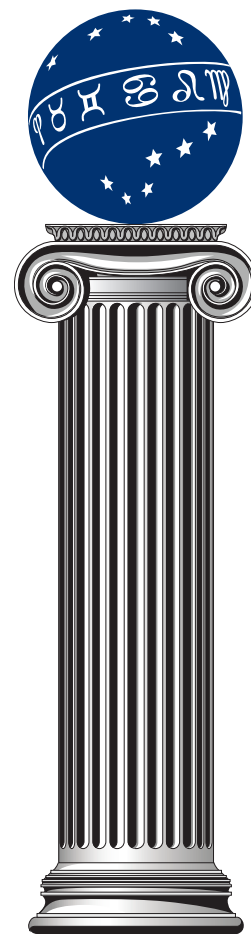
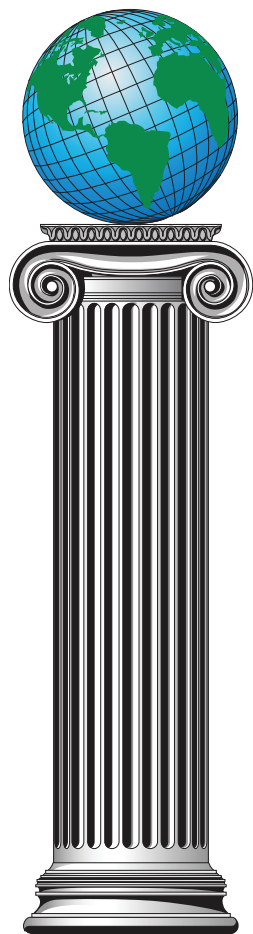


Trestle Board

OCTOBER 2008



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·: Bill Green (Nancy)	771-0027
Senior Warden	Richard Ecott	323-3569
Junior Warden	Donald McIntyre, Sr. (Nina)	728-6954
Treasurer	R·: W·: Ken Graves (Jean)	787-9538
Secretary	Bob Aldridge (Wanda Jo)	753-3099
	Lodge	787-5696
Senior Deacon	Randall Jesmok (Joye)	321-689-1771
Junior Deacon	Terry E. Carter (Debbie)	751-2874
Senior Steward	Larry Duff (Brenda)	728-5270
Junior Steward	Richard Cartier (Frances).....	315-1886
Tyler	G. Fred Neilson (Rita)	365-1483
Chaplain	W·: Wayne Parks (Donna)	787-6501
Marshall	W·: Tom Russell (Lyn)	728-0683
Organist	W·: Ronald J. Cottman (Cele)	365-1944
Lodge Instructor	W·: Dennis Ricker (Ginny)	314-0828
Trestle Board	Larry Duff (Brenda)	874-2164
Trestle Board Printing	Bro. Mike Mason — Leesburg Printing Inc.	

Active Past Members

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

Affiliated Past Masters

Carl Anzelmo
Henry DeBerry
Russell Bauer
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
Roland P. Gibson
Forest Case
John Ray Dean
Barry Rosenthal
Wayne Parks
Robert Aldridge

^ Past District Instructor

* Past DDGM



18th Masonic District

DDGM	R·: W·: Carl Vause, Jr.	928-4205
District Instructor	R·: H·: Dennis Ricker	314-0828

Committees for 2008 and Members

Sick & Visitation

Chairman George Shoemaker, Officers and Members

Property

Chairman Richard Ecott, W·: Tom Russell, Larry Duff,
W·: Ed Davison, Wilhelm Hoehndorff

Finance

Chairman R·: W·: Ken Graves, W·: Tom Russell,
W·: Ed Davison, Fred Neilson, Richard Ecott,
Budget - Peter Ladin

Vigilance

Chairman Don McIntyre, Sr., Richard Ecott, W·: Bill Green

Funeral

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

Petitions

Chairman Richard Ecott, Larry Duff, Glen Bryan, W·: Bob Browning

Charity

Chairman Larry Duff, R·: W·: Joe Price,
Richard Ecott, Ron Colletti

Catechism

Chairman Don McIntyre, Sr. (EA), Larry Duff (FC),
W·: Bob Browning (MM), Vic Michet

