

GRAND LODGE of WISCONSIN, F&AM MENTOR'S HANDBOOK



"The most rewarding activity in Masonry"

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TO OUR MASONIC BROTHERS

It has often been said that the best way to learn is to teach. Masonry has a long history of one brother reaching out to a new brother and sharing with him his knowledge, wisdom and friendship. When we learned everything “mouth to ear” two Masons, one experienced and knowledgeable and one new and eager, would converse for hours on our gentle craft. As the weeks and months rolled by lifelong friendships were forged.

Today with our ciphers and modern technology the need for this type of teaching may not seem important. Yet today it is more important than ever. The new Mason will be hit with hard questions from coworkers, friends, and family members whose only knowledge of Masonry comes from the internet, books, and “those” documentaries on T.V. His life is busy and he probably does not have a job that will allow him to study during his work hours. This is where you come in. This handbook has been prepared to assist you in your position as a Mentor and to answer general questions asked by your Mentee and be his guide as he moves along his journey in Freemasonry.

If a conflict arises between items in this handbook and the Wisconsin Masonic Code, this handbook will take a secondary position. Thanks go out to the Grand Lodges of New Mexico, Maine, Texas and Washington for having large contributions to this handbook. Please refer to the Wisconsin Grand Lodge Website (www.wisc-freemasonry.org) in the Publications tab for the Masonic Code, and in the Officers tab for contacts if you have questions or issues.

A WORD TO THE MENTOR

THE EXTRA MILE

This handbook has been prepared to provide helpful information for a Mason who is willing to go an extra mile. Perhaps you are that kind of Mason. But, unless you are willing to travel an extra mile -- to do more than is required you should return the handbook to the Worshipful Master that he may search for a Brother who will go out of his way.

The job of a Mentor is to help candidates and newly raised Masons understand and appreciate what Masonry is all about, not by memorizing the answers to a few questions. The memory work is arguably the best way of learning. The Mentor is commissioned to do something more. His duty is to arouse the interest of the candidate and the new Mason, to stimulate him, to get him talking and asking questions. It is only when a man's mind begins to be inquisitive, hungry for more knowledge, that he is a real-for-sure Mason in the making. At that point a Lodge can have either a Mason or just a new member. It will take time, patience and hard work to improve your own mind so that you may teach others.

It takes time to make a Mason. The kind of job envisioned by Wisconsin's Mentor Plan is doing it the hard way. But it is doing it the effective way. It is the only way a man can become a well-informed Mason with an appreciation for what Freemasonry is and a pride in being identified with our Craft. Going the second mile. That will be your job.

THEN WHAT DO I DO?

So you want to be a Mentor? Very well, let's see what is involved. You are to provide the "instructive tongue." The new Brother, we trust, will be sufficiently interested so that he will lend an "attentive ear."

First of all, you should bear in mind that being a Mentor is not being a coach to help the mentee with his memory work. There is no regulation that says the two jobs cannot be combined, but if they are combined, let's be very sure that the work of the Mentor is not neglected in favor of that mandatory duty which will carry the candidate through the degrees and on to something else.

The first thing you will want to do is get to know your new brother. Where does he work? What are his hobbies? What are his goals? Where did he come from? What are his interests? Most importantly though: Get to know his family! See our form in the Mentoring Checklist section for help on this. As he learns more about Masonry the more it will impact his family. Today's young men place high value on their marriages and on their children. They are his priority. Include them. Meet his wife and children as soon as possible. Make her feel comfortable calling you with questions she may have. Make sure they understand that in exchange for the time he spends on Masonry they receive, a better father, a better husband, and a better man. There is a commonly understood 6 month rule:

- Bonding to our Fraternity is no different than bonding to a new job, a new church, or a new friendship.
- It takes about six months for a person to firmly make up his mind if he seriously wants to be involved.
- If the new Brother has not bonded with us in 6 months he will generally fade away quietly and you may never know why.

This handbook is your "working tool." It is designed to assist you in mastering subjects pertaining to Freemasonry that you may answer the new Brother's questions and discuss Masonry with him intelligently. Here a sampling of the steps you should follow, taken from our Mentoring Checklist section:

- After the candidate has been elected to receive the degrees, arrange to meet with him privately in surroundings that will contribute to a relaxed and thoughtful attitude. Draw him out if you possibly can, awaken his curiosity and get him interested. Make an attempt to meet his family.
- Continue to meet with him as often as he and you deem to be desirable. The more he asks for, the better.
- Go to Lodge when he receives the Entered Apprentice Degree. Better yet, take him to Lodge and introduce him to the Brethren. Let him know that you are interested in his progress throughout the degrees, that you are available to help him understand what it is all about.
- After the Entered Apprentice degree, visit with him again. By this time he should have many questions and observations.
- Repeat the above sequence. Take him to Lodge. Stay with him as his counselor and friend. Meet with him.
- After becoming a Master Mason, accompany him to other Lodge Stated meetings and show him how the character of other lodges is different, and encourage him to continue visitations.
- Introduce a subject. Get him to ask questions, to talk.
- If he has a family, gauge interest and family interests in becoming involved in family oriented youth and women's groups. This can become another anchor point in cementing his ongoing involvement.

Follow that pattern and you may be sowing seed that in time will blossom and bring forth fruit. In doing so, you will be discharging one of the most important assignments in the entire fraternity -- one that has been sadly neglected in these days when every man fancies he is too busy to help a Brother become a Mason in fact as well as in name. In teaching another man to become a dedicated Mason you may discover that you also have taken a giant step towards that worthy goal.

MENTORING TOOLS IN WISCONSIN

Pay special attention to the Wisconsin programs related to mentoring:

- **Wisconsin Program** – Education and Posting Lessons for guiding new Masons through the 3 Blue Lodge Degrees (Entered Apprentice, Fellowcraft, Master Mason)

- **Ashlar Award Program** – Structured program where a recent Mason and a seasoned Mason pair up to mentor a new incoming Mason through the steps of the Wisconsin Program and stay with him and guide him in attendance at his first stated meetings and degrees for other Masons.
- **Rookie Mason of the Year Award** – Annual award done at the district level and awarded at each district's spring meeting to only one new Mason per district. New Masons, who are exhibiting the lessons learned in the degrees and involved in their lodge activities, going beyond the "call of duty", can be nominated by their lodge to the District Deputy Grand Master by February 15, to be awarded at the Spring District meeting.

GREAT RESULTS COME FROM GOOD MENTORING

If mentoring is properly conducted, the Lodge will have a new member with a clear understanding of the fundamentals of Freemasonry and a Brother who will have met, enjoyed and benefited from the companionship of Lodge members. By attending the District Schools of Instruction, the Wisconsin Masonic College courses and getting involved with the Silas Shepherd Lodge of Research, and by pursuing the Ashlar Award Program, he will have become involved in the ritual and ceremonial proceedings of the Craft more quickly than may otherwise have proved possible. He should therefore be in a position to value greatly his Freemasonry. In short, by looking after, taking care of and instructing the new Brother, the Lodge has gained a valuable new addition to its membership ... and the Craft in general is strengthened.

Be in no doubt that the future of Freemasonry is in the hands of our newer Brethren. But in whose hands are they? Who is shaping those who will shape the future of Freemasonry? The answer is you! His Personal Mentor! As his Masonic mentor you will be helping your Apprentice to embark on a full, rewarding and enjoyable Masonic career. And you will also be safeguarding the future of your Lodge.

'When does mentoring stop?' in truth, the answer is probably 'Never!' Help keep the future of Masonry vibrant by mentoring and caring for your Brethren!

INTRODUCTION TO MENTORING

Purpose

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

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

Recommendations for Use

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

What Is Mentoring

Mentoring is an open vista of new experiences and possibilities. One usually charts unfamiliar territory when attempting to define mentoring. Mentoring is not a term that is easy to define because it is an ever-changing process. The mentoring process links an experienced Mason (mentor) with a less experienced Mason (mentee) to help foster Masonic development and growth. The mentoring process requires that the mentor and mentee work together to reach specific goals and to provide each other with sufficient feedback to ensure that the goals are reached. Many define a mentor as a teacher who assigns tasks and reviews performance, but a mentor is more than a teacher. A mentor facilitates personal and Masonic growth in an individual by sharing the knowledge and insights that have been learned through the years. The desire to want to share these life experiences is characteristic of a successful mentor. A successful mentor is also characterized as:

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

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

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

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

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

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

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

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

When looking at the role of the Personal Mentor, an obvious question to ask is: “Isn't that the role of the top and 2nd line signer from his application?” To some extent, the answer to this question is “yes, it is.”

Some Candidates are fortunate to have a top and 2nd line signer who has not only a sufficient level of knowledge, but also the time and ability to pass that knowledge on to the candidate. Sometimes this is not the case, through no fault of either the top or 2nd line signer.

1. They may have an active office in the Lodge or Appendant Body that prevents them from spending quality time with their candidate.
2. They may still be at an early stage of their own Masonic career, without the required level of knowledge to be able to answer the candidate's questions.
3. They may be unable to attend Lodge meetings on a regular basis, for reasons of family interests, business commitments or distance from Lodge.
4. They may not have the best attributes to be a good mentor (ie. being people oriented, being a good motivator, being a good teacher and someone that respects others)

BEING A MENTOR

MENTOR ROLES AND RESPONSIBILITIES

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

Teacher

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

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

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

Guide

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

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

Counselor

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

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

Motivator

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

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

Advisor

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

There are several factors to consider when setting Masonic goals.

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

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

Referral Agent

Once Masonic goals are set, you are likely to assume the role of referral agent. As such, work with your

mentee to develop an action plan that outlines what knowledge, skills, and abilities a mentee needs to meet his goals. There are several steps that you and your mentee should follow when developing an action plan.

Target the areas that require development. To do so, know the requirements of the next goal or position. Perhaps talk to people who have achieved the goal or hold the position, or visit with the Worshipful Master to obtain information. You should identify the knowledge, skills, and abilities that are required for the goal and weigh these against the knowledge, skills, and abilities that your mentee already possesses. Are there any that require development? What knowledge needs to be acquired and skills honed to meet the demands of the goal?

MENTOR AND MENTEE CHARACTERISTICS

CHARACTERISTICS OF A MENTOR

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

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

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

Effective Teacher - A mentor must thoroughly understand the mentee's current knowledge and goals, and be able to effectively teach his mentee. A mentor must not only teach the "skills of the craft," but also manage the learning of the mentee. This means that a mentor must actively try to recognize and use teaching opportunities.

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

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

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

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

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

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

CHARACTERISTICS OF A MENTEE

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

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

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

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

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

Risk Taker - As a risk taker, a mentee must be willing to travel from "safe harbor" into the seas of

uncertainty. This means that a mentee must move beyond tasks that he has mastered and accept new and more challenging experiences. This can be difficult for a mentee because this means giving up the known for the unknown. With each new task, a mentee may ask, "Can I really do this?"

Task changes are never easy for a mentee. A mentee must realize that to grow in Masonry, it is necessary to assess oneself, to acquire needed knowledge and to make contact with other brothers. A mentee must be willing to take chances! In fact, a mentor should encourage risk taking.

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

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

MENTEE'S ROLE

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

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

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

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

ESSENTIALS OF A MENTORING RELATIONSHIP

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

- Respect
- Trust
- Partnership Building
- Self Esteem

- Time

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

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

Communication + Availability + Predictability + Loyalty = TRUST

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

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

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

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

Partnership Building - The third essential is "partnership-building" activities. When you enter a mentoring relationship, you and your mentee become Masonic partners. There are natural barriers that all partnerships face. Natural barriers may include miscommunication or an uncertainty of each other's expectations. Five improvement activities can help you overcome these barriers:

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

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

- Show enthusiasm. Create a positive atmosphere by showing enthusiasm and excitement for your mentee's efforts.
- Create an atmosphere for emotional acceptance. Since a person can resist being changed, transformation is a campaign for the heart as well as the mind. Help your mentee feel accepted as

he experiences Masonic growth.

- Approach change slowly. Listen to your mentee and be responsive to his concerns. When drastic changes occur, a person needs time to accept and experiment with these changes.

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

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

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

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

A mentee "can't" change when he does not have the skills or abilities to change. You can help your mentee change this self-perception by helping him develop the knowledge, skills, and abilities to become the person he wants to be. Often, a mentee with a poor self-perception claims he "won't" be the person he would like to be because he is not willing to do what is required. You need to instill in your mentee that a poor self-perception can be changed if he is willing to make the effort.

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

MENTORING SKILLS

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

Listening Skills

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

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

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

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

- Holding your fire: Learn not to get too excited or angry about the individual's point until you are sure you understand it. Do not immediately draw conclusions whether the meaning is "good" or "bad." Reduce your emotional reactions.
- Listening for the main points: When listening to your mentee, focus on the main ideas. Make a mental outline of his or her most important points. Look at your mentee to understand what is being communicated.
- Resisting distractions: While listening to your mentee, try to ignore your surroundings, outside noises, or other distractions. Try to concentrate on your mentee's facial expressions, or his emphasis on certain words.
- Capitalizing upon thought speed: On an average, you speak 125 words a minute. You think, and therefore listen, at almost four times that speed. You need to remember not to let your mind stray while you are waiting for the person's next thought. Instead, try to "listen between the lines." You can do this by interpreting your mentee's non-verbal messages.
- Listening for the whole meaning: Listen for feeling as well as fact. In other words, try to "get inside the other person's head."

Counseling

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

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

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

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

point(s). Make sure you really know what your mentee is trying to tell you.

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

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

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

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

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

Advising

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

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

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

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

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

forcing him to closely examine professional, personal, or Masonic accomplishments.

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

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

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

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

TYPES OF MENTORING

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

- Traditional mentoring
- Planned mentoring
- Self-mentoring

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

Traditional Mentoring

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

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

through this type of mentoring can last a lifetime.

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

Planned Mentoring

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

Planned mentoring usually lasts from six to eight months. This phase will entail assisting the mentee getting through his degrees proficiency. The relationship ends when the Lodge's goals are reached. This type of mentoring takes a systematic approach that consists of four steps:

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

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

Self-Mentoring

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

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

- Ask questions and listen carefully to the experts in Masonry. This includes finding out who is the authority on a subject and asking detailed questions. Talk to brothers who are in positions to which you aspire.
- Read and research materials in Masonry and related fields. Learn new information from magazines, books, and periodicals.

- Observe brothers in leadership positions. Individuals can learn a lot about the inner workings of Masonry and different leadership styles simply by watching those in authority.
- Attend educational programs. Educational programs may include conferences, seminars, night classes, or training courses.
- Seek out new opportunities. Volunteer for projects or join concordant organizations.

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

MENTORING STAGES

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

- Prescriptive
- Persuasive
- Collaborative
- Confirmative

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

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

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

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

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

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

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

to move on to become a mentor to another colleague.

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

OBSTACLES IN A MENTORING RELATIONSHIP

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

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

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

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

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

Frustration may also occur when you don't adapt your style to meet the developing needs of your mentee. As your relationship evolves, your mentee's confidence grows as Masonic knowledge and proficiency develop and successes are relished. You need to adjust your mentoring techniques to keep in sync with your mentee's evolution. In time, detailed directions or certain problem-solving strategies may be considered stifling by your developing mentee. Consider giving less and accepting more from your mentee. Once you evaluate your mentee and discover the required amount of guidance, you can determine what style is appropriate for your mentee.

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

Unless you are your mentee's ritualistic instructor, you may find that the mentee's instructor feels excluded

from the mentoring relationship. It is imperative that you do not undermine the authority of your mentee's instructor in teaching the trial questions and answers.

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

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

BENEFITS OF MENTORING

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

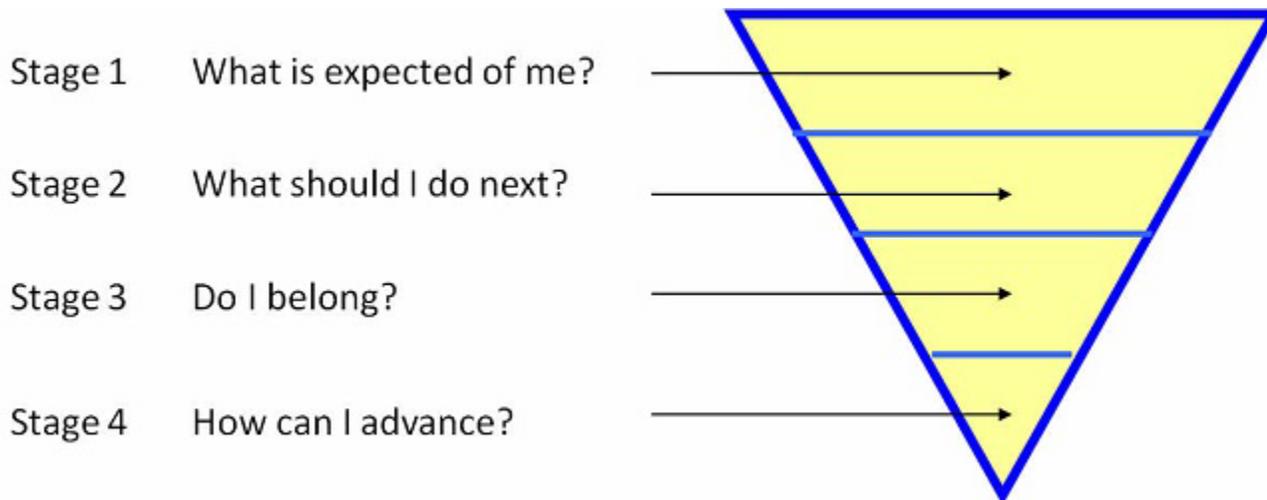
As a mentor, you may reap the following rewards:

- A chance to cultivate your own Masonic knowledge, Masonic leadership, and interpersonal skills. You sharpen these skills by delegating challenging work to your mentee and by giving constructive feedback.
- A source of recognition from your peers. Others will respect the role you have in imparting Masonic to your mentee.
- The potential for developing rewarding Masonic contacts by interacting with other mentors, as well as with contacts made through your mentee.
- Learning from your mentee--mentors and mentees can learn from each other.

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

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

Mentoring Checklist



Upon joining Freemasonry, your mentee will have some basic questions needing answering. This is called Stage 1.

Stage 1 – Prior to any Degrees

At first he will be a little bewildered, but he may soon ask “How often do we meet and when?” “Who is who?” “What is a Warden, Deacon etc.?” “What are the fees used for and how often do I pay them?”

“What am I expected to wear and who provides the regalia?”

It is important that these very basic questions are raised and answered at an early stage. Only when your Mentee has answers to these questions, should you guide him towards the next stage.

Once a new Brother is happy with this first stage, the basic ‘administrative’ side of things, he will move on to Stage 2.

Checklist for Stage 1

As a minimum you should aim to cover the items listed below:

1. First impressions last. This may be the first time anyone has interviewed the applicant for anything. It is important that he is not threatened or intimidated. This also is the best opportunity to start the bonding process. Answer his questions and include his wife, if possible. Remember, you may be talking to your next newest Brother.
2. After the candidate has been elected to receive the degrees, arrange to meet with him privately in surroundings that will contribute to a relaxed and thoughtful attitude. Draw him out if you possibly can, awaken his curiosity and get him interested. Make an attempt to meet his family. Use the forms at the end of this section to gather more information about the mentee and to give him information about yourself.

3. Give an explanation of the term 'Mother Lodge' and identify any other Lodges that meet in the area. You might also wish to cover the subject of the difference between 'privacy' and 'secrecy.'
4. Explain the setup of the Lodge and the various officers (Master, Wardens, Secretary, etc.).
5. Give him a written list of names and contact numbers of the officers and perhaps other members of your Lodge.
6. Provide a written list of the dates of Lodge meetings, social events and educational opportunities that he might qualify for attending in his or neighboring Lodges.
7. Advise him what he is expected to wear to Masonic meetings.
8. Make a Lodge tour, explaining the layout of the furniture, tracing boards, etc.
9. A great way to cover some of these issues is outside of the Lodge. Meet your Mentee socially.
10. Tell him what he will need to bring to the Lodge in the way of cash. How much he pays for his degree fees, meals and other transactions.
11. Explain to him the procedure for introducing a guest to the Lodge.
12. Remember to counsel your Mentee on maintaining a sensible balance between Freemasonry, family, work and other interests.
13. Continue to meet with him as often as he and you deem to be desirable. The more he asks for, the better.

Stage 2 – During the Degree Process

Stage 2 is where he needs to understand the relationship of the Three Degrees and the symbolic meanings of each as he completes them in turn.

This is a great opportunity for the Personal Mentor to help him understand what is going on around him.

Sit with him in the Lodge room and go out with him if he has to retire during a higher degree.

Only with a full understanding of the ceremonies and their meanings will your Mentee appreciate the essence of Masonry. Without this, he will never become fully engaged with the Craft and it will be difficult for him to maintain further interest.

The Mentor needs to be sincere with his praise as well as constructive with any criticism. Criticize the behavior not the person.

This is also when the new Mason should be introduced to the Wisconsin Ashlar Award program, being provided the form that identifies the basic and optional opportunities for involvement available to new Masons. While the Rookie accomplishments are to be completed within twelve months of the Third Degree, they may be started as soon as the Entered Apprentice Degree is conferred on the new Mason.

Checklist for Stage 2

Have your Mentee reflect on the ceremony he has just completed (Initiation, Passing, Raising).

1. Explain the relationship between the Three Degrees. Perhaps a little explanation of how the degrees work is in order. Talk to him about obligations that he will be asked to take. You might just say that he will be promising to keep Masonic secrets and to support the fraternity. You might also say that eventually he will be asked to support a Brother Mason in need or his widow and orphan.

2. Go to Lodge when he receives the Entered Apprentice Degree. Better yet, take him to Lodge and introduce him to the Brethren or let him greet Brethren at the door. Let him know that you are interested in his progress throughout the degrees, that you are available to help him understand what it is all about.
3. Ask the lodge to consider having a celebration dinner after the Entered Apprentice degree. He has taken a huge step in his life and there should be recognition of that. Invite spouses to join the dinner. Encourage the lodge to photograph the new members and share it on their Social Media and bulletin boards in the lodge.
4. After the Entered Apprentice degree, visit with him again. By this time he should have many questions and observations.
5. Visit a neighboring Lodge that will be performing the same degree. Make sure that you sit with him and encourage him to ask questions. Remember – visiting is not compulsory. Excessive visiting commitments can soon turn a man away from Masonry. Visiting should be at a level where it is a pleasure rather than a chore.
6. Always retire with him if he is required to do so. Explain why he had to retire.
7. Explore and discuss the basic messages that are symbolically conveyed in each of the three degrees.
8. Repeat the above sequence. Take him to Lodge. Stay with him as his counselor and friend. Meet with him.
9. Attend Masonic lectures and demonstrations when possible. Information can be found on notice boards and in communications to your Lodge.
10. Let him know of your Lodge's Masonic library (or that of a neighboring Lodge or Grand Lodge) that he may use.
11. Share information on reputable and educational Masonic web sites on the Internet. (see Appendix F)
12. Introduce a subject. Get him to ask questions, to talk.
13. After becoming a Master Mason, accompany him to other Lodge Stated meetings and show him how the character of other lodges is different, and encourage him to continue visitations.
14. Stay in touch with his family and make sure their questions are answered. If they are open to being involved, find opportunities to make it happen.

Stage 3 – Post Degrees

By Stage 3 your Mentee will have an educated grounding in Freemasonry. He will ask himself “Do I fit in?” or “Is this for me?” The answer to these two questions will be “yes” only if the first two stages have been satisfactorily completed.

