



Trestle Board for the Craft
Rob Morris Lodge #92, est. 1892
Antient Free & Accepted Masons
DENVER, COLORADO
April thru June 6010 A.L.



Stated Communications:

2nd & 4th Tuesdays, 07:00 PM;

Dinner at 6:30

Degree Fees: \$250.00

Annual Dues: \$105.00

Dark July and August 2008

Lodge Physical and Mailing

Address:

Denver Consistory
1370 Grant Street
Denver, Colorado 80202

<http://www.robmorris92.org>

Check the web site for calendars,
coming events and much more

Lodge Officers:

Worshipful Master:

Otis Hilbun, PM 720.298.3097

Senior Warden:

Travis Idler 303.929.4662

Junior Warden:

Jeffrey Horvath 303.332.9262

Treasurer:

Linc Soule, PM 303.257.7781

Secretary:

Rick Haskell, PM 720.480.8622

Senior Deacon:

Bruce Miller 303.220.7275

Junior Deacon:

Erik Fransen 303.903.7283

Senior Steward:

Andrew Dameron 303.718.2724

Junior Steward:

Jason Wright 303.519.1678

Tyler:

Leo Neiberger 303.789.1668

Chaplain:

Kevin McGlothlin 303.941.9541

Marshal:

Vacant

Director of the Work:

All Master Masons

District Lecturer:

Bill Klatil, PM 720.384.5516

Perpetual Life Members

Brothers Supporting your Lodge in Perpetuity

Brother Ashley "Rollie" Corbin (deceased)
Worshipful Brother Christopher W. Carroll: 2001
Worshipful Brother Randall G Drake: 2002
Worshipful Brother Vernon B. Ingraham: 2002
Worshipful Brother Delbert J. Militaire: 2002
Worshipful Brother James T. Preston, Jr.: 2002
Brother Gary Lee Blevins: 2003
Brother Dean K. Corbin: 2003
Brother Louis Dhority: 2007
Worshipful Brother John Gay: 2007

Living Past Masters

Worshipful Brother Terry O. McDonald, 1975
Worshipful Brother F. James Dyer, 1977
Worshipful Brother Larry L. Larson., 1981
Worshipful Brother Leland B. Jaycox, 1983
Worshipful Brother Daniel P. Thiesen., 1984
Worshipful Brother Christian D. Bickler, 1985
Worshipful Brother Del Militaire, 1987
Worshipful Brother William A. McLain, 1988
Worshipful Brother Randall G. Drake, 1989
Worshipful Brother Timothy C. McGuire, 1991
Worshipful Brother James T. Preston Sr., 1992
Worshipful Brother Vernon B. Ingraham, 1993
Worshipful Brother Steven S. Larson, 1994
Worshipful Brother Charles L. Fletcher, 1995
Worshipful Brother Donald J. Wood, 1997
Worshipful Brother Norman L. O'Kelly, 1998
Worshipful Brother Grant M. Sanders, 1999
Worshipful Brother Stephen M. Kennedy, 2000
Worshipful Brother Christopher W. Carroll, 2001
Worshipful Brother James Preston Jr., 2003
Worshipful Brother Mark C. Foss, 1990/2004
Worshipful Brother Ric Dena, 2005
Worshipful Brother Lincoln Soule, 2006, 1996
Worshipful Brother Ricky J. Haskell, 2008, 2007
Worshipful Brother Otis Hilbun, 2009, 2010

Honourariums

Honourary Member: Most Worshipful John L. Harper, Past Grand Master: 1993
Honourary Member: Worshipful Brother Bill Klatil: 2002
Honourary Member: Worshipful Brother Chester M Johnson Jr., PM: 2005
Honourary Member: Right Worshipful John H. Buchanan, Grand Lecturer: 2007

Schedule of Upcoming Events

April 13, 6010: Stated Communication. Reception of Grand Master, 25, 50 and 60 Year Awards. Dinner at 6:30 PM: Please RSVP by April 09; Lodge Opens immediately following dinner.

April 27, 2010: Stated Communication. Dinner: 6:30 PM Lodge Opens at 7:30 PM.

May 11, 2010: Stated Communication. Dinner: 6:30 PM Lodge Opens at 7:30 PM.

May 25, 2010: Stated Communication. Dinner: 6:30 PM Lodge Opens at 7:30 PM.

June 08, 2010: Stated Communication. Dinner: 6:30 PM Lodge Opens at 7:30 PM.

June 22, 2010: Lodge goes Dark until September 14, 2010.

