

**The Most Worshipful Grand Lodge  
of  
Free and Accepted Masons of Florida**

**MENTOR'S MANUAL**



**Revised  
2008**

## FOREWARD

The Mentor Plan was conceived as an answer to one of the problems of Masonry - the producing of interested Masons by means of a well - rounded education in all phases of the Royal Art. It is not possible to impart all of the knowledge necessary to produce a generation of informed Masons in the brief time the Mentor will be active in the life of the candidate. The Plan, therefore, must have, as its main objective, the promotion of an interest in Masonic knowledge. It must devise a means of creating a desire in the candidate to learn more about Masonry and point out to him the sources from which he will be able to obtain more light on those facets of it which he will find interesting to him. These, of course, will vary with the individual.

It is not the objective of the Mentor Plan to teach the ritual nor is it generally recommended that the Mentor instruct the new Mason in the catechisms which he is required to learn. In some Lodges it will be necessary that the same brother perform both functions because of the shortage of instructors. However, when this is the case care should be taken to avoid confusing the two subjects. The Mentor Plan will endeavor to acquaint the new brother with some of the history of Freemasonry, its philosophies and objectives. It should also give him some insight into the literature of the Fraternity wherein he may begin and continue his study of its teachings and doctrines.

Instruction under the Mentor Plan must be individual and personalized if it is to be effective. In embracing this system we are following the time-

honored method of the Fraternity, that of imparting instruction from mouth-to-ear, for Freemasonry believes in and stresses the importance of the individual. Through the individual, as he comes to realize that he is Freemasonry to many people, will understand the necessity for him to exemplify its principles by walking uprightly before God and man, squaring his actions by the square of virtue.

In the preparation of this Manual we have consulted the programs and publications of our sister Grand Lodges and have borrowed material freely from them when it seemed desirable to do so. Credit has not always been given directly in each case because of our desire to limit the text as much as possible and to maintain continuity of thought for the benefit of those who will use the Manual.

We are particularly grateful to many Grand Lodges for the material contained in their Mentors' Manual. We have drawn upon this source frequently and have adopted a likeness of the format of their excellent work.

We would urge the use of this Manual with painstaking care. It is not perfect nor is the system which it represents a perfect one. Time and experience alone will enable us to bring the jewel of Masonic education to its full beauty. It is our hope that the thoughts awaken the consciousness of the beauty of Freemasonry for those who come into our Lodges and study under this system.

## CHAPTER 1

### THE MENTOR

#### 1.1 Definition:

The word Mentor is one which is defined in the dictionary as "a wise and faithful adviser, friend or teacher." In the old operative Lodges of Scotland the officer entrusted with the task of instructing the new apprentices bore the title of Intender. It was his duty to intend, increase and intensify the knowledge of the new Craftsman. The Mentor, in our present system, will seek to expand and intensify the Masonic instruction imparted by the ritual, adding to it many other points which will enlarge the new brother's understanding of Freemasonry and its relationship to life in this twentieth century.

#### 1.2 Objective:

The Mentor and the Brethren must generally understand that the production of a generation of Masonic scholars is not the objective of this plan. Its motive is simply to indoctrinate each new Mason in the ways of Masonry, to create in him an understanding of things Masonic and arouse in his mind a feeling of pride in the Fraternity. In so doing it is hoped that he will learn that Freemasonry is a way of life which each may embrace with great satisfaction to himself.

The instruction given must seek to capture the interest of the candidate as he begins his Masonic life. To properly accomplish this each candidate must

have a Mentor assigned to him immediately after his election to receive the Degree of Entered Apprentice. It will be the Mentor's duty to prepare the mind of the candidate for the reception of the great truths of Freemasonry and an appreciation of its tenets and teachings.

### **1.3 The Appointment:**

The Worshipful Master of every Florida Lodge is requested to appoint an Educational Committee for his Lodge and to designate certain well-qualified, dedicated and enthusiastic Brethren as Mentors. There should be a sufficient number of these Brethren so that no Mentor would be required to serve more than five Brethren at any one time. The assignment of candidates to the several Mentors may be done by either the Master or the Committee.

As a suggestion, the Mentor may be allocated 30 to 45 minutes with the candidates during a scheduled class of catechism Instruction, or the Catechism Instructor may even relinquish to the Mentor an entire evening of his scheduled instructions.

### **1.4 The Method Explained:**

It is necessary that our new Brethren become impressed with the spirit of Freemasonry if we are to keep the Order strong and active. This must be done so that he will understand its great purpose and high ideals, and having understood, he shall believe in and practice them in his daily life. Years ago a plan of Masonic education was started in the Grand Lodge of Florida and the Lodge System of Masonic Education was printed. This was, for the most part, intended to be used by the candidate and the committee based on the reading, absorption and the discussion of written material.

For some years the leadership of the Masonic Fraternity has known that it is too much to expect a man to come into a society such as ours and take his place unless he is guided by someone with a full understanding of its aims and objectives. Nor can we reasonably expect the new Mason to find his place in his own Lodge and assume his part of its work without some help and interest from those who have gone before him. Our failure to prepare these new Brethren for the discharge of their duties and the full enjoyment of their privileges has helped to produce a great number of dues-paying but inactive Masons. We have an obligation to each candidate and we must discharge it if we are to keep our Fraternity strong and virile.

The means of discharging our obligation is to be found in personalized Masonic Education wherein the Mentor seeks to give the new Brother instruction and information by word-of-mouth as well as through a printed text. Time must be provided in which the candidate may ask and have his questions answered for him and this can only be accomplished by word-of-mouth instruction and personal contacts.

The Mentor Plan is intended to provide a means whereby the initiate, in each of the stages of his Masonic development, may receive added instruction and the answer to those questions which inevitably arise in the mind of the new Mason as he progresses through the Degrees. Thus we shall attempt to place each initiate in possession of the key by which he will be able to unlock the door of understanding of Freemasonry and enable him to fit its teachings and philosophies to his own life.

The objective of this manual is to enable the Mentor to find a ready reference for the many questions which will come to him and aid him in the task of impressing upon those new Brethren the spirit of Freemasonry. He will also help each to attain an understanding of its purposes and ideals. Each Mentor is urged to understand the importance of his mission if our plan of Masonic Education is to succeed and we are to preserve Freemasonry as one of the great and basic institutions for good in our complex twenty-first century society.

### **1.5 How the Mentor May Work:**

The Mentor should visit the candidate immediately after his election and explain to him that he is to be his Mentor, a friend who will endeavor to help him in learning something about Freemasonry and one who will guide and counsel him.

The principal purpose of this first meeting is to introduce the candidate in a general way to Freemasonry as a whole and to prepare him in mind and spirit to receive initiation. He must meet with the new Brother frequently and give him that instruction which is so essentially necessary if he is to become a good Mason. He should be encouraged to ask questions and have them answered, provided the answers do not involve those Degrees which he has not received or other information to which he will become entitled later.

In like manner, the Mentor will be with the candidate through the Degrees of Fellow Craft and Master Mason. However, it should be understood that his duties are not completed when the candidate

receives the Degree of Master Mason, nor when he has been examined and declared proficient on that Degree. Indoctrination must continue until the new Mason is thoroughly oriented in the Lodge, interested in its affairs and a habitual attendant at its Communications. Then, and only then, can we say that the task is completed which the Mentor began at the time of the candidate's election to receive the First Degree.

It should be clearly understood that our Mentor Plan is not intended to take the place of our "Lodge System of Masonic Education" as promulgated by the Grand Lodge (37.18). This Manual is, therefore, intended as an additional medium to supplement our Lodge System of Masonic Education and one from which the Mentor may be able to find answers to some questions he will be asked during the course of his work with the candidate.

## CHAPTER 2

### PRE-INITIATION INSTRUCTION

The instruction to be given and the questions answered at this stage of the candidate's introduction to Freemasonry can cover only the most general subjects. Some of the subjects on which questions will develop are recorded for the Mentor.

#### **2.1 Freemasonry Defined:**

Freemasonry has many definitions for many men. Our English Brethren define it as "a system of morality, veiled in allegory and illustrated by symbols." Certainly it is a course of moral instruction which employs both allegories and symbols to impart the truth of its rich lessons. The word allegory is generally understood to mean that it "represents by suggestive resemblance." The symbol is a "visible sign or representation of an idea."

Perhaps the best modern definition of Freemasonry is to be found in the writings of Bro. C. C. Hunt, of Iowa, couched in these words: "Freemasonry is an organized society of men symbolically applying the principles of operative Masonry and architecture to the science and art of character building." This is an adequate definition and serves to set our Fraternity apart from other organizations which teach a system of morality.

#### **2.2 The Purpose of Freemasonry:**

The basic purpose of Freemasonry is to make "better men out of good men." As our Institution places emphasis on the individual man, its mission is accomplished by strengthening his character, improving his moral and spiritual outlook and broadening his mental horizons. By the inculcation of its teachings Freemasonry seeks to impress upon the minds of its members the principles of personal responsibility and righteousness, to give each an understanding of and feeling for its charity, and endeavors to encourage each to put these lessons into practice in his daily life. Thus, it does seek to build a

better world by first building better men to work at this self-appointed task in their own communities. Freemasonry believes in universal peace made possible by the acceptance of its great doctrine of the Brotherhood of Man under the Fatherhood of God.

Freemasonry also seeks to enlighten the mind of man by placing within his grasp a reasonable understanding of the persistence of life through both time and eternity. In the framework of its teachings each man may find a philosophy of life which will meet his own need.

#### **2.3 Origin of Freemasonry:**

To point to a single era in human History and say that Freemasonry was born at that particular time and in a specific phase is not possible. It may be as old as man himself, for its roots spread through many ages and among many races of people. Certainly it goes far beyond historical record, though it has not always been designated by the name Freemasonry. Even the savages of prehistoric time had certain ritualistic ceremonies for the young man as he sought to take his rightful place among the tribal leaders. Initiation was a ceremony prevalent among the ancients; and the mysteries of Egypt, Greece and the East may be seen as influencing our own rites. These were designed to test men and to admit only those who were worthy into the fellowship. To those who won the right to be initiated was promised the key which would unlock the secrets of the universe.

Operative Masonry can be traced back through the centuries to the Middle Ages and beyond, for man has long been a builder both by necessity and by inspiration, seeking in the world around him the evidences of a Supreme Builder and seeking to imitate Him. In the course of time the Operative Masons bound themselves together in companies or guilds. Other men were admitted only after they had served a number of years of apprenticeship, had

learned some of the secrets of the builder's art and demonstrated their ability as craftsmen.

#### **2.4 The Transition of Freemasonry - Operative to Speculative:**

The transition of Freemasonry from an operative art to a speculative science came about so gradually that it is difficult to pin-point it in the history of the Craft. Patrons who were not operative artisans were taken into the Craft, and others who were non-operative followed. The tools and implements of the builder had long been used to symbolize moral precepts. In this period of change Freemasonry came to regard these tools and implements almost entirely as spiritual symbols. Thus their use became exclusively philosophical and figurative, teaching men the universal principles of morality and brotherly love. At this point in its long history Freemasonry changed from operative to speculative.

#### **2.5 The Grand Lodge Era:**

Modern speculative Freemasonry as we know it today owes its structure to the Grand Lodge. The history of Masonic Grand Lodges all over the world is carefully documented and fully covered by Masonic historians. The beginnings of almost every Grand Lodge in the world may be read in Gould's *History of Freemasonry*, or that written by Mackey and edited by Clegg, Haywood and others. Historical sketches are printed in numerous other books which are available to a new Brother. The first Grand Lodge under our system of speculative Masonry was organized in London in 1717, now known as the United Grand Lodge of England.

While there are Lodges with historical records earlier than 1717, these were not Grand Lodges. With the exception of a few Lodges holden under immemorial right, every regular Masonic Lodge today exists by virtue of a charter or warrant from a Grand Lodge. Each Grand Lodge is autonomous in its own jurisdiction.

#### **2.6 Titles of Grand Lodges - A.F. & A.M. and F. & A.M.:**

Titles of Grand Lodges vary from one geographical location to another. For the purpose of this section only the titles used by the Grand Lodges of the United States will be discussed.

The first of these is A.F. & A.M., meaning Ancient, Free and Accepted Masons. The word Ancient has many connotations with Freemasonry other than that of age. The chief among these goes back to what

historians have termed the great schism in English Freemasonry when the Fraternity was divided into two factions. This was probably a rivalry, the Ancients being founded by certain Irish artisans in London because they were refused admission to Lodges holden under the Grand Lodge. The term Ancients and Moderns was first used by McDermott, the first Grand Secretary of the Ancients. He applied the epithet Moderns to the older Grand Lodge as a term of derision. As used today by American Grand Lodges, the term Ancient simply means that Freemasonry is old. The Royal Art is not practiced today in the United States according to the ritual of the Ancients.

Being nearly equally divided, most of the remaining Grand Lodges in the U.S. have a part of their titles in the letters F. & A.M., meaning Free and Accepted Masons as does Florida. These Grand Lodges probably left the word Ancient out of their title to avoid any possible connection with the Ancient segment of Freemasonry.

Two other designations are found in two American Grand Lodges. In South Carolina the title is the Grand Lodge A.F.M., signifying Ancient Free Masons. In the District of Columbia the Grand Lodge is designated F.A.A.M., Free and Accepted Masons.

#### **2.7 The Title of Free and Accepted Mason:**

There are two words in these titles which may be further explained. They are "free" and "accepted." The ancient operative craftsmen were men of such skill and their Craft considered indispensable to the welfare of both church and state. For this reason they were not placed under the same restrictions applied by the government or the church to other workers. They were "free" to pursue their labors, "free" to travel and "free" to live their lives in a manner which befitted their importance as Craftsmen. In the England of the 13th, 14th and 15th centuries this was almost a unique distinction, for most workers were under bond to the owners of the land on which they worked, but this did not apply to the Freemasons. It is said that freedom dates back to the assembly at York in 946.

The word "accepted" also has a special meaning and its connection with Freemasonry goes back to the days of the operative Craftsmen. During the latter years of the Middle Ages there were few educated men outside the monasteries of the church. Thus, in that day, men sought to become Freemasons, not with the idea of practicing the art, but merely to receive the "learning" and other advantages which such

association brought them. These were "accepted" Masons rather than operative workmen. The practice of admitting non-operative members into the Craft probably originated when some of the guild companies admitted the patrons for whom they were building at the time, and the practice grew with the passage of time.

With succeeding generations the operative members decreased while the "accepted" members increased. Somewhere in the eighteenth century the "accepted" Masons were predominant and the transition from operative to speculative came about as a natural course of events.

### **2.8 Is Freemasonry a Secret Society?**

The answer to this question must be an unqualified NO! A secret society is one which conceals its membership, has secret meeting places, and of which the public has no knowledge either as to its organization or its aims and principles. Freemasonry, therefore, is not a secret society, but is a society with secrets. These are few, however, and deal with certain esoteric parts of the ritual of its Degrees, its obligations and modes of recognition.

The purposes, ideals and principles of Freemasonry may be learned by anyone who inquires. There are numerous books on these subjects which may be obtained and read by anyone, even those who are not Masons. Public notices of Masonic meetings appear frequently in the newspapers and its members are usually numbered among the more prominent citizens of the community.