This is when the Personal Mentor asks whether his Mentee wants to be involved in performing part of the ceremony and confirms that he is taking part in the social side of Lodge activities. There are many opportunities for becoming involved in the Lodge meetings and degrees, even before considering whether to become an installed officer. They may also include delivering a charge before pledging allegiance to our nation's flag, after a degree and at the closing of Lodge; delivering part of a lecture; contacting Brethren and encouraging them to attend a Lodge meeting... The opportunities are unlimited.

Checklist for Stage 3

1. Involve your Mentee in the social side of your Lodge. Encourage active participation.
2. Inquire whether he has ideas for social events? Encourage attendance at social events arranged by other Lodges.

3. Discuss with him whether he wants to take part in a degree, slow and easy at first. Don't push him or promise anything outside your (Mentor's) control.
4. Introduce him to your School of Instruction. Help your Mentee with degree work. If you are not good at it yourself then introduce him to a Brother who is.
5. Tell him about the Silas Shepherd Lodge of Research.
6. Bring him to a Masonic Memorial Service to understand how we honor our departed brethren.
7. Ask him for feedback and his ideas, and listen to them!
8. If he has a family, gauge interest and family interests in becoming involved in family oriented youth and women's groups. This can become another anchor point in cementing his ongoing involvement.
 - a. Attending Lodge sponsored functions such as public programs, parties, dinners, dances, tours, and civic events.
 - b. Working with the Lodge at its various charitable events such as fund drives, bike rodeos, child identification programs, blood drives, drug and alcohol prevention programs, telethons, and private charitable work, such as visiting the sick and tending to the needs of widows.
 - c. Becoming familiar with the full family of Masonry, which includes Eastern Star, Amaranth and Daughters of the Nile for women, DeMolay for boys, Job's Daughters and Rainbow for girls. All of these groups provide the wholesome environment which springs from Freemasonry.

Stage 4 – Further Light

By Stage 4 a Brother should be enjoying and valuing his Masonry, having struck a happy balance between his home, work and Masonic lives, and wishing to progress further. Such progression could be 'up the ladder' to the Worshipful Master's chair, or into an active role on charity and other committees; as a treasurer, secretary, organist ... and perhaps into other Masonic bodies.

It is here that the Personal Mentor will guide his Mentee along a sure path, and provide support and encouragement whenever required.

Checklist for Stage 4

1. Explain the organization of Grand Lodge and the District, and their relationship with your Lodge.
2. Attend a District Meeting with him.
3. Introduce your Mentee to District and Grand Lodge Officers. They will be aware of the mentoring initiative and will be happy to spend a little time with your Mentee. This is best done when they are not on official duty and have more time to spare. No doubt they would appreciate being forewarned of your intentions.
4. Inform your Mentee of the York Rite, Scottish Rite and Shrine and explain their importance in gaining further light in Masonry. Introduce him to a member of these bodies for further discussions, but only if he shows interest. Remember, as in all aspects of mentoring, never rush or push him into anything. A note of caution here! We all know of Brethren who have joined everything at once, found that they had overstretched themselves and lost interest in it all, including his Lodge. **Encourage him to take it slowly.**
5. To reemphasize, remember to counsel your Mentee to maintain a sensible balance between Freemasonry, family, work and other interests.
6. Help your Mentee develop achievable goals and strategies to attain them. Be careful not to make promises you have no control over.
7. Watch for loss of interest and react.

New Mason's Information

*****Additional info, but optional*****

Name: _____

Wife's Name: _____

Address: _____

Phone (cell): _____

Phone (home): _____

Her occupation: _____

(cell): _____

Her hobbies: _____

Text capable: Yes _____ No _____

Children's Names:

Email: _____

His Occupation: _____

Interest Hobbies: _____

When is a good time to contact: _____

Children's Activities:

*****Cut off and leave with Mentee*****

Mentor's Information

Name: _____

Wife's Name: _____

Address: _____

Phone (cell): _____

Phone (home): _____

Her occupation: _____

(cell): _____

Her hobbies: _____

Text capable: Yes _____ No _____

Children's Names:

Email: _____

His Occupation: _____

Interest Hobbies: _____

When is a good time to contact: _____

Children's Activities:

APPENDIX A – BASICS OF FREEMASONRY

This can be found on the Grand Lodge of Wisconsin's web site but is reproduced here for convenience.

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 an 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 within the lodge. One of the universal doctrines of Freemasonry is a belief in the "Brotherhood of Man and the Fatherhood of God". The importance of this belief is reinforced by each Freemason as he practices the three principle tenets of this gentle craft: Brotherly Love, Relief and Truth, while promoting a way of life that binds like-minded men in a worldwide brotherhood transcending all religious, ethnic, cultural, social and educational differences. In The Farmer's Almanac for 1823 published at Andover, Mass., the following was printed under the heading, Definition of a Freemason: "The real Freemason is distinguished from the rest of Mankind by the uniform unrestrained rectitude of his conduct. Other men are honest in fear of punishment which the law might inflict they are religious in expectation of being rewarded, or in dread of the devil, in the next world. A Freemason would be just if there were no laws, human or divine except those written in his heart by the finger of his Creator. In every climate, under every system of religion, he is the same. He kneels before the Universal Throne of God in gratitude for the blessings he has received and humble solicitation for his future protection. He venerates the good men of all religions. He disturbs not the religion of others. He restrains his passions, because they cannot be indulged without injuring his neighbor or himself. He gives no offense, because he does not choose to be offended. He contracts no debts which he is certain he cannot discharge, because he is honest upon principal."

When & Where Did It Begin?

The Fraternity of Free and Accepted Masons is the oldest, largest and most widely known fraternal organization in the world. It has its roots in antiquity, and is directly descended from the Association of Operative Masons, cathedral builders of the Middle Ages who traveled through Europe employing the secrets and skills of their crafts. The organization as we know it today began in 1717 in England when cathedral building was on the decline and Operative or Free Masons as they were known, began to accept individuals who were not members of the craft, calling them Speculative or Accepted Masons.

Early settlers then brought Freemasonry to the United States. Benjamin Franklin, in an early newspaper article published by him, refers to a Lodge of Freemasons being in existence in Philadelphia in 1730.

Wisconsin has 183 Lodges with a membership totaling over 14,000. Worldwide, there are approximately 5 million Freemasons, over 3 million of whom are located in the United States under the jurisdiction of 50 Grand Lodges.

Freemasonry is not contrary to common belief a "secret society," but rather a "society with secrets." If it were a secret society, its members would not wear Masonic jewelry or publicly mark their many Halls. However, Freemasonry does have many time honored traditions and customs, which of course are known only to its members.

Freemasonry in Wisconsin

Freemasonry in Wisconsin first took organized form on the night of December 27, 1823 when seven army officers and three civilians met at the home of Brother George Johnston on the west bank of the Fox River in what is now Green Bay. The soldiers were attached to the 3rd Regiment and stationed at Fort Howard under the command of Col. John McNeil,

also a Freemason. Wisconsin was then part of the territory of Michigan and very lightly settled. Native Americans still roamed freely and played havoc with traders on the Fox and the soldiers were there to maintain order and protect the settlers in this vast wilderness.

Desiring to form a lodge, the men sent a petition to the Grand Lodge of New York requesting a charter. Dispensation for the formation of a lodge was granted, and on September 2, 1824, the interested brethren met again to organize it. Their charter from the Grand Lodge of New York was dated December 3rd.

During the following year, Menomanie Lodge #374 ceased to be a military lodge and became a public one. An 1854 address given in Green Bay showcased the lodge's records dating back to 1827 and its cessation as a lodge in 1830. It was, therefore, never chartered as a "Wisconsin" lodge; moreover, its New York charter was destroyed in a fire during 1870 at Washington Lodge #21, Green Bay.

Carved out of the original Michigan Territory in 1836, the rich lead mines of the southwestern Wisconsin territory attracted a large influx of settlers, including influential men from Missouri and Illinois. These men too, looked forward to organizing lodges of Freemasonry.

Melody Lodge No. 49 under the Grand Lodge of Missouri received a dispensation at Mineral Point on October 8, 1840. Organized on July 27, 1841, it was granted a charter in October 1842 and began work on February 15, 1843.

Meanwhile on January 10, 1843, a second dispensation came from Missouri to form Lodge No. 65, about 20 miles from Mineral Point in Platteville. With dispensation granted on June 12, 1843, The Grand Lodge of Illinois, as that area's Grand jurisdiction, chartered Milwaukee Lodge No. 22.

The Grand Lodge of Wisconsin was formed and charters granted to representatives from Mineral Point # 1, Melody #2 of Platteville and Kilbourn #3 of Milwaukee on January 17, 1844.

Qualifications of a Petitioner

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

The physical qualifications required are necessary as the petitioner must be capable of making his own life decisions as well as being responsible for his own actions.

The moral qualifications are self-evident, for they maintain the viability of the brotherhood and the lofty ideals of our society as a whole.

The two spiritual qualifications not only assist in shaping the entire structure of Freemasonry but also help align the fraternity with the great Mystery Schools and religions of the world. It is the transition from belief to knowledge that seals the mark of true spiritual initiation.

Spirituality is an important aspect of Freemasonry. To become a Freemason, a man must state that he has a belief in God and the afterlife. We open and close our meetings in prayer and in the center of the each Lodge is an altar upon which sits the Holy writings. This is to remind us that the Supreme Architect of the Universe (God) is with us in all things and that to be a better man, our faith must be the central part of our life. Freemasonry is not a religion or a denomination, nor is it a replacement for either. Freemasons do not embrace any one faith but encourage all men to live according to their beliefs. We are open to good men of all faiths.

How do I Join a Masonic Lodge?

Applying to join a Masonic Lodge is much like applying for membership in nearly any community organization. First, you will be asked to fill out a "petition" or membership application. The petition asks for basic information such as your full

name and age, as well as information on where you live and work. This information is kept confidential and will only be shared with the state Masonic organization—the Grand Lodge—should you become a Masonic Lodge Member.

Petition for membership also requires two Masonic Lodge members to sign your petition. When completed, it is then ready to be submitted to the Masonic Lodge in your community. One of the signers of your petition can assist you in submitting the petition.

After your membership application is received and processed, you will be contacted by the Master—the presiding officer of the Lodge—or the Lodge Secretary to discuss a suitable schedule which will allow you to take the three degrees of membership in a Masonic Lodge. These degrees are called the Entered Apprentice, Fellow Craft and Master Mason Degrees and are modeled on a system of instruction followed for many years in training skilled craftsmen. Each Degree is composed of instructive moral lessons that if taken to heart, will make a good man into an even better family man, employee and member of the community.

Once you have agreed to a time and date for receiving your Entered Apprentice Degree, all you need do is be present at the agreed time at the Masonic Lodge you petitioned to join. A Lodge member—most likely one of the members who signed your petition—will be there to greet and assist you as you await the beginning of the Degree.

It is important to note that every member of a Masonic Lodge has followed these same procedures, and that the presentation of the three degrees is always given in the same manner to every new member. In other words, there is no aspect of becoming a member of a Masonic Lodge that will be different for you than for anyone else who has sought membership.

Masonic Charity

Freemasons take an obligation to help one another as well as those who cannot care for themselves. Wisconsin Freemasons, through the local lodges and their Grand Lodge, have a long and honorable history of supporting community and state based charitable projects.

The Wisconsin Masonic Scholarship Program assists young people in furthering their education. Matching fund grants are given to local lodges to help with community projects through the purchase of defibrillators and other specialized equipment. The Wisconsin Masonic Home and its Three Pillar Campuses provide quality living and health care for mature adults.

Freemasons also have the opportunity to join other Masonic organizations, furthering their understanding and expanding their knowledge of the moral principles of Freemasonry. Organizations based in Freemasonry such as the Scottish Rite, York Rite and the Shrine to name just a few, also have their charitable philanthropies. Some are vast projects, such as the Shriners Hospitals for Children.

Additionally, Scottish Rite Masons maintain a nationwide network of over 100 Childhood Language Disorder Clinics, Centers, and programs. Each helps children afflicted with such conditions as aphasia, dyslexia, stuttering, and related learning or speech disorders

American Freemasonry and its related organizations give more than 2 MILLION DOLLARS per day to various charities. Truly an unparalleled example of humanitarian commitment and concern by this band of brothers called Freemasons.

The Wisconsin Masonic Foundation continues its mission of helping our youth realize their potential through educational scholarship funding. Care for the aged is provided through the Wisconsin Masonic Home Endowment Fund, and assistance is given individual donors in leaving lasting legacies through the Special Donor Advised Funds Program.

Every day, new technologies are introduced to enhance the quality of medical services. The commitment of the Masonic Medical Fund of Wisconsin in seeking new funding to advance these technologies while supporting public health and safety continues to improve the quality of life for residents across the state.

To give of one's self to help another is certainly one of life's highest attainments. The Masonic Service and Assistance Fund of the Grand Lodge of Wisconsin is the instrument that allows Wisconsin's Freemasons to apply these concepts to their daily lives in areas such as:

- Improving the quality of life for veterans at the four VA hospitals in the state.
- Natural disaster relief on a statewide level.
- Assistance to Grand Lodges across the country who are organizing relief efforts following natural disasters.

The philosophy of the Wisconsin Masonic Home is based on a commitment to meeting the needs of older adults on a social, physical and spiritual level. Through responsible stewardship of the precious resources available, great pride is taken in the quality of care and attention given to our residents.

Appendant Bodies

[Scottish Rite](#) is often the second organization a Freemason may choose to join. The Scottish Rite Bodies in Wisconsin are active and provide additional opportunities for Freemasons in good standing to learn more of the lessons of the Craft while engaging in additional charitable activities.

[York Rite](#) may be considered yet another step for a Freemason. As in the Scottish Rite, one must be a Freemason in good standing to join. The Knights Templar Eye Foundation, one of the York Rite family of charities, has an excellent record of accomplishment over the years. These bodies also add to the lessons taught in the Craft lodges.

[Shriners](#) are probably the most public of all Masonic organizations and you may be familiar with many of their "units" including clowns, mini-cars, etc. and/or their Hospitals for Children. All Shriners are Freemasons in good standing.

The [Order of the Eastern Star](#) is the largest Masonic fraternal organization for both men and women. To become a member of the Eastern Star you must either be a Freemason or have a Masonic affiliation, and be 18 years of age or over. The moral and social purposes of the order are designed to build character, to promote friendship and harmony among members, and to practice charity

The [Order of the Amaranth](#) is a fraternal organization composed of Master Masons and their properly qualified female relatives. In its teachings, members are emphatically reminded of their duties to God, to their country and to their fellow beings. The extent of its charitable work and overall benevolence is limited only by the opportunities that exist and the ability to secure adequate funding. Its philanthropic project is the Amaranth Diabetes Foundation.

The [Order of DeMolay](#) is a Masonic-sponsored youth organization for young men ages 12 to 21. Its goal is to teach leadership and the high morals of Freemasonry to today's youth.

The [Order of Rainbow](#) is another Masonic-sponsored youth organization and is designed for young women age 12 to 20. It too teaches high moral lessons and leadership.

[Jobs Daughters](#) is an international service organization for girls aged 11-20 who are related to Freemasons. It helps young ladies develop leadership, speaking skills, and confidence, along with building friendships, helping others, and having fun too.

Freemasons who are active or former military officers or senior NCO's may consider membership in the [National Sojourners](#). It's a nationwide fraternal organization advancing programs that promote love of country.

Masonic Compact

Because I am a Freemason

... I believe that freedom of religion is an inalienable human right and tolerance an indispensable trait of human character. Therefore, I will stand in my lodge with Brothers of all faiths, and respect their belief, as they respect mine, and I will demonstrate the spirit of Brotherhood in all aspects of my life.

... I know that education and the rational use of the mind are the keys to facing the problems of humanity. Therefore, I will bring my questions and ideas to my lodge, and strive to advance the growth of my mind alongside my Brothers.

... I know that the rich tradition of Freemasonry and its framework of ritual are important platforms for growth and learning. Therefore, I vow to stand upon these platforms to improve myself as a human being, and I vow to help in the mission of the Craft to provide tools, atmosphere, challenges and motivation to help each Brother do the same.

... I know that charity is the distinguishing human virtue, and that personal community service is the best demonstration of one's commitment to humanity. I acknowledge that words without deeds are meaningless, and I vow to work with my Lodge to provide service to the community, and to promote charity, friendship, morality, harmony, integrity, fidelity and love.

... I know that my obligation to community extends beyond my local sphere and is partially fulfilled in my patriotism- love of my country, obedience to its laws and celebration of the freedoms and opportunities it symbolizes.

... I know that leadership is best demonstrated by commitment to serving others. I will therefore participate in, and help work at improving individual leadership skills, while serving the Brothers of my lodge to the best of my ability.

... I know that friendship, fidelity and family are the foundations of a well-lived life. I therefore vow to be a faithful friend to my Brothers, while expecting my lodge to respect my personal obligations, and to treat family as though my family were their own.

... I know that the last great lesson of Freemasonry – the value of personal integrity and the sanctity of one's word – is a lesson for all people in all times. I therefore vow to be a man of my word.

... I know that Freemasonry's power is best exercised when its Light is shared with the world at large. I therefore vow to bring the best of myself to my lodge, in order that my growth might be fostered and nurtured, and to present myself to the world as a working Freemason, on the path to building a more perfect temple.

Because I am a Freemason, these values and aspirations are the guideposts for my progress through life.

APPENDIX B – THE ANCIENT LANDMARKS OF FREEMASONRY

1. The Modes of recognition.
2. The division of Symbolic Masonry into three degrees.
3. The legend of the third degree.
4. The government of the fraternity by a presiding officer called a Grand Master, who is elected from the body of the craft.
5. The prerogative of the Grand Master to preside over every assembly of the craft, wheresoever and whensoever held.
6. The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times.
7. The prerogative of the Grand Master to grant dispensation for opening and holding lodges.
8. The prerogative of the Grand Master to make Masons on sight.
9. The necessity of Masons to congregate in lodges.
10. The government of every lodge by a Master and two Wardens.
11. The necessity that every lodge, when duly congregated, should be tyled.
12. The right of every Mason to be represented in all general meetings of the craft and to instruct his representatives.
13. The right of every Mason to appeal from the decision of his brethren in lodge convened, to the Grand Lodge or General Assembly of Masons.
14. The right of every Mason to visit and sit in every regular lodge.
15. That no visitor, not known to some brother present as a Mason, can enter a lodge without undergoing an examination.
16. That no lodge can interfere in the business or labor of another lodge.
17. That every Freemason is amendable to the laws and regulations of the Masonic Jurisdiction in which he resides.
18. That every candidate for initiation must be a man, free born and of lawful age.
19. That every Mason must believe in the existence of God as the Grand Architect of the Universe.
20. That every Mason must believe in a resurrection to a future life.
21. That a book of the law of God must constitute an indispensable part of the furniture of every lodge.
22. That all men, in the sight of God, are equal and meet in the lodge on one common level.
23. That Freemasonry is a secret society in possession of secrets that cannot be divulged.
24. That Freemasonry consists of a speculative science founded on an operative art.
25. That the landmarks of Masonry can never be changed. These constitute the landmarks, or as they have sometimes been called, "the body of Masonry," in which it is not in the power of man or a body of men to make the least innovation.

APPENDIX C – LODGE COURTESIES

SHORT TALK BULLETIN - Vol.II August, 1924 No.8

by: Unknown

Conventions are the rules which society makes for itself, without the force of law, by which its members live together with the least friction. It is not a sin to eat with one's knife or to keep one's hat on in the house; but these are "Not" good form, or good manners.

Masonry has developed its own conventions, by which its members act in Lodge and the Anteroom. Not to proceed according to their dictates is not a Masonic offense; it is merely a lack of Masonic manners.

As you passed through the Third Degree you received instructions in the Ritual and the obligation. You were carefully taught those essential things which a man must know in order to be a Mason. But unless you belong to a most unusual Lodge, or had a most wise Brother for a mentor, it is doubtful if you were told much about these little niceties of Lodge conduct. You are supposed to attend your Lodge and learn by observation. Not all Brethren are observing, however. It is not uncommon to see some brother, old enough in Masonry to know better, crossing the lodge room between the Alter and the East (when lodge is open). He might have observed that his Brethren did not do it; but it is much more difficult to note the absence of an act than to take cognizance of something done.

Brethren do not pass between the Altar and the east in a Lodge that is open. It is a convention and there is no penalty for the infraction. It is a courtesy offered the Master. It is rooted in the theory that, as the Great Lights are necessary to shed their eternal light and wisdom upon the Master to govern the lodge with wisdom, this light should never be interrupted at any time; except, during the processions of an initiation and degree work; even for an instant.

Well informed Brethren do not take a seat in the East without an invitation. All Brethren within a tiled room are equal; and the officers are the servants of the Brethren, and not their superiors. All seats, then, might be considered "Open" to all. But Masonry exacts long services of her officers; Past Masters have worked hard and long for the Lodge they love. The Master recognizes their devotion and their loyalty with a special word of welcome, and an invitation to a "Seat in the East" to any distinguished visitor, or some member the Master wishes especially to honor. If all in the Lodge helped themselves to seats in the East there would be no opportunity for the Master to offer that courtesy.

Brethren who respect the formalities of their Lodge will not enter it undressed; that is, without their apron, or while putting that apron on. The spectacle of a brother walking up to the Altar, tying the strings and adjusting his apron while the Master waits for his salute, is not a pretty one. A man who entered church putting on his collar and tying his necktie could hardly be arrested, but he would surely receive unflattering comment. The strangeness of the new badge of a Mason and unfamiliarity with its meaning cause many to forget that it is as important to a Mason in lodge as clean clothing, properly adjusted is to a man in the street.

The Worshipful Master in the East occupies the most exalted position within the gift of the lodge. A lodge which does not honor its Master, not because of what he himself may be, but on account of the honor given him, is lacking in Masonic courtesy. The position he occupies, not the man, must be given the utmost respect, if the traditions of the Fraternity are to be observed.

It is, therefore, to the Master, not to John Smith who happens to be the Master, that you offer a salute when you enter or retire from your lodge, or any lodge. Like any other salute, this may be done courteously and as if you meant it, or perfunctorily as if you did not care. The man who puts one finger to his hat brim when he speaks to a woman on the street compares poorly with his well brought up neighbor who lifts his hat. Taking the hat off is the modern remains of the ancient custom of knights who removed their helmets in the presence of those they felt their friends, and thus, before those they wished to honor by showing that they trusted them. A man removes his hat before a woman to show his respect. Touching the brim is a perfunctory salute. Similarly, the salute to the Master is your renewed pledge of fealty

and service, your public recognition before all men, or your obligation. It is performed before the Master and the Altar to show him your veneration for his authority, your respect for all that for which he stands. To offer your salute as if you were in hurry, too lazy to properly make it, or bored with its offering, is to be, Masonically, a boor.

A man in lodge is the servant of his Brethren, if he engages in any lodge activity. Servants stand in the presence of their superiors. therefore, no Mason sits while speaking, whether he addresses an officer or another brother. This does not refer to conversation on the benches during refreshment, but to discussion on the floor during a business meeting.

During the refreshment the Master relinquishes the gavel to the Junior Warden in the South, which becomes, for the time being, constructively the East. All that has been said about the respect due the Master in the East applies now to the Junior Warden in the South.

It is illegal to enter or leave the room during a ballot; it is discourteous to leave during a speech, or during a degree, except at the several natural periods which end one section and begin another.

Smoking is permitted in some lodge rooms during the business meeting. Alas, there are some which do not interdict it during a degree! You will, or course, be governed here by the custom of your own lodge, although it is to be hoped you will never lend the weight of your opinion toward establishing the custom of smoking during the solemn ceremonies of a degree. unless, indeed, you would like to smoke in church!

