



Second Masonic District

www.secondmasonicdistrict.org

Serving Ohio Lodges in Butler, Montgomery, Preble, and Warren Counties

APRIL 2009

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UPCOMING INSPECTIONS

| DAY | DATE | LODGE | DDGM | DEG | S/T | MEAL | OPEN |
|-----|-------------------------------------|--------------------------------|------|-----|------|------|------|
| THU | Was 2-Apr now 7-May | CHANGED Trotwood 755 | | | | | |
| TUE | 14-Apr | Fellowship 106 * | WGB | MM | SUIT | 6 PM | 7 PM |
| THU | 16-Apr | Far Hills 784 | SDB | EA | SUIT | 6 PM | 7 PM |
| SAT | 18-Apr | Solar 730 | SDB | FC | SUIT | No | 9 AM |
| THU | 23-Apr | Lebanon 26 | RJS | MM | TUX | 6 PM | 7 PM |
| MON | 27-Apr | Camden 159 | JWH | EA | SUIT | 6 PM | 7 PM |
| THU | 30-Apr | Benjamin Franklin 719 | RJS | EA | SUIT | 6 PM | 7 PM |

ONE-DAY (All degree) CLASS

Saturday, June 13th, Dayton Masonic Center **Deadline: Monday, June 1, 2009**

Candidate: \$25.00 Mentor/visitor \$10(coffee, donuts, box lunch). See Master or DDGM for registration tickets.

Lodge responsible for candidate's apron and Bible (marked) at the DMC **before registration begins at 7 AM**. Lodge must provide mentor. The Grand Lodge of Ohio will again supply the Square and Compasses to each candidate. Parking is limited. Coat and tie urged. **Each Lodge is urged to send a mailing to their entire membership notifying them of the event and sending a blank petition to their members.**

R.W.B. Steve Argast, Chairman stargastt@aol.com or phone 937-833-2942

Reservation W. B. Eric Flasher, Assistant Chairman, Email: eric_flasher@yahoo.com

Phone: 937-291-1412 Mail:

Eric Flasher 2868 Loris Drive Dayton, OH 45449

ONE DAY CLASS TIMELINE

7:00 a.m. Registration (Opens)

9:00 Welcome / On The Threshold

9:30 E. A. Conferral / Education Program

11:05 BREAK

11:35 F.C. Conferral / Education Program

1:00 p.m. Lunch

2:00 M. M. Conferral / Education Program

4:00 p.m. Close

For full text of a letter from R.W Bro. Terry Posey, copy the link below into a browser:

<http://www.secondmasonicdistrict.citymax.com/f/OneDayClass.pdf>

From The President

I would like to thank everyone that supported the Second Masonic District's Grand Master's Reception for MWB Charles R. Murphy. Many weeks of planning and hard work paid off with a very successful event. This event would not be possible without the support of the lodges in the district. The Grand Master presented each Master with a special pin recognizing each Master for their dedication to the fraternity. The Grand Master and Grand Lodge officers appreciated all our efforts and thanked all who were responsible. A special thanks to the District Officers, County Representatives, Cliff Koss, Jude and Theresa Madden, Belmont Catering and AASR crew for all their efforts.

With 26 inspections complete, a couple of lodges have been very active in the district. The Traveling Gavel award and Lucky 7 statistics are as follows:

Traveling Gavel: Currently in 1st: Brookville Lodge #596 = 17 awards
Second Place: Washington Lodge #17 = 3 awards.

Lucky 7: Currently in 1st: Brookville Lodge #596 = 63
Second Place: Washington Lodge #17 = 24
Third Place: Dayton Lodge #147 = 19

I would also like to remind the Brethren of the upcoming events the Second District Officer's Association is sponsoring. If you have any suggestions of any events you would like the DOA to consider, please submit your suggestions to any DDGM or DOA officer.

