



# Meridian – Trestleboard

## Meridian Lodge #47 A.F. & A.M.



*December 2010*

### SPECIAL REMINDERS

- Next Stated Meeting Dates:  

<u>Dates &amp; Menu</u>	<u>Time</u>
14 Dec (Installation)	07:30 pm
Pork Loin Dinner—\$10	<b>06:00 pm</b>
Delicious Sides with Salad and Dessert Prepared by Meridian Chefs	
11 Jan	07:30pm
Ham Dinner	06:30pm
  - Completed & Scheduled Degrees  
(normally @ 7:30pm except 3<sup>rd</sup> degree @ 7pm)
- | <u>Name</u>    | <u>Degree</u> | <u>Date</u> |
|----------------|---------------|-------------|
| Daniel Stakely | EA            | 27 Jun      |
| James Reed     | EA            | 20 Jul      |
| Kevin Hutto    | EA            | 21 Sep      |
| Kevin Hutto    | FC            | 26 Oct      |
| Jeff Bulger    | EA            | 21 Sep      |
| Paul Owen      | EA            | 28 Sep      |
| Skylor Lenz    | EA            | 19 Oct      |

No degree work is scheduled for December; ritual work will begin again after Jan's stated meeting.

Ritual Practice (2 hrs)	Any	18 Jan
Ritual Practice (2 hrs)	Any	25 Jan

Upcoming Events:

<u>Title</u>	<u>Date &amp; Time</u>
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Check following lodge web-site  
for latest schedule updates:

<http://meridian47.idahoaf.am/calendar>

### Masonic Brothers

- MM Anniversaries (20+):

<u>Name</u>	<u>Date</u>	<u>Years</u>
Dennis Nielson	20 Dec	41
Dean Chatburn	27 Dec	63
Victor Otto	6 Jan	32
Martin Hill	25 Jan	34
Alan Fox	27 Jan	35
Rodger Hood	28 Jan	42
Larry Rexroad, PM	28 Jan	42
Charles Monger	29 Jan	60
Robert Moore	30 Jan	46
Eugene Muller, PM	31 Jan	61

- Brother Birthdays:

<u>Name</u>	<u>Date</u>
Donald LeFave	18 Dec
Dennis Nielson	20 Dec
Dean Chatburn	27 Dec
William Hinrichs	1 Jan
Charles Monger	1 Jan
Robert Shappee	1 Jan
Richard Hildebrandt	4 Jan
David Lange	7 Jan
Monte Richardson	10 Jan
Dennis Nielson	15 Jan
Gregory Pitman	15 Jan
Dewain Glubay	19 Jan
Hugh Egbert, PM	19 Jan
Mark Smith	26 Jan

### Master's Word — From the East

There are many types of leaders. Some are eager, some reluctant, some wise, and some who learn the hard way. Looking back I would consider myself to be a cautiously eager leader with some lessons learned, and others to still figure out. I have enjoyed serving as Master of our lodge and I hope you've enjoyed my work as well.

Looking forward, I can already see that our new Master elect, Al Miller, has plans for advancing the lodge and its members. He's got not only the experience of age, but also the knowledge that comes from being a Past Master. Some might be a

little concerned that he's got a lot of experience from out of state, but I see it as having the benefit of perspective. Coming from a more active community, he knows what kind of things that a strong lodge can accomplish. By earning a full masters certificate in Idaho, he's also shown that this old dog can still learn new tricks.

I had the opportunity of attending his first meeting with his officers, and I'm looking forward to the plans he's made. I have every confidence in him and his ability to lead our lodge. I'm excited about the coming year and having Al Miller serve as Master. Please assist me in welcoming him to the East.

### Senior Warden — From the West

#### A LOOK AT OUR GENTLE CRAFT

There must be a lot curious people running around this country today. It seems to be a sort of fad to take things apart to see, "what makes them tick" — then maybe to probe, test, and protest. Now we don't want to probe, test, and protest anything about Masonry, but we have sort of wondered for a long time, "what makes it tick". Sure, we have read a lot of definitions as to what Masonry is, what it means to me, and that sort of thing; but this doesn't really explain, "what makes it tick".

For example, we have read and heard a lot to the effect that to some people Freemasonry is a religion, to some it is a way of life and supplements their religion, and so forth. If we consider both Freemasonry and religion as moral codes, then we can see the difference right away.

It seems that each religious sect interprets God in its own way, tells you how to behave and live and tells you what

thoughts or concepts have to be taken on faith. So, all of the different sects go to their own church or place of faith AND you don't usually see them intermingled in worship. This sets them apart from our craft.

