

# Acacia42



# Trestleboard

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

### MONTHLY SCHEDULED MEETINGS

3/6/2012

Stated Meeting - 7pm

3/13/2012

Potluck 630pm

2nd Degree - 7:30pm

3/20/2012

TBD

3/27/2012

Sons of Voltaire

4/3/2012

Stated Meeting-730p

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## FROM THE EAST

The preparation before building the Temple.

### Lesson 1

The following is an excerpt from the Book of 2 Chronicles which is time when King Solomon receives the reign over Israel. The Book leads into the preparations for the building of the Temple. I highly recommend Reading of the full Book of course, but there is something great to be learned from this passage. Not being a bible scholar, and not wishing to delve too deeply into my personal interpretation, just read and learn the ever so obvious lesson from this passage.

### 2 Chronicles 1



W Bro. Jacob Hansen

### Solomon Asks for Wisdom

1 Solomon son of David established himself firmly over his kingdom, for the LORD his God was with him and made him exceedingly great.

2 Then Solomon spoke to all Israel—to the commanders of thousands and commanders of hundreds, to the judges and to all the leaders in Israel, the heads of fami-

lies— 3 and Solomon and the whole assembly went to the high place at Gibeon, for God’s tent of meeting was there, which Moses the LORD’s servant had made in the wilderness. 4 Now David had brought up the ark of God from Kiriath Jearim to the place he had prepared for it, because he had pitched a tent for it in Jerusalem. 5 But the bronze altar that Bezalel son of Uri, the son of Hur, had made was in Gibeon in front of the tabernacle of the LORD; so Solomon and the assembly inquired of him there. 6 Solomon went up to the bronze altar before the LORD in the tent of meeting and offered a thousand burnt offerings on it. (cont on pg2)

Grand Lodge of Arizona

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MW Bro. D. Brook Cunningham, Grand Master

## FROM THE EAST (CONT)

7 That night God appeared to Solomon and said to him, “Ask for whatever you want me to give you.”

8 Solomon answered God, “You have shown great kindness to David my father and have made me king in his place. 9 Now, LORD God, let your promise to my father David be confirmed, for you have made me king over a people who are as numerous as the dust of the earth. 10 Give me wisdom and knowledge, that I may lead this people, for who is able to govern this great people of yours?”

11 God said to Solomon, “Since this is your heart’s desire and you have not asked for wealth, possessions or honor, nor for the death of your enemies, and since you have not asked for a long life but for wisdom and knowledge to govern my people over whom I have made you king, 12 therefore wisdom and knowledge will be given you. And I will also give you wealth, possessions and honor, such as no king who was before you ever had and none after you will have.”

13 Then Solomon went to Jerusalem from the high place at Gibeon, from before the tent of meeting. And he reigned over Israel.

There are so many life lessons to be taken from such a short passage of the Holy Writings. This is but a mere reminder as to what is so important in the living of our everyday lives. I know my contributions to the world will never be written about like King Solomon’s, but my efforts have a purpose, and I hope I fulfill my purpose.

Talk. The Great Architect Is Listening.

Listen. The Great Architect Is Talking.

### Lesson 2

I was taught a very important lesson in fairness and equality the other day. It goes back to the age old lesson “Do unto others as you would have done to you. “ I can think of many people who could stand to remember this short passage, as it is such a powerful lesson. While it is a passage I learned from the New Testament, it is also well known in many other writings and studies that pretty much boils down to more common modern terms like Karma, or remembering Murphy’s Law.

What I witnessed was my daughter and son being told they could share the last brownie. My very quick thinking daughter immediately proclaimed “I will cut the brownie in half.” Knowing my daughter would probably cut herself the biggest piece, my wife said “fine my dear, but your brother gets to choose his piece first.” This turned that brownie into 2 scientifically exactly equal pieces.