From the East

Greetings Brethren!!

As April leads in our new spring bringing with it needed snow and rain, we still have work on our tresses board: Your officers are scrambling to put together a nice evening for you and your families when we receive the Grand Master April 13th. This will be an open meeting where family and friends are invited, we will sit down to a catered dinner at 6:30 PM, an RSVP to our Jr. Warden: Jeff Horvath would be helpful. On the agenda Our Grand Master will be presenting 25, 50 and even a 60 year pin to brothers.

As you know two of our past Masters were called to the Celestial Lodge above by the Grand Architect of the Universe, both in the same week, they were both to receive their 50 year pins on April 13th. Worshipful Del England and Worshipful Bill Lewis were very instrumental to the longevity of our lodge and mentored many brothers through their years of service, they would always step up when the lodge needed guidance, and we will miss them.

Rob Morris Lodge #92 will be hosting an open house in October; we will be posting the event in several news papers that circulate on Capitol Hill, continental breakfast with guest speakers and discussions. The main topic will be on the benefits of Masonry and we can't forget Dan Browns latest book: "The Lost Symbol". This will give some of our Past Masters a chance to keep a foot in the door so to speak.

I wish to reiterate a subject we all should keep first and foremost in our minds: As each year goes by it brings a new Master to the East to rule and govern our lodge the way he sees fit through discussion and voting. Our main focus, like a bee hive is not on the individual but on the longevity of the lodge as a whole. I personally got bent out of shape over an issue some years ago and stepped away from the lodge, after a while I realized I missed the brothers, I missed attending lodge, I missed working on community projects, so one evening I tucked my bruised ego into my back pocket, stood up before the lodge and apologized for acting like such a self centered ass and stated that I wanted to be a part of the future of Rob Morris Lodge, I was pulled back into the fold with open arms. I tell you this story to let you know the door is always open.
I look forward to seeing all your smiling faces in Lodge.

Please visit the web site at <http://robmorris92.coloradofreemasons.org> and keep apprised of the entire goings on.

Fraternally,

Otis Hilbun, Master 

720.298.3097; otiseh@gmail.com

Treasurer's Accounting

The books and financial reports are always available during Stated Communications. So far, the covered call account (a 10 week period from the first investment) has generated for the Lodge \$3,756.92 which is averaging 8% per month versus 6.3% on our managed accounts at Wells Fargo. This is roughly 16 times the return.

Secretary's Corner

Brethren, your annual dues are due on January 01 and therefore any Lodge dues not yet paid are past due. Lodge dues are \$105.00 and the Grand Lodge per capita is \$42.00 for a total of \$147.00. All delinquent Brothers names will be read at the first stated communication of May, May 11, 6010. All delinquent Brothers names will be read again on the first Stated Communication of June, June 08, 6010 and the Brethren there present shall vote as to the handling of those delinquent Brothers which may result in suspension from the Lodge. Please remit your dues at your earliest convenience.

Also, your Lodge is always seeking contributors to the Trestle Board so please feel free to write and submit pieces.

Fraternally, Rick Haskell, PM, Secretary

Memorial Role

Worshipful Brother William Lewis Most Senior Past Master Rob Morris Lodge No. 92

Born:	March 07, 1920; Atlanta, Georgia
Initiated an Entered Apprentice:	January 03, 1950, Rob Morris Lodge #92, Denver, Colorado
Passed to the Degree of a Fellow Craft:	February 07, 1950
Raised to the Sublime Degree of a Master Mason:	May 02, 1950
Served as Worshipful Master of Rob Morris Lodge #92:	1955
Called to the Celestial Lodge by the Grand Architect of the Universe:	March 5, 2010

Worshipful Brother Delbert England Second Most Senior Past Master Rob Morris Lodge No. 92

Born:	January 26, 1929, Bartley, Nebraska
Initiated an Entered Apprentice:	November 18, 1958, Rob Morris Lodge #92, Denver, Colorado
Passed to the Degree of a Fellow Craft:	January 20, 1959
Raised to the Sublime Degree of a Master Mason:	February 17, 1959
Served as Worshipful Master of Rob Morris Lodge #92:	1968
Called to the Celestial Lodge by the Grand Architect of the Universe:	March 3, 2010