In Masonry, no one interprets Good or any rule of conduct for you or tells you that so and so must be accepted on faith. Masonry just takes a great moral truth and presents it as an allegory or parable and then leaves you to interpret it in any way you choose.

It is for this reason that you see intermingled groups of Masons. That is why in Israel, Jews and Arabs have met in the same Lodge and gotten along. That is why in India there is a Lodge which meets with five different Holy Books on its Altar.

It is like building a great moral campfire somewhere and letting everyone look at it and dream his own dreams.

— Al vonDamm —

### Junior Warden—From the South

The New Year is just around the corner and I am seeing a new level of enthusiasm within our lodge that I haven't seen in years. Brothers are working hard on proficiency and degree work with much dedication. Let's all promise each other to keep this momentum going! Upcom-

ing Worshipful Master elect and PM, Al Miller has some big plans to make us the best we can be, and it is going to take all of us, reaching out to one another and his plans on track.

I am very much looking forward to the fun nights that we will be hosting with the ladies, dinners, and fund raisers that

## From a Masonic Encyclopedia

The “acacia”, in the mythic system of Freemasonry, is pre-eminently the symbol of the IMMORTALITY OF THE SOUL. In the impressive funeral service of our order, it is said, "This evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us, which shall survive the grave, and which shall never, never, never die." And again, in the closing sentences of the monitorial lecture of the Third Degree, the same sentiment is repeated, and we are told that by "the ever green and ever living sprig" the Mason is strengthened "with confidence and composure to look forward to a blessed immortality."

Hence we see the propriety of placing the sprig of acacia, as an emblem of immortality, among the symbols of that degree, all of whose ceremonies are intended to teach us the great truth, that "the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of eternal bliss."

The sprig of acacia, then, in its most ordinary signification, presents itself to the Master Mason as a symbol of the immortality of the soul, being intended to remind him, by its evergreen and unchanging nature, of that better and spiritual part within us, which, as an emanation from the Grand Architect of the Universe, can never die. And as this is the most ordinary, the most generally accepted signification, so also is it the most important; for thus, as the peculiar symbol of immortality, it becomes the most appropriate to an order all of whose teachings are intended to inculcate the great lesson that "life rises out of the grave." But incidental to this the acacia has two other interpretations, which are well worthy of investigation.

Secondly, then, the acacia is a symbol of INNOCENCE. The symbolism here is of a peculiar and unusual character, depending not on any real analogy in the form or use of the symbol to the idea symbolized, but simply on a double or compound meaning of the word. In this sense the symbol refers, primarily, to him over whose solitary grave the acacia was planted, and whose virtuous conduct, whose integrity of life and fidelity to his trusts, have ever been presented as patterns to the craft, and consequently to all Master Masons, who by this interpretation of the symbol, are invited to emulate his example.

are coming up next year to.

So many ways we can our fellow Brethren's time together. From the JW station I can see that it looks to be a good balance of labor and refreshments! As I move out of this chair, I am thrilled to see that it is being filled with a Brother even more dedicated to the Craft and his duties there, Bro. Mark Smith.

I am very confident that he will be a pillar of greatness to be witnessed in carrying out his duties, even better than I did.

I want to take a quick second to thank Past Worshipful Master – Brother Joe Grover for serving in the East with much enthusiasm and dedication over the last couple years. We came in to Freemasonry about the same time, and I have been amazed at the great

### Secretary Sez

With a most interesting inquiring letter received from one of our Brothers, I am prompted to share a portion of my thoughts for readers of the Trestleboard. Our Brother suggested reducing dues for those who are unable to attend Lodge on a regular basis and are a resident of another state.

Other than the fact, that there is a basic cost of operations, maintenance, and repair of a lodge building. Within these walls, there is a ritual and less of philosophy to Masonry. With men operating as Speculative Masons, they have a gift to give young men, who have asked to be a Mason. These Brothers have prepared themselves to be proficient in presenting a ritual for each candidate to have a worthy experience. A Mason is to become a better man in character and integrity, as you, my brother, have no doubt become.

True, sometimes it is difficult to be

strides he has made as a Mason and the work he has done for Meridian 47 during his watch.

2011 is revving up to be a fantastic year for all of us, and I think every officer, elected and appointed are perfect fits, for the work to be done! My hope is that I will be able to do as great a job as those that came before me in the Senior Wardens station. I am working very hard myself, to get my ducks in a row.

