

Oklahoma Masonic Mentor Program

Purpose: To ensure that every Candidate/Brother, referred to as Mentee, is properly instructed in the fundamentals of the Craft.

Approach: The Mentor program utilizes three distinct types of Mentors. This does not mean that there must be three different individuals to perform these tasks, but simply that there are three unique areas of responsibility. All three Mentors could very well be the same individual, and in many Lodges, this will, in fact, be the case.

Social Mentor: It is the responsibility of the Social Mentor to ensure that the Mentee and his family, where possible, are engaged in the activities of the Lodge.

Lecture Mentor: It is the responsibility of the Lecture Mentor to instruct the Mentee in the learning of his Categorical Lectures along with the symbolic meaning of each.

Organizational Mentor: It is the responsibility of the Organizational Mentor to instruct the Mentee in the knowledge of Masonic ritual and proceedings so that the Mentee may be able to conduct himself accordingly within the Lodge.

Every Mentor should always remember that he is being asked to educate a young Mason, so being selected as a Mentor is an honor, for you, as an experienced Brother, are being asked to continue the tradition of passing on this knowledge.

Social Mentor

Beginnings: When the Lodge receives a Petition, the Master will ask if the top-line signer is willing to serve as this candidate's Social Mentor, provided that the top-line signer has been properly schooled as to his duties. If for some reason the Brother is unwilling or not suitable to the duties, the Master will appoint a Social Mentor.



Length of Service: A Mentor's work is never truly done. If done properly, you will form a special enduring bond with your Mentee. However, at some point, it will be the duty of the Mentee to seek out direction from his Mentor. Acting as the Social Mentor, you will be expected to continue acting in this capacity for a period of one year following the raising of your Mentee, unless it is clear that he has become comfortable within the Fraternity at a quicker rate.

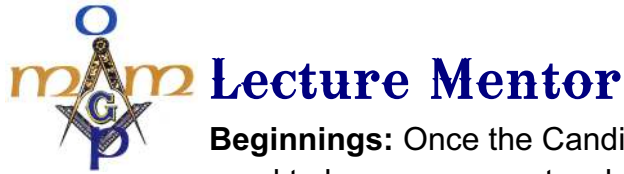
Far too many new Brothers are permitted to drop from sight after they receive a degree, especially the Third Degree. Often they are left to their own devices and to fend for themselves. If the Lodge can retain their interest during this most critical period of their Masonic careers and give them guidance and encouragement until they have had time to form habits of interest and activity for themselves, they will develop into working, active Masons. Otherwise, after a few meetings, they are likely to stop attending and either lapse into chronic indifference or find their way to some other more attractive activity.

Duties: First contact with the Mentee will be to inform him of the impending investigation and that the Chairman of the Investigating Committee should be contacting him soon. Explain the purpose of the investigation and that the Mentee and his family members may ask questions of Committee members. Explain the reporting process of the Committee and the voting process. As his Social Mentor, it is your responsibility to ensure that all the Mentee's questions are being satisfactorily answered and that he feels well informed as to what the various processes are, his role within them, and any other information that would be proper given his position within the Lodge.

Following the vote, tell him about possible Initiation dates. It will be your task to coordinate with the Mentee and the Lodge so as to set a date for the Initiation. You should instruct the Mentee as to proper dress and what will be expected of him upon arrival for Initiation. Explain the nature and manner of the Initiation process without divulging any restricted material.

Maintain contact during the Mentee's progress through the Degrees. Find out if the Mentee has any particular Masonic friends or associates who would like to be invited to attend or assist in the conferral of the Degrees (particularly the Third Degree).

Above all, strive to make the Mentee a part of the Masonic Family. Keep him informed as to other degrees, both within his home Lodge and others that he may attend. Make sure that he is kept informed as to Lodge outings, social events, and other functions of the Lodge. Explain to the Mentee which functions are closed to outsiders and which are open to his family and friends.



Beginnings: Once the Candidate has been initiated into Masonry, he will need to have someone teach him his lecture work. The Lodge Secretary, Director of Education, or Worshipful Master of the Lodge, whichever is appropriate for your Lodge, will meet with the Candidate/Brother to determine his schedule of availability for training. A Lecture Mentor will be appointed based upon a complimentary schedule of availability and workload.

Length of Service: Your duties will conclude once your Mentee has been found proficient in all lectures he desires to submit. Explain that turning in the Master Mason Categorical Lecture is not mandatory, but is highly recommended. Explain that failure to turn in the Master's Categorical will bar him from holding an office within the Lodge and delay his joining of any related Masonic bodies.

Duties: Teach your Mentee his categorical lectures and explain to him the history and symbolism of each lecture. It is important to explain to your Mentee the concept of lecture proficiency and what will realistically be expected of him when he submits his lecture for approval. **Make him as much as ease as possible, and explain that the Brothers will not be trying to find fault, but that they support him.**

Entered Apprentice Lecture

While teaching the Entered Apprentice lecture there are several items which bear explaining. The following text may help to explain the symbolism, history, or definition of various items along the way.

Lodge = When we think of a Lodge we tend to think of a building somewhere, this is in fact not exactly the case. The actual Lodge is the room where our meetings take place. So when we say the Lodge room and the Lodge they are one in the same. The Lodge Building is simply a building that contains a Lodge.

Holy Saint Johns = This refers to Saint John the Baptist and Saint John the Evangelist which are the patron saints of Masonry. Ancient Lodges were dedicated to King Solomon, but as the Festivals of each of the Saints grew in popularity the switch was made from Solomon to the Saints

Obligation = It is important to understand the difference between an **oath** and an **obligation**. An **oath** is typically a statement of assurance. One takes an oath in a court of law in which he makes a statement attesting to the fact that he will tell the truth. In our Masonic Obligations, you bind yourself to the Fraternity and the Fraternity is, in kind, bound to you. You ascertain a number of commitments to the Lodge.



Signs = A salute or gesture of recognition of the Degree level to which one has acquired.

Tokens = In Freemasonry, the token is the special handclasp, the sign, the gesture that a Brother gives to another. It is called a token because it represents the covenant of friendship and fellowship, the making of which is part of the inner heart of the Masonic degrees.

Word = These come in two forms; the name of the grip(token) that you are performing or the password associated with a particular grip.

The Perfect Points of Entrance = This will be explained within the Lectures.

Right Angles, Horizontals, and Perpendiculars = The answer alludes to the three immovable jewels. The Square, which is the Jewel of the Master, represents "Right Angles." The Level, which is the Jewel of the Senior Warden, represents "Horizontals." The Plumb, which is the Jewel of the Junior Warden, represents "Perpendiculars."

Due Guard = It is a symbol to show that which we "Duly" – meaning in "Proper Form", Guard and keep safe. Your hands were placed above and below, the Holy Bible. Your obligation was taken with your hands in this manner, much in the same way that your right hand is placed on the Bible in a court of law. Basically, you are promising based upon the Holy Bible to uphold your obligation. You next render the Sign of an Entered Apprentice which represents the penalty for failing to keep your obligation.

Note: there is a very important difference between the obligation and the penalty. The obligation is literal—we are expected to actually perform what we promise. The penalty is entirely symbolic, not literal. The symbolism is important.

In the Dark as well as in the Light = When a Lodge is in a meeting session, it is said to be "In the Light". In Masonry, Light represents Knowledge, and since when we are in a meeting we are supposed to exchanging knowledge, we are "In the Light". When Lodge is closed, we are "In the Dark". So when we say "In the Dark as well as in the Light", we mean that we use the grips as a means to recognize a Brother whether we are in Lodge or not.

Hail or Hele = This word is used among Freemasons with two very different significations.

When addressed as an inquiry to a visiting Brother it has the same import as that in which it is used under like circumstances by mariners. Thus: "Whence do you hail?" that is, "Of what Lodge are you a member?" Used in this sense, it comes from the Saxon term of salutation *huel*, and should be spelled *hail*.



