

# Acacia42



# Trestleboard

“ MAY BROTHERLY LOVE PREVAIL AND EVERY MORAL AND SOCIAL VIRTUE CEMENT US ”

### MONTHLY SCHEDULED MEETINGS

2/7/2012

Stated Meeting - 7pm

2/14/2012

Degree practice

2/21/2012

2nd Degree-7:30pm

Potluck-6:30pm

2/28/2012

2nd Degree-7:30pm

Potluck-6:30pm

3/6/2012

Stated Meeting-730p

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## FROM THE EAST

As we bring in the New Year I of course will write about the clichés of starting anew.

I invite all those who have not been to Lodge in a while to try to make a new effort to attend soon. The Lodge has been very active with education and new candidates. There are so many new faces that it is difficult to keep all the names straight, a problem we should all be so lucky to have, as I think one of the greatest gifts of life is to meet and befriend as many people as possible.

Get to know your Lodge. During stated and other meetings I will be asking a brother or two to stand up and tell the Lodge about themselves. This will consist of 2 to 3 minutes of pertinent



W Bro. Jacob Hansen

information and what their favorite pastimes and joys of life are. My past experience is that I have learned most about people by reading their obituaries or listening to their eulogies, and I feel ashamed that I hadn't reached out or taken more time to talk one on one with them and learn more about their past. It is amazing the amount of experience one mind carries around, and believe me, I could use all the help I can get when it comes to learning from oth-

ers. Who knows how much you may find you have in common with another Brother that you didn't know about before. My hope is that this will further strengthen the already stout bond which is so often experienced at Acacia.

Changing the Subject: The Lodge has suffered an incredible setback. Our beloved Brother Brad Monell has had a major complication in his battle with cancer. I ask that all Brothers and friends alike pray to the Great Architect for Brad and his family in this most difficult time. He is currently not able to have visitors, and we will keep you informed as we receive more information.

Grand Lodge of Arizona

www.azmasons.org

345 W. Monroe St. Phoenix, AZ 85003 - 602-252-1924

MW Bro. D. Brook Cunningham, Grand Master

## FROM THE WEST

As Senior Warden, one of my duties is to pay Masonic wages if any are due. What are Masonic wages? Why would or wouldn't they be due? We learn about Masonic wages in the second degree. The importance of education and manhood are emphasized here. This leads me to believe that the greatest wage that I can pay or receive is education with application. What does this mean? Leadership by example is a start.

We each have an obligation to education. Many of us feel that we have little or nothing to contribute, but this is not the case. All of us should take the time to learn about our craft and share with each other what we have learned. Even what

you may consider the most basic of ideals are valuable working tools which make each of us stronger.

Admittedly, some knowledge needs to be shared with only those who are prepared to receive it. This does pose difficulty in what, to whom, and when to share what you have learned. This, of itself, is valuable knowledge to have and can only be obtained by experience and application. One bit of this knowledge that I will share regarding this is this: "If you don't ask the question, how are you to receive the answer?"

I believe an open dialogue should exist in every Masonic lodge. There should be no question that is too small, too shallow, or too deep to ask. Even the man who is viewed as the most experienced or the most intellectual still had

questions. The answers he seeks may come from what or whom he least likely expects. We should all be willing to learn from each other.

From the Grand Master of a state to a candidate for the degrees of masonry and even those outside of our fraternity are answers to be found. We should never forget, first and foremost that many of the answers we seek are to be found within our volume of sacred law. Clarification of this can be found through the medium of prayer. Many times in my life, my prayers have led me to others who have guided me to clarification. Remember, never hesitate to ask questions, and never stop searching for answers. This is what



**Bro. Chuck Hope**

makes us and our lodge strong. Ask for, and receive your Masonic wages.

Chuck Hope SW

## THE CHAPLAIN'S DESK

*"There is no  
darkness,  
only the  
absence of  
Light"*

I hope that you all had a wonderful Christmas and New Year! May you all grow with the blessings of our Creator? Let's take a moment and ponder about this New Year as we are at the beginning, what are the Masonic tools you will use to form the corner stone of 2012. Will you use the Maul to push and clean the roughage from your life? Will you use the Plumb Bob to make sure that straight in all your

actions? Will you use the rule to keep your Corner Stone the right size? Possibly you will use the Square to make sure that your corner stone is kept on the square? And then there is the Compass to make sure that you are able to circumscribe your desires. As Masons we are taught and expected to have our lives based on the Corner Stone that we are continually developing as we grow. May the understanding of Chris-

tian forgiveness be an Item in your Corner Stone time capsule? May God's richest blessings poor down upon you as you prepare and share your 2012 Masonic Corner Stone. How do you use a compass for a square stone? God bless all! Joy to all,  
Chaplain Fred

**Bro. Fred Jameson**

## FROM THE SOUTH

I was speaking with my nephew in the car today. "I can't wait to get a smart phone," he said, "...that way I can figure-out what time the movies are on."