One last request... Before the next stated meeting, please look at the roster, and look at the names in there. Reach out to the three brothers that are listed before your name and after. See how they are doing and if there is anything you can do to make their day better. Offer them a ride if they need it, and just brighten their day with a kind word or two.

active or on the sidelines at lodge meetings, but wherever you are located, there is most likely a lodge near were the Brothers would welcome your visit to their lodge. Possibly, some day you may be located where you can also give the gift of Freemasonry to others who seek.

Social and cultural changes have resulted in young men world wide, are looking for a source of spiritual and ethical values in venues other than religion. Masonry is not a religious organization; it is a Fraternity that believes in a Supreme Being.

The cost of dues is incidental to the benefits derived by upholding Brotherly Love, Relief and Truth as a Mason. We are a philanthropic organization believing in hope and charity. When we calculate the outlay of dues, it is less than a cup of coffee per week. At the end of the year, our Lodge must pay assessment for members of record to Grand Lodge, thus this fee. May we fraternal! December, 2010

### Master's Objective & Progress Message (go to pg 7 for remaining)

I've struggled to figure out what I wanted to list here when a brother commented that I never really mentored any progress in this report. For any of the rest of you who I've left wondering the same thing, I offer the following. When I started the year I had only a few goals in mind.

- 1) get our brethren excited about advancement, and provide them with every opportunity to do so. I'm confident this mission has met with great success.
- 2) make stated communications a little more interesting than just reading minutes and paying bills.

## An Overview of Freemasonry Part 3 of 3

**7. Bread or Stone?** *“What has become of that ‘course of moral instruction, veiled in allegory and illustrated by symbols’ that Freemasonry is supposed to be?”* Will it Promote greater education of our members. Provide better information to new members with study guides, books like Allen E. Roberts’ *Symbols Of Freemasonry*, Kent Henderson’s *Freemasonry for Wives*, plus specialized material from Lodges themselves. By-Laws, officer’s lists, membership lists, brochures, license plate forms, and blank petitions. Do NOT remove the Q&A requirement, because it is required in other jurisdictions around the world as a test for entry, and because it gives new members a taste of the learning ritual. Our standards must be higher, not lower.

A Lodge should be about fellowship, participation, encouraging each man to do his best, and to reach a little higher to accomplish things he might not have considered before and as a result making him better. New and old members need to understand that each Mason is a link in the chain of the Lodge. Officers are needed, true, but so are mentors, cooks, accountants, janitors, ritualists, painters, and anyone else willing to donate his time and efforts towards improving his lodge and his fellow man. One need not be an officer to visit a widow or repair a candidate’s garment, or teach another member his catechisms.

**8. Bring the Line up to the Standard** *“Hasn’t the so-called ‘Century of the Common Man’ contributed to making our Fraternity just a little too common?”* We did a great disservice to ourselves by expunging the word Temple from our buildings, as a reaction to clucking from the profane world. It’s not a clubhouse, it’s a temple of learning, a temple of ideas, a temple of friendship. It is where we go to celebrate our Brotherhood. Masonic Lodges are children of the Enlightenment, and it is time to start treating ourselves that way again.

Benjamin Franklin, Voltaire, Mozart all joined a Masonic Lodge to be with gentlemen who would debate the great questions of the day. We do not even understand who we are, or from where we’ve come. Masonry as a philosophy and a way of life needs to make a comeback.

Each lodge should adopt *some* kind of a dress code. If a man can’t be bothered to wash his face and put on a clean pair of pants before walking through the door of a Masonic Temple, he doesn’t need to be there. If you don’t care whether a man looks uncaring and un-kept when he walks through the door of your temple, YOU don’t need to be there either. We need to grow up and discover the joys of gentlemanly behavior. Not northern snooty phony gentlemanliness, but a genuine southern genteel gentlemanliness. If we cannot bother to put on a coat and tie at least when initiating, passing, and raising a candidate, just how important an event will it strike that new man when his hoodwink is taken off? Where is our concentration on gentlemanliness? Why do we allow rude, coarse

behavior among Masons? A recent Internet forum seriously discussed whether it was appropriate to turn away a brother who showed up at a funeral home to perform the solemn Masonic funeral service in jeans and a golf shirt! This is madness to even discuss, and pathetic that such disrespect to the deceased brother and his family would be so condoned by any thinking Freemason.

It has been argued that society is less formal, more casual now, and that it is “the internal, not the external qualifications of a man that Masonry regards.” True enough. But is it not also true that we say that we are making good men better ones? Is it not our job to polish our rough ashlar into a more perfect one? Is it not true that we are expected to conduct ourselves as the BEST men in society, instead of following the behavior of the common herd? If the world around us is rude and common, is it not our stated purpose to improve that world by improving men in it?

