



Ashlar Program - 2024



The Most Worshipful Grand Lodge of Texas

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The following program was reviewed and approved by Most Worshipful Grand Master Tommy Chapman in 2024.

Welcome to the Ashlar Program. The genesis of this program was identified by R.:W.: H Bart Henderson, Deputy Grand Master of the Most Worshipful Grand Lodge of Texas (2023). The Ashlar Education Program is dedicated to RW Bart Henderson. While serving as the Deputy Grand Master of Texas in 2023, the Grand Lodge of Texas Committee on Masonic Education was commissioned by RW Henderson to adapt and improve this Ashlar Education Program.

In his travels across the state, a common concern that many have voiced is the less than desirable focus of education about the degree after a degree is conferred. His vision was for lodges across Texas to have a tool to breathe new life through fraternal mentorship. He learned of the Ashlar Program from our Oklahoma Brothers and he sought permission to adapt the program for the Most Worshipful Grand Lodge of Texas.

The contents within these pages are meant to be a means for a Texas Mason to continue seeking light and for well-informed Brothers to illuminate light. This information should be valuable to the learned Texas Mason and a novice Texas Mason alike. The Ashlar Program is not meant to replace the information contained within the Texas Lodge System of Candidate Information (TLSCI). The TLSCI contains valuable information and is required by Masonic Law. Rather, the Ashlar Program is to be utilized as a complimentary resource during a man's preparation to be a mason and his masonic journey through the three symbolic degrees. Perhaps the Ashlar Program will inspire all of us to be better students and teachers alike. Also, the Ashlar Program is complementary to the 2023 - 2024 Vanguard Program.

Mentoring is a crucial element in the social and moral development of a human. This is especially true for the men who comprise our Fraternal Order. If the Ashlar Program is used frequently and with deliberate intent, the mentor and mentee will reinforce their relationship and our lodges will benefit.

The participants of the program should understand that many of our masonic teachings can only be experienced during the three symbolic degrees, and portions discussed only with well-informed Brethren. A man should meditate prior to the degree and should contemplate the lessons of the degree, after the degree, and continue to seek resources for self and group study. The Ashlar Program intentionally falls well short of violating the veil of secrecy associated with each degree, but like the Texas Monitor, the Laws of the Grand Lodge of Texas, Lightfoot's Commentaries, and other important documents, it should be utilized as a reference for many years to come.

The Texas Monitor should be used throughout a Mason's pilgrimage. It contains the most valuable information of the three symbolic degrees. It should be used in tandem with the Ashlar Program, and if a Brother Mason is to be without one, let him be without the Ashlar Program. The Committee on Masonic Education strived to ensure that the Ashlar Program did not conflict with the Texas Monitor. Portions of the Ashlar Program could not have been developed without reference to the Texas Monitor. If conflicts exist, they are absolutely unintentional, and in the case of conflict, the Texas Monitor controls.

The Grand Lodge of Texas Committee on Education hopes this Ashlar Education Program will spark a fire that burns within each mentor and mentee as bright as the light inside RW Henderson. This program would not have been possible without RW Henderson's inspiration and support.

The 2024 Ashlar Program is divided into five modules: Mentor, Candidate Education, Entered Apprentice Education, Fellowcraft Education, and Master Education. The success of this program will be a function of the engagement of the Lodge's mentor (or mentors).

The Mentor module should be reviewed by the learned masons in our Lodges who have the experience and wisdom to serve his Lodge's less experienced masons. The mentors should utilize the entire assembly of information contained within the Ashlar Program and the previously referenced documents as he leads his student or students. Most importantly, the mentor should be engaged (meet with the student often, travel with him, and simply be a trusty friend). In the appendix of the Mentor Module, you will find the 2024 edition of the Mentoring Program for the Lodges of Texas (updated from the 2007 edition).

The educational module for the candidate should be engaged as soon as a petition has been voted on favorably by the lodge. The document should not be handed to the man and told "read it and follow up if he has any questions". The module should be used to induce questions and dialogue up to the night of his initiation.

The educational modules for the Entered Apprentice, Fellowcraft, and Master are meant to provide deeper more meaningful discussions about our rituals, our allegories, and the symbolism of our Order. Each module has a few questions that each respective degreed mason should work through with his mentor. Again, the Ashlar Program should be used in tandem with the TLSCI, Law Book, Texas Monitor and Lightfoot's Commentaries.

If your Lodge participated in the Vanguard Program, you can earn Vanguard Points associated with the Grand Master's Emphasis Section. The point system can be found on Page 6. Submit the completed form by the deadline as expressed in the 2023 - 2024 Vanguard Application. A minimum number of points must be obtained to achieve Vanguard status. If you satisfy the minimum requirements for Vanguard status and want to compete for recognition as a "Top Lodge" in the less than 150-member category or more than 150-member category, again, complete Page 6 and submit with your Vanguard application.

In closing, more times than not, it is not the man who fails the Lodge. Rather, it is the Lodge that fails the man. The Lodge should educate its mentors and its candidates. Let us limit our focus on the numbers (quantity), but rather the quality of the masonic experience. Download this information to your smart device and/or print out a few copies (wholistically or by module). Do what is necessary to be proactive with the Ashlar Program and let us bring Freemasonry to the Texas Mason.

Recognition

The Ashlar Program was developed by a sub-committee of the Committee on Masonic Education (CME) consisting of Cody Cockroft (Chair), Chris Galloway, and Glenn Jackson. The CME recognizes Bob Coleman and Gary Kryzwicki for their efforts and contributions. The Most Worshipful Grand Lodge of Texas is most thankful for the Most Worshipful Grand Lodge of Oklahoma who provided the baseline elements for this program and granted permission for the Most Worshipful Grand Lodge of Texas' use.

Masonry Well,

A handwritten signature in black ink, appearing to read "Cody Cockroft". The signature is fluid and cursive, with a large initial "C" and a long horizontal stroke extending to the right.

Cody Cockroft, Committee on Masonic Education, Chairman

Candidate for the Mysteries & Entered Apprentice Mason				
Item	Description	Pts	S.I.	M.I.
1 EA	Complete the Candidate Education Course and Volume I of TLSCI	5		
2 EA	Receive Entered Apprentice Degree and Complete Volume II of TLSCI	10		
3 EA	Attend a tiled Entered Apprentice Lodge (of your Lodge)	5		
4 EA	Attend a tiled Entered Apprentice Lodge (a Lodge other than your own) with your mentor	5		
5 EA	Complete Entered Apprentice Educational Course	5		
6 EA	Attend an Entered Apprentice Mason Educational Program	5		
7 EA	Satisfactorily turn-in the Entered Apprentice Trial Lecture within one year	10		
	Total Points =	45		
	Minimum Required (1 EA, 2 EA, 3 EA, 7 EA) =	30		
Fellowcraft Mason				
Item	Description	Pts	S.I.	M.I.
1 FC	Receive Fellowcraft Mason Degree	10		
2 FC	Complete the Fellowcraft Mason Educational Course and Volume III of TLSCI	10		
3 FC	Attend a tiled Fellowcraft Lodge (of your Lodge)	5		
4 FC	Attend a tiled Fellowcraft Lodge (a Lodge other than your own) with your mentor	5		
5 FC	Attend a tiled Entered Apprentice Lodge (your Lodge or other) with your mentor	5		
6 FC	Attend a Fellowcraft Mason or Entered Apprentice Mason Educational Program. Note this cannot be the same course as 6 EA, above	5		
7 FC	Satisfactorily turn-in the Fellowcraft Trial Lecture within one year	10		
	Total Points =	50		
	Minimum Required (1 FC, 2 FC, 3 FC, 7 FC) =	35		
Master Mason				
Item	Description	Pts	S.I.	M.I.
1 MM	Receive Master Degree	10		
2 MM	Complete the Master Mason Educational Course and Volume IV of TLSCI	10		
3 MM	Attend a tiled Master Lodge (of your Lodge)	5		
4 MM	Attend a tiled Master Lodge (a Lodge other than your own). This can be with or without your mentor	5		
5 MM	Attend a tiled Fellowcraft Lodge (a Lodge other than your own). This can be with or without your mentor	5		
6 MM	Attend a tiled Entered Apprentice Lodge (a Lodge other than your own). This can be with or without your mentor	5		
7 MM	Attend a Master Mason, Fellowcraft, or Entered Apprentice Mason Education Program. Note: this cannot be the same course as 6 EA or 6 FC	5		
8 MM	Satisfactorily turn in your Master Mason Trial Lecture and A.L.L. Program within 90 days	10		
	Total Points =	55		
	Minimum Required (1MM, 2MM, 3MM, 8MM) =	35		
More Light				
Item	Description	Pts	S.I.	M.I.
ML 1	Learn how to open and close all four Lodges (EA, FC, MM, and MM LOS in all Stations and Places)	10		
ML 2	Attend a Forum and Exam by the Committee on Work	10		
ML 3	Obtain a C Certificate from the Committee on Work	10		
ML 4	Obtain a B Certificate from the Committee on Work	10		
ML 5	Obtain an A Certificate from the Committee on Work	10		
ML 6	Attend a Graded Degree by the Committee on Work	10		
ML 7	Attend a historical observance with the Most Worshipful Grand Lodge of Texas	10		
ML 8	Attend an official visit by the Most Worshipful Grand Master of Texas	10		
ML 9	Participate in a degree (EA, FC, or MM)	10		
ML 10	Attend an MWSA event	10		
ML 11	Attend a Grand Master's Conference	10		
ML 12	Develop and present a 10-minute educational talk in a Tiled Meeting	10		
ML 13	Plan and participate in a Masonic Social Event with your Brothers	10		
ML 14	Plan and participate in a Masonic Family Social Event	10		
ML 15	Actively participate in a fundraising event for a charitable purpose (scholarships, teacher honorarium, or other which benefits your community)	10		
	Total Points =	150		
	Minimum Required (any combination of 10 items) =	100		
<i>Note: S.I. = Students Initials; M.I. = Mentor's Initials</i>				



Ashlar Program Mentor Guide – 2024

The Most Worshipful Grand Lodge of Texas

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THANK YOU

Thank you for volunteering to mentor the future of our Fraternity. Your knowledge and experience will be invaluable in helping your mentees understand the lessons and purpose of Freemasonry and the culture of the local Lodge. By assisting new Freemasons to recognize their roles as members of the fraternity, you are enabling them to become better-rounded individuals who are active and engaged in the Lodge and their local communities. Your guidance and support will assist new members in the early stages of their development and provide a foundation for a lifetime of Masonic achievement.

WHY A MENTORING PROGRAM

Freemasonry is one of the oldest Fraternities in the world, boasting more than 300 years of history. It is based on the values of Brotherly love, relief, and truth and is primarily focused on helping its members become better versions of themselves through fellowship and study. Despite decades of progress, Freemasonry has struggled to help candidates progress to Master Masons, and many lodges have fallen into disrepair or disappeared altogether.

A solid mentoring program must be implemented to boost the Fraternity's ranks. Mentoring is a process in which an experienced Freemason known as a mentor is tasked with teaching the fundamentals of the Fraternity to new members. This could include everything from the ritualistic aspects of the Fraternity to the lessons and philosophy that govern it.

By introducing new individuals to Freemasonry through a structured mentoring program, the growth of the Fraternity can be encouraged and sustained. Additionally, the Ashlar Mentoring program will become a conduit for a greater understanding of how the Fraternity works, allowing for more cooperation, collaboration, and camaraderie between Brothers.

In addition to providing valuable insight for new members, a mentoring program enables more seasoned Freemasons to teach the fundamentals of the Fraternity and go deeper into the Fraternity's history, laws, and philosophy. This could also give rise to greater debate and discussion and spur innovation and a deeper understanding of the Fraternity's meaning and purpose.

Beyond imparting knowledge to the new members, mentors can promote fraternal values such as charity, integrity, and respect. Moral education is vital in cultivating a positive

and productive culture among the Brethren. Experienced Freemasons keep Freemasonry's teachings and traditions alive by taking a hands-on approach.

Mentoring new Freemasons is essential to the success and longevity of the Fraternity. By taking a hands-on approach, experienced Master Masons can provide a unique perspective and invaluable wisdom to the newer members. Ultimately, mentorship can help ensure that Freemasonry's traditions and values are kept alive and passed down from one generation to the next.

WHAT IS MENTORING?

Mentoring is a relationship in which an experienced, knowledgeable, and respected individual, known as a mentor, is linked with a less experienced mentee. The mentor provides guidance, advice, and support to the mentee to help them set and reach their goals. Mentoring promotes personal growth and professional development by enabling mentees to access their mentor's support, resources, and assistance. Mentors often draw on their experience, provide insight and guidance into the mentee's situation, and help them define new skills and competencies. Mentoring can happen in person, over the phone, via video chat, or email.

BENEFITS OF BEING A MENTOR

As a Freemason mentor, you get the opportunity to influence the lives of others positively. You can share your knowledge and insights while imparting hard work, good ethics, and tolerance. Watching the growth of someone you've mentored as they become better informed and more confident is rewarding. Here are some of the benefits of being a Freemason mentor:

1. **Positive Impact on the Lives of Others:** By spending time with someone learning about Freemasonry, you can tremendously impact their life. You can help them understand our Fraternity's rich history and traditions while teaching them essential values such as respecting themselves and others.
2. **Networking Opportunities:** Being a mentor also allows you to connect with your Masonic Brothers and create lasting relationships.
3. **Learning from Others:** You can learn from others as a mentor. By listening to and observing the mentees, you become a stronger and more knowledgeable Freemason. This

knowledge is invaluable as it can help you better understand our values and your role as a Freemason.

4. **Developing Your Skills:** As a mentor, you not only get the opportunity to influence the lives of others positively, but you also get to develop your skills. By focusing on the mentee and being patient, you get to hone your leadership and interpersonal communication skills. These skills are invaluable in the workplace and other life aspects.

Being a Freemason mentor is a great responsibility that can positively impact our new Brother's life. Through your knowledge and guidance, you can help someone learn the essential values of Freemasonry and develop the necessary skills. Serving your Brothers and being a part of something larger than yourself is rewarding.

WHAT MAKES A GOOD MENTOR?

A good mentor should possess many strengths to be effective at their job.

1. **Communication:** A good mentor must effectively communicate their advice, knowledge, and experience in an understandable and resonant manner.
2. **Role Model:** A good mentor should also be able to serve as a positive role model for their mentee. This includes displaying enthusiasm, optimism, integrity, reliable work ethic, and motivation.
3. **Genuineness:** A good mentor can show care and empathy for their mentee and be genuine in their feelings towards them. This can foster trust and a positive relationship between the mentor and mentee.
4. **Non-Judgmental Attitude:** A good mentor needs to provide a non-judgmental outlook, understand the feelings of their mentee, and actively listen to them.
5. **Goal Setting:** Good mentors understand the importance of helping their mentees to set achievable goals to guide them towards success.
6. **Patience:** The mentoring process can take time, and conditions are not always ideal. A good mentor must be patient and willing to persevere with their mentee despite any setbacks.

7. **Flexibility:** A good mentor understands that each mentee is unique and will require different levels and methods of support. Therefore, a good mentor must be flexible and willing to adapt to a particular situation.

A good mentor should have all these qualities to be of the most help to their mentee. A good mentor can positively support, nurture, and guide their mentee to success by exhibiting these strengths.

START WITH TRUST

Mentoring is a rewarding experience, but being the new mentor of the Lodge can be intimidating. Your mentees will put a lot of trust in you, so it is essential to make sure that you earn it. Here are some tips to help you build trust with your mentees:

1. **Get to know them as people.** Take the time to listen to them and get to know them as a person before diving into the mentorship. Ask them questions about their life and their goals. Use this time to build a connection and gain their trust.

2. **Show genuine interest.** Showing your mentees that you are sincerely interested in their development is vital. Ask questions and give thoughtful feedback that demonstrates your care and dedication.

3. **Be honest and supportive.** Your mentees will look to you for guidance and reassurance, so it is essential, to be honest and provide support. Help them set realistic goals and provide the necessary resources and support they need to succeed.

4. **Respect their boundaries.** Respect your mentees' boundaries and be mindful of their personal and professional boundaries.

5. **Be transparent.** Building trust also requires transparency. Keep your mentees updated on what is happening in your life and the Lodge, and give them clear and concise communication.

Building trust takes time and effort but is essential to successful mentoring. You can create a meaningful mentor-mentee relationship by listening to your mentees, showing genuine interest, and being honest and transparent.

LEARN WHY YOUR MENTEE JOINED FREEMASONRY

Masonry offers members a unique opportunity to meet and build meaningful relationships with like-minded individuals and help one another through service projects in their communities. As a newly initiated Freemason, the mentee is likely eager to learn more about the Brotherhood and its purpose.

Undoubtedly, the reasons why an individual decides to join are unique to each individual. Still, Freemasonry's basic idea is to connect with fellow Brothers worldwide and build strong communities through service, charity, and friendship. As a mentor, you have a unique opportunity to learn the motivations and background behind this new Brother's decision to join.

Take some time to talk with the new Brother and ask why they joined the Fraternity. Encourage him to share stories about the benefits and advantages he's looking to gain by joining Freemasonry. Listen intently, and make sure to provide advice and mentorship where needed. As his Masonic mentor, foster his enthusiasm for the Fraternity and help him understand the importance of Masonic membership and its underlying principles.

By getting to know the new Freemason and providing guidance and mentorship, you can help ensure the Brother's Lodge experience is successful and beneficial. Help this new initiate understand the Brotherhood's goals and principles and provide resources and opportunities to make the most of his connection with Freemasonry. Show the Brother the value of being a part of this amazing Fraternity and bring him closer to a journey of service, friendship, and growth.

AREAS OF MENTORSHIP

Mentorship is an integral part of Freemasonry, as it allows experienced members to share their knowledge and expertise with newer members on the tenets of the Fraternity, such as brotherly love, community service, self-improvement, and Masonic education.

First and foremost, a mentor should demonstrate to a new Freemason the value of brotherly love as a core component of the Fraternity by doing things such as greeting them warmly and often, engaging in meaningful conversations, and showing mutual respect. By doing this, a mentor can provide an example to a new Freemason on practicing brotherly love daily and building relationships with other lodge members and community members. Create opportunities for the new Brother to connect with the

Brethren. As an Entered Apprentice, take your mentee to other Lodges to experience the benefits of traveling as a Master Mason.

A mentor can also help a new Freemason explore community service opportunities such as charitable projects, acts of goodwill, and community events. Through these opportunities, a mentor can instill in a new Freemason the value of giving back to the community and how this important practice is intertwined with living out the Fraternity's principles.

Self-improvement is another tenet of Freemasonry that a mentor can help a new Freemason explore. A mentor should guide and advise their mentee on developing a plan for self-improvement and follow through on it. Specific topics such as setting goals, learning new skills, applying the lessons of Freemasonry, and taking on more responsibility can be discussed to develop a meaningful self-improvement plan.

Finally, a mentor should support and guide a new Freemason as they explore Masonic education. By exploring Masonic ritual, philosophy, and history, a mentor can help a new Freemason better appreciate the Fraternity and its core values. Additionally, a mentor can introduce a new Freemason to reading materials, podcasts, and events related to Masonic topics that they may find worthwhile and inspiring.

Mentorship is a valuable opportunity for experienced Freemasons to share their knowledge and expertise with newer members on the essential tenets of the Fraternity. Through practices such as brotherly love, community service, self-improvement, and Masonic education, a mentor will help a new Freemason develop a found understanding of the Fraternity and its principles that will serve them well throughout their journey in Freemasonry.

HOW TO FACILITATE THE ASHLAR PROGRAM

The Ashlar Program seeks to instill a more profound understanding of the lessons within each degree. By focusing on the beauty, symbolism, and values of the Craft, the Ashlar Program helps each new Mason progress to a deeper level of appreciation and understanding of the Craft. It helps to guide the mentor-to-mentee experience and is a cornerstone of Freemason education. Following the suggestions below, the mentor can successfully facilitate the Ashlar Program with their mentee.

1. Start by introducing the Ashlar Program to your mentee and establishing a safe and respectful environment to discuss and reflect on the material. Be prepared to adjust the structure and length of subsequent discussions according to the needs and interests of your mentee.
2. Invite the mentee to read the Ashlar booklet before the meeting. This should give them the context to ask questions or share comments during the discussion.
3. During the discussion, lead the mentee through each booklet section, asking them questions about the content and prompting them to apply it to their lives. Reassure them that there is no right or wrong answer to any of the questions to ensure they are comfortable expressing themselves freely.
4. Focus on issues pertinent to the mentee's life and build on those topics through discussion to encourage meaningful reflection. Make sure the mentee understands that it's OK to have an open dialogue with you about their beliefs, attitudes, and values and that it's OK for their perspectives to change over time.
5. Ask open-ended questions to keep the dialogue going. Ask a question and sit and listen to the mentee's answer. Allow them to remain in silence as they reflect and formulate a response. Do not feed them the answers. This is an opportunity for your mentee to internalize the material presented in the Ashlar Program.
6. Allow the mentee time to think about any questions or topics they may have for the next meeting.
7. Finally, remind the mentee of the importance of practice and consistency. Invite them to apply what they have learned throughout the program to their daily life and provide encouragement to help motivate them.

THE ASHLAR PROGRAM IS NOT A BARRIER

The Ashlar Program is a step-by-step systemized approach to researching, learning, and exploring the teachings of Freemasonry. It is not intended to hinder the new Brother's progress through each degree. Each mentee should gain value and confidence as they progress through the program. The mentor's goal should be 100% success for each mentee working through the Ashlar Program. Celebrate each mentee as they finish each booklet and progress to the following degree.

The Ashlar Program is an excellent opportunity for the new Mason to gain in-depth knowledge of the Craft. It is designed to support and foster a relationship between the mentor and mentee. The program can be invaluable to the new Mason and help them learn and grow within the Craft. If facilitated correctly, the Ashlar program will encourage new Brothers to move forward. Therefore, the experienced mentor must be supportive of the mentee.

FINAL THOUGHTS...

Mentoring is one of the greatest gifts you can give to a Freemason. As a mentor, you can provide guidance and support and act as a beacon of light for their Masonry journey. While you may not possess any special qualifications to become a mentor, you certainly have the experience and skills to offer your mentees the chance to learn from your years of experience and wisdom.

Your mentoring style will be as unique as your Freemasonry experience and the mentee you are paired with. Here are some final tips to help you excel in your role as a mentor:

- Show compassion and give listening ears, as you would any other Brother in need of guidance.
 - Make sure to understand the mentee's expectations and openly discuss the goals and objectives of the mentorship.
 - Hold yourself accountable to provide timely and constructive feedback.
 - Be honest and direct while maintaining a flexible and understanding attitude.
 - Seek to motivate and inspire your mentee to reach for greater heights.
 - Be approachable and readily available for your mentee's questions and concerns.
 - Communicate promptly and strive always to keep the lines of communication open.
- These tips will help you build a successful mentorship relationship and empower your mentee to grow as a Freemason. As your mentee begins to bloom in their newfound knowledge and understanding, remember to take a moment to celebrate their successes and congratulate them on their progress.

You have the unique and rewarding privilege to share your Freemasonry experience and serve as a pillar of strength and support. So, thank you for being a mentor and pouring your heart into helping another Brother achieve their goals.

APPENDIX - 2024 MEMBERSHIP MENTORING (A MENTORSHIP PROGRAM FOR THE LODGES OF TEXAS)

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Membership Mentoring

A Mentoring Program for the Lodges of Texas

2024



The Committee on Masonic Education

The Grand Lodge of Texas, A.F. & A.M.

The material presented herein has been taken from a variety of Masonic sources and adapted for use by the Grand Lodge of Texas. We are grateful to many writers and Masonic Grand Lodges for the information contained within these pages. We are especially appreciative to the following Masonic Grand Jurisdictions whose mentoring materials were reviewed in developing this manual: British Columbia, Georgia, Indiana, and Mississippi.

First Printing

Second Printing 2006

Third Printing 2007

Fourth Printing (2024)

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Introduction

“Stupidity, Lonnie Roy. Pure by-God dumb stupidity. People got to where they didn’t want to join up anymore. Can you imagine that? They didn’t want to be Knights of the White Magnolia.... Little by little the lodges jest sorter dried up. Nobody wanted to join. No new people.... But we was big once, Lonnie Roy. Hell, there was governors and senators that was Brother Knights. We had conventions and barbecues and parades. Took over a whole hotel there in Tulsa.... Gawda mighty, now wasn’t that something!”

L.D. to Lonnie Roy

The Last Meeting of the Knights of the White Magnolia

In 1973, playwright Preston Jones of Dallas, Texas wrote a humorous and satirical play regarding the demise of fraternal organizations entitled *The Last Meeting of the Knights of the White Magnolia*. The play is centered upon the initiation night of a new petitioner. In fact, the lodge has not had a petitioner in over five years and the membership has dwindled to a handful of “brothers,” who, it seems, had forgotten why they had joined the lodge. Their lack of activity had reduced them to a state of regular gatherings without any purpose, where the officers have difficulty in remembering how to open and close their lodge and the initiation ritual has been lost in the cobwebs of yesterday.

It is into this setting that a young man in the community applies to the lodge for membership. The young petitioner arrives at the lodge at the appointed hour while chaos prevails as the members attend to important business, specifically preparing to initiate the young man into the Knights of the White Magnolia. By the time all the commotion is over inside the lodge room, the young man slowly comes to the realization that perhaps the Knights are not the organization for him, and he disappears into the night!

While the play was a work of fiction, there are many elements of the dialogue that remind us of modern-day Freemasonry. For some fraternal readers and those concerned about the long-term health of Freemasonry, the play could be called damning, enlightening and thought provoking. It addresses many of the problems facing not just Freemasonry but fraternal organizations in general. While Jones does not attempt to provide any answers to those issues, his play highlights many problems that we face in Freemasonry from educating our membership to attracting and retaining new members.

These issues were not lost on the leadership of the Grand Lodge of Texas. In 1978, the Printing Committee of the Grand Lodge conducted a survey of the characteristics of Texas Freemasons and concluded that the failure to create and hold the interest of our membership was a “real threat” and had a “wilting on the vine effect” for Freemasonry. The committee reported that the constituent lodges of the Grand Lodge of Texas experienced an average loss of 15% per year of Entered Apprentice members with the

number being higher than that for Fellowcraft members.

With so much emphasis on attracting new members today, it is interesting to note that in 1978 the leadership of the Grand Lodge of Texas was worried about an attrition rate of 15%. Today that rate is much higher and much more startling. From that initial survey in 1978 our Entered Apprentice attrition rate has more than doubled. What causes these losses and what can a lodge do to stem them?

The Printing Committee's report to Grand Lodge in 1978 declared that "an overall acquaintance with Masonic knowledge is necessary to the welfare of the Craft." The report indicated that officer duties and lodge practices could interest and employ only 10 to 20% of our membership and that Masonic education must be offered to the remaining 80% or 90% of our Fraternity or they will be lost to the Craft.

If lodges are to be successful in developing their membership, then we as individuals must discover the genius of Freemasonry. A writer once said "Masonic education awakens the interest of a Master Mason in Freemasonry and makes him enthusiastic, while ignorance keeps him lukewarm, that Masonic education makes a Mason informed and thus he becomes a dedicated Freemason and hence a better Freemason."

The genius of Freemasonry is the daily practice of those things that Freemasonry teaches and for which it has stood over the years. But how can Freemasons practice what they do not learn and what is not taught them? How can Freemasonry prosper if Freemasonry does not teach the meaning and mission of the symbolism, allegories, philosophy, morality, history and traditions of Freemasonry?

The genius of Freemasonry is not our Masonic buildings and temples or the trappings of our organizations. It is not our great charities or community activities. It is not our beautiful rituals or their teachings! It is the "practice of Freemasonry" by the Freemason. Yet we cannot practice that which we do not know or understand. Thus Masonic education is the foundation for our Fraternity. Brother Carl H. Claudy in *The Master's Book* says, "One thing and only one thing a Masonic Lodge can give its members which they can get nowhere else in the world. *That one thing is Masonry.*"

Another Masonic writer asserted:

"Freemasonry was never intended to be anything other than a profound quest by mankind for participation in the nature and purpose of God and the Universe. It is one of the elements of Masonic genius that this quest, common to many world religions and philosophies, was uniquely framed within a practical, institutional brotherhood which has served its members and the human family at least since its formal organization in 1717 with the Grand Lodge of England. Freemasonry is

unique. It is not just another club, lodge, or society, but, on the contrary, it is rather a startling creative institution which has carried certain basic and fundamental insights down to the present day. To be a Freemason is to be both a member of an institutional fraternity, and an heir to a vast legacy of man's perception and inspiration about both the Fatherhood of God and the brotherhood of man. But do we know how to teach it? Few members of Freemasonry develop a vision of what the Craft could be and become because there is no emphasis on the richness of the fabric of Freemasonry.

"Freemasons have largely stopped cherishing their legacy; not because they do not love it, but rather because they do not understand it. They do not let it speak sufficiently to them; but they incessantly do speak to and for it. The capacity to allow the mind and the spirit to roam in and through the Masonic ethic is almost extinct. Lodges that once reflected the most vital and dynamic elements of life are now symbols of stagnation, and they attract the loyalty and spirit of but few energetic men."

L.D.'s words to Lonnie Roy could echo what is happening in many Masonic lodges today because many of our brethren do not understand Freemasonry. Freemasonry is truly a quest. We must develop a vision for the Fraternity, educate ourselves and our fellow members, and instill in them a rich appreciation of our past and an optimistic view of our future. We can accomplish this by embarking upon our own Masonic quest and enlisting our fellow Freemasons. It begins with one Freemason and then another, one lodge and then another.

We must build our own Masonic edifice within ourselves. We have to help our fellow Freemasons by providing a high quality, intellectually stimulating Masonic education program so that we understand our fraternity, appreciate its legacy, and create its future. Only with that understanding can we band together as friends and brothers in the genius of Freemasonry.

This manual has been developed as just one effort to help lodges meet the needs of their members in their quest to discover the genius of Freemasonry. Leaders in each lodge must find a way to involve their candidates and members in the lodge activities. They must engage their members' intellect and excite their curiosity. They must embrace the petitioner with the same enthusiasm and interest as their long-time member. Each may have different needs but both are crucial to the vitality of the lodge.

As Carl Claudy said, "The Master whose instruction program is purely Masonic has to send to the basement for extra chairs for most of his meetings." If only L.D. and his Brother Knights had heeded these words, perhaps he would not have been lamenting

the last meeting of his lodge. If we fail to heed the genius of Freemasonry, we may also be joining L.D. in exclaiming, "This-here brotherhood is now adjourned!" as he walks out of the lodge room with the initiation book.

Membership Mentoring Program

The Membership Mentoring program was conceived as a possible solution to one of the problems of Freemasonry, the development of committed and interested Masons by means of personal contact with new candidates and a well-rounded educational program for the member. The purpose of the program is to create and sustain an active, educated, and confident Freemason.

The membership mentoring program will offer Texas lodges an organizational structure that, when implemented, will provide opportunities to enhance an individual's quest to discover the genius of Freemasonry. We must embrace the petitioner and engage his intellect and arouse his curiosity. We must address the needs of the individual member to rekindle his interest in Freemasonry. The program will offer suggestions on nurturing and developing the candidate, candidate's family, lodge member, and lodge officer in understanding Freemasonry.

In a greater sense, the membership mentoring program represents a Masonic education program for the lodge. This will be done through the concept of a mentor, an individual that can provide advice, support and encouragement to others. In the membership mentoring program, the mentor will be a personal guide or point of contact for the individual to seek additional information about Freemasonry and serve as a sounding board for his inquiries.

We need to encourage, sustain and educate future members and leaders in Freemasonry. The membership mentoring program is designed to promote an interest in Masonic knowledge. Masonic lodges must devise a means of creating a desire in the candidate and member to learn more about Freemasonry and direct him to resources from which he will be able to obtain more light on those facets of Freemasonry that he will find interesting. Those, of course, will vary from individual to individual.

It is not the objective of the membership mentoring program to teach the ritual nor is it suggested that the mentor instruct the new Mason in the catechisms he is required to learn. While this may be necessary in some lodges, care should be taken to avoid confusing the two. Learning the ritual is empty without an understanding of the history of Freemasonry and its philosophies and objectives. Thus, time must be devoted to both Masonic education and learning the Masonic catechisms. The membership mentoring program will help the Freemason form his own Masonic edifice by providing insight into the Fraternity and its purposes and direct him to the literature of Freemasonry wherein he may begin and continue his study of its teachings.

Instruction under the membership mentoring program must be individual and personalized if it is to be effective. In embracing this system we are following the time-honored tradition of the Fraternity, that of imparting instruction from mouth-to-ear, as

Freemasonry stresses the importance of the individual. As he comes to realize he is Freemasonry to many people, the Freemason will understand the necessity for him to exemplify its principles by walking uprightly before God and man while squaring his actions by the square of virtue.

What is a Mentor?

The word mentor is defined as “a wise and faithful adviser, friend or teacher.” In the old operative lodges of Scotland, the officer charged with the task of instructing the new apprentice bore the title of Intender. It was his duty to intend, increase and intensify the knowledge of the new craftsman. The mentor in the membership mentoring program will seek to expand and intensify the Masonic education provided by the ritual, adding to it many other points that will enlarge the new brother’s understanding of Freemasonry and its relationship to his life in the twenty-first century.

The lodge leadership and the mentor must understand that the production of a Masonic scholar is not the objective of the membership mentoring program. Its objective is to retain our new member and create within him a curiosity to improve himself in Freemasonry so that our lodges become populated with active, educated, and confident Freemasons. Its motive is simply to indoctrinate each new Mason in the ways of Freemasonry, to create in him an understanding of things Masonic and create in his mind a feeling of pride in the Fraternity. In doing so, it is hoped that he will learn that Freemasonry is a way of life which each must embrace in his quest for the genius of Freemasonry.

The instruction given through the membership mentoring program must seek to capture the interest of the individual. For the candidate, we must capture his attention as he begins his Masonic career. To accomplish this, each candidate should have a mentor assigned to him upon being elected to receive the degrees of Freemasonry. It will be the mentor’s duty to prepare the mind of the candidate to receive the great truths of Freemasonry and an appreciation of its teachings.

While the primary focus of the program is on the candidate, the membership mentoring program goes beyond the candidate as the lodge leadership must address the needs of the individual lodge member. Thus, the program also provides suggestions on improving the Masonic knowledge and activity of the general membership and in preparing future Masonic leaders. While many may see the membership mentoring program as a new program of the Grand Lodge of Texas, in truth it is nothing more than placing all the Masonic education programs provided by the Grand Lodge under one umbrella. This is to facilitate, in one handy reference, the implementation of the Masonic education program of the Grand Lodge of Texas.

The Mentoring Method

It is necessary that each brother become imbued with the spirit of Freemasonry if we are to keep the Fraternity 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 Freemasonry in his daily life. For many years, the Grand Lodge of Texas has used the *Lodge System of Candidate Information*. This program was designed to impart to the candidate information about Freemasonry as he progressed through the degrees by a series of readings. However, many lodges fail to provide personal instruction to the new candidate.

Most realize 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 Freemason 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 full enjoyment of their privileges as Freemasons has produced a great number of dues-paying yet inactive Masons. We have an obligation to each candidate, and each member, and we must discharge that duty if we are to keep our Fraternity strong.

The means to discharging our obligation is to provide personalized Masonic education wherein the mentor seeks to give the candidate instruction and information by word of mouth and in printed text. Time must be devoted to developing a personal relationship with the candidate so he may ask his questions and seek advice from someone that can answer those questions, provide advice, or direct him to the proper resource in a cordial atmosphere where the candidate feels comfortable and at ease.

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

The objective of this manual is to provide a framework for implementing the membership mentoring program. The manual will provide suggestions for the lodge to implement that will enhance their Masonic education program in areas related to the candidate and member. It is not designed to provide the lodge officer or mentor with the answers to the many questions that he might have or might receive, but rather provide references that will assist everyone, the lodge officer, the mentor, and the candidate in furthering their Masonic understanding. The lodge officer and mentor are

encouraged to carefully understand the importance of his role if the membership mentoring program is to succeed and improve the quality of our lodges.

The Organizational Structure

Worshipful Master: Appoints mentor chairman, lodge education officer and others as he deems appropriate.

Mentor Chairman: Organizes, trains, and assigns mentors, tracks activities and prepares monthly lodge report.

Mentor: Acts as an information resource and guide for the new Freemason. Teaches the virtues of Freemasonry through all three degrees and one year beyond the final degree.

Ritual Instructor: Provides ritualistic instruction to new candidates in the Masonic catechisms and Masonic ritual to members and officers.

