

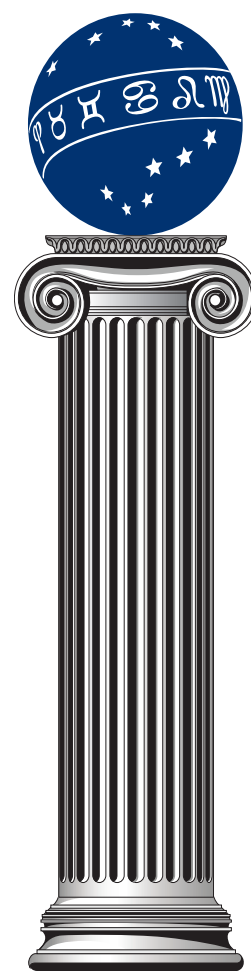
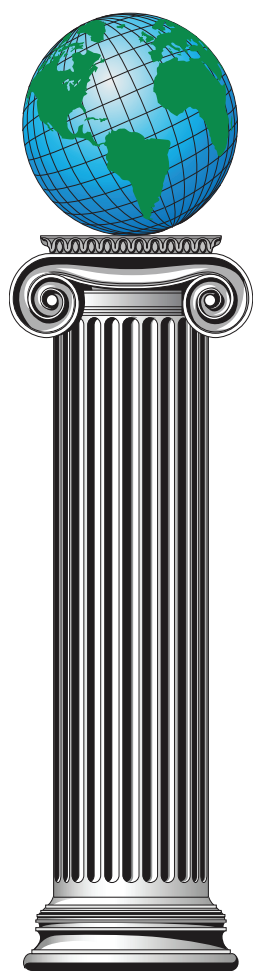
Leesburg Masonic Lodge No. 58

Free & Accepted Masons

Chartered January 15, 1868

Trestle Board

FEBURARY 2009



Vol. III Issue II

Leesburg Masonic Temple
200 Richey Road, Leesburg, Florida 34748

352-787-5696

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

Officers for 2008

Worshipful Master	W·: Richard Ecott (Lynn-Marie) .. 323-3569
Senior Warden	Donald McIntyre, Sr. (Nina) 728-6954
Junior Warden	Randall Jesmok (Joye) 321-689-1771
Treasurer	R·: W·: Ken Graves (Jean) 787-9538
Secretary	Ill. Garth Phillips (Molly) 753-4143
	Lodge 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
Marshall	Dean Server (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



Active Past Masters

J. Rock Halford	1955
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
Dennis C. 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
Burl Ruleman
Robert L. Welch
Forest Case
John Ray Dean
Barry Rosenthal
Wayne Parks
Fred Lint

^ Past District Instructor

* Past DDGM

18th Masonic District

DDGM	R·: W·: Carl Vause, Jr. 928-4205
District Instructor	R·: H·: Dennis Ricker 455-7083

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 R·: W·: Ken Graves, W·: Tom Russell,
W·: Ed Davison, Larry Duff, Don McIntyre, Sr.,
Budget - Peter Ladin

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. (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

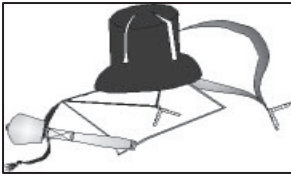
Education

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

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

On January 6th, 2009 our first officers meeting was held for 2009. Mostly discussed was topics that we would like to address this year. Discussed was Membership (new members, membership retention and participation), Activities (in Lodge and in our community), our budget (income and expenses) and other areas of concern. We will report in Lodge and the Trestle Board developments of plans to address these and other topics of concern.

I have selected Brother Larry Duff to head a committee to develop a long range business plan for the Lodge. If you are interested in this committee or have ideas, contact Brother Duff.

On January 28th, M.:W.: Joe Flietes, Grand Master of Florida, and other Grand Officers, dedicated the cornerstone, purchased by the Lodge, at the new Leesburg City Library. Thank You to all who attended.

Our January Sunday Dinner was a big success, we had over 100 in attendance. During this dinner I presented to the Leesburg Police Department SWAT

Team a plaque for their outstanding achievement of winning first place at the Orlando International SWAT Competition for small agencies.

At our first Stated Meeting in January, W.: Bill Green was presented a Past Masters apron for his service in 2008. Lady Nina McIntyre was presented a plaque for her efforts in making our Lodge breakfasts and dinners the success they were in 2008. SS Richard Cartier was selected as Mason of the Year for 2008 and Brother Mike Mason was presented a plaque for his and his staffs efforts at Leesburg Printing to our Trestle Board.

Please note the following dates that we will be doing degree work. **Tuesday, February 3rd, Entered Apprentice Degree and Tuesday, February 10th, Fellow Craft Degree.** Let's make every effort to attend and welcome our new brothers. A Master Mason Degree in March will be announced when a firm date is set.

My Brothers, our Lodge is nothing without you, during this year I invite you to attend a Lodge meeting or Lodge activity.



From the Chaplin

W.: Wayne Parks

W.: Jack E. Maynard, 72, of Fruitland Park was called to the Celestial Lodge above on December 25th, 2008. W.: Jack Maynard was Master of Leesburg Lodge in 1991.

Junior Warden Randy Jesmok wife, Joye, was hospitalized in LRMC. Joye suffered a heart attack. She is home and doing better.