Its second use is confined to what Freemasons understand by the tie, and in this sense it signifies to conceal, being derived from the Saxon word *helan*, to hide, the e being pronounced in Anglo-Saxon as a in the word fate. By the rules of etymology, it should be written hale, but is usually spelled hele.

Perfect Points of Entrance = will be explained in the Lecture – Third Section. They represent four of the Cardinal Virtues – Temperance, Fortitude, Prudence and Justice. Guttural is representative of the Northwest corner of the Lodge and comes from the Latin *guttur*, or the throat. The throat is the avenue of the body which is most employed in committing the sins of intemperance and is suggestive of the symbolic instructions relating to the virtue of Temperance.

The Mason, who appreciates the secrets which he has solemnly promised never to reveal, will not yield to the temptation of divulging these secrets nor speak ill of any fellow Brother or man.

Pectoral is representative of the Northeast corner of the Lodge and comes from the Latin *pectus*, or the breast. Since the heart has always been considered the seat of fortitude and courage, this would seem to suggest Masons should bear the hardships of life without compromise to his fidelity and resolve to safeguard and follow the secrets and beliefs of the fraternity.

Manual is representative of the Southeast corner of the Lodge and relates to the hand, from the Latin *manus*. We are reminded of the necessity and prudence to the careful observance of all pledges and duties we vowed to follow within the fraternity and is symbolic of the virtue of Prudence. Prudence, being one of the four Cardinal Virtues, the practice we were first introduced to in the First Degree where we found Prudence to be the true guide to human understanding and consisting of judging and determining with propriety what is to be said or done, what dangers we should avoid, and how to act in any difficult situation.

The pedal is representative of the Southwest corner of the Lodge and relates to the feet, from the Latin *pedes*. As just men and Masons, we are to firmly plant our feet on the principals of right, while maintaining that upright position, as a man and Mason, among all mankind, and should never fail to act justly to himself, to his brethren and to the world. This principal point is reflective of the Cardinal Virtue of Justice. Therefore, Temperance, Fortitude, Prudence and Justice-designate the Perfect Points of Entrance and refer to the four perfect points of entrance as described in the First Degree.

Lawfully Constituted = All Lodges within our jurisdiction operate under a Constitution

Duly = As stated earlier this means in proper form.



Checkered Pavement = It is widely held that the Temple of Solomon contained a mosaic of black and white stones on the lower level. Whether it was a checkerboard pattern or some depiction, no one can say

Divested of all Metals = You were asked to remove all metals and to wear rather oddly tailored clothes because you were being relieved of all your worldly possessions. You were being stripped of your gold and silver and approached the altar dressed in symbolic rags. Basically, as Masons, we are all supposed to be equal. We take our Obligations as equals and the removal of your worldly possessions is symbolic that you accept this equality without hesitation.

Hoodwinked = This word is used in its archaic form, meaning to blindfold. The reason that you are blindfolded is not to hide anything from you. In Masonry, Light represents knowledge and Darkness represents Ignorance. You have, no doubt, heard the expression – “The Light dawned on him” or “He was in the Dark about...” During the degree, you are coming from the Darkness or Ignorance of Masonry and being led into the Light, which is symbolized by the removal of the blindfold or Hoodwink.

Cable Tow = A Cable Tow is a lesson all by itself, but basically, it refers to a cable that one would use to carry or tow a burden. Symbolically you should think of it as your ability to handle a particular burden or aspect of your life. For example, you may have little patience when dealing with people, so you would be said to have a short Cable Tow because you cannot handle a heavy load. You may know others that seem to have infinite patience when dealing with people. In this instance, they would be said to have a long Cable Tow. It is important to note that while you have a short Cable Tow for one aspect of your life, you may very well have a long Cable Tow for other aspects like dealing with stress or multitasking. Everyone is different and the importance of the Cable Two is to bring understanding that what you may excel at, others fail at, and we need to understand, accept, and appreciate these differences.

By three distinct knocks = this goes back to the Bible, Matthew 7:7 “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you” You must knock to signify your desire to be admitted.

Freeborn = this is a holdover from ancient times. If you were a slave or an indentured servant you could not become a Freemason. The reason was that since you were the property of another, your owner could order you to divulge the secrets fo Freemasonry.

Sound in Body and Mind = well obviously we don’t want to allow anyone not of their right mind to join, but the issue here is the body reference. In past times, many jurisdictions would disqualify a man due to deformity or handicap for a number of reasons. In some states, if you were missing a limb or eye, you could be disqualified. If you were wheelchair bound or even a hunchback, some jurisdictions would not accept you. These restrictions no longer apply.



Directed to wait = Only one person in the Lodge can give an order and that is the Worshipful Master. The Senior Deacon may direct you or conduct you, but he cannot order you.

Whence come you and whither travel = Where are you coming from and where are you going? As Masons, we are said to be constantly in pursuit of Knowledge. Since the sun rises in the East, we say it is a place of knowledge and since the sun sets in the West, we say it is a place of darkness or ignorance. So since we are constantly seeking knowledge, we are constantly traveling from the West (a place of darkness and ignorance) to the East (a place of light and knowledge) in search of that knowledge.

Altar = When you take your obligation, you are placed in a kneeling position in front of the altar. Despite the propaganda of the internet our altar is merely used to hold our Great Lights – The Holy Bible Square and Compasses). According to the dictionary, any surface upon which a holy book of writings is placed is an altar. So if you have the family bible laying on your coffee table at home, then technically your coffee table is an altar. Typically in this part of the world you will see the King James Edition of the Holy Bible, but it should be noted that any holy book of any accepted religion which has faith in the One True God may be placed on the altar and in some Lodges there may be more than one book placed upon it.

The Obligation = You are essentially obligating yourself simply to keep secret all that you have seen and heard. You will not take notes or record the ritual in any manner and will discuss with no one other than another Mason.

As the Sun rules the Day = despite the propaganda posted on the internet the Sun and the Moon are used in Masonry simply as an illustration of light or illumination and of the regularity of their movements. The Master of the Lodge is supposed to be well schooled in Masonic Knowledge and is said to call upon the Great Lights for knowledge and wisdom in guiding his Lodge (this is why we do not pass between the altar and the Master, so as not to interfere with this connection). He is encouraged to be as steady and consistent in running his Lodge as the Sun and the Moon are in their rotations.

With the bibs up = As an Operative (meaning someone who actually operated as a stone cutter) Entered Apprentice your duties would have been mainly to lug things around, so you kept your bibs up to protect your clothing. As a Speculative (meaning theoretical rather than actual) Entered Apprentice, you wear your apron in this manner as a sign to others of your placement within the Lodge and to honor the ancient practices.

Working Tool – Common Gavel



House Not Made With Hands = This refers back to the Bible, 2 Corinthians 5:1, “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.”

Fellowcraft Lecture

While teaching the Fellowcraft lecture there are several items which bear explaining. The following text attempts to explain the symbolism, history, or definition of various items along the way.

Off or From This is the form of a challenge which dates back centuries. If one were to refuse the challenge of disclosing the appropriate grip, they would say ‘OFF’ and then leave.

The Principle Working Tool The square is the principal working tool of the Fellowcraft because in Operative times it would be the responsibility of the Fellowcraft to shape the blocks of stone into perfect or oblong squares.

Fellowcraft Apron In the Apron lecture, you were instructed to wear your apron with the bib down and corner folded up. Since the Operative Fellowcraft’s duty was the shaping of the stone, they would tuck the corner of their apron up and out of the way so that they could better kneel down to shape the stone.

Master Mason Lecture

While teaching the Master Mason lecture there are several items which bear explaining. The following text attempts to explain the symbolism, history, or definition of various items along the way.

The Secret Word During Operative times knowing the Secret Word of a Master Mason would have been highly prized financially. If a Mason were to travel to lands where they were not known, they could, by providing the Secret Word, be recognized as a Master Mason, and would, therefore, be able to earn the wages due them by being a Master.