Lodge Education Officer: Provides regular Masonic education program for meetings and promotes the Lodge Instruction for Effectiveness (LIFE) program for officers.

Responsibilities of the Worshipful Master

The **Worshipful Master**, assisted by his officers, is responsible for the overall supervision of the membership mentoring program. He should carefully consider the needs of his lodge and the talents of its membership to select qualified members who are willing to serve within the membership mentoring program. The Master should adapt the various mentor programs to conform to the culture and needs of his lodge.

The success of the membership mentoring program depends directly on the support of the Worshipful Master. He needs to understand the purpose of the program and how the program works so it can be effectively utilized. The Master should appoint a Mentor Chairman and encourage him to actively recruit Mentors from the lodge membership. The Mentor Chairman should be a knowledgeable and motivated role model for the lodge membership. The Master should also appoint a Lodge Education Officer to promote Masonic education and lodge leadership development. The Master should routinely promote the membership mentoring program during lodge activities, assist in recruiting mentors, encourage officer training, and request regular feedback from the Mentor Chairman and Lodge Education Officer on the progress of the membership mentoring program.

- The membership mentoring program is best implemented and will be most successful when supported by the Worshipful Master and his officers. The officers must make a commitment to the program in order for the lodge and members to receive the desired benefits. Each officer should fully understand the program and commit to its implementation and use within the lodge.
- The Master should appoint a Mentor Chairman and every member of the lodge should know how to contact the Mentor Chairman when a man approaches them expressing an interest in Freemasonry.
- The Master should appoint a Lodge Education Officer whose primary responsibility will be for providing regular Masonic education programs for the lodge membership. In addition he will promote the Lodge Instruction for Effectiveness (LIFE) program.
- The Mentor Chairman and Lodge Education Officer should be knowledgeable Freemasons that are motivated, role models for the lodge membership.
- The Worshipful Master should report regularly to the lodge membership on the progress of the membership mentoring program. A short, monthly report from the Mentor Chairman and Lodge Education Officer would be suitable for this purpose.
- After the Entered Apprentice Degree, the Worshipful Master should present the candidate and introduce the candidate's Mentor to the lodge. This allows the lodge members to know who the Mentor is for each candidate as he undertakes his Masonic career.

Responsibilities of the Mentor Chairman

The **Mentor Chairman** is responsible for the implementation and supervision of the new candidate portion of the membership mentoring program. He is appointed by the Worshipful Master. His duties include developing and preparing Mentors from the lodge membership, assigning Mentors to new candidates, and reporting regularly to the Worshipful Master and lodge membership on the activities of the membership mentoring program. He will follow up with mentors to ensure they are fulfilling their obligations to the new candidate.

- Responsible to the Worshipful Master for coordinating the new candidate portion of the membership mentoring program.
- Responsible for recruiting and educating Mentors.
- Establishes a one-on-one Mentor Program for new candidates.
- Assigns a mentor to a new candidate following election.
- Provides assistance to any brother who requests assistance when approached by a man seeking additional information about Freemasonry.
- Provides a Candidate-Mentor tracking form when a Mentor is assigned.
- Documents a candidate's progression through the Mentor Program in the Mentor Book.

Responsibilities of the Mentor

The **Mentor** will be appointed to a new candidate by the Mentor Chairman. The Mentor is responsible for teaching and implementing the virtues of Freemasonry through all the degrees. He will be a friend and companion to the new candidate and serve as a ready resource for his inquiries. While not responsible for ritualistic instruction, the Mentor should work closely with the Ritual Instructor to ensure the candidate is being provided instruction in the Masonic catechisms in a timely manner. The Mentor supports the candidate as he enters the lodge and provides Masonic education as the candidate begins his Masonic quest.

A Mentor is a Master Mason who is interested in the future of Freemasonry and is willing to contribute his time and talent for the benefit of new members. This will include acting as a tutor, confidant and companion to the new member nominally during his first two years in Freemasonry.

Mentorship is a challenging, hands-on responsibility. The mentor is entrusted with the crucial task of stimulating and instructing the Candidate from petitioning until one year after completing his Degrees. The mentor is to nurture the new member's desire to be an active participant in Freemasonry throughout his Masonic career. No other lodge assignment carries with it such responsibility. Masonry needs to keep developing new members that have a long-term dedication to the Craft.

The lodge mentor is not a substitute for the candidate's recommenders or ritualistic instructor. The mentor is responsible for providing the Masonic education a new member requires as he begins his Masonic quest. With the candidate's recommenders, ritualistic instructor, and mentor working together, it will make the new member feel welcome and comfortable in his new surroundings.

- The primary purpose of the mentor is to ensure the candidate is properly instructed in the fundamentals of Freemasonry and maintain a dynamic relationship with the lodge membership.
- Each candidate will be assigned a mentor.
- The mentor will be assigned by the mentor chairman.
- The mentor will receive a Candidate-Mentor Tracking form that he should carefully complete and submit to the mentor chairman when the initial period of working with the candidate is concluded.
- The mentor and ritualistic instructor will coordinate pre- and post-degree activities of the candidate.

Responsibilities of the Ritual Instructor

The **Ritual Instructor** provides the necessary esoteric instruction to the new candidate as he learns the required Masonic catechisms. He should work closely with the Mentor to ensure the new candidate receives not only his ritual instruction but also the additional Masonic education he requires as he begins his Masonic quest.

The Ritual Instructor will generally be appointed to work with the candidate by the Worshipful Master. In some cases, there may be several members of the lodge proficient in the esoteric work who teach the trial questions and answers to the candidates. In those situations, the instructors may balance the workload among themselves. In addition, many lodges use a regular "study night" to instruct their candidates. In any event, an instructor should be appointed to the new candidate prior to his Entered Apprentice initiation and introduced to the candidate immediately following the initiation ceremony.

- The primary purpose of the ritualistic instructor is to ensure the candidate receives the proper esoteric instruction and completes the proficiency exam in a timely fashion.
- Each candidate should be appointed a ritualistic instructor.
- The ritualistic instructor, in cooperation with the candidate, will organize times to study the trial questions and answers that accommodate the schedules of each party.
- The ritualistic instructor, along with the mentor, should prod the candidate to complete the proficiency exam, if needed. Do not let the candidate offer

excuses to delay completing this task. While there will be justified reasons for delays, regular effort will be required in completing the proficiency exam. If there appears to be a reluctance of the candidate to undertake this activity, try to ascertain the reason for this reluctance in cooperation with the mentor.

- The ritualistic instructor will assist the candidate in presenting his proficiency to the lodge.

Responsibilities of the Lodge Education Officer

The **Lodge Education Officer** is responsible for the Masonic education of the lodge membership. His role is composed of two parts. One part is for officer development through implementation and supervision of the Lodge Instruction for Effectiveness (LIFE) program. The other part is related to the general Masonic education of the lodge membership. It is recommended the Lodge Education Officer create a Masonic Education Committee that can assist in developing and presenting Masonic education programs during stated lodge meetings.

- The Lodge Education Officer will be appointed by the Worshipful Master to coordinate the overall Masonic education program for the lodge membership under the direction of the lodge officers.
- The Lodge Education Officer will promote the Lodge Instruction for Effectiveness (LIFE) program to the membership and those aspiring to be lodge officers.
- The LIFE program should be administered by a LIFE Counselor appointed by the Worshipful Master. The Lodge Education Officer assists the Counselor in fulfilling this obligation by encouraging member participation and offering support as required.
- The Lodge Education Officer is responsible for developing a regular Masonic education program for the lodge membership to be presented during stated meetings. This task can be achieved by the use of a Masonic Education Committee. It is important to realize that this is not a one-man responsibility. Share the duty of developing and presenting Masonic education programs to the lodge membership.

The New Member

There are essentially three stages of progression that a man goes through before becoming a Freemason. One is that of an individual interested in Freemasonry, who inquires about the principles and teachings of Freemasonry. The second is when that individual decides to request and petition a lodge for membership. The final stage occurs after his petition has been favorably balloted upon and he becomes a candidate. At each of these stages, lodges and Freemasons must be prepared to assist the individual.

Individual Inquiry

When an individual requests information about Freemasonry, the Freemason must be able to answer that request in an informative manner. Unfortunately, many Freemasons are uncomfortable when approached about their Masonic membership. This hesitancy of many Masons can be overcome through Masonic education. The more our members know about Freemasonry, the greater their ability will be to answer such inquiries.

Fortunately, the Grand Lodge of Texas has prepared materials to assist members in responding to these types of request. The Committee on Membership Maintenance has developed the audio-taped program "Between Friends" that provides an explanation of Freemasonry. This program is available from the Grand Secretary's office, if your lodge does not already have a copy. In addition, there are numerous articles about Freemasonry on the Grand Lodge website to which one could refer the individual. Appendix B contains "A Response to a Non-Mason's Request for Information" that could be shared with the individual if desired. This paper might be useful for the lodge membership to receive and read to assist them when they are asked by family, friends, and co-workers about Freemasonry.

Request for Petition

The next stage of progress is the actual request for a petition. When this request comes, you must be prepared to explain the expectations of Freemasonry upon the individual regarding his moral conduct and his financial obligations to the lodge. Be sure to inform the petitioner of the degree fees and annual dues he will be expected to pay.

At this stage it might be helpful to invite the individual to attend a lodge function to meet the brethren at the lodge building. This will provide him an opportunity to see the lodge building, meeting various members, and begin to make new friendships. This step is perhaps key in helping the individual make an informed decision on petitioning the lodge. DO NOT be too hasty in furnishing the requested petition. If the individual is truly interested, he will be more than willing to meet the brethren and form his own opinions about the quality of our Fraternity.

Once you are satisfied the petitioner is qualified to be a Freemason and he is prepared to accept the responsibilities of Masonic membership, feel free to provide him a petition for membership. Carefully review the petition form with him, explain the need for recommenders and references, and answer any questions he has regarding the petition form and the petition process.

Be sure you explain the investigation process to the petitioner. It is often a surprise to the petitioner if the entire investigation process is not carefully explained to the individual. DO NOT let this first step in Masonic membership be a stumbling block. Be open and candid with the individual about what will transpire from the time he submits his petition until he receives that first degree.

Once the individual has petitioned the lodge, the Worshipful Master will appoint an investigation committee. The work of this committee is very important as their duty is to assess the moral qualities of the individual for membership. The Report of the Investigation Committee is included in Appendix B and details the nature of the investigation. In addition, "How Well are We Guarding the West Gate?" describing this process is provided to assist lodges and investigating committees in properly conducting the investigation.

The Candidate

Once the petition has been submitted, the petitioner investigated and successfully balloted upon, the mentor process truly begins. It is at this stage that the lodge has the opportunity to make a life-long connection to the new member. At this point, the mentor chairman should appoint a mentor to the new candidate. The mentor chairman should make the appointment based on his assessment of the personalities of the candidate and mentor, carefully taking into account the time availability of the mentor. It would be preferred to have one candidate per mentor. If a mentor is working with too many candidates, then sufficient time may not be available to develop a personal relationship between the mentor and candidate.

Mentoring the Candidate

The Mentor has essentially three goals in working with the new candidate:

1. provide a personal link between the candidate and the lodge membership,
2. provide an individual to whom the candidate can turn to for information, and
3. provide encouragement for the candidate to seek Masonic

knowledge through education.

Appointing the Mentor

- The Mentor will be appointed by the Mentor Chairman at the time of election of the petitioner.
- The Mentor should be properly prepared to serve as such through training offered by the Mentor Chairman.
- If possible, the Mentor should have something in common with the candidate.
 - Close personal friend of the candidate
 - Co-worker or a member of the same profession or occupation of the candidate
 - Recommender or reference for the candidate
- The Mentor must be willing to accept the responsibilities of the assignment.

Notifying the Candidate

- The secretary should notify the candidate of his election to receive the degrees and the name and contact information of his mentor, assigned by the mentor chairman.
- The secretary should also copy the mentor on this notification.
- The secretary or mentor should coordinate with the candidate to set the date and time of his initiation.

The Mentor's Duties

- After receiving a copy of the secretary's notification to the candidate, the mentor should contact the candidate and welcome him to Freemasonry.
- Obtain the Mentor Form from the Mentor Chairman.
- He should arrange for the administration of the Lodge System of Candidate Information before the Entered Apprentice Degree.
 - The mentor should arrange a convenient time for the candidate and his family to visit the lodge building where the first book of the Lodge System of Candidate Information is presented to the candidate.
 - The mentor should arrange for additional lodge members to attend this meeting.
 - If the candidate's wife and family attend the meeting, then several wives should also be present to help answer any questions or concerns of the candidate's wife.
 - Try to create a cordial and inviting atmosphere for this meeting. Introduce all present. Refreshments are appropriate. Provide a brief tour of the lodge building and especially the lodge room. During the tour of the lodge room feel free to explain any and all lodge furniture. You want to make the candidate and family as comfortable as possible with the building, the degree process, and Freemasonry.

- Following the tour, give the first book of the Lodge System of Candidate Information to the candidate. At this time, read the booklet or listen to its contents from the audio tape.
 - Before completing the session, be sure to ask for questions and answer all that are asked or offer to get the appropriate reply.
- In cooperation with the lodge officers and candidate, set the date and time for the Entered Apprentice degree. Ask the candidate if there are any special guests he might be expecting and, if so, encourage him to inform them of the degree and to invite them to attend. This is especially helpful as many candidates do not understand they can invite their Masonic friends and family to the initiation.
- On the night of the initiation, greet the candidate and introduce him to the members present prior to the opening of the lodge. Be particularly attentive to introduce him to the Senior Deacon and others members who will be assisting the candidate in preparing for the degree. Carefully review the activities of the degree process so as to reduce the anxiety of the candidate.
- Remain with the candidate until the Senior Deacon takes charge to prepare the candidate.
- Following the degree, reserve a seat next to the mentor for the candidate to take upon being welcomed into the lodge by the Worshipful Master.
- Following closing of the Lodge, the mentor should assist the new brother in meeting and greeting the well wishers. DO NOT leave the new member alone following the degree as he will be unsure of the appropriate behavior.
- Shortly after the degree, if not the night of the degree, present the second book of the Lodge System of Candidate Information to the Entered Apprentice. Encourage him to read the book and share it with his family.
- Assist the ritualistic instructor and new member in arranging a suitable time to begin learning the esoteric memory work. The mentor needs to ensure that the instructor is available at times that accommodate the new member's work and family schedules.
- The mentor should monitor the member's progress in the memory work and provide encouragement as necessary.
- Keep in regular contact with the new member and personally invite him to attend appropriate meetings and gatherings of the lodge including stated meetings, appropriate degrees, ritualistic study/practice sessions, open meetings, etc.
- If possible, encourage him to attend degrees that are appropriate for him to attend.
- Maintain regular contact with the new member and provide regular updates to the mentor chairman concerning the member's candidacy.
- Take responsibility for the new member and insure every effort is taken to keep the new member engaged in progressing through the Masonic degrees.

- Following the candidate's proficiency in the Entered Apprentice degree, repeat the process for the Fellowcraft and Master Mason degrees.
- After each degree, deliver the appropriate booklet for that degree from the Lodge System of Candidate Information. Encourage him to read the booklet and ask any questions.
- Monitor his progress in learning the esoteric memory work for each degree and encourage him as needed.
- Following his Master Mason's proficiency, administer the Additional Lodge Light (ALL) Program. This program, the fourth and final book of the Lodge System of Candidate Information, and the esoteric memory work must be completed within 90 days following the conferral of the Master Mason degree. If these items are not completed in a timely manner according to Articles 433 and 439 of the Laws of the Grand Lodge of Texas, then the candidate is suspended.
- Provide information to the new member regarding additional Masonic education.
- For one year following his receipt of the Master Mason degree, keep in regular contact with the new member and encourage him to participate in lodge activities. It is requested that you attend at least four Masonic functions during this year with the new member.
- During this period, the mentor should assist the new member in finding his place in the lodge so he begins to make a strong tie to the Fraternity. This may include asking him to take on some responsibility around the lodge by performing service on a committee, getting involved in regular ritualistic practice nights, beginning the LIFE program for officer development, attending neighboring lodges with other brothers, etc. If we can get the new member involved right now while his interest in the fraternity is the highest, there is a much greater chance that he will remain a faithful and committed Freemason.
- Finally, if the need arises, do not hesitate to contact the mentor chairman, Secretary, or Worshipful Master for assistance or additional information and guidance.

The New Mason's Wife and Family

Perhaps one of the hardest things for the new Mason to accomplish is to explain his experiences to his family. Thus, there is a special opportunity for the lodge to mentor to the new member's family. It is particularly important that the wife and family be made to feel as if they are a part of their husband's and/or father's Masonic initiation. The following suggestions are offered to assist in making this transition.

- Encourage the wife and family to attend the pre-initiation orientation session described under the mentor's duties above.
- Inform the new Mason that his wife and family can read any book on

Freemasonry. Encourage him to share the four booklets he receives in the Lodge System of Candidate Information with them. He should encourage them to read the booklets as well.

- Inform the new Mason that he can answer almost any question asked by his family, except provide the secret modes of recognition. He also should not repeat the esoteric work related to the degrees; however, he can explain the meaning behind those actions and words in his own words.
- Extend a special invitation to the wife and family for open lodge functions. Take time to introduce them to other wives and families and assign a host for their first several visits.
- Do anything and everything to alleviate any sense of hesitancy, nervousness, or reluctance on behalf of the family by being warm and welcoming and answering questions in a straight-forward manner. The biggest way to mentor to the family is to simply be friendly and invite them to participate where appropriate.

Masonic Education

There are a number of Masonic resources that will be useful for the mentor in preparing himself to answer questions of the candidate and new member. First, of course, are those materials already mentioned, the Lodge System of Candidate Information and the Additional Lodge Light Program. In addition, there are resources on the Grand Lodge website that provide links to Masonic information and numerous books available for reading. Appendix B contains a selected list of resources and the mentor should not hesitate to recommend these to the new member.

The Lodge Member

The membership mentoring program realizes the lodge has a mentoring responsibility to its members. This mentoring comes in several different forms. One is to provide Masonic education to the membership and the second is to provide avenues for officer development.

The membership mentoring program envisions that the Worshipful Master will appoint a Lodge Education Officer to coordinate these activities. The Lodge and Worshipful Master may attend to this mentoring program through its current committee structure, if that is appropriate. Regardless of the approach, the lodge must reach out to its membership.

Masonic Education

Masonic education is fundamental to our Fraternity. If the lodge does not offer Masonic education, then it offers nothing to its members that cannot be obtained from a local business or professional society, social club, or community organization. For an

individual to truly pursue his Masonic quest, the lodge must offer regular Masonic education to its membership.

The membership mentoring program encourages each lodge to include a regular Masonic education program at every stated meeting. This program does not have to be long, 5-15 minutes would be sufficient if properly conducted. This program could be under the direction of the Lodge Education Officer, a Masonic education committee, or assigned to the Senior or Junior Warden or other lodge officer. The lodge officers need to provide a mechanism to deliver Masonic education that is appropriate for their lodge membership.

Sources of information for Masonic education programs can come from materials prepared by the Grand Lodge of Texas through its various committees. These include the Monitor of the Lodge, the Lodge System of Candidate Information, the Additional Lodge Light Program, and the monthly Masonic education programs posted on the Grand Lodge website. Additional links and resources can be found on the Grand Lodge website.

Lodge Officer Development

The Grand Lodge of Texas currently has two programs for officer development, the Lodge Instruction for Effectiveness (LIFE) program and the Officer Leadership Training Courses (101, 201 and 301). These two programs are complimentary and one does not replace the other.

The LIFE Counselor is responsible for administering the LIFE program, which has been developed as a self-study training program to assist any interested Mason in preparing to be a Lodge officer. The LIFE Counselor is appointed by the Worshipful Master and the program could be overseen by the Lodge Education Officer, if desired. The program consists of three manuals addressing issues related to serving as Junior Warden, Senior Warden, and Master. All lodges are encouraged to implement this program to assist their members in being more effective lodge officers. The LIFE manuals, including a Counselor's version, can be purchased through the Grand Secretary's office.

The Officer Leadership Training (OLT) program is another lodge officer development program administered by the Committee on Masonic Education. The OLT Program is designed to provide a compact leadership and management training program for upcoming Lodge leaders in a weekend retreat format. With an emphasis on leadership, management, and planning, the program utilizes a team building concept to assist the overall development of leaders for our lodges.

Ritualistic Instruction

The lodge also has need for qualified brethren to teach the Masonic ritual. Instruction in

the ritual is required by those aspiring to lodge office, those wishing to participate in degrees, and, of course, to the new candidates. Mentoring in this area must be provided by well qualified brethren who have the skills to not only memorize the words but to teach the words and their meanings to others. Many lodges have members capable of providing these services. However, as our fraternity continues to age, some lodges have to look outside for those well versed in the ritual. Each lodge must develop a system to prepare its own members to provide this necessary service. The Committee on Work is responsible for the consistency of the ritual in Texas and serves as a resource for lodges in this area. Additionally, the Grand Master may annually appoint District Instructors who can assist any lodge with these needs. If a lodge needs assistance in the ritual, do not hesitate to contact your District Instructor or a member of the Committee on Work.

Membership Involvement

Participation in activities at many lodges attracts only a fraction of their membership. This lack of participation is due to a lack of member involvement. This problem is common in almost every lodge and must be addressed by the lodge leadership by offering programs and activities that appeal to the diverse range of their membership from offering regular Masonic education programs at stated meetings to holding special open meetings during the year.

The Masonic Renewal Committee of North America has several useful resources that provide ideas to assist in this area. These resources include *251+ Ways: Ideas to Help Your Lodge Grow with Your Members and in the Community* and *75 Ways to Attract and Retain New Members*. In addition, the Wardens' Retreat program has sessions devoted to topics related to increasing activity within your lodge

One particular program that might improve membership involvement is a membership visitation program. This program is designed to contact inactive members to check on their status and encourage them to participate in lodge activities in a non-intimidating manner. This program is detailed in the next several pages.

Membership Visitation Program

In undertaking this program, it is believed there is much to be gained by visiting our membership. First, we can meet members who we may not have known and, second, we can inform them of lodge activities that might be of interest to them including special open meetings where family and friends can attend. If the lodge improves its relationship with its members it can achieve improved member participation and increase their pool of qualified members available for committee service and officer positions.

- Select a number of two-man visitation teams. Ideally each team would be

- composed of one officer or past master plus another member. However, teams could be composed of two interested members.
- Conduct a training class for the teams that provides instructions on how to obtain appointments and conduct the visit. See Team Training below.
 - Develop a list of members to visit and set a target date to have visits completed. The completion date target should be reasonable and provide ample time for the teams to secure an appointment, make the visit, and complete the report.
 - Make visit assignments to the various teams. Two to three assignments is more than enough for each team. Keep the completion date for the assignments to a period of two to three weeks.
 - Each team will receive a report form to be completed for each visit. See Visitation Report Form below. The report form should include the members name, address and telephone number. In addition, it should provide basic information on his age, Masonic tenure, and any offices held in the past.
 - Teams make the visit, complete the report form, and return it to the coordinator of the program.

For the program to be of value, the visit teams must make inquiry regarding the members status, degree of interest, level of physical activity, and encourage his participation in future lodge activities. The report must clearly identify all key information.

Each visit must be reviewed and appropriate follow-up conducted by a lodge officer or lodge committee. Without this follow-up, the program will provide limited, if any, results.

Team Training

Training the visitation teams does not need to be complicated or long. A short briefing program should be more than adequate where the teams are provided instructions on making the visits and obtaining the desired information.

- Organize the training at an appropriate time and date well enough in advance that you can communicate the training session details to those interested in participating.
- Provide overall instructions on the visitation program.
- Obtain an appointment by phone. Do not drop in unexpectedly.
 - When telephone contact is made, introduce yourself, explain your purpose in calling and request an appointment. Give the visited brother a choice of two specific dates and times. Confirm the date and time of the appointment before hanging up.
- Arrive at the appointment promptly. Introduce yourself. Keep the visit brief unless the member being visited encourages the visit.

- During the visit ask questions:
 - His health and activities. Important to determine if he can participate in certain activities, needs assistance with stairs, driving, etc.
 - His family situation. Are there any sick family members that require his attention, housebound spouse, etc?
 - His occupational activities. What skills does he have that might be of value to the lodge in its operations?
 - Inquire about his activity level (or lack thereof) at lodge. Try to understand why he does or does not participate. Respond as best you can to any items that may be hindering his participation.
 - Describe the current state of activity level in the lodge, what is going on, who are the officers, etc. You are trying to get him to make some personal contact with the members of the lodge. For example, if he is older, mention older members who are attending.
 - Ask him if there is anything you can do that would assist him in attending lodge.
 - Finally, close the visit by thanking him for his time and inviting him to the next stated meeting.
- Following the visit, complete the Visitation Report Form, and return to the coordinator of the visitation program.

Visitation Report Form

Name: _____ Telephone: _____

Street Address: _____

Age: _____ Date Raised: _____ Past Offices: _____

Date Assigned: _____ Date of Visit: _____

Comments on Visit: _____

Assigned To: _____

Mentoring Handbook – Grand Lodge of Washington (F. & A.M)

Note: The following Mentoring Handbook has been extracted and adapted from material prepared by the Grand Lodge of Washington, F. & A.M.

Purpose

The purpose of this handbook is to provide a map to guide you on the road to successful mentoring--a road that is becoming far more traveled. Mentoring is not a new concept; in fact, mentoring existed in ancient Greece. It is only that the road has been repaved with new ideas and styles that require a directional tool (i.e., map) for a successful journey.

This handbook will guide you through the mentoring process--what it means to be a mentor, the roles and responsibilities during your tutelage, and the different styles that you can adopt to meet the unique demands of a mentoring relationship. The mentor-mentee relationship is charted from beginning to end by tips on how to identify a mentee, cultivate the relationship, and avoid obstacles that can detour a mentor-mentee relationship. Finally, this handbook outlines the positive effects of traveling this road, effects that are shared by the mentor, the mentee, and the fraternity.

Recommendations for Use

This handbook contains comprehensive information on mentoring, with tips, suggestions, and examples to supplement this information. It is recommended that you read all sections of the handbook at least once. Whether you are a mentor-to-be who stands at the crossroads of mentoring, or an experienced mentor who is miles down the road, there is information to be learned. Once you have read the material, refer to the handbook whenever necessary. You may find that you refer to some sections more than others. Remember, this handbook is the map that guides you on the road to successful mentoring. You need to decide how to best use this tool.

What Is Mentoring

Mentoring is an open vista of new experiences and possibilities. One usually charts unfamiliar territory when attempting to define mentoring. Mentoring is not a term that is easy to define because it is an ever-changing process. The mentoring process links an experienced Mason (mentor) with a less experienced Mason (mentee) to help foster Masonic development and growth. The mentoring process requires that the mentor and mentee work together to reach specific goals and to provide each other with sufficient feedback to ensure that the goals are reached. Many define a mentor as a teacher who assigns tasks and reviews performance, but a mentor is more than a teacher. A mentor

facilitates personal and Masonic growth in an individual by sharing the knowledge and insights that have been learned through the years. The desire to want to share these life experiences is characteristic of a successful mentor.

A successful mentor is also characterized as:

Supportive

A mentor is one who supports the needs and aspirations of a mentee. This supportive attitude is critical to the successful development of the mentee. A mentor must encourage the mentee to accept challenges and overcome difficulties.

Patient

A mentor is patient and willing to spend time performing mentoring responsibilities. A mentor provides adequate time to interact with the mentee. Time requirements are defined by both the mentor and the mentee.

Respected

A mentor is someone who has earned the respect of his peers and/or his Fraternity. It is important that this person be someone to whom others can look at as a positive role model.

Just as a mentor is more than a teacher, a mentee is more than a student. A mentee, as a bright and motivated individual, is the future of the fraternity; the insurance that a well trained, high quality Mason will exist to meet long-term goals. Mentees represent a wide range of individuals in terms of age and work experience. A mentee is an achiever groomed for advancement by being provided opportunities to excel beyond the limits of his current position.

A mentee is the man new to Masonry, the junior colleague who needs to be taught everything about our great fraternity in order to make this good man better. Together, the mentor and mentee share mentoring experiences that, over time, can build a successful and enriching relationship. Of course, the success of this relationship depends on both the mentor and the mentee. Both you and your mentee must want the relationship to work. You must cooperate with each other to make the most of the experience.

***TIP:** Watch for signs of “lopsided” mentoring. This occurs when one party is devoting more time and energy to the mentoring process than the other. In most cases, efforts should be equal. Make sure you both are committing time and energy to the process.*

The success of the mentoring relationship also depends on how well the mentoring relationship is defined. You need to know each other’s expectations. Once you have a clear understanding of these expectations you will be able to ensure that each other’s

expectations are being met.

Finally, you must be concerned with the overall development of your mentee. You should be the influencing force behind your mentee's Masonic growth--providing guidance, promoting participation in Lodge training, and assisting in decisions--to cultivate overall development.

MENTOR ROLES AND RESPONSIBILITIES

Like marks around a compass, the roles you assume as a mentor point you in many different directions. Which role you assume depends on the needs of your mentee and on the relationship you build with your mentee. Each of the roles is explained in the next section to help you prepare for the different directions you will take.

Teacher - As a teacher, you may need to teach the mentee the skills and knowledge required to be a successful Mason. This role requires you to outline the “nuts and bolts” of the Lodge and to share your experiences as a seasoned Mason. You have identified the knowledge and skills that make a seasoned Mason. You need to identify what knowledge and skills the mentee already has and what knowledge and skills require development. Then, concentrate your efforts on helping your mentee develop his or her knowledge and skills.

It is in your best interest to ensure that your mentee develops in Masonry. There are many different ways you can help your mentee develop. You should make a point of explaining, in detail, what you expect from your mentee. If you are helping your mentee develop leadership skills, provide examples of good Masonic leaders, when possible, for the mentee to follow. The most important developmental method you can use is to answer the questions your mentee poses. Keep in mind that you are not required to be the “expert” on everything. A good mentor knows when to direct the mentee to a knowledgeable source. Knowledgeable sources can be people or materials (e.g., handbook, diagram, chart, the internet).

As a teacher, it is important that you share the wisdom of past mistakes. A mentee cannot only learn from your errors, but also can realize that no one is perfect. Make a point to relate these learning experiences, special anecdotes, and trials whenever appropriate. It is this sharing of information that strengthens the mentor-mentee relationship.

Guide - As a guide, you help navigate through the inner workings of Masonry and decipher the “unwritten rules” for your mentee. This information is usually the “kernels of knowledge” that one only acquires over a period of time. The inner workings of Masonry are simply the “behind the scenes” dynamics that are not always apparent, but are crucial to know. The “unwritten rules” can include the special procedures your

Lodge follows, the guidelines that are not always documented, and policies under consideration. This is known as the Lodge culture.

As a mentor, it is important that you explain the inner workings and “unwritten rules” to your mentee. Brief your mentee on who does what and the critical responsibilities that each performs. The mentee may well ask why all of the rules are not written so that mistakes or misinterpretations are not made. Sadly the answer may be that you don't know. A good mentor will strive to correct this deficiency in his lodge.

Counselor - The role of counselor requires you to establish a trusting and open relationship. In order to create a trusting relationship, you need to stress confidentiality and show respect for the mentee. You can promote confidentiality by not disclosing personal information that the mentee shares with you. Show respect by listening carefully and attentively to the mentee and by not interrupting while your mentee is talking.

The counselor role also encourages a mentee to develop problem-solving skills. A mentee must be able to think through problems rather than always depending on you to provide a solution. You can develop the mentee’s problem-solving skills by advising the mentee to attempt to solve the problem before seeking assistance.

Motivator - As a motivator, you may at times need to generate motivation in your mentee. Motivation is an inner drive that compels a person to succeed. It is not often you will find an unmotivated mentee. In general, most mentees are enthusiastic about their journey in Masonry. After all, mentees tend to be characterized as highly motivated individuals with a thirst for knowledge. You usually perform the role of motivator only when you need to motivate your mentee to complete a difficult assignment or to pursue an ambitious goal. Through encouragement, support, and incentives, you can motivate your mentee to succeed.

One of the most effective ways to encourage your mentee is to provide frequent positive feedback during an assigned task or while the mentee strives toward a goal. Positive feedback is a great morale booster that removes doubt, builds self-esteem and results in your mentee feeling a sense of accomplishment. Concentrate on what the mentee is doing well and tell your mentee about these successes.

Advisor - This role requires you to help the mentee develop interests and set realistic Masonic goals. As the old saying goes, “If you don't know where you are going, you won't know how to get there.” This saying holds true for a mentee’s Masonic development. In the role of advisor, you need to think about where the mentee wants to go in Masonry. That is, you need to help the mentee set Masonic goals.

There are several factors to consider when setting Masonic goals.

- Goals should be specific. Goals need to be clearly explained using details

- about what the mentee wants to achieve.
- Goals must be time-framed. You both need to plan an overall time frame for goals with interim deadlines to ensure that your mentee is moving toward these goals. It is important not to make goals too future oriented. Most mentors recommend that you keep goal time frames within a three to six month range.
 - Goals must be results oriented. You need to concentrate on the results of their efforts, not so much on the activities that are required to accomplish them. An activity provides a way of reaching the goal, but the end result (the goal) should not be neglected.
 - Goals must be relevant. The goals must be appropriate and in tune with Masonry, while moving the mentee closer to the knowledge and proficiency that he finds challenging and enjoyable.
 - Goals must be reachable. The goals must be within the mentee's reach. The mentee needs to feel challenged, but not incapable of reaching the goals. You must consider the special talents of your mentee and weigh these talents with the requirements of the goal for which your mentee strives.

You may want to create several Masonic goals to eliminate the possibility of your mentee feeling “trapped.” However, goals should be limited in number. You need to avoid setting too many goals at once. Concentrate first on setting goals that will help your mentee accomplish what needs to be done (i.e. proficiency in his current degree). Keep in mind that goals must be flexible enough to accommodate changes in the mentee’s personal life. Goals shouldn’t be so rigid that adjustments can’t be made.

MENTOR AND MENTEE CHARACTERISTICS

To successfully assume the different roles of a mentor, you need to display certain characteristics. As previously mentioned, a successful mentor is characterized as supportive, patient, and respected. There are other characteristics a successful mentor should possess. Some of these are listed in the following paragraphs.

People Oriented - A mentor is one who is genuinely interested in people and has a desire to help others. A successful mentor is one who has good people skills, that is, a mentor knows how to effectively communicate and actively listen. A mentor must also be able to resolve conflicts and give appropriate feedback.

Good Motivator - A mentor is someone who inspires a mentee to do better. A mentor needs to be able to motivate a mentee through encouraging feedback and challenging assignments. A mentor once described this characteristic by saying, “a mentor needs to stretch the mentee’s potential, setting new limits for what the mentee can do.”

Effective Teacher - A mentor must thoroughly understand the mentee’s current

knowledge and goals, and be able to effectively teach his mentee. A mentor must not only teach the “skills of the craft,” but also manage the learning of the mentee. This means that a mentor must actively try to recognize and use teaching opportunities.

Secure In Position - A mentor must be confident in his Masonic knowledge so that pride for the mentee’s accomplishments can be genuinely expressed. A mentor should appreciate a mentee’s developing strengths and abilities, without viewing these accomplishments as a threat. A secure mentor delights in a mentee’s discoveries and welcomes a mentee’s achievements. In truth, a mentor enjoys being a part of the mentee’s growth and development.

An Achiever - A mentor is usually an achiever himself, one who sets realistic goals, continually evaluates these goals, strives to reach them and demonstrates a thirst for Masonic knowledge and improvement. A successful mentor is usually one who takes on more responsibility than is required, volunteers for more activities, and tends to climb the proverbial Masonic ladder at a quick pace.

A mentor attempts to inspire a mentee with the same drive for achievement. This “attempt at achievement,” or thirst for Masonic knowledge, is the flint that sparks a mentee’s desire for Masonic success. In this way, a mentor helps a mentee set, evaluate, and reach Masonic goals.

Values Masonry - A mentor takes pride in being a Mason and relishes the every day challenges that typically arise. A mentor understands the vision and values of the fraternity and supports his lodge and Grand Lodge initiatives. A mentor should be well versed in lodge culture as well as its particular policies and procedures. Keep in mind that a mentee looks to his mentor for guidance on interpreting policies and procedures as well as understanding the lodge culture. In order to provide this guidance, you need to be well versed in all of these areas.

Respects Others - A mentor is one who shows regard for another’s well-being. Every person, including the mentor, has certain vulnerabilities and imperfections that must be accepted. A mentor should learn to accept a mentee’s weaknesses and minor flaws, just as the mentee must learn to accept the weaknesses and flaws of the mentor. Mentors can, in fact, help a mentee explore his vulnerabilities and imperfections. Without passing judgment, a mentor must also recognize the differences in opinions, values, and interests that will exist. By accepting such differences, a mentor projects openness to others.

