

**Grand Lodge
Free and Accepted Masons
of the
State of California**

MENTORING PROGRAM

2004

Revised First Edition

**A Publication of the
Grand Lodge Committee on Masonic Education**

MENTORING PROGRAM

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I'm The Guy

I'm the guy who asked to join your organization. I'm the guy who paid his dues to join. I'm the guy who stood up in front of all of you and promised to be faithful and loyal.

I'm the guy who came to your meetings and no one paid any attention to. I tried several times to be friendly to some of the fellows, but they all had their own buddies they talk to and sat next to.

I sat down several times but no one paid any attention to me. I hoped very much that somebody would have asked me to take part in a fund raising project or something, but no one saw my efforts when I volunteered.

I missed a few meetings after joining because I was sick and couldn't be there. No one asked me at the next meeting where I had been. I guess it didn't matter very much to the others whether I was there or not.

The next meeting I decided to stay home and watch TV. The following meeting I attended, no one asked me where I was when the last meeting was held.

You might say I'm a good guy, a good family man who holds a responsible job, loves his community, and his country.

You know who else I am? I'm the guy who never came back!

It amuses me when I think back on how the heads of the organization and the members were discussing why the organization was losing members.

It amuses me now to think that they spent so much time looking for new members when I was there all the time.

All they needed to do was make me feel needed, wanted and welcome!

Author Unknown

Introduction

The California Masonic Candidate Mentor Program has been developed from a variety of successful instructional programs now in use in several Grand Jurisdictions; including Iowa, Minnesota, Michigan, Indiana, Pennsylvania, Ohio, New York and Nevada. We have freely borrowed from their publications and those of the Masonic Service Association. It is not just a Lodge that the new candidate is joining, but a global fraternity.

In participating with his Lodge, he participates with a universal brotherhood of men, of like moral character, integrity, and reputation. The California Masonic Candidate Mentor Program can be used by any lodge, large or small, and all lodges are urged to adopt it. This program is urgently needed for the advancement of Masonic knowledge so vital to the candidate, and consequently; for the success of your Lodge. The Mentor does not replace the Candidate's Coach, but working with him; can be used as a part of your Lodge's successful education and renewal efforts.

Each Candidate who petitions our Fraternity is entitled to an explanation of the history, purpose, operation, symbolism, philosophy, obligation and ideals of Freemasonry by his Counselor. This is not to be confused with the necessary coaching of his ritual memory work by his Coach for advancement in the degrees.

Members advancing to responsible positions in the Lodge should have sufficient knowledge to do an effective job. Many start through the chairs shortly after becoming members and are Masters of their Lodges within a few years. Giving the new Candidate as much information as time will permit will make him a better member. As he progresses, this knowledge will better qualify him to function as an officer, should the opportunity arise for him to do so.

It is necessary to support the intense interest of the Candidate right from the start, and there is no better time to do so than when he is receiving the degrees, and immediately thereafter. It is believed that this plan for Masonic Education within the Lodge will do much to further the Candidates interest and increase his desire to take an active part in the functions and activities of the Lodge

The Mentoring Program consists of assigning a well educated Brother to a Candidate, to act as his mentor, educator, and companion for a period of up to one year, thereby, creating an active, educated, and working Brother.

The Mentoring Program together with the Grand Lodge of California Masonic Education material provides the necessary methodology to guarantee that every candidate and/or Brother is properly instructed in the fundamentals and workings of the Craft. The program is simple, practical, and economical. It is operated by the Lodge for the candidate. It also creates a close personal relationship between Lodge, Mentor, and our new Brother.

The letter to the Mentor from the Lodge Master explains what needs to be taught. Emphasis will be given during the training to that which is esoteric ritual and cannot be improperly revealed and that, which is exoteric and can thus be disclosed.

Lodge Master assigns Mentor to Candidate upon election to receive the Degrees of Masonry. The Lodge Master sends letter (sample enclosed) to Mentor, letter (sample enclosed) to Candidate and letter (sample enclosed) to Wife of Candidate, explaining and outlining the process. The Mentor should make arrangements to either drive the Candidate to the Lodge or meet him there one hour prior to the Entered Apprentice Degree. It is intended in either case that the mentor should stay with the Candidate after as well as prior to each degree. He introduces Candidate to Lodge members and makes him feel comfortable and relaxed prior to initiation.

After the Entered Apprentice Degree, the “Walkabout” may be performed. (See “Walkabout”) The Mentor will then meet with the Candidate and discuss the prescribed questions concerning the Entered Apprentice Degree.

One-hour prior to the Fellowcraft Degree, the Mentor will meet with the Candidate and stay with him at the Lodge until he is prepared for passing, and then after the degree to answer any immediate questions.

Prior to the Master Mason Degree, the Mentor will meet with the Candidate and discuss the questions concerning the Fellowcraft Degree. He will bring the Candidate to the Lodge for his Master Mason Degree and stay with him until he is prepared for raising, and then after the degree to answer any immediate questions.

After being raised to Master Mason, the Mentor will meet with the Candidate and will discuss the questions concerning the Third Degree.

The Mentor will bring the new Master Mason to at least four Lodge functions.

The Mentor will accompany the new brother on a visitation to another Lodge in their area and instruct him on the proper use of the “Test Oath”.

This Mentoring Program is structured into FOUR PHASES:

Phase I

is considered the formal training. It incorporates the “**Seven Steps to Masonic Light**” where the Candidate meets with the Mentor (and/or Education Team if the Lodge has one) for the purpose of reading and discussing the three degree booklets comprising “A BASIC MASONIC EDUCATION COURSE” published by the California Grand Lodge Masonic Education Committee, attends four Lodge functions with the new Brother and arranges and accompanies the new Brother on a visit to another lodge.

Phase II

is a recommended meeting that can be held as part of a Lodge program or as a Mentor and Brother program. It provides material every new Mason ought to know.

Phase III

provides suggested information for a continuing Masonic Education Program as part of a Lodge Communication.

Phase IV

is an extra added bonus. It contains suggestions for "The Masonic Minute"; a 10 to 15 minute Education segment for every Lodge Communication.

Every Brother in every Lodge should COMMIT himself wholeheartedly to fulfilling the task of educating their fellow Brothers. A Master must emphasize the importance of a training program, not only to his Officers but to all the Brothers. The need for continued education and knowledge of the Craft is essential for developing future Leaders.

Mentoring Program and The Lodge Masonic Education Team

PURPOSE:

To ensure that every Candidate is properly instructed in the fundamentals of the Craft.

MECHANICS:

Upon election of a petitioner for the Degrees of Freemasonry, the Master appoints a Masonic Mentor for a ONE YEAR term to serve as part of a Lodge Masonic Education Team. In the event a Lodge does not have an education team, the Mentor may work alone to enact the program. The Mentor should familiarize himself with the material and complete the quizzes in advance.

METHOD:

The Masonic Mentor will contact the candidate and advise him of the tentative Degree schedule and invite the candidate and his Lady to any open Lodge functions. The Mentor will maintain contact during the candidate's progress through the Degrees and will assist him in preparing for each Degree. The Mentor will ascertain if the candidate has any particular Masonic friends or associates who would like to be invited to attend or assist in the conferral of the Degrees (particularly the Third Degree). He will also determine whether the Candidate would like to obtain a suitable Masonic Bible or use a suitable family Bible to be obligated on.

Above all, the Mentor will make the new Brother a part of the Masonic Family.

The Candidate meets with the Mentor a minimum of FIVE times.

The set of 3 Masonic Education Booklets published by the California Grand Lodge are an introduction to Masonic Education and a mainstay of this program. Some lodges may desire to make these available prior to each degree as this may enhance the candidates' experience. Some lodges may prefer to provide this information after the degree to allow the candidate to experience the degree without any prior knowledge. In either case it is recommended that the booklet for each degree be reviewed with the candidate after the degree, to answer any questions, and have the candidate complete the accompanying questions.

- 1) Prior to the First Degree. provide "A Basic Masonic Education Course – ENTERED APPRENTICE" booklet (Optional).
- 2) Following the First Degree, prior to the Second Degree. review "A Basic Masonic Education Course - ENTERED APPRENTICE" booklet.
- 3) Following the Second Degree, prior to the Third Degree. review "A Basic Masonic Education Course – FELLOWCRAFT" booklet.
- 4) Following the Third Degree. review "A Basic Masonic Education Course – MASTER MASON" booklet.
- 5) One month after the fourth session participate in a Continuing Education Program as designed by the Lodge.

A continuing program of support through fraternal Lodge visitations, mentor counseling, and Lodge participation is encouraged for the new Brothers in their first year as Master Masons. Occasional attendance at the local meeting of each of the three youth groups; DeMolay, Jobs Daughters and Rainbow for Girls is to be encouraged. It is also recommended that the New Brother be invited to join his Lodge brethren at the next occurring Annual Communication of Grand Lodge. An orientation meeting will be provided by the Grand Lodge of California Education Committee at each Annual Communication for new brothers. Those who desire so should advise their Lodge secretaries when requesting their credentials for the Annual Communication to notify the Education Committee that they wish to attend the orientation.

PRIOR TO THE FIRST MEETING

1. Upon the election of a Candidate for the Degrees of Freemasonry, the Lodge sends the Candidate a congratulatory letter. (*Sample Letter, Appendix A:*) Include a copy of Short Talk Bulletin No. 8-54, "Tell the Applicant," available from the Masonic Service Association.
2. Assign a Mentor to the Candidate. Preferably a seasoned member who is knowledgeable about the Craft and who has read the CALIFORNIA MASONIC EDUCATION PROGRAM Booklets and this Manual. The Mentor will serve as one of four members of the Lodge Masonic Education Team or he may work alone.

THE PURPOSE

Every candidate is a stranger to Freemasonry and Freemasonry is a stranger to him. It is not merely a Lodge that he joins, but a great Fraternity with a history stretching back over many centuries, an intricate system of laws, a large number of purposes, ideals and Obligations, a set of rights, privileges and duties, a set of landmarks to be preserved, the whole carrying on a program of activities of great variety.

It is too much to expect of any man that without guidance he shall be able to make himself at home in such a society, or that unaided he shall be able to take his own proper place in the Lodge's work with credit to himself and honor to the Brotherhood. He has every right to expect that the Lodge itself shall give him much of the information he needs. It is because so many Brethren never receive this information, and are permitted to come - and perhaps go - undirected and uninstructed, that they either cease attending Lodge at all, or, too often, for lack of knowledge, blunder into humiliation to themselves and damage to the Lodge.

There is nothing new in these statements. For years responsible Craft leaders have been only too aware of them, and have realized that this failure to properly prepare the candidate for his new duties and privileges is both a failure on the part of the Craft to discharge its just obligations to him, and a weakness in the fundamental system of Initiation which incurs the danger of weakening the whole structure by attempting to build enduring walls with rough ashlar and untempered mortar. Moreover it is not solely a matter of teaching the new member the ceremonies he is to go through; it is necessary that he become imbued with the spirit of Freemasonry and to believe in, as well as to understand, its purposes and ideals. Our Fraternity does not rest on compulsion or military rule; if its own members are at odds with its aims it becomes a house divided against itself. In many cases when Masons cause dissension in a lodge, it is not out of malice or a desire to make mischief, but because they do not understand the rules and laws.

It is not only the candidate that profits by the "Lodge System of Masonic Education". The Lodge itself is strengthened from having new members who from the beginning are able to take part in its activities; who are likely to become regular attendants; and who can quickly grasp the aim and purpose of the Lodges' endeavors. They come in already prepared for work! And the Master has a larger staff of trained members to work with as a result.

PHASE 1: The Seven Steps To Masonic Light

Step I.

Immediately after election of the Candidate, the Master of the Lodge announces the name of the new Candidates' Mentor. The Mentor's name, address, and phone number is sent along with a letter from the Master of the Lodge. The letter informs the Candidate that he has been elected to receive the degrees of Masonry, of the time and place of the degree. This letter should also notify him that his Mentor will either pick him up or meet him at the Lodge approximately one hour prior to the degree. (see sample in Appendix A)

The Mentor should call the Candidate immediately after the Mentor's appointment and introduce himself, explain his relationship as Mentor. If possible a meeting should be set up which could include other Brothers (see MEETING NUMBER ONE below). He should also remind the Candidate of the time and place for his degree and encourage him to invite any Mason he might know to his degree. Now is also the time to find out if he will need a ride to the Lodge or meet his Mentor there one hour prior to his initiation as an Entered Apprentice.

Step II.

The Mentor meets the Candidate one hour before his First Degree. It is the Mentor's job to make the Candidate feel comfortable and relaxed. He should answer as best he can any questions or concerns that the candidate might have. He should also give him a tour of the Lodge facility (other than the lodge room itself) at this time and introduce him to other Lodge members as they arrive. He should also stay with him at all times prior to his degree; as well as interact with him after the degree to answer any immediate questions.

Step III

The Mentor should meet with the new Brother, at his home or at the Lodge, prior to his Second Degree to discuss and answer questions concerning the Entered Apprentice Degree (see MEETING NUMBER TWO below)

The Mentor should meet with the new Brother, at the Lodge, one hour prior to his Fellowcraft Degree to discuss and answer his questions concerning the following:

- 1) Opening and closing of the Lodge
- 2) Form and contents of the Lodge
- 3) Officers and their stations
- 4) Method of conferring degree, how he was dressed, divestment, rings, etc.

After answering his questions, the Mentor should stay with the Candidate until the conferral of his Second Degree; as well as interact with him after the degree to answer any immediate questions.

Step IV.

The Mentor and new Brother should again meet prior to his Third Degree to answer questions and discuss the Fellowcraft Degree. This can be either at the Lodge, or in the Mentors' home. (see MEETING NUMBER THREE below).

The Mentor will bring the new Brother to his Third Degree or will meet him at the Lodge beforehand, and introduce him to the Lodge's Masonic Library or Memorabilia Display Cases. The Mentor should stay with the Candidate until the conferral of the Master Mason Degree.

Step V.

The Mentor should meet with the newly raised Brother after his Third Degree, either at his home or at the Lodge, to discuss and answer questions concerning the Master Mason Degree (see MEETING NUMBER FOUR below). He will also help him to become aware of the resources available at his Lodge, and those of the Grand Lodge.

Step VI.

The Mentor attends four Lodge functions with the new Brother. This should include two Stated Meetings, one Degree (preferably an Entered Apprentice), and a Social, Family, or Installation Night. He will then show the new Brother the published "*List of Lodges*". The Master then assigns the new Brother an appropriate "Brotherly Love, Relief, or Truth" oriented program or project in the Lodge (Widows program, community based program, telephone committee, etc.)

Step VII.

The Mentor arranges and accompanies the new Brother on a visitation to another Lodge. This should be a Stated Meeting, Degree Conferral, or Installation Night. The Mentor instructs the newly raised Brother on the "Test Oath", on the differences between the Lodges and also the similarities between the Lodges. If not already discussed, the Mentor should answer questions concerning the history, customs, and traditions of their Lodge. The Mentor arranges and accompanies the new Brother on a visitation to a meeting of each of the three appendant youth groups and introduces him to the adult advisors. The Mentor will also invite the new Brother to join his Lodge brethren at the next occurring Annual Communication of the Grand Lodge.

MEETING NUMBER ONE

(Could be as an Investigation Committee or Friend to Friend Team)

SETTING:

Preferably in the Candidate's home with the Candidate's family present.

DRESS:

Dress appropriately for the setting of the meeting.

RECOMMENDED TIME LIMIT:

One Hour, not to exceed One and One-half hours including discussion.

MENTOR AND FRIEND TO FRIEND TEAM:

Introduce by giving an overview for his or their (if family is included) consideration, appreciation, and discussion. View the "Friend to Friend videotape (if not previously viewed). Engage in open discussion; encourage the Candidate and his family to ask questions.

Indicate to the Candidate that he will be clothed in traditional garments for his initiation - garments which have been worn by all Masons on the occasion of their Initiation. Prepare him for leaving his valuables in the preparation room. Determine if he is able to rest on his knees (advise Master and make accommodations if he is not). Inform the Candidate of the Initiation date and offer him transportation.

Indicate to the Candidate that you will contact him and inform him where the next meeting will be held following his Initiation Ceremony.

SUGGESTED HANDOUT MATERIAL:

"What's A Mason?" brochure, Short Talk Bulletin No. 9-24, "What is Masonry?", and/or No. 5-83, "Diligent Inquiry," available from the Masonic Service Association.

OPTIONS:

Provide Candidate with a copy of the "A Basic Masonic Education Course – Entered Apprentice" book to keep.

KEY POINTS:

CONGRATULATIONS - ENTHUSIASM - CONCERN.

This first impression is a lasting one. IGNITE MASONIC PRIDE.

MEETING NUMBER TWO

Prior to Meeting Number Two the Lodge sends a copy of "To The New Mason's Lady" (*Appendix B:*) to the Lady of their new Brother. The Lodge also informs the new Brother of the time and place of Meeting Number Two. (*Sample Letter, Appendix A:*)

SETTING:

The Lodge Room or the home of the Mentor. You may wish to use the Lodge Room if there are a large number of new Brothers.

DRESS:

Dress appropriately.

RECOMMENDED TIME LIMIT:

One Hour, not to exceed One and One-half hours including discussion.

MENTOR AND EDUCATION TEAM:

Welcome the Entered Apprentice - put him at ease.

Outline the information covered in your First Meeting. Present the topics in the "A Basic Masonic Education Course – Entered Apprentice" booklet. Engage in open discussion; encourage questions, use the Lodge Room to illustrate.

DISCUSS:

1) Words, Grips, and Signs. Review Ritual Material and help the new Brother Learn the Lectures. 2) The Lamb Skin Apron 3) The Working Tools and their meaning 4) Three Great Lights 5) Tenets of Freemasonry 6) Cardinal Virtues 7) Masonic Light 8) Cable Tow 9) Circumambulation 10) What did the First Degree mean to the Entered Apprentice? What did he personally get out of it? 11) The Masonic World and Universal Brotherhood. 12) Privileges and Duties.

Indicate the next Mentoring Session will follow the Fellowcraft Degree. He will be notified of the time and place of the meeting.

OPTIONS:

- 1) Review the Entered Apprentice Questions.
- 2) Provide Entered Apprentice with a copy of the "A Basic Masonic Education Course – Fellowcraft" book to take with him.
- 3) Take the Entered Apprentice to see another Entered Apprentice Degree.

SUGGESTED HAND-OUT MATERIAL:

Short Talk Bulletin No. 10-27, "The Northeast Corner," available from the Masonic Service Association.

"The Craft and It's Symbols" by Allen E. Roberts. Available through Macoy or Anchor Communications at around \$8 per copy if not provided through the Southern California Research Lodge.

MEETING NUMBER THREE

Prior to the Third Meeting the Lodge sends an appropriate letter explaining the date and time of Meeting Number Three. (Sample Letter, Appendix A:)

SETTING:

The Lodge Room or the home of the Mentor. You may wish to use the Lodge Room if there is a large number of new Brothers.

DRESS:

Dress appropriately.

RECOMMENDED TIME LIMIT:

One Hour, not to exceed One and One-half hours including discussion.

MENTOR AND EDUCATION TEAM:

Welcome the Fellow Craft - put him at ease.

Outline the information covered in your Second Meeting. Present the topics in the "A Basic Masonic Education Course – Fellowcraft" booklet. Engage in open discussion; encourage questions, use the Lodge Room to illustrate.

DISCUSS:

- 1) Words, Grips, and Signs. Review Ritual Material and help the new Brother Learn the Lectures.
- 2) Cable Tow
- 3) Circumambulation
- 4) Working Tools and their meaning
- 5) Fellowcraft
- 6) Operative Masonry
- 7) Speculative Masonry
- 8) The Pillars
- 9) The Winding Stairs
- 10) The Middle Chamber Lecture and its significance.
- 11) Jewels of Fellowcraft Mason
- 12) Letter G

Indicate the next Mentoring Session will follow the Master Mason Degree. He will be notified of the time and place of the meeting.

OPTIONS:

- 1) Review the Fellowcraft Questions.
- 2) Provide him with a copy of the "A Basic Masonic Education Course – Master Mason" booklet to take with him.
- 3) Take the Fellowcraft to see another Fellowcraft Degree

MEETING NUMBER FOUR

Prior to the Fourth Meeting the Lodge sends the new Master Mason an appropriate letter explaining the date and time of Meeting Number Four. (*Sample Letter, Appendix A:*) They also send an appropriate letter of welcome to the new Master Mason's Lady.

SETTING:

The Lodge Room.

DRESS:

Dress appropriately.

RECOMMENDED TIME LIMIT:

One Hour, not to exceed One and One-half hours including discussion.

MENTOR AND EDUCATION TEAM:

Welcome the Master Mason - put him at ease.

Outline the information covered in your Third Meeting. Introduce the "A Basic Masonic Education Course – MASTER MASON" Booklet by giving an overview for his consideration, appreciation, and discussion. Engage in open discussion; encourage questions, use the Lodge Room to illustrate.

Inform the new Master Mason that the Mentor will be his guide for the next year and will continue to communicate further light as he progresses.

DISCUSS:

- 1) Words, Grips, Signs, and the Five Points of Fellowship.
- 2) The Working Tools, By-Laws and Lodge privileges.
- 3) Grand Honors, the Ballot Box and the use of the Gavel.
- 4) The duties and responsibilities of the Master and explain that ALL Lodge discussion goes through the Master.
- 5) The duties and responsibilities of the Officers of the Lodge.
- 6) The different Aprons of Masonry.
- 7) The relationship and organization of Grand Lodge.
- 8) Discuss the use and meaning of the Bible.
- 9) Talk about the Masonic Funeral Service.
- 10) Answer all the new Brothers' questions.

REVIEW:

The Monitor and Masonic Etiquette booklets, and the Masonic Service Association's Short Talk Bulletins.

Although it is part of the standard work, it is rare that we hear the Questions and Answers of the Third Degree. This is an ideal time to review and discuss this section.

KEY POINTS:

WARMTH OF FRIENDSHIP – CONGRATULATIONS - ENTHUSIASM - CONCERN

MENTORING PROGRAM

FOLLOW-UP AFTER THE FOURTH MEETING

MENTOR:

Stress support in following year.

Stress need for participation.

Stress need for Lodge visitation.

Stress need for attendance at Lodge of Instruction, Seminars, and Conventions.

Stress need for attendance at Memorial Services.

Offer the new Mason rides to Lodge, sit with him whenever he is in attendance, call him directly if he misses a meeting and express concern, secure some job for the new Mason.

RECOMMEND:

Full participation in all Lodge and District Functions. Occasional attendance at appendant youth group meetings and functions. Attendance at the next Annual Communication.

ADVISE:

Continued support of Mentor and all Brethren.

KEY POINTS:

WARMTH - FRIENDSHIP - CONGRATULATIONS - ENTHUSIASM and ASSURANCE OF CONTINUED INTEREST, SUPPORT and ASSISTANCE.

PHASE II

MEETING NUMBER FIVE

FOR THE BENEFIT OF ALL LODGE MEMBERS

Within one month of raising a new Brother.

SETTING:

The Lodge Room.

DRESS:

Dress appropriately.

RECOMMENDED TIME LIMIT:

One Hour, including discussion.

MENTOR AND EDUCATION TEAM:

After a new Brother receives the Master Mason degree, he needs to know and understand his duties as a Master Mason, what his rights and privileges are, and the customs and practices of our Craft. The ritual of the Master Mason degree is interpreted by the Masonic Mentor and Education Team. Lodge organization and lodge etiquette are also presented at this time.

Purpose:

To ensure that the following does not happen:

A problem in our Craft is that so often the new Brother is permitted to drop from sight after he has received the Third Degree. If the Lodge can retain his interest during this most critical period of his Masonic career, and give him guidance and encouragement until he has had time to form habits of interest and activity for himself, he will develop into a working, active Mason. Otherwise, he is likely to stop attending after a few meetings and either lapse into chronic indifference, or find his way to some concordant body which he believes will prove more attractive.

The new Mason needs to know and understand his duties as a Master Mason and what his rights and privileges are. He should be TAUGHT how to visit other Lodges. He needs information about the traditions and work of the Craft as a WHOLE.

TOPICS TO COVER:

- MASONIC ETIQUETTE
- PROTOCOL
- LODGE AND OFFICER DUTIES
- LEADERSHIP SKILLS
- OUR RIGHTS AND PRIVILEGES

THE MASTER MASON:

With Rights, we assume Responsibilities.

- Living according to our Obligations and adhering to the principles of the Square and Compasses.
- Answer and Obey all Due Signs and Regular Summonses and uphold the Five Points of Fellowship.
- To abide by the Constitutions of our Fraternity and the By-Laws of our Lodge.
- To preserve our Ancient Landmarks and Customs.
- To Ballot with integrity. If used thoughtlessly, it becomes an injustice to the Petitioner and to the Lodge.
- To assist the Worshipful Master to the best of ones ability in the duties he assigns.
- To be generous with gifts in particular to Benevolence and Charity.
- Visit sick and shut-in Brethren, their Widows and Orphans. Make inquiries and offer comfort to those who cannot attend Lodge.
- Help, Instruct, Inspire and Support all New Brothers. Encourage them as you have been encouraged. You will ignite their Masonic Pride, and in helping them, you will ignite your own Masonic Pride.
- Enjoy Freemasonry. Be a part of it. Ask questions.

The new Brother brings with him - ENTHUSIASM, UNIQUE SKILLS, and INTEREST. It is the duty of the Lodge and its members to ignite his Masonic Pride. In doing so, the new Brother will achieve even Greater Accomplishments within our Mystic Circle. The Lodge must be aware of those activities that interest the new Brother. And when he is ready, assign him to a function that he enjoys. All Lodges have Administrative needs, Officer needs, and Program and Planning needs. Every new Brother brings new ideas and skills to a Lodge.

SUGGESTED READING:

“Old Tiler Talks” and “Old Past Master Talks” by Carl Claudy

PHASE III

FOR THE BENEFIT OF ALL LODGE MEMBERS

Within six months of raising a new Brother.

You are entitled to receive...

STILL FURTHER **LIGHT** - Light is knowledge and knowledge is education, and education is the study and comprehension of the History, Philosophy, Philanthropy, Protocol, Etiquette, Law, Lodge Government, Science and Drama of Freemasonry.

Failure to seek light, in all reality equals stagnation. Failure on our part to educate equals failure to develop effective Lodge Leaders.

SETTING:

The Lodge Room. Preferably as a program for a Stated Meeting.

RECOMMENDED TIME LIMIT:

One Hour, including discussion.

Options:

1) EXAMINE AVAILABLE SOURCES OF MASONIC LIGHT:

- Masonic Officers Leadership Development Manual (Masonic Renewal Committee of North America, Inc.)
- Key to Freemasonry's Growth - Allen E. Roberts
- Masonic Lifeline - Allen E. Roberts
- California Masonic Code
- Our Stations and Places - Henry G. Meacham
- The Monitor
- Masonic Etiquette Booklet
- The Grand Lodge Reading Course (see appendix)
- The Philalethes Society
- Grand Lodge Library Henry Coil Memorial Library – address
- Scottish Rite Library
- Short Talk Bulletins and Catalog of Publications. Available through the Masonic Service Association (MSA), 8120 Fenton Street, Silver Springs, MD 20910

2) Invite a Guest Speaker to address your Lodge on Masonic Education.

PHASE IV

A program for every meeting for the benefit of all lodge members

THE MASONIC MINUTE

SETTING:

Every Lodge Communication.

MENTOR AND EDUCATION TEAM:

Provides a ten to fifteen minute talk on a Masonic topic.

Options:

- Local Masonic History
- World Masonic History
- Any Short Talk Bulletin available from the Masonic Service Association
- Masonic Etiquette and Protocol
- Masonic Law
- Items from the California Research Lodges, Philalethes Magazine or Scottish Rite and York Rite magazines
- Book Reviews - (*i.e.*, Born in Blood, Our Stations and Places, any book available through the Grand Lodge Reading Course.)

"AND GIVE THEM PROPER INSTRUCTION" is a Digest available through the Masonic Service Association containing twenty short speeches for Masonic gatherings. Enough to fill up any Lodge year.

It takes very little time to ensure that every Brother is masonically educated. Membership development and retention will rise when all Brethren understand their rights and privileges, and the customs and practices of our Craft.

The duties of a Mentor are for ONE YEAR. Do not leave the newly made Mason alone to fend for himself after the Master Mason Degree.

MORE ON MENTORING

WHAT IS A MENTOR?

A. Historical Definition

A Mentor in the historical sense, is someone who:

- . is a loyal friend, confidant, and advisor
- . is a teacher, guide, and role model
- . is entrusted with the care and education of another
- . has knowledge and advanced or expert status and who recognizes and is willing to nurture a person of talent and ability
- . is willing to give away what he or she knows in a non-competitive way
- . represents skill, knowledge, virtue, and accomplishment

From Greek mythology, we learn in Homer's *Odyssey*, that Mentor was the teacher of Telemachus, son of Odysseus. But Mentor was more than a teacher. Mentor was half-God and half-man, half-male and half-female, believable yet unreachable. Mentor was the union of both goal and path; wisdom personified.

B. Contemporary Definition

Today, some 3,500 years later, mentoring relationships are still valued. In many professions, the profession of our Craft included, mentors are thought to enhance if not ensure the professional development and success of talented candidates and new Master Masons.

Increasingly; corporate, government, military, and Masonic leaders seek mentors when they wish to develop new levels of expertise and to advance to new levels within their given profession.

Yet, if mentoring were only a means for aspiring professionals to gain a career foothold or be given a boost up the career ladder, mentoring would be a one-way street. Common experience tells us that one-sided relationships do not work as well as reciprocal relationships where there is an even exchange of some kind. In fact, mentoring relationships are most likely reciprocal if they achieve their true potential.

WHAT DOES THE MENTOR DERIVE FROM MENTORING?

For the mentor, the desire that one's work and influence "live on" is an important life goal. The nurturing and influencing of the candidate as a new Mason and the facilitation of his efforts to formulate and live out his Masonic hopes and dreams can fulfill the generative needs of the mentor. In other words, among the strongest and most compelling reasons to become a mentor may be the desire to fulfill your own personal need to contribute to the growth and development and yes, even dream fulfillment of an aspiring Masonic leader. The act of mentoring then becomes your immortality. Your desire to leave something of yourself here when you are called to the Celestial Lodge above. Thus you help to make your Lodge and your Craft better than it was when you joined. This becomes your legacy. The process allows you to repay, in some measure, the intrinsic benefits that you have gained by being a leader in the world's oldest, most charitable, and most influential fraternal organization.

THE MOST EFFECTIVE MENTORS:

- . Welcome newcomers into the profession and take a personal interest in their development and well-being
- . Want to share their knowledge, materials, skills, and experiences with those they mentor
- . Offer support, challenge, patience, and enthusiasm while they guide others to new levels of competence
- . Point the way and represent tangible evidence of what one can become, both within and without our Fraternity
- . Are more expert in terms of knowledge and experience but view themselves as equals to those they mentor

HOW PROMISING MENTORS ARE SELECTED:

A. Knowledge of Freemasonry

- . They set high standards for themselves
- . They enjoy and are enthusiastic about Masonic studies
- . They continue to update their Masonic knowledge

B. Demonstrated Skill in the Arts of the Craft

- . Their work demonstrates superior achievement
- . They use a variety of techniques and skills to achieve the best for themselves and their Lodge

C. Earned Respect of Colleagues

- . They listen and communicate effectively with others
- . They exhibit a good feeling about their accomplishments and about the Family of Freemasonry
- . They recognize excellence in others and encourage it
- . They are committed to supporting and interacting with others, both inside and outside of the Lodge
- . They are empathetic to others and are able to understand their views
- . They enjoy intellectual engagement and like to help others
- . They are sensitive to the needs of others and generally recognize when others require support, direct assistance, or independence
- . They exercise good judgement in decisions concerning them-selves and the welfare of others

MENTORING RELATIONSHIPS

A. Nature of Mentoring Relationships

Establishing a positive mentoring relationship is very much like establishing other valued relationships in a number of ways. Both parties usually have a genuine desire to understand the values and expectations of the other person, and to respect and become sensitive to one another's feeling and needs.

At the same time, mentoring relationships differ in an important way from other personal relationships because they are professional in nature. Mentors are responsible for conveying and upholding the standards, norms, and values of the profession. They are responsible for offering support and challenge to the recipient of their mentoring while the recipient strives to fulfill the Craft's expectations.

Healthy mentoring relationships are evolutionary in nature. They change because the purpose of the relationship is to enable the candidate to acquire new knowledge and skill while increasing the standards of his personal and professional competence. The perceptions of both members of the relationship also evolve as the candidate's performance evolves to these new levels of competence under the guidance and support of the mentor. The man who said, "No man steps into the same stream twice", might well have been describing the changing nature of mentoring relationships.

B. Stages in the Development of Mentoring Relationships

One way to view the evolutionary nature of mentoring relationships is to think of them in terms of stages of development.

Stage 1:

The mentor and candidate become acquainted and informally clarify their common interests, shared values, and professional goals. Taking quality time to become acquainted with one another's interests, values, and goals seems to help mentoring relationships gain a better start.

Stage 2:

The mentor and candidate communicate initial expectations. In the very few cases where a major disparity is found to exist, the pair is able to part company on a friendly basis before the actual mentoring begins.

Stage 3:

Gradually, needs are fulfilled. Objectives are met. Growth takes place. New challenges are presented and achieved.

Stage 4:

The mentor and candidate redefine their relationship as colleagues, peers, and/or friends.

C. Clarifying Expectations in Mentoring Relationships

Most professionals place a high value on taking the initiative to clarify their own expectations and to understand the expectations of others. This quality contributes to the establishment of strong and positive mentoring relationships.

Examples of expectations that might be communicated during the development Stages 1 and 2 of the mentoring process are:

- . The frequency of contact and the availability and accessibility of both the mentor and candidate.
- . The amount of support that is needed by the candidate or that can be provided by the mentor.
- . The various roles the mentor finds comfortable: listener, supporter, advisor, guide, counselor, role model, friend, nurturer, or resource.
- . The range of roles the recipient will find natural: listener, nurture or autonomy, self-expectations as peer or co-equal.

D. Matching Mentoring Relationships

What should individuals who are contemplating a mentoring relationship look for during the exploratory stages of getting to know one another and sharing expectations?

- . Degree of eagerness to have a mentoring relationship.
- . Similarities in personal styles: gregarious, animated, spontaneous, vs. low key, retiring, reflective.
- . Similarity of expected professional assignments and responsibilities.
- . Similarity in preference for nurture vs autonomy when establishing expectations for support.

It is difficult to predict the combination of professional qualities that attract individuals to one another in mentoring relationships. There is no magic combination. Some are attracted to opposites, while others are attracted to those with similar interests, styles, and backgrounds. Thus, among professionals, any match in a mentoring relationship should be productive.

COMMUNICATION AND CHALLENGE

Mentors have a special responsibility for effective communication because they are the primary source of information. The effective use of verbal and nonverbal communication is at the top of the list of those factors contributing to the success of mentoring relationships.

The essence of mentorship is then communication. Communication of knowledge, of skill, of values, of attitudes, and of expectations. It is the quality of this communication process that will determine the achievement of goals and objectives.

Mentors need to offer challenges that stimulate intellectual growth. Challenges lead to new levels of expertise when the amount of challenge becomes motivating. Challenges that are not matched with the candidate's individual readiness for growth, can create feelings of not being able to measure up.

In other words, if the challenge does not match the ability to succeed, you may set the candidate up for failure. This is why it is important for mentors to become sensitive to the growth needs and potentials of those whom they mentor.

RISKS AND JOYS OF MENTORING

A. Avoiding the Risks of Mentoring

Are there risks involved in the mentoring process? The answer is "Yes, but very few". Let's look at four.

- . Mismatch between mentor and candidate
- . Threat to one's professional image
- . Failure as a mentor
- . Competition or rivalry

B. The Joys of Mentoring

"It is not what we give but what we share, for the gift without the giver is indeed bare"

There are many joys and benefits that result from sharing experience, expertise, time, and one's self. Joy comes when others value our expertise so much that they incorporate our ideas into their own thinking and behavior, after all imitation is the best form of flattery. This is when we rediscover those long forgotten feelings of pride and accomplishment in our Craft.

Appendix A:

Sample Letters

FOR THE MENTOR

(Lodge Letterhead)

Brother Mentor,

We congratulate you on volunteering your time and services and participating in the California Masonic Candidate Mentor Program. Through your diligence and hard work, your candidate will receive the benefits of a Masonic education and will become familiar with some of the aspects of your Lodge and Masonry in general. You, your candidate, and your Lodge should benefit from the bond of brotherly love which develops during a program such as this.

Enclosed are the three written exams and answer sheets. The written "Test" should be handed to the candidate immediately after each degree. They are to be treated like an open book exam with the entire Lodge and your assistance at the candidate's disposal. The candidate must complete and return the answer sheet to you before the next degree. You will then be required to return it to the candidate and explain all the responses. The education comes during discussion that evolved as the candidate tries to answer the question, and also as he goes over the results with you.

Fraternally,

_____, Master

PRIOR TO THE FIRST MEETING (a)

(Lodge letterhead)

Dear (name of candidate)

Congratulations on your unanimous acceptance into our brotherhood. We welcome you to the world's oldest and most honorable fraternity. In a short time, you will take the first of your three degrees in Masonry. We will prepare you for your degree work by providing a comprehensive Masonic education.

To assist you in your pursuit of Masonic light, (full name of mentor) of (name) Lodge will be your mentor, guide you through your Masonic education process, and answer any questions you may have. (Mentor's first name) will be contacting you soon to begin this exciting process.

Again, we welcome you to the fraternity. We look forward to your involvement with your lodge and your brothers.

Sincerely and fraternally,

PRIOR TO THE FIRST MEETING (b)

(Lodge Letterhead)

Dear (Name of Candidate) ,

CONGRATULATIONS. You have been elected by the members of _____
Lodge, No. _____ , Free and Accepted Masons, to receive the Degrees of
Masonry.

Brother _____ has been assigned as your Masonic Mentor and will
be calling you to set up a meeting date. We believe this meeting will be a good
opportunity for us to provide some information about what lies ahead for you, and
to answer any questions that you may wish to ask.

I encourage you to share your feelings about being a Mason with your wife and
family. Masonry tries, through Symbolism, to prepare and help us to be good
living citizens concerned with building Truth and Uprightness of Character. Much
as we love the Craft, we must always remember that our Families and our Public
and Private Avocations do take Priority place in our lives.

The Masonic Initiation is a great beginning for you. It is our fervent hope that you
will go forward in our Craft, with a keen understanding of what Freemasonry can
do and mean to you in achieving a successful and fulfilled life.

Your mentor's contact information is below:

<Name>
<Address>
<Telephone – home, work>
<E:mail address>

Your Entered Apprentice degree has been scheduled for (DATE), at (TIME), at
(PLACE). We strongly recommend that you arrive with, or meet your mentor an
hour prior to your degree. We're looking forward to it !

