

The Grand Lodge of Free & Accepted Masons of Ohio



Apprenticeship Program Assigned Master Craftsman Manual *(Including Apprentice Courses with Q&A)*

Prepared by
The Committee on Masonic Education and Information
of
THE GRAND LODGE OF FREE AND ACCEPTED MASONS OF OHIO
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INTRODUCTION

If you are reading this chances are you have volunteered to assist in the Apprenticeship Program. We congratulate you for volunteering your time and services and for participating in the Apprenticeship Program. As an Assigned Master Craftsman for your Lodge, your responsibilities will be great, but with enthusiasm and dedication your efforts will benefit your Lodge and Freemasonry for the years that come. Through your diligence and hard work, your Apprentice will receive the benefits of a Masonic education and will become familiar with some of the aspects of your Lodge and Freemasonry in general. This Apprenticeship Program has been adapted from the California Masonic Apprentice Mentor Program, the materials for which were organized from a variety of instructional programs now in use in several Grand Jurisdictions.

You, your Apprentice, and your Lodge will benefit from the bond of Brotherhood, which develops during a program such as this. It is impossible to determine the impact that your efforts will have on your Lodge and Freemasonry in general in the years to come.

When an Apprentice participates with his Lodge, he participates with a universal Brotherhood of men, of like moral character, integrity, and reputation. This program can be used by any Lodge, large or small, and all Lodges are urged to adopt it. This program is urgently needed for the advancement of Masonic knowledge so vital to the Apprentice, and consequently, for the success of your Lodge. The Assigned Master Craftsman does not replace the Apprentice's Coach, but works in concert with him. This program can be used as a part of your Lodge's successful education and renewal efforts.

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

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

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

The Apprenticeship Program consists of assigning a well versed Brother to a Apprentice, to act as his Assigned Master Craftsman, educator, and companion for a period of up to one year, thereby, creating an active, educated, and working Brother.

The Apprenticeship Program together with other materials from the Grand Lodge of Ohio will provide the necessary methodology to guarantee that every Apprentice and/or Brother is properly instructed in the fundamentals and workings of the Craft. The program is simple, practical, and economical. It is operated by the Lodge for the Apprentice. It also creates a close personal relationship between Lodge, Assigned Master Craftsman, and our new Brother.

The Worshipful Master should assign a Brother (Assigned Master Craftsman) to a Apprentice upon election to receive the Degrees of Freemasonry. The Worshipful Master should send a letter (copy of the letter to the Apprentice) to the Assigned Master Craftsman and a letter (sample online) to the Apprentice explaining and outlining the process. The Assigned Master Craftsman should make arrangements to either drive the Apprentice to the Lodge or meet him there one hour prior to the Entered Apprentice Degree. It is intended in either case that the Assigned Master Craftsman should stay with the Apprentice after as well as prior to each degree. He should introduce the Apprentice to Lodge members and make him feel comfortable and relaxed prior to initiation.

ASSIGNED MASTER CRAFTSMAN GUIDELINES WHAT

IS AN ASSIGNED MASTER CRAFTSMAN?

A. Historical Definition

An Assigned Master Craftsman in the historical sense is someone who:

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

B. Contemporary Definition

Mentoring relationships are valued in many professions, the profession of our Craft included. As- signed Master Craftsmen will enhance if not ensure the professional development and success of talented Apprentices and new Master Masons.

Increasingly; corporate, government, military, and Masonic leaders seek mentors when they wish to develop new levels of expertise and to advance to new levels within their given profession. Yet, if mentoring were only a means for aspiring professionals to gain a career foothold or be given a boost up the career ladder, mentoring would be a one-way street. Common experience tells us that one-sided relationships do not work as well as reciprocal relationships where there is an even exchange of some kind. In fact, mentoring relationships are most likely reciprocal if they achieve their true potential.

WHAT DOES THE ASSIGNED MASTER CRAFTSMAN DERIVE FROM MENTORING?

For the Assigned Master Craftsman, the desire that one's work and influence "live on" is an important life goal. The nurturing and influencing of the Apprentice as a new Mason and the facilitation of his efforts to formulate

and live out his Masonic hopes and dreams can fulfill the generative needs of the Assigned Master Craftsman. In other words, among the strongest and most compelling reasons to become an Assigned Master Craftsman may be the desire to fulfill your own personal need to contribute to the growth and development and yes, even dream fulfillment of an aspiring Masonic leader. The act of mentoring then becomes your immortality. It is a way of leaving something of yourself here when you are called to the Celestial Lodge above.

Thus you help to make your Lodge and your Craft better than it was when you joined. This becomes your legacy. The process allows you to repay, in some measure, the intrinsic benefits that you have gained by being a leader in the world's oldest, most charitable, and most influential fraternal organization.

THE MOST EFFECTIVE ASSIGNED CRAFTSMEN:

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

HOW PROMISING ASSIGNED CRAFTSMEN ARE SELECTED:

A. Knowledge of Freemasonry

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

B. Demonstrated Skill in the Arts of the Craft

- Their work demonstrates superior achievement.
- They use a variety of techniques and skills to achieve the best for themselves and their Lodge.
- They listen and communicate effectively with others.
- They exhibit a good feeling about their accomplishments and about the Family of Freemasonry.

C. Earned Respect of Colleagues

- They recognize excellence in others and encourage it.
- They are committed to supporting and interacting with others, both inside and outside of the Lodge.
- They are empathetic to others and are able to understand their views.
- They enjoy intellectual engagement and like to help others.
- They are sensitive to the needs of others and generally recognize when others require support, direct assistance, or independence.
- They exercise good judgment in decisions concerning themselves and the welfare of others.

MENTORING RELATIONSHIPS

A. Nature of Mentoring Relationships

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

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

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

B. Stages in the Development of Mentoring Relationships One way to view the evolutionary nature of mentoring relationships is to think of them in terms of stages of development.

Stage 1:

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

Stage 2:

The Assigned Master Craftsman and Apprentice communicate initial expectations. In the very few cases where a major disparity is found to exist, the pair is able to Part Company on a friendly basis before the actual mentoring begins.

Stage 3:

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

Stage 4: The Assigned Master Craftsman and Apprentice redefine their relationship as colleagues, peers, and/or friends.

C. Clarifying Expectations in Apprenticeship Relationships

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

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

- The frequency of contact and the availability and accessibility of both the Assigned Master Craftsman and Apprentice.
- The amount of support that is needed by the Apprentice or that can be provided by the Assigned Master Craftsman.
- The various roles the Assigned Master Craftsman finds comfortable: listener, supporter, advisor, guide, counselor, role model, friend, nurturer, or resource.
- The range of roles the recipient will find natural: listener, nurturer, peer or coequal.

D. Matching Relationships

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

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

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

COMMUNICATION AND CHALLENGE

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

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

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

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

RISKS AND JOYS OF THE APPRENTICESHIP RELATIONSHIP

A. Avoiding the Risks of mentoring

Are there risks involved in the apprenticeship process? The answer is "Yes, but very few".

Let's look at four.

- Mismatch between Assigned Master Craftsman and Apprentice
- Threat to one's professional image
- Failure as a Assigned Master Craftsman
- Competition or rivalry

B. THE JOYS OF THE APPRENTICESHIP RELATIONSHIP

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

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

INSTRUCTIONAL PROCEDURE

The Assigned Master Craftsman should present the information on the *following* pages to the Apprentice at their first meeting following the Apprentice's initiation.

