

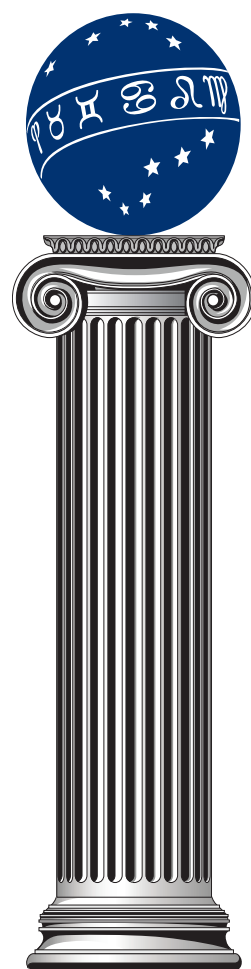
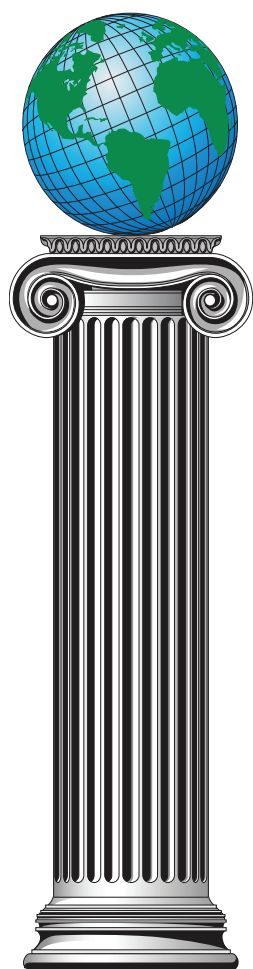
Leesburg Masonic Lodge No. 58

Free & Accepted Masons

Chartered January 15, 1868

# Trestle Board

JANUARY 2009



Vol. III Issue I

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

<b>Worshipful Master</b>	W·: Richard Ecott ..... 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
	<b>Lodge</b> ..... 787-5696
Senior Deacon	Terry E. Carter (Debbie) ..... 751-2874
Junior Deacon	Larry Duff (Brenda) ..... 728-5270
Senior Steward	Richard Cartier (Frances) ..... 315-1886
Junior Steward	Jim Angelos ..... 728-6188
Tyler	Saul Goodkin (Joanne) ..... 483-7406
Chaplain	W·: Wayne Parks (Donna) ..... 787-6501
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
Jack E. Maynard	1991
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

<b>DDGM</b>	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, Rand 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

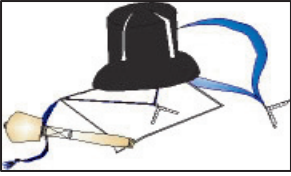
### Education

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

It is my honor and privilege to have been elected as the Master of Leesburg Lodge for 2009 by you the brethren. I thank you for your support and hope I will be able to fulfill your trust. A sincere Thank You to Worshipful Bill Green for your labors this past year, and for your leadership, guidance and friendship.

I would like to thank the newly elected officers of the Lodge. Throughout this year we will be faced with challenges that working together we can overcome for the continued growth, benefit and future of Masonry and our Lodge. I look forward to working with each of you during this year.

Along with your other elected officers and those appointed to positions, I believe we will be able to advance Masonry not only within our Lodge but within Leesburg and Lake County.

We have this past year bought within our fraternity a number of new Master Masons. Unfortunately,

this number is equaled by losses to the Grand Lodge above and suspensions for non-payment of dues. Our number is still strong and our resolve stronger.

We have seen an increase in our fellowship breakfasts and Sunday dinners. The efforts of all those who cook, clean, and serve the food is greatly appreciated. The giving of your time and efforts make these fellowship occasions the success that they are. We the membership need to take note and acknowledge those who give of their time and exemplify the labors of Masonry.

Soon we will have a officers meeting where we will labor upon our strategies for 2009. I will report these to you in our next issue.

It is my privilege to serve as Master of our lodge for 2009. Let us all commit ourselves to the beliefs of and the furtherance of the good works of Masonry this year.



## From the Chaplin

W.: Wayne Parks

Brother Royce Taylor passed to the Lodge on high. His widow requested a graveside service for our Brother. His funeral was on Saturday, November 29, at Page Theus. Burial was at Hillcrest. Br. Royce has been a Master Mason since 1971 and all here in Leesburg 58.

Brother Jack Maynard is being treated for cancer which may have moved into his lungs.

Brother Terry Shooks wife is in Florida Hospital Orlando receiving cancer treatment.

Brother Saul Goodkins wife is having back surgery.

Cele Cottman, wife of W.: Ron Cottman is going back into the hospital for additional treatment.

Ginny Ricker, wife of R.:H.: Dennis Ricker is

scheduled for surgery.

W.: Bob Browning sister-in-law is being treated for cancer.

