

# THE MENTOR PROGRAM



The Right Worshipful Grand Lodge  
of  
Free and Accepted Masons of Pennsylvania

2006  
(Updated to May 2010)

## **Mentor's Charge**

For each candidate to best appreciate and better understand his commitment as a Freemason, we need to be personally committed to provide him with a worthwhile mentoring program and a dedicated mentor.

You being an experienced brother, have been endued with the responsibility in assuring that this candidate is afforded Masonic experiences and information that will inevitably take him from a candidate to a motivated and active member. You will be the individual who will be with and instruct him not only during the Craft Degrees, but beyond our three degrees.

By accepting this responsibility, you personally assume the duty of mentor, educator and companion throughout his Masonic journey. By doing so, you will assist him in developing his best potential not only as a Mason, but as an individual in society.

The whole focus of mentoring is to encourage the candidate to grow in knowledge, involvement, and confidence so that he, his family, his community, and the Lodge may benefit from, and enjoy his membership.

You as a mentor will provide the necessary time and knowledge required to properly care for this candidate and develop his understanding of our beloved Craft.

Not only will this experience be enlightening for the candidate, but rewarding for yourself as you see him mature into an active and productive Freemason.

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## Introduction

It is important that every Freemason become imbued with the spirit of Freemasonry and believe in, as well as understand, its purposes and ideals. Every candidate is a stranger to Freemasonry and Freemasonry is likely a stranger to him. It is not merely a Lodge he is joining, but a great Fraternity with a rich history centuries old. It is an intricate system of laws, many purposes, ideals and Obligations, a set of rights, privileges and duties, and a set of landmarks to be preserved.

We recognize that informed Masons derive the greatest rewards from Masonry and in turn, from their broader understanding of its purpose, they contribute greatly through their active participation in the Fraternity. It should be our constant goal, therefore, to communicate to our members, particularly to our new initiates, a concept of Masonry that makes their minds receptive to the deep and meaningful lessons of the Craft. 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 the Brotherhood. He has every right to expect that the Lodge itself shall give him much of the information he needs. With this goal in mind, this manual has been developed for our Lodges to assist them in making more knowledgeable Masons of their initiates and members.

With the program that this manual presents, the candidates, either individually or as a group, have nothing to do but learn about Freemasonry and be willing to ask questions about the Craft as they arise. This program is not intended to take the place of appointed instructors in the Lodge who assist the candidate in preparing for advancement through the degrees.

Mentoring Lessons 2, 3 and 4 relate to the three degrees of Freemasonry and are to be presented as soon as possible after conferral of each respective degree. This will lend more meaning to the lessons since the experience will still be fresh in the candidate's mind and he will more readily relate to those degrees. By the end of the mentoring lessons, he will have acquired a greater understanding of Masonry, more than many veteran Masons who over the years have been left to their own initiative to develop Masonic knowledge.

The Mentor Committee shall have the discretion to adjust the number of lessons to meet the needs of the Candidate. If a mentor lesson is longer than a typical two-hour lesson, the Committee may decide to have an additional lesson. The Committee should also consider that the Candidate must receive instruction in the Mentor lessons, additional description on each lecture and demonstrate proficiency in the Masonic knowledge of the program.

This plan poses no great burden on the Lodge or its members, financially or otherwise. Very simply, each member of the mentor committee should familiarize himself with the subjects assigned to him, including the proficiency material.

In presenting this material to the candidate, it must be stressed to him that what he hears is not the random opinion of one individual but rather a statement that is accepted by the Craft and may be taken as both serious and sincere.

In addition, we realize that the support of the candidate's family may be the deciding factor in his desire to become a well-informed and active member of the Craft. There are truly few secrets in Freemasonry, but it will be important to explain to the candidate what he may or may not discuss with his wife and family.

# The Mentor Program

## ***Purpose:***

The purpose is to insure that every candidate is properly instructed in the fundamentals of the Craft.

- Recommended Committee Composition:
- Ideally to present the program — as many as three Brethren consisting of:
- A Lodge Mentor appointed by the Worshipful Master
- A member of the Lodge's Masonic Education Committee appointed by the Worshipful Master
- One of the candidate's recommenders/sponsors, if possible

## ***System Process:***

The committee meets with the candidate:

- After a successful ballot
- After the first degree
- After the second degree
- After the third degree
- Summary and review follow-up meeting

*Note: The Mentor Committee has the right to determine the number of lessons of the program that are necessary to accommodate the needs of the candidate. Each candidate should have time available to raise questions, to be questioned and hear Masonic knowledge in a positive learning lesson. If a candidate is to achieve proficiency in the work of the Mentor Program, he must have full opportunity to learn.*

# Mentoring Lesson No. 1 — On The Threshold

## **When:**

Arrange for the first mentoring lesson(s) to begin after a successful ballot and to be completed before the conferral date of the Entered Apprentice Mason's Degree.

## **Location:**

A convenient room adjacent to the Lodge room

Attire:

Business suits or business casual

## **Candidate:**

Instruct the candidate to bring his Masonic Education Packet — *On The Threshold* to the meeting. The packet must be either mailed or personally given to him in advance of the first mentoring lesson so he may make himself familiar with the information enclosed.

## **Committee:**

1. Welcome the candidate, and his family if present, and set him/them at ease. Make appropriate introductions.
2. Review Booklet No. 1, On The Threshold.
3. Introduce Mentor Lecture Series No.1 by giving an overview to the petitioner, encouraging questions and discussion.
4. The candidate will discuss the lectures with the Committee, who shall be well prepared and knowledgeable of the material presented.
5. Give a short history of your own Lodge. If unavailable, please check with the office of the Library and Museum at our Grand Lodge (Tel: 215-988-1908).
6. Break for refreshment and casual conversation.
7. Conduct the petitioner, and his family if present, on a tour of the Lodge room, explaining in general; the layout, stations and duties of the officers.
8. Explain that mentoring lessons will be held following the initiation of the petitioner and the conferral of the Fellowcraft Mason's and Master Mason's degrees.

*Remember that this is serious work and the first impression is a lasting one. Display your Masonic pride and show enthusiasm and concern for the candidate. Do not attempt to scare or tease the candidate.*

## **Introduction**

You have been balloted for and approved to receive the three degrees of Freemasonry in \_\_\_\_\_  
Lodge No. \_\_\_\_\_, F. & A.M.

We congratulate you on your acceptance and welcome you, as one about to enter our ranks as one earnestly seeking the truths our Fraternity has to offer. Millions of men have traveled this path before you. Nearly all have received considerable benefit from their efforts. However, experience has shown that many of these men had limited knowledge or understanding of what Freemasonry should mean and can do for them. For this reason, we are holding this lesson to convey certain thoughts and information with you, which we feel, will better prepare you for your future Masonic career.

The basic purpose of Freemasonry is to take a good man and make him better. By its teachings, Freemasonry seeks to impress upon the minds of its members the principles of personal responsibility and moral living and to give each an understanding of a feeling for charity. It endeavors to encourage each Mason to put these lessons into practice in his daily life.

Masonry is a voluntary association of men of every social class, of every race, creed and color, as well as, various political and widely divergent religious beliefs. Masons are bound together in one common purpose—that of gaining a better understanding of men and, fraternally, to love one another. In the framework of its teachings, each man may find a philosophy of life, which will fit his own need.

## **What is Freemasonry?**

Freemasonry is a philosophy of life, serious in character, built on a system of moral living, expressing a belief in a Supreme Being and the immortality of the soul. It is not a religion or an alternative to a place of worship, but it is set in a religious character with moral content based upon only two truths: the Fatherhood of God and the Brotherhood of Man. It helps us to realize that there exists a nobler path of life than we experience in the non-Masonic world.

Although generally acknowledged as a way of life, in reality, Masonry is a way of thinking that makes men aware that there are more profound treasures in life than the materialistic things we momentarily cherish. Masonry strives to be an effective force for good in this world. It offers no inducement to prospective candidates other than the opportunity to render service to their fellow man in keeping with the concept of Brotherhood.

Masonry uses symbols to intrigue us and stimulate our curiosity. It recognizes no single interpretation but encourages thought and study on the part of each member. Masonry teaches love and kindness in the home; honesty and fairness in business or occupation; courtesy in social contacts; help for the weak and unfortunate; trust and confidence in good men; resistance to evil; forgiveness toward the penitent; love toward one another and above all reverence for the Supreme Being.

## History

You may have heard or read that Freemasonry is one of the world's oldest organizations. Perhaps one of the most interesting aspects of Freemasonry is its history. In general, its history may be divided into two distinct eras. The first refers to the era that came before recorded or written history. The second refers to the era that runs back from the present day approximately 800 years and covers that period of which there is a definite record.

There are those who believe that Freemasonry originated with the very beginning of civilization, indeed with the start of intelligent thinking in man. However, there is no reasonable basis for such a belief. We do know that as time and experience proved certain truths, these truths were taken and carried to the thinking people of the various tribes. We know, also, that in several of the ancient civilizations there existed certain mystic societies. These mystic societies had a Lodge form, with Lodge officers, all similar in character, and teaching moral living. In essence, Freemasonry may be said to have co-existed with altruistic thought throughout the ages.