Sincerely,

_____, Master

_____, Secretary

PRIOR TO THE SECOND MEETING (a)

From the Lodge Master'

(Lodge Letterhead)

Dear Brother _____ ,

Now that you have completed your Entered Apprentice Degree and undoubtedly have several questions for which you'd like some answers, this may be the beginning of your search. The procedure is very simple, you are asked to answer the enclosed questions and turn in your response sheet to your Mentor before you take the next degree. The results will not be recorded or shared with anyone else. The information is for you and your Mentor only. It doesn't make any difference how you do on the responses. There will be three exams, one for each Degree. Each "Test" is not designed to increase or improve the memory work, or to replace it. The goal is for you, through your Mentor, to become better educated concerning the teachings of this great fraternity.

"Masonry is a system of morality, veiled in allegory and symbolism." Masonry emphasizes three fundamental ideas: The existence of a Supreme Being. That man should become a useful member of society, performing useful tasks. That this work is to be done according to the principles of morality, justice and truth.

To teach these three fundamental ideas we have used the builder's art as an analogy ("analogy" - comparing of something, point to point, with something else). For example: the temple built by operative Masons might be compared to the temple of character. The sacred word (Bible, Koran, Torah, etc.) might be compared to the trestle board or drawing board. Man is compared to the workman, and God is the Supreme Architect.

The philosophical "Secrets" of Masonry are based on the tools used by the operative Mason. The square, level, plumb, etc., have developed dual or allegorical meanings ("allegory" - a story which people, things, and happenings have another meaning, often morally instructive, as in a fable or a parable). We wish you God speed.

Fraternally,

_____ , Master

_____ , Mentor

PRIOR TO THE SECOND MEETING (b)

(Lodge Letterhead)

Dear Brother _____ ,

CONGRATULATIONS. You are now an Entered Apprentice Mason. The First Step in Masonry.

Your Initiation was an experience I am sure you will never forget. As an Entered Apprentice you are a student in Speculative Masonry. You should give appropriate attention to your Masonic Mentor, Education Team, and Officers.

Brother _____ , your Masonic Mentor, will work with you in seeing that you are properly prepared as an accepted Entered Apprentice. Ask questions of your Mentor especially when working on your Lectures. Make sure you understand the words and their meaning and implications for you.

We are looking forward to meeting with you again on **(DATE)**, at **(TIME)**, at **(PLACE)**. Refreshments will be served. Your attention and interest is proof of your desire to be part of our great Fraternity. We welcome you and assure you that we walk the same path and will be with you every step of the way. May your life as a Freemason be one you will treasure.

Cordially and Fraternaly,

_____, Master

PRIOR TO THE THIRD MEETING

(Lodge Letterhead)

Dear Brother _____ ,

CONGRATULATIONS. You are now a Fellow Craft Mason. You have experienced the ceremony of being Passed to the Second or Fellow Craft Degree and have been given the secrets that will distinguish you to the Brethren. The term "Passed" signifies your progress in "Growing" from youth as an Entered Apprentice to maturity as a Fellow Craft.

The Fellow Craft is a man in the prime of life - experienced, strong, resourceful, and eager to learn. You have Work to prepare. You have studied your booklet, and are learning your Lectures that will demonstrate Your Skill in this Degree. Do not look at this Degree as a stepping stone to the next. It is the Working Degree of a Mason. The skills of the Operative Mason were developed and honored here. You are the Journeyman.

We are looking forward to meeting with you again on (DATE), at (TIME), at (PLACE). Refreshments will be served. Work closely with your Mentor and ask questions of him. He will welcome your interest and help you in every way.

All of us wish for you a full and satisfying life in your future as a Speculative Fellow Craft Mason. We appreciate your support, dedication, enthusiasm, and participation. In return, we offer to you our Fraternal Brotherhood.

Cordially and Fraternaly,

_____, Master

PRIOR TO THE FOURTH MEETING

(USE LODGE LETTERHEAD)

Welcome Brother _____,

Congratulation on being Raised to the Sublime Degree of Master Mason. We welcome you as a member and full participating Brother of our Fraternity. Your travels are now crowned with the Highest Degree of Recognition that Masonry can bestow.

Your Masonic life is before you. You will get out of Masonry what you are prepared to put into Masonry. Your application will directly contribute to the success of your experiences. Your Mentor, the Lodge Officers and Brethren will assist you in your travels. You are entitled to all the Rights and Privileges due a Master Mason. You may participate fully in the business and affairs of your Lodge. Eventually, you may serve as an Officer. You have the opportunity to be more than a member in name only.

You bring to our Craft your enthusiasm, unique skills, and interests. Your sincere desire to join with us in the Work of IGNITING MASONIC PRIDE, will propel you to even Greater Accomplishment. Help us and yourself by making your Officers and Brethren aware of those activities you enjoy working in. What puts a twinkle in your eye will put a twinkle in our eye too. You have the invitation to offer your talents and skills for the benefit of your Lodge and the Craft. We have need of Officers and Administrators, as well as planning needs.

Your skills in social intercourse among the Brethren will improve with participation. Meet your Brethren, observe them, work with them and you will become skillful and wise.

We are looking forward to meeting with you again on (DATE), at (TIME), at (PLACE), for our last Formal Education Session. Though this is the last formal session, your Mentor has been assigned to be with you for one year. The whole of the Craft will be with you in your working and continued learning.

Our Fraternal best wishes to you as you increase your understanding of Freemasonry. Continue proving yourself to be a skilled workman - one who is justly called, A MASTER AMONG MASONS.'

Cordially and Fraternaly,

_____, Master

Appendix B: To The New Mason's Lady

TO THE NEW MASON'S LADY (a)

From the Lodge Master's Wife

Dear (first name):

I understand that your husband is becoming a member of the fraternity of Masons. Congratulations to you both!

As the wife of a lodge Master, I can't say enough good things about the Masons. My husband has been involved in the organization for many years and has benefited tremendously from his association with this fraternity. The men in his lodge are of high moral character and high ideals, and share a common goal of philanthropy, community service and leadership. They are dedicated to helping those less fortunate and to making the world a better place.

Freemasonry encourages good men to become better men through continuous selfimprovement and reflection. By adhering to the Masonic principles, members become more compassionate citizens, husbands and fathers. Freemasonry opens the door to new people, new experiences and new opportunities, and can help both you and your husband build a stronger foundation in which to live.

As you become better acquainted with the Masons, I think you will discover how truly special this organization is. Freemasonry has been an integral part of this community for years and has touched the lives of countless people - from promising young students seeking a college education to older adults in need of medical care. I am proud of my husband's affiliation with the Masons and hope your husband finds the experience equally rewarding and fulfilling.

Again, my best wishes and congratulations to you and your husband.

Sincerely,

(Lodge Master's wife)

TO THE NEW MASON'S LADY (b)

From the Mentor's Wife

Dear (first name):

Congratulations on your husband's acceptance into the fraternity of Masons. We are pleased to welcome you into the family of Freemasonry and hope you share your husband's pride in being part of this respected organization.

As a member of the Masons, your husband will have a unique opportunity to be of service to others. His association in the fraternity will give him a chance to meet people from all walks of life and to form lifelong friendships with men who share his values, beliefs and desire for personal growth.

Freemasonry welcomes men of all backgrounds and nationalities. It is based on the philosophy that each person has a responsibility to help make the world a better place. As your husband begins his apprenticeship in the Masons, he will become involved in a number of charitable programs aimed at reducing human suffering and improving the quality of life. I can't think of a better organization to belong to and am proud of all the good work my husband and his fellow Masons have accomplished.

I realize all of this may be new to you and I would be happy to answer any questions you may have. I also encourage you to read any materials your husband brings home so that you can share in this new and rewarding experience.

Once again, I would like to personally welcome you to the exciting world of Freemasonry. I look forward to meeting you in the near future.

Sincerely,

(Mentor's Wife)

Appendix C: Mentor Questions

Entered Apprentice Degree

Directions: Please read each question carefully. Circle the letter that corresponds with the best answer to each question with a #2 lead pencil. If you wish to change one of your responses, be sure to completely erase the unwanted response. You and your Mentor will discuss the explanation of each answer.

- 1. How many members, or Brothers, of the lodge were required to sign your petition.**
 - a. 1
 - b. 2
 - c. 3
 - d. 4
 - e. 5

- 2. How many members of the lodge made up the Investigation Committee that met with you prior to your petition being voted on in the lodge?**
 - a. 1
 - b. 2
 - c. 3
 - d. 4
 - e. 5

- 3. What was the purpose of the investigation of you and your background before you were elected to join the fraternity?**
 - a. To make sure I would be able to memorize the 1st degree lecture.
 - b. To be certain my reputation and conduct were of high enough standards to be called a brother.
 - c. To be sure I had my wife's permission.
 - d. To be sure that I could afford the dues and time required to become a Mason.
 - e. None of the above.

- 4. A good definition of Masonry would be:**
 - a. A mystical organization that is slowly gaining control of the world.
 - b. A group of men looking for a social organization.
 - c. A system of morality, veiled in allegory, and illustrated by symbols.
 - d. Men too old to be Boy Scouts, but still believing in the philosophy taught in Scouting.
 - e. A necessary step to becoming a Shriner.

- 5. Why does Masonry refer to God as the Supreme Architect of the Universe, Supreme Being or Supreme Grand Master?**
 - a. Because Masonry unites men of all faiths.
 - b. All lodges will not necessarily have the Holy Bible on the altar.
 - c. Some men refer to God as Allah.
 - d. Masonry replaces all men's spiritual beliefs.
 - e. All of the above.

- 6. How do you know that you were first prepared to made a Mason in your Heart?**
- Because my father was a Mason and I know in my heart that he would want me to be one, too.
 - A friend is a Mason and I owe him heartfelt thanks, so I joined to repay his friendship.
 - I sensed a stirring in my heart for a deeper understanding of life.
 - It said so in the Ritual.
 - None of the above.
- 7. Why were you blindfolded, or hoodwinked during the first part of your initiation?**
- To symbolize that I was in a spiritual or Masonic darkness and about to receive instruction or light.
 - As a reminder to keep the outside world in darkness as it pertains to the secret aspects of Masonry.
 - That my heart should be taught to conceal before my eyes beheld the beauty of Masonry.
 - If found unworthy, I would be removed without having seen the form of the lodge.
 - All of the above.
- 8. What is meant by the phrase “Free and Accepted Masons”?**
- Those accepted in the fraternity without paying fees.
 - Old builders who no longer practiced their trade.
 - Assistants to the Operative Mason.
 - Men who were not builders but respected and were therefore accepted as members of the Craft.
 - Those belonging to a lodge that accepts only non-operative Masons.
- 9. The three degrees are:**
- To be thought of as concentric circles, each a part of the other.
 - Like stepping stones to get you from point A to point B.
 - Like progressive steps where each one gets you higher and finally to the top.
 - The lesser of the degrees with the 32nd being the top.
 - None of the above.
- 10. The word “Apprentice” means one who:**
- Has finished his education in the craft.
 - Is a learner or beginner.
 - Is indentured to a craftsman.
 - Is responsible for the physical work.
 - All except “A”.

- 11. Why were you asked to change into a garment furnished by the lodge before you entered the lodge room?**
- To symbolize that I was accepted for my internal not external qualifications or worth.
 - To make me equal with all the other Brothers.
 - It might be difficult to make my regular clothing adjust to the qualifications of the degree.
 - To symbolize that I represented one of the “workers” of the temple.
 - All of the above.
- 12. What are the principal tenets of Freemasonry?**
- Brotherly Love, Relief, and Truth.
 - Faith, Hope and Charity.
 - Temperance, Fortitude, Prudence, and Justice.
 - All of the above
 - None of the above
- 13. Why does Masonry use so many symbols to teach its precepts and principles?**
- Symbols are visible signs of something invisible.
 - Freemasonry is based on Operative Masonry and the many tools and implements they used.
 - Symbols may be understood without much explanation and can be easily understood.
 - All of the above.
 - None of the above.
- 14. Masonry often refers to the building of the temple, which temple is this referring to?**
- Temple of God
 - King Solomon’s Temple.
 - Temple of Ra.
 - Temple of Hiram.
 - All of the Above.
- 15. What are the Three Great Lights of Masonry?**
- Worshipful Master, Senior Warden and Junior Warden.
 - Sun that rules the day, Moon that governs the night and the stars which are other suns.
 - Holy Bible, Square and Compass.
 - The three lights placed in a triangular position within the lodge.
 - Due Guard, Sign and Grip of, and Entered Apprentice.

- 16. What is the reason for your circumambulation, or walking around the Lodge?**
- a. As I was in darkness at the time, it was to make sure that I was not oriented to my surroundings.
 - b. To show me that Masonry is a concentric organization with one degree being surrounded by another.
 - c. To show the Worshipful Master and the Brethren that I was duly and truly prepared.
 - d. All of the above.
 - e. None of the above.
- 17. What is the symbolism of the 24 inch gauge?**
- a. That we should divide and balance our time.
 - b. Measurement of breadth of our character.
 - c. Measurement of our achievements is important.
 - d. Accuracy in our life is important and should be measured.
 - e. All of the above.
- 18. On your return to the Lodge, why were you placed in the Northeast corner?**
- a. The Worshipful Master had further work to do that required that I be close to him.
 - b. The first stone of a building was usually placed in the N.E. corner and I was beginning my building in Masonry.
 - c. I was required to be in the N.E. until I worked my way up and could sit elsewhere.
 - d. All of the above.
 - e. None of the above.
- 19. What is the symbolism of the Common Gavel?**
- a. To hammer home the lessons of Masonry.
 - b. To chip away the vices and superfluities of life.
 - c. A symbol of elevation over non-masons.
 - d. None of the above.
 - e. All of the above.
- 20. What are the four cardinal virtues?**
- a. Faith, Hope, Truth and Charity
 - b. Faithfulness, Punctuality, Truth and Loyalty
 - c. Temperance, Fortitude, Prudence and Justice
 - d. Godliness, Neighborliness, Righteousness and Justice
 - e. Brotherly Love, Relief, Truth and Righteousness

- 21. What is the significance of the Rough Ashlar and the Perfect Ashlar?**
- a. Rough Ashlar reminds us of our rude and natural state by nature.
 - b. The Perfect Ashlar reminds us what we should strive to become by education, our own endeavors and the Blessings of God.
 - c. There is perfection within each of us and we need to chip away those imperfections to reveal the perfect.
 - d. All of the above.
 - e. None of the above.
- 22. What do the Three Lesser Lights represent?**
- a. Worshipful Master, Senior and Junior Wardens.
 - b. Brotherly Love, Relief, and Truth.
 - c. Sun, Moon, and Master of the Lodge.
 - d. None of the above.
 - e. All of the above.
- 23. Why is the Master of the Lodge referred to as “Worshipful”?**
- a. His high position is worthy of being worshiped.
 - b. It is a modern version of an old English word meaning “greatly respected.”
 - c. An honor placed on him because of his years of service to the lodge in “going through the chairs.”
 - d. Some lodges do not refer to the Master as “Worshipful.”
 - e. A term used to distinguish him from the other Brothers.
- 24. You joined XXXXX Lodge #XXX, F. and A.M., what do the letters F and A.M. stand for?**
- a. My Lodge meets in the morning.
 - b. Fully and Accepted Masons.
 - c. Free and Accepted Masons.
 - d. Free and Ancient Masons.
 - e. None of the above.
- 25. Who of the following was NOT a Mason?**
- a. Roy Rogers
 - b. Hubert H. Humphrey
 - c. Harry S. Truman
 - d. Thomas Jefferson
 - e. Wolfgang Mozart

FELLOWCRAFT DEGREE

Directions: Please read each question carefully. Circle the letter that corresponds with the best answer to each question with a #2 lead pencil. If you wish to change one of your responses, be sure to completely erase the unwanted response. You and your Mentor will discuss the explanation of each answer.

- 1. To whom do we owe the form of the Fellowcraft Degree?**
 - A. The Grand Lodge of England from which we received our charter.
 - B. Teaching from the Bible, Book of Kings
 - C. George Washington, a prominent colonial Mason.
 - D. King Solomon, our first Grand Master.
 - E. None of the above

- 2. What does the term "Fellowcraft" mean or symbolize in Masonry?**
 - A. One who holds membership in a craft.
 - B. The stage of adulthood and responsibility during a man's life on earth.
 - C. An organization of skilled workers.
 - D. Tradesmen who went to a formal vocational school.
 - E. True only of Operative Masonry.

- 3. When did Speculative Masonry began?**
 - A. When Operative Masonry declined about the time of the Protestant Reformation.
 - B. During the Sixteenth Century
 - C. When lodges became few in number and small in membership.
 - D. When lodges admitted men who had no intention of practicing Operative Masonry.
 - E. All of the above.

- 4. Which of the following statements is true?**
 - A. The first degree makes its principle appeal to the conscience.
 - B. The second degree makes its principle appeal to the intellect.
 - C. The second degree emphasizes the philosophy of Masonry.
 - D. The Fellowcraft is a man in the prime of life.
 - E. All of the above.

- 5. What is the symbolism with the cable-tow having been wrapped twice instead of once as in the Entered Apprentice Degree?**
 - A. Since this was the second degree, it also was two or twice.
 - B. The cable-tow was very long and it was necessary to take up some of the extra length.
 - C. It was to show that I was under a double tie to the fraternity.
 - D. It represented the dual meanings for the letter G.
 - E. It represented the dual meanings for each group of the stairs in the staircase.

- 6. The Middle Chamber is:**
- A. A representation of where Fellowcraft's received wages in King Solomon's Temple.
 - B. The symbol of wisdom.
 - C. Where the Entered Apprentices received instructions
 - D. Only occupied by the Worshipful Master.
 - E. None of the above.
- 7. What is significance of the wages of a Fellowcraft?**
- A. Your labor is worthy of reward.
 - B. Those responsible for doing the work should be paid.
 - C. You are entitled to a just reward, both physically and spiritually.
 - D. Corn of nourishment, Wine of refreshment, and Oil of joy.
 - E. That you have passed the requirements and are ready to be raised to the degree of a Master Mason.
- 8. Why are the stairs in the Fellowcraft Degree winding instead of straight?**
- A. They are symbolic of human life, where the goal is not always in sight.
 - B. Because the first lodges didn't have the space and it became tradition.
 - C. It ties in with the circumambulation that was in the first part of the degree.
 - D. Symbolic of always going from darkness to places of more light.
 - E. Both A and D.
- 9. If the Entered Apprentice represents a youth standing at the portals of life, then the Fellowcraft represents:**
- A. A man of years, already on the farther slope of the hill with the setting sun in his eyes.
 - B. An adult who has attained experience and wisdom.
 - C. A man in the prime of life.
 - D. A man just entering the age of accepting the full responsibilities of life.
 - E. None of the above.
- 10. The first three steps of the Fellowcraft middle chamber or Staircase lecture are symbolic of:**
- A. The three principle officers of the lodge.
 - B. The three degrees of Masonry.
 - C. The three Great Lights of Masonry.
 - D. All of the above.
 - E. None of the above.

- 11. The letter “G” is prominently displayed over the Master’s chair in every lodge. What does it stand for?**
- A. God and Geometry.
 - B. Grand Lodge and the Grand Master.
 - C. The Gavel and the Globes.
 - D. All of the above.
 - E. None of the above.
- 12. The winding stairs consist of three “sets of steps” consisting of _____ steps.**
- A. 3, 5 and 9
 - B. 3, 6 and 9
 - C. 3, 5 and 7
 - D. 3, 4 and 5
 - E. 3, 5 and 8
- 13. The second set of steps represent the “Orders of Architecture” and the senses of:**
- A. Emotions.
 - B. Creative thinking.
 - C. Human Nature.
 - D. Understanding.
 - E. None of the Above.
- 14. What are the working tools of a Fellowcraft Mason?**
- A. The plumb.
 - B. The square.
 - C. The level.
 - D. All of the above.
 - E. None of the above.
- 15. Who are the principal officers of the lodge?**
- A. Master, President of the Trustee Board, and Chairman of the Temple Association.
 - B. Master, Treasurer and Secretary.
 - C. Master, Senior Warden and Junior Warden.
 - D. Master, Past Master and Master Elect.
 - E. Master, Secretary and President of the Trustees.

- 16. Why was the password of the 2nd Degree, or Fellow Craft Degree selected?**
- A. It was the name of the man who gave the degree its form.
 - B. The enemies of a country could not pronounce this word correctly, thus identifying themselves as enemies.
 - C. Because it is one of the principle working tools of a Fellow Craft Mason.
 - D. It is the name of one of the Orders of Architecture.
 - E. The word is Greek for "Worker."
- 17. Lodges in California are/were given a number according to:**
- A. The lodge is free to select its own number as long as it has not been selected by another lodge.
 - B. Not all Lodges have Numbers.
 - C. Newly formed lodges are given a number in numerical order.
 - D. The number is not important and more than one lodge may have same number.
 - E. The number is dependent on the geographic location of the lodge.
- 18. The Brother who is stationed outside the door to the lodge room is the:**
- A. Marshal
 - B. Steward
 - C. Deacon
 - D. Tiler
 - E. Warden
- 19. Which of the following officers is NOT elected but rather appointed by the Master to serve for one year?**
- A. Senior Warden
 - B. Junior Warden
 - C. Secretary
 - D. Treasurer
 - E. Senior Deacon
- 20. The three times you must stand and salute the Master are when you rise to address him and:**
- A. When he rises and when he leaves his station.
 - B. When you enter or retire from the lodge.
 - C. When the lodge is called from refreshment to labor or is called from labor to refreshment.
 - D. When the Bible is opened and when the three lights are turned on.
 - E. None of the above.

MASTER MASON DEGREE

Directions: Please read each question carefully. Circle the letter that corresponds with the best answer to each question with a #2 lead pencil. If you wish to change one of your responses, be sure to completely erase the unwanted response. You and your mentor will discuss the explanation of each answer.

- 1. What is the symbolism represented by the points of the extended compass?**
 - a. All the implements of Masonry.
 - b. Brotherly Love, Relief, and Truth.
 - c. The constitution of the lodge.
 - d. The boundary line of our duty to God, neighbor and self.
 - e. It teaches how to circumscribe and remain within due bounds.

- 2. The Worshipful Master asked you from whence you came and whither are you traveling, your answer was:**
 - a. From darkness to light.
 - b. From West to East.
 - c. From ignorance to knowledge.
 - d. In search of truth.
 - e. All of the above.

- 3. Why are both points of the compass elevated above the square on this degree?**
 - a. To remind us not to lose sight of the use of that valuable instrument.
 - b. To indicate that we were about to receive all the light that could be conferred in a Lodge of Master Masons.
 - c. It is the Symbol of a Master Mason.
 - d. All of the above.
 - e. None of the above.

- 4. What is the purpose of having a version of the Holy Writings open on the altar while Lodge is open?**
 - a. For when a member wants to pray.
 - b. Because we are an organization based on a story in the Old Testament.
 - c. To constantly inspire the Master.
 - d. All of the above
 - e. None of the above

- 5. The Legend of Hiram Abif is not unique to Masonry and has its counterpart or variation in legends and folklore of peoples throughout the world.**
 - a. True
 - b. False

- 6. What was the first thing you did after taking on the role of Hiram Abif?**
- a. Paused to rest and refresh myself.
 - b. I was conducted around the Lodge.
 - c. Knelt for the benefit of prayer.
 - d. All of the above.
 - e. None of the above.
- 7. How many Fellowcrafts were involved in the conspiracy against Hiram Abif?**
- a. One
 - b. Two
 - c. Three
 - d. Nine
 - e. Fifteen
- 8. Why couldn't the Fellowcrafts escape out of the country?**
- a. They didn't have money for passage
 - b. They didn't have the required pass.
 - c. As Fellow Crafts they didn't have sufficient knowledge to travel into foreign countries
 - d. King Solomon prohibited all workmen from traveling to foreign countries
 - e. Roads out of the country were blocked
- 9. At the time just prior to their capture, the Fellowcrafts (ruffians) were**
- a. Truly ashamed of their actions.
 - b. Happy they got away with it.
 - c. Apprehensive about getting caught.
 - d. All of the above.
 - e. None of the above.
- 10. Who determined the exact penalty the ruffians would receive?**
- a. Hiram Abif
 - b. King Solomon
 - c. Hiram King of Tyre
 - d. Ruffians themselves
 - e. The Fellowcraft who captured them

- 11. What is a clandestine Mason?**
- a. A Mason from a Lodge that is not recognized by a regular Grand Lodge.
 - b. Any Mason from a Lodge from another state.
 - c. Entered Apprentices and Fellow Crafts who have no intention of completing their degrees.
 - d. All of the above.
 - e. None of the above.
- 12. What is the symbolic significance of the sprig of Acacia in the story of Hiram Abif?**
- a. Used to mark the spot.
 - b. We will always be part of the memory of others.
 - c. The immortality of the soul.
 - d. All of the above.
 - e. None of the above.
- 13. What is the symbolism of the “Lost Word” to Masons?**
- a. The password of the three Grad Masters: Solomon King of Israel, Hiram King of Tyre, and Hiram Abif.
 - b. Knowledge of God, immortality, the hidden secrets of nature.
 - c. It is the Hebrew name for Deity.
 - d. The password for the Master Mason Degree.
 - e. Each must discover it for himself.
- 14. What is the length of your cable tow?**
- a. Within the highest sense of personal responsibility.
 - b. The distance a horse could travel in one day.
 - c. More than 5 feet, but less than 20.
 - d. Whatever the length of the one used in the degree.
 - e. None of the above.
- 15. What is the symbolism for the 1st point of Fellowship?**
- a. That we will remember a Brother’s welfare in all our applications to Deity.
 - b. We will keep safely locked within our breast a brothers secrets when communicated to us as such.
 - c. That we should be ready to stretch forth our hands to raise a fallen Brother.
 - d. That we will go on foot and out of our way to serve a worthy Brother Master Mason.
 - e. That we should whisper good council in the ear of a Brother.

- 16. What is the symbolism for the 2nd point of Fellowship?**
- That we will remember a Brother's welfare in all our applications to Deity.
 - We will keep safely locked within our breast a brothers secrets when communicated to us as such.
 - That we should be ready to stretch forth our hands to raise a fallen Brother.
 - That we will go on foot and out of our way to serve a worthy Brother Master Mason.
 - That we should whisper good council in the ear of a Brother.
- 17. What is the symbolism for the 3rd point of Fellowship?**
- That we will remember a Brother's welfare in all our applications to Deity.
 - We will keep safely locked within our breast a brothers secrets when communicated to us as such.
 - That we should be ready to stretch forth our hands to raise a fallen Brother.
 - That we will go on foot and out of our way to serve a worthy Brother Master Mason.
 - That we should whisper good council in the ear of a Brother.
- 18. What is the symbolism for the 4th point of Fellowship?**
- That we will remember a Brother's welfare in all our applications to Deity.
 - We will keep safely locked within our breast a brothers secrets when communicated to us as such.
 - That we should be ready to stretch forth our hands to raise a fallen Brother.
 - That we will go on foot and out of our way to serve a worthy Brother Master Mason.
 - That we should whisper good council in the ear of a Brother.
- 19. What is the symbolism for the 5th Point of Fellowship?**
- That we will remember a Brother's welfare in all our applications to Deity.
 - We will keep safely locked within our breast a brothers secrets when communicated to us as such.
 - That we should be ready to stretch forth our hands to raise a fallen Brother.
 - That we will go on foot and out of our way to serve a worthy Brother Master Mason.
 - That we should whisper good council in the ear of a Brother.
- 20. In addition to supporting his family, a Mason is obligated to contribute to the relief of:**
- What the individual brother decides based on his need and ability.
 - Brother Master Masons, their widows and orphans
 - The development of the Grand Lodge and its programs
 - The social charity of his choice
 - All of the above

- 21. Where are Masons taught to look for wisdom and strength when their own efforts fail?**
- a. The Worshipful Master of the Lodge through private discussion.
 - b. The Most Worshipful Grand Master through written correspondence.
 - c. The line officers of the Lodge through discussion.
 - d. The Supreme Architect of the Universe through prayer.
 - e. King Solomon's through his teachings.
- 22. What does it mean that Hiram Abif's column was broken?**
- a. The designs on the trestleboard were inaccurate and the building fell.
 - b. He suffered an untimely death.
 - c. The workmanship of the workers was unsatisfactory.
 - d. The Temple was not complete.
 - e. None of the above.
- 23. Which of the following IS NOT a privilege of a Master Mason?**
- a. Visiting other Lodges.
 - b. Right to trial by peers.
 - c. Full Masonic funeral service.
 - d. Wearing your apron in non-Mason public functions.
 - e. Admission to California Masonic Home.
- 24. Which of the following IS NOT a duty of a Master Mason in good standing?**
- a. Strict compliance with your obligation.
 - b. Paying your dues promptly.
 - c. Abstain from balloting on a petition.
 - d. Obedience to all the laws of Freemasonry.
 - e. Maintaining your affiliation with a Lodge.
- 25. What is a Masonic offense?**
- a. Failure to give the proper password.
 - b. Not wearing emblems you're entitled to wear. (ex. Past Master's Jewel, Shrine Pin, etc. when you have earned the right to wear same.)
 - c. Any act unbecoming a good man and true.
 - d. Breaking any of the Ten Commandments.
 - e. None of the above.

Answer Key

Entered Apprentice	Fellow Craft	Master Mason
1. B	1. E	1. B
2. C	2. B	2. B
3. B	3. D	3. D
4. C	4. E	4. C
5. A	5. C	5. A
6. C	6. A	6. C
7. E	7. C	7. E
8. D	8. A	8. B
9. C	9. B	9. A
10. E	10. D	10. D
11. A	11. A	11. A
12. A	12. C	12. C
13. D	13. C	13. B
14. B	14. D	14. E
15. C	15. C	15. D
16. C	16. B	16. A
17. A	17. C	17. B
18. B	18. D	18. C
19. B	19. E	19. E
20. C	20. B	20. A
21. D		21. D
22. C		22. D
23. B		23. D
24. C		24. C
25. D		25. C

Appendix D:

A Basic Masonic Education Course ENTERED APPRENTICE booklet With the Questions & Answers



**A BASIC MASONIC EDUCATION COURSE
THE ENTERED APPRENTICE**

This manual does not disclose any of the esoteric portions of the ritual of the Grand Lodge. The contents of this manual therefore may be discussed with, and read by, any person interested in acquiring knowledge about Freemasonry.

Masonic organizations are invited to reproduce, extract, copy or reprint the contents of this book.

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GENERAL INTRODUCTION

PURPOSE OF THESE MANUALS

The intent of these manuals is basically twofold: first, to provide the new member of Masonry with more information about the Fraternity, its structure, practices and symbolism; and secondly, to offer suggestive approaches for further research if one is so inclined. We feel that there is not only a great need for this type of information but also a great desire for it as well. Masonic education begins with the study of the rituals themselves. After that, the newly made Mason is given the *Monitor* for personal study. For some this is enough, but for others it is not. These manuals provide the next logical step for the student of the mysteries of Masonry. It is not our purpose here to repeat what is contained within our Rituals or in the *Monitor* but to stimulate the mind and provoke further research by offering a variety of approaches to consider.

FREEMASONRY DEFINED

Freemasonry cannot be defined in a few sentences or pat answers. One of the most common definitions is that it is a system of morality, veiled in allegory (or a story) and illustrated by symbols. This is true, but Freemasonry is more than that. While it is certainly a course of moral instruction that uses both allegories and symbols to teach its lessons, Freemasonry is also an organized society of men, a fraternity. It uses symbols derived from operative stonemasonry and architecture but not exclusively. Much of its symbolism is also taken from Biblical sources, especially the stories surrounding the building of King Solomon's Temple. Great stress is placed upon the development of moral and ethical virtues and the building of character, with Truth being the guiding principle of our lives. Thus, brotherhood and charity are natural outcomes which further defines what we are. In other words, we are using proven methods to enhance the lives and spirits of our members in a tangible way.

There are also aspects of Freemasonry that enrich our lives and spirits in an intangible way. This part of Masonry is harder to define but is just as real. There is something very profound about Freemasonry. It seems to speak to a hidden part of oneself that responds with a deep reverence and respect. The deeper one takes his studies of the rites and symbols of Freemasonry, the richer his Masonic life becomes.

In his poem, "*When is a Man a Mason?*" the Rev. Joseph Fort Newton captured the essence of what it means to be a Freemason:

"When he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope, and courage-which is the root of every virtue. When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, to forgive, and to love his fellowman. When he knows how to sympathize with men in their sorrows, yea, even in their sins-knowing that each man fights a hard fight against many odds. When he has learned how to make friends and to keep them, and above all how to keep friends with himself. When he loves flowers, can hunt birds without a gun, and feels the thrill of an old forgotten joy when he hears the laugh of a little child. When he can be happy and high-minded amid the meaner drudgeries of life. When star-crowned trees and the glint of sunlight on flowing waters subdue him like the thought of one much loved and long dead. When no voice of distress reaches his ears in vain, and no hand seeks his aid without response.

When he finds good in every faith that helps any man to lay hold of divine things and sees majestic meanings in life, whatever the name of that faith may be. When he can look into a wayside puddle and see something beyond mud, and into the face of the most forlorn fellow mortal and see something beyond sin. When he knows how to pray, how to love, how to hope. When he has kept faith with himself, with his fellowman, and with his God; in his hands a sword for evil, in his heart a bit of a song-glad to live, but not afraid to die! Such a man has found the only real secret of Masonry, and the one which it is trying to give to all the world."

THE PURPOSE OF FREEMASONRY

What is the purpose of Masonry? One of its most basic purposes is to make good men even better. We try to place emphasis on the individual man by strengthening his character, improving his moral and spiritual outlook, and broadening his mental horizons. We try to impress upon the minds of our members the principles of personal responsibility and morality, encouraging each member to practice in his daily life the lessons taught through symbolic ceremonies in the lodge. One of the universal doctrines of Freemasonry is the belief in the "Brotherhood of Man and the Fatherhood of God". The importance of this belief is established by each Mason as he practices the three principle tenets of Masonry: Brotherly Love, Relief and Truth.

Masonry is also the custodian of a tradition of initiation. It is the duty of every Freemason to preserve and perpetuate this tradition for future ages. This is a heavy responsibility and should give pause to any who would seek to make changes in the body of the Craft, except those with the highest motives and deepest understanding of the principles involved.

ORIGIN OF FREEMASONRY

How did Freemasonry originate? We are not sure when our craft was born. We do know it goes far beyond written record and we believe it was not always called Freemasonry. It is obvious that some of the ancient Mystery Schools of Egypt, Greece and the Near East influenced the ceremonies that are used today. These ceremonies were designed as tests, and admission was granted only to those who passed and were worthy of further instruction. Our ceremonies have some of the same elements, though probably of a less physical nature, while still maintaining its spiritual form. Specifically, there are points of similarity between our Fraternity and the society founded by Pythagoras and the Fraternity of Hermes at Hermopolis in Egypt. We can also find affinities in the great Mystery Schools of Isis and Osiris of Egypt, the Dionysiac/Orphic and Eleusinian Mysteries of Greece, and the Mithraic Mysteries of ancient Rome.

Other groups that carried on like traditions include: the Jewish eschatological sect of the Essenes - from whom some believe John the Baptist came; the Roman Collegia of Artificers - an organization of builders - that Marcus Vitruvius Pollio (under the Emperor Augustus) led in the first century; and, the Comacine masters who flourished at the fall of the Roman Empire. The last group provides some link with the cathedral building projects of the medieval ages that were virtual bibles in stone. Our connection with these great schools of the past and other organizations is tenuous at best, but nevertheless, a study of them yields deep insight into our own Fraternity. We will refer again to these august institutions within these booklets at appropriate places.

It is generally thought that the medieval craft guilds gave rise to the operative lodges that in turn became the birthplace of Freemasonry as we know it today.

TRANSITION FROM OPERATIVE TO SPECULATIVE

What is the difference between “Operative” and “Speculative” Masonry? *Operative* refers to the time in our history when Masons actually performed the physical labor of building. They were the best at their craft, and they kept secret their methods of building. *Speculative* refers to the period of time when men were accepted into the Craft as “non-operative” members. They were not “physical builders”, but “builders of character” instead.

We are unable to accurately pinpoint the time when we transitioned from operative to speculative masonry. The change was gradual and probably, stretched over a period of more than 50 years. It began early in the 1600's and may have begun with the acceptance of patrons into the operative lodges, as was mentioned in the Entered Apprentice Degree instruction. Other members who were not interested in becoming stonemasons, followed the patrons. Those who were admitted by consent of the operative masons became "Accepted Masons". Membership was desired because of the spiritual, social and cultural advantages. During this time, our Craft grew rapidly in numbers.

The decline of Gothic architecture and the reduced demands for great building projects greatly lowered the number of skilled operative craftsmen needed to carry on construction during this period. If we had not become Speculative Masons, our Craft would have been faced with extinction. Many of the institutions of that day did pass into oblivion; but by becoming Speculative, the Craft has grown to a point never envisioned by its founders. Much of this growth can be attributed to the formation of the premier Grand Lodge of England, when four old Lodges in London held a meeting at the Goose and Gridiron Tavern in June of 1717. At this meeting, a brother by the name of Anthony Sayer was elected Grand Master. From there, Masonry quickly spread over much of the world, and other grand lodges were established.

KING SOLOMON'S TEMPLE

The frequent references to King Solomon's Temple in this and other Degrees, has led to the false conclusion that the Fraternity was founded by him. Freemasonry became an organized craft many years after the reign of Solomon. However, our ritual is based upon Masonic legends connected with both Solomon and the Temple at Jerusalem, which has helped enrich the symbolism. The Biblical passages regarding the Temple can be found in the First Book of Kings, Chapters 5 to 8, and the First Book of Chronicles, beginning in the second chapter.

THE ORIGIN OF OUR RITUAL

Where and when did the Ritual work originate? The origin of our Ritual cannot be traced much beyond the years of the 18th century, or around 1700. The Ritual of Freemasonry was a continuation of the practices and customs of the day-to-day work of the Operative Freemason. The emphasis gradually shifted from the practical to moral and spiritual virtues as the Accepted Masons began to outnumber the Operative Brethren in the Lodges. In early Speculative Masonry, there may have been but one degree and a Master's part. After a few years, three Degrees were used.

ORIGIN OF THE FIRST GRAND LODGE

By the first part of the 18th century, there were many lodges in England. By the year 1716, most of the lodges had only non-operative members. In December of 1716, on St. John's Day, a number of members met in London and had an informal meeting. As a result of this meeting the members of the four Lodges met again in London on June 24, 1717 on St. John the Baptist's Day and formed the first Grand Lodge. This became one of the most important dates in Masonic history, because it marked the start of modern Freemasonry as we know it today. With the exception of a few Lodges, every regular Masonic Lodge today was granted a charter or warrant from a Grand Lodge, and every one ultimately traces its origins back to Grand Lodges in England, Scotland, or Ireland. Every Grand Lodge has a certain territorial jurisdiction, or an area to represent. In the United States, every State, and the District of Columbia, is governed by a Grand Lodge.

GRAND LODGE TITLES

Titles of Grand Lodges in the United States also vary. Some are called A. F. & A. M., which means Ancient Free and Accepted Masons. The other most commonly used title is F. & A. M., or Free and Accepted Masons. The reason for this difference is that in England, when Grand Lodges first started, there was a rivalry between two different factions. One faction adopted the title "Ancient" and the other was called "Modern". This carried over to the United States, where Grand Lodges were styled either A.F. & A.M. or F. & A.M. However, because of the complex situation of charters in the U.S., there is currently no logical connection between either of the terms and the origins of American Grand Lodges. In California, we call ourselves F. & A. M.: Free and Accepted Masons.