*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:** "A man may plot out his course, but it is the Lord who directs his steps." Proverbs 16:9 NJPS

**Words to live by:** Whatever a man's plans, it is God who determines the outcome.



**"ZEAL for the public good is the characteristic of a man of honor and a gentleman, and must take the place of pleasures, profits and all other private gratification."** Sir Richard Steele - 1672-1729



*2009 Elected & Appointed Officers*



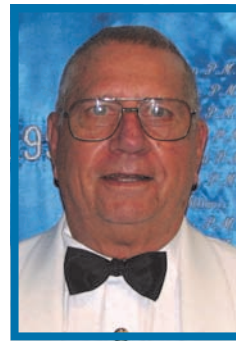
*Richard Ecott*  
*Worshipful Master*



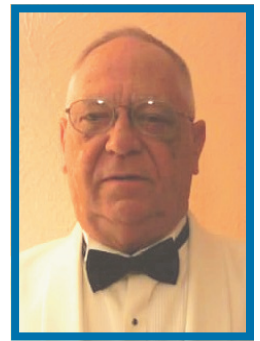
**Don McIntyre, Sr.**  
**Senior Warden**



**Randy Jesmok**  
**Junior Warden**



**R.:W.: Ken Graves**  
**Treasurer**



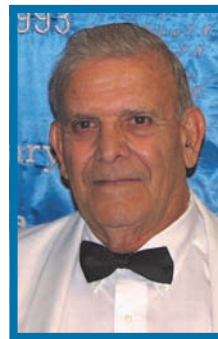
**Ill. Garth Phillips**  
**Secretary**



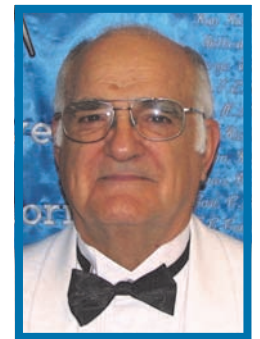
**Terry Carter**  
**Senior Deacon**



**Larry Duff**  
**Junior Deacon**



**Richard Cartier**  
**Senior Steward**



**Jim Angelos**  
**Junior Steward**



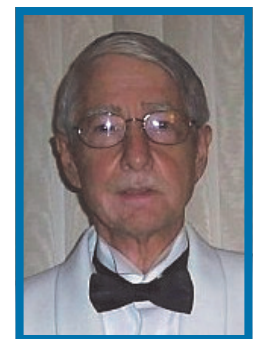
**W.: Wayne Parks**  
**Chaplin**



**Saul Goodkin**  
**Tyler**



**W.: Ron Cottman**  
**Organist**



**Dean Sever**  
**Marshall**



**Robert (Bob)  
Aldridge**

**Lodge Secretary  
2007 & 2008**

For the past two years W.: Robert (Bob) Aldridge has been our Lodge secretary. He has performed his labors faithfully and with all due diligence.

As some of you know, Brother Bob, has a busy schedule each week. On Mondays, Wednesdays and Fridays he, accompanied by his Lady Wanda-Jo, receives dialysis treatments. It was not unusual to find Brother Bob at the Lodge after these four to five hour treatments. Tuesdays and Thursdays found Brother Bob at the Lodge maintaining office hours from 8:00am to noon, if not later.

Brother Bob and Lady Wanda-Jo were regulars at our Tuesday breakfasts before he started his office work, at every Sunday dinner you would find Brother Bob and Lady Wanda-Jo in the Lobby, greeting our arriving dinner guests and collecting their donations.



**Graham (Fred) Neilson**

**Tyler  
2007 & 2008**

**Steward  
2006**

Brother Fred has been and continues to be an active part of our Lodge. The past two years Brother Fred has served the Lodge as the Tyler, prior to that he was our Lodges Senior Steward.

As he performed these duties he also served the Grand Lodge of Florida as a Media Relations Committeemen (2006 & 2007) and is currently a Grand Lodge Committeemen for Lodge Assistance.

A few years ago an idea was brought forth to have a morning coffee social hour. Brother Fred grabbed that idea and today we have not only coffee on Tuesday mornings but a full breakfast menu to compliment our morning fellowship hour. Brother Fred has been one of the mainstays in our Sunday Dinner programs.



**W.: Tom Russell  
Marshall**

**2007 & 2008**

**Worshipful Master  
1997 & 1998 &  
2002**

W.: Tom Russell has served our Lodge as Marshall during the past two years. He has severed as the Worshipful Master on three occasions.

W.: Tom also served the Shrine Camel Herders and the groups president. W.: Tom and his close friend Gus (the camel) can be found with other members of the Shrines Camel Herders at numerous functions throughout the year in many parts of central Florida.

W.: Tom is also a mainstay on the Lodge Property Committee. If you've every been by the Lodge as the sun comes up, that's Tom on the mower with the headlights on.

These brothers have also been involved in numerous other aspects of Masonry, to numerous to list in this amount of space. So my Brothers take a well earned rest and have a seat with your Brothers on the sidelines.

On behalf of W.: Bill Green (2008 PM) and the Brethren of Leesburg Lodge No. 58, Thank You for your years of service to our Lodge.