W.: Wayne Parks wife Donna was hospitalized and underwent surgery on her neck.

R.:W.: Norm Anders wife Lillian was in LRMC for a few days.

Brothers George Gates was in LRMC for a few days. He is home and recovering.

Brother Frank Toth wife Lois was in LRMC.

R.:W.: Ted Jansen was in LRMC with a blood pressure problem. He is home and recovering.

Keep these brothers and their families in your prayers, extend a comforting hand, call someone in need of friendship today. If you know of anyone in our family that is ill or in distress, please, call a lodge officer.

From the Great Light of Masonry: "As God's chosen ones, holy and beloved, cloth yourselves with compassion, kindness, humility, meekness and patience. Bear with one another – forgive each other – above all, clothe yourselves with love, which binds everything together in perfect harmony." Colossians 3:12-14

Words to live by: If you want to stand out, don't be different; be outstanding.

MOUNT RUSHMORE



Mount Rushmore National Memorial is as much a product of dreams and determination as it is the work of a talented sculptor.

In 1923, **Doane Robinson**, the aging superintendent of the South Dakota State Historical Society, had a vision of a massive mountain memorial carved from stone so large it would put South Dakota on the map. Robinson told all who would listen of his dream of giant statues of Western figures such as Chief Red Cloud, Buffalo Bill Cody, Lewis and Clark, and legendary Sioux warriors marching along South Dakota's skyline. Robinson spoke to local organizations and wrote letter upon letter.

Sculptor Gutzon Borglum, one of America's most prolific artists, received a letter from Robinson proposing the project in August 1924. It couldn't have come at a more opportune moment; he was fed up with the project he was working on. Borglum, a fiery and stubborn artist, lived for visions, not setbacks. He accepted Robinson's offer.

Upon his arrival in September 1924, the flamboyant Borglum politely, but forcefully informed Robinson and that his life's work would not be spent immortalizing regional heroes. The sculptor insisted that the work demanded a subject national in nature and timeless in its relevance to history.

By selecting four great presidential figures for the carving, the trio sought to create an eternal reminder of the birth, growth, preservation and development of a nation dedicated to democracy and the pursuit of individual liberty.

In the six-and-a-half years of work that occurred on and off between 1927 and 1941, Borglum employed almost 400 local workers. Some built roads, ran the hoist house, generated power or sharpened thousands of bits for the pneumatic drills. Others set dynamite charges or completed delicate finishing work on the sculpture.

Among the most highly skilled workers were those using dynamite. Using techniques he had developed at Stone Mountain and relying on skills his crew had acquired in mining, Borglum used the explosive in an innovative way that helped to remove large amounts of rock quickly and relatively inexpensively. His powder men became so skilled that they could blast to within four inches of the finished surface and grade the contours of the lips, nose, cheeks, neck and brow. In fact, 90 percent of the 450,000 tons of granite removed from the mountain was taken out with dynamite.

Borglum created a model of the four presidents on a 1-to-12-inch scale, meaning an inch on the model represented a foot on the cliff. This model has been preserved for viewing at the Sculptor's Studio. To transfer measurements from the model to the mountain, workers determined where the top of the head would be, then found the corresponding point on the model. A protractor was mounted horizontally on top of the model's head. A similar, albeit 12 times larger, apparatus was placed on the mountain. By substituting feet for inches, workers quickly determined the amount of rock to remove.

Drillers then used the same measuring system and air-powered tools to drill closely spaced holes to exacting depths, a process known as "honeycombing." The rock between these holes was then broken away using chisels and hammers. The final process, known as "bumping," used a pneumatic drill and a special bit to leave the finished surface as smooth as a concrete sidewalk.

As his dream neared its completion, Borglum's biggest fear was leaving a mystery for future generations. In 1938, Borglum began carving a giant vault in the canyon wall directly behind Mount Rushmore. Into this great hall, he planned to place records of the memorial, of Western civilization, of individual liberty and freedom. But Borglum's death and the country's entry into World War II intervened, and the Hall of Records was left unfinished.

SPRING FESTIVALS and REUNIONS

Winter is here, spring is approaching, and with that comes the annual "Festival and Reunions" of the York and Scottish Rites where both bodies welcome new members.

On **March 7th and March 14th, 2009** the **Ocala York Rite Bodies** will host their "Spring Festival." In this Issue of the Trestle Board we present an overview of the degrees of the York Rite. No Festival dates have been set for Eustis York Rite Bodies as yet.

The **Ocala Scottish Rite will host its "Spring Reunion" on April 25th and 26th, 2009.** In the March Issue of the Trestle Board we will present an overview of the degrees of the Scottish Rite.

If you would like more information on either body, seek out a York or Scottish Rite member in our Lodge who will be happy to sit with you and answer your questions.



YORK RITE THE CONTINUATION OF BLUE LODGE

CHAPTER OF ROYAL ARCH MASONS (*Capitular Degrees*)

MARK MASTER:

The work on the Temple continues. Amplifying the Fellowcraft Degree, we are taught that knowledge we received there can be employed most usefully and judiciously for our honor and the profit of others. A beautiful lesson is exemplified, inculcating the truth that although we are often misunderstood, underrated and traduced, there is ONE who will make the rejected stone the head of the corner.