THE TITLE "FREE AND ACCEPTED"

How did the term "Free and Accepted" originate? Ancient craftsmen were very skilled, and their craft was considered to be indispensable to the welfare of both "Church" and "State". For this reason, they were not placed under the same restrictions as were other workers - they were "free" to do their work, travel and live their lives in a manner befitting their importance. In England during the Middle Ages this freedom was rare. Most workers were under bond to the owners of the land on which they worked. Our legendary history carries this freedom for the Operative Mason back to the year 946, in York, England.

The word "Accepted" also goes back to the time of the operative mason. During the latter years of the Middle Ages, there were few educated men outside the monasteries of the world. Naturally, men wanted to become Freemasons to obtain the advantages the craft had to offer. These men did not necessarily want to build buildings; they wanted to belong to the organization. These were "Accepted" Masons, rather than operative masons. This practice probably originated when some of the people for whom the craftsmen were working asked to be admitted. This was an important transition for the Craft, because the secrets of the building trades were becoming more widely known, architecture was changing and membership was declining. By becoming "Speculative," the Craft grew rapidly. As time went on, there became many more "Accepted" members than there were operative members, and eventually we became a Speculative rather than an operative organization.

IS FREEMASONRY A SECRET SOCIETY?

The answer is no. A secret society is one in which the membership is concealed, the meeting places are kept secret, and knowledge of its organization and principles is unknown to the public. True, we have a few secrets in Freemasonry: a part of our ritual, our modes of recognition and the business of the Lodge. Portions of our ritual have been handed down within Freemasonry for centuries and form a part of our tradition. However, our purposes, ideals and principles may be learned by anyone who inquires. There are numerous books on these subjects available to the public. All printed Masonic information, with the exception of our esoteric work, may be freely discussed in public. As Masons, we wear lapel pins and other Masonic jewelry, march in parades with our distinctive aprons, advertise the time and place of our meetings and openly sponsor charities. We can hardly be called a secret society. We do prefer to keep our rites confidential, because keeping them sacred and solemn can only enhance their initiatory value.

It should also be mentioned that the true secrets of Freemasonry are contained within the repository of the faithful breast and cannot be revealed to those who are not duly and truly prepared to receive them.

IS FREEMASONRY A RELIGION?

Again, the answer is no. Because of the nature of the teachings of Freemasonry, we require our candidates to acknowledge a belief in a Supreme Being and the immortality of the soul. Otherwise, the ceremonies would be meaningless. But there is no requirement that one belong to a particular religion or a particular church. That choice is a personal decision. It is the opinion of our Order that membership in our Fraternity will only enhance a man's experience in whatever religious community he chooses to belong. An atheist cannot become a Mason, because he cannot express a belief in a Supreme Being.

Masonic ideals are not set forth in written creeds. For the most part, the individual Mason must interpret the rituals for himself and come to whatever understanding will satisfy his own mind and conscience, allowing others to do likewise. This is an example of Masonic tolerance, one of the primary principles of the Craft. It is a foundational principle and can be traced all the way back to Anderson's *Constitutions* of 1723 and 1738, which forbade all sectarian discussion in our assemblies [See MM: REGULARITY AND RECOGNITION]. There is no Masonic dogma. Our Order seeks only to unite good men for the purpose of brotherhood - not to promote a specific religion.

Can a Catholic become a Mason? There is nothing within Masonry that prohibits a Catholic from becoming a member. There are many misunderstandings by the public, and sometimes even our own members, concerning this issue. These misunderstandings have led to many false conclusions and created barriers where none exist, so far as Freemasonry is concerned. Some Catholic Popes regarded Masonry with disfavor and have issued edicts that condemned Freemasonry and prohibited membership to all Catholics. In spite of this, many prominent Catholics have become Masons. Our organization generally has given no official recognition to these edicts. We have chosen to follow a course of "silence and circumspection" since the first edict was issued in 1738 by Pope Clement XII.

THE USE OF SYMBOLISM AND ALLEGORY

Freemasonry makes extensive use of symbolism and allegory. A general study of symbolism is recommended to every Mason. Research into the historical uses and meanings of symbols utilized in the rituals, as well as a comparative study of mythology, provides a sure foundation for Masonic education. Especially recommended to Masonic researchers is a working knowledge of the stories from the Bible. Whenever a person or story is explicitly mentioned or alluded to in the rituals of our Fraternity, it is our task to find out why.

In Masonry, the Lodge is the center of activity. It is symbolically the Temple of Solomon. All degree work (ritual) and advancement is done within the Temple. The Temple is considered to be an exact replica of the divine world. It is sacred; it is the center of the universe. Its structure, furnishings, dimensions, and proportions – its architecture - are a mirror image of the Divine. Usually a temple is high upon the mountain (to be closest to God) and is considered the center of the cosmos. It is sacred space, a place out of the ordinary. The Temple is the place where the human is most likely to encounter the Divine.

Being Masons, we might expect that the symbolism of stones would be important. The importance of stone symbolism is pervasive in religious thought. We can find references connecting stones with the gods back to the remotest times. It has been considered by some religious historians as being an archetypal image representing absolute reality. Many of the old gods (i.e. Mithras) were thought to be born from stones (*petra genitrix*). Stones possess the qualities of stability, solidity, and everlastingness which are also qualities attributed to the gods. There are numerous references to stones throughout the Bible which allude to a link between the stone, the sacred, and spirituality. In *Isaiah 28:16* we read: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: ..." In *Psalms 118: 22* we find: "The stone which the builders refused is become the head stone of the corner." Also, in *Revelation 2:17* we read: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." We also read (*Genesis 28:11*) that when Jacob had his vision of the angels and the ladder reaching to heaven, he used a stone as a pillow. After he awoke: "Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-El (God's House)."

THE ENTERED APPRENTICE DEGREE

QUALIFICATIONS OF A PETITIONER

The qualifications to be a Mason are clear and distinct. There are physical, moral and spiritual qualifications. In California, the petitioner must be a man of at least 18 years of age. He must be free of any previous felonious criminal convictions and be of good moral character. He must also believe in a Supreme Being and the immortality of the soul.

The physical qualifications are necessary because the person must be free to make his own life decisions and be responsible for himself. The moral qualifications are self-evident for the viability of any brotherhood and the lofty ideals of our society. The two spiritual qualifications not only inform the entire structure of Freemasonry but also align the Fraternity with the great Mystery Schools and religions of the world. It is the transition from belief to knowledge that seals the mark of true spiritual initiation.

THE SECRET BALLOT

After a man has applied for Masonic membership, and his background has been thoroughly investigated, the lodge members vote by secret ballot to accept or to reject him for membership.

Masonry's secret ballot is another of its ancient customs. It has been rather aptly said that when a petitioner is voted upon for Masonic membership he undergoes the "Ordeal of the Secret Ballot". To be elected, he must receive an affirmative vote from each and every member present at that meeting. Just one member out of all present - there could be twenty, or fifty, or a hundred members in attendance - can drop the black cube and deny him membership. When you consider the moral yardstick by which Masons measure membership applicants and that only one negative vote can reject a petitioner, it would seem reasonable to assume that a large proportion of petitioners would be rejected for membership. But that is not the case. Many, many more are elected than are rejected. That fact is testimony to the generally good judgment of those who recommend applicants, and it also indicates that the fraternity, by and large, attracts good men.

Much has been said and written, pro and con, about the secret ballot. Some argue, not without logic, that it is not fair for just one member out of all those who may be present at a meeting to be able to deny a petitioner membership. Others argue, also logically, that if even one member knows something negative about a petitioner, then that one member should have the right and the opportunity to prevent the entrance into Freemasonry of one he feels would bring discredit to it.

It goes without saying that a member who rejects a petitioner for mere petty reasons having nothing to do with moral fitness occasionally abuses the secret ballot, but such instances are rare and in almost every election the good man is elected to membership.

It is also undeniable that despite the requirements as to recommendation, as to background investigation, and as to unanimous secret ballot, an occasional undesirable person attains Masonic membership. Again, though, these instances are relatively rare. It should be remembered that if a member ever acts contrary to the rules and regulations of Freemasonry, he can be suspended or expelled from membership.

PREPARATION FOR INITIATION

Ideally, the candidate should find his way to the door of Freemasonry on his own. If a man senses the stirrings in his heart for a deeper understanding of life than that he has heretofore found, he will seek until he finds the Fraternity. This turning of the heart is really the beginning of his initiation. Therefore, each candidate who comes seeking light is said to be first prepared in his heart.

While Freemasonry is not a religion, its ceremonies are of a serious nature, dignified in their presentation and impart teachings that, if properly understood, obligate a man to lead a better life. To get the greatest good from the ceremonies, a candidate should first prepare his mind to understand and absorb these teachings. The candidate should pay strict attention to every part of the ceremony, in order that he may gain some understanding of the teachings of Freemasonry. The methods we use in teaching may be new and unusual to the candidate, but these methods have been used for many centuries and have not changed significantly since they originated. Finally, he should remember that every Mason in the Lodge room is his friend and brother.

DULY AND TRULY PREPARED

Being duly and truly prepared refers to the wearing of special garments furnished by the Lodge to emphasize our concern with man's internal qualifications, rather than his worldly wealth and honors. By wearing these garments, the candidate signifies the sincerity of his intentions. The symbolism of the Rite of Destitution reverts to those ancient times when men believed that the soul descended through the planetary spheres and vested itself with the qualities attributed to each sphere before birth. Each planetary quality corresponds to a specific metal. In ancient initiations, candidates were compelled to leave all metals behind, lest they bring into the assembly disturbing planetary influences. While this symbolism may no longer have an astrological character, the old point about excluding disturbing influences remains. The candidate is not to bring into the Lodge room his passions or prejudices, lest that harmony, which is one of the chief concerns of Masonry, be destroyed.

Being duly and truly prepared also refers to the state of a man's heart and soul as he seeks admission into our Order. "Seek and ye shall find. Ask and it shall be given unto you. Knock and it shall be opened unto you."

There are other factors involved in the preparation of the candidate that we will address in the next degree.

THE HOODWINK

The symbolism of the hoodwink is twofold: first, it emphasizes the veil of secrecy and silence surrounding the mysteries of Freemasonry; secondly, it represents the mystical darkness, or ignorance, of the uninitiated. It is removed at the appropriate time; that is, when the candidate is in the proper attitude to receive Light.

THE CABLE-TOW

The Cable-Tow is a rope such as would be used to tow or restrain. It is also generally regarded as a symbol of the voluntary and complete acceptance of, and pledged compliance with, whatever Masonry may have in store. To many, the Cable-Tow is symbolic of the umbilical cord, which is necessary to begin life; but is severed when love and care replace it, and the individual grows on his own. The length of the Cable-Tow is frequently referred to in the language of Freemasonry, but many of the new Brethren do not understand its meaning. Formerly, a Cable-Tow was deemed to be the distance one could travel in an hour, which was assumed to be about three miles. In California this is any reasonable distance from which a summons may be answered, health and business permitting. Each Mason is bound to all other Masons by a tie as long and as strong as he himself determines his ability will permit. One may also consider the idea of the silver cord (*Ecclesiastes 12:6*) and the Cable-Tow.

ENTERING THE LODGE

As an Entered Apprentice takes his first step into the Lodge room, he enters into a New World: the world of Masonry. He leaves the darkness, destitution and helplessness of the world for the light and warmth of this new existence. It is not an idle formality, but a genuine experience, the beginning of a new career in which duties, rights and privileges are real. If a candidate is not to be an Apprentice in name only, he must stand ready to do the work upon his own nature that will make him a different man. Members are called craftsmen because they are workmen. Lodges are quarries because they are scenes of toil. Freemasonry offers no privileges or rewards except to those who earn them; it places working tools, not playthings, in the hands of its

members. To become a Mason is a solemn and serious undertaking. Once the step is taken, it may well change the course of a man's life.

THE METHOD OF RECEPTION

The reception of the candidate into the Lodge room is intended to symbolize the fact that our rituals are serious and confidential and that there are consequences for violating this confidence. It also reminds a man that his every act has a consequence, either in the form of a reward or a penalty. The method of reception also points out the value of a certain virtue needed to gain admission into the mysteries of Masonry.

PRAYER IN LODGE

No Lodge can be opened or be closed without prayer, which is offered by the Master or Chaplain. The prayer is universal in nature, and not peculiar to any one religion or faith. But the act of invoking the blessings of Deity is a central Masonic practice. At the end of prayer, each member responds with the words "So Mote it Be", which means in Modern English, "So may it ever be".

THE PRACTICE OF CIRCUMAMBULATION

Circumambulation means to walk around some central point or object. In Masonry, the act is performed in a clockwise manner, patterned after the movement of the sun as it is seen from the earth, moving from East to West, by way of the South. The candidate's journey around the Altar also enables the brethren to observe that he is properly prepared. Circumambulation is an ancient practice found all over the world. Much the same idea as the labyrinth, it portrays the path of initiation as that of a journey. In another sense, it symbolically aligns one to a proper relationship with the order of the universe. There are references to circuitous routes in *Psalms 26:6* and *Job 22:14*. And one may remember the action at Jericho.

KNEELING AT THE ALTAR

The central piece of furniture in the Lodge is the Altar. The Altar is symbolic of many things. As a temple symbolizes the presence of Deity, the altar symbolizes the point of contact. Its location in the center of the Lodge also symbolizes the place which God has in Masonry, and which he should have in every Mason's life. It is also a symbol of worship and faith. The candidate approaches the Altar in search of light and assumes his obligations there. In the presence of God and his Brethren, he offers himself to the service of the Supreme Architect of the Universe and to mankind in general. The Altar is the point on which life in our Masonic Lodges is focused and it should be accorded the highest respect.

The wisdom of the Master is said to flow from his station in the East to the Altar. Thus, one should never cross between the Master's Station and the Altar when a Lodge is in session.

THE OBLIGATION

The Obligation is the heart of the Degree; for when it is assumed by the candidate, he has solemnly bound himself to Freemasonry and assumed certain duties which are his for the rest of his life. The taking of the Obligation is visible and audible evidence of the candidate's sincerity of purpose. The Obligation has a two-fold purpose. In addition to binding the candidate to Freemasonry and its duties, it also protects the Fraternity against someone revealing the modes of recognition and symbolic instruction. The candidate should understand that the great truths which Masonry teaches are not secret, but the manner in which Freemasonry teaches these truths is considered secret.

Like much in the Fraternity, the roots of this practice are ancient. Making vows was a common practice in the Mysteries and was even a form of personal religion to the general populace. In many ways the vow defined their relationship with the deities of their homeland. Many vows were expressed in terms such as promises to a Deity in return for safe voyages, successful crops, healing, and so on. Although the nature of making vows and obligations has changed in modern times, it remains a very powerful method for setting direction in one's life and the building of character. The Latin obligatio literally signifies a tying or binding. The relationship between the Cable Tow and the Obligation, along with the changing nature of this relationship as the candidate progresses, should not go unnoticed.

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

THE THREE GREAT LIGHTS OF MASONRY

The Three Great Lights of Masonry are the Holy Bible, Square and Compass. The Volume of the Sacred Law (no matter what religion) is an indispensable part of a Lodge. The Grand Lodges of the United States use the Holy Bible as the V.S.L. on their Altars. In our jurisdiction, a candidate may request to have his own sacred book present on the Altar with the Bible during his degree ceremonies. In Lodges in other countries, other sacred texts are placed on the Altar in place of the Holy Bible, but no Lodge in California may stand officially open, unless the Holy Bible is opened upon its Altar with the Square and Compass displayed thereon. The open Bible signifies that we should regulate our conduct according to its teachings because it is the rule and guide of our faith and is a symbol of man's acknowledgment of his relation to Deity. The Square is a symbol of morality, truthfulness and honesty. To "act on the square" is to act honestly. The Compass signifies the propitious use of action and is a symbol of restraint, skill and knowledge. We might also properly regard the Compass as excluding beyond its circle that which is harmful or unworthy. The general public as the symbol of Freemasonry recognizes the Square and Compass.

The symbolism of the square and compass is seen in many ancient carvings and artwork. A stonemason's square has been seen to represent the earth, while the compass has related to the arc of heaven. Thus their union has represented the union of heaven and earth. The Volume of Sacred Law can also represent God's communication to man through scripture and inspired writings. The triple symbol can

also be seen as representing God's expression through the creation of heaven and earth.

The Three Great Lights are also consistent with the three-tier system of Blue Lodge Masonry. One way of interpreting the triple symbolism is seeing human nature as divided into three parts – body, mind, and soul with a Degree for each part. In the same way, the Three Great Lights are the guiding principals of the three natures: the Square to the body, the Compass to the mind, and the Volume of Sacred Law for the soul.

PRESENTATION OF THE LAMBSKIN APRON

The Apron is at once an emblem of innocence and the badge of a Mason. By innocence is meant clean thinking and clean living, a loyal obedience to the laws of the Craft and sincere good will one's Brethren. The Badge of a Mason signifies, among other things, that Masons are workers and builders.

Other aspects of this most visible vesture of our Fraternity should be mentioned. The apron as a mark of distinction has been found in many similar organizations of initiatory nature including the Essenes, and the Mythraic Mysteries, and has been conspicuous on statues of some Egyptian and Greek deities. The lamb has always been a symbol of innocence and sacrifice. There are two senses in which innocence is being used here. Innocence in one sense is free from moral defect. The other sense used is that of being new born.

Another consideration of the white lambskin apron is that the Sign of the Ram begins at the Spring Equinox – the time of year that life is renewed.

The Masonic Apron is made up of two parts: a square and a triangle, representing four and three respectively. The symbolism of these numbers, as well as their sum, should be studied in connection with the form of the apron in the different degrees. Finally, it should be mentioned that the word candidate comes from the Latin *candidatus*, which means, "clothed in white."

THE RITE OF DESTITUTION

The symbolism of the Rite of Destitution reverts to those ancient times when men believed that the planets determined human fate and controlled human passions, and that there were metals by which each planet was itself controlled. In ancient initiations, candidates were compelled to leave all metals behind, lest they bring into the assembly disturbing planetary influences. While with us, this symbolism no longer has an astrological character. However, the old point about excluding disturbing influences remains. The candidate is not to bring into the Lodge room his passions or prejudices, lest that harmony, which is one of the chief concerns of Masonry, be destroyed.

WORKING TOOLS OF AN ENTERED APPRENTICE

The Working Tools presented to the candidate were those used by the ancient operative craftsman in the erection of the building on which he was working. To the Speculative Mason, these represent the moral habits and forces by which man shapes and reshapes the essence of his human nature. By these symbolic tools, he also fits his own behavior to society and community. While they do not contain the whole philosophy of Masonry, the various Working Tools allocated to the three degrees, by their very presence, declare that there is constructive work to be done; and by their nature, indicate the direction this work is to take.

The Working Tools of this degree are specified as the twenty-four inch gauge and the common gavel. The symbolic description of these tools is provided in the ritual and the *Monitor*, so there is no need to repeat that here. It is interesting that one tool (gauge) is used passively and the other (gavel) is used actively. One is a tool of measurement and calculation, while the other is one of force. One tool decides what to keep, while the other gets rid of the rest.

The three parts may also be seen to represent the tripartite nature of the soul defined by Plato: the desirous, emotional, and mental. When properly cultivated, they embody the virtues temperance, fortitude, and prudence. These three virtues combined in proper order promote the supreme virtue of the whole self: equilibrium or justice.

THE NORTHEAST CORNER

The Northeast Corner is traditionally the place where the cornerstone (the first stone) of a building is laid. The Apprentice is thus placed, because from here he will erect his own temple by the principles of Freemasonry.

Other considerations on the northeast corner are the following. The north in Masonry is attributed to darkness and the east to light. Therefore, the northeast is a place midway between darkness and light. Being midway, it is also symbolic of equilibrium. Furthermore, this spot representing equal light and darkness corresponds with the point of the Spring Equinox when the nighttime is equal to the daytime. There is some evidence that the lambskin apron was presented to the candidate at one time in the northeast corner of the lodge.

It needs to be mentioned that there is a seeming contradiction of this symbolism with physical reality. If we imagine the lodge's boundaries to be the eastern and western horizons, with the north and south walls being the Tropic of Cancer and Capricorn (where the sun reaches its northern and southern limits), then the day that the sun rises in the northeast corner of the "lodge" is the Summer Solstice near St. John the Baptist's Day. Sometimes symbolism overlaps, but in many cases it is a hint at a deeper meaning.

THE LECTURE OF THIS DEGREE

The Lectures given to the candidate by the Worshipful Master are intended to elaborate certain phases of the ritual, giving a broader explanation of the ceremonies in order for the candidate to understand the lessons of Freemasonry. The four cardinal virtues of Temperance, Fortitude, Prudence and Justice are explained here as well as the three tenets of Brotherly Love, Relief and Truth.

The lodge is dedicated to Saint John the Baptist and Saint John the Evangelist. Freemasonry long ago chose as its patron saints John the Baptist and John the Evangelist. By doing this, the Brethren arrived at the conclusion that their patron saints belonged to a Lodge and that it must have been in the city in which they lived - Jerusalem. By this tradition, all Lodges symbolically come from one at Jerusalem. By tradition, also, every Mason hails from such a Lodge. By claiming to come from this mythical Lodge, he proves that he hails from a "just and legally constituted Lodge."

The form of a Lodge is an oblong square, or a rectangle. It extends from East to West (horizon to horizon) and between North and South. The covering of the Lodge is the canopy of heaven. It is not a coincidence that the two major patrons of the Masonic Lodge have their birthdays near the Summer and Winter Solstices where the sun reaches its most northern and southern limits. 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 whence he dispenses light and instruction to all his brethren. Some Lodges may actually have the Master sitting in another compass location, but the important point is that the Master is always symbolically located in the East and the other symbolic points of the West, South and North are located in proper relation to the station of the Master. Further instruction is given in the long form of the lecture regarding the Supports of the Lodge: the three pillars of Wisdom, Strength and Beauty, which also relate to the three immovable Jewels of the Lodge: the Square, Plumb and Level, which still further relate to the three principal Officers and three Lesser Lights of the Lodge.

The three movable Jewels of the Lodge consist of the Rough and Perfect Ashlar and the Trestleboard. The Rough and Perfect Ashlars are precise symbols of the process of initiation. In a Hermetic sense, the Rough Ashlar is the *prima material*, while the Perfect Ashlar is the Philosopher's Stone. The Ornaments of the Lodge consist of the Mosaic Pavement, the Indented Tessel, and the Blazing Star. We walk in a world of opposites: good and evil, night and day, hot and cold, love and hate. The Mosaic Pavement symbolizes this fact. Again, all of these symbols should be studied further to find out what they conceal and what they reveal.

THE CHARGE

At the end of the ceremony and instruction in each degree, the candidate is charged to perform his Masonic duties. The Charge given him explains these duties especially in their relation to the particular Degree. These Charges should not be ignored as mere conventionalities.

MASONIC DECORUM AND ADVANCEMENT

THE PROFICIENCY

The Proficiency is a series of questions and answers which the candidate is required to commit to memory prior to being advanced to the next degree. Among other things, it is intended to:

- (1) Teach each candidate the language of Freemasonry.
- (2) Fix in his memory the teachings and structure of the Degree.
- (3) Impress upon his consciousness the different points of the Obligation.
- (4) Give each candidate an ancient method to contemplate the meanings behind the degree.
- (5) Give the new candidate a point of contact with an established member.

The long form Proficiency became optional in 1998. Currently, a candidate must only demonstrate proficiency in the Obligation and Modes of Recognition of each degree. However, each candidate can still choose to complete his Proficiency in the long form.

THE LANGUAGE OF FREEMASONRY

Why is the language of Freemasonry so different from that which we normally use? This question is often asked by new members of our Fraternity. The Ritual of Freemasonry is a product of the early decades of the 18th century. It contains much of the language of that time period and other words and phrases from the very old work have been incorporated. This is why the language is written and spoken as it is. If the time and effort is spent to study the words of our Ritual, one will discover that the thoughts and teachings imparted cannot be put in fewer words and still retain their meaning.

WHEN TO RISE AND WHEN TO BE SEATED

The gavel in the hands of the Master of a Lodge is one of the symbols of authority by which he governs. When the gavel is sounded once in the East at the beginning of Lodge, the Brethren must come to order. Two raps call the principle Officers to their feet, and three raps mean that all Brethren must stand. If everyone is standing, one rap seats everyone in the Lodge. If the Worshipful Master addresses you by name, arise, face the East, give the due guard and sign of the degree and listen to his instructions. If you wish to speak, arise and wait until the Master recognizes you. Give the due guard and sign of the degree, and then address your remarks to him.

SUBJECTS NOT PROPER FOR DISCUSSION IN LODGE

Sectarian religion and politics should not be addressed in Lodge, and there are good reasons for this. When we meet in a Lodge, we are all on a common level, and are not subject to the classes and distinctions of the outside world. Each Brother is entitled to his own beliefs and convictions. Our objective is to unite men, not to divide them. These subjects create honest differences of opinion that might well cause friction between brethren.

There will also be subjects concerning the Lodge's business that should not be discussed. All deliberations should be kept within the bounds of propriety and everyone should show tolerance for the opinion of others. Every Master wants harmony in his Lodge. Once a matter has been put to vote in the Lodge and a decision is made, all members, regardless of how they voted, should accept the decision. We try to teach every Mason to be a good citizen and to perform his civic duties. We do not try to keep anyone from expressing his opinion or from serving his city, county, state, or nation, in

an honorable manner. Anyone who serves in political office should not act politically as a Freemason, nor use the name of Freemasonry in exercising his political rights, such as showing affiliation with any Lodge in his campaign advertising.

THE WORSHIPFUL MASTER

Why is the presiding officer of the Lodge called Worshipful? This is an Old English word meaning, “worthy of respect.” Since he is chosen by the Brethren, they deem him to have sufficient wisdom, integrity and Masonic knowledge to govern the Lodge properly. Why is the Worshipful Master’s station in the East? In the world of nature, the sun rises in the East to shed light and luster on earth. In a like manner, it is the province of the Master to be the source of Masonic knowledge for his Brethren as they “approach the East in search of light.” Why does the Master wear a hat in the Lodge? He wears the hat, and the remainder of the Brethren remains uncovered, for several reasons. Keeping the head covered while others are uncovered has long been a symbol of superior rank. Men, as a mark of respect, usually uncover in the presence of those they deem to be of superior rank. Also, it is possible that the Worshipful Master wears a hat because King Solomon wore a crown as a mark of dignity. The title Master is not unlike the Master of a ship or one who has received a Masters Degree in his chosen discipline. He is capable of teaching his subject - thus imparting “light” or knowledge.

THE TILER

The Tiler guards the avenues approaching the Lodge. A Lodge is said to be “duly tiled” when the necessary precautions have been taken to guard against intrusion by cowans, eavesdroppers or other unauthorized persons. (A cowan is one who tries to masquerade as a Mason. He has not done the work but says he has in order to gain admittance. An eavesdropper is one who tries to steal the secrets of our Society. He would forge a dues card or may find one and try to masquerade as the owner.) If a Brother comes to Lodge late and wants to join the meeting, the Tiler sees that he is properly clothed and then vouches for him as qualified to enter. It is the duty of the Tyler to inform the Junior Deacon when a qualified Brother wishes to enter the Lodge and to let the Brethren know in which Degree the Lodge is working.

NO HORSEPLAY OR HAZING

There is no place for horseplay or hazing during our ceremonies, and the candidate can be assured that there will be none. The rituals are serious and solemn, and we try to teach moral lessons with great dignity. Anything, which is told to the candidate in a joking manner, serves only to desecrate the honorable purposes of Freemasonry. The candidate should have no apprehension about entering a Lodge. He is always entering a society of friends and brothers where he will be treated with dignity and decorum at all times.

THE HEART OF THE MASONIC FAMILY

Freemasonry is not just another fraternity or association of men banded together for social, political or economic advantages. Our foundation is built on a philosophy of friendship and brotherly love. We also make many worthwhile contributions to our society and community. For example, the California Grand Lodge manages two magnificent total care homes in Union City and Covina for our aged Brethren and their widows. In addition, the Masonic Home in Covina cares for disadvantaged children, both those who are related to a Mason and those who are not.

THE RIGHTS OF AN ENTERED APPRENTICE MASON

These are very limited, since he cannot vote or hold office. He is, however, entitled to a Masonic funeral. The Entered Apprentice is not entitled to organized Masonic Charity, but this does not bar him from receiving assistance from a Mason, as an individual. He can attend a Lodge while an Entered Apprentice Degree is being presented. He has a right to be instructed in his work and in matters pertaining to his degree. If charged with violating his obligation, he is entitled to a trial. He is entitled to apply for advancement to the Second Degree, when proficient in the Entered Apprentice Degree. He may not receive the degrees of Craft Masonry elsewhere without consent of the Lodge. Also, the Apprentice possesses modes of recognition by which he can make himself known to other Masons.

RESPONSIBILITIES OF AN ENTERED APPRENTICE

An Entered Apprentice Mason has very few actual Lodge responsibilities. He must keep secret everything entrusted to him, conduct himself with proper decorum and diligently work to learn his proficiency and as much about the Craft as possible. He should not be content with learning the words letter-perfect, but should study the meanings also. If he cannot interpret these for himself, he should seek help from others. Complete faithfulness to his obligations and implicit obedience to the charge are among his important and lasting responsibilities. Freemasonry preserves a secrecy about all its work in the Lodge: it meets behind closed doors; it throws over its principles and teachings a garment of symbolism and ritual; its Art is a mystery; a great wall separates it from the world. Nor is its work easy to understand. If this be true, we urgently advise you not to be content with the letter and outward form of this, your beginning period, but to apply yourself with freedom, fervency and zeal to the sincere and thorough mastering of our Royal Art.

FAMOUS FREEMASONS

Many men whose names have been instrumental to the history and development of our civilization have been Freemasons. The following are but a few of the many famous historical figures who have participated in our mysteries.

THE ARTS:

COMPOSERS: Irving Berlin, George M. Cohan, Wolfgang Amadeus Mozart, John Phillip Souza, Richard Wagner, Franz Joseph Haydn, Franz Listz, and many others.

ENTERTAINERS: John Wayne, Gene Autry, Ernest Borgnine, Joe E. Brown, Bob Burns, Eddie Cantor, Charles D. Coburn, William F. "Buffalo Bill" Cody, Donald Crisp, Cecil B. DeMille, Richard Dix, Douglas Fairbanks Sr., W.C. Fields, Clark Gable, Arthur Godfrey, David W. Griffith, Oliver Hardy, Jean Hersholt, Harry Houdini, Al Jolson, Charles "Buck" Jones, Harry Kellar, Harold C. Lloyd, Tom Mix, Dick Powell, Will Rogers, Charles S. "Tom Thumb" Stratton, Richard B. "Red" Skelton, Paul Whiteman, Ed Wynn, Darryl Zanuck and many others.

SCULPTORS: Gutzon Borglum and his son, Lincoln Borglum (together carved Mt. Rushmore National Memorial), Johann G. Schadow (Prussian Court Sculptor) J. Otto Schweizer and many others.

WRITERS: Robert Burns, Samuel L. Clemens (Mark Twain), Sir Arthur Conan Doyle (Sherlock Holmes), Edward Gibbon (Decline and Fall of the Roman Empire), Edgar A. Guest, Rudyard Kipling, Alexander Pope, Sir Walter Scott, Jonathan Swift, Lowell Thomas, Voltair and many others.

BUSINESS:

BUSINESS LEADERS: John Jacob Astor (financier), Lloyd Balfour (Jewelry), Lawrence Bell (Bell Aircraft Corp.), William H. Dow (Dow Chemical Co.), Henry Ford, Alfred Fuller (Fuller Brush), King C. Gillett (Gillett Razor Co.), Sir Thomas Lipton (tea), Fredrick Maytag, Andrew W. Mellon (banker), James C. Penny, George Pullman, David Sarnoff (father of T.V.), Leland Stanford (railroads - Stanford Univ.) and many others.

MILITARY & POLITICS:

MILITARY LEADERS: Generals John J. Pershing, George Marshall, Douglas MacArthur, Joseph Stillwell, Johnathon Wainwright, Curtis E. LaMay, Omar N. Bradley, Henry H. "Hap" Arnold, Claire L. Chenault, Mark Clark, James Doolittle, Admirals David G. Farragut (First Admiral of the U.S. Navy), Ernest J. King, Richard Byrd and many others.

UNITED STATES PATRIOTS: Francis Scott Key (wrote our National Anthem), Ralph Bellamy (wrote our Pledge of Allegiance), Paul Revere, John Paul Jones, Benjamin Franklin, John Hancock, Patrick Henry and many others.

UNITED STATES POLITICIANS: Thomas Dewey, Everett Dirksen, Fiorello H. LaGuardia, John Marshall, Barry Goldwater, Hubert Humphrey, Robert Dole, Jack Kemp and others.

UNITED STATES PRESIDENTS: George Washington, James Monroe, Andrew Jackson, James Polk, James Buchanan, Andrew Johnson, James Garfield, William McKinley, Theodore Roosevelt, William H. Taft, Warren G. Harding, Franklin D. Roosevelt, Harry S. Truman and Gerald Ford.

WORLD LEADERS: Emilio Aguinaldo (Phillippine Patriot and General), Miguel Aleman (Mexican President 1947-52), Eduard Benes (President of Czechoslovakia 1939-48), Sveinn Bjornsson (1st President of Iceland), Simon Bolivar (“George Washington of S. America”) Napoleon Bonaparte (and his four brothers), King Charles XIII (King of Sweden 1748-1818), Sir Winston Churchill, Randolph Churchill, King Edward VII and King Edward VIII (Kings of England, 1901-10 & 36, respectively), Francis II (Holy Roman Emperor, 1768-1806), Frederick the Great (King of Prussia 1740-86), George I & George II (Kings of Greece, 1845-1913 & 1922-47), George IV & George VI (Kings of England 1760-1820 & 1820-30), Gustavus VI Adolphus (King of Sweden 1792-1809), Kamehemeha IV and Kamehemeha V (Kings of Hawaii (1854-63 & 1863-72) Leopold I (King of Belgium (1831-65), Peter the Great (Emperor of Russia 1689-1725), William I (King of Prussia 1861-88), William II (King of the Netherlands (1792-1849), William IV (King of England (1830-37) and many others.

RELIGION:

RELIGIOUS LEADERS: James C. Baker (Bishop, Methodist Church, organized first Wesley Foundation in U.S.), Hosea Ballou (Founder, Universalist Church), Robert E. B. Baylor (Baptist clergyman, founder of Baylor University), Preston Bradley (founder of the Peoples Church), Father Francisco Calvo (Catholic Priest who started Freemasonry in Costa Rica in 1865), Hugh I. Evans (National head of the Presbyterian Church, U.S.A.), Most Reverend Geoffrey F. Fisher (former Archbishop of Canterbury), Eugene M. Frank (Methodist Bishop), Reverend Dr. Norman Vincent Peale (Methodist Episcopal minister and author) Titus Low (President of Methodist Council of Bishops), Thomas Starr King, Swami Vivekananda and many others.

SCIENCE & TECHNOLOGY:

ASTRONAUTS: Ed Aldrin, Neil Armstrong, Gordon Cooper, Don Eisle, Virgil Grissom, Ed Michell, Tom Stafford, Fred Haise, and Wally Shirra.

EXPLORERS: Hiram Bingham (Discoverer of Machu Picchu), James Bruce (Discoverer of the source of the Blue Nile), Adm. Richard E. Byrd, Christopher “Kit” Carson, William Clark; Merriwether Lewis, and Robert E. Peary.

INVENTORS AND SCIENTISTS: Samuel Colt (firearms), Sir Alexander Fleming (penicillin), Edward Jenner (vaccination) Simon Lake (first practical submarine), John L. McAdam (Macadamized roads), Luther Burbank and many others.

OTHERS:

SPORTS: Grover C. Alexander, Cy Young, Jack Dempsey, Arnold Palmer, Tyrus R. “Ty” Cobb, Carl O. Hubbell, Christopher “Christy” Mathewson, Mordecai P.C. Brown, Gordon “Mickey” Corchran, Avery Brundage, Albert “Happy” Chandler, Branch Rickey, Knute Rockne and many others.

YOUTH ORGANIZATION FOUNDERS: Daniel Carter Beard (Boy Scouts), Frank S. Land (International Order of DeMolay), William Mark Sexson (International Order of Rainbow for Girls)

NOTE: Further information concerning famous and historical Freemasons can be found in Brother W.R. Denslow’s book “Ten Thousand Famous Freemasons”.

MASONIC GLOSSARY - ENTERED APPRENTICE

<i>Appertaining</i>	belonging to, or connected with, as a rightful part or attribute; relating to
<i>Archives</i>	a place in which records and historical documents and items are preserved
<i>Bade</i>	told; ordered; requested; directed
<i>Cable's Length</i>	a maritime unit of length; about 100 fathoms or 600 feet
<i>Cable Tow</i>	a twisted rope, usually of cotton or synthetic material, used symbolically to bind or make fast; originally a particularly strong rope
<i>Cardinal</i>	of basic importance; main; primary; essential; principal
<i>Circumscribe</i>	to draw a line around; to limit in range of activity definitely and clearly
<i>Circumspection</i>	carefulness in considering all circumstances and possible consequences
<i>Clad</i>	covered or clothed
<i>Conduce</i>	to lead or tend to a particular and desirable result
<i>Corporeal</i>	having, consisting or, or relating to, a physical material body; not intangible
<i>Divested</i>	to deprive or take away from; to undress or remove clothing, ornaments or equipment
<i>Due</i>	proper; according to accepted standards or procedures
<i>Engrave</i>	to cut figures or letters into wood or metal
<i>Equivocation</i>	to avoid committing oneself to what one says; uncertainty; uncertain or questioning disposition or mind
<i>Etch</i>	to produce as a pattern on a hard surface by eating into the material's surface as with acid or a laser beam
<i>Fellow</i>	a member of a group having common characteristics; an associate; an equal in rank or power or character
<i>Fortitude</i>	strength of mind that enables a person to encounter danger, or bear pain or adversity, with courage
<i>Guttural</i>	of, or having to do with, or involving the throat
<i>Hail, Hele, Hale</i>	to hide or conceal; to cover; to keep out of view
<i>Hoodwink</i>	a blindfold
<i>Hoodwinked</i>	blindfolded
<i>House Not Made With Hands, Eternal in the Heavens</i>	that which lies beyond death; heaven (II Corinthians 5:1)
<i>Immemorial</i>	extending or existing since beyond the reach of memory, record or tradition
<i>Impart</i>	to give; to communicate knowledge of something; to make known; tell; relate

<i>Indite</i>	to write down; to put down in writing
<i>Intrinsic</i>	belonging to a thing by its very nature; the essential nature or constitution of a thing; inherent; in and of itself
<i>Invest</i>	to give; to furnish; to clothe
<i>Inviolate</i>	not broken or disregarded; not told to others; respected
<i>Light</i>	knowledge or understanding
<i>Manual</i>	of, or having to do with, or involving the hands
<i>Mystery</i>	the secret or specialized practices or ritual peculiar to an occupation or a body of people; rites or secrets known only to those initiated
<i>Passions</i>	great emotion; the emotions as distinguished from reason; powerful or compelling feelings or desires
<i>Pectoral</i>	in, on, or of the chest
<i>Pedal</i>	of, or relating to, the foot or feet
<i>Precepts</i>	a principal or instruction intended especially as a general rule of action
<i>Prudence</i>	the ability to govern and discipline oneself by the use of reason; skill and good judgment in the management of affairs or the use of resources; caution or circumspection as to danger or risk
<i>Saints John</i>	Saint John the Baptist and Saint John the Evangelist, the two ancient patron saints of Freemasonry
<i>Shod</i>	wearing footgear, with shoes on
<i>Steady</i>	constant in feeling, principle, purpose or attachment; dependable; firm in intent showing little variation or fluctuation; unwavering; resolute
<i>Subdue</i>	to bring under control especially by an exertion of the will; to reduce the intensity or degree of; tone down
<i>Superfluity</i>	excess; unnecessary; immoderate, especially living habits or desires
<i>Superfluous</i>	exceeding what is needed; excess; extra; not needed; unnecessary
<i>Temperance</i>	moderation in action, thought or feeling; self-restraint; a habitual moderation in the indulgence of the appetites or passions; moderation in, or abstinence from, the use of intoxicating substances
<i>Tongue of Good Report</i>	having a good reputation; those who know you report that you are a good man; a credit to yourself and to society
<i>Usual</i>	your job; the manner in which you make <i>Vocation</i> your living
<i>Vouch</i>	assert; affirm; attest; to verify; to supply supporting testimony; to support as being true
<i>Vouchsafe</i>	to grant or furnish; to give by way of reply
<i>Warden</i>	an official having care or charge of some administrative aspect or an organization or some special supervisory duties; a British term used in the Episcopal Church and at various colleges and in

Worshipful government functions
notable; distinguished; worthy of respect; a British term used as a title for various persons or groups of rank or distinction

FREQUENT PHRASES

...barefoot nor shod...