While we refer to ourselves as Freemasons, the accepted term for hundreds of years has been simply, Masons. Defined, Masons means builders. Starting some 800 years ago, and lasting nearly 400 years, was the era during which hundreds of great cathedrals were built in Western Europe. To accomplish what they did, the Masons of that era banded themselves together in workmen's guilds. Each of the guilds formed a Lodge, with regular Lodge officers and with three grades or classes of membership. The first, or lowest form of members, were apprentices or bearers of burden. The second form, were the craftsmen or fellows, the skilled workmen on the temples. The third or highest form, were the masters constituting those who were the overseers and superintendents on the building. Also, certain states of proficiency were required before a man could pass from one grade to the next. Furthermore, they all taught and required of their membership certain attributes of moral conduct. It was these guild Lodges that actually gave birth to modern Masonic Lodges and present day Freemasonry.

We refer to these guild Masons as "operative Masons" because they actually operated and performed as working Masons. However, during the sixteenth century there began a decline of cathedral building and with it a decline in the strength of the guild Lodges. Lodges began taking in other members, that is, men of high moral character but not necessarily of the builder's trade. These non-operative members were referred to as "speculative Masons." Eventually the guild Lodges came to be known as speculative Lodges and Masonry went through a transition from building cathedrals to building character in men.

From this point on, we do not have to speculate since we have written records from which this is taken. The first Grand Lodge of England (and in the world) was formed on June 24, 1717 in London by four Lodges which had been meeting in different taverns in the city. Its Constitution was compiled in 1723 by James Anderson, Grand Secretary. Eight years later the Grand Lodge of Ireland began work and was immediately recognized by the Grand Lodge of England. During the years 1749 and 1750, a number of English and some Irish Masons could neither affiliate with nor visit Lodges under the Grand Lodge of 1717, because they belonged to "the laboring class". On July 17, 1751, these Masons formed a second Grand Lodge of England, known as the "Most Ancient and Honorable Society of Free and Accepted Masons according to the old Constitution." Its Masonic attitude was more progressive than the older Grand Lodge and more appealing to men interested in Freemasonry. The members of this organization, contending that their ritual alone preserved the ancient customs and usages of the Craft, styled themselves "Ancient York Masons" and dubbed the 1717 Grand Lodge "the Modern Grand Lodge," because they felt that the older body had modernized its ritual, thus straying from the ancient usages and landmarks. The Constitution of the 1751 or "Ancient" Grand Lodge is the Ahiman Rezon compiled by Brother Lawrence Dermott, Grand Secretary and printed in 1756. Both English Grand Lodges, "Moderns" and "Ancients," and their subordinate lodges continued their separate ways, as rivals and competitors, creating discussion and confusion until the union of the two Grand Lodges in England in 1813.

Just when Masonry came to Pennsylvania is difficult to determine. Benjamin Franklin printed in his Pennsylvania Gazette of December 8, 1730, "there are several Lodges of Free Masons erected in this Province..." The Constitutions of St. Johns Lodge, written by Thomas Carmick in 1727, attests to the fact that Masonry was established in Pennsylvania at an early date. This "Carmick Manuscript" is still in the archives of the Grand Lodge of Pennsylvania. On June 5, 1730, the Duke of Norfolk, then the Grand Master of the (1717) Grand Lodge of England (Moderns), deputized Colonel Daniel Coxe of New Jersey, a member of

the Lodge at the Devil Tavern within Temple Bar, London, to be “the Provincial Grand Master of the Provinces of New York, New Jersey and Pennsylvania.” His deputation took effect June 24, 1730 and extended to June 24, 1732. The deputation authorized Brother Coxe to appoint his officers for the two years he was the Grand Master. This explains a certain entry in “Liber B,” the only known record of a Philadelphia lodge of this period (now in the possession of the Historical Society of Pennsylvania). “Liber B” was the account book (from 1731 to 1738), of St. John’s Lodge, Philadelphia, and the entry lists William Allen as Grand Master on June 24, 1731. It seems plausible that Coxe appointed Allen as Grand Master, since his deputation gave him the power to do so. Allen was then elected Grand Master, as recorded in the Pennsylvania Gazette, June 19-26, 1732, the election taking place on St. John the Baptist’s Day, 1732. Allen then appointed William Pringle, Deputy Grand Master, and Thomas Boude and Benjamin Franklin, Wardens. Benjamin Franklin would become Grand Master in 1734, the same year he published Anderson’s Constitutions, the first Masonic book printed in America.

By September 5, 1749, some Brethren of this Grand Lodge, feeling that their self-constituted Grand Lodge lacked the authority it formerly possessed, made an appeal to the Masonic authorities in London for the appointment of a Provincial Grand Master of Pennsylvania. The Grand Master of England (Moderns), William Lord Baron of Rochdale in the County of Lancaster, appointed William Allen, who had been Grand Master in Pennsylvania in 1731.

At a meeting of the Grand Lodge, March 13, 1750, William Allen presented his deputation as Provincial Grand Master of Pennsylvania and assumed that office. The action taken on that date marks the end of the independent Grand Lodge of Pennsylvania and its inception as a Provincial Grand Lodge affiliated with and deriving its authority from the Grand Lodge of England (Moderns). The Grand Lodge was composed of three Philadelphia Lodges: St. John’s, No. 2, and No. 3.

On February 13, 1760, the Members of Lodge No. 1, (Ancients) in Philadelphia, balloted for a Provincial Grand Master. William Ball, a wealthy landowner in the Province was elected. Following the election of Ball, an application was made by the Members of Lodge No. 1 to the Grand Lodge (Ancients) in London for a Provincial Grand Warrant for Pennsylvania. They were successful in their efforts and warrant bearing date of July 15, 1761, for the Provincial Grand Lodge of Pennsylvania (Ancients) was issued. This venerable document is in the archives of the Grand Lodge of Pennsylvania.

Whereas the original Grand Lodge of Pennsylvania (Moderns) had been very conservative and relatively inactive, the new Grand Lodge of the Ancients was progressive and alert to all opportunities. During its entire career, the Modern Grand Lodge never had more than four constituent lodges on its rolls, even in its most prosperous years. On the other hand, from the date of its establishment up to the beginning of the Revolutionary War, the Ancients’ Grand Lodge granted warrants to sixteen lodges and during the Revolution warranted seven more. Indeed the war only intensified the rivalry and considerable friction between Ancients and Moderns in Pennsylvania, because the Modern lodges, to a great extent, were composed of conservatives who were inclined to be Loyalists, while a large majority of the Ancients espoused the cause of independence. By the end of the war the “Moderns” Grand Lodge and its three subordinate lodges had died out. With the death of Brother Franklin, April 17, 1790 at age 84, “Modern” Masonry in Pennsylvania, for all practical purposes, ceased to exist.

By 1813 when, in Jurisdictions throughout the world, Modern and Ancients began to be reconciled and united, no reconciliation was necessary in Pennsylvania. Therefore, the ritualistic changes and compromises resulting from the reconciliation of 1813 did not affect the ritual in this Commonwealth, and Pennsylvania Masons continued to work in the pure “Ancient” way, as “Ancient York Masons”. This appellation was changed to “Free and Accepted Masons” about 1872. No written record of this change has been discovered, except that at about this time, the general return forms issued by Grand Lodge for the use of the subordinate lodges began to be printed with the “F. & A.M.” designation. During the nineteenth century, Grand Lodge concentrated on building stability and uniformity among the lodges in Pennsylvania, and during the twentieth also concentrated on strengthening membership. In the twenty-first century, in addition, the lodges will be increasing their outreach into their communities and modernizing the way of Freemasonry through a “Renaissance.”

Pennsylvania is the only Jurisdiction which titles its Grand Lodge Officers “Right Worshipful”, instead of the usual “Most Worshipful.” The members are universally called “Brother.” As of January 2006, Pennsylvania Masons may enjoy plural membership.

## **Purpose**

What is the purpose of Freemasonry? This is not a simple question that can be answered in a short span of time, because Masonry has many meanings to all of its members. Three principal tenets are: Brotherly Love, Charity and Truth. Through the practice of these tenets, we strive to make ourselves better husbands, better fathers and better men.

One of the fundamentals of Freemasonry is the practice of brotherly love. True brotherly love is more than the congenial bond of goodwill and understanding that exists between close personal friends. To practice true brotherly love means to practice true and genuine tolerance, charity, truth and justice toward all human beings. The concept of love and toleration for all men does not mean approval or sanction of all that men say or do. Love and toleration represents a two-way road of mutual respect.

We must be willing to overlook or forget petty grievances or peculiarities. We must strive to see that the good things in our Brethren that will make us love them in a fraternal sense as a "Brother." We must cast aside our passions and prejudices; remember that, "by the exercise of Brotherly Love we are taught to regard the whole human species as one family, the high and low, rich and poor, and that we must aid, support and protect each other."

The most common interpretation of relief is some form of charity. To contribute to public charity is the responsibility of everyone, and as a citizen of the world, we are obligated to society to carry our fair share. Masonic charity has still another meaning. A person may be distressed in many ways other than financial. He may be lonely and a cheerful word may give him relief, or perhaps all he seeks is a pleasant smile. To sympathize with their misfortunes, to console them in their sorrows and to restore peace to their troubled minds: This is the grand aim we have in view.