Not all these characteristics are equally found in everyone. If you fall short in one or several of these characteristics, it doesn’t mean that you can’t be a successful mentor. It just means that you need to strengthen those characteristics that you think are a bit weak.

CHARACTERISTICS OF A MENTEE

A successful mentoring relationship not only depends on the characteristics of the mentor, but also on the characteristics of the mentee. The following list outlines the characteristics of the ideal mentee.

Eagerness To Learn - A mentee has a strong desire to learn. A mentee seeks educational and/or training opportunities whenever possible to broaden his knowledge. A mentee strives to elevate his level of Masonic knowledge to gain a greater mastery of the Craft. A mentee should also be permitted and encouraged to search out a Mason whom he believes that he will be compatible with and whom he believes will be of value in his own Masonic enlightenment.

Ability To Work As A Team Player - A mentee must interact with many others as a part of the fraternity. Therefore, it is important that the mentee cooperate and communicate with the brethren. A mentee must learn how to be a team player, to contribute as much as possible to the mentoring relationship. To do this, a mentee should:

- Initiate and participate in discussions
- Seek information and opinions
- Suggest a plan for reaching goals
- Clarify or elaborate on ideas
- Try to ease tension between parties
- Resolve differences
- Be fair with praise and criticism
- Accept praise and criticism.

Patient - A mentee must be willing to put time and effort into the mentoring relationship. A mentee must persevere through the difficulties that arise during the learning process. Many mentees, at one time or another, feel frustrated because they feel confined in their current position. A mentee should be realistic enough to know that Masonic knowledge doesn't happen overnight. In fact, it takes a lifetime, for mentoring should be a life long process, at all levels, throughout the entire Fraternity.

Risk Taker - As a risk taker, a mentee must be willing to travel from "safe harbor" into the seas of uncertainty. This means that a mentee must move beyond tasks that he has mastered and accept new and more challenging experiences. This can be difficult for a mentee because this means giving up the known for the unknown. With each new task, a mentee may ask, "Can I really do this?"

Task changes are never easy for a mentee. A mentee must realize that to grow in

Masonry, it is necessary to assess oneself, to acquire needed knowledge and to make contact with other brothers. A mentee must be willing to take chances! In fact, a mentor should encourage risk taking.

Positive Attitude - This is the most important trait for a mentee to possess because it is a bright and hopeful attitude that can help a mentee succeed. A mentee with a poor or “defeatist” attitude will not move ahead as the first “bump in the road” will jar this person off course. An optimistic mentee is more likely to tackle difficulties and to stay on course. A mentee should not be afraid to fail.

Remember, these characteristics are desired characteristics of the “ideal” mentee. If your mentee has only two or three of these characteristics, this does not mean that the mentoring relationship will fail. It may, however, take extra effort to overcome possible obstacles that could arise from lacking one or several of these characteristics.

MENTEE’S ROLE

Mentoring creates a partnership between two individuals--the mentor and the mentee. In a previous section you learned the roles of the mentor, but a mentor is not the only one that must wear many hats. A mentee must also perform several roles.

A mentee is the gauge to measure how interactive a mentoring partnership will be. This means that a mentee determines the capacity of the mentoring relationship. Your mentee decides upon the amount of dependence and guidance he needs. A mentee should take the initiative to ask for help or advice and to tackle more challenging work.

A mentee is the student who needs to absorb the mentor’s knowledge and have the ambition to know what to do with this knowledge. As a student, the mentee needs to practice and demonstrate what has been learned.

A mentee is a trainee who should blend mentoring with other training approaches. The mentee must participate in Masonic training programs, in addition to seeking your advice. By participating in other programs, the mentee becomes a better-rounded and versatile individual and Mason.

ESSENTIALS OF A MENTORING RELATIONSHIP

When you are traveling to an unfamiliar destination, there are probably some essentials you should take to make your trip a success, a road map, directions, and perhaps a contact's telephone number in case you get lost. Well, as you begin your Masonic mentoring journey, there are several essentials that you should know to make your journey a success. These essential factors are:

- Respect

- Trust
- Partnership Building
- Self Esteem
- Time

Respect - The first essential of a successful mentoring relationship is respect. Respect is established when the mentee recognizes knowledge, skills, and abilities in the mentor that he would like to possess. The mentee then attempts to acquire these much-admired characteristics. Respect usually increases over time.

Trust - Trust is another essential of a successful mentoring relationship. Trust is a two-way street--both mentors and mentees need to work together to build trust. There are four factors to building trust:

Communication + Availability + Predictability + Loyalty = TRUST

Communication: You need to talk and actively listen to your mentee. It is important to value your mentee's opinions and let your mentee know that he is being taken seriously. Your mentee can help to build trust in the relationship by honestly relaying his goals and concerns and by listening to your opinions.

Availability: You should be willing to meet with your mentee whenever he needs you. Remember the "open door" policy, that is, you should keep the door open as often as possible. Your mentee should also make time for this relationship.

Predictability: Your mentee needs you to be dependable and reliable. You should make a point to give consistent feedback, direction, and advice. You should also be able to predict the needs of your mentee. Conversely, your mentee needs to be consistent in his actions and behavior. Although your mentee will grow and change during the mentoring relationship, drastic changes in behavior or attitude could signal a problem. Look for these indicators of potential trouble in your mentoring relationship: frequent switches in direction, frequent arguments, frustration at lack of progress, excessive questioning of each decision or action taken, floundering.

Loyalty: Never compromise your relationship by discussing your mentee's problems or concerns with others. In addition, instruct your mentee not to discuss your relationship with others. Keep the information discussed between the two of you in strict confidence. Avoid criticizing or complaining about other Masons. Disloyalty to the organization or a brother may cause confusion on the part of your mentee.

Partnership Building - The third essential is "partnership-building" activities. When you enter a mentoring relationship, you and your mentee become Masonic partners. There are natural barriers that all partnerships face. Natural barriers may include

miscommunication or an uncertainty of each other's expectations. Five improvement activities can help you overcome these barriers:

- Maintain communication
- Fix obvious problems
- Forecast how decisions could affect goals
- Discuss progress
- Monitor changes

You and your mentee can use the following activities to help build a successful partnership.

- Show enthusiasm. Create a positive atmosphere by showing enthusiasm and excitement for your mentee's efforts.
- Create an atmosphere for emotional acceptance. Since a person can resist being changed, transformation is a campaign for the heart as well as the mind. Help your mentee feel accepted as he experiences Masonic growth.
- Approach change slowly. Listen to your mentee and be responsive to his concerns. When drastic changes occur, a person needs time to accept and experiment with these changes.

Partnership-building activities are not only useful when building a mentoring partnership, but also are helpful to your mentee when interacting with others.

Self Esteem - The fourth essential to a successful mentoring relationship is to build your mentee's self-esteem. All people have the desire to believe they are worthwhile and valuable. To help build your mentee's self-esteem, encourage him to have realistic expectations of himself and the mentoring relationship. Dissatisfaction can result if the mentee expects too much of himself, the mentoring relationship, or his progress. Discuss realistic expectations together. Encourage your mentee to have a realistic self-perception. You can help define your mentees self-perception by identifying your mentee's social traits, intellectual capacity, beliefs, talents and roles.

***Tip:** Always provide honest feedback. Your mentee deserves the truth, and honest feedback helps your mentee keep a realistic self-perception.*

Encourage your mentee to change a poor self-perception. Changing a poor self-perception requires a good deal of commitment from your mentee. There are two reasons for a poor self-perception: the mentee "can't" be the person he would like to be or the mentee "won't" be the person he would like to be.

A mentee "can't" change when he does not have the skills or abilities to change. You can help your mentee change this self-perception by helping him develop the knowledge, skills and abilities to become the person he wants to be. Often, a mentee with a poor self-perception claims he "won't" be the person he would like to be because

he is not willing to do what is required. You need to instill in your mentee that a poor self-perception can be changed if he is willing to make the effort.

Time - The fifth essential is time. During the mentoring relationship, make time to interact with your mentee. Specifically set aside time for your mentee. Set meeting times with your mentee and don't change these times unless absolutely necessary. Meet periodically, at mutually convenient times and at times when you know you won't be interrupted. In addition to making time in your schedule, realize that you need to give your mentee adequate time to grow Masonically.

MENTORING SKILLS

Building skills such as listening, counseling, and advising are crucial skills for a mentor.

Listening Skills - There are two styles of listening, one-way listening and two-way listening. One-way listening, also known as passive listening, occurs when a listener tries to understand the speaker's remarks without actively trying to provide feedback. In this style of listening there is little or no feedback. The listener may deliberately, or unintentionally, send nonverbal messages such as eye contact, smiles, yawns, or nods. However, there is no verbal response to indicate how the message is being received. Sometimes one-way listening is an appropriate way to listen. If your mentee wants to air a gripe, vent frustration, or express an opinion, you may want to practice one-way listening. Your mentee may not want or need a verbal response, but only wants you to serve as a "sounding board." One-way listening is also appropriate when you want to ease back mentally and be entertained. It would be a mistake to interrupt your mentee as he relates a good joke or story.

Two-way listening involves verbal feedback. There are two types of feedback that you can use as a listener. One type of verbal feedback involves a questioning response. You ask for additional information to clarify your idea of the mentee's message. For instance, you may want to ask, "What do you mean?" By asking this type of question, you are asking your mentee to elaborate on information already given. The second type of verbal feedback is paraphrasing. In this type of feedback, you need to demonstrate that you have understood your mentee's concerns. You need to rephrase your mentee's ideas in your own words. If you concentrate on restating your mentee's words, you can avoid selective listening, which is responding only to parts of the conversation that interest you.

TIP. *You can summarize your mentee's points by saying, "Let me make sure I'm with you so far," or "The way you see the problem is..."*

A key to strengthening your listening skills is to improve your concentration. You can improve concentration by using the following suggestions.

- Holding your fire: Learn not to get too excited or angry about the individual's point until you are sure you understand it. Do not immediately draw conclusions whether the meaning is "good" or "bad." Reduce your emotional reactions.
- Listening for the main points: When listening to your mentee, focus on the main

ideas. Make a mental outline of his or her most important points. Look at your mentee to understand what is being communicated.

- Resisting distractions: While listening to your mentee, try to ignore your surroundings, outside noises, or other distractions. Try to concentrate on your mentee's facial expressions, or his emphasis on certain words.
- Capitalizing upon thought speed: On an average, you speak 125 words a minute. You think, and therefore listen, at almost four times that speed. You need to remember not to let your mind stray while you are waiting for the person's next thought. Instead, try to "listen between the lines." You can do this by interpreting your mentee's non-verbal messages.
- Listening for the whole meaning: Listen for feeling as well as fact. In other words, try to "get inside the other person's head."

Counseling - During the course of the mentoring relationship, you may be required to counsel your mentee on problems that can stem from conditions outside of the Lodge, or from conflicts in the Lodge. You may also counsel your mentee on how to make certain decisions. As a mentor, you should be familiar with the non-directive approach to counseling. The focus of this approach is to let your mentee discover problems and work out solutions that best fit his value system. This type of approach avoids the need for making a diagnosis.

TIP: One role you don't want to assume is that of psychoanalyst. Never try to diagnose a mentee's problem.

A non-directive counseling approach requires you to use active listening skills. While listening to your mentee, refrain from passing judgment. You should accept the different values and opinions of your mentee without imposing your own values and opinions. Make your mentee feel comfortable and at ease and show a genuine interest in your mentee's welfare. Attempt to get your mentee to "open up" with phrases such as: "I see, would you like to tell me about it?" "Would you help me to better understand what you're feeling?" "Why do you feel that way?" "OK ... what happened?"

As part of the non-directive approach, you should learn how to reflect on what has been said by your mentee. A non-directive approach does NOT mean that you are passive throughout the discussion. Any discussion, if it is to be productive, requires give and take. You should reflect on your mentee's statement by restating the key point(s). Make sure you really know what your mentee is trying to tell you.

It is not unusual for a person to stop talking during a conversation to organize thoughts, focus opinions, interpret feelings, or simply catch his breath. You may feel great pressure to break the silence by saying something. However, it is better to let your mentee restart the conversation and continue the conversation at their own pace. This eliminates putting too much of your own feelings and biases into the conversation.

If your mentee becomes emotional during your discussion, let him work through the feelings. After an emotional release, it is not unusual for a person to feel shame and guilt. If your mentee wants to discuss this emotional release, you should allow him to talk freely about it.

With a non-directive approach, it is better to let your mentee arrive at their own solutions. (This helps your mentee sharpen problem-solving abilities.) Of course you can give advice to your mentee, but you need to emphasize that this advice comes from your own perspective or experience. If you are asked for advice, preface your statements with "From my experience..." or "The way I view the situation..." or "If I were in your situation, I would consider...". These statements help your mentee understand that this advice is from your perspective. It is the mentee's choice and responsibility to decide whether or not to apply it. Remember the more serious and personal your mentee's concern, the more cautious you should be about giving advice.

It goes without saying that confidences should be maintained. You should use considerable discretion in handling sensitive or confidential information. Realize that your mentee may be feeling anxiety, apprehension, or fear about disclosing this information to you. Your mentee may wonder how this information is going to be interpreted or acted upon. (This is where trust really is a factor.)

When you counsel your mentee, you can learn to better understand how your mentee thinks, feels, acts, or reacts. In fact, counseling can effectively stimulate your mentee's problem-solving ability.

Advising

Mentoring requires you to help your mentee set goals and to meet these goals within a specified time frame. First, you need to determine your mentee's interests. To help your mentee determine his interests begin by asking questions such as: What activities do you enjoy or find satisfying in Masonry? What outside activities or other organizations do you enjoy? In what other volunteer programs are you active?

Keep in mind that your mentee may have difficulty identifying his skills and abilities for three reasons. People tend to be modest and not want to toot their own horns. People tend to recall only those attributes necessary to address their current experiences. People tend to diminish their abilities by thinking the abilities are common to everyone.

Second, once your mentee shares some of his interests, begin to categorize these interests. By categorizing your mentee's interests, you can help your mentee focus on the areas of knowledge that he enjoys. Once you have identified your mentee's interests, you need to identify his skills and abilities within these interest areas. You

need to gather this information to focus your mentee's goals and his areas of interest.

Ask your mentee: What do you think are your responsibilities? What knowledge, skills, and abilities do you need to meet these responsibilities? What do you believe are your strengths?

Often knowledge, skills, and abilities are shown in accomplishments. Accomplishments include the successful completion of any assignment or task that clearly demonstrates a particular skill or combination of skills. Have your mentee think about his professional, personal or Masonic accomplishments by asking your mentee the following questions: What would you consider to be your three most significant accomplishments? Why do you consider these to be the most significant? You can help your mentee reveal knowledge, skills, and abilities by forcing him to closely examine professional, personal or Masonic accomplishments.

Third, once you have determined your mentee's interests, knowledge, skills, and abilities, help your mentee to formulate and develop or isolate his Masonic, as well as his personal goals. Masonic goals are desires to enhance one's Masonic interaction and personal endeavors. Masonic development goals are sometimes hard to quantify so be patient and willing to accept small detours along the path that you are traveling. Ask your mentee: Where would you like to be in three years (long-term goals)? What series of one-year goals (short-term goals) could lead you to these objectives?

You can set a formalized Masonic education structure for your mentee by writing the long-term and short-term goals on a planning worksheet. Keep in mind that your mentee's goals must be realistic and flexible. You also should ensure that the mentee's goals coincide with Masonry's philosophy and culture. Once you have identified the Masonic development goals, organize these goals in one of the following categories.

- Knowledge goals: These goals are desires to advance one's Masonic knowledge and proficiency. To attain Masonic knowledge goals, one must use his previous knowledge, skills, and abilities.
- Target areas: Target areas are subtasks that a mentee needs to do to reach his Masonic goals.
- Social goals: Social goals are aspirations to meet other brothers to build a network of contacts.
- Personal goals: Personal goals are strong desires to improve oneself.

Fourth, once your mentee's goals are established, you need to meet at least every six weeks to evaluate them. You and your mentee may want to adjust Masonic development goals as your mentee's interests change.

TYPES OF MENTORING

There are three different routes one can take on the road to successful mentoring. The three routes to mentoring are:

- Traditional mentoring
- Planned mentoring
- Self-mentoring

Although these routes will lead you to the same destination, you need to decide which route to follow.

Traditional Mentoring - Traditional mentoring also referred to as informal mentoring, focuses primarily on the mentee. This type of mentoring promotes the examination of the mentee's Masonic path through goal setting. The mentor and mentee work together to devise an action plan that sets Masonic goals that will lead the mentee on the appropriate path. Traditional mentoring not only encourages the mentee to establish Masonic goals but also advocates setting personal goals. The overall development of the individual is the focus of traditional mentoring. Traditional mentoring is a natural process; that is, the mentor and mentee pair together by their own internal forces. Internal forces such as mutual respect, shared experiences, and common interests are the ingredients that create the relationship.

With this type of mentoring, you can say that a mentor and mentee come together through a special chemistry. Generally, traditional mentoring lasts between 8-15 years, although friendships that are formed through this type of mentoring can last a lifetime.

Another characteristic of traditional mentoring is that it involves frequent social interaction between the mentor and mentee. This type of mentoring relationship usually results in the mentor and mentee spending time together outside of the Lodge and sharing a friendly, comfortable relationship. This type of mentoring is usually successful because the two parties have a genuine concern for each other's well being. Friendship, rather than acquaintance, keeps the two parties together.

Planned Mentoring - Planned mentoring, also known as formal mentoring, focuses on the goals of the lodge as well as the individual. This results in benefits to both the lodge and the mentee. This type of mentoring promotes a "formal" approach to the relationship so there is little or no out of Lodge social interaction. The mentor and mentee rarely see each other outside the Lodge. The mentor and mentee are not concerned with developing a friendship as much as they are interested in meeting the Lodge's needs. After all, the basis for the relationship is organizational commitment.

Planned mentoring usually lasts from six to eight months. This phase will entail assisting the mentee getting through his degrees proficiency. The relationship ends

when the Lodge's goals are reached. This type of mentoring takes a systematic approach that consists of four steps:

- Write a formal contract: The mentor and mentee develop a contract (or plan) that outlines expectations and obligations. Both participants agree to the contract to bind the relationship.
- Train participants: The Lodge trains the participants to understand their roles as mentor and mentee.
- Monitor the relationship: The mentor and mentee monitor the mentoring program to ensure compliance with the formal contract.
- Evaluate the program: The program is evaluated to determine the results.

Note: Some mentoring relationships develop into a combination of both planned and traditional.

Self-Mentoring - Although self-mentoring can be considered a type of mentoring, it differs significantly from the other two mentoring types. Why? Because self-mentoring is more a strategy than a type as there is no mentor who promotes the development of a mentee. Rather, the individual cultivates his own Masonic growth through self-tutoring activities and resource-finding techniques. Self-mentoring requires the individual to be highly motivated and self-disciplined. The individual prefers to increase his Masonic knowledge and augment his Masonic obligations by building a body of knowledge in the craft and developing skills without the aid of other brothers.

There are several self-mentoring strategies that successful individuals have used. Here are five strategies that individuals have used to help advance their Masonic growth.

- Ask questions and listen carefully to the experts in Masonry. This includes finding out who is the authority on a subject and asking detailed questions. Talk to brothers who are in positions to which you aspire.
- Read and research materials in Masonry and related fields. Learn new information from magazines, books, and periodicals.
- Observe brothers in leadership positions. Individuals can learn a lot about the inner workings of Masonry and different leadership styles simply by watching those in authority.
- Attend educational programs. Educational programs may include conferences, seminars, night classes, or training courses.
- Seek out new opportunities. Volunteer for projects or join concordant organizations.

You may want to alert your mentee to these strategies. A mentee should be encouraged to look for opportunities to develop independently, outside of the traditional mentoring arena.

MENTORING STAGES

Mentoring, as a dynamic and ever-changing process, consists of different stages that provide a mentee with the opportunity to learn and grow. A mentor needs to be aware that each stage requires that different roles be assumed. There are four stages of mentoring.

- Prescriptive
- Persuasive
- Collaborative
- Confirmative

Prescriptive - In the first stage of mentoring, the Prescriptive Stage, the mentee usually has little or no experience in Masonry or in the lodge. This stage is most comfortable for the novice mentee, who depends heavily on you for support and direction. This is where you are prescribing and advising your mentee.

The Prescriptive Stage requires you to give a lot of praise and attention to build your mentee's self-confidence. You will devote more time to your mentee in this stage than in any of the other stages. You will provide detailed guidance and advice to your mentee on many, if not all, Masonic issues and procedures. In this stage, think of the mentee as a sponge, soaking up every new piece of information you provide. You will share many of your experiences, trials, and anecdotes during this stage.

***TIP:** Give examples of how you or other people handled similar situations and what consequences resulted.*

Persuasive - The Persuasive Stage, the second stage, requires you to take a strong approach with your mentee. In this stage, you actively persuade your mentee to find answers and seek challenges. The mentee usually has some experience, but needs firm direction to be successful. During this stage, your mentee may need to be prodded into taking risks. Suggest new strategies, coach, question, and push your mentee into discoveries.

Collaborative - In the Collaborative Stage, the mentee has enough experience and ability that he can work together with the mentor to jointly solve problems and participate in more equal communication. In this stage, the mentee actively cooperates with the mentor in his Masonic development.

Confirmative - The Confirmative Stage is suitable for mentees with a lot of experience who have mastered the degree proficiencies, but require your insight into Masonic policies and procedures. In this stage, you act more as a sounding board or empathetic listener.

While everyone can benefit from a mentor at any point in his life, the ultimate goal of the mentoring stages is to produce a well-rounded, competent Mason who outgrows the tutelage of a mentor. Your relationship should evolve to the point where you mentee is self-motivated, confident, and polished. Ideally, you want your protégé to move on to become a mentor to another colleague.

Each mentoring stage is characterized by the degree of dependence your mentee has on you as a mentor. The degree of mentee dependency is greatest at the Prescriptive Stage, with dependency decreasing with each subsequent stage. This means that a mentee who is successfully capable of working independently most of the time would be comfortable in the Confirmative Stage. As the mentee grows in Masonry, the amount of dependence decreases, until the mentee is shaped into an independent and competent Freemason.

OBSTACLES IN A MENTORING RELATIONSHIP

During the course of your mentoring relationship, you and your mentee may experience roadblocks. Roadblocks are obstacles that could hinder a developing relationship. There are obstacles unique to a mentor and obstacles that only a mentee may encounter.

The obstacles that could confront a mentor include a mentoring style that does not meet the mentee's needs or suits the mentor. What happens when ...

- A highly organized mentor has a mentee with a relaxed work style?
- A creative mentee has a mentor who practices the old school of thought?
- An assertive mentor has a mentee with a reserved personality?

Of course you can guess what would happen ...frustration!

As a mentor, your style of mentoring may not always match the needs of your mentee. Your mentoring style has a lot to do with who you are and how you interact with people. If you are a detail-oriented person, you probably tend to give extensive directions or outline each step of an assignment. If you are a person who tends to see the "big picture," you probably are more inclined to give looser, perhaps even vague, directions to your mentee. Of course, noting these differences does not make one style better than the other. However, differences in styles between you and your mentee can pose an obstacle. Both of you need to understand each other's styles. Be flexible, but remember that disorganization and sloppiness warrant improvement rather than acceptance.

Frustration may also occur when you don't adapt your style to meet the developing needs of your mentee. As your relationship evolves, your mentee's confidence grows as Masonic knowledge and proficiency develop and successes are relished. You need to

adjust your mentoring techniques to keep in sync with your mentee's evolution. In time, detailed directions or certain problem-solving strategies may be considered stifling by your developing mentee. Consider giving less and accepting more from your mentee. Once you evaluate your mentee and discover the required amount of guidance, you can determine what style is appropriate for your mentee.

Another potential obstacle for mentors is insufficient time. Some mentors can't seem to devote enough time to their mentee. Other commitments in your life may prevent you from spending enough time with your mentee. If you start to sacrifice sufficient time with your mentee because of other commitments, he may lose faith in you and your mentoring relationship will suffer. Another obstacle involving time occurs when a mentor expects too much progress from the mentee, in an unrealistic amount of time. You need to give your mentee time to grow in Masonry and to make mistakes along the way. Try not to be impatient with your mentee and expect too much too soon.

Unless you are your mentee's ritualistic instructor, you may find that the mentee's instructor feels excluded from the mentoring relationship. It is imperative that you do not undermine the authority of your mentee's instructor in teaching the trial questions and answers.

Another possible obstacle involves a mentee's inappropriate attitude toward the mentoring relationship. Some mentees expect too much from their mentors, demanding more time and attention than they actually need. Others may expect to control their mentors. Be firm with your mentee about commitments and responsibilities. In terms of social etiquette, you must be supportive of your mentee and sensitive to cultural differences. For example, in some cultures, there is a preference towards modesty, reserve and control. Where as, with another culture, directness or emotionally intense, dynamic, and demonstrative behavior is considered appropriate.

These are just a few of the obstacles you and your mentee may encounter during your relationship, but with time and effort these obstacles can be overcome.

BENEFITS OF MENTORING

Mentoring provides benefits to the mentor, mentee, and Masonry. An overwhelming number of mentors have stated that one of the greatest rewards of being a mentor is the personal satisfaction of fostering the Masonic growth of their mentees. This personal satisfaction that a mentor feels is one benefit to a mentor.

As a mentor, you may reap the following rewards:

- A chance to cultivate your own Masonic knowledge, Masonic leadership and interpersonal skills. You sharpen these skills by delegating challenging work to your mentee and by giving constructive feedback.
- A source of recognition from your peers. Others will respect the role you

- have in imparting Masonic to your mentee.
- The potential for developing rewarding Masonic contacts by interacting with other mentors, as well as with contacts made through your mentee.
 - Learning from your mentee--mentors and mentees can learn from each other.

Here are some specific ways that a mentee can benefit from mentoring:

- The mentee is provided a role model and sounding board. By using the mentor as a role model, the mentee can learn from example. In addition, the mentee can use the mentor as a sounding board to express new ideas or to vent frustrations.
- For the novice mentee, mentoring allows for a smoother transition into the workings of the Lodge. A mentee who is new to Masonry may join the Lodge with unrealistic expectations and naive illusions. A mentor can make this adjustment period easier through communication, understanding, and guidance.
- The mentee will have an opportunity to work on challenging and interesting projects and can be given a chance to try different and more advanced tasks.

In Search of Light - An Annotated Bibliography of Masonic Resources

This list began as an annotated compilation of five lists submitted by recognized Masonic scholars to *The Northern Light: A Window for Freemasonry*, the official publication of the Scottish Rite, Northern Masonic Jurisdiction, for its issue for May 1995 (Vol. 26, No. 2). Additional books were suggested and included on the list, some published after 1995, and others because they were readily accessible to the new Mason and his family or of particular interest to Texas Masons. Others were removed from the list primarily due to the difficulty in locating.

Basic, Readily Available

Monitor of the Lodge: Monitorial Instructions in the Three Degrees of Symbolic Masonry, as Exemplified in the Grand Jurisdiction of Texas, A.F. & A.M. Grand Lodge of Texas, 2023.

This is the "little blue book" given to each candidate when he became a Master Mason. It contains much of the information he was given during the degrees. There is nothing "secret" in this book. In fact, anything that is printed is available for ANYONE to read and all Masons would do well to encourage anyone to read information available on the Fraternity.

The Texas Lodge System of Candidate Information. Grand Lodge of Texas, 2022. 4 vol.

A four-booklet set providing an introduction to Freemasonry and explaining the significance and symbolism of each degree. The candidate should be given his own set upon beginning the degrees.

General Reading

The Builders: A Story and Study of Masonry by Joseph Fort Newton. Macoy, 1914.

Newton gives an interesting overview of Freemasonry. Here he relates the relation between architecture and religion. Accounts of Old Charges and Constitutions of Masonry are embodied in quaint and curious writing, both in poetry and prose. Also noted is the first Masonic book issued in America; published by Benjamin Franklin. Newton also speaks of several musicians such as Haydn and Mozart whose works had a Masonic motif. In Part II: Interpretation, he gives the definition, philosophy and spirit of Masonry.

Freemasonry: A Celebration of the Craft by John Hamill and R. A. Gilbert (ed.). JG Press, 1992.

If you've ever longed for a 'coffee table' book to stir interest in Freemasonry (that of your own or of visitors to your home), this is the one! From its gorgeously designed dust cover through the profuse illustrations, it's a work that one can enjoy in nibbles or by feasting voraciously. It's huge illustrations (this is a LARGE book in typical 'coffee table' size) and its enormously informative vignettes make it a work that truly delights all of the senses as well as the intellect. John Hamill is an internationally acknowledged authority on English Freemasonry and is the Librarian/Curator of the Grand Lodge and Museum in London.

One Hundred One Questions About Freemasonry. Masonic Service Association of North America, 1955.

Questions most commonly asked with brief, but complete answers.

A Pilgrim's Path by John J. Robinson. M. Evans & Company, 1993.

As a non-Mason himself, Robinson was often encouraged by the anti-Masonic faction to speak out against Masonry yet meeting thousands of Masons convinced him that this was indeed an

organization worth joining. This book explains why prior to his death, Mr. Robinson became Brother Robinson to millions of Freemasons - and debunks the major religious/new world order slurs against Freemasonry.

General History

A Comprehensive View of Freemasonry by Henry Wilson Coil. Macoy, 1973.

Gives a concrete answer to many questions which occur: What is Freemasonry? What are the Basic Differences between Freemasonry in the U.S. and Europe? What are the Branches of Freemasonry in the U.S.? and many more answers. One learns much of Antiquity in this story of Masonry against the background of human history.

Freemasonry Through Six Centuries by Henry Wilson Coil. Macoy, 1966. 2 vol

Excellent study that traces the Craft through many lands and over six hundred years.

Freemasonry Universal by Kent Henderson. Global Masonic Publications, 1998. 2 vol.

These books present the most detailed, well researched information about the current state of Freemasonry in every country in the world, including background information about how Masonry developed in each place. Every Mason who travels at all should have these books, which give information about what lodges exist, where, under which jurisdictions, and how they interact with other Masonic groups.

Little Masonic Library edited by Carl H. Claudy. Macoy, 1977. 5 vol.

This five volume set contains a collection of 20 early Masonic writings as well as numerous Masonic poems. The sections are brief and can be read independent of the others.

The Pocket History of Freemasonry by Fred L. Pick & G. Norman Knight. F. Muller, 1953.

Brief histories of English, American, Irish and Scottish Freemasonry, and Freemasonry in the Armed Forces.

The Rise and Development of Organized Freemasonry by Roy A. Wells. Lewis Masonic, 1986.

The history of organized Freemasonry is shown to have commenced with the inauguration of the premier Grand Lodge in London on the Festival of St. John the Baptist in 1717. This book examines what preceded that event and what happened afterwards.

Early Freemasonry

Born in Blood by John J. Robinson. M. Evans & Company, 1989.

A very popular work written by a man who was not a Mason at the time. This book attempts to trace the unknown (but much speculated) history of Freemasonry back to the Knights Templars. As a result, this book should be considered primarily historical fiction. It is, however, a very interesting read and makes a wonderful 'case' for the 'Templar Connection'.

Living the Enlightenment: Freemasonry and Politics in Eighteenth Century Europe by Margaret C. Jacob. Oxford University Press, 1991.

This book is written by a college professor who has done a great deal of research, extremely well documented, showing that Freemasonry is in essence the living continuation of the Enlightenment, and was the training ground for democracy as it was developing in Western civilization. *The Radical Enlightenment: Pantheists, Freemasons and Republicans*, an earlier book by Margaret C. Jacob, is similar in its theme and detail. These two books present the best explanation of the

importance of Freemasonry in history and in society today.

Dungeon, Fire, and Sword by John J. Robinson. M. Evans & Company, 1992.

While the exact origins of the Freemason movement may never be known, Robinson provides seemingly credible evidence that modern Freemasonry is a society that developed from the Templar knights.

Freemasonry in America

American Freemason: Three Centuries of Building Communities by Mark A. Tabbert. National Heritage Museum/New York University Press, 2005.

A beautifully illustrated book that explains the history of American Freemasonry. It begins with a discussion of the beginnings of Freemasonry during the Enlightenment and progresses through the development of Freemasonry in America and even discusses some of the reasons behind the drop in membership. The book also contains an extensive suggested reading list.

Freemasonry in American History by Allen E. Roberts. Macoy, 1985.

Roberts gives an account of the introduction of Freemasonry in the New World in the 17th century. The most interesting aspect is the explosion of Masonry throughout all of 18th century America. Extensive amounts of letters and manuscripts from several sources throughout New England and all American colonies are found here. Most note-worthy are the articles on Freemasonry published in the "Pennsylvania Gazette" (published by Benjamin Franklin) and excerpts from Thomas Paine's "An Essay on the Origin of Free-masonry."

House Undivided: The Story of Freemasonry and the Civil War by Allen E. Roberts. Macoy, 1961.

Presents the most extensive information about the role of Masons in the U.S. Civil War, one of the key events in U.S. and world history. In addition to presenting interesting stories for Masons to enjoy, this book puts the actions of Masons in this era in context and explain what was going on around them.

Masonic Membership of the Founding Fathers by Ronald E. Heaton. Masonic Service Association of North America, 1965, 1974.

Examines evidence of Masonic membership of 241 Revolutionary patriots.

Miracle at Philadelphia by Catherine Drinker Bowen. Little Brown, 1966.

Not a Masonic book but the story of the Constitutional Convention. Supports the message that these men of good faith, from various walks of life, fought for the best interests of their constituencies, and when necessary for the good of the nation, they pragmatically arbitrated their differences.

Revolutionary Brotherhood: Freemasonry and the Transformation of the American Social Order, 1730-1840 by Steven C. Bullock. University of North Carolina, 1996.

Similar to Margaret Jacob's books in that this is also an excellent, detailed study by a college professor, this time about the role of Freemasonry in America. It presents the best explanation of what Freemasonry represented in the early and developing U.S., and why and how it helped shape our institutions and attitudes.

The Antimasonic Party in the United States 1826-1843 by William Preston Vaughn. University of Kentucky Press, 1983.

This is the only book that presents a complete and well researched description of the rise and fall of the Antimasonic movement and the political party it developed in the early 1800s in the U.S. Many are not aware of the way in which Masons contributed to their own problems, but also the overall context in which this movement grew and was very successful for a long time. Another scholarly book by a professor of history.

Freemasonry in Texas

Masonry in Texas: background, history, and influence to 1846 by James D. Carter. Grand Lodge of Texas, 1958.

In addition to covering Freemasonry's influence on the settlement and development of the Republic of Texas, this book also provides a brief history of Freemasonry as well as its impact on the American colonization, Revolution, and development.

Education and Masonry in Texas by James D. Carter. Grand Lodge of Texas, 1963. 2 vol.

Traces the development of education under Spanish rule up to the beginning of the Civil War. Shows the Masonic fraternity "as the strongest organized support of education in Texas prior to 1846."

Biography

10,000 Famous Freemasons by William R. Denslow. Missouri Lodge of Research, 1957.

This very rare and long out of print biographical collection is a basic resource for Masons. It is available as an "e-book" on CD-Rom

William Preston and His Work by Colin Dyer. Lewis Masonic, 1987.

William Preston was an early English Mason who did much to develop the Masonic ritual. This book in addition to being a biography of Preston contains the complete texts of Preston's lectures.

Symbolism

The Craft and Its Symbols: Opening the Door to Masonic Symbolism by Allen E. Roberts. Macoy, 1974.

The preface states symbolism is "what distinguishes Freemasonry from other fraternal organizations. It is the principal vehicle by which the ritual teaches Masonic philosophy and moral lessons." The book presents the symbols of Freemasonry by dividing into each of the three degrees in which they appear.

Ethics and Philosophy

The Freemason at Work by Harry Carr. Lewis Masonic, 1976.

Carr has compiled the answers he gave to questions during his twelve years as editor of Quatuor Coronati Transactions in this book. Only the best and most interesting subjects are included and every question will be relevant to most brethren in the course of their work in the lodge - hence the title, The Freemason at Work.

Key to Freemasonry's Growth by Allen E. Roberts. Macoy, 1969.

Utilizes the principles of good management to assist the Masonic leaders to realize the goals of Freemasonry.

Whither Are We Traveling? by Dwight L. Smith. Masonic Service Association of North America, 1962.

A short series of articles that ask and answer ten questions regarding the purpose and future of Masonry. *Why This Confusion in the Temple?* a sequel by Smith contains an additional 12 essays.