In Europe, Freemasonry is taken seriously because Freemasons take themselves seriously there. European society takes the solemn “secret society” accusations to be plausible, because European Freemasons really do believe their fraternity is solemn, noble, exclusive, dignified, and special. Perhaps it is because we no longer regard our fraternity with the respect and dignity the rest of society once did. This does NOT mean that as a Temple, a Lodge should be a stern, joyless place of pure ritualists. A Lodge is, first and foremost, a place of Brotherhood, of friendships, and close personal bonds. If it is nothing more than a degree mill to be opened, closed, and fled; it is a failure. The degrees of Masonry should be solemn. The business meeting should be brief. The Feast should be the centerpiece.

**9. Let’s Try Freemasonry** *“Are there not too many well-meaning brethren who are working overtime to make Freemasonry something other than Freemasonry?”* A recent Grand Master often remarked that *“all Masonry is local.”* The sooner Lodges come to this conclusion, the better. Grand Lodge will not solve the decline in membership in our Lodges. Visionary leadership, continuity of planning, and most important, the enthusiasm born of a small group of men who enjoy each other’s company several nights a month will do more to save a Lodge than any Grand Scheme from Grand Lodge.

But one problem that DOES need to be addressed at every level of Freemasonry is one of visibility. Consider this quote from the Farmer’s Almanac of 1823: *“A real Freemason is distinguished from the rest of Mankind by the uniform unrestricted rectitude of his conduct. Other men are honest in fear of punishment which the law might inflict; they are religious in expectation of being rewarded, or in dread of the devil in the next world. A Freemason would be just as just if there were no laws, human or divine except those written in his heart by the finger of his Creator. In every climate, under every system of religion, he is the same. He kneels before the Universal Throne of God in gratitude for the blessing he has received and with humble solicitation for his future pro-*

tection. He venerates good men of all religions. He gives no offense, because he does not choose to be offended. He contracts no debts which he is certain he cannot discharge, because he is honest upon principle." In an age when pamphlets, broadsides and booklets like the Farmer's Almanac were what passed for the mass media, the vast majority of Americans knew who Freemasons were and what they stood for.

Consider the difference today. USA Today and ABC News aren't exactly singing our praises these days or even mentioning our craft. Dwight Smith decried the promotion of the Craft as crass commercialism, that if we only "practiced Freemasonry" all would be put right again. But in the intervening thirty-some years since Smith wrote that, two generations of men have been born who have no idea what Freemasonry is. They have no preconceived notions, because they've never heard of it. Men in their forties have heard the term, but don't know what it means. Men in their twenties and thirties have more than likely only heard of the Freemasons as mysterious villains in comic book fantasies and movies like *From Hell* and *The League of Extraordinary Gentlemen*. Thousands drive past the magnificent Scottish Rite Cathedral in Indianapolis every day without knowing what the Scottish Rite is or that it has anything to do with Freemasons. Our Lodge buildings are nearly abandoned buildings, rarely with cars in the lot or any sign of activity.

There is a vast population that does not know what the square and compasses mean, what a Freemason is and what we believe. The Internet is the fastest growing method by which new members contact our Lodges. Every single lodge should have an up to date website. Visitors to Grand Lodge websites should be able to find a local Lodge by county or city, and be able to follow a link to communicate with that Lodge. The Internet is also making the Masonic world smaller on a daily basis.

Masons from around the world can now converse instantly. Questions of recognition and regularity must be more thoughtfully weighed and decided upon, and multiple Grand Lodges within the same geographical jurisdictions may be common in the future.

Every single Lodge should have posted on its door the meeting times for every group that gathers in that building, along with contact information, and their website address. How can a good man ask to join if he can't find your Lodge, or can't find someone to answer his questions? Lodges in smaller communities have a better opportunity to get their events publicized in local papers or on radio stations. The media doesn't know who or what we are either. Invite the local news media to tour our buildings, to interview our leaders or our youngest, most eager members. The world thinks we are dead and dying, so we need to beat on the coffin lid until they hear us.

At one time, our buildings were places both physically and philosophically in the center of our communities, and they should be again. They could be open from morning till night, occupied six days a week. A place where retirees could come and have coffee and donuts and play cards

every day, maybe catch up on their e-mail or make use of the library or book exchange. Every evening there might be cards, pool, darts, a Play Station tournament, a dinner, and a meeting of one of the many Lodges or bodies that meet there. Maybe even a movie going on the big screen TV. Maybe a practice night for a Degree Club of members from lots of lodges who meet to work and travel the county putting on degrees. Maybe once a month a pitch-in barbecue and campfire.