### **2.9 Is Freemasonry a Religion?**

Here again the answer must be an emphatic NO! We should go one step further and say that Freemasonry is religious in its teachings. Each man who aspires to be a Freemason is required to state that he believes and trusts in God as the Supreme Architect of the Universe. Belief in God is simply an expression of faith, not a theological statement of the nature of Deity.

Freemasonry does not require church membership before a person may petition for admission. That choice belongs to the individual, but most active Masons are also active churchmen. Our Fraternity has never been a part of any organized religious sect or church. The choice of creed and church belongs to the individual and Freemasonry does not infringe on his religious prerogatives. It has no religious dogma and is based upon tolerance, seeking only to unite men under the common banner of brotherhood.

No Mason should attempt to substitute the teachings of our Order or membership in a Lodge for his church. As a thinking man, he has a right to belong to or refuse membership in an established church. He who seeks to substitute Freemasonry for religion knows little, if anything, about either of them.

### **2.10 Catholicism and Masonry:**

There is nothing in any of the Masonic doctrines, rules or regulations, or the laws of our Grand Lodge which would prevent a Catholic from becoming a Mason because of his church membership. If such were the case, Freemasonry could make no claim to universality, nor could it state that it did not espouse any theological doctrine or dogma if it made any distinction between men because of their religious beliefs.

However, the relationship between Freemasonry and the Roman Catholic Church is greatly misunderstood by many Masons as well as most of the general public. This misunderstanding has led to many false conclusions and created barriers where none exist, so far as Freemasonry is concerned.

It is a historical fact that a number of Catholic Popes have regarded Masonry with disfavor and caused Papal Bulls to be issued which condemned Freemasonry and prohibited membership in it to all Catholics.

However, many prominent Catholics have been Masons in spite of these edicts. Masonry generally has given no official recognition to these many evidences of papal disfavor. It has chosen to follow its own admonition of "silence and circumspection" over the nearly two-and-a-quarter centuries since Pope Clement XII issued the first of these edicts in 1738.

### **2.11 No Atheist Can Become a Mason:**

A fundamental landmark of Freemasonry is a belief in God. An expression of this belief is required as a prerequisite for admission into our Lodges. The atheist denies even the existence of God and has no belief in a Supreme Being by any other name. For this reason as well as others, Freemasonry denies its rights and privileges to the atheist.

Since Communism denies the very existence of God, this landmark would serve to bar those who subscribe to and believe in this philosophy from becoming Freemasons. Mistakenly, Communism is often regarded as a political movement rather than what it is - a philosophy of atheistic materialism.

## **2.12 Subjects Not Proper For Discussion in Lodges:**

Freemasonry is not a negative organization but there are a few subjects which may not be discussed in a Masonic Lodge. These generally concern religions, nations and politics. There are excellent reasons for such prohibition and these will be explained.

When Masons meet together within the portals of the Lodge they are always on a common level without the distinctions of class or wealth which are regarded so highly in the world. Each Brother is entitled to his own beliefs and each may follow his own convictions as these are dictated by his conscience. In a Masonic Lodge each stands before his Creator as a man, unbolstered by wealth, class or position.

The objective of Freemasonry is to unite men rather than divide them. The subjects which are not to be discussed are those on which honest differences of opinion might well create friction between Brethren who are otherwise favorably disposed to each other.

There is often a difference of opinion and warm debate concerning those things which are a part of the Lodge's business. Such discussions are wholesome as long as they are kept within the bounds of propriety and there is an exhibition of tolerance for the opinions of others. Each Master desires to have harmony in his Lodge and when a matter has been decided by vote, that decision must be accepted by every member regardless of how he voted. There are, of course, certain instances in which a legal appeal may be taken.

## **2.13 Freemasonry and Politics:**

Politics is one of the forbidden areas of discussion in our Masonic Lodges. Therefore, Freemasons, acting as such, do not participate in partisan politics. Nor does a Lodge or the Fraternity as a whole take any part in politics. This is one of those areas in which honest differences of opinion could disrupt the peace and harmony of any Lodge. One of Freemasonry's basic concepts is to unite men; political differences of opinion could easily spoil this objective.

The teachings of Freemasonry urge each man to be a good citizen and to perform his civic duties. Nothing should keep any Mason from expressing his opinion or from serving his city, county, state or nation in every honorable manner. Participation in politics as individual citizens is a right which belongs to every man. However, he must not act politically as

a Freemason, or in the name of Freemasonry in exercising his individual right. Many of our civic leaders of today and in the past have been members of the Craft and proud to support its endeavors.

## **2.14 Qualifications of a Petitioner:**

To petition a Masonic Lodge for the Degrees and eventual qualifications, first, he must believe in God. Each petition form in Florida contains these words, "Do you believe in the existence of an ever living and true God?"... and the petitioner affixes his signature to this declaration. Second, he must be of lawful age. Third, he should be physically qualified, but in case any physical limitations are involved then Paragraph 31.04 of the Digest will apply. Fourth, he should be able to read and write. Fifth, he must be of a good moral character, under the tongue of good report, recommended and vouched for by two Master Mason members of the Lodge which he petitions.

## **2.15 Membership Solicitation Prohibited:**

Coercion is a word unknown in the parlance of Freemasonry and every act which a Brother performs as a Mason or in the name of Masonry is done of his own volition. Thus, he first becomes a petitioner of "his own free will and accord," without pressure from any person or group. The petition which he signs contains a statement that unbiased by friends and uninfluenced by mercenary motives he offers himself a candidate for the mysteries of Masonry. This is his first act toward becoming a Mason, freely and voluntarily taken. As he advances in Masonry he will find this freedom of action and thought brought again and again to the forefront of this thinking until it becomes a cherished privilege.

## **2.16 The Growth of Freemasonry:**

Freemasonry has prospered and grown through the voluntary acts and the way of life which is exemplified by its members. Thus the personal life of every Brother and the acts he performs of his own free will become a silent but most effective exemplification of Freemasonry in the world in which he lives. Through the influence of these lives, silent and unspoken, other good men are attracted to our standard. The success of this silent witnessing is attested by the steady growth of the Fraternity through the centuries.

## **2.17 Why Is It Called Blue Lodge?**

The term Blue Lodge is quite commonly used to refer to Craft Masonry, but the correct name is Symbolic Masonry.

Where, when or why the name Blue Lodge originated is not known. However, there have been many explanations written for this term. Blue is generally regarded as the color of truth and fidelity. These are the basic teachings of our Craft. Blue is the color used to characterize friendship. Also, blue has been used to trim and ornament Masonic aprons, collars and clothing; thus these symbolic and practical uses of that color may account for the name.

Others have found some symbolism in the blue arch of the heavens and have urged that for a Freemason the virtues of friendship and benevolence must be as expansive as the heavens. These are all suppositions and symbols with beautiful meanings, but let us remember that the correct name is Symbolic Lodge, despite the fact that blue as a color and a symbol is prominent in our teachings.

### **2.18 Preparation for Initiation:**

To receive the greatest benefit from the Degree of Entered Apprentice the candidate should be urged to prepare his mind for its reception. Each one who seeks to be initiated should strive to attain serenity of mind and humility of spirit. He should divest his thoughts of any apprehensions, entering the Lodge with a mental attitude which will enable him to appreciate the serious and solemn ceremonies through which he will pass. Encourage him to remember that Freemasonry regards every man as a child of God with dignity and purpose given him by his Creator, of which no man should seek to divest him. He should be cautioned to pay strict attention to every part of the ceremony in order that he may gain some understanding of the teachings of Freemasonry.

The methods which Freemasonry uses to teach will be new and unusual, its truths being imparted since ancient times by allegory and symbolism. The fact that this method has been effective for more than two centuries should be explained to the candidate in order to make the lessons more impressive as he progresses through the Degrees. He should also learn

that every Mason in the Lodge room is his friend and each, in time, will become his Brother.

### **2.19 No Horseplay or Hazing:**

There is no place in our ceremonies for horseplay or hazing, and there is none. The ritual of Freemasonry is serious and solemn, inculcating spiritual lessons with great dignity. Every part of its ceremonies serves but to emphasize the truth it would teach.

Anything which is told the candidate, in a joking manner or otherwise, which contradicts the foregoing statements, serves only to desecrate the honorable purposes of Freemasonry. The candidate would be often reminded that he need have no apprehension concerning his reception within the Lodge, for he is entering a society of friends and Brothers in which he will be treated with dignity and decorum at all times.

### **2.20 The Heart of the Masonic Family:**

Freemasonry is not just another fraternity or association of men banded together for social, political or economic advantages. It does inculcate friendship and brotherly love as the foundation stones of its philosophy, but it is also a practical association which makes many worthwhile contributions to our society in this twenty-first century.

Most of the Grand Lodges in the United States operate Masonic Homes for the care of orphans, the aged Brother, his wife or his widow. Some of them also operate hospitals and provide nursing care for those who need the arm of brotherly love about their shoulders in their twilight years. The Grand Lodges which do not operate homes have assistance programs to serve the same ends. That which is offered by the Grand Lodges is done on a selective basis; membership in the fraternity does not confer a vested right on anyone to receive such care in his latter years.

Ref. should be made to Chapter 48, "Our Masonic Home at St. Petersburg."

## **CHAPTER 3**

### **DEGREE OF ENTERED APPRENTICE**

#### **3.1 The Candidate's First Step in His Masonic Progress:**

The candidate has now received the First Degree in Masonry and has thereby opened the door to another area of education and inspiration which marks the first step in his Masonic indoctrination

and progress. He should have impressed on his mind the three qualities which each Entered Apprentice must possess if he is to attain full benefit and enjoyment of Freemasonry. These are Obedience, Humility, and Industriousness. He must obey those who are appointed to teach him if he would learn what is required of him before he progresses further.



He must have a sense of humility so that he will not develop a belief that he knows more than those who are assigned to teach him. He must also develop a spirit of industry, for Freemasonry requires those who would know her treasures to labor for them.

### **3.2 The Candidate Must Be First Prepared in His Heart:**

As a man thinketh in his heart so is he; but as he purposes in his heart so will his life be. The heart, figuratively speaking, is the seat of man's affections and desires. If he is clean within, his life will reflect that condition; but the reverse is also true.

Freemasonry is concerned with the building of character in the life of the individual. That building must begin in the heart, for if it is not properly receptive, we can expect to make little impression on the mind. Hence each who comes seeking light must be prepared in his heart.

### **3.3 Duly and Truly Prepared:**

The wearing of special garments which are furnished by the Lodge is done in order to emphasize our concern with man's internal qualities rather than his worldly wealth and honors. By wearing the garments of humility the candidate signifies the sincerity of his intentions.

It is necessary that he be prepared thus in order that the symbolic meaning of all which transpires both at the Inner Door and in the Lodge room itself may be presented anew to him each time he is prepared and on every occasion when he sees another candidate enter through the Inner Door.

### **3.4 Symbolism, A Means of Teaching:**

Most of the great lessons of Freemasonry are imparted by symbols wisely selected by our Masonic forefathers for that purpose. In the preparation of the candidate there are certain symbols which he may not recognize or appreciate because these are mentioned but briefly in the lecture. These are in part:

### **3.5 The Hoodwink:**

The Hoodwink is a symbol of darkness in which the uninitiated dwells. It is also a symbol of secrecy and is practiced for spiritual rather than physical reasons. The darkness of the hoodwink is displaced by the light of understanding when the candidate penetrates the mysteries before him.

### **3.6 The Cable-Tow:**

The Cable-Tow is a symbol of those external restraints which must be placed upon the life of man. It is also generally regarded to mean the scope of one's ability to perform his obligations to his Brethren.

### **3.7 The Entrance:**

The ritualistic ceremony covered by this term includes all which transpires at the Inner Door and is intended to teach the significance of initiation as the symbolic birth of the candidate into the world of Masonry in which he can give and receive as he wishes, deriving pleasure and satisfaction, or discontent and unhappiness as he may choose.

### **3.8 The Reception:**

The Reception of the candidate within the Lodge room is intended to symbolize the fact that the obligations which he will assume are solemn and that there is a penalty if these are violated. It also reminds man that his every act has a consequence, either in the form of a reward or a penalty. Man reapeth as he soweth.

### **3.9 The Holy Saints John:**

Lodge of the Holy Saints John at Jerusalem - Freemasonry long ago chose as its patron saints John the Baptist and John the Evangelist. Having done so, the Brethren arrived at the conclusion that their patron saints belonged to a Lodge and that it must have been in the city in which they lived - Jerusalem. By this tradition all Lodges came from one at Jerusalem. By tradition also every Mason hails from such a Lodge. By coming from this mythical Lodge he proves that he hails from a "just and legally constituted Lodge."

### **3.10 The Form of a Lodge:**

The form of a Lodge is an oblong square or a rectangle. It extends from East to West and between North and South. The East in a Masonic Lodge does not necessarily mean the actual point of the compass. The East in the Lodge is the station of the Worshipful Master from which he dispenses light and instruction to all his brethren. The other points, West, South and North, are located in proper relation to the station of the Master.

### **3.11 The Rite of Perambulation:**

The word perambulation means to walk around some central point or object. In Masonry the rite is

performed in a clockwise manner, patterned after the movement of the sun as it is seen from the earth moving from East to West by way of the South. The candidate's journey around the altar enables the Brethren to observe that he is properly prepared. Perambulation is much older than initiation, even into Ancient Mysteries, for it goes back to savage man who worshiped the sun and reproduced its light and heat with fire on his own crude stone altars, around which he marched in humble adoration and worshipful imitation of the journey of the sun across the sky.

Perambulation should teach the apprentice that Freemasonry is a progressive science and by means of it man may gather truth as he progresses. It also teaches that life is a progressive journey through which each must travel toward his ultimate destiny.

### **3.12 The Altar:**

This is the central piece of furniture in the Lodge and upon it rest the three Great Lights in Masonry. It is symbolic of many things. Its location in the Lodge symbolizes the place which God has in Masonry and which he should have in every human life. It is also a symbol of worship and faith. The candidate approaches the altar in search of light and there assumes his obligations. Here, in the presence of God and his Brethren, he offers himself to the service of the Supreme Architect of the Universe and to mankind in general.

The altar is the point on which life in our Masonic Lodges is focused. The precepts for which the Great Lights stand should serve to guide the thoughts and actions of the Brethren both in the Lodge and abroad in the world. The altar supporting the Great Light should remind each Brother who stands before it that faith supports life itself.

### **3.13 The Title Worshipful Master:**

(a) Why is the presiding officer of the Lodge called Worshipful? This is an old English word meaning worthy of respect. Thus it comes to us in Masonry as a title of respect given to the officer who rules and governs the Lodge. Since he is chosen by the Brethren, they deem him to have sufficient wisdom, integrity and Masonic knowledge to govern the Lodge properly.

(b) Why is the Worshipful Master's station in the East? In the world of nature the sun rises in the East to shed light and luster on the earth. In like manner it is the province of the Master to be the source of

Masonic knowledge for his Brethren and they "approach the East in search of light."

(c) Why does the Master wear a hat in the Lodge? The Worshipful Master usually wears a hat while the rest of the Brethren remain uncovered for several reasons. Keeping the head covered while others are uncovered has long been a symbol of superior rank. Men usually uncover in the presence of those they deem to be of superior rank as a mark of respect.

The wearing of the hat by the Worshipful Master may be done because King Solomon wore a crown as a mark of dignity. For these reasons and others, the Master of a Masonic Lodge usually wears a hat in the East.

