

**ROCKY RIVER LODGE NO. 703 F. & A. M.
20149 LAKE ROAD
ROCKY RIVER OHIO 44116**

May/June 2018

UPCOMING EVENTS

Upcoming DATES:
May 10 Stated Meeting
May 17 Veterans and 1st Responders Night
May 24 Stated Meeting
May 31 Special Meeting
June 07 Special Meeting
June 14 Stated Meeting

**Please join us for dinner on
meeting nights at 6:30 P.M.**

Volume 76 - Issue 04

More Light in Masonry

- www.rockyriver703.org
- www.freemason.com
- www.freemasonuniversity.com
- www.facebook.com/grandlodgeohio
- www.ohiodistrict22.org



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Veterans And First Responders Night

To all our veterans and first responders, Rocky River Lodge would like to recognize your service with a special evening.

THURSDAY, MAY 17TH

DINNER AT 6:30 PM

OPEN PROGRAM AT 7:30 PM

The program will include presentations about famous Masons who have served our country, Honor Flight and the Masonic Service Association. We are expecting the Grand Master to be in attendance.

Family members and friends are welcome.

Please RSVP to Mark Rantala at 440-759-3261 (Dinner is free but your RSVP will help us plan accordingly).

Reminder - Veterans Association Visitation Program - 2018

Fraternal Greetings from the Masonic Service Association!

We may visit the patients at the Veterans Hospital in Cleveland on Wednesday and Thursday evenings from 7:00 to 9:00 PM. on the 3rd and 4th Floors.

I am again asking each Lodge to select two evenings during the year to hold an official Lodge Visitation with as many brethren (and other interested guests) as possible. Last year one Lodge had spouses and kids with them and had a great time!

Several Lodges took puzzle book and crossword puzzles (from the dollar store) as tokens for the patients. They were very much appreciated.

Please advise RWB Tony Constantine regarding the days you select. We would like to coordinate so that we don't have 30 brethren on one night and no one for the rest of the year.

You may reach Tony at tonycon74@aol.com or call (440) 974-0432.

The men and women who have served our country enjoy the time we spend with them. Some of them are from out of town and have no visitors for months.

Fraternally,

Tony Constantine, PDDGM

Where The Fast Lane Ends

by William R. Fischer

Members come to Masonry for many reasons. Because of a relative, because of a friend, because of fellowship, because of curiosity, or maybe because they think they will get ahead. The reason we join is irrelevant.

After joining, we found men who treated us with brotherly love. This, in turn relieved the stress of the day. It also gave us a feeling of self worth and helped us see the true meaning of Freemasonry.

The fast movement of everyday life, causes a lot of changes in our life style. We move from one situation to another at such a speed, that most of the time, we seldom see the conclusion of one problem before another comes. Except if it doesn't turn out right, then we hear every detail of what went wrong. That is where Masonry comes in.

We come to lodge to meet old and new friends that demand nothing from us. Thus we demand nothing from our Brethren. We teach and are taught a more even way to live and cope with problems. We learn that, all that matters is within ourselves. We learn, through watching others, that a better way to do anything is through love, understanding and trust.

As we speed on and on through this ever changing world, we come to lodge for a little bit of peace and understanding, we come to slowdown, we come because this is:

Where The Fast Land Ends.

In Memoriam

Neil Van Umm

Brother Neil T. Van Uum was born on September 04, 1931. Brother Van Uum was initiated an Entered Apprentice on January 17, 1980, passed to the Degree of Fellowcraft on March 20, 1980 and raised to the sublime Degree of Master Mason on April 17, 1980. All degrees were conferred in Fairview Lodge #699 in Fairview Park, Ohio. Brother Van Uum affiliated with Rocky River Lodge # 703 in 2006.

Brother Van Uum was called to the Grand Lodge above on April 25, 2018 at the age of 86, ending 37 years of continuous Masonic affiliation.

More Light Night

Collinwood Lodge invites you enjoy **More Light Night** on June 18th at the Euclid Temple at 27271 Tungsten Rd.