- April 29th – DOA meeting. Oxford Lodge #67
- June 20th – Outdoor Raising. LeMay Estates, Waynesville, Ohio
- June 29th – Benny Roush Golf Outing
- Oct 17th – Grand Lodge Toledo Bus Trip and Luncheon
- Oct 24th – Grand Master's Reception – RWB Terry W. Posey

Fraternally,
Bryan D. Worley
Second District President

GRAND MASTERS RECEPTION



2009 2nd District Worshipful Masters (See April quiz)



District Deputies of the 2nd Masonic District
R.W. Bros. Cornett, Behme, Barner,
M.W. Bro. Murphy,
R.W. Bros. Hatton, Nicholson, Shields



Grand Master Murphy
First Lady, Zoellen



Dr. Schuster and M.W. Bro. Charles R. Murphy
COMMUNITY SERVICE AWARD presentation

Congratulations to our **EXCELLENCE IN YOUTH AWARD** winners:

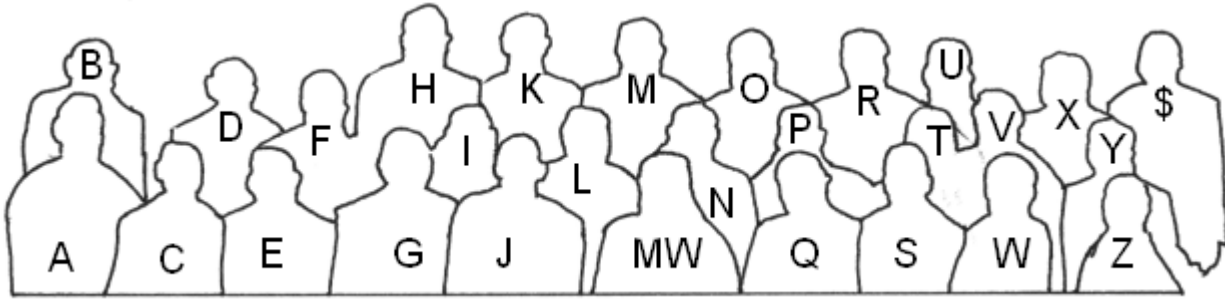
- Miss Mallory Buschhaus – Rainbow Girls, Middletown Assembly #68
- Miss Laura Shaw – JOBS Daughters
- Mr. Christopher Wright – DeMolay, Hamilton Chapter

Thanks to R.W. Bro. Carl Wilson for the photographs in the newsletter and W.B. Cornett for the Web photos of the Grand Masters Reception. Solutions to the anagram and distance quiz in the back of the reception program are posted on the web site.

ANSWERS TO MARCH TRIVIA CHALLENGE

| DAY OF WEEK | MEETS | LODGE NAME | | LIST OF LODGES IN 2nd DISTRICT |
|-------------|-----------|-------------------|---------------|--------------------------------|
| Monday | 1st | Washington | 17 | 13 St. Johns |
| | | Jefferson | 90 | 17 Washington |
| | 1st & 3rd | Camden | 159 | 26 Lebanon |
| | 2nd & 4th | Millennium | 779 | 55 Eastern Star |
| Tuesday | 1st | Waynesville | 163 | 67 Oxford |
| | | Hugh L. Bates | 686 | 80 Libanus |
| | | Lincoln | 693 | 82 Bolivar |
| | | West Carrollton | 737 | 88 King Hiram |
| | | Vandalia | 742 | 90 Jefferson |
| | 1st & 3rd | Eastern Star | 55 | 98 Minerva |
| | | Fellowship | 106 | 106 Fellowship |
| | | Englewood | 743 | 135 Butlerville |
| | 2nd & 4th | Mystic | 405 | 147 Dayton |
| | | Alpha | 729 | 159 Camden |
| Wednesday | 2nd | Mason | 678 | 163 Waynesville |
| | 2nd & 4th | Farmersville | 482 | 257 Germantown |
| Thursday | 1st | Lebanon | 26 | 265 Morrow |
| | | Oxford | 67 | 405 Mystic |
| | | Benjamin Franklin | 719 | 482 Farmersville |
| | | High Point | 773 | 596 Brookville |
| | | Huber Heights | 777 | 678 Mason |
| | 1st & 3rd | Bolivar | 82 | 686 Hugh L. Bates |
| | 2nd | Far Hills | 784 | 693 Lincoln |
| | 2nd & 4th | Libanus | 80 | 716 John W. Durst |
| | | King Hiram | 88 | 719 Benjamin Franklin |
| | | Minerva | 98 | 729 Alpha |
| | | Dayton | 147 | 730 Solar |
| | | Germantown | 257 | 737 West Carrollton |
| | | Trotwood | 755 | 742 Vandalia |
| | | Brookville | 596 | 743 Englewood |
| | Friday | 1st & 3rd | John W. Durst | 716 |
| 2nd & 4th | | St. Johns | 13 | 773 High Point |
| Saturday | 1st | Morrow | 265 | 777 Huber Heights |
| | 2nd & 4th | Butlerville | 135 | 779 Millennium |
| | | Solar | 730 | 784 Far Hills |

