copious notes of the affair, he showed them to Dr. Fleming on his return to the U.S. and Fleming agreed.

Mecca, the first Shrine Temple was born on September 26, 1872, in Masonic Hall in New York City. Today there are over 181 Shrine Temples with a membership of one million.

From virtually the outset, there were those who realized that the Shrine must be something more than a mere playground for Masons. In fact, almost from the beginning, Shriners exhibited a propensity toward charitable acts. During an 1888 Yellow Fever epidemic in Jacksonville, FL, members of the new Morocco Temple worked long hours to relieve the suffering populace; In 1889, Shriners came to the aid of the Johnston Flood victims. By 1898,

71 of the 79 Shrine Temples were engaged in some sort of philanthropic work.

In 1919, Freeland Kendrick launched the idea that the Nobles of the Mystic Shrine should undertake, as an organization, to do something for friendless, orphaned and crippled children. In 1921, the Imperial Council approved the establishment of the Shriners Hospitals for Crippled Children and work on the first of the Shrine Hospitals was begun. In 1963, the first of the Shrine Burn Institutes began operation. In the early 1980's, The Shrine founded Spinal Cord Injury Units in three of its orthopedic hospitals.

To manage one hospital successfully is a highly technical job, yet the fun-loving Shriners of North America have to date brought into existence 19 orthopedic hospitals for indigent crippled children and 3 burn institutes. All providing the best and most modern care possible without cost to the patients. The whole program has been managed on such a high plane that millions of dollars have been given to support the work by people who were not Shriners at all.



The Shrine Masons maintain and support the greatest philanthropy in the world. Over \$3.9 billion has been spent to date in support of these hospitals. The annual operating budget is in excess of \$340 million. Over 570,000 children have been helped at the 22 hospitals since they began. All of the care and services provided at Shrine Hospitals, including transportation to and from, are totally without charge to the patient or the patient's family. No payments are sought or received from any insurance company or government agency.

In its great philanthropy the Shrine not only found its soul but discovered that the soul is the spirit of the shrine – a mighty drama, not of the kind that reaches a climax and is finished, but one continues day and night and will continue as long as the Temples of Shrinedom stand.

The Shrine Masons have always acknowledged allegiance to Craft Masonry and no violation of either Masonic law or Shrine law is permitted. In order to be eligible for Shrine membership a Mason must have attained good standing as a Knight Templar or a 32<sup>nd</sup> Degree Scottish Rite Mason before he can petition the Shrine for membership. He must maintain his status in the Blue Lodge and Scottish or York Rites to remain a Shriner.

The story of the Shrine is that of hundreds of thousands of men. Freemasons all, who join together to mix fellowship, pleasure, entertainment, goodwill, and vast charity on a grand scale program of fraternal good works that truly earns them the title of Noble.

**TOLL FREE PATIENT REFERRAL NUMBERS**

In the U.S.– 1-800-237-5055  
In Canada – 1-800-361-7256  
In Florida – 1-800-282-9161

## BAHIA SHRINE TEMPLE

Bahia Shrine Temple is located in Orlando, FL and has exclusive jurisdiction over the counties of Lake, Orange, Seminole, Sumter and Volusia. It currently has 3730 members, 8 Shrine Clubs, 22 Uniformed Units and 17 Social Clubs.

Dispensation was granted to form Bahia Temple on June 30, 1954. Bahia's first Ceremonial was held at Howard Junior High School on November 20, 1954 with 187 candidates. The Temple's charter was granted with a charter date of July 14, 1955. The Charter Ceremonial was held on November 26, 1955, at the Orlando City Auditorium.

Early meetings were held at the Masonic Temple located at 205 E. Central Blvd. In 1956 property for a permanent Temple was purchased at

60 W. Gore St and meetings were held at that location until the 1992 when the Temple moved to its present location at 2300 Pembrook Drive.

Stated meetings are held on the first Thursday of each month at the Temple. To raise funds for Temple operations, Bahia holds a Circus each year. The first circus realized approximately \$3,000. The 1997 circus netted over \$135,000. The circus is held at the University of Central Florida Arena.