Recognition of Significant Brother Milestones

25 Year Brothers:

Worshipful Brother Chris Carroll: Raised October 08, 1985

Worshipful Brother Mark Foss: Raised November 20, 1984

Worshipful Brother William McClain: Raised April 18, 1985

Brother Charles Lawhead: Raised March 19, 1985

Brother James Wyont: Raised June 13, 1985

50 Year Brothers:

Worshipful Brother Delbert England: Raised February 17, 1959

60 Year Brothers:

Brother Frank Chambers: Raised September 21, 1949

Worshipful Brother Bill Lewis: Raised May 02, 1950

Five Points

The Five Points of Fellowship, as every Master Mason knows, contain the essence of the doctrine of brotherhood. But many a new brother asks, pertinently, “why are they called “Points?” In the Old Constitutions, as explained in the Hallowell or Regius manuscript, are fifteen regulations, called “points.” The old verse runs:

“Fifteen artyculus there they sought on and fifteen poyntys there they wroghton.”

Translated into easy English, this reads:

“Fifteen articles there they sought and fifteen points there they wrought.”

Phillips “New World of Words,” published in 1706, defines “point” as “a head, or chief matter.” Moreover, an operative Masons “points” the seams of as wall by filling in the chinks left in laying bricks or stone, thus completing the structure.

In older days of the Speculative Art there were “twelve original points” as we learn from the old English lectures, done away with by the United Grand Lodge of England at the time of the reconciliation of 1813. They were introduced by the following passage:

“There are in Freemasonry twelve original points, which form the basis of the system and comprehend the whole ceremony of initiation. Without the existence of these points, no man ever was, or can be, legally and essentially received into the Order. Every person who is made a Mason must go through these twelve forms and ceremonies, not only in the first degree, but in every subsequent one.” The twelve points were: Opening, Preparation, Report, Entrance, Prayer, Circumambulation, Advancing, Obligation, Investure, Northeast Corner and Closing; and each was symbolized by one of the Twelve Tribes of Israel for ingenious reasons not necessary to set forth here.

The twelve original points were never introduced into the United States, and are now no longer used in England, although the ceremonies which they typify, of course, are integral parts of all Masonic rituals.

Our Five Points of Fellowship are not allied to these, except as they are reflected in the word “points.” We also find this relationship in the Perfect Points of our Entrance, once called Principal Points. Dr. Oliver, famous, learned and not always accurate Masonic student and writer (1782-1867) sums up the Five Points in his “Landmarks,” as follows:

“Assisting a brother in his distress, supporting him in his virtuous undertakings, praying for his welfare, keeping inviolate his secrets and vindicating his reputation as well in his absence as in his presence.” by which it will be seen that in Oliver’s day the Five Points were not exactly as they are with us now.

Strange though it seems, a change was made in the symbolism of the Five Points as recently as 1842, at the Baltimore Masonic Convention. Prior to that time, according to Cole, the Five Points were symbolized by hand, foot, knee, breast and back. After 1842, the hand was omitted, and the mouth and ear tacked on as the fifth.

Mackey believed that:

“The omission of the first and the insertion of the last are innovations and the enumeration given by Cole is the old and genuine one which was originally taught in England by Preston and in his country by Webb.”

Some curiosities of ritual changes, though interesting, are more for the antiquarian than the average lodge member. Most of us are more concerned with a practical explanation of the Five Points as they have been taught for nearly a hundred years. For they have a practical explanation, which goes much more deeply into fraternal and brotherly relations than the ritual indicates. A man goes on foot a short distance by preference; for a longer journey he boards a street car, rides in an automobile, engages passage on a railroad or courses through the air in a plane. Service to our brethren on foot does not imply any special virtue in that means of transportation. The word expresses the willingness of him who would serve our own pleasure and refuse to travel merely because the means is not to our liking would hardly be Masonic. We assist our brethren when we can; also we serve them. The two terms are not interchangeable; we cannot assist a brother without serving, but we may serve him without assisting him. For a wholly negative action may be a service; suppose we have a just claim against him and, because of our Fraternal relations, we postpone pressing it. That is true service, but not active assistance, such as we might give if we gave or loaned him money to satisfy some other’s claim.

How far should we go “on foot” to render service? Nothing is said in the ritual, but the cable tow is otherwise used as a measure of length. That same Baltimore Masonic Convention defined a cable tow’s length as “the scope of a brother’s reasonable ability.” Across town may be too far for one, and across a continent not too far for another. In better words, our own conception of brotherhood must say how far we travel to help our brother.

Mackey expressed thus:

“Indolence should not cause our footsteps to halt, or wrath to turn them aside; but with eager alacrity and swiftness of foot, we should press forward in the exercise of charity and kindness to a distressed fellow creature.”