PAST MASTER:

This Degree begins the preparation for the Royal Arch, which we are told was removed from the Symbolic Degrees, of which it was once a part, to reserve it for the more earnest seeker of more Light in Masonry. Originally only Past Masters of Lodges were admitted to the sublime secrets of the Royal Arch. This meant that very few could receive them. The Degree of Past Master (*virtual*) teaches the candidate that he must first learn to obey before he can rule, and to govern himself before he can govern others.

MOST EXCELLENT MASTER:

This is a significant Degree in Ancient Craft Masonry. King Solomon's Temple, which was begun so auspiciously and halted so dramatically in the Third Degree, is completed amid much rejoicing and great splendor. The labors of the Craft are given the blessing of the Lord, who descended as fire from heaven. King Solomon, in his gratitude, received and acknowledged them Most Excellent Masters, empowered them to travel and receive Master's Wages, and charged them with the responsibility of sharing their Masonic Light and Knowledge with those less informed.

THE ROYAL ARCH:

In this Degree we find the completion to the Master's Degree and the Recovery of the Word. After the death of King Solomon, his magnificent Temple was destroyed and the Israelites carried away as captives to Babylon, where they lived for about 76 years. Here, many acquired considerable wealth and attained high rank and influence in the Chaldean government. However, when liberated by King Cyrus, many of them returned to Jerusalem and began rebuilding the Temple.

While this work was going on and rubbish of the ruins of the first Temple was being cleared away, many interesting and valuable discoveries were made, chief of which was the recovery of the Lost Word. With the recovery of that which was lost, it would seem to the novitiate that his search for Light was ended. However in order that he might better acquire the lessons, a seemingly inverse movement of the Degrees, historically, is setup.

ORDER OF HIGH PRIESTHOOD

This is a "chair" degree which is conferred on present or past High Priests, usually during the time of the state Grand Chapter meeting. It tells the story of Abraham returning from the slaughter of the kings, and his encounter with Melchizedek, High Priest of Salem. The High Priest is then solemnly anointed, consecrated and set apart to the Holy Order of High Priesthood.

Royal Arch Charities

Royal Arch Research Assistance (RARA). The Royal Arch Research Assistance is dedicated in helping children with Central Auditory Processing Disorders. R.A.R.A., through the contributions of Royal Arch Masons, supports the Center for Central Auditory Research at Colorado State University, where continuous

efforts are being made to understand and treat individuals with Central Auditory Processing Disorders (CAPD) which is a condition in which one has difficulty processing or interpreting auditory information when in less than optimal listening environment. Individuals with CAPD typically have normal hearing acuity but are unable to efficiently process or interpret speech when in a minimally-noisy environment.

COUNCIL OF ROYAL & SELECT MASTERS (Cryptic Degrees)

ROYAL MASTER:

This Degree takes us backward in time to a day prior to the death of the builder, Hiram Abif, who is again the central character. He imparts sublime teachings of a useful labor on earth to the candidate and gives him instruction as to the preservation of our valuable secrets. This is one the most beautiful Degrees in all Masonry. Its lessons are so impressive that they are seldom forgotten. It is especially illustrative of the third and seventh Degrees.

SELECT MASTER:

Historically, this Degree occurs also prior to the third Degree and deals with incidents that occurred at the building of the first Temple. It is closely connected with the Royal Arch Degree and affords the explanation needed for its perfect understanding. It is highly dramatic.

SUPER EXCELLENT MASTER:

This degree deals with incidents in the reign of King Nebuchadnezzar when Zedehiah, the last King of Judah, was conquered and carried captive to Babylon. It enlarges upon the section of the Royal Arch having to do with the capture of Jerusalem by the Babylonian King, and teaches in most dramatic fashion the lesson of fidelity. (This degree, due to its complexity, is not normally conferred in Council, and is put on at Winter Haven and Jacksonville once a year).

Council Charities

Cryptic Masons Medical Research Foundation (CMMRF). The Cryptic Masons Medical Research Foundation funds research, at Indiana University School of Medicine in Indianapolis, Indiana, to find the causes and eventually a cure for arteriosclerosis and its complications.

COMMANDERY OF KNIGHTS TEMPLAR (Chivalric Orders)

ORDER OF RED CROSS:

Here again we revert to the period of the Royal Arch Degree when the Jews were returning from Babylon to Jerusalem to rebuild the Temple. One of their number prevails upon King Darius to restore the Holy Vessels to the new Temple. They had been carried away by the Babylonian armies when the first Temple was destroyed. In presenting his plea before the king, the companion gives a powerful testimony to the almighty force of Truth.

ORDER OF MALTA and the MEDITERRANEAN PASS:

Shifting to the time of the Crusades, admission to the Mediterranean Pass is sought so that a safe pilgrimage to the Holy Sepulcher might be undertaken. This is a sublime and sacred Order, which culminates in the enrollment of the suppliant as a Knight of Malta.

ORDER OF THE TEMPLE:

No Degree or Order in Masonry is more solemn, impressive or soul-searching than the Order of the Temple. It is a fitting climax to the labors of the humble penitent, who has faithfully performed the symbolic seven years of preparation for this consummation of his endeavors. He is knighted as a Christian warrior.

Commandery's Charities

Knights Templar Eye Foundation (KTEF). The Knights Templar Eye Foundation is a charitable foundation to help those who need help in the preservation of sight.