And finally, remember that each Mason is a walking advertisement — good or bad — for the Fraternity. A Square and Compasses on our hats, jackets, shirts, license plates, and rings can start a conversation, but our behavior and actions speak louder than any billboard, bumper sticker, or radio ad. Freemasonry is an ideal, a design. Human nature can lead to the ignoring of our teachings, but Nature is what we are put in this world to rise above. We must continually encourage ourselves and our brethren to "try Freemasonry." Masters need to put a stop to the bickering that can go on in a meeting, in a friendly manner. Officers at the Lodge and Grand Lodge level need to go out of the room and count to ten before considering engaging in un-Masonic arguments, political maneuvering, or use of power and position to exact revenge. Brother means "brother," and we must be slow to explode and quick to forgive. Charity among brethren should mean far more than money. A man walking away from his Lodge or the fraternity is a terrible loss, but too many do just that after seeing that what we practice is a far cry from what we preach. We must continually remind ourselves that we strive to have no contention within our Temples, and endeavor to emulate those who can best work or best agree!!

### **Whither Are We Traveling?**

As long as most of us have been Freemasons, we have heard about dwindling numbers, lack of participation, shoddy degree work, and the rest of the litany of ills that confront us. Freemasons have spent nearly half a century identifying problems. We KNOW the problems. The concepts that have been discussed here are all possible solution steps. Not one, enormous golden magic wand will pack our Lodge rooms to the rafters with eager minds — but a whole range of ideas that, taken as a whole, will change behavior, change attitudes, and change the direction we are headed. They are small and large, at both the Grand Lodge and local lodge levels.

We have charted a path to return us to the place from whence we came. We advocate not turning back the clock, but rather, a return to the precepts of what made Freemasonry grow and prosper in its infancy, so that it might do so again. We do not advocate the dismantling of all that is new; only that which has been destructive and divisive. American Freemasonry is in decline, both numerically and philosophically. Mathematically the numbers of Masons dwindle as we see the passing of Brothers from the "membership bubble" of the 1940's through the 1960's. The decades following their initiation brought fewer and fewer new men into the fraternity, and what was once universally known as the greatest, most noble men's organi-

zation in the world has all but disappeared from public consciousness.

At its historic core, Freemasonry was an initiatic experience, an exclusive gathering of men who valued learning, strove for excellence in intellectual, social and charitable pursuits, strenuously participated in shaping their governments and societies, all while joyously celebrating the regular gathering and comradeship of their regular meetings. All of this was done on the level, among men of all faiths and economic strata. It was not exclusive in its makeup, but once made a Mason, a member was to strive for excellence in every intellectual, social, and charitable detail. It was expensive and hard to join, demanding in its rules of conduct, and expected its members to always improve themselves and each other — not unlike the Craft Guilds, the fraternity fashioned itself after in the first place.

The real hope for our survival lies at the doorstep of the local Lodge, not the halls of Grand Lodge. No one idea, plan or program will be the magic bullet that saves us from a slow death. The time has come to devolve (to transfer or delegate from one to another; to roll or flow downward) into the hands of local Lodges, so they may better serve the needs of their local members. Instead of central planning, we have hundreds of potential laboratories to experiment in. Instead of demanding "cookie-cutter," one-size-fits-all Lodges, each Lodge should have its own distinct personality.

Almost a century ago, on June 13, 1912, the Reverend Joseph Fort Newton, a famous Freemason and Christian Minister, addressed the Grand Lodge of Iowa, brilliantly illuminating why the leaders of the Craft needed to take care with what they did to this fraternity, and emphasizing to us today why we must seize the moment before it passes and we have lost it for good: *"Those sturdy men who set up the altar of Masonry on the frontier of this commonwealth were prophetic souls. They were men of faith who built better than they knew, as men of faith always do. They believed in the future, in the growth of large things from small beginnings and in the principles of Masonry as the true foundation of a society and the fortress of a free state. They knew that the Masonic lodge is a silent partner of the home, the church, and the school house, toiling on behalf of law and order, without which neither industry nor art can flourish, and that its benign influence would help us to build a commonwealth in strength, wisdom, and beauty. Therefore they erected their altar and kindled its flame; and having wrought in faithfulness, they died in faith, obeying the injunction of that master poet who said: 'Keep the young generations in hail, bequeath to them no tumbled house!'"*

Joseph Fort Newton  
The Men's House: Masonic Papers and Addresses  
(Masonic Service Association, 1923)

**Source Document Location: <http://www.knights ofthenorth.com/documents/laudablepursuit.pdf>**

## THE LESSON TAUGHT BY THE THREE GREAT LIGHTS

The Masonic Monthly 1865

The three chief symbols of the ancient Fraternity Masons were the Bible, Square and Compass. In the mediaeval lodge they were always to be found on the Master's table, and were termed the "three great lights." The old Lectures declare that the Bible was given to the Craft to rule and govern their faith; the Square, to square their actions; the Compass, to keep them within due bounds with all mankind, particularly with a brother.