APRIL QUIZ – KNOW THY MASTER (use photo at top of page 2)



At the Grand Master's Reception, the Second District was represented by 27 of the 35 Masters. Can you identify them? (Hint...MW is the Grand Master! Also, Lodges are in # order...not Master last name sequence. Two examples are provided. The "INSPECTION WITH MASTERS" tab on the 2nd District Web Page can help verify your work.

<http://www.secondmasonicdistrict.citymax.com/Inspwmasters2009.html>

| | MASTER | LODGE # | MASTERS | LODGES |
|----|-----------------|------------|--------------------------|-----------------------|
| A | <u>15</u> | <u>777</u> | 1 Lawrence R. Atchison | St. Johns 13 |
| B | _____ | _____ | 2 Stanley T. Benner | Washington 17 |
| C | _____ | _____ | 3 John D. Berthy | Lebanon 26 |
| D | _____ | _____ | 4 Laurie T. Brehm | Eastern Star 55 |
| E | _____ | _____ | 5 Francisco J. Cadena | Oxford 67 |
| F | _____ | _____ | 6 Howard F. Cook | Libanus 80 |
| G | _____ | _____ | 7 Jeffrey Glenn Flora | Bolivar 82 |
| H | _____ | _____ | 8 William Fowler | King Hiram 88 |
| I | _____ | _____ | 9 Arnold D. Grubb | Jefferson 90 |
| J | _____ | _____ | 10 Larry W. Hall | Minerva 98 |
| K | _____ | _____ | 11 Jack M. Harless | Fellowship 106 |
| L | _____ | _____ | 12 Robert Herr Jr. | Butlerville 135 |
| M | _____ | _____ | 13 William F. Hoover | Dayton 147 |
| MW | <u>C.Murphy</u> | <u>433</u> | 14 Jeffrey Hoskins | Camden 159 |
| N | _____ | _____ | 15 James A. Haugen | Waynesville 163 |
| O | _____ | _____ | 16 Kevin Johnson | Germantown 257 |
| P | _____ | _____ | 17 Fred Keyser | Morrow 265 |
| Q | _____ | _____ | 18 Darin E. Kirkpatrick | Mystic 405 |
| R | _____ | _____ | 19 Joshua D. LaSeur | Farmersville 482 |
| S | _____ | _____ | 20 Joseph L. McQueen | Brookville 596 |
| T | _____ | _____ | 21 Paxton Mendelssohn | Mason 678 |
| U | _____ | _____ | 22 Robert Parks | Hugh L. Bates 686 |
| V | _____ | _____ | 23 Douglas N. Pelfrey | Lincoln 693 |
| W | _____ | _____ | 24 David Phipps | John W. Durst 716 |
| X | _____ | _____ | 25 Kirk Ramsey | Benjamin Franklin 719 |
| Y | _____ | _____ | 26 Harold M. Reed | Alpha 729 |
| Z | _____ | _____ | 27 James C. Scenters Jr. | Solar 730 |
| \$ | <u>4</u> | <u>482</u> | 28 Dwight D. Seals | West Carrollton 737 |
| | | | 29 Doug Siebert | Vandalia 742 |
| | | | 30 Jason R. Sorah | Englewood 743 |
| | | | 31 Roland Stinnette | Trotwood 755 |
| | | | 32 Russell VieBrooks Jr. | High Point 773 |
| | | | 33 Gavin F. Whitacre | Huber Heights 777 |
| | | | 34 R. Les Wills | Millennium 779 |
| | | | 35 Lowell G. Young | Far Hills 784 |

