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Mt. Moriah Lodge #292 F. & A. M.
Wayne Heimsoth, Secretary
PO Box 33242
Los Gatos, CA 95031-3242

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March 2015

Calendar
www.calendarwiz.com/calendars/calendar.php?crd=mtmoriah292

March 05	(Thursday)
6:30 PM	Stated Meeting Dinner
7:30 PM	Stated Meeting
March 12	(Thursday)
6:30 PM	OAM—South Valley #187 (plus Annual Chicken Feed & Grand Master's Visit)
March 19	(Thursday)
7:30 PM	1st Degree Practice
March 26	(Thursday)
6:30 PM	Hall Association Meeting
7:30 PM	1st Degree Conferral
March 28	(Saturday)
5:00 PM	Social Event Campo di Bocce, Los Gatos

Changes Happen!
Call the Lodge Hotline: (408) 502-NEWS (6397)

Mt. Moriah Lodge No. 292 F. & A. M.



Trestleboard



Volume 20 Number 3

<http://www.mtmoriah292.org>

March 2015

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- Notify Secretary Wayne Heimsoth of changes in address, email, or phone numbers
- Send email to: secretary@mtmoriah292.org
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Los Gatos, CA 95031-3242
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POT OF INCENSE

Just when the pot of incense became an emblem of the third section of the Sublime Degree cannot be stated with certainty. It is, apparently, an American invention or addition; both McKensie and Kenning say that it is not used in the English work. The Monitor of Thomas Smith Webb, who worked such ingenious and cunning changes in the Prestonian work, gives the commonly accepted wording:

“The Pot of Incense is an emblem of a pure heart; this is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent author of our existence for the manifold blessings and comforts we enjoy.”

Jeremy Cross prints it among the delightfully quaint illustrations in the “True Masonic Chart” - illustrations which were from the not altogether uninspired pencil of one Amos Doolittle, of New Haven. However the Pot of Incense came into American rituals, it is present in nearly all, and in substantially the same form, both pictorially and monetarily. If the incense has no great antiquity in the Masonic system, its use dates from the earliest, and clings to it from later, Biblical times, and in Egypt and India it has an even greater antiquity.

In the very early days, as chronicled in the Bible, incense was associated more with idolatry than with true worship; for instance: Because they have forsaken men and have burned incense unto other Gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched. (II Chronicles, 25-34).

To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me. (Jeremiah 6-20).

Moreover I will cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth incense to his Gods. (Jeremiah 35-48).

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From the East**Brethren,**

The Sweethearts Brunch was a success. The food and conversation was good. Thanks to Worshipful Gordon Markley, Wayne Heimsoth and Worshipful Jim Dingman for organizing the event. Please join me in welcoming Brother David Samford to our Fraternity. Also congratulations to Brothers Eric Horton and Dan Hinz on being passed to the second degree.

The theme for our stated meeting will be Saint Patrick's Day so we should all wear some green to celebrate. Also, March is Youth Orders month and I would like our lodge to visit the local youth groups and show our support. Please join me at their meetings stated below.

San Jose Rainbow on Saturday the 7th at 10am at the San Jose Masonic Center
 Santa Clara DeMolay on Wednesday the 25th at 7:30pm at the Santa Clara Masonic Hall
 San Jose Job's Daughters on Friday the 27th at 7pm at the San Jose Masonic Center

This month's Officers Association Meeting will be at the Morgan Hill Masonic Center on the 12th at 6:30pm. Next the Wardens and I will be attending the Master's and Warden's Retreat in Monterey from the 13th to the 15th. We will be having a first degree practice on the 19th and a first degree conferral on the 26th, so come and support our new brothers.

On March 28th we are planning a social event at Campo di Bocce from 5pm-7pm. The cost is \$15. Please RSVP to Jeff Strouse, our Senior Deacon

Nick Schilling
 Phone: (408) 772-1997
 Email: ncschilling@hotmail.com

Fraternally,

Nick Schilling, *Master*

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However, when the worship of JHVH (Which we call Jehova) was thoroughly established, burning incense changed from a heathenish, idolatrous custom to a great respectability and a place in the Holy of Holies. Leviticus 12-16, 13 sounds this keynote:

And he take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil:

And he shall put the incense upon the fire before the Lord, that the cloud of incense may cover the mercy seat that is upon the testimony, that he dieth not.

Later, incense was associated with wealth and luxurious living, as in the Song of Solomon:

Who is it that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all the powders of the merchant? (3-6)

Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. (406).

Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon. Spikenard and saffron; caslamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices. (4-14).