I stopped for a moment and thought about the world. I am not an old man, but in my lifetime so much has changed. Our Lodges, however, are places where very little changes. Over time, the issues and concerns of a Lodge move from generation to generation as if nothing is different.

For example, when our Brother Brad recently joined the Celestial Lodge, he left a gigantic vacuum in the leadership of our Lodge. As the Treasurer, he was a steadfast and constant figure at Acacia. But not sooner had he passed than one of our Brothers stepped-in to take-on the daunting task of learning the systems and making things work for his Brothers.

This is not the first time Acacia has lost a key member of the team, nor will it be the last. I am sure that in years past, there were other sudden

losses just like this. There are challenges that have been dealt with over and over again year after year. We are, in a very real way, simply running on a treadmill of human interaction within a community and within our particular corner of Freemasonry.

Importantly then, we must continue to look to those who have been there and done that. We must take guidance from those who have walked on this path before. Certainly technology will change the way we do things, but Men will always be Men, money will always be money, and the way we as Masons exist in our organization is no different than it has been for many generations.

Re-inventing the wheel is a poor application of that first working tool we are shown in the EA degree.

I am glad that there are still those experienced voices to guide us. Men of "mature" stature continue to assist in the smooth flow of our Lodge, our communities, our families and the

world. We should, in our youthful excitement, never forget that wisdom is not a normal aspect of the young.

And to that end, then, I invite our older, more "mature"

members to return to somewhat regular attendance. Certainly, we have become a much "younger" Lodge by virtue of the Men who are making the regular weekly trek to Acacia. But you who can help us teach the new guys, those of you who have been around the block once or twice...we need you.

Come-on home...you'll be glad you did...and so will we.



**WBro. Adrian Fontes**

## COMMITTEES

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*“Always aim at complete harmony of thought, and word, and deed. Always aim at purifying your thoughts, and all will be well.”*

*Mahatma Gandhi*

MEMBER BIOGRAPHYName: John A. NicholsWife: N/ABirthday: 10/26/81Birthplace: Okinawa, JapanResidence: Phoenix\*Favorites\*Book: The Harry Potter SeriesMovie: Godfather Part. 2TV Show: TBDMusic: I enjoy all musicSports team: Duke Blue DevilsFood: German\*Hobbies\*

Reading, martial arts, painting, poetry

Dream car: 1970 Chevelle SSBiggest pet peeve: IntolerancePepsi or Coke: PepsiStones or Beatles: BeatlesChevy or Ford: ChevyPC or Mac: PCIf you could visit anywhere it would be: LondonIf you could live anywhere it would be: BavariaIf you could learn any language it would be: LatinPersonal hero(s): My father, Charlie Wilson, Theodore RooseveltHistoric hero(s): Peter the Great, Miyamoto Musashi, Giordano BrunoBlue Lodge symbol that speaks to you most: Mosaic PavementWhat do you want to be remembered for?: For putting others before myself and never ceasing to seek truth.Favorite quote: "See the beauty in everything." - ???

**Bro. John A. Nichols**  
PM

BOOK REVIEW**The Craft and its Symbols**

by Allen E. Roberts

This book is one of the first Masonic books I ever read and it is also a popular starter book for candidates. In it, Roberts goes over some of the basic primer that makes up the Fraternity. He discusses our Degree structure, our basic history and purposes as well as our collective attitude as a Fraternity. The Craft and its Symbols has its value in that it gives an accurate account of who and what we are as Freemasons and does a good job further educating the reader about the Craft. The one

downside I can say about the book is that it is a little dry in presentation and in my opinion, a little dated. I by no means think this small volume should be avoided in any way, on the contrary, if you're looking for an accurate introductory read on Freemasonry then this book would be ideal however it lacks deep insight and reflection. I do not believe the purpose of this book was to provide the deeper elements of the Craft so as a simple introductory piece of Freemasonry the book does its job.