Thus, in these symbols, still preserved and revered by the Fraternity of the present day, as the furniture of the lodge, we recognize the identical ideas, which constitute the basis of modern masonry. In the center of this group of symbols is placed the Square, "to square our actions," - that is to say, the Moral Law.

Self-consciousness and freedom of the mind are the special prerogatives, which belong to man alone, of all created beings. All the rest of nature obeys eternal immutable laws; but the will of man belongs to a different sphere, in which the ideas of cause and effect, as found in the material world, are of no authority. Man is subject only to those laws, which he gives himself.

What use then should man make of this privileged autonomy of self-government, that he may prove worthy of this high prerogative? What principle should govern his actions? By what square should he construct those laws, which he gives himself? There can be but one simple answer to these questions, namely: "so to act, that the principle of his actions may be exalted to a law of nature; to act in that manner only in which he thinks that He who has given to nature its immutable laws, would have compelled him to act, had He chosen to introduce compulsion into the realm of mind, in order to realize his design."

This principle of the moral law gains dignity and sanctity, through the idea of the Deity, symbolized by the Bible in conjunction with the Square. Were Nature but the aggregate of accidental and transitory phenomena, without internal organism, it would be immaterial whether man, as a free being, sought to act in harmony with it, or whether, as might suit his pleasure or caprice, he forcibly encroached upon this, to him, strange world of phenomena.

But beneath all the diversity of this world of phenomena, there lies a unity, - beneath the changing, an unchangeable, - beneath the whole, an eternal order, - the Absolute, the Deity, - before whom our views and contemplations of time and space, are as nothing. When we elevate ourselves to this idea, and under its influence apply the Square, we then assume the character of free-will co-laborers on the building of the moral system of the world, and therefore, the moral law is necessarily a holy law, and requires for its maintenance no mean incentive, no fear of punishment, nay, not even the hope of a reward. He who suffers himself to be influenced by these selfish motives divests himself of the dignity of a freeman, and falls to the level of a miserable slave or venal mercenary, when he should be a

master of himself, doing good for the sake of doing good alone, and therein finding a sufficient reward.

The individual having adopted these ideas, and beholding by his aide a multitude of beings, formed and endowed as himself, must recognize in them co laborers on the moral system of the world; it must be evident to him that the realm of mind, like that of the material world, is also a great organic whole, to which he stands in the relation of an individual member merely. If then he would remain faithful to his principles, and truly honor the Square, he must act in reciprocity with these, his fellows and equals, and not only not impede them in their designs, (here we have the idea of justice) but also make their designs his own, (the idea of love,) and thus, he finally attains to the idea of humanity, as a superior unity, his relation to which is symbolized by the Compass the instrument with which the architect describes the circles on his plan and defines the relations existing between the separate parts and the whole.

Our "three great Lights" thus point us to the idea of the individual man as a free-will subject of the moral law, ennobled through the idea of the Deity, and reminded of his destiny by the idea of universal humanity. It is evident from the explanation given in the ancient ritual, that the Bible is not here meant to be the source of a positive religious creed, for like the Square and Compass, it is explicitly alluded to as signifying something else, and indeed it signifies a great light that beams on Masonry, that is to say, an idea, the knowledge of which is necessary to us, if we would act with justice, and that idea is the idea of the Deity.

It follows, therefore, that the Fraternity may not question the individual as to his idea of the Deity, for it neither uses violence towards conscience, nor tolerates hypocrisy; the religious belief of the individual is left to himself as a private matter, which he must settle with his own faith and powers of comprehension. We sometimes find the opinion expressed that only the professors of a certain religious creed are fit to be Freemasons, but this is directly at variance with the pure doctrine of Masonry. It is certainly true that the practical portion of the Christian doctrine, the universal love of man, first taught by Christ, is also the essence of Masonry, and thus we might indeed say, that he who does not acknowledge this doctrine cannot be a Mason; but this would simply be tautology and mean nothing more, but that he who does not comprehend the foundation of Masonry cannot co-operate in its building.

The Christian moral law and the law of Masonry is no invention, it is but the discovery of a truth as old as man himself. It was written on the heart of the first man, though man indeed only learned to read it in the course of time. It may be compared to an ancient faded palimpsest, which some ignorant monk has used as parchment on which to transcribe his legends, and which some future fortunate inquirer has successfully restored and deciphered.

