

September 2021

18th District Light

Journal of the 18th Masonic District



LODGES OF THE 18TH DISTRICT

- Audubon-Parkside #218**
- Campana de Libertad #376**
- Collingswood-Cloud #101**
- Laurel #237**
- Lazarus #303**
- Merchantville #119**
- Mozart #121**
- Rising Sun #15**
- USS NJ #62**

INSIDE

Salt, Wine & Oil

The Tyler

A Hotter Future

and much more!

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18th District Light: Journal of the 18th Masonic District

Editor: RW David A. Frankel — dafrankel@comcast.net

BACK ISSUES OF THE 18TH DISTRICT LIGHT CAN BE FOUND AT:
<https://drive.google.com/open?id=0B1zPsUAMCi4Oc0YxSTBKS18xYUk>

THE 18TH DISTRICT BLUEBOOK CAN BE FOUND AT:
<https://drive.google.com/open?id=1tQMIPxzmFirdAeFIXabMTZMMB1Sz-ZJk>

FROM THE EDITOR

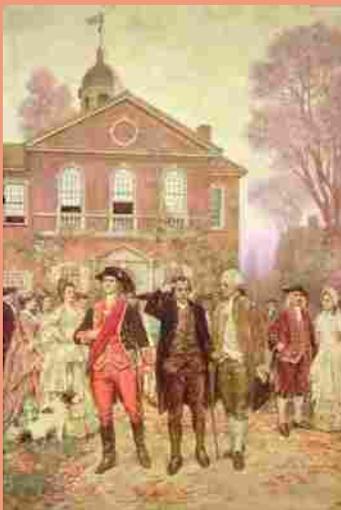
Brethren,

I always feel the urge to start my September message with “Welcome back,” but the truth is that the 18th District hardly goes “dark” during the summer months. July and August have seen two degrees conferred in the District and a very successful blood drive, among other Masonic activities. Speaking of summer degrees, the conferring of the Master Mason degree on the Battleship USS New Jersey in late August took place too late to receive proper coverage in this issue of the 18th District Light. I hope to present a proper write-up on the event in the October issue.

All that said, we have a full month of Masonry coming up in September, with some very exciting events on the agenda. Mozart lodge will host “An Evening with Teddy Roosevelt” at its regular communication. Worshipful Brother Tim Boyle kicks off his series “Euclid’s Geometry” for those who would like a better understanding of the man and his science. And on September 18th, Rising Sun Lodge will host the Most Worshipful Grand Master as he presides over the 100-year rededication of the cornerstone at Haddonfield Masonic Temple, which celebrates its centennial this year.

It’s going to be a great month—see you around the District,

Dave



ON THE COVER: The First Continental Congress convened in Carpenters’ Hall in Philadelphia, Pennsylvania, between September 5 and October 26, 1774. Delegates from twelve of Britain’s thirteen American colonies met to discuss America’s future under growing British aggression. The list of delegates included many prominent colonial leaders, such as Samuel Adams of Massachusetts, and two future presidents of the United States, George Washington and John Adams. Delegates discussed boycotting British goods to establish the rights of Americans and planned for a Second Continental Congress. Many Freemasons were among the delegates.

The world is my country, all mankind are my brethren, and to do good is my religion.

— Thomas Paine



SALT, WINE & OIL

by WB Matthew A. Leilich

It is common knowledge that the ancient wages of a Fellowcraft Mason consisted of corn, wine, and oil. Many, however, object to this assertion. How can corn be associated with these ancient wages when—clearly—corn was first discovered in the New World? Corn was first brought back to Europe by Christopher Columbus on his third voyage in the late 1400’s. Since our ritual predates the age of exploration, must not any reference to corn be some sort of mistake?

The word “corn” has its roots in the Proto-Indo-European language, and in years past, it referred to any type of granular matter. Oats, wheat, barley, rye, even spices, could all be called corn. When used in its verb form, “to corn” means to turn a substance into a grain, for example, “to corn gunpowder.” Our ritual, therefore, is not actually referring to kernels of corn, but to some type of Old World grain.

It has become a widespread practice among most Masonic jurisdictions to incorporate the use of corn, wine, and oil into the dedication ceremonies of lodges and other public buildings. The most famous of these ceremonies took place September 18, 1793 in Washington D.C., when President George Washington, dressed in full Masonic regalia, laid the cornerstone of our nation’s Capitol building. However, the combination of these three symbolic offerings can be traced back even further.

The principal grains of the Old Testament were barley and wheat. The Bible contains hundreds of references to corn, wine, and oil as separate entities, and over a dozen times the three are grouped together within the same passage (sidebar). They were seen as blessings from God, used as currency, and used as sacrificial offerings.

By the Victorian Era, from which much of the language of New Jersey’s ritual is derived, the word “corn” was often substituted for the word “salt.” The verb “to corn” meant “to salt” or “to preserve.” Corned beef, for example, con-

The Bible contains many references to corn, wine, and oil:

Deuteronomy 11:14 “That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.”

Deuteronomy 12:17 “Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:”

Deuteronomy 14:23 “And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.”

Deuteronomy 18:4 “The first fruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.”