### **3.14 The Great Lights of Freemasonry:**

The Great Light of Freemasonry is the Volume of the Sacred Law and it is an indispensable part of the furniture of a Lodge. The Grand Lodges of the United States use the Holy Bible as the V.S.L. on their altars. In other countries the candidate who is not a Christian or a Jew is entitled to have his own sacred book substituted for the Bible. In some Lodges in other countries the altars of Masonry have more than one Volume of the Sacred Law on them and the candidate may choose the one on which he is obligated.

No Lodge may stand open unless the Holy Bible is opened upon its altar with the Square and Compasses displayed thereon indicating the Degree in which the Lodge is working. The open Bible signifies that by the light of its teachings we must regulate our conduct, for it is the rule and guide of our faith.

The Square and Compasses have ritualistic explanations which should suffice for the candidate. The Square is a symbol of morality, truthfulness and honesty. To "act on the square" is to act honestly. The Compasses are a symbol of restraint, of skill and of knowledge. The Square and Compasses are almost universally recognized as the outstanding symbol of Freemasonry itself.

### **3.15 The Obligation:**

The Obligation is the heart of the Degree, for when it is assumed by the candidate, he has solemnly bound himself to Freemasonry and assumed certain duties which are his for the rest of his life. The taking of the Obligation is a visible and audible evidence of the candidate's sincerity of purpose. By it he gives meaning to all the other parts of the Degree which have gone before as well as that which comes after.

The Obligation has a two-fold purpose. In addition to binding the candidate to Freemasonry and its duties, it also protects the Fraternity against the revelation of its secrets and these deal with its modes of recognition and symbolic instruction. The candidate should understand that the great truths which Masonry teaches are not secret, but the manner in which Freemasonry teaches these comes in this category.

### **3.16 Penalties for Violation of Obligation:**

The penalties incurred for willful violation of your Masonic Obligation will not be of a physical nature. Those which you recite at the conclusion of your Obligation in the Lodge room are purely symbolic. However, the Mason who violates his Obligation will subject himself to Masonic discipline which could include the loss of his membership in the Lodge and the Fraternity, either by suspension or expulsion therefrom. Assuredly the violator will also be subject to the scorn and contempt of all good Masons.

The ancient oral penalties already mentioned are retained in our ritual to impress upon the mind of each Brother how serious a violation will be regarded by the members of the Fraternity. These were assumed voluntarily, and every means possible is used to impress the new Mason with the solemnity and the necessity for faithful performance of them.

### **3.17 The Masonic Apron:**

The Apron is an ancient appendage and it has taken many forms among the various Crafts in the world. Though we associate it chiefly with Freemasonry, its use was not confined to the operative stonemason. The apprentice stonemason wore his apron with a bib held in place by a strap around his neck. This protected his clothing from damage by the large rough stones which he handled.

The Apron was also worn by certain officers of the Church of England as a badge of servitude and this use of the time-honored badge of a Mason wearing the Apron, may be testifying to his understanding of the service which Freemasonry would have us render to our fellow-men. The badge also signifies that Freemasons are workers rather than drones; builders rather than obstructionists.

Both the symbolic material - lambskin - and the color of the Apron - white - make it an emblem of innocence and purity. In the words used to present the Apron it is described as being "more ancient

than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter...." These are the honored decorations of ancient Rome and Medieval Europe and the Apron is held up as an ennobling decoration conferred only on the selected who come into our Craft.

### **3.18 The Rite of Destitution:**

This rite is also ancient and was practiced in the older initiations in recognition of a belief that the planets had an affinity for certain metals. These planets also exerted certain influences over human beings. In the ancient ceremonies of initiation all metals were left behind so that disturbing planetary influences were not brought within the place where the initiated met.

In Freemasonry this ancient rite is still used to teach the initiate that he is to bring nothing into the Lodge which would destroy its peace and harmony. As he is divested of worldly reminders, leaving them without the Lodge, so he is reminded that he must leave his passions and prejudices without when he enters its portals. Another great lesson, that of relieving another Brother's distress, is taught by means of this ancient rite.

### **3.19 The Northeast Corner:**

This is the traditional location of the cornerstone or foundation stone as it was more appropriately denominated by our ancient Brethren. Both the stone and its location would signify a beginning. The Entered Apprentice is placed at this point midway between the darkness of the North and the brilliance of the East to signify that he has begun his Masonic life. He has left the darkness of the North, symbolizing ignorance of things Masonic, and is moving toward the light of knowledge which comes from the East. The Entered Apprentice has laid the foundation stone of his Masonic life and must now erect the edifice of character in the light of the teachings which come from the East.

### **3.20 The Working Tools:**

The Working Tools presented the candidates are those used by the ancient operative craftsman in the erection of the building on which he was working. To the Speculative Mason these represent the moral habits and forces by which man shapes and frequently reshapes the materials of his human nature, often a stubborn and difficult task. By these symbolic tools he also fits his own behavior to the society in which he dwells. The Working Tools themselves are appropriately explained in the ritualistic ceremonies.

### **3.21 The Charge:**

At the end of the ritualistic ceremony of initiation and instruction the candidate is charged to perform his Masonic duties; the substance of that charge is a summation of them.

There are a number of documents known to Masonic students as the Old or Ancient Charges of a Freemason. In these were found the fundamental principles of ancient Masonic law and usage, both written and unwritten. These were compiled from the original records of Freemasonry by a Committee of Brethren of the Grand Lodge of England and written by James Anderson, George Payne and John T. Desauliers at various times during the second decade of the 18th Century. These are often referred to as the Constitutions of 1723. In these are to be found the excellent rules and maxims laid down for the conduct of the individual Mason as well as of the Lodge of which he is a part. Since these are printed, it should be our purpose to recommend a study of them by the new Brother at an appropriate time.

### **3.22 The Lectures:**

The Lectures attached to the Degree are intended to elaborate certain phases of the ritual, giving a broader explanation of it in order that the candidate may understand both the ceremony and purpose behind the inclusion of each in the ritual. In this portion he will have explained to him in greater detail some of the symbolism with which Freemasonry is embellished.

The frequent references to King Solomon's Temple in this and the other Degrees lead to the false conclusion that the Fraternity was founded by him. Freemasonry as an organized Craft came into being many centuries after the reign of Israel's greatest King. However, our ritual is based upon Masonic legends connected with both Solomon and the Temple at Jerusalem and this subject has enriched its symbolism.

### **3.23 The Catechisms:**

This series of questions and answers is intended to teach each initiate the language of Freemasonry, to fix in his mind the teachings of the Degree, to impress upon his consciousness the facets of the Obligation he has assumed, and to enable him to prove to his satisfaction and that of his Brethren that he is a Mason.

To each candidate's mind there probably comes the question as to the necessity for committing the catechism to memory. Much of our ritual is esoteric or unwritten and each is required to memorize the language with some degree of perfection, since each is a potential teacher of other new Brethren.

### **3.24 The Origin of Our Ritual:**

The Origin of our Ritual cannot be traced much beyond the years of the 18th century. The father of the English Ritual was undoubtedly William Preston, (1742-1818), who left an indelible imprint upon Freemasonry that is still apparent today. However, it must be remembered that the ritual now used has been refined and polished without being basically changed in character in the two centuries since Preston first exemplified his Rituals in London. Prior to Preston's time the Ritual of Freemasonry was a perpetuation of the practices and customs of the day-to-day work of the Operative Freemason which gradually had the emphasis shifted from the practical to the moral and spiritual values as the Accepted Masons began to outnumber the Operative Brethren in the Lodges. It is well for us to remember that the Ritual, as such, was not designed as a series of ceremonies; rather it was an education in mathematics and the liberal arts and this idea was Preston's central theme.

In early Speculative Masonry there may have been but one Degree and a Master's part. After a few years Three Degrees emerged and began to be generally practiced. In later years others may have been added until the United Grand Lodge of England declared (sometime after 1813) that "Ancient Craft Masonry consists of three degrees and no more. . ." but a fourth, the Royal Arch, was included as a part of the Master Mason Degree which was intended to be available to those who had served in the chair as Master of the Lodge. The Royal Arch is no longer considered a part of Craft Masonry but is conferred in a Chapter of Royal Arch Masons as the Final Degree of the Capitular System.

### **3.25 The Language of Freemasonry:**

Why is the Language of Freemasonry so different from that which we normally use? This question arises in the minds of many men as they study the catechisms and hear the Rituals of Masonry given in our Lodges. As has been noted, the Ritual of Freemasonry is a product of the early decades of the 18th century. It contains much of the language of that century and into it have been incorporated words and

phrases which comes from the older instructions which were a part of Operative Masonry in a much earlier day.

If the time and effort is expended to study the words of our Ritual, the student will discover that the thought and teaching imparted cannot be clothed in fewer words and still retain their meaning. The phrases serve to hold the attention of the new Brother, and though the Rituals were rewritten by Preston and others, these peculiar words and phrases have survived to become an integral part of our Freemasonry, which may not now be changed without creating an innovation in the body of Masonry itself, thereby violating one of the ancient charges read to every Worshipful Master for his assent when he is seated in the East.

### **3.26 Masonic Emblems:**

The Entered Apprentice should study all of the Emblems of the Degree for each is important and should be thoroughly understood by him. An emblem is, of course, the visible representation of an idea. For example, the lamb is usually an emblem of innocence. In Masonry the emblem carries with it an allegorical significance and suggests some truth to the mind. The twenty-four inch gauge is an emblem of the twenty-four hours of each day. The way in which time should be used by the Freemason is called to mind by this simple instrument of the stonemason.

The Emblems of the Degree and each of the symbols which are used to convey the wise and beautiful lessons should be explained to the new Brother. The Mentor should also endeavor to make him understand that Masonry teaches largely by symbols and a thorough understanding of them will enable him to grasp the meaning of its truths.

### **3.27 When to Arise and When To Be Seated in Lodge:**

The gavel in the hands of the Master of a Lodge is one of the symbols of authority by which he governs. When the gavel is sounded once in the East, the Brethren must come to order, two raps call the Officers of the Lodge to their feet; when three raps are given, all of the Brethren must stand. Thereafter one rap of Master's gavel seats the Lodge.

If the Worshipful Master addresses you by name, arise, face the East and listen to his instructions. The Brother wishing to speak arises and waits until the Master recognizes him and then addresses his

remarks to him. (In Florida he does not make the due guard.)

### **3.28 The Tyler:**

The Tyler (spelled Tiler in some Grand Lodges) is the guardian of the avenues approaching the Lodge. A Lodge is said to be duly tyled when the necessary precautions have been taken to guard against intrusion by cowans, eavesdroppers or other unauthorized persons. Each Brother permitted to enter the Lodge after it is opened is vouched for by the Tyler as qualified to enter.

("Cowan" is an old Scotch word, meaning an ignorant Mason who puts stones together without mortar, or piled rough stones from the field into a wall without working them square and true. He is a Mason without the Word; the Apprentice who tries to masquerade as a Master.

The eavesdropper in ancient times was that would - be - thief of secrets who listened under the eaves of houses (there was often a space between wall and roof, for the purpose of ventilation). Because to hear he had to get close to the wall under the eaves, he received the droppings from the roof if it rained - hence, eavesdropper. In modern times, the eavesdropper is that bold man who forges a good standing card, or finds one and masquerades as its owner; the man who has read a so-called "expose" of Masonry and tries to get into a Lodge, in order to ask for charity or help. He is very rare, and few Tylers have ever met him! The cowan, however - the Fellow Craft or Entered Apprentice stopped for cause, the one - time member in good standing who is now dropped for one cause or another - these not infrequently try to pass the Tyler.)

Among his duties the Tyler informs the Junior Deacon when a qualified Brother wishes to enter the Lodge. He also ascertains that each one who seeks to enter is properly clothed and informs them of the Degrees in which the Lodge is then working. In many Lodges this officer is also the custodian of its property and prepares the Lodge before it is opened.

### **3.29 Lodge Prayer:**

No Lodge can be opened, stand open, or be closed without prayer which is offered by the Chaplain or, in his absence, by the Master himself. The prayers used for this purpose are a part of the Ritual in Florida and

should be used to avoid offense or sectarianism in the Lodge.

At the conclusion of the prescribed prayer each member responds with the words, So Mote It Be, thus adopting the words of the prayer as his own. This expression is from an older form of the English language and may be properly translated, So May It Ever Be.

### **3.30 The Rights of An Entered Apprentice:**

These are very limited since he is not required to pay dues and cannot vote or hold office. In Operative Masonry the Apprentice was not considered a part of the Masonic Craft even though he was entered upon the books of the Lodge. The Entered Apprentice of modern Masonry is not entitled to organized Masonic charity, but this does not bar him from receiving assistance from a Mason as an individual. He is not entitled to receive a Masonic burial nor can he attend the funeral of a Brother clothed as a Mason.

The Entered Apprentice may attend a Lodge on the First Degree of Masonry if he is properly vouched for by a Master Mason. He is entitled to be instructed and is required to demonstrate his proficiency before being advanced to the Degree of Fellow Craft. He may not receive the Degrees of Craft Masonry elsewhere without the consent of the Lodge. The Degrees may be requested if he removes from the jurisdiction of the Lodge in which he was elected to receive the Degrees.

### **3.31 The Responsibilities of an Entered Apprentice:**

The particular Responsibilities of an Entered Apprentice are relatively few. To keep inviolable the secrets entrusted to him, to conduct himself with proper decorum, and to seek the light of Masonic knowledge with diligence will probably cover all of the specific duties of the new Mason.

## **CHAPTER 4**

### **DEGREE OF FELLOW CRAFT**

#### **4.1 Symbolism of the Degree:**

The Degree of Fellow Craft emphasizes the dignity and worth of the individual. It represents man as an instrument of the Supreme Architect of the Universe. As such he is a workman whose duty it is to invent, create and achieve, and thus to express his own genius and individuality. The cornerstone of our democracy is its belief in this same principle. All of its institutions are designed to encourage the development of individual genius and to allow man to become as great as he wills and labors to be. The ruling principle of our form of government is that the State must not interfere with the individual's freedom to any greater extent than is necessary to preserve the existence of that society in which individual freedom can flourish.

The Degree of Fellow Craft symbolizes man in the prime years of his life, an adult who is ready to accept the responsibility of life, not only for himself but for his family and the enlarged circle which is his world. As the Mason assumes the duties and privileges of a Fellow Craft, he is brought face to face with the many important lessons which are taught in the Degree, not the least of which is that of responsibility for his own destiny and that of the State as well.

The Degree teaches much of what was considered essential knowledge by Preston, who envisioned Masonry as a liberal education and fashioned the Ritual along these lines. Its themes are, therefore, education and achievement. As man labors in pursuit of knowledge, so does he obtain entrance into parts of life and society which were hitherto unknown to him.

Speculative Freemasonry is the child of the Operative Art, developed during those latter years of its history when the great buildings were nearly completed. The Freemasonry which owes its allegiance to the Grand Lodge system came into being in 1717 when the Grand Lodge of England was formed. The working tools of the operative craftsman are used by the Fraternity today as symbolic instruments for the erection of those stately mansions of human character. In the hands of the Speculative Craftsman these working tools have become the purveyors of moral and spiritual lessons to the men who come to its altars in search of light. Thus has Freemasonry become a system of ethics, philosophy and a way of life for its members.