A courteous brother does not refuse a request made in the name of the lodge. There are three duties which devolve upon the membership which are too often "the other fellow's business." Every lodge at some time has a knock upon the door from some visiting brother. This requires the services of two brethren from the lodge in the examination committee. Someone has to do that work. To decline it, on any ground whatever, is discourteous to the Master, to whom you have said, in effect, "I don't want to do my share; let George do it. I just want to sit here and enjoy myself while other fellows do the work."

A degree cannot properly be put on without the services of conductors. When you are assigned such a piece of work, it is not Masonic courtesy to refuse, for the same reasons given above. And if you are selected as a member of the Fellowcraft Team in the Master Mason degree, the only excuse for not accepting is that of physical disability. Like other matters herein spoken of, refusal here is not a Masonic offense. Neither is it a legal offense to drink from a finger bowl, seat yourself at the table before your hostess, or spit on your host's parlor floor! But the convention of good manners is what makes society pleasant, and Masonic good manners make lodge meetings pleasant.

One does not talk in church. God's House is not for social conversation; it is for worship and the learning of the lesson of the day. A good Mason does not talk during the conferring of a degree. The lodge room is then a Temple of the Great Architect of the Universe, with the brethren working therein doing their humble best to make better stones for His spiritual Temple. Good manners as well as reverence dictate silence and attention during the work; officers and degree workers cannot do their best if distracted by conversation, and the irreverence cannot help but be distressing to the candidates.

There is a special lodge courtesy to be observed in all debates to any motion. One speaks to the Master; the Master is the lodge. One does not turn ones back on him to address the lodge without permission from him. One stands to order when addressing the chair; customs differ in various jurisdictions as to the method of salute, but some salute should always be given when addressing the Master. The spectacle of two brethren on their feet at the same time, arguing over a motion, facing each other and ignoring the Master, is not one which any Master should permit. But it is also one which no Master should have to prevent!

Failure to obey the gavel at once is a grave discourtesy.

The Master is all powerful in the lodge. He can put or refuse to put any motion. He can rule any brother out of order on any subject at any time. He can say what he will, and what he will not, permit to be discussed. Brethren who think him unfair, arbitrary, unjust, or acting illegally have redress; the Grand Lodge can be appealed to on any such matter. But, in the lodge, the gavel, the emblem of authority, is supreme. When a brother is rapped down, he "Should" obey at once, without further discussion. It is very bad manners to do otherwise; indeed, it is close to the line between bad manners and a Masonic offense.

Failure to vote on a petition is so common in many jurisdictions that it may be considered stretching the list to include it under a heading of lodge discourtesies. In smaller lodges the Master probably requires the satisfaction of the law which provides that all brethren present vote. In larger ones, where there is much business, and many petitions, he may, and often does, declare the ballot closed after having asked, "Have all Brethren voted?" Even though he knows quite well that some may not have voted. This is not the place to discuss whether the Master is right or wrong in such an action. But the brother who does not vote, because he is too lazy, or too indifferent or for any other reason; is discourteous because he injures the ballot, its secrecy, its importance, and its value. Few brethren would be so thoughtless as to remain seated, or stand by their chairs, when a candidate is brought to light. Yet, indifference to one's part in this solemn ceremony is less bad manners than indifference to the ballot; the former injures only a ceremony; but the latter may injure the lodge, and by that injury, the fraternity!

It is a courtesy to the Master to advise him beforehand that you intend to offer thus and such a motion, or wish to offer thus and such a matter for discussion. You have the right to do it without apprising him in advance, just as he has the right to rule you out of order. But the Master may have plans of his own for that meeting, into which your proposed motion or discourse does not fit in. Therefore, it is a courtesy to him, to ask him privately if you may be recognized for your purpose, and thus save him the disagreeable necessity of seeming arbitrary in a public refusal.

Lodge courtesies, like those of the profane world, are founded wholly in the Golden Rule. They oil the Masonic wheels and enable them to revolve without creaking. They smooth the path of all in the lodge, and prove to all and sundry the truth of the ritualistic explanation of that "More Noble and Glorious Purpose" to which we are taught to put the trowel!

APPENDIX D - FAMOUS FREEMASONS

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

THE ARTS

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

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

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

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

BUSINESS

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

MILITARY & POLITICS

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

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

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

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

WORLD LEADERS: Emilio Aguinaldo (Philippine Patriot and General), Miguel Aleman (Mexican President 1947-52), Eduard Benes (President of Czechoslovakia 1939-48), Sveinn Bjornsson (1st President of Iceland), Simon Bolivar ("George Washington of S. America") Napoleon Bonaparte (and his four brothers), King Charles XIII (King of Sweden 1748-1818), Sir Winston Churchill, Randolph Churchill, King Edward VII and King Edward VIII (Kings of England, 1901-10 & 36, respectively), Francis II (Holy Roman Emperor, 1768-1806), Frederick the Great (King of Prussia 1740-86), George

I & George II (Kings of Greece, 1845-1913 & 1922-47), George IV & George VI (Kings of England 1760-1820 & 1820-30), Gustavus VI Adolphus (King of Sweden 1792-1809), Kamehameha IV and Kamehameha V (Kings of Hawaii (1854-63 & 1863-72) Leopold I (King of Belgium (1831-65), Peter the Great (Emperor of Russia 1689-1725), William I (King of Prussia 1861-88), William II (King of the Netherlands (1792-1849), William IV (King of England (1830-37) and many others.

RELIGION

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

SCIENCE & TECHNOLOGY

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

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

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

OTHER

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

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

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

APPENDIX E - ANNOTATED MASONIC RESOURCE BIBLIOGRAPHY

General Reading

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

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

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

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

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

Questions most commonly asked with brief, but complete answers.

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

As a non-Mason himself, Robinson was often encouraged by the anti-Masonic faction to speak out against Masonry yet meeting thousands of Masons convinced him that this was indeed an organization worth joining. This book explains why prior to his death, Mr. Robinson became Brother Robinson to millions of Freemasons - and debunks the major religious/new world order slurs against Freemasonry.

General History

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

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

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

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

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

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

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

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

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

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

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

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

Early Freemasonry

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

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

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

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

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

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

Freemasonry in America

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

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

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

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

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

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

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

Examines evidence of Masonic membership of 241 Revolutionary patriots.

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

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

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

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

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

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

Forward Freemasonry Volumes I & II by Allan E. Iding - MWPGM, printed by the Grand Lodge of WI, 1996.

In 1988, Bruce Christianson, Grand Master of Masons in Wisconsin, assigned an enormous task – prepare a definitive study of Freemasonry in the state – to a group of Masons. Officially known as the Grand Lodge Committee on Masonic History, this small band was primarily composed of Past Masters, officers and member of the Silas Shepherd Lodge of Research # 1843.

Biography

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

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

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

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

Symbolism

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

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

Ethics and Philosophy

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

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

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

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

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

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

Anti-Masonic

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

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

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

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

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

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

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

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

Miscellaneous

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

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

List of Lodges Masonic. Pantagraph Printing and Stationery Company.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

150+ Ways to Involve Your Lodge with the Family and in the Community. Plus, a Model for Working with the Schools, Masonic Renewal Committee of North America, 1996

APPENDIX F – ELECTRONIC MASONIC EDUCATION RESOURCES

- [Masonic Service Association of North America \(http://www.msana.com/\)](http://www.msana.com/) – producer of the famed “Short Talk Bulletin”
- [Southern California Research Lodge \(http://www.theresearchlodge.org/\)](http://www.theresearchlodge.org/) - one of the largest and best known education lodges
- [Silas Shepherd Lodge #1843 - Lodge of Research \(http://www.silasshepherd.org/\)](http://www.silasshepherd.org/) - articles suitable for presentation within your Lodge and other resources for presentations and education from Wisconsin's own Lodge of Research.
- [The Masonic Roundtable \(http://www.themasonicroundtable.com/\)](http://www.themasonicroundtable.com/) - a weekly video podcast of discussions of various Masonic topics
- [The Midnight Freemason \(http://www.midnightfreemasons.org/\)](http://www.midnightfreemasons.org/) - articles published 3 times a week on various Masonic topics
- [The Winding Stairs Podcast \(http://www.thewindingstairs.com/\)](http://www.thewindingstairs.com/) - a semi regular podcast on various Masonic topics
- [Whence Came you Podcast \(http://www.wcypodcast.com/\)](http://www.wcypodcast.com/) - a weekly podcast reading of various Masonic topics

APPENDIX G - ASHLAR AWARD PROGRAM OF WISCONSIN

A mentoring award program to be used in conjunction with the Wisconsin Program.

The Ashlar Award Program was developed by the District Deputies of the Grand Lodge. It shares some of the character of the Grand Lodge of Iowa Ashlar Award.

The Ashlar Award was conceived to encourage lodges and particularly new Master Masons to properly mentor new candidates and to more swiftly involve new Master Masons in lodge activity. By serving as a mentor, the new Master Mason will develop a stronger bond with the lodge as well as with the new candidate.

It is recommended that the activity of completing the Ashlar Award Program be conducted by a three member team. The team will consist of an experienced Master Mason (Past Master, Counselor or other), a new (or relatively new) Master Mason and a new candidate. It is intended that the new Master Mason is the actual leader and mentor and that the experienced Mason assists and serves as a resource.

Earning the Ashlar Award consists of completing a flow chart of activities designed to encourage proper completion of the Wisconsin Program, as well as returning the new Master Mason to lodge for participation in lodge events and activities. It is hoped that this program will help both the newest candidate and the newly raised Master Mason to become active participants in their lodge and to make them feel welcome as integral members of the lodge.

The "target" of the Ashlar Award is the newly raised Master Mason. The award consists of a certificate and a "Perfect Ashlar" Pin that is earned by the new Master Mason for serving as a mentor. The experienced Master Mason assisting on the team is also entitled to the award if he has not received one. The award can only be earned once. The new candidate who is being mentored does not receive the award. It is hoped that after he is raised and examined in the MM posting that he will be part of a team that mentors the next candidate.

See next page for form or click here to download the Ashlar Award Application: [Ashlar Award Application](#)

The Ashlar Award Program Flow Chart of Activities

(Worshipful Master sign and date when each activity has been completed)

Activity One – Identify your Ashlar Award Team

1. Experienced Mason (Past Master, Counselor, top-line signer or other experienced Master Mason)

Name _____

2. * **Ashlar Award Mentor** (new or relatively new Master Mason)

Name _____

3. New Candidate

Name _____

* Note that the Ashlar Award Mentor will be the recipient of this Ashlar Award. The Experienced Mason member of the team may receive the award also if he has never received one. The new candidate does not receive the award. It is hoped that he will return to serve as a mentor after completion of his MM exam.

Date completed Activity One _____

Worshipful Master signature _____

Activity Two – Seeking Light in Masonry

Present the new candidate with the “Seeking Light in Masonry” portion of the Wisconsin Program. Conduct a proper discussion of the pamphlet with the entire team participating – other Masons are welcome to join the discussion.

Date completed Activity Two _____

Worshipful Master signature _____

Activity Three – Light in Masonry

Present the new candidate with the “Light in Masonry” portion of the Wisconsin Program. Conduct a proper discussion of the pamphlet with the entire team participating – other Masons are welcome to join the discussion.

The Entered Apprentice posting exam must be completed in open lodge to complete this activity.

Date completed Activity Three _____

Worshipful Master signature _____

Activity Four – More Light in Masonry

Present the new candidate with the “More Light in Masonry” portion of the Wisconsin Program. Conduct a proper discussion of the pamphlet with the entire team participating – other Masons are welcome to join the discussion.

The Fellowcraft posting exam must be completed in open lodge to complete this activity.

Date completed Activity Four _____

Worshipful Master signature _____

Activity Five – Further Light in Masonry

Present the new candidate with the “Seeking Light in Masonry” portion of the Wisconsin Program. Conduct a proper discussion of the pamphlet with the entire team participating – other Masons are welcome to join the discussion.

The Master Mason posting exam must be completed in open lodge to complete this activity.

Date completed Activity Five _____

Worshipful Master signature _____

Activity Six – Team “Lunch” or Project

As a team, prepare a “lunch” or refreshments after a meeting. In lieu of preparing a meal, the team may participate in any other worthwhile lodge project. The entire three man team must participate.

Date completed Activity Six _____

Worshipful Master signature _____

Activity Seven – Attend a Stated or Special Meeting as a Team

Date completed Activity Seven _____

Worshipful Master signature _____

Activity Eight – Participate in a Degree

As a team, participate in a degree (or exemplification). Participation includes any spoken degree parts, or serving in a rod work capacity as a steward or deacon. The entire three man team must participate.

Date completed Activity Eight _____

Worshipful Master signature _____

Congratulations! Upon completion of the Ashlar Award Program you will be presented with a certificate and “Perfect Ashlar” Pin. The presentation will be made by your Worshipful Master, or upon request by a Grand Lodge Officer at a regular meeting of your lodge. As a “Perfect Ashlar” you represent an important stone in the Masonic edifice of your Lodge.

APPENDIX H – ROOKIE MASON OF THE YEAR AWARDS

District Masonic “Rookie of the Year” Award

Purpose: To recognize an outstanding, newly made Mason who exemplifies Masonic Principles, and has shown that he is a worthy Brother by applying those principles in his Lodge, community, and personal life.

Nomination: This form should be submitted to the District Deputy Grand Master no later than March 1st, and can be submitted by any Master Mason.

Qualification: The award is open to any Master Mason who was raised at any time in the three years previous to March 1st.

Criteria: Nominations will be reviewed by the District Deputy Grand Master, Area Administrators, and District Lecturer. The decision will be theirs alone and based off a number of categories including but not limited to:

- Lodge participation
- Community Service
- Lodge visits
- Masonic Charity
- Ritual ability

Name: _____ Membership #: M _____

Lodge Name: _____ Lodge Number: _____

Date Raised: _____

Ashlar Award Earned: Y / N? If no, in Progress: Y / N?

MCCC Completed: Y / N? If no, in Progress: Y / N?

MECC Completed: Y / N? If no, in Progress: Y / N?

Stated Meetings attended since raising (circle one):
0-25% 26-50% 51-75% 76-100%

Offices held: _____

Degree Parts performed: _____

Membership Activities:

Number of Petitions presented to the Lodge: _____

Number of Investigating Committee's served on: _____

Please describe other membership activities led or participated in: _____

Community Events:

Please describe any (Masonic or non-Masonic) community events led or participated in:

District ____ Rookie of the Year award

Brother _____ a member of _____ Lodge # _____ has exemplified the qualities of Masonry, and had shown he practices the tenants of Brotherly Love, Relief, and Truth. Though he has not labored in the Temple for long, he understands the work of a Mason, and has set an example that even long standing members should try to emulate.

The area below should be used to describe the activities of the Brother, and why he should be considered for the Rookie of the year award. As each Mason is different, each Mason contributes differently to the Lodge. Criteria can include, but are not limited to his participation in Masonic events, charity work, work in the Lodge, Lodge visits, community service, or ritual work.

Since his raising, Brother Thompson hasn't missed a Lodge event, including meetings, dinners, degrees, and even funerals. He has quickly become an active participant in the Lodge, and is constantly looking to help whenever he can. He has agreed to become an officer in the Lodge, and is learning the ritual as quickly as possible.

Submitted by _____

APPENDIX I – FREQUENTLY ASKED QUESTIONS (FAQ)

<p>Adjournment Why can't a Lodge adjourn and then reconvene?</p>	<p>The adjournment of any non-Masonic meeting is an act following a motion by some member of the group. In a Masonic Lodge, no Master can give the power of termination of a meeting to any member, or to the Lodge as a whole, without sacrifice of his power to control the Lodge.</p> <p>Any Masonic Lodge must be in one of three states: closed, open and at work or at refreshment. It is universal law that an open Lodge must be closed before the Brethren depart; otherwise a "reconvening of an open Lodge" at some future date might work an injustice to some Brother interested in Lodge legislation, who could not be present at the "reconvened, adjourned" meeting.</p> <p>The fundamental reason for "no adjournment" is found in the fact that the Master's power to control, which means opening and closing his Lodge at his pleasure but always within the opening time set by the By-laws, cannot be abrogated to a member or to the Lodge as a whole.</p>
<p>Advanced Degrees What about those "high" Masonic degrees? A man I know has gone as "high" as a Mason can go.</p>	<p>This question concerns a major false impression which prevails today, not only among non-Masons but also among too many members of the Craft. Interestingly enough, it is only in the United States and, to a lesser degree in Canada that the false impression exists. It is highly desirable that every Mason should understand the matter clearly and particularly at the beginning of his Masonic career.</p> <p>When you become a Master Mason, you will be as "high" in Masonic stature as any Mason can go. No man in all of Masonry, no matter how many degrees he may have had or how many honors may have come to him, is "higher" than a Master Mason. This truth will soon be obvious to you as you learn that all Master Masons meet, under all circumstances, upon a common level.</p> <p>Additional degrees are conferred by various affiliated bodies. Many Brethren have received those degrees and are active in the bodies which confer them.</p> <p>Many of the degrees conferred by other bodies serve to explain, to illustrate and embellish the three degrees of the Lodge. After becoming a Master Mason, a Brother may, if he desires, petition for those additional degrees.</p>
<p>Altar Why do Masonic Lodges have an altar? What is its symbolism?</p>	<p>First of all, it is important to note that the altar in a Masonic Lodge is not an altar for religious worship. From it no sacrifices are offered up; no sacraments are celebrated. In American Lodges the altar occupies a central position in the Lodge room. In many of the constitutions overseas it is in the form of a pedestal immediately in front of the Master's station.</p> <p>The altar is one of the most ancient symbols of mankind. To Masons it is a symbol of faith. On it rest the Three Great Lights; to it comes the candidate in search of Light and offers himself, symbolically, to the service of the Great Architect of the Universe and of his fellow men. Here he takes his obligations, traditionally considered more solemn and binding when taken at an altar than any other place.</p> <p>The altar is the most important article of furniture in the Lodge room, a place at the center, around which all else revolves.</p>
<p>Ancient (Old) Charges What are the "Ancient" Charges?</p>	<p>First of all, it should be noted that the charges referred to commonly as "Ancient" Charges are hoary with age, but cannot qualify as ancient. The better term is Old Charges.</p> <p>The first book of Freemasonry, printed in 1723 and known as Anderson's Constitutions contains six medieval charges which are a statement of the laws of operative Freemasonry concerning a Mason and his conduct. They were collected from the records of early Lodges in the British Isles, assembled and edited by a learned committee and published only six years after the Grand Lodge of England was constituted.</p>

Ancient Free and Accepted Masons
Why are the Masons said to be "Ancient Free and Accepted"?

See Ancient (Old) Charges

Free -- The word means not bound; not enslaved; independent, with liberty to follow choice.

There are several theories as to why we are known as Freemasons:

A man was a Freemason because neither he nor his ancestors were slaves;

He was free within his guild, or free of the guild's law, and could thus "travel in foreign countries" and work where he desired;

He was a Freemason because he worked in free stone; that is, any stone which can be cut, smoothed and carved in any direction;

He was free when he completed his apprenticeship and became a Fellow of the Craft (a journeyman).

Probably at one time or another, masons were called Freemasons for any one or more of these reasons. Most Masonic scholars lean on the theory that the Freemason was known as such because of his skill, knowledge and abilities which set him free of those conditions, laws, rules and customs which applied to masons of lesser abilities in the cathedral building age.

Accepted -- The term applies to those men who were not builders, or masons by trade or skill, and who were "accepted" into the early Lodges without such qualifications.

With the decline of cathedral building and general dissemination of knowledge through the invention of printing, the operative masons no longer enjoyed a monopoly on the "secrets" of the building trades. Hence, as the old operative craft began to decline, many thoughtful men sought membership among the Freemasons, not with the idea of learning the trade, but to partake of the learning and the fellowship to be had from such an association. A place was made for them by taking them into Lodges as "accepted" Masons.

Approach to the Middle Chamber
What is the symbolism of the approach to the Middle Chamber?

The journey to the Middle Chamber is based upon a legend connected with the building of King Solomon's Temple. Like most Masonic teachings, it is symbolic; and if you would profit by its lessons and apply them to the building and beautifying of your own "spiritual temple", you must really work as a speculative Mason.

It is said that at the building of the Temple, Fellowcrafts met in the Middle Chamber on the evening of the sixth day of the week to receive their wages. None but worthy craftsmen were admitted, and those were invested with certain mysterious signs, tokens and words, by means of which they were able to pass the guards.

The journey to the Middle Chamber is an allegory, a symbol of the journey of life and the reward for faithful living.

In our journey from the quarries to the Middle Chamber, we are now within the precincts of the Temple, and before us is the beautiful arched gateway which leads to the inner court. Passing through this gateway, we come to the porch and the entrance to the Temple, where you observe two brazen pillars, one on the right hand, the other on the left, called Jachin and Boaz.

We have considered the names Boaz and Jachin as meaning strength and establishment. An equally good translation of the word Boaz is power and of the word Jachin, wisdom or control. Masonry conducts you between these pillars and earnestly recommends them to your attention. We hope that you may draw from them inspiration for your journey to the Middle Chamber of life. You need the things they typify:

- Power, physical, mental and moral strength to stand for the right; strength on occasion to say no
- Control, that your power may not be wasted, but bring only good to yourself and to your fellows and
- Wisdom, to make the right decisions in the issues of life from day to day.

If with strength comes wisdom, if with power comes control, you may confidently hope to reach your Middle Chamber and receive wages.

There is nothing in the Biblical description of the Pillars to indicate that they were surmounted by globes, but Speculative Masons have added those symbols, delineating on one the divisions of the earth and on the other the heavenly bodies.

Hence, the globes denote the universality of Masonry and teaches us to regulate our lives so that when we pass from earth, the terrestrial, it may be to that other and better world, the celestial.

In our symbolic journey we have reached a flight of winding stairs consisting of three, five and seven steps. In a symbolic sense, you are now preparing for your life work, and the stairs represent the means by which you are to climb from the depths of your earthly nature to the heights of a moral and spiritual life.

A winding stairway is one to try a man's soul ... you can see only to the next turning, perhaps only one step in advance. You will need to keep the pillars constantly in mind as symbols of your faith, for you cannot see the Middle Chamber; you must depend upon your faith that there is a Middle Chamber. Once started, there can be no return; and as you have been informed, it will be necessary that you make a regular advance; none other will serve. It is only by your own honest effort that you can climb the stairs. And then, no matter how hard you try, you may never reach the Middle Chamber of your boyhood dreams. The stairway is long, and the angel of death may be just out of sight around the corner.

The pillars we may consider symbols of our faith in the Great Architect of the Universe, and the three steps teach us that we are dependent on Him and that our first care should be to harmonize our will with His and build our Temple agreeably to the Divine plan.

By the five steps you are taught to use order in the architecture of your Temple and to improve yourself by a rational development of all your natural powers.

The seven steps symbolize that the crowning glory of man is the development of mind and spirit. Your destiny as an immortal being requires you to ascend step by step until you reach the summit where the treasures of truth await you. Unless you have acquired the secret signs, tokens and words of the faithful Craftsman by putting into daily practice the moral and spiritual teachings found in the Great Light of Masonry, you cannot pass through the outer and inner door to the place of wages.