Anti-Masonic

The Boy Who Cried Wolf: The Book That Breaks Masonic Silence by Richard Thorn. M. Evans & Company, 1995.

Thorn attacks the critics of Masonry, showing where they err in their assumptions and providing some good insights into the nature of the Masons' "secret" society. He also draws on his own fundamentalist background to explain the theology behind the fundamentalist attacks on the craft.

Is It True What They Say About Freemasonry?: The Methods of Anti-Masons by Art de Hoyos and S. Brent Morris. Masonic Information Center, Masonic Service Association of North America, 1997.

This book presents the best and clearest explanations of the attacks that are made against Freemasonry, and the truth, with complete details, that can be used to respond to those who make these attacks. As of the date this bibliography was completed the full-text was available at <http://www.tx-mm.org/adehoyos/chap1.htm>.

The Clergy and the Craft by Forrest D. Haggard. Missouri Lodge of Research, 1970.

Discussion of some of the problems in the relationship between Organized Religion and Freemasonry. The author 'objectively examines and discusses areas of conflict that have been cited by individuals or spokesmen for Organized Religion and Freemasonry.'

Workman Unashamed: The Testimony of a Christian Freemason by Christopher Haffner. Lewis Masonic, 1989.

Reverend Haffner carefully examines the main accusation levelled at Freemasonry by those in the Christian community who have preconceptions that Freemasonry is not compatible with Christianity. He examines the basis of these claims. In one part Haffner says, "...Freemasons are not concerned with salvation and conversion, but with taking men as they are and pointing them in the direction of brotherhood and moral improvement. Insofar as the Order is successful in this aim, it is content, and leaves the member to devote himself to his own religious faith to receive the grace of salvation."

Miscellaneous

Coil's Masonic Encyclopedia by Henry Wilson Coil (revised edition by Allen E. Roberts). Macoy, 1961, 1995.

This is an excellent all around review of every subject relating to Freemasonry. It is interesting just to read random sections, and it is essential as a start for all Masonic research.

Directory of Worshipful Masters, Wardens, and Secretaries of Constituent Lodges in Texas.
Grand Lodge of Texas.

Published annually, this compact (4" x 6") directory lists addresses, phone numbers and meeting dates for each of the lodges in Texas as well as addresses and phone numbers for the Master, Wardens, and Secretaries of the lodges. Buy a couple of extra and stick them in the glove compartment of your car.

List of Lodges Masonic. Pantagraph Printing and Stationery Company.

An annual listing of Grand Lodges recognized my most other regular Grand Lodges.

Lodge of the Double Headed Eagle: Two Centuries of Scottish Rite Freemasonry in American's Southern Jurisdiction by William L. Fox. University of Arkansas Press, 1997

Presents an excellent history of Freemasonry, focusing on the Scottish Rite, and its role in American History. Fox also edited a second book, *Valley of the Craftsmen, A Pictorial History: Scottish Rite Freemasonry in American's Souther Jurisdiction 1801-2001*, published by Supreme Council, 33, Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction in 2001.

Masonic Trivia & Facts by Allen E. Roberts. Anchor Communications, 1994.

Asks and answers more than 600 questions covering the story of Freemasonry from its earliest days to the present.

The Master's Book by Carl H. Claudy. Temple Publishers, 1935.

The Master's Book has for many years been the preferred reference for Worshipful Masters and those heading to the East or wanting to learn about a Masonic Lodges internal operations.

The Mystic Tie by Allen E. Roberts. Anchor Communications, 1991.

This is a collection of many of Allen E. Roberts short speeches and articles, concentrating on what Freemasonry meant to him and many others.

The Temple and the Lodge by Michael Baigent & Richard Leigh. Arcade, 1989.

Suggests many of the ideals of Freemasonry were adopted by America's Founding Fathers as a working model for our federal system.

Tied to Masonic Apron Strings by Stewart M. L. Pollard. Macoy, 1969.

Pollard has rounded up the cream of the crop of humorous incidents that occur in Masonic gatherings, sweetened them with a number of unusual Masonic poems and brief inspirational articles, and seasoned well with those 'spicy and funny' cartoons from the pages of the Royal Arch Mason Magazine. An armchair delight and a ready 'wit' to brighten Masonic talks.

York Rite of Freemasonry: A History and Handbook by Frederick G. Speidel. Grand Encampment of Knights Templar, 1989.

This comprehensive, illustrated booklet explains the degrees, history, symbolism, and benevolent programs of the Blue Lodge, Royal Arch Chapter, Cryptic Council, and Commandery of Knights Templar.

Sources for Purchasing Masonic Books

Anchor Communications <http://www.goanchor.com>

P. O. Box 70, Highland Springs VA 23075-0070

Grand Lodge of Texas, A.F. & A.M. <http://www.grandlodgeoftexas.org>

P. O. Box 446, Waco TX 76703; 254-753-7395

Kessinger Publishing, Inc. <http://www.kessingerpub.com>

P. O. Box 160, Kila MT 59920

(some of their stuff is a little *STRANGE*, but they are a good source for reprints of older works)

Grand Encampment of Knights Templar of the United States of America
<http://www.knightstemplar.org>
5097 North Elston Ave, Ste 101, Chicago IL 60630-2460

Lost Word Books <http://www.lostword.com/books.html>
P. O. Box 8142, Charlottesville VA 22906-8142

M. Evans & Co., Inc. <http://www.mevans.com/index.html>
216 East 49 St., New York NY 10017

Macoy Publishing & Masonic Supply Co., Inc. <http://www.erols.com/macoy>
P. O. Box 9759, Richmond VA 23228-0759

Masonic Book Club <http://www.freemasonry.org/mbc/>
P. O. Box 1563, Bloomington IL 61702-1563

Masonic Service Association of North America <http://www.msana.com>
8120 Fenton ST, Silver Spring MD 20910

Masonic Renewal Committee of North America <http://www.masonic-renewal.org>
P.O. Box 87, Harbert, MI 49115-0087

Other Sources of Masonic Information

Grand Lodge of Texas <http://www.grandlodgeoftexas.org>
Check out the Monthly Education Programs, Information Center, and Bookstore. Plus it publishes a quarterly magazine, the Texas Mason Magazine. The website also contains links to many Masonic-related sites that provide the browser with access to Masonic education and information.

Grand Lodge of California <http://www.freemason.org>
Most Masonic Grand Jurisdictions in the US maintain websites that contain useful Masonic information. Many include Masonic Education programs accessible to the public. The website for the Grand Lodge of California is singled out for its very well developed Masonic Education page that includes a multipart education program for the new Mason (Basic Education for Candidates) and a mentoring program (Candidate Mentor Program).

Masonic Service Association of North America <http://www.msna.com>
Short Talk Bulletins (\$6/year) can be ordered from <http://www.msana.com/stb.htm> or the Masonic Service Association.
The Masonic Information Center <http://www.msana.com/mic.htm> is also an excellent online resource for current public relations topics on Freemasonry.

Texas Lodge of Research <http://pentium2.gower.net/Community/tlr/>

P. O. Box 684684, Austin TX 78768-4684

TLR publishes annual transactions containing copies of papers presented at the quarterly meetings. Many lodges own the transactions which began in 1959. An index to the Transactions is available in print and online.

The Supreme Council, Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, USA <http://www.srmason-sj.org/web/index.htm>

There are several "pages" on this website that are worth visiting, but don't miss these...

The Scottish Rite Journal <http://www.srmason-sj.org/web/journal-files/journal-main.htm> Subscription Information as well as online past issues are available at the website. There are often interesting short articles as well as a regular book review column.

The Library <http://www.srmason-sj.org/library.htm>

Albert Pike Chapter, DeMolay <http://www.albertpikedemolay.org>

Links to most major Masonic organizations' web pages.

TexShare Services <http://www.texshare.org/>

Information and links for the program of the Texas State Library and Archives Commission in partnership with academic and public libraries in Texas providing access to excellent databases used to locate books and articles on a wide variety of topics.

Urban Legends Reference Pages <http://www.snopes.com>

This is not a Masonic website; however, many of us receive various emails that sound "too good to be true." At snopes.com you have a very useful site in sifting internet fact from fiction, a sometimes-daunting task in the cyber world.



Ashlar Candidate Information – 2024

The Most Worshipful Grand Lodge of Texas

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WELCOME TO FREEMASONRY

Congratulations on taking the first step into Freemasonry by being elected to receive the Three Degrees of Masonry. We welcome you as a candidate about to enter our ranks. The Brothers of this Lodge hope that you are earnestly seeking the truths our Fraternity has to offer.

You have made an important step, which we are sure you will value now and for many years. Freemasonry is a unique organization that has been a major part of community life in America for over 300 years. Freemasonry is the world's largest and oldest Fraternity – and continues to be an essential part of many men's personal lives and growth. The decision to petition our lodge had to be your own without the influence of others. That makes your membership in Masonry one of your most significant choices. Men join our Fraternity for various reasons, each unique and personal for each Brother.

We are proud of our history and heritage. As a candidate, you are entitled to know the background and nature of the organization you are joining and what to expect as you move forward. This introductory booklet will pass on particular thoughts and information before the conferral of your first degree.

To begin with, you should thoroughly understand that Freemasons take our craft seriously. Unlike the stereotypical fraternity mindset, there is no horseplay or frivolity in our degrees; the primary purpose is to teach and convey to you the knowledge and principles of our institution. Prepare yourself to approach the degrees with an open mind, determined to absorb as much as possible without fear of ridicule or indignity.

WHO ARE THE FREEMASONS?

Freemasonry is a centuries-old fraternal organization of men rooted in the stonemasons of the Middle Ages. Freemasons have dedicated themselves to a system of moral and spiritual values steeped in symbolism and tradition. They endeavor to embody these values daily and believe in a Supreme Being by their chosen name. Freemasons meet in lodges and fellowship places. They strive to spread Brotherly love and goodwill to all, especially their fellow Masons. They work to perfect themselves mentally, morally, and spiritually through symbols, rituals, instruction, and mutual assistance. Freemasons also are actively involved in charitable and community service.

WHAT IS MASONRY?

The origins of Freemasonry are shrouded in mystery. While there is debate over the specific timeline of events and details, it is common knowledge that Freemasonry has existed for centuries.

The term “Freemasonry” was first recorded in London in the 17th century when French and English stonemasons sought to form a union. This early Freemasonry used a system of symbols and rituals to create an atmosphere of brotherhood and loyalty among its members.

Forming lodges during this period allowed Freemasonry to spread across Europe and eventually to the British colonies in the New World. Modern Freemasonry emerged in the mid-18th century as a social and philanthropic organization focused on personal character development rather than professional craftsmanship.

Today, Freemasonry is an international fraternity and not just a byproduct of the building trades. Members of Freemasonry use their symbols and rituals while continuing to incorporate elements from its stonemasonry origins. Freemasons teach moral lessons through ritual work similar to a play. This method of educating candidates and our Brethren makes a lasting impression they will retain for the rest of their lives.

Modern Freemasonry is most notable for its commitment to charity and volunteerism. Freemasons contribute to communities and organizations around the world. From supporting veterans programs to helping build schools and hospitals, the dedication of Freemasons to helping others is apparent.

While the history of Freemasonry is fascinating, it is impossible to overlook the significance of the organization’s impact in today’s world. Freemasonry has made a lasting impact on society and continues to make a difference in countless lives.

WHAT ARE THE PRINCIPLES OF FREEMASONRY?

The principles of Freemasonry are:

1. **Brotherly Love:** Freemasons commit to treating each other with kindness, respect, and solidarity, regardless of rank, race, or religion.
2. **Relief:** Freemasons strive to help those in need through charitable donations and other forms of support.
3. **Truth:** Freemasons adhere to the principles of truth, honor, and integrity in their day-to-day lives.
4. **Tolerance:** Freemasons recognize the essential value of an individual’s freedom of conscience and reject any narrow-mindedness or prejudice.
5. **Faith:** Freemasons respect religious beliefs and understand the importance of faith in one’s life.

6. **Charity:** Freemasons promote charity and philanthropy through money, time, and energy donations.
7. **Secrecy:** Freemasons uphold the confidentiality of their rituals and ceremonies.

WHAT ARE THE SECRETS OF FREEMASONRY?

The secrets of Freemasonry are the basic core teachings and modes of recognition that the Fraternity works to preserve and pass on to members. The confidential information to those outside the Fraternity is many symbols, philosophies, and beliefs that bond members together and develop their moral character. Lodge names and locations are published publicly, and members freely share their love of Masonry with family, friends, and the world. Therefore, Freemasonry is not a secret society but a fraternity with secrets.

Masonry asks its candidates to keep the details of its ritual private from non-Masons. This is not because Masonry is ashamed of anything. It is because an element of secrecy heightens interest in Masonic teaching. It is also because most people would not benefit from being introduced to our Masonic teachings outside the Masonic degree system.

Why do Masons keep their rituals a secret? For the same reason that the ancient stonemasons kept their trade secrets. Their secrecy helped to maintain a better quality of work. Our secrecy today helps us to make a good man better. Masons are vital to every community to provide better churches, schools, and governments. If we believe the biblical teaching, "by their fruits, ye shall know them," then we must believe that the secrets of Masonry help to make a good man better.

WHAT IS THE ORIGIN OF TEXAS FREEMASONRY?

In March 1835, the first Masonic meeting was held in Texas to establish a lodge in Texas. Six Masons met under an oak tree near the town of Brazoria. They applied to the Grand Lodge of Louisiana for a dispensation to form and open a Lodge. A dispensation was issued, and later a charter. This first Texas lodge was called Holland Lodge No. 36. It was named after then Grand Master of Masons in Louisiana, John Henry Holland. Anson Jones was the first Worshipful Master of Holland Lodge No. 36, now Holland Lodge No. 1. The charter was brought by John M. Allen and given to Anson Jones just before the battle of San Jacinto.

Two more Texas lodges were formed, also given dispensation and charter by the Grand Lodge of Louisiana. They were: Milam Lodge No. 40 in Nacogdoches and McFarland Lodge No. 41 in San Augustine. Both were formed in 1837. These two lodges and Holland Lodge No. 36 sent representatives to meet in Houston and established the Grand Lodge of the Republic of Texas. The convention elected Anson Jones, the first Grand Master of

Masons in Texas. It should be noted that Anson Jones was the fourth and final President of the Republic of Texas before becoming a state.

Texas has a long and proud history of Freemasonry. Texas Freemasons have left an indelible mark on the Lone Star State, from revolutionary leaders to entrepreneurs, scientists, and philanthropists. Here is a look at some of the most famous Texas Freemasons and their impact on public education:

Sam Houston (1793-1863) was a legendary frontiersman, politician, and soldier deeply committed to education. He organized and led the Texas military, defeating the Mexican Army at San Jacinto, helping to secure Texas' independence. He served as a member of the newly formed Masonic Grand Lodge of Texas and, as a strong advocate for public schooling, worked to secure state funding for public education. He also helped establish the "Texas Public School Fund," a movable fund that provided free education to Texas children.

Stephen F. Austin (1793-1836) founded the Republic of Texas. He actively promoted expanding public education in the region by establishing dozens of public schools and institutes. He donated thousands of acres of land to the state to create public schools. He worked to ensure Texas received generous amounts of federal funds to ensure those educational institutions were successfully funded.

Robert S. Gould (1829-1892) was an influential leader in the Grand Lodge of Texas, becoming the Most Worshipful Grand Master in 1873. He was also an advocate of public education and a supporter of the University of Texas. In his capacity as a Grand Master, Gould worked to encourage Freemasons around the state to make financial contributions to support public schools in their local areas.

William Marsh Rice (1816-1900) was a successful businessman and philanthropist who made a fortune selling Texas cotton, timber, and real estate during the 19th century. He was also a passionate proponent of public education. Rice left a legacy of \$200,000 in his will to establish a free institution of higher learning in Houston, Texas. This generous donation eventually became the Rice Institute, now known as Rice University.

Mirabeau Buonaparte Lamar (1798 - 1859), a member of Harmony Lodge #6 in Galveston, was inaugurated as the second President of the Republic of Texas. He distinguished himself as the "Father of Texas Education" for his support of a public school system. In his first public address to the Congress, Lamar declared, "If we desire to establish a republican government upon a broad and permanent basis, it will become our duty to adopt a comprehensive and well-regulated system of mental and moral culture".

He proposed the set aside of public lands for the creation of a permanent endowment to support public education whereupon Congress supported primary public schools and two colleges: the University of Texas and Texas A&M University.

While these acts were important in the establishment of public education in Texas, the lasting impact was in the creation of a permanent endowment for the support of public education and the provisions for teacher certifications (both of which are alive and well today). Furthermore, Texas was the first state to give state aid to education. The “school lands act” of Texas continues to provide for the permanent endowment and support for common education in Texas and supplements the property tax dedicated to the Texas public school system.

Many old Masonic Lodges were in a two-story building. The lodge met on the second floor, and the first floor was used for school classrooms, churches, and public meeting places. There were also many instances where the Masonic Lodge paid the salary of the teachers.

Texas Freemasons have tremendously impacted the Lone Star State, particularly in education. Texas Masonry has been critical in developing a highly educated and cultured society in Lone Star State, from providing strong public schooling systems to establishing renowned universities.

WHAT IS THE MASONIC HISTORY IN THE UNITED STATES?

Freemasonry followed the colonists to America and played a crucial role in establishing the thirteen colonies. In 1730, the Grand Lodge of England placed a Grand Master in New York, New Jersey, and Pennsylvania. By 1731, the first American Grand Lodge was established in the Commonwealth of Pennsylvania.

One of the most important parts of Masonic history is the story of how the Freemasons participated in the founding of America. Freemasonry and Masonic thinking contributed directly to the founding of the United States. Many of the signers of the Declaration of Independence and the writers of the U.S. Constitution were Freemasons. Our first president, George Washington, was an active Freemason. He is the only Masonic President to serve as Worshipful Master of his Lodge and President simultaneously. The others after Washington were Monroe, Jackson, Polk, Buchanan, Andrew Jackson, Garfield, McKinley, Theodore Roosevelt, Taft, Harding, Franklin D. Roosevelt, Truman, and Ford – of whom Truman and Jackson served as Grand Masters.

Many well-known American Revolution patriots were Masons, such as Paul Revere, Benjamin Franklin, John Hancock, Marquis de Lafayette, and Baron von Steuben. There are several writings on the participation of the Fraternity in the American Revolution and the founding of America, and it is a history of which we can be proud. Throughout

history, Freemasonry has grown and flourished, closely following the growth and expansion of the United States.

IS FREEMASONRY A RELIGION?

Freemasonry is not a Religion!

Freemasonry is a religious tolerant Fraternity. In harmony, men of various faiths (Christian, Jewish, Muslim, and many others) are engaged for a common purpose.

Freemasonry has no specific religious creed, dogma, or priesthood. There are no requirements as to religious preference in becoming a Mason.

Candidates are required to state a belief and trust in a Supreme Being. Nonsectarian Prayers are a standard part of all our ceremonies but are not offered to a specific deity. Masonic implements lessons and examples from the Bible in ritual as representative illustrations.

Many Freemasons belong to a church, synagogue, or mosque and are regularly active in religious organizations. Freemasonry accepts your right to belong to any church or religious organization of your choice and does not infringe on that right. Neither does Freemasonry try to be a substitute for your church. We strive to unite men for Brotherhood, not as an organized religion.

WHAT IS OFF-LIMITS IN THE LODGE?

Lodge does not discuss sectarian religion and partisan politics, and there are excellent reasons why. Freemasons meet in Lodge on an equal level. The Lodge room has no class and distinctions of the outside world. Each Brother is entitled to his beliefs and may follow his convictions. Freemasonry is meant to bring men together and not tear them apart. Politics and religion will reflect differences of opinion, which may cause friction among Brethren. No Freemason working in politics or owning a business should expect the support of any other member because of Lodge affiliation. This does not mean, however, that Brothers should not participate in their local and national government. Freemasonry teaches us to be educated participants in a democratic society. We do not keep Brothers from expressing their opinion or serving their city, county, state, or nation honorably.

At times it will be necessary to discuss the Lodge's business. These discussions should be kept within the bounds of decency, and the opinions of the Brethren should be carefully considered. The Worshipful Master wants harmony in his Lodge, and once a matter has been voted on, the members should unite around the decision of the Lodge.

As a Mason, you will not introduce into the Lodge any controversial sectarian or political question; you will pay no heed to those who attack the Fraternity; and in your life as a member of the state and country, you will ever be loyal to the demands of good citizenship.

WHAT ARE THE OTHER MASONIC ORGANIZATIONS?

You have asked to join the Masonic Lodge, also known as the "Symbolic Lodge" or "Blue Lodge." It is the foundation of all other organizations which require Masonic affiliation. Once you complete your Master Mason proficiency, a family member or Lodge member may ask you to join a Masonic appendant body. While we encourage our members to seek additional knowledge in the Masonic Appendant bodies, we caution new Masons to consider the time commitment required of your family, your usual vocation, and Blue Lodge. Your time and resources should first be allocated to your family and career, followed by your Blue Lodge. There is no higher degree than the 3rd degree in Freemasonry. Any higher degrees are considered honorary degrees that expand on the Blue Lodge degrees.

A benefit of the Masonic appendant organizations is that some allow women and children to join, which is a great way to involve the entire family in the Masonic experience once you are a Master Mason. We want you to be excited about the opportunity to expand your Masonic membership once you become a Master Mason. However, for now, you should focus on learning the lessons and work that your Blue Lodge offers.

Texas Masonic Organizations

Youth Organizations	Appendant Bodies	Infinity Lodges
<ul style="list-style-type: none"> ● DeMolay ● Rainbow for Girls 	<ul style="list-style-type: none"> ● Scottish Rite ● Shrine International ● York Rite ● Commandery ● Eastern Star ● Grotto ● High Twelve ● Order of Amaranth 	<ul style="list-style-type: none"> ● Texas Lodge of Research ● Tranquility Lodge

WHAT WILL BE MY COMMITMENT TO THE LODGE?

As a Freemason and member of this Lodge, the Fraternity has committed to you and your family. On your journey to Master Mason, you will learn more about how we are committed to you and how you will be committed to the Fraternity. We want you to be informed of the expectations from you before you begin your Masonic journey. Below we have included a description of the time and monetary commitment you must share with your Lodge.

Time

After you receive your Entered Apprentice Degree, the Lodge will assign you a mentor. This mentor will teach you the proficiency work for that degree and continue to do the same with each degree you receive. This work is not written and will be passed to you verbally. Each initiated Brother must commit it to memory to move on to the following degree. The Entered Apprentice work consists of 82 questions, and you must repeat the answers precisely. Answers include short responses or entire paragraphs. While this expectation does seem like a momentous task, every Master Mason before you has gone through the same process as you are about to embark on. The Entered Apprentice questions and answers take the most time to learn, but the proceeding degree work for the next two degrees builds on the previous. Initially, it would be best to spend significant time with your mentor learning the proficiency work.

Freemasonry should never interfere with your family or your usual vocation. However, our Lodge is a volunteer nonprofit organization and requires our members to give their time to keep it running. After all, no Blue Lodge means no Freemasonry.

The Lodge you are joining is about to invest several hours away from their families to ensure your introduction into Freemasonry is memorable. Each of the three degrees you will receive will require the participation of several members of the Lodge, who will spend a lot of time practicing for the degree work. Your assigned mentor will then take several additional hours as you learn the Masonic work. Your Lodge is investing in you; therefore, you should give back to your soon-to-be Brothers. "To whom much is given, much will be required." **Luke 12:48**

Below, you will find a list of ways you will be able to give back to your Lodge.

<ul style="list-style-type: none">● Attending Stated Meetings● Attending Called Meetings● Participating in Degree Work● Practicing for Degrees● Showing Up for Lodge Work Days● Making a Meal	<ul style="list-style-type: none">● Volunteering to Serve on a Committee● Delivering Donated Items● Serving as a Lodge Officer● Mentoring a Brother● Visiting a Sick Brother or Widow● Helping a Brother
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Monetary

It is impossible to put a monetary value on what Freemasonry will do for you. For many, the experience is truly priceless; however, our Lodge is a volunteer nonprofit organization and requires our members to give monetarily to keep it running. Some Brothers have full-time careers and a young family; therefore, they can dedicate less time than they would like to the Lodge. So, they make donations to the Lodge to help keep it operational.

Below are a few **monetary requirements** and ways you may be able to help your Lodge.

<ul style="list-style-type: none">● Degree Fees● Yearly Dues (Once You are a Master Mason)● Lodge Supplies● Food● Charitable Donations	<ul style="list-style-type: none">● Fundraising Supplies● Building Maintenance● Fuel● And Anything Else to Help Support the Lodge ...
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The time and monetary commitment is different for each Brother. This section aims to provide new candidates full transparency of what fully engaging in their Lodge looks like. In contrast, it may be easy to receive your three degrees and attend the occasional stated meeting, but that differs from what it means to truly be a Freemason. If you want to embody the essence of Freemasonry, then you must give back more than you receive.

WHAT TO EXPECT ON THE DAY OF MY FIRST DEGREE?

First of all, take a deep breath and relax. You have nothing to fear.

All the ceremonies of Masonry are solemn and performed in a dignified manner. There is no horseplay, no hazing.

Enter the Lodge with an attitude of reverence which will help you appreciate the solemn ceremonies you will experience.

The degrees, or teaching lessons, are done in short plays, in which you play a part prompted by a guide. The language is beautiful, and the content is both meaningful and interesting.

When you receive each degree, it is suggested that you dress respectfully.

When you arrive at the Lodge for your degree, you will be asked to wait in an outer room while the Lodge prepares to conduct the degree. A small committee will meet with you formally. You will be asked interrogatory questions to ascertain your motives and confirm

your free choice to join our Fraternity. You will then be prepared to receive the degree by temporarily exchanging your clothes for the plain garments of a candidate.

The degree itself will be recited to you, always from memory, by a team of Masons. Listen to the content of what is being said. These are spiritual lessons given with great dignity.

You should have no worries about entering a Masonic Lodge. The degrees are simply lessons, and you will be treated as the friend and Brother you are becoming.

THE PROFICIENCY

As you take each degree, you must show that you understand what has been said and portrayed. This step is called proficiency. Proficiency is evidence that the candidate is qualified for advancement, just as in the days of operative Masonry, when the worker had to show that he was qualified to do more complicated tasks. A trial lecture is required for the Entered Apprentice, Fellowcraft and Master Degrees. The trial lecture is a series of questions and answers that must be recited by memory, before the Lodge. An Entered Apprentice and Fellowcraft, by Law, has 365 days to complete this test. A Master Mason has 90 days (he is also required to complete the Additional Light Program in this timeframe).

In your Lodge, candidates (if participating in the Ashlar Award Program) will be asked to pass an open book written test of the essential elements of Masonry and demonstrate the modes of recognition. The tests are not complex but do require some study.

Your mentor will help you learn the material, answer any questions, and see you pass smoothly through becoming an informed Mason and an active Lodge member. You are expected to meet with your mentor as often as necessary to acquire a basic knowledge of Masonry.

A booklet like this one will be given to you at the end of each degree. It will contain an explanation of the degree and will explain the symbols and actions in each part of the degree.

You will also receive a booklet of questions for the open book test required before you advance to the following degree. When you feel comfortable with the material, notify your mentor. The questions are drawn directly from the study material and will be given to you privately.

YOUR REWARDS AS A MASON

If you go through the degrees, receive the work, decide that Freemasonry is a fine institution, and then do nothing about the teachings presented to you, you are wasting our time and your time and money.

If you recognize the opportunity, take the various doctrines and truths presented to you, study them, analyze them, contemplate their meanings, and apply them to your life. Your investment of time and money will be richly rewarded.

Do not adopt a double standard of conduct whereby you apply Freemasonry to a part of your life but feel that it does not apply to other phases. The thoughtful Freemason will use the teaching of our Institution in each stage of his life, and we sincerely hope that you will see fit to follow such a practice. This excellent opportunity for self-improvement is one that you should grasp to such an extent that the principles of Freemasonry will eventually spread through every facet of your life; when you do, you will have allowed Freemasonry to become one of the greatest of your personal experiences. As a Master Mason and full member of a Lodge, you will be eligible for any office in it. It will be your right to visit other Lodges in this or other Grand Jurisdictions, always provided that the Worshipful Master will admit you after you have been properly identified. You have the right to apply for relief in case of sickness or distress.

These statements are not exhaustive. We have just touched the fringe of a great theme, but it is our hope, with such light as may have been given to you, that you will go forward with a better understanding of what Freemasonry will mean to you and of what you mean to Masonry.

HOW CAN I SHARE FREEMASONRY?

For many men, Freemasonry can provide opportunities for personal growth and a network of friends and fellow travelers. They are excited and want to share the experience with those close to them. But sometimes, when faced with questions from family and friends, Freemasons can be left feeling uncertain about how much to share about the unique parts of their lives that they are involved in.

Fortunately, there is a good balance between respecting the secrecy of certain parts of Freemasonry while also providing information about the organization to those closest to us. Here are some tips on how Freemasons can effectively communicate about their organization to family and friends:

1. Explain the core principles: A Freemason should be able to share that Freemasonry is built on morality, virtue, and good works. A reflex answer to "What does Freemasonry teach?" should focus on four essential principles: Brotherly Love, Relief, Truth, and Charity.

2. Show how membership enriches your life: Many Freemasons are proud of the organization and use it as an opportunity to grow as individuals. When talking to family and friends, it can be helpful to share how being a Freemason has helped you become a better person and has given you access to opportunities you would not have received elsewhere.
3. Act as an ambassador: A Freemason should always remain professional and courteous when discussing Freemasonry with family and friends. Outsiders often have preconceived notions about the organization due to false media attention or assumptions. As an ambassador, it is your responsibility to help educate others on the true nature of Freemasonry.
4. Focus on the positive: Although some aspects of Freemasonry may remain a mystery, it is crucial to focus on the positive aspects of the organization when speaking to others. For example, you may share the positive impact that Freemasonry has provided by supporting charities and sponsoring learning initiatives.

By using these tips when discussing Freemasonry with family and friends, a Freemason can ensure that the organization's principles are respected and that those closest to us gain a positive perspective of the Fraternity. In doing so, our family and friends can have a more complete understanding of the activities and benefits that come with being a

Freemason. Our Lodge will have opportunities to open the doors to the public throughout the year. Invite your friends and family so they can see with their own eyes the great things our Fraternity has to offer.

SHOULD I AVOID RESEARCHING FREEMASONRY ONLINE?

Freemasonry is an organization that has been around for centuries and has a particular mythology and history attached to it. As such, it can be intimidating to those unfamiliar with its practices. As a result, it's not uncommon to find a lot of misinformation circulating the Internet about Freemasonry.

If you're interested in learning more about Freemasonry, it's best to wait until you become a Mason. Only then will you be able to better sort through the information available about Freemasonry and learn the facts about the Fraternity. The resources available will also be more reliable than what you could find through an Internet search.

Furthermore, getting involved with Freemasonry is much more than just learning about its history and practices— it's about finding a sense of brotherhood and purpose that

comes with being involved in an ancient secret society. Becoming a Master Mason will give you access to knowledge and the full experience of being a Freemason.

In summary, if you're interested in learning more about Freemasonry, the best thing to do is to wait until you become a Master Mason. This will ensure that all the information you learn is correct and reliable, and you'll gain access to the whole social and community benefits of being a part of this ancient organization.

HOW SHOULD I REPRESENT FREEMASONRY ON SOCIAL MEDIA?

Freemasonry is a fraternity that values its reputation and the reputation of its members. As a Freemason, you must be mindful of how you represent yourself and the fraternity on social media. This includes being aware of what you post, share, like, and comment on.

The Grand Lodge of Texas encourages Freemasons to be mindful of how they use online platforms. Its social media policy outlines guidelines to help ensure that Freemasons are using social media responsibly.

Freemasons should always follow common decency and good taste when using social media. This includes refraining from engaging in public criticism or criticism of other members. Freemasons should also be aware that any content they post represents the Fraternity and that there may be consequences for inappropriate or disrespectful posts.

Freemasons should also be aware that some content, such as material related to rituals, is confidential and should not be shared publicly. Doing so can result in disciplinary action from the Grand Lodge of Texas.

Overall, the Grand Lodge of Texas encourages Freemasons to be mindful of social media use and respect the fraternity. They want to ensure that Freemasons are not damaging the fraternity's reputation and that members follow best practices when using social media.

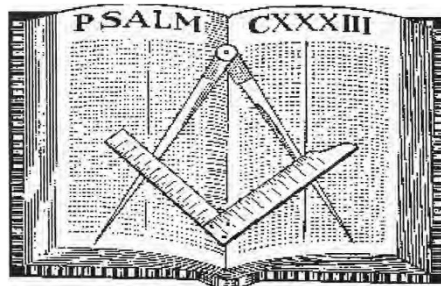
FINAL ADVICE FOR THE CANDIDATE

Take the time to explore the rich history and rituals of Freemasonry and be open-minded to new ideas. Make sure always to stay engaged with your Lodge, as the friendships and relationships that you form are the ones that will help you grow. Respect the traditions and principles of the fraternity.

Be patient as you work through the degrees; there is no rush, and success can come at its own pace. Take the time to work with your mentor, and you will reach your goals faster.

Be sure to continue to attend meetings and take in the wisdom of others. Give back to your Lodge and volunteer your time to support the Brethren.

Most importantly, remember that you are a part of something bigger than yourself. You are part of a centuries-old Brotherhood that has stood the test of time. The experience you will be given and the knowledge you will acquire will be passed on to others through your actions. You will be contributing to something greater than any one individual.



THE ENTERED APPRENTICE – 2024

The Most Worshipful Grand Lodge of Texas

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WELCOME AND BACKGROUND

Brother, congratulations. You have formally begun your Masonic journey and were initiated in first of the three Primary Degrees in Masonry, that of the Entered Apprentice.

Operatively, Entered Apprentices were the laborers of a guild of stone masons, apprenticed to a Master Mason who would teach them how to work with stone. The Entered Apprentice would trade his youth and strength for the wisdom of the Master Mason for some time, typically seven years. Upon completing this apprenticeship, he would become a “fellow of the craft” or, as we say today, a Fellowcraft. Upon becoming a Fellowcraft, you could apply your trade as a skilled craftsman and work for wages.

Symbolically, you have now done the same. You are now the young craftsman of the Lodge, beholden to the Master Masons who are responsible for teaching you in the ways of Freemasonry. Everything at this point is new and unfamiliar, and it is up to you to shine a light on the darkness you are now traveling through. This light will grow with the knowledge you learn from the Master Masons of your Lodge and specifically, your mentor, with whom you will be going through this program. But do not limit yourself to seeking guidance from only him, as many Brothers have much to share. Much like how you became an Entered Apprentice, you only need to ask.

The degrees in Masonry represent a man’s transformation (maturation), much like the trials and tribulations a man faces throughout life. As an Entered Apprentice, you are symbolically a young spirit, full of youth and vigor not yet tempered by the experience necessary to become a Fellowcraft. Nor are you the well-honed and wise Master Mason, who has mastered his craft and has been reborn in the ways of the Ancients, passing down his craft to an attentive ear.

You can only come out of your darkness by learning from the wisdom of others. There is much to be learned from Masonic history, symbolism, philosophy, philanthropy, etiquette, and Brotherhood. Through these lessons, you will learn to understand and be able to correctly interpret the language and symbolism of the degree through which you just experienced and fully understand the depth of the obligations you just took.

SYMBOLISM

Formally, symbolism is the use of symbols to represent ideas or qualities. Another way of stating this is that a symbol is a visible sign of an invisible idea or quality. In Masonry, much is gained by studying the symbolism in the Craft. Masonry is full of symbolism, with most symbols having multiple meanings; your understanding will provide a much more profound experience.

Written language has been in existence for only about 5,400 years. Throughout most of its existence, most humans were unable to read or write and only the most noble and elite people of society (kings, queens, scribes, etc.) possessed the skill. Stories and ideas passed from generation to generation by the instructive tongue and were often reinforced or exclusively taught (and reinforced), through symbology.

WHERE OUR RITUAL CAME FROM

The origins of the Masonic Ritual are lost in the mists of history. Many researchers accept that there were originally only two degrees. Three degrees were first recorded in 1726.

The Ritual was a continuation of the practices and customs of the day-to-day work of the Operative Freemasons. The emphasis gradually shifted from practical to moral and spiritual values as the Accepted Masons outnumbered the Operative Brethren in the Lodges. Many Masonic scholars believe that there may have been only one Degree in the early days, marking the transition from Apprentice to Fellow of the Craft, with some additional ceremony to recognize the designation of a new Master. Not too long after the founding of the Grand Lodge of England, three Degrees emerged. In 1813, the United Grand Lodge of England declared that pure Ancient Masonry consists of three degrees and no more than those of the Entered Apprentice, the Fellowcraft, and the Master Mason.

