



Second Masonic District

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

MARCH 2009

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MARCH INSPECTIONS

Don't forget new location.

DAY	DATE	LODGE	DDGM	DEG	S/T	MEAL	OPEN
TUE	3-Mar	Alpha 729	SDB	EA	TUX	6 PM	7 PM
THU	5-Mar	Libanus 80 *	GLN	EA	SUIT	No	7 PM
SAT	7-Mar	Morrow 265	LBC	FC	SUIT	No	7 PM
TUE	10-Mar	Englewood 743 *	GLN	EA	TUX	6 PM	7 PM
MON	16-Mar	Millennium 779	GLN	MM	TUX	No	7 PM
WED	18-Mar	Mason 678	RJS	MM	SUIT	6 PM	7 PM
THU	19-Mar	Germantown 257	WGB	FC	SUIT	No	7 PM
MON	23-Mar	West Carrollton 737	GLN	MM	SUIT	6 PM	7 PM
TUE	24-Mar	Lincoln 693	LBC	MM	TUX	6 PM	7 PM
THU	26-Mar	Oxford 67	JWH	FC	SUIT	6 PM	7 PM
SAT	28-Mar	Waynesville 163	SDB	MM	SUIT	8 AM	9 AM

MESSAGE FROM OUR DISTRICT ADVISER

Brethren:

I have had a busy schedule since the new year. I attempted to make as many inspections as I could during January, inasmuch as February starts the reception schedule of the Grand Lodge.

I have attended inspections in the 1st, 2nd, 3rd, and 8th districts this year. Additionally, my wife and I have attended all receptions for the Grand Master and the Conference of Grand Masters of North America in Anaheim CA, as well as various meetings of Districts and the Grand Lodge.

The Grand Master has scheduled an Open House, as you should know by now. Each Lodge should put their best foot forward and show our beautiful temples to the community. This is not a recruitment, but more of a public relations event. Each lodge should be active in its community and a partner in its well-being.

Our reception is coming up and I hope each of you attends. The Grand Master has a special presentation for each of the Worshipful Masters who attends an inspection. This is a one of a kind keepsake and do not miss out.

The Committee on the 2010 Grand Lodge is already meeting and planning. This is a huge undertaking and there is no way that I, even with the assistance of all the Grand Lodge Officers could put on a Grand Communication, without help. If called upon, please accept this responsibility. If not called upon, and you wish to help, please call RWB Cliff Koss and he will put you to work.

Hope to see you in the District.

February Anagram QUIZ Answers

- | | |
|------------------|---------------|
| 1 Thawing Nos | Washington |
| 2 Rod Fox | Oxford |
| 3 He Shalt Bug | Hugh L. Bates |
| 4 Hint Go Hip | High Point |
| 5 Nub Sail | Libanus |
| 6 Vial Bro | Bolivar |
| 7 Raking Him | King Hiram |
| 8 Elfish Plow | Fellowship |
| 9 Ban Noel | Lebanon |
| 10 Rare As Tents | Eastern Star |
| 11 Liver Bullet | Butlerville |
| 12 Weasel Vinyl | Waynesville |

FIFTY WORDS IN FREEMASONRY

(1st of 2 parts)

ALLEGORY

No lexicographer ever yet has found an adequate and self-consistent definition of this poetical old word because in its uses it tends to melt away into other things, like two clouds merging. There is, however, a clue to an understanding of it hidden away in the word itself. The first two syllables are a form of the Greek *allos*, which meant other, other than, and is preserved in English in one form as *alias*, which means that a man uses a name other than his own. An allegory is a story told, written, or enacted which goes under an alias. It is not what it seems. While John Bunyan is describing the adventures of a pilgrim he is in reality writing about the soul's struggle with sin. While Jonathan Swift is telling "The Tale of a Tub" he is in reality setting down a satire against theological rancor. So also is it in the Masonic degrees. What appears to be an acted-out account of Solomon's temple is in reality a discourse on a man's progress, and more specially of his progress in the world of work. What appears to be a story of man going in Search of That Which Was Lost is in reality a profoundly true and beautiful monologue on the theme of what is to be done when a master craftsman is lost to his craft.

APPRENTICE

In its earliest form this word had the meaning of to lay hold of, to seize, but at a very early time it was narrowed to mean the kind of laying hold of and seizing which a man must do when he is a learner. (As is our word *apprehend*.) Early in the Middle Ages this word came into free use among the guilds to denote a boy who had started in to learn a skilled trade or art under a master, and in obedience to many guild rules and regulations. It was spelled in many forms, as *apprentice*, *prentice*, *prentis*, *prentiss*, *prentys*, etc. In modern Speculative Freemasonry the word is not employed in its original broad sense, but has a meaning narrow and technical. A Masonic apprentice is more than a learner in general; he is one who has begun to learn a very special art, under obligations taken by himself, according to fixed rules, and in obedience to masters and other authorities.