*W.:M.: Richard Ecott*

## WELL DONE

At our Stated Communications Meeting of November 18th, (after press time for the December issue) the membership was ask to participate in a food drive for the local food bank.

WELL DONE my brothers, W.:M.: Richard Ecott and Brother Larry Duff filled a pick-up truck the next day with 269 pounds of food, one large box of ladies dresses and a large box of men's pants and delivered them to the food bank.

W.:M.: Bill Green extended the food drive through the month of December, with drop off at the Lodge at any Tuesday morning breakfast, our Second Sunday Dinner or either Stated Communication Meeting. An additional 173 pounds of food has been collected and delivered to the Leesburg Food Bank. Bringing the total collected to 442 pounds of food.

It has been said and written that when Masons come together in a common cause, it's a powerful thing.



(L to R) Brothers Ed Sowden, Jr., Tom Weekly, Sr., Sid Hite and R.:W.: Ray Richardson, enjoying each others fellowship and a Tuesday breakfast.



## TRESTLE BOARD SPONSORS

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

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



George Shoemaker

Larry & Brenda Duff

Leo & Patsy Blum

Donald & Nina McIntyre, Sr.

R.:W.: Ken & Jean Graves

Garth & Molly Phillips

Betsy Jordan

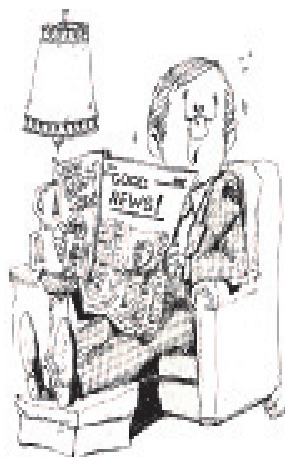
Delores Duff

Bob & Judi Rowden

W.: Charles & Marlene White

W.: Richard Ecott

William and Sharen Aston



*SHOW YOUR PRIDE*

*ADD YOUR NAME OR ORGANIZATION FOR  
2009*



*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](mailto:Ldduff@comcast.net)



## Ocala Scottish Rite

www.OcalaSR.com

Ocala Scottish Rites next meeting is on Monday, January 5th at 7:30 p.m. with a fundraising dinner at 6:30 pm. February's meeting will be 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.

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

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



## Order of Amaranth, No. 34

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 JANUARY 2009



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
4	5 Ocala Scottish Rite 7:30 pm DeMolay Chapter 7:30 pm at Eustis	6 <b>Coffee Klatch &amp; Breakfast 8:00 am</b> <b>Stated Meeting 7:30 pm</b>	7	8 OES No. 84—No Meeting this month. See ya in February.	9 Triangle Commandery No. 28 7:30 pm @ Eustis Lodge	10 Tall Cedars 10:30 am
11 <b>Sunday Dinner 11:30 am—1:15 pm</b> Pork & Chicken And all the fixins	12	13 <b>Coffee Klatch &amp; Breakfast 8:00 am</b> Hawthorne Hi-12 Meeting 11:00 am Taste Tempters	14 Ocala York Rite Chapter No. 13 7:30 pm Bellevue	15	16 Amaranth 1:30 pm Golden Triangle Council & Eustis Chapter 7:30 pm @ Eustis Lodge	17
18	19 Lake /Sumter DeMolay Chapter Meeting 7:30 pm at Eustis Lodge	20 <b>Coffee Klatch &amp; Breakfast 8:00 am</b> <b>Stated Meeting 7:30 pm</b>	21 District Association Wildwood 7:30 pm	22	23	24
25	26	27 <b>Coffee Klatch &amp; Breakfast 8:00 am</b> Hawthorne Hi-12 Meeting 11:00 am Taste Tempters	28 District Instruction Eustis 7:30 pm Ocala York Rite Commandery 7:30 pm	29	30	31



# MASONIC EDUCATION & DISCUSSION

*This year we have raised seventeen new Master Masons as of this issue. If like me, when all the ceremonies were over you were a little confused, if you're a little rusty on the meanings of the degrees, this issue and the next one are designed to help you and me out. We refreshed your memory on the Entered Apprentice Degree in November, in December the Fellow Craft Degree and the Master Mason Degree in this issue. Hope you find the information enjoyable and informative.*

## **An Interpretation of the Ritual of the Third Degree**

You have been raised to the Sublime Degree of a Master Mason. It is indeed a "sublime" Degree, which a man may study for years without exhausting. Any interpretation must necessarily be a hint only; yet a hint may stimulate a man to reflect upon it for himself and to study it more thoroughly in the future.

In the First and Second Degrees you were surrounded by the symbols and emblems of architecture; in the Third degree you found a different order of symbolism, cast in the language of the soul – its life, its tragedy and its triumph. To recognize this is the first step in interpretation.

The second step is to recognize that the Third Degree has many meanings; it is not intended to be a lesson complete within itself, but rather a pointing out of paths, a new departure, a series of inspirations, like a great symphony, drama or picture to which one may evermore return to find new meanings, new beauties, and new truths.