#### **4.2 The Evolution From Operative to Speculative:**

Here again we are dealing with an illusive event, for we cannot reach into the years and point to a

single day as that in which the Operative Art became the Speculative Science. The change was gradual and probably stretched over a period of more than a half-a-century. It began early in the 17th century. It may have begun with the acceptance of patrons into the Operative Lodges. Others followed them in seeking membership who were not interested in becoming stonemasons. Those who were admitted by the consent of the Operative Masons became Accepted Masons. Because of the moral and ethical values stressed in the training given an apprentice, the "speculatives" of the 17th century saw an established and honorable vehicle for their own use. Membership was sought for the spiritual, social and cultural advantages offered and the number of Accepted Masons grew rapidly.

The decline of Gothic architecture and the lessened demands for great building projects had greatly reduced the number of skilled Operative Craftsmen needed to carry on the construction under way at the time. The end of an era was at hand and the Operative Craft was faced with extinction.

During the same period, however, interest in Speculative Masonry had grown and the number of Accepted Masons in the older Operative Lodges had increased. Instead of passing into oblivion as did so many of the institutions of the day, the Craft became predominantly speculative, and its growth and strength has progressed to a point never envisioned by its founders. Much of this growth may be attributed to the information of the Grand Lodge of England at the meeting of the four old Lodges in Lodge in the Goose and Gridiron Tavern in 1717, at which Anthony Sayer, gentleman, was elected Grand Master. Its Provincial Grand Lodges spread over much of the world and some of these eventually became Grand Lodges in their own right. Thus over a period of time the evolution began and the transition completed.

#### **4.3 The Basic Teachings of the Second Degree:**

Based on Masonic symbolism, the Fellow Craft Degree covers the years of manhood and responsibility in the cycle of human life. In it man finds opportunities to obtain useful knowledge and the means of applying that knowledge to the building of his character and the betterment of the society in which he lives. At the outset the discerning mind sees the Divine Plan and finds its own function and place in it. The new Brother also discovers two great themes developed in the Degree - education and achievement.

The father of our Masonic Rituals, Williams Preston (1742-1818), conceived Masonry to be the vehicle by which man might become well educated in the liberal arts and sciences. In the Ritual of the Degree, a Fellow Craft is urged to advance his education in these fields. The opportunities of today have placed all of the facts of this part of the Degree at the command of the average school-boy. To unlock the door of symbolic interpretation of these liberal arts and sciences, man must use the key of initiation.

#### **4.4 The Preparation:**

As in the Degree of Entered Apprentice special garments are worn as the clothing of humility to teach anew the qualities of the man. There are certain significant changes which are made in the dress of the candidate and the symbolism of these is fully explained in the Ritual of the Degree.

The candidate gains admission much in the same manner as in the preceding Degree, but this is accomplished by the exchange of a certain pass given for him by his conductor. Thus the observing Craftsman learns that Brethren give willingly of their knowledge and energy that he may gain the privileges of Freemasonry. All of life is lived with the assistance of others, and this ceremony brings to mind the great truth of fraternal assistance which is ours in the time of need.

#### **4.5 The Reception:**

The Reception, which includes all of the ceremonies at the Inner Door, follows somewhat the same pattern as before, with certain exceptions. The instrument used in this ceremony is one which refers to virtue and urges its application to human life. The consequence of his acts and the solemnity of his obligations are impressed on the mind by these ceremonies.

#### **4.6 The Cable-Tow:**

The Cable-Tow is a symbol of the method of control for the individual. The cable, cord or bond is interwoven in countless religious ceremonies and the use of a tie is as ancient as any known art in the history of mankind. To many the Cable-Tow is symbolic of the umbilical cord, which is necessary to begin life but is severed when love and care replace it in supplying those essentials needed for growth. Thus, in our ceremonies, the Cable-Tow is removed when the need for physical control no longer exists.

The length of the Cable-Tow is frequently referred to in the language of Freemasonry, but many of the

new Brethren do not understand its meaning. Formerly the Cable-Tow was deemed to be the distance one could travel in an hour - assumed to be about three miles. In Florida this is any reasonable distance from which a summons may be answered, health and business permitting. Each Mason is bound to all other Masons by a tie as long and as strong as he himself determines the extent of his ability.

#### **4.7 The Obligation:**

The Obligation is the heart of every Degree and its solemnity must be impressed upon every candidate. In addition to the vow of secrecy in the First Degree, which is reaffirmed in this, the Obligation has certain other salient points which binds each Brother. Obedience, assistance and the protection of one another are pledged by each Mason to all others, binding them by a common tie which should last as long as life itself.

The penalties have the same significance as those invoked in the First Degree. These are symbolic rather than physical for the reasons which have been cited in the First Degree.

#### **4.8 The Working Tools:**

The ancient implements of the stonemason assume new meanings for the Fellow Craft as he hears these presented in the expressive and impressive language of the Ritual.

The Square is the symbol of morality, truthfulness and honesty. The use of the word with these implications has become almost universal both within and without the Fraternity. The direction of the two members of the square form an angle of 90° or a right angle, so called because this is the angle which stones must have if they are to be used to build a stable and upright wall. When Brethren part upon the Square they go in different directions but in full knowledge that their courses will be according to the angle of the Square - right - until they meet again.

The Level is a symbol of equality. The equality expressed here does not mean that of wealth, social distinction, civic office or service to mankind. Masons use the term to refer to the internal and not the external qualifications. Each is endowed with a worth and dignity which is spiritual, and not subject to man-made distinctions. The quality practiced in Masonry recognizes that one man may have greater potentialities of life, service or reward than another, but denies that any man may not aspire to the heights, no matter how great. Thus the Level dignifies labor

and the man who performs it. It also acknowledges the equality of manhood as being an equality without regard to station.

The Plumb is a symbol of uprightness of conduct. In Freemasonry it is associated with the plumb line which the Lord promised Amos He would set in the midst of his people of Israel, symbolizing His standard of divine righteousness. The plumb line in the midst of a people should mean that they will be judged by their own sense of right and wrong and not by the standards of others. Freemasons, understanding the Plumb, are to judge each Brother by his own standards and not those of another. When the plumb line is thought of in this way, it becomes a symbol of an upright life and of the conscience by which each must live.

#### **4.9 The Jewels:**

The Jewels of a Fellow Craft - These are named in the Ritual and need not be repeated. They remind the Craftsman that the time-honored method of instruction is by word of mouth. The secrets of Freemasonry are always deposited in the hearts of faithful Brethren. These Jewels should signify the necessity to learn to utilize good Masonic instruction and develop a devotion to the teachings of our Craft.

#### **4.10 The Wages:**

The Wages of Fellow Craft - Corn, Wine and Oil are the symbolic wages which are earned by the Fellow Craft who completes his task and comes to the Middle Chamber. These symbolize wealth in mental and spiritual realms. The Corn represents nourishment and the sustenance of life. It is also a symbol of plenty as the term is applied to opportunity for doing good, work for the commonwealth, and service to mankind. Wine is symbolic of refreshment, of health, of spirituality and of peace. The Oil represents joy and gladness as well as happiness and recognizes these as a natural sequence following the partaking of the Corn of nourishment. Taken together Corn, Wine and Oil, the symbolic wages of a Fellow Craft, represent the rewards of the good life. Corn, Wine and Oil are used as elements of consecration in other Masonic ceremonies of which the Fellow Craft will be informed in due time.

#### **4.11 The Pillars In the Porch:**

There are two brazen pillars placed before the entrance to King Solomon's Temple which are symbolically represented within every Lodge on the Second Degree of Masonry. No one can determine the origin of this practice. It existed in ancient times



and the great Temple at Jerusalem was one of the many examples. It has been said that the Pillars of Hercules inspired the columns antedating their place in history. These natural rock formations at Gibraltar and Cueta stand guard over the Strait of Gibraltar and mark the end of the western world as the ancients knew it.

In Freemasonry these pillars bear the names Boaz and Jachin and are symbols of strength and establishment, by implication, of power and control. In passing between them the Fellow Craft is not told to observe or examine one at the expense of the other. Both power and control are placed before him so that he might realize power without control is anarchy or that control without power is futility. These two pillars of strength and establishment, of power and control, suggest that man must have both if his life is to be successful.

#### **4.12 The Globes Surmounting the Columns:**

These represent the globes celestial and terrestrial and are thus symbols of universality. The shape of these two pommels would seem to make them a modern addition to Masonic Ritual, for our forebearers did not conceive the earth to be a sphere. Certainly even the most learned men of King Solomon's day had no such conception of the earth or the heavens. They believed the earth to be flat and the heavens to be a sphere revolving around it. The flat earth and the slowly turning celestial sphere above it are as old as man's observation of the starry-decked heavens which are referred to in the Ritual.

The ornamentation of these spheres on the tops of the columns may well be a corruption of the lily-work of the Old Testament, and the lily was apparently a concept of the lotus of Egypt, which for that people was a symbol of the universe.

#### **4.13 The Winding Stairs:**

The Winding Stairs represented the progress of an inquiring mind with the toils and labors of intellectual cultivation and study. They teach the preparatory acquisition of all human science as a preliminary step to the attainment of Divine truth. These winding stairs by their very shape are also symbols of courage and faith.

The Winding Stairs of life lead us to we know not what; for some there will be a Middle Chamber filled with the reward of fame and fortune. For others it will be filled with frustration, pain and discouragement. The Angel of Death may stand on the next step for any traveler. Yet man climbs because he has faith and

because he is filled with courage. He believes that the winding stairs of life lead to his destiny and that there are wages to be earned by the Fellow Craft who climbs.

The Wages of a Fellow Craft have been given as Corn, Wine and Oil, but these are symbolic. His wages are truth or that approximation of it which will be most appropriate for him. Thus on the Winding Stairs the discerning Craftsman learns one of the most beautiful lessons and one of the great doctrines of the science of Masonic symbolism, - that he is ever to be in search of truth, but never to find it. For the wise there is also the lesson that the knowledge of the nature of God and man's relations to Him is Divine Truth and can never be fully acquired in this life.

#### **4.14 The Symbolism of Numbers:**

The symbolism of numbers is employed extensively in the teachings of Freemasonry and it is for the first time presented to the new Mason in the Winding Stairs lecture. The theory of numbers as the symbols of certain qualities is supposed to have been borrowed from Pythagoras. The total number of steps is fifteen and this is a significant symbol.

1. The first three steps must teach us that we are dependent upon God and that we must harmonize our wills with His, building our spiritual temple agreeably to the Divine Plan.

2. The second group of five steps teaches the use of order in architecture as such order is applied to the individual's spiritual temple. They also remind the student that improvement in each life will come through a rational development of the natural powers given each human being.

3. The final seven steps symbolize the crowning glory of man - the development of both the mind and the spirit - the acquisition of that courage and faith which causes each possessor of those virtues to ascend to the summit and so attain the rewards that await those who labor and faint not. These are the symbolic Wages of a worthy Fellow Craft.

#### **4.15 Admission to the Middle Chamber:**

The passage from the outer porch to the Middle Chamber represents man's journey from ignorance to enlightenment. His wages as a Fellow Craft are received in the Middle Chamber and these are an approximation of Divine Truth. To attain this knowledge he must follow the ascending path which is arduous and difficult. The candidate must also find the doors to knowledge - the outer and inner

entrances. To enter one of these he needs a pass; to go through the other, he must have a word to use as the key. Help is given him in each instance, but such assistance is limited. This signifies that man must acquire knowledge chiefly through his own effort, though he is often dependent upon others for some help. Knowledge, however, does not belong to any man until it has become a part of him. Emphasis, therefore, should be placed upon the expenditure of effort by the initiate, for without this he cannot reap the reward which he seeks.

#### **4.16 The Middle Chamber:**

In modern Freemasonry the Middle Chamber is the symbolic place of reward which takes the form of the Wages of a worthy Brother Fellow Craft. According to some interpretations of the allegorical background of our Ritual, this was the place in which the Fellow Craft met to receive wages for their labors on the Temple of Solomon. The assembly of these craftsmen took place on the evening of the sixth day of the week and those who were entitled to the Wages of a Fellow Craft were invested with certain mysterious signs, tokens and a word which enabled them to pass the inner and outer guards and to enter the Middle Chamber.

To achieve the Middle Chamber as a place means but little. The rewards found there must be stressed, for each act done by man brings to him either reward or punishment.

#### **4.17 King Solomon's Temple:**

The ritualistic references to the great Temple of Jerusalem are both symbolic and legendary. Freemasonry as we know it did not begin there, but all of its ritual is enriched by reference to this magnificent structure. The Masonic references to it often differ from the accounts written in the Old Testament.

For a full description of the Temple, the Fellow Craft should read the accounts found in the First Book of Kings, Chapters 5 to 8, and the record of another writer found in the First Book of Chronicles, beginning in the second Chapter.

#### **4.18 The Letter G:**

The letter G is a symbol of Geometry and also of the Deity, by whatever name men call him. A complex symbolism has been developed about the letter G, and the student may procure for his consumption many books and tracts concerning it. Perhaps one simple explanation for both the letter and

its situation in the Lodge may suffice. By it the Brethren are reminded that their every act is done in the sight of God and that Divine Providence is over all of our lives.

The Fellow Craft's attention is invited to the particular science of Geometry and its connection with the Supreme Architect of the Universe as indicated by the revolution of the stars and planets, moving in a particular order, which man has been able to predict by the use of the science of Geometry. Thus man is reminded that God is in all nature and in every man. Our life and all its blessings come from Him in an ordered pattern, disrupted only the vileness of man when he moves contrary to the Divine will.

In the United States the letter G is placed in the center of the opened compasses surmounting the square to form the familiar Masonic emblem worn by the members of the Craft. While the use of the emblem is quite common in our country, it is not generally worn by Masons in England and the other nations of the British Commonwealth.

#### **4.19 The Emblem of a Fellow Craft:**

Most of the familiar emblems of the Degree, the Plumb, Square and Level, Corn, Wine and Oil, The Pillars in the Porch, the Winding Stairs, the Liberal Arts and Sciences and the Letter G have already been covered and may be found under the preceding headings. These are the emblems with which the Fellow Craft should become thoroughly familiar, for these epitomize the lessons of this Degree of Freemasonry. Each may claim them; but to possess the emblems as your own, you must study them until the lesson implied is engraven upon your heart.

#### **4.20 The Rights of a Fellow Craft:**

The rights of a Fellow Craft are much the same as those of an Entered Apprentice. He has the right to sit in his own Lodge when it is opened on the Second Degree of Masonry, and he may visit other Lodges working on the Second Degree if he is accompanied by some Master Mason who knows him. He also has the right to be instructed and to be examined. If he is proficient and worthy, he also has the right to ask for advancement.

#### **4.21 The Responsibilities of a Fellow Craft:**

The responsibilities of a Fellow Craft are to be found in his obligation and the candidate should be asked to review the obligations of both this and the First Degree.

However, the Fellow Craft is reminded that he is committed to both the acquisition of knowledge and the application of that knowledge to the discharge of

the duties of his life, so that he may fill with satisfaction and honor his place in society.

## CHAPTER 5

### THE DEGREE OF MASTER MASON

#### 5.1 The Sublime Degree:

This has been very properly called the Sublime Degree of Master Mason as well for the solemnity of the ceremonies which are a part of it, as for the profound lesson of wisdom it inculcates. The important design of the Degree is to symbolize the great doctrines of the resurrection of the body and the immortality of the soul. This it does in the most profound manner.