Greeters

All Officers

Scholarship

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

Investments

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

Education

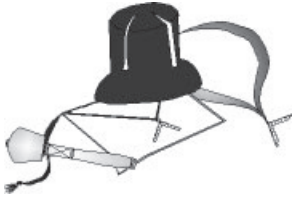
Chairman Larry Duff, W·: Bob Browning, Vic Michet

Activities

Chairman Richard Ecott, Larry Duff, Dean Sever,
R·: W·: Ken Graves,

Advisors to W·: M·:

Chairman W·: Dennis Ricker, W·: Tom Russell,
R·: W·: Ken Graves, Bro. Dean Sever



From the Worshipful Master

W.: William (Bill) Green

On September 5th, M.:W.:Joe Fleites, Grand Master of Florida made an official visit to our district. R.:W.:Carl Vause, Jr., our District Deputy Grand Master, honored us by selecting our lodge for the Grand Masters visit location. Our Brothers from Wildwood Lodge served as host Lodge, and once again out did themselves with another fine dinner. The DeMolay and Rainbow Girls were on hand to serve the food and did a superb job. The evening as promised was informative and over two hundred and fifty were in attendance.

Our Lodge, in conjunction with Mt. Dora Lodge No. 238 raised EIGHT new Master Masons. Welcome Brothers (Leesburg) Thomas Brown, Michael Mason, William Ranquist, Terry Shook and John Patterson, from Mt. Dora, Richard Foose, Keith Potter and Bob Sutton. In true Masonic spirit, the three lodges labored together in fellowship to put on the degree ceremonies. The degree work was outstanding as several of our up and coming officers took on new roles.

From the secretary, who advises that he received the 2009 dues cards and dues notices from Grand Lodge. He has sent them out. My Brothers timely payment of your membership dues is requested so that we can accurately determine our operating budget for 2009. Also, if you are on our "Emeritus" membership list, you must submit a letter to the secretary stating you are financially unable to pay your 2009 dues to remain on our "Emeritus" membership list, we do not want you to be subject to suspension for "Non-Payment of Dues", nor lose you as a Brother.

On November 4th, at 7:30 p.m. after a short Stated Meeting we will be putting on a Entered Apprentice Degree for three new Masons. Let's all attend and welcome these new brothers into our lodge.

Don't forget our Tuesday morning fellowship breakfast and monthly second Sunday dinner.

Secretary Office Hours – Tuesday and Thursday - 9:00 a.m. to 11:30 a.m. Lodge Meeting nights 4:00 p.m. to 7:00 p.m. Phone contact numbers - Lodge Office 352-787-5696 Home 352-753-3099.



From the Chaplin

W.: Wayne Parks

Brother M. C. (Mike) Holt was called by the Grand Architect. A Masonic Service was held on Friday, September 12th at Christ United Methodist Church in Leesburg.

Brother Frank Toth's wife Lois is at home recovery from her illness.

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

SAY A PRAYER

Little Johnny and his family were having Sunday dinner at his Grandmother's house. Everyone was seated around the table as the food was being served. When Little Johnny received his plate, he started eating right away. 'Johnny! Please wait until we say our prayer.' said his mother. 'I don't need to,' the boy replied. 'Of course, you do,' his mother insisted. 'We always say a prayer before eating at our house.' 'That's at our house,' Johnny explained, 'but this is Grandma's house and she knows how to cook!'

SOMETHING TO PONDER; Albert Einstein's definition of insanity —

Continuing to do the same things and expecting different results.