This book might be better suited for

the newly made EA, FC or MM as opposed to one given to the new prospective candidate only on the premise of its presentation. My opinions notwithstanding, The Craft and its Symbols is still a classic and should be a book that every Mason has read at least once.

Review by John A. Nichols

SONS OF VOLTAIRE

Next Meeting: Tuesday January 31, 2012 at 7:00pm  
Presentation: The Arab Perspective by Eric Jameson

## HAPPY BIRTHDAY

Royden, Thomas Slaven	21-Jan	Peck, George Wayland	03-Feb	Teel, Dennis Murel	05-Feb
Kaye, Gerard Ernest	23-Jan	Chilcoat Sr., James Newton	23-Feb	Wells, Bruce Alfred	07-Feb
Cook, Jackie Leroy	15-Jan	Monell, Bradner Neil	12-Feb	Stevens, Jeffery Lee	13-Feb
Garner, Jimmie D.	07-Jan	Patton III, Edgar M	4-Feb		
Trenhaile, Irvin Robert	22-Jan	Philo, Ernest La Verne	16-Feb		
Philo, Kris Grayden	28-Jan	Morrell, Richard Clark	10-Feb		
Bonhomme, Karl Thomas-	29-Jan	Elliston, James Delano	12-Feb		
Troester, Franklin	24-Jan	Lindberg, Jerry	15-Feb		
C.Churchill, Melvin	17-Jan	Urrabazo, Johnny Alexander	24-Feb		
Abbott, Jan D.	31-Jan	Robertson, Michael Elmo	27-Feb		
Chan, Peter Lung	30-Jan				

## MASONIC BIRTHDAYS

Morrell, Jerry Wayne	26Jan	Tull II, John Edward	26Jan	Pommerenk, John H.	20-Feb
Haas, John Henry	30Jan	Ussery, Harvey John	16Jan	Quinn, John Frederick	25-Feb
Johnson, Joseph Francis	20Jan	Ashley, Scott A.	29Feb	Stark, Robert Mark	27-Feb
Loro, Eugene Francis	03Jan	Bateman, James Edward	24Feb	Stringfellow, Charles Everett	16-Feb
Burnette, Lonnie Sam	17Jan	Beasley Jr., Winfred Harris	24Feb	White, Jimmie Gordon	25-Feb
Penalosa, Urso A.	02Jan	Chavez, Christopher, James	09Feb		
Royden, Thomas Slaven	21Jan	Daugherty, Louis E.	09Feb		
Starbard, Gerald E.	17Jan	Denison Jr., Virgil	18Feb		
Treadway, Barton Loyal	15Jan	Kaiser, John Forrest	24Feb		
Stevens, Jeffery Lee	28Jan	Patton III, Edgar M.	27-Feb		

## SICKNESS AND DISTRESS

If you need to report any sickness or distress please contact Bro. Frederick Jameson at 623-221-5797 or the Lodge Secretary, John Tull, at 602-478-5989 or [jtctull2@msn.com](mailto:jtctull2@msn.com)

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# MASONIC EDUCATION

## THE MYSTERY DEGREES

Leslie M. Scott, 33 degree

Sovereign Grand Inspector General in Oregon

Address before Multnomah Council of Kadosh, at Portland, Ore.

## THE NEW AGE - AUGUST 1946

Old as philosophy is the phrase, "To know is to live." We find that thought in the Ancient Mysteries, running back thousands of years.

To know, said the sages of antiquity, is to believe in the unity of God, to purify the soul, to prepare for the future life, and to do our duty to our fellow men. So said Zarathustra, Socrates and the Man of Nazareth; the authors of Jewish and Christian Scriptures; the authors of Masonic doctrine; the thinkers and reformers of every age, and Albert Pike, the formulator of the Scottish Rite.

To know is to live. Men seek to know, so that they may live wiser, better and happier. "Seek and ye shall find." (Luke XI:9.)

The phrase "live and learn" is a cynical reversal of words. Better for spiritual and material progress is first to learn, so that one may thereafter live; and "keep himself unspotted from the world." (James 1:27.)

The ancients practised a moral science which the Greeks, 2,500 years ago, called Mysteries. The word generically meant to close the eyes and mouth, to hide. The hidden things inspired the Apostle Paul, who was versed in the Mysteries, to say: "For the things which are seen are temporal, but the things which are not seen are eternal." (2 Cor. IV: 18.)