Knights Templar Holy Land Pilgrimage. The Grand Commandery of Knights Templar of Florida sponsors an annual "Holy Land Pilgrimage". The purpose of the pilgrimage is to send Christian Ministers to the Holy Land to enhance their religious experience. Masonic membership is not required and the Minister can be male or female. The number of ministers sent depends on availability of funds. Donations are appreciated. Note: Due to the situation in Israel, the Grand Encampment is analyzing other alternative sites to visit.

"Resolve to be tender with the young, compassionate with the aged, sympathetic with the striving, and tolerant with the weak and the wrong. Sometimes in life you will have been all of these." Dr. Robert H. Goddard

Of the Masonic cable tow which can never be broken, consider the following by Brother W. A. Spalding:

"How long is your cable-tow, brother? Does it span across the street? Can it stretch the length of a hand-throw, or perhaps a thousand feet?

"Is there any definite measure, that cold mathematics may teach, to give the scope of your cable, and limit its ultimate reach?

"For who shall count in units, of foot, or yard or mile. The length of a hearty handshake, the breadth of a cheery smile.

"Or estimate the distance, a human heart may go, when a brother reaches a brother, with the length of his cable-tow?"

"Every one has his troubles; Reverses and sorrows must come; And the hour of sorest trial, is when they are striking home;

"And sickness and death are the portion, that fate allots to all — Our brother is sitting in sackcloth, and his face is to the wall.

"Ah, then is the time propitious — Occasion waits sublime — For the cable reaches farther, than at any other time.

"For the pull is very little, and it giveth strength to the strong. How long is your cable-tow, brother?"

How long—how long?"



TRESTLE BOARD SPONSORS

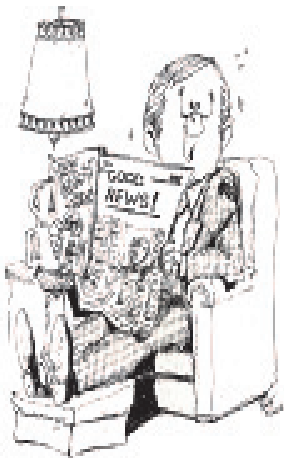
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Current year or any part thereof- HELP US KEEP YOU INFORMED!



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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

Betsy Jordan
Delores Duff
Bob & Judi Rowden
Dean & Linda Sever
W.: Richard Ecott
Pete & Nancy Taylor
W.: Bill & Nancy Green
W.: Joseph & Anna Brearley
Frank & Lois Toth
Richard & Francis Cartier
W.: Ronald & Cele Cottman
Randy & Joye Jesmok
Dan Bloxom



ADD YOUR NAME OR ORGANIZATION

Our goal for 2009 is 60 sponsors, it is estimated that the sponsorship money will cover the cost of postage for 2009. That's 6 more than in 2007 and 23 more than in 2008.

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



Ocala Scottish Rite

www.OcalaSR.com

Ocala Scottish Rites next meeting is on Monday, February 2nd with no dinner planned prior to the meeting. Spring Reunion dates have been set for April 25th & 26th and Fall Reunion dates for October 10th and 11th, 2009. Hope to see you at the meeting and again at the spring reunion. Interested in becoming a Scottish Rite Mason ask any SRM in the lodge and you will receive and application.

Save the change in your pocket! There is a special container in our SR meeting room to put it in. The change really adds up and goes to: *The Scottish Rite Foundation of Florida*, become a Scottish Rite Millionaire donator, \$100 adds your name to the Ocala's Millionaire's Plaque.



York Rite Bodies

“A Continuation of the Blue Lodge”

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. 28 – Knights Templar—Meets on the on the second Friday of each month at 7:30 PM



Order of the Eastern Star, Leesburg Chapter No. 84

Lady Linda Every – Worthy Matron

Brother Robert Welch = Worthy Patron

Meetings – 1st 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

RM — Mildred Kronberg

RP — Richard Keifer

Meetings – 3rd Friday of the Month at 1:30 p.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.



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 FEBRUARY 2009



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2 Ocala Scottish Rite 7:30 pm DeMolay Chapter 7:30 pm at Eustis EA Degree Practice—6:30 pm	3 Coffee Klarch & Breakfast 8:00 am Stated Meeting 7:30 pm and EA Degree	4 Ocala York Rite Royal & Select Mas- ters Council No. 33 7:30 pm Belleview	5 Order of the Eastern Star No. 84—Meeting at 7:30 pm	6	7
8	9 Fellow Craft Degree Practice at 6:30 pm	10 Coffee Klarch & Breakfast 8:00 am Fellow Craft Degree at 7:30pm	11 Ocala York Rite Royal & Select Mas- ters Council No. 33 7:30 pm Belleview	12 Hawthorne Hi- Twelve, Ladies Valentine Dinner, Hawthorne Hall at 5:00 pm	13 Triangle Commandery No. 28 7:30 pm @ Eustis Lodge	14 Tall Cedars—Meeting at 10:30 am
15 Sunday Dinner 11:30 — 1:15 pm LASAGNA Bread, Salad, Drinks and Deserts	16 Lake / Sumter DeMolay Chapter Meeting 7:30 pm at Eustis Lodge	17 Coffee Klarch & Breakfast 8:00 am Stated Meeting 7:30 pm with Guest Speaker	18 District Association Groveland 7:30 pm	19	20 Amaranth 1:30 pm Golden Triangle Council & Chapter 7:30 pm @ Eustis	21 Open Book at Winter Park 9:00 am—3 pm
22	23	24 Coffee Klarch & Breakfast Hawthorne Hi- Twelve Meeting at Taste Tempters	25 District Instruction Wildwood—7:30 pm Ocala York Rite Commandery 7:30 pm	26 Leesburg Hi-Twelve Club, Meeting at Taste Tempters	27	28

MASONIC EDUCATION & DISCUSSION

QUOTE FOR THOUGHT

Help me to be, to think, to act what is right, because it is right; make me truthful, honest, and honorable in all things; make me intellectually honest, for the sake of right and honor and without thought of reward to me.