PREPARATION FOR THE DEGREE

THE HOLY SAINTS JOHN

Long ago, Freemasonry chose as its patron saints John the Baptist and John the Evangelist. By doing this, the Brethren were starting a tradition that their patron saints belonged to a Lodge, and this Lodge must have been in the city of Jerusalem. By this tradition, all Lodges symbolically came from one at Jerusalem; therefore, every Mason hails from such a Lodge.

Biblically, John the Baptist's martyrdom is an example of unshaken firmness to the principles of right and an inflexible fidelity to God. John the Evangelist constantly admonished the cultivation of Brotherly love. The mysticism of his vision undoubtedly led to his inclusion, along with John the Baptist, as patron saints of Masonry. One was educated, and one was zealous. Both were Godly; both were virtuous.

It should also be noted that the two Saints John Days mark the Summer Solstice and the Winter Solstice. These were considered times of great spiritual importance throughout the ancient world.

THE CANDIDATE MUST FIRST BE PREPARED IN HIS HEART

The heart is the center of man's affections and desires. A man's life will reflect that condition if he is clean within, but the reverse is also true. We are concerned with the building of character in your life. Working toward this goal must begin within your heart, for if your heart is not ready, Masonry cannot expect to make an impression on your mind. Therefore, each candidate seeking light must be prepared first in their heart.

THE PREPARATION ROOM

Symbolically and literally, worldly wealth and honors are not required to join a Lodge. All your material possessions are left in the preparation room, and you enter or are reborn with neither more nor less than all Masons who have gone before you. Your entrance is accomplished by form, ceremonies, actions, and words to impress wise and serious truths on your mind. Most are based on truths found in the Holy Bible.

OWN FREE WILL AND ACCORD

“.... of your own freewill and accord” is a fundamental principle of Freemasonry that reflects the fraternity's values of personal liberty and individual responsibility. It ensures that each member has made a conscious and informed decision to join the fraternity, and

that they are committed to the principles and values of the fraternity. This principle is essential to the fraternity's commitment to ethical and moral behavior, and helps to create a strong sense of community and brotherhood among its members.

What does *freewill* mean?

In the context of Freemasonry, "freewill" refers to the idea that membership in the fraternity must be voluntary and not based on any form of coercion or undue influence. It is a fundamental principle of the fraternity that candidates must come to join of their own freewill and accord, meaning that they must make a conscious and informed decision to join the fraternity without any external pressure or influence.

In general, the concept of "freewill" refers to the ability to make choices and decisions freely and without external constraint or coercion. It is the belief that individuals have the freedom to act and think independently, and that they are not determined or controlled by external forces. The concept of freewill is often associated with ideas of personal responsibility and accountability, as it implies that individuals are responsible for their own actions and decisions.

What does *accord* mean?

In the context of Freemasonry, "accord" refers to agreement or harmony. In the phrase "come out of your own freewill and accord," "accord" refers to the candidate's agreement to join the fraternity and to uphold the principles and values of the fraternity. It implies that the candidate is in harmony with the fraternity's values and ideals and is committed to working with other members of the fraternity to achieve the goals of the fraternity.

DULY AND TRULY PREPARED

Being duly and truly prepared refers to wearing special garments furnished by the Lodge to emphasize our concern with a 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.

ASK, AND YOU SHALL RECEIVE

The scriptural promise became a reality: "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you."

1. You asked for membership because Masonry does not believe in coercive solicitation.
2. You sought admission of your own free will.
3. After you knocked, all that Freemasonry has to offer was opened to you.

THE HOODWINK

The Hoodwink represents the darkness in which an uninitiated man stands in regards to Masonry. Its removal suggests that we do not make the great things of life but find them. They always exist, regardless of the blindness of any individual.

THE CABLE-TOW

The Cable-Tow is a symbol of the external restraints placed upon man's life. It has been compared symbolically with the umbilical cord necessary to begin life, cut when love and care replace its need after birth. Masonically, it is symbolic, and its length differs for various Brethren. It is now almost universally considered the scope of a Brother's ability.

It also symbolizes the voluntary and complete acceptance of whatever Freemasonry may have in store; its removal, after obligation, indicates that this symbol is no longer needed since the candidate has assumed the irrevocable obligation of the degree.

THE RITE OF DISCALCEATION

Unshod, that is, taking off one's shoes, symbolizes humility and that we are about to walk on clean or holy ground. This rite is found in the Bible:

God said to Moses, "Put off thy shoes from thy feet, for the place whereon thou standest is holy ground." Exodus 3:5

And in the Book of Ruth,

"A man plucked off his shoe and gave it to his neighbor and this was a testimony in Israel."

You have walked the same path as millions before you throughout the centuries. They have been judged, as will you, not by worldly wealth and honors but by humility, faith, and sincerity.

THE ENTRANCE

The entrance into the Lodge includes everything that happens outside the Inner Door and is intended to teach the importance of initiation as the symbolic birth of the candidate into the world of Masonry. Your knocks on the door were answered from within. After you and your trusty friend answered several questions, you were admitted into the Lodge.

The ceremony of entrance signifies transcendence or initiation. It symbolizes the fact that the candidate is entering a new world, the world of Freemasonry, there to live a new and perhaps different life.

CEREMONIES

THE RECEPTION

The candidate's reception into the Lodge room is intended to emphasize that the obligations he will assume are solemn, and there is a penalty if they are violated. It also reminds him that everything he does has a consequence, either in reward or penalty.

The instrument represented the one real penalty for violating the obligation – the destructive consequences to a man for being faithless to his vows, untrue to his trust.

FORM OF THE SYMBOLIC LODGE

The form of a Lodge is a rectangle or "oblong square." It symbolically extends in length from East to West and breadth from the North to 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 directions of West, South, and North are located in proper relation to the Master's station.

PRAYER

No man should ever enter upon any great or important undertaking without first invoking the blessing of God. Prayer is an integral part of Freemasonry. Lodges are always opened and closed with a prayer, and prayer is often used in our ceremonies. Our prayers are always non-sectarian as we offer our supplications to the "Great Architect of the Universe" or the "Supreme Grand Master."

THE RITE OF SALUTATION

The Rite of Salutation, in which the candidate gives the sign to each station, is not only a test of his ability to provide the proper sign but is symbolic of his respect for and obedience to all just and duly constituted authorities.

THE RITE OF CIRCUMAMBULATION

Circumambulation means to walk around some central point or object. In Masonry, the act is patterned after the sun's movement as seen from the earth in the Northern Hemisphere, moving from East to West through the South.

The candidate's journey in due form enables the Brethren to observe that he is properly prepared. He is stopped in three locations, a reference to the three gates of King Solomon's Temple, to be examined as to his intentions and fitness to continue.

Masonic life is a progressive journey from station to station in search of attainment. We, as Masons, should continually search for more light. Another idea is that of dependence. Masonry teaches us, simply and unmistakably, from the first step to the last, that we live and walk not by sight but by faith.

An equally significant ceremony is that of approaching the East. The East is the source of light, that station in the heavens where the sun appears to dispel the darkness. Masons are sons of light and truth; therefore, we face the East.

THE ALTAR

The central piece of furniture in the Lodge is the Altar. Upon it rests the Holy Bible, Square, and Compasses — the Three Great Lights of Masonry.

The Altar is symbolic of many things. Its location in the center of the Lodge symbolizes God's place in Masonry, which is in every person's life. It is also a symbol of faith. The candidate approaches the Altar in search of light and assumes his obligations there. In the presence of God and his Brother Masons, he offers himself to the service of the Great Architect of the Universe and humanity in general.

The Altar is the point on which life in our Masonic Lodges is focused. The principles for which the Three Great Lights stand should guide everyone's thoughts and actions both in the Lodge and abroad. The Altar supporting the Three Great Lights should remind each Brother who stands before it that "faith supports life itself."

ORNAMENTS OF THE LODGE

Mosaic Pavement: emblematical of human life and good and evil. It is a symbol of the fraternal bond united Brethren. There is no archaeological evidence, however, that King Solomon's floor was in fact mosaic.

Tessel (skirting): this is a symbol of God's blessing, re: his shield of total protection, re: 2 Samuel 22.

Blazing Star: this is in reference to 13th century BCE and Moses' exodus from Egypt. This is a sign (symbol) of God's providence and his guiding light to direct all masons in thought and in action. The Blazing Star is emblematical of "reverential awe". Physically resting upon the mosaic pavement, this is a constant reminder that Deity is with us.

THE WORSHIPFUL MASTER

Why is the presiding officer, or Master, of the Lodge called "Worshipful?" Worshipful is from the Old English and means "worthy, honored." The Brethren chose the Master as having sufficient wisdom, integrity, and Masonic knowledge to govern the Lodge properly.

Why is the Master's station in the East? Symbolic of the world of nature, the sun rises in the East to shed light upon the earth, so the Master must be the source of Masonic knowledge for his Brethren.

Why does the Master wear a hat in Lodge? The Worshipful Master alone is privileged to wear a hat in Lodge, a contemporary relic of the ancient custom whereby the king remained covered. At the same time, his subjects were obliged to uncover in his presence.

THE GREAT LIGHTS OF FREEMASONRY

One of the Great Lights of Freemasonry is the Holy Bible (or Volume of the Sacred Law). It is representative of omniscience (infinite knowledge and wisdom). Unity among brethren can only be so if the brothers (the created) seek the presence of the creator (Deity). Thus, the Book of Faith must be open and Deity's light must be illuminating upon it. The Holy Bible is an indispensable part of the furniture of the Lodge. If the candidate is of a faith not represented by the Holy Bible, for example, Hinduism, he may take his obligation upon the writings he considers sacred to his faith. This is to ensure that his obligation will be binding upon his conscience.

No Lodge in this Jurisdiction may stand officially open unless the Holy Bible is opened upon its Altar with the Square and Compasses displayed thereon, indicating the Degree to which the Lodge is working. The open Bible signifies that we should regulate our conduct according to its teachings because it is the rule and guide for our faith. Freemasonry opens the Great Light upon the Altar, not as one book of one faith, but as the Book of the Will of the Great Architect. Our mysteries are not just for any Lodge, nation, or religion but bind all men together throughout the world.

The Square is a symbol of morality, truthfulness, and honesty. The Compasses is a symbol of restraint, skill, and of knowledge. The Square and Compasses are seen and recognized by the public as the symbols of Freemasonry.

THE OBLIGATION

The Obligation is the heart of each degree. When the candidate repeats the Obligation and seals it, he has solemnly bound himself to Freemasonry and assumed specific duties that are his for the rest of his life, even if he should someday leave the Fraternity.

Taking the Obligation is the visible and audible evidence of the candidate's sincerity. The Obligation itself has a two-fold purpose. It binds the candidate to Freemasonry and protects the Fraternity against someone revealing secrets, which deal with modes of recognition and symbolic instruction.

The candidate should understand that the great truths that Masonry teaches are not secret, but the signs and words Freemasons use to identify Brethren of the craft are considered secret and need to be treated accordingly.

Now let us examine the Obligation. Since the Obligation is a part of the ritual, and since much of the ritual is symbolic, you might be tempted to feel that the Obligation is also symbolic and is not to be taken literally. This is not true. Except for the penalties, which are symbolic, the whole of the Obligation, both the positive and negative points, is to be taken literally.

You took this Obligation of your own free will. You were of sound and adult mind and were competent to accept full responsibility for your action; you were free to withdraw before taking it. If afterward you should be charged with violating any of the points, you cannot seek to evade the consequences by pleading ignorance or inability when you gave the pledge. This is in keeping with Freemasonry's attitude toward the candidate throughout.

In short, it is determined that at every step, you are competent and responsible for every promise you make and every pledge you give. This is important because there is, in Masonry, a set of rules which regulate the individual's conduct as a Mason. These lay down what is expected of you in conduct, define Masonic offenses, and affix specific penalties. The foundation of our disciplinary law is the Obligation taken in the three degrees.

You take these obligations as binding without limit of time; you accept them for the remainder of your natural life. In the future, you may withdraw yourself from the Fraternity or be suspended or expelled, but that will not ease you of your promise because you made that pledge not as a Lodge member but as a man.

PENALTIES FOR VIOLATION OF THE OBLIGATION

We again reiterate that the physical penalties incurred for willful violation of the Masonic Obligation are purely symbolic.

The Mason who violates his Obligation will subject himself to Masonic discipline, which could include the loss of membership in the Lodge and Fraternity, either by suspension or expulsion. He will also lose the respect of other Masons.

The physical penalties are retained in our ritual to impress upon the mind of each Brother how seriously the members of the Fraternity regard a violation. The Obligations are voluntarily assumed, and every means possible is used to impress the new Mason with their solemnity and the necessity for faithful performance.

THE RITE OF INVESTITURE

You were presented with a white leather apron. The apron has been used since ancient times and has taken many forms among the various lodges and Grand Lodges in the world. In the Jewish economy, none but the superior orders of the priesthood were permitted to adorn themselves with ornamented girdles, which were made of blue, purple and crimson, decorated with gold upon a ground of fine white linen while the inferior priests wore only plain white. The principal honor of the apron reflects innocence and purity of heart (symbolic of the lamb and the color white, respectively), and in masonry, it is an exalted badge of distinction.

The apprentice stonemason wore his apron with a bib held in place by a strap around his neck. It protected his clothing and body while he performed his work.

To Masons, the apron signifies that Freemasons are workers rather than drones, builders rather than obstructionists.

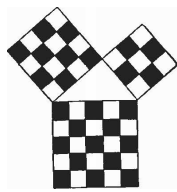
When the apron is presented to the candidate, it is described as "more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter."

- Golden Fleece = is the fleece of the golden-woolled, winged ram, Chrysomallos, that rescued Phrixus and brought him to Colchis, where Phrixus then sacrificed it to Zeus. Thought to have healing properties.
- Roman Eagle = Symbol of power, courage, strength and immortality. Originated with Gaius Marius' Legion of Rome (107 B.C). It is noteworthy that the Romans took the eagle imagery from Egypt when they conquered it in 300 B.C.
 - Senatus Populus Que Romanus (Senate and people of Rome)

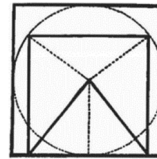
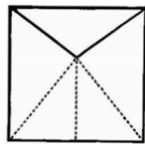
- Star & Garter = From the Order of the Garter (a British Knighthood instituted by King Edward III in 1348). Some believe that portions of our ritual originated with this order.

From the elaborate “serpent” apron of the Egyptian Priest of Ammon Ra to the simple triangular flap of the Mayan, of Yucatan; and the marvelous representation of the great and sacred name of Jehovah, worn as an apron by the pre-historic Guatemalans, there is an imposing array of varieties, all of which tell us one and the same story of the association of geometric principles in connection with its symbolism.

The apron, in one of its aspects, contains the outlines of the 47th problem of Euclid when properly displayed as such.



The apron in the center of a geometrical theorem, revealing its relation to the ancient problem of “squaring a circle.” It is also the key solving the relation of the diameter to the circumference of a circle.



A full explanation of the apron cannot be adequately explained within these pages. It is a significant symbol in Masonry, one in which you should apply ample time and energy discovering for yourself.

THE NORTHEAST CORNER

It is at the same northeast point, that those first instructions are given in Masonry, which enable the true Mason to commence the erection of his masonic edifice. This symbolic reference to the corner stone of a material edifice, when, at his initiation, the Mason commences the moral and intellectual task of erecting a spiritual temple in his heart, is designed to impress the idea of acquiring all the qualities that are necessary to constitute a "well formed, true and trusty" corner stone.

In Masonic symbolism the cornerstone signifies a true Mason, and is the first character which the apprentice is made to represent after his initiation has been completed.

Operatively, the corner stone is the stone which lies at the corner of two walls, and forms the corner of the foundation of an edifice. It is the foundation on which the entire structure is supposed to rest. It is considered by operative Masons as the most important stone in the edifice. It is laid with impressive ceremonies and, for this purpose, Freemasonry has provided a special ritual, which aids in the proper performance of that duty.

Symbolically, the form of the cornerstone should be perfectly square on its surface, and in its solid contents, a cube. Now, the square is the symbol of morality, and the cube, of truth. In its situation, it lies between the north, the place of darkness, and the east, the place of light, and hence, this position symbolizes the Masonic progress from darkness to light and from ignorance to knowledge. The permanence and durability of the cornerstone, which lasts long after the building, in whose foundation it was placed, has fallen into decay, is intended to remind the Mason that when this earthly house of his tabernacle shall have passed away, he has within, a full foundation of eternal life, a corner stone of immortality, an emanation from that divine spirit which pervades nil nature, and which therefore must survive the two and rise, triumphant and eternal, above the decaying dust of death and the grave.

The northeast corner is the traditional location of the cornerstone or foundation stone of a building. Both the stone and its location signify a beginning. The ancient master craftsman would meet with their laborers in the northeast corner of a building ground at the beginning of the day to maximize their working time potential for the work day.

The Entered Apprentice is placed at this point, midway between the darkness of the North and the light of the East, to signify that he has begun his Masonic life. He has left the darkness of the North, which symbolizes a lack of knowledge of the Masonic life and is moving toward the light of knowledge, which comes from the East.

Thus, the Entered Apprentice has laid the foundation of his Masonic life and must now build his character from the light of the teachings that abound in the East.

Indeed, by now, you are aware that Freemasonry is a Fraternity devoted to Brotherhood. To maintain the Brotherhood among its members and to work for it in the world at large is the reason for its existence – the erection of a Gothic cathedral called for many workers. The building was erected according to a plan, requiring each man to govern his work

accordingly. A group of men thus organized, all working harmoniously toward the same end, constitutes a Brotherhood; this Masonic Brotherhood, therefore, instead of being the result of a mere vague aspiration, is the product of the practice of the art of Architecture and Building.

We do not share Brotherhood by a random sentimentality merely by shaking hands and patting each other on the back, but by all of us working together on the same task. Most of the great things in this world must be done by cooperative enterprise, and a man must cooperate to have a share in doing them.

As you stood in the Northeast Corner of the Lodge during your initiation, you were taught a particular lesson concerning a cornerstone; the meaning of this lesson should now be clear. You are the cornerstone of the Craft. The day will come when into your hands will fall your share of the responsibilities of the Lodge. We expect that you will provide a solid, true and tried foundation set forth on which your great Fraternity may safely build.

THE WORKING TOOLS

The Working Tools presented to the candidate are those used by the ancient operative craftsmen to erect buildings.

The twenty-four-inch gauge and the common gavel represent those moral and spiritual values, habits, and forces utilizing which a man can reshape the crude and often stubborn material of his character (superfluities) to adjust himself to the needs and requirements of human society. By their presence, they declare that there is work to be done and, by their very nature, indicate the direction this work is to take. Suppose we do not take the twenty-four-inch gauge into the profane world, and by its division, we number our hours to work for a constructive purpose. In that case, we must include the practical application of Masonic Labor and Masonic Charity.

Stones are not the only things that must be measured, shaped, or carved to fit into a place or function. This is also true of a man's mind and his character. Each man has his proper place in society — as a worker, citizen, head of a family, neighbor, and Lodge member. Will he fit into his proper place, or will he be a misfit? The answer will be decided by how thoroughly and intelligently he uses the methods and influences necessary to shape his life correctly. The Working Tools symbolize these methods and influences. In sum, the 24-inch gauge teaches us to divide our time correctly, while the gavel teaches us to reshape our character.

THE RITE OF DESTITUTION

The Rite of Destitution, in which the candidate discovers he has nothing of value about his person, clearly presents a Mason's obligation to recognize and alleviate, so far as his resources permit, the distress of his fellow man, notably his Masonic Brothers. It also symbolizes that we are not to take any of our passions or prejudices into the Lodge room, lest the peace and harmony so vital to Freemasonry be destroyed.

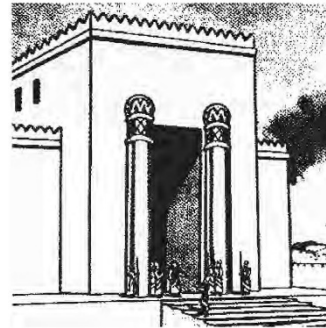
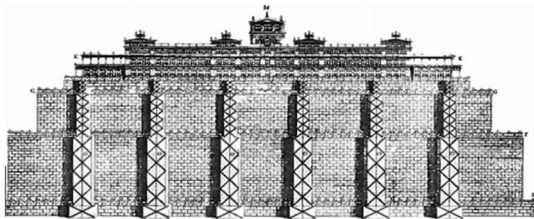
Perhaps you were truly destitute for the first time in your life – maybe bewildered, maybe embarrassed; this is the lesson all Freemasons will never forget. It also symbolizes that those who seek your aid will willingly find it if you have the power to give it. It is not necessarily money. It may be a kind word, a pat on the back, or a smile when needed. The Rite of Destitution symbolizes compassion.

ADDITIONAL SYMBOLOLOGY

KING SOLOMON'S TEMPLE

The frequent references to King Solomon's Temple in this and other Degrees may lead you to the false conclusion that Solomon founded the Fraternity. An organized craft of Operative Masons did not exist until many centuries after the reign of Solomon. Our ritual is based upon Masonic legends connected with Solomon and the Temple at Jerusalem, which have helped enrich the symbolism. The Temple is a symbol of perfection and a representation of the idea that man is a temple of God.

The Sanctum Sanctorum, or Holy of Holies of King Solomon's Temple, where the Ark of the Covenant sat, was the residing place of God. The destruction of the Temple and the loss of man's inherent oneness with God is the start of a search for Divine Truth.



THE CHARTER OR WARRANT

The charter is included in the Lecture to outline the need for legality and uniformity in the actual workings of Masonry. The charter gives credibility to the lodge and establishes its legitimacy. When visiting a strange Lodge, it will be your duty to examine their charter to ascertain that they are duly constituted. If they do not have one, you must withdraw.

HIGH HILL OR LOW VALE

The ancient meeting places of lodges and, for that matter, other religious observances were secret and considered to be on holy ground. The high hill (closer to Deity) or low vale (or valley) was easier to guard against cowans and eavesdroppers. A cowan is an impostor posing as a Mason, while an eavesdropper wishes to learn our secrets.

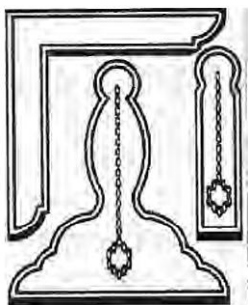
THE LODGE

The Lodge is a symbol of the world. The symbol means that in its scope and extent, Freemasonry is as broad as human nature and as comprehensive as mankind and that, as a spirit and ideal, it permeates the whole life of every faithful Mason, outside the Lodge and inside. Its shape, the "Oblong Square," is the ancient conception of the shape of the world. It is a world within a world, different in its laws, customs, and structures from the world without. In the outside world are class distinctions, wealth, power, poverty, and distress. All of the Lodge are on a level, and peace and harmony prevail. It should also be noted that Lodge always symbolizes Solomon's Temple, the universe, and Mason's life.

JEWELS OF THE LODGE

The Lodge has six jewels. The Square, Level, and Plumb are considered to be immovable because they are always in the East, West, and South, worn by the three principal officers of the lodge. The Square teaches morality, the Level teaches equality, and the Plumb teaches the rectitude of life.

The three movable jewels are the Rough Ashlar, Perfect Ashlar, and Trestle Board. The Rough Ashlar is a crude stone that is taken from the quarry and symbolizes an uneducated man. The Perfect Ashlar is a stone that has been squared and tested by the Entered Apprentice and Fellowcraft tools and symbolizes a man educated in Masonic principles. The master workman uses the Trestle Board to draw his designs upon and is a symbol of perfection or the spiritual board on which man lays out his plans to build his "living stone" into a temple to the Supreme Architect of the Universe. (The three movable jewels may not be present in all Texas Lodges. These are not required under Grand Lodge law.)



THE ORNAMENTS OF THE LODGE

The Ornaments of the Lodge are the Mosaic Pavement, the Indented Tessel, and the Blazing Star. The Pavement, made up of black and white tiles, illustrates the good and evil within each man. The Tessel is the border that surrounds the pavement, and the Blazing Star is a symbol of God's presence and power in man's life.

THE THREE PRINCIPAL TENETS OF MASONRY

The three principal tenets of the Mason are Brotherly Love, Relief, and Truth, and they shape the way Masons should act in their relationships with others.

THE FOUR POINTS OF ENTRANCE

A Mason has four points of entrance into the Lodge, illustrated by the Four Cardinal Virtues of Temperance, Fortitude, Prudence, and Justice.

By the Four Cardinal Virtues, the Mason is given a code of conduct, including a temperate life, avoiding excess in all things, bravery in strife and conflict, careful thought before acting, and even-handedness in dealing with others.

THE POINT WITHIN THE CIRCLE

Probably the most complex and meaningful of all Masonic symbols is the Point within the Circle, which not only sets the Volume of Sacred Law or the Holy Bible as our rule for living but also sets limits upon our individual actions. It also has reference to God and the individual person. The addition of the Bible to the top of the circle is very recent, it is not an old Masonic tradition. The parallel lines represent the two solstice points, Saints, John, and Wisdom and Strength. The symbol thus takes on the double meaning of Deity (represented for thousands of years as a point in a circle) and man as he moves through the cycle of his life.

CHALK, CHARCOAL, AND CLAY

These are symbols of the freedom of choice man has at his disposal to make his own decisions, the need for zealous dedication to principles, the inevitability of our death, and the return of our bodies to the embrace of the Earth.

LIVING MASONRY

THE CHARGE

At the end of the ritualistic ceremony of initiation, the candidate is charged to perform his Masonic duties. The charge identifies those duties, as the symbolism explains some of the meanings of the degree he has just completed.

In the old Charges, it is laid down as a fundamental law of the old Craft that "a Mason is peaceable, subject to the civil powers wherever he resides or works and is never to be concerned in plots and conspiracies against the peace and welfare of the nation."

When the Old Charges were written, the people had no voice in their government. Kings ruled them, and often, the dynasty to which a king belonged was challenged in its right to rule by some other dynasty. A rebellion or a revolution was the only way a government could be changed. Almost every organization, including churches and colleges, took sides with one dynasty against the other. Masonic law took the position that this system of warring parties was hurtful to mankind and a great danger to the people and that it ought to be replaced by the principle of goodwill and peaceable cooperation.

Instead of quarreling about what the government should be, our political parties are in contention about what a government should do. Instead of deciding which one should triumph by employing rebellion, our parties use political campaigns. While these campaigns usually do not result in the shedding of blood, they sometimes result in a great deal of bitterness. In this modern situation, our Craft continues to take the same position it took earlier.

It believes that these bitter, partisan contentions are hurtful to the people, subversive of sound government, and that the welfare of the State can best be secured by goodwill, tolerance, and patient, friendly cooperation. Although Masons should and do vote their convictions, the Lodge refuses to participate in partisan politics and forbids its members ever to do so in the name of Masonry.

We can now define the Masonic conception of citizenship. It means that in all his relations with the community and the State, a Freemason is motivated and controlled by the principle of fraternalism, which means that as one of the people, he works for and with the people in a spirit of goodwill and for the general good. He is to apply fraternalism in detail in such manner as meets his best judgment.

A Mason may be an active worker in some political party. It is for him to decide what party it is, but as a Mason, he will not hate those who differ with him nor enter unjust

intrigues against them. He will not set up his party in opposition to the public good, nor will he seek supporters among his Brethren. He may be an active member of a church, but as a Mason, he will not be actuated by prejudice or intolerance, nor will he be a party toward making war on any other religious community, however much in error he may deem it to be.

In his social life, he may belong to any circle he wishes and enjoy the companionship of such as please him, nobody else having the right to dictate. Still, as a Mason, he will not consider his circle above others or despise those who may not be as fortunate as he is in his social relations – for such snobbery is repugnant to the principles of fraternalism.

Also, he may feel pride in his race, cherish his people's traditions, love its language, and prefer its customs. If so, nobody has a right to forbid him, for it is right and honorable in every man to respect his blood. Still, as a Mason, he will not despise others of a different race nor seek at their expense to exalt his own, for there is nothing more un-Masonic than race prejudice.

Freemasonry leaves it wholly to us to decide what form our citizenship shall take and where we shall find our place in the great structure of public life.

You will now understand why neither a Lodge nor a Grand Lodge nor any group of Masons, as such, ever interferes with matters of church, state, or society or joins one party against another. However, it is not inconsistent for the Craft to perform such services for the community as stand by common consent on a level beyond or above all parties.

THE LANGUAGE OF FREEMASONRY

Candidates often ask why the language of Freemasonry is so different from what we usually use.

The Ritual of Freemasonry is a product of the early decades of the 18th century. It contains much of the language of that period, and other words and phrases from even older works have been incorporated into the Ritual. This is why the ritual language of Freemasonry is written and spoken as it is.

MASONIC ETIQUETTE, DECORUM AND PROTOCOL

DEFINITIONS

PROTOCOL: Constitutes the code of behavior, ceremonial forms, courtesies, and procedures accepted and required for interactions between Grand Lodges, Grand Lodge Officers and members, and Lodges and Lodge officers and members

ETIQUETTE: Customary code of polite behavior in society or among members or among members of a particular profession or group. An act of Masonic etiquette is some movement, action, courteous gesture or speech performed at a given time and place, in a certain manner, and according to rules, fixed and imposed by the Fraternity itself

DECORUM: Behavior in keeping with good taste and propriety. It is decorum not to whisper or in any way, disturb your neighbor during the conduct of business, or the conferral of a degree.

Masonry has a formal etiquette of its own. A certain level of decorum is always required, and the Worshipful Master is always in charge. Unlike most other organizations, the Worshipful Master has a great deal of latitude in how he conducts his Lodge and his decisions can be appealed only to the Grand Lodge.

The gavel in the hands of the Master of the Lodge is one of the symbols of authority by which he governs. At the beginning of Lodge, the Brethren must come to order when the gavel is sounded in the East. Two raps call the Officers to their feet, and three raps mean that all Brethren must stand. One rap seats anyone in the lodge who is standing.

If the Master addresses you by name, arise, face the East, and listen to his instruction. If you wish to speak, arise, face the East, wait until the Worshipful Master recognizes you, then address your remarks to him. Brevity is key. Suppose you wish to speak directly to another Brother or address the room. You must first ask the permission of the Worshipful Master before doing so.

When entering or retiring from an open Lodge, you should always approach the Altar and salute the Master by giving the due guard and sign.

When prayers are given, all Masons stand and bow their heads. No Lodge can be opened, stay open, or be closed without prayer, offered by the Worshipful Master, Chaplain, or other Brother requested by the Worshipful Master. The prayer should

avoid offense or sectarianism in the Lodge. At the end of the prayer, each member responds with the words "So Mote It Be," which means "So May It Ever Be."

A Mason's status (whether professional, financial, educational, political or social) is of no concern in a Masonic Lodge. A Mason's status or title is his governing criteria for his recognition in the Lodge. A tiled meeting is a solemn occasion. The man in said tiled meeting is a brother who has been vouched for. It is proper to address a brother as follows: "Brother Surname" or "Brother Station/place (he represents). If a Brother is in a station or a place, he represents that station or place for that particular masonic year. A mason must always respect the station or place.

THE OFFICERS THE LODGE

Following is a high-level overview of the officers associated with a Masonic Lodge working under the authority of the Grand Lodge of Texas. It should be understood that the descriptions below are what is minimally necessary for each respective office. The office of musician is not included, as "most" lodges do not have a musician. Understand, by not including the musician here, it is not to undervalue the office of musician, as music is an important liberal art which is better explained in the second degree.

WORSHIPFUL MASTER



His Jewel is the Square, which is a stonemason's tool to ascertain true and correct angles of the cut and smoothed stone...thus his Jewel symbolizes virtue. The Worshipful Master of a Masonic Lodge is the highest ranking of all Lodge Officers which a Lodge may elect. The Worshipful Master sits in the East of the Lodge room (symbolic of the Rising Sun in the East) and directs all of the business of the Lodge. Note: Even if the building faces a different direction, the Master symbolically represents the East.

He also presides over ritual and ceremonies. His position is similar to a President of any other organization. As Master, his word is final over any and all actions pertaining to his Lodge. It is his duty to "Set the Craft to work and give them wholesome instruction for their labor". While the Worshipful Master's rank is highest of all members, his Lodge Officer Duties are the easiest to remember. The Worshipful Master is responsible for every single thing within his lodge during his year as Master. He is ultimately responsible for every other lodge officer and their duties, every lodge committee, ritual and degree work, Masonic education, social functions, fundraisers, District and Grand Lodge liaison, Trestle Board communication, etc.

All eyes are upon the Master. If lodge functions go smoothly, it is the Master who takes the credit. If lodge functions go awry, it is the Master who bears the blame. Therefore, the Master wears many hats. It is his duty to preside over business meetings, the conferral of degrees, and delegation of duties to all other Lodge Officers.

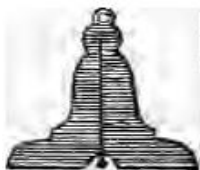
While Freemasons call the Master, "Worshipful Master", they do not, as some people may erroneously believe, actually worship him. "Worshipful" is an honorary title which shows respect for his position. In France, the word "Worshipful" is replaced with the word "Venerable". It is no different than respecting the office of our President of the United States. He would be addressed, formally, as "Mr. President" rather than by his first name. Likewise, if you go before a judge, you would address him as "Your Honor", rather than by his first name, as a measure of respect that you hold for his office.

He must be a man who will be courteous to his Brethren and faithful to his Lodge. He respects genuine Brethren and discounts impostors. He must be watchful that no person can be regularly made a Freemason or admitted a member of his Lodge without previous notice or due inquiry into his character. He must protect his Lodge by not receiving anyone in it without having them produce proper credentials satisfying him as to their privilege to do so. The Master must promise regular attendance on the committees and communications of the Grand Lodge, that no new Lodge can be formed without the permission of the Grand Lodge, and, further, that no recognition ought to be given to an irregular Lodge or anyone initiated into such a Lodge.

Being Master of a Lodge requires keeping the comfort of the Craft as a high priority. The Master has an entire corps of officers at his disposal to help him. It is the Master's responsibility to see that the officers conduct themselves in a manner set forth by the code and bylaws. He also oversees all new candidates entering the Lodge, making certain their degrees are conducted properly. It is also the Master's duty, at the time he assumes his office, to have an outline and, hopefully, an entire agenda, or in our Masonic language, a trestle board of his year of activities.

- Chief Executive Officer of the Lodge
- Responsible for the Lodge Charter
- Responsible for the By-laws and Rules & Regulations

SENIOR WARDEN



His Jewel is the Level...symbolizing that all Masons meet on the level, without regard to social, political or religious beliefs or status. The Senior Warden of a Masonic Lodge is the second in command within the Lodge Officers. In the absence of the Worshipful Master, the Senior Warden assumes the Worshipful Master's duties.

The Senior Warden of a Masonic Lodge sits in the West (symbolic of the setting sun) and assists the Worshipful Master in opening and closing the Lodge. His position is similar to a Vice-President of any organization. His ancient duties were to pay the Craft (the members of the guild) their wages and to handle disputes among the workers. It is his duty to support the Master and to prepare himself for that office during the following year.

He is like the vice president of a company. He stays well-versed regarding the Lodge and its affairs. The Senior Warden's regular duties, other than those already mentioned, are to carry out the wishes of the Master and to assist him in a regular and well-governed Lodge.

- Regular attendance expected
- Works closely with the Master
- Fills all Stations and Places at meetings and degrees
- Membership Committee Chairman

JUNIOR WARDEN



His Jewel of Office is the Plumb... which is a stonemason's instrument used for ascertaining the alignment of a vertical surface. It symbolizes upright behavior among Masons. The Junior Warden of a Masonic Lodge is the third in command of the Lodge. The Junior Warden sits in the South (symbolic of the position of the sun at midday) and is responsible for the Brethren while the Lodge is at ease or refreshment.

His position is similar to a Second Vice-President. The Junior Warden, too, may open the lodge if the Master is unable to attend the meeting. It is the Junior Warden's duty to arrange meals for the lodge, and, typically, the 2 Stewards act as his assistants in this responsibility. Symbolically, it is also his duty to make certain that the members do not convert their refreshment into intemperance or excess. This is a holdover from earlier days, which still remains as part of the Junior Warden's job description, even though in most U.S. jurisdictions, alcohol is barred from the lodge.