In considering truth, we commonly think of truth as the opposite of falsehood. When a person's word is as good as his bond, he is thought to be truthful. To be good and true is the first lesson we are taught in Masonry. Without truth, there would be no foundation for trust and fellowship.

## **What does Masonry Expect from a Member?**

To be a true Mason, the Craft will make demands upon your conscience, by requiring you to live by and act consistently with your promise or obligation. If they are ignored you will not be able to perform your duties as a Mason, nor will you be able to claim any rights or privileges. You will not find the duties, rights or privileges of a Mason anywhere fully explained, clearly numbered, stated or cataloged. They are however, scattered here and there, some in the form of symbols, others of customs, others of laws. Some are clearly and explicitly stated, others merely implied. Your Masonic obligation is not inconsistent with civil or moral law, nor is it inconsistent with one's religious duties or the duties a man owes to his wife and family.

While it may be rather unpleasant to mention dues at this time, we know you are aware they exist. We must contribute to the financial aid of the Lodge in order for it to function. The fees are very nominal by today's standards. However, our dues or fees become due no later than January first of each year and we are expected to keep them current. Otherwise, if you allow them to lapse into arrears you are unnecessarily subjecting yourself to suspension for non-payment of dues.

Visiting Lodges in which you do not hold membership is both a right and a privilege, though not a duty. It is a right in the sense that you may seek admittance into any regular Lodge. It is a privilege in the sense that your admission into that Lodge is contingent upon your being vouched for or examined and being permitted to enter by the Worshipful Master. If a Mason is not permitted to enter a Lodge at a certain time, the fact does not cancel his right to seek to visit at another time or seek to visit any other regular Lodge. A Mason's privileges are to be described in principle and in spirit rather than in detail. You have the right of a voice in your Lodge, as well as, to hold office. Membership however, gives no member the right to demand these things of either the Lodge or Grand Lodge. However, thanks to the right circumstances and good fortune, if they are offered, each member has the right and, depending on personal perception, a "duty" to accept. Always remember, you will not be thought less of should you choose to decline. All that Masonry is, all that it means, all that it has to give or offer, belongs to every individual Mason in the same way and to the same extent as to all other Masons. Freemasonry in its height, breadth, length, depth and richness belongs to you to use and enjoy.



# **Mentoring Lesson No. 2 — The Entered Apprentice Mason**

## ***When:***

Arrange for the second mentoring lesson(s) to begin after his Initiation and to complete before conferral of the Fellowcraft Mason's Degree.

## ***Location:***

The Lodge room

Attire:

Business suits or business casual

## ***Candidate:***

Instruct the candidate to bring his Masonic Education Packet — The Entered Apprentice to the meeting. The packet is to be presented to him immediately following the conferral of the Entered Apprentice Mason's Degree.

## ***Committee:***

1. In advance of the Entered Apprentice Mason's arrival, display the working tools and the Three Great Lights.
2. Welcome the newly-made Brother who is a candidate for the Fellowcraft Mason's Degree and set him at ease.
3. Review Booklet No. 2, The Entered Apprentice.
4. Encourage question and discussion; use the Lodge room and its furnishings to illustrate.
5. Introduce Mentor Lecture Series No. 2 by giving an overview to the candidate.
6. The candidate will discuss the lectures with the Committee, who shall be well prepared and knowledgeable of the material presented.
7. Break for refreshment and casual conversation.
8. Explain that the next Mentor lesson will be held after he has received his Fellowcraft Mason's Degree.
9. Display your Masonic pride and show enthusiasm and concern for the candidate.

## **Introduction**

You are now called, an Entered Apprentice Mason. I hope you never forget your experience in the first degree. Your possession of the degree is complete. You can continue to enjoy it as long as you live and the more you study it the more it will mean to you. Not every interpretation can be given here because different symbols have different meaning to the Brethren of Freemasonry.

The interpretation that you hear throughout the balance of these meetings should not be construed as being derived solely from the Grand Lodge of Pennsylvania alone since these explanations are derived from many sources and individual opinions. We hope that our explanations will stimulate your own research into the symbolism of Masonry.

## **Interpretations of the Entered Apprentice Mason's Degree**

**Apprentice:** The word "apprentice" means "learner," one who is taking his first steps in mastering a trade, an art or a profession. During the era of the guild or operative Mason, the apprentice was a boy, usually between twelve and fifteen years of age. He had to be sound physically in order to do the required work. He had to be of good habits, that is, obedient, willing to learn, of unquestioned reputation and well recommended by Masons already members of the Craft.

**Belief:** The questions asked by a skilled Brother are phrased so that Christian, Hebrew, Moslem and all others who believe in one Supreme Being may be initiated. Further, they must believe that the spirit never dies; consequently, punishing vice and rewarding good means for all time even after this mortal existence on earth. Believing that a Supreme Being revealed his will to man signifies a belief in a holy book or books, wherein are laid down moral principles and a way of life.

**Preparation:** Your physical preparation was symbolic of your mental preparation. The candidate should be prepared in both his mind and in his heart. You were like the prodigal son, who had wandered for years and was still not satisfied. You came to our door seeking more than the material things in life, having prepared your mind and heart for better things.

**Closed Door:** The closed door through which you passed represents the obstructive elements within yourself. With preconceived ideas and convictions you have kept the door closed; thus blocking your own light. Only you can remove this barrier by asking with a prayerful heart, seeking with intellectual curiosity and understanding the truths contained within the symbolism of Masonry.

**Three Knocks:** The three distinct knocks represent body; soul and spirit not jointed together but separate. In our presentation to you, this is the first example of symbolism being explained and I hope you enjoy and appreciate it. The knocks that you heard used in the degree symbolize the fact that in the early days of Freemasonry, the Craft was distinctly Christian. Consequently, the explanation of the knocks is as given in The Gospel According to St. Matthew, Chapter 7, Verse 7: "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

**Metals:** You were deprived of all metals to emphasize a later lesson on charity. The lack of metals also refers to the entrance of all men into this world, penniless and dependent on others. We come into this world with nothing, and we surely leave with nothing.

**Darkness:** The hood wink symbolizes the darkness and state of ignorance from which you hope to emerge. It is wrong to think that you were blindfolded to prevent you from seeing what was coming in your initiation.

## **The Place of Obligations in Masonry**

As an Entered Apprentice Mason, you have already taken the first of three obligations. The word "obligation" comes from the same root word as the word "ligament" which means a cord or tendon by which one thing is tied to another. An obligation, therefore, is a solemn pledge, made on a man's honor, by which he ties himself to a society and to the duties and responsibilities imposed by it. Such an obligation a man cannot disregard, except at the cost of defaming his own honor.

Our Masonic obligations are taken without a time limit; that is, for the rest of our natural lives. A Mason may withdraw (resign)

from the Lodge, or he may be suspended or expelled, but that will not release him from his pledge because he took that obligation not as a Lodge member, but as a man. This is the meaning of the phrase “once a Mason, always a Mason.”

Perhaps nothing has been as damaging as the misunderstood function of the penalties to be invoked, if the oaths of secrecy in Masonic rituals and ceremonies are violated. To fully understand these obligations and the reason that the penalties attached to them are of a type so different from the obligation itself, we must go back in our history.

The first thing we must look at is the form of the penalties. The form reverts to symbolism and precedes the formation of the first Grand Lodge of England in 1717. At that time, all crimes were understood to be one of either of two classes: heresy or treason. By heresy was meant some violation of the religious principles, morals and ideals of the church. By treason was meant some crime against the political and legal authority of the state. Two sets of punishments, familiar to everyone for three or four centuries, became so identified with the crimes that they became synonymous with them.

The second is the reason for so harsh a symbolism. Historically, most faiths had a very strict view of the relationship between the physical body and the soul. Various religious faiths of the Medieval Era believed that a desecrated body, or a body that had been mutilated and was thereby incomplete, could not release its soul into the glorious eternal afterlife. There were similar religious beliefs about bodies that had expired as the result of violent executions. There were even specific ways in which bodies were to be interred in order to allow the spirit or soul to be released for salvation. For example, a body buried in unconsecrated ground, such as a tidal flat where the tide ebbs and flows twice in twenty-four hours, would never be able to release its soul to everlasting salvation.

You can now understand your own penalties and the fact that they, unlike the rest of the obligations are strictly symbolic. They teach that any crime against Masonry is either heresy, that is, a violation of its teachings; or treason, that is, against the authority of the Lodge or Grand Lodge or its laws and statutes. The penalties are a symbolic representation of the suffering inflicted on the human soul, by deeds done against the human body, for crimes committed by the human mind.

As for punishments literally in force, they are as laid down in our Constitutions and By-Laws: 1) a reprimand, 2) suspension from all rights of Masonry for a definite or indefinite period of time and 3) expulsion. The penalties attached to the obligations express symbolically the general nature of the offense.

## **The Duties and Privileges of an Entered Apprentice Mason**

In the “Old Charges,” it is laid down as a fundamental law of the old Craft that a Mason is subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and good order of society.