Dinner will begin at 6:00 P.M. and the program of its presentation of "**Star Wars - The Masonic Disclosures**" will begin at 7:00 P.M.

\$15.00 **dinner reservations are required** for a wonderful meal of prime rib, garlic mashed potatoes, seasonal veggies. Please R. S. V. P. to Brother Steve Hill by email: sjhill083@gmail.com

Why The Black And White Clothing?

by © Richard Num 30 August 1999

The following was compiled in response to a question by a Prince Hall Brother on the Internet asking why freemasons wear black and white.

This has been the custom for over a hundred years. In the 1700's freemasons did not wear black and white. In an old masonic catechism of that time there is a question asking about the Master's clothing - "yellow jacket and blue breeches" forms part of the answer. This was an allusion to the colours of a pair of compasses and a square, perhaps. There is a painting showing the Scottish poet Robert Burns in Lodge Canongate Kilwinning, Edinburgh (Scotland) on his appointment as lodge poet laureate - members of the lodge wear variously coloured coats, breeches and stockings, not black and white. This event was supposedly on 1 March 1787 ; the painting (by Brother Stewart Watson) was produced in 1846. Blue and Gold were certainly recognised as the official colours of freemasonry in the 1720's - nowadays these colours are used as the edging on aprons of Grand Lodge Officers and on their collars; private lodge officers use light blue collars and have light blue trimmings on their aprons.

A quick Internet search on the history of men's formal wear yielded two useful sites: site (1) and site (2).

>From site (1) it seems that black formal wear was invented by an English writer. The idea of wearing black for evening wear was, according to the English clothing historian James Laver, first introduced by the nineteenth-century British writer Edward Bulwer-Lytton, who utilized it "as a romantic gesture to show that he was a 'blighted being' and very, very melancholy. " And it was Bulwer-Lytton who gave further impetus to this notion of black as the color for formal wear by writing, in 1828, that "people must be very distinguished to look well in black." Naturally, the moment this statement was noted by would-be dandies, the style became decidedly de rigueur...or "cool" in modern parlance.

This was probably a reaction to the sartorial excesses of men during the time of the English Prince Regent (later Brother King George IV) when dandies such as Beau Brummell wore more splendid apparel than females.

The original dinner jacket was "invented" by Brother King Edward VII when Prince of Wales. He was also the Grand Master of the United Grand Lodge of England in the last quarter of the 19th Century. He certainly made the dinner jacket fashionable, and no doubt this is why the vast majority of freemasons in Australia and some other countries wear dinner jackets (some WMs and Grand Lodge folk wear white tie and tails).

From site (2) - the tuxedo was "invented" by Pierre Lorillard IV, a wealthy man of Tuxedo Park in New York State, in 1896. His son and friends wore the first tuxedos to a white tie and tails ball. The cummerbund and bow tie (popular with many freemasons in Australia) were later additions to the "tux" outfit.

In the more tropical parts of Australia, masons wear white mess jackets rather than the sombre dinner jacket or tuxedo or tailcoat. Members of daylight lodges here wear day clothes such as a business suit or perhaps a formal sports jacket.

Frequent attenders at lodge take their freemasonry fairly seriously, and wearing formal clothes perhaps helps to set the mood. Furthermore, the "uniform" of black-and-white might mean that we pay more attention to the man than his clothes - the reverse might occur if we wore catwalk "gear" to lodge!

In many parts of the world, at least a portion of the lodge floor is black and white. As to how long these chequered or black-and-white mosaic pavements have existed in lodge, maybe someone else can answer that question. I would suspect that these pavements became fashionable in permanent lodge rooms, when chalk marks on the floor or floor coverings were no longer required to be laid out by the tyler in temporary accommodation such as taverns and hostleries. As an aside, there is a vogue in Australia for some new lodges to meet in temporary accomodation such as clubs, so the rolled up masonic carpet (afghan) is making a comeback. Such carpets are mainly comprised of black and white squares arranged in a mosaic pattern.