Let us all remember in our daily lives that we are not the center of the world. Our decisions must be weighed, and intentional harming of a fellow human being should never be overlooked. There are so many good people who get cheated by the daily workings of our society, sometimes by their own decisions, and sometimes, unfortunately, by the decisions of others. There are many people I’ve witnessed make judgment of other people for very selfish, petty, small reasons. Let us remember that when we make decisions in the root of selfishness, Karma has its way of remembering. I always try to remember in my dealings that the Great Architect is ever mindful of my every move. When the clerk gives me too much change, why should I care? He’s the one that made the mistake! But if I were to walk away knowing that happened, I feel I would have stolen under the vision of the Great All Seeing Eye. I will make it right, not for the clerk’s sake, but because it is the right thing to do.

### Lesson 3

On a lighter note, be looking for a pizza night at the Worshipful Master’s house near the end of March. We had a great time at the last one we held, and it has been far too long since that gathering. The weather has been beautiful, and will be turning warm all too soon. So let’s throw some pies and share stories. The estimated date is either Saturday March 24th or March 31st.

May Brotherly Love prevail in all our dealings.

## FROM THE WEST

“Harmony is the strength and support of all societies, especially of ours.” What does this simple phrase mean to you?

Does it mean that we are to restrict our conversations in and out of the lodge to subjects that will not differ from each others? Does it mean that if two or more brothers have differing opinions on a particular subject, that they are being unmasonic?

One of the things that we enjoy about being at Lodge is the freedom to engage in any conversation we so choose, without fear of judgment or retribution. I have said this myself from my first visit to Acacia, and I have heard this from many of you as well. We are a family within a so-

ciety of well intentioned men who don't like to see Brothers argue or disagree. We are, however human. We don't live in Utopia, and we will inevitably have disagreements. The main point to keep in mind is this: If there is an argument that opposing sides are passionate about, it means that both sides are equally concerned about what is right. What I mean is that usually, among Masons, Malice and deceit should be unknown among us.

Our differences from each other is as harmonious at times as a well planned piece of music. I am no musician, so please forgive my lack of terminology in explaining these thoughts.

There are times when notes seem to be opposing each other until other notes are added. This is beautiful harmony. One single note repeat-

ed in a sequence is not harmony, its an alarm. What do we do with an annoying alarm? We shut it off! This creates silence. This is not harmony either. Its censorship. My brothers, we should never be afraid to express ourselves to each other in fear of loosing disharmony. This is not to say that an argument should be started every chance we get. But when engaged in an opposing discussion with your brothers, keep in mind that if all parties leave the conversation with a little more insight and understanding, then the discussion was enlightening. We are here to support, protect, and guide each other on this path that we call life. I pray that none of my brothers ever feel that



**Bro. Chuck Hope**

they shouldn't disagree with a stance that I have taken, a point that I've made, or an action that I've taken. I believe that I am not alone among the leadership of Acacia with these feelings.

But feel free to correct me if I'm wrong.

## THE SECRETARYS DESK

*“There is no  
darkness,  
only the  
absence of  
Light”*

## FROM THE SOUTH

Greetings from the South,

Those of you who know me well understand that I have a streak of artist in me. You also know that I have a different sense of humor. I also have a particular coffee shop that I frequent.

The other day I went into this particular coffee shop and found an independently published 'zine' (a magazine-ish publication) that was titled "The Cult of the Yellow Sign". It had a purple cover with a cut-out of a square and compass revealing the bright yellow paper underneath. The title of the Cult and the zine were the same, and were blazoned in dark black bold letters rising through the cut-out...it is an interesting cover that instantly caught my symbol-recognizing eye.

Obviously, the publication is a satirical piece intended for entertainment purposes. To the staid and humorless among us, it certainly could seem offensive and disgusting. But there were some very interesting themes throughout the roughly drawn and cut-and-pasted artwork which are worth discussing. The authors and artists created

a tongue-in-cheek homage to Freemasonry the way the creators of South Park make fun of our society in general.

In short...they pull no punches, and it's funny.