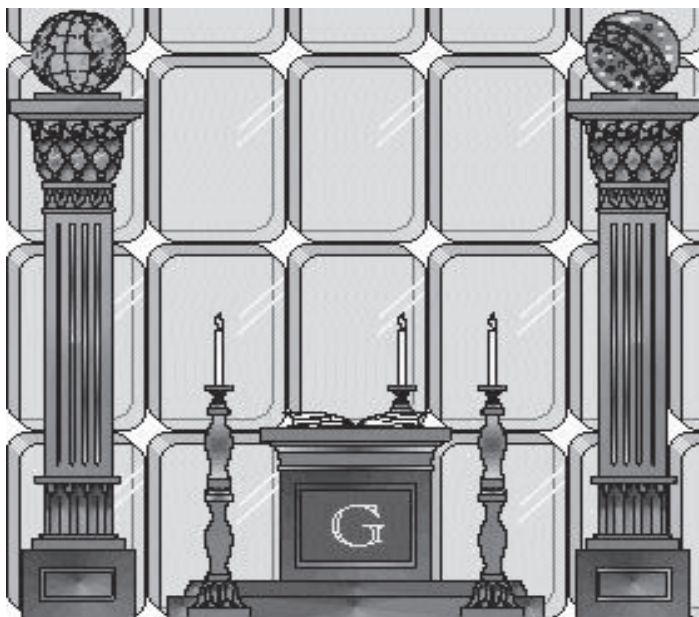
Give me the ability to be charitable, forgiving, and patient with my fellowmen – help me to understand their motives and their shortcomings – even as Thou understandest mine! Amen, Amen, Amen.

A prayer used many times by M.:W.: Harry S. Truman.



The Masonic Altar

*The Masonic Service Association of the United States
Vol. 2 February 1924 No. 2*



Masonic Lodge is a symbol of the world as it was thought to be in the olden times. Our ancient Brethren had a profound insight when they saw that the world is a Temple, over-hung by a starry canopy by night, lighted by the journeying sun by day, wherein man goes forth to his labor on a checker-board of lights and shadows, joys and sorrows, seeking to reproduce on earth the law and order of heaven. The visible world was but a picture or reflection of the invisible, and at its center stood the ALTAR of sacrifices, obligation, and adoration.

While we hold a view of the world very unlike that held by our ancient Brethren - knowing it to be round, not flat and square - yet their insight is still true. The whole idea was that man, if he is to build either a House of Faith or an order of Society that is to endure, must imitate the laws and principles of the world in which he lives. That is also our dream and design; the love of it ennobles our lives; it is our labor and our worship. To fulfill it we, too, need wisdom and help from above; and at the center of our Lodge stands the same Altar - older than all temples, as old as life itself - a focus of faith and fellowship, at once a symbol and shrine of that unseen element of thought and yearning that all men are aware of and which no one can define.

Upon this earth there is nothing more impressive than the silence of a company of human beings bowed together at an Altar. No thoughtful man but at some time has mused over the meaning of this great adoring habit of our humanity, and the wonder of it deepens the longer he ponders it. The instinct which thus draws men together in prayer is the strange power which has drawn together the stones of great cathedrals, where the mystery of God is embodied. So far as we know, man is the only being on our planet that pauses to pray, and the wonder of his worship tells us more about him than any other fact. By some deep necessity of his nature he is a seeker after God, and in moments of sadness or longing, in hours of tragedy or terror, he lays aside his tools and looks out over the far horizon.

The history of the Altar in the life of man is a story more fascinating than any fiction. Whatever else man may have been - cruel, tyrannous, or vindictive - the record of his long search for God is enough to prove that he is not wholly base, not altogether an animal. Rites horrible, and often bloody, may have been a part of his early ritual, but if the history of past ages had left us nothing but the memory of a race at prayer, it would have left us rich. And so, following the good custom of the men which were of old, we set up an Altar in the Lodge, lifting up hands in prayer, moved thereto by the ancient need and aspiration of our humanity. Like the men who walked in the grey years gone, our need is for the living God to hallow these our days and years, even to the last ineffable homeward sigh which men call death.

The earliest Altar was a rough, unhewn stone set up, like the stone which Jacob set up at Bethel when his dream of a ladder, on which angels were ascending and descending, turned his lonely bed into a house of god and a gate of heaven.

Later, as faith became more refined, and the idea of sacrifice grew in meaning, the Altar was built of hewn stone - cubical in form - cut, carved, and often beautifully wrought, on which men lavished jewels and priceless gifts, deeming nothing too costly to adorn the place of prayer. Later still, when men erected a Temple dedicated and adorned as the House of God among men, there were two altars, one of sacrifice, and one of incense. the altar of sacrifice, where slain beasts were offered, stood in front of the Temple; the altar of incense, on which burned the fragrance of worship, stood within. Behind all was the far withdrawn Holy place into which only the high priest might enter.