Since 1967, Bahia has raised several millions of dollars for the Shriners Hospitals by conducting an annual Paper Crusade, soliciting contributions from members and from the general public. Since the inception of the program in 1972, Bahia has contributed over \$820,000 to the Shrine's Hundred Million Dollar Club. Bingo games are held each Wednesday night with 80% of the proceeds used to support the Transportation Fund to send children to the Shrine Hospitals and Clinics.

## LAKE COUNTY SHRINE CLUB

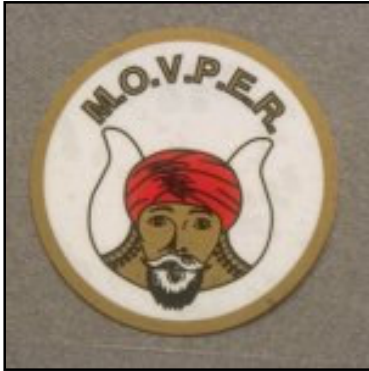
The Lake County Shrine Club is a subordinate organization of Bahia Shrine Temple, Orlando, FL, and represents Shrinedom in the 18<sup>th</sup> Masonic District. The Club has many subordinate groups including very active clown and mariner units. The Club has its own bus and parade float. The Red Fez is available for members most evenings and the Club puts on pancake breakfasts on weekend mornings and has a well-attended BINGO session each Monday evening. The club meets at 7:30 PM on the 2<sup>nd</sup> Wednesday of the month

Lake County Shrine Club is located at:  
424 N. Duncan Dr  
Tavares, FL  
The telephone number is:  
352-343-2582



# THE ENCHANTED REALM

## THE FRATERNITY FRIENDSHIP BUILT



The Mystic Order of Veiled Prophets of the Enchanted Realm, whose subordinate bodies are called Grottoes, is an organization by and for Master Masons. While it is no way connected with Masonry proper,

its membership is restricted absolutely and exclusively to Master Masons. It teaches the precept of the Golden Rule, translated into two words: Good Fellowship.

In the summer of 1889, LeRoy Fairchild of Hamilton Lodge # 120, F. & A.M., at Hamilton, New York, and a devoted band of his followers discovered the Enchanted Realm in which, upon entering with song and laughter, they and their successors found a rich heritage. At the first meeting of the organization it was named for its leader, the Fairchild Deviltry Committee.

The idea of the Order proved immediately attractive. Many distinguished Master Masons entered the Enchanted Realm and returned pleased and charmed by its brilliancy. On June 13, 1890, the F.D.C. duly founded and established the Supreme Council of the Mystic Order of Veiled Prophets of the Enchanted Realm.

It is a social organization for the Master Mason and all such are welcomed to the Enchanted Realm. It encourages renewed interest in the Blue Lodge -- its activities and attendance. While it is not and makes no claim to be part of symbolic Craft Masonry, its membership is composed entirely of Master Masons.

The ritual is original and unique. The spectacular ceremonial requires a cast of thirty or more and offers unlimited opportunities in stage activities and stunt performance. Its proper rendition requires a large stage, elaborate costumes and stage settings. It is mysterious, startling and spectacular with the Persian atmosphere. While pervaded with a sense of wholesome fun, it teaches a serious lesson which lingers with the initiate, instilling in him a spirit of optimism, a kindly feeling for his brother man and an impression of GOOD FELLOWSHIP which is something devoutly to be desired.

In addition to the ritual there are also many fun units in each Grotto where a Master Mason can find an outlet for his energy and enthusiasm. Almost every Grotto has musical units, drill teams, drum & bugle corps, clown units, choral groups and many other impressively colorful and attention-getting aggregations. Other Grottoes meet by the rules of the Old Festive Board staging their meetings around a luncheon or a dinner.