The science seems to have originated in India, and to have spread to Ethiopia, Egypt, Phoenicia, Greece, Persia, Assyria, Rome, Britain and Scandinavia. It consisted originally of secret religious rites. The Egyptians made much of them, and attached legends to their supreme gods Osiris, the father, Horus, the son, and Isis, the spirit. These legends were imitated in the religious and philosophical lore of the peoples of antiquity, including the Goths and Scandinavians of Northern Europe, and the Druids of Britain. The early Christians used them in their sacramental rites, especially as to the eucharistic elements of Christ, the communion, and the exclusion of strangers and persecutors.

Says Albert Pike: "Originally, the Mysteries were meant to be the beginning of a new life of reason and virtue. The initiated, or esoteric, companions were taught the doctrine of the One Supreme God, the theory of death and eternity, the hidden mysteries of nature, the prospect of the ultimate restoration of the soul to that state of perfection from which it had fallen, its immortality, and the states of reward and punishment after death. The uninitiated were deemed profane, unworthy of public employment or private confidence, sometimes, proscribed as atheists, and certain of everlasting punishment beyond the grave...."

"The veil of secrecy was impenetrable, sealed by oaths and penalties, the most tremendous and appalling.

"It was by initiation only, that a knowledge of the hieroglyphics (Egyptian) could be obtained, with which the walls, columns and ceilings of the Temples were decorated...."

"The ceremonies were performed at dead of night ... with every appliance that could alarm and excite the candidate. . . ."

"The early Christians, taught by the founder of their religion, but in greater perfection, those primitive truths that from the Egyptians had passed to the Jews, and been preserved among the latter by the Essenes, received also the institution of the Mysteries; adopted as their object the building of the symbolic Temple, preserving the old Scriptures of the Jews as their sacred book, and as the fundamental law, which furnished the new veil of initiation with the Hebraic words and formulas, that, corrupted and disfigured by time and ignorance, appear in many of our degrees...."

"The formula which the primitive [Christian] church pronounced at the moment of celebrating its Mysteries, was this: 'Depart, ye profane! Let the catechumens [neophytes] and those who have not been admitted or initiated, go forth!'"

## MASONIC EDUCATION

The unity of design of the Mysteries of all lands shows their common origin. They contained secret knowledge and rites of secret worship. At first religious, they became political and promotive of caste, and degenerated into charlatany. They were imitated in public pageants. The Rose Festival of Portland uses some of the imitations, as in the obligation of Rosaria; likewise, the Mardi Gras of New Orleans. Such pageants were common in Elusian and Orphic Greece. But the real Mysteries were exclusive and secretive to their devotees and initiates. The obligations and penalties were solemn and harrowing.

The rites contained not only moral precepts and doctrines of Deity, the soul, and future life, but also knowledge of astronomy, the harmonious and regular procession of the stars and the seasons, and the precision of numbers and mathematics.

They taught lessons of life, death and after-life; they were funereal, heroic, dramatic, as in our Mysteries of Hiram. To the Egyptians, Hiram was Osiris; to the Persians, Mithras; to the Greeks, Dionysus; to the Christians, the Man of Nazareth. Hiram was Khuram, Hebrew, meaning Noble Born, higher type of humanity; "exemplar of what man may and should become, in the course of ages ... ; gifted with a glorious intellect, a noble soul, a fine organization, and a perfectly balanced moral being ... ; the possibility of the race made real."

Cicero said of the Mysteries: "For a wild and ferocious life, [they] have substituted humanity and urbanity of manners. It is with good reason they use the term initiation; for it is through them that we in reality have learned the first principles of life; and they not only teach us to live in a manner more consoling and agreeable, but they soften the pains of death by the hope of a better life hereafter."

Plato, 400 B. C., said that the object was to reestablish the soul in its primitive purity; the Roman philosopher, 500 years later, Epictetus, to uphold the "instruction of man and the correction of morals."

Aristotle said the Mysteries were the most valuable of all religious institutions; Socrates, that they brought to the dying the most glorious hopes for eternity.

The Mysteries were practised in Rome until 400 A.D.; in Athens, until 700 A.D.; in Wales and Scotland, until 1100 A.D. They contained conceptions that have deeply affected the religious history of the world. In Greece they were given in four stages:

- (1) Preliminary purification;
- (2) Communication of mystic knowledge;
- (3) Revelation of holy things;
- (4) Crowning of the mystic as a privileged person.