The Substitute Word Since the Master’s Word was lost in the death of Grand Master Hiram Abiff, King Solomon substituted a word.

Organizational Mentor

Beginnings: Once the Candidate has been initiated into Masonry, it will be necessary for the newly admitted Brother to have someone teach him the non-lecture ritual, Lodge etiquette, Officers Duties, Lodge Visitation, history of the Craft, and other such related



items. The Lodge Secretary, Director of Education, or Worshipful Master of the Lodge, whichever is appropriate for your Lodge, will meet with the Candidate/Brother to determine his schedule of availability for training. An Organizational Mentor will be appointed based upon a complimentary schedule of availability and workload. It should be noted that in many instances the Lecture and Organizational Mentor will be one and the same person.

Length of Service: Your duties will conclude once you have related to the Mentee the appropriate material for his degree level. It should be noted, however, that in fact your service as this Brother's Mentor may never come to a close. In many instances a very special bond may form between Mentor and Mentee. The Mentee may, for years to come, routinely seek your guidance in matters both Masonic and personal.

Duties: You will be called upon to explain a great number of things which are outlined below. They will be divided into four sections: Mentoring an Entered Apprentice, Mentoring a Fellowcraft, Mentoring a Master Mason, and lastly Beyond the Degrees.

Mentoring an Entered Apprentice These mentoring duties will center predominately on explaining to the Mentee the functioning of the Lodge, his place within the Lodge, and how he will be expected to conduct himself.

Officers Duties: The officers of the Lodge, their positions, and responsibilities are:

The **Worshipful Master** (or Master) (WM) sits in the East of the Lodge room, symbolic of the Rising Sun in the East, and directs all of the business of the Lodge. The Jewel of his office is the Square, which is a stonemason's tool to ascertain true and correct angles of the cut and smoothed stone...thus, his Jewel symbolizes virtue.



The Worshipful Master of a Masonic Lodge is the highest ranking of all Lodge Officers and is an elected position. He also presides over ritual and ceremonies. The Worshipful Master is responsible for every single thing within his lodge during his year as Master. He is ultimately responsible for every other lodge officer and their duties, every lodge committee, ritual and degree work, Masonic education, social functions, fundraisers, District and Grand Lodge liaison, and other duties as required.

While Freemasons call the Master, "Worshipful Master", they do not, as some people may believe, actually worship him. "Worshipful" is an honorary title, brought to us from Old English, which shows respect for his position. In France, the word "Worshipful" is replaced with the word "Venerable". The use of the word Master also has English roots. It simply indicates one, who has obtained a mastery of a given subject, and has no tie to any Master/Slave connotation.



The **WORSHIPFUL MASTER** is the only person who may give orders. While you may receive direction from or be conducted by other officers, only the **WORSHIPFUL MASTER** commands by orders.

The Worshipful Master may extend the offer to a visiting Worshipful Master or Past Master of another Lodge to join him for a seat in the East. This is done as an expression of appreciation for the Brother's labors.

The **Senior Warden** (SW) sits in the West. The Jewel of his office is the Level... symbolizing that all Masons meet on the level, without regard to social, political or religious beliefs or status.



The Senior Warden of a Masonic Lodge is the second in command within the Lodge Officers and is also an elected position. In the absence of the Worshipful Master, the Senior Warden assumes the Worshipful Master's duties. The Senior Warden of a Masonic Lodge sits in the West, which is symbolic of the setting sun, and assists the Worshipful Master in opening and closing the Lodge.

His ancient duties were to pay the Craft or members of the guild, or in our case, the members of the Lodge. Anyway, he would pay them their wages and handle disputes among the workers. It is his duty to support the Master and to prepare himself for that office during the following year. He is the "whip" of all assigned committees, in that one of his duties is to ensure that all assigned committees are performing the required tasks and are reporting in a prompt manner. He is also responsible for handling special assignments of the Worshipful Master.

The **Junior Warden** (JW) sits in the South. The Jewel of his Office is the Plumb, which is a stonemason's instrument used for ascertaining the alignment of a vertical surface. It symbolizes upright behavior among Masons.

The Junior Warden of a Masonic Lodge is the third in command of the Lodge and is also an elected position. The Junior Warden sits in the South, which is symbolic of the position of the sun at midday, and is responsible for the Brethren while the Lodge is at ease or refreshment. The Junior Warden, too, may open the lodge if the Master is unable to attend the meeting.

It is the Junior Warden's duty to arrange meals/refreshment for the lodge and its various meetings/functions. Symbolically, it is also his duty to make certain that the members do not convert their refreshment into intemperance or excess. This is a holdover from earlier days, which still remains as part of the Junior Warden's job description, even though in Oklahoma alcohol is barred from the lodge.





The **Treasurer** (TR) of the Lodge is also an elected position.

His Jewel is a Pair of Crossed Keys, signifying that he is the Collector and Distributor of all Lodge monies. He sits to the right of the Master.



The **Secretary** (SEC) is the last of the elected positions. His Jewel is the Crossed Quill Pens. All of the other officers are appointed by the WORSHIPFUL MASTER. He sits to the left of the Master.

His duties require a high degree of lodge experience, Masonic knowledge, diplomacy, and above all, detailed paperwork skills. His duties require him to handle all correspondence to the members, minutes of Lodge meetings, petitions of new candidates, and many other administrative duties. He sends out the annual dues notices and receives dues payments. The Secretary's Lodge Officer's duties are many, not the least of which is that he must be well versed in Grand Lodge By-Laws for his jurisdiction and his Lodge By-Laws.



The **Senior Deacon** (SD) is the messenger of the Worshipful Master. His Jewel is the Square and Compasses with the Sun in the middle. The sun signifies that his position is on the lower level, to the right of the Worshipful Master in the east.

The Senior Deacon's principle roles are to welcome and escort both visitors and candidates into the lodge and introduce distinguished visitors. During degree rituals, he guides the new candidate and conducts him around the lodge room.

During the opening and closing ceremonies, the Senior Deacon opens the Holy Scriptures to the correct passage of the degree being worked and closes it after the lodge is adjourned. While in our Lodge we use the Christian Bible, it is important to note that in other areas this could be the Hebrew Torah, the Muslim Qur'an, or other such Holy Books. He also lights and extinguishes the candles, or in our case, the lights at the altar. The Senior Deacon and the Junior Deacon both carry long staffs or rods. The staffs are symbolic of the caduceus or wand that the Roman winged god and messenger Mercury carried during their duties. Atop the rods are the jewels of their offices. It is their duty to verify that all attending a meeting are authorized to be there.



The **Junior Deacon** (JD) has the Square and Compasses for the Jewel of his office, like his counterpart, the Senior Deacon,, however, the Junior Deacon's Square and Compasses has the moon in the center rather than a sun, which signifies that he is in the West.

The Junior Deacon sits to the lower right of the Senior Warden. The Junior Deacon's principle roles are to help the SENIOR DEACON make sure that those attending the meeting are authorized to be here and to guard the inner door of the Lodge. It is his duty to make certain at all times whether the Tiler is guarding the door





and only allowing visitors to enter after they have been properly vouched for. The Junior Deacon and the Tiler communicate with each other by knocking on the door.

The **Senior Steward** (SS) has for his Jewel the Cornucopia. The Senior Steward's principle role is to prepare the candidates for ritual and escort them about the lodge room and assist the Senior Deacon. The Stewards sit next to the JUNIOR WARDEN. His other duty is to assist the JUNIOR WARDEN in attending to the refreshment of the Brethren.



The **Junior Steward** (JS) also has for his Jewel the Cornucopia, which is an exact duplicate to the Senior Steward's Cornucopia. The Junior Steward's principle role is to assist the Senior Steward and the Senior Deacon in the preparation of the Candidates. Both the Senior and Junior Stewards carry rods, atop which are the jewels of their offices. The rods represent England's Lord High Steward's rod in the House of Lords.