The Degree of Master Mason is different in many ways from the two which precede it. Though many of the symbols are the same, the interpretation which is placed on them differs. The Lodge, in the other Degrees, is a symbol of the world in which man must labor to sustain life, strive to obtain knowledge, and through wisdom become virtuous. In the Sublime Degree, the Lodge becomes a representation of the Sanctum Sanctorum of Holy of Holies of Solomon's great Temple at Jerusalem. This magnificent structure was a symbol of Heaven to the Hebrew people, for Solomon built it as the dwelling place of Jehovah that he might be in the midst of his people Israel. Here the Hebraic law of cleanliness was strictly enforced and nothing earthy or unclean was permitted to enter the Temple. The Deity was said to dwell between the Cherubim found in the Holy of Holies. In a part of this Degree we are symbolically brought into the presence of God to learn the lessons which it is intended to teach.

Thus he who receives this Sublime Degree is given its most magnificent lesson and greatest truth - that having been faithful to his trust, he must at last die in order to attain the ultimate rewards of his fidelity. The great design of the Degree becomes that of teaching the immortality of the soul. Man is represented in that state when all of life has fled and he is raised from the grave of iniquity and quickened to another and better existence. Thus, as it has been so aptly put, the ceremonies of the Degree lead to the inevitable conclusion that youth, properly directed, leads to an honorable and virtuous maturity and that, regulated by morality, faith and justice, life will be rewarded in its closing hours by the prospect of eternal bliss and immortality.

The Degree has many lessons and meanings to be imparted to man. None of these is finished, but each leads to new inspirations so that each time it is examined the Brother may find new and undiscovered meanings in it. It is entirely understandable that our Masonic forefathers chose to call this the Sublime Degree, for it is that in every respect.

#### 5.2 The Significance of the Degree:

We can best understand the significance of the Degree of Master Mason if we compare it with the Degrees of Entered Apprentice and Fellow Craft. In the first two Degrees architecture was the theme of our symbolism. In the Degree of Master Mason our symbols are of a different character; they speak of life, its tragedy and of its ultimate triumph if we attain virtue. Thus the voice of symbolism in this Degree leaves the mundane and deals with the spiritual part of man's life.

Its solemn teachings remind each of us that we stand on the threshold of immortality in all of the latter years of our manhood and that we have a work to perform which is given us by the Supreme Architect of the Universe. In our recognition of the fact that work comes from God we are identified with Him to the extent that each becomes in a sense immortal. Resurrection and immortality are both significant lessons of this Degree.

#### 5.3 Preparation:

The observing candidate will discover several differences in his preparation for this Degree when he compares it with that in the two. Through the clothing he is again reminded that he is to be humble; he is also taught that his obligations become more extensive and binding each time he advances. He is again reminded that he attains many of his desires only with the assistance given him by a friend and Brother.

#### 5.4 The Reception:

As in the preceding Degrees reception is meant to include all of the ceremonies transpiring at the Inner Door. The instrument to which attention is called

reminds one that all of the tenets of Freemasonry must be implanted in the heart if they are to serve their ultimate purpose and become a part of your way of life. To be fully effective all of these must bear fruit through their practice in our daily lives.

### **5.5 The Obligation:**

The Obligation is the heart of the Degree, for by its assumption one obtains the privileges, the rights and benefits of the society in which he has sought membership. The new Mason must be reminded that a knowledge of the Obligation is essentially necessary if he is to keep and perform it. Every Brother should commit this Obligation to memory and employ it as a yardstick by which he may measure the minimum duty toward God, his neighbor and himself.

### **5.6 Clandestine Lodge and Clandestine Mason:**

A Clandestine Lodge is one which does not owe its existence to a charter or warrant issued by some regular Grand Lodge. All Grand Lodges of the world seek to establish fraternal relations with sister Grand Lodges. Many of these are recognized by the Grand Lodge of Florida, F. & A.M., but this is not the case with others. There are certain standards to which Grand Lodges must conform in order to secure recognition. The Grand Lodges that are not recognized by our Grand Lodge and the Lodges holden under such Grand Lodges are considered Clandestine to this extent: - visitation by our Brethren in such Lodges is not permitted nor may Florida Masons receive visitors from such Lodges in our own meetings.

### **5.7 Prince Hall Freemasonry:**

Prince Hall Freemasonry derives from historical events in the early United States that led to a tradition of separate, predominantly African-American Freemasonry in North America.

In 1775, an African American named Prince Hall was initiated into an Irish Constitution Military Lodge then in Boston, Massachusetts, along with fourteen other African-Americans, all of whom were free-born. When the Military Lodge left North America, those fifteen men were given the authority to meet as a Lodge, form Processions on the days of the Saints John, and conduct Masonic funerals, but not to confer degrees, nor to do other Masonic work. In 1784, these individuals applied for, and obtained, a Lodge Warrant from the Premier Grand Lodge of England (GLE) and formed African Lodge, Number 459. When the UGLE was formed in 1813, all U.S. based Lodges were stricken from their rolls - due largely to

the War of 1812. Thus, separated from both UGLE and any concordantly recognized U.S. Grand Lodge, African Lodge re-titled itself as the African Lodge, Number 1 - and became a *de facto* "Grand Lodge" (this Lodge is not to be confused with the various Grand Lodges on the Continent of Africa). As with the rest of U.S. Freemasonry, Prince Hall Freemasonry soon grew and organized on a Grand Lodge system for each state.

Widespread segregation in 19th - and early 20th century North America made it difficult for African-Americans to join Lodges outside of Prince Hall jurisdictions - and impossible for inter-jurisdiction recognition between the parallel U.S. Masonic authorities.

Prince Hall Masonry has always been *regular* in all respects except constitutional separation, and this separation has diminished in recent years. At present, Prince Hall Grand Lodges are recognized by some UGLE Concordant Grand Lodges and not by others, but they appear to be working toward full recognition, with UGLE granting at least some degree of recognition. There are a growing number of both Prince Hall Lodges and non-Prince Hall Lodges that have ethnically diverse membership.

### **5.8 Masonic Explanation of Dotage, Fool, Libertine and Profane:**

Dotage is a condition associated with old age and is marked by juvenile desires, loss of memory and failure of judgement. Medical science cannot fix any given age at which this condition occurs, since it varies from person to person. The Lodge itself must determine whether the petitioner is thus afflicted and comes under this classification.

Fullness of years alone does not bar any man from our Fraternity. We simply require that he be mentally alert and mentally healthy. The effect of time on the mental processes should be the subject of any investigation made on a petitioner of advanced age.

Masonically, a fool is a mature man without good common sense. Legally, he is of age, mentally, he is retarded. The fool never has much mental power.

Libertine, Masonically, refers to a freethinker, nonconformist, one who subscribes to no higher authority in his thinking. It does not denote what is meant by the word in modern days, a man who is promiscuous sexually.

Profane, Masonically, means "not a Mason" - it comes from the Latin *pro* meaning before and *fanum*,

a temple; Masonically, a profane is one "outside of the temple, uninitiated." The word has no reference to "profanity" in the modern sense of taking the name of God in vain.

### **5.9 Women:**

The question as to our refusal to allow women to become Masons has arisen many times in the history of the Craft. Speculative Freemasonry springs from the Operative Art and applies to the tools and implements of that Craft to moral and intellectual purposes. In the construction of the massive structures built by our Operative Brethren only hearty men were employed. In due time this became one of the landmarks written as a requirement that only men could be initiated as Freemasons. The landmark is effective today and will probably continue to be in the future.

### **5.10 Signs, Tokens and Words:**

We attach considerable importance to the Signs, Tokens and Words in Freemasonry because they are an essential part of our modes of recognition. By the use of these one may prove himself to be a Mason and be able to recognize others as such. While these in themselves are insufficient proof of membership, they constitute very important links in the chain of evidence and they are always called for by one appointed to examine a visitor.

The candidate should be reminded that each Sign, Token and Word has a symbolic meaning which should serve to enrich the mind and improve our lives as Masons. (The Mentor should rehearse and explain all of the Signs, Tokens and Words of this Degree with the new Master Mason.)

The proper execution of all Signs should be stressed, and the new Brother should be requested to cultivate the habit of such precise performance as would indicate his respect for the dignity of this part of our ceremonies. The proper execution of the Signs will also give testimony to his brethren that he understands the Signs and respects the ceremonies.

### **5.11 The Working Tools:**

The Working Tools of a Master Mason are all of the implements of Masonry. In the United States the Trowel is especially assigned to this Degree. By it the Master Mason is reminded that each must cement the ties between Masons with this instrument and spread brotherly love with it. When we examine the instrument, we will agree that it might more properly belong to the Fellow Craft, who in Operative

Masonry puts the stones into place, rather than the designer and overseer who would correspond to our Master Mason.

Our English and Scottish Brethren assign instruments to the Master Mason which are not enumerated in our own rituals. In these Grand Lodges the Working Tools of a Master Mason are the Skirrit, Pencil and Compasses. The Skirrit is an instrument working on a center pin and used by Operative Masons to mark out on the ground the foundation of the intended structure. The Pencil is used in drawing plans and designs. The Compasses are used to determine the limit and proportion of the several parts of a structure.

The Skirrit points to that straight and undeviating line of conduct laid down for our guidance in the Holy Bible; the Pencil teaches that all our words and actions are not only observed but recorded by God; and the Compasses remind us of His unerring and impartial justice, which having defined for us the limits of good and evil, will either reward or punish us as we shall deserve.

### **5.12 The Hiramic Legend:**

The Hiramic Legend is woven around Hiram Abif, the skilled artificer who was the son of a widow of the Tribe of Naphtali. There is no character in all of Freemasonry whose life story is so dependent on tradition as this celebrated architect of the Temple.

The earlier accounts of this artisan and builder will be found recorded in the 1st Book of Kings, 7:13, 14. His coming to work on the great Temple at Jerusalem is mentioned in a letter written to King Solomon by Hiram, the King of Tyre, and recorded in II Chronicles, 2:13, 14. Each of these references will enable the new Brother to have a clearer understanding of Hiram Abif as a figure in history.

Freemasons refer to him in several ways: as Hiram the Builder, as the Widow's Son, but most often as Hiram Abif. The word Abif means "his father" or "my father" and the name would be correctly translated as "Hiram, my father," the my father being a term of great respect. He was regarded as the father, in a patriarchal sense, of all his workmen on the Temple.

The dramatization of this legend is done to teach the magnificent lessons of fidelity. It should be understood that it is a legend and not factual. Both Hiram's are recorded in Holy Writ, but one cannot find any trace of the legend which is used in our Master Mason Degree.

### **5.13 The Three Grand Masters:**

The Three mentioned so frequently in our ritual concerning the building of the Temple are Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abif. These are recorded in the Biblical account of the Temple building. The coupling of the three names together may have a symbolism inherited from nearly all of the ancient religions. In most of these the Deity was regarded as a triad of trinity, by whom, acting conjointly, only, could anything be done that was done.

The secrets known only to our Three Grand Masters typify Divine Truth, known only to this Trinitarian Deity and not to be communicated to man - the Fellow Craft and workman - until he, by industry and steadfast purpose, has completed his spiritual temple. Then, according to Divine promise, if this temple he has so nobly built is a fit dwelling place for Divine Truth, the secrets will be communicated to him. With these, the rewards of a well-spent life, the Craftsman can travel into that foreign country toward which each of us is journeying.

The rich symbolism outlined will make the frequent mention of the names and reference to their offices in our ritual understandable. Man is ever reaching outward and upward seeking for a further knowledge of God and man's relations with Him, which is Divine Truth.

### **5.14 The Temple of Solomon:**

This magnificent structure was located on Mount Moriah, at Jerusalem. It was near the place where Abraham was about to offer up his son Isaac. The site was purchased by David, King of Israel, from Oman, the Jebusite, for it was at this place that the hand of the Destroying Angel was stayed after David had repented. The cost of this threshing floor was fifty shekels of silver, which included the oxen offered by David as a sacrifice to God at the staying of the Destroying Angel in the time of the great pestilence. The incident is recorded in II Samuel 24:15-25 and I Chron. 21:14-30. The name of the Jebusite and the cost of the threshing floor differ in the two accounts.

The building of the Temple was begun in Anno Mundi (year of the world) 2992 and completed in 3000, (about 1012 to 1004 B.C.), seven and one-half years later. The people of Israel had come out of Egypt some four hundred eighty years before as a band of refugees. The mind of this people had grown, for they had conquered a new land, established both a

formal religion and a government sufficiently powerful to make possible such a project. The people lost their sense of spiritual direction and destiny so that their Temple was destroyed in the year 586 B.C. by the hordes of Nebuchadnezzar, the King of the Chaldees.

### **5.15 The Symbolism of the Temple:**

This is an inexhaustible area of interpretation for the student of symbolism. For the purpose of this Manual, however, only one seems important and will be used.

The chief purpose of Solomon's Temple was to provide a dwelling place for the Most High in the midst of his people Israel. The religious concepts of the people of Israel had grown in respect to God, progressing from the Ark of the Covenant, carried on the shoulders of the Priests, to the great Temple which Solomon erected. The idea that God dwelled with man, however, was still the fundamental which dominated human thought and should do so in our own day. There are those who claim that this was the most perfect edifice ever erected by man. Whether this is the case or not is a matter of pure supposition, but perfection was certainly the goal of both David and Solomon, each of whom had a part in planning God's dwelling place among men.

The symbolism of the Temple for a Freemason is founded upon the conception of man himself as a living Temple for the enthronement of God within each of us. Based upon that beautiful passage in the Pauline letter to the Corinthians, "know ye not that ye are the temple of God, and that the spirit of God dwelleth in you..." Freemasonry undertakes the task of helping each of its members to build a more stately mansion for the in-dwelling of God. In this task it seeks to cause the individual to become more conscious of the fact that he is a symbolic Temple and that he should aspire to the same type of perfection in his temple of Character as Solomon sought for the Temple at Jerusalem. Our individual temples are mental, physical and spiritual and should not be inferior workmanship on our own part.

### **5.16 Solomon, King of Israel:**

Solomon was the son of David and Bathsheba. He was born about 997 B.C. and became king in 977 B.C. Reigning forty years, he died in 937 B.C. In the history of the Hebrew peoples, the reign of Solomon stands out as one in which the greatest power, prosperity and recognition of that nation was

achieved. The name Solomon means peaceful and his reign was one of peace.

### **5.17 Hiram, King of Tyre:**

Hiram was a friend of King David and became both ally and friend of King Solomon. According to the Biblical accounts he assisted Solomon by supplying certain materials for the construction of the Temple and in return for these received gifts from Solomon, including ten cities.

Our ritual assigns certain duties to Hiram of Tyre, but these are purely legendary.

### **5.18 Hiram Abif:**

Hiram Abif was the son of a man of Tyre; his mother, one of the daughters of the Tribe of Dan, who lived in Tyre. He was sent by King Hiram to assist King Solomon in the erection and beautification of the Temple. Hiram Abif was a historical personage and this fact is attested by Holy Writ, the Second Book of Chronicles carrying testimony as to his existence and his skill in the arts and crafts of his day. (II Chron. 2:12-14)

### **5.19 To Travel in Foreign Countries:**

The ultimate goal of our ancient Operative Brethren was to become Masters so that they might possess secrets and knowledge which would enable them to practice the arts of the builder wheresoever they traveled, even in foreign countries.