The Homeric poems, 800 B.C., speak of the comfort brought to the afflicted. Modern Catholics are said to receive similar consolation from the elevation of the Host at Mass, which is imitative of the Mysteries. The early Christians adopted the mass of Mithras of the Persian Mysteries, and thence took their sacraments and their rites of confirmation. The priests of Mithras used confession and baptism, and promised future life of happiness or misery; they celebrated the oblation of bread, image of resurrection, and gave extreme unction.

Pythagoras, 500 B.C., had three Mystery Degrees, for which a preparation of five years of abstinence and silence was required. He was familiar with the Mysteries of Egypt. He taught Mathematics as an evidence of God and His laws; grammar, rhetoric and logic to improve the reasoning powers, and geometry, music and astronomy for useful knowledge. He taught also the omnipotence of God, the immortality of the soul, truthfulness, silence, temperance, fortitude, prudence, justice, and abstinence from vice. Particularly we owe the Fellowcraft instructions to Pythagoras. Plato elaborated the Pythagoras doctrines, one hundred years later.

The Masonic Fraternity is the modern repository of the Mysteries. As used by us, they are shorn of mysticism and superstition, and are retentive of spiritual and moral values, and doctrines of Divine unity and harmony, and future life of the soul. Mankind has made little or no progress in spiritual and moral excellence in thousands of years, nor in expression. The Golden Rule seems as distant an ideal as when pronounced by the founders of Christianity, and Confucianism, 500 B.C.

Masonry does not specify the type of future life, nor the dogma or doctrine that is to be followed. Blue Lodge Masonry pledges belief in "future life," but not in "immortal life." Scottish Rite Masonry holds the soul to be immortal, but does not postulate the soul's mode of existence hereafter.

## MASONIC EDUCATION

Some of our degrees are likened to degrees of the Ancient Mysteries. That is to say, our degrees, in their ritual, use the ancient teachings and symbolisms and ceremonials. Other degrees of our series follow the philosophy of the Ancient Mysteries. We use Hebrew symbolisms and discipline; the Druse combination of Hebrew, Mohammedan and Christian, and the Christian symbolism, for Masonry is a faith universal, sharing the beliefs that are common to all great religions, of God, future life, earthly duty, and personal rectitude.

The early Christians practised three degrees, based upon the Ancient Mysteries. Some of ours have a similar sequence and present the essence of Scottish Rite philosophy.

Ancient astronomers saw symbols in the stars; the circle, triangle, square, parallelogram. The Spring constellation of Taurus, the Bull, ushered in the Blazing Star of Sirius, the three kinds of Orion, the five Hyades and the seven Pleiades, signifying the mystic numbers 1, 3, 5, 7. The Nile began to rise, as our Columbia River does, in the spring-time; Osiris returned with Taurus at the Vernal Equinox to regenerate the world, after being slain by Python, six months before, in the constellation Scorpio, which is opposite Taurus in the sky.

Masonic Lodges have many astronomical symbols from the Ancient Mysteries; churches have them also. The cross is astronomical, pointing four directions to the universe. The Bible makes many references to the stars. The Mysteries have permeated the great religions, and still live in them. The birth of the Christ was heralded by a star in the East.

We are Knights of the Brazen Serpent, because the serpent was an emblem of reason, faith and repentance. The pharaohs wore the serpent emblem on their brow, as a symbol of their piety in the Mystery religion.

Have we moderns found a better way of explaining the soul's origin and its advent to, and departure from, the body, than the ancients had? Are the plain virtues better known now than then?

One of our degrees may be likened to the Master's Degree and to the third degree of the early Christians, to their Degree of the Faithful, in which their sacramental secrets were confined. Our degree uses Christian symbolisms and Christian forms of discipline, and leads to the explanation of the Word, in the final Masonic Trinity: God, the Source of All; His Thought conceiving the Universe; His Word, uttering the Thought and becoming the Creator. The manifestation, the revelation of the Word is the Universe: material, mental, spiritual.

The triple dogma has long been known in the sanctuaries of the sages, and Masonry has other expressions of Trinity, such as Wisdom, Strength (Force), Beauty (Harmony); Faith, Hope, Charity; Liberty, Equality, Fraternity; also many references to other triads.

The search for the Word has engaged the great minds of the ages. It is a search for the Logos, the nature and purpose of the Divine Plan, for spiritual life and light, by which to guide in the pathway of Truth. Philosophers have variously struggled to define the Word.

To a Mason the Word is a synonym of the true nature of God, of wisdom, intellect, of the soul of the universe. It is the unuttered expression of being and life that are in the Absolute.