Inside the cover, the reader is introduced to the Cult: "In the dim, grim age of Man's forgotten black prehistory, they were already old..." The publication includes recipes for "Red Vivisection Cupcakes" from the "Gastronomicon", an obituary section which, in a handwritten note, warns the "editor" not to mention that one of the members was cannibalized, and a reference in the music reviews that the theme song of the Cult is "The Sign", written by Ace of Base. Honorable mention in the music reviews goes to Hansen's "Mmmmbop" which is referred to as "a song so effectively evil that it was almost too obviously a Cult creation."

The Cult refers to its members by three digit numbers, which apparently pass from member to member upon the demise of the prior. So, if we were the Cult, and my number was #073, when I died, some other

Brother would become #073. There are haiku (a seventeen syllable form of Japanese poetry) and other features including a wide variety of Tarot card art where the faces of the characters are covered by black marker and they all wear hoods.



**WBro. Adrian Fontes**

Mostly, this is an opportunity to view a "secret society" from the perspective of extreme themes and outlandish (and clearly absurd) innuendo. What was most important to me, however, was the fact that I associated myself with this fantasy "Cult" and laughed out-loud at the weirdness of the whole thing. It revealed to me that, on occasion, I ought to take myself a little less seriously...I ought to be able to laugh at myself...I ought to be able to ask the question: "Why does our ritual not mention 'Humor' as an essential part of the lessons of life?"

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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: Matt O'HallarenWife: AmandaBirthday: 10/17Birthplace: MassResidence: Avondale\*Favorites\*Book: Beowulf & Private PartsMovie: Godfather I & II but not IIITV Show: Game of ThronesMusic: Punk, Rock, Classic RockSports team: PatriotsFood: Chicken wings & beer\*Hobbies\*Dream car: 1977 CorvettePepsi or Coke: CokeStones or Beatles: StonesChevy or Ford: ChevyPC or Mac: PCIf you could visit anywhere it would be: IrelandIf you could live anywhere it would be: ColoradoIf you could learn any language it would be: LatinPersonal hero(s): My Dad, My Father in Law, and all four grandparentsHistoric hero(s): Thomas Jefferson, Winston Churchill, Col. Bob HowardBlue Lodge symbol that speaks to you most: Ashlars (Both)What do you want to be remembered for? Being a great DadFavorite quote: I will find a way, or I will make one.

Bro. Matt O'Hallaren

BOOK REVIEW**The Lost Keys of Freemasonry by Manly P. Hall**

Manly Hall is one of those writers where it may depend on who you talk to that dictates whether or not his works are credible. He was no doubt a fervent writer and mystic. He indulged in the esoteric, spiritual and alternative philosophies. As founder of the Philosophical Research Society, there is no question whether or not Hall was serious in his studies and that he has since been considered an authority on the esoteric by Masons and non-Masons alike.

The Lost Keys of Freemasonry was written in 1923 when Hall was 22 years old and before he became a Freemason. This fact alone may cause some Masons to disregard this work as spurious.

However, because of Hall's wealth of knowledge of esoteric philosophy, it is my opinion that he wrote this book strictly with those philosophies in mind. In this book Hall emphasizes the importance of the ancient mysteries and how they qualify the craft and what qualifications the members of the craft should possess. The "Egyptian" chapter is most intriguing because he relates the rituals and traditions of Freemasonry to those of the Egyptian King-Making ceremonies. Whether this is true or not is debatable if not fanciful, but the provocation of thought and discussion is most fulfilling. Since its publication The Lost Keys of Freemasonry has been a great book to spark discussion, debate and further contemplation of the craft.

Because of the interesting nature of this book, and considering its author and the time he wrote it I think it is a great addition to anyone's Masonic library. Whether he was a Freemason at the time or not, I think you may be hard pressed to find any other 22 year old that can come as close to the mark as he did, esoterically speaking of course.