At the time the “Old Charges” were written, the people had no voice in their government. They were ruled by kings, and often the dynasty to which the king belonged was challenged in its right to rule by some other dynasty. A rebellion or a revolution was the only method by which a government could be changed. Almost every organization, including churches and colleges, took sides with one dynasty or another. Masonic law took the position that this system of warring parties was harmful to mankind and a danger to the people, and that it ought to be replaced by the principle of good will and peaceful cooperation.

It is now possible for us to define the Masonic concept of citizenship. It means that in all your relations with the community and the country, a Freemason is motivated and controlled by the principles of Fraternalism, which means, that as one of the people, he works for and with the people in the spirit of good will and for the general good of all. You are to apply Fraternalism in detail and in such manner, as meets your best judgment.

A Mason may be an active worker in some political party but as a Mason he will not hate those who differ with him nor will he enter unjust plots against them. He will not set up his own party in opposition to the public good nor will he canvas for supporters among his own Brethren. Above all, he will not enter into any political discussion while in Lodge.

He may be an active member of a house of worship. As such, and as a Mason, he will not be influenced by prejudice or intolerance nor will he be a party toward making war upon any religious community however much in error he may think them to be. In his social life, he may belong to any circle he wishes, wealthy or poor, and enjoy the companionship of those he chooses,

but as a Mason he will not consider his own circle above others, nor despise those who might not be as fortunate as he is in his social relations, for such snobbery is repugnant to the principle of Fraternalism.

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

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

To sum it up: if a Mason asks, "How am I to apply the teachings of Masonry to citizenship?" The answer is this: "It is for you to decide and act accordingly. All that is required of you is that you be guided throughout by the principles of Fraternalism. Let the rights that reason dictates, prompt you."

## **Proficiency in the First Degree**

As a candidate you will progress through The Mentor Program of the Grand Lodge of Pennsylvania and will be guided by your Mentoring Committee to demonstrate your proficiency in knowledge about Masonry. As a candidate you will show your proficiency by being able to demonstrate an understanding of what you have learned during the Entered Apprentice Mason's Degree. Masonic knowledge is gained from the mouth of a Master Mason to the ear of a candidate during the conferral of the degree, application of The Mentor Program, and through one's research and investigation.

Your Mentoring Committee will spend a learning lesson(s) with you so you will gain proficiency in the first degree. They will ask you for your answers to the list of proficiency questions. Respond to the best of your ability. Ask any questions you have. Your committee will help you gain proficiency in a meaningful and purposeful way.

This lesson will be conducted in a relaxed manner so you will be able to learn well.

## Entered Apprentice Mason's Degree Proficiency

1. What are the prerequisites for Masonic Membership?
2. How did you petition the Lodge?
3. Explain what you can about how your petition was processed.
4. Describe how you were prepared for the first degree.
5. How is the apron worn in this degree?
6. Relate portions of the obligation you took. What have you sworn to and what is the penalty of the obligations?
7. Give steps, sign, grip and word of an Entered Apprentice Mason.
8. Name some things that happened during the conferral of the first degree.
9. Name the working tools in this degree. What is their symbolic significance?
10. What are "The Three Great Lights of Freemasonry" and describe their position?
11. What do "The Three Lesser Lights" represent?
12. What was the purpose of traveling about the Lodge room?
13. Why is the gavel known as the "Tongue of the Lodge?"
14. How old is Pennsylvania Freemasonry?
15. What are three general head of duties of a Freemason mentioned in the Charge at Initiation?
16. What were the three important questions you were asked when you entered the Lodge?
17. Why were you told to face the East?
18. Is Freemasonry a religion? If not, what is it?
19. What is the significance of the Altar in the Lodge room?



# **Mentoring Lesson No. 3 — The Fellowcraft Mason**

## ***When:***

Arrange for the third mentoring lesson(s) to begin after his Passing and to complete before conferral of the Master Mason's Degree.

## ***Location:***

The Lodge room

## ***Attire:***

Business suits or business casual

## ***Candidate:***

Instruct the candidate to bring his Masonic Education Packet — The Fellowcraft to the meeting. The packet is to be presented to him immediately following the conferral of the Fellowcraft Mason's Degree.

## ***Committee:***

1. In advance of the Fellowcraft Mason's arrival, display the working tools and the Three Great Lights.
2. Welcome the candidate and set him at ease.
3. Review Booklet No.3, The Fellowcraft.
4. Encourage questions and discussion; use the Lodge room and its furnishings to illustrate.
5. Introduce Mentor Lecture Series No. 3 by giving an overview to the candidate.
6. The candidate will discuss the lectures with the Committee, who shall be well prepared and knowledgeable of the material presented.
7. Break for refreshment and relaxation.
8. Explain that the next Mentor lesson will be held after the candidate has received the Master Mason's Degree.
9. Display your Masonic pride and show enthusiasm and concern for the candidate.

## **What is a Fellowcraft Mason?**

“Fellowcraft” is one of a large number of terms, which have a meaning peculiar to Freemasonry and are seldom found elsewhere. A “craft” is an organization of skilled workmen in some trade or calling: masons, carpenters, painters and barbers. A “Fellow” means one who holds membership in such a craft, obligated to the same duties and allowed the same privileges. Since the skilled crafts are no longer organized as they once were, the term “Fellowcraft” is no longer used in its original sense.

Because the Fellowcraft Mason’s Degree lies between the Entered Apprentice Mason’s and Master Mason’s Degrees, you must not fall into the error of considering it a halfway station, a mere transition from one to the other. It has the same completeness and importance as each of the others, with a definite purpose. Many great lessons are embodied in the Fellowcraft Mason’s Degree, which if you understand them will lead you into an understanding of others. One of these is adulthood.

The Entered Apprentice Mason represents youth standing at the portals of life, his eyes on the rising sun. The Fellowcraft Mason is a man in the prime of life, experienced, strong, resourceful and able to bear the heat and burden of the day. First, the Fellowcraft Mason must gain direct experience from his contact with the realities of life. A man garners such experiences only with the passage of time. Each day he comes in contact with facts. What he learns one day must be added to the next, and so on, from year to year, until at last, he comes to understand the world in which he lives, how to deal with it and how to master it.

Second is education, an enhancement to an individual’s limited experience. Education is symbolized in the second degree by the Liberal Arts and Sciences. Perhaps you were somewhat confused to hear what was said about grammar rhetoric, logic, arithmetic, geometry, music and astronomy, and wondered what such schoolroom topics had to do with Masonry. The explanation of these subjects was not intended as an academic lecture. Like so much else in the degree, they are symbols, signifying all that is meant by education—our training by others in skill and knowledge to do or to understand certain tasks.

Third is wisdom, which is more important than experience or knowledge. Experience gives us awareness of the world at points of immediate contact. Knowledge gives us competency for special tasks in the arts, professions, callings and vocations. Wisdom enables us to apply the experience and knowledge, along with the insight and good judgment we possess, to our everyday activities.

## **Interpretation of the Fellowcraft Mason’s Degree**

My Brother, when the degree began it was important that you symbolically acted the part of a man approaching King Solomon’s Temple.

Following a natural progression, we will first deal with the two pillars at the entrance to the temple. The two pillars of King Solomon’s Temple had no structural value, as they stood on the porch way or entrance before the temple. The entrance to the temple faced east; therefore, according to scriptural record, in passing out of the temple, facing east, Boaz was on the left in the north, and Jachin on the right in the south.

The pillars teach us that, after a proper moral training, the acquisition of wisdom is the next necessary preparation for useful life. Their names, Boaz meaning strength and Jachin, God will establish, demonstrate stability. Boaz can also be thought of as power and Jachin as wisdom, and together they symbolize that power is useless, even harmful, unless applied with wisdom and the perpetuity and providence of God. They are in Masonry, symbols of a living faith. The modern Fellowcraft Mason may see in them the faith and the means by which he may travel a little farther or a little higher.

As a Fellowcraft Mason, you have advanced another step and as this degree is emblematic of a young man, so it is here that the intellectual education begins. Here, at the very spot, which separates the porch from the sanctuary, where childhood ends and manhood, begins. He must approach it with faith. Nothing is clear before them but the next step.

He must believe there is a top; that if he climbs long enough he will reach a goal, a place of light. This is to teach you that after you have passed beyond the years of irrational childhood and commenced your entrance upon manhood, the laborious task of self-improvement is the first duty placed before you. Only gradually, do we achieve and realize appreciation of the great values

of Life, Religion, Brotherhood, Art, Science, Literature and Citizenship. The satisfying values of life, whether they are spiritual, moral, intellectual or physical, must be earned and achieved through patient and sustained effort.

The letter "G" is of particular significance in all English speaking Lodges, as being the first letter of our name for the Deity.

In summary, the pillars mark the entrance to the Masonic manhood.

## **Symbols of the Fellowcraft Mason's Degree**

There are many impressive and important symbols of this degree. They are the Working Tools and the Seven Liberal Arts and Sciences.

The Working Tools made use of in this degree consist of the Square, Level and the Plumb.

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

The Level is a symbol of equality. The equality expressed here does not mean that of wealth, social distinction, civil office or service to mankind. Masons use the term to refer to the internal and not the external qualifications. Each is endowed with a worth and a dignity, which is spiritual, and not subject to man made distinctions. The equality practiced in Masonry recognizes that one man may have greater potentialities of life, service or reward than another, but believes that any man may aspire to the heights, no matter how great. Thus, the level dignifies labor and the man who performs it. It also acknowledges the equality of manhood as being equality without regard to station.