FIFTY WORDS IN FREEMASONRY

(2nd of 2 parts)

MASTER

In the old Latin language the root mag had in general the meaning of great, large, imposing, chief, head of, executive, rulership. In the course of centuries, and from language to language, this developed into a large and varied family of words which differ much among themselves yet have in common one point of meaning. Magistrate, magisterial, magnitude, magnum, master, mister (written as Mr.), major, majesty, etc., are typical of many more. In Speculative Freemasonry the word is a part of the titles of the executive heads of the Grand Lodge and of the lodge, of the name of the third degree, and is used to denote a candidate who has mastered the art of Masonry. A man is the master of an art if he has complete rulership of his own hands and abilities and of the materials in which he works.

MONITOR

The word monere was employed for centuries with the general meaning of call to mind, to remind, and belonged to that large family of words to which such terms as mind and mental belong. To that general meaning there came in time another emphasis; not only was something called to mind, it was called to mind with a warning, namely, that if it was not learned a penalty would be exacted – hence the word admonish. A monitor in Freemasonry is a set of teachings or lectures, which are lawful to print, the purpose of which is instruction, information, explanation, usually about the Ritual.

MYSTERY

The word is an instance of itself because it has many meanings various enough to perplex the mind, and because it is almost impossible to define. In reality there are three or four different words spelled and pronounced alike. 1. One of these began with a Greek term which meant “to close the eyes” and therefore denoted something secret, hidden. 2. Another began with the Latin ministerium, and meant to minister to, as when a physician ministers to a patient, or a pastor ministers to his parish. 3. In the Middle Ages it was in common use to denote a skilled craft, therefore early masonry was often described as a mystery. 4. In the ancient world there were a number of organized religious societies which admitted members by initiation, used rites, symbols, ceremonies, and had secrets; they were called Mysteries. In lodge work and in Masonic literature together all four are in common use.

NOMINATION

The Latin nomen is preserved in English as name, and has been the source of a whole constellation of similar words, among which are two frequently used in Freemasonry: nomenclature and nominate. To nominate is to name, and usually it is to name a man for an office, or for membership on a committee. The nomenclature of Freemasonry consists of the names and words used by it; in practice, however, and among scholars, it is employed in the narrower sense of denoting a set of words (perhaps 200 of them in Ancient Craft Masonry) that are used largely in a special or in a technical sense. This nomenclature is a wonderful thing, the majority of words in it being not only ancient but very ancient, and among them are some of the most beautiful and interesting terms in any language.

OPERATIVE

Operative appears to carry about with it no aroma of poetry because it has a hard, harsh sound; but this ought not to be, because it is a word ancient, beautiful, and revealing. For two thousand years the root word opus, either when used alone or as part of another word, has always meant a piece of work done, a labor accomplished, a thing made. In music it is a name given to large compositions, and in literature is used of a book massive in size and scholarship. It is found in operate, operation, operator, opera, etc. An Operative Freemason was thus so called because he made things with his own hands which were large things, called for long labors, and required much knowledge and skill. It is not easy when studying the early practices of the Craft to keep a sharp line of distinction between Operative and Speculative and between Speculative and Accepted. An Operative made things himself; the members of the Craft who drew plans, understood geometry, and did what would now be called "head work" were often called Speculatives. The Accepted Mason did none of the actual work on a building but was accepted into a lodge in very much the same way that a modern organization may accept an honorary member.