Review by John A. Nichols

SONS OF VOLTAIRE

Next Meeting: Tuesday March 27, 2012 at 7:00pm  
Presentation: TBD

**HAPPY BIRTHDAY**

Ward, James B.	26Mar	Boone Jr., Fred Anderson	30Mar
Chisum, James R.	03Mar	Upchurch, David Lynn	17Mar
Drinkard, Otis Lester	06Mar	Marks , Maurice O'Brian	19Mar
Andrews, Ronald H.	11Mar	Kuck, James Allen	24Mar
Nelson, William Richard	24Mar	Ashley, Scott A.	
Black, Jewell O'Brian (Jack)	22Mar	Bishop Jr., William Theodore	
Erickson, Joseph Allen	29Mar	Armah, Anthony Enyimah	

**MASONIC BIRTHDAYS**

Buchite, Warren Robert	21Mar	Nelson, Patrick James	24Mar	Wells, Bruce Alfred	24Mar
Chilcoat Sr., James Newton	26Mar	Nelson, Robert Irwin	24Mar	Zobel, Robert William	24Mar
Duncan Jr., Richard	03Mar	Richardson, Dudley T.	05Mar		
Blaine		Short, Ricky Wayne	11Mar		
Faidley, Larry Eugene	30Mar	Spidell Jr., Frank Marion	13Mar		
Hale, Jack Dean	02Mar	Urrabazo, John P.	18Mar		
Living, Michael James	21Mar	Watkins , Jerry Lee	10Mar		
Long Jr., James B.	27Mar				
Mann, Michael O'Neal	24Mar				

**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

**\*\*Prayers are needed for Bro. Verne Philo & Bro. Jim Silvey (for his wife)\*\***

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# MASONIC EDUCATION

FOR NEWLY RAISED BRETHREN

edited by:

Robert H. Starr

Samuel Gompers-Benjamin Franklin Lodge No. 45

Washington, D.C.

You have now received the three Symbolic degrees of Ancient Craft Masonry and, I hope soon, such instruction in the work of those degrees as will enable you to pass a creditable examination therein—whenever you should visit lodges in this or other jurisdictions throughout the world where you are unknown and cannot be vouched for as a Master Mason.

You have also received, I hope, through the Lodge System of Masonic Education prescribed by our Grand Lodge an appreciation of the lessons we are trying to teach and are versed, at least to some extent, in the history, traditions, laws, customs and usages of the Craft. As a part of the Masonic Education program, you have been told of your privileges, your duties and your responsibilities as a member of your Masonic Lodge. Some of these may be enumerated briefly as follows:

- (a) To hold membership in some lodge.
- (b) To pay regularly and promptly such dues and assessments as your Lodge may

levy. To attend the communications of your Lodge, to join in its deliberations, to have a voice in its decisions and to assist in discharging its responsibilities, among which are:

1. Volunteer service on committees.
2. Donations to the Masonic Blood Bank, if eligible.

## MASONIC EDUCATION

3. Assistance in conferring degrees.
4. Attendance and assistance at Masonic funeral services when summoned.

Your Lodge needs your help in these and many other ways. Masonry makes no demands; she provides opportunities, she gives you the key to a door, she opens a path to your feet, but she forces you neither to use the key nor travel the path. She beckons; you may follow or not as you please. If you follow, you will travel strange ways, but you will find them increasingly pleasant the further you go.

This paper is limited to providing information about some of the courtesies and etiquette of lodge life as generally, although not necessarily universally, practiced. Masonry has developed its own conventions, governed by tradition, custom and usage, by which its members act in lodge and in the anteroom and live together with the least friction. Not to proceed according to their dictates is not a Masonic offense; it is merely a lack of Masonic manners. Unless you belong to a most unusual lodge, or had a most wise brother for an instructor, it is doubtful if you were told much about these little niceties of lodge conduct. You are supposed to attend your lodge and learn by observation.