...but we as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose...

...due trial, strict examination or legal information...

...duly and truly...

...erected to God and dedicated to the Holy Saints John...

...just and legally constituted Lodge...

...neither naked nor clad...

...promise and swear...

...properly vouched for...

...rights and benefits...

...solemnly and sincerely...

...wait a time with patience...

...within the body...

...worthy and well qualified...

Questions for the Entered Apprentice

1. What does Freemasonry mean to you? What are its purposes, aims and ideals?
2. What is the difference between OPERATIVE Masonry and SPECULATIVE Masonry? Are we today Operative, Speculative or both?
3. Where and when did Freemasonry originate? From what date do we trace our modern origins? What occurred on this date?
4. What is the meaning of the titles A. F. & A. M. and F. & A.M.? In California, which title do we use?
5. Is Freemasonry a religion? Why or why not?
6. Is Freemasonry considered a Secret Society? Why or why not?
7. Allegorically, in what historical location is the degree work of our Lodges meant to take place? Why is this place so important?
8. Giving your own opinion, why do you believe that only one who believes in a Supreme Being may become a Mason?
9. What are the qualifications to become a Mason under the Jurisdiction of the Grand Lodge of California?
10. What percentage of a Lodge must vote favorably upon an application for it to be accepted?
11. What do we mean when we say that a candidate must be first prepared in his heart?
12. What is the meaning of "duly and truly prepared"?
13. What is the symbolism of the Hoodwink?
14. What is the symbolism of the Cable-Tow?
15. How is the candidate received upon first entering a Lodge and what is it meant to convey?
16. What is the purpose of circumambulating (walking in a circle around) the Lodge room during the ceremony of initiation?
17. Who are the Holy Saints John and what is their importance in Freemasonry?
18. What are the Three Great Lights of Masonry and why are they placed in the center of the Lodge?
19. What does the open Volume of the Sacred Law (VSL) upon the Altar signify, and

- which Holy Book(s) do we use in California?
20. Give the meaning of the Square.
 21. Give the meaning of the Compass.
 22. Of what significance is the Obligation?
 23. Even though the physical penalties mentioned in the Obligation are symbolic, why are they retained in the ritual work?
 24. Of what is the Lambskin Apron an emblem? What does it signify?
 25. What are the Working Tools of an Entered Apprentice Mason? After reading what the ritual has to say about them, what, in your own words, do you think they mean for us? Consider the difference between Operative and Speculative Masonry.
 26. What is the Rite of Destitution meant to teach us?
 27. The North is a place of darkness. The East symbolizes the rising Sun or the dawn of illumination. Why is the Entered Apprentice placed in the North-East corner of the Lodge?
 28. Name the Four Cardinal Virtues.
 29. What are the Three Great Supports of Masonry? To which Officers are they attributed?
 30. What is the difference between a Rough Ashlar and a Perfect Ashlar? Why is this symbol considered by some to be the most important symbol in all of Freemasonry?
 31. Define the term Cowan.
 32. Define the term Eavesdropper.
 33. What is the meaning of the term "Worshipful," and how is it used in a Masonic Lodge?
 34. Give an example of one symbol from the Entered Apprentice Degree and describe its meaning. Look below the surface and try to see what universal principles it is meant to communicate.
 35. What has been your experience of Freemasonry thus far? Has it met your expectations? Why or why not?

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Answers to the questions for the Entered Apprentice

1. What does Freemasonry mean to you? What are its purposes, aims and ideals? *(To make good men better; to practice in his daily life, Brotherly Love, Relief and Truth.)*
2. What is the difference between OPERATIVE Masonry and SPECULATIVE Masonry? Are we today Operative, Speculative or both? *(Operative refers to those Masons that actually performed the physical labor of building. Speculative refers to the men when they were not physical builders but builders of character, we are Speculative only.)*
3. Where and when did Freemasonry originate? From what date do we trace our modern origins? What occurred on this date? *(We are not sure of the actual date when Freemasonry started but know it goes beyond written records. There were many Lodges in England in the 18th century. On June 24, 1717 A.D. the first Grand Lodge was formed. This event started Modern Freemasonry as we know it today.)*
4. What is the meaning of the titles A. F. & A. M. and F. & A.M.? In California, which title do we use? *(Ancient Free & Accepted Masons; Free & Accepted Masons; In California we use Free & Accepted Masons.)*
5. Is Freemasonry a religion? Why or why not? *(NO. A candidate must express a belief in a Supreme Being and the immortality of the soul, otherwise our ceremonies would be meaningless. Masonic ideals are not set forth in written creeds.)*
6. Is Freemasonry considered a Secret Society? Why or why not? *(NO. Our purposes, ideals and principles may be learned by anyone who inquires.)*
7. Allegorically, in what historical location is the degree work of our Lodges meant to take place? Why is this place so important? *(King Solomon's Temple. The Temple is considered to be an exact replica of the divine world.)*
8. Giving your own opinion, why do you believe that only one who believes in a Supreme Being may become a Mason? *(Personal interpretation.)*
9. What are the qualifications to become a Mason under the Jurisdiction of the Grand Lodge of California? *(A man must be 18 years of age, of good moral character and believe in the existence of a Supreme Being).*
10. What percentage of a Lodge must vote favorably upon an application for it to be accepted? *(100%. Applicants must receive an affirmative vote from all members present.)*

11. What do we mean when we say that a candidate must be first prepared in his heart? *(We are concerned with building of character. Working toward this goal must begin within the heart, for if the heart is not ready, we cannot expect to make an impression on the mind.)*
12. What is the meaning of "duly and truly prepared"? *(By wearing special garments which deal with a man's internal qualifications rather than his worldly wealth and honors.)*
13. What is the symbolism of the Hoodwink? *(The hoodwink is a symbol of the darkness in which the uninitiated stands regarding Masonry. It is removed after the candidate has been enlightened regarding the mysteries of Masonry).*
14. What is the symbolism of the Cable-Tow? *(The cable tow is a symbolic restraint that is removed from the candidate after he has assumed the obligation of an Entered Apprentice Mason.)*
15. How is the candidate received upon first entering a Lodge and what is it meant to convey? *(On entering the Lodge, the candidate has entered into the new world of Masonry. A world where he can become a better man by working on his own nature using the teachings of masonry.)*
16. What is the purpose of circumambulating (walking in a circle around) the Lodge room during the ceremony of initiation? *(So the brethren can see that the candidate is properly prepared. The perambulation should teach the candidate that Freemasonry is a progressive science, and that life is a journey through which each must travel toward his ultimate destiny.)*
17. Who are the Holy Saints John and what is their importance in Freemasonry? *(Masonic Lodges are symbolically dedicated to St. John the Baptist and St. John the Evangelist, who are allegorically said to have been the "Patron Saints" of Freemasonry.)*
18. What are the Three Great Lights of Masonry and why are they placed in the center of the Lodge? *(The alter with the Three Great Lights upon it symbolizes the place which God has in Masonry, and which He should have in every person's life. No Lodge in California may stand officially open, unless the Holy Bible is opened upon its Altar and the Square and Compass is displayed thereon.)*
19. What does the open Volume of the Sacred Law (VSL) upon the Altar signify, and which Holy Book(s) do we use in California? *(The open Holy Bible signifies that we should regulate our conduct according to its teachings, because it is the rule and guide of our faith. The King James Version.)*
20. Give the meaning of the Square. *(It is a symbol of morality and teaches us to "act upon the square".)*

21. Give the meaning of the Compass. *(To regard the Compass as excluding beyond its circle that which is harmful or unworthy).*
22. Of what significance is the Obligation? *(The Obligation has a two-fold purpose. In addition to binding the candidate to Freemasonry and its duties, it also protects the Fraternity against someone revealing its secrets which deal with its modes of recognition and symbolic instruction. The candidates should understand that the great truths which Masonry teaches are not secret, but the manner in which Freemasonry teaches these truths is considered secret.)*
23. Even though the physical penalties mentioned in the Obligation are symbolic, why are they retained in the ritual work? *(They are retained to impress upon the mind of each Brother how serious a violation will be regarded by the members of the Fraternity.)*
24. Of what is the Lambskin Apron an emblem? What does it signify? *(It is an emblem of Innocence and the Badge of a Mason. It signifies that Masons are workers and builders, not drones and destructionists.)*
25. What are the Working Tools of an Entered Apprentice Mason? After reading what the ritual has to say about them, what, in your own words, do you think they mean for us? Consider the difference between Operative and Speculative Masonry. *(The twenty-four inch gauge and the common gavel.)*
26. What is the Rite of Destitution meant to teach us? *(It symbolically reminds us that we should not bring our passions or our prejudices into the Lodge room lest that harmony, which is one of the chief concerns of Masonry, be destroyed.)*
27. The North is a place of darkness. The East symbolizes the rising Sun or the dawn of illumination. Why is the Entered Apprentice placed in the North-East corner of the Lodge? *(From here he will erect his own temple by the principles of Freemasonry.)*
28. Name the Four Cardinal Virtues *(Temperance, Fortitude, Prudence and Justice.)*
29. What are the Three Great Supports of Masonry? To which Officers are they attributed? *(Wisdom, Strength and Beauty and are represented by the Master, Senior Warden and Junior Warden of the Lodge.)*
30. What is the difference between a Rough Ashlar and a Perfect Ashlar? Why is this symbol considered by some to be the most important symbol in all of Freemasonry? *(A Rough Ashlar is a stone cut in the quarry, a Perfect Ashlar is a stone ready for the builders to use. The Rough Ashlar reminds us of our imperfections. The Perfect Ashlar reminds us of our hopeful attainment of perfection.)*

31. Define the term Cowan. *(A cowan is one who tries to masquerade as a Mason.)*
32. Define the term *Eavesdropper*. *(An eavesdropper is one who tries to steal the secrets of our Society. He is the one who would forge a good dues card, or finds one and masquerades as the owner.)*
33. What is the meaning of the term "Worshipful," and how is it used in a Masonic Lodge? *(It is an old English word meaning "worthy of respect." It is a title given to the Master of the Lodge.)*
34. Give an example of one symbol from the Entered Apprentice Degree and describe its meaning. Look below the surface and try to see what universal principles it is meant to communicate.
35. What has been your experience of Freemasonry thus far? Has it met your expectations? Why or why not?

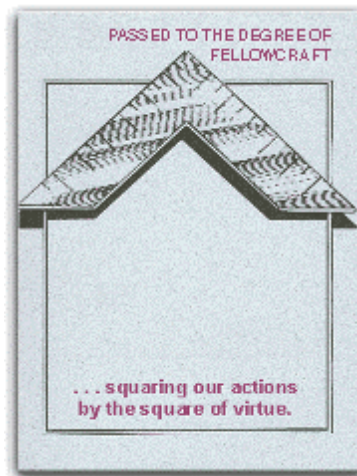
Rev: May 2004

Appendix E:

A Basic Masonic Education Course

FELLOWCRAFT booklet

With the Questions & Answers



**A Basic Masonic Education Course
THE FELLOWCRAFT**

This manual does not disclose any of the esoteric portions of the ritual of the Grand Lodge. The contents of this manual therefore may be discussed with, and read by, any person interested in acquiring knowledge about Freemasonry.

Masonic organizations are invited to reproduce, extract, copy or reprint the contents of this book.

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THE FELLOWCRAFT DEGREE

BASIC TEACHINGS OF THE SECOND DEGREE

In one sense the Fellowcraft Degree symbolizes the stage of adulthood and responsibility during a man's life on earth. In this stage, his task is to acquire knowledge and apply it to the building of his character and improving the society in which he lives. As the father of our Masonic lectures, William Preston saw Masonry as a means to educate men in the liberal arts and sciences. A Fellowcraft Mason is urged to advance his education in these fields during the ritual of this Degree.

Some view the three grade system of Blue Lodge Masonry as representing a progressive teaching directed toward perfecting human nature. It is a simple and straightforward view of human nature divided into three parts: body, mind and soul. Each Degree addresses and instructs one part. The First Degree encompasses the body and our faculties of action in the world. The four cardinal virtues are extolled as the proper guides to our action in the world that we may perfect our relation to it. The Second Degree addresses the mind and its faculties. We are instructed in the Seven Liberal Arts and Sciences which were formulated hundreds of years ago in order to develop and perfect the mental nature. The intention was to prepare the mind for spiritual truths. The Third Degree confers the central Mystery of Freemasonry; that is, how the soul may be brought to its perfection.

If we accept the view of Masonry's purpose given above, then it is obvious that the Fellowcraft Degree encompasses much more than just gaining a broad-based education. The teachings of this Degree are extremely profound and surprisingly exact.

SYMBOLISM OF THE DEGREE

The symbolism of the Entered Apprentice Degree emphasized beginnings, spiritual birth, the first steps and youth, orientation to the Light, which are all consistent with a rite of induction into the Fraternity. The Second Degree of Fellowcraft symbolizes the methods of developing and progressing in the Craft; and, in a sense, the emergence into spiritual manhood. Therefore we find symbols of advancement, passage, instruction and elevation throughout this Degree. We find symbolism of taking the next step and a new way of approaching the East. What was considered in the last Degree to be our weaker nature has now been squared and elevated. While keeping our fidelity to the Three Great Lights, we deepen our connection with the Fraternity and take on new commitments.

Our Working Tools are now testing instruments. With them we try, square and prove. With them we learn to develop the faculty of judgment: what is valuable, what is true, what is real.

The central motif of this Degree being one of advancement, we are presented with the symbol of the Winding Staircase consisting of so many steps and leading to the Middle Chamber of the Temple. Staircases, ladders, extended vertical ropes, and mountains are all symbols of ascending to new heights.

Gaining entrance to a new place symbolizes a distinct advancement in our work as Freemasons. Attaining this level gives us access to certain benefits that we were not entitled to before. These benefits are symbolized by Corn, Wine, and Oil. There are other things granted here as well. We become invested with the ability to hear the

teachings of our Fraternity and keep them close to our heart. Finally, we are reminded of our central focus in the symbolism of the letter “G” and the humility it should inspire.

DULY AND TRULY PREPARED

At the outset of this Degree, it should be clear to the candidate that although much of it seems familiar, it is also very different, and some aspects even seem to be in opposition to the previous Degree. There are certain avenues of further exploration that should be brought out here. We are usually given an explanation for most parts of the ritual in the various lectures. Some seem to allude to deeper interpretations. As we prepare to enter the Mysteries of Freemasonry certain things should be kept in mind. For example, the number three keeps emerging in the rituals in one way or another. Geometrically, three is the triangle. And in fact, there are three kinds of triangles: the equilateral triangle (all three sides equal), the isosceles triangle (two sides equal), and the scalene triangle (no sides equal).

Many of the mythological gods or heroes that were smiths or artificers for the gods were lame. For example, the Roman god Vulcan and the Greek god Hephaestus. Vulcan was crippled as a result of being thrown down to earth. He is usually depicted with tools as he is patron of craftsmen. Scalene in one sense means unequal and used in another means limping. The most celebrated scalene triangle is, of course, the 3-4-5 right triangle, which is of special concern to Freemasons. We will cover this more fully in our discussion of the Master Mason Degree. There is an interesting story by the Roman poet Virgil in his epic *The Aeneid* that is highly suggestive. In Book IV he writes about Queen Dido who, because of her despair and anguish, commits to sacrificing herself. She performs various rites in preparation of that supreme moment and finally: “Dido herself with consecrated grain in her pure hands, as she went near the altars, freed one foot from sandal straps, let fall her dress ungirdled, and, now sworn to death, called on the gods and stars that knew her fate.” It is also noteworthy that she was supposed to be of Tyrian origin.

There is a Byzantine painting known as “Our Lady of Perpetual Help,” which pictures the divine child in his mothers’ arms. Angels are shown at either side with implements of the Crucifixion. The child is turning towards an angel, and one of his shoes is falling off.

THE PREPARATION

The changes in dress from an Entered Apprentice Mason to a Fellow Craft Mason have been explained in the ceremony. Gaining admission is similar to the First Degree, with addition of a pass, which is given for him by his conductor. We are trying to teach that the knowledge and energy are freely given toward gaining the privileges of Freemasonry, and that by the aid of others, we are able to advance.

THE RECEPTION

It takes on a new significance during your reception for this Degree. The square should be a rule and guide to your future actions with mankind.

RIGHTS AND RESPONSIBILITIES OF A FELLOWCRAFT

In addition to the rights you acquired as an Entered Apprentice Mason, you have the right to sit in a Lodge when opened in the Fellowcraft Degree, when accompanied by a Master Mason who has sat in Lodge with you. You may visit another Lodge

opened in the Fellowcraft Degree. You have the right to be instructed and examined. If found proficient, you may request advancement to the next degree.

The responsibilities are found in part in the Obligation, and you should review these along with the Obligation of the Entered Apprentice. Finally, you are reminded that you are to acquire the special knowledge introduced in this Degree and seek to apply that knowledge to your duties in life so you can occupy your place in society with satisfaction and honor.

THE WORKING TOOLS

THE SQUARE

The Square is the symbol of morality, truthfulness and honesty. The direction of the two sides of the Square form an angle of 90°, or a right angle, so-called because this is the angle which stones must have if they are to be used to build a stable and upright wall. It symbolizes accuracy, not even varying by a single degree. When we part upon the Square, we go in different directions, but in full knowledge that our courses in life will be going according to the angle of the Square (which means in the right direction), until we meet again

THE LEVEL

The Level is a symbol of equality. We do not mean equality in wealth, social distinction, civic office, or service to mankind; but, rather, we refer to the internal, and not the external, qualifications. Each person is endowed with a worth and dignity which is spiritual, and should not be subject to man-made distinctions. Masonry recognizes that one man may have greater potential in life, service, or reward, than another; but, we also believe that any man can aspire to any height, no matter how great. Thus, the Level dignifies labor and the man who performs it. It also acknowledges that all men are equal without regard to station. The Level also symbolizes the passage of time.

THE PLUMB

The Plumb is a symbol of uprightness of conduct. In Freemasonry, it is associated with the plumb line which the Lord promised Amos he would set in the midst of His people, Israel, symbolizing God's standard of divine righteousness. The plumb line in the midst of a people should mean that they will be judged by their own sense of right and wrong, and not by the standards of others. By understanding the Plumb, a Mason is to judge his Brothers by their own standards and not those of someone else. When the plumb line is thought of in this way, it becomes a symbol of an upright life and of the conscience by which each person must live. This idea is closely tied to the concept of Justice. For, in truth, Justice is giving another man his due.

THE JEWELS

The attentive ear, the instructive tongue, and the faithful breast, remind the Craftsman that the time-honored method of instruction is by word of mouth. These jewels should signify the necessity to learn and utilize good Masonic instruction and develop a devotion to the teachings of our Craft.

OTHER IMPORTANT SYMBOLS

THE PILLARS ON THE PORCH

Two pillars were placed at the entrance to King Solomon's Temple, which are symbolically represented within every Masonic Lodge. These pillars are symbols of strength and establishment - and by implication, power and control. One must remember that power and control are placed before you, so you might realize that power without control is anarchy, or that control without power is futility. Man must have both if his life is to be successful.

The construction of dual pillars, obelisks, sphinxes and so on was not uncommon in the ancient Near East. It is not known what their exact symbolism was. Speculation ranges from their signifying duality (that duality or polarity are twin forces throughout Creation), guardianship of the temple, symbolic gateways, to the idea of being a connection between heaven and earth.

Some researchers have thought that the two pillars before Solomon's Temple represented the Pillar of Cloud and the Pillar of Fire which led the Israelites through the desert to the Promised Land. It was their guide in the light as well as in the dark.

The globes on the columns are said to be the celestial and terrestrial spheres representing heaven and earth.

The two pillars also correspond to the Three Great Supports of Masonry. The columns of Wisdom and Strength are emblematically represented by the pillars in the South and North, respectively. The candidate, as he is brought into the Lodge, comes to represent the third column of Beauty or Balance.

THE WINDING STAIRCASE

As we mentioned before, the Winding Staircase is a symbol of ascension. It is described as consisting of three, five, and seven steps. The number of steps has changed over the years. Sometimes there were only five and at others seven. Preston listed thirty-six, dividing them into one, three, five, seven, nine and eleven. The Hemming lectures listed the number at twenty-five. American Masonry has kept to fifteen. Note the connection between this number and the number of Fellowcrafts in the Third Degree.

Much of the symbolism of the Winding Staircase is explained in the ritual itself. There are some points to bring out that may lead one to further research and insight.

The significance of the number three has already been mentioned. We have the three Degrees, the Three Great Lights, the three Columns, the three Officers, the Three Grand Masters and the three Principle Tenets of Freemasonry. What we want to emphasize here is the Three Theological Virtues: Faith, Hope, and Charity. These virtues were considered a ladder to heaven, another symbol of ascent. The Four Cardinal Virtues presented in the First Degree compliment these in the sense that the Four are symbolically horizontal (basically dealing with our actions here on earth) while the Three are symbolically vertical (referring to our method of ascent to further light). Our Aprons are composite examples of the Three and the Four making Seven.

The Five Steps are also explained in some detail. A few points for further consideration concern the symbolism of the number five. The geometrical symbol of five is, of course, the pentagram. The emblem of Pythagoras' fraternity was the five-pointed star. At each point of the star was a Greek letter which all together spelled a

Greek word meaning “health” (ugitha). The pentagram is a symbol of the Microcosm, that is, Man.

Another avenue to explore is the ratio of the column height to diameter. They are approximately: Tuscan 1/7; Doric 1/8; Ionic 1/9; Corinthian and Composite 1/10. It is also worth studying which order of architecture was used to build a particular type of temple. The Parthenon on the Acropolis, dedicated to Athena, is Doric, as is her temple at Delphi. The Ephesian temple of Diana, a moon goddess, is Ionic. The importance of the compass to the Ionic Order is also worthy of study.

The Seven Steps symbolize the Seven Liberal Arts and Sciences. These were formulated as early as 330 CE. The Christian scholars adopted them soon afterwards and we find their full flowering at the Neo-platonic Cathedral School of Chartres in 12th Century France. The interesting work that came together here was the union of the philosophies of Neo-platonism and Christianity. The study of the Seven Liberal Arts was considered a means to the knowledge of God. This principle was actually expressed in the construction of the Gothic Cathedral of Chartres. We even find for the first time sculpted representations of the Seven Liberal Arts on the West Door of the Cathedral.

The Masters of Chartres taught that the proper study of the Seven Liberal Arts guided the intellect to approach the hidden light behind the world. The invisible underlying structure of Reality, the Truth, could be apprehended in this way. As another matter of interest, it was in the mid-thirteenth century that the humble mason who had mastered the Seven Liberal Arts was entitled to the designation of architect.

ADMISSION TO THE MIDDLE CHAMBER

The passage from the Outer Porch to the Middle Chamber represents a definite step in the journey to enlightenment. The wages received in the Middle Chamber come as a result of achieving this distinction. Remember that the candidate had to first ascend the Winding Staircase in order to gain admission. The Fellowcraft must become proficient in the Seven Liberal Arts. A regular study of the subjects is demanded to gain admission to the outer doors leading to this Middle Chamber. It is when the initiate begins to perceive the synthetic vision of this Masonic education and a special intuition begins to dawn within his mind and conscience that he knows the inner doors are opening to that Chamber within. Outside, the candidate was shown a symbol of plenty, but here it has been established in fact.

THE WAGES OF A FELLOWCRAFT

Corn, Wine, and Oil are symbolic wages earned by the Fellowcraft Mason who arrives at the Middle Chamber. These symbolize wealth in mental and spiritual worlds. Corn represents nourishment and the sustenance of life. It is also a symbol of plenty, and refers to the opportunity for doing good, to work for the community, and to the performance of service to mankind. The Corn referred to in this Degree is actually what we call wheat.

Wine is symbolic of refreshment, health, spirituality, and peace. Oil represents joy, gladness and happiness. Taken together, Corn, Wine, and Oil represent the temporal rewards of living a good life.

The actual "wages" are the intangible but no less real compensation for a faithful and intelligent use of the Working Tools, fidelity to your obligations, and unflagging interest in and study of the structure, purpose and possibilities of the Fraternity. Such wages may be defined in terms of a deeper understanding of brotherhood, a clearer conception of ethical living, a broader toleration, and a more resolute will to think justly, independently, and honestly.

Corn or grain has also represented the concept of resurrection. Wine has symbolized mystical attainments, divine intoxication and ecstasy. Oil is one of the elements of consecration. Perfumed oil was used to anoint.

THE MASONIC LETTER "G"

Why the letter "G" is so prominently displayed in Masonic lodges is an enigma to Masonic historians. Like the sphinx before the pyramids, it stands before us in silence and mystery. It is not consistently displayed throughout the Masonic world and there are Masonic scholars who feel it should be removed. The reason that it is so displayed is plainly given to the candidate in this Degree. We are told that it is the initial of Geometry as well as the initial of the name of the Supreme Being. From the time of the "Old Charges" and manuscripts up to the present, the synonymous nature of Geometry and Masonry is clearly stated. It is also obvious that "G" is the initial of God. This alone may be sufficient reason for its presence.

There are other considerations that the Masonic student might want to take into account. The immediate question for some may be why is Geometry given such exalted status? One might also observe that the word "God" is not a name per se, but is a category of being – like "human being". The name of the Supreme Being depends on what tradition a person follows, and it would not be incorrect to say that the True Name of the Supreme Being cannot be known. Obviously, then, the letter "G" does not refer to the common usage of that term.

These two issues have given rise to much speculation regarding the focus given to this one letter of the alphabet. We will offer a few of these speculations for your benefit.

The ancient languages of Phoenician, Hebrew and Greek all placed the "G" in the third place. In Hebrew, the order is *aleph, beth, gimel*. In Greek, the order is *alpha, beta, gamma* and so on. The Phoenician/Hebrew letter *gimel* means camel. There is an interesting passage in the Gospel of St. Matthew regarding our patron John the Baptist: "And the same John had his raiment of camel's hair, and a leathern girdle about his loins." (*Matt 3:4*) In both Hebrew and Greek, each letter is assigned a numerical value as well as a phonetic one, so that "G" is equivalent to the number "3" in both languages. The Greek letter *gamma* looks like an upside down "L". It is two perpendicular lines forming the angle of a square. *Gamma* is also associated with Dionysus and resurrection.

The importance of Geometry to a full understanding of Freemasonry becomes apparent to the candidate as he progresses through the degrees. He is unequivocally informed that Geometry is the basis or foundation of Masonry. A full explanation for this importance is not forthcoming, just that it is very important to undertake the study. We would suggest that the Masonic student might follow some of the following lines of research that he may come to his own conclusions.

It is thought that the Egyptians became skilled at surveying because the annual flooding of the Nile obliterated boundary markers in their fields. They had to set out and calculate new boundaries each year. The Greeks named this skill Geometry, or "earth measurement." Empirical generalizations were derived, presumably, from their

experience in field measurement. The Greeks, it is thought, made the advancement of using deductive logic to expand the knowledge into a theoretical science, and Pythagoras is credited with this achievement. This actually set the groundwork for the development of the sciences. So we may consider Geometry the first science.

Pythagoras and his Society, and later, Plato and his Academy, raised Geometry to a sacred science of discovering the nature of reality and through it the Deity. We have such statements from Plato as: "Geometry rightly treated is the knowledge of the eternal." And also: "Geometry must ever tend to draw the soul towards the truth." Later, Euclid systemically presented all the knowledge of Geometry in his work *Elements of Geometry*, beginning with five unproved principles about lines, angles, and figures, which he called postulates. Euclid uses only the compass and straight edge for all the drawings, proofs, and solutions.

There are some Masonic researchers who think that the letter "G" represents a little known method of Biblical interpretation known as *gematria*. One of the earliest known references to this method is found about 200 CE in the *Bariatha of R. Eliezer ben R. Jose, the Galiean*, which is a collection of 32 rabbinical rules. *Gematria* is listed within this treatise as a rabbinical method of biblical exegesis. As already mentioned, the Hebrew and Greek alphabets were also used as numbers. Therefore, every Hebrew word and every Greek word is the sum of the value of the individual letters. Exploring this technique of letter-number substitution, one looks for words, names, and phrases that add up to like values. Like values are thought to have meaningful relationships. For example, the Hebrew word for "heaven" (ha-shamayim) has the same *gematria* value as the word for "soul" (neshamah); that is, 395, derived by adding up each letter to arrive at a total. The Qabalist would say this means that the soul is identical with heaven.

Another example of *gematria* can be found by comparing the Hebrew words for "love" (ahabah) and "unity" (echad), both of which add to 13. Combining the values of these two words gives us 26, the number of the Hebrew word rendered in English as Jehovah, the principal Name of God. This is a clear intimation that the nature of God can be understood as Love and Unity.

This exegetical technique can be used with both the Hebrew scriptures and the Greek Christian scriptures. There are other texts that have been found to contain hidden *gematria* in Latin and Arabic, as well. From the practice of *gematria* have arisen extremely interesting techniques, which reveal a type of spiritual Geometry hidden within the Scriptures.

NUMBER, ORDER, SYMMETRY AND PROPORTION

The great teachings of this Degree revolve around the importance of the Masonic study of number, order, symmetry and proportion. The Masonic use of the term Geometry includes all of these. Nature is the true temple of the Deity. If this is so, then cosmic and natural laws are like the Trestleboard. These laws are discovered in the practice of the Seven Arts (they were called liberal arts because their practice liberated the mind). The ancient philosophers considered Geometry to have the power to lead the mind from the world of appearances to the contemplation of the divine order. Further study would most certainly include a detailed study of Pythagorean number philosophy, the Golden Mean, Plato's work, the Neoplatonists, and Qabalistic *gematria*.

MASONIC GLOSSARY – FELLOWCRAFT

<i>Admonish</i>	to caution advise or counsel against; to express warning or disapproval; to give friendly, earnest advice and encouragement
<i>Artificer</i>	a skilled or artistic worker or craftsman; one who makes beautiful objects
<i>Beneficent</i>	doing or producing good
<i>Bourne</i>	boundaries; limits
<i>Brazen</i>	made of brass
<i>Candor</i>	freedom from bias, prejudice or malice; fairness; impartiality
<i>Capital</i>	the uppermost part of a column
<i>Chapter</i>	an alternate, and earlier, form of the word capital
<i>Column</i>	a supporting pillar consisting of a base, a cylindrical shaft and a capital
<i>Composite</i>	one of the five orders of architecture, combining the Corinthian and Ionic styles
<i>Conflagration</i>	fire, especially a large, disastrous fire
<i>Contemplate</i>	to look at attentively and thoughtfully; to consider carefully
<i>Contrive</i>	to devise; to plan; to invent or build in an artistic or ingenious manner
<i>Corinthian</i>	one of the three classical (Greek) orders of architecture - the most ornamented of the three. Originated in the City of Corinth in Greece.
<i>Cubit</i>	an ancient unit of linear measure, approximately 18 inches in today's measure
<i>Depressed</i>	underneath; lower than its surroundings
<i>Discerning</i>	showing insight and understanding; excellent judgment
<i>Dispersed</i>	scattered; spread widely
<i>Diurnal</i>	recurring every day; having a daily cycle
<i>Doric</i>	one of the three classical (Greek) orders of architecture - the oldest and simplest of the three, originated in an area of ancient Greece known as Doris
<i>Edifice</i>	a building, especially one of imposing appearance or size
<i>Ephraimites</i>	members of one of the twelve tribes of Israel, descended from Ephraim, one of the sons of Jacob
<i>Homage</i>	respect or reverence paid or rendered; expression of high regard
<i>Injunction</i>	an order or requirement placed upon someone by a superior
<i>Inundation</i>	to overflow with water; a flood
<i>Ionic</i>	one of the three classical (Greek) orders of architecture, originated in an area of ancient Greece known as Ionia

<i>Judicious</i>	having, exercising or characterized by sound judgment; discrete; wise
<i>Naphtali</i>	one of the sons of Jacob, brother of Joseph, and a founder of one of the twelve tribes of Israel
<i>Novitiate</i>	a beginner; a novice
<i>Palliate</i>	to try to conceal the seriousness of an offense by excuses and apologies; to moderate the intensity of; to reduce the seriousness of; to relieve or lessen without curing
<i>Pilaster</i>	an upright architectural member that is rectangular in plan and is structurally a pier, but is architecturally treated as a column; it usually projects a third of its width or less from the wall
<i>Pommel</i>	a ball or knob
<i>Reprehend</i>	to voice disapproval of; to express an attitude of unhappiness and disgust
<i>Salutary</i>	producing a beneficial effect; remedial; promoting health; curative; wholesome
<i>Severally</i>	one at a time; each by itself; separately; independently
<i>Summons</i>	a written notice issued for an especially important meeting of a Lodge, the written notice or requirement by authority to appear at a place named
<i>Superfice</i>	a geometrical object which is of two dimensions and exists in a single plane
<i>Superstructure</i>	anything based on, or rising from, some foundation or basis; an entity, concept or complex based on a more fundamental one
<i>Tuscan</i>	one of the five orders of architecture, originated in the Tuscany area of southern Italy
<i>Undiscovered Country From Whose Bourne No Traveler Returns</i>	that which lies beyond death; the afterlife Shakespeare, Hamlet: Act III, Scene 1
<i>Vicissitudes</i>	the successive, alternating or changing phases or conditions of life or fortune; ups and downs; the difficulties of life; difficulties or hardships which are part of a way of life or career

Questions for the Fellowcraft Mason

1. Which part of man is dealt with in the Fellowcraft Degree? (Physical, Mental or Spiritual)
2. This degree depicts man in which period of his life?
3. What is the central motif of this degree, and what is its most prominent symbol?
4. How were you received upon first entering a Lodge of Fellowcraft Masons? What is this meant to teach you?
5. What are the four rights of a Fellowcraft Mason?
6. What are the responsibilities of a Fellowcraft?
7. What are the Working Tools of this degree and what do they symbolize?
8. Name the Three Jewels of a Fellowcraft Mason.
9. What do the Two Brazen Pillars represent?
10. Is there a third Pillar? Where is it and why is it significant?
11. How many steps are there on the Winding Staircase?
12. Give three examples of the number three in Freemasonry.
13. What are the Three Theological Virtues? Which Virtues do they compliment from the Entered Apprentice Degree?
14. According to Masonic Tradition, who fashioned the original Pillars at King Solomon's Temple?
15. What are the five Orders of Architecture?
16. Which three are particularly essential to Masons? Why?
17. Name the Seven Liberal Arts and Sciences.
18. Which of the seven is most important to Masons and why?
19. Where is the Middle Chamber? How do we gain admission?
20. What are the Wages of a Fellowcraft Mason?
21. What do these Wages symbolize?
22. Which letter is suspended in the East, and what does it represent?

Answers to the questions for the Fellowcraft Mason

1. Which part of man is dealt with in the Fellowcraft Degree? (Physical, Mental or Spiritual) *(The Mental)*
2. This degree depicts man in which period of his life? *(Adulthood)*
3. What is the central motif of this degree, and what is its most prominent symbol? *(The central motif of this degree being one of advancement, the most important symbol is the "Winding Staircase.")*
4. How were you received upon first entering a Lodge of Fellowcraft Masons? What is this meant to teach you? *(It takes on a new significance during your reception for this degree. The square should be a rule and guide to your future actions with mankind.)*
5. What are the four rights of a Fellowcraft Mason? *(Sit in lodge in a Fellowcraft degree, visit another lodge in the Fellowcraft degree when accompanied by a Master Mason who has sit in lodge with you, you have the right to instruction and examined, and you may request advancement if qualified.)*
6. What are the responsibilities of a Fellowcraft? *(In addition to your responsibilities as an Entered Apprentice, you are to acquire knowledge and apply that knowledge to your duties in life.)*
7. What are the Working Tools of this degree and what do they symbolize? *(The Square, Level and the Plumb. The Square is the symbol of morality, truthfulness and honesty; the Level is a symbol of equality and the Plumb is a symbol of uprightness of conduct.)*
8. Name the Three Jewels of a Fellowcraft Mason. *(They are the attentive ear, the instructive tongue and the faithful breast. They signify the necessity to learn to utilize good Masonic instruction and to develop a devotion to the teachings of our Craft.)*
9. What do the Two Brazen Pillars represent? *(These pillars are symbols of strength and establishment, and by implication, power and control.)*
10. Is there a third Pillar? Where is it and why is it significant? *(Yes. The candidate as he is brought into the lodge, comes to represent the third column of beauty or balance.)*
11. How many steps are there on the Winding Staircase? *(Fifteen steps.)*

12. Give three examples of the number three in Freemasonry. (*Three Degrees of Masonry, the Three Columns, Three Great Lights, the Three Officers of the Lodge, the Three Grand Masters, and Three Principle Tenents.*)
13. What are the Three Theological Virtues? Which Virtues do they compliment from the Entered Apprentice Degree? (*Faith, Hope and Charity: they compliment the Four Cardinal Virtues of the First Degree.*)
14. According to Masonic Tradition, who fashioned the original Pillars at King Solomon's Temple? (*Hiram a widow's son of the Tribe of Naphtali.*)
15. What are the five Orders of Architecture? (*The Tuscan, Doric, Ionic, Corinthian and the Composite.*)
16. Which three are particularly essential to Masons? Why? (*The Doric, Ionic and Corinthian are the most essential and were designed by the Greeks; they were the original orders of architecture and differ from each other.*)
17. Name the Seven Liberal Arts and Sciences. (*Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy*)
18. Which of the seven is most important to Masons and why? (*Geometry is the first and noblest of sciences and the basis upon which the superstructure of Freemasonry is erected.*)
19. Where is the Middle Chamber? How do we gain admission? (*King Solomon's Temple. We ascend the Winding Staircase in order to gain admission.*)
20. What are the Wages of a Fellowcraft Mason? (*Corn, Wine & Oil.*)
21. What do these Wages symbolize? (*Corn symbolizes nourishment and the sustenance of life, Wine is symbolic of refreshment, health, spirituality and peace, and Oil represents joy, gladness and happiness. Taken together, Corn, Wine and Oil represent the temporal rewards of living a good life.*)
22. Which letter is suspended in the East, and what does it represent? (*The letter "G" is a symbol of Geometry and, also, of Deity. By the letter "G", we are reminded that our every act is done in the sight of God, and that Divine Providence is over all of our lives.*)

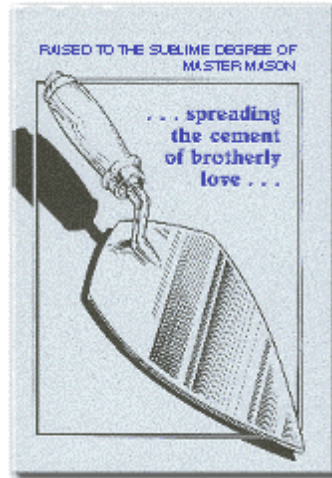
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Appendix F:

A Basic Masonic Education Course

MASTER MASON booklet

With the Questions & Answers



**A Basic Masonic Education Course
THE MASTER MASON**

This manual does not disclose any of the esoteric portions of the ritual of the Grand Lodge. The contents of this manual therefore may be discussed with, and read by, any person interested in acquiring knowledge about Freemasonry.