The **Chaplain** (CH) sits to the right of the Master. His Jewel of office is an opened book, symbolizing the Volume of Sacred Law, such as the Christian Bible, Hebrew Torah, the Muslim Qur'an, or other Holy Books.

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

The **Tyler** [or "tyler"] (TY) has for his Jewel the Sword. The sword has no scabbard, as it is his symbolic duty to always have his sword drawn, ready for the defense of his post.

The Tyler's duties and principle role are to ensure that only those who are duly qualified are allowed to enter the Lodge Room. The term Tyler is an adaptation from old England. If one were to tile a roof, he would place a covering or concealment of the interior of the structure - the same is said of the Lodge Tyler. His duty is to protect the lodge from cowans and eavesdroppers. A cowan is an old English term, which is still in use today. It refers to a dry-dyker, or a man who builds rough walls between different fields, of rough, uncut, and unmortared stones. No particular skill was needed to do this type of work. So a "cowan" is someone who pretends to be a Mason, because he works with stone, but is in fact, not a Mason. We get our use of the work "Eavesdroppers" from Old England as well. The eaves of medieval cottages typically extended well past the walls of the home. This provided a work area outside of the home, but still somewhat protected from the elements. So it was very easy for someone to conceal oneself inside the shadow of the eaves to avoid detection.



While the Tyler is sometimes called upon to assist in the preparation of candidates, his chief duty is to symbolically keep unskilled workmen from overhearing the conversation within the Lodge Room.

After the lodge members are inside the Lodge Room, the door closes and it is the Tyler's duty to decide whether late arrivals may enter. It is also his duty to make sure that each visitor is "properly clothed", which means they must be wearing their Masonic apron.

To be fully and properly dressed before entrance into the Lodge Room, the visitor must be wearing their apron over the top or on the outside of their suit coat, never under their coat, and the apron strings must be fully tied before the Tyler will allow the visitor entrance. Depending upon where in the world you may travel, you may find the ritual of the various Lodges differs slightly from state to state and country to country. In some Lodges, formal dress wear is mandatory at all Lodge functions. Hats and caps may not be worn in the Lodge room while in session, with the exception of the WORSHIPFUL MASTER, who may wear a hat of his choosing.

Entered Apprentice Meetings:

To begin a meeting you will see the WORSHIPFUL MASTER rap his gavel, and order that the "Brethren be clothed". This simply means that you are to make sure you are wearing your apron, and in a proper manner for the degree you hold. Brethren are to have their apron on BEFORE entering the Lodge room. Make sure that it is tied and in proper fashion BEFORE you enter. You should immediately cease any conversation and return to your seat. The WORSHIPFUL MASTER will then order the officers to their respective stations and places. What this means is quite simple. The WORSHIPFUL MASTER, SENIOR WARDEN, JUNIOR WARDEN, and Tyler all occupy STATIONS within the Lodge, while every other officer has an assigned place. They are called Stations because the officer must not ever leave his post without being replaced. The other officers can move around the Lodge as their duties require, but those particular officers must remain Stationary until someone comes over to relieve them. One thing you should note is that when the various officers move about the lodge, with very few exceptions, they will never turn in such a way as to turn their back to the closest Station out of respect for the Station and the Officer holding that position.

The WORSHIPFUL MASTER will then rap his gavel once and call on the JUNIOR DEACON. This is what we call being "Called Up". The WORSHIPFUL MASTER does not have to instruct the JUNIOR DEACON to stand. Anytime the WORSHIPFUL MASTER calls upon a Brother, that Brother should rise without hesitation whether the WORSHIPFUL MASTER raps his gavel or not. You will hear a series of gavel raps, sometimes a single, or multiple.

If you hear a single rap and you are standing, then sit down. If you hear a single rap followed by the WORSHIPFUL MASTER saying a Brother's name or Officer's title, that person will rise while you remain seated. If you hear 2 gavel raps, the



WORSHIPFUL MASTER is calling up a list of specific officers and you will take no action, but remain seated. If you hear 3 gavel raps, then all members rise. One more point to make is that if the WORSHIPFUL MASTER should ever stand up without calling up the Lodge, then you should stand as well. Typically he will always call up the Lodge by rapping his gavel 3 times, but if he fails to do that you are still required to stand.

The WORSHIPFUL MASTER will then order the JUNIOR DEACON to “see that the Tyler is at his Station and close the doors”. When the JUNIOR DEACON moves you will notice that he follows a pattern in the manner when he moves around the Lodge. He is following preordained paths which collectively are called Working Lines. These imaginary paths are laid out all over the Lodge room floor. As the officers and members move about the lodge whether while performing degree work or in a regular meeting, they follow these imaginary lines. This is not done strictly for the sake of rendering an impressive display, but more importantly it represents one man following in the path of all those who have gone before. We follow in the footsteps of previous Brothers to honor the path they have traveled before us.

Once the JUNIOR DEACON has closed the doors, the WORSHIPFUL MASTER will “Call up” the Lodge by rapping his gavel 3 times. Once everyone is standing, he will instruct the Brethren to join him in the Pledge of Allegiance. Watch the WORSHIPFUL MASTER closely. He will place his hat over his heart and give the pledge. Once he has completed the pledge, do NOT drop your hand from your heart until the WORSHIPFUL MASTER has placed his hat on his head and dropped his hand.

One other thing you might be aware of is the use of the term Brother and Brethren. If we are referring to an individual he is referred to as Brother. You may hear a Brother referenced as Worshipful, such as Worshipful John Smith. This means he is currently or has been the WORSHIPFUL MASTER of a Lodge somewhere. In the case the someone is referred to as Most Worshipful, it is because he was, at one time, the Grand Master of the State of Oklahoma, which is the highest position within the statewide Masonry. If you hear of someone called Right Worshipful, this means they are currently in the “Grand Line” or line of officers for the Grand Lodge of the State of Oklahoma.

During the opening, the SENIOR WARDEN will “Call up” the Craft by rapping his gavel 3 times, and instruct them to “Be in Order as Entered Apprentices”. This means they should get on the Step and Due Guard of an Entered Apprentice. The Due Guard is, as far as we know, used only in Masonry. It signifies that you are Duly (or properly) Guarding something or someone. You will recall that your left hand was placed under the Holy Bible, Square and Compasses, and your right was placed on top. The manner in which you hold your Due Guard indicates the level of the Craft you have obtained. You will hold this Due Guard and watch the Master until he has given the Sign of an EA, which you will give at the same time.

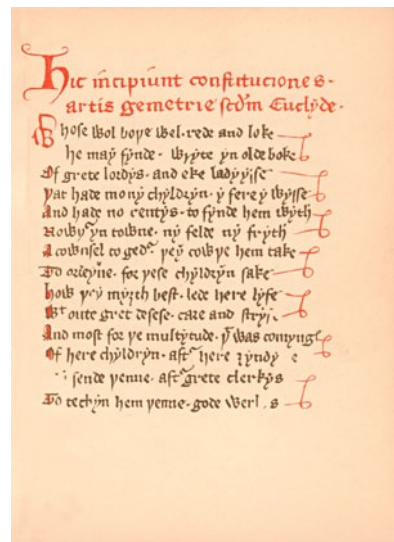


During the opening, the Tyler and JUNIOR DEACON will knock on the door a number of times. This signifies that we are opening the Lodge, and they should not admit anyone to enter, nor leave. When we say the Lodge is open, it may seem strange since we close and guard the doors, but we mean that it is open to conduct business. Once the Lodge is open, if you MUST leave for any reason, you should stand up, walk along the working lines, out to the Altar. You will then state your need and await the Worshipful Master's order. If given permission to leave, you will salute the WORSHIPFUL MASTER by getting on the Step and Due Guard of the degree the Lodge is currently open on, and exchanging the sign with him. If you arrive late to a meeting, once the Tyler has verified that you are of sufficient qualification to enter the type of meeting being conducted and that you have your apron on properly, he will knock on the door of the Lodge and inform JUNIOR DEACON of your presence. The Master will typically allow you to be admitted. Once you enter the Lodge room, you should follow the Working Lines to the Altar, and salute the WORSHIPFUL MASTER, and then take your seat among the Brethren.