- Regular attendance expected
- Responsible for the Stewards
- Parliamentarian (e.g., lawyer for the Lodge)
- Education Committee Chairman

TREASURER



His Jewel is a Pair of Crossed Keys, signifying he is the Collector and Distributor of all Lodge Monies as he holds the keys to the cashbox. The Treasurer of a Masonic Lodge is the Chief Financial Officer of the Lodge. He sits to the right of the Master and behind the Senior Deacon. The Treasurer is responsible for all financial transactions. He receives all money, pays all debts by order of the Worshipful Master with the consent of the lodge and renders a report when requested. The Treasurer does not need to be in possession of an accounting degree, however experience with bookkeeping and accounting is an asset. Financial bookkeeping transactions may be performed either by hand or by the use of accounting software. The Treasurer's duties can be likened to a corporate C.F.O. (Chief Financial Officer).

- Official custodian of funds
- Finance Committee Chairman

SECRETARY



His Jewel is the Crossed Quill Pens. The Secretary is the Lodge's Recorder. The Secretary's Lodge Officer Duties require a high degree of lodge experience, Masonic knowledge, diplomacy and, above all, detailed paperwork skills. The Lodge Secretary is the backbone of any Masonic Lodge and he holds a position of great responsibility.

He sits to the left of the Master. His duties require him to handle all correspondence to the members, minutes of Lodge meetings, petitions of new candidates, continuous lodge member count, and many other administrative duties. He compiles an ongoing list of each new candidate and which degrees that candidate has undertaken. From his member list, he sends out the annual dues notices and receives dues payments. He communicates with other Lodges and the Grand Lodge, types letters, retrieves the mail as well as handles many other details.

The Secretary's Lodge Officer duties are many, not the least of which is that he must be well versed in Grand Lodge By-Laws for his jurisdiction and his Lodge By-Laws. He keeps the list of Lodge members and helps the Master organize his meetings. A very experienced member usually resides in this chair...many times he is a Past Master of the Lodge. While it is not a prerequisite, due to the number of hours that this position requires, most (not all) Lodge Secretaries are retired and therefore able to devote the many hours required which are necessary to this position. The Secretary's position is similar to a corporate C.O.O., (Chief Operation Officer).

- Key administrator of the Lodge
- Provides continuity
- Communication Committee Chairman

CHAPLAIN



His Jewel of office is an opened book, symbolizing the Volume of Sacred Law (the Christian Bible, Hebrew Torah or Tanach, the Muslim Qur'an, the Hindu Vedas or other Holy Books). The Chaplain of a Masonic Lodge is an appointed officer of the Lodge.

He sits to the right of the Master. The Chaplain is the spiritual leader of the Lodge. While he may or may not be a real-world Minister, Priest, or Rabbi. In the lodge, the Chaplain is responsible for non-sectarian prayers at both the opening and closing of meetings, during degree ritual ceremonies and before meals. Most Chaplains have no religious training and prayers are non-denominational.

- Significant honor
- Chair or Co-chair of Sickness and Distress Committee
- Report to Lodge on health of the members
- Provides comfort for the bereaved
- Funeral Committee Chairman

SENIOR DEACON



His Jewel is the Square and Compass with the Sun in the middle. The sun signifies that his position is on the lower level, to the right of the Worshipful Master in the east. His duty is as messenger of the Worshipful Master, hence he does a lot of walking. The Senior Deacon of a Masonic Lodge is an assistant officer of the Lodge. The Senior Deacon's principle roles are to welcome and escort both visitors and candidates into the lodge and introduce distinguished visitors.

It is his duty to assist the Worshipful Master and carry orders between the Worshipful Master and the Senior Warden. During degree rituals, he guides the new candidate and conducts him around the lodge room. During the opening and closing ceremonies, the Senior Deacon opens the Holy Scriptures to the correct passage of the degree being worked and closes it after the lodge is adjourned. In some Lodges, he also lights and extinguishes the candles at the altar. Also, he carries the ballot box around the lodge when new members are being voted upon. The Senior Deacon's position is like that of a Manager. The Senior Deacon (and the Junior Deacon) both carry long staffs (or rods), because as messengers of the Worshipful Master, the staffs are symbolic of the caduceus (or wand) that the Roman winged god and messenger Mercury carried during their duties. Atop the rods are the jewels of their offices.

- Attend to Master
- Strong consideration for senior officer (or not)

- Monitor of candidates and progress of instruction

JUNIOR DEACON



Like his senior counterpart, the Senior Deacon, the Jewel of his office is the Square and Compass; however, the Junior Deacon's Square and Compass has a moon in the center (rather than a sun), which signifies that he is in the West. The Junior Deacon of a Masonic Lodge is an assistant officer of the Lodge. He sits to the lower right of the Senior Warden.

The Junior Deacon's principle roles are to assist the Senior Warden by carrying messages from the Senior Warden in the West to the Junior Warden in the South and to guard the inner door of the Lodge. It is always his duty to ascertain whether the Tiler is guarding the door and only allowing visitors to enter after they have been properly vouched for. The Junior Deacon and the Tiler communicate with each other by knocking on the door (the Tiler from the outside...and the Junior Deacon from the inside). Some jurisdictions split this position into 2 positions...that of the Junior Deacon and the Inner Guard.

- See Senior Deacon
- Assists Senior Deacon

SENIOR STEWARD



His Jewel is the Cornucopia, which is an exact duplicate of the Junior Steward's Cornucopia. The Cornucopia signifies the "Horn of Plenty". It is a goat horn filled with the fresh fruits and vegetables to denote the "fruits of your labors" and represents a job well done.

The Senior Steward of a Masonic Lodge is an appointed officer of the Lodge. The Senior Steward is tasked to understudy the Junior Deacon's position and fill in for the Junior Deacon when absent. The Junior Deacon's principle role is to prepare the candidates during ritual and escort them to the lodge room and assist the Senior Deacon. In their entry Officer positions, both the Senior and Junior Stewards typically handle kitchen duties and wait staff for the members.

- Meals and kitchen responsibilities; Assist Deacons

JUNIOR STEWARD



His Jewel is the Cornucopia, which is an exact duplicate to the Senior Steward's Cornucopia. The Cornucopia signifies the "Horn of Plenty". It is a goat horn filled with the "fruits of your labors" and represents a job well done. The Junior Steward of a Masonic Lodge is an appointed officer of the

Lodge. The Junior Steward is tasked to understudy the Senior Steward position and fill in for the Senior Steward in his absence.

The Junior Steward's principle role is to assist the Senior Steward and the Senior Deacon in the preparation of the Candidates. Both the Senior and Junior Stewards carry rods, atop which are the jewels of their offices. The rods represent England's Lord High Steward's rod in the House of Lords.

- Meals and kitchen responsibilities; Assist Deacons

MARSHAL



His Jewel is the Crossed Batons. The Marshal is the Lodge's Conductor or Master of Ceremonies. The Marshal of a Masonic Lodge is an appointed officer of the Lodge. The Marshal is in some jurisdictions the "Director of Ceremonies". The Marshal's duties and principle role is the organization of processions and ensuring the correct precedence and etiquette in formal proceedings. It is his duty to formally conduct visitors into the lodge and introduce them to the members when the lodge is in session.

- Assist the SD prepare candidates
- Should be a member of the Education Committee

MASTER OF CEREMONIES

Master of Ceremonies jewel is the double swords and assists the candidates prior to each of the degrees. He also maintains order and programming during special circumstances at the discretion of the Worshipful Master.

- Assist the SD prepare candidates
- Should be a member of the Education Committee

TILER



His Jewel is the Sword, by which he symbolically refuses entrance to anyone who is uninitiated in the Craft. The sword has no scabbard, as it is his symbolic duty to always have his sword drawn, ready for the defense of his post. The Tiler (or Tyler) of a Masonic Lodge is an appointed officer of the Lodge and is sometimes known as the "Outer Guard". He sits outside the closed door of the lodge room, armed with a sword.

The Tiler's duties and principle role is to ensure that only those who are duly qualified are allowed to enter the Lodge Room. He guards against cowans and eavesdroppers. During the Middle Ages, a cowan was a man who built stone walls of poor quality. He

was an uninitiated or non-apprenticed stonemason...a "jackleg", if you will. While the Tiler is sometimes called upon to assist in the preparation of candidates, his chief duty is to (symbolically) keep unskilled workmen from overhearing the conversation within the Lodge Room.

After the lodge members are inside the Lodge Room, the door closes and it is the Tiler's duty to decide whether late arrivals may enter. It is also his duty to make sure that each visitor is "properly clothed", which means they must be wearing their Masonic apron. To be fully and properly dressed before entrance into the Lodge Room, the visitor must be wearing their apron over the top (or on the outside) of their suit coat (never under their coat) and the apron strings must be fully tied before the Tiler will allow the visitor entrance. Some jurisdictions call this position the Outer Guard.

- Works closely with the JD
- Secures the Lodge Room
- Collects Aprons and Jewels
- Makes visitors comfortable

PRIMARY SCRIPTURES OF THE ENTERED APPRENTICE DEGREE

The following list of scriptures are referenced in the Entered Apprentice Degree. Understand too, there are many others, but these are significant and form a basis for additional study and perspective.

- Genesis 1
- Psalms 133
- Matthew 7:7
- Book of Ruth
- Exodus 26
- Ezekiel 13:10 - 15 (Untempered Mortar)
- 1 Chronicles 21:29
- Acts 7:44

THE RIGHTS OF AN ENTERED APPRENTICE MASON

In a sense, Master Masons always remain Entered Apprentices. We are learners, seekers of knowledge. The teachings of the degree always remain in effect; its obligations, subject to additions to the succeeding degrees, continue to be binding, and our interest in the Craft must always include it. As an Entered Apprentice Mason, you have an immediate and personal interest in our subject, and our discussion should lead you to see that it has a permanent and important interest for every Mason, however long it may have been since he received the first degree.

The Entered Apprentice must learn the lessons of the degree thoroughly because he must prove himself proficient to advance and because they contain Masonic teachings of fundamental importance that remain forever binding on every Mason. You should not

be content with mere memorization of the words but should also study the meanings, and if you cannot interpret them for yourself, you should seek help from others. The first degree is not a temporary stopping place to be forgotten when the next degree is reached. It is perfect and complete on its own, incorporated as a part of your Masonic life.

There are millions of Masons worldwide — over two million in the United States. You do not know them; they do not know you. Unless a man can prove he is a Mason, he cannot visit a Lodge where he is unknown. Hence, the requirement that an Entered Apprentice learn his work well is in his interest. But it is also in the interest of all Brethren, wherever dispersed. They may find it as necessary to prove themselves to another Mason as he may need to prove himself to them. If he does not know the work, he cannot receive proof any more than he can give it. While you will find later that there are slight differences in the details of the ritual work in various Grand Jurisdictions, the essentials are still identical.

An Entered Apprentice cannot vote or hold office. He is not entitled to walk in public Masonic processions. The public assumes that every man therein is a full-fledged Mason and judges each one and the Craft accordingly. An Entered Apprentice may not visit or sit in a Lodge except when it is open on the First Degree, and he has no vote.

Nevertheless, he possesses certain important rights and privileges. He has the right to be instructed in his work and matters pertaining to his degree. He has the right to apply for advancement to a higher degree. He possesses modes of recognition by which he can make himself known to other Entered Apprentice and Brethren who have advanced to additional degrees, and he has the privilege of using them. Also, an Entered Apprentice can receive a Masonic burial upon his death.

Complete faithfulness to his obligation and implicit obedience to the charge are among his important and lasting responsibilities. An Entered Apprentice is still on probation, a Mason in the making, passing through a period of trial and testing, his relationship to the Craft like that of the student to the graduate. The clue to his position is furnished by the word "Apprentice," which means "learner." His chief task is, therefore, to learn the responsibilities of an Entered Apprentice Mason. These, also, are very few.

He must:

1. Keep secret certain rituals entrusted to him.
2. Conduct himself with proper decorum.
3. Try to learn as much about Masonry as possible.
4. Pass the Proficiency.

CONCLUSION

Freemasonry preserves secrecy about its work. It meets behind tiled doors. Over its principles and teachings, it throws a garment of symbolism and ritual. Its art is a mystery; a wall great and high separates it from the outside world. It is a world standing silently within the world. Its work is challenging to understand. Intricate, complex, yet increasingly fascinating as one grows in Masonic knowledge, it is carried forward in the high and responsible regions of the faithful, moral, and intellectual life.

The petitioner who knocks at our doors has a slight knowledge of what lies within and needs more preparation. Once inside, he discovers that Masonry stretches away before him like a great continent across which he must make a long and often difficult journey to reach his goal. The journey begins on the night he receives his Entered Apprentice Degree; learning Masonry and becoming skilled in fashioning his life according to its requirements and philosophy is still before him.

In asking you to learn all the duties and privileges of an Entered Apprentice Mason, we urge you to think of apprenticeship in a larger sense. It is easy for a man to become a member in name only, but we want your ambition to extend far beyond that perfunctory state. We believe that you desire to become a Mason; in fact, and in reality, bearing our name has been your motive in seeking our fellowship. If this is true, we both urge and advise you not to be content with the letter and outward form in your beginning period but to apply freedom, fervency, and zeal to the sincere and thorough mastering of our art. So, to do is to be an Entered Apprentice Mason in spirit and truth.

Three Principal Tenets of Freemasonry

Brotherly Love

Relief

Truth

Three Principal Masonic Virtues

Faith

Hope

Charity

Three Great Principles of Freemasonry

Fatherhood of God

Brotherhood of Man

Immortality of the Soul

Three Great Pillars of Masonry

Wisdom

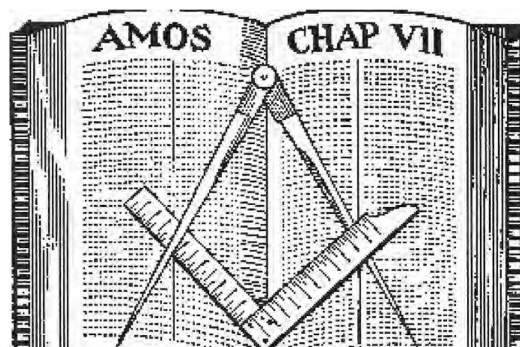
Strength

Beauty

ENTERED APPRENTICE QUESTIONS

1. What is the modern definition of Masonry?
2. What are the primary doctrines of Freemasonry?
3. What are the cardinal virtues?
4. What is the purpose of Freemasonry?
5. What is a Lodge?
6. What are the two types of Masonry and what is the difference between them?
7. What are Free and Accepted Masons?
8. Where and when was the First Grand Lodge formed?
9. Where and when was the first Grand Lodge in America formed?
10. How many U.S. Presidents were Masons?
11. In what year was the Grand Lodge of the State of Texas formed?
12. How many Lodges are currently in Texas?
13. What is the difference between a secret society and one with secrets?
14. What two subjects are never brought up in Lodge?
15. What two rites expand the teachings of Masonry?
16. Name five duties that you have as a Mason.
17. What does an Entered Apprentice represent?
18. What do the degrees of Masonry symbolically represent?
19. What does the Entered Apprentice degree represent?
20. What are symbols?
21. Who are the Patron Saints of Masonry?
22. Where is a man first made a Mason? Why is this important?
23. What do we mean when we say a man is "Duly and truly prepared"?
24. What is the symbolism of the Cable-Tow and what is its length?
25. What is the Rite of Discalceation?
26. What is the form of a Lodge?
27. What is the Rite of Salutation, and why is it significant?
28. What is the most important piece of furniture in the Lodge, and what is the symbolism of its position?
29. Who is the presiding officer in a Lodge?
30. What are the three Great Lights of Freemasonry, and what do they represent?
31. What is the most visible and audible evidence of a candidate's sincerity?
32. What parts of the Obligation are symbolic, and what parts are to be taken literally?
33. When are you relieved of your obligation to Freemasonry?
34. What is the Rite of Investiture, and what is its significance?
35. What do the 24-inch gauge and common gavel teach?
36. What is the Rite of Destitution, and why is it significant to you?
37. What is the Masonic significance of the Northeast Corner?
38. Where was the Ark of the Covenant kept in King Solomon's Temple?

39. What is the importance of the Masonic Charter?
40. What are cowans and eavesdroppers?
41. What is the symbolism of the Masonic Lodge?
42. What are the Immovable Jewels of the Lodge, what do they represent and who wears them?
43. What are the movable jewels of the Lodge and what do they represent?
44. What are the four cardinal virtues and what do they represent?
45. What is the symbolism of Chalk, Charcoal & Clay?
46. List at least three important messages in the charge.
47. How does the gavel signal members in the Lodge room?
48. When the Master in Lodge calls upon you, what should you do?
49. When entering or leaving an open Lodge room what do you do?
50. How do we act when prayer is given in Lodge?
51. What do we say after prayer and what does it mean?
52. Who are the elected officers in a Lodge?
53. What rights does an Entered Apprentice Mason have?
54. What are the responsibilities of an Entered Apprentice Mason?



THE FELLOWCRAFT – 2024

The Most Worshipful Grand Lodge of Texas

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INTRODUCTION

Like all other sciences, Masonry is progressive and can only be acquired by degrees and at intervals. When an Entered Apprentice has served a proper time, learned the applicable portions of the Ritual of the first degree, and passed a satisfactory examination thereon, he can be passed to the second or Fellowcraft Mason's Degree.

You are now midway in your journey. Having participated in two degrees and met several times with your mentor, you should now begin to feel more at home. You will note that every step you have taken, everything you have heard or seen, has been marked with dignity, sincerity, and purpose.

The First Degree made its principal appeal to the conscience. You were an Apprentice and a learner. Therefore, it was impressed upon you that you must live in obedience to your superiors and follow your guides and teachers. The Third Degree, yet to come, will make a spiritual appeal; it will address itself to the soul. In contrast, the Second Degree addresses the intellect; it is Masonry appealing to the mind.

In this degree, man is encouraged, symbolically, and literally, to advance his efforts toward his education, particularly in history, science, and the liberal arts, to prepare him to take his highest possible place in human society.

In addition, the Fellowcraft Degree also invites the candidate to make a life-long study of Masonry, learning more about Masonry and life itself.

OVERVIEW

This Fellow Craft degree is divided into two sections, the first of which is entirely ceremonial, and the Lecture about the same is a recapitulation of the ceremonies used on the occasion. It should be well understood by every member of the Lodge and, more significantly, by the officers. While it extends the plan of knowledge commenced in the first degree, it comprehends a more extensive learning system. It teaches, in our peculiar method, the most essential truths of science.

The Fellowcraft Mason's Degree is mainly devoted to science. The recipient's mind is fixed upon the wonders of nature and art by the nature of its ritual.

The attention is mainly directed to the liberal arts and sciences, whose principles the candidate is charged to become familiar with, that he may be able to occupy *with honor* to himself and with profit to his *fellow creatures*, his allotted place in the marvelous structure of *human society*.

The second section treats Masonry under two denominations: Operative and Speculative. It also details some interesting features relative to the Temple of Solomon and the usages of our Ancient Brethren, in the course of which the mind is drawn to the contemplation of themes of science and philosophy.

OPERATIVE MASONRY

We work in Speculative Masonry, but our ancient brethren wrought in both Operative and Speculative. They worked at the building of King Solomon's Temple, and many other sacred and important edifices.

By Operative Masonry, we allude to a proper application of the valuable rules of architecture, which a structure will derive figure, strength, and beauty, and whence will result from a due proportion and a just correspondence in all its parts. It furnishes us with dwellings and convenient shelter from the vicissitudes and inclemencies of the seasons. While it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary, and benevolent purposes.

SPECULATIVE MASONRY

Through *Speculative Masonry*, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far *interwoven* with religion as to lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and happiness.

It leads the contemplative to view, with reverence and admiration, the glorious works of creation and inspires him with the most exalted ideas of the perfection of his Divine Creator. In six days, God created the heavens and the earth and rested upon the seventh day; the seventh, therefore, our ancient Brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of the creation and to adore the Great Creator.

INTERPRETATION OF THE RITUAL OF THE SECOND DEGREE

You are now a Fellowcraft Mason. Many great ideas are contained in this Degree, which, if understood, will lead to the comprehension of others.

One is the idea of adulthood. The Entered Apprentice Mason represents youth in the morning of life, his eyes on the rising sun. The Fellowcraft Mason represents a man in

the prime of his life – experienced, strong, resourceful, and able to bear the heat and burden of the day. Adulthood can be described only in its narrowest sense in terms of years. If and when man achieves it, he discovers the mere fact that he is forty or fifty years of age has little to do with it. Adulthood is a condition, a quality of mind and heart.

A man in his middle years carries the responsibilities of life. He is responsible for the support of his family, the trials of business, and the destiny of our state and nation. It is said that King Solomon employed Fellowcrafts who labored in the mountains and the quarries.

This suggests that Fellowcraft, the adult man, carries on the work to be done in the mountains and quarries of human experience.

Another idea is that of experience. You will recall what was said about the five senses. That part of the Staircase Lecture was symbolic and represents what a man learns through seeing, touching, tasting, hearing, and smelling; in short, experience from year to year. A man gains knowledge only with time.

Still another idea is that of education. Any single individual's range of experience is limited. To our store of hard-won knowledge, we must add the experience of countless other men as taught to us by our teachers.

Consider the apprentice in the days when Masons were builders of tremendous and costly structures. He was a mere boy, scarcely knowing one tool from the other, ignorant of the secrets and arts of the builders. Yet, if worthy, diligent, and skillful, he could produce his Masterpiece after seven years and perform any task the Master might appoint him. All this was accomplished by teaching, by the Master Masons, about him guiding his hands and teaching him many lessons they had been acquiring for themselves for years.

Such is education, symbolized in the Second Degree by the Liberal Arts and Sciences. You may have been surprised to hear about Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy. The explanations of these subjects were not intended as an academic lecture. Like much else in the Degree, this symbolized all that education means. A Fellowcraft of Life must be equipped with experience and knowledge – but he must also have wisdom. Experience gives us an awareness of the world at points of immediate contact; education gives us competence for particular tasks in the activities of life, but a man's life is not confined to his direct experience, nor is he day and night engaged in the same tasks. Life is richer than that! Wisdom is that quality of judgment that enables us to adapt knowledge gained by experience and education to a practical solution to life's problems. Wisdom makes our work conform to the plans of the Great Architect.

The Middle Chamber, so conspicuous in the Second Degree, symbolizes wisdom. Through the experience of the five senses and education, represented by the Liberal Arts and Sciences, the candidate is called to advance, as on a Winding Stair, to that balanced maturity of life in which the senses, emotion, intellect, character, work, deeds, habits and soul of a man are knit together in unity. Such is wisdom.

As you have already been told, Freemasonry is a system of morality taught by allegories and illustrated by symbols. Of the allegories peculiar to the Second Degree, the most striking and essential is that you acted as a man approaching King Solomon's Temple. You entered its outer precincts, passed between two pillars, climbed a winding stair, and finally entered the Middle Chamber. There, you received your wages of corn, wine, and oil. During certain stages of this journey, you listened to a discourse, which Masonry calls the Staircase or Middle Chamber lecture.

What does this allegory mean to us? One answer might be that only gradually do we achieve an appreciation for the great values of life: Religion, which is man's quest for God; Brotherhood, which is a life of fellowship grounded in goodwill; Art, by which we enjoy the beautiful; Science, by which we learn the nature of the world we live in; Literature, by which we enter communion with the life of all mankind.

These values are not easily obtained. A man must be qualified by having the desire to learn and possessing the required faculties and abilities. He finds his way by trusting his guides, teachers, and books. He must feel his way from stage to stage, for he has never walked this way. It is an ascending and challenging road, symbolized by the Winding Stairs, and demonstrates that knowledge must be won without being given to us by others. Others may assist, but their assistance is limited, and the good things in life can come only through a patient, intelligent, and sustained effort.

The Middle Chamber represents the completion of the journey where the candidate receives the rewards for the ordeals and labors he has endured on the way — a goal accomplished. There, he receives instruction concerning the wages of a Fellowcraft Mason. The wages are intangible, but no less real, compensation for faithful and intelligent use of the Working Tools, fidelity to the obligations, and unflinching interest in the study of the Fraternity's structure, purpose, and possibilities. These wages may be defined in a deeper understanding of the Brotherhood, a clearer conception of ethical living, a broader toleration, a sharper impatience with the mediocre and unworthy, and a more resolute will to think justly, honestly, and independently.

Such are some of the meanings of your allegorical entrance into King Solomon's Temple. Other interpretations will come to light when the Degree becomes a living influence in your life, not only in the Lodge room but also in the world of human experience, of which the Lodge room is a symbol.

THE TEACHINGS OF MASONRY

Already, you have discovered that Masonry's teachings make a Mason study and learn for himself, force him to search out the truth, compel him to take the initiative, as a grown man should, so that the very act of learning is of great educational value. The purpose of secrecy is not to keep the candidate in the dark but to stimulate him to seek the light. The symbols and emblems do not conceal the teaching; they reveal it, but they reveal it in such a way that a man must find it for himself. Only when a man finds truth for himself will he keep it as a permanent possession.

Freemasonry has three great tenets or teachings: Brotherly Love, Relief, and Truth. Freemasonry is a Fraternity devoted to Brotherhood - but this Brotherhood must be understood in a special sense. Freemasonry's position is that Brotherhood rests on a spiritual basis. We are all Brothers because The Great Architect of the Universe is the Father of us all; therefore, faith is one of the foundations of Masonry.

Masonry is dedicated to God, the Great Architect of the Universe. It keeps an Altar at the center of every Lodge room with the Holy Book upon that Altar. It begins and ends its undertakings with a prayer. Its petitioners must believe in God. All this is genuine spirituality, not a formal religion. But, like all else in its teaching, faith and spirituality in Masonry is not outlined in written creeds or any other form of words. The Mason must come upon it for himself and put it in a form that will satisfy his mind.

Along with faith, Masonry teaches the necessity of morality, requiring of its members that they be good men and true, virtuous when tried by the Square, upright when tried by the Plumb, their passions kept in due bounds by the Compasses, just in their dealings with their fellows, patient with the erring, charitable, truthful, honorable.

Concerning the theological values of Faith, Hope, and Charity, our Craft says that "the greatest of these is Charity," each of us must stand ready at any time to extend a helping hand in relieving an unfortunate Brother or his dependents. Masonry, however, does not advocate a charity carried to the limits of fanaticism. There is such a thing as a cable tow, the extent of ability and opportunity, and we are not expected to give relief beyond the point where it would cause damage to ourselves or hardship to our families.

Another of Masonry's great teachings is Equality, symbolized by the Level. This does not represent that impossible doctrine that would erase all distinctions and hold that all men are the same in all respects, for it is evident that men are very unequal - as in physique, talent, gifts, abilities, and character. It is, instead, the principle that we owe goodwill to everyone and that within our Fraternity, all men travel the same road of initiation, take the same obligations, pay dues, and have the same rights, duties, and privileges.

A similar importance is attached to the need for enlightenment. The motto of Masonry is "Let there be Light," and almost the whole of the Second Degree is a drama of education.

There is Masonry of the mind as well as of the heart and the hand. To revere the wise, to respect teachers, to value and uphold schools, and to encourage the Liberal Arts and Sciences are among our most ancient traditions.

Outside the Lodge room, the Mason is to be a good citizen loyal to his government and patriotic to his country, conducting himself as a moral and wise man, remembering that he has to keep the good name of the Fraternity. These teachings arise out of the nature and needs of that Brotherhood for the sake of which the entire system of the Craft exists. To endure all trials and satisfy our hearts, Brotherhood must have a spiritual basis, hence the importance of our foundation of religion. Brotherhood requires that unbreakable ties hold all men together, hence the necessity for morality. Differences of belief and opinion must not be permitted to rupture these bonds, hence the need for Tolerance. Men can only fully enjoy fellowship if they have the same rights and privileges, hence the necessity for equality. They can only work together if work is to be done, hence the need for enlightenment. Brotherhood will only be perfect if men are filled with the spirit of goodwill. Therefore, there is a need for charity and relief, and Brotherhood cannot exist in a nation that admits it, hence the need for Masons to be good citizens. Through all the teachings of Masonry these principles, which lead back to the conception and practice of Brotherhood. Gain a clear understanding of that, and you will have the secret by which all else is made plain.

SYMBOLISM OF THE FELLOWCRAFT DEGREE

MEANING AND ORIGIN OF THE TERM "FELLOWCRAFT"

In the Degree of Fellowcraft, we emphasize the dignity and worth of the individual. Man should be an instrument of the Supreme Architect of the Universe. As such, he is a workman whose duty is to invent, create, and achieve and, by doing so, express his genius and individuality. All Lodges are designed to encourage the individual's development and allow a man to become as great as he wants to be.

The Degree of Fellowcraft symbolizes man in the prime years of his life. He is portrayed as an adult ready to accept life's responsibilities, not only for himself but also for his family and all of society. When a Mason assumes the duties and privileges of a Fellowcraft, he is taught that he is responsible for his destiny and that of the State. The themes of this Degree are education and achievement. The more a man learns through the pursuit of knowledge, the more he achieves.

As an Entered Apprentice, you began your travels as a candidate. But as a Fellowcraft, you continued as a Brother. Because of this, your cable tow was not a restraining force but a strengthening force.

Your Fellowcraft obligation was broader than that of the Entered Apprentice. In the Entered Apprentice Degree, the need for secrecy was stressed. Now, as a Fellowcraft, the needs of your fellow man are stressed. The promises contained in your obligation encompass the duties a man owes to God.

Darkness has always symbolized ignorance. The hoodwink is a symbol of ignorance. Without darkness, you could not appreciate the light. For your heart to receive truth, the eye was hoodwinked from distractions. The appreciation of Masonic light was made more meaningful. It came from the Scriptures: "And God said: Let there be light; and there was light." (Genesis 1:3)

As mentioned, the Fellowcraft degree symbolizes the years of manhood. During these years, he obtains the knowledge and applies this knowledge to the building of his character and to improving the society in which he lives.

The compiler of our Masonic ritual, William Preston, conceived Masonry to educate man in the liberal arts and sciences. In the Ritual of the Degree, a Fellowcraft is urged to advance his education in these fields. By using the process of Initiation, the symbolic importance of liberal arts and sciences is stressed.

THE DEGREE

THE PREPARATION

The changes in dress from an Entered Apprentice Mason to a Fellowcraft Mason have been explained in the ceremony. Note the emphasis changing from the left to the right side, from the weaker to the stronger.

Gaining admission is similar to the First Degree with the addition of a pass given to the Brother by his conductor. Knowledge and energy are freely given toward achieving the privileges of Freemasonry, and it is through the help of others that we can progress.

Once again, the candidate knocks with his hand, symbolizing, among other things, that this is his choosing.

THE CABLE TOW

The length of the Cable-Tow is frequently referred to in the language of Freemasonry, but many of the new Brothers do not understand its meaning. Formerly, a Cable-Tow was deemed to be the distance one could travel in an hour, which was assumed to be about three miles. In modern times, it 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 determines his ability will allow.

ENLIGHTENMENT

As in the Entered Apprentice Degree, the Fellowcraft undergoes enlightenment. The appearance of light after darkness symbolizes the quest for truth, knowledge, and wisdom and represents birth or initiation.

Darkness is the symbol of ignorance and evil, and as such, it needs to be overcome by the light of education and the promotion of what is morally good.

THE RECEPTION

In this degree, the instrument changes from the sharp point of caution and secrecy to the square, a symbol of virtue, morality, honesty, fair dealing, and truthfulness. You were received into the Lodge on the square to remind you that the square should be the rule and guide in your future actions with mankind.

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 you encountered in the First Degree, the Obligation has other vital points that bind each Brother.

Those important points are:

1. Obedience
2. Assistance
3. The protection of one another

The Obligation is a pledge by each Mason to all others, binding them by a tie that should last their lifetime. That bond, referred to as "The Mystic Tie" by Scottish poet Robert Burns, develops lasting and endearing friendships far beyond those made in ordinary life.

The penalties have the same significance as those invoked in the First Degree and are symbolic rather than physical. The penalties are similar to those imposed by civil law hundreds of years ago and relate to the idea that if a body is dismembered, it cannot be restored to life.

While the Entered Apprentice Degree penalty symbolizes the loss of the power of speech, that of the Fellowcraft symbolizes the loss of emotions and caring.

THE WORKING TOOLS

Once again, the candidate was presented with the Working Tools, the tools he needs to continue improving and shaping his life and those around him.

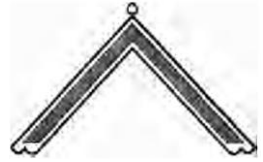
THE PLUMB

The plumb, as a working tool, tests perpendiculars. If a wall isn't vertical, it will not stand long. When a Mason doesn't lead an upright life, he will not enhance the Fraternity in his community. Such a man will be of no use to his fellow men. The plumb stands for righteousness — an upright life before God and man. It is the standard by which we test morality. By understanding this symbol, a Mason can use the meaning of all the Working Tools.



THE SQUARE

The square, as a working tool, proves right angles. On receiving light, you found the square to hold another meaning – Virtue. Virtue should guide you in all your transactions with your fellow man. Virtue dwells in a man's heart. He may hide his actions from man, but he cannot hide them from God. When you "act upon the Square" with a man, you give him "an honest deal," a square deal.



THE LEVEL

As a working tool, the level proves horizontals. As speculative Masons, we use it to symbolize equality. Equality of all men in the sight of God was practiced by Freemasons long before it was adopted elsewhere. All Masons meet upon the level of equality – they are Brothers, and all have the same Almighty Parent.



Equality has never meant equality of skills or abilities. We are all individuals. Individuality has built nations, communities, and businesses. Individuality can bring about good and evil, greatness and failure. Our identity is dependent on the teachings which we absorb in our youth.

From its formative beginnings onward, Freemasonry created the level of universal Brotherhood. Brotherhood embraces mutual respect, understanding, peace, and harmony.

We have kept sectarian religion, partisan politics, and national credos out of the Lodge discussions. Such discussions tend to divide men rather than unite them. Symbolically, you are building a spiritual temple, which requires hard labor. Your horizontal platform and foundation are the stage where you understand that all men are equal in the sight of God. The Supreme Architect of the Universe will approve your temple if it is Plumb, Square, and Level.

THE PILLARS ON THE PORCH

There are two pillars symbolizing those that are said to have been placed before the entrance to King Solomon's Temple, which are symbolically represented within every Lodge of Fellowcraft Masons. No one can determine the origin of this practice, but it has been said that they allude to the pillars of Fire and Cloud in the Bible. (Exodus 13:21)

The pillars were either brass or bronze and were a mixture of sun metal (copper) and moon metal (zinc or tin) so that the same imagery of the sun, moon, and master is present in the pillars. The pillar topped by the terrestrial sphere is considered a symbol of lunar consciousness, and the one topped by the celestial sphere is symbolic of solar consciousness.



These pillars are symbols of strength and establishment and, by implication, are power and control. One must remember that power and control are placed before you, so you might realize that power without control is anarchy and that control without power is futility. When the candidate passes between them, he represents the balance between them. He also represents the middle pillar of the Tree of Life so that strength or power is on one side of him, wisdom is on the other, and he is the pillar of harmony. Even in those rituals found before the formation of the Grand Lodge of England in 1717, there were references to our two great pillars. Even then, their symbolism was the same as today. God promised David that he would establish his Kingdom in strength. You passed between the pillars of your own free will. This signified you were no longer a youth. If you realize that power without control is dangerous, you have learned the lesson taught by the symbolism of these pillars, and you are then ready to journey up the winding stairs.



THE USE OF THE GLOBES

Besides serving as maps to distinguish the outward parts of the earth and the situation of the fixed stars, the principal use of the globes was to illustrate and explain the phenomena arising from the annual revolution and the earth's daily rotation around its axis. They are the noblest instruments for improving the mind, giving it the most distinct idea of any problem or proposition, and enabling it to solve the same. Contemplating these bodies, we are inspired with reverence for the Deity and his works. We are induced to encourage the studies of Geometry, Astronomy, Geography, and Navigation, and the arts and sciences dependent upon them, through which a more extensive knowledge of the mysteries of nature and of the laws which govern the universe may be obtained; and by which, throughout many ages, the initiated have so greatly benefited.

THE WINDING STAIRS

The Winding Stairs represent the progress of an inquiring mind, toiling and laboring toward intellectual cultivation and study. They are the road to Divine Truth.

The Winding Stairs, by their very shape, are also symbols of courage and faith. The Winding Stairs lead us to an unknown life. For some, there will be a Middle Chamber filled with the reward of fame and fortune. The journey will be filled with frustration, pain, and discouragement for others. The "Angel of Death" could stand on the next step for any traveler.

Yet, we climb because we have faith and courage. The Winding Stairs of life lead to our destiny, and the wages earned by the Fellowcraft are worth the risk.