In 1949, the Supreme Council adopted as their International Humanitarian Objective: Aid to the cerebral palsy child. There are two projects now supported by the M.O.V.P.E.R. Humanitarian Foundation. The first is the United Palsy Research Foundation. This money is used exclusively for research regarding the causes, effects and partial cure for this dreaded affliction. The second project is Dentistry for the Handicapped. This program was instituted to provide the best possible dental care for the handicapped child. When the patient is capable of some cooperation with the dentist and does not need surgery, this service can be provided locally. Otherwise, arrangements have been made for surgical care at the Illinois Medical Center in Chicago, Children's Hospital in Cincinnati, or with a number of qualified dentists throughout the country.

Patients can obtain this care by contacting a Grotto directly. The local Grotto will provide transportation for the patient and a guardian where necessary.

The Grottoes of North America were also responsible for the development of the Rubella Vaccine.

Each and every Prophet throughout the Realm pays one dollar per year to support the humanitarian efforts of the Order. Some hold a life membership known as the Enchanted Lantern Certificate which is purchased and exempts the holder from further assessment.

Among Grotto members are many Grand Masters and Past Grand Masters, Governors and ex-Governors of the various states, numerous other government officials and Masonic civic leaders. Four Presidents of the United States have been members of the Order: Warren G. Harding, Franklin D. Roosevelt, Harry S. Truman and Gerald R. Ford.

## DAUGHTERS OF MOKANA

The Daughters of Mokana, as known as the Caldron, was formed in 1919 by some wives of the Prophets of the Grotto with a desire to be of assistance to the Prophets.

There are now 56 Caldrons in 18 states and Canada. In order to be a member you must be the wife, widow, daughter, legally adopted daughter, granddaughter, mother or sister of a Grotto member.

The Caldron adopted the Grotto's humanitarian project and has contributed over \$60,000 to the cause since 1949. They also adopted the Enchanted Lantern Program whereby a contribution of \$50 through the Caldron entitled the giver to wear the gold Enchanted Lantern.



# INTERNATIONAL ORDER OF DE MOLAY

In these modern times of greater emphasis on youth, the Order of DeMolay plays a vital role in offering young men an outlet for developing their leadership skills and abilities. As an officer of a chapter, a young man is given the opportunity to express himself before a group of his peers. Although DeMolay ritual and meetings are serious and reverent, the order does not advocate any particular creed, but teaches only a profound faith in God. DeMolay provides a three-way program designed to benefit the individual, the chapter and the community.

The international youth organization was founded on March 18, 1919, in Kansas City, Missouri, by the late Frank S. Land and nine highschool boys. It is named for Jacques DeMolay, the last Grand Master of the Knights Templar, who was burned at the stake by King Philip of France on March 18, 1314, and thereafter became a martyr to loyalty and toleration. DeMolays of today strive to carry on the fine ideals for which Jacques DeMolay gave his life in loyalty and service to God and his fellow men.

The DeMolay ritual is what sets the organization apart from other youth groups. It was written in 1919 by Frank Marshall, a prominent Mason and newspaperman in Kansas City. It has been termed ageless and is divided into the initiatory and DeMolay degrees. The Initiatory Degree is one of solemnity and consecration during which the candidate dedicates himself to uphold the virtues of filial love, reverence, courtesy, comradeship, fidelity, cleanness and patriotism.

## DEMOLAY OFFERS MANY ADVANTAGES

DeMolay International means getting involved. It means involvement with contemporaries in worthwhile programs of service to community and country, with opportunity for social and athletic activities.

It gives a young man an opportunity to develop as an individual, to explore his own capabilities and evolve leadership potential. It means a giant stride toward a more meaningful future in step with a legion of young men his own age with common goals and ideals.

Some of the new horizons offered by DeMolay membership are:

Entry into a worldwide brotherhood where lasting friendships are formed.



Participation in a wide variety of chapter, section, state and international activities ranging from social events and sports through civic service of infinite variety.

Responsibilities developed through participation and planning and executing many programs such as fund raising events and observation of International DeMolay Week.

Ability to work and get along with others through skills stressed and developed by DeMolay leadership and training.