Deuteronomy 28:51 “And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.”

2 Chronicles 31:5 “And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in

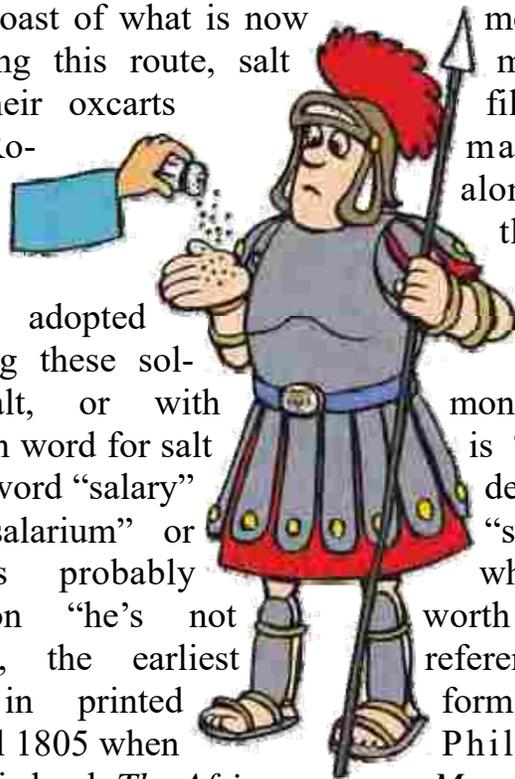
tains no actual kernels of corn, but contains a very high amount of salt. In fact, if we examine the wording of our ritual, the word “salt” could be easily substituted for the word “corn.” “The corn of sustenance” simply becomes, “the salt of sustenance.” Our bodies need salt to survive, and the meaning still holds true.

Salt was quite valuable in the ancient world. It was the primary method of preserving food, mainly meat and fish, and it also served as a good antiseptic, hence the expression, “rubbing salt into the wound.”

One of the busiest ancient Roman trade routes was the famous Via Salaria, a road connecting the capital city to the eastern coast of what is now modern-day Italy. Along this route, salt merchants drove their oxcarts filled with cargo while Roman soldiers marched alongside, protecting their wares. The Roman army quickly adopted the practice of paying these soldiers partly with salt, or with money to buy salt. The Latin word for salt is “sal,” and the modern word “salary” derives from the Latin “salarium” or “salt money.” This is probably where we get the expression “he’s not worth his salt.” However, the earliest reference to this phrase in printed form does not appear until 1805 when Philip Beaver printed his book *The African Memoranda*. On the other hand, the expression “not worth his salt,” could also have been associated with the ancient Greek practice of trading salt for slaves.

The word “sal” also appears in the English word “salad.” Ancient Romans adopted the practice of salting their salads to balance out the natural bitterness of the greens.

Other references to salt used as money can be found in Marco Polo’s writings. While traveling in China in



abundantly.”

2 Chronicles 32:28 “Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.”

Nehemiah 10:39 “For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.”

Nehemiah 13:5 “And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests.”

Nehemiah 13:12 “Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasures.”

Hosea 2:8 “For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Ba’al.”

Hosea 2:22 “And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.”

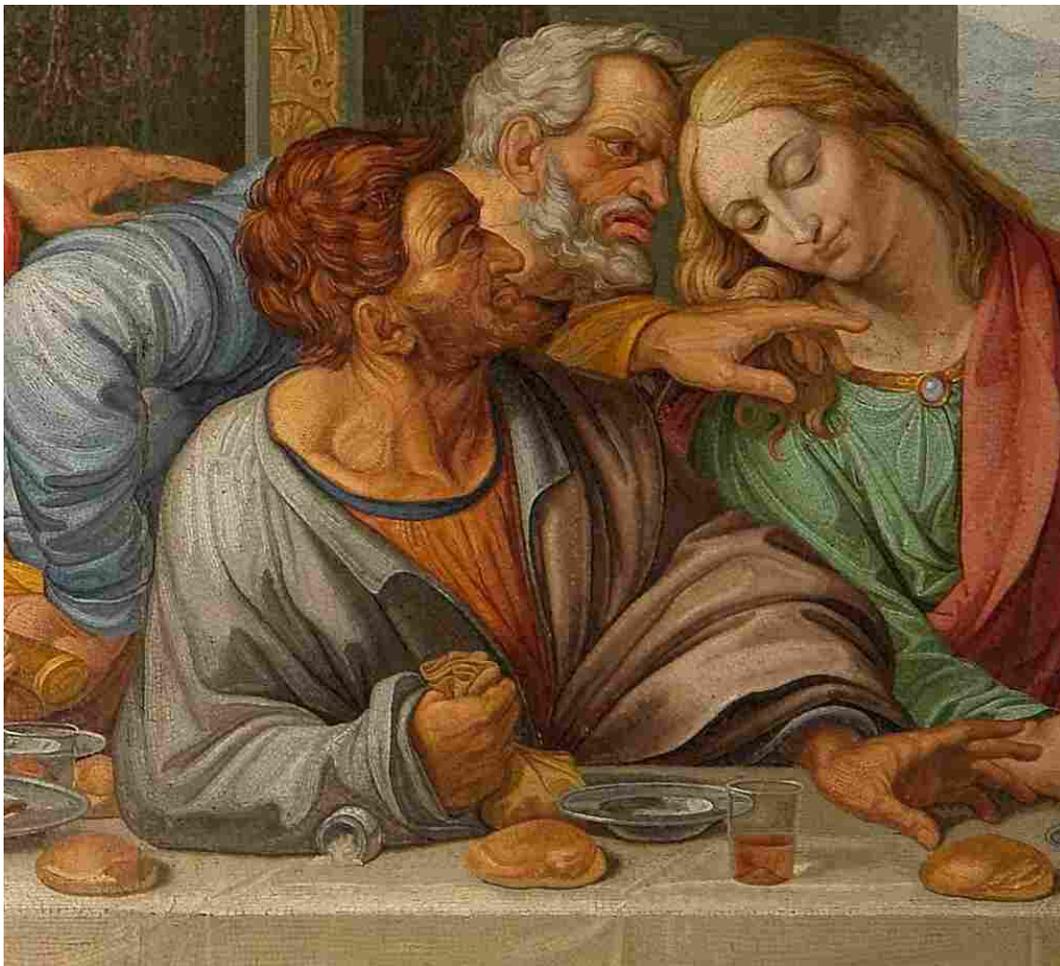
Joel 2:19 “Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:”