APRON

The words of men, like all their possessions and activities, are subject to accident. This word came into existence as the result of that type of verbal accident which etymologists call *elision*, which means the dropping out of something. For centuries the word *napron* meant a white square of cloth, and from that term came such others as *napery*, *napkin*, and *map*; the phrase "a napron" was used so frequently that at last, and through *elision*, this became changed into the more easily pronounced "an apron," and afterwards the "an" was dropped. The Operative Mason's apron was made of leather, and was designed to receive hard wear (usually it hung from his neck to his ankles); why was it then that a Speculative candidate is given a white apron? When William Preston wrote his monitorial lecture he acted on the assumption that the color symbolized innocence. Historians of the Craft would not quarrel with Preston, but they might add the comment that it is white in the same sense that a sheet of paper is white before a writer begins to set down words upon it; which would mean, that it is white because he is a beginner.

ASHLAR

In its ten or twelve spellings this word is encountered in the written records left behind by the Operative Masons probably more often than any other term still preserved in the Craft's nomenclature. The word itself has a respectable antiquity. It derived from the early Latin *axis* which was a board or plank but later it was extended to slabs of cut stone. From that same origin came into English such words as *axis* itself, *axle*, *alar* (wing shaped), *aileron*. The Operative Masons denoted by rough ashlar a stone as hewn from the quarry, given an approximate shape and dimension. A finished ashlar was a stone accurately shaped and cut, ready for use. A *perpend* (or *perpent*) ashlar was a finished ashlar of a special type. It may be that our own word-phrase *Perfect Ashlar* derived from the last named.

CALENDAR

To the days on which their accounts fell due (and such days had a solemn importance to a Roman because to pay his bills promptly was a point of honor) the Romans gave the name of calendae. From it we have our own word calendar. During its wide usage over these two thousand years the word had denoted two large bodies of facts. On the one hand a calendar divides off time into units of years, seasons, months, days, and uses a system of names or numbering to identify each one. On the other hand it also preserves lists of annual occasions, such as church feasts, and correlates them with the divisions of the year. The calendar has an extraordinarily large place in the rituals of all the Masonic rites, so large that it puzzles Masonic scholars to guess why no literature on the subject has ever been produced. A number of rites, symbols, emblems, rules and regulations have no meaning except in terms of a calendar.

CANDIDATE

Beautiful beyond description is this ancient word. It began, probably four thousand years ago, with a Sanskrit root word which we should spell as cand, and which meant to shine, as when light shines. Through thick and through thin it has continued to center in that same early use ever since. The ancient Greeks called a glowing coal kindaros. The Latins used candidus to denote something white and glowing. From it we have such words as candelabrum, candescent, candle, candid, candidate, etc. Among the Romans a seeker for public office wore a bright, white toga to signify that he had pure intentions and nothing to conceal. A Masonic candidate stands in the same case, because he comes well recommended, and under the tongue of good report. It is for him to see that his record, which is to become represented by the white lambskin, is never stained or polluted.

CEREMONY

In one or another of its many forms and disguises this word has been in use from very ancient times among nearly all of the peoples of Europe, including the eastern Slavs. Throughout all this time, and regardless of its form, the term has persistently preserved at its core the meaning of something done to express awe, a way to show honor, something solemn, something which always tends to become religious. A ceremony therefore cannot be a mere formality, something empty, something make-believe, but must be genuine, must express sincere emotions, and those emotions are such as abhor levity, facetiousness, carelessness.

CHARTER

This word, which carries its meaning within itself, began with the Latin carta, which in its earliest period meant a leaf of paper; but it was narrowed to denote such things as in our own language are denoted by words that are derived from it, card, charter, chart, chartism, chapter, chapter, etc. The whole point about a charter is that it carries within itself, solely as a written document, and not looking elsewhere, an authorization to be or to do certain things. There is much evidence to show that the first written Masonic documents, which are called Old Charges, were first used as charters. When a Grand Lodge grants a charter it is as if the Grand Lodge deposited a certain authority in the written paper; a lodge can work only as long as it has such a document in its possession.