Competition with his peers in such areas as ritual, sports, speech and essay contests.

Opportunity for advancement through an extensive program of honors and awards.

Eligibility to attend conclaves, leadership camps and apply for DeMolay scholarships.

Strong ties of fraternalism and mutual interest with hundreds of other DeMolays in cities and towns located all over the world.

The DeMolay chapter is sponsored by a recognized group of Masons, usually by a Masonic Lodge or other organization.

To join the order of DeMolay a young man must be between the ages of 13 and 21, believe in God, be of good character and reputation and petition a chapter for membership. DeMolay is not a junior Masonic organization and a relationship to a Mason is not required for membership.

Lake-Sumter Chapter meets on the 1<sup>st</sup> and 3<sup>rd</sup> Mondays of each month at 7:39 PM at Eustis Lodge

# INTERNATIONAL ORDER OF RAINBOW FOR GIRLS



Today, organizations with formality, dignity and discipline are outmoded. One such organization is the Order of Rainbow for Girls. Its lessons of Love, Religion, Nature, Faith, Immortality, Fidelity, Patriotism, Service, Hope and Charity are totally irrelevant to a young girl growing up in a society where all facets of her life and all her actions are being questioned. The ritual was written 65 years ago and it seems improbable that the lessons it contains can be made applicable to the problems of today. Who am I? Where am I going? How can anyone love their enemies as well as their friends? Why should I help everyone else; what are they going to do for me? How do I know I can trust you? Why should I go to church; no one practices what they preach. With all these pressing questions to be thought about and answered, who has the time to be bothered with an organization like the Order of the Rainbow? The answers aren't there; or are they?

We've all seen a Rainbow in the sky after a storm with all the colors blending together forming one unique spectrum. Just as those colors overlap to form the rainbow, so do the lessons of Rainbow overlap to form a clear picture of life and all its beauty: Red – Love; Orange – Religion; Yellow – Nature; Green – Immortality; Blue – Fidelity; Indigo – Patriotism; Violet – Service. Is it possible for the lessons of these stations to help a girl cope with her fears and doubts?

It would be irrational to try to tell someone to love her enemies as well as her friends. No one is so saint-like that she loves everyone. What love really is is compassion for your fellow man. Love opens your heart and eyes to help you see people as they really are and to like them for what they are.

The last sentence of the lesson on religion tells the candidate to be identified with some church. Rainbow is not so concerned with a girl attending church every Sunday as it is with living a life that exemplifies her beliefs. To be gentle, kind, understanding and forgiving. This is Religion.

Who am I? Nature doesn't always have to represent the out of doors. It can be the nature of yourself -- your needs, wants and hopes. Perhaps in Nature, in the beauty of the fields and the mountains, or in the vastness of space, you can find the answer to the nature of your being.

The greatest fear that most people possess is fear of death or the unknown. But, actually death is like a second birth. You die in one life only to be born again in another more beautiful and perfect life.

Fidelity and trust are almost synonymous. Before you can be true to someone and trust them, you must be able to trust yourself.

Patriotism doesn't always mean defending your country whether right or wrong, upholding justice or following steadfastly in the footsteps of your forefathers. In a more practical or applicable sense it means doing your share of preserving freedom by having an open ear and mind to other people's opinions and by respecting those opinions, even though they differ from your own.

The last of the lessons in the Rainbow is Service. It, like all the other lessons, must go hand in hand with love. Every good deed you perform or every act of kindness is centered around your love for your fellow beings.

Faith, hope and charity are the most essential parts in building a happy and fruitful life. Faith in God, Hope for the things to come and Charity for those less fortunate than yourself.

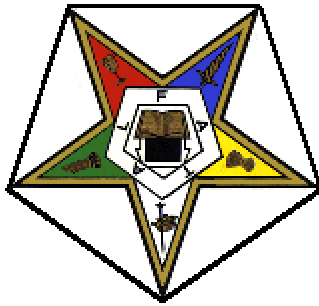
In this summary I have tried to show how Rainbow and its lessons can be made relevant to a girl's life. By learning each lesson and by thinking about its meaning, each member of the Order of the Rainbow for Girls can apply them to her special situations and have a firm foundation on which to build her life.