To say that he who does not believe in the historical Christ

cannot adopt his doctrine, and is unfit to practice it, is to say as much, as that he who believes not in Johannes Gutenberg can never read a book!

Or that he who believes not in Christopher Columbus cannot believe in the existence of America! Or that he who believes not in Pythagoras can never perceive that the square described on the hypotenuse of a right-angled triangle is equivalent to the sum of the squares described on the two other sides! Or that he who does not believe in the ancient building corporations and is no architect, can never be a Freemason!

Thus, these ancient Masons taught and practiced a nobler art, a purer morality than that which was taught and practiced in the Eleusinian Mysteries, of which Sophocles could only say: "O, thrice happy he, who beholds this consecration, he goeth down comforted into the lower world. Such only are permitted to dwell there, for all others only horrors wait!"

These facts should convince us that we have no reason to be ashamed of our actual ancestors in the culture of humanity and as teachers in the art of life, that we lose none of our internal worth by relinquishing our claims of being inheritors of Egyptian and Eleusinian Mysteries, or of numbering among our ancestors the builders of Solomon's Temple.

In conclusion, we will cite one passage more, from the Examination, before alluded to, which in its very simplicity will speak more forcibly to our hearts than any flow of rhetorical eloquence that could be employed:

"Q. Do Masons love each other mightily as hath been said? A. Yea verily, and it may not otherwise be; for good men and true, knowing each other to be such, do always love the more as they be more good."

Masonry is one of the most sublime and perfect institutions that has ever been formed for the advancement of happiness and general good of mankind; creating, in all its varieties, universal benevolence and brotherly love. It holds out allurements so captivating as to inspire the Brotherhood with emulation to deeds of glory, such as must command, throughout the world, veneration and applause, and such as must entitle those who perform them to dignity and respect. It teaches us those useful, wise and instructive doctrines upon which alone true happiness is founded; and at the same time affords those easy paths by which we attain the rewards of virtue; it teaches us the duties which we owe to our neighbor, never to injure him in any one situation, but to conduct ourselves with justice and impartiality; it bids us not to divulge the mystery to the public, and it orders us to be true to our trust, and above all meanness and dissimulation, and in all our vocations to perform religiously that which we ought to do.

DUKE OF SUSSEX  
George Helmer FPS

## Master's Objective & Progress Message (from page 2)

Although we still have room for improvement in this regard, we did have a few lively discussions this year, and a few educational moments as well.

- 3) improve communication between the organizations that meet in our lodge. This was mainly effected by inviting each of them to send a representative to our Temple Board meeting each month, send e-mails, and share our on-line calendar.
- 4) provide opportunities for the brethren

to get to know each other better in a less formal setting, and perhaps let the community get to know us a little better. Our game nights seemed to be working when we weren't otherwise occupied with degree work.

Over all, I think it was a success. Of course there's always room for improvement, if you know where to look. But I feel we made a step or two in the right direction.

I hope you did too.

## District Deputy's Message

Brothers, I enjoyed attending your November meeting and congratulations to the newly elected officers. Even though Winter has yet to officially begin, it is now time to be thinking of the spring educational meeting, which is under the direction of the Grand Lecturer.

I have been asked by the Grand Lecturer to encourage all Masons in the district to read the monitor from "cover to cover" as part of the spring meeting will be a general Masonic knowledge quiz with most of the questions coming from the monitor. So read and be prepared.

This year there will be a ritual contest involving the funeral service or "Tribute of Affection". I am to select a brother, or

a team of three to five brothers to present the Tribute at the district meeting. After all the meetings, a winner will be selected from all the districts by the Grand Lecturer and Grand Secretary to present the tribute at Grand Lodge.

There is some thought of having two divisions, "Veteran" and "Neophyte" to encourage the newer brothers to participate as well.

All the details have not been finalized as of yet, but please start getting ready, and hopefully by the next Trestleboard I'll have more information on how this will all work out.

Enjoy the holidays.

Sherman Burger, DDGM  
8th Masonic District.