THE THREE STAIRS

You began your symbolic journey to the middle chamber by climbing three steps. Since three symbolizes Deity, you were reminded that God was with you. You were spiritually tied to the Fraternity. The three steps represent a lodge's principal officers: the Worshipful Master, Senior Warden, and Junior Warden.

THE FIVE STAIRS

As it takes five officers to open a Lodge of Fellowcrafts, the five steps symbolize the Fellowcraft Degree. There are five orders of architecture, and geometry is the fifth science. There are five human senses. The five architectural orders illustrate a man's plans to build his spiritual temple. You are free to make your plans without interference from Masonry. But Masonry wants you to choose wisely and not build aimlessly. Without the five human senses, a man could not plan or learn. But in addition to those senses, a man must use his mind, soul, or spirit. Through his mind and his senses, he acquires knowledge and seeks education. Learning and teaching are stressed in the Fellowcraft Degree – the degree of manhood and continuing education.

Of the Invention of Order in Architecture

The ancient and original orders of architecture revered by Masons are, at most, three: Doric, Ionic, and Corinthian, which the Greeks invented. To these, the Romans added two: the Tuscan, which they made plainer than the Doric, and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, show invention and particular character and differ from each other: the two others have nothing but what is borrowed and differ only accidentally: the Tuscan is the Doric in its earliest state, and the Composite is the Corinthian enriched with the Ionic.

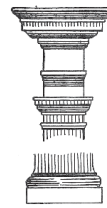
Therefore, we are indebted to the Greeks and not to the Romans for what is excellent, judicious, and distinct in architecture.

By order in Architecture, is meant a system of all the members, proportions, and ornaments of columns and pilasters, or it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole.

Order in architecture may be traced from the first formation of society. When the rigor of the season's first obliged man to contrive shelter from the inclemency of the weather, we learn that they planted trees on end and then laid others across to support a covering. The bands that connected those trees at the top and bottom are said to have given rise to the idea of the base and capital of pillars, and from this simple hint, the more improved art of architecture originally proceeded.

The Five Orders of Architecture - Tuscan, Doric, Ionic, Corinthian, and Composite

The Tuscan is the most simple and solid of the five orders. It was invented in Tuscany, from which it derives its name. Its column is seven diameters high, and its capital, base, and entablature have few moldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.



The Doric is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high and seldom has any ornaments except moldings on the base or capital. However, triglyphs and metopes distinguish the frieze, and triglyphs compose the decorations of the frieze. The solid composition of this order gives it preference in structures where strength and noble simplicity are chiefly required.



The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention, it was simpler than in its present state. Later, when it began to be adorned, it gained the name Doric, for when it was constructed in its primitive and simple form, the name Tuscan was conferred on it. Hence, the Tuscan precedes the Doric in rank because it resembles that pillar in its original state.

The Ionic bears a mean proportion between the more solid and delicate orders. Its column is nine diameters high; its capital is adorned with volutes, and its cornices have dentils. Delicacy and ingenuity are displayed in this pillar, the invention of which is attributed to the Ionians, as the famous temple of Diana at Ephesus was of this order. It is said to have been formed after the model of an agreeable young woman of elegant shape, dressed in her hair, in contrast to the Doric order, which was created after that of a strong, robust man.



The Corinthian is the richest of the five orders and is deemed a masterpiece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentils and modillions. This order is used in stately and superb structures. It was invented at Corinth by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstances: Accidentally passing by the tomb of a young child of Patrician blood, he perceived a basket of toys covered with a tile, placed over an acanthus root, it having been left there by its nurse. As the branches grew up, they compassed the basket till, arriving at the tile, they met with an obstruction and bent downward. Callimachus, struck with the object, set about imitating the figure; the base of the capital he made to represent the basket; the abacus the tile; and the volutes the bending leaves.



The Composite is compounded of the other orders and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian and the volutes of the Ionic. Its column has a quarter-round, as in the Tuscan and Doric order; it is ten diameters high, and its cornice has denticles or simple modillions. This pillar is generally found in buildings where strength, elegance, and beauty are displayed.



The Five Human Senses

Hearing is that sense by which we distinguish sounds and enjoy all the agreeable charms of music. By it, we can enjoy society's pleasures and reciprocally communicate our thoughts and intentions, purposes, and desires to each other; thus, our reason can exert its utmost power and energy.

By forming this sense, the wise and benevolent Author of Nature intended that we should be social creatures and receive the most significant part of our knowledge by intercourse with each other. For these purposes, we are endowed with hearing that our happiness may be complete by properly exerting our rational powers.

Seeing is that sense by which we distinguish objects and, in an instant of time, without change of place or situation, view armies in battle array, figures of the stateliest structures, and all the agreeable variety displayed in the landscape of Nature. In this sense, we find our way on the pathless ocean, traverse the globe of Earth, determine its figure and dimensions, and delineate any region or quarter of it. By it, we measure the planetary orbs and make discoveries in the spheres of fixed stars. Nay more, by it, we perceive the tempers and dispositions, the passions and affections of our fellow creatures, when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance would display the hypocrisy to the discerning eye. In fine, the rays of light that minister to this sense are the most astonishing part of the animated creation and render the eye a peculiar object of admiration. Of all the faculties, sight is the noblest. The structure of the eye and its appurtenances evince the admirable contrivance of Nature for performing all its various external and internal motions, while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the masterpiece of Nature's work.

Feeling is that sense by which we distinguish the different qualities of bodies, such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension, all of which, using certain corresponding sensations of touch, are presented to the mind as fundamental external qualities. Their conception or belief is invariably connected with these related sensations by an original principle of human Nature, which far transcends our inquiry. All our knowledge beyond our initial perception is obtained by experience. The constancy of Nature's laws connects the sign with the signified, and we rely on the continuance of that connection which experience hath discovered.

Smelling is that sense by which we distinguish odors, which convey different impressions to the mind. Animal and vegetable bodies, and indeed most other bodies, while exposed to air, continually send forth effluvia of vast subtlety, as well in the state of life and growth, as in the form of fermentation and putrefaction. These odors, drawn

into the nostrils and air, are how all bodies are smelled. Hence, it is evident that there is a manifest appearance of design in the great Creator's having planted the organ of smell inside that canal, through which the air continually passes in respiration.

Tasting enables us to make a proper distinction in our food choices. The organ of this sense guards the entrance of the alimentary canal, as that of smell guards the canal's entrance for respiration. From the situation of both these organs, it is plain that Nature intended them to distinguish wholesome food from that which is nauseous. Everything that enters the stomach must undergo the scrutiny of Tasting; by it, we can discern the changes the same body experiences in the different compositions of art, cooking, chemistry, pharmacy, etc. *Smelling* and *Tasting* are inseparable, and it is by the unnatural kind of life men commonly lead in society that these senses are rendered less fit to perform their natural offices. Each of the body's senses is directly connected with the human mind, and they are the essential instrumentalities through which the immortal spirit contacts the outer world. By anatomical dissection and observation, we become acquainted with the body and its functions, but by the anatomy of the mind alone, we discover its powers and principles. To sum up the whole of this transcendent measure of God's bounty to man, we shall add that memory, imagination, reasoning, moral perception, and all the active powers of the soul, including its senses, present a vast and boundless field for study and investigation, and are *peculiar mysteries*, known only to Nature and Nature's God, to Whom we are all indebted for creation, preservation and every blessing we enjoy.

THE SEVEN STAIRS

Of the seven liberal arts and sciences, geometry, the fifth science, is stressed in Masonry. Knowledge through geometry was, in the 17th century, the basis of all education. Our ritual has not changed, but you should change and grow. Man's greatest virtue is courage. With courage, we can face the unknown. A straight stairway requires only a simple mind. The winding stairway is symbolic of life. You need to find out what is ahead. We must each climb our stairway to our destiny – the middle chamber. Man climbs because he has courage. Faith leads man upward. Finally, he earns wages and receives them in the middle chamber – at the end of his life.

The Seven Liberal Arts and Sciences

These are grammar, rhetoric, logic, arithmetic, geometry, music, astronomy, *Geometry*, *Music*, and *Astronomy*. The fifth of these sciences, *Geometry*, is deemed principally essential in Masonry.

Grammar teaches the proper arrangement of words according to the idiom or dialect of any particular people. That excellence of pronunciation enables us to speak or write a language accurately, agreeably to reason, and correctly use it.

Rhetoric teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages of force and elegance, wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat, exhort, admonish, or applaud.

Logic teaches us to guide our reason discretionally in the general knowledge of things and directs our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted; and in it are employed the faculties of conceiving, judging, reasoning, and disposing; all of which are naturally led on from one gradation to another, until the point in question is finally determined.

Arithmetic teaches the powers and properties of numbers, which are variously affected by letters, tables, figures, and instruments. This art gives reasons and demonstrations for discovering any certain number whose relation or affinity to another is already known or found.

Geometry treats the powers and properties of magnitudes in general, where length, breadth, and thickness are considered, from a *point* to a *line*, from a *line* to a *superficies*, and from a *superficies* to a *solid*.

- A *point* is a dimensionless figure or an inseparable part of space.

- A *line* is a point continued and a figure of one capacity, namely, *length*.
- A *superficie* is a figure of two dimensions: length and *breadth*.
- A *solid* is a figure of three dimensions: length, *breadth*, and *thickness*.

By this science, the architect is enabled to construct his plans and execute his designs; the general to arrange his soldiers; the engineer to mark out ground for encampments; the geographer to give us the dimensions of the world and all things therein contained; to delineate the extent of the seas, and specify the divisions of empires, kingdoms, and provinces; by it, also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. Geometry is the foundation of architecture and the root of mathematics.

Music teaches us the art of forming concords to compose delightful harmony by a mathematical and proportional arrangement of acute, grave, and mixed sounds. This art, by a series of experiments, is reduced to a demonstrative science concerning tones and intervals of sound. It inquires into the nature of concords' discords and enables us to find their proportions by numbers.

Astronomy is that divine art by which we are taught to read the wisdom, strength, and beauty of the Almighty Creator in those sacred pages, the celestial hemisphere? Assisted by astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses of the heavenly bodies.

From it, we learn the use of the globes, the system of the world, and the preliminary laws of nature. While we study this science, we must perceive unparalleled instances of wisdom and goodness and, through the whole creation, trace the glorious Author by His works.

The Moral Advantages of Geometry

From this theme, we proceed to illustrate the moral advantages of Geometry, a subject on which the following observations may not be unacceptable.

Geometry, the first and noblest of sciences, is the basis on which the *superstructure* of Freemasonry is erected. By Geometry, we may curiously trace nature through her various windings to her most concealed recesses. By it, we discover the power, wisdom, and goodness of the Grand Artificer of the Universe and view with delight the proportions that connect this vast machine. Through it, we discover how the planets move in different orbits and demonstrate their various revolutions.

By it, we account for the return of seasons and the variety of scenes each season displays to the discerning eye.

Numberless worlds are around us (all framed by the same Divine Artist), which roll through the vast expanse, and the same unerring laws of nature conduct all.

A survey of nature and observing her beautiful proportions first determined man to imitate the divine plan and study symmetry and order. This gave rise to societies and gave birth to every applicable art form. The architect began to design, and the methods he laid down, improved by experience and time, have produced works admired by every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed.

Even the Temple of Solomon, so spacious and magnificent and constructed by many celebrated artists, escaped not the unsparing ravages of brutal force.

Freemasonry, notwithstanding, has still survived. The *attentive ear* receives the sound from the *instructive tongue*, and the sacred mysteries are safely lodged in the repository of *faithful breasts*.

Tools and implements of architecture, symbols the most expressive, are selected by the Fraternity to imprint on the memory wise and severe truths; thus, through a succession of ages, are transmitted, unimpaired, the excellent tenets of our institution.

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 Fellowcraft are received in the Middle Chamber. These wages are a symbol of the Divine Truth. The candidate must also find the doors to knowledge – the outer and inner entrances. To enter one of these, he needs a pass and a token. He must have a grip and a word to go through the other. Help is given to him in each instance, but such assistance is limited.

This signifies that man must acquire knowledge and spiritual satisfaction mainly through effort, and he often depends on others for help. Emphasis should be placed upon the amount of effort put forth by the candidate, for without effort, he cannot reap the reward that he seeks.

THE MIDDLE CHAMBER

Fellowcrafts assembled on the evening of the sixth day of the week and those entitled to the wages of a Fellowcraft were invested with certain mysterious signs, tokens, and a word, which enabled them to pass the inner and outer guards and enter the Middle Chamber. If they did not have proper identification, they did not get into the Middle

Chamber to receive wages. In modern Freemasonry, the Middle Chamber is the symbolic place of reward. In Masonic mythology, this was considered the place where the Fellowcraft met to receive wages for their labors in the Temple of Solomon.

It is also important to remember that the Middle Chamber represents the most inward part of a man's mind. The movement to the Middle Chamber symbolizes a trend toward pure intuition.

THE LETTER "G"

It should come as no surprise to you to learn that in English-speaking Lodges, the letter "G" hanging in the East is not only for geometry but also the initial of the sacred name of Deity. And because Masonry teaches through symbolism, God is frequently called the Supreme Architect of the Universe. Masons believe in God so strongly and deeply that they do not pronounce his name carelessly. Masons walk in His presence constantly, but it is impossible not to feel a little closer to Him in the Lodge with the letter "G" ever shining.

THE JEWELS OF A FELLOWCRAFT

The jewels of a Fellowcraft are an attentive ear, an instructive tongue, and a faithful breast.

In learning and education, we must listen if the work is to be properly transmitted from generation to generation. The life of Freemasonry depends on attentive ears.

An instructive tongue is necessary so that knowledge can be conveyed accurately. But the tongue teaches more than ritual. It informs Masons of Masonry's great truths and symbolism and what makes good men better men.

The faithful breast is the repository for those few secrets entrusted to you as you progress through the three degrees in Masonry. It is also the repository of those ideals you should display in life and pass on to your Brethren so that they may learn and grow to be better men.

As a Fellowcraft, you are symbolically and Masonically a builder. You have been given the tools to build your life: the plumb, the square, and the level. You were taught the value of work.

You know the importance of acquiring knowledge. Sharing this knowledge will make you more prosperous and a builder in the sight of God.

You are becoming the perfect ashlar that the Supreme Architect of the Universe uses to build your spiritual temple – that house not made with hands, eternal in the heavens. May you genuinely earn your Fellowcraft wages.

THE RIGHTS OF A FELLOWCRAFT

The Fellowcraft has the right to sit in a Lodge when opened in the Entered Apprentice or Fellowcraft Degree. When properly vouched, he may visit another Lodge opened on the Entered Apprentice or Fellowcraft Degree. He has the right to be instructed and examined. If he is proficient and worthy, he has the right to ask for advancement to the following Degree.

THE RESPONSIBILITIES OF A FELLOWCRAFT

A Fellowcraft Must:

1. Again, keep secret certain rituals entrusted to him.
2. Obey the rules of a Fellowcraft Lodge.
3. Be faithful to his Lodge and Masonry.
4. Be charitable.
5. Be honest in his dealings.

These responsibilities are to be found in the obligation, and you should review these and the obligation of the Entered Apprentice Degree. Finally, you are reminded to acquire knowledge and apply that knowledge to your duties in life to fill your place in society with satisfaction and honor.

PRIMARY SCRIPTURES OF THE FELLOWCRAFT DEGREE

- Genesis 1
- Amos 7:7 (Circumambulation)
- Pillars (Jachin and Boaz): 1 Kings Ch 7; Jeremiah 52: 20 - 23
- FC Penal Sign: 1 Samuel Ch 17 (my opinion: I believe is a derivative of David's confrontation with Goliath)
- God's promise to David: 2 Samuel Ch 7
- Jephtha, Judge of Israel (8th Judge): Judges Ch 11
- Hiram, King of Tyre (Phoenician King and pagan worshiper): 2 Samuel Ch 5 (reinforced in 3rd degree)

DUTIES AND PRIVILEGES OF A FELLOWCRAFT

Earlier, you were instructed on the duties and privileges of an Entered Apprentice Mason, and it is evident that the duties and privileges of a Fellowcraft Mason are much the same. It is his duty to learn the lessons of the Degree and their meanings; he must be obedient to the officers of the Lodge and the laws, rules, and regulations of the order. He has not yet assumed the financial obligations of the payment institution's history, philosophy, and symbolism to vote, hold office, or join the administration of the Lodge.

As in the previous Degree, he has the right to be instructed in our work and rituals, and he now possesses modes of recognition by which he can make himself known to other Fellowcraft Masons. But in addition to the bare details of duties and privileges outlined above, the beautiful ceremony of the Second Degree and the lessons learned from it should enthuse the Fellowcraft Mason with a desire to learn more about the institution's history, philosophy, and symbolism. We recommend that you read a few books about the Craft. A few hours will prove an investment of immense value in the future. Your mentor or your Lodge Secretary will be happy to direct you.

CONCLUSION

The members of a service organization, a golf club, a card club, or a fishing or hunting club are not obligated to pass through a course of instruction to understand their new organization. Freemasonry is a different kind of organization. It is so diverse that it is not easy to think of any other society to compare it. Masonry is not so obvious and familiar that a man already understands when he joins it. It is, instead, something that he must learn. Let us consider a few facts so this may be made more explicit.

Masonry is so organized that a man cannot be admitted to it merely by paying a fee and signing a registry. He must pass through a series of initiations requiring him to study and learn. It does not entice men into its membership by offering them pleasures and indulgences but calls them, if they are appropriately qualified and have the motive, to live a certain kind of life.

Just as this life is, the Fraternity is not outlined in a few simple rules but establishes a beautiful system of ritual and symbolism. This system can only be understood after a few minutes. It calls for study, reflection, and a vigorous application of the mind.

The history of Masonry, which is very ancient, is fascinating as such, but infinitely more, it is a living and active part of our work, not something dead and done with, but vital and close to us. One cannot understand Masonry apart from its history. Of like bearing is that Masonry exists as a system of laws. These laws are in the form of Ancient Landmarks, Old Charges, Constitutions, traditions, usages, edicts, regulations, customs, by-laws, and authority vested in officers. Whatever is done in Masonry is done lawfully. The Craft is not an open enclosure in which, after passing the barrier, every man is free to do as he pleases. Instead, it is like an organism in which every part and organ acts according to the law of the whole.

Also, consider the offices in the Masonic system. They carry with them heavy responsibilities. The Master, for example, is not simply a presiding officer but is indeed and in truth a Master, the executive head of the Lodge, responsible for its welfare to the Grand Lodge. To qualify for such an office, he must pass through a long apprenticeship in active work and be certified as proficient. He should learn thoroughly the Ritual of all three Degrees, as well as the opening and closing ceremonies and rules of order, to say nothing of the laws and practices.

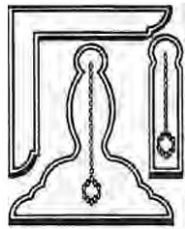
As you enter this great world of Masonry, you must not be content to look at it from a distance but be eager to enter it, take part in all its affairs, and enjoy the entire, rich life that pulsates through it.

Your diligence in learning the lessons of the three Degrees is essential, as this will be the foundation upon which you can build a satisfying Masonic career. It will make it easier for you to take part in Lodge life, visit other Lodges, and perhaps hold office; at the same

time, it will become a part of your mind from which you will constantly draw inspiration and light in your daily life.

As you become qualified and opportunity arises, we recommend that you stand ready to take an active part in the Fraternity and not be content with remaining on the sidelines. This does not necessarily mean to hold office or participate in the Degrees; the work of Masonry is far more extensive than that.

We are confident that this description of the task of being a Mason will neither depress nor discourage you but instead will be an inspiration to you, a challenge to your best endeavors, a proof to you of the richness and value of that life with us into which you are now entering.



RISING SUN

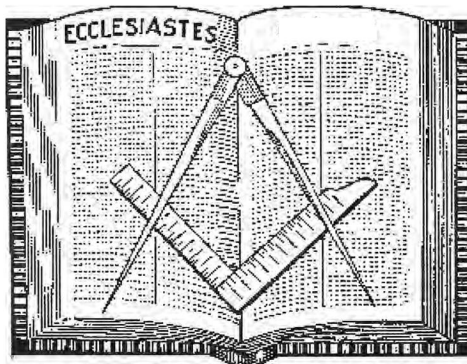
*In dewy Morn, with day begun,
The reddening East allures the sight;
We see the mild, the Rising Sun,
And bless the invigorating light.
In radiant Noon, with day advanced,
The sunny South attracts the eye;
We hail the luster thus enhanced,
The larger glories of the sky.
In gentle Eve, with parting day,
The painted West rewards the gaze;
And when her last beams fade away,
We linger o'er the gorgeous rays.*

*So, Craftsmen of the Rising Sun, May all your working hours be passed,
That when your temple toil is done Your brightest scenes may be your last.*

Rob. Morris, LL.D., 1884
Masonic Poet-Laureate

FELLOWCRAFT QUESTIONS

1. What does the Fellowcraft Mason represent?
2. What does the Middle Chamber symbolize?
3. If the purpose of secrecy is not to keep the candidate in the dark, what is its purpose?
4. In Ancient Operative Masonry, who was a Fellowcraft?
5. In Modern Speculative Masonry, who is a Fellowcraft?
6. What is the Grand Lodge?
7. Who are the elected officers of the Grand Lodge of Texas?
8. Where is the Grand Lodge office?
9. With what instrument were you received into the Lodge and of what should it remind you?
10. In addition to the vow of secrecy that the Obligation contains, what additional vows are in the Fellowcraft Obligation?
11. What are the Working Tools of a Fellowcraft Mason?
12. What does each one test or prove? What do they symbolically mean?
12. What is the lesson taught by the pillars?
13. What is the lesson taught by the globes?
14. What do the Winding Stairs represent?
15. What is the significance of the Three Steps?
16. What is the significance of the Five Steps?
17. What is the significance of the Seven Steps?
18. What is the moral significance of Geometry?
19. How did you gain admission to the Middle Chamber?
20. What does the Middle Chamber symbolize?
21. What does the letter "G" represent?
22. What are the Jewels of a Fellowcraft Mason?
23. What are the rights of a Fellowcraft Mason?
24. What are the responsibilities of a Fellowcraft Mason?



THE MASTER MASON – 2024

The Most Worshipful Grand Lodge of Texas

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INTRODUCTION

It is safe to say that among the countless thousands who have in the past been raised to the Sublime Degree of Master Mason, not many, if any, of them realized the full implications of the ceremony at the time. Yet it is important that the deeper meaning of this degree be understood if one is to become a Master Mason in **fact** as well as in **name**.

The Third Degree is at once the climax of the Symbolic Lodge rituals and the most profound degree in Masonry. Its meanings are complex. Its allegories are solemn.

By the time you have reached the Master Mason's Degree, the duties and responsibilities you have sworn to inculcate have become much more extensive.

At the Altar, you take on more and more responsibility through the obligation. Your charity and love must know no limits. Your family, your friends, associates, widows, orphans and especially your Brethren have a constant claim upon you and your station. The circle drawn by the Compasses of friendship, morality and brotherly love, has no beginning, no ending. The Master Mason Degree is called the Sublime Degree, not just for the solemnity of the ceremonies, but also for the profound lesson of wisdom it teaches.

The Master Mason Degree differs in many ways from the previous two Degrees. In the other degrees, the Lodge is a symbol of the world in which we live – trying to sustain life; striving to obtain knowledge; and becoming virtuous through wisdom. In this degree, the Lodge becomes a representation of King Solomon's great temple in Jerusalem. This magnificent structure was a symbol of Heaven to the Hebrew people.

Solomon constructed the Temple (modeled after the Tabernacle in the wilderness that we read of in the book of Exodus) as the dwelling place of Jehovah, or Yahweh, that he might be in the midst of his people in Israel. The Hebrew law of cleanliness was strictly enforced and nothing unclean was permitted to enter the Temple.

The ceremonies of this Degree lead to the inevitable conclusion that youth, when properly directed, leads to an honorable and virtuous maturity and if regulated by morality, faith and justice, life will be rewarded in its closing hours by the prospect of eternal bliss.

THE SIGNIFICANCE OF THE DEGREE

The importance of the Master Mason's Degree can best be understood when we compare it to the Entered Apprentice and Fellowcraft Degrees. In the first two Degrees, architecture was the theme of the symbols. The symbols in the Degree of Master Mason refer to life events, tragedy, and its ultimate triumph if we lead virtuous lives. In other words, the symbols of this Degree deal with the spiritual part of man's life. We should

keep in mind that, in our later years, we are getting closer and closer to death and our wisdom should be shared to the generations after us.

PREPARATION OF THE CANDIDATE

The preparation of the candidate reminds him of several things. First, through the clothing, he is reminded that he is just a man, like all others. He is also taught that his obligations become more extensive and binding each degree he advances. Finally, he is reminded that he can attain many of his life goals only with the assistance given by a friend or brother.

THE RECEPTION

In the reception at the inner door, you are reminded that all the lessons of Freemasonry must be implanted in the heart if they are to serve a useful purpose and become a part of your way of life. You should practice these in your daily life.

The tool of reception and the placement thereof is a reminder that character and integrity controls. The heart of a man is what differentiates a man. The heart of a mason differentiates him from other men of society. It is not that we are better men, but our values are held to a higher accord.

THE OBLIGATION

By the time you have reached the Master Mason's Degree, the duties and responsibilities you have sworn to inculcate have become much more extensive. This obligation is the capstone of the three obligations of the symbolic degrees, and if you consider the wording, you learned that the Master Mason Obligation is an extension of the two previous obligations.

Consider also the symbolic penalty of the Master Mason Obligation. It is as serious as the many components of the Oath itself. All that you promised in the Entered Apprentice and Fellowcraft is ever more relevant now, and so much more.

THE THREE GRAND MASTERS

The three Grand Masters mentioned often in our rituals as they relate to the building of the Temple are: Solomon, King of Israel, Hiram, King of Tyre; and Hiram Abif.

The secrets, known only to these three Grand Masters, were not to be communicated to a craftsman until he had completed his training and proved his ability as a Master Craftsman. Once these secrets were attained, a Master Mason could reap the rewards of working wherever he was needed, and travel, unencumbered to any country during that time. All of us should be forever reaching outward and upward, looking for further knowledge; to be of better use to our fellow man, and serving the God of our faith.

SOLOMON KING OF ISRAEL

Solomon was the son of David and Bathsheba. He became the third king of Israel at the age of 20 and reigned 40 years. During Solomon's reign, Israel had its greatest power, prosperity, and recognition. The name Solomon is proverbial for wisdom. God's love for David was so great, he gifted Solomon with wisdom, a wisdom that was unmatched in the generations before him and likely never to be matched in the generations after him.

With the gift of Godly wisdom, Solomon did great things. He constructed God's permanent house in which His Divine Providence would be on earth with His creation. But even with his wisdom, Solomon succumbed to the pleasures of the flesh and his passions were not managed within due bounds. As a result, the nation of Israel was divided into a Northern and Southern Kingdom (Kingdom of Israel and Kingdom of Judah, respectively). No longer in union, the people of Israel continued to lose their way and were conquered by the Assyrians (722 BC), Babylonians (605 BC), Persians (their defeat of the Babylonians in 539 BC), ruled by the Egyptians and Syrians in about 323 BC), and conquered by the Romans in 70 BC. The lesson on unity is so powerful from a historical perspective and we should heed this lesson for our Fraternity.

Consider the Book of Ecclesiastes. Read it. Study it. It is basically broken down into three "phases", e.g., youth, middle age, and the end of life. Surely it is no coincidence that the three degrees in Freemasonry is modeled the same.

HIRAM, KING OF TYRE

Hiram, King of Tyre, was a Phoenician king according to the Hebrew bible. He likely participated in a pagan faith. His regnal years have been calculated by some as 980 to 947 BC, in succession to his father Abibaal. He was a friend of King David and became both ally and friend of King Solomon. In Hiram and David's union, peace was made for the nation of Israel. This peace and prosperity provided the opportunity for the construction of Solomon's Temple. According to historical accounts, he helped Solomon by supplying certain materials for the construction of the Temple and, in return, received access to the major trade routes to Egypt, Arabia and Mesopotamia from King Solomon.

A lesson that should be gleaned about Hiram's and David's faiths: they were not the same. Each believed in a creator and the immortality of the soul. Through their differences, great things were created. This is a model for Freemasonry.

HIRAM ABIF

Hiram Abiff is a name of utmost significance in the world of Freemasonry. He is referred to in Masonic lodges across the world. Hiram Abif, presumably from the bloodline of Cain, was the son of Ruth, a widow woman of Tyre, from the tribe of Naphtali. He was sent by King Hiram as one of the principal architects and Master of Works at King

Solomon's Temple's construction site. His story is a symbol of integrity and resilience in the face of adversity.

THE LEGEND OF HIRAM ABIF

You have been raised to the Sublime Degree of a Master Mason. It is indeed a "sublime" degree, which a man may study for years without exhausting the meanings, symbols and intricacies contained therein. In the first and second Degrees you were surrounded by the symbols and emblems of the builder. In the Third Degree, you found a different order of symbolism, cast in the language of the character of a man. To recognize this symbolism is the first step in interpretation.

The second step is to recognize that the third Degree has many meanings. But most essentially it is a drama of the character of a man, setting forth the truth that, while the body of a man withers away and perishes, there is that in him that does not perish. This is the meaning most generally adopted by the Craft is shown by our habits of language. We say that a man is initiated an Entered Apprentice, passed a Fellowcraft, and raised a Master Mason. To most Masons the raising is the center, or heart, of the Master Mason Degree. Any interpretation must stimulate a man to reflect upon himself and to study more thoroughly in the future.

In this tragedy, evil is set forth in the drama of the third Degree. Here is a good and wise man, a builder, working for others and giving others work; the highest work we know, for it is dedicated to God. Through no fault of his own he experiences tragedy from his fellow Masons. Here is evil, pure and simple, a complete picture of human tragedy.

How did the Craft meet this tragedy? First by imposing the supreme penalty on those who had possessed the will to destruction and, therefore, had to be destroyed lest another tragedy follow.

Next was to discipline and pardon those who acted not out of evil will but who were misled through weakness. Forgiveness is possible to a man who himself condemns the evil he has done, since in spite of his weakness, has retains his faith in good.

The third step was to recover from the wreckage caused by the tragedy whatever of value it had left undestroyed. Confusion had come upon the Craft; order was restored. Loyal Craftsmen had to take up the burdens dropped by traitors.

It is the nature of tragedy that the good suffer for the evil, and it is one of the prime duties of life that a man shall work to undo the harm wrought by crime and evil, else in time the world would be destroyed by the evils that are done in it.

Since the legend of Hiram Abif is ritualistic, it is immaterial whether it is historical or not. There was a Hiram Abif in history, but our third Degree goes far beyond what history tells of him they are symbolic of what occurs in the life of every man.

It is inexcusable to treat the drama as a mock-tragedy or serious-comedy. Savage peoples employ initiation ceremonies as an ordeal to test the nerve and courage of their young men, but Freemasonry is not savage. Boys in school enjoy hazing, but Freemasonry is not juvenile.

The exemplification of our ritualistic drama should be as sincere, solemn and earnest as a prayer before the Altar.

The Hiram Legend is a symbol of the human experience. The work he supervised is symbolic of the work we do as we organize and direct our lives from birth to death. The enemies he met are symbols of our own lusts and passions which make war upon our characters. His doom befalls every man who becomes a victim to these enemies, to be interrupted in his work to lose mastership of himself, to be buried under all manner of rubbish, defeat, disgrace, weakness, misery, evil habits, and scorn

Did you ask while participating in the drama, why you were made to participate, why you were not permitted to sit as a spectator? It was YOUR drama, not another's! No man can ever be a mere spectator of the drama of his own character. Your participation was designed to prepare you to become a Master Mason by teaching you the secret of a Master Mason by which a man may rise above his internal enemies; if a man is a Mason in reality as well as in name. The real Master Mason is Master of himself.

Why did the enemies come from within your own circle, not from the outside? The enemies most feared are always from within — your own ignorance and passion.

Another profound lesson we learn in this degree is that of fidelity. Even in the face of certain death because of his refusal to betray his trust, this Ancient Grand Master steadfastly guarded his secret; his standards allowed no compromise with evil; his principles were not sacrificed to expediency.

Imprint the story of Hiram Abif indelibly on your mind; ponder it. Your inner self will give, in the form of firsthand experience, that which the Drama gave in the form of ritual, and you will be wiser and stronger for having the guidance and light the tragedy provides.

THE TEMPLE OF SOLOMON

King Solomon's temple is significant in Freemasonry. This Temple was located on the Temple Mount, anciently known as Mount Moriah, in Jerusalem. The building of the Temple took seven years and was completed around 970 BC. It was about 430 years after the people of Israel was led by Moses out of Egypt. Freemasonry traces its origin as an institution of the temple. According to ancient theories such as The Legend of the Craft, some speculate that Solomon initially concocted the fraternity. It was conceived as a secret society during the construction of the temple. Therefore the temple is a symbol of

origin to Freemasons. Today, Masonic lodges are perceived as modern-day King Solomon Temples.

THE SYMBOLISM OF THE TEMPLE

The chief purpose of Solomon's Temple was said to provide a dwelling place for God in the midst of his people, Israel. People thought that God dwelt among man in those days. Some people of that day claim Solomon's Temple was the most perfect building ever erected by man. Whether it was or not is open to conjecture, but perfection was certainly the goal of both David and Solomon.

The symbol of the Temple for each of us is founded upon the idea that man himself is a living Temple where Diety resides. Freemasonry tries to undertake the task of helping each of its members build a more perfect symbolic home within themselves where God can reside. Each of us should work toward the same type of perfection in our own temple as that sought for in the physical Temple at Jerusalem.

Our individual temples are mental, physical, and spiritual. Our work on these temples should be inspired by perfection, ever chipping at those superfluous sections of ourselves.

RAISING THE CANDIDATE

This Degree is the climax of Symbolic Freemasonry. This milestone represents your dedication and growth within the brotherhood. If you learn only that living, dying, and raising of a Master is a drama designed to teach the virtues of fidelity and fortitude, you have received only partial light and have seen nothing but a drama with a moral. Masonry is a textbook on living and dying well.

THE LION OF THE TRIBE OF JUDAH

The lion has always been a symbol of strength and royalty. It was the sign of the Tribe of Judah and, therefore, of the royal House of King David and his successors. Its connection into Masonry is not well defined. Therefore, a Mason is free to find his own explanation.

THE THREE RUFFIANS

There are many symbolic explanations for the appearance of these three individuals in our ritualistic work. Their attempt to obtain the secrets not rightfully theirs, and the consequences of their acts, are all symbolic. Each of us is reminded that rewards must be earned rather than coerced or stolen.

The Ruffians are also symbols of the "passions" within ourselves, which we have "come here to subdue."

There is another symbolism that can be applied to today's world. When man is enslaved, the first of his privileges to be denied or curtailed is that of free speech and unrestricted communications with his fellow man. This is represented by a blow by the first Ruffian. Man's affection is the next area attacked. Those who control a people also force the families to comply with their orders. This is represented by the blow by the second Ruffian. Finally, man's reason is attacked, because your enemies will always seek to destroy your mind as the final step to enslavement. This is represented by the third ruffian.

THE WAGES OF A MASTER MASON

Operative Masons performed manual labor and received wages which would contribute to their physical welfare.

The wages of a Speculative Mason must come from within as he is concerned with the moral rather than the physical labor. The intangibles of love, friendship, respect, opportunity, worthwhile labor, and association are the wages of a Master Mason. Not all earn them.

TO FREELY TRAVEL IN FOREIGN COUNTRIES

A goal of our ancient Operative Masons was to become Masters so they might possess the knowledge and the secret passwords and signs which would enable them to freely travel and practice the arts of a builder, even in foreign countries.

"Foreign countries," as used in speculative Freemasonry, is a symbolic place and is not meant to refer to a certain geographical location. Freemasonry, itself, is a foreign country to every member. 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 and traditions. He must become a part of it to fully appreciate and enjoy its privileges and pleasures in it.

We, as Speculative Masons, still desire to travel in foreign countries within the Craft. Some of us feel the urge strongly enough to diligently study Masonry, so we may receive proper instructions and be permitted to travel and receive Master's wages. Becoming a Master Mason gives each man the right to travel in foreign countries in Freemasonry. All you have to do is learn the work and keep yourself in good standing that you may find Lodges open to you everywhere. By studying the writings of Freemasonry, you will find pleasant traveling.

The areas of study include history, traditions, philosophy, ritual and many other areas leading to countless treasures which each of you must discover for yourself. These are the rewards for Master Masons who travel in foreign countries.