During the opening, the WORSHIPFUL MASTER will “Call Up” certain officers by rapping his gavel twice. They will rise, and in turn, explain their function. Eventually, the JUNIOR WARDEN will “Call up” all the Brethren by rapping his gavel 3 times. You will stand, and at the end of the JW's speech he will say, “Take Due Notice thereof and govern yourselves accordingly, look to the East”. When he says “Look to the East”, you do not turn your whole body to look at the WORSHIPFUL MASTER, you simply turn your head, unless you have some physical condition which makes that uncomfortable. The WORSHIPFUL MASTER will then say “Together with the Signs Brethren”. When he does you will get on the Step and Due Guard of an EA. Give the Sign of an EA at the same time the WORSHIPFUL MASTER does.

At this point, something a little strange happens; the WORSHIPFUL MASTER will rap his gavel once, followed by the SENIOR WARDEN, and lastly the JUNIOR WARDEN. You may think that since the WORSHIPFUL MASTER rapped his gavel one time, you should sit now. Normally you would be right, but in this particular instance they are simply proclaiming the Lodge to be open, so you will remain standing. You will see this again during the closing of the Lodge. This is called a “Battery”.

Once this is done, the CH will give the opening prayer. When he concludes and says Amen, you will hear the Brethren say “So Mote It Be”. It is customary in contemporary English to end prayers with a hearty "Amen," a word meaning 'So be it'. The word **mote** is an archaic verb that means 'may' or 'might', and traces back to Old English. The phrase "So mote it be" means 'So may it be', which is the same as 'So be it'. The reasons we Say “So Mote it Be” goes back to the Regius Poem of about 1390 AD, the oldest known Masonic document, now housed in the British Museum, London. It is one of the Old Charges or Gothic Constitutions used by early Freemasons to regulate their trade. The poem ends famously with this:





Amen! Amen! So mote it be! So say we all for charity. Thus, Freemasons today end their prayers the same way they did in 1390.

Once the WORSHIPFUL MASTER has declared the Lodge open, the SENIOR DEACON will then light the lights which surround the Altar and return to his seat. Once these lights are on, no one should ever pass between these lights and the East, which is where the WORSHIPFUL MASTER presides, except under very specific instances, and then only during rituals being performed. The reason is purely symbolic in that the WORSHIPFUL MASTER is considered to be the Master of Masonic Knowledge and from the East he gives forth this wisdom. The Altar is the resting place of all great knowledge and truth, and from it the Master should draw to know how to best lead and instruct his Lodge, therefore there should be no interruption between the two.

When you go to some Lodges the Letter G displayed in the East up over where the WORSHIPFUL MASTER sits, does not light up. That is of no significance. The reason why there is a letter G shown in the East and in pictures you see of Masonic origin showing the square and compasses with a capital G in the center will be explained to you once you have become a Fellowcraft (FC).

Entered Apprentice Initiation

When you were initiated, at the beginning, you were blindfolded or what we call Hoodwinked. The term hoodwink has come to mean being tricked or fooled in American culture. We use the Old English meaning instead. This was not to trick you or mislead you in any way. As it has been explained to you, Light in Masonry represents knowledge. Since prior to your initiation you were considered ignorant of Masonic wisdom, which we call Masonic Light, then you are to be blindfolded, symbolizing being in darkness or ignorant of the Masonic way. You are ceremonially being brought from darkness into the light of Masonry.

You also had a short rope or cord fastened about your neck which is called a Cable Tow. The word is characteristically Masonic. Its obvious literal meaning is the cable or cord by which something is towed or drawn. The origin of the Cable Tow is believed to date back to the Phoenicians who were the greatest sailors of the ancient world. When we say "by the length of a man's cable tow", we mean how well a man can handle any given task. So when we say "if within the length of your cable-tow", we simply mean "if you are able to do it"

It was explained that you had the RIGHT to gain admittance because you were a man, as only men can come into our Lodges. It was also proclaimed that you were Freeborn. This may sound strange in these times. It simply meant you were not a slave. This was very important at one time, since if you were a slave or indentured servant you were a property of your master. So they had a right to all you knew. So if we admitted you in ancient time, and you were under the service of a master, he lawfully could demand that you reveal all our secrets.



You were led around the Lodge in darkness and eventually positioned in the West, facing the East. The East has long been deemed the region of knowledge and enlightenment. Undoubtedly this idea sprang from the fact from the East the sun rises and we associate light with knowledge. In this country, we say things like “the light dawned on him” when we mean someone has come to understand something. We also say “He is in the dark” when we mean someone doesn’t understand, so we associate darkness with ignorance. The WORSHIPFUL MASTER asked, “Whence come you and whither traveling?” Masons are oft times called Traveling Men because we are always symbolically traveling from west to east in search of knowledge. So the answer given by the SENIOR DEACON was “From the West traveling East”. The WORSHIPFUL MASTER then asked “Of what are you in pursuit?” with the answer being Masonic Light, which is of course knowledge.

You then were led to the altar and knelt down. The SENIOR DEACON positioned you in what you will hear called “Due Form”. “Due Form” is from the French and simply means properly positioned or in proper form. The obligation was then administered to you. The obligation of an EA is basically a pledge to remain silent and keep our secrets hidden from the outside world. You were in fact, sworn to secrecy, and told that should you break this oath you would suffer a severe penalty,

You should make note of the fact that in our ritual work, the Bible is always referred to as the Holy Bible, not simply the Bible. Likewise, the Compasses are never referred to as Compass but as Compasses. [“Compasses” are used to draw circles—a “Compass” will help you find north.] The Square typifies the rule of right conduct. Acting “upon the square” is a familiar metaphor for fair and honest dealings. In the “Great Learning”, which comes from China 500 years before Christ, it is stated that abstaining from doing unto others what one would NOT want done unto them “is called the principle of acting on the square.” The last of the 3 Great Lights are the Compasses, which is an emblem of that self-restraint which enables us on all occasions to act according to the rule of what is right and just. We are taught as EAs that we come here to learn to subdue our passions, which means not to fly off at the handle but to keep our emotions and desires contained. The Compasses perfectly symbolizes this, if you think of it in the following manner. When you draw a circle with Compasses the origin point is you. The circle you draw around yourself is the limit to which you should allow your passions to stray and/or be contained in. Some men find it difficult to contain themselves; therefore, their circle is very large. As they learn to keep themselves within check, the radius or size of their circle may be decreased.

The WORSHIPFUL MASTER then went on to explain about the 3 Lessor lights. It was literally true of our ancient operative brethren that from the Sun and Moon they obtained all that natural light which rendered possible those great architectural creations, some of which still remain as perpetual sources of wonder and delight. But all this skill must have quickly perished from the earth had not the Master communicated to the Apprentice from generation to generation the mental illumination which kept alive the knowledge of architecture. Thus literally were





the Sun, Moon and Worshipful Master lights to our ancient operative brethren. But as a knowledge of architecture is less than knowledge of God; as the correct rule of building is less than the correct rule of living; as the restraints imposed upon the structure is less important than the restraint imposed upon one's self, so are the Sun, Moon and Worshipful Master less important lights than are the Bible, Square and Compasses, when rightly understood. The 3 Lessor Lights are in a triangular pattern about the Altar so that they may shed as much illumination upon the altar as possible, so that mankind, and more importantly Masons, can benefit more fully from the knowledge of the 3 Great Lights.

During your categorical lecture training, you will be asked "What are tokens?," with the answer being "Certain Friendly or Brotherly Grips" It may seem strange to think of a Token as a grip of two hands, but since Tokens means a sign or symbol, what better symbol of Brotherly Love than two hands clasped in friendship. We use the Tokens or Grips as we say in the lecture - "whereby one Brother may know another, in the dark as well as in the light". This does not literally mean in the light or a bunch of guys meeting in the dark. Instead, it refers to whether or not the Lodge is open for business as in a meeting. If the Lodge is conducting business, it is said to be in the Light. If the Lodge is not conducting business presently, then it is said to be Dark.