The Grand Lodge of Free & Accepted Masons of Ohio



A Basic Masonic Education Course
For Entered Apprentices
With Questions & Answers
(Apprentice's Version does not include Answers)

Prepared by
The Committee on Masonic Education and Information
of
THE GRAND LODGE OF FREE AND ACCEPTED MASONS OF OHIO
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THE ENTERED APPRENTICE

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

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

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GENERAL INTRODUCTION

PURPOSE OF THIS MANUAL

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

FREEMASONRY DEFINED

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

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

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

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

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

THE PURPOSE OF FREEMASONRY

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

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

ORIGIN OF FREEMASONRY

TRANSITION FROM OPERATIVE TO SPECULATIVE

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

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

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

by the name of Anthony Page Sayer was elected Grand Master. From there, Freemasonry quickly spread over much of the world, and other grand Lodges were established.

KING SOLOMON'S TEMPLE

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

THE ORIGIN OF OUR RITUAL

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

ORIGIN OF THE FIRST GRAND LODGE

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

GRAND LODGE TITLES

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

THE TITLE “FREE AND ACCEPTED”

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

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

IS FREEMASONRY A SECRET SOCIETY?

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

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

IS FREEMASONRY A RELIGION?

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

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

Can a Catholic become a Mason? There is nothing within Freemasonry that prohibits a Catholic from becoming a member. There are many misunderstandings by the public, and sometimes even our own members, concerning this issue. These misunderstandings have led to many false conclusions and created barriers where none exist so far as Freemasonry is concerned.

There are in fact some religious sects that frown upon membership in various fraternal organizations. The viewpoint may be supported more enthusiastically in some locales than others. Freemasonry like many others which have rituals that are not viewed as public is often mistakenly listed in this category.

THE USE OF SYMBOLISM AND ALLEGORY

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

In Freemasonry, the Lodge is the center of activity. It is symbolically the Temple of Solomon. All degree work (ritual) and advancement is done within the symbolic Temple.

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

THE ENTERED APPRENTICE DEGREE

QUALIFICATIONS OF A PETITIONER

The qualifications to be a Mason are clear and distinct. There are physical, moral and spiritual qualifications. In Ohio, the petitioner must be a man of at least 19 years of age, be able to read and write the English language and must also believe in the existence and perfection of God.

A petitioner who has been previously convicted of a felony can apply for membership in a Masonic Lodge if he is truthful on his application. It is the sole responsibility of the petitioned lodge to ascertain the worthiness of an applicant based upon questions answered during his investigation.

Once a candidate has received his degrees, partial or complete, and is discovered his application/petition was fraudulent by not disclosing a previous felonious conviction, he is to be charged with Un-Masonic Conduct following the Ohio Masonic Code.

(The Grand Lodge Officers approved language adopted during an Advisory Board meeting on 3/7/2015.)

The physical qualifications are necessary because the person must be free to make his own life decisions and be responsible for himself. The moral qualifications are self-evident for the viability of any Brotherhood and the lofty ideals of our society. The spiritual qualification informs the entire structure of Freemasonry.

THE SECRET BALLOT

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

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

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

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

It is also undeniable that despite the requirements as to recommendation, as to background investigation, and as to unanimous secret ballot, an occasional undesirable person attains Masonic membership. Again, though, these

instances are relatively rare. It should be remembered that if a member ever acts contrary to the rules and regulations of Freemasonry, he can be suspended or expelled from membership.

PREPARATION FOR INITIATION

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

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

DULY AND TRULY PREPARED

Being duly and truly prepared refers to the wearing of simple garments furnished by the Lodge to emphasize our concern with man's internal qualifications, rather than his worldly wealth and honors. By wearing these garments, the Apprentice signifies the sincerity of his intentions.

The Apprentice is not to bring into the Lodge room his passions or prejudices, lest that harmony, which is one of the chief concerns of Freemasonry, be destroyed. Being duly and truly prepared also refers to the state of a man's heart and soul as he seeks admission into our Order. "Seek and ye shall find. Ask and it shall be given unto you. Knock and it shall be opened unto you."

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

THE HOODWINK

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

THE CABLE-TOW

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

ENTERING THE LODGE

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

THE METHOD OF RECEPTION

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

PRAYER IN LODGE

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

THE PRACTICE OF CIRCUMAMBULATION

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

KNEELING AT THE ALTAR

The central piece of furniture in the Lodge is the Altar. The Altar is symbolic of many things. As a temple symbolizes the presence of Deity, the altar symbolizes the point of contact. Its location in the center of the Lodge also symbolizes the place which God has in Freemasonry, and which He should have in every Mason's life. It is also a symbol of worship and faith. The Apprentice approaches the Altar in search of light and assumes his obligations there. In the presence of God and

his Brethren, he offers himself to the service of the Supreme Architect of the Universe and to mankind in general. The Altar is the point on which life in our Masonic Lodges is focused and it should be accorded the highest respect.

The wisdom of the Master is said to be drawn from the Holy Book upon the Altar. Thus, one should never cross between the Master in the East and the Altar when a Lodge is in session. The only exception to this is during the conferral of degrees.

THE OBLIGATION

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

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

THE THREE GREAT LIGHTS OF MASONRY

The Three Great Lights of Masonry are the Holy Bible, Square and Compasses. The Volume of the Sacred Law (no matter what religion) is an indispensable part of a Lodge. The Grand Lodges of the United States use the Holy Bible as the V.S.L. on their Altars. In our jurisdiction, a Apprentice should always have his own sacred book present on the Altar with the Bible during his degree ceremonies. In Lodges in other countries, other sacred texts are placed on the Altar in place of the Holy Bible. The open Bible or Holy Book signifies that we should regulate our conduct according to its teachings because it is the rule and guide of our faith and is a symbol of man's acknowledgment of his relation to Deity.

The Square is a symbol of morality, truthfulness and honesty. To "act on the square" is to act honestly. The Compasses signifies the propitious use of action and is a symbol of restraint, skill and knowledge. We might also properly regard the Compasses as excluding beyond its circle that which is harmful or unworthy. The general public recognizes the square and compasses as the symbol of Freemasonry.

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

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

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

PRESENTATION OF THE LAMBSKIN APRON

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

Other aspects of this most visible vesture of our Fraternity should be mentioned. The lamb has always been a symbol of innocence and sacrifice. There are two senses in which innocence is being used here. Innocence in one sense is free from moral defect. The other sense used is that of being new born.

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

WORKING TOOLS OF AN ENTERED APPRENTICE

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

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

THE NORTHEAST CORNER

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

Other considerations on the northeast corner are the following. The north in Freemasonry is attributed to darkness and the east to light. Therefore, the northeast is a place midway between darkness and light. Being midway, it is also symbolic of equilibrium. Furthermore, this spot representing equal light and darkness corresponds with the point of the Spring Equinox when the nighttime is equal to daytime.

There is some evidence that the lambskin apron was presented to the candidate at one time in the northeast corner of the lodge.

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

THE CHARGE

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

MASONIC DECORUM AND ADVANCEMENT

THE PROFICIENCY EXAM

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

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

According to our rules, the Lodge determines if a Apprentice is proficient in a degree and therefore eligible to be advanced to the next degree. There is a short form of the proficiency exam available for Lodges to use if they deem it necessary.

THE LANGUAGE OF FREEMASONRY

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

WHEN TO RISE AND WHEN TO BE SEATED

The gavel in the hands of the Master of a Lodge is one of the symbols of authority by which he governs. When the gavel is sounded once in the East at the beginning of Lodge, the Brethren must come to order. Two raps call the principle Officers to their feet, and three raps mean that all Brethren must stand. If

everyone is standing, one rap seats everyone in the Lodge. If the Worshipful Master addresses you by name, arise, face the East, give the due guard and sign of the degree and listen to his instructions. If you wish to speak, arise and wait until the Master recognizes you. Give the due guard and sign of the degree, and then address your remarks to him.