Mt Dora Lodge sponsors the Mt Dora Assembly #79 of the International Order of the Rainbow for Girls. It meets the 1<sup>st</sup> and 3<sup>rd</sup> Mondays of each month at the Mt Dora Lodge at 7:30 P.M..



# ORDER OF THE EASTERN STAR

that the organization has always, and still does, stand for the important values in the fraternal world.



The Order of the Eastern Star was established in 1850. The Order of the Eastern Star is a charitable, social and fraternal organization with a membership of men and women who are part of a Masonic family.

Each Chapter has a presiding officer whose title is Worthy Matron and a Mason who is also a member of the Order Of Eastern Star whose title is Worthy Patron. It is the job of the Worthy Patron to see that the officers are proficient in their work and to exercise a general supervision over the affairs of the Chapter.

The Order is basically a service organization with many interesting and productive programs which benefit its members.

The Order supports the Florida Masonic Home in St Petersburg, Florida. This Home was established many years ago and has been a residence to many aged Masons and members of the Eastern Star, offering comfort and security as well as outstanding care. Any member of the Order who has been a member in good standing for at least 10 years before making application may request to become a resident of the Home.

In addition to the Masonic Home support, the Order has a social service program called REST which makes available monthly grants to our elderly or disabled members who desire to remain in their own homes and who, with this additional financial aid, are able to do so.

An extensive emergency relief program is another important part of the Order's work. This program provides one time financial aid to members in time of personal misfortune. Over the years this has been a source of great help and great moral support for the recipients.

Two educational assistance program are supported by the Order. One of these programs, SHEAF, provides financial aid to worthy college students to assist them in completing their education. Up to \$500 per semester may be provided by the order. Money is available not to members of the order, but to any youth who may be recommended by a member. Grants may be used for tuition, room and board, books, etc. The second program, known as ESTARL, provides support lay and ordained religious leaders to further their education and training.

As the Order celebrates its 56th year it is with a feeling of accomplishment and with the knowledge

There are Easter Star Chapters located in the following places in this District.

<u>Location</u>	<u>Meeting Date</u>
Clermont #118	2 <sup>nd</sup> /4 <sup>th</sup> Tuesdays 8:00
Eustis #19	2 <sup>nd</sup> /4 <sup>th</sup> Tuesdays 7:30
Leesburg #84	1 <sup>st</sup> /3 <sup>rd</sup> Thursdays 8:00
Mt Dora #103	2 <sup>nd</sup> /4 <sup>th</sup> Thursdays 8:00
Tavares #127	1 <sup>st</sup> /3 <sup>rd</sup> Tuesdays 7:30
Wildwood #24	1 <sup>st</sup> /3 <sup>rd</sup> Mondays 8:00

## LODGE WELCOME TO LADIES

It is in our hearts, dear sisters,  
While the Mason's chain is bright,  
To give our warmest welcome  
To the best beloved, tonight;  
To the wife, so fondly cherished,  
To the daughter, sister, true,  
To the faithful, tenderhearted --  
Shall I say the word? -- to you.

We acknowledge countless blessings  
From the Bounteous Hand above;  
Our bond was first cemented  
By Divine assent and love;  
We are grateful, truly grateful,  
For all gifts He doth bestow,  
But our warmest thanks are given --  
Shall I say the word? -- for you.

Then hail! Adoptive Masonry,  
That brings us here together;  
May manly arms 'round lovely forms  
Protect from stormy weather;  
And when, adorn the hill of life,  
Our tottering feet shall go,  
May our weary steps be comforted --  
Shall I say the word? -- by you.