The search is an allegory of attempts to find the Word. In the allegory are represented the general ignorance of the nature and attributes of the true Deity, the worship of other deities, and faulty ideas of the Great Architect.

We say the Word once found was lost. That is part of the allegory. The writer of St. John's Gospel says: "In the beginning was the Word, and the Word was with God, and the Word was God."

Men have contrived one substitute definition after another. And in this atomic age they are finding new substitutes for their concepts. We say Masonry is a science of seeking and finding. We have been told that the substitute Word of the Master's third degree is Sanskrit, meaning, The Holy Child, the Son of God. The formulators of Masonry were Christians, to whom the True Word was a synonym of Christ the Saviour. We could go on and on with substitutes for the Word, on which men have not been able to join, and from which they have passed, one after another,

## MASONIC EDUCATION

unsatisfied.

Such is the climax of the Mystery Degrees of the Scottish Rite, paralleling the Craft Degrees and the Christian Degrees, and signifying three steps or stages:

- (1) Material: blindness, repentance, light.
- (2) Intellectual: sympathy, justice, gratitude, veneration, geometry, rule of harmony.
- (3) Spiritual: rebirth, death, resurrection, faith, the New Law - Love ye one another.

Masonry holds that justice and beneficence are divine attributes, shared by imperfect man. Evil, pain and sorrow are parts of the Divine Harmony, to be balanced according to the Divine Plan, and not by human creed or doctrine.

Says Albert Pike: "Masonry inculcates its old doctrine . . . , that God is One; that His Thought, uttered in His Word, created the Universe, and preserves it by those Eternal Laws which are the expression of that thought; that the Soul of Man, breathed into him by God, is immortal as his thoughts are; that he is free to do evil or to choose good, responsible for his acts and punishable for his sins; that all evil and wrong and suffering are but temporary, the discords of one great Harmony, and that in His good time they will lead by infinite modulations to the great, harmonic, final chord and cadence of Truth, Love, Peace and Happiness, that will ring forever and ever under the arches of heaven, among all the stars and worlds, and in all souls of men and angels."

This is the Masonic Creed, expressed in these four degrees:

"Believe in God's infinite benevolence, wisdom, and justice;

"Hope for the final triumph of good over evil, and for perfect harmony, as the final result of all the concords and discords of the Universe; and

"Be charitable, as God is, toward the unfaith, the errors, the follies and the faults of men; for all make one great brotherhood."

And, by the revealing light of initiation, learn, know and live.

## MASONIC EDUCATION

### THE CANDIDATE

by: Unknown

Freemasonry first asks questions of the candidate for initiation, then questions about him.

A lodge must be satisfied as to five important matters; a petitioner's motive for applying for the degrees; his physical being; his mental equipment; his moral character and his political status, using the word in its non-partisan sense.

It is highly important that Freemasons understand that a man's motives for petitioning a lodge are proper, otherwise we cannot guard our West Gate from invasion by those who will not, because they cannot, become good Master Masons.

A man must ask for "Light, of his own free will and accord." Not only must he so declare in his petition, but nine times during his initiation he must repeat the statement. Here grow the roots of that unwritten but universally understood prohibition - no Mason must ask his friend to join the Order.

It is easy to persuade a friend to "join something." We enjoy our country club - we would enjoy it more if our friend was a member. We put an application before him and persuade him to sign it; quite right and proper. We belong, perhaps, to a debating club or an amateur theatrical society, or a Board of Trade or a luncheon club. Enjoying these activities, we desire our friend also to have these pleasure so we ask him to become one of our circle. An entirely proper procedure in such organizations but it is a wholly improper course in Masonry. Unless a man petitions the Fraternity impelled by something within himself, he must state an untruth nine times in his initiation. Unless he is first prepared "in his heart" and not in his mind, he can never grasp the simple but sublime essentials of brotherhood. To ask our friend to petition our lodge, then, is to do him not a favor but an injury. In most Jurisdictions a petitioner is required seriously to declare upon his honor, not only that he comes of his own free will and accord, but uninfluenced by any hope of financial gain. There are men who want to become Freemasons because they believe that the wider acquaintance and the friends made in the lodge will be "good for business." So do men join the church or a bible class because they believe they can sell their goods to their fellow members. But the man who desires to become a member of a church that he may sell it a new carpet will hardly be an asset to the house of God; he who would become a Freemason in order to get the trade of his fellow lodge members will hardly be in a frame of mind either sincerely to promise brotherhood or faithfully to live up to its obligations. Hence Freemasonry's need to obtain the most solemn declaration possible of the secret intentions, the real motives, the hidden desires of those who would join our Mystic Circle.