Joel 2:24 “And the floors shall be full of wheat, and the fats shall overflow with wine and oil.”

the late 13th century, he noted that images of the Grand Khan were pressed onto tiny salt cakes and used as coins. Salt was so rare in the African Empire of Mali (1235-1600 A.D) that it was quite literally worth its weight in gold! Ounces of salt were traded for ounces of gold, and to this day the salt trade is still practiced in Mali. Other ancient civilizations such as the Phoenicians also traded salt, but this article only examined a few.

Haggai 1:11 “And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour

There is concrete historical evidence that salt was used by various ancient peoples as a form of currency. Furthermore, our ritual clearly states that a Fellowcraft Mason’s wages consisted of “corn, wine, and oil”—wages—being the key word. Assuming that the “corn” of our ritual was “salt”, the assumption that a Fellowcraft Mason was paid in salt would be both grammatically and historically correct. In all probability, however, the aforementioned “corn” was probably some sort of cereal grain such as barley or wheat. It is interesting to consider though, that salt might have been part of a Fellowcraft’s wages, and even if this was not the case, it certainly adds seasoning to our Masonic understanding. ✨



Spilling salt was often considered bad luck by the ancients. Leonardo daVinci’s “The Last Supper” depicts Judas knocking over a salt cellar while clutching a bag of silver coins.

THE TYLER

by WB James Perrin, Collingswood-Cloud Lodge, No. 101

The office of Tyler is a much less important office today than it once was. Aside from making a brief appearance in the lodge room at the beginning of the opening, he has little to do. Strangers do not often appear and, when one does, it is typically the Master who assigns one or more other brothers to perform an examination. Historically, it was different; the Tyler was a busy man.

Some believe that the name “Tyler” arose because his duty is to “tyle” the door, but that explanation is unhelpful; the verb (tyle) arose from the noun (tyler), not the other way around.

Two other explanations have been suggested for the name. One likens the person guarding the door to a person installing a roof. The person guarding the door protects the lodge and conceals what occurs within it as a roof protects a home and conceals what occurs within it. In the early eighteenth century (the word Tyler first appears in lodge records in the 1730’s) house roofs were most often made of tile, hence, the man guarding (protecting) the lodge was called the Tyler. That may seem a stretch, but do not reject it too quickly.

The second explanation is that English masons mispronounced words used in French Masonic lodges for the words “stone mason.” As mispronounced, the word sounded like tyler, so the English masons decided to use the word for the man who guarded the lodge. Henry Coil and Albert Mackey, each a writer of an important Masonic encyclopedia, support the roof explanation. Bernard Jones, a distinguished British mason, supports the French. Those two explanations are the only choices that Masonic historians have offered, so evidently we must choose between them.

The tyler’s historic duties were very different than they are today. In the early eighteenth century, lodges did not hold regular meetings. When the Master decided that a meeting was necessary, it was the tyler whose duty it was to prepare a notice of the meeting for each of the members of the lodge. It was then his duty to hand carry the notice to each member who lived within walking distance (three miles) of the lodge. But that was by no means the end of the tyler’s responsibilities.