SUBJECTS NOT PROPER FOR DISCUSSION IN LODGE

Sectarian religious or partisan political discussions should not be held in Lodge during or after a meeting or at any Masonic gathering, and there are good reasons for this. When we meet as Masons, we are all on a common level and are not subject to the classes and distinctions of the outside world. Each Brother is entitled to his own beliefs and convictions. Our objective is to unite men, not to divide them. These subjects create honest differences of opinion that might well cause friction between members.

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

We do not try to keep anyone from expressing his opinion or from serving his city, county, state, or nation, in an honorable manner. Anyone who serves in political office should not act politically as a Freemason, nor use the name of Freemasonry in exercising his political rights, such as showing affiliation with any Lodge in his campaign advertising.

THE WORSHIPFUL MASTER

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

THE TYLER

The Tyler guards the avenues approaching the Lodge. A Lodge is said to be "duly tiled" when the necessary precautions have been taken to guard against intrusion by Cowans, eavesdroppers or other unauthorized persons. (A Cowan is one who tries to masquerade as a Mason. He has not done the work but says he has in order to gain admittance. An eavesdropper is one who tries to steal the secrets of our Society. He would forge a dues card or may find one and try to masquerade as the owner.) If a Brother

comes to Lodge late and wants to join the meeting, the Tyler sees that he is properly clothed and then vouches for him as qualified to enter. It is the duty of the Tyler to inform the Junior Deacon when a qualified Brother wishes to enter the Lodge and to let the Brethren know in which Degree the Lodge is working.

NO HORSEPLAY OR HAZING

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

THE HEART OF THE MASONIC FAMILY

Freemasonry is not just another fraternity or association of men banded together for social, political or economic advantages. Our foundation is built on a philosophy of friendship and Brotherly love. We also make many worthwhile contributions to our society and community. For example, the Grand Lodge of Ohio manages four magnificent total care homes in Springfield, Medina and Waterville for our aged Brethren, their wives, widows, children and orphans.

THE RIGHTS OF AN ENTERED APPRENTICE

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

RESPONSIBILITIES OF AN ENTERED APPRENTICE

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

MASONIC GLOSSARY - ENTERED APPRENTICE

Appertaining	belonging to, or connected with, as a rightful part or attribute; relating to
Cable Tow	a twisted rope, usually of cotton or synthetic material, used symbolically to bind or make fast; originally a particularly strong rope
Cardinal	of basic importance; main; primary; essential; principal
Circumspection	Circumscribe to draw a line around; to limit in range of activity definitely and clearly
Divested	carefulness in considering all circumstances and possible consequences
Due	to deprive or take away from; to undress or remove clothing, ornaments or equipment
Equivocation	proper; according to accepted standards or procedures
Fellow	Engrave to cut figures or letters into wood or metal
Guttural	to avoid committing oneself to what one says; uncertainty; uncertain or questioning disposition or
Hele, Hale	a member of a group having common characteristics; an associate; an equal in rank or power or character
Intrinsic	Fortitude strength of mind that enables a person to encounter danger, or bear pain or adversity, with
Invest	of, or having to do with, or involving the throat
Inviolate	to hide or conceal; to cover; to keep out of view Hood-wink a blindfold
Light	belonging to a thing by its very nature; the essential nature or constitution of a thing; inherent; in and of
Manual	to give; to furnish; to clothe
Mystery	not broken or disregarded; not told to others; respected
	knowledge or understanding
	of, or having to do with, or involving the hands
	the secret or specialized practices or ritual peculiar to an occupation or a body of people; rites or secrets known only to those initiated

Passions	great emotion; the emotions as distinguished from reason; powerful or compelling feelings or desires
Pectoral	in, on, or of the chest
Pedal	of, or relating to, the foot or feet
Precepts	a principle or instruction intended especially as a general rule of action
Prudence	the ability to govern and discipline oneself by the use of reason; skill and good judgment in the management of affairs or the use of resources; caution or circumspection as to danger or risk
Saints John	Saint John the Baptist and Saint John the Evangelist, the two ancient patron saints of Freemasonry
Shod	wearing footgear, with shoes on
Subdue	to bring under control especially by an exertion of the will; to reduce the intensity or degree of; tone down
Superfluity	excess; unnecessary; immoderate, especially living habits or desires
Superfluous	exceeding what is needed; excess; extra; not needed; unnecessary
Temperance	moderation in action, thought or feeling; self-restraint; a habitual moderation in the indulgence of the appetites or passions; moderation in, or abstinence from, the use of intoxicating substances
Vouchsafe	to grant or furnish; to give by way of reply
Warden	an official having care or charge of some administrative aspect or an organization or some special supervisory duties; a British term used in the Episcopal Church and at various colleges and in government functions
Worshipful	notable; distinguished; worthy of respect; a British term used as a title for various persons or groups of rank or distinction

Basic Education Course Questions

(Apprentice's version does not include Answers)

Use of the Questions for the Entered Apprentice

The questions on the following pages are part of the Course for degree. The Apprentice should be asked to look through them and the Mentor should indicate that he will go through them with the Apprentice at a later date.

The discussion of these questions should be as a conference between the Assigned Master Craftsman and the Apprentice rather than as a quiz. The idea of this portion is to direct and stimulate the Apprentice's interest and not be a test of his knowledge.

This portion may be omitted, if the Mentor feels that it would be a detractor rather than a learning instrument.

Answers to the questions are not provided in the Apprentice's version of the Basic Education Courses.

Questions for the Entered Apprentice

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

Holy Book(s) do we use in Ohio?

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

Answers to the questions for the Entered Apprentice (For Mentor's Use Only)

1.	What does Freemasonry mean to you? What are its purposes, aims and ideals? <i>(To make good men better; to practice in his daily life, Brotherly Love, Relief and Truth.)</i>
2.	What is the difference between OPERATIVE Masonry and SPECULATIVE Masonry? Are we today Operative, Speculative or both? <i>(Operative refers to those Masons that actually performed the physical labor of building. Speculative refers to the men when they were not physical builders but builders of character, we are Speculative only.)</i>
3.	Where and when did Freemasonry originate? From what date do we trace our modern origins? What occurred on this date? <i>(We are not sure of the actual date when Freemasonry started but know it goes beyond written records. There were many Lodges in England in the 18th century. On June 24, 1717 A.D. the first Grand Lodge was formed. This event started Modern Freemasonry as we know it today.)</i>
4.	What is the meaning of the titles A. F. & A. M. and F. & A.M.? In Ohio, which title do we use? <i>(Ancient Free & Accepted Masons; Free & Accepted Masons; In Ohio we use Free & Accepted Masons.)</i>
5.	Is Freemasonry a religion? Why or why not? <i>(NO. A Apprentice must express a belief in a Supreme Being and the immortality of the soul, otherwise our ceremonies would be meaningless. Masonic ideals are not set forth in written creeds.)</i>
6.	Is Freemasonry considered a Secret Society? Why or why not? <i>(NO. Our purposes, ideals and principles may be learned by anyone who inquires)</i>
7.	Allegorically, in what historical location is the degree work of our Lodges meant to take place? Why is this place so important? <i>(King Solomon's Temple. The Temple is considered to be an exact replica of the divine world.)</i>
8.	Giving your own opinion, why do you believe that only one who believes in a Supreme Being may become a Mason? <i>(Personal interpretation.)</i>
9.	What are the qualifications to become a Mason under the Jurisdiction of the Grand Lodge of Ohio? <i>(A man must be 19 years of age, of good moral character, be able to read and write English, and believe in the existence and perfection of God.)</i>
10.	What percentage of a Lodge must vote favorably upon an application for it to be accepted? <i>(100%. Applicants must receive an affirmative vote from all members present.)</i>
11.	What do we mean when we say that an Apprentice must be first prepared in his heart? <i>(We are concerned with building of character. Working toward this goal must begin within the heart, for if the heart is not ready, we cannot expect to make an impression on the mind.)</i>
12.	What is the meaning of "duly and truly prepared"? <i>(By wearing special garments which deal with a man's internal qualifications rather than his worldly wealth and honors.)</i>