Masonic organizations are invited to reproduce, extract, copy or reprint the contents of this book.

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THE MASTER MASON DEGREE

SIGNIFICANCE OF THE DEGREE

This Degree is the crown of the Blue Lodge. It is the culmination of all that has been taught to the candidate in the two preceding ceremonies. At this point the candidate has symbolically, if not actually, balanced his inner natures and has shaped them into the proper relationship with the higher, more spiritual parts of him. His physical nature has been purified and developed to a high degree. He has developed stability and a sure footing. His mental faculties have sharpened and his horizons have been expanded. The candidate is now ready to approach the portal of the Sublime Degree of Master Mason.

The above would be the ideal scenario, but is rarely carried out so seriously. However, regardless of the candidate's pace through the Degrees, he should always review his personal progress and take action to improve himself in Masonry. He should not be satisfied with taking the Degrees halfheartedly and then consider himself a Master Mason. Very few of us are truly Masters of our Craft, and we should maintain a healthy deference for this exalted status. For the designation Master Mason should always be before us in our journey toward the Light as the ideal of our Fraternity.

Being "Raised to the Sublime Degree" is the appropriate terminology. Sublime is defined as being exalted or elevated so as to inspire awe and wonder. And it also means to undergo sublimation that, like distillation, requires a volatilization of a substance that rises and reforms at a higher level. The significance of this Degree is the portrayal of the removal of everything that keeps us from rising to that state where the soul communes with the Supernal Light.

SYMBOLISM OF THE DEGREE

The candidate enters the Lodge of the Master Mason in darkness, for he has not witnessed the Light at this Degree before. But the difference of this entrance from that of the others is that he is now in a state of equilibrium and is prepared to walk on sacred ground. He becomes fully committed to the Fraternity and completely puts his faith on the Three Great Lights. The initiate is given full use of every working tool, but the one tool exalted above the others from this point on is the one that symbolizes the spreading of brotherly love.

After ceremonies in the first section which seem quite familiar, the candidate partakes of the central Mystery Drama of our Fraternity. The very nature of participating in this rite and assuming the role of the Grand Master Hiram Abiff is to forge a link with the inner soul of our Fraternity. And as our legend is completely and absolutely consistent with some of the august Mystery Schools of antiquity, we are communing with the archetypal forces that are the foundation of our tradition. And at least in some small way, we may momentarily forget who we were when we entered the Holy of Holies and realize who we really are.

The symbolism that we encounter in this Degree can be traced back for hundreds, if not thousands, of years. Some of it is almost identical with very ancient usage, but most of it has taken on the cultural flavor of its successive conveyors. We will try to rediscover the hidden meaning of some of these symbols.

THE WORKING TOOLS

The Working Tools of a Master Mason are “all the instruments of Masonry.” In the United States, the Trowel is especially assigned to this Degree. The Master Mason uses the Trowel to cement ties between Masons, and to spread Brotherly Love.

It may be remembered that this Degree is specifically related to the soul and, as such, the Trowel being the symbol of love is specifically related to the soul’s relation with Spirit. Although all the tools are available to the Master Mason, it is the Trowel with which he must now work.

It should be remembered that tools have always aligned us with the creative and builder spirit within us.

THE LEGEND OF HIRAM

Hiram Abiff, the skilled artificer, was the Son of a Widow of the Tribe of Naphtali. The earlier accounts of Hiram are recorded in the 1st Book of Kings, 7:13 & 14. His coming to work on the great Temple at Jerusalem is mentioned in a letter written to King Solomon by Hiram, the King of Tyre, and recorded in II Chronicles, 2:13 & 14. The word Abiff is believed to mean “his father”, and the name is often translated as “Hiram, my father”. He was regarded as the father of the workmen on the Temple. One of the lessons of the legend of Hiram Abiff is that of fidelity to one's highest ideals.

Hiram Abiff is, in essence, identical with many of the Mystery School heroes. The drama of the Egyptian god Osiris began with his tragic death, the search for his body by Isis, its discovery and restoration. The Greek god Dionysus was attacked by the Titans. In the course of the fight he went through many transformations but was finally overcome. The Titans dismembered him, but in due time the goddess Rhea came to his aid and he rose glorious and entire. This formula is ancient. It is the concept of the sacred king, who in many instances is lame which signifies his dedication, and is destined for sacrifice, that the earth might become regenerated and uplifted by divine power.

Regarding Hiram as the “Son of the Widow,” there are a few things to mention. The Egyptian god Horus, as the child of Isis and Osiris, was also the son of a widow. Hermes Trismegistus called the stone “orphan.” There seems to be a Manichaeian origin to the terms “son of the widow” and “children of the widow”. The Manichaeians were called “children of the widow”. Etymologically, the word *individual* is related to the word *widow*. *Vidua*, Latin for widow, derives from the verb *videre*, meaning “to part.”

THE THREE GRAND MASTERS

The three Grand Masters mentioned often in our rituals concerning the building of the Temple are: Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abiff. In early times, some religions regarded Deity in three aspects. The secrets known only to these Three Grand Masters typify Divine Truth, which was known only to Deity, and was not to be communicated to man until he had completed his own spiritual temple. Once these secrets were attained, a man could reap the rewards of a well-spent life, and travel to the unknown country toward which all of us are traveling. By knowing the meaning of these names and references to their offices, you will better understand what the ritual means. Tyre, by the way, means stone or rock.

TRAVELING IN FOREIGN COUNTRIES

The goal of our ancient operative brethren was to become masters, so they might possess those secrets which would enable them to practice the art of the builder, no matter where they traveled, even in foreign countries.

The term “foreign countries” is used symbolically in Speculative Masonry, and is not meant to refer to a certain geographical location. Freemasonry itself is a foreign country to every new member. To fully appreciate and enjoy the privileges of membership, he must become familiar with its territory. He does this by learning its language, customs, and history.

Once raised, many of our members continue their journey into the inner recesses of the Craft. This can be a most rewarding experience. Truly, Freemasonry is the journey of a lifetime. We must continue to search for light and truth wherever it may be found, even in foreign countries.

The term “foreign countries” may also be a metaphor for the spiritual worlds. The ancients, and some not so ancients, concerned themselves with vast spiritual worlds. Their method of gaining admission was through secret passwords, grips, signs, and sometimes-angelic names and holy words.

THE WAGES OF A MASTER MASON

Our ancient, Operative Brethren performed manual labor and received wages which would contribute to their physical welfare. These nominal wages were Corn, Wine and Oil. 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, happy labor, and association, are the wages of a Master Mason who earns them. Not everyone earns them; and that is why the Senior Warden, in the opening of the Lodge declares; “The pay the Craft their wages, if any be due...”

THE THREE RUFFIANS

There are many symbolic explanations for the appearance of these three ruffians in our ritualistic work. Their attempt to obtain the secrets not rightfully theirs, and the dire consequences of their actions, are symbolic of many things. Trying to obtain knowledge of Divine Truth by some means other than a reward for faithfulness makes the culprit both a thief and a murderer. Each of us is reminded that rewards must be earned, rather than obtained by violence or devious means. The Ruffians are also symbolic of the enemies we have within us: our own ignorance, passions and attitudes, which we have “come here to control and subdue”.

LOW TWELVE

In ancient symbolism, the number twelve denoted completion. This sign arose from the twelve signs of the Zodiac being a complete circle and the twelve edges of the cube being a symbol of the earth. The number twelve denoted fulfillment of a deed, and was therefore an emblem of human life. High Twelve corresponds noon, with the sun at its zenith, while Low Twelve denotes midnight, the blackest time of the night.

THE LION OF THE TRIBE OF JUDAH

The lion has always been the symbol of might and royalty. It was the sign of the Tribe of Judah, because this was the royal tribe of the Hebrew Nation. All Kings of Judah were, therefore, called the "Lion of the Tribe of Judah." This was also one of the titles of King Solomon. This was the literal meaning.

In the Middle Ages, the lion was a symbol of resurrection. There were common tales that the lion cub when born lay dead for three days until breathed upon by its father. This breath brought the cub back to life. Representations of roaring lions symbolized the resurrection of the dead on the Last Day. The lion, being such a majestic animal, has long been considered the "king" of beasts; associated with the sun because of its mane. Its likeness is commonly found on the thrones and palaces of rulers. The Mithraic god *Aion* had a human body with a lion's head.

Because of its association with the sun and its correspondence to the zodiacal sign of Leo, the Lion is also considered a symbol of alchemical Fire.

THE LOST WORD

In the search for "That Which Was Lost," we are not actually searching for a particular word. Our search is a symbol for our "feeling of loss" or "exile" from the Source of Life. What we are searching for is Divine Truth, which should be the ultimate goal of all men and Masons.

The Book of Genesis gives us a clue to the power of speech. In it, we learn that the first Act of Creation occurred when "God said." The utterance of the Word is also closely connected with the idea of Light, and therefore knowledge. Having the power of speech is perhaps the noblest attribute of man, because he can communicate his thoughts to his fellows. Thus, The Word has been carried down through the ages as synonymous with every manifestation of Divine Power and Truth. We must always search diligently for truth, and never permit prejudice, passions, or conflicts of interest, to hinder us in our search. We must keep our minds open to receiving truth from any source. Thus, Masons are devoted to freedom of thought, speech and action. In our Craft Lodges, we have but a substitute for the True Word. Each person must ultimately seek out and find the True Word for himself, through his own individual efforts.

Some Masons feel that the names of the Ruffians give us a blatant hint at the Lost Word. Indeed, there is an allusion to the sacred syllable of the Vedic texts found in these names. But again, that word is itself a symbol of the underlying Reality that upholds and sustains the world. Some Masons feel that the Lost Word is spoken of in the scriptures variously as "the sound of rushing waters" and "I heard behind me a Voice like a great trumpet," or "a great roar like a lion" and such.

SIGNS, TOKENS AND WORDS

They provide modes of recognition. Also, each sign, token and word has a symbolic meaning which serves to enrich the mind and improve our lives as Masons.

THE SETTING MAUL

This was a wooden instrument used by operative masons to set polished stone firmly into a wall. The Maul has been shown to be a symbol of destruction from prehistoric times, and is shown many times in mythology. One of the best known is that of Thor, God of Thunder, who is shown as a powerful man armed with a mighty hammer.

THE SPRIG OF ACACIA

Hebrew people used to plant a sprig of acacia at the head of a grave for two purposes - to mark the location of the grave, and to show their belief in immortality. Because of its evergreen nature, they believed it to be an emblem of both immortality and innocence. The true acacia is a thorny plant, which abounds in the Middle East. Both Jews and Egyptians believed that because of its hardness, its evergreen nature and its durability, it signified immortality. It is believed that the acacia was used to construct most of the furniture and the tabernacle in the Temple. Acacia has red and white flowers. It is a tradition in the Near East that the Crown of Thorns was acacia. In Egypt, it symbolized rebirth and was an emblem of Neith.

RAISING OF A CANDIDATE

Most people do not understand what being “Raised to the Sublime Degree of Master Mason” means. This Degree is the sublime climax of Symbolic Freemasonry. If you learn only that the living, dying and raising of a Master is a drama, designed to teach the virtues of fidelity, faith and fortitude, you have received only partial light and have seen nothing but a moral lesson. This Degree seeks to answer the age-old question put forth by Job - “If a man die, shall he live again?”

The Degree delves into the deepest recesses of man’s nature. While it leads the initiate into the Sanctum Sanctorum of the Temple, it probes into the Holy of Holies in his heart. As a whole, the Degree is symbolic of old age and by the wisdom of which we may enjoy the happy reflections consequent on a well-spent and properly directed life, and die in the sure knowledge of a glorious immortality.

It teaches no creed, no dogma, no doctrine, no religion, only, that there is immortality.

QABALISTIC ALLUSIONS OF THE THIRD DEGREE

The system of Traditional Jewish Mysticism known as Qabalah often provides important clues to the interpretation of passages of Scripture. Since much of our ritual is derived from Scripture, there are certain very interesting Qabalistic allusions throughout the rituals of Freemasonry.

We will here list only one of the more interesting occurrences, without reference to either Hebrew or Greek. However, some familiarity with these languages can be useful when searching for Qabalistic allusions within Freemasonry.

Using the Qabalistic discipline of *gematria*, the Hebrew spelling of Hiram Abiff equals the number 273. So does the Hebrew word for “Hidden Light”. And the phrase found in Psalms 118:22 “the stone refused by the builders” also adds up to 273. Sometimes *Gematria* can cross languages, too. For example, the Greek word *athanasia*, which means “immortality,” also equals 273. From the standpoint of *gematria*, the message could not be clearer. [See also **FC: THE MASONIC LETTER “G”**]

HIEROGLYPHICAL EMBLEMS

In *The Three Pillars* we have the three great supports of Masonry - Wisdom, Strength and Beauty. *The Three Steps* remind us of how youth, manhood and old age is each an entity in itself, each possessing its own duties and problems, and each calling for its own philosophy. *The Pot of Incense* teaches that, to be pure and blameless in our inner lives is more acceptable to God than anything else, because that which a man really is, is of vastly greater importance than that which he appears to

be. It is also a symbol of prayer and meditation. *The Beehive* recommends the virtue of industry and teaches us that we should never rest while our fellow creatures are in need of assistance. It should be mentioned that bees have also been symbols of messengers from the heavens. *The Book of Constitutions Guarded By The Tyler's Sword* is the emblem of law and order, and reminds us that our moral and spiritual character is grounded in law and morality as much as is government and nature. It teaches that no man can live a satisfactory life that lives lawlessly. *The Sword Pointing To A Naked Heart* symbolizes that one of the most rigorous of these laws is justice, and that if a man be unjust in his heart, the inevitable results of injustice will find him out. *The All Seeing Eye* shows that we live and move and have our being in God; that we are constantly in His Presence, wherever or whatever we are doing. The single Eye is found in many countries from Egypt to India: The Eye of Horus, the Eye of Shiva and so on. *The Anchor and Ark* stand for that sense of security and stability of a life grounded in truth and faith, without which sense there can be no happiness.

The Forty-Seventh Problem of Euclid, or the *Pythagorean Theorem*, is a very potent symbol and is so important in Freemasonry that it cannot be overemphasized. It is the Sacred King of the scalene (limping) triangles. Its properties have incredible implications in many different areas. Plutarch informs us that the Egyptians attributed the holy family of Osiris, Isis, and Horus to this specific triangle: Osiris the vertical (3), Isis the horizontal (4), and Horus the diagonal(5). Remember that after Osiris is killed, Horus becomes the Son of the Widow.

In *The Hourglass* we have the emblem of the fleeting quality of life. *The Scythe* reminds us that the passing of time will end our lives as well as our work, and if ever we are to become what we ought to be, we must not delay.

PRACTICAL ASPECTS OF FREEMASONRY

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 Master Mason - either to his own Lodge, or to an individual Master Mason. In every case, the individual asked has the right to determine the worthiness of the request and whether such aid can be granted without material injury to his family. Relief is a voluntary function of both the Lodge and the individual. If the Lodge's financial condition will not allow it to help, he can apply to the Grand Lodge for help. In order to be eligible for Masonic Relief, the Brother must not have been suspended in the past five years, and there can be no charges pending against him at the time of application. The widow and/or orphan of a Master Mason, who was a member of the Lodge at the time of his death, are entitled to consideration if they apply for assistance. The same conditions as to worthiness and the ability and willingness of the Lodge apply in these cases.

MASONIC VISITATION

Visitation of other Lodges is one of the greatest privileges of being a Master Mason. Before you can sit in another Lodge, you must prove yourself to be a Mason in good standing. If you can so prove, and if no member of the Lodge you are visiting objects to you sitting in the Lodge, you may do so. In order to attend another Lodge, you should learn the memory work and modes of recognition in each Degree (if you have not already done so), and carry your paid-up dues card with you at all times.

You can gain admission to another Lodge in one of two ways - examination or avouchment by a Brother who has sat in Lodge with you previously. An examination usually consists of showing your dues card, followed by examination by a special committee appointed by the Master of the Lodge. After successfully passing the examination, the committee will vouch for you and you may be admitted to the Lodge.

THE RIGHT OF BURIAL

The Masonic Funeral Service is conducted only at the request of a Brother or some member of a Mason's immediate family. The choice belongs to the family, not to the Lodge. This service can be held in a church, the Lodge room, funeral parlor or grave site. It is a beautiful and solemn ceremony and, like Masonry herself, does not conflict with a man's personal religious beliefs.

THE RESPONSIBILITIES OF A MASTER MASON

The constant responsibility of a Master Mason is "to preserve the reputation of the Fraternity unsullied". Leading a good life is the best means of carrying through 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.

We would all do well to remember that brotherhood is the cornerstone of our Fraternity. Treat others with the same respect and consideration with which you would like to be treated. In all your actions, be an example of brotherly love in action. Be not hasty to condemn others. How do you know that in their place, you could have resisted the temptation? And even were it so, why should you condemn one who is

weaker than you? If your brother should slip, offer your hand to him without judgment or harsh criticism. Judge him not by your standards but by his own.

LODGE ATTENDANCE

We do not have a mandatory attendance requirement as ancient Lodges did; nor is there a penalty for not attending, as there once was. However, every Master Mason has an obligation to be loyal to the Lodge, which gave him Masonic Light and all the benefits, which come with his membership. This should be your inducement to attend Lodge as often as possible and to join in the fellowship that is an important part of Freemasonry.

BALLOTING

Only Members in good standing have a right to vote. No member present can be excused from balloting on any petition before the Lodge. No member will be permitted to retire from the Lodge to avoid casting his ballot. The white balls indicate an affirmative, or favorable ballot, and the black cube indicates a negative, or unfavorable ballot. If you have no reason to believe otherwise, then you should accept the word of the Investigating Committee and cast a favorable ballot on a petition for membership. If you have an objection to an applicant, the time to raise that objection is *before the ballot is taken*. You have the right to speak to the Master privately and express your objection. This is one of the reasons we wait a full month after a petition has been presented before voting on it. However, if you know of some legitimate reason why the petitioner is unworthy, for strictly Masonic - not personal - reasons, a black cube may be cast to protect the Lodge from an undesirable member.

As you approach the ballot box, examine your motives and be sure that the ballot you are about to cast will do justice to the candidate and Freemasonry. The Right to Secrecy of the Ballot is guaranteed by Masonic law, and custom allows each member to have perfect freedom in balloting on petitioners. No brother should disclose how he voted and no brother should inquire into how another brother voted on a particular candidate.

DEFINITIONS OF NON-AGE, DOTAGE AND FOOL

In the jurisdiction of California, *non-age* refers in this Degree to one who is not yet 18 years of age. *Dotage* is a condition associated with old age, and is marked by juvenile desires, loss of memory and failure of judgment. Being old does not bar someone from seeking membership, but we require that he be mentally alert and healthy. A fool is a mature man without good sense. Legally, he may be of age, but mentally he is incapable of understanding.

WOMEN AND FREEMASONRY

The question of women's role in Freemasonry has arisen many times. When we were an operative craft, the buildings were built by masons who were, by all accounts, men. The Craft became a fraternity for men. Thus, it was a practice that only men became operative masons. This practice has continued down through the years.

Certain Masonic Lodges do admit women, but they are not *recognized* [See **REGULARITY AND RECOGNITION** below] by the Grand Lodge of California.

Women are certainly included in the Family of Freemasonry through Concordant Bodies, such as the Order of the Eastern Star, the Order of Amaranth, and so on.

EXAMINING VISITORS

This responsibility belongs to the Lodge itself and is delegated by the Master to a committee of Brethren who are to satisfy themselves that the visitor is a Master Mason in good standing in a regular and recognized Lodge. The Master may call upon any member of the Lodge to serve on the examining committee.

It should ever be remembered that the purpose of examination is to prove that a visitor *is* a Mason, not to prove that he is not a Mason. Kindness and courtesy should be shown to all visitors at all times.

VOUCHERS ON PETITIONERS

Before endorsing the petition of anyone for initiation into our Mysteries, 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. The Investigating Committee should explain much of this to him, but you should 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 for you.

You should also remember that signing the petition of a man who wishes to become a Freemason is a significant responsibility. By doing so, you are committing to assist him to learn and grow as a Mason. Nor does your responsibility end when he has been Raised. From the moment you sponsor his petition, you are bound to him by a strong tie.

INVESTIGATING PETITIONERS

This responsibility belongs to every member of the Lodge, and should not be taken lightly. Serving on an Investigating Committee should be regarded as a mark of special trust by the Master of your Lodge. It is a solemn responsibility. Only those who can be counted on to make a complete and impartial inquiry into the petitioner's character and determine his worthiness to become a Mason, should be selected. The members of the Investigating Committee are known only to the petitioner and to the Master who appointed them.

FINANCIAL RESPONSIBILITIES

Your financial responsibilities are twofold. The first is in the area of mandatory support - the payment of annual dues. The second is in the area of voluntary contributions to certain charities, distressed worthy Brothers, and other Masonic organizations, as you desire. By paying dues, each Brother carries his share of the expenses to run his Lodge. Regarding voluntary financial support, he must determine the extent of his participation, measuring the need against his ability.

Any member failing to pay his dues for a period of more than twelve months is subject to suspension. There is no reason a Brother should be suspended for non-payment of dues. Not being able to pay dues can be handled easily and without embarrassment. No Lodge desires to suspend a Brother who is unable to continue payment of dues. A distressed Brother should inform the Master or the Secretary of his situation. One of these Officers will take care of the situation so no record is shown on the books and no debt is accumulated. This is not Masonic Charity, but rather Brotherly Love. In most cases, the other Brethren in the Lodge know nothing about his situation.

LODGE MEMBERSHIP

Although Entered Apprentices are considered Masons in every sense of the word, one does not become a member of a Lodge until after being raised. Termination of membership can occur in one of four ways - demit, suspension, expulsion or death. One can apply for a demit (or transfer to another Lodge) if his dues are current and he is otherwise in good standing. You can also hold plural or dual membership in more than one Lodge. This sometimes occurs when one Lodge raises a candidate and he then moves to another area and wants to become active in a new Lodge. One must be a member of a Lodge in order to become an officer there. Plural Membership refers to being a member of more than one Lodge in this Jurisdiction (California), while Dual Membership refers to being simultaneously a member in this jurisdiction and in a Lodge of another jurisdiction. See your Lodge secretary for proper handling of the paperwork.

You can be suspended for nonpayment of dues or "unmasonic conduct". If suspended for nonpayment of dues, you can apply for reinstatement. At any time, you may pay back dues for the year of nonpayment, plus the current year. If suspended for "unmasonic conduct", you may petition for reinstatement through the proper procedures and channels. If convicted of unamasonic conduct by trial, the trial board may direct expulsion from the order. The verdict can be appealed to the Grand Lodge. A Mason suspended or expelled from a Lodge is automatically denied membership in all Masonic organizations.

ENTERING OR RETIRING FROM A LODGE

Courtesy dictates that you should always arrive before a Lodge meeting is scheduled to begin. This also allows you to share in the fellowship of the Lodge, meet any visitors who may be present, and so on. If you are unavoidably detained and arrive after a meeting has begun, you should clothe yourself properly, inform the Tiler, and ask to be admitted.

The Tiler will inform the Junior Deacon, who will then request permission from the Master that you be admitted. The Junior Deacon will notify you when it is appropriate to enter and also of the Degree in which work is taking place. When permitted to enter, proceed West of the Altar, give the due guard and sign of the Degree, and then quickly take a seat. Keep in mind that you are likely interrupting the business of the Lodge, so be as unobtrusive as possible.

Retiring from a Lodge is accomplished in much the same way. Move West of the Altar, give the appropriate signs, and then leave.

DEPORTMENT WHILE IN THE LODGE

Your deportment while the Lodge is open should be governed by good taste and propriety. 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, give the due guard and sign and make your remarks. Always address your remarks to the Master, even if you are responding to a direct question from another Brother. When finished, you may then be seated. Religion, partisan politics and any other subject, which might disrupt the peace and harmony of the Lodge, should not be discussed in Lodge. Voting on routine matters is usually conducted through a voice ballot.

OFFICERS OF A LODGE

There are five elected officers of a Masonic Lodge: the Master, Senior Warden, Junior Warden, Treasurer, and Secretary. The Master appoints the Chaplain, Senior Deacon, Junior Deacon, Marshal, Senior Steward, Junior Steward, Tiler and Organist. The Master, Wardens, and Senior Deacon must be proficient in the Work of their respective positions, and the District Inspector must certify their proficiency. Any qualified member may be elected by the Lodge to hold office, but most officer lines are progressive.

APPENDANT AND CONCORDANT BODIES

Once you have been raised to the Sublime Degree of Master Mason, you may choose to join any number of Masonic Appendant Bodies. The two most common Appendant Orders are known as the Scottish Rite and the York Rite.

The Ancient & Accepted Scottish Rite is an additional system of degrees from the early 19th Century which are designed to add further Light to one's Blue Lodge experience. The Scottish Rite is divided into four interrelated bodies, each of which deals with the recovery and meaning of the True Word of a Master Mason. The Scottish Rite system progresses through the 33°, but it should be remembered that *the highest degree in Masonry is the Third Degree*. Thus, the Scottish Rite degrees are more properly called additional degrees, rather than higher degrees. The Scottish Rite is well known for the pageantry and flair with which it presents its beautiful degree ceremonies.

The York Rite is a confederation of three independent Masonic bodies: The Royal Arch Chapter, the Cryptic Council, and the Knights Templar Commandery. The Royal Arch is the foundation of the York Rite, and it is here that the recovery and meaning of the True Word of a Master Mason is dealt with. The Chapter confers four degrees. The Degree of Royal Arch Mason is often described as the most spiritual and mystical of all the degrees of Freemasonry. The Royal Arch is also known as a "gateway" degree, and membership entitles one to join certain smaller rites and orders, such as the Allied Masonic Degrees, Knights Masons USA, Red Cross of Constantine, and so on.

The Cryptic Council confers three degrees which help explain how the True Secrets of a Master Mason were safeguarded until the time when future ages should discover the right.

The Knights Templar is the third body of the York Rite. It is Christian in character and content, and describes the passage of pilgrims on their way to Jerusalem during the Crusades.

32° Scottish Rite Masons and Sir Knights of the Knights Templar Commandery are eligible to join the Ancient Arabic Order, Nobles of the Mystic Shrine (Shriners), a benevolent and social Masonic organization. The Shrine is particularly well known for the many hospitals it maintains for the care of children. This care is offered to all children in need at no cost to them or their families. It is supported entirely from the donations of members of that body.

There are other rites, degrees, and organizations one may join upon becoming a Master Mason, depending on one's interest in searching for further Light in Masonry. California has four Research Lodges, each of which is dedicated to promoting scholarly Masonic study and discussion. The Philalethes Society is an International organization of Masonic Research and offers members an outstanding quarterly publication, *The Philalethes* magazine, which includes excellent Masonic information from around the world. The Societas Rosicruciana in Civitatibus Foederatis (the Masonic Rosicrucian

Society of the United States) is the most esoteric of all the rites and degrees of Freemasonry. It is an invitational body open to Master Masons.

The Order of the Eastern Star, Order of the Amaranth, and the White Shrine of Jerusalem are popular concordant bodies which admit both men and women. Often, they provide the chance for a husband and wife to share in the Masonic experience together.

There are also three Masonic Youth Orders in California, which include boys and girls (and young men and young women) in the family of Freemasonry: The International Order of DeMolay for Boys, the International Order of Job's Daughters, and the International Order of Rainbow for Girls.

Each of these Appendant and Concordant Bodies is an important part of the larger Family of Freemasonry in California, and each must obey the rules and regulations of the Grand Lodge.

THE GRAND LODGE AND YOU

GRAND LODGES

Every Grand Lodge presides over one (and only one) Masonic jurisdiction. It is the supreme Masonic authority within that jurisdiction. Its authority extends not just to the Lodges under its control, but also to each of the Appendant and Concordant Bodies within its confines.

Jurisdictions vary in size and composition. In some places, like England and Scotland, there is a single Grand Lodge for the entire country. Others, like the United States, have multiple Grand Lodges, but each has a certain exclusive territory in which it operates. [See the important exception below under **PRINCE HALL MASONRY**.] Still other places have multiple Grand Lodges acting within the same territory, each responsible for its own Lodges. Currently, there are 51 mainstream Grand Lodges in this country - all 50 States and the District of Columbia.

A Grand Lodge serves as the administrative center for a Masonic jurisdiction. It sets policies and procedures, ensures that rules and regulations are being followed, maintains the esoteric work according to the ancient usages, charters new Lodges, provides information and assistance to its constituent Lodges, and so on.

Constituent Lodges are responsible for paying *per capita* to the Grand Lodge for its upkeep and maintenance. This money comes from the annual dues of the membership of each of the Lodges. Each Lodge must also adhere to all of the rules and regulations adopted by the Grand Lodge. However, it is important to remember that the authority of the Grand Lodge is derived *from the Lodges*. Individual Lodges can exist without a Grand Lodge, but a Grand Lodge cannot exist without Lodges.

REGULARITY AND RECOGNITION

One of the most complicated areas of Masonic jurisprudence, or law, relates to the standards a Grand Lodge must follow in order to be considered **REGULAR**. Each Grand Lodge has its own set of standards, and since there is no central governing authority within Freemasonry, determining **REGULARITY** is difficult at best.

Masonic Law is based in part on Anderson's *The Constitutions of the Free-Masons*, originally published in 1723. This book was written just six years after the formation of the first Grand Lodge [See **EA: ORIGINS OF THE FIRST GRAND LODGE**] and lists the commonly accepted rules of the time for a Grand Lodge, Lodge, and individual member. Space does not permit a comprehensive list of all the relevant issues, but some examples include: acceptance of candidates, irrespective of their personal religious beliefs; the Holy Bible, Square, and Compass displayed upon the Altar at all times; the acceptance of men only; the Hiram Legend as an integral part of the Third Degree, and so on.

In the late 19th Century, Albert Mackey published a list of 25 *Ancient Landmarks* of Freemasonry. A Landmark is supposed to be an integral part of the Craft and can never be changed. Mackey's list has served as the basis of **REGULARITY** since its publication, but confusion arises, because each Grand Lodge determines its own set of Landmarks. Some jurisdictions use all 25 Landmarks as presented by Mackey. Others have a shorter list. Still others, like California, refer to the Ancient Landmarks but do not define them.

REGULARITY is, therefore, a *subjective* term. It depends on the perspective of the one making the determination. Furthermore, a Grand Lodge may be considered **REGULAR** by one jurisdiction and **IRREGULAR** by another!

In contrast to **REGULARITY**, the concept of **RECOGNITION** is purely *objective*. **RECOGNITION** refers to the state of amity between two Masonic jurisdictions. The relationship is similar to that between Nation States, and since each Grand Lodge is sovereign, it decides for itself which Grand Lodges it will **RECOGNIZE** and which it will not.

When two Grand Lodge share **RECOGNITION**, their members are permitted to visit one another and, in most cases, hold dual membership across jurisdictional lines. *The only Brethren permitted to visit our Lodges are those from **RECOGNIZED** Masonic jurisdictions. Brethren from **UNRECOGNIZED** jurisdictions may not visit a Lodge in our jurisdiction.* It is the responsibility of the Master, or his designee, to make this determination and to ensure that all visiting Brethren are from a **RECOGNIZED** Lodge. The book *List of Lodges Masonic* is published annually and includes a comprehensive list of every Lodge in the world which is **RECOGNIZED** by the Grand Lodge of California. Every Lodge Secretary should have a copy of this book in his office.

The term Clandestine is often misused and should be avoided as much as possible. A Clandestine Lodge is simply one that is not working with a legitimate charter from a Grand Lodge. It may have been in possession of such a charter at one time, but for any number of reasons, it no longer possesses one, and thus, it is considered Clandestine, or "in the dark." This term is *not* the same as **IRREGULAR**.

PRINCE HALL MASONRY

In 1783, a free Black man named Prince Hall was made a Mason in Massachusetts by a traveling Irish Military Lodge. Hall wished to form a lodge but was denied dispensation by the Grand Lodge of Massachusetts. He sent his petition to the Grand Lodge of England, and after 12 years, he received a charter for African Lodge No. 459 on their rolls.

This Lodge eventually led to the first "Prince Hall" Grand Lodge. Since that time, Prince Hall Grand Lodges have spread across this country, much like mainstream Grand Lodges. For 200 years, these Grand Lodges were unrecognized and considered irregular. It is only very recently that Prince Hall Masonry has started to be accepted by the mainstream.

It should be understood that the separation between Prince Hall Masonry and mainstream Masonry was not entirely one-sided. Prince Hall Masons are justifiably proud of their Masonic heritage, and there was some concern on their part that recognition would lead to their jurisdictions being swallowed up by the larger mainstream. However, there can be no doubt that racism played a large part in the gulf between mainstream Freemasonry and Prince Hall Freemasonry.

In 1989, the United Grand Lodge of England extended recognition to the Prince Hall Grand Lodge of Massachusetts. Connecticut and Massachusetts soon followed with recognition of their own. Since that time, many Prince Hall and mainstream Grand Lodges have extended recognition to one another. As of 1998, 28 of 51 mainstream Grand Lodges were in fraternal accord with their Prince Hall counterparts.

The Grand Lodge of California recognized the Prince Hall Grand Lodge of California and Hawaii, Inc. at our 1995 Annual Communication. We are now permitted to visit their Lodges, and they are permitted to visit ours, without restriction. Dual membership is not permitted, however, because their Masonic Code expressly prohibits their members from joining Lodges outside their jurisdiction.

We are also in fraternal accord with the Prince Hall Grand Lodge of Oregon.

THE GRAND LODGE OF CALIFORNIA

The Grand Lodge of California was formed in April of 1850 by representatives of five Lodges. Four are still extant: California No. 13 of the District of Columbia (now California No. 1 of San Francisco); Western Star No. 98 of Missouri (now Western Star No. 2 of Shasta); Connecticut No. 75 of Connecticut (now Tehama No. 3 of Sacramento); and Benicia Lodge of Louisiana (now Sublime-Benicia No. 5 of Benicia). They met between April 17-19 on the third floor of the "Red House" at the southeast corner of "J" and 5th Streets in Sacramento. This was five months before California was admitted to the Union. Our first Grand Master was Jonathan D. Stevenson, a lawyer from San Francisco and member of California Lodge No. 1.

From these humble beginnings, Freemasonry grew rapidly throughout the State. Lodges from Hawaii soon petitioned and were admitted to the jurisdiction. In 1989, the Lodges in Hawaii withdrew from this jurisdiction and formed their own Grand Lodge. Currently, we have approximately 100,000 members and 420 Lodges.

The Grand Lodge of California is composed of 7 elective and 20 appointive Grand Lodge Officers, Past Grand Officers, the Masters and Wardens of each Lodge in the State, and the Past Masters of all Lodges in this jurisdiction.

Our Masonic Law is codified in a document called the *California Masonic Code* (C.M.C.). Every member of a Lodge and every Masonic organization in this jurisdiction must adhere to the rules and regulations of the C.M.C.. Failure to do so may be grounds for disciplinary action. You are therefore encouraged to make yourself familiar with this important document.

Each October during *Annual Communication*, the members of Grand Lodge meet at the California Masonic Memorial Temple in San Francisco and conduct the business of the Grand Lodge. During Annual Communication, resolutions are presented and voted on by the Grand Lodge. Each member of Grand Lodge has one vote, except the Grand Tiler who has no vote and Past Masters who have one collective vote for their whole Lodge. Thus, each Lodge in this jurisdiction has four votes total: one for the Master, one for each of the Wardens, and one for its Past Masters as a group. All Master Masons in good standing are permitted to attend these sessions but may not vote unless they are members of Grand Lodge. Pre-registration is required and is handled by the Lodge Secretary.

Resolutions must receive a 5/6 affirmative vote for adoption. Legislation receiving less than 5/6 but greater than a majority of the ballots are carried over to the next year's session, where they must receive 2/3 affirmative vote for passage. Resolutions receiving less than 1/2 fail. The Grand Master is permitted to make *Recommendations* and *Decisions*, which are special kinds of legislation and are described below. Legislation which passes is adopted as part of the California Masonic Code.

Every year, the results of the Annual Communication are recorded in the Grand Lodge *Proceedings*.

THE GRAND MASTER

The Grand Master of Masons of California is elected for a one year term by the members of the Grand Lodge. Almost without exception, he has served the prior three years as Junior Grand Warden, Senior Grand Warden, and then Deputy Grand Master.

The Grand Master is the chief executive officer of this jurisdiction and his powers and responsibilities are wide and varied. In brief, he may grant dispensations, convene and preside over any Lodge, arrest the charter or dispensation of any Lodge, suspend the Master of any Lodge from the exercise of his powers and duties, and officiate at the laying of cornerstones. The Grand Master also acts on behalf of the Grand Lodge when it is not in session.

During his term, the Grand Master is sometimes called upon to interpret the California Masonic Code. He may consult with the Jurisprudence Committee on the matter, but the final determination is his to make. This interpretation of the C.M.C. is called a *Grand Master Decision* and immediately becomes law within the jurisdiction. At the Annual Communication next following, all Grand Master Decisions are voted on by the Grand Lodge. They must receive 2/3 affirmative vote for passage and are subject to the same rules regarding carry-over legislation as any other resolution.

The Grand Master may also offer his *Recommendations* to the Grand Lodge. These are treated like any normal resolution brought before the Grand Lodge, except that the *Recommendation* of a Grand Master often carries a great deal of influence.

The Executive Committee consists of the Grand Master, the Deputy Grand Master, and the Senior and Junior Grand Wardens. In the absence of the Grand Master, one of these other officers presides on his behalf.