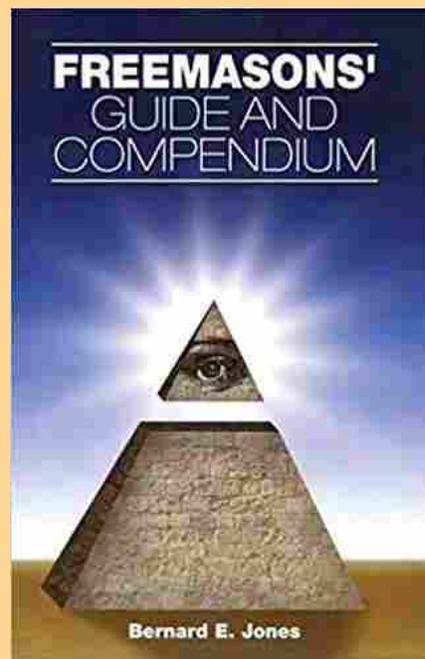
Lodges of that time rarely owned their own buildings. Lodge meetings were held in meeting rooms, usually in taverns. The rooms had to be set up on the day of the meeting. It was the tyler's job to prepare the room. When a candidate was to be entered, a tracing board had to be prepared. Tracing boards eventually were on placed on boards which were brought out for meetings, but in earlier times, the tracing board was drawn on the tile floor of the meeting room. The tyler had chalk and charcoal and used them to draw the tracing board onto the floor. Sometimes, probably, it was also his job to erase the contents of the tracing board after the meeting, but often the candidate, before he was allowed to dress, was handed a mop and

bucket of water and it was his job to erase the "board."

Because he was an important part of the lodge's work, the tyler was often required to wear clothing owned by the lodge. We have a record of one such costume worn by an eighteenth century tyler in an Irish lodge. It consisted of a long red coat which reached down to the tyler's feet. The coat had long sleeves ending in cuffs of orange velvet, which hung below his hands. The cuffs had a representation of a skull and crossbones in black. The coat had a blue collar with yellow moons and stars printed on it. Along with that costume, the Tyler wore a gigantic cocked hat with red and blue feathers. He carried a sword and when a candidate appeared, he was to rush toward him saying "keep out or I'll run you through..."

For performing his duties, the tyler was often paid a salary. The records of the early lodges reveal however that he was sometimes stiffed. Unfortunately, financial difficulties for lodges are not just a recent phenomenon. 

Author's Note: Much of the material for this short article comes from a fine book written by Bernard Jones, a distinguished British Mason mentioned in the article. The book is "Freemasons' Guide and Compendium". It has much to offer about the history of Freemasonry. I highly recommend it.



A HOTTER FUTURE

reprinted from the New York Times "The Morning" newsletter for August 9, 2021

It is never the intention of the 18th District Light to be political, but it is a goal to be factually informative and educational. The principle tenets of Freemasonry are Brotherly Love, Relief, and Truth. Modern Freemasonry was formalized by men who shared in the values of the Enlightenment—values that included Rationalism and a belief that evidence-based scientific truth supersedes ignorance, superstition, and both religious and political dogma. Coming as I do from technical origins in Engineering, I have great faith in rational, evidence-based science. The article below summarizes the latest international scientific consensus on human influence on global climate, as presented by the Intergovernmental Panel on Climate Change. — The Editor

The Future of the Planet

Human activity has significantly heated the Earth already. But several climate futures are still possible. It's too late to reverse the damage done to the Earth's climate. It's not too late to change course right away to prevent things from getting far worse.

That's the scientific consensus presented this morning to world leaders by the Intergovernmental Panel on Climate Change. It's the most complete synthesis of climate science available, based on a review of thousands of research papers assessing how the combustion of coal, oil and gas has altered the Earth's climate and with it, human destiny.

The report doesn't present one future foretold, though. Its most important finding is that there are several futures possible.

Heat Baked In

The cumulative emissions of greenhouse gases—led by the U.S. and the countries of Europe since the start of the industrial age, and more recently by China—have not only heated up the planet, but also placed it on course to get much worse in the next 20 years, according to the report.

The panel concludes that the average global temperature is very likely to rise 1.5 degrees Celsius, or 2.7 degrees Fahrenheit, above preindustrial levels by 2040, and to continue to warm for another 10 years. At that threshold, nearly 1 billion people could face life-threatening heat waves at least once every five years, the report finds.

We will confront more record-breaking heat (as in the Pacific Northwest in July and southern Europe last week); more frequent floods (as in India, Germany, and China); more frequent droughts (as in the U.S. West); and rising sea levels that will threaten coastal cities (as in Miami).

Those changes are baked in, and it's imperative to prepare.

But it is still possible to limit further warming by midcentury and prevent far worse conse-

quences, the report says. At 2 degrees Celsius of warming, the picture gets worse, with more frequent bursts of heat spikes. At 4 degrees, the world is unrecognizable.

The report's authors show each scenario as if holding up a set of binoculars to see the road ahead, and the paths that branch off.

Which Way to Go?

It's up to the leaders of the world's most powerful nations and companies to determine which path to take. Limiting temperature rise requires big structural changes to the way the world produces electricity, heats buildings, moves around and produces food.



This graphic, not part of the Times article, illustrates expected planetary changes based on continued rise in global average temperatures.

So the choice before those leaders boils down to this: They could pursue policies that inject more planet-warming gases into the atmosphere and warm the planet further. Or they could replace fossil fuels with clean energy and stop mowing down forests. Technologically that's all feasible, but it hasn't happened—not nearly fast enough—which is why we are in this predicament.

The U.S. has promised to reduce its emissions by around 40 percent by 2030, compared to 1990 levels. The European Union and Britain have more ambitious targets for emission reductions. And, unlike the U.S., the European countries have enshrined those commitments into law.