As far back as we can go the Altar was the center of human Society, and an object of peculiar sanctity by virtue of that law of association by which places and things are consecrated. It was a place of refuge for the hunted or the tormented - criminals or slaves - and to drag them away from it by violence was held to be an act of sacrilege, since they were under the protection of God. At the Altar marriage rites were solemnized, and treaties made or vows taken in its presence were more holy and binding than if made elsewhere, because there man invoked God as witness. In all the religions of antiquity, and especially among the peoples who worshipped the Light, it was the usage of both priests and people to pass around the Altar, following the course of the sun - from the East, by way of the South, to the West - singing hymns of praise as a part of their worship. Their ritual was thus an allegorical picture of the truth which under lies all religion - that man must live on earth in harmony with the rhythm and movement of heaven.

From facts and hints such as these we begin to see the meaning of the Altar in Masonry, and the reason for its position in the Lodge. In English Lodges, as in the French and Scottish Rites, it stands in front of the Master in the East. In the York Rite, so called, it is placed in the center of the Lodge - more properly a little to the east of the center--about which all Masonic activities revolve. It is not simply a necessary piece of furniture, a kind of table intended to support the Holy Bible, the Square and Compasses. Alike by its existence and its situation it identifies Masonry as a religious institution, and yet its uses are not

exactly the same as the offices of an Altar in a cathedral or a shrine. Here is a fact often overlooked, and we ought to get it clearly in our minds.

The position of the Altar in the Lodge is not accidental, but profoundly significant. For, while Masonry is not a religion, it is religious in its faith and basic principles, no less than in its spirit and purpose. And yet it is not a Church. Nor does it attempt to do what the Church is trying to do. If it were a Church its Altar would be in the East and its ritual would be altered accordingly. That is to say, Masonry is not a Religion, much less a sect, but a Worship in which all men can unite, because it does not undertake to explain, or dogmatically to settle in detain, those issues by which men are divided. Beyond the Primary, fundamental facts of faith it does not go. With the philosophy of those facts, and the differences and disputes growing out of them, it has not to do. In short, the position of the Altar in the Lodge is a symbol of what Masonry believes the Altar should be in actual life, a center of union and fellowship, and not a cause of division, as is now so often the case. It does not seek uniformity of opinion, but it does seek fraternity of spirit, leaving each one free to fashion his own philosophy of ultimate truth. as we may read in the constitutions of 1723:

" A Mason is obliged, by his Tenure, to obey the moral Law; and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine. but though in ancient times Masons were charged in every Country to be of the religion of that country or Nation, Whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honor and Honesty, by whatever Denomination or Persuasions they may be distinguished; whereby Masonry becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must have remained at a perpetual Distance."

Surely those are memorable words, a Magna Charta of Friendship and fraternity. Masonry goes hand in hand with religion until religion enters the field of sectarian feud, and there it stops; because Masonry seeks to unite men, not to divide them. Here, then, is the meaning of the Masonic Altar and its position in the Lodge. It is, first of all, an Altar of Faith--

the deep, eternal faith which underlies all creeds and over arches all sects; faith in God, in the moral law, and in the life everlasting. Faith in God is the cornerstone and the key-stone of freemasonry. It is the first truth and the last, the truth that makes all other truths true, without which life is a riddle and fraternity a futility. For, apart from God the Father, our dream of the Brotherhood of Man is as vain as all the vain things proclaimed of Solomon--fiction having no basis or hope in fact.

At the same time, the Altar of Masonry is an Altar of Freedom--not freedom from faith, but freedom of faith. Beyond the fact of the reality of God it does not go, allowing every man to think of God according to his experience of life and his vision of truth. It does not define God, much less dogmatically determine how and what men shall think or believe about God. There dispute and division begin. as a matter of fact, Masonry is not speculative at all, but operative, or rather co-operative. While all its teaching implies the Fatherhood of god, yet its ritual does not actually affirm that truth, still less make it a test of fellowship. Behind this silence lies a deep and wise reason. Only by the practice of Brotherhood do men realize the Divine Fatherhood, as a true-hearted poet has written:

**"No man could tell me what my soul might be;
I sought for God, and He eluded me;
I sought my Brother out, and found all three."**

Hear one fact more, and the meaning of the Masonic Altar will be plain. Often one enters a great Church, like Westminster Abbey, and finds it empty, or only a few people in the pews here and there, praying or in deep thought. They are sitting quietly, each without reference to others, seeking an opportunity for the soul to be alone, to communicate with mysteries greater than itself, and find healing for the bruising of life. But no one ever goes to a Masonic Altar alone. No one bows before it at all except when the Lodge is open and in the presence of his Brethren. It is an Altar of fellowship, as if to teach us that no man can learn the truth for another and no man can learn it alone. Masonry brings men together in mutual respect, sympathy, and good will, that we may learn in love the truth that is hidden by apathy and lost by hate. for the rest, let us never forget--what has been so often and so sadly forgotten--that the most sacred Altar on earth is the soul of man--your soul and mine; and that the Temple and its ritual are not ends in

themselves, but beautiful means to the end that every human heart may be a sanctuary of faith, a shrine of love, an altar of purity, pity, and unconquerable hope.