You heard the WORSHIPFUL MASTER tell the SENIOR WARDEN "I Hail", followed by the SENIOR WARDEN saying "I conceal" which may have seemed like a strange response, but it was actually the perfect response. The word Hale has multiple meanings and spellings. In this context, we are using the Anglo-Saxon version which means to cover or conceal. So they were both proclaiming that they would keep the Secrets of Masonry secret from outsiders

The WORSHIPFUL MASTER presented you a lambskin or white leather apron, which we Masons wear as a badge of honor. The lamb has in all ages been deemed an emblem of innocence. The colors which figure in the symbolism of the first three degrees are white, black, and blue. The symbolism of white is obvious, purity or innocence, and it bears this signification in all the degrees and has borne it at all times. As emblems of this purity and innocence, we employ white gloves, white sashes, white rods and white aprons. Black with us is a symbol of death and an emblem of mourning. Its symbolism is as obvious and as universal as is that of white. You may notice that our Charter which appears in the Lodge on the wall is draped in black. This is to signify the loss of our departed Brothers. Lastly, blue symbolizes universal friendship and benevolence. It is supposed to derive from the all-embracing nature of the blue vault of heaven, for what could be more friendly and inviting than a clear blue sky?

Closing

The closing of the lodge is very much like the opening. It follows a very similar ritual. There is one additional item done. You will recall during the opening a point where the WORSHIPFUL MASTER, SENIOR WARDEN, and JUNIOR WARDEN all rapped their gavel one time in unison, one right after another. This is done in the closing as well but in reverse order. After that is done, the WORSHIPFUL MASTER will ask the JUNIOR



WARDEN a question, then he will ask the SENIOR WARDEN, “How meet Brother SENIOR WARDEN?”. The SENIOR WARDEN will answer “On the Level of Equality”. This simply means as Brothers, we are all equal, and to symbolize this we all step down off the riser onto the lower level of the floor, so that no Brother is elevated above another.

Mentoring a Fellowcraft

The effective mentor of a Fellowcraft must equip himself with special knowledge over and above that knowledge needed to educate an Entered Apprentice. There are many sources available to assist the mentor and it is highly recommended that those sources be consulted. The lessons of the Middle Chamber are unique, beautifully presented and essentially self-explanatory.

Among the first questions that will likely be asked are “What is a Fellowcraft” and “What is the significance of the degree.” These questions are explored below along with such necessary tidbits as how to properly give the password the meaning of the Letter G. Starting with Coil’s *Masonic Encyclopedia* we find on page 50 a definition of a Fellowcraft:

A companion or associate, as a Fellow of the Royal Society, but in the trades, especially, the mason’s trade, a journeyman or finished workman, differing from the Master mostly in not pretending to exercise managerial or administrative aptitude....

On page 221 of *Facts for a Freemason* Voorhis says it more simply, “a Fellowcraft (is) a craftsman no longer an apprentice who has been admitted a full member, but who not yet reached the status of master.” He concludes, “The Fellowcraft age represents the stage of manhood.”

On the topic of the first two questions posed above Mackey expounds the following in *An Encyclopedia of Freemasonry and Its Kindred Sciences* (1902) on page 273:

The second degree of Freemasonry in all the Rites is that of Fellow Craft....Like the degree of Apprentice, it is only preparatory to the higher initiation of the Master, and yet it differs essentially from it in its symbolism. For, as the first degree is typical of youth, the second is supposed to represent the stage of manhood, and hence the acquisition of science is made its principle characteristic....(it) is intended by its lessons to cultivate the reasoning faculties and improve the intellectual prowess.

As a fellow Craft, he (the candidate) has advanced another step, and as the degree is emblematic of youth, so it is here that intellectual education of the candidate begins. And, therefore, here, at the very spot which separates the

porch from the sanctuary, where childhood ends and manhood begins, he finds stretching out before him a winding stair which invites him, as it were, to ascend, and which, as the symbol for discipline and instruction, teaches him that here



must commence his Masonic labor—here he must enter upon those glorious though difficult researches the end of which is to be the possession of divine truth.

Mackey offers this summary: “The candidate, then, in the second degree of Masonry, represents a man starting forth on the journey of life, with the great task before him of self-improvement.”

In answering the question of why do we have or need the Fellowcraft Degree, the discussion could start with the following from page 156 of *The Encyclopedia of Freemasonry*:

It is only in the First Degree that the Candidate is instructed to build by his own efforts an edifice which is somehow himself, in the leading of a new life henceforth. This symbolism passes out of sight completely in the Ceremony of Fellowcraft, though it might be said that the work is going on in the renewal of his mind-part, to the extent that he adopts the golden counsels of a guest followed in the hidden mysteries of Nature, Science, and Art.

Macoy's *Dictionary of Freemasonry* adds:

The second, or Fellowcraft's degree, is rendered interesting by those scientific instructions and philosophical lectures which characterize later parts of the mysteries; though both of these degrees were made to tend to the glory of that God who had given such wonderful faculties to them, and to the welfare of their fellow-creatures.

On page 676 Macoy hammers it home in his discussion of the winding stairs:

When the Fellow-Crafts went to receive their wages, they ascended a winding staircase, the steps of which, like all Masonic symbols, are illustrative of discipline and doctrine, as well as of natural, mathematical, and metaphysical science, and open to us an extensive range of moral and speculative inquiry...and in ascending them the Fellow-Craft should pause on each alternate step, and consider the several stages of his progress as well as the important lessons which are there inculcated.





Voorhis, on page 233 concludes the following (the winding stairs)

Is one which tries a man's soul. He must approach it with faith believing that there is a top, that by a long and arduous climb he will reach a Middle Chamber--a place of light.

And Coil's, on page 421, concludes:

The Middle Chamber and Winding Stairs form items in the senior deacon's lecture in the F.C. Degree, which is called the Middle Chamber lecture. A great deal of speculation has been indulged about the significance of these symbols, but everyone can form individual opinions of them. The official lectures are only recognized explanations.

To sum up the discussion of the winding stairs it could be said that life is a continual struggle, an arduous climb that gets more and more difficult as the journey continues. You never know what lies ahead because the future cannot be seen. The finished workman will be ready to meet any and all of life's vicissitudes. Success is a function of preparation and maturity.

The young Fellowcraft may be interested in the history of the degree. He could be referred to a number of sources, including *Masonology An Anthology* by George H.T. French, pages 77-80 where we find in part:

Our current Degree of Fellow Craft came into existence sometime between the years 1711-1725, as one portion of a two-way split of the former Entered Apprentice Degree.

One of the earliest Masonic catechisms is known as the Edinburgh Register House Manuscript, and is dated 1696. Therein are two degrees, and two only: the E.A. Degree and the F.C. Degree. A few years later, on the 20th of October, 1730 there was published in London what became an exceedingly popular Masonic exposure. It was compiled by one Samuel Prichard, and it was entitled Masonry Dissected. Amazingly, it contained three degrees: Entered Apprentice, Fellow Craft and Master Mason. So the question naturally arises, where did the third Degree come from?

But before that—which was the “new” Degree? Interestingly enough, if one judges by the ritualistic contents of the three Degrees, the “new” one was the Fellow Craft Degree, the Second or Intermediate Degree. This Degree contained material which up to the 1700's had never appeared in any Masonic ritual.



Back to the story. The Entered Apprentice degree of the 1696 two-grade system was split into two parts, one of which continued with the name Entered Apprentice and the second was given the name Fellow Craft. The Fellow Craft Degree of the two-grade system was moved up into the third position and given

the name of Master Mason Degree. It is hazy whether these changes originated in England, or Scotland, or Ireland.

