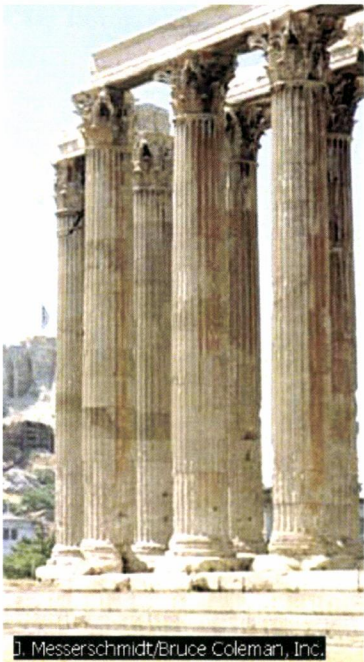


Greek Architectural Orders

The ancient Greeks developed three major architectural styles, or *orders*, that determined the major features of a temple facade. The Doric is the oldest and simplest order. The Ionic and Corinthian orders added a base to the column and developed a more elaborate scheme for the column's capital. The entablature (above the columns) also differs in each order.

Ionic Columns are taller and more slender than Doric columns, and are topped by capitals that resemble scrolls. The Ionic columns shown here are part of the Propylaea (437–432 BC), a monumental gateway to the Acropolis in Athens, Greece.

Doric Columns The Doric Order is the earliest and simplest of the Greek architectural orders. By the Classical period, when architects used the Doric order for the Parthenon (447–432 BC), they had devised rules to govern the proportions of each part of the building's facade. The Parthenon's columns give an impression of graceful solidity and power.



J. Messerschmidt/Bruce Coleman, Inc.



HAPPY TO MEET
SORRY TO PART
HAPPY TO MEET AGAIN

SOURCE: http://www.royalarchmasons.on.ca/arch_styles.htm



kaleidoscope

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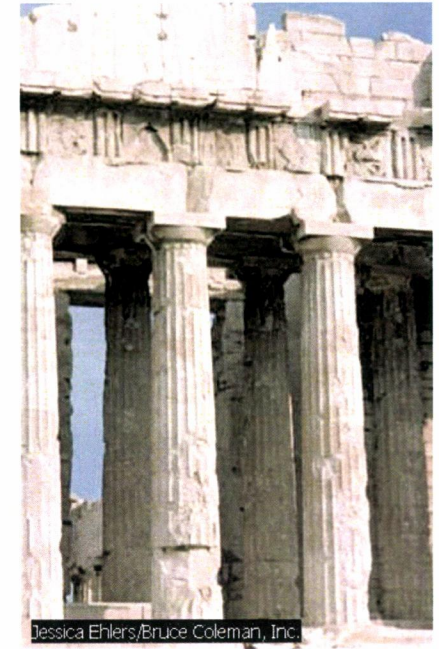
Zetland Wilson Lodge A.F. & A.M. No. 86 G.R.C.

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Ionic Columns

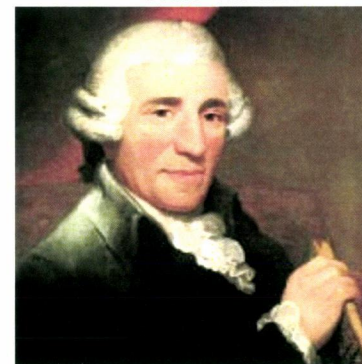


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Doric Columns

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Joseph Haydn



The first lesson in Freemasonry is "KNOW YOURSELF". Without that knowledge we cannot hope to improve ourselves, which is the main task of every Mason. The First Degree is conducted on the ground floor of the temple to indicate that we are in the realm of the conscious, and it is there that we must first come to terms with ourselves, with who we are at the start of our Masonic journey.

The First Degree Tracing Board helps us direct our thoughts and sets us off on our journey through our new lives as Masons.

At first sight it looks like a general collection of Masonic symbols, many of which will be easily recognised by the entered apprentice. These symbols are separated into three distinct zones, the earth, the sky (called the firmament), and the heavens, emblematic of the material, mental and spiritual elements in all of us. The earth symbolises our physical nature, the firmament containing the sun, moon and stars represents our intellectual powers, and the blazing star or glory in the centre, our inner spirituality.