THE LOST WORD AND DIVINE TRUTH

In reality, we are not searching for a particular word. What we are searching for is Divine Truth, which should be the ultimate goal of all men and Masons. We must search diligently for truth, and never permit prejudice, passions, or conflicts of interest to hinder us in our search.

The concept of Divine Truth can vary depending on religious and philosophical beliefs. In religious contexts, Divine Truth often refers to the ultimate truth or wisdom revealed by deity or a higher power. It can encompass moral and ethical principles, spiritual teachings and the nature of existence. In philosophical terms, the search for Divine Truth may involve questions about the nature of reality, knowledge, and the purpose of life. Different belief systems and traditions offer their own interpretations of divine truth, so it's a deeply personal and complex concept.

THE FIVE POINTS OF FELLOWSHIP

In the instructions on the duties of Brotherly Love and the specific obligations which a Mason has toward his brethren there is a symbolic allusion to certain points of the body which, from the lessons taught, are called the Five Points of Fellowship. These points are summed up as "assisting a brother in his endeavors, praying for his welfare, keeping his secrets inviolate, supporting him in his virtuous undertakings, and providing honest advice." These Five Points of Fellowship are particularly important for you to learn and incorporate into your daily life.

SIGNS, TOKENS, AND WORDS

The Signs, Tokens and Words are important because they provide modes of recognition. Anciently, before the written word, they were used to signify the level of proficiency an Operative Mason had attained. In Speculative Masonry, each has a symbolic meaning which helps to illustrate and explain the lessons they accompany. You should know how to give all the Signs properly, to show your respect for the dignity of the ceremonies and to enable yourself to visit other lodges.

THE SECRETS OF FREEMASONRY

We should fear less the Cowan than the uninformed Mason. The latter has learned just enough to cause Masonry irreparable harm. He knows so little about the Craft that he believes everything about it is secret. There are few things that are secret. The secrets of Freemasonry are the ceremonies, rituals, grips, words, etc. You promised that you would not reveal these secrets to anyone not entitled to receive them. This means neither confirming or denying. You also made other promises: to treat each other as brothers, to take care of his wife and family as your own should the need arise. If you cannot keep a

promise of secrecy, how can you be trusted with a man's well being, his wife, and his family?

THE WORKING TOOLS

The working tools of a Master Mason are all the implements of Masonry. In the United States, the Trowel is highlighted in this Degree. A Master Mason uses the Trowel to cement ties between Masons, and to use it to spread Brotherly Love and Friendship.

THE LECTURE & SYMBOLISM

The Third Degree – the Master Mason Degree – is the pinnacle of Freemasonry. True, there are degrees with higher numbers that are offered by bodies affiliated with Freemasonry, but none exist without Master Mason Lodges. Membership in any affiliated body is dependent on maintaining your Symbolic or Masonic Lodge membership. As a Master Mason, you are eligible to visit any Lodge in the world, if that Lodge's Grand Lodge is recognized by the Grand Lodge of Texas. Through such visitations, you will find friends and Brothers in all your travels.

What you have sought through Masonry is light. When you seek light, you are trying to discover truth. As in the first two degrees, you wore the cable tow. In this degree, it is yet longer and symbolizes how strongly you are united with the Craft and the Craft with you. Your ties, obligations, duties, and responsibilities have increased considerably with your being raised to the degree of Master Mason. These will remain with you the rest of your life. In the Master Mason Degree, as well as the Entered Apprentice and Fellowcraft degrees you received lessons that are to be stored in your memory for all times – to be used now and throughout your life.

The symbols you learned in the first two degrees concern themselves with specific tools and emblems of construction for you to use in laying your foundation for the lessons and symbols concerning your inner character. Emotionally, you are maturing into full manhood.

The Compasses take on a much deeper meaning in the Master's degree. It symbolizes the beginning, span, and end of your life on earth. Your journey into adulthood gave you the opportunity to contemplate your creator – to reflect on the days of your youth – and what you have accomplished in your manhood to this time. If you have not been as productive as you should be, you still have the opportunity to amend your ways.

Time, patience and perseverance will accomplish all things, you are told. These virtues are symbolically represented by a monument described in the ritual. The record of Hiram Abif's life and actions are symbolically recorded in the book in the virgin's hands. Many of man's virtues are contained within those pages. The monument symbolizes immortality in the hearts of Masons.

THE THREE PILLARS

Our institution is supported by three great pillars – Wisdom, Strength, and Beauty.

Wisdom – Of all the wise men of past ages, Solomon was the considered the wisest. Therefore, the pillar in the East of a Lodge represents Solomon and symbolizes wisdom. It comes only from knowledge, which comes from study and experience. Your knowledge grows as you study the lessons of our degrees and with continual study, your wisdom will ever increase. Many men, both good and bad, possess knowledge; few are wise.

Strength – Without strength, neither wisdom nor beauty can endure long. We speak of subtle strength – a passive strength. It is contained within the heart, mind, and soul of man himself. It is the strength of purpose, and the ability to master oneself. The support for a spiritual building must be strong, not the strength of iron or steel, but that of character. The speculative Mason follows the divine plan to symbolically build with the pillar of strength.

Beauty – Beauty is symbolized in the Masonic Lodge by the Corinthian column. It is the most ornate and beautiful of the ancient orders of architecture. But beauty to a Mason is not that of material things. As we look inward, it is beauty of the mind, character, and spirit that we should revere; beauty of the wonderful works of nature, glory of unselfishness and idealism; the illumination of love.

You were told that the pillar of Wisdom was represented by the first Grand Master, Solomon, King of Israel. The Worshipful Master is the symbol of Wisdom in the lodge.

Hiram, King of Tyre, symbolized Strength because of the support he gave to Solomon. The Senior Warden is the pillar of Strength in the Lodge.

Hiram Abif, because of his skillful work in brass and other metals, is the third of the original Grand Masters and he symbolizes the pillar of Beauty. His counterpart in the Lodge is the Junior Warden.

THE ALTAR

The Altar is in the center of every Masonic lodge room. Beside the Altar we place the three great lights of Masonry. Upon it, we place the Volume of Sacred Law and, the square and compasses It is the center of the Lodge room and it is upon this Altar and the Volume of the Sacred Law that you have been obligated and bound to the fraternity.

POT OF INCENSE

The Pot of Incense was the emblem of a pure heart. Of the five senses mentioned in the Fellowcraft Degree, smell is most strongly associated with emotion. Smells remind us of experience, some pleasant, some not. The smell of flowers, of wood smoke around a campfire, or of medical odors in a doctor's office, they each carry emotional memories.

THE BEEHIVE

A beehive consists of a group of insects tirelessly working together to achieve a common goal. The Beehive is the emblem of industry. Similarly, the beehive in Freemasonry represents the importance of Masons coming together and mobilizing all efforts for one purpose. The concept behind the hive is to gather people with similar interests who can cooperate. It tells us that we should never be sitting down content, especially when we can help our fellow man by exerting a little effort.

THE TILER'S SWORD

The Tiler's sword harkens back to a need in the days when this instrument was the principal means of offense or defense. It may have been used during the days of the operative masons to protect the secrets of the master builder from the Cowan (In operative Masonry, a Cowan is: an unskilled workman; a pretender. In Speculative Masonry, an outsider, a profane "without the word", an intruder). The sword has become the symbol of the Tiler's authority to protect the Lodge from impostors.

To us, as speculative Masons, the sword should also serve as a reminder of its moral lessons. It should admonish us to:

1. Set a guard over our thoughts.
2. A watch at our lips.
3. And post a sentinel over our actions, thereby preventing the approach of any unworthy thought or deed to our hearts and preserving our conscience, void of offense toward God and man.

THE HOURGLASS AND THE SCYTHE

The Hourglass is an emblem of human life. As you learned in the Entered Apprentice degree, each day should be divided into portions to be used wisely, for every second wasted is lost forever and can never be recovered.

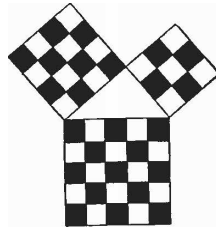
In Freemasonry, a scythe is an emblem of time in the destruction of humankind's institutions. It symbolizes the end of our time on earth.

Masons are taught that since we don't know the exact time of death, it is essential to utilize the time God has given to mold ourselves into better people.

THE 47TH PROBLEM OF EUCLID

The 47th Problem of Euclid is also known as the 47th Proposition of Euclid or the Pythagorean Theorem. The name originated from Euclid, famously recognized as the father of geometry.

The mathematical representation of the symbol is in the ratio 3:4:5.



This symbol was brought to Freemasonry for three reasons:

- It is one of the most important lessons to operative Masons.
- To promote the concept of Logic and reasoning.
- To extol and illustrate some of the virtues of Pythagoras.

Euclid's 47th Problem was absolutely necessary for the cathedral builders, as it reads: "In every right triangle, the square of the hypotenuse is equal to the sum of the squares of the other two sides." It is a root theorem of Geometry and a foundation of mathematics.

What does the 47th Problem of Euclid symbolize? Perseverance – The search for Truth – The need for more knowledge!

In Speculative Freemasonry, the 47th Problem of Euclid stands for Masons' importance to "square their square", or square their actions by the square of virtue. In other words, members of the craft are required to align their lives in order.

THE TROWEL

Stonemasons used trowels during construction to spread cement on bricks or stones.

Freemasons use the trowel as a symbol of Master Workman. Similar to construction, the trowel is symbolically used to spread brotherly love within the craft.

The person spreading love is a figurative trowel, while the affection being spread represents cement.

Masonic brotherly love refers to resilience a person has built by restricting personal desires and passions to disseminate peace and harmony to the people around him. The

love is not limited to fellow Masons. Instead, it is to be shared with anyone a Mason interacts with.

THE LAW BOOK

The Laws of the Grand Lodge of Texas A.F. & A.M., e.g., “The Book of Masonic Law” contains the laws and statutes which govern the Most Worshipful Grand Lodge of Texas. It is published for all to read. It is considered so important that every Worshipful Master, at his installation, is charged to always search this book.

Often, the Mason disregards the contents found within Division I and II, including the Foreword, Corporate Charters, etc. This information is valuable, and you are encouraged to read and understand our Order, especially the Ancient Charges.

Masons often times get confused on our Corporate Charge. The Grand Lodge of Texas is not a charity. Instead, “the said Grand Lodge and this corporation is formed for charitable and benevolent purposes, and to cement bonds of good fellowship and brotherly love among its members and adherents, and to practice the art of Ancient Free and Accepted Masonry as has been done from time immemorial.”

DEPORTMENT WHILE IN LODGE

Your etiquette while the Lodge is open is governed by good taste. You should not engage in private conversations nor through any other action, disrupt the business of the Lodge.

Discussions in the Lodge are always a healthy sign and promote the interest of the Lodge if properly conducted. If you wish to speak, rise and after being recognized, make your remarks to the Worshipful Master, then sit down. You should observe rules of propriety and refrain from mentioning personalities or disturbing the peace and harmony of the Lodge. Discussion of religion or partisan politics may disrupt the peace and harmony of the Lodge and are prohibited in the Lodge.

Two methods of voting are used in Texas Masonic Lodges:

The uplifted right hand, which is used to express your assent to or dissent from a motion, as you desire.

Ballots. Ballots are of two kinds. (1) Written, for election of officers, and in Masonic trials. (2) Ballot Box, for the degrees or for affiliation. In using the Ballot Box, the white balls are affirmative or favorable ballot. The black ball (or cube) are the negative or unfavorable ballot.

FREEMASONRY'S GREAT LESSONS

You actively participated in one of the greatest dramas of all time. You were an active participant so these lessons would be deeply ingrained and Masonry, never to be lost. You represented a historical character. What transpired though is legend, a drama and an allegory. It depicted man's search for Truth, Courage, and Prudence.

The philosophy of Freemasonry is entwined with the past. It has preserved the wisdom man took centuries to acquire. Masonry, through its symbolism, has kept this wisdom alive.

In Masonic legend, Hiram Abif lived and died to instill in the hearts and minds of Freemasons symbolic lessons of life. These include, but are not limited to, the following:

- Perseverance
- Fidelity to your word
- Love of Mankind
- Courage
- Patience
- Fortitude

Hiram's enemies came from his inner circle — the workers he trusted. So, do many of man's adversaries. He will usually guard himself against attacks from those he believes he must fear but has no reason to protect himself from those he loves and trusts.

As Hiram Abif prayed daily for guidance from God before drawing his designs, so must we. Through the Supreme Architect of the Universe, we acquire a self-image we must have if we are to be successful.

The legend of Hiram Abif also teaches Freemasons that to betray a trust is more contemptible than death itself. It reminds man that he should live each day prepared to die and die as a man prepared to live forever.

But each man must find his own sprig of acacia. Each must set his own goals and draw his own designs to achieve those goals. It is comforting to know, however, that he can call on his Brethren for assistance and advice.

1. They can give him a sense of direction.
2. They can give him moral support and enthusiastic backing.
3. They can give him ideas with which to work.

But no one can make another's decisions. His final course is one he must set for himself.

THE LANDMARKS

As you develop in Masonry, you will begin to understand our landmarks better. For now, it is enough to advise that probably all English speaking Grand Lodges would agree that at least these Masonic fundamentals are Landmarks:

- A belief in a Supreme Being.
- A belief in immortality.
- The Volume of the Sacred Law as an indispensable part of the furniture of the Lodge.
- The Legend of the Third Degree.
- That the Grand Lodge has sovereign jurisdiction over the Lodges under its control.
- That discussion of sectarian religion or politics within the Lodge is prohibited.

THE RIGHTS OF A MASTER MASON

These consist of Masonic Relief, Masonic Visitation, and Masonic Burial.

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 individual has the right to determine the worthiness of the request and decide whether such aid can be granted without material injury to his own family.

Relief is a voluntary function of both the Lodge and the individual. The Brother requesting the relief has no claim upon any Lodge or individual Master Mason. If the Lodge's financial condition will not allow it to help, he can apply to the Grand Secretary of the Grand Lodge for help. The widow and/or orphan of a Master Mason, who was a member in good standing in the Lodge at the time of his death, are entitled to consideration if they apply for assistance.

Masonic Visitation: Visitation to other Lodges is a right you acquire when you can prove yourself to be a Mason in good standing, and if no member of the Lodge you are visiting objects. In order to gain entrance into another Lodge, you should know the signs, words, and tokens, and carry your paid-up dues card with you at all times.

You can gain visitation rights to another Lodge by two methods, by undergoing "strict trial or due examination," or by being "vouched for" by a brother of the Lodge you are visiting. Undergoing examination usually consists of showing your dues card and meeting with a committee that has been appointed by the Worshipful Master.

The Right of Burial: Masonic Funeral ceremonies, a right extended to Entered Apprentices, Fellowcrafts, and Master Masons, are conducted only at the request of some member from a Mason's immediate family. The choice belongs to the family not to the

Lodge. These ceremonies can be given in the house of worship, funeral home or at graveside.

Masonic Law - Among the most important of his rights, though exercised under unhappy conditions, is his right to trial by his peers, under regulated conditions, with complete freedom to present evidence in his behalf. This assures him that no Lodge can degrade him without a fair trial. Neither his Lodge nor any officer or member of it can remove him through malice or spite; nor can he be made to suffer the penalties of Masonry out of idle gossip or hearsay. The right of trial guarantees him all the securities of justice. If he is brought to trial in his own Lodge on charges of un-Masonic conduct and found guilty, he has the right to appeal to the Grand Lodge. This right is his guarantee against possible injustice or spiteful prosecution by some private pique or quarrel.

A Master Mason's privileges must be described in principle and in spirit rather than in detail because they vary and depend on local conditions. He has the right of a voice in his Lodge, to vote and to hold office as well as to serve on committees. He also has the privilege of giving Masonic service, one of the principal sources of joy in Masonic life. A Lodge may do many things that are neither required nor prohibited. It may hold social affairs, give special entertainments, may have a library – all according to the wishes of its members. The Grand Lodge offers many privileges, which are as open to the individual member of the Lodge. Membership gives no man a right to demand things of either the Lodge or the Grand Lodge, but if they are offered, every member has an equal right to enjoy them.

Beyond all these specific rights, duties and privileges lies a more general region in which all are intermingled -the whole domain of Masonry's teachings, its rituals and symbols, its history, its ideas of jurisprudence, its philosophy, and its literature.

THE RESPONSIBILITIES OF A MASTER MASON

The constant responsibility of a Master Mason is "to preserve, unsullied, the reputation of the Fraternity." Leading a good life is the best means of carrying out our individual responsibility to our Lodge and our craft. 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.

Lodge attendance - There is no minimum attendance requirement, nor is there a penalty for not attending. However, every Master Mason has a moral obligation to be loyal to the Lodge, which gave him Masonic light and all the benefits which are associated with it. You should attend Lodge as often as possible and actively participate in the fellowship.

The Responsibility of Balloting on a petition for membership - Only Master Masons who are members of a Lodge in the jurisdiction of the Grand Lodge of Texas have a right to

ballot. All members of the lodge being petitioned must vote. No member present and entitled to ballot shall be excused from that duty. No member will be permitted to retire from the Lodge to avoid casting his ballot.

If you do not know of anything unfavorable against a petitioner, then you should accept the word of the Investigating Committee and cast a ballot accordingly. However, if you have information to indicate the petitioner is unworthy, do not hesitate to use the black ball to protect the Lodge and the Fraternity from undesirable members.

As you are casting your ballot, examine your own motives, and hope that the ballot you are about to cast will do justice to the candidate, to Freemasonry, and to yourself. Only by doing so will we be able to continue building a membership of worthy Brothers. If in doubt, vote in favor of the Lodge and Freemasonry. The Right to Secrecy of the Ballot is guaranteed by Masonic Law. Custom allows each member to have perfect freedom in balloting on petitioners. No Brother should disclose how he voted, and no brother shall inquire into how another Brother voted on a particular candidate.

The Responsibility to Examine Visitors - This responsibility belongs to the Lodge itself and is delegated by the Worshipful Master to the Senior Deacon or to a committee of Brothers who are to satisfy themselves that the visitor is a Mason in good standing, and of a regular Lodge. The Worshipful Master may call upon any member of the Lodge to serve on the examining committee.

The Responsibility of Signing Petitions - Before endorsing the petition of anyone for membership, you should take the time to discuss Masonry with the applicant. You should know why he wishes to become a Mason, what he expects, and what may be expected of him. You must be satisfied with his understanding, and know that he is of good moral character. The signing of the petition should be a source of great pleasure and responsibility for you. The lodge should perform thorough investigations. This takes time - and it should. Consider performing your investigations per the 2023 Investigation Guidelines,

The Financial Responsibilities of a Mason - There are many. But in no circumstance should you sacrifice the financial needs of your family for the wants of Freemasonry.

First, there is the area of mandatory support, or Lodge dues. By paying dues the Brother carries his share of the expense incurred by the Lodge. Any member failing to pay his dues in accordance with our Constitution and Laws is subject to suspension from membership. Not being able to pay dues can (should) be handled without embarrassment. A distressed Brother should inform the Worshipful Master, or the Secretary, of his situation. This is not Masonic Charity, but rather Brotherly Love. No Lodge desires to suspend a Brother who is unable to continue payment of dues if this is the result of circumstances beyond his control. In most cases, the other Brethren in the Lodge know nothing about his situation.

Second, there is the area of voluntary support, such as distressed worthy Brothers. Regarding voluntary support, a Mason must determine the extent of his participation, measuring the need against his ability.

Lodge Membership - You become a member after being raised to the degree of a Master Mason. Termination is accomplished in one of four ways:

1. Demit
2. Suspension
3. Expulsion
4. Death

You can apply for a demit from a Lodge, (or transfer to another Lodge or be unaffiliated with any Lodge) if you are currently a member in good standing. You can also hold plural memberships in multiple Lodges. Sometimes this is done when one Lodge raises you to a Master Mason and you move to another area where you want to "fully participate". in the new Lodge. Often times, however, a Brother wants to spend time with other Brothers that meet at times other than his home Lodge and he has the means, time, and family support to engage.

WHAT IS NEXT

You are a Master Mason.

At the very least, you have turned in your proficiency and you are up to date on your dues. Note: Membership dues are payable to your Lodge by December 31 every year, for the following year. If you have not paid your dues by this date, you will be recognized as a Master Mason not in good standing.

You are a full member of your Lodge, with all the rights and privileges thereof. You can now attend Grand Lodge in January (third weekend in January of every year). However, you cannot vote at Grand Lodge. This is true until you become a Past Master or you carry the proxy for your Lodge.

So what do you do now?

LODGE RITUAL

Most of the lodge's ritual is standardized by the Committee on Work of the Grand Lodge of Texas and must be delivered from memorization.

We put on display a theatrical allegory, acted out by members of the lodge to teach the moral lessons to the candidate.

This means memorizing lines, memorizing footwork (i.e., where to go in the lodge room to deliver certain parts of your lines and with what physical gestures; like for a play or a movie). These ceremonies are very important and should be conducted with the utmost solemnity.

There are so many parts to be learned, each symbolizing some principle or aspect that we can apply in our lives. Even the smallest part of a few lines has something important to teach us if we are willing to learn it.

Practice. Practice. Practice. We are all teachers. You are encouraged to obtain a certificate in the work, of which there are three: Class A; Class B, and Class C. Our Fraternity needs teachers. There simply are not enough proficient brothers teaching the work.

Practice. Practice. Practice. We are all teachers.

PARTICIPATING IN DEGREES

If you're a Freemason, you know that delivering a Masonic ritual is a significant part of the experience. Whether you're performing a degree ceremony or giving a lecture, the way you deliver the ritual can make a significant impact on the audience.

The goal is to create an unforgettable experience that resonates with the attendees long after the event is over. However, delivering a memorable Masonic ritual requires more than just memorizing the words.

It requires a specific mindset that enables you to connect with the audience, convey the meaning behind the ritual, and make it a truly meaningful experience.

This mindset involves a combination of preparation, focus, and intention that allows you to deliver the ritual with confidence and authenticity.

MASONIC DEFINITIONS

You are encouraged to purchase a copy of the Texas Monitor. There are many terms that are necessary for you to learn. The following are some terms that are most useful.

Nonage refers to a person who has not yet attained legal Masonic age, which in Texas Masonry is 18 years old.

Dotage is a condition associated with old age. Being old does not bar someone from membership, but we require that he be mentally healthy and alert.

A **fool** refers to a man without prudence or judgment. He may be of legal age, but is lacking in common powers of understanding.

Profane means someone who is "not a Mason." The word is derived from the Latin "pro" meaning before, and "fanum" which means temple. Thus, someone profane is one who is "outside the temple," or uninitiated.

A **Clandestine Lodge** (often referred to as an Irregular Lodge), is one that is operating with a charter that has not been issued by a duly recognized Grand Lodge by the Grand Lodge of Texas. Clandestine Lodges are not rare

A **Clandestine Mason** is an individual who belongs to one of these lodges. They are considered to be irregular and not eligible for visitation or Masonic communication.

PRIMARY SCRIPTURES OF THE MASTER DEGREE

- Genesis 1
- Genesis 4 (Tubalcain)
- Ecclesiastes Ch 12 (Circumambulation)
- 1 Kings 5: 1 - 10
- 1 Kings 6:1 - 7:51 (note: neither hammer nor ax is found in 1 Kings 6:6)
- 1 Kings 7:13 - 14 (Hiram Abiff)
- 2 Chronicles 2:13-14
- 2 Samuel Ch 5:11
- 1 Kings 5:1 - 10
- Job 14

CONCLUSION

There are two closing suggestions for your consideration, each of which can be of great value as you ponder the teachings of Masonry. One is that you learn as much as you can about the Fraternity now; study the ritual, ask questions of your more informed brothers, read a book or two on the Craft and especially study the explanations of the Ancient Charges of the Freemason (found in the Laws of the Grand Lodge of Texas, Division II). These charges were given to candidates by the old Operative Masons to define and explain the Masonic life. They were used for centuries, and they continue to be a body of law in which every aspect of Freemasonry finds expression.

The other is that you study with equal care the following statement. "Masonry teaches man to practice charity and benevolence, to protect chastity, to respect the ties of blood and friendship, to adopt the principles and revere the ordinances of their own religion, to assist the feeble, guide the blind, raise up the downtrodden, shelter the orphan, guard the Book of Sacred Law, support the government, inculcate morality, promote learning, and love man."

To sum up: Freemasonry in all its height and length and breadth and richness is now yours to study, use, and to enjoy.

WHERE DO I GO FROM HERE?

Self-Study. We have given you the ritualistic words and meanings of the basics of Masonry. Now you can choose which path or paths you want to follow. Personal self-study is divided into two paths: the study of one's self; and self-directed study of Masonry with others. Each of which circle around back to the other and are intertwined with each other.

Masonry has been presented to you in what might be described as a gale force storm of information, philosophy, and theory. The hurricane force storm comes later in the form of Officer Leadership Training, hopefully in your future. Now is the time to reflect on the multitude of philosophical teachings, tenets, and principals you have been presented in each of the three degrees. Then look at your own life, actions, habits, and morals and evaluate how you want your life to coincide with or need to change to align with those Masonic ideals. This is often facilitated while learning our ritual and its presentation.

Self-directed study with others is learning, that you choose, of the Ritualistic presentation of those Masonic Ceremonies that you experienced.

As an Entered Apprentice, a Fellowcraft, and even as a Master Mason, you learned the proficiencies from one, two, and maybe more instructors. Hopefully you learned more than just the words associated with each degree. Hopefully you learned, perhaps not spoken to directly, how these lessons should be incorporated into your own life. Now, as you choose to learn the various parts of ceremonies to present to others, you will be learning from many more instructors and from each other. Each of whom, from the most senior Past Grand Master to the guy who was initiated last week, are on the same journey of self-examination and self-improvement.

The associated lessons taught during that instruction are yours to explore as deeply, or as shallowly as you need at this stage of your life. These needs will change with the knowledge you gain and with the time you must devote to such study. As with all things, the more you learn, the more you discover how much more there is to learn.

Beyond the ritualistic study, you are encouraged to explore the symbolic nuances contained therein. On the surface the ritual is as simple and as plain as what is in front of you. As you read the writings of others, explore, and contemplate, you will begin to realize the duality and complexity of the symbols Speculative Masonry has adapted from Operative Masonry. How you incorporate Masonry into your life will forever be changing. Continue the examination and exploration of Masonry as the time and attention life will afford you.

Work hard for your Lodge. Be a servant leader. In time, you will be recognized as the man the Lodge desires to lead the lodge. This truly is a wonderful experience – to be recognized by your peers! If you are elected to serve as a Warden and eventually the Master, serve your lodge with just and upright behavior. Call upon the Past Masters. They do want to help.

As a Past Master yourself, you can now vote at Grand Lodge. Perhaps you want to further serve the Most Worshipful Grand Lodge on a permanent committee (refer to the Law Book for descriptions of these committee's respective duties). Some believe the greatest service a mason performs is performing intentionally as an engaged Past Master for his Lodge.

Too often good men never petition a lodge because the member with whom they discussed freemasonry could, or would, not tell them anything. You, by virtue of these lectures, are more highly informed in Masonic teachings and principles than some of your Brethren. If you still feel unable to discreetly discuss the Craft, then when asked about the Fraternity, you should immediately contact one of your better-informed Brethren.

THE MORAL LAW (FROM LIGHTFOOT'S COMMENTARIES)

"A Mason," say the old charges, "is obliged by his tenure to obey the *Moral law*." Since it is, by ancient custom and usage, the duty and obligation of every Mason to obey the Moral law, these Commentaries would be deficient without a brief consideration of that important subject.

Morality seems to be the first outward manifestation of Masonic philosophy. It is a prime prerequisite for admission into the rites of initiation. Masonry is described as a "beautiful *system of Morality* veiled in allegories and illustrated by symbols."

A careful investigation of this important subject will reveal the fact that Moral preparation is an essential necessity before the Neophyte can actually enter upon the *path* of true initiation.

The Moral law is the gateway through which one enters the straight and narrow pathway that leads to spiritual awakening and unfoldment, which may be said to be the ultimate object to be accomplished by the rites of initiation.

No one who reads our ancient charges can fail to see that Freemasonry is a strictly moral Institution, and that the principles it inculcates inevitably tend to make a brother who obeys its precepts a more honorable and virtuous man. Hence our lectures very properly define Freemasonry to be "a science of Morality."

Morality is, indeed, a very comprehensive term. It has been defined to be the doctrine of right and wrong in human conduct; conduct or practice which accords with moral principle, or virtuous conduct; of, or pertaining to the practices, conduct, and spirit of

men toward God, their fellow men and themselves, with reference to right and wrong, and obligation to duty. It may be said to cover the entire sphere of human conduct coming under the distinctions of right and wrong.

Moral laws are not man-made edicts or decrees: they spring from the eternal justice and wisdom of God. They are as absolute and immutable as the physical laws He has ordained for the government of Nature and the universe about us. Violation of Moral laws bring evil consequences, in like manner, as a violation of physical laws.

The distinguishing difference between man, and all the varieties of animal life and intelligence below him, is in the fact that man is morally accountable, and individually responsible; while the animal is not. That is to say, man is bound by a higher law of life than is the animal. He is a distinct factor in the "Moral Order" of the Universe, and is bound by the Moral Law. The animal is not.

There is a definite and scientific reason why man is a creature of the Moral Order, while the animal is not. It is because man is vested by nature with those higher distinguishing attributes of the Soul (Self-consciousness, Reason, Independent choice; and Independent, Self-Conscious and Rational Volition), which alone enable him to understand and respond to Moral Law, and discharge the Moral Obligation of Personal Responsibility. The animal is not so vested.

Man, therefore, is a "Moral Being," in the sense that he is charged with Moral Accountability, and Personal Responsibility. The animal is an *Un*-moral being (not *Immoral*), in the sense that it is not charged with Moral Accountability nor Personal Responsibility.

Man alone is capable of being *Im*-moral, because he alone finds it possible, knowingly and intentionally, to violate the Moral Law of his own Being. Man, without an immortal soul, would not differ in his natural characteristics from other animals of creation. In that condition, he could no more be immoral than can the animal. Neither could he be moral, any more than it is possible for the animal to be moral.

Morality, therefore, is an attribute of the immortal soul, and is not a product of the bodily senses. In fact, the appetites and passions generated by the material senses are regarded as obstacles in the development of lofty moral attributes. Hence, Freemasonry teaches its initiates to circumscribe their desires, and keep their passions within due bounds, as an essential prerequisite to moral development, and spiritual awakening.

The Soul is believed to be vested with a knowledge of both good and evil, and is endowed with the free and unhampered power of choice of its own conduct in relation to either.

Good is said to be a natural attribute of the soul and is symbolized by *light*, while evil is the adversary and is symbolized by *darkness*. The highest impulse of the soul is to embrace the Good, and eschew the evil, which may be further expressed, as a yearning to

follow the Moral law. But the inordinate desires of the Material senses, and their evil propensities are more often stronger than the will, and defeat the nobler counsels of the heart.

No evil deed or wrongful act can be perpetrated by any rational being without an inner consciousness of the quality of the act. For, just as the tongue receives experience of sweet and bitter by means of tasting, and the eye discriminates between black and white by means of vision, and the ear recognizes the distinctions of sounds by hearing, so also does the soul through its knowledge of good and evil, receive pleasure or pain, health or disease, light or darkness, through the thoughts and actions, good or bad, of Mortal Man. Morality, therefore, is the law which establishes harmonic relations between the soul and all the principles of its Being. It is also the law by which harmonic relations are kindled and established between the soul, and the Grand Architect of the Universe. Moreover, it is the law by which harmonic relations are established by man with his fellow men, and the natural world about him. In fine, in all the ancient rites of all nations, as well as in their sacred writings, the Moral Law is held to be the outward expression of the latent spiritual attributes of the immortal soul.

A good moral character was a prerequisite to admission into the Mysteries. A strict observance of the tenets of the Moral Law was an essential condition of advancement as well as the retention of good standing, therein. Likewise, Freemasonry requires of its initiates that they *come* under the tongue of *good report*.

The importance of the Moral Law as a fundamental principle of Freemasonry, is exemplified by the ancient custom and usage which makes every act of its members, involving moral turpitude, a Masonic offense, subjecting the offender to discipline or expulsion .

It was universally recognized, in the Ancient Mysteries, that entrance upon the path of true Initiation leading to Moral, Intellectual and Spiritual enlightenment, was to be accomplished only by obedience to the Moral Law, by the conscious and intelligent observation of which , he conformed his life to the higher principles of his Being.

The practice of moral principles is the *Living* of a Life in strict conformity with the terms, conditions and requirements of those Principles and Rules of conduct, whereby man satisfies the requirements for the growth and unfoldment of his own Spiritual Being.

It is only by the *Living* of such a life that man may ever develop within himself the state or condition which leads to "Constructive Spirituality."It is only by the awakening of the highest forces of his Being, that it is ever possible to reach the goal of true *Mastership*. To aid the soul in its struggle to attain *Mastership* is the primary object of Initiation.

In the rites of the ancient Temples, that state was said to be attained when the Initiate had progressed to the point where he achieved consciousness of the indwelling, in the temple of his body, of his own ego or spiritual entity. The spiritual entity which dwelleth in the temple of the body is the *true Master* of each and every living Being. The great Initiate, St.

Paul (I Cor. vi, 19.), says: "What? Know ye not that your body is the Temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?" Again, he says: (1. Cor. III. 16, 17), "Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is Holy, which *temple* ye are."

When the true *Master* is installed in the East of such a Temple, radiant in the effulgent and refulgent splendor of his glory – peace and harmony reign throughout.

The circle of life's ills and trials is narrowed! The sensual passions assail the heart in vain. Want no longer successfully tempts him to act wrongly, nor curiosity to do rashly. Ambition spreading before him its Kingdoms and its thrones, its offices and honors, would fail to swerve him from his great allegiance. He refuses to be enriched at another's loss or expense, and feels that the whole human race are his brethren. Sorrow, pain and anguish, are soothed by a perfect faith, and an entire trust in the Infinite Goodness of God. The world around him, and the heavens above him become new, and all the ample glories, and splendors of the Universe, speak to his soul the presence and beneficent care of a loving Father.

The glorious achievement of spiritual illumination, to be attained by Initiation through obedience to the Moral laws, is reflected in the beautiful verses of an author, to me unknown:

*I had walked life's way with an easy tread,
Had followed where comforts and pleasures led, Until one day, in a quiet place,
I met the Master face to face.
With station and rank and wealth for my goal, Much thought for my body, but none for my soul, I
had entered to win in life's big race,
When I met the Master face to face.
I met Him, and knew Him, and blushed to see That His eyes full of sorrow were fixed on me. I
faltered and fell at His feet that day,
While my castles melted and vanished away;
My thought is now for the souls of men; I have lost my life to find it again,
E'er since one day in a quiet place I met the Master face to face.*

MASTER MASON QUESTIONS

1. Why is the Master Mason Degree called Sublime?
2. In the Third Degree what does the Lodge represent?
3. What is the significance of the Master Mason Degree?
4. How were you received in the Lodge and what was its meaning?
5. What is a Clandestine Lodge and a Clandestine Mason?
6. Why are Signs, Tokens and Words important in Masonry?
7. What is the most important working tool of a Master Mason and what is its Masonic use?
8. It is said that a man is _____ an Entered Apprentice Mason, _____ a Fellowcraft Mason and, _____ a Master Mason.
9. Who were the three original Grand Masters?
10. When and where was the Temple constructed?
11. Who was responsible for building the Temple and why was it built?
12. What was the ultimate goal of our Operative Brothers?
13. What do the three ruffians symbolize?
14. What is low twelve and what, does it represent?
15. What does the Lost Word represent?
16. What is the symbolism of the Setting Maul?
17. What was the significance of the Sprig of Acacia?
18. What is the symbolism of being raised?
19. What are the Three Pillars and by whom are they represented?
20. What is always placed upon the Altar?
21. Of what is the Beehive a symbol?
22. What moral lesson is represented by the Tyler's Sword?
23. Draw the 47th problem' of Euclid and describe its importance.
24. What are some of Freemasonry's Great Lessons?
25. What does the legend of Hiram Abif teach us?
26. What are some of the generally recognized Landmarks of our order?
27. What are the rights of a Master Mason?
28. What are the responsibilities of a Master Mason?
29. How do you address the Master in a Lodge?
30. How may vote in Lodge?

Work with your mentor or a group of Brothers and consider the symbolic time associated with the second section of the degree. How long did the entire act take? Consider the distances travelled by foot. The likely time it took for the roll call of 153,000 men. How far was Joppa from Jerusalem? How long was the interview with the Sea Faring Man? Consider also the Masonic precepts taught you in the three degrees and how these precepts served Solomon, King of Israel, and Hiram, King of Tyre.