A lot has been said and written about the Grand Lodge of England in Masonic History. I, like many other Brothers will probably never travel to London. So here's a short history and some photos on page 15.

The History of Grand Lodge of England -
The Origins - the Premier Grand Lodge - expansion overseas.

Freemasonry in England - The origins of Freemasonry are the subject of great debate. That there is a connection with the operative stonemasons who built the great medieval cathedrals and castles is generally accepted by Masonic historians – but whether that connection was direct or indirect is the subject of speculation.

The first record of the 'making' of an English Freemason is Elias Ashmole, the antiquarian and herald, whose collections formed the basis of the Ashmolean Museum in Oxford. He recorded in his diary that a lodge met at his father-in-law's house in Warrington, Cheshire on 16 October 1646 to make him a Mason. None of those involved was a stonemason. In the later 1600s there is further evidence for the existence of Freemasonry as a separate organization unrelated to groups controlling the stonemason's craft.

Organized Freemasonry became established on 24 June 1717 when four London lodges came together at the Goose and Gridiron Ale House, St Paul's Churchyard, formed themselves into a Grand Lodge and elected Anthony Sayer, Gentleman, as their Grand Master – the first Grand Lodge in the world. Initially the Grand Lodge was simply an annual feast for lodges in London but in 1721 John, Duke of Montagu, was elected Grand Master and the Grand Lodge met in 'quarterly communication' and began to establish itself as a regulatory body, attracting to it lodges meeting outside London.

In 1723 the first rulebook – the Constitutions of Masonry – was published and William Cowper, Clerk of the Parliaments, was appointed Secretary to the Grand Lodge to keep minutes of its meetings. By 1730

the Grand Lodge had over 100 lodges in England and Wales under its control and had begun to spread Freemasonry abroad, warranting lodges to meet in Madrid and Calcutta.

For historical reasons separate Grand Lodges were formed in Ireland (1725) and Scotland (1736). Between them the 'home' Grand Lodges took Freemasonry around the globe. From the 1730s lodges were set up in Europe, the West Indies, North America and India.

In the later 18th and the 19th centuries British Freemasonry was taken to the Mid and Far East, Australasia, Africa and South America, mirroring the development of the British Empire. When those areas eventually achieved nation status many of the lodges formed independent local Grand Lodges, but other lodges decided to remain with their parent Grand Lodge – resulting in the United Grand Lodge of England still having some 750 lodges overseas, principally in Commonwealth countries.

The premier Grand Lodge of England continued developing in the 1730s and 1740s without any opposition. There had been considerable public interest – meetings were advertised and reported on in the growing number of local newspapers – more especially in what the ceremonies of Freemasonry were. Enterprising journalists and pamphleteers were not slow to produce 'exposures' of what they believed were the 'secrets' of Freemasonry. Publicity increased interest and a growing number of aristocrats, landed gentry and professional men began to seek admission. In 1737 the first Royal Freemason was made - Frederick Lewis, Prince of Wales, son of King George II.

18th—19th Century

The Two Grand Lodges - Unification - consolidation and growth.

In the 1740s there was a growing number of Irishmen in London, many of whom had become Freemasons before leaving Ireland. For reasons now unknown they appear to have had difficulty gaining entrance into Lodges in London, so in 1751 a group of them formed a rival Grand Lodge. They claimed that the premier Grand Lodge had made innovations and had departed from 'the ancient landmarks' whereas they claimed to be working 'according to the old institutions granted by Prince Edwin at York in AD926'. For this reason they became known as the Ancients Grand Lodge and referred to their older rival as 'Moderns'.

Despite their differences the two Grand Lodges co-existed both at home and abroad for nearly 63 years, neither recognizing the other or considering each others' members as 'regular' Freemasons. Even at the centre, however, there were those who were active in both Grand Lodges.

In 1799 Freemasonry almost came to a halt. In the wake of the French Revolution a number of Acts of Parliament had been passed in an attempt to curb trade unions, political clubs and other 'subversive' organizations. The 1799 Unlawful Societies Act banned any meetings of groups which required their members to take an oath or obligation.

The Earl of Moira (Acting Grand Master of the premier Grand Lodge) and the Duke of Atholl (Grand Master of the Ancients Grand Lodge) called on the Prime Minister (William Pitt, not himself a Freemason) and explained to him how Freemasonry was a supporter of the law and lawfully constituted authority and was much involved in charitable work.

As a result Freemasonry was specifically exempted from the terms of the Act provided that each lodge secretary once a year lodged with the local Clerk of the Peace a list of the members of his lodge together with their ages, professions and addresses.

That provision continued until 1967 when it was rescinded by Parliament.

In 1809 the rival Grand Lodges appointed Commissioners to negotiate an equable Union. The negotiations took four years to complete but on 27 December 1813 a great ceremonial was held at Freemasons' Hall, London, at which the two combined to form the United Grand Lodge of England with HRH The Duke of Sussex (younger son of King George III) as Grand Master. The Union was a time of consolidation and standardization, setting the basic administration of Freemasonry – which continues to this day. Lodges outside London were grouped into Provinces, based on the old Counties, each headed by a Provincial Grand Master appointed by the Grand Master.

A Board of General Purposes was introduced to formulate internal policy and to inquire into and report on any matters referred to it by the Grand Master or Grand Lodge. It had no executive power but could only report to Grand Lodge, which reserved to itself the ultimate power of decision. Standard patterns for regalia and jewels were introduced, which are still in use today.