The Floor of the Lodge

Represents our baser nature, the conscious mind, the area of awareness of material things around us. It is represented by the mosaic pavement which, set in black and white squares, emphasises the good and bad sides of our nature. Good and bad are never absolute, but depend on the definitions of the society at any point in time. Good can often contain bad aspects. A good deed, for example, might result in a bad experience for the recipient depending on the circumstances, while a bad action may turn out well. We will all experience good days and bad ones, good results and bad ones in our lives. Bad experiences will test us and make us stronger. Too much good will soften us and make it difficult to adjust when bad things happen. All life is composed of light and darkness, good and evil, scarcity and plenty, light and darkness, birth and death. There are no guarantees that things will always stay the same.

cont'd on pg 3



This is the reverse of the concealed underside and represents the consciousness of a purified personality turning away from everyday interests and facing the source of light. This is the great goal of initiation. Each of us must become an altar made from earth, the builder of it, the offering on it, the priest who serves it, then we must ascend the great spiritual ladder to achieve union with the centre beyond the heavens.

The Three Pillars

These pillars represent Wisdom, Strength and Beauty. They do not support any visible structure, yet they connect the earth to the heavens. When the sun's light strikes a prism it breaks up into seven colours with three of them prominent. In like manner, when the light of the blazing star strikes the well-constituted Mason, it reveals to him the attributes of Wisdom, Strength and Beauty. To acquire **Wisdom**, the Mason must practice mental discipline by developing his intellect. This is more fully examined in a later degree. **Strength** requires that we learn to still our natural energies. Only then will we understand the power of the highest. When we manage absolute stillness, we can sense the power of the divine surging through us, making us capable of work we had not been able to do before. **Beauty** is the ultimate form into which the essence of a person crystallises. As the spirit labours towards perfection it takes on a structural beauty, it changes from a dull mass to become radiant, a radiance apparent to all around.

The attributes of these three pillars will be instilled in every Mason upon whose inner altar the celestial light descends. Like the Master and Wardens of the lodge, Wisdom, Strength and Beauty are inseparable. They are a triple cord, not easily broken and bear witness to the reality of the centre.

¹ "The Secrets of Masonic Initiation" by Robert Lomas was extensively referenced and quoted in this article. "For the Committee on Masonic Education" June 2009 submitted by V.W. Bro. Iain Bruce Mackenzie.



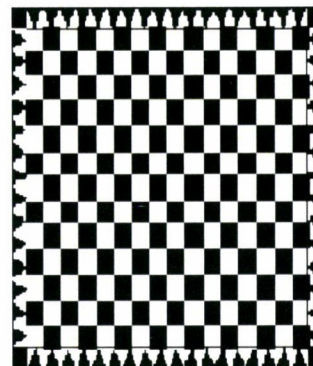
Perceiving this spirit is the ultimate goal of the Mason, however it is only hinted at on the First Degree Tracing Board. We Masons call it the centre since it rests at the core of our being and also when we come to find it, we will have reached the point from which we cannot err. It is the object of every Mason to seek that divine spark within which connects him with the divine.

The point within a circle between two parallel lines

1. **The circle** contains spiritual truths whose fullest meaning become clear in the higher degrees – however even in the first degree certain aspects can be discussed. According to Robert Lomas¹ the circle represents infinity whose centre is everywhere and whose circumference is nowhere. It is infinity shrunk to a point but a point from which it is possible to expand to infinite being. Our personal self is a point in the ocean of the universal spirit that encompasses us. By dying to the sense of personal self we can transcend it and grow into conscious union with the divine being from whom all goodness emanates.

2. **The Parallel Lines** tell us that two opposite aspects in equilibrium bind our lives. Spirit and matter, good and evil, justice and mercy, these are the parallels permeating the universe on all its planes. They are held in balance by one neutral central point where these opposites blend into unity. That point is within ourselves and is the centre – and to find it we must follow a middle way, a straight and narrow path and in every pursuit to have the eternal unity in view.

The Altar is a double cube made from a rough ashlar into a perfect six-sided form. It is a symbol of how our mind will be when made perfect in all its parts. It sits in the middle of the Lodge with one face on the earth connecting with our hidden subconscious minds and four sides facing the quarters of the Lodge signifying a complete foundation stone for a spiritual building.



The mosaic pavement is there to remind us of these things and to focus our minds on the need to set appropriate limits to our behaviour. We are encouraged to become masters of our lower nature, to control our physical desires and tendencies. This is the first step in Masonry. The border surrounding the pavement reminds us that we cannot escape the trials of this world. We are always confined to the pavement by the border which holds us in our mortal state. However far we venture in our lives to the dark side, we cannot stray beyond the encircling band of the Great Architect.

