

OFFICERS OF ALEXANDRIA-WASHINGTON LODGE No. 22
ANCIENT FREE AND ACCEPTED MASONS
Anno Lucis 6019 *Anno Domini 2019*

NIKOLA NIKOLOV NIKOLOV
MASTER
 CELL PHONE: 571.408.9828 E-MAIL: master@aw22.org

DANIEL E. FROGGETT, PM..... SENIOR WARDEN
 MICHAEL T. HUFF, PM..... JUNIOR WARDEN
 MICHAEL L. BAILEY, PM..... TREASURER
 GRANVILLE C. "JACK" CANARD, JR., PDDGM..... (SECRETARY@AW22.ORG)..... SECRETARY
 5501 SEMINARY ROAD, #1903-S, FALLS CHURCH, VIRGINIA 22041-3910
 KONSTANTIN V. BOYKO..... SENIOR DEACON
 DAVID G. BELLA..... JUNIOR DEACON
 FRANK C. SCHWARTZ, JR..... CHAPLAIN
 DENISLAV DANTEV..... SENIOR STEWARD
 JONATHAN R. LYNCH..... JUNIOR STEWARD
 DANIEL M. CLARK, PM..... MARSHAL
 DIMITAR G. "DIMITRY" MAVROV..... MUSICIAN
 PABLO A. ROCHA, PM..... TILER

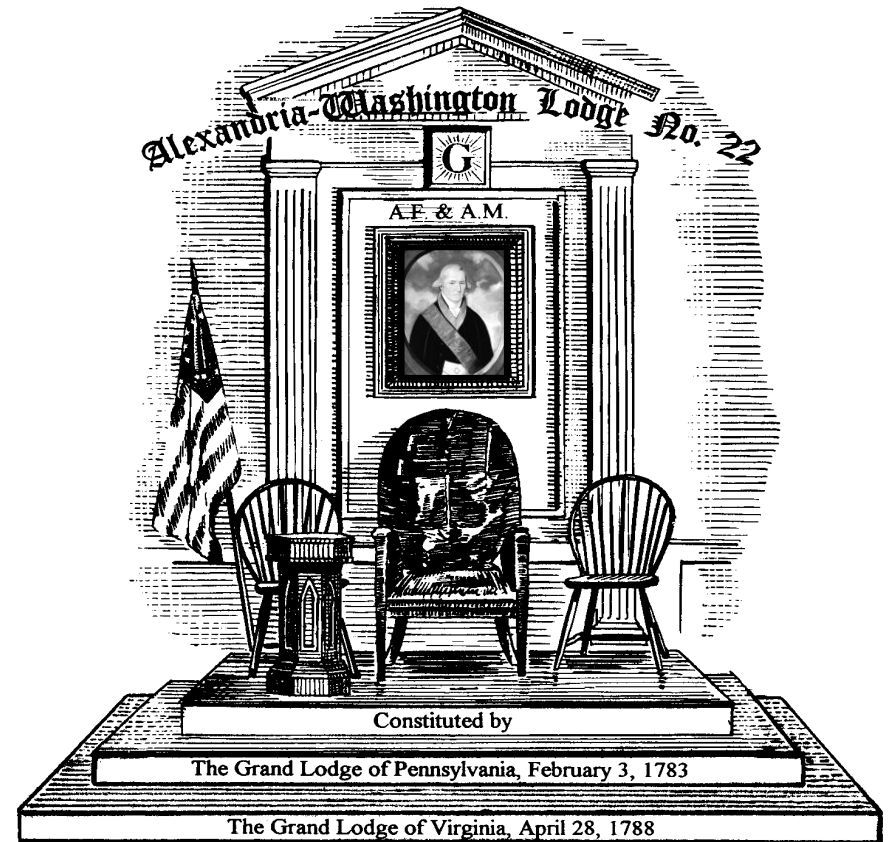
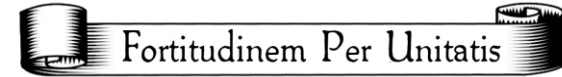
BOARD OF TRUSTEES