ORIENT

It has been estimated that between two-thirds and three-fourths of the words in English came from Latin, or through Latin, directly or indirectly. This word, like many others in these paragraphs, is one of many such instances; it is almost pure Latin as it stands. Oriens meant to rise, therefore the place of the sun's rising was the east, the orient. A thing is said to be oriented in the literal sense when some principal axis or point in it faces the east; in a larger sense orientation means to be arranged according to some frame-work of directions. In America the Master's station is called the East, the Grand Master's is called the Grand East; in Europe, and for a similar reason, a Grand Body may be called a Grand Orient. A lodge is oriented east and west.

PENALTY

As far back as the known history of language goes, over the whole of Europe and even across the lands of the Near East, including a vast stretch of time covering four or five thousand years, this word, in one of its hundred forms, has always meant the infliction of pain for the purpose of restraint or punishment. During the Middle Ages, the period in which our Fraternity took form, the peoples had the general custom of making lists of crimes, and of having a set of penalties for each one. All of these together they divided into two large categories, crimes which were a form of treason, crimes which were a form of heresy; and in a general way the punishment for treason was some form of hanging, for heresy was some form of burning. The only penalties ever used in Freemasonry are rebuke, admonition, exclusion, suspension, expulsion, etc.

PLUMB

Plumbum was the Latin name for lead. The word has had many forms and uses. As plumbago it is both the name for oxide of lead, and for a plant. It appears in plumbing, and plumber. Under such names as plumb-bob, plumb-line, and plumb-rule it has for thousands of years been the simplest and one of the best devices for testing perpendiculars. A blob of lead is made symmetrical in shape; in the exact center of its top a cord is attached; the weight of the lead draws the cord downward in a straight line which is also perpendicular. (The plumb-line appears in a majestic form and under dramatic circumstance in the Scripture reading taken from the Book of Amos.)

PROFANE

In Freemasonry this word is used with a rigidly technical sense, and should never be used otherwise. It has nothing to do with profanity, nor does it ever mean that a profane is under contempt or in despite. No man should be affronted if Masons call him a profane. In ancient times a holy place was called oftentimes a fane, and around it was a boundary line, wall, hedge, or fence, within which was its "precinct." Profane referred to anything beyond that boundary line. A man who is not a Mason, who is not entitled to enter a lodge, who must remain outside the lodge's precincts, is a profane.

RELIEF

Here is one of those words in which the more literally it is defined the more poetry it is found to have within it, the more of beautiful images. It began with the Latin *levare* which meant to make light, to lift up, and which gave us our words *levity* (light laughter), *levitation*, *Levant*, *lighten*, etc.; and when to it was added the prefix *re* it became *relevare*, a name given to carved work ("carved in relief") in which the outlines are lifted above the surface into the light. From this it passed on to the more special meaning of making pain and suffering lighter, easier to bear. Masons, being normal men, and like all other normal men, have in the character with which they were born the normal feeling of giving, helping, assisting, freely and gladly, which goes under the general name of charity; but Masons also have a special form of helping, aiding, assisting which is called relief.

RITUAL

In the ancient Sanskrit speech which mothered so many of our modern languages the root word *ri* denoted something which was repetitive, which flowed along. Out of it, and in some instances long afterwards, came such words as *rio*, *river*, *riparian*, *ratio*, *arithmetic*, *rite*. The Latin *ritus*, from which *rite* is immediately derived, meant originally something put together in a pattern, something arranged, and this same pattern or arrangement was to be observed and preserved whenever it was repeated. From this long history of *rite* came to have the general meaning of a set of things to be observed ceremoniously, a system of things symbolic, allegoric, or emblematic to be enacted with solemnity. Necessary to this usage is the fact that the same set of things thus ceremoniously enacted is used over and over. A ritual is a system of rites.