The Plumb is a symbol of uprightness of conduct. In Freemasonry, it is associated with the Plumb Line, which the Lord promised Amos he would set in the midst of his people of Israel, symbolizing his standard of divine righteousness. The Plumb 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. A Freemason, understanding the Plumb, is to judge each Brother by his own standards and not those of another. When the Plumb Line is thought of in this way, it becomes a symbol of an upright life and the conscience by which each must live.

It is interesting to observe the use of odd numbers within this degree as well as Masonry in general. The following will show you some examples of numbers in Masonry; you can probably find more. The number three: three Steps, three Degrees, three Great Lights, three Philosophical Attributes: Faith, Hope, and Charity, three Working Tools, three Tenets: Brotherly Love, Relief and Truth, three Stages of Life: Youth, Manhood, and Age.

The number five: five Steps, five Orders of Architecture, five digits on each arm or leg.

The number seven: seven Steps, seven Liberal Arts and Sciences, seven days in a week.

The seven Liberal Arts and Sciences represent education in its broadest sense. If we do not learn, we do not improve. If we do not improve we are no better than the profane, they profit nothing from Masonry or any other great experience or truth.

## **The Duties and Privileges of a Fellowcraft Mason**

The duties of a Fellowcraft Mason are quickly described. Your first and foremost duty is to live according to the obligations of the degree and to obey the rules, regulations and laws of the Fraternity. In addition, it is expected that you will attend the Lodge, when open in your degree, as often as possible. If you are earnest and sincere, you will study to understand the meaning of the degree as a preparation for your Masonic life in the future.

Your limitations are equally as plain. You can sit in your Lodge when open in the Fellowcraft Mason's Degree or Entered Apprentice Mason's Degree, but not when the Lodge is open in the Master Mason's or third degree. You may also visit or sit in

any regular Lodge opened in the first or second degree, if vouched for by a Brother who has sat with you in Lodge. You will be coached and instructed and may be counseled by well-informed Brethren; make yourself known to other Fellowcraft Masons by modes of recognition, and within the necessary limits enjoy the social fellowship of the Lodge.

A Mason remains an Entered Apprentice Mason and a Fellowcraft Mason in every respect as long as he lives. This statement may confuse you. To make it plain let me ask you to imagine the taking of the first degree as being like the drawing of a circle. The second degree is then a circle drawn around the outside of the first. The third degree is still a larger circle drawn around the other two and containing them both. A portion of the whole of Freemasonry is contained within the first circle; another portion is in the second, a third portion is in the last. The Entered Apprentice Mason's and Fellowcraft Mason's Degrees are not like the stages left behind in a journey, and therefore to be abandoned or forgotten, but rather they are taken up, preserved and incorporated in the third or Master Mason's Degree.

The ideas, the ideals and the teachings of the second degree belong as permanently to Freemasonry as those in the third degree. The moral obligations continue always to be binding. A Master Mason is as much the Brother of Entered Apprentice Masons and Fellowcraft Masons as other Master Masons.

Freemasonry has many faces. The first degree is the Masonry of the conscience, where we are taught how necessary obedience, apprenticeship and industriousness are if we are to become good men and true. In the Fellowcraft Mason's Degree, we are put into the possession of the Masonry of the mind. In the third degree, as you will learn in due time, is the Masonry of the soul, in which a candidate learns the secret of the spiritual life. Running through all three degrees is the Masonry of fellowship, goodwill, kindness, affection and brotherly love. We also learn of the Masonry of benevolence, expressed in relief and charity. Again, we have Masonry as an institution, organized under laws and managed by responsible officers. Masonry also holds above and before us those great ideals of Justice, Truth, Courage, Goodness, Beauty and Character, which we can always pursue but never overtake.

Along with these, and having equal value and necessity, is the Masonry of the mind. What is Masonry of the mind? It is the Masonry, which has as its motto "Let there be Light." It holds aloft the Liberal Arts and Sciences as a great symbol of the trained intellect. It declares ignorance to be one of the worst misfortunes and one of the deadliest enemies. It proclaims that enlightenment is one of the great fortunes of life and it holds that a man must be a Mason in his head as well as his heart.

This Masonry of the mind is the inner essence and real meaning of the second degree. It is what is truly signified by the word "Fellowcraft" in the system of Masonry so that hereafter, whenever, as a Mason, you prove yourself a friend of enlightenment; whenever you become a champion of the mind's right to be free to do its work without check or hindrance, or become the enemy of bigotry, intolerance and apathy; whenever you labor to translate into fact and action the motto "Let there be Light," then you will be living out in your life the teachings of the Fellowcraft Mason's Degree.

## **The Teachings of Masonry**

Already you have discovered that Masonry's method of teaching is unlike that of schools. Freemasonry uses ritual, symbols, emblems and allegory. This is not as easy to follow as the schoolroom method, but it has this great advantage: it makes a Mason think and learn for himself. It forces him to search out the truth. It compels him to take the initiative, as a mature man should, so that the very act of learning is of educational value. The purpose of secrecy is not to keep a candidate in the dark, but to stimulate him to seek the light. The symbols and emblems do not conceal the teaching, they reveal it, but in such a manner that a man finds the truth for himself. Only when a man finds the truth for himself does it remain a permanent possession.

A few interpretations of Masonic teaching can only suggest what you will discover by your efforts, how you will find it, and where. There can be no exhaustive exposition of Masonic truth, because by its very nature it is something that each man must discover for himself.

Freemasonry has three Tenets, or great teachings, which are presupposed throughout: Brotherly Love, Relief and Truth. Brotherly love is the relationship of blood brothers, a type of relationship of one Mason to another. Relief is the principle of

benevolence and charity. Truth is not only that which satisfied the mind, but also sincerity of conscience, and soundness of character and truthfulness in act as well as in thought and speech.

Freemasonry is devoted to Brotherhood. Brotherhood rests on a religious basis. We are all Brothers because God is the Father of us all; therefore, religion is one of the foundations of Masonry. As evidence, an Altar is placed in the center of every Lodge room on which rests an open Volume of the Sacred Law and meetings begin and end with a prayer.

Masonry teaches the necessity of morality, requiring its members to be: 1) good men and true, 2) righteous when tried by the Square, 3) upright when tried by the Plumb, 4) their passions kept in due bounds by the Compasses, 5) just in their dealings with their fellows, 6) patient with the erring, and charitable, 7) truthful and honorable to all. A candidate must possess such a character to be qualified for admittance and a Mason must persevere in them to retain his membership.

Of Faith, Hope and Charity our Craft says, as did the Apostle, "The Greatest of These is Charity." Each of us is blessed with a conscience and feels obligated to extend a helping hand in relief of an unfortunate Brother, or to his dependents. Masonry does not advocate a charity carried to the limits of fanaticism. There is a cabletow, which defines the extent of ability and opportunity and we are not asked to give relief in damage to ourselves or hardship to our families.

Another of Masonry's great teachings is equality, symbolized by the Level. This does not represent that impossible doctrine which would erase all distinctions, and holds that in all respects all men are the same. In many respects, men are very unequal, as in physique, talents, gifts, abilities, and in character. It is, rather, the principle that we owe Goodwill, Charity, Tolerance and Truthfulness equally to all and that within our Fraternity all men travel the same road of initiation, take the same obligations, pay the same dues and have the same duties, rights and privileges.

A like importance is attached to the need for enlightenment. Almost the whole of the second degree is a drama of education. It is expected that our candidates will study the degree, consulting with well-informed Brethren and making use of the Working Tools. To encourage the Liberal Arts and Sciences is one of our most ancient traditions. The Mason is a good citizen, loyal to his government or the country, which provides him with protection, and conducts himself as a moral and wise man.

In summation, Masonry teaches man to practice charity and benevolence, to respect the ties of blood and friendship, to adopt the principles and revere the ordinances of religion, to assist the feeble, guide the blind, raise up the down-trodden, guard the Altar, support your country, inculcate morality, promote learning, love man, hope for happiness and implore the mercy of his Supreme Being.

## **Proficiency in the Second Degree**

Now that you have received your second Masonic degree, the Fellowcraft Mason's Degree, your Mentor Program Committee will help you gain proficiency in this degree. The plan of this second proficiency meeting will be similar to the first proficiency meeting you had. You should be able to demonstrate an understanding of the second list of proficiency questions. Have you been able to ask questions of your committee? By this time, you should feel at ease and comfortable with your Masonic educational program.

The Fellowcraft Mason's Degree is the degree that has its purpose in intellectual development. This degree symbolizes education through the seven liberal arts and sciences. You will gain knowledge for all of your life through the study of these components of the Fellowcraft Mason's Degree. This knowledge gives us the competency to enrich our daily lives and to enhance our appreciation of Masonry in its history and the glory of its degrees.