The Brethren of the Speculative Craft still desire to travel in foreign countries, and those who feel the urge strongly enough study their Masonry diligently that they may receive proper instructions and be permitted to travel and receive Master's wages.

"Foreign countries" as used in Freemasonry is a symbolic place, not connected with a particular geographical location. Nor is it a work of identification which will enable us to build material temples or earn higher wages for the work which we do. It is a symbol which has more than one interpretation.

Freemasonry itself is a foreign country to each initiate. If he is to travel in it, if he is to earn Master's wages, he must learn its language, understand its customs and study its history. He must become a part of it to fully appreciate and enjoy its privileges and pleasures.

Becoming a Master Mason gives each man the right to travel in foreign countries in Freemasonry. He has

but to learn its work and keep himself in good standing to find the doors of a hundred Lodges open to him. He will also find much pleasant traveling to be done in the writings of Freemasonry. These cover the fields of history, philosophy, and branch into numerous other areas leading to countless treasures which each must discover for himself. These are some of the rewards of the Mason who travels in foreign countries.

### **5.20 The Wages of a Master Mason:**

Our ancient Operative Brethren performed manual labor and received these elements which would contribute to their physical welfare. The nominal wages of a Master were, therefore, Corn, Wine and Oil together with the other necessities of life as these were required.

The wages of a Speculative Mason must come from within as he is concerned with moral rather than physical labor. P.G.M. Carl H. Claudy has aptly said that each Brother asks what he will and receives that for which he labors.

"I worked for menial's hire  
Only to learn dismayed,  
That any wage I asked of life,  
Life would have paid."

"The intangibles of love, friendship, respect, opportunity, happy labor, and association are the wages of a Master who earns them. Not all do earn them, hence the phrase in the mouth of the Lodge officer, descriptive of his duties, 'to pay the Craft their wages if any be due'...."

### **5.21 The Three Ruffians:**

There are many symbolic explanations for the appearance of these three in our ritualistic drama. The attempt made to obtain a knowledge of secrets not rightfully theirs and the dire consequences of their acts are symbolic of many things. To attempt to attain a knowledge of Divine Truth by means other than as a reward for faithful service and the performance of the task of service and the performance of the task of preparing for its reception and enjoyment makes the culprit both a thief and a murderer. Thus each is reminded that rewards must be earned rather than secured by violence. The Ruffians are also the "passions" of the self which a Mason "came here to subdue."

There is another symbolism, quite applicable to the world of today. The first of these Ruffians strikes the seat of man's articulation. When man is enslaved, the

first of his privileges to be denied or curtailed is that of free speech and unrestricted communication with his fellows. The seat of man's affections is the second area attacked; for those who would subjugate a people oppress the families to force compliance to their dictates. The third attack is made upon the seat of man's reason, for his enemies will always seek to destroy the mind as the final step toward enslavement.

### **5.22 Low Twelve:**

The number twelve, in ancient symbolism, denotes completion. Whether this meaning arose from the twelve signs of the Zodiac or because the most stable geometric figure, the cube, has twelve distinct edges, is not known. The number twelve did denote a thing fulfilled and was, therefore, an emblem of human life. High Twelve denoted noon, when the sun was at its zenith, while Low Twelve denoted midnight, the blackest of the night. Just as thirteen, an evil omen, follows twelve so does death follow life. Therefore the solemn stroke of twelve marked the completion of human existence in this life and the coming of death. Masonically, therefore, Low Twelve is a symbol of death.

### **5.23 The Five Points of Fellowship:**

These five points are symbolized by the Pentalfa or five-pointed star. The connection of this geometrical figure with the builder's art is not readily apparent. Research has shown that it was used extensively in determining some of the designs for the splendid castles and cathedrals of medieval times.

In the center of the Pentalfa, as often used by Masons, is usually seen two clasped hands. These hands were the ancient symbol of the god Fides. The entire symbol signifies to the Mason that both fidelity and readiness to aid each other are to be found in the Order. Thus the star becomes the symbol of true brotherhood.

### **5.24 The Lion of the Tribe of Judah:**

The lion, from the earliest times of recorded history, has been a symbol of might and royalty. It was placed on the standard of the Tribe of Judah because it was the royal tribe of the Hebrew Nation. The Kings of Judah were, therefore, called the Lion of the Tribe of Judah. This was one of the titles of King Solomon. This is the literal meaning of the term, but it also has a symbolic one.

The Jewish idea of the Messiah was that of a mighty temporal king. He was designated the Lion of

the Tribe of Judah, for it was from this tribe that all rulers came. The expression does not, of necessity, refer to Jesus of Nazareth, though the Christian Mason may so interpret the name if he desires. The Lion of the Tribe of Judah also describes the Messiah of the Jewish Mason or the mediator of some of the ancient religions of the East whose worshipers are Masons. Freedom of choice as to the application of these symbols is one of the reasons for the growth of Freemasonry over the centuries.

### **5.25 The Lost Word:**

The allegory of the search for a lost word does not necessarily mean that the search is conducted for a particular word, for it is not, in fact, the search for a word at all. However, it must be realized that to the ancient mind, the word signified all truth, but particularly Divine Truth, the ultimate goal of all men.

In the Gospel of John we find the familiar passage, "In the beginning was the Word, and the Word was with God, and the Word was God," In this passage John was not announcing a new doctrine, for this was familiar to the Jewish thought of his day; only his identification of Jesus with the word was new. The idea properly belongs to all ancient philosophy. Among the Greeks it was the Logos (from which comes our own word, logic, the name of the science by which we determine moral truth). The designation of Truth as the Word was not new in John's day.

Perhaps the most noble attribute of man is the power of speech, whereby he is able to communicate his thoughts to his fellows. This, as far as we can determine, is not possessed by any other animal. As this fact has been observed by men down through the ages, it must have made a profound impression on the thoughtful minds of all ages. Thus the Word became synonymous with every manifestation of divine power and truth under the ancient systems of philosophy in our world.

The Masonic search for the Word symbolizes the search for truth, more particularly Divine Truth. The lesson conveyed to us is that we must search diligently for that truth and never permit prejudice, passions or conflicts of interest to blind us from its discovery. Our minds must ever be open to the reception of truth from whatever source, and having once received it, to always act agreeably to its dictates. Hence Masons everywhere are devoted to freedom of thought, of speech and of action.



In Freemasonry, however, we are not invested with the true Word but with a substitute for it. We are thus reminded that in this life we may approach an approximation of truth, but never attain it in perfection. The search will continue; but not until we pass into a higher state of existence will Divine Truth be disclosed to us.

#### **5.26 The Setting Maul:**

A wooden instrument used by Operative Masons to set the polished stones firmly into the wall, these mauls were in use during the period when Solomon's Temple was being erected. A Maul of this type would have properly been in the hands of the Fellow Craft who, in the drama of the Degree of Master Mason, is reputed to have used it in a notable manner just before the completion of the Temple.

The Maul has, in different forms, been employed as a symbol of destruction from pre-historic times and it is depicted many times in mythology. One of the best known representations is that of Thor, the Norse god of thunder, who is represented as a powerful man armed with a mighty hammer. Counterparts of this god and his formidable weapon may be found in many of the ancient religions as well as in mythology.

#### **5.27 The Sprig of Acacia:**

The Hebrew people by custom planted an acacia sprig at the head of the grave for the two-fold purpose of intimating their belief in immortality and for marking the exact location of the grave. To them the acacia was, because of its evergreen nature, an emblem of both immortality and innocence.

The true acacia is the thorny tamarisk which abounds in Palestine, and this is the same tree which had a prominent place in the legend of Osiris. Owing to the hardness of its wood, its evergreen nature and its tenacity of life, this plant or tree had for Egyptian and Jew alike the symbolic significance of immortality.

Tradition has it that the wood of the acacia was used to construct the tabernacle and most of the sacred furniture of the Temple. The use of a sacred plant which was employed in the ceremonies of initiation was common to all of the ancient mysteries from whence Freemasonry probably inherited it.

#### **5.28 The Raising of a Candidate:**

The expression, raised to the Sublime Degree of Master Mason, is little understood outside our Fraternity. It refers, of course, to a part of the ceremony of the Degree itself. Symbolically,

however, it presents a resurrection after death and Masonic faith in the immortality of the soul.

This Degree is the sublime climax of Symbolic Freemasonry. If the initiate finds in it only the living, dying and raising of a Master as a literal drama, which is designed to teach the virtues of inflexible fidelity and fortitude, he has received only partial light and seen nothing but a drama with a moral. This Sublime Degree is far more than that, for it seeks to answer the age-old question uttered by Job, "If a man die, shall he live again?"

P.G.M. Carl H. Claudy aptly describes some of the great lessons of and purposes of the Degree in his Introduction to Freemasonry:

"The degree delves into the deepest recesses of man's nature. While it leads the initiate into the Sanctum Sanctorum of the Temple, it probes into the Holy of Holies in his heart."

"As a whole the degree is symbolic of that old age by the wisdom of which we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality."

"...It is at once the universal and yearning question of man throughout all ages - and its answer. It teaches no creed, no dogma, no religion; only that there is a hope of immortality; there is an Architect by whose mercy we may live again; leaving to each brother his choice of interpretation by which he may read the Great Beyond."

"It teaches the power - and the powerless - of evil. For those who are happy in a belief in the resurrection of the physical body which Paul has taught, the degree assures of all that the longing heart can wish."

"When the lesson of the greatest hope and dearest wish of all mankind is made manifest, the Sublime Degree turns to this life and this brotherhood, and in the symbolism of the Lion, the exposition of the Five Points of Fellowship, the means by which a Mason may claim all that a man may from his brother, and the Word, ties together the Hiram Legend and daily living in a manner which no thoughtful man may see and hear without a thrill; a way at once aweinspiring and heartening, terrible yet beautiful, sternly uncompromising yet strangely comforting."

"...The ceremony is not of earth, earthy, but of that land of the inner life, that home of the spirit where each man thinks the secret thoughts he tells never-never."

### **5.29 The All-Seeing Eye:**

This is a very old symbol of Deity. In the religions of Egypt the god Osiris was represented by an open eye and this symbol was placed in all his temples. Undoubtedly the Hebrew people inherited many of their religious customs and symbols from the Egyptians. References to this particular symbol may be found in the Old Testament, where in Psalm 34 these words are to be found, "The eyes of Jehovah are upon the righteous," or in Psalm 121, "He that keepeth Israel shall neither sleep nor slumber." Thus the idea that Jehovah watched over man was symbolized by the All-Seeing Eye as a manifestation of His omnipresence and omniscience.

To the Freemason this symbol becomes a reminder that the things which we do before the eyes of men

and those which we do in secret are beheld by the Eye which can explore our intermost thoughts and will witness against us in that tribunal where there are no miscarriages of justice.

### **5.30 Other Symbols:**

The Degree of Master Mason has many other symbols associated with its teachings, but most of these are obvious and fully explained to the new Brother in the ritual. Not all of them are as ancient as most of those described in these pages, but each has been selected to teach some truth and to bring home to the initiate a great lesson of Freemasonry. Symbolism cannot be explained in a few weeks, but study of it will be most rewarding.

## **CHAPTER 6**

### **THE PRACTICAL ASPECTS OF FREEMASONRY**

#### **6.1 The Master Mason:**

Upon the completion of his work in the reception of the Three Degrees in Freemasonry the candidate acquires membership in the Lodge which elected him to receive these Degrees. His raising to the Sublime Degree of Master Mason is, in a sense, a "commencement," for he is at the point where his life as a Master Mason begins. There are certain duties and privileges which are his and which he should claim for the satisfaction and enjoyment they will bring to him. Some of these are recounted for the benefit of the newer Brethren in order that they may understand something of the Institution of which they are a part, find some pride in their membership in the largest and oldest Fraternity in the world, and derive a sense of keen satisfaction from a knowledge of the good work which is done by it.

When he became a Master Mason, the doors of a vast storehouse of information were opened to him because his mind had acquired the ability to understand it. There are thousands of books written upon all aspects of our Society. Almost every type of student can find some facet of it which will interest him and he can derive great satisfaction from his reading. The Fraternity is old and has many books written on its history; it teaches by symbols and there are many books on its symbolism; it has a rich philosophy and many scholars have written on this facet; it is a Society governed by a system of laws which has attracted the attention of many men who have written of this part of our Order. Over the

centuries it has inspired poetry and music for the enjoyment of those who have an appreciation of the richness of these arts. In fine, each may find for himself a field of interest in which he may study and work if he will. We need but to create the desire within him to do so.

A partial listing of books recommended for Masonic students will be found elsewhere in this manual. Some of these may be borrowed from friends. There are several excellent publishing houses from which Masonic books may be purchased if the new Brother wishes to start a library of his own.

Following the pattern established in the foregoing chapters of this Manual, some of the questions and answers concerning the practical aspects of Freemasonry are presented.

#### **6.2 The Rights of a Master Mason:**

The rights of a Master Mason are those of Masonic Relief, Masonic Visitation, and Masonic Burial. There are certain conditions which pertain to each of these and they should be fully understood.

#### **6.3 Masonic Relief:**

Masonic Relief may be applied for by any Brother, either to his own Lodge or to an individual Master Mason. In every case the Lodge or the individual has the right to determine whether the Brother requesting aid is worthy and whether such aid can be granted without material injury to the Brother of whom it is requested, or to his family. The Lodge will reserve

the right to determine whether it will contribute to the relief of a distressed Brother Master Mason and to fix its contribution in accordance with its financial ability and the need of the applicant. Relief is a voluntary function of both the Lodge and the individual; Brethren requesting assistance have no vested interest in the Lodge or claim upon the individual Master Masons which would change this. If the Relief requested is determined to be beyond the financial ability of the Lodge, it should be referred to the District Deputy Grand Master. Under certain conditions Resident, Non-Resident and Emergency Relief may be obtained through Grand Lodge.

In order to be eligible for Masonic Relief, the Brother must not have been suspended or expelled or have any charges of un-Masonic conduct pending against him at the time he applies. In addition, he must be adjudged to be worthy by those to whom he applies for such relief.

The widow and the orphan of a Master Mason who was a member of the Lodge at the time of his death are entitled to consideration if they apply for assistance. The same conditions as to worthiness and the ability and willingness of the Lodge apply in these cases as are outlined for the Master Mason. For all practical purposes the adult child of a deceased Brother is not considered an orphan and is not entitled to relief.

A Lodge which locates a sojourning Mason, or his widow and orphans who are destitute, should endeavor to grant them temporary relief while awaiting instructions from the Brother's Lodge, which should be notified at once by the Secretary of the local Lodge. All such matters should be handled through an Officer of a Chartered Lodge rather than by an individual Mason.

If a stranger, representing himself to be a Mason, applies to an individual Mason for relief, the needy Brother should be sent to the Worshipful Master of the Lodge. The Masonic Relief Association of the United States and Canada publishes a list monthly in its bulletins of people who claim to be Masons and seek monetary donations when they are not entitled to help. These people and other imposters are generally discouraged if they are sent on to Masonic authority by the individual upon whom they have no claim.