There are many interpretations of the Degree, but essentially it is a drama of the immortality of the soul, setting forth the truth that, while a man's body withers away and perishes, the man himself perishes not.

That this is the meaning most generally adopted by the Craft, is shown by our habits of language; we say that a man is "initiated" an Entered Apprentice, "passed" to a Fellowcraft, and "raised" a Master Mason; by this it appears that it is the raising that most Masons have found at the center of the Master Mason's Degree.

Evil in the form of tragedy is set forth in the

drama of the Third Degree. Here is a good and wise man, a builder, working for others and giving others work, the highest we know, as it is dedicated wholly to God; a man who through no fault of his own experiences tragedy from friends and fellow Masons. Here is evil pure and unalloyed, a complete picture of human tragedy.

How did the Craft meet this tragedy? The first step was to impose the supreme penalty on those who had possessed the will to destroy and therefore had to be destroyed lest another tragedy follow. The greatest enemy man has makes war upon the good; to it no quarter can be given.

The second step was to discipline and to pardon those who acted not out of an evil will, but were misled through weakness. Forgiveness is possible if a man himself condemns the evil he has done, since in spite of his weakness, he retains his faith in the good.

The third step was to recover from the wreckage caused by the tragedy, whatever of value it has left undestroyed. Confusion had come upon the Craft, order was restored, and loyal Craftsmen took up the burdens dropped by the traitors. It is in the nature of such a tragedy that the good suffer for the evil of others and it is one of the prime duties of life that a man shall toil to undo the harm wrought by sin and crime, else in time the world would be destroyed by the evils that are done in it.

But what of the victims of the Tragedy? Here is the profoundest and most difficult lesson of the drama – difficult to understand, difficult to believe if one has not been truly initiated into the realities of the spiritual life. Because the victim was a good man, his goodness rooted in an unvarying faith in God, that which destroyed him in one sense could not destroy him in another. The spirit in him rose above the reach of evil; by virtue of it he was raised from a dead level to a living perpendicular.

Let us imagine a genuinely good man who has been the victim of the most terrible of tragedies, one caused by the treachery of friends. This treachery has brought destruction upon the foundations of his life, his home, his reputation, and his ability to earn a livelihood. How can he be raised above the clutch of such circum-

stances? How can he emerge a happier man than before? By his spirit rising to the level of forgiveness, of resignation, of self-sacrifice, refusing to stoop to retaliation or to harbor bitterness. In such a spirit the truest happiness is found.

The secret of such a power is in the Third degree, symbolized by the Word. If that Word is lost, a man must search for it; if a man possesses that Word, he has the secret of the Masonic Art. To rise to the height of spiritual life is to stand on a level above the reach of tragedy or the powers of evil. To have the spirit rest in God, to have a sincere and unvarying faith in truth and goodness, is the inner secret of a Master Mason, and to teach this is the purpose of the Third Degree.

### **Symbols and Allegories of the Third Degree.**

In your experience with the Ritual, you have learned that every phrase, event and other detail in the ceremonies of initiation is full of meaning. No item is merely for effect or ornament. In the Third Degree are the deepest secrets and profoundest teachings of our Fraternity. At this time we can give you but a few hints, in the hope that they might inspire you to study the degree for yourself.

The symbolism of the First and Second Degree centers around the art of architecture; their purpose is to teach you, in the First to be a builder of yourself; in the second, a builder of society. In the Third Degree, the symbolism takes another form. Although its background continues to be architecture, and its action takes place in and about a Temple, it is a spiritual symbolism of life and death. Its principle teaching is immortality.

Frequent references are made to King Solomon's Temple. This great temple, reflecting majesty, magnitude and magnificence, after standing for 420 years, was destroyed by Nebuchadnezzar of the Chaldees. Its successor, erected by Zerubbabel, stood nearly 500 years, when it was reconstructed by Herod – The Temple of Herod – which was destroyed by the Romans under Titus. The Mosque of Omar, occupying the original site, has stood for twelve centuries. These thirty centuries have produced great changes but the foundations remain unmoved. Each stone, immense and artistic, may be identified by the private mark of the quarryman and still defies the ravages of time.

So with Masonry, its foundation, composed of

the grandest principles ever communicated from God to man, stand unmoved. The temple of Freemasonry symbolizes the Temple of the Soul. Just as the Temple of King Solomon was then considered the finest ever erected by the hand of man, so the Great Architect intends that we shall develop the finest and most nearly perfect characters. As certain working tools were employed to erect that greatest of temporal buildings, so in Speculative Masonry we must choose as our working tools in life those moral lessons that build character. So may the rough ashlar, become in time, the perfect ashlar.

The working tools of the degree are all the implements of Masonry, but more especially the Trowel, by which we spread the cement of Brotherly Love. But Brotherly Love itself has its source and seat in the soul. To love a man above his sins, to cherish him in spite of his faults, to forgive him in all sincerity, to bear with him and to forbear, is possible only as we feel the influence of the spiritual, and have divested ourselves of selfishness.