China, which today accounts for roughly 30 percent of global greenhouse gases, has said only that its emissions will reach a peak before 2030. India, which accounts for around 6 percent today, has said it would sharply increase renewable energy sources but nothing about when its emissions would start declining.

This report is hardly the first such detailed assessment of climate risks. Scientists have repeatedly offered these binoculars, and many politicians have repeatedly ignored them. The question now is whether citizens, having seen the risks close up, will force their leaders to act. “For far too long, policymakers have placed their short-term political interests and the greed of corporations ahead of the needs of their constituents,” Rachel Cleetus, climate policy director at the Union of Concerned Scientists, said. 🗳️

18TH DISTRICT LODGE COMMUNICATIONS

AUDUBON-PARKSIDE No. 218

3rd Monday
@ Audubon Temple
305 East Atlantic Avenue
Audubon, NJ 08106

MERCHANTVILLE No. 119

2nd Thursday
@ Merchantville Temple
6926 Park Avenue
Merchantville, NJ 08109

CAMPANA DE LIBERTAD No. 376

4th Tuesday
@ Merchantville
6926 Park Avenue
Merchantville, NJ 08109

MOZART No. 121

1st Tuesday
@ Audubon Temple
305 East Atlantic Avenue
Audubon, NJ 08106

COLLINGSWOOD-CLOUD No. 101

2nd Tuesday
@ Audubon Temple
305 East Atlantic Avenue
Audubon, NJ 08106

RISING SUN No. 15

1st Wednesday
@ Haddonfield Temple
16 East Kings Highway
Haddonfield, NJ 08033

LAUREL No. 237

1st & 3rd Friday
@ Laurel Temple
Atlantic Avenue and Stone Rd
Laurel Springs, NJ 08021

USS NEW JERSEY No. 62

3rd Monday
@ Merchantville Temple
6926 Park Avenue
Merchantville, NJ 08109

LAZARUS No. 303

1st Monday
@ Haddonfield Temple
16 East Kings Highway
Haddonfield, NJ 08033



MASONIC HOME VISITATIONS

SUNDAY

LODGE

***Suspended
Until
Further
Notice***

2021 DLI Schedule

18th District MW&PM Association at 6:45pm before DLI at 7:30pm

Wednesday

Lodge/Location

January 13

Audubon-Parkside No. 218
(@ Audubon Temple)

February 10

Campana de Libertad No. 376
(@ Merchantville)

March 10

Collingswood-Cloud No. 101
(@ Audubon Temple)

April 14

Laurel No. 237
(@ Laurel Temple)

May 12

Lazarus No. 303
(@ Haddonfield Temple)

June 9

Mozart No. 121
(@ Audubon Temple)

This Month

September 8

Rising Sun No. 15
(@ Haddonfield Temple)

October 13

USS New Jersey No. 62
(@ Merchantville Temple)

November 10

Qualification Teams
(@ Merchantville Temple)

September

https://calendar.google.com/calendar/embed?src=5l3hgs9net006u7qph4neeoo08%40group.calendar.google.com&ctz=America%2FNew_York

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1 RS	2 OES #140	3 OES #201 LL	4
5	6  LZ Crusade Commandery	7 ROSH MZ an evening with Teddy Roosevelt	8 HASHANA M&W DLI @ Rising Sun	9 T. Boyle's "Euclid's Geometry" MV	10 RS Happy Hour MZ Axe throw night	11 L.O.R.E. presents Terra Mason- ica - Part I (see flyer)
12	13 Van Hook Council	14 CC	15	16 YOM KIPPUR	17 LL	18 RS Haddon- field Temple 100yr. rededi- cation cere- mony
19	20 AP US	21 MZ EA°	22  RS FC°	23 Zerubbabel	24 Scottish Rite Dinner	25
26	27	28 LB	29	30		

■ — District Blue Lodges
■ — District & GL Events
■ — Special Events & Holidays
■ — Appendant Bodies



MASONIC VILLAGE VISITATIONS

Suspended



AP = Audubon-Parkside
 CC = Collingswood-Cloud
 LB = Campana de Libertad

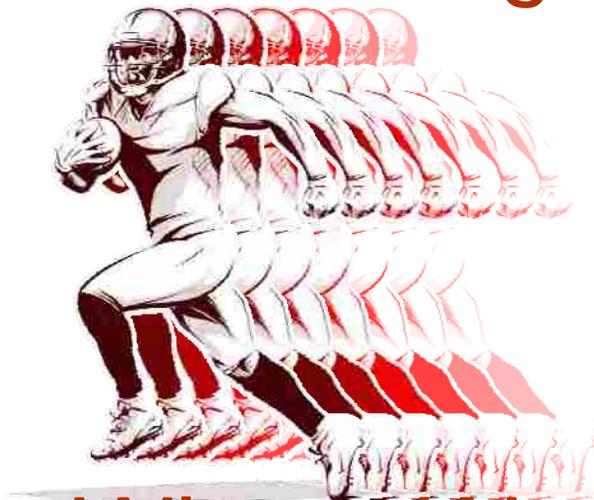
LL = Laurel
 LZ = Lazarus
 MV = Merchantville

MZ = Mozart
 RS = Rising Sun
 US = USSNJ

This Month's 18th District Events

The following pages are intended to promote Masonic events and are offered as a courtesy by the 18th District Light to the event sponsors. The 18th District Light is not responsible for the accuracy of the information, event cancellations, nor for accepting reservations. For information or reservations for an event, please follow the instructions given in the event flyer.