That source concludes the following about the current state of this degree:

The F.C. Degree is distinctly intellectual in its purpose and spirit, and already in 1760 is advocating self-improvement to its votaries. The Craftsman is clearly expected to make the Liberal Arts and Sciences his daily study, so that he may be the better enabled to discharge his duties as a Mason and estimate the wonderful works of the Almighty.

Wikipedia tells us that the chambers were used for storage. It further tells us that the porch contained two pillars, referring to 1 Kings 7:21, 2 Kings 11:14; 23:3 and notes that they were 18 cubits in height. It should be noted that the chambers could only be reached by winding stairs.

The legend concludes that the fellowcrafts had to climb the winding stairs to reach the middle chamber to be paid their wages.

The first section resembles that of the Entered Apprentice Degree and, although self-explanatory, *The Encyclopedia of Freemasonry* makes the following observation on page 119:

The Rites of Circumambulation represent(ed) the “toilsome progress of humanity”—from barbarism to civilization, from ignorance to enlightenment.”

The Fellowcraft should be told that the “G” refers to God and Geometry and is an American addition. It will not be found in the Masonic logos of other countries. He should also be told, as a practical matter, that he will be required to whisper the password to the appropriate deacon in order to sit in Lodge. He should be shown precisely how to form the signs and told when and how to use them.

The mentor may be asked a myriad of questions and further study could be warranted. We suggest that he offer the young Fellowcraft the guides provided by the Grand Lodge as a foundation upon which to build his studies.



Mentoring the Master Mason

The Master Mason Degree is the culmination of Ancient Craft Masonry. It is the deepest, but perhaps the easiest to comprehend of the three degrees offered by “Blue” Lodges. It dramatizes the Legend of the Building of King Solomon’s Temple and the Hiramic Legend. Dr. Mackey points out the following in *The Encyclopedia of Freemasonry*:

In all the Rites of Masonry, no matter how variant may be their organization in the high degrees, the Master Mason constitutes the Third Degree. In form this degree is also everywhere substantially the same, because its legend is an essential part of it; and, as on that legend the degree must be founded, there can nowhere be any important variation, because the tradition has at all times been the same....As the whole system of Craft Masonry is intended to present the symbolic idea of man passing through the pilgrimage of life, each degree is appropriated to a certain portion of that pilgrimage. If, then, the First Degree is a representation of youth, the time to learn, and the Second of manhood or the time to work, the Third is symbolic of old age, with its trials, its sufferings and its final termination in death. The time for toiling is now over—the opportunity to learn has passed away—the spiritual temple that we all have been striving to erect in our hearts, is now nearly completed....Hence, this is, by far, the most solemn and sacred of the degrees of Masonry.

As the Fellowcraft is taught in the Middle Chamber lecture about the powers and passions, the senses and sciences of man, Mackey goes to explain, “as a Master Mason, he is taught the last, the most important, and the most necessary of truths, that having been faithful to all his trusts, he is at last to die, and receive the reward of his fidelity.”

The mentor, having adequately explained the significance of the Master Mason Degree, may be asked about certain aspects of the ritual. What is a Master Mason, and who are Hiram Abif and Tubal Cain? In McCoy’s *A Dictionary of Freemasonry*, p. 578 we learn

A Mason is a man whose conduct should be squared by strict rectitude and justice towards his fellow-creatures; his demeanor should be marked by the level of courtesy and kindness; while uprightness of heart and integrity of action, symbolized by the plumb, should be his distinguishing characteristic; and thus guided by the movable jewels of Masonry, he may descend the vale of life with joy, in the hope of being accepted by the Most High as a successful candidate for admission into the Grand Lodge above.

From the same source on p. 536 we read,

Hiram Abiff. This curious and cunning architect was a widow’s son, of the tribe of Naphtli, but his father was a man of Tyre, a worker in brass. He was the most accomplished designer and operator upon earth, whose abilities were not confined to building only, but extended to all kinds of work, whether in gold, silver, brass, or iron; whether in linen, tapestry, or embroidery; designer, he equally excelled. From his designs, and under his directions, all the rich and splendid furniture of the Temple, and its several appendages, was began, carried on, and finished.—Anderson



He goes on to discuss Tubal Cain on p. 690:

Tubal Cain. Before the general deluge there was a man called Lameck, who had two wives, the one called Adah, the other Zillah; by Adah he had two sons, Jabell and Juball; by Zillah he had one son called Tubal, and a daughter called Mahmah. These four children found the beginning of all crafts of the world. Jabell found out geometry, and had divided flocks of sheep and lambs; he built

the first house of stone and timber. Juball found out music. Tubal found out Smith's trading or craft, also the working of gold, silver, copper, iron, and steel.—Ancient Craft Masonic Manuscript

The Encyclopedia of Freemasonry and Its Kindred Sciences (Mackey) notes that Hiram Abif is first mentioned in 1 Kings and next in 2 Chronicles.

The newly raised Master Mason may ask what are degrees and why do we use them. Coil's *Masonic Encyclopedia* on page 165 says, "By a degree in Freemasonry we mean some esoteric ceremony, no matter how brief, which advances the member or candidate to a higher rank..." On page 168 we read, "as completed, the Three Degrees were arranged as follows: The E.A. Degree contained the principle cardinal virtues, tenets, and moral teachings, with some simple definitions of the lodge and its contents; the F.C. Degree was the most operative or architectural in character, with little symbolism or moral instruction; and the M.M. Degree presented the Temple Legend and the Hiram Legend, with the drama familiar to all Freemasons, and the whole of the Three Degrees carrying the candidate not quite to the completion of the Temple or providing him with the secrets of a Master Mason."

Almost always questions are asked about Masonry and religion as the Master Mason Degree deals with one's individual spirituality. There have been written many excellent treatises on this subject and the serious student should explore as many as needed to satisfy his needs. Page 513 of Coil's, for example explains:

Freemasonry is not a religion. No stretching of one's imagination can find the necessary elements to characterize anything in ancient craft Masonry as a religion. As a total structure it has no dogma, and no theology; it saves no souls and competes with no organized religion. It accepts good men from every clime regardless of their religious beliefs.

Freemasonry is composed of a multitude of strands of varying groups, structures, organizations, and philosophies. This fabric is interwoven with the threads of religion. The history, ethics, morality, idealism, and theology of the religions of the world intertwine with the structures of Freemasonry. Yet, Freemasonry is not, by any sectarian or organized definition, a "religion."

The object of the Master Mason Degree is to make the initiate acutely aware of his role on earth, his duty to his fellow man and his ultimate place in the great scheme. Being thus aware, he is free to choose his own path and is personally responsible for whatever consequences ensue. He is after all, by his own account, a Master Mason.

Finally, *The New Encyclopedia of Freemasonry* by Arthur Edward Waite starts with "An Introduction to Freemasonry" by Emmett McLoughlin who concludes on p. xxxvi:



Most Americans look upon Masonic bodies merely as social and fraternal organizations. But the principles of Liberty, Fraternity, and Equality are instilled today with the same emphasis and practically in the same words that they have been over the centuries. Beneath the social activities and ritualism stand millions of men dedicated to continual freedom of all people from political or ecclesiastical tyranny.

Beyond the Degrees

The effective Oklahoma mentor will need to introduce the new Mason to a variety of topics that do not specifically pertain to any degree. The following list is intended to be a rough outline only and not an exhaustive study. This page should be ever-evolving.

Lodge Government: This subject alone could occupy volumes, so we will present the bare essentials only. We have as our head of the fraternity a Grand Master. His office is so essential that it is a Landmark. There can be no freemasonry without a Grand Master. Our Grand Master serves a one-year term, the culmination of a four year progressive line beginning with Junior Grand Warden. These are elected offices. The Grand Master's and other officers' duties are expressed in the Constitution and Laws, that part of the Constitution and Code which governs Grand Lodge.