In ancient Egypt incense was much used; sculptures and monuments of remote dynasties bear testimony to its popularity. Many a Pharaoh is depicted with censor in one hand, the other casting into it the oastils or osselets of incense. In embalming the Egyptians used all the various gums and spices "except" frankincense, which was set apart and especially consecrated to the worship of the Gods. *(Cont'd on Page 3)*

March Birthdays

James P. Burgard	03/02
Mark E. Mayre	03/02
James R. Youngblood	03/03
Brent A. Bowers	03/10
Eugene E. Endslove	03/11
James M. Endslove	03/11
Iddo Hadar	03/11
Warren R. Ullberg	03/13
Alex J. Adorador	03/15
Thomas Caldwell	03/18
Richard C. Smith, Jr.	03/24
Gus Anastole	03/25
Gary Wiegand	03/25
Brian K. Johnson	03/26
Donald W. Burt	03/27

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In our ritual the word has lost this significance. The pot of incense as an emblem of a pure heart "which is always an acceptable sacrifice to the Deity" can hardly connote the idea that a Mason desires to keep his "pure heart" for himself, but because of love of God is willing to give it up. Rather does it denote that he who gives up worldly pleasures, mundane ideas and selfish cravings which may interfere with "purity of life and conduct" as set forth in other parts of the ritual, does that which is acceptable to the Great Architect.

Masonically, "pure" seems to mean honest, sincere, genuine, real, without pretense and "sacrifice" to denote that which is pleasing to the most high.

So read, the Masonic pot of incense becomes an integral part of the philosophy of Freemasonry, and not a mere moral interjection in the emblems of the third degree. For all of the magnificent body of teaching which is self-revealed, half concealed in the symbolism of Freemasonry, nothing stands out more plainly, or calls with a louder voice, than her insistence on these simple yet profound virtues of the human heart lumped together in one phrase as "a man of higher character" . . . in other words, one with a "pure heart," "pure" meaning undefiled by the faults and frailties of so many of the children of men.

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TRESTLEBOARD

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Mt. Moriah Lodge No. 292 F. & A. M.
 131 East Main Street, Los Gatos, CA 95030

Stated Meetings: First Thursdays
 Lodge Hotline: (408) 502-NEWS (6397)

Secretary: Wayne Heimsoth
 (408) 353-3298 home

In Memoriam**Orville B. Hanel**

Born June 29, 1909

Entered into Rest November 16, 2014

Initiated October 8, 1930

Passed December 10, 1930

Raised May 29, 1930

Lodge Contacts

OFFICERS

Nicholas Schilling (Debbie) *Master*
(408) 772-1997 home, (408) 772-1997 mobile
ncschilling@hotmail.com

Allen Diamond (Diane) *Senior Warden*
Home (408) 252-5340, (408) 550-5039 mobile
dialdice@gmail.com

Richard Bartlett (Georgia) *Junior Warden*
(831) 423-8462 home, (831) 331-3342 mobile
rick_bartlett@comcast.net

Wayne Heimsoth (Susan) *Secretary*
(408) 353-3298 home, (408) 806-1804 mobile
WHeimsoth@aol.com

John Unger, PM (Claudia) *Treasurer*
(408) 269-4418 home, (408) 489-8128 mobile
Johnp4609@yahoo.com

Mark McEuen (Judy) *Chaplain*
(408) 251-3086 home
mousetours@sbcglobal.net

Jeff Strouse (Karen) *Senior Deacon*
(408) 250-6424 home, (408) 250-6424 mobile
j.strouse@xln3.com

Josh Copeland *Junior Deacon*
(330) 949-3498 mobile
copelandbit@gmail.com

Ron Rundell (Hilde) *Marshal*
(408) 374-3141 home, (408) 206-5434 mobile
rcrundell@msn.com

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Many words in the ritual have changed meanings since they were first used. The Masonic term "profane," for instance, originally meant "without the temple" - one not initiated, not of the craft. Today it means blasphemous, which is not part of the Masonic definition of the word. "Sacrifice" in our Monitor seems to come under this classification.

In the Old Testament, a sacrifice before the altar was the offering of something - burned flesh, burning incense, pure oil or wine - which involved the sacrificer giving something valuable to him; the sacrifice was an evidence before all men that the sacrificer valued his kinship with the Most High more than his possession of that which he offered.