Traveling



It's What We Do

EUCLID'S GEOMETRY CLASS

STUDY GEOMETRY!



HAVE YOU EVER WANTED TO DELVE MORE DEEPLY INTO THE NOBLE SCIENCE OF GEOMETRY? THEN LOOK NO FURTHER! NO MATH BACKGROUND REQUIRED! JOIN WB BOYLE AS WE WORK OUR WAY THROUGH BOOK ONE OF EUCLID WE WILL BE UTILIZING THE FOLLOWING BOOK AVAILABLE ON AMAZON:

Euclid's Elements Book One
with discussion by Dana
Densmore



Thursday September 9th, 2021
Haddonfield Masonic Temple
7:00pm until ??
Open to all Masons
BYO Beverage of Choice

Please RSVP to
tboyle204@comcast.net



Rising Sun Lodge

MONTHLY MASONIC

HAPPY HOUR

**Friday,
Sept. 10, 2021**



5:30 pm

To

8:30 pm



*Kickoff your Friday night activities
or just c'mon out and schmooze
with the brethren.*

For further information or to let us know you're coming:
Jeff Earnhart at jearnha@gmail.com OR (856) 834-6854



Rising Sun Lodge

No. 15, F. & A.M.

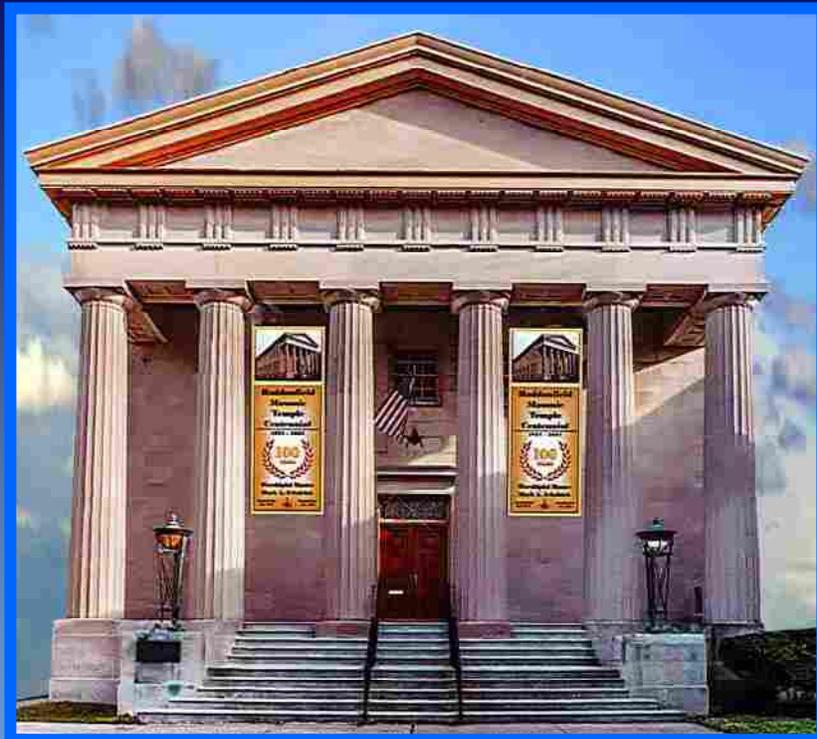


**Proudly invites all Masons to
the 100th-year rededication of
Haddonfield Masonic Temple
A.D. 1921 to A.D. 2021**



MW Robert V. Monacelli

**Grand Master of Masons for the State of
New Jersey, Presiding Officer**



Saturday, September 18, 2021

10 am sharp (please arrive early)



Rising Sun Lodge

No. 15, F. & A.M.

**Please join us for an
Emergent Communication
as Rising Sun Lodge confers the**

Fellowcraft Degree

upon

Bro. Robert Cappella

on Wednesday, September 22, 2021

Haddonfield Masonic Temple

16 Kings Highway East

Haddonfield, New Jersey



**Lodge Opens promptly at 7:30pm
Refreshments following the degree**

Looking Forward



Upcoming Events



American
Red Cross



**BLOOD
DONORS
NEEDED
NOW!**



18th Masonic District

Saturday 10/16/21

9:00 AM to 2:00 PM

Merchantville Masonic Temple

6926 Park Ave

Merchantville NJ, 08109

Appointments are preferred

MAKE AN APPOINTMENT ONLINE: [CLICK HERE](#)

Visit redcrossblood.org and use sponsor code:

18th Masonic

Or call 1-800-RED CROSS (1-800-733-2767)