The tragedy of Hiram Abiff is the climax of the degree. Next in importance, and in many ways equal in interest, is the allegorical Search For That Which Was Lost. This has a historical background. To the early Jewish people, a name was something peculiarly identified with a person, and held in reverence. Sometime it was secret, and substitute name was used in daily life.

All this appears in our ritual in the form of an allegory. A Word was possessed; a Word was lost.

Like all symbols, this means many things. One of its more profound meanings is that if a man has lost the ideals and standards of his youth, his character, his faith in truth and goodness, he must, if he is to live the Masonic life, go in search of that which was lost, and continue searching until he finds it.

You may wonder why the Ritual does not explain fully and clearly the meaning of this symbolism, why it leaves the candidate to find the meanings for himself. There are at least three reasons for this silence. First, lack of sufficient time. Second, the Masonic life grows by what we do for ourselves. Third, the method of the Ritual is to bring us into the presence of the greater truths of life knowing that their mere presence will have a deep influence over us; each man is left to work them out in detail according to his own needs.

Of the Emblems of the Third Degree, one after

another is set before us, apparently in no given order, and each with only a hint of what it signifies. Yet each of them stands for some great idea or ideal. Each of them is a master truth.

In the Three Pillars we have the three great ideas – wisdom, strength, and beauty. The three steps remind us of how Youth, Manhood, and Old Age is each a unity in itself, each possessing its own duties and problems, each calling for its own philosophy. The Pot of Incense teaches that, of all forms of worship, to be pure and blameless in our inner lives is more acceptable to God than anything else, because that which a man really is, is of vastly greater importance than that which he appears to be. The book of Constitutions is the emblem of law, and that our moral and spiritual character is grounded in law and order as much as is government and nature. It teaches that no man can live a satisfactory life who lives lawlessly.

The Sword pointing to the Naked Heart discovers that one of the most rigorous of these laws is justice, and that if a man be unjust in his heart, the inevitable results of injustice will find him out. The All-Seeing Eye shows that we live and move and have our being in God; that we are constantly in His Presence, wherever or whatever we are doing. The Anchor and Ark stand for that sense of security and stability of life grounded in truth and faith, without which sense there can be no happiness. The Forty-Seventh Problem of Euclid is an emblem of the arts and sciences; by them we are reminded that next to sinfulness, the most dangerous enemy of life is ignorance. In the Hour Glass we have the emblem of the fleeting quality of life. The Scythe reminds us that passing time will end our lives as well as our work, and if ever we are to become what we ought to be, we must not delay.

### **Masonic Etiquette and Conduct**

The Charge of the Third Degree places much emphasis on the conduct of a Master Masons. It seems to assume that the newly made Master Mason is fully aware of the pitfalls into which he may stumble, for, it says he is authorized to correct the irregularities of his less informed brethren.

Much, however, remains to be gained by the new Master Mason in knowledge and appreciation of the practical aspects of our conduct, both in the lodge and afield, among strange or mixed company. But the first requisite must be one's own conduct in lodge.

It might be well to remark here that one of the charges to which the master himself must assent before his installation enjoins him to be cautious in carriage and behavior, courteous to his Brethren and faithful to his lodge. This, then, is equally expected of each member – that the spirit of brotherly love and affection, by which we are bound together, will be exemplified in our conduct at all times.

The Master alone has been clothed with the responsibility of his office. It is, therefore, not only a matter of courtesy to obey his gavel, it is a serious Masonic offense to ignore or disobey it.

Common courtesy and good taste alike forbid joking or horseplay during the ceremonies. The great lessons of Masonry, which are taught by our ritual, should never be demeaned by levity or pranks. Likewise, neither the anteroom nor the lodge room is a proper location for the telling of off-color stories or practical jokes.

The Ancient Charges say that “you are to salute one another in a courteous manner, calling each other Brother, you shall call all Masons your fellows, or your brethren, and no other names.” Just as it is common courtesy to be accurate in speaking a brother's name, so it is proper Masonic etiquette to address both officers, members, and visitors by their correct Masonic titles and addresses.

The proper address for Masters and Past Masters is “Worshipful” or in the case of the one presiding, “Worshipful Master”. In addressing other lodge officers, the form is “Brother Senior Warden” “Brother Junior Warden”, Brother Treasurer”, etc. The address used for a member is “Brother \_\_\_\_\_,” using his last name.

In introducing visitors, the form becomes “Worshipful John Smith, Master of \_\_\_\_\_ Lodge, No. \_\_\_\_\_, of (giving the location of that Lodge)” or “Brother \_\_\_\_\_, a member of Lodge No. \_\_\_\_\_, of \_\_\_\_\_.”

Here the question arises “what does the member or visitor do on being introduced?” The answer is very simple, He rises to the introduction and remains standing until the brother or Master making the introduction indicates that he is to be seated.