13.	What is the symbolism of the Hoodwink? <i>(The Hoodwink is a symbol of the darkness in which the uninitiated stands regarding Freemasonry. It is removed after the Apprentice has been enlightened regarding the mysteries of Freemasonry.)</i>
14.	What is the symbolism of the Cable-Tow? <i>(The cable tow is a symbolic restraint that is removed from the Apprentice after he has assumed the obligation of an Entered Apprentice MA-</i>
15.	How is the Apprentice received upon first entering a Lodge and what is it meant to convey? <i>(On entering the Lodge, the Apprentice has entered into the new world of Freemasonry. A world where he can become a better man by working on his own nature using the teachings of Freemasonry.)</i>
16.	What is the purpose of circumambulating (walking in a circle around) the Lodge room during the ceremony of initiation? <i>(So the Brethren can see that the Apprentice is properly prepared. The perambulation should teach the Apprentice that Freemasonry is a progressive science, and that life is a journey through which each must travel toward his ultimate destiny.)</i>
17.	Who are the Holy Saints John and what is their importance in Freemasonry? <i>(Masonic Lodges are symbolically dedicated to St. John the Baptist and St. John the Evangelist, who are allegorically said to have been the “Patron Saints” of Freemasonry.)</i>
18.	What are the Three Great Lights of Masonry and why are they placed in the center of the Lodge? <i>(The Alter with the Three Great Lights upon it symbolizes the place which God has in Freemasonry, and which He should have in every person’s life. No Lodge in Ohio may stand officially open, unless the Holy Bible is opened upon its Altar and the Square and Compasses is displayed thereon.)</i>
19.	What does the open Volume of the Sacred Law (VSL) upon the Altar signify, and which Holy Book(s) do we use in Ohio? <i>(The open Holy Bible signifies that we should regulate our conduct according to its teachings, because it is the rule and guide of our faith. The King James Version.)</i>
20.	Give the meaning of the Square. <i>(It is a symbol of morality and teaches us to “act upon the square”.)</i>
21.	Give the meaning of the Compasses. <i>(To regard the Compasses as excluding beyond its circle that which is harmful or unworthy.)</i>
22.	Of what significance is the Obligation? <i>(The Obligation has a two-fold purpose. In addition to binding the Apprentice to Freemasonry and its duties, it also protects the Fraternity against someone revealing its secrets which deal with its modes of recognition and symbolic instruction. The Apprentices should understand that the great truths which Freemasonry teaches are not secret, but the manner in which Freemasonry teaches these truths is</i>

23.	Even though the physical penalties mentioned in the Obligation are symbolic, why are they retained in the ritual work? <i>(They are retained to impress upon the mind of each Brother how serious a violation will be regarded by the members of the Fraternity.)</i>
24.	Of what is the Lambskin Apron an emblem? What does it signify? <i>(It is an emblem of Innocence and the Badge of a Mason. It signifies that Masons are workers and builders, not drones and destructionists.)</i>
25.	What are the Working Tools of an Entered Apprentice Mason? After reading what the ritual has to say about them, what, in your own words, do you think they mean for us? Consider the difference between Operative and Speculative Masonry. <i>(The twenty-four inch gauge and the common gavel.)</i>
26.	The North is a place of darkness. The East symbolizes the rising Sun or the dawn of illumination. Why is the Entered Apprentice placed in the North-East corner of the Lodge? <i>(From here he will erect his own temple by the principles of Freemasonry.)</i>
27.	Name the Four Cardinal Virtues <i>(Temperance, Fortitude, Prudence and Justice.)</i>
28.	What are the Three Great Supports of Freemasonry? To which Officers are they attributed? <i>(Wisdom, Strength and Beauty and are represented by the Master, Senior Warden and Junior Warden of the Lodge.)</i>
29.	What is the difference between a Rough Ashlar and a Perfect Ashlar? Why is this symbol considered by some to be the most important symbol in all of Freemasonry? <i>(A Rough Ashlar is a stone cut in the quarry, a Perfect Ashlar is a stone ready for the builders to use. The Rough Ashlar reminds us of our imperfections. The Perfect Ashlar reminds us of our hopeful attainment of perfection.)</i>
30.	<i>Answer will vary by Apprentice.</i>
31.	<i>Answer will vary by Apprentice.</i>

Masonic Reading List

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

A. STANDARD COURSE

- Introduction to Freemasonry by Carl Claudy
 - The Craft and its Symbols by Allen E. Roberts
 - Masonic Words and Phrases by Michael R. Poll
 - Freemasons for Dummies by Chris Hodapp
 - Complete Idiot's Guide to Freemasonry by S. Brent Morris
 - The Newly-Made Mason by H.L. Haywood
 - A Comprehensive View of Freemasonry by Henry Wilson Coil
 - A Pilgrim's Path by John J. Robinson
 - Masonic Philanthropies by S. Brent Morris
- ## B. ADVANCED COURSE
- Freemasons' Guide and Compendium by Bernard Edward Jones
 - Builders of Empire : Freemasonry and British Imperialism, 1717-1927 by Jessica Harland-Jacobs
 - Freemasonry in Context : History, Ritual, Controversy by Arturo de Hoyos
 - Freemasonry : Symbols, Secrets, Significance by W. Kirk MacNulty
 - The Genesis of Freemasonry by Douglas Knoop and G. P. Jones
 - Origins of Freemasonry: Facts and Fictions by Margaret C. Jacob
 - The Origins of Freemasonry : Scotland's Century, 1590-1710 by David Stevenson

B. ADVANCE COURSE

- Freemasons' Guide and Compendium by Bernard Edward Jones
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- Origins of Freemasonry: Facts and Fictions by Margaret C. Jacob
- The Origins of Freemasonry : Scotland's Century, 1590-1710 by David Stevenson

C. AMERICAN HISTORY COURSE

- American Freemasons by Mark A. Tabbert
- Revolutionary Brotherhood by Stephen Bullock
- House Undivided by Allen E. Roberts
- Masonic Membership of the Founding Fathers by Ronald F. Heaton
- Freemasonry and the Presidency by Ray Vaughn Denslow
- Colonial Freemasonry by Louis C. Wes Cook
- Freemasonry in the Thirteen Colonies by J. Hugo Tatsch
- Cornerstones of Freedom by S. Brent Morris

- Brother Truman by Allen E. Roberts
- G. Washington, Master Mason by Allen E. Roberts

D. RECREATIONAL COURSE

- The Lodge in Friendship Village by P. W. George
- These were Brethren by Carl H. Claudy
- The Man who would be King (and other stories) by Rudyard Kipling
- Twice-told Tales by L.C. Helms
- A Treasury of Masonic thought by Carl Glick
- Tied to Masonic Apron Strings by Stewart M. L. Pollard
- Born in Blood by John J. Robinson
- Two Crowns for America by Katherine Kurtz
- Foucault's Pendulum by Umberto Eco

The Grand Lodge of Free & Accepted Masons of Ohio



A Basic Masonic Education Course
For Fellow Crafts
With Questions & Answers
(Apprentice's Version does not include Answers)

Prepared by
The Committee on Masonic Education and Information
of
THE GRAND LODGE OF FREE AND ACCEPTED MASONS OF OHIO
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A Basic Masonic Education

Course THE FELLOW

CRAFT

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THE FELLOW CRAFT DEGREE

BASIC TEACHINGS OF THE SECOND DEGREE

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

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

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

SYMBOLISM OF THE DEGREE

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

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

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

Gaining entrance to a new place symbolizes a distinct advancement in our work as Freemasons. Attaining this level gives us access to certain benefits that we were not entitled to before. These benefits are symbolized by Corn, Wine, and Oil. There are other things granted here as well. We become invested with the ability to hear the teachings of our Fraternity and keep them close to our heart. Finally, we are reminded of our central focus in the symbolism of the letter “G” and the humility it should inspire.