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 & Janet Shoemaker
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Dan Bloxom
W· Tom & Lyn Russell
Donald, Sr. & Nina McIntyre
W· Ronald & Cele Cottman
W· Bill & Nancy Green
Eastern Star No. 84
W· Dennis Ricker
Jack & Jane Calvert
Wilhelm & Norma Hoehndorf
Ed & Kathleen Sowden
M·W· Joseph & Anna Brearley
Irv & Dorothy Creed
Richard Tanner
Loren Peach
R·W· Ray Richardson

Betsy Jordan
Charles & Marlene White
Robert & Wanda Jo Aldridge
R·W· Joseph Price
W· Bob & Carolyn Browning
Frank Toth
Garth Philips
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Randy & Joye Jesmok
Peter Ladin
Ginny Ricker
Leo Blum
Terry & Debbie Carter
Roland Gibson
John Dean
Charles C. Strickland
Gary M. Kapit
Delores Duff



ADD YOUR NAME OR ORGANIZATION IN 2008

DID YOU KNOW?

There is an interesting item in Denslow's 10,000 Famous Freemasons about a Brother of ours named Hiram Abiff Boaz, he was born December 18, 1866, in Murray Kentucky and was a Methodist Minister; he served several Churches in Texas prior to becoming the president of Polytechnic College at Fort Worth, Texas from 1902 to 1911. He was vice-president of Southern Methodist University at Dallas 1911 to 1913, President of Texas Women's College 1913 to 1918 and then president of S.M.U. (Southern Methodist University) 1918 to 1920 and in 1922 he was elected Bishop of the Methodist Episcopal Church and was assigned to superintend Church work in China, Japan, Siberia and Manchuria. Brother Hiram Abiff Boaz was a member of Granger Lodge #677 in Granger, Texas and was Grand Chaplain of the Grand Lodge of Texas in 1953.

MARK YOUR CALANDERS — IMPORTANT UPCOMING EVENTS

November 18th — Step-Up Night — Brothers wishing to advance in the officers chairs will sit in those chairs and conduct the meeting, it's a great night to meet and talk to them about the future direction of our Lodge. **November 20th — Rusty Nail Degree**— Little rusty on the work, this is the night to get refreshed, meet old friends again and also meet new masons. **December 2nd — Election of 2009 Officers** and **December 27th — Installation of Officers**, newly elected and appointed. More information in upcoming issues.

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.



Ocala Scottish Rite

www.OcalaSR.com

October Stated Meeting is on Monday, October 6th at 7:30 p.m. The Executive Board of directors will meet at 6:00 p.m. and a Scottish Rite Ladies program will be held at 7:30 p.m.

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.

Scottish Rite Fall Reunion, Saturday & Sunday (PM), "October 11 & 12, 2008", Plan ahead, interested contact a Scottish Rite mason in our Lodge.



York Rite Bodies

"A Continuation of the Blue Lodge"

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

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

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

Ocala Commandery No. 19 - Knights Templar - Meetings are 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, Meetings are on the third Friday of each month at 7:30 PM.

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

Triangle Commandery No. 28 – Meeting are on the on the second Friday of each month at 7:30 PM



Order of the Eastern Star, Leesburg Chapter No. 84

Linda Every – Worthy Matron

Robert Welch = Worthy Patron

Meetings – 1st Thursday of the Month at 7:30 p.m.

October Meeting will be held on October 2nd 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 page to two pages in length.

If you know of someone in sickness or distress or have information about our Chapter, Please call Worthy Matron Linda Every at 352-669-3014 (work).



CALENDAR OF EVENTS FOR OCTOBER 2008



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 Leesburg Chapter No. 84 — Order of the Eastern Star 7:30 p.m.	2	3	4 District 18 Golf Tournament Deer Island Country Club
5	6 Ocala Scottish Rite 7:30 pm DeMolay Chapter Meeting 7:30 pm at Eustis Lodge	7 Coffee Katch & Breakfast 8:00 am Stated Meeting 7:30 pm	8 Ocala York Rite Chapter / Council 7:30 pm <i>Yom Kippur Begins at Sundown</i>	9	10 Eustis York Rite Commandery 7:30 pm	11 Open Book Winter Park Lodge Tall Cedars 10:30 am At Leesburg Lodge
12 Sunday Dinner 11:30 am — 1:15 pm Columbus Day	13 Columbus Day Holiday Observed Thanksgiving Day (In Canada)	14 Coffee Katch & Breakfast 8:00 am	15 District Association Umatilla Lodge 7:30 pm	16	17 Eustis York Rite Chapter & Council 7:30 pm Order of the Amaranth 1:30 pm	
19	20 Lake / Sumter DeMolay Chapter 7:30 pm at Eustis Lodge	21 Coffee Katch & Breakfast 8:00 am Stated Meeting 7:30 pm	22 District School of Instruction Leesburg Lodge 7:30 pm Ocala York Rite Commandery 7:30 pm	23	24	25
26	27	28 Coffee Katch & Breakfast 8:00 am	29	30	31	November 4th 7:30 p.m. Entered Apprentice Degree