Should you become financially distressed while in a strange city, you may apply for assistance to a local Board of Relief or through the Masonic Relief Association of the U.S. and Canada, an organization devoted to the assistance of worthy Master Masons

who are sojourning in another Grand Lodge jurisdiction. In either case your own Lodge will be contacted and your conditions and needs explained to one of the officers.

#### **6.4 Masonic Visitation:**

Masonic Visitation is a right which every Mason acquires provided he can prove himself to be a Mason in good standing and if no member of the Lodge which he seeks to visit objects to his presence. Masonic visitation is one of the most widely used and enjoyed rights. To enjoy it to the fullest extent, the new Brother should be urged to prepare himself for examination in each of the Three Degrees by learning the Catechisms, and also to keep himself in possession of a current dues card from his own Lodge.

There are two ways in which a Mason may gain admittance to a Lodge, namely, by "due trial or strict examination" or by being vouched for by a Brother known to the Tyler or some other Brother who is present in the Lodge. The latter would come under the heading of legal Masonic information.

Examination for admission is required in every Lodge in which a Brother is not known. To obtain such examination, the Brother simply presents his dues card to the Tyler with the statement that he requests a committee to examine and vouch for him. The Worshipful Master will name a Committee and the Brother will be required to join with them in repeating the Tyler's Oath as prescribed in our Florida Monitor. This is simply a sworn statement that you were regularly initiated, passed and raised in a legally constituted Lodge, that you do not now stand suspended or expelled and know of no reason why you should be. The brother asking to be examined has the right to see the Charter of the Lodge to which he is seeking admission before he is examined.

It is well to remember that there is no fixed examination for visitors. That which will satisfy one committee will be deemed insufficient for another. The Committee appointed by the Master must satisfy itself that the visitor is a Master Mason, that he belongs to a regular Lodge, and that they are willing to vouch for him as such.

It is also possible to impart Masonic information by inference in some instances. For example, if the Grand Master is visiting your Lodge or District and is accompanied by a Brother not known to you as a Mason, the very fact that the Grand Master brings

him to your Lodge means that he vouches for him by inference. Such avouchment should not be generally accepted except from the Grand Master. Neither he nor the Grand Lodge Officers will find it objectionable if the Master or the Tyler request them to vouch for the Masonic regularity of their traveling companions. This, however, should be cared for before the Lodge meeting to avoid embarrassing the Brother or the Grand Master.

### **6.5 The Right of Burial:**

A Masonic Burial is a privilege reserved for Master Masons in good standing at the time of death. Masonic Funeral Rites are conducted only at the request for the deceased or some member of his immediate family. The choice belongs to the family and not to the Lodge, though the Master of the Lodge may, for good and sufficient reasons, decline to conduct any funeral.

There are two services, one which is held at the graveside following the religious service, and the other held on the evening before interment in the funeral home. Both types should be explained to the family and their wishes in the matter be followed unless the Master deems it inappropriate to conduct one or the other of the services.

Each Mason should attend the funeral communications of his Lodge whenever it is possible. Our funeral service is old and should be handled in a dignified impressive manner, which can only be done if the services are supported properly by the Brethren.

### **6.6 The Responsibilities of a Master Mason:**

“To preserve the reputation of the Fraternity unsullied” is the constant responsibility of the Master Mason, for he is Freemasonry to many people in the circle of influence which surrounds every life. An exemplary life is the best means by which we can discharge our individual responsibility to our own Lodge in particular and Freemasonry in general. The conduct of each Master Mason is strictly his own responsibility; he should choose the course which will bring credit to himself and honor to the Fraternity.

### **6.7 Responsibility for Lodge Attendance:**

Lodge attendance is a responsibility which should merit the earnest consideration of every Brother. Attendance was the subject of one of the charges of Medieval Craft in which it was stated that “no Master or Fellow could be absent from the Lodge, especially when warned to appear, without incurring severe

censure, unless it appeared to the Master and Wardens that pure necessity hindered him.” Our present day system of Freemasonry does not have minimum attendance requirements, nor is there a penalty prescribed for absence. However, every Master Mason has a moral obligation to be loyal to the Lodge which gave him Masonic light and all the benefits which come with it. This moral obligation should induce each Brother to attend as regularly as possible and partake of the fellowship which is part and parcel of Freemasonry.

### **6.8 The Responsibility of Balloting:**

Balloting is another area which should be explored by the new Mason to determine the course which he should pursue in exercising this privilege.

None but Members of the Lodge have a right to ballot, and no Member present can be excused from balloting on any question before the Lodge, except by a vote of the Lodge, upon good cause shown; nor can a Member be permitted to retire from the Lodge to avoid casting his ballot.

The white balls are the affirmative or favorable ballot; the black cube is the negative or unfavorable ballot. If the individual knows nothing against the petitioner and his own inquiries have brought to light no unfavorable information, the word of the candidate's vouchers should be accepted and a favorable ballot cast.

If, on the other hand, a knowledge of the petitioner indicates that he is unworthy, one should not hesitate to use the black cube to protect the Lodge from undesirable Members. Let each Mason as he approaches the ballot box examine his own motives and pray that the ballot he is about to cast will do justice to the candidate, to Freemasonry, and to himself. Thus Freemasonry has in the past and will continue in the future to build a membership of worthy sons. If in doubt vote in favor of the Lodge and Freemasonry.

The Right to Secrecy of the Ballot is guaranteed by Masonic law, and custom allows each Member to have perfect freedom in balloting on petitioners. No brother may disclose a favorable ballot for a petitioner and no Mason has a right to inquire into how another voted on a particular candidate.

### **6.9 The Responsibility to Examine Visitors:**

This responsibility belongs to the Lodge itself and is delegated by the Worshipful Master to a committee of Brethren who are to satisfy themselves that the

visitor is a Master Mason in good standing and a Member of a regular Lodge holden under a Grand Lodge with which we are in fraternal relations. The Worshipful Master may call upon any Member of the Lodge to serve on the examining committee. Its duties are outlined briefly.

#### **6.10 The Responsibility of Vouchers on Petitions:**

This is one of the duties most frequently shirked by the Brethren generally because they do not understand it. Before endorsing the petition of anyone for initiation, time should be taken to discuss the matter with the applicant. The endorser should know why he wishes to become a Freemason and ascertain if he knows what he may expect and what may be expected from him. He should be asked if he is prepared to give the time necessary to discharge his duties of a Freemason - to attend Lodge, visit the sick, assist the officers by working on the various committees when selected, and to devote some of his energies and thought to the study of Freemasonry in order that he might have a full appreciation of it. Part of this is covered by the work of the Investigating Committee when it is used by a Lodge but the endorser should know the answers for himself. If, after your interview, you are satisfied with his understanding and know that he is of good moral character, the endorsement of the petition of a friend should be a source of pleasure.

#### **6.11 The Responsibility to Investigate Petitioners:**

This responsibility belongs to every Member of the Lodge and should not be taken lightly if your own Masonic household is to be protected against undesirable Members. The Investigating Committee is a recent addition to Freemasonry and the fact that the Worshipful Master usually appoints such a Committee does not relieve the individual of his responsibility to scrutinize those who seek to enter the Lodge.

To serve on the Investigating Committee should be regarded as a mark of special trust by those selected. The Master should appoint only those on whom he can count to make a complete and impartial inquiry into the petitioner's character and determine his worthiness to become a Mason. The Brother who accepts such an appointment should be prepared to discharge the duties required of him promptly and thoroughly.

#### **6.12 The Financial Responsibility of a Mason:**

The financial responsibility of a Mason is measured in two areas. First, in the area of mandatory support, namely, Lodge dues. Second, in the area of voluntary support, namely, of the Masonic Home through its individual appeals and the appeals made by the individual Mason who is worthy. In the first the Brother must carry his share of the expense imposed by the Lodge. In the second, he must be the sole judge of the extent of his participation, measuring the need against his ability.

Every Lodge in Florida is required to have By-Laws, one section of which fixes the amount that each member must pay in annual dues. Dues are collected on the basis and at the time specified in the By-Laws of the Lodge. The Worshipful Master or the Secretary will inform each new Master Mason of the amount and the date on which these dues are payable.

Any member failing to pay his dues for a period of more than nine months is subject to summons in accordance with the Grand Lodge law on this subject. It is, in effect, a summons to appear at a designated Stated Communication of the Lodge and to "show cause" why he should not be suspended from membership therein. The receipt of summons of this character is not to be treated lightly, since failure to answer it can result in the loss of membership in your Lodge and Freemasonry.

The inability of a Brother to pay dues is a matter which can be handled without embarrassment to the Brother needing such consideration. The Lodge has no desire to suspend any Brother who is financially unable to pay his dues due to circumstances over which he has no control. In most cases, however, nothing is known of his predicament by his Brethren. A Mason who finds himself in financial straits should not hesitate to make his situation known to the Worshipful Master or the Secretary of his Lodge. One of these Officers will handle the matter so that his dues are cared for and no debt is accumulated against him on the account books of the Lodge. This is not Masonic charity, but rather it is brotherly love. However, it should be clearly understood that the Brother who finds himself unable to pay his dues has an obligation to make his situation known to the Lodge.

#### **6.13 Lodge Membership:**

Each Brother acquires membership in the Lodge which elected him to receive the Degrees. This membership is effective when he is raised to the

Sublime Degree of Master Mason. To continue to enjoy the privileges which belong to the Freemason, every Brother must hold membership in a Particular Lodge. The term "Particular Lodge" is used in this instance to distinguish it from Memorial and Research Lodges which do not make Masons and which require that membership be maintained in a Particular Lodge. The retention of membership is accomplished by the payment of dues and keeping under the tongue of good report in the community.

Dual Memberships and Plural Memberships are allowed under our Masonic Law in Florida, provided the Particular Lodge to which application is made has adopted By-Laws permitting, and the Grand Lodge of the other Jurisdiction also permits such membership.

Termination of Masonic Membership is accomplished four ways: by dimit, suspension, expulsion or by death.

Suspension may be imposed by the Lodge in which a Brother holds membership if he fails to answer citation for failure to pay his dues. Suspension or expulsion may also be imposed by the Lodge for "unmasonic conduct."

A Mason suspended for non-payment of dues may petition for reinstatement to the rights and benefits of Masonry and restoration to membership in his Lodge at any time. A Mason suspended for "unmasonic conduct" may petition for reinstatement through the proper channels.

Affiliation or Membership in a Lodge may be requested of any Lodge in Florida by a Member of another Lodge who is presently in good standing or by a non-affiliate who holds a valid dimit. The petition must carry the recommendation of two Master Mason Members of the Lodge which he petitions.

#### **6.14 Entering and Retiring From a Lodge:**

Under normal circumstances the Brethren should endeavor to be present when the Lodge is opened and remain until it is closed. There are times when almost everyone must be late, or circumstances which force him to leave before Lodge is closed. A Brother wishing to enter a Lodge after it is opened simply informs the Tyler, who will make the alarm and inform the Junior Deacon that the Brother is properly clothed and avouched for and desires to enter. When the Master gives his permission to enter, the Brother simply approaches the altar, salutes the Master, using the proper sign, and awaits invitation to be seated.

If you wish to retire, approach the altar, salute the Master and when he returns the salute you are permitted to retire.

#### **6.15 Deportment While in Lodge:**

The deportment of a Brother while the Lodge is at labor is governed by the rules of good taste. Generally speaking, individuals should not engage in private conversations or through any other action on their part disrupt the business of the Lodge.

Discussions in the Lodge are always the sign of a healthy condition and promote the interest of the Lodge if they are properly conducted. A Brother wishing to discuss a proposition before the Lodge or to offer a new subject for its consideration arises and when he is recognized, makes his remarks. Each should observe the rules of propriety and refrain from indulging in personalities or disturbing the peace and harmony of the Lodge.

There are certain subjects which may not be discussed in a Masonic Lodge. These are such as pertain to religions, partisan politics and nations, any one of which would tend to disrupt the peace and harmony of the Lodge. The introduction of such subjects would be a violation of Florida Masonic Law and would subject the offender to Masonic charges and disciplinary action, if he were adjudged guilty.

Voting in a Masonic Lodge is usually by a show of hands. When petitions for initiation and membership are considered, the ballot box, with the balls and cubes, is always used. At the annual meeting of the Lodge, when the Officers are elected, a written ballot is required for every Office.

#### **6.16 The Officers of a Lodge:**

Every Masonic Lodge is governed by its Worshipful Master assisted by the two Wardens. In addition to these three, the Lodge elects two other Officers. These are the Treasurer and Secretary. The Senior Warden may nominate the Junior Deacon.

Any member of the Lodge may hold any of the elective offices to which his Brethren see fit to elect him.

#### **6.17 Masonic Law:**

Freemasonry is an orderly society which has a code of laws for the government of the Lodge and the individual Mason. Such laws are enacted by the Grand Lodge. In Florida all of the applicable laws are printed in the Digest of Masonic Law of Florida.

In addition to the written law to which reference has been made, there are those ancient usages and customs which have, over the centuries, become a part of the unwritten laws of the Fraternity. Most of these are simple, yet they have in them the essence of all Freemasonry.

The Basic Masonic Law rests upon the Old Charges and the Constitutions of Masonry as these were compiled by the Rev. James Anderson, George Payne and John T. DeSaguliers around 1722-23.

An Explanation of Masonic Law is available in several excellent books written on the general subject of Masonic Jurisprudence. Albert G. Mackey's *Jurisprudence of Freemasonry* covers a basic explanation of the subject and is highly regarded by students of Masonic Law. *Masonic Law and Practice*, written by L. A. Lockwood, and Silas H. Shepherd's *The Landmarks of Freemasonry* also cover some part of the field of Masonic Jurisprudence which is of general interest.

The enactment of Masonic Law is done by Grand Lodge at its Annual Communications. Any proposed amendment or alteration to the Constitution may be presented in writing to the Grand Lodge at an Annual Communication; and if sanctioned by a majority of the Grand Lodge, it shall be published with the proceedings as a subject for future action; and, if adopted at the next Annual Communication by a vote of two-thirds of the members present, the same shall become a part of the Masonic Law.

#### **6.18 Masonic Offenses:**

What constitutes a Masonic offense? Every Brother owing allegiance to the Grand Lodge of Florida, F. & A.M., and those Masons sojourning in its territorial jurisdiction are required to support the establishment

of government; obey the civil laws; keep inviolable the mysteries of the Order; preserve and obey the laws, resolutions and edicts of the Grand Lodge; observe the Ancient Landmarks of Masonry; and discharge their duties and obligations to their families, to each other and to mankind in general. Willful failure to comply with any of these requirements is a Masonic offense; the brother who does so may be subject to Masonic charges and trial therefore. If found guilty, the brother will be subject to such disciplinary action as may be prescribed, subject to the right of appeal.

#### **6.19 The Grand Lodge:**

The Grand Lodge is the supreme governing body of Freemasonry in Florida and derives its powers from the Craft itself. Anciently every Mason had the right to be present at the Grand Lodge of General Assembly of Masons, to participate in its deliberations, and to vote on every issue coming before that body. In modern Freemasonry the Craft elects the Masters and Wardens of its Lodges and they are the voting representatives of that segment of the Craft who are members of the Particular Lodge. Thus the supreme body still derives its power from the Craft. Past Masters have the right to vote on issues at Grand Lodge which are determined by the usual Masonic sign at the sound of the gavel. The Function of the Grand Lodge is that of a supreme legislative, judicial and executive body when it is in session. It makes the laws by which it, the subordinate Lodge and the individual Mason are governed in the exercise of its legislative function. It is judicial in that it sits in judgment on all appeals made to it and on the work of its Officers and Committees. It is executive in that it determines the policies of the Craft and provides for their execution.