SECRECY

In the Latin, *secretus* denoted something set apart, something separated. (Our "secretary" is a form of the same word; it means that a secretary does not keep records and correspondence in general, but private records and correspondence.) A secret, therefore, does not belong to the public in general but belongs to some individual, family, circle, group or association, and is not a secret to those to whom it belongs but is a secret to everybody else. In the Middle Ages each gild had its trade secrets, such as chemical, physical, and mathematical formulas, and each and every apprentice took an oath never to reveal them to outsiders. The early Freemasons had many such trade secrets. Masonic secrets belong privately to Masons and hence are kept from outsiders; but among Masons themselves there is nothing secret about them, each of them being as open as the day and as clear as the light.

SECRETARY

This word is first cousin to secret (see under “Secrecy”) because for many centuries that word denoted nothing more secret than the facts that something was confidential or private – why the word ever came to mean something occult, something that could not stand the light of day, is a mystery. A secretary was a servant or official who was in the private confidence of his employer, and as such looked after certain private forms of business for his employer, oftentimes in the way of correspondence and documents. A lodge secretary is the custodian of the private and confidential papers and records of his lodge. At the same time he is, in the Masonic system, a constitutional officer. Why? Because no lodge could be constituted without him. The actions taken by a lodge at an official communication but carry on (unless rescinded) through the indefinite future. It is as if the communication had not come to an end but had transferred itself to the pages of the minutes. Since the secretary prepares those minutes and is their official custodian his office is one of paramount importance, because the minutes are legally binding on the lodge as well as useful for historical purposes.

SPECULATIVE

A strange word is this, and if a biography could be written of a word as well as of a man the career of this word would be a checkered one. Our ancient forefathers called a look-out or a watch-tower by the name of specula. All the forms of the word have that same point of meaning in them: spectator, speculate, spectrum, speculative, speculum. Each of them has something to do with the eyes, with seeing, observing, looking about. In the largest sense speculative would therefore mean that a man is looking about over as wide a stretch of country as he can see, or else is looking into as many things as possible. The early Operative Freemasons had in their Craft a group of craftsmen whose specialty it was to understand geometry, to draw plans, make templates, etc.; these oftentimes were called speculative Masons. (See under “Operative.”) Speculative Masons according to that early meaning were working members of their Craft and made their living at it. Those who were admitted to membership but did not make their living at the building trade were called Accepted Masons. After the Mother Grand Lodge was erected in 1717 it was nowhere necessary for the member of a lodge to be an Operative Mason; all were “Accepted Masons,” and at the same time, and because their Masonry was intellectual and spiritual, they were all “Speculative Masons.”

SQUARE

The square as a working tool is but one of its many appearances and uses in the Rituals of the Craft – from certain points of view it is possibly the most widely known of all the symbols and emblems, and has passed into the familiar phraseology of the people in such expressions as “a square deal,” “be square,” etc. The history behind the word itself is so old and so complex that a large book could be written about it, but throughout its wanderings there has been one point of meaning common to all the forms and uses. The number four has been at the center of it. There are four straight lines, four right angles, four of this, that, or the other, hence such words as quadrangle, quadrilateral, quadratics, etc. Also, men always have been struck by the fact that a solid or figure square in shapes gives maximum equilibrium – it stays put, will not topple over, will not cave in, it is solid and substantial (in colloquial usage a solid and substantial meal is still called “a square meal”). For a Mason to be on the square means more, therefore, than for him to be truthful and honorable, though his character is of cardinal importance; he also is stable, is not flighty, can be relied on, stays put. (As a working tool, the square is a try-square, used for proving right angles; it should not be confused with the carpenter’s square, which has inch marks along each arm.)