MASONIC EDUCATION & DISCUSSION

WHAT EVER HAPPENED TO MASONIC PRIDE

*By W. Bro. Christopher Hodapp,
author of Freemasons for Dummies*

Last summer - the beginning of last summer, as a matter of fact - I stacked a dozen bags of mulch and topsoil next to my garage. Now, I had every intention of spreading that stuff all over my garden. I had big plans, but I got sidetracked. Things happened, and there are loads of really outstanding excuses as to why I never got around to it. So they sat there. All summer, fall and winter. They're still there. As I write this, I figure it's been about 270 days since I put them there. I see them every single day of my life. I walk right past them twice a day. The fact is; I don't notice them anymore. They're torn now, leaking and ugly, providing fodder and a new home for the chipmunks. They're an eyesore. I'm sure they're responsible for plummeting property values in my neighborhood.

Well, perhaps it's not that drastic, but you get my point.

Which brings me to the discussion of our Masonic Temples. I joined a suburban Masonic lodge that had recently moved to an office building put up in the 1960s. I joined what I knew was the oldest, largest and greatest gentlemen's fraternity in the world. So, when I walked into my lodge for the first time, I was a little surprised at how shabby it all looked. The walls were covered in sickly, institutional green wallpaper from the early days of the space program. The lobby and lounge area were decorated with two mismatched and startlingly horrific couches that no penniless college student would have had in his apartment. A pittance of library books was moldering on collapsing particleboard shelves. The carpets were worn clear through to the concrete floor in some places, which were a little hard to see because of the broken light fixtures. Still, it was not an especially prosperous lodge, so I knocked it up to the place having fallen on hard times.

Months later, I strolled into the once-impressive downtown Temple that is home to ten lodges and many appendant groups, as well as our Grand Lodge office. That's when I came to the reali-

zation that the problem is endemic throughout the Masonic fraternity. Low-wattage light bulbs installed in every room to save money cast a dim, pallid glow over the whole place. I saw peeling plaster and paint. Couches purchased in the 1930s with broken legs, held up by bricks. An auditorium that had sat unused for almost 40 years, filled with old files and trash. No climate control, rendering it uninhabitable for almost five months out of the year, making it an eight-story Petri dish for mold and mildew. In a word, it stank.

Criminologists James Q. Wilson and George Kelling developed the 'broken windows' thesis to explain the growth of crime and decay in urban areas that are plagued by vandalism and unkempt property. The theory goes that if a building has broken windows, graffiti on the walls and trash in the foyer, it encourages - nay, invites - vandalism, crime and further deterioration. If the landlord doesn't fix the problem immediately, he's a big part of the problem, because he is providing an atmosphere of decay for the whole neighborhood, whose inhabitants will come to believe their community is a lost cause.

Broken windows are more than just bleak and ugly pockmarks. Sixty years ago, a broken window would get a kid in serious trouble. Neighbors would round up the miscreant and there would be a price to pay for causing the damage. But the proliferation of broken windows, with no consequences for the offenders, signals a loss of control, a lack of caring, and a devastating loss of pride.

I contend that the same theory can be applied to our aging, decaying Masonic buildings. The more we neglect our Temples on the outside, the more they rot spiritually on the inside, spiraling into lethargy and failure. One of the most misunderstood phrases in Masonry is that the fraternity regards the internal and not the external qualifications of a man, and we've gone on to believe it about our Temples. The truth is that what is on the outside is a reflection of what goes on inside. We've been breaking our own windows. And it's high time we got in trouble for it.