A member or visitor wishing to address the

lodge does so always through the Master. *That is, he rises, gives the sign while addressing the Master "Worshipful Master,"* then, keeping his remarks brief and to the point, speaks and sits down. Courtesy, here again, demands a due regard for one's fellow members and for the truth of the proverb "Brevity is the soul of wit".

### **The Legend of Hiram Abiff.**

In the Sublime Degree you were doubtless impressed by the tragedy exemplified therein above all other features of its impressive ceremonies. As the Degree is the climax of initiation, so is that Tragedy the climax of the Degree. To understand and appreciate its richness of profound meaning might well be your ambition.

Since the drama is ritualistic, it is immaterial whether it be historical or not. The hero of this tragedy is a symbol of the human soul. If, therefore, you have been troubled with the thought that some of the events of this drama may not have happened, you may ease your mind. Even if not historically true, they are symbols of what occurs in the life of every man.

It is an inexcusable blunder to treat the drama as a mock tragedy, a serio-comedy. Savage peoples employ initiation ceremonies as an ordeal test of the nerve and courage of their young men, but Freemasonry is not savage. The exemplification of our ritualistic drama should be as sincere, as solemn, as earnest as a prayer before the Altar; he who takes it trivially or with perverted humor, betrays a shallowness of soul which shows him unfit to be a Mason.

Did you ask, while participating in that drama, why you were made to participate? Why you were not permitted to sit as a spectator? It was your drama, not another's! No man can ever be a mere spectator of drama in his own soul. It was intended that your participation should prepare you to become a Master Mason by teaching you the secret of a Master Mason, by which your soul may rise above its internal enemies if you are to be a Mason in reality as well as in name. The real Master Mason is master of himself.

Did you ask why the three enemies came from his own circle, not from outside? The enemies most feared by the soul are always within: its own ignorance, passions and sins. As the Great Light reminds us, it is

not that which kills the body that we need most to shun, but that which has power to destroy the spirit.

Another lesson of profound significance is that of fidelity. Even in the face of certain death as a result of refusal to betray his trust, this ancient Grand Master steadfastly guarded his secret. His standards admitted of no compromise with evil; principle was not sacrificed to expediency.

The most we can obtain from others are such hints and suggestions as these. Let the story of this tragedy be indelibly printed upon your mind; ponder upon it. When you are at grips with your enemies recall it and act according to the light you have found in it. Your inner self will give, in first hand experience, that which the drama gave in the form of Ritual, and you will be wiser and stronger for having the guidance the tragedy provides.

For the newer Mason we will touch upon a couple of topics in the remaining sections and direct you to the Lodge Officers, those who signed your petition, senior members of the Lodge, our Lodge by-Laws and the Digest of the Masonic Law of Florida for your more in depth learning and development in Masonry.

### **Visitation**

There are two sides to the question of visitation in regular lodges. We refer here to "regular" lodges, for no right of visitation extends to irregular or clandestine lodges, a subject which will be dealt with separately. There is the courtesy of the reception given the visitor by the lodge; there is also the courtesy of the guest visiting. On both sides, affability and brotherliness should prevail.

One of the landmarks of Freemasonry is the right of every Mason to visit and sit in every regular lodge, absent objection which should be made to the Master, and the Master's decision to refuse the visitation which should be given to the visitor by the Master privately. In actual practice, the right of objection and refusal is seldom exercised.

The right of visitation is also limited by the ability of the visitor to satisfy the condition of due examination and proof. The examination of a visitor must be made individually by a committee of three members. Remember, the sole purpose of the examination is to satisfy the members of the committee that the

visitor is a Mason. Courtesy dictates here that the visitor be treated with the utmost tact and helpfulness. A potential affiliation with the lodge may be lost and a bother embittered if the examination turns into an obstacle rive for the visitor.

We call our own lodge our “home lodge”. Wherever we go, we retain a tie of sincere affection for it. But we can feel at home in any lodge if the members, in their welcome, and we, in our friendliness, bring it about.

Thus, if the new Master Mason serves to examine, or if visiting, is examined, courtesy followed with kindness, will reap a harvest of friendship.

### **The Laws of Freemasonry.**

Every Master Mason is obliged to abide by the laws, regulations and edicts of his Grand Lodge, the By-Laws of the particular Lodge of which he is a member, and to maintain and support the Landmarks and ancient usages and customs of the Fraternity.

The laws of Masonry, like the laws of nations, are both unwritten – the common law – and written. The written laws, based on the “General Regulations” and the “Old Charges”, are the Constitution and Ordinances of his own Grand Lodge, its regulations and edicts, and the By-Laws of his particular lodge. The ancient Landmarks are a part of the unwritten law.

The “General Regulations” as set forth in Anderson’s Constitutions of 1723”, have a curious history, into which it is not now necessary to go; suffice it that they were adopted shortly after the formation in 1717 of the Grand Lodge in London. The work was first published under the date of 1723. Unquestionably it embodied the laws of Masonry as they were then known to the members of the four old lodges, which formed the first London Grand Lodge, and hence have the authority of an antiquity much greater than their printed life of over two hundred years.