The "Doctrine of the Perfect Youth" is perennially a matter for discussion in Grand Lodges. The origin of the requirement that a man be perfect in all his limbs and parts goes back to the days before written history of the Craft. Mackey states that the first written law on the subject is found in the fifth article of the Old York or Gothic Constitutions adopted at York in A.D. 926: "A Candidate must be without blemish and have full and proper use of his limbs; for a maimed man can do the Craft no good." This requirement has been repeated, and again repeated at various times in many different forms; in the "Ancient Charges at Making" (1686) and in the "Constitutions of 1722-23" which put into print the customs and enactments of the Mother Grand Lodge in 1717.

The same Masonic authority makes the 18th Landmark read:

"Certain qualifications of a candidate for initiation are derived from a Landmark of the Order. These qualifications are; that he shall be a man - shall be unmutated - free born and of mature age. That is to say, a woman, a cripple or a slave, or one born in slavery, is disqualified for initiation into the rites of Masonry." Just how strictly this law should be interpreted is a moot question, and different Jurisdictions rule in different ways upon it. In no Jurisdiction, for instance, is a man considered to be ineligible because he wears glasses, or has a gold tooth! In most Jurisdictions he must be "perfect" with two arms, two legs, two hands and two feet. In some Jurisdictions, if he can conform to the requirements of the degrees, he may lack one or more fingers not vital to the tokens; in other he may not.

The foundation of the doctrine was an operative requirement; obviously a maimed man could not do as "good work, true work, square work" as the able-bodied man. The requirement has been carried over in Speculative Masonry. Its greatest importance today is less in the need for physical strength and mobility than in undoubted fact that if we materially alter this Ancient Landmark, these old "usages and customs," then we can alter others; admit women, elect by a majority vote, dispense with the Tiler and hold our meetings in the public square! Physical qualifications have a further importance of a practical nature; other things being equal, the maimed man and the cripple are more apt to become charges upon the lodge than the strong and whole. Finally, the weak and feeble of body cannot offer to their brethren that same assistance in danger which the able-bodied may give.

Inspired by patriotism some Jurisdictions have relaxed the severity of their physical requirements in favor of soldiers who have suffered in behalf of their country. Into the argument pro and con as to the expedience of such relaxations this Bulletin can not go. Suffice it here that the lodge to which an applicant applies should be meticulously careful to see that the candidate conforms literally to the requirements as laid down by the Grand Lodge. It is hardly necessary to say that the petition of a woman cannot be entertained under any circumstances whatsoever, nor need the reasons for it to be discussed here.

The mental qualifications required of a candidate are dictated more by the desires of the individual lodges than by any stated law. Many Jurisdictions have ruled that a man who cannot read is not an eligible petitioner, for the good and sufficient reason that he who cannot read cannot search the Great Light, nor discover for himself the by-laws of his lodge, the constitution of the Grand Lodge, or the Old Charges and ancient Constitutions.

The ability to read and write, however, important though it is, does not make a man educated! Nothing is said in our Ritual about the need of an education prior to becoming a Mason, but by implication a man is supposed to have sufficient educational background to be able to study the seven liberal arts and sciences. "Sufficient education" is a very broad phrase and may include all sorts of men, of all sorts of education, as, indeed, it does. A man may not know the multiplication table, murder the King's English, and believe geometry is something to eat; and yet be a hard-working, true-hearted, single-minded brother to his brethren.

## MASONIC EDUCATION

But it will hardly be doubted that if all Freemasons were of such limited educational equipment the Order would perish from the earth from the lack of appreciation of what it is, where it came from, and whither it is going! First the friend who presents the petition; next the committee appointed to investigate; and finally the lodge must be the judge of what constitutes "sufficient mental equipment" to enable a man to become a good member of the lodge.

A few ritualistic lions are in the path. He who is silly, is childish, in his dotage, who is insane, is known to be a fool - may not legally receive the degrees. It is to be noted that "dotage" is not a matter of years but of the effect of years. A man of four score, in full possession of his mental faculties is not in his dotage. Premature senility may attack a man in his fifties; he may truly be in his "dotage." Similarly, a "fool" does not mean, Masonically, a man without what we consider good judgment. "Jones was a fool to go into that stock" - "He is foolish to try to build that house" - "What a fool he is to sell his store now" - do not really express belief that the man is a "fool" in the Masonic sense, merely that in these particular cases he acts as we think a fool would act.