The 19th century was a period of consolidation

and expansion for English Freemasonry. The move away from the country to the growing industrial and manufacturing towns and cities led to a growth in the number of urban lodges. The growth of the railway system led to greater mobility and easier communication between the Grand Lodge and the Provinces. The growth of the number of lodges in urban centers led to the development of imposing Masonic Halls, many of which survive today.

The election of Albert Edward, Prince of Wales (later King Edward VII) as Grand Master in 1874 gave great impetus to Freemasonry. The Prince was a great supporter of and publicist for Freemasonry. He regularly appeared in public, both at home and on his tours abroad, as Grand Master laying the foundation stones of public buildings, bridges, dockyards and churches with Masonic ceremonial. His presence ensured publicity and reports of Masonic meetings at all levels appeared regularly in the national and local press. Freemasonry was constantly in the public eye and Freemasons were known in their local communities. From 637 in 1814 the Grand Lodge had grown to 2,850 lodges when the Prince resigned the Grand Mastership on becoming King in 1901.

The 20th Century

Growth was to continue in the 20th century, particularly in the years after the two World Wars. It seemed that after those two great cataclysms were over and as a result of the great social changes they brought about, large groups of men looked to Freemasonry as a calm centre of tradition and certainty in which they could continue the fraternity they had found in the services.

The period leading to the outbreak of the Second World War was to have consequences for today. A great deal of anti-Masonic propaganda came out of Nazi Germany and Franco's Spain in the late 1930s. In both countries Freemasonry was banned and many Freemasons were imprisoned and killed. Plans were laid by the Nazis to seize prominent Freemasons when they occupied Britain.

English Freemasonry turned in on itself and continued to be excessively private after peace came. Allied to that, from the 1950s there was a deliberate policy of not dealing with the media and, more importantly, not correcting factual errors. As a result a mythology grew up of Freemasonry as a secret society serving its own aims. In effect Freemasonry was taken out of the

community of which it had been a very visible part for nearly 250 years. Since 1984 the United Grand Lodge has been actively countering that mythology pursuing a policy of openness on Freemasonry.

The latter part of the 20th century saw two major celebrations. In 1967 over 6,500 Freemasons, including delegations from other Grand Lodges around the world, gathered at the Royal Albert Hall, London, to celebrate the 250th Anniversary of the formation of the Grand Lodge of England. Central to the celebration was the installation of HRH The Duke of Kent as Grand Master, a position to which he has been annually re-elected ever since.

On 10 June 1992 over 12,500 attended a Quarterly Communication of the Grand Lodge at Earls Court to celebrate the 275th Anniversary of the formation of Grand Lodge and the 25th Anniversary of HRH The Duke of Kent's installation as Grand Master. For the first time, in addition to English Freemasons and delegations from 94 other Grand Lodges, ladies and non-Masons (representing the many Charities which Freemasonry has supported over the years), and the press and television attended the meeting. The meeting was followed by a banquet for 4,000.

From the four Lodges which formed Grand Lodge in 1717, Freemasonry under the United Grand Lodge of England has grown to an organization of over 300,000 members grouped in nearly 7,700 lodges. Its membership has included men of rank and those who have become distinguished in many fields of human endeavor but the membership has always been a microcosm of the society in which it currently exists reflecting the social, religious and ethnic composition of our diverse society.

During the last week of June and the first of July 2002 the Craft was more visible in the Community than it had been for more than sixty years. The mood was encapsulated by the Pro Grand Master in his address to Grand Lodge on 11 September when he said "...above all, the feeling that struck me most as I paraded in full regalia down Warwick High Street, was that at last we were doing something open and proactive in our communities, to demonstrate the good things we stand for and to show how proud we are to be members of this ancient and honorable institution."





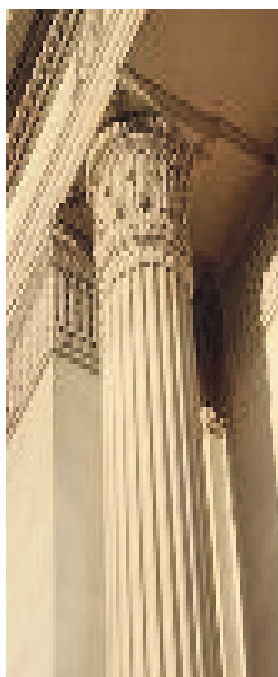
Freemasons Hall—London



Tower Entrance Cloakroom



The Grand Temple Ceiling



Ceremonial Staircase

Second SUNDAY DINNER — FEBURARY 8th, 2009

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

Menu items :

*Homemade LASAGNA with Italian Bread
Salad, Dinner, Desert, Coffee, Tea, Lemonade.*

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 attend our 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.

On Wednesday, March 4th, 2009 at 7:30 pm there will be a special meeting at the Lodge of any and all Brothers interested in becoming Royal Arch Masons. Several Brothers of the Lodge are interested in **forming a Royal Arch Chapter at the Lodge**. This meeting will outline the requirements to receive a "dispensation" to form a Chapter along with discussion related to cost and other topics to do so. **Present Royal Arch Masons and those interested in becoming Royal Arch Masons are invited to attend.**



Leesburg Masonic Lodge No. 58 F & AM

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