Robert Morris

# ORDER OF THE AMARANTH



The story of the Order of the Amaranth is part the story of the Masonic fraternity, part the Old and New Testaments of the Holy Bible upon the Altar, and part the love and reverence all good men have for their wives, mothers,

daughters and sisters. Geographically, it takes us at its very beginning to the continent of Europe. Today it is international in scope with all its Courts using the same Ritual.

The Order of Amaranth was created for the Ladies and Knights of the Royal Court of Sweden in the 17<sup>th</sup> Century by Queen Christina. Today it is Sweden's oldest chivalric order.

In 1860, James B. Taylor, a prominent Mason of New Jersey, using the Order of Amaranth as existing in Sweden, adopted and altered its ceremonies and language so as to make it appropriate to Masonic purposes.. He wrote our Order of Amaranth, which, with some revisions, is in universal use today. This Amaranth manuscript was taken by Robert Macoy and placed in ritualistic form and the "Court" system formulated.

The Order of Amaranth was officially organized June 14, 1873 in New York City as part of the Rite of Adoption. Robert Macoy was the first Supreme Royal Patron. In 1906 a constitution was adopted changing the form of government to a representative body; in 1915 it was incorporated in the state of New York under the name "Order of the Amaranth, Inc" and that is now its official name.

The subordinate Courts in a State are under the jurisdiction of the Grand Court of the State, and since the Order is international, all Courts are under the jurisdiction of a Supreme Council, located here in the United States.

From 1873 until 1921, all members of the Amaranth were required to join the Order of the Eastern Star first and to maintain membership in that Order to stay members of the Amaranth. In 1921, by mutual agreement, this requirement ceased. The two Orders are now entirely separate organizations.

There exists no more clearly a fraternal meeting ground of Masons and their families than is found in the Order of the Amaranth. That is why one finds in so many Amaranth Courts so many husbands and wives serving and enjoying a rich Masonic heritage. Master Masons are welcomed at all meetings.

The Order means many things to many people. To its early members it meant the opportunity to build upon the strong foundations of Truth, Faith, Wisdom, and Charity a fraternal order having for its purpose service to humanity set to the theme music of fraternal love. To its present members, the Order means a challenge to build higher and stronger upon these foundations of Love and Service.

The Order of the Amaranth means the Hand of Fraternal Friendship to those in distress. Through its Helping Hand Fund we are able to give financial assistance to needy members. Over the years, the Order and its subordinate Courts have provided financial support for the Masonic Home at ST Petersburg, the Masonic Medical Research Laboratory, the Shriners' Crippled and Burned Children's Hospitals and other agencies.

The "Order of the Amaranth" means many things to many people. To its early members it meant the opportunity to build upon the strong foundations of TRUTH, FAITH, WISDOM and CHARITY. A fraternal order having for its purpose service to humanity, set to the music of fraternal love. To its present members, it means a challenge to build higher and stronger upon these foundations of Fraternal Love and Service.

It means the Hand of Fraternal Friendship to those in distress.

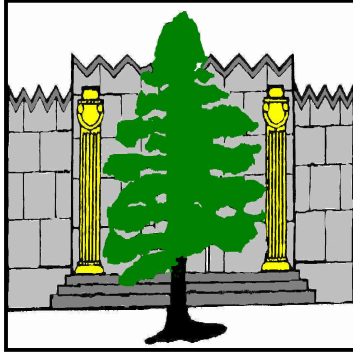
It means Thinking and Remembering about its members in their hours of sorrow and sickness.

Most of all it means the opportunity to serve its Fellowmen, to enjoy the close fraternal ties of a mutual respect and understanding, to enrich our lives with friendship worth far more than gold or silver.

Unity Court @ meets the 3<sup>rd</sup> Friday of the month in the Masonic Temple at Eustis at 8:00 P.M..



# TALL CEDARS OF LEBANON



The Tall Cedars of Lebanon is a Masonic affiliated organization more closely tied to the principles of Masonry than any other Masonic body. The

roots of Cedarism are the roots of Freemasonry... the virtues of Cedarism are those of Freemasonry; but there is a significant difference.