<p>Approaching the Entered Apprentice Degree How may I receive the most benefit from the Entered Apprentice degree?</p>	<p>By approaching this, your first step in Freemasonry, with a humble and serene attitude; with mind and heart attuned to those things which elevate man to the position of dignity and responsibility which his Creator intended him to occupy. Before you enter the Lodge room, dismiss from your mind all worldly matters that detract from the seriousness and solemnity of that which you will hear and see. Be keenly alert to all that is said and done, for in this manner only can you receive and assimilate the tie honored teachings of Freemasonry. The methods used for your instruction will be new to you, for the great lessons of our Craft are taught by allegory and symbolism. But these methods are as effective as they are ancient, as you will discover if your mind and heart are receptive as the degree progresses. Remember, too, that every Mason in the Lodge is your friend, and soon will be your Brother. Each is ready to teach if you are ready to learn.</p>
<p>Apron (a) Why do Masons wear aprons?</p>	<p>The use of the apron is extremely old, not, as with the operative Masons, as a protector of clothing and body against tools and stone, but as a badge of honor. It was so used by the priests of Israel, by candidates for the mysteries of Mithras in Persia, by the ancient Japanese in religious worship. Ethiopia knew aprons, as did Egypt. In all times and climes it has been a badge of distinction. It is as such that a Freemason wears it. American Masons also see in the apron a symbol of the dignity of work, and of the care that should be exercised to do our work in a manner that reflects credit upon the workman. Lambskin, the material of the Masonic apron, is a symbol of innocence, as the lamb always has been.</p>
<p>Apron (b) What is meant by the comparison of the Masonic Apron with the Golden Fleece, the Roman Eagle and the Star and Garter?</p>	<p>The apron is said to be more ancient and more honorable than certain orders and decorations. The Order of the Golden Fleece was founded by Phillip, Duke of Burgundy, in 1429. It was a very small, elite and powerful group of knights which included the King of France. It now exists only in Spain and Austria. The Roman Eagle was Rome’s symbol and ensign of power and might a hundred years before the Christian era. Its members were chosen because of their renown at war. The Order of the Star was created by John II of France in the middle of the 14th Century. It was a chivalric order who swore to not retreat in battle. The Order of the Garter was founded by Edward III of England in 1349 for himself and 25 knights of the Garter. It still is in existence. That the Masonic apron is more ancient than these is a provable fact. The apron can be "more honorable than the Star and Garter" only when all that it teaches is exemplified in the life of the wearer.</p>
<p>Apron (c) How and when do Masons wear the white apron?</p>	<p>There is a special significance in the different ways in which the Entered Apprentice, the Fellowcraft and the Master Mason are taught to wear their aprons. It is emblematic of progress from darkness to light, from ignorance to knowledge. This is explained in the ritual and in the Wisconsin Multiple-Letter Cypher. The manner of wearing the apron differs somewhat in various jurisdictions. In Wisconsin the apron shall be worn as an outer garment. Aprons are not identical in shape and design in all jurisdictions. In some, the apron is square, in others, oblong; in still others, semicircular in design. Aprons and gloves should be worn in public only for Masonic funeral rites or during other strictly Masonic ceremonies which are under the direct supervision of a Lodge, such as the public installation of officers, laying of cornerstones, parades, and other approved Masonic events.</p>
<p>Are You a Traveling Man?</p>	<p>One of the many phrases used when two Masons meet and are unsure of each other’s membership status, this question refers to a line in the Master Mason degree, “Whence come you and whither are you traveling?” Other greetings can be, “I see you’ve traveled some,” “Hello, Hiram,” or “Are you a Widow’s Son?” More obscure is “How old is your Mother?”, a question that refers to the number of your home lodge. These exchanges between strangers on a sidewalk often result in baffled looks from your spouse or non-Masonic friends.</p>

<p>Arts, Parts and Points What is the meaning of these words used in Freemasonry?</p>	<p>Mackey's Revised Encyclopedia of Freemasonry says: "arts means the knowledge, or things made known, parts, the degrees into which Freemasonry is divided and points, the rules and usages."</p>
<p>Ashlars What is the symbolism of the ashlars?</p>	<p>In architecture, an ashlar is a squared stone. Masonically, the ashlars are "rough" (not dressed, squared or polished) and "perfect" (ready for use in wall or other structure). Students direct attention to the fact that the perfect ashlar is made from the rough ashlar entirely by a process of taking away, removal of unwanted material. Nothing is added to a rough ashlar to make it perfect. The analogy to the Mason, who is a building stone in the spiritual temple of Masonry, is that the perfect man is within the rough man, and that perfection is to be obtained by a process of taking away the "vices" and "superfluities of life." Every beautiful statue ever carved from stone was always within that stone, needing only the tool of the artist to take away the material not wanted and leave the statue, which was there since the stone was first formed. See (Purpose of Freemasonry).</p>
<p>Atheism Why can't an atheist become a Freemason?</p>	<p>An atheist is one who denies the existence of, or professes a disbelief in Deity. Belief in a Supreme Being is one of the primary requisites for membership in the Fraternity. Such belief is professed on the petition for the degrees -which every applicant signs; it is made known to members of the Lodge when the candidate is first admitted into the Lodge; again and again he acknowledges his faith in and dependence on a Divine Creator. Freemasonry states that "monotheism is the sole dogma of Freemasonry." Belief in the Supreme Being is required of every initiate, but his conception of the Supreme Being is left to his own interpretation. Freemasonry is not concerned with theological distinctions. This is the basis of our universality.</p>
<p>Blackballed</p>	<p>When Masons vote on a new member, they use a ballot box that contains white balls (for "yes") and black balls (for "no"). The opening of the box is hidden from the view of the other members, and each Mason votes in secret. Voting against the election of a new member in a Masonic election has come to be called blackballing, and its use has spread to the outside world as well. These days, to prevent confusion while groping around in a little wooden box, the black pieces are now often cube-shaped, to avoid voting incorrectly by mistake. Black-cubing just doesn't sound right, so the term blackballing remains.</p>
<p>Blue Lodge What is the significance of the term "Blue Lodge"?</p>	<p>There are many schools of thought, each with a different theory. The two which find the most believers are: <ul style="list-style-type: none"> • That the color was adopted by early operative Freemasons because of an age-old association of blue with those virtues which are peculiarly Masonic; • That the color was adopted by the Grand Lodge of England at an early date in imitation of the nobility and the fame of the color in the most famous order in the world. <p>Although used commonly and well-nigh universally in America, the term "Blue Lodge" is controversial because of certain unpleasant connotations. All too frequently in the United States the term is used in condescending manner, as if the "Blue Lodge" were something of an inferior grade. The simple term "Lodge" is adequate. Indeed, the word Lodge is as honorable and respectful a word as a Mason can use. But if the word must be qualified, let it be "Speculative" Lodge.</p> </p>
<p>Cable tow What is the length of my cable tow?</p>	<p>The cable is a unit of nautical measure, 720 feet in the United States and 608 feet in England. In earlier days of American Freemasonry a cable tow was considered to be as long as an hour's journey, being roughly three miles. The Baltimore Masonic Convention in 1843 declared that the length of the cable tow is "the scope of a Brother's reasonable ability;" and this is the generally accepted meaning today. In other words, a Mason is bound to his Brethren by a tie which is as long and as strong as his conscience dictates. He alone must determine for himself what constitutes his "reasonable ability." See (Charity).</p>

<p>Catholics Can a Catholic become a Freemason?</p>	<p>As far as Freemasonry is concerned, the answer is yes. Thousands of devout Catholics have been Freemasons in the last 250 years, maintaining continuous communion with their Church throughout their life. There is nothing in any of the regulations of Masonry to prohibit a member of the Catholic Church from becoming a Freemason merely because he is Catholic. Were it not so, our claim of universality, our insistence that we have no theological dogma and make no distinction between men because of their religious beliefs would be hypocrisy. For a century or more, a series of Papal Bulls (edicts) were issued by the Vatican from time to time to denounce Freemasonry and to prohibit Catholics from holding membership therein. Happily, in recent years, a friendly climate between Catholicism and Freemasonry has developed. The drawbridge has been lowered. Let us hope and pray that it may never be raised again.</p>
<p>Charge What is the 'Charge" in Masonry?</p>	<p>The Charge is an address summarizing duties. At the conclusion of each degree the candidate is called to the altar, solemnly reminded of his new responsibilities, and is "charged," or exhorted, to discharge them in a creditable manner. Incidentally, the three Charges are perhaps the oldest portions of our ritual. They have come to us, abridged somewhat but in the original phraseology, from Preston's Illustrations of Masonry of 1772. The three charges may be found in the Wisconsin Multiple-Letter Cypher.</p>
<p>Charity What constitutes Masonic Charity?</p>	<p>In his progress through the degrees, every candidate for Freemasonry comes face to face with a lesson of staggering implications. Through symbolic teaching, he discovers that the form of a Lodge is an oblong square extending from East to West; between North and South; from the center to the circumference and from earth to heaven. We claim these vast dimensions to denote the universality of Freemasonry, and that a Freemason's charity knows no bounds. In other words, there is a place to start the practice of brotherhood, but there is no place to stop. One of the basic tenets of a Freemason's profession is Relief. The candidate for Freemasonry is taught in his preliminary instructions that Masonry is not a charitable institution as such. The Fraternity does not insure its members against old age or misfortune; pays no sick or death benefits. What Freemasonry does, we hope and trust, is to give its members the inspiration and the challenge to practice charity of their own accord, to extend a helping hand to those less fortunate -- not because we have to, but because we want to. In every community, whether there is a Lodge of Freemasons or not, there are individuals who are fighting the battles of life with dull weapons. Some are old and full of years; others are ill; others are lonely. Some need encouragement; others need someone to talk to, or run their errands or write their letters. More than anything else, many want only the assurance that they are needed. In every community there are widows of Masons who, after the funeral rites have been conducted and the Lodge's spray of flowers has withered, are left alone. The Masonic tie that was to have lasted forever is severed. If a Mason is serious, if he really intends to be a Mason -- there are ample opportunities, enough to keep him busy the rest of his life. Masonic Charity also includes the idea that we should not judge others, but with a charitable nature only, endeavor to aid if they choose reformation. What constitutes Masonic Charity? There are no limits except those we set in our hearts.</p>

<p>Circumambulation Why do we walk around the Lodge room so such during the degrees?</p>	<p>The act is known as circumambulation, which means walking around a central point. In Masonic initiations it is always clockwise from East to West by way of the South. Like so many symbols, the ritualistic explanation does not really explain except the most elementary reasons.</p> <p>During this part of a degree the Brethren observe that the candidate is properly prepared. But circumambulation is far older than initiations. To primitive man, the sun was God. The sun traveled from East to West by way of the South; hence, early man circled his stone altar on which he had fire (in imitation of the sun) from East to West by way of the South, in humble imitation of the God in the sky. There are references to circuitous routes in Psalms 26:6 and Job 22:14, and one may remember the action at Jericho.</p> <p>It is one of the many concealed symbols alluding to the Great Architect of the Universe.</p>
<p>Clandestine I have noticed references to a clandestine Lodge and a clandestine Mason. What is the meaning of the word clandestine?</p>	<p>In Wisconsin, a Lodge or a Mason is clandestine when not legally recognized by this Grand Lodge.</p> <p>The clandestine lodge today is one which is not chartered or warranted by a recognized Grand Lodge, and therefore spurious or unlawful. Any group of men, women or both, even those not Masons, might declare themselves a lodge of Masons, but all these actions, being illegal, would produce only a clandestine lodge and clandestine masons. ‘Regular’ Lodges and Grand Lodges abide by the landmarks of Freemasonry.</p> <p>Thus, neither a clandestine lodge nor a member thereof is considered to be a Masonic Lodge or a Mason by Grand Lodges of legitimate origin.</p> <p>All such groups are labeled as clandestine by every regular Grand Lodge of Masons in the world. Members of their lodges are not recognized as Freemasons.</p>
<p>Communications Why is a Lodge meeting called a "communication?"</p>	<p>In Old English "communication" was "to common" - to share with others. In the church "communion" is the common partaking of a sacrament. In a Masonic Lodge "communion," "to common" is to gather in a "communication" signifying not just a meeting of men to legislate but a gathering of men with a common purpose, governed by a common idea, believing in a common ideal. It is one of the precious and delightful ways in which Masonry keeps alive an old idea in the words of long ago.</p>
<p>Communism, Fascism, etc. Why have Freemasons been persecuted in totalitarian countries?</p>	<p>Because Freemasons say, above all else, "Let there be Light... More Light... Further Light." The totalitarian "isms" thrive on darkness and ignorance. A dictator must have absolute control of every phase of the lives of his people, including their thinking, or he cannot be a dictator.</p> <p>Freemasons believe in freedom, truth, justice and orderly liberty, civil, religious and intellectual. History has demonstrated that when a dictator seizes control of the country Freemasonry is one of the first institutions to be attacked and stamped out.</p> <p>Masons can do no other than oppose a dictatorship and dictators will tolerate no opposition; hence, Freemasonry and Communism, Fascism, etc., cannot breathe the same air.</p> <p>Freemasonry abhors Communism as fatal to the dignity of the individual personality, destructive of the basic human rights which are the Divine heritage of all men, and inimical to the fundamental Masonic tenet of faith in God.</p>
<p>Cowans and Eavesdroppers What is a cowan? What is an eavesdropper?</p>	<p>The term cowan is unusual and its origin is probably from a very old Anglo-Saxon word meaning "dog." Cowan came to be a Scottish word used as a putdown to describe stonemasons who did not join the Freemasons guild, while the English used it to describe ignorant Masons who built rough stone walls without mortar, or piled rough stones from the field into a wall without working them square and true and did not know the true secrets of Freemasonry. He is a Mason without the Word; the apprentice who tries to masquerade as a Master.</p> <p>The "eavesdropper" in ancient times was that would-be-thief of secrets who listened under the eaves of houses (there was often a space between wall and roof, for the purpose of ventilation). Because to hear he had to get close to the wall under the eaves, he received the droppings from the roof when it rained - hence, "eavesdropper" is that bold man who forges a good standing card, or finds one and masquerades as its owner; the man who has read a so-called "exposé" of Masonry and tries to get into a Lodge in order to ask for charity or help.</p>

<p>Discussion in the Lodge What rules govern a Brother while speaking in a Lodge?</p>	<p>A Brother who desires to speak should arise, address the Worshipful Master and await recognition. He should observe due order and decorum and should not discuss subjects which disturb the harmony of the Lodge, such as matters pertaining to partisan politics or sectarian religion.</p> <p>He should bear in mind always that the Brethren assembled in the Lodge are Masons and therefore are entitled to be addressed in a kindly and fraternal manner. He should not speak more than once upon the same subject, without permission of the Master.</p> <p>It is important to remember that the Worshipful Master is the sole judge of order and debate. He may declare any discussion out of order if it pertains to subjects contrary to Masonic law or the By-laws of the Lodge or if he feels that such discussion would be controversial or divisive.</p>
<p>Discussion of Masonry What discussion of Masonry is proper in the presence of those not Masons?</p>	<p>As little as possible, unless in answer to a direct and respectful question, the answer to which is not secret. Such questions as "How may I become a Mason?" or "When does the Masonic Lodge in this town meet?" or "What is the expense of becoming a Mason?" of course are answerable questions. No argument should ever be held with anyone regarding Masonry. Freemasonry needs no defense from anyone. The less Masonic internal matters are discussed in public, the better for Masonry.</p>
<p>Dotage What is meaning of the word "dotage" as used in Freemasonry?</p>	<p>Dotage may be defined as impotence of mind. It begins at no special year; it is that time in a man's life when his mental powers deteriorate. The greatest mentality may decline in dotage to complete lack of responsibility.</p> <p>Some men enter dotage in early life; others never enter it at all.</p>
<p>Dual or Plural Membership May a Wisconsin Mason lawfully belong to more than one Lodge at the same time?</p>	<p>Yes, by petitioning another lodge by plural membership. A member may belong to as many Lodges in this Wisconsin Grand Jurisdiction as he desires, or to as many Lodges in other Grand Jurisdictions as their laws allow. For instance, West Virginia does not allow any plural memberships, other Grand Lodges vary, but allow at least dual membership.</p>
<p>Duly and Truly Prepared</p>	<p>The wearing of special garments furnished by the lodge is symbolic. It emphasizes the concern of Freemasonry with a man's internal worth, rather than with his external adornments of position, wealth, or environment. By wearing these garments you also signify the sincerity of your intentions.</p> <p>The hoodwink demonstrates that as a sightless individual, you need a guide. It symbolizes our dependence upon moral teachings for guidance in our daily conduct. "We walk by faith and not by sight." The hoodwink also signifies that you have set aside the distractions of the outer world and are prepared to concentrate upon the lessons you will receive in the lodge room.</p> <p>The cable-tow symbolizes the length or extent of your responsibility as measured by the "scope of your reasonable ability" to live up to your obligations.</p>
<p>Due Guard What is the Due Guard? What is its purpose?</p>	<p>It is a symbol of obligation, a reminder by him who uses it to all who see him do so that he remembers his promise.</p> <p>Masonic authorities are not in complete agreement as to the derivation of the words, although they unite as to what the words signify. Albert G. Mackey (1807-1881) thinks the words mean "to duly guard against."</p> <p>Other authorities are convinced the phrase has a French derivation come from Dieu Garde, or God guard (me or you).</p> <p>It is universally used as a salute to the Master before the altar and to the Wardens during the conferring of a degree.</p>
<p>Dues (a) When are Lodge dues payable?</p>	<p>Annual dues are payable in every Lodge in Wisconsin on or before January 1 of every year. This date is fixed by law and is incorporated into the By-laws of every Lodge.</p>
<p>Dues (b) What happens if I fail to pay my dues on</p>	<p>See "Suspension for Non-Payment of Dues"</p> <p>You will face the potential of suspension from the membership in the lodge. In Wisconsin, suspension from a lodge will affect all other lodge memberships you may have.</p>

time?	
Dues (c) If I am financially unable to pay my dues, what should I do?	One who is financially unable to pay his dues should notify his Lodge. The Brethren then have the option of voting to remit his dues for that year.
Ear of Corn In the Staircase lecture there is a reference to "ears of corn suspended near a waterford." And yet in our Lodge it is represented by a small sheaf of wheat. Why?	You have just had another lesson in universality. Masonry came to America from the British Isles. In Great Britain, Europe and Asia indeed, in most parts of the world other than the United States, the word "corn" refers to all small grain. In the United States we think of corn only in terms of Indian maize - that thoroughly American crop which grows so abundantly in our fields. References to corn in the Holy Bible mean small grain; Indian maize was unknown in Palestine. Hence, in Masonic ceremonies, corn always is used collectively, and usually is represented by a sheaf of wheat. The "ears of corn" suspended near a waterford denotes plenty and is a symbol of security, since it was at the crossing of the River Jordan where this sign was displayed that the Ephramites were defeated by their inability to pronounce a certain important word previously agreed upon.
Electioneering	Electioneering for office in this Grand Jurisdiction is prohibited and shall be deemed a Masonic offense.
Emblems I have noticed that Masonry has a great many emblems. Why so many? Must I become familiar with all of them?	An emblem is the visible representation of an idea, often carrying allegorical significance and suggesting some truth or fact. For example, the American flag, as an emblem of our country speaks to us in a broad language that is at once more vivid and understandable than mere words. Masonry has many lessons to convey; hence, many emblems. Looking about the Lodge hall you will see a Square and Compasses, a Plumb, a Level, a Trowel, the Great Lights, the Lesser Lights, Pillars, a letter "G", a Sheaf of Wheat (grain), Ashlars and many more. All Masonic emblems are important; each should be understood by the candidate. The best way is to review their meaning through the explanations given in the Wisconsin Multiple-Letter Cypher. Then learn more from the Pocket Encyclopedia of Masonic Symbols, published by the Masonic Service Association of the United States.
Entered Apprentice Degree Lectures (a) What is the purpose of the Proficiency? Why should I memorize it?	To review and re-impress upon the candidate the significance of the various ceremonies and the order in which they appeared in the work. There are three reasons why you should memorize this. First, to help you become familiar with Freemasonry's basic teachings. Once you commit the lectures to memory, you are better enabled to think and speak the "language" of Masonry, using its terminology with assurance and in an intelligent manner. Second, if you travel to a jurisdiction outside of Wisconsin you may be required to prove your proficiency as a Mason and thus pass the required examination should you desire to visit a Lodge where you are unknown to the Brethren. Your prompt and accurate response to the questions asked in such an examination will reflect credit upon you and your Lodge. Third, once you have learned the language of Masonry, it will be easier for you to participate in Lodge meetings and to help confer degrees on your successors.
Entered Apprentice Degree Lectures (b) What is the purpose of the other lectures?	The second lecture elaborates on certain phases of the degree work, that the candidate may understand the purposes of some of the ceremonies through which he has passed. It not only instructs but interprets much of the degree's symbolism. The third lecture continues with the basic teachings of the degree, presenting visually several important symbols, with emphasis on their moral application. Particular attention is given the tenets of Freemasonry which are Brotherly Love, Relief and Truth and The Four Cardinal Virtues, which are Temperance, Fortitude, Prudence and Justice.