Our grandfathers and great grandfathers built these magnificent monuments to Masonry. In 1892, the Freemasons of Chicago built the tallest skyscraper in the world, 22 stories high, and it remained

constructed splendid Temples for us, designed to last for generations as proud symbols of Freemasonry. And they spent lots of their own money, at a time when there were no tax incentives to do so; nor were there social safety nets for their retirements. Yet, they still gave much in both time and treasure to Freemasonry for these places we now treat with such slovenly and appalling neglect. What our forefathers constructed for the Ages, we now scornfully dismiss as white elephants.

In the effort to be politically correct, we don't call them Temples anymore, but our fathers and grandfathers and great-grandfathers sure did. These were Temples to the ideals of Freemasonry. Great things went on inside of them, and the community knew who and what the Freemasons were and what they stood for. As America expanded and new towns were founded, the Masonic Temple and the local church were some of the first buildings erected. The Masonic Temple was vital to a community. Balls were held there. Politicians spoke there. Visiting celebrities and luminaries were feted there. Today, thousands of people drive past our faceless buildings and never know what they are. Ask a hundred people in your town if they know where the Masonic lodge is, and you'll be depressed beyond belief.

These are not white elephants, my brothers. These are our Temples, our heritage. They are priceless, irreplaceable treasures. And we throw them away now like they don't matter, like they are not worth fighting for. We are murdering our own posterity out of sheer Scrooge-like stinginess, as if we don't believe in ourselves and in our fraternity anymore. Instead, we believe the myth spun by the popular press that we're dying, nothing but a sad collection of old men in decaying halls. That IS what they say about us, and we go right on giving them little evidence to the contrary.

The men who built these Temples only wanted us to do one thing: treat them with respect. Maintain them. Paint the walls every once in a while. Keep the light bulbs changed. Replace a carpet when it gets worn out. Reupholster a chair when it becomes torn or better yet, replace it. No one is asking us to build new Temples. The least we can do is protect them until a new generation comes along that cherishes them as our grandfathers did. But as every year ticks by and one more Temple goes away, we will never get them back. And we certainly won't ever have the vision or the guts to build another.

the tallest building in Chicago for more than 30 years. In 1926 the Masons of Detroit opened the largest Masonic building in the world, home to almost thirty different Masonic bodies, with room for a total of fifty. It had more than a thousand rooms, three auditoriums including one that seated 4,100 people, restaurants, ballrooms, hotel rooms, a barber shop, even an indoor pool. They believed "build it and they will come." They donated lavishly to their fraternity and Lodges that sit, year after year, whining that no one is showing up, yet failing to change one single aspect of the way they do things, are not just shooting themselves in the foot. They are taking careful aim at their own heads and blasting away. When new men see these tumble-down places, so obviously uncared for by our own members, why would they want to join us? And if they do join and are treated like greedy, bratty interlopers for daring to suggest spending any money, they won't come back.

When lodges fail to attract new men, it is bad leadership. When lodges lose men after they join, it is bad leadership. When lodges let their buildings fall down around their heads while they hoard money for some nebulous future disaster, it is bad leadership.

What has happened to the philanthropic brethren in this fraternity, the men who thought so much of it that they gladly and lavishly donated to build these places? My own lodge's original three-story brick building was entirely financed by one individual brother's gift in 1907 of what would today amount to almost \$700,000. We stopped asking our members for money for our own Temples long ago in favor of the Shrine Hospitals, the Scottish and York Rite Charities, and more. But as wonderful as those programs are, we are making a big mistake if every penny we have goes into them.

Our institutionalized charities have robbed us of the first duty we have as Masons - namely, to look after each other, and to keep Freemasonry safe and proud and strong for our members and for the next generation. Or a simpler way of putting it is; we don't ask anymore. We don't ask ourselves to step up to the plate to collect \$2000 for carpeting, or \$4000 for a furnace, or \$10,000 for a parking lot, or a million for a new building. Churches do, and so do every other kind of community organization, from YMCAs to country clubs. So did Lodges, once. Why don't we now? Do we think so little of our fraternity

now? Is it not worthy now? What has happened to our pride?