STEWARD

This very curious word appears to be a relic left over out of some unknown language of the early periods of northern Europe. It very possibly began as the combination of two words. Stig meant a sty, or pen, in which animals were kept; and a crib, bin, storage room in which provisions were kept. Weard (see under "Warden") was a guard, a watchman, an overseer. Out of this combination came steward as the title of an officer appointed to have charge of food, provisions, clothing, etc. It is a revealing fact that when the Mother Grand Lodge of the world was erected in 1717 it began with no Grand Officers except Grand Master and the two Grand Wardens, but almost immediately began to appoint Grand Stewards. Their function was to prepare and serve the quarterly Grand Lodge feasts, and it was considered so great an honor that lodges were glad to pay a high fee to have a member appointed. In the present time the lodge office of steward has had its functions very much narrowed down.

SYMBOL

This is one of the most curious words in the English language, partly because of the way in which it was first formed, partly because it has departed so far from its original meaning. The ancient Greek symbolon was formed of two words, one of which meant "to put together," the other of which meant "to throw." (Our ball and ballistics came from the latter of the two.) The idea seems to have been that if certain things were put together, or thrown together, or combined, and regardless of how much they differed among themselves, they could form a single pattern or picture, as in mosaic. This led through a series of steps, too many to trace, to the modern meaning. A symbol is a device usually made of details put together, or thrown together, which stands for or signifies some idea, truth, teaching, or doctrine. That which it stands for has no similarity to the symbol itself, as, to use one illustration only, The Letter G when used as a symbol for geometry has no similarity to geometry. In this respect it differs fundamentally from an emblem because the letter is itself an instance of that for which it stands. (See under "Emblem.")

TEMPLE

Among the ancient Greeks and Romans the people frequently had places for reverence or worship which they walled off, or otherwise enclosed. To such an enclosure the Greeks gave the name temenos, the Romans the name templum. It is believed that in the earliest periods templum was used as the name of the whole enclosure, the building included, but that later on it was confined to the building alone. A temple was designed exclusively for the purposes of public worship. The Books of Kings and of Chronicles give the impression that at the time when they were written it was the whole enclosure, and not the building alone, which was called Solomon's Temple. It is a point which makes clear many things in the Second Degree.

TENET

This has the sound and look of a thin and tenuous word but within itself, and when correctly used, has color, surprise, drama. The Latin tenere meant more than to take hold of; it meant rather to seize, to grasp, to clutch, to hang on, and if necessary to struggle to hang on. It passed into English almost unchanged in our tense, tendon, tension, tenor (so called because it was the voice that held the lead), tensor, tenacious. A tenet is some idea, belief, doctrine which the mind takes hold of tenaciously, will not let go, holds a firm grip; and an idea of belief of which this is possible is said to be tenable. In Freemasonry the Principal Tenets (there are many other tenets) are Brotherly Love, Relief and Truth, and they are so called because in no place or time, under any circumstances, will Freemasons let them go.

TREASURER

Nowadays a thesaurus is a volume containing thousands of words arranged in the form of families, all of the members of each family having in common at least one point of meaning. The ancient Greeks used thesaurus with a much wider meaning; it was the name for a chest, room, etc., in which things were kept, usually things of value. Out of that long usage came our treasury or treasurer. A lodge treasurer, like the secretary, is a constitutional officer because it would be impossible to constitute (which in essence means to organize as well as to maintain) a Masonic lodge without providing for his function, since no lodge could operate without funds, and no funds would long remain intact without a man to care for them, to be responsible for them, and to receive or disburse them on official mandates from the lodge.