THE GRAND SECRETARY

The Grand Secretary is the chief administrative officer of the Grand Lodge. He has many responsibilities, most especially managing the staff and day-to-day operations of the Grand Lodge office. He is also responsible for serving as secretary for various Grand Lodge Boards and Committees, recording all transactions of the Grand Lodge proper to be written, maintaining important documents and papers of the Grand Lodge, and conducting the correspondence of the Grand Lodge. He also receives Resolutions, Decisions, and Recommendations presented to the Grand Lodge for Annual Communication, maintains membership statistics, and more.

THE GRAND LECTURER AND RITUAL COMMITTEE

In matters of ritual, this jurisdiction is divided into four geographical Divisions, each of which is under the supervision of an Assistant Grand Lecturer, who is appointed each year by the Grand Master. These four Assistant Grand Lecturers receive instruction in the ritual and report to the Grand Lecturer, who is an elective Grand Lodge Officer.

Each of these Divisions is further subdivided into Districts, which are overseen by an Inspector. Each Inspector is usually accountable for about four Lodges. The Inspector oversees the ritual work and is also the representative of the Grand Master within the District. He is authorized to ensure that the administration of each Lodge in his District is handled properly. Within each Lodge, an Officers Coach, appointed by the Inspector, sees that the ritual work of that Lodge is done properly.

BOARDS AND COMMITTEES

The Grand Lodge maintains a number of Boards and Committees, each of which has a specific responsibility within the overall structure of the Grand Lodge. Boards and Standing Committees are mandated by the California Masonic Code. The Grand Master may also convene any number of Special Committees at his pleasure.

All Members of Grand Lodge Boards and Committees are appointed by the Grand Master and are usually Past Masters, but a limited number of Master Masons may be appointed, as well. Members may only serve for nine years, with five of those as president or chairman, unless the Grand Master feels that circumstances warrant a longer term.

MASONIC GLOSSARY - MASTER MASON

<i>Approbation</i>	approval, commendation or praise; a formal or official act of approval
<i>Brute creation</i>	animals at their birth; anything non-human in its infancy
<i>Cleaves</i>	comes apart from; separates into distinct parts; divides; to part or split especially along a natural line or division
<i>Dotage</i>	a decline of mental faculties associated with old age; a state or period of senile decay marked by decline of mental poise and alertness
<i>Emulation</i>	ambitious rivalry; ambition or desire to equal or excel others in achievement
<i>Fiat</i>	an authoritative decree, sanction or order; a command or act of will that creates something without, or as if without, further effort; an arbitrary decree or order
<i>Hecatomb</i>	100 oxen or cattle (in ancient Greece a public sacrifice of 100 oxen to the gods in thanks for some great discovery, event or victory)
<i>Imbrue</i>	stain; soak; drench
<i>Injunction</i>	a warning, order, direction or instruction
<i>Seraph</i>	an order of angels; one of the 6-winged angels standing in the presence of God
<i>Speculative</i>	theoretical rather than practical; involving, or based on, intellectual questioning and curiosity; marked by meditating or pondering on a subject
<i>Sublime</i>	lofty, grand or exalted in thought; expression or manner; of outstanding spiritual, intellectual or moral worth; tending to inspire awe
<i>Zeal</i>	enthusiasm; diligence; eagerness and great interest in pursuit of something

MASONIC GLOSSARY - TERMS DEFINED BY THE GRAND LODGE OF CALIFORNIA

<i>Ballot</i>	a secret vote by balls and cubes or in writing
<i>Clandestine</i>	not recognized by the Grand Lodge of California
<i>Constituent Lodge</i>	a Lodge chartered by, or under dispensation from, a Grand Lodge
<i>Dimit</i>	a document, bearing the seal of a Lodge and attested to by the Secretary, terminating membership
<i>Fraternal</i>	activities that promote fraternalism in
<i>Intercourse</i>	constituent Lodges or Masonic Youth Orders and are not prohibited by this Code
<i>In Good Standing</i>	when dues are current
<i>Masonic Association</i>	a group of Masons with common employment or profession and with a membership of not less than 25 Master Masons of this jurisdiction; in good standing
<i>Masonic Clothing</i>	white aprons
<i>Masonic Intercourse</i>	any communication involving the esoteric or secret portion of the ritual
<i>Masonic Organizations</i>	any group, chapter, order, club, association or organization requiring Masonic affiliation as a prerequisite to membership, except Masonic Lodges
<i>Masonic Regalia</i>	aprons, jewels, implements and hats appropriate to one's station or office
<i>Masonic Youth Orders</i>	International Order of the Rainbow for Girls or International Order of Job's Daughters or International Order of DeMolay
<i>Notice</i>	a call issued by the Secretary, by order of the Lodge or Master, or by other competent authority to attend or perform as specified
<i>Summons</i>	an imperative order issued by the Master, and attested to by the Secretary, or by other competent authority, to appear as specified; a trial summons is one issued for the purpose of answering Masonic charges

Questions for the Master Mason

1. What does the Lodge represent in this degree?
2. What is the meaning of "sublime," and why is this word used to describe the Third Degree?
3. Which part of man is dealt with in the Master Mason Degree?
4. Of what is the candidate reminded by his reception at the door of the Preparation Room?
5. What are the Working Tools of the Master Mason? Which of these is most important, and what does it symbolize?
6. Who does the candidate represent in the Second Section of the Third Degree?
7. Why is this character important, and what was his role at the Building of King Solomon's Temple?
8. What is the meaning of "Abiff"?
9. What are the Wages of a Master Mason?
10. What do these Wages symbolize?
11. Which question by Job does this degree attempt to answer?
12. Who are the Three Ancient Grand Masters?
13. What is the meaning of the term "foreign countries"?
14. What do the Three Ruffians symbolize?
15. What is the significance of the term "Low Twelve"?
16. To whom was given the title "Lion of the Tribe of Judah"?
17. Discuss some of the ancient meanings of the lion.
18. As Master Masons, for what are we in search? What does this symbolize?
19. Why are Signs, Tokens and Words significant to Masons?
20. What is a Setting Maul?

21. Of what is the Sprig of Acacia an emblem? Where was it traditionally placed by the ancients?
22. What are we symbolically trying to teach when we "Raise to the Sublime Degree of Master Mason"?
23. Through what symbol is the virtue of industry taught to Masons?
24. What is the meaning of the All Seeing Eye?
25. According to Plutarch, which Egyptian Gods are attributed to the three sides of the Pythagorean Triangle?
26. What are the rights of a Master Mason?
27. What are the responsibilities of a Master Mason?
28. Is Lodge attendance mandatory?
29. Who has the right to vote in a Lodge? Can a member be excused from voting if he has good reason?
30. If you have an objection to a petition, when is the proper time to raise this objection?
31. Can you discuss how you voted with other members of the Lodge?
32. What are the financial responsibilities of a Mason to his Lodge?
33. What are the four ways in which membership may be terminated?
34. Can we discuss religious and partisan political issues within a Lodge?
35. Name the Elected Officers of a Masonic Lodge.
36. Name the Appointed Officers of a Masonic Lodge. Who appoints these officers?
37. How many mainstream Grand Lodges are there in the United States?
38. What is "per capita" and where does it come from?
39. How many Ancient Landmarks are there in our Jurisdiction? What are they?
40. Only visitors from what sort of other Masonic Jurisdictions are permitted to visit our Lodges and we theirs?

41. When was the Grand Lodge of California formed?
42. Briefly describe Prince Hall Freemasonry. In what year did the Grand Lodge of California recognize its Prince Hall counterpart?
43. What is the name of the volume containing our Masonic Law?
44. When is the Annual Communication of the Grand Lodge, and where does it take place?
45. Who may attend these sessions?
46. What are the titles of the seven elective Grand Officers of our Jurisdiction?
47. How long does the Grand Master serve?
48. Who is our current Grand Master?
49. What is the function of an Inspector?
50. What is your Inspector's name?
51. What are the names of the elective and appointive Officers of your Lodge?
52. How have the lessons of Freemasonry made you a better person? What suggestion(s) would you make for improving our Fraternity?

Answers to the questions for the Master Mason

1. What does the Lodge represent in this degree? *(In this degree the Lodge becomes a representation of the Sanctum Sanctorum or Holy of Holies, of Solomon's great Temple at Jerusalem.)*
2. What is the meaning of "sublime," and why is this word used to describe the Third Degree? *(Sublime is defined as being exalted or elevated so as to inspire awe and wonder. And also means to undergo sublimation that, distillation, requires a volatilization of a substance that rises and reforms at a higher level. (It is the culmination of all that has been taught to the candidate in the two preceding degrees.)*
3. Which part of man is dealt with in the Master Mason Degree? *(The soul or spiritual part of man).*
4. Of what is the candidate reminded by his reception at the door of the Preparation Room? *(At the reception at the door, you are reminded that all 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, and that you should practice these in your daily life.)*
5. What are the Working Tools of the Master Mason? Which of these is most important, and what does it symbolize? *(The working tools of a Master Mason are "all the instruments of Masonry." In the United States, the Trowel is especially assigned to this Degree. The Trowel being the symbol of love and is used to cement ties between Masons and to spread Brotherly Love.)*
6. Who does the candidate represent in the Second Section of the Third Degree? *(Hiram Abiff, the Widow's son.)*
7. Why is this character important, and what was his role at the Building of King Solomon's Temple? *(He was regarded as the "father" of the workman at the Temple, he was the architect of the work.)*
8. What is the meaning of "Abiff"? *(The word Abiff is believed to mean "his father".)*
9. What are the Wages of a Master Mason? *(The intangibles of love, friendship, confidence, respect, opportunity, the happy labor of achievement and association. These are the wages of a Master Mason who earns them.)*
10. What do these Wages symbolize? *(The wages that come from within concerning the moral, rather than the physical labor.)*
11. Which question by Job does this degree attempt to answer? *("If a man die, shall he live again?")*
12. Who are the Three Ancient Grand Masters? *(Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abiff.)*

13. What is the meaning of the term "foreign countries"? *(The term "foreign countries" is used symbolically in Speculative Masonry, and is not meant to refer to a certain geographical location. Freemasonry itself is a foreign to every new member.)*
14. What do the Three Ruffians symbolize? *(The three ruffians are symbolic of the enemies we have within us: our own ignorance, passions and attitudes, which we have "come here to control and subdue".)*
15. What is the significance of the term "Low Twelve"? *(Low Twelve denotes midnight, the blackest time of the day.)*
16. To whom was given the title "Lion of the Tribe of Judah"? *(All Kings of Judah were called the "Lion of the Tribe of Judah". This was also one of the titles of Solomon.)*
17. Discuss some of the ancient meanings of the lion. *(The lion has always been the symbol of might and royalty; a symbol of resurrection, and "king" of the beasts.)*
18. As Master Masons, for what are we in search? What does this symbolize? *(In the search for "That Which Was Lost," we are not actually searching for a particular word. Our search is a symbol for our "feeling of loss" or "exile" from the Source of Life. What we are searching for is Divine Truth, which should be the ultimate goal of all men and Masons.)*
19. Why are Signs, Tokens and Words significant to Masons? *(They provide modes of recognition. Also, each sign, token and word has a symbolic meaning which serves to enrich the mind and improve our lives as Masons.)*
20. What is a Setting Maul? *(This was a wooden instrument used by operative masons to set polished stone firmly into a wall.)*
21. Of what is the Sprig of Acacia an emblem? Where was it traditionally placed by the ancients? *(It is an emblem of the belief of immortality. It was placed at the head of the grave.)*
22. What are we symbolically trying to teach when we "Raise to the Sublime Degree of Master Mason"? *(That by practicing the teachings of Masonry, we may in old age enjoy the happy reflections consequent on a well-spent and properly directed life, and die in the hope of a glorious immortality.)*
23. Through what symbol is the virtue of industry taught to Masons? *(The Bee hive.)*
24. What is the meaning of the All Seeing Eye? *(It shows that we live and move and have our being in God; that we are constantly in His Presence, wherever or whatever we are doing.)*
25. According to Plutarch, which Egyptian Gods are attributed to the three sides of the Pythagorean Triangle? *(Osiris, Isis and Horus.)*
26. What are the rights of a Master Mason? *(These consist of Masonic Relief, Masonic Visitation, and Masonic Burial).*

27. What are the responsibilities of a Master Mason? *(The constant responsibility of a Master Mason is to preserve the reputation of the Fraternity unsullied. Leading a good life is the best means of carrying through 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.)*
28. Is Lodge attendance mandatory? *(Every Master Mason has a moral obligation to be loyal to the Lodge which gave him Masonic Light and all the benefits which come with his membership.)*
29. Who has the right to vote in a Lodge? Can a member be excused from voting if he has good reason? *(Only members in good standing are allowed to vote. No member present can be excused from balloting on any petition before the Lodge.)*
30. If you have an objection to a petition, when is the proper time to raise this objection? *(Before the ballot is taken.)*
31. Can you discuss how you voted with other members of the Lodge? *(NO)*
32. What are the financial responsibilities of a Mason to his Lodge? *(They are two fold. First, in the area of mandatory support: Lodge dues must be paid annually. Second, in the area of voluntary support: contributions to the Masonic Home Endowment Fund, distressed worthy Brothers, support to other Masonic organizations and causes as desired.)*
33. What are the four ways in which membership may be terminated? *(Demit – suspension – expulsion and death.)*
34. Can we discuss religious and partisan political issues within a Lodge? *(NO.)*
35. Name the Elected Officers of a Masonic Lodge. *(Master, Senior Warden, Junior Warden, Treasurer and Secretary.)*
36. Name the Appointed Officers of a Masonic Lodge. Who appoints these officers? *(Chaplain, Senior Deacon, Junior Deacon, Marshal, Senior Steward, Junior Steward, Tiler and Musician. Appointed by _____.)*
37. How many mainstream Grand Lodges are there in the United States? *(51)*
38. What is "per capita" and where does it come from? *(Lodges are required to pay per capita for the upkeep and maintenance of the Grand Lodge. This money comes from the annual dues of the membership of each Lodge.)*
39. How many Ancient Landmarks are there in our Jurisdiction? What are they? *(In California the answer would be "0" because California refers to the Ancient Landmarks but does not define them.)*

40. Only visitors from what sort of other Masonic Jurisdictions are permitted to visit our Lodges and we theirs? *(When two Grand Lodges share RECOGNITION, their members are permitted to visit one another.)*
41. When was the Grand Lodge of California formed? *(April 1850.)*
42. Briefly describe Prince Hall Freemasonry. In what year did the Grand Lodge of California recognize its Prince Hall counterpart? *(It is a Fraternity form for the purpose of African Americans to realize the benefits of Freemasonry, it was recognized by California Grand Lodge in 1995.)*
43. What is the name of the volume containing our Masonic Law? *(C. M. C. which stands for the California Masonic Code.)*
44. When is the Annual Communication of the Grand Lodge, and where does it take place? *(Each October the members of Grand Lodge Meet in the California Masonic Memorial Temple in San Francisco, California.)*
45. Who may attend these sessions? *(All Master Masons in good standing may attend these sessions.)*
46. What are the titles of the seven elective Grand Officers of our Jurisdiction? *(Their titles are Grand Master, Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer, Grand Secretary and Grand Lecturer.)*
47. How long does the Grand Master serve? *(He is elected for a one year term.)*
48. Who is our current Grand Master? *(If you do not know, ask your Mentor, Master or other Lodge officer.)*
49. What is the function of an Inspector? *(The Inspector oversees the ritual work and is also the representative of the Grand Master within the district.)*
50. What is your Inspector's name? *(If you do not know, ask your Mentor, Master or other Lodge officer.)*
51. What are the names of the elective and appointive Officers of your Lodge? *(If you do not know, ask your Mentor, Master or other Lodge officer.)*
52. How have the lessons of Freemasonry made you a better person? What suggestion(s) would you make for improving our Fraternity? *(To be answered in one's own words.)*

Appendix G: Walkabout

WALKABOUT

The first step in Masonic Education

The Walkabout is to be used as a part of the “California Masonic Candidate Mentorship Program”, a Masonic information or “Rusty Trowel” program, or as the first step in your Lodge Masonic Education program. **THIS IS NOT RITUAL**, and should be presented informally, in a light and friendly manner. It may be presented following the Entered Apprentice Degree either while Lodge is open (Mason’s only) or when the Lodge is closed at a special dinner / program, and where the new Brother’s wife could be included. If the new Brother’s wife is to be included, the Worshipful Master should ask her how she likes to be introduced. If the new Brother’s wife would feel more comfortable sitting on the sidelines, that option should also be made available. It is also permissible to have more than one new Brother and his Lady partake in the journey of the Walkabout.

The Guide will take the arm(s) of the newest Brother (and his Lady) if more than one are present, and the others will follow behind him (them). The Worshipful Master, Guide, and Narrator will use the plural form of introduction (etc) when more than one new Brother (and his Lady) are present. All further guidance will be written as if in the singular form. Apply the plural form when appropriate. The Narrator may “tell this story” in his own words, at his own pace, and introduce his own humor during the Walkabout the Lodge Room - as appropriate. This Walkabout will be Narrated by one Brother with another Brother acting as Guide. The Narrator should instruct all concerned that when the new Brother(s) is (are) presented to them, that Officer should *rise* and *shake hands*. When it is said “and his jewel is”, that Officer should *hold up the jewel* of his office. When all remarks are completed at that station, that Officer will *sit* before the guide moves the new Brother (etc) forward.)

WORSHIPFUL MASTER: Good evening. Recently (or this evening), Brother _____ received his first degree in Masonry; that of the Entered Apprentice Mason. Tonight he (and his Lady _____) will take a Walkabout the Lodge to better grasp an understanding of the furnishing herein as well as the various Officers, their duties, and some of ancient customs pertaining to their positions. Brother _____ has volunteered to act as Narrator and Brother _____ as Guide for this evening.

(Guide *stands* and *approaches* new Brother and his Lady)

NARRATOR:

Are you ready to begin Brother _____ (and Lady _____)?

I would like to congratulate you, Brother _____ on your entrance into the body of the greatest fraternal organization in the world. When I first became a Mason, it was a good number of months before I understood the function of each Officer and the various furnishings about the Lodge.

(Guide takes new Brother (and Lady) by the right arm (and left arm) and *conducts* him (them) to the North East corner of the Lodge Room.)

What we are doing now is called a “Walkabout”, because we are going to walk about the Lodge room, meet some people, and find out who they are and what they do. I’m also going to point out a few things to you, that you may feel more comfortable in your understanding on convenient occasions in the future. Brother _____ please consider this Walkabout your first step in Masonic Education.

When erecting a building, the cornerstone is placed in the Northeast Corner as a starting place for all future construction. This is where you Brother _____ were placed on the first step of a Mason, that you might take that careful first step on your journey in the world of Freemasonry. When our ancient Brethren began an edifice, the first building near the site was a Lodge. It provided protection for the plans and the tools of the craft, as well as a workplace during inclement weather. Sometimes this Lodge even provided living quarters for the workmen. Even today, centuries later, the first thing on a building construction site is usually a “job shack” or office Trailer.

The First or Entered Apprentice Degree of Freemasonry is intended, symbolically, to represent the entrance of a man into the world in which he is afterwards to become a living and thinking actor. Coming from the ignorance and darkness of the outer world, his first craving is for light. Not that physical light which springs forth from the great Orb of day as its fountain; but that moral and intellectual light which emanates from the primal source of all things. That which is the design of the Great Architect of the Universe, the Creator of the sun and all illumination. Hence, the great and primary object of the First Degree is to symbolize that vital birth of intellectual light revealed in the mind of man. And so it is that Masonry does not attempt to add a portion to any man. Instead, we learn to chip away at the vices and superfluities of our life. Thus is the way of the sculptor, chipping away the excess granite to reveal the beauty of that which was already there. We, your Brethren, believe you Brother _____ to possess those particular qualities of the sculptor’s granite. Only you know how much to chip away. As an apprentice in any craft today must first learn to use the tools of his trade, so too must you learn to use the tools of Freemasonry for all of your earthly toil.

(Guide *points* to Ballot Box)

This is our Ballot Box. Each Brother present in the Lodge must vote on a candidate applying to receive the degrees of Masonry. Each Brother must vote in favor of a candidate before he can be admitted among us. Your ballot Brother _____ was unanimous and of one accord.

(Guide *points* to tube holding Lodge Charter)

This tube in front of the Worshipful Master’s podium contains our Charter, issued by the Grand Lodge of California, and must be on display while the Lodge is open. A Brother visiting a Lodge may ask to see the Charter if he has some reason to question if it is a regularly constituted Lodge. Masonry, like any other business, has a head office and a president. Our “head office” is called Grand Lodge and is located in San Francisco. Our president is called the Grand Master. The Most Worshipful _____, is the Grand Master for this year. Our Grand Lodge Communication, or annual meeting, is the second Monday of every October. Our Master, the Wardens, and our Secretary nearly always go because a Lodge is required to be represented there. But a bunch of us others also go because it is so much fun. Any Master Mason can attend

and I hope you will go often. I can guarantee you that you will have a great time and learn a lot.

(Guide *points* to flag of our country)

On the right of the Worshipful Master stands the flag of our country. It must be on display at all times while the Lodge is open, and on certain times it must be formally presented.

(Guide *conducts* new Brother (etc) to a position midway between the Master and the Altar, *facing* South)

The Great Lights of Masonry must always shine on the station of the Worshipful Master, that he who presides there may properly guide and instruct us. No Lodge in California may stand officially open unless the Holy Writings are opened upon it's Altar with the Square and Compass displayed thereon.

(Guide *conducts* new Brother (etc) to West of the Altar facing East)

Here at your request, you Brother _____ were presented with the most important symbols of Freemasonry; the Holy Bible, Square, and Compass. Our Lodges are referred to as "Blue" or "Symbolic Lodges". The color blue is emblematic of Friendship, a characteristic peculiar to our ancient craft Lodges as well as our Lodges today. Masonry is not a religion, nor is it political, therefore, our symbolic teachings are acceptable to all men under the "Canopy of Heaven". This book can be different depending upon where the Lodge is situated in the world. Masonry is universal and will always allude to the beliefs of the Brethren in that particular area. It is not uncommon for more than one book to be on the Altar. For example, if you were in a Lodge in Jerusalem, you would find four books upon the Altar, alluding to the various beliefs in that city. It is important to know that everything we do in Masonry emanates from the Holy Writings lying there on the Alter; as it is the principal focal point of Masonry. We begin all of our fellowships and meetings with a prayer because no man should ever enter upon any great or important undertaking without first invoking the blessing of deity.

We continue our journey by meeting the Brothers who assisted in the conferral of your First Degree, Brother _____.

(Guide *conducts* new Brother (etc) to the Tiler)

On the other side of the door to the Lodge is where our Tiler _____, sits. He has the most important job of usually being the very first member a visitor meets. The jewel of his office is the unsheathed sword. It may be symbolic of the flaming sword, which was placed at the East of the Garden of Eden to guard the way to the Tree of Life. The Tiler assures that only those duly qualified and have permission are allowed to enter. Anciently, the roofer of a building was called a Tiler. His job was to furnish the edifice under construction with it's roof tile to protect all under it from the elements. We follow the practice of our ancient Brethren. The Brother who protects the Lodge from those "outside" elements we call Brother Tiler.

(Guide *conducts* new Brother (etc) to the Organist)

On the right (or in the loft) of the Worshipful Master sits _____, our Organist. We call him Brother Organist, even though his instrument may also be a piano. The jewel of his office is the Lyre, an ancient musical instrument.

(Guide *conducts* new Brother (etc) to the Marshall)

This is _____, our Marshal. The jewel of his office is Crossed Batons, a symbol of authority. Anciently, it was a symbol of the officer in charge of the English Lord's horses and stable, a position of great import and prestige. In the Lodge, the Marshal takes charge of all Masonic processions, conducts distinguished visitors, and interrogates candidates. The Marshal also has the honor of escorting the flag of our country when formally presented.

(Guide *conducts* new Brother (etc) to the Stewards)

This is _____ and _____, our Junior and Senior Stewards. The jewel of their office is the Cornucopia, or Horn of Plenty. In olden days, they provided the Craft with food and refreshments and took charge of the "Festivals" of the Lodge. The Stewards' Rods have been in use longer than the Deacon's Rods. They were first mentioned in 1724, when the Grand Stewards of the United Grand Lodge of England carried White Rods in procession. These White Rods symbolize Purity and Innocence, and may have been symbolic of the staffs or rods of which the Royal Household of England presented to their High Stewards as an emblem of their office. The present day duties of the Stewards include preparing candidates for admission to the Lodge, tasks assigned during processions, and preparing refreshments for the Brethren.

(Guide *conducts* new Brother (etc) to the Junior Deacon)

This is _____, our Junior Deacon. Among his duties are to attend to all alarms at the door and see the Lodge duly tiled. The jewel of his office is the Quarter Moon within the Square and Compass.

(Guide *conducts* new Brother (etc) to the Senior Deacon)

This is _____, our Senior Deacon. One of the Senior Deacon's duties is to receive and conduct candidates. You, Brother _____ are already well aquatinted with the Senior Deacon, as he was the Mason who guided you around the Lodge Room during your Degree. The jewel of his office is the Radiant Sun within a Square and Compass. As late as 1860, Deacons were carrying columns similar to the ones on the Senior and Junior Warden's podiums. During the 1860's the Blue Rods became standard, but the tips were of many different designs. As with the Junior Deacon, the jewel of the Deacon's office is now the standard rod tip in this jurisdiction. The Deacon's Blue Rods symbolize "Friendship".

(Guide *conducts* new Brother (etc) to the Chaplain)

This is _____, our Chaplain. The jewel of his office is an open copy of the Volume of Sacred Law. His duties include leading our devotions at the opening and closing of the Lodge. You will note that his prayers end with the term "Amen". This is a

Hebrew word which signifies “Truly” or “Certainly”, and it literally translates to “So Mote It Be” in Twelfth Century English. Our ancient Brethren used the phrase “So Mote It Be” as a response, approving or confirming prayer. In imitation of our ancient Brethren, we still to this day reply “So Mote It Be”.

(Guide *conducts* new Brother (etc) to the Treasurer)

This is _____, our Treasurer. It is his responsibility to look after the accounts of the Lodge, and to record all receipts and expenditures. For example, he will record the dollars of which you were relieved when you joined our fraternity. His jewel is the crossed keys that have references to the coffers or strong box in which the resources of the Lodge were kept in years gone by. He is entrusted with the treasure chest of this Lodge.

(Guide *conducts* new Brother (etc) to the Secretary)

This is _____, our Secretary. The Lodge Secretary performs a myriad of duties and is critical to the success and well being of the Lodge. It is his duty to keep a written record of all the meetings. As a matter of fact, the first meeting ever held in this Lodge was duly recorded by the Secretary of that day and is available in the archives. In like manner, the events of this evening are being recorded, together with your name, and will go down in the minutes as a part of our Lodge history. The jewel of his office is the Crossed Quills; symbolic of the instruments used for writing in ancient times.

(Guide *conducts* new Brother (etc) to the Junior Warden)

This is _____, our Junior Warden. The jewel of his office is the Plumb, an emblem of uprightness. As with the jewels of the other principle officers, you will learn more about it as you progress in Masonry. His time-honored duties were explained to you at the closing of the Lodge. The small column on his podium is very significant. When in the upright position, it signifies that the Lodge is at “refreshment”, and that you may move about and talk freely with the Brethren. The elected Junior Warden, Senior Warden, and Worshipful Master, are the three principle officers of the Lodge. One of them is required to be physically present inside the Lodge Room before any regular Lodge can be opened, closed, or business conducted.

Notice also that these three officers sit conspicuously elevated in the East, the West, and the South; and that no one sits in the North. This affirms the notion that a Masonic Lodge is representative of King Solomon’s Temple, and attests to the fact that there where but three entrances or gates thereto. These were located in the East, West, and South. Other Masonic organizations such as the “Order of the Eastern Star” use this Temple, and they do occupy the seat in the North for their meetings, but that is another subject for another time. The principle officers of the Lodge normally progress from one chair to the next. In this way, the Junior Warden will most probably be elected Senior Warden next year, and the Senior Warden will likewise be elected to the Master’s chair.

(Guide *conducts* new Brother (etc) to the Senior Warden)

This is _____, our Senior warden. The jewel of his office is the Level, an emblem of equality. You, Brother _____ will learn more about this instrument as you progress in Masonry. The Senior Warden is second in command of

a Masonic Lodge, and he will assume the Master's duties and responsibilities in the Master's absence. This small column on his podium is also very significant. When in the upright position, it signifies that the Lodge is at labor. At this time, no one is allowed to talk or move around without permission of the Worshipful Master. To do so would be the height of rudeness and disrespect. If any Brother wishes to ask a question or make a comment, he must rise and properly address the Worshipful Master; as all comments are directed toward him. At no time, for any reason, will any Brother address anyone other than the Worshipful Master. This keeps peace and harmony within our ranks at all times.

(Guide *conducts* new Brother (etc) to the Worshipful Master)

This area of the Lodge is known as the "East". It will come as no surprise that the Worshipful Master sits in the East, since all learning emanated from the East. This is _____, our Worshipful Master. His title is Worshipful Master, not that he is to be "worshipped". Nor does the title have any religious connotation. It is derived from a Thirteenth Century custom. Men who occupied a position of honor and trust, as a mark of respect, were referred to as "Your Worshipful" or "Worshipful". Freemasons adopted the latter title, and it has been used by the Craft for several hundred years as a title of respect.

The jewel of his office is the Square, an emblem of morality and virtue. You, Brother _____, will learn more concerning this instrument as you progress in Masonry. As with all the officers of the Lodge, you will see the jewel of his office also imprinted upon his apron. The Worshipful Master is the presiding officer of a Lodge. He may be the elected Master or someone designated by the Master to fill the station for a specific purpose and time. The Brother who sits in the East and wears the "top hat" will always be addressed as "Worshipful Master" while there. Our Worshipful Master is elected by the Brethren for a period of one year. He is the "boss", and the good government of the Lodge is in his hands. Also be aware, as an Entered Apprentice, you have no voice in the proceedings of the Lodge; unless first invited by the Worshipful Master. You are not permitted to visit another Lodge, unless you are escorted by your assigned coach or a Master Mason who was physically present when you received your Degree. This is true until such time as you are raised to the sublime Degree of Master Mason.

(Guide turns to the new Brother (etc) after the Master is seated)

I now call your attention to these two stones. They represent the Rough and Perfect Ashlars, and symbolize our character. As you Brother _____ begin your Masonic journey, you have been likened to the Rough Ashlar. It, you will notice, has some form but is still very rough. This alludes to the fact that you have been investigated and your Brethren have determined that you are a fit and proper person to become a Mason. Now begins the work of using your Masonic tools for chipping away at all that you do not need to be a Mason among men. Eventually, this Rough Ashlar will become more like the one we refer to as the Perfect Ashlar.

The Perfect Ashlar is the smooth and polished stone that has been squared and readied to be used in the foundation of a building. It symbolizes the Mason who has applied the teachings of the Craft in his everyday life. One who is true and trustworthy. One in whom the foundation of the Brotherhood of Freemasonry may be safely

entrusted. In other words, you are the future of Freemasonry. Masonry does not add anything to you as a man, but rather takes away anything that you do not need. Masonry is a journey that takes you from the “Rough Ashlar” to the “Perfect Ashlar”. Masonry is not to be arrived at, but rather something you become. It is ongoing. And, even when you look closely at the “Perfect Ashlar”, you will see that it is indeed not perfect. As you see, nothing in this mortal world is perfect. We spend our lifetime as Masons aspiring to perfection until eventually we leave this imperfect world, and ascend to the Celestial Lodge above.

Now you know a little bit about the various officers, their jobs, some of our customs, and some of the furnishings in our Lodge Room. You may see different men sitting in the various places at other times, because it is a lot of fun to do the work in the different Degrees. The best way a man can learn something is by doing it.

The men who have put on your Degree spent many hours learning and rehearsing their work. They have done this for you because they all love the Craft. They know that a man gets out of Masonry far more than he can ever put into it. In order to fulfill the quest, a man must put something of himself and his talents into Freemasonry.

Brother _____ (etc), it has been our pleasure to conduct you on a Walkabout through the Lodge Room. To share with you, explain, and instruct you in some of our ancient and honorable customs has been our pleasure. As you have seen, the hand of friendship and Brotherly Love will be extended to you at every opportunity by every Mason under the whole Canopy of Heaven. Be attentive to your Coach and Mentor. Meet with him (them) on a regular schedule. Study your education manuals so that you may progress in Masonry, and thus take your rightful place in our fraternity as an informed Master Mason. It is our hope, and the hope of all Masons, that you will continue in your journey through Freemasonry all of your life. Take your obligations seriously. Never hesitate to ask a Brother for his help, so that when the time comes, and it will, you will be better able to help a Brother who asks it of you.

Reference:

Southern California Research Lodge
Northern California Research Lodge
Mackey's Encyclopedia
Coil's Encyclopedia
Waite's Encyclopedia
Masonic Service Association of the United States

Appendix H:

Short Talk Bulletins

What is Masonry?

Diligent Inquiry

The North East Corner

Fellowcraft

Master Mason

WHAT IS MASONRY?

by: Unknown

LANDMARKS

You are now a member, with all the rights and privileges, of the oldest and largest fraternal order of the world. Seeking this membership solely of your own free will and accord, you have advanced through its three degrees by virtue of your worthiness and diligence. It is, therefore, safe to assume that you are sincerely interested in knowing what Masonry is and what it stands for in its relationship to modern civilization.

Many definitions of Masonry have been attempted, but it is doubtful if any is better than the one with which you are familiar:

A beautiful system of morals, veiled in allegory and illustrated by symbols.

A fuller definition is the following:

"Masonry is the activity of closely united men who, employing symbolical forms borrowed principally from the mason's trade and from architecture, work for the welfare of mankind, striving morally to ennoble themselves and others and thereby bring about a universal league of mankind, which they aspire to exhibit even now on a small scale."

You have already learned that Masonry is a serious undertaking and that it exists to make men "Wiser and Consequently Happier." It is a great force for good - a force that binds into one universal brotherhood men who believe in the power of moral principles. Its teachings, based on those eternal truths that have from the beginning of time controlled human progress, are so broad that they have the foundation upon which rest the dogmas and creeds of all religious denominations. The interpretation of moral truth, as expounded in its ritual and lectures, forms the basis of all human efforts for good and of all wise and just government systems. It is well for us to start out in our Masonic pathway with this conception of the breadth of Masonic teaching and their entire freedom from all narrow dogmas. The true Mason, in matters of doctrine, is always tolerant and can never be a bigot.

At the foundation of all Masonic belief lies the most important of our Landmarks - the belief in the Fatherhood of God. As you well know, it is an essential to Masonic membership. It is the one fundamental tenet of the Order, an abiding bond of union that unites all men of every country, sect and opinion, who have faith in the power of good. Masonry seeks neither to limit your conception of God nor your interpretation of his Manifestations. These are left to your intelligence and your conscience. It does require, however, that you believe unreservedly in the existence of a Supreme Being, Architect and Ruler of the Universe.

As the chief cornerstone of your Masonic belief is that other important Landmark, the recognition of the Brotherhood of Man. A third Landmark follows as a result of the of the first two - "The Hope of a Glorious Immortality." Beyond these three Landmarks Masonry asks its followers to subscribe to no particular religious creed. Its teachings and practices follow naturally as an interpretation of these beliefs.

You heard more or less about the universality of Masonry.

It is universal because it is broad and tolerant. Any man, of any Church or creed, who professes a belief in these three Landmarks is eligible for Masonry, so far as his religion is concerned.

HISTORY

In considering briefly the history of Masonry, it may be necessary for you to disabuse your mind of some preconceived ideas. Certainly we have no knowledge of the Masonic Fraternity, as we now know it, existing at a period so remote as that of the building of King Solomon's Temple. The references in our ritualistic work to the building of that famous edifice are purely allegorical. History teaches us that thousands of years ago there were in existence secret organizations that accepted many of the essential moral truths taught by our Order today. What connection, if any, they may have had with Masonry we shall probably never know, as the early history of our Fraternity is chiefly traditional and clouded in a dim and indefinite past.

As an established organization, Masonry took form several centuries ago when Operative Masonry flourished, and Masonic Guilds, and later fraternities, devoted their attention to the construction of buildings. During these early days the operative masons held lodge meetings in a building which was guarded to prevent the approach of those not members of the Craft. They met in secret, admitted members by initiation and taught the initiates the symbolism of the order as well as how to make themselves known to each other by grips and signs. Whatever we do not know concerning the beginnings of Masonry, we do see in all its history a body of men, bound by ties of fraternity, working for the common good and for the preservation of moral truths, unhampered by bigotry or blind intolerance.

Operative Masonry, associated with the erection of buildings, began to decline as a result of wars and changing economic conditions during the seventeenth century. In order to hold the lodges together, the members began to admit men, who, though not working as masons, were attracted by the traditions, symbolism and teachings of the Craft. They were called "Accepted" Masons, to distinguish them from those who practiced the art. As the years went on, the number of "Accepted" Masons grew until, by the opening of the eighteenth century, they predominated, and Operative Masonry was transformed into Speculative Masonry. In 1717 the four "Old Lodges" formed the Grand Lodge of England, and Masonry, as we now practice it began to take form; and by 1726 the Ritual, essentially as we know it today, was developed. As a result, there occurred a great Masonic awakening that brought the Fraternity to the front as an active force in the thought and life of England. Since that time Masonry has been taught and practiced in its present form substantially without change, and its membership has continued to grow until today, in the United States alone, we have about three million Masons (1924).

Mackey defines Speculative Masonry as the "Scientific Application and the Religious Consecration of the Rules and Principles, the Language, Implements and Materials of Operative Masonry to the Veneration of God." Newton, in his Masonic Masterpiece, "The Builders," a book that should be in the hands of every Masonic student, refers to the change to Speculative Masonry in these words:

"Henceforth the Masons of England were no longer a society of handicraftsmen, but an association of men of all orders and every vocation, and also of almost every creed, who met together on the broad basis of humanity, and recognized no standard of human worth other than morality, kindness and love of truth. They retained the symbolism of the old Operative Masonry, its language, its ritual and its oral tradition. No longer did they build churches but the spiritual temple of Humanity; using the square not to measure the right angles of blocks of stone, but for evening the inequities of human character; nor the compass any more to describe circles on the tracing board, but to draw a Circle of Good-Will around all mankind."

It is a remarkable fact that in Masonry we have an Order whose ritual, landmarks and teachings have remained unchanged for more than 200 years. They have stood the critical test of their application to the problems of humanity under vastly varying conditions and today stand as sound and as true as when they were formulated. Whilst denominational religions have constantly changed their creeds to adapt them to the advance of human knowledge, Masonry finds her interpretations of the principles of the Fatherhood of God and the Brotherhood of man just as vital, just as useful in the correction of human conduct as they were over two hundred years ago. Masonry is not worthy because it is old; it is old because it is true.

No page in Masonic history is more eloquent in its record of influence on human endeavor than the part taken by Masons in the early days of our Republic. Masonic gatherings of one form or another were held prior to 1730. By 1735 Grand Lodges had been formed in several of the states, and lodges were becoming quite numerous. Thereafter the growth and influence of Masonry in the United States was marked, and members of the Fraternity everywhere were prominent in the cause of liberty and a free government. Many of the signers of the Declaration of Independence, many of the members of the Constitutional Convention, and all of the governors of the original thirteen states, were Masons. Washington, a Mason, was sworn in as President of the United States by Chancellor Robert Livingston, who was also the Grand Master of New York, on a Bible taken from a Masonic Altar. Most of his Generals, including Lafayette, Von Stuben and Knox, his closet friend, were members of the Craft. Among a host of other Masonic Patriots and Soldiers might be mentioned Benjamin Franklin, Joseph Warren, Patrick Henry, Josiah Quincy, Paul Revere, Alexander Hamilton and Chief Justice Marshall; men who took their Masonic teachings seriously and wove them into the fabric and foundation of our national government. Ever since these early days, many of the leading statesmen, patriots, writers, poets, artists and musicians; leaders in all lines of thought and progress both in this and other civilized nations, have been Masons.