In general, it may be said that the “Old Charges” are concerned with the individual Brother, and his relations to his lodge and his Brethren; the General Regulations with the conduct of the Craft as a whole. The General Regulations permit their own alteration by Grand Lodges – the Old Charges do not.

Most civil laws are provided with measures of enforcement and penalties for infringement; Florida Masonic law knows but three penalties; reprimand, sus-

pension and expulsion. These Masonic penalties for serious infractions of Masonic law may be inflicted after Masonic trials, but the punishment is usually made to fit the offense, and mercy is much more a part of Masonic law than of civil law. Infractions of Masonic law resulting in trial and punishment are rare, compared to the number of Masons, the vast majority of whom are so willing and anxious to obey the laws that “enforcement” is seldom required.

There is no complete uniformity in the Masonic law of the various Grand Jurisdictions. Different latitudes, different characteristics, and ideas have left their impress upon our Grand Lodges in the United States. In the majority of essentials, they are one; in some particulars that hold divergent views.

The “Ancient Landmarks” as we customarily call them, may be briefly defined as those fundamental laws of Masonry, which are not subject to change. Many Masons want to know what these landmarks are. The great Masonic student, Albert Gallatin Mackey, formulated a list of twenty-five which have been adopted by many Grand Lodges while others have adopted a different list. Here we ask that you consult the senior Brethren, the Florida Code of Masonic Conduct and research this information for your own development and learning. We may liken the Masonic landmarks to the fundamental principles of character building, which you will understand more fully as you advance in Masonry, but do not be disturbed if you cannot make a list of all those principles.

Grand Lodges write and adopt their Constitutions, Ordinances, and Codes while particular Lodges write and adopt their By-Laws, subject to the approval of the Grand Master and Grand Lodge of Jurisdiction. Grand Masters, formulate and issue edicts and make decisions; often these are later incorporated by the Grand Lodge into the written law of the jurisdiction. All of these together, except where they conflict (as some of the earlier “General Regulations” necessarily conflict with later enactments made to supercede them), form the legal structure of Freemasonry.

### **Irregular and Clandestine Lodges.**

As the Worshipful Master is enjoined not to admit visitors without proof of their having been initiated in a regular lodge, so he is required to admit that no countenance should be given to any irregular lodge or to

any person clandestinely initiated therein.

The new Master Mason may well wonder if irregular or clandestine lodges still exist. The answer is that they most certainly do. Wherever the genuine properly chartered lodge exists anywhere in the world, the non-recognized or spurious lodge may also exist.

Even recognized, legitimate Grand Lodges may, because of some violation of the requisites, have recognition withdrawn.

The Master Mason contemplating a trip nationally and internationally and anxious to visit legitimate lodges while avoiding the irregular, may ask where the information is kept of these regular lodges around the world. The solution of the problem lies in the publication available to every lodge. Generally entitled "List of Regular Lodges Masonic", it is issued by the Grand Lodge of Florida and a copy is in our lodge.

Clandestine Masonry takes many forms, from outright fraud to well meaning imitation of our ceremonies. As indicated, recognition alone removes the bar against the visitation of an irregular lodge. It is a Masonic offense of the most serious nature to fraternize with or visit a clandestine lodge. Loss of one's membership is too great a price to pay for a glimpse of what at best is still illegal and at worst a travesty on our ancient ceremonies.

### **The Duties, Rights, and Privileges of a Master Mason.**

You will not find the duties, rights, and privileges of a Master Mason anywhere completely stated and numbered. They are scattered here and there, some in symbols, other in the form of customs, others in laws. Some are explicit, others are implied. A Master Mason's first duty is obviously to live by and act consistently with his obligation. Unless this is done he cannot perform his other duties, nor can he justly claim his rights and privileges. With this as a foundation, a number of those duties and rights can be discussed.

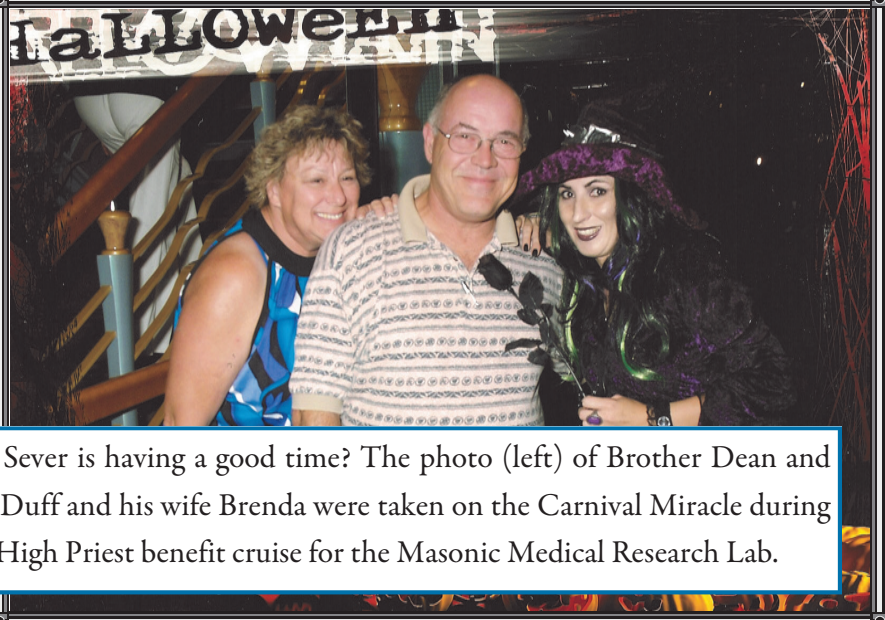
Full privileges of membership are established when he is raised to the sublime degree of a Master Mason, learned and preformed before the Lodge the catechism of each degree. Thereafter he has a right to voice in the administration of the affairs of the Lodge, to vote, hold office, and demit.