TRESTLE-BOARD

This is a word seldom found outside of Freemasonry in present times, though it was common enough centuries ago. Its use in the Craft is somewhat confusing because no fewer than four different names have at one time or another been used almost synonymously, trestle-board, tracing-board, tracing-cloth, and floor-carpet. Masonic history helps somewhat to clear up this confusion. Operative Freemasons had the practice of drawing designs on a board of white deal, and of sandpapering the design off after it has served its purpose. This was called an "easterling board" in early years, afterwards was called a tracing-board. If such a board was set on trestles it was called a trestle-board. After written Old Charges came into use they were often summarized in pictorial form on such a board (sometimes painted) or else were drawn or painted on a floor-cloth, or floor-carpet. In some of the early Speculative lodges objects were placed on a board supported by trestles, and the lectures referred to them; this also was called a trestle-board. These various uses have in common the one point that they represent in the form of diagrams or pictures certain things in the Work or in the Old Charges.

TROWEL

Strange have been the ways of words, this one among many others! At a time long before the Greeks there was a word which meant "to stir." The Greeks themselves adopted it as the name for a spoon or ladle with which a woman stirred a pot. When it was taken over into Latin this became trua, a flat ladle, a small-sized one being called trulla. The latter word traveled across French into English and there became the word trowel. In the meantime, one of its usages got itself transformed into the word stir; another became storm, which is a stirring up of the air. Stir and storm appear to be worlds away from the trowel that was used by the operative mason, and which had a point, a flat blade, and an offset handle; even so, he maintained two of the original meanings, for he used his implement to stir up his cement to a smooth consistency, and to ladle it onto the stone. It came in time to signify the last step in constructing a wall, and therefore is an appropriate working tool for the last degree in Ancient Craft Masonry.

WARDEN

Warden began as the fine old Anglo-Saxon word weard, which meant to watch, so that the warden was a guard, a watchman, a custodian of something, as when a watchman of the timber was called a wood warden, of the hay was called a hay warden, etc. The two wardens in a lodge watch, or oversee, the activities which center in their stations, and both of them assist the Master to rule and govern his lodge. Traditionally the Senior Warden oversees ("watches over") the Craft while at labor, the Junior Warden oversees the Craft during the hours when at refreshment. Traditionally, the latter is a constitutional lodge officer whose duty is to arrange for social affairs, parties, entertainments, and at one time he had stewards to assist him; why his duties were made over to special and standing social committees no historian can explain.

WORD

Among all the 400,000 or so words in our magnificent English language no other one is more difficult to define, or has behind it a more complex history, than word itself. Thus, and to use two examples at random, the ancient Greeks had it as rhetor, which denoted a speaker, and from which we have rhetoric and rhetorician; and the Latin-speaking peoples had it as verbum, from which we have verb, verbal, etc. It found its way into nearly all of the European languages. In those many countries and through these many centuries it has always had something to denote about speech. A word is a unit of speech. With a meaning so fundamental it came inevitably into use for many other purposes, poetic, allegoric, symbolic, emblematic, philosophic. The Fourth Gospel begins with "In the beginning was the Word." The prophet began with, "The word of Jehovah." Theologians describe the Holy Bible as "God's Word." It is a sign of veracity, as in the phrase, "gentlemen do not doubt each others' word." It means a body of knowledge, as in the sentence, "The Word Was Lost." It stands for news, as in "I have received word from him recently." It is a secret password. It may be used as a test, as in shibboleth and sibboleth.

WORSHIPFUL

This extraordinary interesting old word has within itself a structure so peculiar that it is not believed to be in use in any language save English. The Anglo-Saxon weorth meant something of value, something of high place, something to be respected or revered. Ship is an old Teutonic term (as here used) which meant to make, to create, to ordain. The suffix ful means full, to fill up. When those three words were melted together in one word, worshipful came to mean a man who held a position which was to be honored, respected, revered, and obeyed. For many centuries throughout the Middle Ages it was one of the commonest of honorific titles, and to this day is still used in England with something of the sense with which "sir" is used in America. The executive heads of both the Grand Lodge and the lodge are given the title of worshipful because each is the incumbent of an office that in Freemasonry is obeyed, respected, and honored.

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