TEACHINGS

Every newly raised Brother should make it a point to read, thoughtfully, the Landmarks and Ancient Charges of Masonry. You will find them in your handbook of Masonic Law of which they form the foundation. They are of great antiquity and they will give you an understanding of the broad scope of Masonic belief. Notice, for example, how sound and true, in these days of unrest and strife, are the teachings of the first two Ancient Charges "Concerning God and Religion," and "Of the Civil Magistrate, Supreme and Subordinate, even though they are more than two centuries old; and overlooking the

quaint language of the time when they were written, how applicable they are to our present problems.

The mission of Masonry concerns itself with the individual.

You will find nothing in our teachings to encourage organized participation by the Fraternity in community, state or national affairs involving politics or religion. On the contrary, we are taught to eliminate from our lodge room discussions on all questions likely to involve party or fractional strife. Masonry seeks to inculcate in the individual those moral truths that can become, if he will use them, his faithful guide through life. Time has proved that you cannot make men good by legislation; that no elaborate system of laws can change men's natures or their hearts; and that the unit of morality and human progress is the individual. By lessons, mainly symbolical, Masonry points the way for him to lay down his rules of conduct, and by giving him knowledge of the fundamentals, seeks to develop his integrity, judgment and ideals.

Now that you are a Master Mason you will be expected to take your share of responsibility for properly safeguarding the welfare and progress of your lodge. Remember that the Blue Lodge is the ground floor of all Masonic endeavor the world over, and that while degrees of the Chapter, Commandry and Scottish Rite, in which some time you may become interested, offer much that is beautiful and valuable in developing Masonic teachings, yet the real work of Masonry is carried on in the body of which you are now a member. All the business affairs of your lodge are conducted in the Third degree, including such material matters as finance and property interests, relations with other lodges, and election of officers. In this connection you will be called upon to exercise the privilege of voting on all those who petition your lodge for the Masonic degrees, and you must accordingly accept your share of responsibility for the character of its membership.

The true Mason, on such occasions, divorces from his mind all thoughts of personal bias and considers only the welfare of the lodge, asking himself if the petitioner is a man who can understand and apply the principles and ideals of Masonry and prove himself worthy of the Fraternity. The right to elect or reject a petitioner is a trust placed in a member to be exercised, not for personal reasons, but for the benefit of the lodge. And bear in mind that a worthy petitioner, even though rejected, may apply again; whereas unworthy material, once accepted by the lodge, can, with difficulty, be ejected.

As you progress in your knowledge and interest in Masonic affairs, you not only have the fullest right to participate, in all meetings, in the business and discussions; but you are expected to do so and it is your duty to assist, whenever occasion arises, in any activity which aids the healthy development of the lodge of which you are now a member.

The Masonic Lodge is the one place where all men, of every station in life, may meet on the basis of true equality.

President Roosevelt (Teddy), writing shortly before his death, called attention to the fact that while he was President of the United States, the gardener on a neighbor's estate, "A Most Excellent Public Spirited Citizen, was Master of His Lodge;"

And he adds:

"He was over me, though I was President, and it was good for him and good for me. I violate no secret when I say that one of the greatest values in Masonry is that it affords an opportunity for men in all walks of life to meet on common ground, where all men are equal and have one common interest."

William Jennings Bryan expresses the same idea thus:

"In a lodge room we do not ask a man who his father was; we simply inquire what he is. We do not ask what his father has done; we simply ask if he is ready to do the work that falls to him. We do not ask whether he has received a diploma from some institution of learning; we simply ask if he has studied the science of how to live, if he recognizes the ties that bind him to mankind. We do not ask him how many acres of land he possesses; we ask him whether he is possessed of the spirit of Brotherhood. The lodge room helps to draw us together; it helps to unify the world."

WHAT MASONRY CAN DO TODAY

Having now discussed both the History and Teachings of Masonry, let us consider their application and your relationship thereto. Interested though you may be in what Masonry did for your country a hundred years ago, you are certainly more interested in what it can do for the world today.

We are taught that Masonry is a progressive science. For some two hundred years Freemasonry has adapted to life's problems the unchangeable moral principles handed down by Operative Masonry. Just as the rules of architecture adapt themselves to all forms of buildings, so do the truths of Masonry apply themselves to the manifold questions of our present civilization. From Operative Masonry to Speculative Masonry was a change demanded by progress; and the same spirit of progress demands today a virile interpretation of our teachings in the form of Applied Masonry. In this connection, have you thought about your new responsibilities as a Mason? Voluntarily, you have allied yourself with a fraternity that stands for certain ideals and recognizes certain duties that it owes to mankind. You have thereby incurred certain responsibilities that were not yours before. Henceforth you will be known as a Mason; and no matter whether you wish it or not, the world will, to a certain extent, judge Masonry by the life you lead and the service you render to your fellowmen. You cannot escape this fact; and these words are written in vain if they do not convince you, definitely and earnestly, of your responsibility. That other Masons may not always recognize this fact, or live up to it, does not in the least relieve you from your duty to put your Masonic teachings into practice in your daily life and apply Masonic standards to your rules of conduct. Freemasons are presumed to be men of integrity and good standing, and as such are usually influential in their communities; and just so far as this is true, a moral obligation rests upon every Mason to maintain that reputation and to actively exert some influence for the common good. From this time on your attitude cannot be passive alone; you cannot shirk duty; and the duty of Freemasonry toward present day problems is quite plain. As a good Mason you will make it your concern to learn that duty and to perform it.

Masonry will mean to you just what you make of it in your daily life and influence. If you confine your Masonic activities to ritualistic work within the seclusion of your lodge

room, your conception of its mission is indeed a limited one. But if you are going to translate that work into terms of practical application of its lessons, for the benefit of yourself and your fellow man, you will realize that Freemasonry is synonymous with Service and Civic Duty.

Let us then, briefly, consider a few aspects of Masonry in its application to modern civic problems.

UNIVERSAL EDUCATION

Freemasonry has always stood, and stands today, four-square for free and compulsory education. Good citizenship rests on the ideals and integrity of the electorate, and a man's ideals and integrity can be no better than his knowledge. Our Masonic forefathers were the founders and supporters of the American Public School system. It is a heritage handed down to the Masons of today to guard, protect and foster. It is our Masonic duty to see to it that the American Public School, one of the bulwarks of our nation, is maintained at the highest degree of efficiency, under the sole dominion of the State, and entirely free from interference by other influence, political or ecclesiastical. It becomes our duty to see to it that those who teach our children, the future citizens of our Republic, are not only properly qualified for their work, but that they recognize their responsibility as trustees of our national development and that they shall be not only citizens of our country, speaking our language, but men and women imbued with the spirit and purpose that originated our public school system and who cherish American ideals beyond any other influence, political or ecclesiastical. Education is the chief factor in fostering a spirit of true Americanism.

RELIGIOUS LIBERTY

One of the fundamentals guaranteed to us in our system of government is religious liberty and absolute separation of Church and State. The history of Masonry is the story of the development of liberty of conscience in religious matters. Masons - many of them Masters and Wardens of lodges - at the birth of our nation, wrote into our Constitution those precious provisions which insure our religious freedom. This heritage surely we of today should defend; because we accept it as our right, we are sometimes blinded to the dangers that threaten its continuance. Freemasonry insists that no church, of whatever denomination, can be superior to the state, and that it cannot intrude its dogma into civic and governmental affairs without interfering with the constitutional rights of the citizen.

LAW AND ORDER

"A Mason is a peaceable subject to the civil Powers, wherever he resides or works, and is never to be concerned in Plots or Conspiracies against the Peace and Welfare of the Nation." So reads the Ancient Charge; and Masonry has ever been an ardent champion of the constituted authority of self-government. Today we find these principals attacked, not by autocracy and despotism, but by anarchy and communism. The attitude of Freemasonry toward these influences cannot be questioned. When, in 1919, the city of Boston - scene of the "Boston tea Party" which was conducted by Masons (not as Masons but as individuals) - was imperiled by lawlessness and violence occasioned by a strike of the police force, the Grand Lodge of Massachusetts was not

satisfied to remain silent as to the position of Freemasonry, but adopted a set of resolutions that breathe the same spirit of devotion to principal that animated organized Masonry in Washington's time. They close with the following words:

"Resolved, that Americans today face no more important task than that of asserting and maintaining the supremacy of the law of the land and resisting any and all efforts, by whomsoever made, to undermine and destroy that law-abiding spirit and habit which is the foundation stone of our liberties; and be it further, resolved, that this Grand Lodge requests the Grand Master to communicate these resolutions to his Excellency the Governor of the Commonwealth, and to his Honor the Mayor of Boston, with the assurance that the 80,000 citizens here represented offer full sympathy and whatever aid may be possible in their efforts to assert and maintain the supremacy of the law and to protect the peace of the community."

Wholehearted respect for the law of the land is a fundamental requirement of every Mason and it is a Masonic duty to combat the enemies of our constitutional government. Masonry is also Organized Patriotism.

CHARITY AND BROTHERHOOD

We will consider these together since they are similar in spirit and intent. The lesson of Charity was taught to you in the First Degree, but you misinterpret this lesson if you confine it to material relief alone. The true spirit of Charity that should animate a Mason not, only in his relations with his Brethren but with his fellowmen, is closely allied to that of Brotherhood; and true Brotherhood - the cornerstone of Freemasonry - cannot very well be separated from human service.

At no period of the world's history has the principle of Brotherhood applied with greater force to the problems of civilization than today, particularly in its relation to industrial conditions. More and more do we realize that in discussions between capital and labor the doctrine of selfishness breeds disaster; that might is not right between groups any more than between individuals; and that man cannot be independent of his fellowman. When the spirit and practice of brotherliness is applied to our industrial problems and we begin to think more of our duty toward our fellowman rather than of our rights against him, then will we be applying our Masonic teachings. With unrest and bitterness in evidence on all sides, it is no time for true Masons to be sitting in their lodge rooms soliloquizing on the past and discussing ritualistic technicalities. Rather should we be translating the symbolism of Freemasonry into helpfulness and true Brotherhood. How changed would be the social and industrial conditions of our nation if, instead of attempting to solve disputes by strikes and riots, we would apply, in a practical way, the Masonic precepts of "Who Best Can Work and Best Agree!"

The whole history of mankind shows that there is no substitute for brotherliness. Professions of Brotherhood in a Masonic lodge are of no avail unless they are put into practice in daily life. It is the task of each individual Mason, in his contemplation of national, state and local problems, to apply these age-old, unselfish and fundamental principles revealed in the ritual.

SERVICE

If Freemasonry stands for anything at all, it stands for Service.

The hope and purpose of this discussion is to create in your mind as a newly made Mason, a new vision of greater usefulness to your fellowman. You have not joined a mere club. You have allied yourself with a body of nearly three million men of all parties, or all religions, of all degrees of mental equipment. We represent the manhood of America. Our predecessors laid the foundation of this democracy, and we are tied by the same bonds of obligation to protect our Republic and the principles for which it stands. As you progress further on the Masonic pathway you will realize that the full duty that you owe to your country and your fellowman is not discharged by passively retaining your Masonic membership. Freemasons are builders, Creators, men engaged in constructive undertakings, and you as one of them cannot stand back and merely watch your fellowworkers. You believe in Brotherhood, not as a platitude, but as a reality to be applied in daily life - and Brotherhood implies Service.

Every Degree in Masonry carries a lesson that points to civic duty and our relationship with each other in social and business life. Consider, for example, the Masonic admonition concerning the division of our time and apply it to the disturbed labor conditions of today (1924). "Eight Hours for our usual vocations," although recognized by Masons two centuries ago as a sane basis for a day's work, is now claimed by labor as a standard. But to go a step further, and induce your fellowman to accept that other admonition which requires "Eight Hours for the Service of God and a Distressed Worthy Brother,;" and you have translated the doctrine of Service into daily life in a way that would solve all our labor problems.

Though not engaged in politics or platforms, though not concerned with personalities, Masonry nevertheless, through education of the individual, stands squarely for moral principles in all civic affairs. She believes that "Eternal Vigilance is the Price of Liberty," and that the privileges of a free government are worth guarding; that her philosophy of human brotherhood squares with real Americanism; and that her manhood is a great moral force for the common good. and, believing this, she expects every man who subscribes to her obligations to practice the lessons she teaches.

MAY YOU, MY BROTHER, DO YOUR PART!

SHORT TALK BULLETIN -MA83

"DILIGENT INQUIRY" (Candidate Investigation)

The various Codes, Constitutions, Rules, Regulations and By-Laws of Masonic Grand Lodges usually speak in general terms regarding the duties, appointment and reporting of Investigating Committees. All too frequently, Brethren assigned to these Committees treat the matter lightly or with a routine attitude.

A number of Grand Masters in reporting upon the "state of the Craft" in their Jurisdictions have expressed doubts and concerns regarding the effectiveness of some Investigating Committees.

More than forty-five years ago, Brother Lewis L. Martinson of Shawmut Lodge, Boston, Massachusetts, in a report to his lodge, gave more detailed instructions. We are pleased to share them with you: The object of this paper is to remind the members of this lodge that the investigators' moral liability is great and superficial investigation conducive to evil. By the exercise of common sense, fearlessness, and above all, thoroughness, no man need pass our portals to cause us subsequent regret.

Members should ever be on the alert, and at all times co-operate with the officers and members of the investigating committees. The difficulties that surround a metropolitan lodge in the selection of the candidates are numerous. Do not add to them by carelessly proposing men whose fitness can be questioned. In conducting these investigations you should be as rigid as you would were the applicant seeking admission to your home, instead of to your lodge. Masonry is no reformatory, neither can we build stately and superb structures out of tissue paper and on quick-sand foundations. The applicant is a petitioner; he is asking something of Masonry. Masonry, therefore, has an absolute right to know all about him before it shall extend to him its privileges. Do not be timid; do not fear to tread upon his corns; but get the information and thus discharge honorably, as a Mason, the duty which you have assumed through which your Lodge will be enabled to extend the glad hand of fellowship to clean, upright men and avoid marring the beauty of the Temple with soiled, morally leprous material. Remember also, that when once admitted within our tiled recesses you cannot avoid this applicant and draw your cloak about you. You must be as ready and willing to treat him as a Brother, as you are the brother related to you by blood ties, residing beneath your home roof.

For this reason it is within your province to ask information which might otherwise be considered very personal, to propound questions which in any other connection would be termed impertinent .

Of the applicant you should also ascertain: How long has he been acquainted personally with his proposer? How long has he resided within the Jurisdiction of this Lodge? Why does he desire to become a Freemason? What is his conception of the Masonic institution? What does he think it is, and why, in his opinion do Masons congregate and what do they endeavor to accomplish by their associations one with the other?

Does he understand that Masonry is not a financial institution and that no financial returns are to be expected by either the applicant or his family?

Is he of a charitable disposition? Does he contribute financially to charitable causes as far as his ability permits? Is he charitable in thought and action toward his fellowmen or is he bigoted and prejudiced, considering all men in error who do not view life through his particular line of vision?

What is his financial standing? Is he prompt in meeting his bills; is he considered an A-1 man to have business dealings with? Does he understand that there are certain yearly dues required from each member, and will he promptly meet them and any other obligations of a similar nature?

Do his appearance and surroundings indicate that he can financially afford the degrees of Masonry? No man should deprive himself or his family of necessities that he may enjoy the degrees of Masonry. We desire to add to our working force; do not handicap us with an added burden.

What provisions has he made for his family and himself in event of disability or death? Does his family concur in his desire to become a Freemason? Do you consider him a man who will attend with reasonable regularity upon the communications of the Lodge, and a man who will endeavor to educate and better himself by a more extensive study of Masonry than that contained in the lectures of The Three Degrees?

Does he impress you as being one who will LIVE Masonry, who will endeavor to bring into actual practice the tenets of our profession?

Is he a citizen of the United States? Is his desire to become a Freemason based on the fact that some of his relatives have been, or are, Masons?

Does he consider Masonry merely as a social organization and does he wish to become connected with it merely that he may have the social fellowship connected with it, or has he a sincere desire to become a Mason that he may help himself and help others?

Does the applicant sincerely reverence the Supreme Being and accord Him the glory of the Divine Truths?

This line of questioning, my Brethren, is merely suggestive and is very general. Circumstances alter cases and while each question might be appropriate on many occasions, they might likewise be unwise in other instances. They are suggested merely to impress upon you the necessity of thoroughness in your work. No set of questions can be compiled which can be followed literally in every case. The nature of the case will suggest to you what information you must require, but be certain that you secure enough that you may speak with certainty and emphasis upon the case. Let not the finger of shame or ridicule be pointed against our noble institution because you have been slack in your work. You will probably not be called upon to perform this service more than once in a Masonic year; surely it is not asking too much in that one case each year you expend some real energy and thought and give liberally of your

time, not only for the protection of Masonry, and yourself, but also for the preparing and protection of the applicant.

The applicant can doubtless refer you to men of standing who can furnish reliable information regarding him. Those references need not necessarily be Masons; in fact, it is well to consult with men who are not Masons, for often they are more open in their expression of opinions. Do not be content with a list of names furnished by the applicant, but by your own efforts find others who know the applicant. It is not reasonable to suppose that the applicant will not refer you to any but those whom he believes will give him a "good send-off." You may find his next door neighbor, his grocer, or the man who works alongside of him, a much better source of information. It is well, how-ever, not to indicate to profanes the reason for your inquiries as there may be those among them who are not favorable to our institution and harm might be worked the applicant were it known to these people that he entertained Masonic ambitions.

You are given one month for your investigation. If more is required, the Master will gladly grant it, provided, of course, you ask for it.

You should not procrastinate, thereby seriously interfering with the work of the Lodge. When doubts remain as in the applicant's fitness, after strict examination has been held, remember, Brethren, the Lodge always should derive the benefit of those doubts.

In conclusion, Brethren, let me remind you most emphatically that Masonry is great and good just to the degree that its individual members are. We are a strong body, we need not of necessity accept any and all kinds of material, we have the privilege of choosing and selecting. By the admission of unsuitable material you mar a beautiful edifice which you have promised to keep clean. We do not expect perfect men by any means, but we do insist on men who have already laid a foundation upon which we may build, men who are not decayed by the wrong living of years, men who have character and intellect sufficient to grasp the richness of the moral banquet which Masonry spreads before them.

Let us have clean men. We do not want the libertine, the man of loose habits or unclean tongue .

The man who deals lightly with virtues and whose eyes do not turn with reverence to God cannot be made a perfect ashlar. Symbols, lessons and obligations to him are as water on a duck's back. Masonry cannot reform him and he will be a blight to Masonry.

Investigate east and west, north and south, at home and abroad, from friend and foe, by day and night--but investigate.

Look well to our portals; let no unworthy foot cross the threshold.

OTHER REFERENCES:
Short Talk Bulletin. 12-24

THE NORTHEAST CORNER

by: Unknown

Surely no Mason ever forgets the moment when he is placed in the Northeast Corner of the Lodge, and hears the Master say, that he there stands a just and upright Mason. It is one of the thrills along the great journey of initiation, a point at which the idea and purpose of Masonry begin to take shape in the mind.

A thrill of joy is felt in the Lodge, not only by the initiate but by the Master and the Brethren, as if a son had been born, or a new friend found; a note of exaltation on having arrived at so happy a climax, as when a pilgrim pauses to rejoice in so much of a journey done. And naturally so, because the Corner Stone of a Mason's life has been laid.

Always, as far back as we can go in the story of mankind, the laying of a Cornerstone has been a happy event. It has always been celebrated with solemn and joyous rites. It is the basis of a new building, the beginning of a new enterprise; and the good will of God is invoked to bless the builders and the building.

How much more, then, should it be so when a man takes the first step out of Darkness toward the Light, and begins the adventure of a new life! More important by far than Temple or Cathedral is the building of a moral character and a spiritual personality. Stones will rot and Temples crumble under the attrition of time, but moral qualities and spiritual values belong to the Eternal Life.

The initiate stands in the Northeast Corner on a foundation of Justice, the one virtue by which alone a man can live with himself or with his fellows. Without it no structure will stand, in architecture, as Ruskin taught us, much less in morals. In the Rite of Destitution he has learned to love Mercy, and at the Altar of Obligation prayer has been offered, in fulfillment of the words of the prophet:

"He hath Shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God!"

In the Northeast Corner the initiate stands midway between the North, the place of darkness, and the East, the place of Light, whence healing, revealing rays fall upon the life of man. Such is his position, symbolically, and rightly so. He is an Entered Apprentice, a beginner in the Masonic Art, neither in the Dark nor in the Light. He has come out of the Darkness, his face set toward the Light, and his quest is for more Light, with yet much light to dawn upon him. What is life for? To live, of course; and only by living it do we learn what it is for, much less how live it. It is ever an adventure, a new adventure for each man, despite the millions that have lived before us, since, as Keats said about poets, "We Never Really Understand Fine Things Until We Have Gone The Same Steps As The Author." Only by living can we learn what life is, verifying the wisdom of ages alike by our virtues and our vices.

Yet it means much to have the wisdom learned by ages of living taught us in symbols and told us in a story, as it is taught us and told us in a Masonic Lodge. It brings to us the truth tried by time and tragedy, and the principles wrought out and discovered by the race in its long experience. It gives us a plan, a picture, a prophecy, and the fellowship of men going the same road.

The initiate stands Erect in the Northeast Corner, upright and ready to receive his working tools, a son of the Light, himself a living stone to be polished. What is more wonderful, what more beautiful, than Youth standing erect before God - not cringing, not groveling - seeking the Light by which to make its way through the dim country of this world to the City that hath foundations! Truly, our Masonry is the organized poetry of faith!

But why the Northeast Corner? Would not some other corner of the Lodge do as well? Perhaps it would, but Masonry is very old, going back into a time far gone, when ordinary things had meanings, real or imaginary, beyond their practical use. Such a question opens a window into things quaint, curious, and even awful; and all sorts of explanations are offered us, some of which may be named.

A student, seeking the secret of Masonry in solar symbolism and mythology, looks at the map of the Eastern World, in the frame of an Oblong Square, studying the movements of the Sun from season to season. He finds that the point farthest North and the point farthest South on the map mark the Summer and Winter Solstices, respectively. In other words, the Northeast Corner of the World, as there mapped, is the point in the annual course of the Sun when it reaches the extreme northern limit; the longest day in the year, which in Masonry we dedicate to St. John the Baptist, the Prophet of righteousness.

Then, turning to the history of religion, he finds, not unnaturally, many rites of primitive peoples - magical rituals and Midsummer Night Dreams - celebrating the Summer Solstice. Many hints and relics of the old Light Religion are preserved for us in Masonry - rays of its faiths and fictions - one of them being that the Northeast Corner of the Universe, and so of the Lodge of which it is a symbol, is the seat of the Sun-God in the prime of his power.

So, too, the Northeast Corner, as the throne of God in hour of his majesty, became a place unique in the symbols of man, having special virtue and sanctity. As we read in the Institutes of Menu: "If he has any incurable disease, let him advance in a straight path towards the invincible northeast point, feeding on water and air till his mortal frame totally decays, and his soul becomes united with the Supreme." What more appropriate a place from which to start an edifice, or to place an Apprentice as he begins to build the Temple of his Masonic life?

Also, because of such magical ideas associated with the Northeast Corner, it was a cruel custom for ages to bury a living human being under the corner stone of a building, to mollify the Gods, and, later, as a token of the sacrifice involved in all building. Horrible as the custom was, here no doubt was a crude sense of the law of sacrifice running through all human life, never to be escaped, even by the loftiest souls, as we

see on a dark cross outside the city gate.

In the crude ages all things were crude; even the holiest insights took awful shapes of human sacrifice. Life is costly, and man has paid a heavy price for the highest truth. For there is a law of heavenly death by which man advances - the death, that is, of all that is unheavenly within him - that the purer, clearer truth may rise. Evermore, by a law of dying into life, man grows - dying to his lower, lesser self and releasing the angel hidden within him. Thinking of all these strands of thought and faith and sorrow woven into the symbolism of the Lodge, how can any one watch without emotion as the Apprentice takes his place, upright and eager, in the Northeast Corner. There he stands, against a background of myth, symbol and old sacrifice, erect before God, and one thinks of the great words in the Book of Ezekiel:

"And God said unto me, Son of Man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. "Such is the challenge of God to the manhood of man, asking him to stand erect and unafraid, and commune as friend to friend. Alas, it is not easy to keep the upright posture, physically or morally, in the midst of the years with their blows and burdens. At last, a dark Ruffian lays us low in death, and only the Hand of God, with its strong grip, can lift us from a dead level and set us on our feet forever. So, at least, Masonry teaches us to believe and live:

Lord, I believe
Man is no little thing
that, like a bird in spring,
Comes fluttering to the Light of Life,
And out of the darkness of long death.
The breath of God is in him,
And his age long strife
With evil has a meaning and an end.
Though twilight dim his vision be
Yet can he see Thy Truth,
And in the cool of evening,
Thou, his friend, Dost walk with him, and talk
Did not the Word take flesh?
Of the great destiny
That waits him and his race.
In days that are to be
By grace he can achieve great things,
And, on the wings of strong desire,
Mount upward ever, higher and higher,
Until above the clouds of earth he stands,
And stares God in the face.

"SO MOTE IT BE"

THE SHORT TALK BULLETIN

The Masonic Service Association of the United States

March 1960

Fellowcraft

This word is a shortening of Fellow of the Craft. A fellow is a comrade, an associate of equal rank and privilege. In the development of learned societies and universities following the Renaissance, a Fellow was a distinguished member of an educated group or college faculty. For example, the Fellows of Magdalen College, Oxford, are a group of eminent scholars and teachers who enjoy a certain equality of rank and privilege because of their Fellowship. The Fellows of the Royal Society of London are the modern successors to the outstanding men of science and letters who founded that organization in the seventeenth century, at the time when operative Masonry was evolving into the social, charitable, and philosophic institution we call Freemasonry today. As Fellows they hold a grade of membership above that of an ordinary Member. A similar distinction may be found in the membership of the Philalethes Society, an - association of American Freemasons,

A Fellow of the Craft originally was a worker who had completed his term of service as an apprentice, and after a further period of employment and experience as a journeyman, had been received into the Fellowship of his guild or "trade union". In the case of workers in stone, they passed into the Fellowship of the Lodge. They became associates, or equal comrades, because they were now believed to be "of great skill, tried and trusty". The term Fellowcraft was used in other trades and guilds besides the Masons associations, but its survival in modern times is exclusively Masonic.

Today's Fellowcraft is a thin shadow of his operative counterpart. Too many Masons remember their experience in this degree but vaguely. A shadowy recollection of the working tools, of two bronze pillars, of an ascent up a flight of winding stairs, of a long lecture about the seven liberal arts and sciences, something about wages, the Middle Chamber of King Solomon's Temple, and the letter "G," and the realization that he still had another degree to "take" before he could really become a member of the Lodge, - these are the principal remembrances which the average modern Mason can summon when he hears the word Fellowcraft.

In some Lodges, where the unfortunate tendency to shorten or to omit large parts of the Middle Chamber Lecture is habitual, the members are even poorer in the memories that they have stored up about a significant initiatory experience. Yet to those who view the history of operative Masonry only through a golden aura of legend and idealism, it may prove disappointing to learn that such modern Freemasons are reflecting an attitude or practice of operative Masons concerning the experience of "passing". Many operative craftsmen never bothered to become Fellows of the Craft; but they acted from very practical and economic reasons. Furthermore, they had already received the ritualistic instruction which is reserved for the modern Fellowcraft.

It must be remembered that mediaeval guild Masonry, and its extension through the period of the Renaissance up to the eighteenth century when Speculative Freemasonry was formally organized, was never a fixed and changeless thing. Like all human institutions it grew and adapted itself to changing conditions. Therefore, all statements about the practices and principles of operative craftsman be prefixed by the phrase,

"Generally speaking, ... " or "In such and such a century..." No descriptive sentence about Fellows of the Craft can ever apply to all workers in stone at all times and in all places. Conditions varied widely from one locality to another; regulations were stricter in the cities, where Councils could control the workers more easily.

The *Short Talk Bulletin* of September, 1959, presented a picture of the operative apprentice. He was a worker indentured to a master for a specific period of training, usually seven years. At the time of his indenture he was "booked", i.e., his contract was registered with the municipal authorities. When he had acquired sufficient skill and dependability in his work, and when his master was ready to guarantee his fees as well as his character, the apprentice could be "entered" in the lodge. The average period of time it took apprentices to be "entered" was four years after they had begun to serve their masters. Yet there are some cases on record in which the apprentice was "entered" at the same time he was "booked", i.e., at the very beginning of his apprenticeship to a master. Kinship to the master or the affluence of the apprentice's parents or guarantors probably helped to speed up the process in some cases.

When an apprentice had completed his indenture, he was a journeyman, free to travel from employer to employer, seeking work at regular wages, which were usually fixed by law at a daily or weekly rate. He could stay on with the master of his apprenticeship, or he could seek employment with another. He could "free lance" his skills. He could take on an apprentice himself; this was a useful source of extra income. He could even hire out his apprentice to others when his own affairs were slack. He could contract for small jobs, the cost of which had an upper limit prescribed by the municipal authorities. He was sufficiently trained and skillful to "start life on his own". A journeyman could earn a comfortable living.

The ultimate goal of all apprentices was to become a burgess, a free citizen of the town. To practice his trade with the widest latitude and freedom, a craftsman had to become a burgess, a full-fledged citizen with certain property rights and the franchise.

He had to have "the freedom of the city-", It was the highest station to which the ordinary man could aspire.

Generally speaking, an operative mason had to be a Fellow of the Craft if he hoped to achieve the status of burgess. This was especially true in the smaller towns and in the country, where the Lodge was the highest authority in regulating workmen. In the cities, the Council had overriding authority; and it usually insisted that workmen could not be ranked (or make contracts) as Masters, until they had "taken the freedom of the city." This freedom entailed certain duties and responsibilities, but it also gave the freeman some educational advantages for his children, some "social security" benefits for his family, priority in housing, and the right to practice his trade as a Master Workman.

Lodges apparently considered a workman "free" only after he had had approximately three years' experience as a journeyman, and after he had "passed to Fellow of the Craft" in a simple ceremony, of which the payment of prescribed fees to have been the most important element.

"Passing F.C." was not a ritualistic experience; it was the attainment of a certain grade or status in the classification of workmen in a trade organization. While there undoubtedly was some ceremony connected with the event, it should be remembered that "entered apprentices" were full members of a lodge, that they had received all the instructions pertaining to the noble craft, as well as most of its operative secrets, at the time of their initiation. A simpler, shorter version of the lectures on the seven liberal arts and sciences which was part of the old charges and regulations, was read to apprentices at the time they were "entered".

The Schaw Statutes of 1598 attempted to enforce a years' period of journeymanship before an apprentice could be "passed a Fellow of the Craft"; but old lodge records indicate that the idea was largely a hope or a dream, since practically no apprentice had to wait that long to become Fellows of the Craft. The "accommodation" of the law to suit men's practical needs and ambitions has been arranged in every generation.

An apprentice, for practical purposes was free to work wherever he chose as soon as he had completed his apprenticeship, and he was technically "free" the day he completed the required period of his journeymanship. Since "the freedom of the city" could be granted to a "free" apprentice as well as to a fellow of the Craft, it depended on the degree of understanding and agreement between the Council and the guilds (or Lodges) whether only Fellows of the Craft received the freedom. Where such Fellowship was not insisted on, a worker could bypass the rank of Fellowcraft on his way to becoming a burghess.

In Edinburgh around 1600 "Freemen Masters" were the actual full members and managers of the Lodges. Fellows of the Craft were fully trained masons, potential Masters. They could take on apprentices, do limited "jobbing" on their own account, but could not work as Masters until they had been made burghesses. They needed no additional qualifications to become Masters, except to pay the required fees and to execute "an essay", a master's piece.

No record of any ceremony for making a Fellow of the Craft a Master has ever come to light. When a workman was "passed F.C.," nothing more seems to have been recorded of him until he was made a burghess. Then, without any announcement, minute, or ceremony of any kind, he is to be found signing the Lodge minutes as a "Freeman Master".

Apprentices could speed up the process of becoming "free" by another, a modern sounding technique, - by marrying the boss' daughter. An "un-freeman" could acquire his "freedom" at the cheapest rate and in the shortest period of time by marrying a burghess' daughter. If his master was a burghess and the apprentice did this at the end of his indenture, he was excused from the extra three years of service as a journeyman. From the evidence revealed by old lodge records, it appears that many of them did. It was a practical arrangement to insure the future security of the females in a Master's family.

Many other Journeymen, however, failed to "pass the Fellow of the Craft". We can only guess at their reasons. Some lacked ambition and were content to continue a journeyman's existence as a hired hand or as a small employer of one or two apprentices. Some may have multiplied their family needs and obligations so rapidly

that they were never able to lay aside the sums required for membership as Fellows of the Lodge. Lacking relatives of means to help them pay necessary fees for Fellowship and Freedom, they remained in the ranks of the unsung common man, who may not always "lead a life of quiet desperation", but who learns to adapt his life to calm frustration.

Every system of society tends to harden into a mold of custom and tradition which changes far too slowly in some of its minor practices to suit the changing conditions of the life of which it is composed. When it became more and more difficult for operative craftsmen to "get to the top" in the exercise of the builders' arts, there was less and less urgency for journeymen masons to undertake the responsibilities and the financial obligations of "passing Fellowcraft".

Toward the close of the era of operative Masonry, we discover a problem created by this phenomenon, the solution of which helped to hasten the transformation of Craft Masonry into Speculative Freemasonry.

In 1681 Mary's Chapel Lodge in Edinburgh issued an edict against "entered Apprentices" who neglected to be passed to Fellowcraft. It ordered that no master was to employ any apprentices who remained "unpassed for more than two years after their discharge from their indentures. A fine of twenty shillings a day was to be imposed on any master who employed them.

In this event we see the transformation of a "closed shop" association of highly skilled craftsmen into a broader trade association, in which the number of members in the Lodge and the income to be derived from their fees were more important than the proven skills and needs of specialized craftsmen.

A year later, 1682, the same Lodge legislated directly against "unpassed" apprentices, by levying a fine of twelve shillings a year upon every such member. To make the legislation more palatable, it was announced that the fines would be used to relieve the poor and the needy. It was not long before the claims upon such funds for relief became excessive, with the result that quarrels and contentions broke out in the Lodge.

By the time the eighteenth century was well under way, the Lodge was solving this difficulty by enrolling in its membership "non-operatives", who paid £1, 1 s (Sterling), "for the use of the poor." The Lodge had practically abandoned its original function of trade control; it was now virtually a social and benevolent society. And it was just about this time that Speculative Freemasonry began its history with the founding of the first Grand Lodge in London in 1717.

In spite of the differences between the operative masons' grade of Fellow of the Craft and the present Fellowcraft degree, there is a thread that runs from the ancient to the modern. It is the great theme of enlightened manhood. The symbolic ritual stresses the necessity of the cultivation of the intellect and the acquisition of habits of industry, both essential to the man who in the prime of life would be a Master in the building of a spiritual Temple of Brotherhood.

The operative Fellow of the Craft was in the full vigor of physical manhood. Because of the nature of the work involved in cutting and handling stone, the masons' guilds generally required beginning apprentices to be somewhat older than was the case in

other trades. Some Lodges tried to enforce a minimum age of eighteen, although records indicate that some apprentices were younger. Nevertheless, an operative mason, after completing his seven years' apprenticeship and the usual period of service as a journeyman, was a man in his late twenties. In an era when the average life expectancy was somewhere in the early forties, such a man was well into the period of middle life, when his skills should be mature and his objectives well defined. Whatever executive ability he needed to become a "freeman Master" must have been demonstrated by the time he became a Fellow of the Craft. Habits of industry and the acquisition of knowledge were among the important qualities in the development of that ability.

In the modern Fellowcraft degree the underlying idea of the Middle Chamber Lecture is the development of manhood through useful knowledge and constructive work. The scientific facts and the theories of art contained in the various sections of that discourse are not its vital elements. They are too elementary, and too generalized to be, of practical use in any trade or profession today. It is reverence for knowledge and its moral usefulness which is illustrated for the speculative Fellowcraft.

The ritual stresses the need for studying and for learning throughout the period of manhood. It illuminates the idea that a Fellowcraft must search for knowledge about the liberalizing ideas of morality and brotherly love. If he would truly become a Master engaged in building "a house not made with hands", he must know the means of achieving a universal tolerance and understanding.

The ritual of the Fellowcraft degree is admittedly difficult to learn and to present with the same dramatic appeal that is inherent in the other two degrees. But, because the ennobling fascination of the beautiful ceremonies of Freemasonry can capture the hearts and minds of men in every generation (and in every degree), it is important that symbolic Craftsmen learn and interpret as meaningfully as possible the ritual of this degree.

A Fellow of the Craft should feel that he has achieved a distinguished rank and privilege when he has completed his journey through King Solomon's Temple. A Fellow of the Craft should understand that he has fulfilled symbolically a journeyman's years of learning and of labor in the arts of Brotherly Love, Relief, and Truth.

THE SHORT TALK BULLETIN

The Masonic Service Association of the United States

VOL. 40 MAY 1962 NO. 5

MASTER MASON"...

"Are you a Master Mason?"

Every member of the Fraternity has answered this challenge affirmatively, even if only passively, during the ceremonies of opening and closing a lodge. What the words have actually meant to every individual Brother is anybody's guess; but it is a safe assumption that the reply was at least intended to signify membership in the world's oldest fraternal organization.

Unfortunately, too many members have never gone beyond that definition of a Master Mason. They know that they "took" the three degrees: The last was the Master Mason degree. Upon its completion, they were acknowledged as regular members. They knew that they were now "Masons".

To be sure, every member has been made aware of some of the legends, symbolism, and philosophy of freemasonry during his initiatory experiences. This is one of the great achievements of the immemorial phrases of Masonic ritual; even the least attentive and absent member remembers the glimpses he had of the "genius of Freemasonry". The lapse of time, however, tends to erase those vivid impressions, so that the non-attender comes to think of a Master Mason merely as a member of a club or society.

This is a problem for Masonic education,- for the individual "mentor", "intender", or committee on instruction or information. It is not the subject of this Short Talk Bulletin, however. This essay is an attempt to amplify the average Brother's concept of a Master Mason, and as such it may be helpful in correcting the "average" impressions sketched above.

Historically, the Term Master Mason comes from the operative builders organizations of the Middle Ages, although the concept of a master, or skilled boss of the workmen, is as old as civilization. The Roman builders were directed by their most skillful craftsmen, the magister of the collegia. References to Master Mason occur in English building records as early as the thirteenth century: at that time they were still given Latin names. e.g., magister cementarius (master of the stone-cutting masons) and magister operacionum (master of the works), or general contractor.