## **CHAPTER 7**

### **GENERAL INFORMATION**

There are a few points which should be covered briefly for the benefit of the new Master Mason. These deal with a wide range of materials and have been reserved for last for that reason.

#### **7.1 Masonic Presidents:**

Masons who have served as Presidents of the United States have numbered fourteen of the forty-four who have occupied that exalted office. Some Masonic historians have sought to claim other Presidents as Masons, but evidence of an acceptable

documentary nature is lacking. Positive proof of Masonic membership can be found for George Washington, 1st President; James Monroe, 5th President; Andrew Jackson, 7th President; James K. Polk, 11th President; James Buchanan, 15th President; Andrew Johnson, 17th President; James A. Garfield, 20th President; William McKinley, 25th President; Theodore Roosevelt, 26th President; William H. Taft, 27th President; Warren G. Harding, 29th President; Franklin D. Roosevelt, 32nd President; Harry S. Truman, 33rd President; and Gerald Ford, 38th President.

Persistent claims of Masonic membership have been made for Thomas Jefferson and James Madison. In both cases documentary evidence is lacking and we must conclude, therefore, with some reluctance that these two distinguished Americans had no connection with the Craft.

### **7.2 The Constitution of the United States:**

Signers of the Constitution of the United States who were known Freemasons numbered thirteen of the thirty-nine whose names appear at the end of this immortal document. As in the case of Masonic Presidents, many have sought to connect more of the signers with the Masonic Fraternity, but documentary proof of their membership cannot be produced and Freemasonry will be best served by omitting the names where such doubts exist.

Those who made great and lasting contributions to the establishment of our government numbered many Freemasons in their ranks. Some of the philosophies of Masonry are to be found in the Constitution of the United States, but these are the great and time-honored philosophies of those men of courage who believe in the worth and dignity of the individual and in the responsibility of man for his brother. However, to say that our form of government came from Freemasonry would be an overstatement of the case.

### **7.3 Masonic Jewelry:**

Masonic jewelry worn by the Brethren in the form of rings and lapel emblems is chiefly an American Custom. Our English Brethren seldom use the Masonic Emblem for ornamentation. Any Mason may use the square and compasses emblem in the form of jewelry for personal adornment as there is no law which forbids their use except a civil law enacted a few years ago, which forbids the use of emblems of societies to be worn or displayed by one who is not a Member.

Many Brethren inquire as to the proper manner in which the Masonic ring should be worn. Some Brethren like to wear the emblem so that the square and compasses are in the same relative position as when the wearer first saw them. Others prefer to wear it so that another person looking at the emblem will see it as it is normally seen by Brethren in the Lodge. In this instance, the compasses have their points away from the wearer. Either way is correct, for the manner in which the ring is worn is a matter of personal choice and there is no law or regulation governing the manner of its display.

### **7.4 District School of Instruction:**

In each District of Florida there are classes of instruction in the Ritual conducted on a District basis where instruction in the floor work and lectures may be obtained. The new Mason should be introduced to those in charge of a particular school where these exist. He might find proper instruction from some well-informed Mason.

### **7.5 Masonic Burial:**

A Masonic Burial is one of the rights and privileges of a Master Mason. This ceremony may be conducted by any Florida Lodge as a courtesy to another Lodge, if the deceased Brother happened to be a sojourner. However, it should be remembered that the Lodge is not supposed to offer this service; the request should originate with the Brother during his lifetime or come from a member of his family after he has passed on. Masonic funeral ceremonies are widely used and Brethren who desire to include Masonic rites in their final plans should make their wishes known to their own families or place them in writing so that a knowledge of them may be had.

It is competent for a Lodge to enter, with the funeral ceremonies, the remains of a deceased visiting or sojourning Brother in good standing. Electronic and/or verbal information and request from his Lodge is sufficient evidence and authority, but the testimony of non-Masons, however creditable, is insufficient for that purpose.

### **7.6 Recommended Reading:**

There are many books on Masonry and Masonic subjects from which the new Mason may acquire knowledge of our Society. Some of these may be borrowed, some may be obtained on loan from the Grand Lodge Library, and others may have to be purchased if the Brother wishes to use them. Each will make its own contribution to his Masonic education.

It is not possible, in the brief space available, to print a complete list of either books or subjects which are recommended for general reading and study of the subject of Freemasonry. Nor is it possible to list all of the sources from which books may be obtained. The following is a partial list of books suggested for the Brother who wishes to do some Masonic reading.



The Little Masonic Library..... M.S.A.  
 Freemasonry and the Presidency ..... Denslow  
 Ten Thousand Famous  
 Freemasons..... Missouri Lodge  
 Research  
 Moral Teachings of  
 Freemasonry ..... J.S.M. Ward  
 Masonry and Protestantism..... Lanier  
 River of Years..... Newton  
 Freemasonry and Its Etiquette ..... Everden  
 The Lost Word,  
 Its Hidden Meaning..... Steinmetz  
 An Outline History  
 of Freemasonry.....J.S.M. Ward  
 The Men's House ..... Newton  
 Masonic Addresses and Writings ..... Pound  
 Masonic Information, Please ..... Cerza  
 One Common Purpose..... C.H. Johnson

Hand to Back ..... Stuart  
 Masonic Soldiers of Fortune..... Stuart  
 Masonic Organizations,  
 Allied Orders and Degrees ..... Voorhis  
 Masters of Deceit..... Hoover  
 House Undivided.....Roberts  
 Masonic Facts and Fiction .....Sadler  
 Military Lodges .....Gould

These books may be borrowed from the Grand Lodge Library if they are owned by it, or they may be purchased from regular Masonic publishing houses such as The McCoy Publishing and Supply Company, Richmond, VA; the Masonic History Company, Chicago; and others. The Masonic Service Association, 8120 Fenton Street, Ste. 203, Silver Springs, MD can also supply a wealth of Masonic literature at reasonable costs.

## CHAPTER 8

### THE ORDERS AND RITES OF FREEMASONRY

The new Mason will hear much of the so-called "higher degrees" of Masonry. Each of these has a place in our fraternal system, but it should be understood that the term "higher" is a misnomer if it is assumed to imply superiority. For the benefit of the new Mason an outline of the two "rites" are given as a matter of information. Each of these is predicated upon membership in a Craft Lodge.

#### 8.1 The York Rite:

The York Rite consists of the Royal Arch Chapter, Council and the Commandery of Knights Templar.

The York Rite of Freemasonry is the original Ancient Craft Masonic system of Three Degrees: Entered Apprentice, Fellow Craft, and Master Mason. These are essentially the sum total of all basic Freemasonry. Then the Grand Lodge of England was formed in 1717, it was these Three Degrees which were being conferred, soon after the ritualistic pattern had been established.

The exact date of evidence is lacking, but some time shortly thereafter, certain material was taken away from the Third Degree, and was used to construct what is now known as Royal Arch Masonry.

The name York Rite has been used for many years, but it probably should be more properly called the American Rite. The Chapter of Royal Arch Masons consist of Four Degrees in Florida, namely, those of

the Mark Master, Past Master, Most Excellent Master and Royal Arch.

The Council consist of the Select Master, Royal Master and the honorary Super Excellent Degree.

The Commandery of Knights Templar consists of three Orders and is the only part of Masonry dealing with the Christian religion and requiring a belief in the divinity of Jesus Christ. The Orders of those of Red Cross, Malta and the Temple. The latter two orders have some foundation in the Crusades.

#### 8.2 The Scottish Rite:

The Scottish Rite consists of twenty-nine degrees which are divided into four separate bodies. In the Southern Jurisdiction these are styled the Lodge of Perfection, the Chapter of Rose Croix, the Council of Kadosh, and the Consistory. The Scottish Rite Degrees are numbered, beginning with the 4° and running through the 32° and each has a name as well, that of the 32° being Sublime Prince of the Royal Secret.

In addition, the Supreme Council, Southern Jurisdiction, has one rank and decoration which is bestowed on deserving Brethren who have attained the 32°. It is known as Knight Commander, Court of Honor, or K.C.C.H. The Supreme Council also confers the 33°, that of Inspector General Honorary, upon certain brethren selected by it at each biennial session. Another distinction which is very rare is that of Grand Cross, bestowed only by the Supreme

Council for outstanding contributions to Freemasonry generally, the Scottish Rite, and service to mankind in other fields of human endeavor.

The Supreme Council, Northern Masonic Jurisdiction, has bodies in fifteen States north of the Mason-Dixon Line and east of the Mississippi River. It also has 29 degrees divided into Lodge of Perfection, Council of Princes of Jerusalem, Chapter of Rose Croix, and the Consistory. The Northern Masonic Jurisdiction is governed by the Supreme Council made up of certain Officers and an active member from each state. All members of the Supreme Council are 33° Masons. This jurisdiction does not have the rank and decoration of Knight Commander, Court of Honor, but confers the 33° annually on Brethren designated to receive it a year earlier.

### **8.3 Other Orders:**

There are other Orders which have no actual connection with the Grand Lodge or Masonry as it is generally understood.

The Red Cross of Constantine chooses its members from among the Royal Arch Masons of a jurisdiction who conform to such other reasonable requirements as a particular Conclave desires to impose in its By-Laws. The Knights York Cross of Honor, is another of these. To qualify for membership the brother must have served as the presiding Officer in each of the four York Rite Bodies, the Lodge, Chapter, Council and the Commandery. The Holy Royal Arch, Knights Templar or K.T.P.; the allied Masonic Degrees; the Royal Order of Scotland; and numerous other bodies are also numbered among the appendant orders. Membership in all of these is by invitation only.

The Shrine and Grotto, both fun-loving organizations, may also be classed as appendant groups because each requires Masonic membership as a prerequisite. The Shrine is properly the Ancient Arabic Order, Nobles of the Mystic Shrine, and its Temples usually carry Arabic names. The individual Temples are governed by a Potentate, and the parent body - the Imperial Council - is governed by the Imperial Potentate.

Each of these has its own particular charitable or philanthropic work for which it labors diligently and in which each has achieved national recognition. The Shrine is best loved for its Shriners Hospitals for Crippled Children, the "World's best known philanthropy." The Grotto has its excellent cancer research program and through it has sponsored some productive studies. The national charitable objective of the Grotto is research for the cure of muscular dystrophy.

Any Brother who desires information concerning these organizations or orders may obtain it by asking some Member. It is recommended that the young Mason at least learn the fundamentals of the Symbolic Lodge before he attempts to broaden the scope of his Masonic activities to such an extent that he will not have time for the essential elements of our Freemasonry as these are found in it.

### **8.4 Ladies Organizations:**

These are not Masonic, nor connected with Freemasonry except for the requirement that the ladies be wives or daughters of Masons in order to qualify for membership and that the men be members of the Craft. These are the Order of the Eastern Star, the Order of the Amaranth, and the White Shrine of Jerusalem. Each of these does a fine work and full information on any of them may be obtained from any Member.

### **8.5 Youth Organizations:**

The youth organizations existing in Florida today are the Order of DeMolay, the Order of the Rainbow for Girls and the International Order of Job's Daughters. The age eligibility of the Order of DeMolay is 13 through 20 years, Order of the Rainbow for Girls is 12 through 20 years and the International Order of Job's Daughters is 11 through 20 years. All are great character building organizations.

The Grand Lodge has approved the sponsoring of these organizations by our Lodges and the rendering of such aid and assistance as may be reasonably given by the Lodge.

## **CHAPTER 9**

### **OUR MASONIC HOME AT ST. PETERSBURG**

The Masonic Home is the positive expression of our Masonic promise, that no Brother will be deserted in time of trouble, but loved and cared for until his spirit

passes from our hands to his Father's.

In 1902 a resolution to build a Masonic Home in Florida was introduced at the Annual Communication of

the Grand Lodge by Brother Albert W. Gilchrist. It was accepted and he was appointed to head a committee to raise funds for the project.

In the ensuing years between 1902 and 1913, when M.:W.: Gilchrist was elected Grand Master, a total of \$20,000.00 was collected by contributions from individuals, Lodges, other Masonic bodies and the Order of the Eastern Star. It was decided that a tract of land in St. Petersburg, known as the "Southland Hotel Property" would be an ideal site. It consisted of 5 acres and the price was \$70,000.00. The purchase was completed in July of 1918. The Home was officially opened and dedicated on April 7, 1919. The property now covers 18.3 acres, with a total investment of about \$26,166,300.00.

In the early years it was used as a home for the Orphans of our Brothers. They were given a home of loving care, educated and prepared for lives of useful citizenship. With the advent of Social Security, the needs of orphaned children dwindled and the last child raised in the home graduated from the Florida State University in 1958.

The need to provide care for the elderly Masons, Wives, and Widows has become an ever-increasing concern, and the nature of the Home has changed to caring for the particular needs of the aged.

Our residents require various types of care and our home has been changed to meet these needs in the most economical and efficient way possible. It is divided into: an Ambulatory section, Partial Help section, Therapy and Hobbies section, and a beautiful new Comprehensive Care section. It houses a Barber Shop, Beauty Shop, Pharmacy, Library, Medical Lab, and Hospital.

Every thought is given to provide for the residents, all of the necessary elements required for gracious living, and complete comfort. It is a real community, a real home. Thousands upon thousands of hours are given by volunteers plus the professional staff, to make this possible.

In Florida the cost of this total care is borne almost solely by the Blue Lodges. However, it would not be

fair to overlook the tremendous contributions which have been made by individuals and affiliated Masonic organizations. The Masonic Home is a work of LOVE. No governmental assistance is accepted. The majority of the residents admitted are on welfare and this grant is terminated upon their admission to the Home.

At the Grand Lodge Communication in 2005, the Craft approved allocating a portion of the rooms at the Masonic Home for a Private Pay Program. This program allows Florida Masons, their wives or widows and Masons from other Grand Jurisdictions, who are recognized by the Grand Lodge of Florida, to enter the Masonic Home on a monthly pay basis (Private Pay). However, in all cases Florida Master Masons will be given priority over sojourning Masons for admission. The admission requirements of worthy, distressed Brother Master Masons, their wives and widows remain unchanged and they will always have preference over individuals who are not in need.

Admissions for residency under the Private Pay Plan in the Masonic Home of Florida shall be allowed upon a monthly fee schedule, which shall be established by the Board of Trustees of the Masonic Home and will be comparable to fees charged by commercial life care establishments for the local area. Residents admitted under this program will not be obligated to convey any of their personal property interest to the Grand Lodge except for the monthly fees and entry fee deposit.

The Government recognizes our home as a charitable institution and all gifts are allowable tax deductions.

We are going to continue to meet new challenges as they arise. We know that costs are going to increase, we know that with men and women living longer, our challenge is going to be greater. We are sustained by the example of the past and believe firmly that those who must labor in the vineyards of the 21st century, will be no less faithful than our predecessors.

Thousands of men and women, some yet unborn, will benefit from what the Masons of Florida do today. We enjoin all of our Brothers to donate at least one penny a day to our Masonic Home Endowment, and to remember our Masonic Home in their will.