The Firmament is an in-between area separating the earth from the celestial world beyond. **It has three parts:** –

1. **Our emotional nature** which is symbolised by the **seven stars** or planets in the SE corner of the board.
2. **Our natural instincts**, which we have in common with all other creatures, and is symbolised by the **moon** which is also in the SE corner. It is surrounded by the stars indicating that our carnal nature and our emotions often act together.
3. **Our higher mind and controlling will**. This is what makes us moral beings and is symbolised by the **sun**, located in the NE corner of the board.

These three parts draw on the ancient idea that the sun, moon and stars are present in each of us and influence how we feel and behave. In fact, we live under their influence and without them we would not exist.

The Blazing star, or Glory

The tracing board has shown us the earth and the heavens representing our physical and mental faculties. But it also shows another element, our spiritual dimension, symbolised by the blazing star in the centre and in the east.

Bro. Joseph Haydn (born 1732, died 31st May 1809) was a veritable genius and often the companion of Bro. Wolfgang Amadeus Mozart. The unforgettable composer Haydn is celebrated worldwide. He enjoyed a fulfilled life as composer and as Mason. His talent was discovered in a casting which we would call today a "TV talent-show".

Of humble origin, born in the village Rohrau, Austria, son of a woodworking artisan, Haydn's musical talent and voice were discovered when he was about 6 years of age and receiving voice training as choirboy. He was selected and engaged as choirboy in 1740 for the Stephan Cathedral in Vienna at the age of 9 years, and given choir, piano and violin instruction. At age 17, after his voice faltered, he worked as music instructor, church organist, and became companion to Nicola Porpora in whose attic he was allowed to dwell and where he composed his first opera "Acide e Galatea", as well as many motets. At this time he was briefly and unsuccessfully married.

His patron, Count of Esterhazy, engaged him in 1761 as Vice-Chapel Master, and in 1766, as Chapelmaster. For almost 30 years Haydn was engaged in various musical capacities, as orchestra director and composer of chamber music and opera, being a unique and original creator of music. His works gained international recognition; for example, his "Paris Compositions" were contracted by France.

In 1781 Haydn befriended the young genius Wolfgang Amadeus Mozart and together they created music pieces exemplified by the "Haydn Quartette". Haydn joined the Masonic Lodge "Zur Wahren Eintracht" (The True Unity) at this time, which was founded as an Elite Lodge by 17 Members from "Zur Gekrönten Hoffnung" (The Crowned Hope) as an intellectual and research-oriented Lodge and as a centre for the Vienna Illuminati.

Bro. Haydn became also a Masonic Brother to Mozart who was Member of "Zur Wohltätigkeit" (Benevolence), who also participated in the works of "Zur Wahren Eintracht". On Feb. 11, 1785, Bro. Haydn was promoted to "Geselle" (Fellowcraft). Between 1783-1788 Bro. Haydn's Lodge published seven editions of "Physikalische Arbeiten der Einträchtigen Freunde in Wien" (Physical Works of the Truthful Friends of Vienna). Furthermore, the Lodge owned a library and a Naturalienkabinett (a curio of natural history collections); however, it was short-lived as Lodges were outlawed by Kaiser Joseph II in 1795.

At age 58 Haydn was pensioned by the House of Esterhazy, and for a time he instructed Ludwig van Beethoven. He followed offers from England and travelled there in 1791/92 and 1794/95, where he composed some of his well-known symphonies, yet he was truthful to his homeland Austria acquiring a house and garden in Gumpendorf in the outskirts of Vienna, relocating there after his successful London tours in 1797, which today is known as the Haydnhaus Museum. Haydn's genius created many more symphonies and oratorios, exemplified by "The Creation of the World", "The Seasons", "The Kaiserquartett", and the German national hymn.

March 1808 marked Haydn's last concert as he was plagued by failing health. He was carried in to the Old Vienna University for his "The Creation of the World" inaugural concert.

In his Last Testament Bro. Haydn bequeathed many deserving Masonic organizations and recognized people who had guided or assisted in his life's work.

Haydn's life was fruitful: To the world he left his large repertoire of classical music.

²) "Joseph Haydn – 200 year anniversary" by Dr. H. Brandt-Butscher referenced from www.freimaurerorden.org