Detailed rules existed for the government of the masons connected with a lodge, which originally designated the shed or structure in which stonemasons dressed the stones for a large undertaking. The Regius Poem (c. 1390) is a compilation of some of these rules which had been in existence for a long time.

The supervision of the masons was the business of the principal and second master masons, who, upon assuming these offices by appointment from the King or clerics who had ordered the building of a structure were required to take a solemn oath to enforce the regulations.

The master mason had to see that the work started promptly and to report to the master of the works and the "keeper of the rolls" any faults or defects of the workmen. Fines for defective work were imposed as a result of his reports. The hiring of workmen was done with his advice and consent. He had to make certain that a craftsman was "worthy and well-qualified".

Generally speaking, the master mason had authority over the workmen and the actual construction of the building, while his colleague, the "keeper of the rolls" was chiefly concerned with accounts and finance; but the master mason necessarily had a share in the responsibility for expenditures and accounts, since he decided such things as the kind of stones to be used, from which quarries they were to be bought, as well as quantities and prices of other tools and materials, like sand and lime for mortar.

In fact, many a master mason achieved that rank because of his early experiences as a purveyor of stones and building materials. He had been able to accumulate the necessary capital, experience, and influence to become a freeman burgess, and to learn the mason's trade as one of its principal suppliers. Sometimes a master mason had achieved his rank because of his administrative skill in securing and organizing a dependable labor force.

Nevertheless, most master masons achieved their eminence by learning the masons' trade "from the bottom up". They may have made money on the side by furnishing building stones or other supplies, but they possessed the builder's skills and secrets to such a degree that they achieved distinction primarily by merit. Some of them were actually skillful architects and designers, whose gifts stimulated a wide-spread demand for their services. Like so many creative artists of the Middle Ages, these unusual master masons had more than one string on their bow, for they were good surveyors, accountants, superintendents of property, and civil servants as well as stone dressers and spreaders of mortar. One of them, as a matter of fact, William of Wykeham, became Bishop of Winchester in 1367.

At that time, however, a master mason was a man who had accumulated sufficient skill and capital to set himself up in business as a contractor or superintendent of the works. The title of "master" was conferred not by a lodge of masons, but by the City Council or its agency for regulating trade. To become a "master" a workman had to purchase his "freedom" to make contracts, by becoming a burgess, i.e., a municipal taxpayer with a certain civic obligations, like going "watch and ward" duty and supplying military arms or service if it became necessary. The capital for such advancement usually came from "side" activities, such as dealing in stone or being in a position to make contracts for building or supplying labor.

Few operative masons became masters. It required more money and ability than the average stonecutter or layer possessed. Even Master masons differed widely in their earning power and financial success. The building projects in the early Middle Ages were too few to require a large force of specialized administrative builders.

Master masons were naturally paid more for their labors than "rough masons" or apprentices. Attempts were made regularly to fix the wage scales of all types of artisans and workmen, but it was the masters who most frequently enjoyed bonuses

and rewards. The master of a large building project not only received daily wages which might rise as high as six times those of the ordinary laborer; he would also receive extra payments, sometimes so regularly in both amount and time of payment that they may have been part of his official "salary". No wonder the phrase, "a masters wages", carried overtones of considerable prestige into modern Speculative Masonry!

Sometimes a reward was paid not in money, but in the form of a robe or livery. such an honorarium rarely was paid to any but a master mason in a responsible position, like the architect or superintendent of the work. At the building of Eton College in 1445-46."cloth was purchased for the liveries of the chief mason, of the warden, and of the purveyors"- the sub contractors.

In some cases the attention of the master mason was not needed constantly: he could work elsewhere with the permission of the authorities who had engaged him. In such cases, his remuneration was usually an annual fee, plus a per diem wage for each day that he was present and working at the building. The position of such a master mason was appointed for life, he was given "social security" in the form of maintenance in sickness and old age.

The importance of master masons varied with the size and cost of the structures they were working on. The master builder of a cathedral, however, was a highly skilled workman and administrator. He had to have the ability to draw plans and elevations. He had to be able to compute the quantities of material and labor needed; he had to manage his workmen effectively and fairly. since he had the final authority to "hire and fire, he had to know good work from bad work, good masons from poor ones. He had to administer with justice and "equal regularity". A master mason was a man of worth and dignity.

During the seventeenth century, from the days of Queen Elizabeth to the institution of "constitutional" monarchs in England after the reign of James II, masons' lodges underwent a considerable change, and early in the eighteenth century they evolved into their modern fraternal form, especially with the organization of Grand Lodges from 1717 on.

Lodges were still associations of stoneworkers and masons, but the cessation of cathedral building and the expansion of overseas trade lessened the importance of the masons' companies to the point where they had to change to survive. From the active trade associations whose primary function was the regulation of workers and their qualifications, as well as their working conditions, wages, rights, and responsibilities, they gradually became mutual benefit societies concerned largely with charity and relief for the destitute and unemployed.

It was during this century that non-operative members began to be accepted in ever-increasing numbers, largely to build up the financial reserves for the lodges' philanthropic designs. Especially welcome were members of the professional, educated, and titled classes, not merely because they could afford the higher "entry" fees for accepted masons, but also because they could help to restore the waning prestige of the craft associations.

Up to this time, a Fellow of the Craft was a workman who had passed two stages of admission. There were no more. A Master Mason was a Fellow of the Craft who had bought his status, not from the lodge, but from the Town Council of its trade incorporators. So far as a lodge was concerned, a Fellow of the Craft and a Master were practically the same thing.

With the change from operative to Speculative Freemasonry, however, the lodges began to record members in three different categories: apprentices, fellowcrafts, and masters. Since accepted masons could not become operative master masons, lodges began to grant the title of Master to non-operative masons in their ranks. The only requirement seems to have been the payment of another fee: no special ceremony was performed to make such accepted masons Masters.

So far as can be determined from records and historical papers, the ceremonies of the Master Mason degree were a product of the transformation achieved by modern Speculative Freemasonry. In the change from operative craft lodges of skilled stonemasons to lodges of accepted Masons, the status of master masons declined from that of outstanding leadership in skills and management to that of mere membership in a fraternal organization. Part of our modern problem about the answer to the question, "Are you a Master Mason?" is a built-in weakness which has been inherited from the practices of operative masons in the period of transition.

Part of the problem undoubtedly lies in the failure of modern Freemasonry to make the title of Master Mason truly "proud" and "sublime". We may surmise that this in one reason why Speculative Freemasonry adopted the ceremonies of the third degree so rapidly and universally during the first decades of the Grand Lodge era. They are impressive; they do give the initiate a distinct impression of the grandeur and the lofty possibilities of Freemasonry's ultimate designs. This may also be the reason that additional rites and degrees proliferated so rapidly in the first century of modern Freemasonry.

But ceremony and ritual, no matter how superbly executed, are not enough to really make a man a Master Mason. An operative master of the craft has to acquire certain skills, specific knowledge, and practical experience over a period of years before he could qualify for the title of master mason. A speculative Master, or overseer of the work, must likewise demonstrate in his own life the qualities and experiences which alone can make him a symbolic Master of the builders of Brotherhood. Ritual and ceremony can help him to define and to recognize those spiritual skills. The important question, therefore, is not "Are you a Master Mason?" It is the more searching and difficult query, "What is a Master Mason?"

Reverence for the Great Architect of the Universe is a first characteristic. It cannot be exemplified merely in a lodge. It must be a way of thinking and acting, which manifests itself at a man's place of business, in his home, at the club, -- in his activities to promote and encourage the work of his church or synagogue.

Benevolence is the next significant quality; but it must be more than dutiful acts of charity and relief which alleviate the distress of a fallen brother, his widow, or his orphans. Benevolence means literally "well wishing", which to a Master Mason means

an attitude of helpful interest to every member of the whole family of mankind.

Tolerance also characterizes the true Master Mason -- not merely the tolerance which suffers or endures that which is inimical or distasteful, but that spirit of "bear ye one another's burdens" which permits real understanding of and sympathy for those with whom we disagree. One reason that Freemasonry is so concerned about freedom, political as well as spiritual, is that Freemasonry knows the absolute necessity of mutual tolerance if men are to live in freedom and justice.

Respect for knowledge and the skills dependent thereon is the significant lesson of the Fellowcraft degree. But such respect is part of a larger reverence which the true Master Mason accords to excellence in every form. And the true Master Mason has the courage to define and to insist on excellence, whether he is dealing merely with the ritual labors of his lodge, or with the performance of his fellow-workers in business, government, and community affairs. But since excellence alone can recognize the excellent, he reverences all knowledge and experience which have helped men everywhere to achieve excellence. the true Master Mason is not satisfied with the "average": he dares to be better than that.

An operative master mason was trained individually to be an architect or overseer of the work. He was a man of worth and dignity. The Speculative Master Mason must also trained individually to be a master of the moral and spiritual skills of the Builders of Brotherhood. His excellence must make him a man of worth and dignity.

Are you a Master Mason?

Appendix I:

Masonic History Prior to the Grand Lodge of California

The History of Masonry before the Establishment Of The Most Worshipful Grand Lodge, Free And Accepted Masons Of California

Tradition vs. History

In each of our post-Degree lectures, two terms are commonly used. "Masonic Tradition" and "History". They are specifically used because it is important to distinguish between what we know and what we believe. A sharp demarcation occurs On St. John the Baptist's Day, June 24, 1717. Remember that date. From then forward, what we have is History. Before it, we have Masonic Tradition.

Whence Came We?

There are scant few historical facts regarding our earliest beginnings. There are, however, many popular romantic notions, some with bigger followings than others. So-called "Secret Societies" and fraternal Brotherhoods have existed from the first formation of society. These organizations used ceremonies, symbols, emblems, private modes of recognition, promises or obligations and the concept of fraternalism or Brotherhood. Whenever and however Freemasonry was born, it employed these same, already-tested means of imparting its teachings and forming its bonds.

It is an undeniable fact that about 1390, an unknown Brother in England wrote a beautiful and lengthy manuscript, which described in some detail a fraternal society that we today know as Freemasonry. Even at that time, more than 600 years past, our Noble Craft was older than anyone could remember. Freemasonry has really existed from Time Immemorial.

When the Regis Manuscript was written, what existed was Operative Masonry. Our ancient Brethren worked with stone and mortar, building great buildings. They were called "Masons", and those who were most proficient in their craft were called "Freemasons", being free to work their craft withersoever they might travel. These "Freemasons" designed, coordinated and built the great Cathedrals and other stately edifices throughout Europe.

These massive undertakings often required years to complete, and the Freemasons that were employed in the construction organized Lodges to facilitate the every-day business necessary to allow them to do their Great Work. These Lodges normally met in rooms within the building. Each Lodge was governed by a Master and his Wardens, a Secretary maintained the books and records, a Treasurer oversaw the funds, a charity fund assisted the members provided relief for Freemasons and their families when in need. The Lodge met regularly, initiated members, and conducted its business. Sound familiar?

The great artists of the Middle Ages did not work in oils, or pastels. They worked in marble, stone, and mortar. Their canvasses were not made of parchment, but of hillsides and valleys. The beauty of, and in, their work stands to this day as testimony to their skill, their genius and their knowledge of the arts and sciences, particularly Architecture, Mechanics and Geometry. They did not come by this expertise easily, or quickly.

From as early as the age of ten, young boys were selected for their physical, mental and moral attributes, and Apprenticed to a Master of the Work. They would begin learning the skills and philosophies of the Craft, and if they showed sufficient promise, their names were entered in the records of the Lodge, making them Entered Apprentices. For seven years or more, the Master was Teacher, Mentor, Father, Taskmaster, Supporter, Guide and Friend to the young apprentice. The apprentice learned, at the hands of the Master, how to select stones for form and beauty, work the stone into an Ashler and place it strategically in the edifice to become wall, arch, pillar, column, floor, roof, window, sculpture or decoration. At the end of their apprenticeship, once the skills had been mastered, the youth would be tested. His proficiency would be proven by presenting a "Master's piece" to other Masters. If judged worthy, he would be accepted as a Fellow of the Craft.

When a building was finally completed, most Masons had to find other employment, or another building to build within the community. They were not permitted to move about. Freemasons were free to relocate, and would set up a new Lodge to facilitate building a new building.

This was Operative Masonry, and it existed for generations until Euclid's Geometry was rediscovered and published, thereby revealing many of the Freemasons' secret methods. The Reformation came, the Gothic style of Architecture went, laws changed, society underwent upheaval, and the Craft dwindled in number. During the sixteenth and seventeenth centuries, the Craft had shrunk so, that only a few, widely scattered, lightly populated, Lodges remained.

Until the sixteenth century, in order to become a Freemason, a man had to be a worker in the building trades, an Operative Mason. In an effort to protect the guild, these Freemasons began to accept members who had other reasons to join their Lodges – curiosity, interest in customs, symbolism, or just wanted to associate with these Freemasons. Because these nonOperative Freemasons had never proven themselves with a Master's piece, but had just been accepted as members without actually working as a Mason, they were called Accepted Masons. Because their work was more with the moral and symbolic teachings than the physical ones, they were alternatively called Speculative Masons. Gradually, by the end of the eighteenth century, there were more Speculative or Accepted Masons than Operative ones in Freemasons' Lodges.

History begins

History takes over from Masonic Tradition on St. John the Baptist's Day, June 24, 1717. In the back of a tavern in London, four or more old Lodges of London and Westminster met. They organized a Grand Lodge, and on the same day selected their first Grand Master, Anthony Sayer. Within a few short years, what had once been an Operative trade guild had become a Speculative fraternity. The two Degrees of Operative Masonry became the three Degrees of Entered Apprentice, Fellowcraft and Master Mason. Old manuscripts and writings were collected and collated and the first Book of Constitutions was written. This newly formed Grand Lodge began issuing Charters to constituent Lodges all over the world, including the thirteen colonies here. This is the beginning of Speculative Freemasonry, as it exists today.

Other Grand Lodges were formed in Scotland and Ireland and in 1751 a second Grand Lodge was organized in England.

In 1730, a Lodge was issued a Charter in Philadelphia. Others in the Americas followed. Provincial Grand Masters were appointed by these Grand Lodges in order to oversee these Lodges so far from home.

In 1776, a war was fought in the Americas, as a result of which all controls from England, and elsewhere, were severed. The several American Grand Lodges had become Sovereign and Independent, beholden to no one. There was much discussion of forming a single National Grand Lodge, with Brother George Washington as Grand Master. Brother Washington's recommendations and the collective wisdom of the Craft prevailed, and the plan was abandoned. As a result, at present, there are 51 Sovereign and Independent mainstream Grand Lodges in the USA.

In March of 1775, Prince Hall and fourteen other free Black men were initiated into Lodge No. 441, Irish Constitution. On September 29, 1784, a Warrant was issued to form African Lodge No. 1 in Boston, which eventually gave birth to Prince Hall Masonry. Today there are 39 Prince Hall Grand Lodges in the USA, and 32 of them have formed fraternal Amity with the mainstream Grand Lodges in their areas.

We know that the Masonry we belong to today did not just explode into existence in 1717. We also know that Adam and Eve were not members of our fraternity. Just as a man must go through several stages before he is a man, and just as a building must do the same, our fraternity learned, grew, developed, changed and evolved, adapting itself to the changing world around it, from before anyone can remember to the Grand and Noble Craft we have today. It was built by good men who sincerely wanted to belong to something greater than themselves. We, as the Speculative Freemasons of today, owe it to them to be aware of our humble beginnings, that our future will be even more glorious. We owe it to the principles upon which our superstructure is erected, Brotherly Love, Relief, Truth, Faith, Hope, Charity, Tolerance, Temperance, Fortitude, Prudence and Justice, to learn, grow, develop, change and evolve – like our beloved Craft.

Appendix J:

Masonic History of the Grand Lodge of California

CALIFORNIA MASONRY

You know, or should know, that Masonry in its modern Speculative form began with the organization of the first Grand Lodge and of the Grand Lodge system in London, England, in 1717. It is also important to be aware that the earliest known record of an American Lodge is dated at 1730, only thirteen years after the constituting of the Mother Grand Lodge. In parallel with the evolution of the USA, Masonry moved from East to West. From England to New England, across the fruited plains, majestic mountains and beautiful deserts, to the Golden Coast in the West pioneers, travelers and seekers of all description sojourned, and settled.

The history of the Grand Lodge of California is inseparable from the history of the State of California. Those same brave pioneers who came west in search of wealth, fame, and opportunity came to bring their beloved fraternity, and all that it entails, with them. In some cases, bringing Masonry to "The New Frontier" was their primary purpose. Grand Masters of Eastern jurisdictions issued Charters to western-bound sojourners, giving them the right to work as Lodges in the Wild West, under the jurisdiction of the Eastern Grand Lodge. Other Grand Masters issued Dispensations, giving groups of Masons who found themselves in this Masonic Wilderness the right to meet and organize as California Masonic Lodges.

In 1849, gold was discovered near Sutter's Mill. Word quickly moved eastward, and men accordingly began to move west. Such a long, difficult and dangerous journey is not to be undertaken lightly, or alone. Men seeking their fortunes knew that to go it alone was an invitation to disaster. Accordingly, they banded together into traveling parties, and sought ways to fulfill the need for fraternalism and mutual assistance. Some had long been Masons, others joined Masonic Lodges, and together, as Brethren, they made their way West.

It is unsurprising; therefore, that many prominent leaders in this new frontier were members of our fraternity. With the number of Masons, and the prominence the Craft played in their lives and the lives of others, the obvious action was to create a Grand Lodge of Masons in California.

As early as March of 1850, Masons in California attempted to form a Grand Lodge. That attempt failed, but the following month saw success. Invitations were issued to all the Masonic Lodges known to be in California, and all past Grand Officers of other jurisdictions known to be living here, to send delegates to a convention. At this convention, a new Grand Lodge was to be formed. On April 17th, 1850, in Sacramento three Chartered Lodges presented credentials, and three Lodges under dispensation sent delegates.

The oldest recorded California Lodge is California Lodge # 1, which was chartered by the Grand Lodge of the District of Columbia as California Lodge # 13. The vault of Western Star Lodge #2, in Shasta City, California, contains many valuable relics, memorializing its move from Benton City, near Chico, in 1851. Others show the number 98, which was issued by the Grand Lodge of Missouri on May 10, 1848, when it was first Chartered.

The Grand Lodge of Connecticut issued a Charter to Connecticut Lodge No. 76 on January 31, 1849. When the Grand Lodge of California was formed in 1850, it became Tehama Lodge No. 3.

The Grand Lodge of California, in April of 1850, thereby consisted of three Chartered Lodges. Total membership in those Lodges was 103. An inauspicious beginning, perhaps, but it led to fantastic growth.

In addition to Lodges Chartered by other jurisdictions, there were eleven dispensations issued by Grand Masters from Eastern jurisdictions. A few eventually became Chartered Lodges. Others thrived for a time and then faded away. The rest just never manifested at all. In most cases, a dispensation would be issued for a Traveling Lodge, to a group of Masons headed west. These early California Masons would hold meetings when and where they could, and some held together long enough to take hold in a California community.

The Grand Master of Indiana issued a dispensation to form Sierra Nevada Lodge, in Grass Valley, in 1848. The Lodge eventually failed, and its members later formed Madison Lodge, which was chartered under the Grand Lodge of California.

In 1849, the Grand Master of Louisiana gave a grant, similar to a dispensation, to a group that eventually became The Pacific Lodge at Benicia, and later was chartered as Benicia Lodge No. 5. The Lodge building they built was the first in California, and is still standing. In it are the first jewels used by the Lodge, made of tin and cut from cans of food. In the Lodge room, on the altar, is another relic from 1850, their Holy Bible.

Another dispensation issued by the Grand Master of Louisiana formed Davy Crockett Lodge No. 7. Ruben Clark was Master in 1851, and served the State of California as Architect and Builder of the State Capitol building in Sacramento. 1852 saw the name changed to San Francisco Lodge No. 7, as the Lodge moved from the jurisdiction of Louisiana to the Grand Lodge of California.

The Grand Lodge of California gained three more Chartered Lodges.

In September of 1850, the Republic of California became a State in the United States of America. Five Months earlier, the Most Worshipful Grand Lodge, Free and Accepted Masons of the State of California was formed. Jonathan D. Stevenson of San Francisco became the first Grand Master. On April 19, 1850, assisted by a full corps of officers, he opened the first session of the Grand Lodge of California in ample form.

From 103 members in three Chartered Lodges, the Grand Lodge of California grew. By November of 1850, Jennings Lodge No. 4 of Sacramento; Benicia Lodge No. 5; Sutter Lodge No. 6 of Sacramento; Davy Crockett No. 7 of San Francisco; Tuolumne Lodge No. 8 of Sonora; Marysville Lodge No. 9; San Jose Lodge No. 10; and Willamette Lodge No. 11 of Portland, Oregon, were chartered. The Grand Lodge of California had grown to 304 Masons; nearly tripling its size in members and quadrupling in Lodges in seven Months.

The day following the formation of the Grand Lodge of California, the Grand Lodge of Wisconsin issued a Charter to Lafayette Lodge No. 29, in Nevada City. While technically a breach of courtesy for one Grand Lodge to issue a Charter to a Lodge in the area of another jurisdiction, this was done in all innocence. Communications and transportation were not then what they are today. In addition, they did not have the Internet to make things as speedy as we know them. In 1851, a fire destroyed the Charter, and the Lodge was immediately re Chartered as Nevada Lodge No. 13. It remains so known to this day.

The year 1850 was a busy year for the Grand Master of Illinois. He issued dispensations for two Lodges in California. The first, Laveley Lodge in Marysville later became Marysville Lodge No. 9, and still later changed it's name to Corinthian Lodge No. 9. The second Illinois Lodge in California, Pacific Lodge, near Oroville, held it's meetings at a place called Long's Bar. Formed in 1850, it faded from the scene, and it's members were allowed to affiliate with California Lodges.

Grants and dispensations were also authorized and issued by Grand Masters of New Jersey, Virginia, Indiana, Massachusetts, Ohio, and Florida. None of these lasted very long, most never advanced beyond the Traveling Lodge stage.

Human organizations tend to grow, change and shrink. By 1860, two Lodges had moved to the jurisdiction of Oregon, 13 had surrendered their Charters; two had lost them for cause. Grand Lodge now consisted of 128 Lodges and 5055 members.

With a stabilizing population, the establishment of more cities, towns and communities, and the settlement of this wild new frontier winding down, more growth, changes, and evolution inevitably follow.

Mining has been, from the beginning, a major industry in California. Wherever a successful mine can be found, a town to support that mine will be nearby. Fascinating names were established for these towns and no less fascinating names for the Lodges Chartered therein. A few examples include: Rough and Ready at a camp by the same name in Nevada County; Indian Diggings Lodge in El Dorado County; Saint Mark 's Lodge at Fiddletown; Oro Fino, at a town by that name in Siskiyou County; Violet Lodge at Spanish Flat; Rising Sun Lodge at Brandy City; Mount Carmel Lodge at Red Dog, Nevada County. These and more, added color to the local landscape, and made Masonry a part of the community.

Brother John Whicher, former Grand Secretary of the Grand Lodge of California tells an interesting story of a characteristic mining camp in the early days of California.

"Of the numerous mining camps of early days, " says Brother Whicher, "one only need be noted. The largest mining camp in California was Columbia, in Tuolumne County, known as the 'Gem of the Southern Mines'. Gold was discovered there in the spring of 1850, and within one month, the stampede from nearby camps resulted in a population of 6000 miners. Every week brought more treasure-hunters, and flush times counted 30,000 men madly digging in the hills thereabouts, 15,000 being in the city limits. By 1865, Columbia was dead. It contained forty saloons, a long street devoted to fandangos and hurdy-gurdies, four theaters, one Chinese theater with a stock company of 40 native actors, three jewelry stores, a bull ring, 143 faro banks with a combined

capital of \$2,000,000, four hotels, two military companies, two hose companies, three express offices, four banks, four newspapers, two churches, a Sunday school, a division of the Sons of Temperance, and Columbia Lodge No. 28, of Masons. The principal bank was that of D. O. Mills, the steps leading to the building being of white Columbia marble, and the counters of mahogany. It contained huge gold scales with a capacity of \$40,000 in dust and nuggets. The camp produced within a radius of three miles and shipped \$125,000,000 in gold. The Masonic Lodge was a power in the work of maintaining order and decent government, but after the gold-fever and the mines had subsided, the membership fell to a low ebb, and in 1891 the old Lodge, established July, 1852, consolidated with Tuolumne Lodge No. 8, at the historic town of Sonora, where it still carries on. There are innumerable ghost cities on the Mother Lode, but Columbia was the gem of them all."

Many of these Lodges no longer exist. Towns, particularly mining towns, were successful only as long as the mines they supported produced a profit. During our 150 years as a Sovereign Grand Lodge, nearly 300 Lodges have become extinct. Freemasonry in the Grand Lodge of California, notwithstanding, has still survived. At the 2004 Annual Communications, there about 74,000 Masons in around 350 Constituent Lodges, which can be found in every city and in or near most of the smaller towns in the state. The age of the average California Mason is 68 years.

In the earlier days of the settlement of California, most of the growth was in the North end of the state. More recently, the South end has seen the same pattern. In 1860, San Diego Lodge No. 35, Los Angeles No. 42 and Lexington No. 104 were the only Lodges in the Southern half of the state. That was in 1855. Today nearly 45 percent of California Lodges are south of Tehachapi. In the County of San Diego, at the southern end of the state, there are currently 26 Chartered Lodges.

A fraternity, any fraternity, is whatever its members make it. Who those members are will play a large part in making it what it is. Let us look at some California Masons with whom you may – or should – be familiar.

La Loge La Parfaite Union Lodge No. 17 in San Francisco, commonly called "the French Lodge", has the honor of being the first non-English-speaking Lodge in California. And, in addition to being a Lodge with great individuality, because of its using the French ritual, it stands out as well as the Lodge whose Master (1898 and 1899) Alexander Kaufman Coney, saved the life of a Brother who later became President of Mexico. In his early years, Coney went to sea and sailed all over the globe. During these years he became a Mason in Silentia Lodge No. 198, New York City, in 1875. And, during these years as Purser of the vessel City of Havana, while docked in New Orleans, he managed to assist a stranger who came aboard the ship one summer evening. After some conversation, the stranger introduced himself as a Mexican revolutionary leader named Dr. de la Boza. He identified himself as a Mason as well, for whom the Mexican government had offered a large reward. He asked Coney, as a Brother Mason in distress, to conceal him aboard the ship until the vessel reached Vera Cruz. Coney knew it was against ship rules to take anyone aboard in this manner, but he knew that here was a Master Mason in distress and it was his duty to help him. On the way, the vessel stopped at Tampico where Dr. de la Boza had an extremely narrow escape from being caught, again with Coney's direct assistance. He finally escaped in

the darkness of night when the vessel finally reached Vera Cruz. He continued with his revolutionary efforts, eventually rising to the Presidency of Mexico.

Coney, however, did not know what became of him until several years later while he was on a visit to Mexico City. While sightseeing in the city one day, he was recognized and brought by several uniformed officers to the Presidential Palace. There he learned, to his amazement, that the Brother whose life he had saved was not a Dr. de la Boza, but General Porfirio Diaz, President of Mexico.

Coney turned down a check for \$50,000 (the amount of the reward that had been offered for General Diaz when Coney had originally assisted him to escape his enemies). Thereafter, he became Diaz's lifelong friend, and served as Mexican Consul General in St. Nazaire, France; in Paris, and later in San Francisco. He affiliated with La Parfaite Union in 1878.

James W. Robinson, one of the organizers of San Diego Lodge No. 35, born in Ohio, migrated to Texas in 1824. He took up the practice of Law in Nacogdoches, and became very active in State politics. On November 12, 1835, the Texas provisional council elected him Vice President of the Texas Republic. He was later appointed one of the first district judges of Texas. In December 1836, he was captured in the Battle of San Antonio and was taken to Mexico City as a prisoner of war. He was able to persuade General Santa Ana to free him in order for him to try to arrange an armistice. In 1850, he and his wife moved to San Diego where he built a two-story adobe house in the middle of the intersection of two streets, which he occupied for the remainder of his life.

Hilliard P. Dorsey, the first Master of Los Angeles Lodge No. 42, in 1854, came from Georgia, where he was born in 1821. During the Mexican War, he served as a Captain of the Mississippi Regiment under Jefferson Davis. He came to California in September 1849. He pioneered in the cultivation of walnuts near San Gabriel. However, he is most remembered for having fought a duel with another Lodge member during his year as Master, even though Grand Lodge had ruled that dueling between Brother Masons would be penalized by expulsion. Nevertheless, the duel took place two weeks later; each suffered a severe wound, and Grand Lodge expelled them both.

Domenico Ghirardelli, the founder of one of California's oldest business firms, Ghirardelli's Chocolate Company, was a member of Lodge La Parfaite Union No. 17. He was born in Raphalo, Italy, in 1817, and migrated first to Lima, Peru, where he became close friends with James Lick. In 1849 when news of the California gold discovery reached Peru, Ghirardelli followed Lick to San Francisco. After first trying his luck as a miner, he soon returned to his confectioner's trade, and opened a "Candy & Syrup Manufactory", producing only the best French and American candy. Over the years, the business evolved, until it finally focused only on chocolate in its North Beach site in 1895.

Peter Lassen was born in Copenhagen, Denmark, in 1800, and in 1830 he came to the United States and worked his way through St. Louis, Missouri, and overland to Oregon City. From there, he made his way south to San Jose in 1840-41, where he worked as a blacksmith. He moved on to Sutter's Fort, and in 1844, he became a Mexican citizen

and was granted a ranch area in what is now Tehama County. After the Mexican War, he traveled overland to Missouri with Commodore Stockton, and then returned in an immigrant train of 12 wagons with the Reverend Saschal Woods, carrying the Charter of Western Star Lodge No. 98, under the jurisdiction of the Grand Lodge of Missouri. This Lodge was supposed to have been opened on Lassen's property, in a small settlement he established on Deer Creek. However, it moved to Shasta during the gold rush of 1849-1851, and Lassen became the Charter Junior Warden of Western Star Lodge No. 98 (now No. 2). He was killed somewhat mysteriously in 1859 while prospecting for gold in the Honey Lake region of what is now Lassen County.

Initiated Three Times

The first Master of Mount Moriah Lodge No. 44, Philip Shephard, was initiated three times and passed twice!

Born in Plymouth, England, in 1813, his early life was as a sailor. During his seafaring years he was initiated an Entered Apprentice in a French Lodge that met in a cave near Alexandria, Egypt. However, he had to leave before he could be passed, so he applied for his Fellowcraft degree in an English Lodge at Kingston, Jamaica. However, his French work was so different from that of the English Lodge that he had to be initiated again. Then once more before he could be passed, he had to sail. He tried again in New York, and here again the work was so different from either the English or French that another initiation was in order. But once again, he had to leave before getting the Fellow Craft degree. Finally, while in port at Rio de Janeiro, he was passed in St. John's Lodge No. 703.

He arrived in San Francisco as Captain of the vessel Arkansas in December 1849, and applied to California Lodge No. 1 for the Third Degree. But, by then, he had such a jumble of French, English, and American work in his mind that the Lodge decided that he had to be passed again. He finally became a Master Mason in California Lodge sometime between November 1850, and May 1851. In 1853, he withdrew from California Lodge to help organize Mount Moriah Lodge No. 44, and he remained a member until his death in December 1865.

Appendix K:

Reading List

(Adapted from the Livingston Masonic Library (NY) Reading Courses)

A. STANDARD COURSE

- **Masonic Philanthropies** by S. Brent Morris
- **The Craft and its Symbols** by Allen E. Roberts
- **A Comprehensive View of Freemasonry** by Henry Wilson Coil
- **The Builders** by Joseph Fort Newton
- **Along Masonic Trails** by Wilmer E. Bresee
- **The Men's House** by Joseph Fort Newton
- **The Newly-Made Mason** by H.L. Haywood
- **Freemasons' Guide and Compendium** by Bernard Edward Jones
- **Foreign Countries** by Carl Claudy
- **A Pilgrim's Path** by John J. Robinson

B. ADVANCED COURSE

- **Dear Brother Herman** by Herman Sarachan
- **The Genesis of Freemasonry** by Douglas Knoop and G. P. Jones
- **The Pocket History of Freemasonry** by Fred L. Pick and G. Norman Knight
- **Facts, Fables, and Fantasies of Freemasonry** by William A. Brown
- **Masonic Symbolism** by Charles C. Hunt
- **Revelations of a Square** by George Oliver
- **Sources of Masonic Symbolism** by Alex Horne
- **Famous Masons** by H. L. Haywood
- **The Clergy and the Craft** by Forrest DeLoss Haggard
- **A Masonic Thought for Each Day of the Year** by Alphonse Cerza

B. ADVANCED COURSE (continued)

- **Spirit of Masonry** by William Hutchinson
- **The Meaning of Masonry** by Walter Wilmshurst
- **The Masonic Ladder** by John Sherer
- **The Temple and the Lodge** by Michael Baigent and Richard Leigh

C. AMERICAN HISTORY COURSE

- **Revolutionary Brotherhood** by Stephen Bullock
- **House Undivided** by Allen E. Roberts
- **House Reunited** by Allen E. Roberts
- **Masonic Membership of the Founding Fathers** by Ronald F. Heaton
- **Freemasonry and the Presidency** by Ray Vaughn Denslow
- **Colonial Freemasonry** by Louis C. Wes Cook
- **Freemasonry in the Thirteen Colonies** by J. Hugo Tatsch
- **Cornerstones of Freedom** by S. Brent Morris
- **Brother Truman** by Allen E. Roberts
- **G. Washington, Master Mason** by Allen E. Roberts
- **Freemen and Freemasons** by James W. Beless

D. RECREATIONAL COURSE

- **The Lodge in Friendship Village** by P. W. George
- **These Were Brethren** by Carl H. Claudy
- **The Man Who Would be King (and other stories)** by Rudyard Kipling
- **Twice-Told Tales** by L.C. Helms

- **A Treasury of Masonic thought** by Carl Glick
- **Tied to Masonic Apron Strings** by Stewart M. L. Pollard
- **Born In Blood** by John J. Robinson
- **Two Crowns for America** by Katherine Kurtz
- **Foucault's Pendulum** by Umberto Eco

E. WARDEN'S COURSE

- **How to Become a Masonic Lodge Officer** by H.L. Haywood
- **The Lodge and the Craft** by Rollin C. Blackmer
- **Our Stations and Places** by Henry G. Meacham
- **Family Masonic Education Workbook** by Burt Prater
- **Freemasonry and its Etiquette** by William Campbell-Everden
- **Fraternal Poetry & Prose** by Henry Emmerson
- **Designs Upon the Trestleboard** by Arthur R. Herrmann
- **Masonic Lodge Methods** by L. B. Blakemore
- **Sing, Brothers, Sing** by Carl F. Price
- **The Masters Book** by Carl H. Claudy
- **75 Ways to Attract and Retain New Members**
- **101+ Ways to Improve Interest and Attendance in Your Masonic Lodge**
- **150+ Ways to Involve Your Lodge With the Family and in the Community**
- **Is It True What They Say About Freemasonry?** by Art deHoyos and S. Brent Morris

F. PUBLIC SPEAKING COURSE

- **Short Talks on Masonry** by Joseph Fort Newton
- **The Art of Public Speaking** by Stephen Lucas
- **3-5-7 Minute Talks on Freemasonry** by Benjamin Elbert Bede
- **A Treasury of Masonic Thought** by Carl Glick
- **The Old Past Master** by Carl H. Claudy
- **Communicating Effectively** by Sandra Hybels
- **Prayers for All Occasions** by Stuart R. Oglesby
- **One Hundred Short Prayers** by May Stafford Hilburn

G. DISTRICT INSPECTOR'S COURSE

- **Whither Are We Traveling** by Dwight L. Smith
- **Masonic Addresses** by Barnard Eberlin
- **Chips From the Quarries** by Richard H. Brown
- **600 Years of Craft Ritual** by Harry Carr
- **The Search for Leadership** by Allen Roberts
- **The Art of Public Speaking** by Stephen Lucas
- **The Jurisprudence of Masonry** by Albert Mackey
- **Masonic Odes and Poems** by S. Brent Morris

H. ROYAL ARCH COURSE

- **Royal Arch, Capstone of Freemasonry** by Ray Vaughn Denslow
- **Light from the Sanctuary** by Charles Albert Snodgrass
- **Lessons in Capitular Masonry** by Charles C. Hunt

- **The Royal Arch, its Hidden Meaning** by George Harold Steinmetz
- **The Temples in Jerusalem** by Harry Kelso Eversull
- **Some Royal Arch Terms Examined** by Roy A. Wells
- **Freemasons' Book of the Royal Arch** by Bernard Edward Jones
- **The York Rite of Freemasonry** by Frederick G. Speidel

I. SCOTTISH RITE COURSE

- **Lodge of the Double-Headed Eagle** by William L. Fox
- **History of the Supreme Council, 33°, A.A.S.R., N.M.J., U.S.A.**
by George Newbury and Louis Williams
- **The Story of the Scottish Rite of Freemasonry** by Harold Van Buren Voorhis
- **The Bible in Albert Pike's *Morals and Dogma*** by Rex Hutchens and Donald Monson
- **A Bridge to Light** by Rex Hutchens
- **Theatre of the Fraternity** by Lance Brockman
- **Modern Historical Characters in Freemasonry** by John H. Van Gorden
- **Albert Pike: The Man Beyond the Monument** by James Tresner
- **Rose Croix: The History of the Ancient and Accepted Rite for England and Wales**
by Alexander C.F. Jackson

J. MASONIC ANTIQUE COLLECTORS COURSE

- **Masonic Symbols in American Decorative Arts**
- **Bespangled, Painted and Embroidered** by Barbara Franco
- **Fraternally Yours: A Decade of Collecting** by Barbara Franco
- **Masonic Collectables** by George B. Spielman

- **The Care of Antiques and Historical Collections** by A. Bruce MacLeish
- **Material Culture of American Freemasons** by John D. Hamilton

K. LIVES OF FAMOUS MASONS COURSE

- **DeWitt Clinton** by Dorothis Bobbé
- **Stephen A. Douglas, Freemason** by Wayne C. Temple
- **Garibaldi in the Light of History** by Leonardo Bochicchio
- **Mozart and Masonry** by Paul Nettl
- **Albert Pike--The Man Beyond the Monument** by James Tresner
- **Paul Revere and the World He Lived In** by Esther Forbes
- **T.R.; The Story of Theodore Roosevelt and His Influence on Our Times**
by Noel Fairchild Busch
- **Sibelius and his Masonic Music** by Hermine Williams
- **Thomas Smith Webb, Freemason, Musician, Entrepreneur** by Herbert R. Leyland

L. MASONIC ORGANIZATIONS COURSE

- **The Eastern Star** by Harold V.B. Voorhis
- **Hi...Dad! [De Molay]** by Herbert Ewing Duncan
- **Beyond the Craft** by Keith B. Jackson
- **Seekers of Truth: The Story of the Philalethes Society, 1928-1988** by Allen E. Roberts
- **History of the Royal Order of Jesters**
- **Parade to Glory; The Story of the Shriners and Their Hospitals for Crippled Childen**
by Fred Van Deventer

- **Fifty Years of National Sojourners** by LaVon Parker Linn