DULY AND TRULY PREPARED

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

THE PREPARATION

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

THE RECEPTION

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

RIGHTS AND RESPONSIBILITIES OF A FELLOW CRAFT

In addition to the rights you acquired as an Entered Apprentice, you have the right to sit in a Lodge when opened in the Fellow Craft Degree, when accompanied by a Master Mason who has sat in Lodge with you. You may visit another Lodge opened in the Fellow Craft Degree. You have the right to be instructed and examined. If found proficient, you may request advancement to the next degree.

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

THE WORKING TOOLS

THE SQUARE

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

THE LEVEL

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

THE PLUMB

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

THE JEWELS

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

OTHER IMPORTANT SYMBOLS

THE PILLARS ON THE PORCH

Two pillars were placed at the entrance to King Solomon's Temple, which are symbolically represented within every Masonic Lodge. These pillars are symbols of strength and establishment - and by implication, power and control. One must remember that power and control are placed

before you, so you might realize that power without control is anarchy, or that control without power is futility. Man must have both if his life is to be successful.

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

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

THE WINDING STAIRCASE

Much of the symbolism of the Winding Staircase is explained in the ritual itself. There are some points to bring out that may lead one to further research and insight. The significance of the number three has already been mentioned. We have the three Degrees, the Three Great Lights, the three Officers, and the three Principle Tenets of Freemasonry. What we want to emphasize here is the Three Theological Virtues: Faith, Hope, and Charity. These virtues were considered a ladder to heaven, another symbol of ascent.

The Five Steps are also explained in some detail. They symbolize the five orders of architecture as well as the five human senses which man constantly employs and is dependent upon in his daily life.

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

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

ADMISSION TO THE MIDDLE CHAMBER

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

THE WAGES OF A FELLOW CRAFT

Corn, Wine, and Oil are symbolic wages earned by the Fellow Craft Mason who arrives at the Middle Chamber. These symbolize wealth in mental and spiritual worlds. Corn represents nourishment and the sustenance of life. It is also a symbol of plenty, and refers to the opportunity for doing good, to work for the community, and to the performance of service to mankind.

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

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

THE MASONIC LETTER “G”

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

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

It is thought that the Egyptians became skilled at surveying because the annual flooding of the Nile obliterated boundary markers in their fields. They had to set out and calculate new boundaries each year. The Greeks named this skill Geometry, or “earth measurement.” Empirical generalizations were derived, presumably, from their experience in field measurement. The Greeks, it is thought, made the advancement of using deductive logic to expand the knowledge into a theoretical science, and Pythagoras is credited with this achievement. This actually set the groundwork for the development of the sciences. So we may consider Geometry the first science.

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

MASONIC GLOSSARY – FELLOW CRAFT

Admonish	to caution advise or counsel against; to express warning or disapproval; to give friendly, earnest advice and encouragement
Artificer	a skilled or artistic worker or craftsman; one who makes beautiful objects
Beneficent	doing or producing good
Bourne	boundaries; limits
Brazen	made of brass
Candor	freedom from bias, prejudice or malice; fairness; impartiality
Chapiter	an alternate, and earlier, form of the word capital
Column	a supporting pillar consisting of a base, a cylindrical shaft and a capital
Composite	one of the five orders of architecture, combining the Corinthian and Ionic styles
Conflagration	fire, especially a large, disastrous fire
Contemplate	to look at attentively and thoughtfully; to consider carefully
Contrive	to devise; to plan; to invent or build in an artistic or ingenious manner
Corinthian	one of the three classical (Greek) orders of architecture - the most ornamented of the three. Originated in the City of Corinth in Greece
Cubit	an ancient unit of linear measure, approximately 18 inches in today's measure
Discerning	showing insight and understanding; excellent judgment
Dispersed	scattered; spread widely
Doric	one of the three classical (Greek) orders of architecture - the oldest and simplest of the three, originated in an area of ancient Greece known as Doris
Edifice	a building, especially one of imposing appearance or size
Ephraimites	members of one of the twelve tribes of Israel, descended from Ephraim, one of the sons of Jacob

Homage	respect or reverence paid or rendered; expression of high regard
Injunction	an order or requirement placed upon someone by a superior
Inundation	to overflow with water; a flood
Ionic	one of the three classical (Greek) orders of architecture, originated in an area of ancient Greece known as Ionia
Judicious	having, exercising or characterized by sound judgment; discrete; wise
Naphtali	one of the sons of Jacob, Brother of Joseph, and a founder of one of the twelve tribes of Israel
Palliate	to try to conceal the seriousness of an offense by excuses and apologies; to moderate the intensity of; to reduce the seriousness of; to relieve or lessen without curing
Pilaster	an upright architectural member that is rectangular in plan and is structurally a pier, but is architecturally treated as a column; it usually projects a third of its width or less from the wall
Reprehend	to voice disapproval of; to express an attitude of unhappiness and disgust
Salutary	producing a beneficial effect; remedial; promoting health; curative; wholesome
Summons	a written notice issued for an especially important meeting of a Lodge, the written notice or requirement by authority to appear at a place named
Superfice	a geometrical object which is of two dimensions and exists in a single plane
Superstructure	anything based on, or rising from, some foundation or basis; an entity, concept or complex based on a more fundamental one
Tuscan	one of the five orders of architecture, originated in the Tuscany area of southern Italy
Vicissitudes	the successive, alternating or changing phases or conditions of life or fortune; ups and downs; the difficulties of life; difficulties or hardships which are part of a way of life or

Questions for the Fellow Craft

1.	Which part of man is dealt with in the Fellow Craft Degree? (Physical, Mental or Spiritual)
2.	This degree depicts man in which period of his life?
3.	How were you received upon first entering a Lodge of Fellow Craft? What is this meant to teach you?
4.	What are the four rights of a Fellow Craft?
5.	What are the Working Tools of this degree?
6.	Name the Three Jewels of a Fellow Craft.
7.	What do the Two Brazen Pillars represent?
8.	How many steps are there on the Winding Staircase?
9.	According to Masonic Tradition, who fashioned the original Pillars at King Solomon's Temple?
10.	What are the five Orders of Architecture?
11.	Which three are particularly essential to Masons? Why?
12.	Name the Seven Liberal Arts and Sciences.
13.	Which of the seven is most important to Masons and why?

14.	Where is the Middle Chamber? How do we get there?
15.	What are the Wages of a Fellow Craft?
16.	What do these Wages symbolize?
17.	Which letter is suspended in the East, and what does it represent?