Why Men Love Free Masonry

Youngstown, Ohio, Qbert143@aol.com

The New Brother sat near the Old Tiler in the anteroom, crossed his legs and took out his cigar case. "Have a smoke and unpuzzle me."

The Old Tiler accepted the proffered cigar with a smile. "I am often puzzled, too," he sympathized.

"Tell me." "I am crazy about Masonry. I love it. So do a lot of other men. And I don't know why. I can't find anyone who will tell me why. Old Tiler, why do men love Masonry?"

The Old Tiler got up and crossed the room to a book case, extracted a volume and returned. "I read that question in this little book, 'The Magic of Freemasonry,' by Arthur E. Powell. Let me read to you--"

The Old Tiler fluttered the pages. Finding his place he sat and began: "'Why do men love Masonry? What lure leads them to it? What spell holds them through the long years? What strand is it that tugs at our hearts, taut when so many threads are broken by the rough ways of the world? And what is it in the wild that calls to the little wild things? What sacred secret things do the mountains whisper to the hill man, so silently yet so surely that they can be heard above the din and clatter of the world? What mystery does the sea tell the sailor; the desert to the Arab; the arctic ice to the explorer; the stars to the astronomer? When we have answered these questions mayhap we may divine the magic of Masonry. Who knows what it is, or how or why, unless it be the long cabletow of God, running from heart to heart...'"

The Old Tiler closed the book and waited. "The cabletow of God," repeated the New Mason. "That's a beautiful phrase."

"It's more than a phrase, I think," the Old Tiler answered. "As I see it, the heart of Freemasonry by which all manner of men are attracted and held, is just that the longing for communion with the Most High."

"Oh, you must be mistaken. Men who want God go to church."

"Do you go to church?"

"Er, oh, well, sometimes."

"Yet you never miss coming to Lodge?"

"No, I don't, but--"

"Never mind the 'but.'" The Old Tiler smiled. "A lot of men come to the Lodge who do not find heart's ease in the church. The Lodge is not a substitute for church. Masonry is not a religion, although it has religion. If the church fails, occasionally, it is because all human institutions must fail at times. No minister or church can satisfy all men. Some men find communion with the Most High in Masonry a greater satisfaction than in a church. I think that is the real reason some men love Freemasonry so much."

"You give me credit with being a lot more religious than I do," retorted the New Mason.

"Men are incurably religious," asserted the Old Tiler. "Many don't know it and refuse to call it by that name, like you, for instance! In a church men are told various things about God. In a Lodge they are allowed to tell themselves what they will. In a church you are taught a creed, a dogma. In a Lodge there is neither. In a church you are quiet and respectful and whisper if you speak at all. It is kept high, unspotted from the world. A Lodge is more intimate, personal. You can be jolly in a lodge, except during a degree. Here are just other men, brothers. They think as we do; they believe in the one God, as we do. They repeat the same words, think the same Masonic thoughts, do the same Masonic acts, as we do. We feel at home with them in consequence. "Through years of simple, profound degrees, we weave the Mystic Tie. We cannot say of what it is composed. We cannot put a name to it. St. Augustine, asked of God, answered, 'I know until you ask me- when you ask me, I do not know.' In your heart you know, and I know, what the Mystic tie is- what Freemasonry is. But you cannot say it, nor can I. It is too deep for words. It is the reason we use symbols, for words cannot express it. "Deep in us is something which understands what our brains cannot think; something which knows what our minds cannot comprehend. Masonry speaks to that something in its own language. If we must put it into words, God is the only syllable which seems to fit. But when we say God we mean no special deity, but all that is beautiful in life, in friendship, in charity, in brotherhood. "So, my brother, there is no reason for you to be puzzled; no man can answer your puzzle. Freemasonry is loved by men because it strikes deep into the human heart, and supplies the answer to the question, the food for the hunger, which the tongue cannot express."

"Unless it is the tongue of a wise, wise Old Tiler," finished the New Brother thoughtfully. "And thank you, I am not puzzled now."