The Tall Cedars of Lebanon is an organization guided by devotion to fellowship existing a step beyond the fraternalism of Freemasonry. And, while Cedarism retains the traditional Masonic emphasis of equality for all mankind, it adds a new dimension. Cedarism recognizes man's need for fellowship of friends and neighbors. Indeed, Cedarism offers every Mason an opportunity for enrichment; to enjoy a fuller, more satisfying life by balancing the seriousness of life's responsibilities with the necessary diversions of light hearted recreation and undemanding brotherly spirit.

The history of Cedarism can be traced to the connection of the Temple of King Solomon for which the wood of the huge cedar trees of Lebanon was hewed by the Sidonians. Since 1902, when the first Forest was incorporated in Trenton, New Jersey, Cedarism has grown and flourished, binding together the hearts and minds of Master Masons.

In keeping with the principles which are woven into all Masonic organizations, the Tall Cedars enjoy a ritual of rare beauty and dramatic meaning which is taken from the Bible, in I Kings, II Chronicles, Jeremiah and Ezekiel.

King Hiram of Tyre provided wood from the cedar trees of Lebanon, together with other materials for the construction of King Solomon's Temple, which was built under the direction of a worker in gold, silver, brass, iron and stone; a worker who was skilled in the use of colors purple, crimson and blue. The worker was a poor widow's son – Hiram Abif.

Today, the Tall Cedars of Lebanon is headquartered in Harrisburg, PA, and has Forests throughout the eastern United States and Canada.

Perhaps, the Tall Cedars are best known for their support of medical research to find a cure for, and ultimate elimination of, Muscular Dystrophy and related neuromuscular diseases. Cedarism's support for the Muscular Dystrophy Association is undoubtedly recognized by the general public through participation in the annual Jerry Lewis MDA Labor Day Telethon.

Beginning in 1951, the Tall Cedars became the first organization to offer continuing financial assistance to the Muscular Dystrophy Association of America. The support has continued down through

the years and has resulted in millions of dollars being donated by Tall Cedars, their families and friends, and the Masonic Youth Organizations to this most important undertaking.

The Tall Cedars assumed sponsorship in 1977 of the essential clinical fellowship grants of the Muscular Dystrophy Association. Funds raised throughout the year by Tall Cedars support this vital postgraduate program which trains qualified physicians to diagnose muscular dystrophy and related neuro-muscular diseases, and to treat patients afflicted with these disorders.

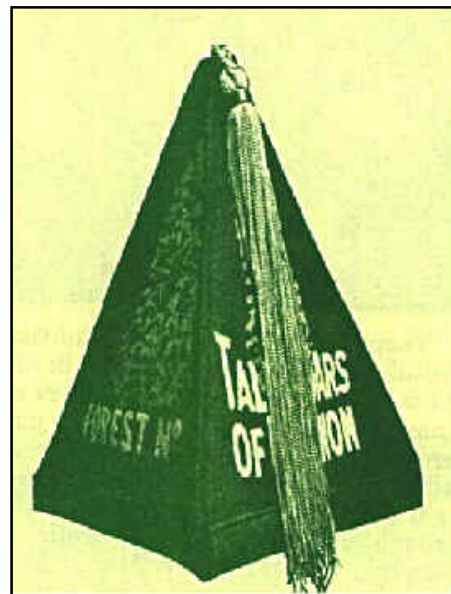
Over \$500,000 per year is raised by Tall Cedars for the Muscular Dystrophy patient care and recreation.

The Tall Cedars of Lebanon have an unyielding commitment to provide "a place in the sun" for the many thousands of afflicted neuro-muscular disease victims who, through their own means, may not otherwise be able to share and experience the joys of the life that we so often take for granted.

Other Tall Cedar programs include:

- Underwriting the DeMolay Past Master Councilor's Meritorious Service Award
- A scholarship awarded to Miss International Job's Daughters to assist in fulfilling her education
- A scholarship awarded to a deserving Rainbow Girl to assist in her education
- Supporting the Masonic Service Association's Hospital Visitation Program and funding the Emessay Note newsletter of the MSA.
- Underwriting Special Programs of the Pennsylvania Youth Foundation
- The Tall Cedar's Room at the top of the George Washington Masonic National Memorial.