A. Entering or retiring from lodge at labor or at refreshment by use of the due guard - symbol of a Mason's obligations.

One of the prerogatives of a W.M. is to control the admission and retirement of both members and visitors to his lodge. Masons, entering a lodge give the due-guard to salute the W.M. at the Altar, if the lodge is at labor. This practice assures the W.M. that the brother knows on which degree the lodge is open. A brother making a wrong sign can be instructed immediately. He can readily determine this before giving the due-guard by observing how the square and compasses are placed upon the Holy Bible on the Altar. The salute informs the W.M. that the brother is a Mason of the degree on which the lodge is open; if he makes an inferior sign and cannot, on request, give the right one, the W.M. can then use other means to ascertain that no E.A. or F.C. is present in a Master Mason's lodge. The salute is a silent assurance to the W.M. and through him to the brethren: "I remember my obligations."

Brethren give a similar salute to the W.M. at the Altar upon retiring in order to get permission to leave. No one can enter or leave a lodge room while a lodge is at labor without permission. If the W.M. does not wish the brother who salutes to retire, he tells him so, instead of responding to the salute.

At refreshment the lodge is in charge of the J.W. in the South, which thus becomes, for the time being, constructively the East. The J.W.'s pillar is raised and the pillar of the S.W. is lowered. The same salutes are given to the J.W. as are usually given to the W.M. and for the same reasons, in the event a brother wishes to enter or retire.

The W.M. in the East occupies the most exalted position in the gift of the lodge. A lodge which does not honor its W.M., not because of what he himself may be, but on account of the honor given him, is lacking in Masonic courtesy. The position he occupies, not the man himself, must be given the utmost respect, if the traditions of the Fraternity are to be observed. It is, therefore, to the W.M., not to John Smith who happens to be the W.M., that you offer a salute when you enter or retire from lodge. Like any other salute, this may be done courteously and as if you meant it or perfunctorily as if you did not care. The man who puts one finger to his hat brim when he speaks to a woman on the street compares poorly with his well-bred neighbor who lifts his hat. Taking the hat off is the modern remains of the ancient custom of Knights who removed their helmets in the presence of those they felt their friends and thus, before those they wished to honor by showing that they trusted them. A man removes his hat before a woman to show his respect. Touching the brim is but a perfunctory salute. Similarly, the salute to the W.M. is your renewed pledge of fealty and service, your recognition before all your assembled brethren of your obligations. It is performed be-

## MASONIC EDUCATION

fore the W.M. and the Altar to show him your veneration for his authority, your respect for all of that, for which he stands. To offer your salute as if you were in a hurry, too lazy properly to make it, or bored with its offering, is to be, Masonically a boor. Moreover, brethren should not approach the Altar with bundles or papers in hand. Some lodges permit smoking during a business meeting. Even here, however, a brother is not too respectful who makes a solemn salute to the W.M. before the Altar with a cigarette or cigar either in his mouth or in his hand.

### B. Addressing Lodge

In addressing the lodge for any purpose, a brother speaks to the W.M. The W.M. is the lodge. A brother stands to order when addressing the chair, gives salute (due-guard and penal sign) and begins speech only after the W.M.'s recognition. A brother does not turn his back on the W.M. to address the lodge without permission from him. He who seconds a motion rises and salutes when doing so. No brother should ever sit while speaking. Moreover, the spectacle of two brethren on their feet at the same time, arguing over a motion, facing each other and ignoring the W.M. is not one which any W.M. should permit. But it is also one which no W.M. should have to prevent!

Failure to obey the gavel at once is a grave discourtesy. The W.M. is all powerful in the lodge. He can put or refuse to put any motion. He can rule any brother out of order on any subject at any time. He can say what he will and will not permit to be discussed. Brethren who think him unfair, arbitrary, unjust, or acting illegally have redress; the Grand Lodge can be appealed to on any such matter. But in the lodge, the gavel, emblem of authority, is supreme. When a brother is rapped down, he should at once obey, without further discussion. It is very bad manners to do otherwise; indeed, it is close to the line between bad manners and a Masonic offense.

### C. Advancement

If an officer is absent, the officers below his station do not necessarily each move up a chair. There is no "advancement by right" for any office except that of W.M. The W.M. fills any vacancy by temporary appointment. In the absence of the W.M., the S.W. presides. In the absence of both the W.M. and the S.W., the J.W. presides. The W.M. may ask a P.M. or any brother he believes qualified to fill a temporarily vacant chair.