The Duties, Rights and Privileges of a Master Mason are numerous and trying to identify and explain them could take up every issue we print during 2009. It is recommended that you set with a senior member of the Lodge, the Master, a Past Master, one of several Past District Deputy Grand Masters in our Lodge or an elected Lodge officer and learn about your Duties, Rights and Privileges as a Master Mason.

You have the right to be taught the Art, History, Allegories, Symbols and Codes of the Craft. All that Freemasonry is, all that it means, all that it has to give or offer, belongs to every individual Mason in the same way and to the same extent as to all others. However onerous your duties may prove to be, or however rigidly your rights may at times appear to be regulated, such burdens sink into nothingness by comparison with this one privilege, that Freemasonry in all its height, breadth, length, and richness, belongs to you, to use and enjoy.



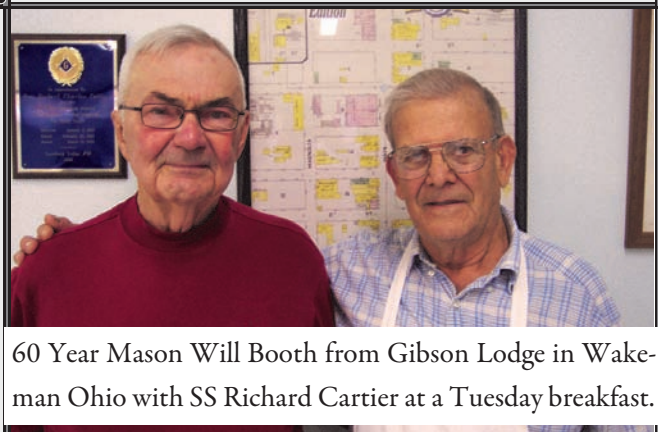
*From the Editor: There is vast amount of published material about all aspects Masonry. Want pointed in the right direction, seek out in our lodge W.: Ron Cottman, PhD. a noted author and W.: Wayne Parks, a Masonic Research Society member who will be glad to get you started. I hope you enjoyed this series of articles.*



Think Brother Dean Sever is having a good time? The photo (left) of Brother Dean and (right) Brother Larry Duff and his wife Brenda were taken on the Carnival Miracle during the York Rite Grand High Priest benefit cruise for the Masonic Medical Research Lab.



Lady Nina McIntyre with her husband SW Don McIntyre. Lady Nina has been right there with her man in our kitchen all year.



60 Year Mason Will Booth from Gibson Lodge in Wakeman Ohio with SS Richard Cartier at a Tuesday breakfast.

The bronze corner stone and bronze presentation plaque arrived and were placed on the flag pole and within the outside entrance lobby of the new Leesburg City Library. Located inside the Main Street entrance is a U.S. Flag, our Lodge resolution and Flag certification which was presented to the City of Leesburg.



## Second SUNDAY DINNER — JANUARY 11th, 2009

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

*Menu items :*

*BBQ PORK and CHICKEN (Light & Dark Meat)  
Baked Beans, Potato Salad,  
Dinner Rolls & butter, Pies, 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.*

### **Tuesday Morning Coffee Klatch and Breakfast**

Coffee and breakfast in the Lodge dining room every Tuesday morning beginning at 8:00 am. Eggs cooked to order, Sausage, Biscuits, Toast, Sausage Gravy, Potatoes, Danish, Coffee and Juice. YOUR INVITED.

***Do you know what a KLATCH is?*** I didn't, I've been misspelling it for the past year. The Merriam-Webster Dictionary defines a KLATCH as a "a noun; a gathering marked by informal conversation", like fellowship," a noun; the condition of friendly relationship existing among persons". That's what your attendance brings to our Tuesday morning klatch. Our dining room is 2500 sq. ft. and normally setup for 108 seating, there's plenty of room.



**Leesburg Masonic Lodge No. 58 F & AM**

PO Box 985

Fruitland Park, Florida 34731

*Celebrating 141 years (1868 — 2009)*

*in Leesburg, Fla. "The Lakefront City"*

NONPROFIT  
US Postage  
PAID  
Permit#1040  
Leesburg, FL  
34748

**Address Service Requested**