KERRY D. KIRK..... 2019
 HEBER C. WILLIS III, PM..... 2020
 STEPHEN J. PEZZETTI, PM..... 2021
 DANIEL M. CLARK, PM..... 2022
 MARK W. UNDERWOOD, PDDGM..... 2023

ALEXANDRIA-WASHINGTON LODGE No. 22
LIVING PAST MASTERS ON THE ROLLS

DONALD M. ROBEY, PGM..... 1975	DANIEL M. CLARK..... 2002
JAMES B. STONE..... 1976	JAMES M. STEVENSON..... 2003
JAMES R. FREEMAN..... 1980	FRANK S. SKWIRUT..... 2004
WILLIAM A. JONES..... 1988	JESSE T. MCMAHAN..... 2005
EARL C. MILLION..... 1991	THOMAS G. LITTLE..... 2006
GRANVILLE C. CANARD, JR., PDDGM..... 1992	ROBERT G. WATKINS, PDDGM..... 2007
GEORGE D. SEGHERS, PDDGM..... 1995	HEBER C. WILLIS, III..... 2009
MARK W. UNDERWOOD, PDDGM..... 1996	JOHN P. OLSON..... 2011
WALTER L. MARGESON, II..... 1997	MICHAEL L. BAILEY..... 2012
PHILIP J. HAYS..... 1998	JOSHUA D. ADLER..... 2013
MICHAEL P. BIBLE, DDGM..... 1999	ROBERT T. WESTON..... 2014
TERRY L. GIGURE..... 2000	STEPHEN J. PEZZETTI..... 2016
BRENT N. CAMPBELL..... 2001	MICHAEL P. BIBLE, DDGM..... 2017
	MARK W. UNDERWOOD, PDDGM..... 2018

LODGE BULLETIN



August 2019

The Master's Message

Greetings, Brethren:

I am very excited to announce that we are starting this month the quarterly—and hopefully very soon monthly—informal discussion series titled *The Beehive*. Did you know that the most famous Supreme Court Justice, Bro. John Marshall, served as Virginia's Grand Master of Freemasons in 1794-1795? Also, did you know that Bro. John Marshall presided over a visit of General Lafayette—a member of AW22—and his son, George Washington Lafayette, given by Lodges 10 and 19 during 1824 when Lafayette toured the country? This is the kind of topic that we will be discussing in *The Beehive*. The discussions will be held on certain Saturdays following our regularly scheduled catechism instruction. Many thanks to our Lodge Instructor of Work, Bro. Mikolaitis for organizing the program and to Bro. Bussiere for co-hosting our first session on Bro. Lafayette.

This month we will also be attending the Reid James Simmons Academy (“RJSA”) of Masonic Ritual in Roanoke. This is the most significant ritual and catechism learning event for the year and it is organized by our own Lodge Instructor of Work, Rt. Wor. Mike King in his role as RJSA's secretary. Our Lodge sponsored the event which means that every member can attend without paying the \$40 registration fee after presenting his dues card. If you are interested, please contact me directly. We are planning to go out for dinner to a local favorite restaurant on Friday evening, August 16. Please see the attached flyer for more information.

At our Stated Communication on August 8, Wor. Bro. Barry Mensch will deliver a presentation titled “The Greatest Mason Who Was Never a Mason.” Anyone who knows Wor. Bro. Barry knows that his presentations are truly wonderful and very educational, and I hope to see a large group of members present.

As we are almost in the last third of the year, please don't hesitate to reach out to me directly with questions, comments and ideas, and don't forget to visit your Lodge, if within the length of your cable tow.