## 2010 Meridian Lodge #47—Achievements

Widow's Pin Program	What to do after Mason's death, includes a certificate.
Degree Ritual Assessments	Scored ritual performances based on Grand Lodge Guidance criteria.
Lodge Trestleboards	Revised layout, input from associate groups, special center article, and other features.
Lodge Web-Site	Revised site to combine with the Idaho Grand Lodge's Internet Web-Site.
New vacuum cleaners	Bought two Dyson vacuums for lodge cleaning crews.
Scholarship Program	Award Dinner for 4 students and new Word application template available on the lodge's web-site.
Lodge Excellence Award	Suggested program revisions sent to Grand Lodge for a different group of measured elements.
Degree Handbooks	Three created, one for each of the three degrees.
Installation Documents	Created an Installation Program and Invitation documents which were mailed to all brothers and Grand Lodge personnel, as requested by new WM elect.
Degree Work	Nine new brothers did or are doing their degree work.
Grand Lodge—Rolls data	Secretary diligently updated lodge brothers computerized data records.

## LODGE LEADERSHIP

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Issue J

Worshipful Master Joe Grover, WM	546-9347
Senior Warden Albert Miller, PM	884-1156
Junior Warden Robert Mahar	887-3793
Treasurer Walter Leitch	377-1932
Secretary WesLee Hoalst, PM	888-1455
Senior Deacon Ken Ramage	884-5345
Junior Deacon Mark Smith	338-8936
Senior Steward Jesse Bollar	855-4781
Junior Steward Monte Richardson	922-4562
Marshal Mark Haws	375-5332
Chaplin Rodger Muzzy, Jr.	375-0179
Tyler David Hunt	466-7647

## COMMITTEES

### Financial Advisory Board

Hal Ford	Chairman
WesLee Hoalst, PM	
Walter Leitch	
Al Miller, PM	
Joe Grover, WM	Advisor

### Scholarship Committee

Hal Ford	Chairman
Greg Ullman	
Mark Haws	

### Temple Board Committee

Joe Grover, WM	Chairman
Al Miller, PM	
WesLee Hoalst, PM	
Hal Ford	

### Masonic Temple—Cleaning Crews

<u>Team A—odd months</u>	
Mark Haws	Lead
Greg Ullmann	
Mark Smith	
Monte Richardson	
<u>Team B—even months</u>	
Sean Fuller	Lead
Robert Mahar	
Jim Franklin	
Keith Clark	

### Lodge Activities

Greg Ullmann	Chairman
Joe Grover, WM	
Roger Muzzy, Jr.	



**Meridian Lodge #47, A.F. & A.M.**

P.O. Box 484

800 E. 2<sup>nd</sup> Street

Meridian, ID 83642-2610

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## Masonic Family Groups' News

### **Order of the Eastern Star      Meridian #66**

Start your day by bundling up and lining Meridian's Main Street to watch the 100 parade participants welcome in the coming holiday season. Parade entries include a variety of sights, sounds, and entertainment including decorated floats, horses, cool cars, local community groups (OES, Jobies, & DeMoly—'all Masons are invited to join'), and dignitaries. Starting at Storey Park at Main Street and Franklin Road, the parade then travels north on Main Street through town.

The event will begin at 10 am Saturday, Dec. 4, at the corner of Franklin Road and Main Street. This year's theme is "A Kid's Christmas." All Masonic parade attendees are planning to meet at the lodge at 8:00 am before going to the assembly point.

The parade will travel north on Main Street to Fairview Avenue and then return to Storey Park along East 3<sup>rd</sup> Street so Masonic people can exit the parade at the lodge.

Spare change and cash donations to benefit the Meridian Food Bank will be collected by members of the Mayor's Youth Advisory Commission pulling wagons along the parade route.

The OES will initiate five new members at the December 7<sup>th</sup> meeting. On either January 15<sup>th</sup> or 29<sup>th</sup> the OES will

gather for breakfast at Applebees in the Boise Towne Square Mall (time to be determined).

Michelle Bollar

### **Job's Daughters**

### **Bethel #6**

Saturday, December 4<sup>th</sup> we have our Annual Winter Parade with the Order of the Eastern Star, where we will be spreading the word of our organizations along with the DeMolay. Then later that night Our Guide, Emma Miller will put together a fun Jobie "Bunko Night" at 6:30 pm at the Bethel for all women to attend.

They will be accepting donations, as well as, dinner and prizes at the end! Then on December 14<sup>th</sup> all of the Jobies will be serving dinner for the Mason's Installation Ceremony. Many of the girls are excited to attend that event!

Last but not least, December 15<sup>th</sup> is Madeline Dines' last meeting for anyone who may attend can do so, then on December 18<sup>th</sup> we will have our own Installation Ceremony at 2:00 pm to be held at the Bethel for our Honored Queen elect for the second time, Tiffany Mattson.

We hope to have all our seats filled, so please come! I have been so busy with family in town and the time just flown by! My sincere apologies and you all have a very merry Christmas! Thank you!

Madeline Dines