### D. Altar and East

Except in procession during a degree, it is practically universal that brethren do not pass between the Altar and the East in a lodge at labor. Why? This courtesy is rooted in the thought that the W.M. should have the Great Lights constantly in view. In theory, the Holy Bible, Square and Compasses on the Altar are dedicated to God, the Master and the Craft and are in the charge of the Master. He draws inspiration from the Great Lights on the Altar to preside over the lodge and, therefore, at no time should his view of them be interrupted. This custom is but a pretty courtesy, but it is rooted in a fundamental conception of the Craft - that the Altar is the center of Masonry and that from it and the Great Lights it bears, flow all that there is of Masonic inspiration, truth and light.

### E. Altar and Lesser Lights

You have observed that, in our jurisdiction, the Lesser Lights are placed in a triangular form about the Altar. It is customary not to walk between the Altar and a light. The theory is that the Altar and the three lights about it represent the Sanctum Sanctorum, or Holy of Holies, of the original tabernacle in the wilderness. Into this the High Priest could go, but only to return the same way. Brethren enter this symbolic representation in the lodge room, but do not use it as a passageway by passing through it.

### F. Altar and West

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In passing from the South to the North side of the lodge at labor, or vice versa, between the Altar and the S.W. in the West, a brother should look to the East and give the penal sign of the degree on which the lodge is open.

### G. Aprons

Brethren who respect the formalities of their lodge will not enter it undressed; that is, without their apron or while putting on that apron. Aprons should be put on before entering the lodge room. When, as sometimes happens on "big nights", there are not enough aprons, a handkerchief may be tucked in the belt to take its place. The spectacle of a late brother hurriedly entering the lodge room at the last moment, tying on his apron as he approaches the Altar is much on a par with a member of church entering it while putting on his collar and tie.

As you have already learned, the use of the apron is extremely old, not, as with the operative Masons, as a protector of clothing and body against tools and stone, but as a badge of honor. In all times and climes, it has been a badge of distinction. It is as such that a Mason wears it. The material of the Masonic apron - lambskin - is a symbol of innocence, as the lamb has always been. It is a courtesy much appreciated by all Tilers if brethren leaving the lodge room lay their aprons neatly in a pile or in the apron box, instead of dropping them anywhere for the Tiler to pick up and put away.

### H. Balloting

The etiquette which surrounds the ballot is a reflection of Masonic thought upon its value and importance. Brethren ballot one at a time after a salute to the W.M. No one should leave or enter a lodge room during the taking of a ballot, with the exception of the Tyler, if he is a member of the lodge. It is customary to present the box first to the W.M. for his inspection, then to the Wardens. The three principal officers ballot without leaving their seats. In some lodges the box is passed also to all officers and P.M.'s. What is customary is good manners. It is a gentle courtesy for the Master to ask the Tyler to enter and vote, his place being taken by another meanwhile. This is properly done after all but the Tyler have voted.

In all Grand Jurisdictions the ballot on candidates is secret and inviolable. It is considered un-Masonic for a brother to divulge how he intends to or has balloted or to attempt to ascertain how another will or has balloted. Peace and harmony are the foundations of all Masonic meetings. For Brother A to learn that Brother B has balloted or will ballot against his friend would disrupt that peace and harmony.

The rejection of a candidate is a blow to him who has applied. If everyone knew who had cast the black cube, the rejected man might speedily learn and cause of friction in the profane world would then have come out of a Masonic Lodge.

It is the duty of every member present to vote and the W.M. may oblige him to do so. A Brother who does not vote, because too lazy, or too indifferent, or for any other reason, is discourteous because he injures the ballot, its secrecy, its importance and its value.

### I. Conclusion

The thoughts above outlined will disclose that good manners in Masonry, like those in civil life, are rooted in kindness and flow in good will. They oil the Masonic wheels and enable them to revolve without creaking. They smooth the path of all in the lodge and prove to all the truth of the ritualistic explanation of that "more noble and glorious purpose" to which we are taught to put the trowel.