Sincerely and Fraternaly,
Nikola Nikolov
Master

ALEXANDRIA-WASHINGTON LODGE No. 22

Ancient Free and Accepted Masons

101 CALLAHAN DRIVE, ALEXANDRIA, VA. 22301
Lodge Office: 703-549-9234 Webpage: aw22.org

MASTER'S TRESTLEBOARD

AUGUST 2019

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- 3 SAT** 11:00 AM THE BEEHIVE DISCUSSION GROUP
MARQUIS DE LAFAYETTE – THE MAN AND THE MASON
- 8 THU** 7:30 PM STATED COMMUNICATION:
THE GREATEST MASON WHO WAS NEVER A MASON
6:30 PM Dinner, RSVP: reservations@aw22.org
7:30 PM Tiled Meeting
- 13 TUE** 7:30 PM FRATERNAL VISIT TO: HENRY KNOX FIELD-JOHN BLAIR
NO. 349 AND KEMPER MACON WARE NO. 64
SCOTTISH RITE, 1430 W BRADDOCK RD.
- 16 FRI – 17 SAT** REID JAMES SIMMONS ACADEMY OF MASONIC RITUAL
ROANOKE SCOTTISH RITE TEMPLE
622 CAMPBELL AVENUE SW, ROANOKE, VA 24016
- 22 THU** 7:30 PM CALLED COMMUNICATION: EA
- 24 SAT** 4:00 PM BLUE LODGE VISITATION EVENT
SCOTTISH RITE, 1430 W BRADDOCK RD.
- 28 WED** 7:00 PM DISTRICT 1A RITUAL SCHOOL
(ALEXANDRIA-WASHINGTON LODGE No. 22)



STATED COMMUNICATIONS: The stated communications shall be held at the George Washington Masonic National Memorial (GWMNM), Alexandria, Virginia on the second Thursday of each month with the additional stated communications for the observance of George Washington's birthday on February 22, Saint John the Baptist Day on June 24, and the Installation of Officers on December 27.

CALLED COMMUNICATIONS: As announced herein with the trestleboard.

LODGE RITUAL SCHOOL: Conducted every Thursday at 7:30 PM, excluding our stated communication. All members are encouraged to attend.

CATECHISM & EDUCATION SCHOOL: Every Monday and Thursday at 7:30 PM and every Saturday at 10 AM unless otherwise noted in the trestleboard.

Photo: At our Stated Communication in July, we received two awards related to our Lodge's contributions to the Masonic Home of Virginia for the year 2018.

First, the Morlock award is presented to Lodges that have shown exemplary participation in giving to the Home. The award is presented to a Lodge in which at least 15% of the members each make gifts of \$5 or more in any one year. This award recognizes the number of active donors, not necessarily the total dollars given.

Second, The Stokes Award is presented to those Lodges whose total annual gifts to the Masonic Home (from the Lodge, its members and widows) equals or exceeds \$25.00 times the number of members on the Lodge roster. For example, if a Lodge has 100 members, then to receive the Stokes award, the annual total of all gifts from the Lodge, its members and its widows must equal or exceed \$2,500 (100 times \$25).

Congratulations to Rt. Wor. Bro. Mark Underwood for his leadership and to all Brethren for their participation.



From the Secretary's Desk –

“Lodge of Washington” Medallion -

In Last month's edition of the bulletin I discussed the new Lodge of Washington Medallion. We started by having 25 made to see how they would be received by the members. The first 25 have all been given out and a new order has been placed for an additional 30 Medallions. It will take several months for them to be made and delivered. The Medallion is available to be purchased from the Lodge for \$25.00. You can get the Medallion by sending your payment to the Secretary, made payable to “Alex-Wash Lodge No. 22,” or use the PayPal link:

<https://www.paypal.me/AlexWash22/26.06> (\$25.00 for the Medallion plus \$1.06 PayPal fee) Once your payment is received, you will be placed on the list to receive one of the next batch when they arrive. We do not plan to order more unless we receive a request and payment in advance.



RW G. C. “Jack” Canard, Jr., PDDGM
Lodge Secretary

The School of Pythagoras

The schools established by Pythagoras at Crotona and other cities, have been considered by many writers as the models after which Masonic Lodges were subsequently constructed. They undoubtedly served the Christian ascetics of the first century as a pattern for their monastic institutions, with which institutions the Freemasonry of the Middle Ages, in its operative character, was intimately connected. A brief description of the school of Crotona will not therefore be inappropriate.

The disciples of this school wore the simplest kind of clothing, and having on their entrance surrendered all their property to the common fund they then submitted for three years to voluntary poverty, during which time they were also compelled to a rigorous silence. The doctrines of Pythagoras were always delivered as infallible propositions which admitted of no argument, and hence the Greek expression he said it, was considered as a sufficient answer to anyone who demanded a reason. Aristotle, by the way, in his accounts of Pythagorean doctrines, refers with what appears to be a studied and cautious vagueness to the Pythagoreans, not to Pythagoras. The teaching was probably, according to recent investigation, as a rule credited to the founder.