Constituent Lodges are governed by a Worshipful Master and other officers as defined in the Uniform Code, that part of the Constitution and Code which governs constituent Lodges. The offices of Senior Warden, Junior Warden, Treasurer and Secretary along with the Worshipful Master are elected and officers serve for one year. Elections are to be held during the first stated meeting in December and installation is required to be held on or before St. John's Day, December 27th unless the Grand Master grants a special dispensation.

Grand Lodge is held in November annually. Officers are elected and resolutions are considered. Resolutions are written suggestion for changes in our law and require a 2/3 majority for passage.

Our written law is comprised of five parts. The first is the Old Charges and governs the conduct and behavior of the individual Mason. The Landmarks are the unwritten laws that state what Masonry is, and, like the Old Charges, cannot be changed. Although supposedly unwritten, Oklahoma has adopted Mackey's list of 25 Landmarks and are indeed written. Some Grand Jurisdictions have no Landmarks; others have many more than we do. Next is the Constitution and Laws and cover the workings of Grand Lodge. They can be changed by resolution as pointed out above. The Uniform Code follows and constituent Lodge operations are governed by this section. These laws can be changed by resolution. Finally is the Trial Code which governs how offenses against the fraternity or any member of it are to be handled. This part of our law has successfully kept us out of the civil courts.



We strongly urge that all members become familiar with our laws.

Lodge Finances: Constituent Lodges must be self-sufficient. If annual dues are insufficient, then Lodges must have fund-raisers or other fund raising methods. Lodges are required to pay per capita taxes to the Grand Lodge. It is the duty of every Mason to pay his dues in advance annually.

Perpetual Memberships: Closely related to Lodge finances is the Perpetual Membership program. For 15 times the Lodge's annual dues, a member can be exempt from paying further dues, no matter how high they go. And, the Lodge is benefitted beyond the life of the member as interest is paid annually forever.

Lodge Business: Lodges cannot engage in business for profit beyond the fund-raising level needed to keep a Lodge in operation, or the whole fraternity could be subjected to the vagaries of the IRS. Lodges do, however, have to do certain things to remain in operation. Usually the Worshipful Master, officers, and/or Trustees handle these matters. The Secretary is required to keep certain records, make reports to the Grand Lodge, and, with the Treasurer, make sure that the Lodge remains solvent. The secretary collects the money, keeps all records and makes reports, or acts as business manager. The Worshipful Master, with his officers, makes policy, establish programs and confer degrees.

Dress Code: Our dress code is not a Grand Lodge requirement, but can be a part of the Lodge's bylaws (rules set by individual Lodges for local rule only, but approved by Grand Lodge Board of Trustees). Whether your Lodge has such a code, dress should be appropriate and respectful. Should some form of deviation from the dress code be required due to work situation, this deviation should be preapproved by the Master prior to attending the meeting.

Web site: Information from and about the Grand Lodge can be obtained at gloklahoma.com All members should get familiar with this web site

Masonic News: All members are invited to subscribe to a free email newsletter with information about Lodge activities from all over the state. To subscribe go to the website – www.okmasonmail.org

Masonic Charity Foundation: Mentors should be familiar with the programs of the MCF so that they can be explained to the initiate, including Matching Funds program, Promises Matter and Teacher and Student of Today. This foundation has kept



Oklahoma at the forefront of those jurisdictions whose Lodges participate actively in community affairs.

Plural Memberships: Mentors should explain that our members are allowed to join as many Lodges as they want, but are responsible for paying dues. It should be explained that holding offices in multiple Lodges is strictly guided by our laws.

Lodge Visitation: The test oath and the full method of proving one's right to sit in any Lodge should be taught. Preferably, the mentor should take his charge to other Lodges and go through the process with him. Lodge visitation is a great Masonic privilege and the new Mason should not be placed in an embarrassing position when attempting to exercise this right.

District Meetings: The new brother should be told about any district meetings in his area. He needs to know that district associations are loose structures and intended for families and friends as well as the brethren. Although not all districts have associations, those that do should be supported by all members of Lodges in that district.

St. John's Days: The new brother needs to be schooled on St. John's Days. Although alluded to in the Entered Apprentice Third Section Lecture, he should be told specifics about how the Lodge recognizes our patron Saints at the appropriate times.

Religion: It should be emphasized that Freemasonry is not a religion. We do not have sacraments or offer a plan of salvation. He should be told specifically that the Lodge does not take the place of the Church. He should be offered pamphlets or other material germane to the topic.

Public Ceremonies: We have two public ceremonies on the Lodge level—the Installation Ceremony and the Burial Service. The initiate should be given specifics on each. He needs to be informed that he must be a Master Mason in good standing (explain that term) at the time of his death to be eligible for Masonic burial rites. He should make sure that a member of his family asks the Lodge to perform the rites. The Grand Lodge also does Cornerstone Ceremonies and the new member should be informed if any are to be performed in his area.

Schools: The mentor should be familiar with any schools in the local area and encourage his charge to participate. He should let the new brother know what to expect and attend with him if possible. As all districts are constitutionally required to have annual schools, at least one should be available within a reasonable time. He should be told about any Lodge School in the immediate area.



Other Bodies: The mentor should explain about the availability of other Masonic organizations open to him and/or his family members. He should be told that he must turn in his Master Mason catechism or wait six months before he join another body unless he gets a special dispensation.

He should be encouraged to participate in as broad a spectrum as possible in order to get the most out of his Masonic experience.

The Importance of the Catechisms: The catechisms, or categorical lectures, not only serve to bond the initiate to the fraternity, but teach many important Masonic lessons. We close this section with the following quote from page 151 of the *Encyclopedia of Freemasonry*:

Catechism. From the earliest times the oral instructions of Masonry have been communicated in catechetical form. Each degree has its peculiar catechism, the knowledge of which constitutes what is called a “bright mason.” The catechism, indeed, should be known to every Mason, for every aspirant should be thoroughly instructed in that of the degree to which he has attained before he is permitted to make further progress. The rule, however, is not rigidly observed; and many Masons, unfortunately, are very ignorant of all but the rudimentary parts of their catechism, which they derive only from hearing portions of it communicated at the opening and closing of the Lodge.

Communication Devices: All electronic devices should be silenced when in Lodge. Do NOT text, browse, or ever take a phone call when in Lodge. If demands of your job mandate that you carry a communication device into Lodge which sounds some sort of auditory alert, you MUST receive the Master’s prior approval.

Meetings: We typically have two types of meetings; **Stated** and **Special**. A Stated meeting is our business meeting, which you will be entitled to attend once you become a MM. A Special Meeting is ordinarily when we do degree work, like when you became an EA, which was done in a Special Meeting.

Meeting Etiquette: It is important to explain the manner of meeting operation and conduct. Explain our particular form of the Rules of Order and how the Brother is to conduct himself within these rules.

When rendering passwords to the Deacon, the Brother should come completely down on the same level as the Deacon. The member should not lean on or touch the Deacon in any manner unless required due to physical impairment.

When instructed to “Look to the East”, do not turn your body, but simply turn your head.



When pledging allegiance to the flag, do not lower your hand from your heart until the Master has placed his hat on his head and lowered his hands.

Explain to the new Brother how he is to position his feet when giving the Signs during open and close.

Should the Master stand, whether he wraps the gavel or not to call the Brethren up, you should immediately stand.

When taking a vote on a motion of the Lodge, you must vote. You may only be excused from voting if you have received permission from the Master in advance. Explain how motions and seconds are to be presented.

You should advise the Master before the meeting if it is your intention to offer a motion or bring a subject to the floor.

During discussion on a topic or on a motion, only one Brother should stand at a time and no Brother should speak again until all Brethren who wish to speak have done so. If you wish to say something, you should stand. Never talk from a seated position unless there is a physical limitation which makes it necessary. Explain that any side chatter within a meeting should be minimal. It is important that you understand that when we are open in a meeting, that you are not allowed to simply blurt out a question or opinion. In fact, there should be no side discussion at all once the meeting has begun. Always address the **WORSHIPFUL MASTER** first. If he allows you to speak, keep your statements brief and to the point.