<p>Entered Apprentice Responsibilities What are the particular responsibilities of an Entered Apprentice?</p>	<p>To keep inviolate the secrets entrusted to his care; to comply with every part of his obligation; to observe proper conduct and decorum, both within and without the Lodge; to be diligent in seeking Masonic knowledge.</p>
<p>Entered Apprentice Rights What are my Masonic rights as an Entered Apprentice?</p>	<p>An Entered Apprentice has limited privileges. He is not required to pay dues, cannot hold office and can only attend meetings opened in the Entered Apprentice Degree. He has no right to organized Masonic charity from the Lodge, although he may, of course, receive relief from individual Brethren. He has the right of instruction by competent Brothers and the right to ask for the opportunity of demonstrating his proficiency and of requesting the Fellowcraft degree. He may not receive his other degrees elsewhere without the consent of his Lodge, but may visit a Lodge of Entered Apprentices anywhere, provided he is vouched for or passes a visitor's examination.</p>
<p>Entered Apprentice to Fellowcraft Degree What may I expect in the Fellowcraft Degree?</p>	<p>Ritual teaches us that the Apprentice is a symbol of youth; a Fellowcraft, of manhood and a Master, of old age. Probably this is most easily derived from the fact that learners, or beginners, are young; experts and the skilled are men and the wise and learned, the elder group. Hence, in the Fellowcraft degree the emphasis is on the zest for learning and the search for Truth. The degree symbolizes the value of knowledge and cultivation of the mind. In this degree the candidate takes a symbolic journey and receives instructions similar to those once given to operative workmen. The degree is symbolic of one of the great ideals which all men should seek in the journey of life.</p>
<p>Entering or Leaving a Lodge How do I properly enter or leave a Lodge while it is open and at labor?</p>	<p>The tiler should give the alarm to the Junior Deacon and announce that you wish to enter the Lodge. You should then await the will and pleasure of the Worshipful Master, and upon receiving permission to enter, you should walk to the altar, salute the Worshipful Master with the proper sign and await his invitation to be seated. Upon retiring from the Lodge, while open, you should again walk to the altar, salute the Worshipful Master with the proper sign and await his permission to retire.</p>
<p>F. & A.M. and A.F. & A.M. Why are Masonic Lodges in Wisconsin designated as F. & A.M., while in some other jurisdictions they are A.F. & A.M.?</p>	<p>You will recall that our Masonry in the United States did not come from one source but from several. The Mother Grand Lodge was constituted at London in 1717 but other Grand Lodges were formed over the next few years. In 1751 a strong rival group was organized. The younger Grand Lodge called itself the "Ancients" and dubbed the older the "Moderns." No wonder Masons in the 20th Century are confused. Both the "Moderns" and the "Ancients" Issued charters to Lodges in American colonies, Hence, those American Grand Lodges that trace their origin to the "Moderns" use the abbreviation F. & A.M., whereas those derived from the "Ancients" use the abbreviation A.F. & A.M. (Ancient Free and Accepted Masons). As far as principle and ritual are concerned, there is practically no difference between the two except as the Grand Lodges themselves legislate. In the United States today there are 51 Grand Lodges. 24 uses the term A.F. & A.M.; 25 uses F. & A.M. South Carolina uses the abbreviation A.F.M. and the District of Columbia uses F.A.A.M. Masonry in Wisconsin is descended from two worthy parents, i.e. Illinois (out of Kentucky) and Missouri (out of Tennessee). It is interesting to note that both Missouri and Illinois are A.F. & A.M. while Wisconsin became F. & A.M.</p>
<p>Fellowcraft Emblems Which particular emblems should I be familiar with as a Fellowcraft?</p>	<p>The Plumb, Square and Level; Corn, Wine and Oil; the Pillars; the Globes; the Winding Stairs with three, five and seven steps; the Five Orders of Architecture; emblems representative of the Liberal Arts and Sciences and the Letter "G".</p>

<p>Fellowcraft Lecture Why does the long lecture of the Fellowcraft degree contain such elementary subjects?</p>	<p>No matter how well grounded a candidate may be in the subjects covered by this lecture, he is not, nor ever will be, so "learned" that he may cease his studies and rest on his laurels. We say that Masonry is a progressive science. The acquisition of useful knowledge must be continuously progressive in the life of man, an ever onward march that never ceases, else he becomes stagnant and his position in society becomes less secure and less valuable to his fellow men.</p> <p>Freemasonry expects its members to seek, to learn, and thus by precept and example, to teach. That, basically, is the purpose and mission of our Craft.</p> <p>All useful knowledge rests upon elementary fundamentals. Regardless of how much learning a man has acquired it is desirable that he re-focus his attention on fundamentals from time to time, if for no other reason than to remind him that the process of education never ceases.</p> <p>The Fellowcraft degree accomplishes this in an admirable manner. Not only does it review certain basic elements of education, but it also reminds the candidate of how far we have progressed in the acquisition of knowledge in our early days. Thus, by contrast, it sets before him a progressive pattern for the future.</p> <p>The detailed discussion on the Five Orders of Architecture in the lecture has several objectives. While it fixes the candidate's attention on the growth and importance of architecture in general, and by inference displays the magnitude of its influence on the progress of man, it also emphasizes that architecture is a symbol of the very foundation of Freemasonry, which is a speculative science derived from an operative art.</p>
<p>Fellowcraft Responsibilities What are the particular responsibilities of a Fellowcraft?</p>	<p>To the responsibilities of an Entered Apprentice have been added those contained in the obligation of a Fellowcraft. The extent to which these responsibilities have been expanded will be clarified by careful review of the obligations of both degrees, but a Fellowcraft's duties extend beyond a literal interpretation of the obligation you have taken.</p> <p>As an Entered Apprentice, you represented youth on the threshold of manhood; as a Fellowcraft, you represent the mature man starting out to assume work and responsibilities of life. Now you are committed to "the acquisition of knowledge" and its fruitful application, so that you may occupy a useful and honored position in society. (See Entered Apprentice Responsibilities and Staircase Lecture).</p>
<p>Fellowcraft Rights What are my rights as a Fellowcraft?</p>	<p>A Fellowcraft has no more rights than an Entered Apprentice except the privilege of attending Lodges which are working in the Fellowcraft degree. See (Entered Apprentice Rights).</p>
<p>Fellowcraft Symbolism What are the basic teachings of the Fellowcraft degree?</p>	<p>As the Entered Apprentice degree is symbolic of youth and the preparatory period of life, the Fellowcraft degree is symbolic of manhood with its increased duties and obligations. Here the candidate is urged, literally and symbolically, to advance his education, particularly in the fields of history, science and the liberal arts, that he may occupy with honor his allotted place in the great structure of human society.</p> <p>William Preston (1742-1818), to whom we are indebted for a generous portion of our ritual, evidently intended the Fellowcraft degree to be the beginning of a liberal education, or at least, to be suggestive of such an education. Today many a schoolboy is familiar with many of the facts presented by this degree, but of course he knows nothing of its symbolic interpretation, or that it is intended to be an open door to stimulate further study.</p> <p>A learned Past Grand Master of Iowa has written: "The Fellowcraft degree symbolizes that period of life when a man prepares for life's work and strives to erect designs drawn on the Trestle Board. As a Fellowcraft, you receive further light in Masonry; you are invested with the working tools so necessary for the tasks of manhood; you are encouraged to continue in the acquisition of knowledge, in the cultivation of the mind and in the search for Truth."</p>

<p>Fellowcraft to Master Mason What may I expect from the Master Mason degree?</p>	<p>By now you are familiar with the methods of allegory and symbolism employed by Freemasonry in teaching its lessons. Hence, having represented youth as an Entered Apprentice and manhood as a Fellowcraft, you can anticipate the next step. It is Freemasonry's answer to one of the most profound of all moral queries into the divine nature of the universe. In the Master Mason degree the recurrent theme of Brotherly Love, Relief and Truth is given further emphasis. As a Master Mason you will become a voting member of the Fraternity, with added privileges and responsibilities which will be explained to you at the proper time.</p> <p>You should now know the word sublime is used with reference to the Master Mason degree. It would be impossible to overemphasize the dignity and sublimity of its teachings. Bear in mind as you approach the degree that it is truly a sublime experience; remember it ever afterward.</p> <p>The Sublime degree is the magnificent climax of all that has preceded. The power of this degree is such that Brother Edwin Booth, one of the greatest tragedian actors of all time, once said that he would rather play the leading role in this degree of Freemasonry than any part that could be assigned him in any of the world's great dramas.</p> <p>Enter this degree, then, with a spirit of complete humility and with the earnest desire to learn the sublime lessons it seeks to convey. Be not turned aside from your noble purpose for a single instant.</p>
<p>First Prepared in His Heart</p>	<p>The heart is the traditional seat of the affections, passions, and desires. All the actions of a man's life issue and proceed from the heart. As a man's heart is, so will his life be. If his heart is clean and purified, his life cannot be wicked and vicious. Fundamentally, Masonry's first concern is with the strengthening of character in the individual which is the building of a Spiritual Temple, and unless the heart is receptive the mind will not properly respond to this basic objective.</p>

<p>Foreign Countries What is meant by the reference to how a Mason may "travel in foreign countries, work and receive Master’s wages?"</p>	<p>Our ancient operative Brethren desired to become Masters so, when they traveled in foreign countries, they could still practice their craft. Speculative Freemasons still desire to travel in foreign countries and study their Craft that they may receive such instruction as will enable them to do so and, when so traveling, to receive the Master's Wages.</p> <p>The "foreign countries" do not mean to us the various geographical and political divisions of the Old World, nor do we use the Word we learn as a means of identification to enable us to build material temples and receive coin of the realm for our labor. Foreign countries to us are a symbol.</p> <p>Surely such a land is a foreign country to the stranger within its borders; and the visitor must study it, learn its language and its customs, if he is to enjoy it and profit thereby.</p> <p>Freemasonry has many foreign countries within it and he is the wise and happy Freemason who works patiently at the pleasant task of visiting and studying them. There are the foreign countries of philosophy, of jurisprudence and of history.</p> <p>As a Master Mason, a man has the right to travel in all the foreign countries of Freemasonry. There is none to say him nay. If he will but learn the work and keep himself in good standing, he may visit other Lodges. But it is not within the doors of other Lodges than his own that he will find the boundary line and the guide posts of those truly Masonic foreign countries to which he has been given the passport by his Brethren. He will find the gateways to those lands in the library, in the study club, in books and magazines and most and best of all, a quiet hour alone, when what he has read and learned comes back to him to be pondered over and thought through.</p> <p>The foreign country of symbolism has engaged the thoughtful and serious consideration of hundreds of able Masonic students, as has that of the history of our Order. Not to visit them both; aye, not to make oneself a citizen of them both, is to refuse the privileges one has sought and labored to obtain. One asks for a petition, prays one’s friends to take it to his Lodge, knocks on the door, takes obligations, works to learn and finally receives the Master's Degree. One receives it, struggles for it, hopes for it...why? That one may travel in the far lands and receive the reward there awaiting.</p> <p>That is the symbolism of the "foreign countries"... that is the meaning of the phrase which once meant, to Operative Masons, exactly what it says. To the Freemason who reads it aright, it is an earnest pressing forward on the new highway. And at the end of our journey, when the last "foreign country" of Freemasonry has been traveled, learned and loved, you shall come to a new gate, above which there is a new name written... and when you have received it you will know the True Word of a Master Mason.</p>
<p>Form of a Lodge Why is a Lodge an oblong square placed due East and West?</p>	<p>In the lecture of the Entered Apprentice degree it is stated that "the form of a Lodge is an oblong square." If it is physically possible; the Lodge of course should be placed due East and West, with the Master's chair in the East. That is not an official requirement, however. Many Lodges are not so situated because local or structural conditions will not permit.</p> <p>The Masonic "East", therefore, is purely symbolic. The Worshipful Master's station is the East for Masonic purposes, for the source of Light is at the Master's chair at whatever point it may be on the compass.</p> <p>The East is a symbol of Light and Knowledge. The symbolism may have come from the rising sun in the East, putting to flight the darkness. Brethren "approach the East" in search of Light. Conversely, the West is a place where darkness begins with the setting sun. To "Go West" is a common expression, especially among soldiers, for death.</p> <p>The Wisconsin Multiple-Letter Cypher states "The form of a Lodge is an oblong square extending from East to West, between North and South, from the center to the circumference, and from earth to heaven. It is said to be of such vast dimensions to denote the universality of Freemasonry, and that a Freemason's charity should know no bounds." See (Charity).</p>

<p>Forty-Seventh Problem of Euclid What is the Masonic significance of the Forty-Seventh Problem of Euclid?</p>	<p>It is a symbol of geometry, of exact science. Passed over with but a few words of ritual, it is masonically most interesting. It appears on the front piece of Anderson's Constitutions, published in 1723. Oliver Day Street says it is the earliest example of a printed symbol of Freemasonry.</p> <p>It was apparently known to ancient mathematicians long before Pythagoras (Masonically credited as its discoverer) or Euclid, who made the properties of a right-angled triangle his 47th problem.</p> <p>It is the root of all mathematics used to determine an unknown from two knowns. Given the distance of a mountain and the angle of sight to its top, mathematicians may determine its height. Tunnels are driven through mountains from both sides to meet exactly by means of measurements made by the 47th Problem. Navigation of the seas depends upon it.</p> <p>In non-English language, a right-angled triangle of 3 feet base and 4 feet height has a line 5 feet joining the free ends of the two legs. The square of 3 is 9; the square of 4 is 16; the sum of 9 and 14 is 25; the square root of 25 is 5.</p> <p>All right-angled triangles, regardless of the length of base and upright, follow this law; that the line joining the free ends (the hypotenuse) is the square root of the sum of the squares of the two sides. Therefore, if any two of the three are known, the third may be calculated.</p> <p>According to the ritual it teaches Freemasons to be general lovers of the arts and sciences.</p>
<p>Free Will and Accord What do we mean by free will and accord?</p>	<p>One of the fundamental concepts of Freemasonry is that application for membership must be wholly a voluntary act.</p> <p>A man must seek for himself and join "of my own free will and accord." Under no other formula can men unite Brethren of many religious and political beliefs. Under no more constricting act could Freemasonry accomplish its only end, the building of the character of a man.</p> <p>Men who become members of the Masonic Lodge for any other reason than their own desires can neither receive nor give to others the advantages of a wholly voluntary association.</p> <p>Freemasonry allows selective invitation of a man.</p>
<p>Freemasonry Definition What is Freemasonry?</p>	<p>Many definitions have been suggested. Most of them are over-simplified, incomplete and not altogether accurate.</p> <p>One of the best definitions is that proposed by the late Charles C. Bunt of Iowa: "Freemasonry is an organized society of men symbolically applying the principles of operative masonry and architecture to the science and art of character building."</p> <p>The Bunt definition especially distinguishes our Fraternity from all other organizations that teach a system of morality.</p> <p>Freemasonry is many things, but one brief description could be that it is a society for the joint effort of its members towards individual self-improvement, a fraternity for learning and cultivating the art of living and the building of character.</p>

<p>Freemasonry Origin How old is Freemasonry? Who founded it, and when?</p>	<p>Some form of organization of builders, or guilds of stone masons, existed as early as 926 A.D. That much can be supported by documentary evidence.</p> <p>As distinguished from other organizations of practical builders, Freemasonry probably had its beginning among the cathedral builders of Europe and the British Isles in the Middle Ages, that is in the 10th or 11th Century.</p> <p>Some scholars, however, believe that Freemasonry grew out of the Knights Templar when they were banned by the Catholic Church.</p> <p>Organized Freemasonry under the Grand Lodge System, as we know it today, dates from 1717. Masonry in the United States was in operation as early as 1730 and possibly before that.</p> <p>No one man discovered, founded, or invented Freemasonry. It is the result of growth. Many individuals had a part in it. It has taken unto itself teachings from many religions, philosophies, systems of knowledge and symbols.</p> <p>The most generally accepted belief as to those who began Freemasonry is that the craft is a descendant of operative masons. Those operatives inherited from unknown beginnings practices and some form of ritual.</p> <p>Operative masonry touches religions in which many of the speculative principles must have been taught by the use of symbols as old as mankind and are therefore universal and not the product of any one people or time.</p> <p>Many writers in the last two centuries have engaged in fanciful speculation on this subject, offering theories that have no basis in fact. Much of that speculation has found its way into print and to the general embarrassment of the Fraternity. Take all such stories that attempt to place a definite date or place of Freemasonry's beginning, or to link it with the so-called ancient mysteries, with a grain of salt.</p>
<p>Freemasonry Purpose What is the Basic Purpose or Goal of Freemasonry?</p>	<p>The great American Quaker leader, Rufus M. Jones, observed that "the only way to change human systems is to change human lives".</p> <p>Freemasonry enunciates the same mighty truth. It has its own peculiar manner of changing human lives – not through programs, movements or campaigns that divide, but through principles that unite.</p> <p>Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community.</p> <p>Thus it impresses upon its members the principles of righteousness and personal responsibility. It enlightens them to those things which make for human welfare and inspires them with that feeling of charity and goodwill toward all mankind which will move them to translate principle and conviction into action.</p> <p>That is doing it the hard way but it also is the effective and lasting way.</p>
<p>Freemasonry - Names of the Three Degrees</p>	<p>Historically, the main body of Operative Masonry was composed of Fellows of the Craft and Master Masons. Apprentices were a subordinate and probationary class of workers, and Masters were generally the older and more experienced Fellows, who thus became the “superintendents” of the work. Early in the 18th Century, as Speculative Masonry gained ascendancy, Apprentices became the body of the Fraternity and Fellowcrafts and Masters were entrusted with the offices. During this period, the two latter degrees could be conferred only at a meeting of the Grand Lodge. Later, when the subordinate lodges were permitted to confer the second and third degrees, Master Masons became the main body of the Craft, and they so remain to this day.</p>

<p>Funeral Dirge - Solemn Strikes the Funeral Chime Whence came the Masonic funeral dirge, "Solemn Strikes the Funeral Chime?"</p>	<p>"How many tender memories these old familiar words evoke in the mind of a Mason," writes Dr. Joseph Fort Newton. "Often in the open Lodge, alas, all too often beside the open grave he has heard them march with slow, majestic step to the measure of the Pleyel Hymn. Never were words and melody more fitly blended..."</p> <p>The hymn was written by David Vinton (1774-1833), one of the early traveling Masonic lecturers, who labored chiefly in North Carolina. In 1886, some Brother (unknown) issued a volume entitled The Masonic Minstrel, 53 years after Vinton's death. It was printed at Dedham, Mass., and more than 12,000 copies were sold to the Craft.</p> <p>This volume contained his funeral dirge set to the melody of Pleyel's Hymn. Originally it had eight stanzas, only four of which are used in our ritual and, in some places and on certain occasions, the burial service.</p> <p>The musical score was written by Brother Ignaz Pleyel in 1791. Brother Pleyel was a contemporary and student of Brother Franz Josef Hayden.</p>
<p>Gavel When should I rise or be seated while in Lodge?</p>	<p>The gavel is the symbol of power and authority by which the Worshipful Master governs his Lodge. One rap of the gavel calls the Brethren to order; two raps cause the officers of the Lodge to rise; three raps cause all Brethren to rise; one rap seats the Lodge or any Brother therein.</p>
<p>Geometry Why is so much importance attached to geometry in the Fellowcraft degree?</p>	<p>"God is always geometrizing," said the ancient philosopher. In the Fellowcraft degree, geometry is a symbol not only of mathematics but of the divine and moral significance of abstract truth.</p>
<p>George Washington Masonic National Memorial I have heard there is a national memorial erected to George Washington, the Mason. Where is it?</p>	<p>The George Washington Masonic National Memorial is on Shooter's Hill at the outskirts of Alexandria, Va., on land once owned by Washington and on a site originally proposed for the Capital of the United States.</p> <p>The movement to erect this great memorial originated in 1910. The cornerstone was laid in 1923 and the memorial was dedicated in 1932 as a part of the ceremonies commemorating the bicentennial of Washington's birth. The Masons of Wisconsin, through their Grand Lodge, have contributed liberally to the erection and maintenance of this memorial.</p> <p>Many individual Masons also are privileged to become life members of the George Washington Masonic National Memorial Association upon payment of a fixed sum.</p>
<p>Grand Honors What are Grand Honors? Why and how are they given and to whom are they due?</p>	<p>Grand Honors may be described as a Masonic salute, given to distinguished Brethren in authority or on specified ceremonial occasions.</p> <p>Different jurisdictions have different manners of giving Grand Honors. In Wisconsin, the prescribed method is by striking the palm of the left hand three times with the palm of the right hand; then striking the palm of the right hand with the palm of the left three times; then striking the palm of the left hand again three times with the palm of the right.</p> <p>In Wisconsin, those entitled to Grand Honors are: the Grand Master, Grand Lodge Officers, and Past Grand Masters and fifty-year award recipients.</p>

<p>Grand Lodge (a) What is Grand Lodge? What are its powers and from whence are they derived?</p>	<p>The powers of the Grand Lodge in Wisconsin, like those of all other Grand Lodges, are inherent, i.e., inborn or existing without question. Grand Lodge is:</p> <ul style="list-style-type: none"> • The highest source of authority in Craft Freemasonry in Wisconsin. • The only authority that may charter a Lodge of Freemasons. • The holder of original and exclusive jurisdiction over all subjects of Masonic legislation. Its enactments and decisions upon all questions are the supreme Masonic law of the state. • Responsible for adopting, altering or repealing general laws and regulations for the government of the Lodges under its jurisdiction. • Responsible for the state and condition of its own finances and for the adoption of such measures in relation thereto, as may be for the good of the Fraternity. • Responsible for doing whatever may be regarded as necessary, appertaining to the well-being and perpetuity of Craft Masonry within the state of Wisconsin. • Responsible for specifying the duties and responsibilities of its several officers. • The true representative of all the Fraternity; an absolute and independent body; with a supreme legislative authority; provided always, that the Ancient Landmarks of the Fraternity are held inviolate. • A source of help and encouragement to Lodges and a unifying influence for Freemasonry in the State. • Responsible, between annual communications, for the administration of Masonic affairs through its duly constituted officers.
<p>Grand Lodge (b) Then does that mean that Grand Lodge does everything? Is there no limit to what it does, no "local self government?"</p>	<p>No to the first part of your question; yes to the last part. There are many things that Grand Lodge does not and cannot do, Lodges must. For example:</p> <ul style="list-style-type: none"> • Despite popular beliefs to the contrary, Grand Lodge is not a state membership headquarters. Grand Lodge does not gain or lose members at the end of the year. Lodges do. The Grand Lodge office merely keeps the score and its records reflect the sum total of what Lodges do. • Despite popular belief, Grand Lodge is not a place to go to ask for permission to violate Masonic laws and regulations or the by-laws of a Lodge. Grand Lodge officers, like the officers of every Lodge, are charged with the responsibility of maintaining and enforcing prescribed laws. • Grand Lodge is not in a position to improve the image of the Fraternity in local communities. That is the sole responsibility of the Lodges in those communities. • Grand Lodge is not in a position to investigate and elect or reject petitioners for the degrees. • Or confer those degrees. • Or memorize the ritual. • Or improve the appearance of Temples. • Or see that every activity of a Lodge is carried out with impeccable taste. • Or carry out the charitable teachings on the local level. • Or to impress the great teachings of the Fraternity upon candidates so they will know and appreciate what Freemasonry is and how it inspires and improves those men who receive its degrees.
<p>Grand Master What are the powers and prerogatives of a Grand Master?</p>	<p>In some jurisdictions the powers of the Grand Master are virtually unlimited. In Wisconsin, certain limitations are imposed. Generally speaking, every jurisdiction acknowledges the following as powers and prerogatives of the Grand Master:</p> <ul style="list-style-type: none"> • to convene the Grand Lodge in special session. • to assemble any subordinate Lodge, preside therein and inspect its work. • to suspend the functions of any Lodge for good reason. • to command every Grand Lodge Officer. • to decide all questions of law or usage submitted to him, subject to approval of the Grand Lodge. • to grant dispensations for the formation of new Lodges.