Masonically, a man is a "fool" who suffers from arrested mental development. He is not mad, neither is he in his dotage, but he lacks the ordinary mental equipment and judgment ability of the rest of humanity. Such a one, of course, is ineligible to receive the degrees, since he can neither comprehend nor live up to their teachings.

The moral qualifications a petitioner should possess are fully understood by all. The petitioner must express his belief in Deity. No atheist can be made a Mason. He must be "under the tongue of good report" - i.e., have a good reputation in his community. He must "obey the moral law." But just how much is included in this phrase is an open question.

While a "moral man" may be hard to define, he is easy to recognize. Committees seldom have much trouble in ascertaining that a man "morally fit" to become a Mason is, indeed, so. The contrary is not always true - moral unfitnes often masquerades under the appearance of virtue - hence the need for the competent committee. In some Jurisdictions a separate ballot is taken on the candidate for the second and third degrees, to test his "moral fitness," but usually the ballot which elects a petitioner to the degrees is considered to express the opinion of the membership on all his qualifications at once.

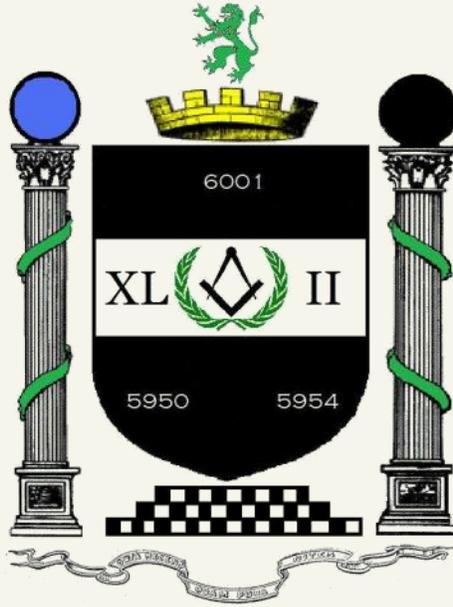
The applicant for the degrees must be "of mature and discreet age" (from the Old Charges). In this country that is the legal majority. In some foreign Jurisdictions it varies from eighteen, for a "lewis" or son of a Mason, to twenty-five.

Our requirement of legal age is dictated not only by the fact that Masonry is for men, and a youth does not become a man until he is twenty-one; but because to be made a Mason in the United States a man must be a citizen, and citizenship, in its real sense, is not held by minors.

Our political requirements are most explicit upon the question of being free born. Many have erroneously thought that such qualification was "read into" the body of Masonry to keep out men of the colored race. Unquestionably "free born" means not only not born a slave, but not born of parents who have been slaves, or whose forebears were slaves. Thus "free born" does bar men of African descent in this country from becoming a Mason. But the provision was an integral part of Masonic law long before Africans were imported into this country - see the statute from the Old York Constitution already quoted. The custom even goes further into antiquity. In the ancient Mysteries of Greece and Rome, from which Masonry derives something of its form, similar law prevailed. No man born a slave, or made a slave, even if freed (manumitted) could be initiated.

It is practically a universal requirement that the candidate be a resident of the Jurisdiction to which he applies for a period of one year prior to making the application. A man who has not resided for a reasonable period in one place cannot have demonstrated to his neighbors the kind of man that he really is. A committee is handicapped in making an investigation of a man who is not among friends and neighbors. Grand Lodges are usually very strict about this; but Grand Masters occasionally, upon a very good reason being shown, grant dispensations to shorten the statutory period. A man who has resided in a Jurisdiction for ten months, let us say, is ordered to Japan for three years. He desires to become a Mason before he departs. If he is satisfied that the applicant can show the committee his moral worth, a Grand Master may permit him to make application and receive the degrees before he departs. During the war, when all requirements seemed of less than the usual importance when seen in the fierce white light of patriotism; length of residence in a Jurisdiction was sometimes lost sight of. A man considered worthy to have his petition placed before a Masonic lodge has much to recommend him. If the committee has done its work well, and, if on the strength of that report the lodge elects him, he may well feel that an important seal has been placed upon his reputation and character.

That some committees do their work ill is evidenced by the occasional failures of brethren to walk uprightly. That the vast majority of committees are intelligent and faithful is proven by the reputation of the Fraternity and the undoubted fact that a man known to be a Master Mason is almost universally considered to be a good man and true!



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