(Continued on Page 7)

OFFICERS

Devin Kruse (Patricia) *Tiler*
(408) 540-7913 home, (408) 476-1304 mobile
dew6000@yahoo.com

Randy Downey, PM (Micki) *Officers' Coach*
(408) 255-3719 home, (408) 674-8341 mobile
oldmandowney@msn.com

Jim Dingman *Head Candidates' Coach*
(408) 859-0504 mobile
jimdingman@yahoo.com

Jeff Powell, PM (Claire) *Junior Past Master*
(408) 293-3371 home, (408) 476-8476 mobile
jeff@jeffpowell.com

TRESTLEBOARD

Jeff Powell, PM (Claire) *Editor/Publisher*
(408) 293-3371 home, (408) 476-8476 mobile,
jeff@jeffpowell.com

INSPECTOR

Joe Campbell (Mary Jane)
341th Masonic District
(408) 248-4356 home, (408) 234-5447 mobile,
wjcsjcca@aol.com

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In India incense has always been a part of the worship of the thousands of Gods and Goddesses of that strange land. Buddhism has continued its use to this day as a part of the ceremonies of worship - as, indeed, have some Christian churches - and in Nepal, Tibet, Ceylon, Burma, China and Japan it is a commonplace in many temples.

The list of materials which can be incorporated into incense is very long; the incense of the Bible is of more than one variety, there being a distinction between incense and frankincense, although a casual reading of these two terms in many Biblical references makes them seem to be any sacrificial smoke of a pleasant odor. Ordinarily it was made of various vegetable substances of high pungency; opobalsamun, onycha, galbanum and sometimes pure frankincense also, mixed in equal proportion with some salt. Frankincense, a rare gum, is often coupled with myrrh as an expensive and therefore highly admiring and complimentary gift; recall the Wise Men before the infant Jesus:

"And when they were come into the house, they saw the young child with Mary his Mother, and fell down, and worshipped him: and when they opened their treasures, they presented him gifts; gold, and frankincense, and myrrh. (Matthew 2-11)."

Where or how the use of incense arose, of course is a sealed mystery as far as evidence goes. Modern science, however, enables a reasonable guess to be made.

Of the five senses, smell is the most closely associated with memory and mood. To neither sight nor sound does the emotional part of personality respond as it does to odor. The scent of certain flowers so surely spells grief to many that they will leave a room in which tube roses or lilies fill the air with scent. Certain odors are so intimately identified with certain experiences that they become for all time pleasant, or the reverse; few who have smelled ether or iodoform from personal experience in hospitals enjoy these, in themselves not unpleasant smells; any man who has loved outdoor life and camping cannot smell wood smoke without being homesick for the streams and fields; he who made love to his lady in lilac time is always sentimental when he again sniffs that perfume, and the high church votary is uplifted by the smell of incense.

In the ceremonials of ancient Israel doubtless the first use of incense was protections against unpleasant odors associated with the slaughtering of cattle and scorching of flesh in the burnt offering. At first, but an insurance against discomfort, incense speedily became associated with religious rites. Today men neither kill nor offer flesh at an altar, but only the perfume of "frankincense and myrrh."

The Masonic pot of incense is intimately associated with prayer, but its symbolic significance is not a Masonic invention.

Psalms 141-2 reads: "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." Revelations 8-3 reads: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."

The association of a sweet smell in the air, which scattered after it gave pleasure with prayers to an Unseen Presence is easy to understand, even that it arose in primitive minds. Prayer was offered and rose on high - so its utterers hoped. It was never seen of men. It returned not. Its very giving gave pleasure. These statements are as true of burning incense as of prayer. (Continued on Page 4)

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What is less obvious, although the ritual is plain enough on the subject, is that it is not only incense, but a “pot” which is the Masonic symbol. If the sweet savor of incense is like unto a prayer, so is the pot from which it comes like unto the human heart which prays.

Now prayer may come from an impure as well as from a pure heart. But incense is invariably sweet in smell, and so the pot from which it comes is an emblem of a heart pure, sweet and unsullied.

Just what “purity” is as applied to a heart is a moot question. Very unfortunately the word “pure” has been debased - the word is used advisedly - in certain dogmas to mean “ignorant” - as a “pure” young girl; a “pure” woman. According to this definition a female may be a virago, a cheat, a liar, slander her neighbors, steal, even commit a murder; but, if she is a virgin, she is “pure.”

Masonically, the word means nothing of the kind. In 1921 M.W. George H. Dern, Past Grand Master of Utah (Now Secretary of War) contributed some thoughts on “Monitorial Symbolism of the Third Degree and Its Application to Everyday Life” to columns of “The Builder.”

Originally written for the Committee on Masonic Education of the Grand Lodge of Utah, these paragraphs were at once so practical and so pungent that the (then) great Masonic Journal gave them wider circulation.