## MASONIC EDUCATION

### A good story

A young man passed a pawnbroker's shop. The money lender was standing in front of his shop, and the young man noted that he was wearing a large and beautiful Masonic emblem. After going on a whole block, apparently lost in thought, the young man turned back, stepped up to the pawnbroker, and addressed him: "I see you're wearing a Masonic emblem. I'm a Freemason too. It happens that I'm desperately in need of \$25 just now. I shall be able to repay it within ten days. You don't know me; but I wonder whether the fact that you are a Freemason and that I am a Freemason is sufficient to induce you to lend me the money on my personal note."

The pawnbroker mentally appraised the young man, who was clean-cut, neat and well-dressed. After a moments thought, he agreed to make the loan on the strength of the young man being a Freemason. Within a few days the young man repaid the loan as agreed and that ended the transaction.

About four months later the young man was in a Lodge receiving the Entered Apprentice Degree; he had not really been a Mason when he borrowed the \$25. After he had been admitted for the second section of the degree, the young man looked across the Lodge room and saw the pawnbroker from whom he had borrowed the \$25. His face turned crimson and he became nervous and jittery. He wondered whether he had been recognized by the pawnbroker. Apparently not, so he planned at the first opportunity to leave the Lodge room and avoid his benefactor. As soon as the Lodge was closed he moved quickly for the door, but the pawnbroker had recognized the young man, headed him off and, to the young man's astonishment, approached him and greeted him with a smile and outstretched hand.

"Well, I see you weren't a Freemason after all when you borrowed that \$25," the pawnbroker commented.

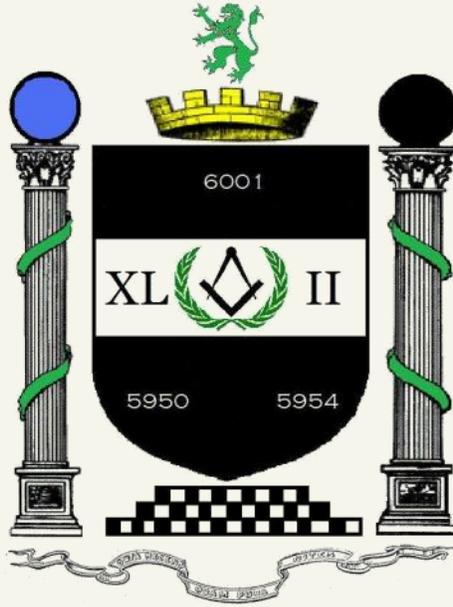
The blood rushed to the young man's face as he stammered, "No, I wasn't, but I wish you'd let me explain. I had always heard that Freemasons were charitable and ready to aid a Brother in distress. When I passed your shop that day I didn't need that \$25. I had plenty of money in my wallet, but when I saw the Masonic emblem you were wearing, I decided to find out whether the things I'd heard about Freema-

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sonry were true. You let me have the money on the strength of my being a Freemason, so I concluded that what I had heard about Masons was true, that they are charitable, that they do aid Brethren in distress. That made such a deep impression on me that I presented my petition to this Lodge and here I am. I trust that with this explanation you will forgive me for having lied to you.”

The pawnbroker responded, “Don’t let that worry you too much. I wasn’t a Freemason when I let you have the money. I had no business wearing the Masonic emblem you saw. Another man had just borrowed some money on it, and it was so pretty that I put it on my lapel for a few minutes. I took it off the moment you left. I didn’t want anyone else borrowing money on the strength of my being a Freemason. When you asked for that \$25, I remembered what I had heard about Masons, that they were honest, upright, and cared for their obligations promptly. It seemed to me that \$25 wouldn’t be too much to lose to learn if what I’d heard was really true, so I lent you the money and you repaid it exactly as you said you would. That convinced me that what I’d heard about Masons was true so I presented my petition to this Lodge. I was the candidate just ahead of you.”

From the January 1977 New Mexico Freemason



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