Lake Forest 200 meets at 1030 AM on the 2<sup>nd</sup> Saturday of each month at Leesburg Lodge



# HIGH-TWELVE INTERNATIONAL



## HIGH TWELVE -- A CALL FROM LABOR TO REFRESHMENT

High Twelve is an association of Master Masons and their ladies who desire an hour of Masonic fellowship independent of the formal ritual of Lodge, but dedicated to service to the fraternity.

The High Twelve Club's membership consists of business, professional and retired Master Masons. They join in a luncheon meeting on a regular basis. High Twelve is a Masonic service club with the motto, "Serving Freemasonry."

The slogan comes to life with the generous contributions made by members to scores of charities favoring mainly the Masonic youth organizations Rainbow for Girls, Job's Daughters, and the Order of DeMolay.

## BASIC PRINCIPLES AND AIMS

Practicing the great lessons and truths of Freemasonry without trespassing on the principles and prerogatives of the Fraternity including perpetual encouragement to attend and participate in Blue Lodge activities.

Unification of Master Masons in an association where fellowship develops into lasting friendships.

Encouragement and support of the Public School System. Participation in constructive community activities.

Preserving the principles of government, based on the rights of the individual.

## ORGANIZATION AND STRUCTURE

High Twelve was founded by E. C. Wolcott in Sioux City, Iowa on May 17, 1921.

High Twelve International spearheads the entire organization with an administrative office located at 3663 Liedell Boulevard, Suite 260, St. Louis, Missouri 63108. Each officer is assigned a zone which consists of one or more states.

Today there are 300 active clubs with more than 25,000 members in twenty states with clubs overseas attached to military bases. Those in the United States are chartered in States where the Grand Jurisdictions permit such appendant organizations.

The local Club is the foundation upon which the State and International organization is dependent. The Lake County group meets at the Silver Lake Country Club, 9435 Silver Lake Dr, Leesburg, FL on the 3<sup>rd</sup> Thursday of each month.

## STATE ASSOCIATIONS

State Associations of High Twelve Clubs are composed of representatives from every chartered High Twelve Club within their jurisdiction. These have from 5 to over 80 clubs within a jurisdiction. Every club is affiliated with a state association.

## INTERNATIONAL PROJECTS

The Wolcott Foundation: Masonic High Twelve Clubs participate in an international project which provides a year of graduate study at George Washington University in Washington, D. C. A scholarship of approximately \$8,000 is available to students and offers one year of study leading to a master's degree in the School of Government. Graduates are eligible for foreign service at a high level as well as work in all branches of government. The Wolcott Foundation, project is supported by dues, gifts, memorials, and bequests.

High Twelve is one of the largest sponsors of DeMolay to Leadership Training Conferences.

## INTERNATIONAL GOVERNING BOARD

An International Governing Board is the final authority through which their actions are channeled and decisions reached. The Governing Board is composed of the elected officers and the State Association Presidents. An annual International Convention is held to provide the attending members with a first hand report of the activities and accomplishments and progress of the local Clubs, the State Associations and the International.

## YOUTH AND HIGH TWELVE

High Twelve supports and assists the youth of the community, which often includes sponsorship, with particular emphasis on - DeMolay, Rainbow for Girls, Job's Daughters, and other recognized Youth Groups.

## IN SERVICE TO FREEMASONRY

High Twelve affords valuable assistance to the Blue Lodges in whatever manner is judged most needed. High Twelve is MASONRY IN ACTION in the community where each Club holds its meetings and in the State where the several Clubs are banded together in common purpose. High Twelvians adhere strictly to Masonic Law of that Jurisdiction.

High Twelve tends to the unification of Master Masons and their ladies in the development of a lasting friendship. Encouragement and support of the public school system. The participation in constructive community activities. To preserve the principles of good government based on the rights of the individual.