<p>Great Architect Explain the letters G.A.O.T.U.</p>	<p>Great Architect of the Universe. Sometimes the abbreviation is considered to mean Great Architect; also Grand or Great Architect of the Universe. In any event, these are titles under which Freemasonry refers to Deity. One fundamental of Freemasonry is its nonsectarian character. Any man may offer, his devotions to the Deity he reveres, it matters not what name he may use in his religious worship. Thus, Great Architect of the Universe (or any of its variations) is a symbol of Deity as named and worshiped in all religions.</p>
<p>Hail What is the meaning of the word "hail," used in the Apprentice degree?</p>	<p>"Hail" or "Hele" is an age old Anglo-Saxon word meaning to cover, or to conceal. Hail and conceal is one of the many word pairs in Masonic ritual which go back to the growth of the English language, when two words were often used to insure that the hearer understood the meaning of at least one. See (The Ritual: It's Phraseology). It is often confused with the words hail which in olden times was a word of salutation.</p>
<p>Hiram Abif and the Hiram Legend. (a) Who was Hiram Abif?</p>	<p>Hiram Abif was a widow's son of the tribe of Naphtali, a man of Tyre, and there is no character in the annals of Freemasonry whose life story is as dependent on tradition as this celebrated architect of King Solomon's Temple. Of this artist, whom Freemasons recognize as the Widow's Son, but more commonly as Hiram Abif, the earliest account is found in the Holy Bible, in the First Book of Kings, Chapter 7. Hiram is described as "a worker in brass and he was filled with wisdom and understanding, and cunning to work all works in brass." Reference to Hiram also is made in the Second Book of Chronicles, Chapter 2. The word Abif means "his father," or "my father." Correctly translated, therefore, Hiram Abif means "Hiram, my father," the words "my father" being a term of great respect. Hiram the Widow's Son was the father of all his workmen in the same sense that the patriarchs of old were "father" of their respective tribes.</p>
<p>Hiram Abif and the Hiram Legend. (b) Is the story of Hiram Abif true?</p>	<p>If by true is meant factual, the answer is no. If by true is meant containing a great truth then the answer is yes; it is as true as is the story of Santa Claus which tells a truth to children in words they can understand. The legend of Hiram as told in the Master Mason degree is one of the oldest legends in the world but Freemasonry's legend is peculiarly its own. The three who encountered Hiram at the gates of the Temple are themselves symbols of error, evil, sin and the story as a whole is of the ultimate weakness of such forces against the power of the Great Architect.</p>

<p>Hiram Abif and the Hiram Legend. (c) "How Could He Have Known?"</p>	<p>In the legend of the Master Mason degree one of the Tyrian Craftsmen utters an imprecation in words that have been revealed only to Master Masons. How could he a Fellowcraft, have known? In this connection it is important that we remember two basic facts: First that "Freemasonry consists of a course in moral instruction, illustrated by types, emblems and allegorical figures." An allegory is a story within a story, not necessarily founded upon fact. Second, while the legend of Hiram Abif is very old, the recital or presentation of the legend as a part of the Master Mason degree dates only from the early part of the 18th Century. It is not logical to assume, then, that the imprecation uttered in words now known only to Master Masons was uttered for the first time in the "clefts of adjacent rocks." In other words, the ritualistic penalties of the three degrees came long after the legend made its appearance in the initiatory ceremonies. The obvious intent was that the penalty of the Master Mason degree should recall the words spoken by one of the Tyrians in the cleft of an adjacent rock. For the three degrees as we know them were not put together by ritual makers until William Preston's time (1742-1818). Be not dismayed that the ritual of Freemasonry contains inconsistencies. If you are looking for them, they may be found: a striking clock which had not been invented in King Solomon's day; terrestrial and celestial globes at a time when the earth was believed to be flat; events in connection with Pythagoras; claims regarding St. John the Baptist and St. John the Evangelist that cannot be supported by fact. "The body," writes Carl H. Claudy "has five senses through which the mind may learn; the mind also has imagination. That imagination may see farther than the eyes and hear sounds fainter than may be caught by ears." For the truth of the Hiram drama, he tells us, we must "delve into the myths and legends and fairy tales in which the race has half concealed, half revealed, those truths which do not bear telling in plain words."</p>
<p>Hiram, King of Tyre Who was Hiram of Tyre?</p>	<p>A staunch friend and ally of both King David and King Solomon. He reigned over Tyre for 34 years. He furnished cedar timber and skilled workmen for the building of the Temple of Solomon. It should be emphasized that the ritual of the Master Mason degree assigns some duties to Hiram of Tyre that are essential to the drama of the degree, but are strictly legendary and should be accepted as such.</p>
<p>Holy Saints John</p>	<p>Freemasonry long ago chose as its moral exemplars Saint John the Baptist and Saint John the Evangelist. In doing this, the brethren arrived at the conclusion that both Saints John belonged to a lodge, and that it must have been in the city in which they lived, which was Jerusalem. By this tradition, all lodges symbolically came from one at Jerusalem. Also by tradition, every Mason symbolically hails from such a lodge. In this manner, we establish that we are members of a just and regularly constituted lodge.</p>
<p>Hoodwink</p>	<p>Today, the term hoodwink has come to mean "to trick" or "to deceive." But in a Masonic lodge, it's a very old term used to describe a blindfold. Hood means "cover," and wink means "closed eye." While being led through portions of the three degrees of the Masonic lodge, the candidate is hoodwinked, to prevent him from seeing certain features of the room until the proper time in the ceremony, to focus his attention on the words he is hearing, and to symbolize the search for light, or knowledge. It does not mean he is being tricked or lied to.</p>
<p>Instruction (a) What arrangements are made for the proper instruction of a candidate?</p>	<p>The Worshipful Master of the Lodge bears the full responsibility for making all arrangements for instruction. Under the Mentor Plan used by your Lodge he designates a qualified Brother to act as the candidate's special advisor and instructor (called a Mentor) until he has completely mastered the fundamentals of the three degrees.</p>

<p>Instruction (b) Does that mean that the Mentor serves as "coach" to help the candidate learn his memory work?</p>	<p>No. The work of the Mentor and that of the "coach," who assists the candidate while memorizing his lectures are two separate and unrelated assignments. Mastering the fundamentals means more than learning answers to some questions. The duty of the "coach" is limited to memory work. The Mentor's duty is primarily that of a friendly advisor and counselor, one who answers the candidates questions, anticipates what other questions might be, accompanies him to Lodge, helping him all the while to comprehend the deeper meaning and spirit of Masonry; in other words, to understand "what it's all about."</p>
<p>Internal Qualifications I have been told that it is not the external but the internal qualifications that make a man a Mason. What are these Internal Qualifications?</p>	<p>It is your internal and not your external qualities that recommend you to Freemasonry. Masonic philosophy can only be expressed by the good internal qualities i.e., Faith, Love, Patience, Humility, Moderation, Confidence and Chastity (purity of thought). These we call Positive Expressions. Fear, Hate, Anger, Pride, Greed, Jealousy and Lust are bad (or negative) internal qualities detrimental to the development of a good character or personality. It is readily apparent that the Four Cardinal Virtues of Freemasonry and the first three rungs of Jacob's Ladder. (Temperance, Fortitude, Prudence and Justice and Faith, Hope and Charity), are expressions of a positive internal quality. Decisions made from the negative qualities can only debase and hinder the progressive development of our Masonic Philosophy in our everyday lives. This is also the reason that you will not see non-Masonic titles referenced to Brothers in Lodge. All Masons are equal.</p>
<p>Jewelry Are there any types of Masonic jewelry considered to be improper for a Mason to wear?</p>	<p>Certain designs advertised and sold as "Masonic" jewelry are obviously beneath the dignity of Freemasonry; some are indelicate, coarse, and downright vulgar. In this respect, be governed by what you know in your heart to be the principles of good taste.</p>
<p>Keys and Ciphers</p>	<p>Keys and Ciphers to the Masonic work are declared to be illegal in the Lodge Room and their use is strictly prohibited. Keys and Ciphers are for instructional purposes only and should be kept at home or your place of study. They are never to be brought into a Lodge Room and are never used to assist in opening or closing a Lodge, or in the conferring of a degree. The only exception is for a rehearsal practice or School of Instruction.</p>
<p>King Solomon's Temple - (Its Symbolic Meaning) (a) What is the symbolic meaning of King Solomon's Temple?</p>	<p>Symbolic interpretations concerning the Temple of Solomon, in all of its aspects are practically inexhaustible. All rational opinion, however, seems to center on the symbolic representation of man as a Temple of the Great Architect of the Universe. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" writes the Apostle Paul. "If any man defile the temple of God, him shall God destroy; the temple of God is holy, which temple ye are." Thus when Freemasonry undertakes the idealistic task of elevating mankind through the strengthening of character in the individual, it seeks to so improve each Mason that he, as a symbolic Temple, will be better fitted as a suitable dwelling place for the Great Architect. The chief purpose of Solomon's Temple was to provide such a physical dwelling place. There are many who claim that it was the most perfect edifice ever erected. Be that as it may, the fact remains that perfection was the goal, just as perfection of body, mind and character should be the goal of every Master Mason. Thus, Freemasonry urges each Craftsman to erect the Temple of his character for the same purpose that brought into being the great and perfect Temple of King Solomon.</p>

<p>King Solomon's Temple - (Its Symbolic Meaning) (b) Where was King Solomon's Temple erected?</p>	<p>In Jerusalem, on Mount Moriah, near the place where Abraham, traditional father of the Jews, was about to offer up his son Isaac, and where David later built his altar. The place is now occupied by the Dome of the Rock and the Mosque of Omar. Prior to David's time it was known as the threshing floor of Ornan the Jebusite. David purchased the site from Ornan, but Old Testament writers are not in accord as to the price paid. The writer in the Second Book of Samuel says 50 shekels of silver; the scribe in the Second Book of Chronicles says 600 shekels.</p>
<p>King Solomon's Temple - (Its Symbolic Meaning) (c) How long did it take to build King Solomon's Temple?</p>	<p>Seven and one-half years.</p>
<p>King Solomon's Temple - (Its Symbolic Meaning) (d) How long did the Temple of King Solomon stand before being destroyed?</p>	<p>Slightly more than 400 years. It was completed about 1004 B.C. and destroyed about 586 B.C. by the Chaldeans, or Babylonians.</p>
<p>King Solomon's Temple - (Its Symbolic Meaning) (e) What parts of the Holy Bible refer to the building of King Solomon's Temple?</p>	<p>Narrative accounts may be found in the First Book of Kings, beginning with Chapter 5, and in the Second Book of the Chronicles, beginning with Chapter 2. The two accounts agree in most essentials but not in such details as measurements and the number and classification of workmen employed.</p>
<p>King Solomon's Temple Where can I learn more about King Solomon's Temple?</p>	<p>In the Holy Bible. Read the First Book of the Kings (I Kings), beginning with Chapter 5. Also read the First Book of The Chronicles, beginning with Chapter 2. Bear in mind, however, that the Masonic conception of the Temple is symbolic and sometimes legendary. Therefore, details of construction and development, as presented by Masonic ritual, frequently differ from the Biblical account. As a matter of fact, the accounts in the two books of Kings and the two Books of Chronicles do not correspond in many details. You will learn more about Masonry's legendary Temple of Solomon in the Master Mason degree.</p>
<p>King Solomon's Temple Legend I am puzzled about the many references to King Solomon and his Temple. Was there actually such a thing as Masonry at that time?</p>	<p>Contrary to the conceptions held by many Masons, the Masonic Fraternity was not founded by Solomon, King of Israel. That fact should be borne in mind as you progress through the degrees. Freemasonry as an organized craft came into being many centuries after the reign of Solomon. Those who conceived and assembled the rituals of Masonry created the various Masonic legends connected with Solomon and his Temple as the basis of much of the symbolism with which our ritual abounds. To teach by means of legends associated with actual characters of history is an old and thoroughly respectable method of instruction, particularly in conveying great truths of morality. It runs into difficulties only when he who is taught becomes so unduly concerned with historical accuracy that he fails to grasp the basic lesson of the legend.</p>
<p>Landmarks What are the Ancient Landmarks of Masonry?</p>	<p>Masonic authorities are not in agreement on the subject. The Grand Lodge of England, what with all its tradition of medieval operative Lodges and of the early pre-Grand Lodge speculative Lodges, never has attempted either to define or to enumerate Landmarks. Dr. Albert G. Mackey, an eminent Masonic student and writer, set out in the 1850's both to define and to enumerate. The result was 25 landmarks, most of which contain reference to Mackey's own definition. Some scholars have listed more than 25, others less. The Wisconsin Multiple-Letter Cypher contains Mackey's list of 25 Landmarks for guidance and information.</p>

<p>Law - Civil and Masonic May charges lawfully be brought in a Masonic Lodge for an offense for which a Brother has already been punished by the civil authorities?</p>	<p>Yes. Any breach of good morals, violation of the obligations or the laws of the State or the Grand Lodge, shall be deemed a Masonic offense.</p>
<p>Law, Masonic (a) Where may I obtain information on Masonic Law?</p>	<p>For the newly raised Master Mason, the first step should be to become familiar with Masonic law in his own jurisdiction; hence, he should obtain a copy of the By-Laws of his Lodge and the Constitution and By-Laws of the Grand Lodge of Wisconsin. Then, should the newly raised Master Mason desire to go deeper into the general subject of Masonic law, Mackey's Jurisprudence of Freemasonry is an excellent source book.</p>
<p>Law, Masonic (b) What offenses may subject a Mason to Masonic discipline?</p>	<p>Any violation of Wisconsin Masonic law will subject a Mason to Masonic discipline. Among the most common are:</p> <ul style="list-style-type: none"> • Violation of the laws of the United States or of the State of Wisconsin. • Immorality. • Slander. • Failure to pay Lodge's dues or assessments. • Violation of the obligation pertaining to secrecy. • Disclosing one's vote in a Lodge. • Commercializing Masonic Membership. • Circularizing Lodges or members for purposes not authorized. • Use of spurious rituals.
<p>Law, Masonic (c) What is the punishment for Masonic Misconduct?</p>	<p>Expulsion, indefinite suspension, definite suspension and reprimand in the order here named.</p>
<p>Law, Masonic (d) Preferring Charges. What is the duty of a Mason when he has positive knowledge of serious transgression of Masonic law?</p>	<p>First, it is recommended, although not required, that he report the misconduct to the Worshipful Master. Then, charges may be preferred in the form prescribed. The charges must be specific, setting forth the nature of the offense in detail, including the time and place of its commission, with all other supporting evidence. Names of the witnesses by whose testimony the charges are expected to be proved must be listed. Charges must be in writing and may be preferred either in the Lodge of which the defendant is a member or in the Lodge at the place where he may be sojourning. An affiliated Master Mason has the right to prefer charges.</p>
<p>Law, Masonic (e) Who decides the verdict at a Masonic Trial?</p>	<p>If the accused is found guilty, either in a Lodge trial or in a Trial Commission, appointed by the Grand Master, those Brethren who tried the case (i.e., the members present if a Lodge trial or the members of the Trial Commission) determine by ballot the penalty to be inflicted. They vote first on the most severe penalty and thereafter on the next succeeding grade of penalty. The decision is reached by majority vote. In the case of a tie, the ballot is spread on the next grade of penalty.</p>
<p>Law, Masonic (f) What right does a Mason have to appeal from the verdict of a trial?</p>	<p>One, who has been suspended or expelled, may within 60 days after he has been informed of the action of the Lodge or Trial Commission in his case, make written notice to the Secretary of the Lodge of his intention to appeal. The appeal is forwarded to the Grand Secretary, who in turn submits it to the Grand Lodge at its next ensuing Annual Communication. The decision of the Grand Lodge in the matter is final.</p>

<p>Law, Masonic (g) What is the penal jurisdiction of a Lodge over its members?</p>	<p>The penal jurisdiction of a Lodge extends over all Masons who reside within its "jurisdiction"; i.e., who live nearer its Lodge hall than to any other Lodge hall. A Lodge also exercises penal jurisdiction over its members wherever they may reside. A sojourning Mason is, therefore, under the penal jurisdiction of both his own Lodge and the Lodge in the community where he is residing.</p>
<p>Law, Masonic (h) What is the source and background of Masonic Law?</p>	<p>First, the Old Charges in manuscript form. Many of these date back to the 15th and 16th Centuries. Next, the well-known Constitutions of the Free-Masons, published in 1723 and commonly known as Anderson's Constitutions. These, With the Ancient Landmarks, constitute the background and authority for the Constitution and By-Laws of the Grand Lodge of Wisconsin.</p>
<p>Lawful Information What is lawful information, referred to in the ceremonies of the degrees?</p>	<p>Lawful information that a man is a Mason may be obtained in three ways: • By sitting in Lodge with him, • By having another Brother (with whom he has sat in Lodge) vouch for him, • By means of a satisfactory examination before a committee appointed by the Worshipful Master. A letter from a friend introducing "Brother Blank" as a Mason is not lawful information. An avouchment by means of a telephone conversation is not lawful information.</p>
<p>Learning the Ritual How can I obtain help in learning the ritual?</p>	<p>First, acquaint your Worshipful Master with your desire to learn more about the ritual. He will ask some Brother who is proficient in the ritual to instruct you. If your Lodge is one that has a working Craft, you may volunteer for service and thereby prepare yourself for one of the ritualistic parts.</p>
<p>Letter "G" What is the symbolism of the Letter "G"?</p>	<p>It is a symbol of God and of geometry. Uncounted papers, books and articles have been written attempting to attach esoteric meanings to the Letter "G". All of them are complicated and fanciful. In the United States the letter "G" usually is combined with the Square and Compasses in Masonic emblems. The combination is a symbol of Ancient Craft Freemasonry.</p>
<p>Lodge Communications (a) Quorum</p>	<p>A lodge can only open and remain open to transact business or do work when there are present at least three Master Masons who are members of the lodge, one of whom must be the Master or a Warden, except in the case of a special communication to conduct a memorial, when it is permissible for the Master of a lodge to permit a Past Master to open and close the lodge and conduct the memorial service.</p>
<p>Lodge Communications (b) Opening and Closing</p>	<p>At a stated communication a lodge must open and close on the Master Mason degree, on which degree all of the business of the lodge shall be transacted; it may call down to a lower degree for examination or work. "The Master, at his discretion, may close the Lodge of M.M. and open a Lodge of a lower degree for the purpose of examination and/or degree work. The Lodge shall then be closed in due form pursuant to the last degree. "When a communication has been regularly closed, it shall not be reopened. All communications must be closed on the day when opened; trials may be continued from one communication to another. Special communications may be called at the pleasure of the Worshipful Master but at such communications no business shall be transacted other than that specified in the call.</p>
<p>Lodge of Research</p>	<p>A Lodge of Research for the purpose of promoting, encouraging, conducting and fostering Masonic Research has been created by dispensation of the Grand Master and chartered by the Grand Lodge. In Wisconsin, this is Silas H. Shepherd Lodge of Research #1843. Any Master Mason who is a member of a constituent Lodge of this Grand Jurisdiction shall be eligible for membership in the Lodge of Research. Such active membership shall continue only so long as such member is in good standing in a constituent Lodge of this Grand Jurisdiction or a Lodge of a Grand Jurisdiction recognized by this Grand Jurisdiction.</p>

<p>Lodge of the Holy Saints John What is the "Lodge of the Holy Saints John at Jerusalem"? Why am I said to be from that Lodge?</p>	<p>Many a Mason has been puzzled when called upon to answer the simplest and most natural of questions. There is every reason for confusion, for there is not now and never was such a Lodge. Originally, the Lodges were dedicated to King Solomon. They still are so dedicated in the British Isles. Late in the 16th Century, Masons began to connect the name of the Fraternity with that of Saint John the Evangelist. Other organizations were dedicated to the Saints John as early as the 3rd century, when the Church adopted the two pagan celebrations at the time of the summer and winter solstices and made them Saint John's Day in summer (June 24) and Saint John's Day in winter (December 27). It was wholly natural for operative Masons, having dedicated their Craft to the Holy Saints John, to begin to believe that both Johns were themselves Freemasons. Believing that, the next step was to start thinking about the Lodge to which the two Saints John belonged. Where could it have been, save in Jerusalem? Hence, out of pure imagination and no more, came the reference in ritual to "the Lodge of the Holy Saints John at Jerusalem". But there is symbolism in the answer. We come from an ideal or dream Lodge into an actual workaday world, where our ideals are to be tested. We use the phrase in the Entered Apprentice degree as the starting point for a Masonic career. In doing so we mean only that our Craft is dedicated 'to these two Holy men, whose precepts and practices, ideals and virtues, teachings and examples, all Freemasons should try to follow.</p>
<p>Lost Word What is the Lost Word? What is its Masonic symbolism?</p>	<p>It is a symbol of knowledge of the Great Architect, immortality, of the hidden secrets of nature. Although it is the most important symbol of the Fraternity, few if any are less understood. The Lost Word is not a syllable, or several syllables. "Word" is here used as Saint John used it: "In the beginning was the Word, and the Word was with God, and the Word was God." The Lost Word is not discovered in Freemasonry; Masons are-given a substitute. And why? The paragraphs below tell us why in words that are unforgettable: The Hiramic Legend is the glory of Freemasonry; the search for that which was lost in the glory of life. Never may we find it here. You shall gaze through microscope and telescope and catch no sight of its shadow. You shall travel in many lands far and see it not. You shall listen to all the words of all the tongues which all men have ever spoken and will speak -- the Lost Word is not heard. Was it but a word, how easy to invent another! But it is not a word but The Word, the great secret, the unknowableness which the Great Architect sets before his children, a will of the wisp to follow, a pot of gold at the end of the rainbow. Never here is it to be found, but the search for it is the reason for life. The Sublime Degree teaches that in another life it may be found.</p>
<p>Making a Motion If I want to propose something for the good of the Lodge, how do it?</p>	<p>Any proper motion may be presented to the Lodge by any member at a stated communication. If the proposition involves an amendment to the By-laws of the Lodge, it should be submitted in writing, signed by the movant.</p>
<p>Masonic "Goat" Is there any "rough stuff" or "horseplay" in any of the three degrees of the Lodge?</p>	<p>Is there any "rough stuff" or "horseplay" in any of the three degrees of the Lodge? The ritual of Freemasonry is serious in all aspects, from first to last. At no time does it call for or permit foolishness or "horseplay" of any kind. Anything to the contrary that may be told a candidate, jokingly or otherwise, is false. Further, it desecrates the honorable purposes of our Craft. As a candidate you need have no apprehension as to the manner of your reception or treatment.</p>

<p>Masonic Burial or Memorial What should I do to insure for myself the privilege of Masonic burial or the memorial service, either at home or away from home?</p>	<p>The last rites for a deceased Brother conducted by Lodges in Wisconsin are two in number. Either or both may be conferred, at the option of the Brother's family or next of kin.</p> <ul style="list-style-type: none"> • Traditional Masonic burial, conducted at the grave or mausoleum; • The Masonic memorial service conducted usually at a mortuary or church. <p>Any Lodge in Wisconsin, except the Lodge of Research, is permitted to conduct the burial ceremony or memorial service at the funeral of any affiliated Brother, whether a member or sojourner, when requested to do so by the deceased himself, his immediate relatives or friends. This is generally accepted principle throughout the United States.</p> <p>To insure the privilege of Masonic burial or the memorial service, a Mason should make his wish known to his family, his friends or his Lodge. If he no longer resides in close proximity to his Lodge, arrangements may be made for another Lodge to conduct the ceremonies, for it is one of the most graceful acts of Masonic courtesy to gather as a Lodge and bestow the funeral honors upon a worthy sojourner.</p> <p>A Brother desiring Masonic burial or the memorial service should instruct the members of his family to notify his Lodge, the most convenient Lodge or the Grand Lodge immediately after death. If it is necessary to communicate with another Lodge, the Worshipful Master will perform that service.</p>
<p>Masonic Presidents of the United States have been Master Masons?</p>	<p>Fourteen of the individuals who have served as President have been members of the Craft: George Washington, James Monroe, Andrew Jackson, James K. Polk, James Buchanan, Andrew Johnson, James A. Garfield, William McKinley, Theodore Roosevelt, William Howard Taft, Warren G. Harding, Franklin D. Roosevelt, Harry S. Truman and Gerald R. Ford. While Lyndon Baines Johnson was also a member of the craft, he never advanced beyond the degree of Entered Apprentice.</p> <p>To the list the names of Thomas Jefferson and James Madison are often added but the claim cannot be supported by documentary evidence.</p>
<p>Masons who signed the Constitution How many Master Masons signed the Constitution of the United States?</p>	<p>Speakers and writers have made, and continue to make, exaggerated claims in this regard also.</p> <p>The correct number is 13 Master Masons out of a total of 39 who signed the Constitution. The 13 known members of the Craft were George Washington and John Blair, Virginia; Gunning Bedford, Jr. and Jacob Broom, Delaware; David Bearly, Jonathan Dayton and William Paterson, Maryland; Benjamin Franklin, Pennsylvania; John Dickinson, Delaware and Pennsylvania; Rufus King, Massachusetts and Nicholas Gilman, New Hampshire.</p>
<p>Masons who signed the Declaration of Independence How many signers of the Declaration of Independence were Master Masons?</p>	<p>Exaggerated claims as to the number of Masons who signed the Declaration of Independence have been made by Masonic writers and speakers for more than a century. The correct number is nine Master Masons out of a total of 56 who signed the Declaration. The nine known members of the Craft were William Ellery, Rhode Island; Benjamin Franklin, Pennsylvania; John Hancock and Robert Treat Paine, Massachusetts; Joseph Hewes and William Hooper, North Carolina; Richard Stockton, New Jersey; George Walton, Georgia and William Whipple, New Hampshire.</p>
<p>Master Mason Degree Emblems With what principal emblems of the Master Mason Degree should I be familiar?</p>	<p>The Square and Compasses, an emblem which appears in all three degrees; the Trowel, the Three Steps, the Pot of Incense, the Bee Hive, the Book of Constitutions Guarded by the Tiler's Sword, the Sword Pointing to a Naked Heart, the All Seeing Eye, the Anchor and Ark, the Forty-Seventh Problem of Euclid, the Hour Glass, the Scythe, the grave and the traditional emblems which are explained only in a tiled Lodge.</p>