The petition at the Altar of the Great Architect of the Universe before engaging in any great and important undertaking is sound Masonic doctrine. To name the welfare of our brother in our petitions is good - but not for the reasons which the good Dr. Mackey set forth; the great Masonic student’s pen slipped here, even as Jove has been known to nod! He Said:

“In our devotions to almighty God we should remember a brother’s welfare as our own, for the prayers of a fervent and sincere heart will find no less favor in the sight of heaven because the petition for self intermingles with aspirations of benevolence for a friend.” Apparently we should pray for our friends because God will look with favor on an unselfish action on our part - which is un Masonic and selfish! Cole, writing years before Mackey (1817) said of his Third, our Second Point:

“When I offer up my ejaculations to Almighty God, a brother’s welfare I will remember as my own, for as the voices of babes and sucklings ascend to the Throne of Grace, so most assuredly will the breathings of a fervent heart arise to the mansions of bliss, as our prayers are certainly required of each other.”

This seems to be interpretable as meaning that we should pray for our brethren because we love them, and because, knowing our own need of their prayers, we realize their need of ours. Anciently, it was written "Laborare est orare," - to labor is to pray. If indeed prayer is labor, then to pray for our brethren we may labor for our brethren, which at once clarifies the Second Point and makes it a practical, everyday, do-it-now admonition. To work for our brother's welfare is in the most brotherly manner to petition the Most High for him.

We often associate with the idea of a "secret" something less than proper; "He has a secret in his life," "He is secretive." "He says one thing but in his secret heart he thinks another" are all expressions which seem to connote some degree of guilt with what is secret. We keep our brother's secrets, guilty or innocent, but let us not assume that every secret is of a guilty variety. He may have a secret ambition, a secret joy, a secret hope - if he confides these to us, is our teaching merely to refuse to tell them, or to keep them in the fine old sense of that word - to hold, to guard, to preserve. The Keeper of the Door stands watch and ward, not to keep it from others, but to see that none use it improperly. Thus we are to keep the secret joys and ambitions of our brethren, close in our hearts, until he wants them known, but also by sympathy and understanding, helping him to maintain them.

Even without this broad interpretation, the keeping of a brother's confidence has more to it than mere silence. If he confides to us a guilty secret, since to betray him may not only make known that which he wishes hidden, but places him in danger. To betray a trust is never the act of a brother. In ordinary life an unsought trust does not carry with it responsibility to preserve it; in Freemasonry it does! No matter how we wish we did not share the secret, if it has been given us by a brother, we cannot suffer our tongues to betray him, no matter what it costs us to remain silent, unless we forget alike our obligation and the Third Point. "Do you stumble and fall, my brother? My hand is stretched out to prevent it. Do you need aid? My hand is yours - use it. It is your hand, for the time being. My strength is united to yours. You are not alone in your struggle - I stand with you on the Fourth of the Five Points, and as your need may be, so "Deo volente," will be my strength for you."

So must we speak when the need comes. It makes no difference in what way our brother stumbles; it may be mentally; it may be spiritually; it may be materially; it may be morally. No exceptions are noted in our teachings. We are not told to stretch forth the hand in aid "If," and "perhaps," and "but!" Not for us to judge, to condemn, to admonish . . . for us only to put forth our strength unto our falling brother at his need, without question and without stint. For such is the Kingdom of Brotherhood.

More sins are committed in the name of the Fifth of the Five Points than in the name of liberty! Too often we offer counsel when it is not advice but help that is needed. Too often we admonish of motes within our brother's eye when our own vision is blinded by beams. What said the Lord? (Amos VII, in the Fellowcraft's Degree.) "Behold, I will set a plumb line in the midst of my people Israel; I will not again pass by them anymore."

"In the midst of my people Israel" - not in the far away land; not across the river; not up on the mountain top, but in the midst of them, an intimate personal individual plumb line! So are we to judge our brethren; not by the plumb, the square or the level that we are each taught to carry in our hearts, but by his plumb, his square, his level.