And don't think it's because our lodges have 300 members but only 10 ever show up. If you look at your old minutes, Masters were lamenting tiny turnouts at the height of the building boom in the 1920s. In those days, just being a card carrying Mason still required certain responsibilities to the lodge, responsibilities we don't ask of our stay-at-homes these days.

Don't misunderstand - not every clapboard lodge building from the 1920s necessarily needs to be preserved, any more than my rural uncle's out-house from the same era. One neighbor's historic landmark is another's ramshackle, pigeon-infested eyesore. In a lot of cases, we really do have too many lodge buildings. We don't walk or ride a horse to the Stated Meeting anymore, so we no longer need a lodge every five miles as the crow flies. It is a far better use of our resources for there to be many smaller lodges that meet in one common Temple.

If we don't present a dignified face to the outside world and provide meeting places that our old and new members can be proud of, we are slitting our own throats. It is better for us to meet in a hotel ballroom than in a fallen-down barn of a place that we refuse to maintain. At least a hotel will keep it clean, climate-controlled and well lit. But if we have any desire to really rebuild this fraternity, our Temples need to regain their place at the center of our communities, as they were 60, 80 and a hundred years ago. They need to be places we want to come to, and bring our friends and families to. They need to be comfortable and inviting, places where brethren want to congregate before and after meetings, instead of eating, meeting and fleeing. That isn't going to happen with \$45 annual dues and no strategic financial planning for the future.

There are happy stories in Freemasonry about some of our Temples around the country. Visionary men are now transforming the downtown building I spoke of earlier in this piece. Capital campaigns and a 501c3 tax-exempt foundation have been created, and they are seeking donations and community participation. Dancing, theatrical and singing groups are now renting the auditorium, and they see more potential for the space than the last four decades of Masons did, under whose noses it sat unused and neglected. It sat unused because we walked past it for forty years and never even saw it

any more, like those bags of mulch in my front yard. But now that there is new life in the building, the resident Lodges are awakening. Checkbooks are opening. Lodge rooms have been plastered and painted, furniture has been bought, social rooms have been redecorated, and there's even a rumor of air conditioning coming to this Temple nearly a century after it was built. Just as broken windows encourage rot, investment and vision are now encouraging growth.

And something even more important.

PRIDE.



CLOTHES MAKE THE MAN and the MASON

Originally published as -

A PROPER APPRECIATION = Author Unknown

Masonry in many respects is the same the world over. The language of symbols, the legend of signs, and the tenets are alike everywhere, so that a man may be recognized as a Mason as well in Africa as England, or in Germany as in America. The forms and ceremonies may differ, but the mystic language is unmistakable.

There is, however, a vast differences in the esteem, and appreciation of the fraternity in different countries. We have often been impressed with the high regard our English brethren have for their membership in the Craft. We may say what we will about the clothes not making the man. One who is careful of his dress on all occasions and will always present the very best appearance he can possess, a certain element of refinement that is certainly commendable, and that brother who is careful to appear at lodge meeting in appropriate dress shows an appreciation of the place and the people with whom he is to mingle that is praiseworthy. The man who went to the wedding feast not properly clad for the occasion was made to feel out of place.

The brother who goes into the lodge room in rough, untidy clothing can not but feel a kind of humiliation if all about him have made a careful toilet.

Our English brethren carry their own aprons and gloves with proper official decorations and are

proud to put them on, not in a haughty matter but in a commendable pride that they are one of the great family of Masons, and the apron is the outward symbol of that membership. This feeling shows an appreciation of the fraternity.

The question has been asked frequently, "Why are our meetings not better attended?" The trouble is largely a lack of appreciation of the lodge work. There is sufficient in the work of the lodge, the conferring of degrees to interest the thoughtful student. The ceremonies are like the spring flowers, ever fresh, beautiful and new. The flowers have been blooming ever since mother earth began her yield of luxuries, and yet we never tire of them. The morning glory and the daisy, the turnip and the violet are the same year after year, and we cherish and love them the same. And so with the work of the lodge-room, while the ceremonies, signs, symbols and legends are the same, yet there is a beauty about them or fragrance, a very newness, which if we will only look for, we will surely find.