Answers to the questions for the Fellow Craft

1.	Which part of man is dealt with in the Fellow Craft Degree? (Physical, Mental or Spiritual) (<i>The Mental</i>)
2.	This degree depicts man in which period of his life? (<i>Manhood</i>)
3.	How were you received upon first entering a Lodge of Fellow Craft? What is this meant to teach you? (<i>On an angle of a square. The square of virtue should be a rule and guide of your conduct through life.</i>)
4.	What are the four rights of a Fellow Craft? (<i>Sit in Lodge in a Fellow Craft degree, visit another Lodge in the Fellow Craft degree when accompanied by a Master Mason who has sat in Lodge with you, you have the right to instruction and examined, and you may request advancement if qualified.</i>)
5.	What are the Working Tools of this degree and what do they symbolize? (<i>The Square, Level and the Plumb. The Square is the symbol of morality, truthfulness and honesty; the Level is a symbol of equality and the Plumb rectitude of life.</i>)
6.	Name the Three Jewels of a Fellow Craft. (<i>They are the attentive ear, the instructive tongue and the faithful breast.</i>)
7.	What do the Two Brazen Pillars represent? (<i>These pillars are symbols of strength and establishment, and by implication, power and control.</i>)
8.	How many steps are there on the Winding Staircase? (<i>Fifteen steps.</i>)
9.	According to Masonic Tradition, who fashioned the original Pillars at King Solomon's Temple? (<i>Hiram, a widow's son of the Tribe of Naphtali</i>)
10.	What are the five Orders of Architecture? (<i>The Tuscan, Doric, Ionic, Corinthian and the Composite.</i>)
11.	Which three are particularly essential to Masons? Why? (<i>The Doric, Ionic and Corinthian are the most essential and were designed by the Greeks; they were the original orders of architecture and differ from each other.</i>)
12.	Name the Seven Liberal Arts and Sciences. (<i>Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy</i>)
13.	Which of the seven is most important to Masons and why? (<i>Geometry is the first and noblest of sciences and the basis upon which the superstructure of Freemasonry is erected.</i>)
14.	Where is the Middle Chamber? How do we gain admission? (<i>King Solomon's Temple. We ascend the flights of winding stairs and are examined at the outer and inner doors.</i>)

15.	What are the Wages of a Fellow Craft? (<i>Corn, Wine & Oil.</i>)
16.	What do these Wages symbolize? (<i>Corn symbolizes nourishment and the sustenance of life, Wine is symbolic of refreshment, health, spirituality and peace, and Oil represents joy, gladness and happiness. Taken together, Corn, Wine and Oil represent the temporal rewards of living a good life.</i>)
17.	Which letter is suspended in the East, and what does it represent? (<i>The letter "G" is a symbol of Geometry and, also, of Deity. By the letter "G", we are reminded that our every act is done in the sight of God, and that Divine Providence is over all of our lives.</i>)

The Grand Lodge of Free & Accepted Masons of Ohio



A Basic Masonic Education Course

For Master Masons

With Questions & Answers

(Apprentice's Version does not include Answers)

Prepared by
The Committee on Masonic Education and Information
of
THE GRAND LODGE OF FREE AND ACCEPTED MASONS OF OHIO
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A Basic Masonic Education Course
THE MASTER MASON

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Answers to Questions

THE MASTER MASON DEGREE

SIGNIFICANCE OF THE DEGREE

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

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

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

SYMBOLISM OF THE DEGREE

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

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

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

TRAVELING IN FOREIGN COUNTRIES

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

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

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

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

THE WAGES OF A MASTER MASON

Our ancient, Operative Brethren performed manual labor and received wages which would contribute to their physical welfare. These nominal wages were Corn, Wine and Oil. The wages of a Speculative Mason must come from within, as he is concerned with the moral, rather than the physical, labor. The intangibles of love, friendship, respect, opportunity, happy labor, and association, are the wages of a Master Mason who earns them. Not everyone earns them; and that is why the Senior Warden, in the opening of the Lodge declares; “To pay the Craft their wages.”

THE THREE RUFFIANS

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

LOW TWELVE

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

THE LION OF THE TRIBE OF JUDAH

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

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

THE LOST WORD

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

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

SIGNS, TOKENS AND WORDS

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

THE SETTING MAUL

This was a wooden instrument used by operative masons to set polished stone firmly into a wall. The Maul has been shown to be a symbol of destruction from prehistoric times, and is shown many times in mythology.

THE SPRIG OF ACACIA

Hebrew people used to plant a sprig of acacia at the head of a grave for two purposes - to mark the location of the grave, and to show their belief in immortality. Because of its evergreen nature, they believed it to be an emblem of both immortality and innocence. The true acacia is a thorny plant, which abounds in the Middle East. Both Jews and Egyptians believed that because of its hardness, its evergreen nature and its durability, it signified immortality. It is believed that the

acacia was used to construct most of the furniture and the tabernacle in the Temple. Acacia has red and white flowers. It is a tradition in the Near East that the Crown of Thorns was acacia. In Egypt, it symbolized rebirth.

RAISING OF An Apprentice

Most people do not understand what being “raised to the Sublime Degree of Master Mason” means. However, if one examines its several parts, it becomes quite clear what is meant. One of the definitions of the word sublime is “not to be excelled.” The Master Mason Degree is the pinnacle of Symbolic Freemasonry.

The use of the term “raised” stems from our operative origins. In operative Masonry, most stonemasons were journeymen and only very few were elevated to the status of Master Craftsman or Master of Mason, which enabled them to take on apprentices and employ journeymen. Early in the history of our fraternity, only the presiding officer of a Lodge was a Master Mason. However, as the fraternity developed, its system of initiation came to be divided into three parts, Entered Apprentice, Follow (of the) Craft, and Master Masons.

Being raised to the sublime Degree of Master Mason simply means that a new member has attained full membership within a Symbolic Lodge.

HIEROGLYPHIC EMBLEMS

In *The Three Pillars* we have the three great supports of Masonry - Wisdom, Strength and Beauty. The Three Steps remind us of how youth, manhood and old age is each an entity in itself, each possessing its own duties and problems, and each calling for its own philosophy.

The Pot of Incense teaches that, to be pure and blameless in our inner lives is more acceptable to God than anything else, because that which a man really is, is of vastly greater importance than that which he appears to be. It is also a symbol of prayer and meditation.

The Beehive recommends the virtue of industry and teaches us that we should never rest while our fellow creatures are in need of assistance. It should be mentioned that bees have also been symbols of messengers from the heavens.

The Book of Constitutions guarded by the Tyler’s Sword is the emblem of law and order, and reminds us that our moral and spiritual character is grounded in law and morality as much as is government and nature. It teaches that no man can live a satisfactory life who lives lawlessly.

The Sword pointing to the Naked Heart symbolizes that one of the most rigorous of these laws is justice, and that if a man be unjust in his heart, the inevitable results of injustice will find him out.

The All Seeing Eye shows that we live and move and have our being in God; that we are constantly in His Presence, wherever or whatever we are doing.

The Anchor and Ark stand for that sense of security and stability of a life grounded in truth and faith, without which there can be no happiness.

The Forty-Seventh Problem of Euclid, or the Pythagorean Theorem, of $A^2 + B^2 = C^2$ constituted one of the important trade secrets of the operative masons. For modern speculative

Freemasons, the forty-seventh problem of Euclid is considered an emblem of advanced knowledge and is, therefore, used in some Grand Lodges as an emblem of a Past Worshipful Master of a Lodge.