CLANDESTINE

Far back in the dim beginning of European history Sanskrit-speaking people had a root word which we should spell as clam, and which meant something secret, hidden, concealed. It was preserved in the Greek language, then passed from it into Latin where it took the form of clandestinus, from which we have our word clandestine. The newspapers use it in the sense of something illicit, but there is no need that the term should always denote something in that bad sense. In Freemasonry it is used technically, and receives its definition from the laws enacted by the Grand Lodge. The Code of the Grand Lodge of Iowa gives two paragraphs on the word: "A clandestine lodge is one without a Dispensation, Charter, or Warrant from a recognized Grand Lodge . . . None are Masons unless made in a lodge working under authority of a recognized Grand Lodge."

COMMUNICATION

Many centuries ago the word communis was used in Europe to mean to partake of, to share in. As in the case of so many other words which began with a broad, general meaning this word was in time narrowed down to mean usually a sharing in, or partaking of information, news, council, conference. (The Lord's Supper came to be called a communion because it meant a sharing in.) One man who shares information or news with another is therefore said to communicate with him. If an informal, unofficial gathering of Masons takes place it is called a meeting, or an assembly; if the meeting is held officially, at a time and place specified under by-laws, rules, and regulations it is called a communication. It is so called because each member of the lodge shares in the conference and councils equally with every other member.

CONSTITUTE

The Latin-speaking peoples had the word statuere, by which they meant to place things together – such of our words as statue, statuary, state, stand, statute, have preserved the same term in many forms. When they added to it the prefix con they had a family of words which meant in general to set up, to frame, so set things together; from that family we have our word constitute. A constituted thing is something framed or set up, usually by a number of persons acting together, and in most instances the structure is expected to be permanent. From this it is easy to see why it is said that a Grand Lodge or a lodge is constituted; also, it is easy to see that in the act of constituting it two factors are necessary. One, it must be well-framed in order to be lasting and secure; second, it must be officially approved and its purposes and functions officially declared. (The words station and stationary are from the same origin.)

CRAFT

Many centuries ago the earliest ancestors of Anglo-Saxon peoples had a word which meant power, strength, and was spelled in some such form as kraefr. After it had been transplanted to England it took on the additional meanings of skill, trained hands, cleverness, subtlety (which is retained in our word crafty). At one time what are now called the Seven Liberal Arts and Sciences in our Monitor were called The Seven Crafts. In the Middle Ages all trained workmen were in guilds, societies, and fraternities, therefore craft came to be the name given to any one of the skilled trades or arts in general. The modern fraternity of Speculative Freemasonry continues, in one aspect of it, to be a craft, partly because it is organized, partly because the members of its lodges are skilled in the Masonic arts, and more particularly because of the ritualistic art of making Masons.

DEACON

The ancient Greeks had a term (about which there is some obscurity) which meant to be swift of foot, to go speedily, to run errands, to serve by running errands, to be a messenger. It passed through Latin and came into English, in the latter of which it became deacon. Very early in history the Christian Church adopted it as the name for a church officer, and it continues to be oftener used in churches than elsewhere. In Operative Freemasonry lodges, companies, incorporations, and guilds not infrequently used it as the name of one of the principal officers. In modern Speculative Lodges the two deacons are messengers and in a general way give personal assistance to the Worshipful Master and the Senior Warden. (A history of this old and very interesting office as it is employed in all the branches of the Craft needs badly to be written.) The need for such an office is explained by the fact that the Master and his Wardens occupy stations which they are not to leave except when their own duties make it necessary, in which cases they return to their stations immediately after the duty is performed.

DEGREE

In ancient Latin gradus was a step, a stage, a degree, (the last named being still used in our phrase, “there are 360° in a circle.”) By combining with it the prefix de, such words were formed as degree, degrade, degradation (“sinking to a lower level”), and, without the prefix, such words as grade, gradual, graduation, etc. The general idea behind all the forms of the word is that there are certain movements which a man may make, in a straight line, on the level, in a circle on the level, or up, or down which in the nature of things are marked off in stages, are graduated; he must make his movement in a series of separate steps. It is but a short distance from this general meaning to the special meaning with which the word is used in Freemasonry, for the candidate does not make his journey through Freemasonry in a single, uninterrupted advance, but must make it in stages clearly defined, one step at a time.

DUE GUARD

This strange word is apparently not found in use anywhere outside of Freemasonry. Professional philologists confess that they have never heard of it; it is seldom included in dictionaries, even the largest, and in many volumes. Is the “due” a form of the same word as “duty?” Or is it a form of the French name for God? The Huguenots, who were French protestants before the Protestant Reformation, employed it in the latter sense, and made it denote “God guard you.” Many analysts of the Ritual are inclined to believe that in our lodges we employ it more nearly in the former sense, so that a man is expected to make it his duty to guard something. Until the history of the word has been discovered there will always be an uncertainty about its meaning.