We often fail to appreciate the social side of Freemasonry and that is a cause for lack of interest. Take the combination of lodge work, and lodge sociability, and you have elements of interest and pleasure that should be attractive to everyone.

The friendships of Masonry ought to be the very strongest and tenderest. They are formed within a charmed, mystical circle, that should have the golden thread of fidelity running all through it, and while the experience of many may not be as satisfactory as could be desired, yet there is so much that is pure and unselfish that we should be proud of the fraternal chain that binds us together.

Let us really appreciate the lodge, so that we will not only be glad to assist in the work, but still more ready to study and learn. We will come to the meetings with clean hands and pure hearts, and clad in a style, not only in keeping with the dignity of the place, but showing that we have a high regard for the work and for our fellow-members.



During a recent catechism class a Master Mason ask, "What is a fellow". Any idea which catechism he is working on? Not being sure of the

correct Masonic answer myself, here is what Mackey's Encyclopedia of Freemasonry says.

FELLOW

The Saxon word for fellow is *felaw*. Spelman derives it from two words *fe* and *loy*, which signifies *bound in mutual trust*; a plausible derivation, and not unsuited to the meaning of the word. But Hicks gives a better etymology when he derives it from the Anglo-Saxon *folgian*, "to follow" and thus a fellow would be a *follower, a companion, an associate*. In the Middle Ages, the Operative Masons were divided into Masters and Fellows. Thus in the Harleian Manuscript, No. 2054, it is said: "Now I will rehearse other charges in singular for *Masters & fellows*." Those who were of greater skill held a higher position and were designated as *Masters*, while the masses of the Fraternity, the commonalty, as we might say, were called *Fellows*. In the Matthew Cooke Manuscript this principle is very plainly laid down. There it is written that Euclid "ordained that they who were passing of cunning should be passing honored, and commanded to call the cunninger Master and commanded that they that were less of wit should not be called servant nor subject, but *Fellow*, for nobility of their gentle blood" (see lines 675-88). From this custom has originated the modern title of *Fellow-Craft*, given to the Second Degree of Speculative Freemasonry; although not long after the revival of 1717 the Fellows ceased to constitute the main Body of the Fraternity, the *Masters* having taken and still holding that position.

BROTHER

The term which Freemasons apply to each other. Freemasons are Brethren, not only by common participation of the human nature, but as professing the same faith; as being jointly engaged in the same labors, and as being united by a mutual covenant or tie, whence they are also emphatically called Brethren of the Mystic Tie.

MYSTIC TIE

That sacred and inviolable bond which unites men of the most discordant opinions into one band of brothers, which gives but one language to men of all nations and one altar to men of all religions, is properly, from the mysterious influence it exerts, denominated the mystic tie; and Freemasons, because they alone are under its influence, or enjoy its benefits, are called "Brethren of the Mystic Tie."

Grand Masters Visitation, September 5th, 2008



If you missed the September Second Sunday Dinner, you missed some great BBQ prepared by three of our newest and energetic Master Masons, John Bach, Todd Ball and Mike Mason. It was a great dinner despite a city main water line breakage which had the kitchen crew scrambling for bottled water to cook, make drinks, clean, and operate the bathrooms with. It just made for closer fellowship. See you at our Tuesday Morning Fellowship breakfast and our next Sunday Dinner.

OCTOBER SECOND SUNDAY DINNER — October 12th—11:30 a.m. TO 1:15 p.m.

Menu items :

Meatloaf, potatoes, vegetables, salad, rolls & butter, desert, coffee, tea, lemonade.

Suggested donation \$8.00 per person.

All Masons, their families, friends and guests are invited. Please call ahead and let's know your coming so we can have an accurate attendance count. This helps us ensure enough food is prepared for all.

From someone wiser than me;

“The mere imparting of information is not education. Above all things the effort must result in making a man think and do for himself.” Carter G. Woodson 1875-1950

WORDS TO LIVE BY;

Research is like saving, if postponed until needed, it is too late.— Unknown

If we work together we can more mountains.—Unknown



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