18TH MASONIC DISTRICT

GOLD TOKEN NIGHT

Join us in honoring our
50+ year token recipients
from across the District

October 19th at the The Kove
20 Atlantic Avenue, Audubon, NJ

\$45

per person

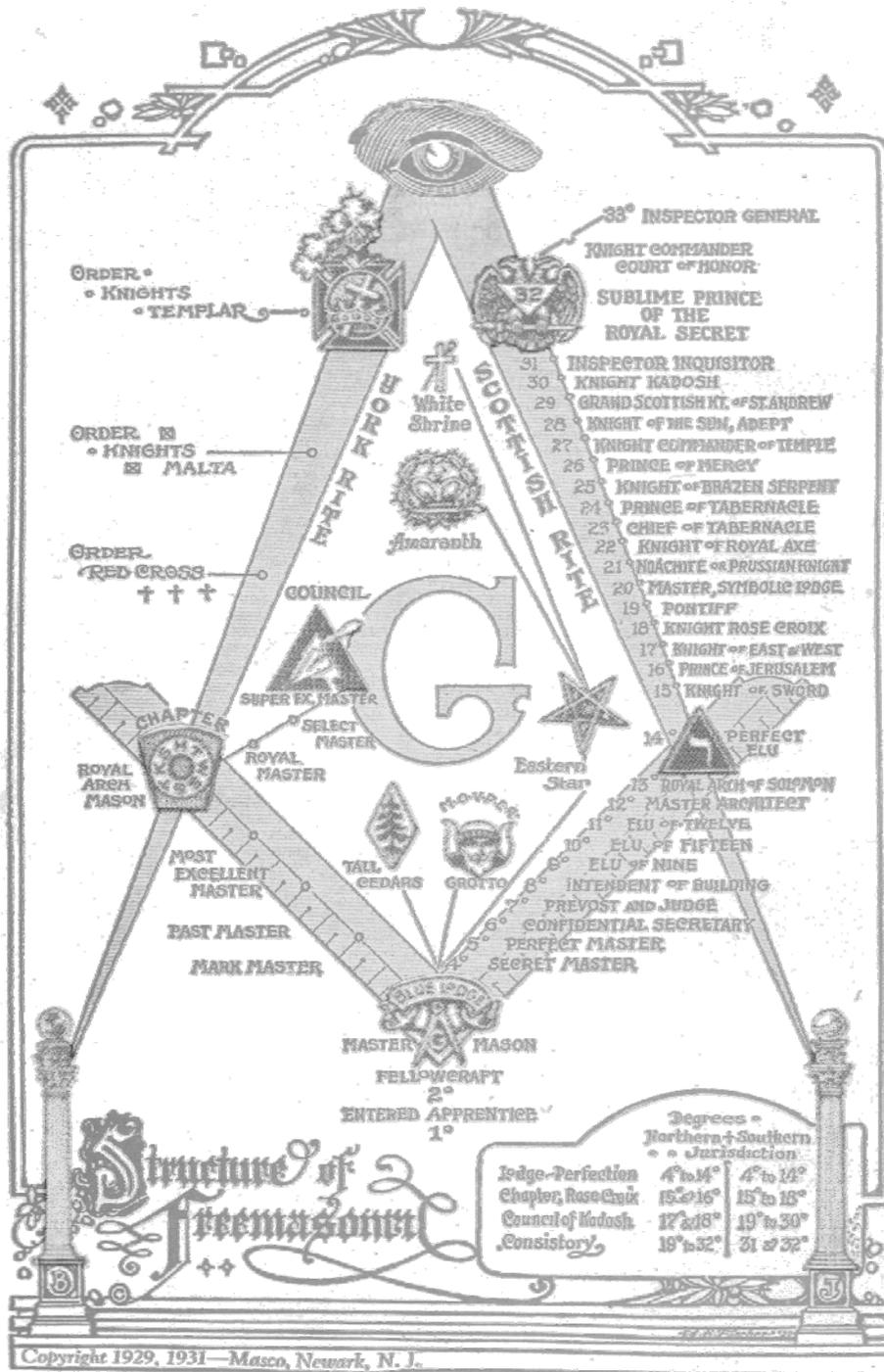
5:30 Cocktail Hour
(cash bar)
6:30 Dinner