## **Fellowcraft Mason's Degree Proficiency**

1. Describe how you were prepared for the second degree.
2. What is the normal waiting period between your first and second degree?
3. What is an Operative Mason, a Speculative Mason?
4. What is the importance of the cable tow?
5. Explain the significance of the letter "G."
6. Relate portions of the obligation you took. What have you sworn to and what is the penalty?
7. What are the Seven Liberal Arts?
8. Give steps, signs, grips and words of a Fellowcraft Mason.
9. How is the apron worn in this degree?
10. Name the working tools used in this degree. What is the symbolic significance?
11. Describe position of "The Three Great Lights of Freemasonry" in this degree.
12. Why are political and religious disputes never allowed within the Lodge?
13. How many United States Presidents were Freemasons? Name three –
14. What can I tell a non-Mason about the Fraternity?
15. What are the five principle orders of Architecture?

# **Mentoring Lesson No. 4 — The Master Mason**

## ***When:***

Arrange for the fourth mentoring lesson(s) to begin after his Raising and to complete within a reasonable period of time.

Location:

## ***The Lodge room***

Attire:

Business suits or business casual

## ***Master Mason:***

Instruct the newly-Raised Master Mason to bring his Masonic Education Packet — The Master Mason and the By-Laws of the Lodge to the meeting. The packet and the By-Laws of the Lodge must always be presented to him immediately following the conferral of the Master Mason's Degree.

## ***Committee:***

1. In advance of the new Master Mason's arrival, display the working tools and the Three Great Lights.
2. Welcome the newly-Raised Master Mason and set him at ease.
3. Encourage questions and discussion; use the Lodge room and its furnishings to illustrate.
4. Review Booklet No. 4, The Master Mason.
5. Introduce Mentor Lecture Series No. 4 by giving an overview to the candidate.
6. The candidate will discuss the lectures with the Committee, who shall be well prepared and knowledgeable of the material presented.
7. Break for refreshment and relaxation.
8. Discuss the Bylaws of the Lodge.
9. Indicate when the next Mentor lesson will be held.
10. Display your Masonic pride.
11. Show warmth of friendship, enthusiasm and concern for the newly-Raised Brother.

## Interpretations of the Master Mason's Degree

You have now been raised to the Sublime Degree of a Master Mason. It is indeed a sublime degree, one to which a man might devote his whole life in study without exhausting it. Undoubtedly, you realized this yourself as you participated in its mysteries, so that now you may appreciate a hint as to its meaning. Almost any interpretation of it, especially one as brief as this, must necessarily be a hint only for the sake of stimulating a man to reflect upon it for himself and to study it more thoroughly in the future.

In the first and second degrees, you found yourself surrounded by the symbols of emblems of architecture. In the third degree, you found yourself in a different order of symbolism, one cast in the language of the soul, its life, its tragedy and its triumph. To recognize this fact is the first step.

The second step is to recognize that the ritual of the third degree may, by its nature and by its purpose, have many meanings. It is not intended to be a lesson written complete, finished, closed up, but rather to be a pointing out of paths, a new departure and a series of inspirations awakening all the faculties—like a great drama, picture or symphony to which one may return to find new meanings as an inexhaustible fountain of truth.

There are countless interpretations of this degree, some true, some imaginative. Most essentially, it is a drama of the immortality of the soul, setting forth the truth that, while man withers away and perishes, there is that within him which does not perish.

We say a man is initiated as an Entered Apprentice, passed as a Fellowcraft and raised as a Master Mason. By this, it appears that it is the raising that most Masons have found at the center of this degree. If you already know the significance of Raising, you hold the key and will find your way into all the meanings of the degree.

The life of a man is organized in many groups and experiences; some are incidental, while others of disease, sin, treachery, sorrow and loss of life are more tragic. If we can find the wisdom and the strength to deal with these and if we can triumph over and solve our problems, our characters will be secure and our happiness assured. Evil, in the form of tragedy, is set forth in the drama of the third degree. Here is a good and wise man, a builder, working for others and giving others work of the highest caliber we know—as it is dedicated to God. Through no fault of his, he experiences tragedy from associates and fellows. Here is evil—pure and simple—a complete picture of human tragedy.

The first step the Craft took in meeting this tragedy was to impose the supreme penalty to those who had the will to destroy; they therefore had to be destroyed lest another tragedy follow. The greatest enemy man has makes war on the good; no merciful consideration can ever be given.

The second step was to discipline and pardon those who acted not out of an evil will, but out of weakness. Forgiveness is possible if a man condemns the evil he has done, since in spite of his weakness he retains his faith in the good.

The third step was to recover from the wreckage caused by the tragedy and save whatever of value it had left undestroyed. Confusion had come upon the Craft but order was restored. Loyal craftsmen took up the burdens left by traitors. It is in the nature of such tragedy that he would suffer for evil and it is one of the prime duties of life that a man must toil to undo the harm wrought by sin and crime otherwise, in time, the world would be destroyed by the evils that are done in it.

But what of the victim of the tragedy? Here is the most profound and difficult lesson of the drama, difficult to understand, difficult to believe if one has not been truly initiated into the realities of the spiritual life. Because the victim was a good man, his goodness rooted in an unwavering faith in God, that which destroyed him in one sense could not destroy him in another. The spirit in him rose above the reach of evil. By virtue of it, he was raised from a dead level to a living perpendicular. If you could raise yourself in spirit, and have faith and forgiveness in similar circumstances, you would emerge a much happier man than ever before.

The secret of such a power is in the third degree symbolized by the word. If the word is lost, a man must search for it. If a man possesses that word, he has the secret of the Masonic art. To rise to the height of spiritual life is to stand on a level above the reach of such tragedy or the powers of evil. To have the spirit rest in God, to have a sincere and unwavering faith in truth and goodness, is the inner secret of a Master Mason.

## The Legend of Hiram Abiff

During our ceremony of the third degree, which is so well named the Sublime Degree, you can hardly fail to have been impressed by the tragedy of Hiram Abiff. To understand and appreciate it to the fullest, its profound richness of meaning is something that will remain with you as long as you live. The tragedy of Hiram Abiff is the climax of the Master Mason's Degree, the essence of Freemasonry and the foundation of its philosophy. To understand its symbolism is to understand Masonry.

Hiram Abiff was a widow's son of the Tribe of Naphtali. He was from Tyre, a cunning workman who was sent to King Solomon by his friend King Hiram of Tyre. Abiff is not a surname as our use of it might indicate. In the English Bible, it is translated "my father" and "his father." Taken literally this is confusing, but Masonic scholars are in general agreement that "Abiff" is a Hebrew idiom indicating superiority in his craft and therefore, in a general way, synonymous with "Master."

The first step in understanding the story of Hiram is to realize that the whole of the degree is symbolic. A few facts borrowed from history are used, but they are symbols of what is happening in the life of every man.

Hiram Abiff is the acted spirit of the human soul, yours and mine, any man's. The work he was engaged to supervise is the symbol of the work you and I have in the supervision, organization and direction of our lives from birth to death. The enemies he met are none other than the symbols of those lusts and passions, which in our own hearts, or the hearts of others, make war on our characters and our lives.

His fate is the same fate that befalls every man who becomes a victim of those enemies, to be interrupted in one's work, to be made outcast from the mastership over one's self, and at the end, to be buried under all manner of rubbish, which means defeat, disgrace, misery and scorn. The manner in which he was raised from the dead level to the living perpendicular again is the same manner by which any man, if it happens at all, rises from self-defeat to self-mastery. And the Great Architect, by the power of whose words Hiram Abiff was raised, is the same God in whose arms we ourselves forever lie, and whose mighty help we also need to raise us out of the graves of defeat, or evil, and even death itself. Did you wonder, while taking part in the drama, why you, or the Exemplar, were personally made to participate in it? Why you were not permitted to sit as a spectator? You were made to participate in order to impress upon you that it was your drama, not another's, that was being exemplified. No man can be a mere spectator of that drama because it takes place in his own soul. Likewise, because it was intended that your participation should itself be an experience to prepare you for becoming a Master Mason by teaching you the secret of a Master Mason, which is, that the soul must rise above its own internal enemies if a man is to be a Mason in reality as well as in the name. The reality of being a Master Mason is nothing other than being the Master of one's self.

Did you wonder why it was that the three enemies of Hiram Abiff came from his own circle and not from outside? It is because the enemies to be feared by the soul are always from within and are nothing other than its own ignorance, lusts, passions and sins. As the Volume of the Sacred Law reminds us, it is not that which has the power to kill the body that we must shun, but that which has the power to destroy the spirit.

Did you wonder why it was that after Hiram Abiff was slain, there was so much confusion in the temple? It was because the temple is the symbol of a man's character and, therefore, breaks and falls when the soul, its architect is rendered helpless. Because the craftsmen are symbols of our powers and faculties, they fall into anarchy when not directed and commanded by the will at the center of our being.

The ritual emphasizes that the men of evil within us can be neither trained nor educated out of us. They must die so that the good man in us may live. Viewed in this light, the drama of Hiram Abiff the builder, is a symbol of redemption and redemption is the central theme of this degree.

## Duties, Rights and Privileges

You will not find all of the duties, rights and privileges of a Master Mason anywhere fully or clearly stated and numbered. They are scattered here and there, some in the form of symbols, others of customs and others of laws. Some are stated very clearly and explicitly; others are merely implied.

A Master Mason's first duty is to live by, and act consistently with, his obligation. Unless this is done, he cannot perform his other duties nor should he be able to claim his rights and privileges. With this as a foundation, a number of those duties and rights will be discussed in detail.