The scholars were divided into Esoterics and Exsoterics. This distinction was borrowed by Pythagoras from the Egyptian priests, who practiced a similar mode of instruction. The exoteric scholars were those who attended the public assemblies, where general ethical instructions were delivered by the sage. But only the esoterics constituted the true school, and these alone Pythagoras called, says Jamblichus, his companions and friends. Before admission to the privileges of this school, the previous life and character of the candidate were rigidly scrutinized, and in the preparatory initiation secrecy was enjoined by an oath, and he was made to submit to the severest trials of his fortitude and self-command. He who after his admission was alarmed at the obstacles he had to encounter, was permitted to return to the world, and the disciples, considering him as dead, performed his funeral obsequies, and erected a monument to his memory.

The mode of living in the school of Crotona was like that of the modern Communists. The Brethren, about six hundred in number, with their wives and children, resided in one large building. Every morning the business and duties of the day were arranged, and at night an account was rendered of the day's transactions. They arose before day to pay their devotions to the sun, and recited verses from Homer, Hesiod, or some other poet. Several hours were spent in study, after which there was an interval before dinner, which was occupied in walking and in gymnastic exercises.

The meals consisted principally of bread, honey, and water, for though the table was often covered with delicacies, no one was permitted to partake of them. It was in this secret school that Pythagoras gave his instructions on his interior doctrine, and explained the hidden meaning of his symbols. There were three Degrees: the

first or Mathematic, being engaged in the study of the exact sciences; and the second, or Theoretic, in the knowledge of God and the future state of man; but the third, or highest Degree, was communicated only to a few whose intellects were capable of grasping the full fruition of the Pythagorean philosophy.

This school, after existing for thirty years, was finally dissolved through the machinations of Sylo, a wealthy inhabitant of Crotona, who, having been refused admission, in revenge excited the citizens against it, when a lawless mob attacked the scholars while assembled in the house of Milo, set fire to the building and dispersed the disciples, forty of them being burned to death. The school was never resumed, but after the death of the philosopher, summaries of his doctrines were made by some of his disciples. Still many of his symbols and his esoteric teachings have to this day remained uninterpreted and unexplained.

After this account of the Pythagorean school, the Freemason will find no difficulty in understanding that part of the so called Lowland Manuscript which is said to have so much puzzled the great metaphysician John Locke. This manuscript-the question of its authenticity is not here entered upon-has the following interesting paragraphs:

How comede ytt-Fremasonryn Engellonde? Peter Gower, a Grecian, journeyed for kunnyng ye Egypte and in Syria, and yn everyche londe whereat the Venetians hadde plauntedde Maconrye, and wynnyng entrance yn al Lodges of Maconnes, he lerned mucche and retournedde and worked yn Grecia Magna wachsyng and becommynge a myghtye wysacre and gratelyche renowned, and here he framed a grate Lodge at Groton, and maked many Maconnes, some whereoffe dyd journeye yn Fraunce, and maked manye Maconnes wherefromme, yn process of tyme, the arte passed yn Engellonde.

Locke confesses that he was at first puzzled with those strange names, Peter Gower, Groton, and the Venetians; but a little thinking taught him that they were only corruptions of Pythagoras, Crotona, and the Phenicians. It is not singular that the old Freemasons should have called Pythagoras their "ancient friend and Brother," and should have dedicated to him one of their geometrical symbols, the forty-seventh problem of Euclid; an epithet and a custom that have, by the force of habit, been retained in all the modern instructions of the Craft.

Recent conclusions ascribe to Pythagoras and his followers equal esteem to that accorded them by the old Freemasons. In their mathematical work the leading characteristic was a combination of arithmetic and geometry. The studies containing the germ of algebra were developed in the Pythagorean School into a true scientific method in its theory of proportion and in fact Pythagoras has been not only credited with a method common in value to all branches of mathematics but to be personally comparable himself with Descartes who decisively combined geometry and algebra.

- Source: Mackey's Encyclopedia of Freemasonry