<p>Master Mason Degree First Section What are the essential differences in the first section of the Master Mason degree and the corresponding sections of the two preceding degrees?</p>	<p>The outstanding difference, of course, lies in the character of the numerous and weighty obligations which are assumed by the Master Mason. With all possible emphasis it should be stressed that each one of the points of his obligation is an important and complete entity; each is to be most rigidly observed and practiced. There is no recourse from any of them. All are binding, forever. If the new Master Mason will thoughtfully review his obligations, from time to time, he will constantly be aware of his responsibilities and will realize that each point has a highly important purpose and fits perfectly into an over-all pattern which has been designed to establish his proper relationship to the Fraternity and to the Great Architect of the Universe.</p>
<p>Master Mason Responsibilities (a) What rules should govern my behavior as a Master Mason?</p>	<p>Volumes have been written on this subject; other volumes might well be written. One of the best answers may be found in this handbook under the heading "Masonic etiquette."</p>
<p>Master Mason Responsibilities (b) Attendance. What is the duty of a Mason with respect to attendance?</p>	<p>The Old Charges cite the medieval law that in Ancient Times no Master or Fellow could be absent from it (his Lodge) , especially when warned to appear at it, without incurring a severe Censure, unless it appeared to the Master and Wardens that pure necessity hindered him. Modern Speculative Freemasonry has no minimum attendance requirements; offers no attendance prizes, prescribes no penalty for absence. But certainly a Master Mason is morally obligated to be loyal to the Lodge which permits him to enjoy the benefits of Freemasonry and this includes at least occasional attendance at the meetings of the Lodge. No matter how small and modest it may be; no matter how many additional degrees he may have received, a Mason never outgrows his Lodge and should never fancy that he has.</p>
<p>Master Mason Responsibilities (c) Investigation - To whom should the investigation of a petitioner for Masonry be entrusted?</p>	<p>Only to those members who, in the opinion of the Worshipful Master, are most likely to make a prompt, complete and impartial inquiry into all the phases of a petitioner's character which will determine whether he is worthy to be made a Mason.</p>
<p>Master Mason Responsibilities (e) Balloting on petitioners. Under what circumstances should I use the black ball (cube) in balloting?</p>	<p>A Mason should not hesitate to use the black cube in balloting on a petitioner for membership if he is convinced in his heart, after due inquiry into his own motives, that the petitioner is unworthy. Personal likes, dislikes, misunderstandings or grudges should be put aside in that solemn moment. The only standard which should govern a Mason's action in balloting should be; will this petitioner uphold or injure the good name of Freemasonry should he become a member, i.e. is he morally fit to become a Freemason? If possible, a gentler way to block a petitioner who is not worthy is to file an objection with the Worshipful Master of the Lodge. This can be done in private and with anonymity. This compels the Worshipful Master to pull the petition before it is rejected in open Lodge.</p>
<p>Master Mason Responsibilities (f) Secrecy - Has a Mason the right to declare how he voted or inquire of others how they voted on a ballot?</p>	<p>No. Wisconsin Masonic law provides that "the ballot must be free and secret. No ballot shall be reconsidered. Any violation of these provisions shall be considered a Masonic offense." And remember, when Masonic law says "the ballot must be free and secret," it means just that - secret as far as other non-Masons are concerned. For a Mason to reveal the result of a ballot to anyone including his wife or members of his family is one of the most reprehensible of all Masonic offenses. See (Secrets of a Master Mason).</p>

<p>Master Mason Responsibilities (g) Examination of a visitor - If I am appointed to examine a visitor to my Lodge, what should I do?</p>	<p>Proceed according to the procedures specified in the Wisconsin Multiple-Letter Cypher under "Examination and Reception of Visitors."</p>
<p>Master Mason Rights (a) Masonic burial</p>	<p>Any Mason, whether he be Entered Apprentice, Fellowcraft or Master Mason, may receive a Masonic burial if requested by his survivors.</p>
<p>Master Mason Rights (b) Masonic relief</p>	<p>The expression, "If you ever need help, just call on the Masons," is one of the most misunderstood of all the many popular beliefs regarding Freemasonry. When grandfather told his daughter to "call on the Masons" if she needed help, that did not mean that relief could be provided for the descendant of a Mason for the asking. It did mean that the wife or minor child of a Mason, living or dead is entitled to Masonic relief under the same conditions that would apply to a Master Mason.</p> <p>In Wisconsin, each Lodge is a judge of whether or not relief should be extended to a Mason or his family. For example, it is conceivable that a man or his family may have relief extended where he has been suspended for non-payment of dues. The Lodge judges each case on its merits.</p> <p>Wisconsin holds to the principle that the adult child of a Master Mason is not considered an orphan in the Masonic sense. Also, it is a generally accepted principle that the widow of a Master Mason, upon remarriage, forfeits any claim to Masonic consideration on the membership of her previous husband.</p> <p>A Master Mason is obligated to a worthy Brother and to a worthy Brother's widow and orphans to the extent of his own ability.</p> <p>A Lodge which finds a sojourning Mason, his widow or orphans in destitute circumstances should afford them temporary relief, in the meantime notifying the Lodge to which the Brother belongs and thereafter be governed by that Lodge's instructions.</p> <p>When a stranger representing himself as a Mason applies for relief to another Mason, the usual practice is to refer the needy Brother to the Worshipful Master of the Lodge. Often times this is the means of detecting impostors.</p>
<p>Master Mason Rights (c) What about visitation? If I want to visit another Lodge, how do I proceed?</p>	<p>To visit a Lodge, a Brother must be able to exhibit a current dues card and, if not vouched for by a Brother, he must pass a satisfactory examination before an examining committee on the essentials of the highest degree, in which the Lodge shall be at labor.</p> <p>No visitor can be received into a Lodge if a member of the Lodge present objects.</p>
<p>Master Mason Rights (d) What about special favors? Will I get any, now that I am a Master Mason? How much additional influence will I have? Will I get a better job if my boss is a Mason, or will the chief of police "fix" my ticket for a traffic violation if he is a Mason?</p>	<p>Freemasonry does not seek to disregard the laws of the land and no Mason should ask or expect favors to which others would not be entitled.</p> <p>Those who seek through Freemasonry to gain special favors, get a better job or escape justice have missed something somewhere along the way. They do not comprehend the meaning of Masonry, nor will they ever reap the real benefits it bestows, because such benefits are not apparent to the selfish eye.</p>

<p>Metallic Deposit What connection has "something of a metallic substance" with Masonic charity?</p>	<p>This ceremony is often called the Rite of Destitution. It is to remind us that other persons about us are actually without resources, as we at one time found ourselves. Masons therefore are charged to provide physical relief within the limits of our ability. Masonic Charity is not confined to money, however. It encompasses thought and time devoted to those in need; visiting the sick; assuring the unfortunate of our interest and concern; sympathizing with those who suffer, or who are grieved; and particularly in exercising tolerance toward those whose opinions or beliefs may differ from ours.</p>
<p>Morgan Affair</p>	<p>In 1825, a Mason by the name of William Morgan became a member of Royal Arch Masonry (the York Rite) in Western Star Chapter at Le Roy, New York, a few miles east of Batavia. Later in 1826, he was denied membership in a new Royal Arch Chapter in Batavia, New York. His Masonic credentials were questioned along with his intent for membership. He was not very popular among his Masonic brethren because he had threatened to publish the so-called Masonic secrets. Although there is no proof of who actually did it, the printing plant owned by Morgan and his partner, David C. Miller, was destroyed by fire. Morgan was later arrested for a two dollar debt and jailed. One evening a few men called on him, assisted with his release from jail, and took him away. Morgan was never heard of again. Individuals used this incident, along with other concerns, to form the "Anti-Masonic Party."</p>
<p>Northeast Corner What is the significance of the Northeast Corner?</p>	<p>Northeast is the point midway between the darkness of the North and the brilliance of the East, a point chosen by ancient builders as the point of beginning, a spot to mark a birth, the commencement of a new structure. For that reason cornerstones are laid in the Northeast corner. For the same reason the Entered Apprentice stands in the Northeast corner of the Lodge. He has but laid the foundation on which to build his future moral edifice. His position symbolizes the end of the preparatory period and the beginning of the constructive period of life. He who stands in the Northeast corner of the Lodge, a "just and upright Mason," is himself a cornerstone of the Lodge which will be. For a Lodge is erected not only by, but upon her sons. The Entered Apprentice of today is the veteran Mason, the dependable "pillar of strength" in the Lodge of tomorrow.</p>
<p>Obligation What is the real purpose of the obligation?</p>	<p>The word obligation means a promise; that which enjoins obedience. It comes from the Latin word obligare, meaning to bind. The obligation and the manner in which it is taken constitute visible and audible evidence of the candidate's sincerity of purpose. Without it nothing he might say or do could be considered binding. By taking it he gives irrevocable evidence of his intentions. Thus the Fraternity not only binds him to certain responsibilities, but also protects itself against a revelation of the secrets of Freemasonry, which have to do chiefly with the methods of recognition and of symbolic instruction. (See Secrecy). Obligation must not be confused with the word oath, which is the binding clause at the end of any formal, legal or Masonic promise. In a court of law a witness takes an obligation to "tell the truth, the whole truth and nothing but the truth." Then he ends by saying "So help me, God" which is the oath. The oath is thus symbolic of man's fear of God; obligation signifies the promises and agreements made preceding the oath.</p>
<p>Oblong Square Why is a certain square termed an 'Oblong Square'?</p>	<p>An oblong square has its greatest length from east to west, its breadth from north to south. During the Solomon era the world was supposed to have that oblong form, its boundary lines circumscribing and including that portion known to be inhabited in the days of Solomon. The oblong square, thus visualized, enclosed the whole of what was then supposed to be the inhabitable globe. The word "square" did not originally denote a figure with four equal sides, but any figure which had right angles on all four corners. Hence, "oblong square" meant anciently what the nouns "oblong and rectangle" mean today.</p>

<p>Officers: Selection and Election How often and at what time are the officers of a Lodge elected?</p>	<p>In Wisconsin, officers of a Lodge are elected annually at a regular communication in November or December. Special elections to fill vacancies may be held at other times, subject to dispensation from the Grand Master.</p>
<p>On the Level</p>	<p>To a Freemason, on the level means just that — all Freemasons are Brothers who meet on the same level, regardless of their social or economic status outside the lodge. Princes, presidents, and captains of business are no better or more important than bus drivers, plumbers, and paper boys when they sit in the lodge together. Masonry does not detract from a man’s accomplishments, nor does it exalt him above his Brothers because of his position outside the lodge.</p>
<p>On the Square</p>	<p>When a stonemason cuts a block to use in the construction of a building, it must be perfectly shaped so that it will support the other blocks that surround it. The block’s sides must all be perfectly straight with no faults, so that it will do its part as just one small piece of a much larger building. To check the reliability of his workmanship, the stonemason uses a tool called a square, shaped like a right angle, to determine whether the sides and angles of the stone are perfect. Freemasons use the term on the square to describe their trust in each other. A man who is on the square is honest and reliable, and is a strong part of the whole community around him. The term on the square is also used to mean “just between you and me.” When one Mason tells another Mason something he’d like to be kept private, he’ll often say “This is on the square.”</p>
<p>Operative and Speculative What is the difference between Operative and Speculative Masonry?</p>	<p>Operative Masonry was the immediate predecessor of Speculative Masonry. It was that period in Masonic history which extended up to the early years of the 18th Century, when members of the Craft were operative stone masons, actually engaged in the construction of buildings. They were the most skilled artisans of their day. Much of their labor was devoted to the erection of castles, manor houses and the great cathedrals which dot the landscape of Europe and the British Isles. Speculative Masonry refers to our Craft as it developed from the final years of the operative era to modern times; particularly since 1717, when the first Grand Lodge was constituted. The actual working tools of the builders, or operative Masons, such as the gauge, the gavel (or maul), the square, plumb, level, trowel, etc., are used by Speculative Freemasons as symbolic tools in the erection of their personal spiritual temples, "houses not made with hands." They have become powerful symbols which carry moral and spiritual lessons to a Speculative Craft. Thus, through these symbolic "working tools" Freemasonry has become a system of ethics inculcating the principles of right conduct - a way of life. See (Free and Accepted).</p>
<p>Operative to Speculative When and why did Masonry change from Operative to Speculative?</p>	<p>The change occurred gradually over a period of almost a century, from the latter half of the 17th Century to the first three or four decades of the 18th. Gentlemen of that day, including rulers and high ranking officials, who had no desire or intent to become stone masons or builders, sought membership in the Operative Lodges for the many spiritual and cultural advantages they offered. By consent they were admitted and became "accepted" Masons whose interest in the Lodge was purely "speculative." Actually, there were two reasons for the decline of operative Masonry. The invention of printing made the "secrets" of the builders' art available to all, whereas those "secrets" had long been the property of the masons' guilds. The operative craftsmen, therefore, lost their monopoly on the knowledge of building. Secondly, the decline of the Gothic style of architecture used in most of the magnificent structures of exceptional beauty in Europe and the British Isles. Hence, the demand for builders and architects gradually diminished until the very existence of the operative Craft was threatened. Had the interest in Speculative Masonry with its corresponding increase in the number of "accepted" Brethren not occurred, it is possible that the Craft would have passed into oblivion.</p>

<p>Parliamentary Law Why does parliamentary law not apply in a Lodge?</p>	<p>Parliamentary law, which governs the usual body of men assembled in any organization, cannot govern a Masonic Lodge. A Master may put a motion which has not been proposed or seconded. He can close debate at his pleasure. He does not have to put a question even after debate if he does not desire to do so. He entertains no motion to lay on the table or to postpone or to adjourn. No one can move the previous question in a Masonic Lodge and so on.</p> <p>The reason is found in the responsibility which is the Master's. The Grand Lodge and the Grand Master hold him responsible for everything that happens in his Lodge. There are certain things that he cannot do without Lodge action, such as spend Lodge money. He cannot open before the time stated in the By-laws for a regular communication. But the Lodge cannot dictate to him what can be discussed and, in his judgment, something should not be discussed or acted upon, it is for him and only for him to say that it should or should not.</p> <p>Were it otherwise, a Lodge might run away with him, and in enthusiasm do that for which the Grand Lodge or Grand Master would censure or punish him. Therefore, the Master has full control of debate, and work, and acts; ordinarily parliamentary law, which might interfere with that control, does not apply. The Master’s Guide to Parliamentary Procedure governs Masonic parliamentary procedure in Wisconsin.</p>
<p>Petitioner (a) What are the Qualifications of a petitioner for Masonry?</p>	<p>Membership in a Masonic Lodge in Wisconsin is limited to adult males who are of good character and reputation.</p> <p>No religious test is required except a belief in the Deity. A petitioner need not be a Christian. He need not be an American citizen. There are no exclusions because of race, color or national background. See (Clandestine) and (Prince Hall Masonry).</p>
<p>Petitioner (b) Are there certain situations or conditions under which a petitioner would be excluded?</p>	<p>Yes. Masonic Lodges in Wisconsin are not permitted to initiate any candidate --</p> <ul style="list-style-type: none"> • Who has not made a declaration of his belief in the Deity. • Who is not of lawful age, as defined by the Grand Lodge. • Who is not properly recommended by at least two members of the Craft, one of which must be a member of the Lodge petitioned. • Who cannot read or write the English language. • Who, because of conscientious scruples, cannot take an oath or is unwilling to affirm in the name of Deity. • Who is physically unable to conform to the spirit of the ceremonies. • Who has been elected to receive the degrees, but later is disqualified because an objection has been made prior to his initiation.
<p>Phraseology Why does the ritual use so many odd and unfamiliar words and phrases and especially so many repetitions?</p>	<p>During the 18th Century when much of the first ritual was being compiled, not only did it partake of the language and idioms of that period, but it used many words and phrases of an earlier day when all Masonry was made up solely of Operatives.</p> <p>For example, you already have encountered several word-pairs, which make interesting studies: "duly and truly", "worthy and well qualified", "free will and accord", "parts and points", "hail and conceal."</p> <p>Why the repetition? Is it only for emphasis, to "clinch" the attention of the candidate? No, it is more than that.</p> <p>In Middle English writing, especially in the 13th and 14th Centuries when Freemasonry was in the process of formation, England had two languages. One was Norman-French, the other Anglo-Saxon. To make sure of understanding, word-pairs were much in use, a word of similar meaning being taken from each language.</p> <p>The apparent redundancy of expression in a number of places in Masonic ritual may be traced back to the Middle Ages. The fact that we persist in perpetuating such usage now, when clarity of thought and understanding might be served as well with one word, is one of the many proofs that Freemasonry delights to cling to the old and venerated because it is venerated and old.</p>

<p>Point within a Circle What is the significance of the parallel lines and the point within a circle to which reference is made in one of the lectures?</p>	<p>Ritualistically, the point within a circle is a symbol of conduct; a standard of right living. The symbol has an extreme antiquity. Early Egyptian monuments are carved with the Alpha and Omega or symbol of God in the center of a circle embordered by two upright parallel serpents, representing the power and wisdom of the Creator.</p> <p>The symbol apparently came into Masonry from an operative practice, known to but a few Master Workmen on cathedrals and great buildings. Any schoolboy knows it now; put a dot on a circle anywhere; draw a straight line across the circle through its center; connect the dot with the points at which the line through the center cuts the circle; the result is a right angle. This was the Operative Master's great secret - knowing how to "try" the square. It was by this, that he tested the working tools of the Fellows of the Craft. If he often did so, it was impossible either for their tools or their work "to materially err"...</p> <p>Ascribing the lines to the Holy Saints John and putting the Great Light on top are modernism, carrying out the ritualistic symbolism while neglecting that of the original meaning of the point within the circle; that of a means of making working tools correct in angle, to the end that stones and buildings might be square, level and plumb.</p>
<p>Politics Do Freemasons meddle in politics?</p>	<p>If they do, in the character of Freemasons or in the name of the Fraternity, they are guilty of one of the most serious of all Masonic offenses.</p> <p>The prohibition against discussion of partisan politics and sectarian religion in the Lodge, or any Masonic gathering, goes back to the early history of our Fraternity. It is set forth in the second paragraph of the sixth of the Old Charges. See 'Religion).</p> <p>These prohibitions apply even if it is "my own" political party; even if it is "my own" religion. We must remember always that the great aim of Freemasonry is to unite men, not divide them.</p> <p>Grand Lodge proclaims the position of our Craft most effectively when it asserts that "this Grand Lodge affirms its continued adherence to the ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics or other topics likely to excite personal animosities."</p> <p>It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness and welfare, for Masonic bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way to attempt to procure the election or appointment of government officials or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason will act in a civil life according to his individual judgments and the dictates of his conscience.</p>
<p>Prayers Is it mandatory to use prayers as they appear in the Wisconsin Multiple-Letter Cypher?</p>	<p>Yes, as they appear within a degree. The prayer offered by the Chaplain when you were first received into the Lodge is one to which any Freemason, of any religion, anywhere in the world, might respond, "So Mote It Be." It conveys the quality of universality, which is one of the proud boasts of our Fraternity.</p> <p>Chaplains and others who offer prayer in Lodge sometimes forget that Masonry is universal, or ignore the fact and insist on their own religious terminology. The universal nature of Masonry should never, under any circumstances, be forgotten or ignored, even if every member present is of the same religious belief.</p> <p>Learn that as the youngest Entered Apprentice and you will be able to help others understand that universality in Masonry means universality - all the time.</p> <p>Opening, closing or additional prayers may be modified to fit the need of current circumstances.</p>

<p>Preliminary Declarations Are any preliminary declarations required from a candidate before he can be initiated?</p>	<p>Yes. You will find them in the Wisconsin Multiple-Letter Cypher. They are simple and direct, going to the heart of the candidate's motives. These declarations are quite old. They appear, in virtually the same words, in the earliest editions of William Preston's Illustrations of Masonry, published in London in 1772. Assuming that the candidate has not seen the questions in advance or otherwise been prompted, his favorable response to the Senior Deacon at this point indicates that he actually has been "prepared in his heart" and not merely persuaded by others.</p>
<p>Preparation What is the meaning of the preparation of the candidate? When is he referred to as "duly and truly prepared?"</p>	<p>The wearing of special garments furnished by the Lodge is symbolic. It emphasizes the concern of Freemasonry with a man's internal worth, rather than with external adornments of position, wealth or environment. The lesson of the level is taught at the outset, without a level being present, for here is a man dressed in the same garb that every other Mason wore when he received his degrees. By wearing these garments the candidate also signifies the sincerity of his intentions. Blindfolding a candidate is symbolic of that state of darkness in which he represents himself. It is not to keep him from seeing the Lodge room, or the officers or the Brethren but to make a deep and lasting impression on his mind, that Masonically, he has no light, or but partial light and that only by the consummation of the ceremonies for which he has asked and which the Lodge has granted, may he receive that Masonic light which will enable him to "travel in foreign countries and receive Master's wages." The cable tow symbolizes the length or extent of a Mason's responsibility as measured by "the scope of his reasonable ability" to live up to his obligations.</p>
<p>Prepared in My Heart Why is it said that a candidate for Masonry must first be prepared in his heart?</p>	<p>From the earliest times the heart has been regarded as the seat of the affections, passions and desires. Hence, we look upon all the actions of a man's life as having proceeded from the heart. When we speak of a "clean" and a "pure" heart we mean that an individual is clean and pure in his thoughts and actions. Fundamentally, Masonry's first concern is with the strengthening of the character of the individual man. Here again, we refer to this character building process as the "erection of a spiritual temple within the hearts of men." And so, unless the heart (that is, the seat of the affections and desires) is receptive, the mind will not properly respond to this basic objective.</p>

<p>Prince Hall Masonry Are Prince Hall Lodges clandestine?</p>	<p>As far as Freemasonry in Wisconsin is concerned, there is no such thing as "Black Masonry" or "Black Lodges," or "White Masonry" or "White Lodges." There are only regular Lodges and clandestine Lodges, made up of recognized Masons or of men who only claim to be Masons. In common with most other recognized Grand Lodges, Wisconsin has official Standards of Recognition that are applied whenever another Grand Lodge seeks recognition. They follow the standards adopted by the United Grand Lodge of England. Nowhere, directly or indirectly, do these standards mention racial origin or color of skin.</p> <p>Thousands of men whose skin is black belong to recognized Masonic Lodges in many parts of the world, including the United States. The regularity of these Brethren is beyond question. Both Lodges and their individual members are recognized by the Grand Lodge of Wisconsin. Color of skin has no bearing whatever on such recognition.</p> <p>On the other hand, many men whose skin is white belong to organizations not recognized as Masonic in many parts of the world, including the United States. They are not acknowledged as Masons by the Grand Lodge of Wisconsin, nor indeed, by any other regular Grand Lodge. Here again, color of skin does not enter into the act of recognition.</p> <p>The all-important factor in recognition is regularity of origin and practice. If the organization claiming to be Masonic is of undoubted regularity, if it meets those Standards of Recognition applied to all other Grand Lodges of Freemasons, then it is regular regardless of what color of skin its individual members may have.</p> <p>But if it is not of undoubted regularity; if it does not meet those Standards of Recognition that are applied to other Grand Lodges, then it is clandestine, whether the skin of its individual members be black, white, yellow, red or brown. See (Petitioner) and (Clandestine).</p>
<p>Prohibited Discussion What subjects are barred from discussion In a Masonic Lodge?</p>	<p>Any subject which might create friction or contention between Brethren bound by a mystic tie. Freemasonry seeks to unite men not to divide them. Specifically two subjects are prohibited in Lodge discussion; partisan politics and sectarian religion.</p> <p>Sectarian religion does not refer to Christian denominations; it refers to Christianity the same as any other of the world's several religions. That means that Christian sermons should not be delivered at Lodge gatherings, nor should Christian symbols be displayed to the exclusion of those of other religions.</p> <p>Though our lodges display the Holy Bible upon the altar, it is proper also to display or obligate men on the Volume of Sacred Law of their choosing.</p> <p>The prohibition or discussion of religious subjects in Masonic meetings applies to Masons even if every member of the Lodge is of the same religious belief.</p> <p>The prohibition or discussion of political subjects in Masonic meetings applies to Masons even if every member of the Lodge is of the same political party.</p>
<p>Pythagoras Who was Pythagoras, and why is he credited with having discovered the 47th Problem of Euclid if it was known long before his time?</p>	<p>Pythagoras was born about 582 B.C., was educated in Egypt and Chaldea and then returned to Crotons, a Greek city in southern Italy, in 530 B.C. He organized a group to which he taught a system of political, moral and social living based on the idea that life on earth is purification of the soul. He left no books. What little we know about his ideas has come down to us from his followers. The group made great advances in mathematics and astronomy.</p> <p>At the same time William Preston prepared his lectures that constituted his Illustrations of Masonry, published in 1772, it was believed that Pythagoras was the discoverer of the 47th problem. This book is the basis of our ritual.</p> <p>The ritual at this point is not factual. References to Pythagoras are purely fanciful. For example, he is stated in our ritual to have "sacrificed a hecatomb" (one hundred head of cattle) upon discovering the 47th Problem of Euclid. But, says Carl H. Claudy- "Pythagoras was poor and could hardly have possessed a hundred head of cattle. He was a vegetarian and revered animal life; he would not have killed one cow, let alone a hundred, to celebrate his discovery. He may have cried "Eureka," but could hardly have been raised to the Sublime Degree of Master Mason which did not take even an ancient and simple form until centuries after he died."</p>