EMBLEM

The word emblem and the word symbol had a similar origin in the ancient Greek language, but even at the beginning there was a clear-cut difference between the two, and that difference remains. A symbol itself has no similarity to the thing for which it stands. A circle with wings on it may symbolize everlasting life, but everlasting life itself will never be similar to a circle with wings on it. An emblem, on the other hand, is not only similar to that for which it stands but also is an actual instance of it. A sword is an emblem of war because it is an actual weapon used in war. A pen is an emblem of literature because it is actually used in writing. A plow is an emblem of farming because it is actually used in farming. A beehive is an emblem of industry because the work of a hive of bees is an instance of industry.

FELLOW

This old and beautiful word appears to have begun far back in the earliest period of the Anglo-Saxon language. Its first usage indicates that it was formed by combining two words, one of which we still have in the form of fee, the other of which meant to lay, to lay down. The word is a picture of how a number of men when forming an association contribute equal shares toward its costs, or else make over to it equal shares of property. This equality of membership is still the principal point in its meaning as used in the Masonic lodge. In Operative times an apprentice became a fellow of the craft when he became a full member, on a par with all other members, and with the same rights and duties. He was at the same time a master mason, because he was not granted full membership until after he had mastered his art. The two words became separated in the middle of the eighteenth century when fellow became used as the name of the second degree, master as the name of the third. In the historical and technical senses of the word, Freemasonry is a fellowship because all the members of a lodge have the same rights, duties, and privileges.

FRATERNITY

Brother is one of the oldest and finest words in the language. In the ancient Greek it had the form of phrater, in Latin it became frater; it always denoted brother, or brothers, or something which had to do with brotherly relationships. When correctly applied to an association or society the word therefore becomes its own definition: a fraternity is any society in which the members act toward each other in a brotherly way, are brother-like, comprise a brotherhood. This brotherliness is not incidental to such a society, but is itself the society's principal purpose, or one of its purposes. In the early periods of the builders' craft, local masons had an organization of their own called a gild. The Freemasons were not tied down to a local organization but were free to travel about, each one for himself, and from country to country: therefore their own organization had more of the nature of a fraternity than it did a gild. In one form or another, to one extent or another, Freemasonry has been a fraternity from its beginning.

FREEMASON

Books and treatises have been written about this extraordinary word. (See under "Mason.") Builders in the Middle Ages were called masons. Among them were a number of kinds or grades of craftsmen, such as rough masons, wallers, quarrymen, etc. The evidence indicates that such of them, and comprising a very special class of them, as could design, as well as construct great architectural structures such as cathedrals, churches, chapels, borough halls, monasteries and castles were called freemasons. Why were they described as "free?" The probabilities are that the adjective denoted a number of different facts about them. They worked in free-stone, which was a building stone without much grain in it, and therefore could be carved without danger of splitting. They were free to go from one community or country to another to do their work, a privilege not granted to local masons. They enjoyed "the freedom of the city," which meant that they could go and come through the city gates at will, and were not subject to many local restrictions. As they moved from one country to another they were freed from a number of restrictions which the church imposed upon craftsmen. Inside his own fraternity each master of the art was "free of his gild," which meant, among many other things, that he was a full-fledged member, could hold office, etc.

GAGE

By a gate (also spelled gauge) usually is meant a rod, stick, etc., accurate in length and subdivisions, used for making linear measurements. It is believed that it began as the name for a stick used to measure the wine in a cask; also, it was once used as the name for a liquid measure. The idea that a man should make use of measure in his life and work was a favorite theme with the Greek philosophers who did not believe that a man should trust himself to luck, or be the victim of circumstances, or let his affairs go by accident. That theme stands close to the Masonic meaning. By which, against what, can a man measure himself? By rationing his hours; by setting his own skill against the corresponding skill of others; by setting up an ideal; by estimating accurately his own ability in order to avoid attempting what is impossible for him. Brother George Washington suggested yet another standard of measure in his great sentence about the "good and the wise:" all men who can be so described are a standard against which a man can take his own measure.

GAVEL

There is confusion among the craft about this word. In addition to its correct usage it also is made incorrectly to denote the Master's hiram, a hammer, a setting maul, etc. The gavel when used as a working tool has a wooden handle, an iron head; at one end the head is hammer-shaped, at the other end it has a cutting edge. Such a tool was convenient for giving a first rough shape to a stone, and for that reason it is an appropriate tool to put into the hands of an apprentice, who is a beginner, and who, at the stage of his initiation when he receives it, is in a position to do little more than begin the first rough fashioning of himself for the Masonic life.