It is a Master Mason's duty, legal and moral, to pay his share of the financial costs of the Fraternity promptly and ungrudgingly. The payment of your annual dues becomes due and payable no later than the first of January of each year. If it is not paid by that date, you are in-arrears, which causes "confusion" in the Lodge.

If a Mason is unaffiliated, he has the right to petition for membership at any regular Lodge. He may choose the Lodge to which he makes his petition, but he should seek membership in some Lodge and become a member of the Fraternity.

One may hold his membership where he is happiest, or it is most convenient, provided he is elected to membership in that Lodge. A Master Mason has the right to resign, if he is in good standing—to be "in good standing" means to be current in dues. However, resignation does not release him from the obligation to the degrees and landmarks.

Visiting Lodges in which you do not hold membership is both a right and a privilege for a Master Mason in good standing, though not a duty. It is a right in the sense that he may seek admittance into any regular Lodge; it is a privilege in the sense that his admission into the Lodge is contingent upon his being vouched for or examined, and then permitted to enter by the Worshipful Master.

If you seek to visit a Lodge, you have the privilege of being vouched for if some Brother is present who has sat in an open Lodge with you. This is done so that you are not compelled to undergo an examination every time you seek to visit a Lodge.

Masonic Charity, like visiting, is both a right and a privilege. Every Mason has the right to ask for it upon need without injuring his dignity or endangering his standing. It is a privilege in that neither a Lodge nor a Master Mason is compelled to give Charity. The Lodge is not an insurance society, an organized charity or a death benefit association. Nor is a guarantee given any member that he will receive what he asks. Each Lodge and each Mason is under obligation to heed the call for Charity, but each is free to use judgment whether to extend it.

Every Master Mason, in good standing, has the right to a Masonic funeral or memorial service. By previous arrangement—a simple request of the family—these rites will be tenderly performed by the Brethren of his Lodge or as a courtesy by Brethren of a nearby Lodge if the deceased Brother is at a location away from his home Lodge.

Among and most important of his rights, though exercised under unhappy conditions, is his right of trial by his peers, under regulated conditions, with complete freedom to present evidence in his behalf. This assures you that no Lodge can degrade you without a fair trial. Neither his Lodge, nor any officer, or any member can remove him through malice or spite. Nor can he be made to suffer the penalties of Masonry out of idle gossip or hearsay. Right of trial, whether as an Entered Apprentice Mason, Fellowcraft Mason or Master Mason, guarantees him all the securities of justice.

If he is brought to trial on charges of un-Masonic conduct (violation of Masonic Law) and found guilty, he has the right of appeal to the Grand Lodge. This right is his guarantee against possible injustice or spiteful prosecution by some private enemy.

However, this does not deny a Grand Master from invoking Masonic discipline in appropriate circumstances.

Being a speculative Master Mason, you have new responsibilities and new burdens thrust upon you. You are now responsible for others beside yourself. Your duty now is not only to strive to become better yourself but also to teach others, both Masons and non-Masons by instructions and example. In the Lodge, you are able to take part in the work of the Lodge of accepting one of those junior offices, which, with time and diligence, may result in the Brethren electing you to serve as Worshipful Master of your Lodge.

Outside the Lodge, it is expected that the Master Mason will seek to improve the morals of men in society. As an Entered Apprentice Mason, he had been instructed to practice charity and to exercise universal benevolence. Now he is not only to do it himself, but he is to inculcate in others the practice of universal benevolence. It is expected that by his own conduct he will demonstrate to the world the highest principles of morality and virtue. It is not sufficient to only observe the letter of the law or to conform to the behavior which society finds acceptable.

He must at all times uphold the fundamental principles of Brotherly Love, Charity and Truth, and practice such time honored virtues as Faith, Hope, Charity, Temperance, Fortitude, Prudence and Justice. Taking an active part in your community, you must carry these virtues into operation so that your neighbors may know, without your wearing any badges that you are in fact a Master Mason.

Duty, Honor and Gratitude now bind you to your trust. Let no motive therefore, ever make you swerve from your duty, but be true and faithful and imitate the example of that celebrated artist whom you have now represented. Endeavor to convince the world that merit has been your title to our privileges and that our favors have not been undeservedly bestowed upon you.

## **The Teachings of Masonry**

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

Freemasonry has three great tenets or teachings: Brotherly Love, Charity and Truth. Freemasonry is a Fraternity devoted to Brotherhood; however, this Brotherhood must be understood in a special sense. Freemasonry's position is that Brotherhood is supported by a religious basis. We are all brothers because God is the Father of us all. Therefore, religion is one of the foundations of Masonry.

Masonry is dedicated to God, the Great Architect of the Universe. It keeps an Altar at the center of every Lodge room, and the Volume of the Sacred Law lies open upon the Altar. It begins and ends its undertakings with prayer. Its petitioners must believe in a Supreme Being. All this is genuine religion, but not a formal religiousness. The religion of Masonry, like all else in its teachings, is not set forth in creeds or in any other form of words. The Mason must come upon it for himself and put it in such form as will satisfy his own mind.

Along with religion, Masonry teaches the necessity of morality, requiring of its members that they be good men and true, righteous when tried by the square, upright when tried by the plumb, their passions kept in due bounds by the compass, just in dealings with their fellows, patient with the erring, charitable, truthful and honorable.

Concerning the theological values of Faith, Hope and Charity, our Craft acknowledges, "The greatest of these is Charity." Each of us must stand ready to extend a helping hand in relief of an unfortunate Brother or his dependents. Masonry, however, unlike some of the sects and cults, does not advocate a charity carried to the limits of fanaticism. There is such a thing as a cabletow, the extent of ability and opportunity. We are not expected to give relief beyond the point where it would damage ourselves or create hardship for our families.

Another of Masonry's great teachings is equality, symbolized by the level. The lesson of equality you heard just recently, that in all respects all men are the same and equal, but it is evident in many respects that men are very unequal, as in physique, in talent, in gifts, in abilities and in character. It is, rather, the principle that we owe goodwill, charity, tolerance and truthfulness equally to each and all, and that in our Fraternity, all men travel the same road of initiation, take the same obligations, pay the same dues and have the same rights, duties, and privileges.

Consider the lessons taught by the Five Points of Fellowship by using the various parts of the body. The first point is companionship—standing together, proceeding together, going the second mile, providing spiritual and physical sustenance for

one another. The second point symbolizes fellowship with our creator—we must have fellowship with both God and man and, therefore, live on both vertical and horizontal planes. This point must remind us that we should daily pray for our fellowman, all our Brethren and ourselves. The third point is further evidence of fellowship—a man needs privacy and companionship. He must be able to confide his private and secret hopes and desires to a close friend or Brother. He must be able to have intimate conversations with someone with whom he has complete confidence.

The fourth point indicates our backs must be strong enough and willing to support each other's burdens—this calls for loyalty, character and discretion. It further stresses the importance of fellowship. The fifth point is meant to teach us that we should be ever ready to whisper good counsel in the ear of a Brother, tenderly remind him of his faults, and give him due and timely warning of approaching danger.

Masonry, my Brother, according to the general acceptance of the term, is an art, directed to the service and convenience of mankind.

A Freemason's Lodge is a temple of peace, harmony and brotherly love. Nothing is allowed to enter which has the remotest tendency to disturb. A calm inquiry into the beauty of wisdom and virtue and the study of moral geometry, constitute the chief employments within the tyled recesses of the Lodge. The lessons of virtue, which proceed from the East, like rays of brilliant light from the rising sun, illuminate the West and the South, and as the work proceeds are absorbed by the workmen. Thus, while wisdom contrives the plan, strength lends its able support to the moral fabric, and beauty adorns it with curious and cunning workmanship. All this is accomplished without any compulsory or coercive means but on the principle of friendship and Brotherly love, which guards the precincts of our temple, that nothing may enter or disturb the peaceful sanctity of that holy place.

## **Proficiency in the Third Degree**

Your Mentor Program has now planned the third and final study lesson on Proficiency in the third degree. This meeting will deal with questions related to the Master Mason's Degree. You have shown your proficiency with the first and second degrees. You should be proud of this accomplishment. By this time, you must realize that an active and accomplished Mason will continue to educate himself in vast knowledge related to Masonry.

Having received the Master Mason's Degree, you are beginning to realize you have been raised to the sublime degree. This degree outlines the duties and responsibilities of a Master Mason as he goes on through his life. By his conduct, he will demonstrate to the world the highest principles of morality and virtue. Your committee has exposed you to the nature of Masonry and they have asked you to show proficiency in these degrees. Now these Masons will expect you to join and ranks of the craft and function as a Master Mason.

## **The Master Mason's Degree Proficiency**

1. Describe how you were prepared for the third degree.
2. What is the story of the lecture in the East?
3. Give the hailing sign and words of distress.
4. Explain what took place when you were "Raised."
5. How is the apron worn in this degree?
6. Relate portions of the obligations you took. What have you sworn to and what is the penalty?
7. Give steps, signs, grips and word of a Master Mason.
8. What are the five points of Fellowship?
9. Name the working tool used in the Master Mason's Degree. What is its Symbolic significance?
10. Describe position of "Square and Compasses" upon the volume of Sacred Law.
11. What is required to visit another Lodge?
12. Where and when was the first official "symbolic" Grand Lodge formed?
13. Are any degrees higher than Master Mason?
14. Describe the proper way to take the "Lion's Grip."
15. What is the Ahiman Rezon'?
16. Describe the balloting procedure.
17. How do you leave the Lodge room when the Lodge is in lesson?
18. What ways can you become involved in your Lodge?