If he build true by his own tools, we have no right to judge him by ours. The friendly reminders we must whisper to him are of incorrect building by his own plumb line. He may differ from us in opinion; he may be Republican where we are Democrat, Methodist where we are Baptist; Wet where we are Dry; Protectionist where we are Free trade;

League of Nations proponent where we are "biter enders" - we must not judge him by the plumb line of our own beliefs. Only when we see him building untrue to his own tools have we the right to remind him of his faults. When we see a brave man shrinking, a virtuous man abandoning himself to vice, a good man acting as a criminal - then is his building faulty judged by his own plumb line and we may heed the Fifth of the Five Points and counsel and advise him to swing back, true to his own working tools. And finally, we do well to remember Mackey's interpretation of the Fifth Point:

" . . . we should never revile a brother's character behind his back but rather, when attacked by others, support and defend it." "Speak no ill of the dead, since they cannot defend themselves" might well have been written of the absent. In the Masonic

sense no brother is absent if his brother is present, since then he has always a champion and defender, standing upon the Fifth Point as upon a rock.

So considered - and this little paper is but a slender outline of how much and how far the Five Points extend - these teachings of Masonry, concerned wholly with the relations of brother to brother, become a broad and beautiful band of blue - the blue of the Blue Lodge - the True Blue of Brotherhood.

Reprinted here from "Plumb, Level & Square" RWBro Author Unknown

Posting Report

During the first quarter, your Lodge had the following membership activity:

Petitions for Dual or Plural Membership:	0
Requests for Demit:	0
Reinstated Brothers:	1 Brothers
Petition for the Degrees of Masonry:	1 received and in committee of investigation
Entered Apprentice Initiations:	0
Entered Apprentice Proficiencies:	0
Fellow Craft Passings:	0
Fellow Craft Proficiencies:	0
Master Mason Raisings:	0
Master Mason Proficiencies:	0

Brothers in Need

Brothers, as the world is becoming increasingly complex, and as the economic matters continue to worsen, many of us are experiencing difficulties in keeping up with life particularly those of us who are retired and on fixed incomes, have medical issues facing us or employment or business related issues, it is imperative that we remember our solemn vows as Free Masons, specifically to "aid and assist poor distressed Brother Master Masons," and to "support him in all of his laudable undertakings." We have, both as a Lodge and via the Grand Lodge assistance available to Brothers in need, you need only ask. This may be difficult for Masons as proud men, but we are all in this together and all that you need do is ask and your distress will be kept completely confidential. Also, it is imperative to support all of our Masonic Brothers in their individual businesses. If you are seeking a service that a Brother provides it is incumbent upon you to aid that Brother by giving him an opportunity to meet your needs and thereby supporting him at no cost to you but rather great benefit to both Brothers as you will be assured of a fair deal and your Brother will be supported in his laudable undertaking, namely that of his profession. Keeps this in mind as we maneuver through the economic crisis facing this world.

Educational Links of Value

To follow are links of value to Brothers seeking illumination in the more Esoteric and Arcane portions of Masonry:

http://www.anandgholap.net/CWL_Glimpses_Of_Masonic_History.htm

<http://www.internetloge.de/massym/massym.htm>

<http://freemasonry.bcy.ca/texts/regius.html>

http://www.anandgholap.net/Hidden_Life_In_Freemasonry-CWL.htm

<http://www.kilwinning.org/motherlodge/default.htm>

Rob Morris Lodge Committees 2009:

Financial Management:

Otis Hilbun, WM*; Linc Soule, PM Treasurer
Rick Haskell, PM, Secretary, Travis Idler, SW,
Erik Fransen, JD

Grievance:

Travis Idler, Senior Warden*
Mark Foss, PM, Norm O'Kelly, PM

Education Awards:

Jeff Horvath, Junior Warden*;
Bruce Miller, SD, Erik Fransen, JD

Masonic Education Committee:

Jeff Horvath, JW*

Electronic Communications:

Louis Dhority *

Posting:

Master Mason: Travis Idler, SW
Fellowcraft: Jeff Horvath, JW
Entered Apprentice: Bruce Miller, SD

*Denotes the Chairman. Feedback, contributions and articles are always welcomed and appreciated. Worshipful
Brother Rick Haskell, 720.480.8622, pathwayshsl@comcast.net

Audit Committee:

Jeff Horvath, Junior Warden*
Andrew Dameron, SS,

Benevolence Committee:

Otis Hilbun, WM*; Linc Soule, PM Treasurer
Rick Haskell, Secretary, Mark Foss, PM,
Norm O'Kelly, PM

Community Service Committee:

Linc Soule, PM Treasurer *;

Archive and History Committee:

Linc Soule, PM Treasurer *
Kevin McGlothlin, Chaplain

Candidate Liaison Committee:

Jeff Horvath, JW*

Delegate to Eastern Star Masonic Center:

Jeffrey Horvath, Junior Warden