Special Guest
Most Worshipful
Robert V. Monacelli
Grand Master



Contact your lodge secretary for menu options and to RSVP

G.L. and Appendant Bodies

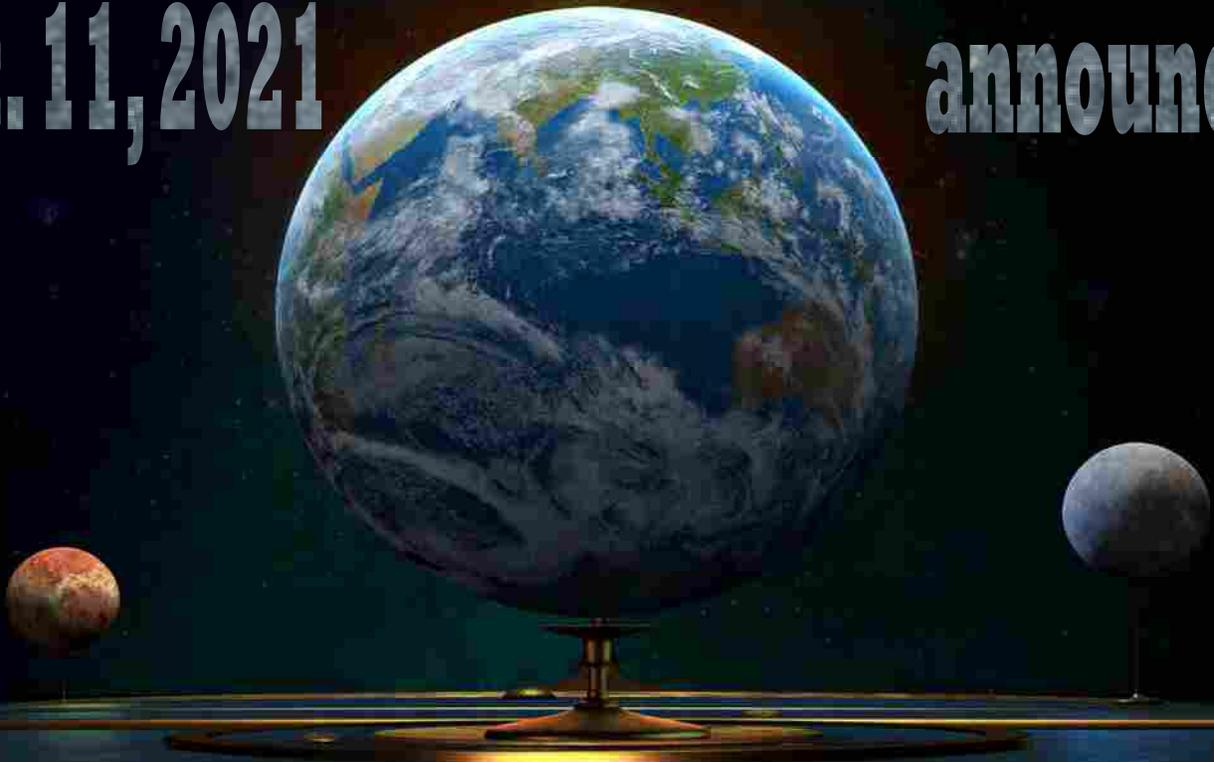


TERRA MASONICA

AROUND THE WORLD IN 80 LODGES

Part I - Saturday
Sept. 11, 2021

Part II - To be
announced



A FILM BY TRISTAN BOURLARD

New Jersey Lodge of
Masonic Research and Education
535 N. Main St.
Hightstown, NJ 08520

Entertainment

Puzzle Pages



MEMORY MASTER

The Worshipful Master of Recollection Lodge #1 was known by all of the Brothers of the Lodge to have the worst memory any of them had ever encountered.

He was an excellent Master. He attended to all the business of the Lodge conscientiously and with dispatch. He was good with people and had a talent for settling every minor dispute, while still leaving everyone feeling satisfied and fairly treated. He was mentally sharp, and noticed many things most others did not. Indeed, he had the wisdom of Solomon and was in every way a superb leader, BUT, when it came to memory, he couldn't remember his own phone number!

His Senior Warden decided to offer him a challenge as a sort of joke, because no matter how the challenge ended, everyone would still be happy and well off, and no one doubted the outcome in any event.

The Senior Warden showed the Master a ten digit number, and said that if he could remember it at the end of his term (several months hence) he could remain in office as Master for another year, and all the officers would continue to serve him faithfully. The Master would not be allowed to write the number down, or take a photo of it with his cell phone, or record it in any way. He would be allowed to study the number for no more than 30 seconds, and that was that. The number showed to the Worshipful Master was eight billion, five hundred forty-nine million, one hundred seventy-six thousand, three hundred twenty:

8,549,176,320

The Worshipful Master looked at the number for only a few seconds and announced that he accepted the challenge. A few months later he recited the number flawlessly, and remained in office for another year. How could a man with such a horrible memory remember such a long number?

MASONIC CRYPTOQUOTE

Solution will appear in the next issue.

BP EFN FB A FR FKWVFALGJC DAGT GTJ
 SNALKASMJB FLC CPKGNALJB PE
 ENJJRFBPLNZ, A KPLKJAXJ AG GP UJ
 EPVLCJC AL UJLJXPMJLKJ FLC GP UJ
 JOJNKABJC PLMZ EPN GTJ HPPC PE
 RFLQALC. — HJPNHJ DFBTALHGPL

Puzzle Solutions

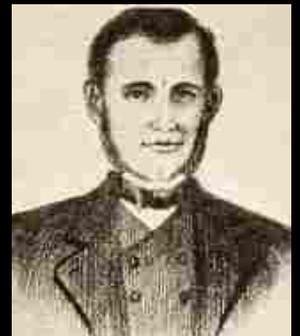
MEMORY MASTER

As mentioned, the Worshipful Master was a sharp-witted fellow. He noticed that the number contained each of the ten digits, one through zero, in alphabetical order: Eight, Five, Four, Nine, One, Seven, Six, Three, Two, Zero.

That fact was all he had to remember to recite the number “from memory” at the end of his term.

SUMMER CRYPTOQUOTE

*I shall never
 surrender
 or retreat.*



— William B. Travis