# Follow-Up Meeting

## **When:**

Arrange for an additional mentoring lesson(s) to complete before the newly-Raised Master Mason receives his dues card, if possible.

## **Location:**

The Lodge room

## **Attire:**

Business suits or business casual

## **Master Mason:**

Advise the newly-Raised Master Mason to bring his Lodge Notice to the meeting.

Committee:

## **Explain:**

1. Grand Honors
2. Review steps, grip and words of each degree
3. Visiting another Lodge
4. Entering or retiring from an open Lodge
5. Lodge room etiquette
6. The integrity of the ballot
7. The Lodge Notice

## **Stress:**

1. Support in the following years
2. Need for participation
3. Need for Lodge visitations
4. Need for attendance at Lodges of Instruction
5. Need for attendance at Masonic Funeral Services
6. Continued support of the mentors and all Brethren

*Display your Masonic pride. Show warmth of friendship, enthusiasm, concern and assurance of your continued support, interest and assistance.*

# Procedures

## ***Grand Honors:***

1. Demonstrate Grand Honors.
2. Explain that Grand Honors are only given in a tiled Lodge. Grand Honors are given only to the Right Worshipful Grand Master at a formal Grand Visitation to a Lodge, when accompanied by the Grand Officers. Grand Honors can also be given to the Right Worshipful Deputy Grand Master under similar circumstances.
3. Timing should be from the East or from the Grand Marshal.

## ***Signs, steps and grips:***

1. Do them slowly and make sure all are correct.

## ***Words and pass words:***

1. Check the pronunciation of each word. If it is done incorrectly the first time, it will probably continue to be done wrong.

## ***The Three Great Lights:***

1. Review the positioning of the Three Great Lights for each of the three degrees.

## ***Examination of a visitor:***

1. When a Mason visits a Lodge other than his own and there is no Mason present who can vouch for him, he must be examined to verify his Masonic status.
2. The normal procedure is to:
  - Examine his dues card to determine that he is a member of a Lodge recognized by the Grand Lodge of Pennsylvania and that it is valid for the current year. His signature on the dues card should be compared to the signature on the visitor's slip. A visitor does not surrender his dues card.
  - Ask sufficient questions to ascertain if the visitor is qualified to sit in the Lodge. Do not overdo it!
  - The Grand Lodge of Pennsylvania requires a visitor to take an Oath of Examination; other jurisdictions may refer to that oath as, The Tyler's Oath.

## ***Entering an open Lodge:***

1. Ask the Tyler on what degree the Lodge is open.
2. Ask for permission to enter.
3. After entering, approach the altar from the West and throw the Worshipful Master the proper sign of the degree on which the Lodge is open.
4. Await the Worshipful Master's acknowledgement and then take your seat.

### ***Leaving an open Lodge:***

1. Approach the Altar from the West and throw the Worshipful Master the proper sign of the degree on which the Lodge is open.
2. Await the Worshipful Master's acknowledgement and then proceed to the door. Do not remove your apron until you have left the Lodge room.

### ***Lodge room etiquette:***

1. All comments are to be addressed to the Worshipful Master.
2. Always give the sign of the degree on which the Lodge is open and await the recognition of the Worshipful Master before addressing him.
3. Only one person is to speak at a time. Each speaker must stand when speaking.
4. Do not discuss politics or religion in Lodge.
5. Private conversations are inappropriate in the Lodge.
6. Officers are to be addressed by the title of their office, i.e., Brother Secretary, Brother Junior Deacon, etc.
7. All other Brethren are to be addressed by the word "Brother" followed by their last name. Do not use their given names.
8. Never pass between the Altar and the East—except in the procession of degree work and during the balloting process used for the election of Lodge officers.
9. Aprons are always to be worn outside of the coat.

### ***The integrity of the ballot:***

1. The ballot is our most important safeguard for the honor and reputation of Masonry.
2. Never discuss with anyone how you ballot.
3. Vote as your heart and your conscience dictate.

## **Recommending a Petitioner**

Recommending a man for the degrees of Freemasonry is a serious matter. The recommenders are staking their own reputation on the character of the petitioner. Hence, it is not wise, nor can a member afford to be so careless as to sign a petition just to accommodate a friend or another member.

Recommenders should have knowledge of certain basic facts and requirements relative to the procuring and processing of a petition. These are available from the Lodge secretary when the blank form of the petition is requested. The petitioner should be informed of the initiation fee and the current annual dues of the Lodge. He should be informed that the Masonic Fraternity is not a beneficial or insurance type society.

The recommenders must make certain that the petitioner comes of good report and is mentally and morally qualified for the degrees of Freemasonry. They should assure themselves that the petitioner comes of his own free will and accord and that he can financially afford this step without injury to himself or his family. He must reside in this Jurisdiction (Pennsylvania) for one year before making application to be made a Mason.

Both recommenders should be in attendance at Lodge when the petition is presented and when the petitioner is balloted upon. It is an appropriate responsibility of the recommenders to accompany their candidate when he appears for each degree and introduce him to the various Brethren. It is particularly proper that the recommenders stay with the candidate until the guide takes him for preparation.

The recommenders should feel free to advise the candidate, after he has been elected, along the lines of proper dress and cleanliness, so as to avoid any embarrassment when he is notified to appear at the Lodge meeting. He should also be informed by his recommenders, before receiving his degrees, that every word spoken and every phase of the degree has a definite significance, which will become clearer to him as he progresses.

He should be assured that there will be no levity, by either word or act, during the conferring of the degrees.

When recommenders consider it a sincere Masonic duty to properly process a petitioner and then personally see their candidate through the degrees, both a wholesome effect and a lasting impression will result in the life of any newly made Mason. You have then acquired another Brother to add to your equity in Freemasonry and strengthened the Masonic fraternity as a whole.

## **Inquiry of a Petitioner for Freemasonry**

Of all the committees appointed by the Worshipful Master of a Lodge, the most important to the Lodge in particular and to Freemasonry in general, is the Committee of Inquiry. The Committee of Inquiry is—the Masonic sentry—appointed to conduct a full and searching inquiry on a petitioner. In their investigation, they must make sure that any man who is not fitted for the teachings of Freemasonry shall be unable to gain admittance to the Fraternity.

The duties and responsibilities of the Committee of Inquiry are many. However, if the recommenders have fulfilled their responsibilities, the task confronting the committee can be somewhat reduced. Although the inquiry of a petitioner is a most important matter, the qualifications of the members on that committee are equally important and perhaps more so. As a member of the Committee of Inquiry, you are answerable only to your own conscience. Your Lodge in particular, and Freemasonry in general, are dependent upon your efforts and judgment. You are screening a person who can make the structure of Freemasonry strong or weak.

As soon as the Worshipful Master appoints the Committee of Inquiry, the chairman should assemble his committee—without delay—to afford as much time as necessary for investigation. An inquiry of a petitioner should never be considered as routine but as a serious matter that should command every effort and concern of all committee members. The Committee of Inquiry is, in a sense, the eyes and ears of the Lodge and Freemasonry as a whole. The decision by the Brethren at the ballot box is usually influenced by the report of this committee.

Each member of the Committee of Inquiry should be thorough, but unbiased. The committee should work independently and

collectively in carrying out the inquiry of the petitioner. The inquiry should be pursued in every possible way.

It is important that whenever possible, each member of the committee visit and meet the petitioner where he resides. Explain to the petitioner that a full and searching inquiry is normal procedure in the processing of a petitioner for the degrees of Freemasonry.

While keeping the visit informal, maintain a concern that reflects the seriousness of your mission. Encourage the petitioner to ask questions. If a petitioner is married, suggest that his wife join the interview and ascertain whether she concurs with the step her husband is taking. During this interview, the petitioner's motive to join Freemasonry should be determined. Why did he petition your Lodge? What are his ideas of the character of Freemasonry? Has he any Masonic relatives? What does he expect to obtain from his membership in Freemasonry? What does he expect to give as a member of Freemasonry? Of what other organizations is he a member?

While an inquiry should be done with dispatch, it should not be hurried. If additional time is required to conduct a proper investigation, the Worshipful Master should always approve such requests from the Committee of Inquiry.

Before signing your name to a favorable report, be certain that you would be willing to welcome the petitioner into your home and your Lodge, and that you would be proud to greet him as a Brother. Never sign a report in the presence of a petitioner.

The members of the Committee of Inquiry, in a sense, have been honored by the Worshipful Master by being entrusted with the character and reputation of the Lodge. This honor imposes a tremendous responsibility. If you make your investigation a perfunctory affair, you may be doing a disservice to yourself, your Lodge and even the petitioner. However, if you attend to the full duty assigned to you, you will distinguish yourself each time you serve, as the guardian of those sacred and cherished portals of Freemasonry.





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