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

PRACTICAL ASPECTS OF FREEMASONRY

THE RIGHTS OF A MASTER MASON

These consist of Masonic Relief, Masonic Visitation, and Masonic Burial.

MASONIC RELIEF

Masonic Relief may be applied for by any Master Mason - either to his own Lodge, or to an individual Master Mason. In every case, the individual asked has the right to determine the worthiness of the request and whether such aid can be granted without material injury to his family. Relief is a voluntary function of both the Lodge and the individual. If the Lodge's financial condition will not allow it to help, the Lodge can apply to the Grand Lodge Charitable Foundation for help on his behalf.

MASONIC VISITATION

Visitation of other Lodges is one of the greatest privileges of being a Master Mason. Before you can sit in another Lodge, you must prove yourself to be a Mason in good standing. If you can so prove, and if no member of the Lodge you are visiting objects to you sitting in the Lodge, you may do so. In order to attend another Lodge in Ohio, you should present your current dues card and a photo ID.

You can also gain admission to another Lodge by the avouchment by a Brother who has sat in Lodge with you previously.

THE RIGHT TO A MASONIC FUNERAL

The Masonic Funeral Service is conducted only at the request of a Master Mason in good standing or some member of his immediate family. The choice belongs to the family, not to the Lodge. Entered Apprentices and Fellow Crafts may receive a Masonic Funeral with the permission of the Grand Master. This service can be held in house of worship, the Lodge room, funeral home or cemetery. It is a beautiful and solemn ceremony and, like Masonry, does not conflict with a man's personal religious beliefs.

THE RESPONSIBILITIES OF A MASTER MASON

The constant responsibility of a Master Mason is "to preserve unsullied the reputation of the Fraternity". Leading a good life is the best means of carrying through our individual responsibility to our Lodge and our Craft. The conduct of each Master Mason is strictly his own responsibility. He should choose the course which will bring credit to himself and honor to the Fraternity.

We would all do well to remember that Brotherhood is the cornerstone of our Fraternity. Treat others with the same respect and consideration with which you would like to be treated. In all your actions, be an example of Brotherly love in action. Be not hasty to condemn others. How do you know that in their place, you could have resisted the temptation? And even were it so, why should you condemn one who is weaker than you? If your Brother should slip, offer your hand to him without judgment or harsh criticism. Judge him not by your standards but by his own.

LODGE ATTENDANCE

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

BALLOTING

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

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

DEFINITIONS OF UNDER-AGE, DOTAGE AND FOOL

In the jurisdiction of Ohio, under-age refers in this Degree to one who is not yet 19 years of age. Dotage is a condition associated with old age, and is marked by juvenile desires, loss of memory and failure of judgment. Being old does not bar someone from seeking membership, but we require that he be mentally alert and healthy. A fool is a mature man without good sense. Legally, he may be of age, but mentally he is incapable of understanding.

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

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

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

EXAMINING VISITORS

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

VOUCHERS ON PETITIONERS

Before endorsing the petition of anyone for initiation into our Mysteries, you should take the time to discuss Masonry with the applicant. You should know why he wishes to become a Mason, what he expects and what may be expected of him. The Investigating Committee should explain much of this to him, but you should be satisfied with his understanding and know that he is of good moral character. The signing of the petition should be a source of great pleasure for you.

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

INVESTIGATING PETITIONERS

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

FINANCIAL RESPONSIBILITIES

Your financial responsibilities are twofold. The first is in the area of mandatory support - the payment of annual dues. The second is in the area of voluntary contributions to certain charities, distressed worthy Brothers, and other Masonic organizations, as you desire. By paying dues, each Brother carries his share of the expenses to run his Lodge. Regarding voluntary financial support, he must determine the extent of his participation, measuring the need against his ability. Any member failing to pay his dues for a period of more than twelve months is subject to suspension. There is no reason a Brother should be suspended for non-payment of dues. Not being able to pay dues can be handled easily and without embarrassment. No Lodge desires to suspend a Brother who is unable to continue payment of dues. A distressed Brother should inform the Master or the Secretary of his situation. One of these Officers will take care of the situation so no record is shown on the books and no debt is accumulated. This is not Masonic Charity, but rather Brotherly Love. In most cases, the other Brethren in the Lodge know nothing about his situation.

LODGE MEMBERSHIP

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

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

ENTERING OR RETIRING FROM A LODGE

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

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

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

DEPORTMENT WHILE IN THE LODGE

Your deportment while the Lodge is open should be governed by good taste and propriety. You should not engage in private conversations, nor through any other action disrupt the business of the Lodge. Discussions in the Lodge are always a healthy sign and promote the interest of the Lodge - if properly conducted. If you wish to speak, rise and, after being recognized, give the due guard and sign and make your remarks. Always address your remarks to the Master, even if you are responding to a direct question from another Brother. When finished, you may then be seated. Religion, partisan politics and any other subject, which might disrupt the peace and harmony of the Lodge, should not be discussed in Lodge. Voting on routine matters is usually conducted through a voice ballot.

THE GRAND LODGE AND YOU

GRAND LODGES

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

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

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

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

REGULARITY AND RECOGNITION

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

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

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

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

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

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

PRINCE HALL MASONRY

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

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

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

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

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

THE GRAND LODGE OF OHIO

The Grand Lodge of Ohio was formed by a Grand Convention of delegates from the original six Lodges meeting in Ohio. The Grand Convention was held in the then Ohio Statehouse in Chillicothe on January 4, 5, 7 and 8, 1808.

Article XI of the Grand Lodge Constitution provides an official definition of the Grand Lodge and its authority:

“The Grand Lodge of Free and Accepted Masons of Ohio is the only sovereign and independent body of Masons existing within this Grand Jurisdiction. It has original and exclusive jurisdiction over all subjects of Masonic legislation, and appellate jurisdiction from the decisions of the Subordinate Lodges. Its constitution, decisions, edicts, laws, mandates, regulations and rules shall be the supreme Masonic law of the State and shall be binding upon all Master Masons in this Jurisdiction.”

“The Grand Lodge shall prescribe such regulations and rules for the government of the Subordinate Lodges as will promote the happiness, prosperity and welfare of the Craft; and may require from them such dues and fees as will at all times discharge the engagements of the Grand Lodge.”

The voting members of the Grand Lodge consists of the Grand Lodge Officers, Past Grand Masters, District Deputy Grand Masters (present and past), and the Worshipful Masters and Wardens of the Subordinate Lodges.

The Grand Lodge holds its annual meeting every year in October, and while the Masters and Wardens must attend, any Ohio Master Mason in good standing may attend.

THE GRAND MASTER

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

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

During his term, the Grand Master is sometimes called upon to interpret the Ohio Masonic Code (OMC). He may consult with the Jurisprudence Committee on the matter, but the final determination is his to make. This interpretation of the O.M.C. is called a Grand Master Decision. The Grand Master may also offer his Recommendations to the Grand Lodge. These are treated like any normal resolution brought before the Grand Lodge, except that the Recommendation of a Grand Master often carries a great deal of influence.

The Advisory Committee consists of the Grand Master, the Deputy Grand Master, and the Senior and Junior Grand Wardens, Grand Treasurer, Grand Secretary, Fraternal Correspondent, Chairman of Ways, Means and Accounts and the Chairman of Jurisprudence.

THE GRAND SECRETARY

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

In matters of ritual, this jurisdiction is divided into twenty-five Districts, each of which is under the supervision of a District Advisor, who is appointed each year by the Grand Master. The District Advisor recommends and the Grand Master appoints one or more District Deputy Grand Masters (DDGM) in each District to represent him.