INITIATION

Here is one of the profoundest and most beautiful words in the whole nomenclature of Freemasonry. To understand it fully is almost to understand one-half of the philosophy of the Craft. In its present form, or in some of its most ancient forms, it is almost as old as the hills. Whatever its form, and however old any particular form of it may be, it has always had the general meaning of making a beginning, as when a man makes his beginning in life by being born. Hence such words as initial, initiate, initiatory, initiative. Throughout its many Masonic uses initiate presupposes that Freemasonry is in one sense a world, large, complex, and long-lasting; and in another sense, that it is a life to be lived in that world. It would mean, therefore, either that a man is being born into that Masonic world, or that he is beginning his life in that world.

LEVEL

This small word hides within its two syllables a cabinet of historical customs, poetries, and images. It began with the Latin word libra, which was a scale or balance, made with an arm from each end of which hung a pan or a weight. A small scale of that sort was called libella. The idea behind it was that an object is accurately weighed when the two ends of the arm are level with each other. Libra also was the name of a unit of weight, and our own abbreviation for the word pound (lb.) is a shortened form of it. Also libra was the name for the seventh sign of the zodiac. Again it is still almost universally used as a symbol for justice. The shape or details of a level are not its most important features; its great purpose, and regardless of the means used, is to test whether or not a surface is at all points exactly at right angles to the center of gravity.

LODGE

For a thousand years this has been one of the most versatile of words, both as noun and as verb. It has been used at one time or another to denote a hut, a tent, an arbor, a cottage, a loggia, a box-seat at a theater, a temporary structure, and in one of its many incarnations turned itself into the politician's word lobby. In all its forms, however, it has carried about with it the suggestion of a structure usually small, possibly temporary, one only half closed in, for occasional purposes, etc. The early Operative Masons erected a temporary building and called it a lodge; and since the body of men who met in it were lodged in it, they called the body of men a lodge. To this day Freemasons continue that practice, for they call the consecrated room in which Masons assemble "the lodge" (or lodge room), and at the same time give the same name to the body of the membership. (A small symbolic piece of furniture also is called "the lodge," though why it came to have that name continues to be a puzzle.)

MASON

Throughout the Middle Ages in Britain and in many parts of Europe any trained craftsman who made his living as a designer and builder of structures in stone or brick was called a mason. The same man today is called architect or builder. Modern Speculative Freemasonry had its origin among those early builders. The fact explains why Joseph Fort Newton gave the title of "The Builders" to his famous one-volume history of the Craft, which was written on a commission from the Grand Lodge of Iowa; and why The National Masonic Research Society called its monthly journal of Masonic studies "The Builder." (It also had its origin in Iowa.) Nobody has yet discovered the first origin of the word. Some authorities believe that it came from machio, a Latin word which gave us our word make; others that it came from a source which meant to cut, to carve; and yet others, that it came from a term which meant to weave or put together, the source from which we have matter, mat, and matting. All these possible forms have one point in common: masonry was not a mere matter of cutting one stone, but meant that the craftsmen cut and shaped a stone to combine with other stones in a fabric or structure. (See under "Freemason.")

Submitted By:

Walter G. Barner, Jr.

DDGM

Second Masonic District

MARCH CHALLENGE - WHAT LODGE MEETS WHEN?...Fill in the Lodge name (or draw lines) corresponding to the STATED MEETING time of the Lodge for all 35 Lodges in the 2nd Masonic District.

DAY OF WEEK	MEETS	LODGE NAME
Monday	1st	
	1st & 3rd	
	2nd & 4th	
Tuesday	1st	
	1st & 3rd	
	2nd & 4th	
Wednesday	2nd	
	2nd & 4th	
Thursday	1st	
	1st & 3rd	
	2nd	
	2nd & 4th	
Friday	1st & 3rd	
	2nd & 4th	
Saturday	1st	
	2nd & 4th	

LIST OF LODGES IN 2nd DISTRICT

- 13 St. Johns
- 17 Washington
- 26 Lebanon
- 55 Eastern Star
- 67 Oxford
- 80 Libanus
- 82 Bolivar
- 88 King Hiram
- 90 Jefferson
- 98 Minerva
- 106 Fellowship
- 135 Butlerville
- 147 Dayton
- 159 Camden
- 163 Waynesville
- 257 Germantown
- 265 Morrow
- 405 Mystic
- 482 Farmersville
- 596 Brookville
- 678 Mason
- 686 Hugh L. Bates
- 693 Lincoln
- 716 John W. Durst
- 719 Benjamin Franklin
- 729 Alpha
- 730 Solar
- 737 West Carrollton
- 742 Vandalia
- 743 Englewood
- 755 Trotwood
- 773 High Point
- 777 Huber Heights
- 779 Millennium
- 784 Far Hills