Quoting the Ritual about the Pot of Incense, M.W. Brother Dern said: “A sentiment so lofty is not easily applied to the practical, prosaic events of a busy day. To have a pure heart is to be true to yourself, true to your best ideals, and honest with your thoughts. “To Thine Own Self Be True. . . Thou Canst Not Then Be False To Any Man.” Living a life of deceit and double-dealing never made anyone happy. Riches or pleasures acquired in that way bring only remorse, and eventually the soul cries out in anguish for that peace of mind which is man’s most precious possession, and which is the companion of a pure heart.

“Purity of heart means conscientiousness, and that means sincerity. Without sincerity there can be no real character. But sincerity alone is not enough. There must go with it a proper degree of intelligence and love of one’s fellows. For example, a man may believe that the emotion of pity and the desire to relieve the necessities of others is intrinsically noble and elevating, and he indulges in indiscriminate giving, without realizing the evil consequences, in the way of fraud, laziness and inefficiency and habitual dependence that his ill considered acts produce upon those whom he intends to benefit. Again, a man may be perfectly sincere in talking about the shortcomings of another, and he may justify himself by saying that he is telling nothing but the truth. But, merely because they are true is no reason why unpleasant and harmful things should be told. To destroy a reputation is no way to aid a brother who has erred. Better far overlook his mistakes, and extend him a helping hand.

“Without multiplying examples, let it be understood that the truly conscientious man must not simply be sincere, but he must have high ideals and standards, and moreover, he must not be satisfied with those standards. Rather he must revise them from time to time, and that means self-examination, to see if he possesses the love and courage that must go with sincerity in order to make progress in building character. For in this direction again there must be constant progress. To be content with what we have accomplished is fatal. As James A. Garfield once said, “I must do something to keep my thoughts fresh and growing. I dread nothing so much as falling into a rut and feeling myself becoming a fossil.” *(Cont’d on Page 6)*

From the Secretary’s Table

We lost three brothers over the last month, Wally Henwood, Paul Froyd, and Orville Hanel went to the Grand Lodge above. Incidentally, Orville was 105 years old. The lodge has been busy with applications! David Samford was voted into the lodge, and applications were received from Harris Warren and Damir Herman. New windows have been installed in the dining room and the entrance room, take a look, they make quite a difference. We are looking at new lights in the lodge room, as its awful dark, a new sink in the kitchen, as after 60 years its time, and removing the dish washer as it does not function anymore. We had 9 widows scheduled for our sweetheart’s brunch, but 2 had to cancel at the last minute. They REALLY appreciated the lodge not forgetting them, and the brunch was terrific as always.

Fraternally,

Wayne Heimsoth *Secretary*

Wayne Heimsoth
Phone: (408) 353-3298
Email: secretary@mtmoriah292.org

From the West

February was a busy month. On February 15th 2015, we held our annual tribute to our widows at the Sweethearts brunch, held at Mariani’s restaurant. It was a really wonderful event. It was attended by several of our widows and they all had a very enjoyable time. On February 17th 2015, our lodge officers exemplified the work for the first degree at the monthly Officers Association meeting held at the San Jose Masonic Center. It was nice to hear from several of the brothers present that our officer team performed the work very well. We also had three degree conferrals during the month. We had a double second degree conferral on Thursday evening, February 19th, 2015 and another first degree conferral on Thursday evening, February 26th, 2015. Our degree teams did very good work on all three of the degrees. We congratulate Dan and Eric on their advancement to the Fellowcraft degree and we are glad to welcome David as our newest member of Mount Moriah Lodge. For the month of March, we may have still another double first degree conferral. Be sure to check the lodge calendar for the schedule of upcoming events! And of course, remember that all of our lodge events are always better when more brothers participate, especially the degree conferrals!

Fraternally,

Allen Diamond *Senior Warden*

Allen Diamond
Phone: (408) 550-5039
Email: dialdice@gmail.com

From the South

Although this month has St Patrick’s Day, we are having Paprika Chicken, a very tasty family recipe from Georgia. It is my personal favorite of all chicken recipes, as the chicken is very moist and tender. It will be served with rice, mixed vegetables, a green salad and ice cream for desert. I will also bring some white wine.

The meal will cost the per usual \$10.00 per person. Please reply with a meal count, so that I may be able to appropriately plan.

I look forward to you all enjoying this meal, while having a great time chatting with your Brothers and sisters.

Fraternally,
Rick Bartlett

Junior Warden

Rick Bartlett
Phone: (831) 331-3342
Email: rick_bartlett@comcast.net