Each DDGM is assigned to be the Grand Master's "eyes and ears" in Lodges assigned to him. He Inspects the Lodges' ritual work and records each year and reports his findings to the Grand Lodge. A DDGM may serve for a maximum of three years.

GRAND LODGE COMMITTEES

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

All Members of Grand Lodge Committees are appointed by the Grand Master and are usually Past Masters, but a limited number of Master Masons may be appointed, as well.

MASONIC GLOSSARY - MASTER MASON

Approbation	approval, commendation or praise; a formal or official act of approval
Brute creation	animals at their birth; anything non-human in its infancy
Cleaves	comes apart from; separates into distinct parts; divides; to part or split especially along a natural line or division
Dotage	a decline of mental faculties associated with old age; a state or period of senile decay marked by decline of mental poise and alertness
Emulation	ambitious rivalry; ambition or desire to equal or excel others in achievement
Hecatomb	100 oxen or cattle (in ancient Greece a public sacrifice of 100 oxen to the gods in thanks for some great discovery, event or victory)
Injunction	a warning, order, direction or instruction
Seraph	an order of angels; one of the 6-winged angels standing in the presence of God
Speculative	theoretical rather than practical; involving, or based on, intellectual questioning and curiosity; marked by meditating or pondering on a subject
Sublime	lofty, grand or exalted in thought; expression or manner; of outstanding spiritual, intellectual or moral worth; tending to inspire awe
Zeal	enthusiasm; diligence; eagerness and great interest in pursuit of something

Questions for the Master Mason

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

23.	Through what symbol is the virtue of industry taught to Masons?
24.	What is the meaning of the All Seeing Eye?
25.	What are the rights of a Master Mason?
26.	What are the responsibilities of a Master Mason?
27.	Is Lodge attendance mandatory?
28.	Who has the right to vote in a Lodge? Can a member be excused from voting if he has good reason?
29.	If you have an objection to a petition, when is the proper time to raise this objection?
30.	Can you discuss how you voted with other members of the Lodge?
31.	What are the financial responsibilities of a Mason to his Lodge?
32.	What are the four ways in which membership may be terminated?
33.	Can we discuss religious and partisan political issues within a Lodge?
34.	Name the Elected Officers of a Masonic Lodge.
35.	Name the Appointed Officers of a Masonic Lodge. Who appoints these officers?
36.	How many mainstream Grand Lodges are there in the United States?
37.	What is "per capita" and where does it come from?
38.	Only visitors from what sort of other Masonic Jurisdictions are permitted to visit our Lodges and we theirs?
40.	When was the Grand Lodge of Ohio formed?
41.	Briefly describe Prince Hall Freemasonry. In what year did the Grand Lodge of Ohio recognize its Prince Hall counterpart?
42.	What is the name of the volume containing our Masonic Law?
43.	When is the Annual Communication of the Grand Lodge, and where does it take place?
44.	Who may attend these sessions?
45.	What are the titles of the six elective Grand Officers of our Jurisdiction?
46.	How long does the Grand Master serve?
47.	Who is our current Grand Master?

49.	What is the function of a District Deputy Grand Master (DDGM)?
50.	What is your DDGM's name?
51.	What are the names of the elective and appointive Officers of your Lodge?
52.	How have the lessons of Freemasonry made you a better person? What suggestion(s) would you make for improving our Fraternity?

Answers to the questions for the Master Mason

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

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

26.	What are the responsibilities of a Master Mason? <i>(The constant responsibility of a Master Mason is to preserve the reputation of the Fraternity unsullied. Leading a good life is the best means of carrying through our individual responsibility to our Lodge and our Craft. The conduct of each Master mason is strictly his own responsibility. He should choose the course which will bring credit to himself and honor to the Fraternity.)</i>
27.	Is Lodge attendance mandatory? <i>(Every Master Mason has a moral obligation to be loyal to the Lodge which gave him Masonic Light and all the benefits which come with his membership.)</i>
28.	Who has the right to vote in a Lodge? Can a member be excused from voting if he has good reason? <i>(Only members in good standing are allowed to vote. No member present can be excused from balloting on any petition before the Lodge.)</i>
29.	If you have an objection to a petition, when is the proper time to raise this objection? <i>(Before the ballot is taken)</i>
30.	Can you discuss how you voted with other members of the Lodge? <i>(NO)</i>
31.	What are the financial responsibilities of a Mason to his Lodge? <i>(They are twofold. First, in the area of mandatory support: Lodge dues must be paid annually. Second, in the area of voluntary support: contributions to the Masonic Charities, distressed worthy Brothers, support to other Masonic organizations and causes as desired)</i>
32.	What are the four ways in which membership may be terminated? <i>(Demit – suspension – expulsion and death)</i>
33.	Can we discuss religious and partisan political issues within a Lodge? <i>(NO)</i>
34.	Name the Elected Officers of a Masonic Lodge. <i>(Master, Senior Warden, Junior Warden, Senior Deacon, Junior Deacon, Treasurer, Secretary and Tyler.)</i>
35.	Name the Appointed Officers of a Masonic Lodge. Who appoints these officers? <i>(Chaplain, Senior Steward, Junior Steward, Marshal and Musician. Appointed by the WM.)</i>
36.	How many mainstream Grand Lodges are there in the United States? <i>(51)</i>
37.	What is “per capita” and where does it come from? <i>(Lodges are required to pay per capita for the up-keep and maintenance of the Grand Lodge. This money comes from the annual dues of the membership of each Lodge.)</i>
38.	Only visitors from what sort of other Masonic Jurisdictions are permitted to visit our Lodges and we theirs? <i>(When two Grand Lodges share RECOGNITION, their members are permitted to visit one another.)</i>
39.	Missing Question
40.	When was the Grand Lodge of Ohio formed? <i>(January 4, 5, 7 & 8, 1808.)</i>

41.	Briefly describe Prince Hall Freemasonry. In what year did the Grand Lodge of Ohio recognize its Prince Hall counterpart? <i>(It is a Fraternity form for the purpose of African Americans to realize the benefits of Freemasonry, it was recognized by the Ohio Grand Lodge in 1995.)</i>
42.	What is the name of the volume containing our Masonic Law? <i>(O. M. C. which stands for the Ohio Masonic Code.)</i>
43.	When is the Annual Communication of the Grand Lodge, and where does it take place? <i>(Each October the members of Grand Lodge Meet in various cities around the state.)</i>
44.	Who may attend these sessions? <i>(All Master Masons in good standing may attend these sessions.)</i>
45.	What are the titles of the six elective Grand Officers of our Jurisdiction? <i>(Their titles are Grand Master, Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer and Grand Secretary.)</i>
46.	How long does the Grand Master serve? <i>(He is elected for a one year term.)</i>
47.	Who is our current Grand Master? <i>(If you do not know, ask your Mentor, Master or other Lodge officer.)</i>
48.	What is the function of a District Deputy Grand Master (DDGM)? <i>(The DDGM inspects the ritual work and records of a Lodge; is also the representative of the Grand Master within the District.)</i>
49.	What is your DDGM's name? <i>(If you do not know, ask your Assigned Master Craftsman, Master or other Lodge officer.)</i>
50.	What are the names of the elective and appointive Officers of your Lodge? <i>(If you do not know, ask your Mentor, Master or other Lodge officer.)</i>
51.	How have the lessons of Freemasonry made you a better person? What suggestion(s) would you make for improving our Fraternity? <i>(To be answered in one's own words.)</i>
52.	<i>Answers will vary by Apprentice.</i>