<p>Raising Why is it said that a candidate is "raised to the Sublime Degree of Master Mason?"</p>	<p>In this section the Sublime Degree departs utterly from the familiar. Instead of being concerned with moral principles and exhortations, as in the first degree, or with architecture and learning, as in the second, it answers the cry of Job, "If a man die, shall he live again?" The degree delves into the deepest recesses of man's nature. While it leads the initiate into the Sanctum Sanctorum of the Temple, it probes into the Holy of Holies of his heart. As a whole the degree is symbolical of that old age by the wisdom of which we enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.</p> <p>It is much more than that. It is at once the universal and yearning question of man throughout all ages -- and its answer. It teaches no creed, no dogma, no religion; only that there is hope of immortality; there is a Great Architect by whose mercy we may live again; leaving to each Brother his choice of interpretation by which he may reach the Great Beyond.</p> <p>When the lesson of the greatest hope and the dearest wish of all mankind is made manifest, the Sublime Degree turns to this life and this Brotherhood, and in the symbolism of the Lion, the exposition of the Five Points of Fellowship, the means by which a Mason may claim all that a man may from his Brother, and the Word, ties together the Hiram Legend and daily living in a manner which no thoughtful man may see and hear without a thrill; a way at once awe-inspiring and heartening, terrible but beautiful, sternly compromising yet strangely comforting.</p> <p>It is because the degree is all this and more, much more which cannot be put into words, that it means so much to those of whom it becomes a part. The ceremony is not of the earth but of that land of the inner life, that home of the spirit where each man thinks the secret thoughts he tells never - never.</p>
<p>Religion Is Freemasonry a Religion?</p>	<p>Though religious in character, Freemasonry is not a religion, nor a substitute for one. A religion is any system of belief, worship, conduct, often involving a code of ethics and a philosophy. It connotes some particular religion. Freemasonry is nonsectarian. Before its altar Christian, Jew, Mohammedan, Buddhist, Gentile and Confucian, may kneel together. Masonry accepts good men who are found to be worthy, regardless of their religious convictions and strives to make better men of them by emphasizing a firm belief in the Fatherhood of God, the Brotherhood of Man and the Immortality of the Soul.</p> <p>Freemasonry is religious in that it teaches monotheism. The Volume of the Sacred Law is always open upon its altar whenever a Lodge is in session. Reverence for GOD is ever present in its ceremonial. Its Brethren are constantly taught lessons of morality. Yet it is not sectarian or theological.</p> <p>Religious men go to their church or synagogue, not to their Lodge to worship their Creator. They go to their Masonic Lodge to learn moral truths and how to apply them to their everyday home and business lives.</p> <p>The Rev. Thomas Sherrard Roy, D.D., distinguished Baptist clergyman, phrases it in this way: "It does not unite races, it unites men. It says that men of different religions, and maintaining those differences, can form a union that transcends the differences of country, sect and opinion."</p>
<p>Resigning from a Lodge If I desire to terminate my membership, how may I do so honorably?</p>	<p>You may direct a request in writing to your Lodge asking for a resignation, which is a document certifying that you have withdrawn, and that at the time of your withdrawal you were in good standing. In other words, a resignation is an "honorable discharge."</p> <p>Certain regulations and restrictions govern the issuance of resignation and you should be familiar with them before making a request for a resignation.</p>

<p>Ring, Masonic What is the proper way to wear a Masonic ring?</p>	<p>There is neither a proper nor an improper manner of wearing a Masonic ring. Freemasonry thinks highly of the individual -so much that it leaves a few choices to him. So the proper way to wear your Masonic ring is the way that seems proper to you. If you want to wear your ring with the Square and Compasses right side up as you look at it, go ahead. It is your privilege and there are excellent reasons to support you. If you want to wear your ring with the Square and Compasses right side up to the observer, go ahead and blessings on you. There are excellent reasons for wearing it that way too. Just wear the ring honorably. That is the important consideration. As a badge of honor testifying to the dignity and high purpose of Freemasonry, always; as a means of getting favors beneath the dignity of the Fraternity and to which you are not entitled, never. Wear it in such a manner that both the ring and its wearer will reflect credit upon our ancient Craft.</p>
<p>Ritual - Its Importance Why is the ritual regarded as so important to Masonry?</p>	<p>Freemasonry's ritual, says Carl B. Claudy, "is the thread which binds us to those who immediately preceded us, as their ritual bound them to their fathers, our grandfathers. The ritual we hand down to our sons and their sons' will be their bond with us and through us with the historic dead." It is understandable that one of the great appeals of Masonry to the individual Mason is "The Work," for its rituals constitute the source books from which our Craft can prove where it came from and, to some extent, just about when. Truth may be taught without ritual, but truth taught by ritual is always taught as the original teachers desired and makes a lasting impression upon the mind. Man has always devised ceremonies of initiation for his organizations. The Indians had them. So did savage tribes and ancient religions. Crafts and guilds in all ages have had certain preparatory rites. Many modern churches have set forms for religious worship.</p>
<p>Ritual - Its Origin How and when did the ritual originate?</p>	<p>What we know as the ritual was not originally composed as a ritual or series of ceremonies. It was called "The Work", and was the perpetuation of the usages, activities and practices of the day by day work and customs of the Operative Masons. During the latter part of the 17th Century when the Operatives began to admit non-operative or "Speculative" members, the Work gradually became more ritualistic and symbolic. And so the ritual came to us from many sources. For almost a century it had been put together bit by bit - here a paragraph, there a symbol. Old traditions had been woven into its fabric with the homilies of clergymen and the dissertations of scholars. It is important to remember that we did not receive our Masonry from one source, but several; nor did we obtain it as a whole. The Mother Grand Lodge was constituted at London in 1717. After eight years other Grand Lodges were erected in the British Isles: one in Ireland, one at York, one "south of the River Trent", one in Scotland and, in 1751, a group in London known as the "Ancient" Grand Lodge. Each had its own version of the work, but in no one of them was there an official, uniform ritual. These were the conditions that prevailed when the first Lodges were established in the American colonies. The early Lodges had charters from two Grand Lodges in England, from Ireland, from Scotland and from France, each with its own system of working, so that, to this day, our American rituals sometime lean to more than one Grand Lodge.</p>

<p>Ritual - Number of Degrees Why does a Lodge have but three degrees and not four or seven or a large number, as have other branches of the Fraternity?</p>	<p>There is the numerical symbol of the equilateral triangle, which is man's earliest symbol for the Great Architect of the Universe. It was the most sacred number at the dawn of civilization. Masonry emphasizes three degrees, three principal officers, three Great Lights, three Lesser Lights, three steps on the Master's carpet, three principal rounds on Jacob's ladder, three Grand Columns.</p> <p>It is worthy of note, however, that only two degrees were being conferred by Lodges up to 1700 or shortly thereafter. A century or half-century earlier, there is much to suggest there may have been but one. The two degrees, that of Initiate or Apprentice and that of Fellow, were not all identical with our first two but probably covered most of those degrees together with our third.</p> <p>Rather early in the 18th Century a few Speculative Lodges began to admit Apprentices, pass them to the degree of Fellowcraft and make them Master Masons in three separate steps. By 1730 quite a number of Lodges were working the third degree, complete with its legend. Three degrees were officially recognized in the 1738 Constitutions, although for long afterwards some Lodges persisted in confining their labors to the old degrees.</p>
<p>Roman Collegia</p>	<p>During domination of the Roman Empire, we find more highly organized groups of tradesmen and artisans designated as the Roman Collegia. These were societies of Men with a common purpose or goal, some associated by reason of a craft or trade, and others because of similar political or religious views. Each had its own leader, called the Magister, or freely translated, Master. Each had its own peculiar rites or initiation, customs, and regulations. Among these collegia was the College of Architects, Members of which had much prestige and possessed privileges and freedoms denied to others, because of the great importance placed on building at the time. It is further pointed out by Delmar Duane Darrah in his book, The History and Evolution of Freemasonry, that the collegia were the forerunners of societies of workmen and artisans which organizations, through various periods of rise and decline, finally after eighteen hundred years of constant evolution have culminated in Freemasonry.</p>
<p>Secrecy Is Freemasonry a secret society?</p>	<p>Freemasonry in the United States is secret only in the manner by which one Brother recognizes another.</p> <p>It is not a secret society, but a society with secrets.</p> <p>Freemasonry makes no attempt to conceal its existence, its principles or its aim. Its members proudly declare their affiliation. Masonic buildings are publicly located and clearly identified. Gatherings of its members are frequently public, with announcements published in the press. Its constitutions are printed for all to see and its rules and regulations are available for inspection.</p> <p>Specifically, that which our Craft reserves for members only may be enumerated as follows:</p> <ul style="list-style-type: none"> • The Legend of the Third Degree, • The means of recognition, • The methods of conferring degrees, • The obligations of those degrees and, • The ballot of every Brother. <p>To the above should be added the normal private business of any organized society, particularly that which affects the status of an individual person's membership or rejection. In countries where totalitarian governments have outlawed membership in organizations which support freedom, a member’s status may be his secret for safety reasons!!</p>

<p>Secrets of a Master Mason What are the real secrets of Masonry?</p>	<p>Freemasonry's principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction. This does not mean that the internal affairs of a Lodge may be discussed by its members outside the Lodge hall; they should not be so discussed, particularly with non-Masons. In those matters which affect the business of his Lodge, silence and circumspection are strictly enjoined on every Mason. And that means all business, especially that which affects the status of an individual Brother's membership. The internal affairs of a Lodge are private and should be treated by every member, just as he would treat the private affairs of his own family. Besides, to reveal the private business of a Lodge is a violation of a Mason's obligation. See (Secrecy) and (Master Mason Rights).</p>
<p>Signs, Words and Tokens What importance is attached to the signs, words and tokens of Freemasonry?</p>	<p>It is essential for Masons to know and be able to use these as a means of recognition. There are times in the life of almost every Mason when it is desirable to make himself known, or to recognize another as such. A token is a grip or handshake that is used by Freemasons to identify each other. Each of the degrees of Masonry has its own handshake that identifies the level of proficiency attained by a member. It enables one Mason to silently know another one without either calling attention to himself. Although by themselves they are not sufficient proof of membership in the Fraternity, they constitute links of great importance in the chain of evidence. They are a necessary part of a Brother's examination for admittance as a visitor to a Lodge, in the absence of proper avouchment. It is important to remember also that each sign, word and token has a symbolic meaning, which should enrich your mind and improve your conduct as a Mason. The due-guards, signs, grips and words of the degrees should be rehearsed frequently in the presence of well-informed Brethren in order that the new Mason may become proficient and understanding in their use. Precision in the execution of all movements connected with all signs and grips is a splendid attribute for any Mason to cultivate. It not only gives evidence that he understands the meaning of what he is doing but also indicates his respect for the dignity of his membership. Movements that are careless, half-hearted or sloppy are unsightly and have no place in a Masonic Lodge.</p>
<p>So Mote It Be Why do Masons respond at the conclusion of prayer by saying, "So Mote It Be," and what does the expression mean?</p>	<p>"So mote it be" are the oldest words of Masonic ritual. With those four words the Regius Poem, dated about 1390, is concluded. The Regius Poem is the oldest Masonic document known. Long obsolete, "mote" is Old English for "may." The words have been used by Masons as a response to prayer since the beginning of the written history of the Craft. "Amen" is not a substitute for "so mote it be." Both are used; sometimes one, sometimes both, at the conclusion of all Masonic petitions to Deity.</p>
<p>Solomon, King of Israel Who was Solomon?</p>	<p>He was the son of David and Bathsheba. He reigned over Israel for about 40 years. The name Solomon means "peaceful."</p>
<p>Sprig of Acacia What Masonic meaning applies to the Sprig of Acacia?</p>	<p>It symbolizes Freemasonry's steadfast faith in the immortality of the soul. The acacia in all probability became a Masonic symbol because of a Jewish custom of planting a branch of Acacia Vera (gum Arabic plant) on the grave of a departed relative.</p>

<p>Suspension for Non-payment of Dues</p>	<p>In open Lodge, not until dues are 8 months in arrears, on or before the first regular communication in September, the Secretary shall report the names of members who are in arrears; thereupon, the three principal officers shall make contact in person or phone, documenting results on Form 81. If dues not received by October 1, the Worshipful Master shall direct the Secretary forthwith to serve written or printed notice, under seal of the Lodge (the date whereof shall be stated) or to appear before the Lodge on that date, then and there to show cause why he should not be suspended for non-payment of dues. Such notice shall be served on the delinquent Brother, either in person or by mail, to the last known post office address of the delinquent Brother, to pay all dues in arrears by November 1.</p> <p>If the delinquent Brother fails to appear in response to such notice by November 1 and if his dues still remain unpaid or if the same is not remitted by majority vote of the Lodge, the lodge shall vote on each delinquent Brother and if 2/3 vote being positive, the lodge secretary shall submit form 81 to Grand Lodge to finalize the suspension. In the event of suspension, the Secretary shall forthwith notify the member of the action taken. A member is automatically reinstated if dues are paid within 2 years of the date suspended. Beyond that date, he must petition for reinstatement.</p>
<p>Symbolic Penalties What actual penalties will I incur if I violate my obligation?</p>	<p>The early Lodges, composed of operative workmen, received and accepted new craftsmen by mystic rites, ceremonies and initiation. They bound their members by solemn vows, each initiate assuming severe penalty after the manner of those times.</p> <p>Actually, the old penalties were legal punishments in the Middle Ages, designed with special reference to the religious beliefs of the time that an incomplete body could not "rise from the dead"; that a body buried in unconsecrated ground (as between high and low water mark) could not ascend into heaven.</p> <p>The old penalties are retained in the obligations of the three degrees because of their historical significance.</p> <p>They are not now and never have been enforced in Speculative Lodges. They serve as our tie with medieval times.</p> <p>In one of the charges of the three degrees the candidate is admonished that "to preserve unsullied the reputation of the Fraternity ought be your constant care." The violation of a Masonic obligation is a serious offense which may cause a Mason to feel that he deserves the kind of punishment suggested in the phraseology of the Middle Ages. But the only kinds of penalties known to Freemasonry are:</p> <ol style="list-style-type: none"> (1) reprimand (2) definite suspension from membership (3) indefinite suspension (4) expulsion from the Fraternity

<p>Symbolism What is symbolism? Why is it so important to Freemasonry?</p>	<p>The late Oliver Day Street, one of the foremost authorities on the subject, says that "a symbol is visible representation of an object or thing, real or imagined, employed to convey a certain idea." Thus, we see in the Stars and Stripes a symbol of our country. The Scotsman will recognize the thistle as a symbol of deep meaning; the Canadian, the maple leaf; the Christian, the cross; the Jew, the Star of David. Symbolism, then, is the use and interpretation of symbols. Literally, a symbol is a comparison. Symbols constitute the oldest, most common and effective method of teaching. Words themselves are symbols. A great Masonic scholar, Albert Pike, wrote that "the symbolism of Masonry is the soul of Masonry." And indeed it is. It is doubtful whether any Freemason can think of his experience in receiving the degrees other than to associate that experience with the Square, the Compasses, the Level, the Trowel or the Sprig of Acacia. Another Great American Mason, Carl E. Claudy, puts it in this way: "If we depend on words or ideas alone, the Fraternity would not make a universal appeal to all men, since no man has it given to him to appeal to the minds of all other men. But Freemasonry expresses truths which are universal; it expresses them in a universal language, universally understood by all men without words. That language is the language of the symbol, and the symbol is universally understood because it is the means of communication between spirits, souls and hearts."</p>
<p>Tiler (a) What is the meaning of the words "tiler"?</p>	<p>A Lodge is said to be "tiled" when the necessary precautions have been taken against intruders or persons not properly qualified to enter a Masonic Lodge. The official whose responsibility it is to "tile" the Lodge is the Tiler. Also, The Tiler covered, concealed and protected the Lodge from intruders.</p>
<p>Tiler (b) What are the qualifications and duties of the Tiler?</p>	<p>His chief duty is to guard the Lodge, that none may enter who are not properly qualified. He informs the Junior Deacon when a qualified Brother wishes to enter while the Lodge is at labor and should, at the same time, advise the Brother concerning the degree in which the Lodge is then working. He also ascertains that all who so enter the Lodge are properly clothed, that is, wearing an apron. Some Lodges require the Tiler to see that the Lodge room is in proper order prior to each meeting.</p>
<p>Time Between Degrees How rapidly may I take my degrees?</p>	<p>In the early guilds and operative Lodges an apprentice was required to serve seven years before he could become a Fellow of the Craft. At the end of that period the apprentice might make his "Master's Piece" and submit it to the Master for his acceptance or refusal. Today, many Jurisdictions will not advance a candidate until a certain minimum time has elapsed. This period in Wisconsin is as little as 6 days from election to EA degree. Other degrees can be at the next special or stated meetings if the Brother has completed his examination. Refer to Wisconsin Code section 73.02. In Wisconsin, the Entered Apprentice degree may not be conferred until after election to receive it. A candidate may then advance to the next degree provided he is found proficient in the lectures of the preceding degree. You will be expected to memorize a proficiency and repeat that proficiency either to the Brethren in open Lodge or to an examining committee. This is arguably the best way to advance through the degrees. But remember, that the memorizing of a few questions and answers does not mean that you have an understanding and comprehension of Masonry; that you know "what it is all about". The memory work represents the minimum of your preparation. The rest is up to you. Your Lodge is conferring a great honor upon you in permitting you to become a Mason. It expects you in turn to earn that honor.</p>

<p>Transfer of Membership (a) How do I proceed if I desire to transfer my membership to another Lodge?</p>	<p>Proceed according to the following outline:</p> <ul style="list-style-type: none"> • A Master Mason, Fellowcraft or Entered Apprentice in good standing with no charges pending against him and not delinquent in dues may transfer using a form provide by the Grand Lodge. • A certificate of transfer shall be granted to a Master Mason, Entered Apprentice or Fellowcraft (excepting the Worshipful Master or Wardens) only upon his election to membership in another lodge of this Grand Jurisdiction or a lodge of another Grand Jurisdiction recognized by the Grand Lodge of Wisconsin. • A Membership Transfer Certificate Shall be granted by order of the former Lodge Worshipful Master immediately upon a receipt of the membership transfer request, providing the member requesting the membership transfer is not delinquent in dues or assessments and is in good standing and there are no charges pending against him.
<p>Transfer of Membership (b) How may I re-affiliate, either with my own Lodge, or with another Lodge?</p>	<p>If you have resigned and are therefore an unaffiliated Mason, you may petition any Lodge in Wisconsin. If your petition receives favorable action, you then will resume active membership.</p>
<p>Transfer of Membership (c) To what Lodge or Lodges may a Mason apply for affiliation?</p>	<p>A Mason in good standing in a Lodge may petition for affiliation by transfer, or one having resigned by petition, to any Lodge which will receive his petition, regardless of location. A suspended Mason may only petition the Lodge that issued the suspension.</p>
<p>Trestle Board What is the symbolism of the Masonic Trestle Board?</p>	<p>Masonically, it is a symbol of moral law. As one of the "moveable jewels" in a Lodge, it is the "board" on which the rough stone is converted into a perfect ashlar and as such is built into the walls of the Temple. Hence, the Trestle Board of a Speculative Mason is that on which he draws the designs for his character and spiritual growth; that is, on which he lays the basis for moral law.</p>
<p>Volume of the Sacred Law I have heard references to the Volume of the Sacred Law. Is this the same as the Holy Bible?</p>	<p>In civilized lands the holy book of the prevailing faith is the Great Light in Masonry. In American and English Lodges that book is the Holy Bible. A Masonic Lodge cannot exist without the Volume of the Sacred Law. In Wisconsin it is usually the Holy Bible, but should be the volume from which the Worshipful Master draws his guidance. In other lands where there are other religions, the sacred book of those religions becomes their Great Light. What is important is that some volume containing divine revelation shall be a part of the furniture of the Lodge. (Volume of Sacred Law – VSL, is common British usage) Inasmuch as Freemasonry is not, nor should it be, concerned with doctrine or dogma or sect or denomination but only with "that Religion in which all men agree" (Old Charges), it is only necessary that the Volume of the Sacred Law be sacred to the members of that Lodge.</p>
<p>Voting What is the usual method of voting on questions proposed in a Lodge?</p>	<p>By the upheld right hand. When petitions for membership are under consideration, the ball and cube ballot must be used.</p>
<p>Wages of a Fellowcraft What are the actual wages of a Fellowcraft?</p>	<p>Corn, wine and oil symbolize the wealth in life in mental and spiritual, not financial realms. In the Old Testament, these three were physical wealth. In Freemasonry, corn represents plenty; referring to opportunity, friends and work; oil represents joy, happiness and gladness; wine represents health, spirituality and peace. Together, corn, wine and oil represent the rewards of a good life. They are also the elements of consecration used in Masonic cornerstone laying and in the constitution, dedication and consecration of a new Lodge.</p>

<p>Wages of a Mason What are “Master’s wages?” What are the real wages of a Mason?</p>	<p>Master’s Wages--A phrase symbolic of the rewards which come to a Mason who learned what he professes and practices what he learns. The wages of a Mason are different for each Brother; each asks what he will and receives that for which he labors. If he works as a menial and for menial’s wages that is what he will receive. If he demands much he will receive much, provided he earns it. This is one of the great intangibles, difficult to express in words, known well to all who love and labor in the Craft.</p> <p>The intangibles of love, friendship, respect, opportunity, happy labor and associations are the wages of a Master who earns them. Not all do earn them -- hence, the phrase in the mouth of the Lodge officer, descriptive of his duty, "to pay the Craft their wages if any be due...". A Brother will only get out of Freemasonry in proportion to what he contributes.</p>
<p>Women Why does Freemasonry deny admission to women?</p>	<p>One of the unquestioned Landmarks of Freemasonry in every Grand Lodge of Masons in the world is that a candidate for initiation must be a man.</p> <p>The third of the Old Charges, foundation law of the Craft, states emphatically: "The Persons admitted Members of a Lodge must be good and true Men, free-born and of mature and discrete Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report."</p> <p>Speculative Masonry is but the application of Operative Masonry to moral and intellectual purposes. Thus, since only hale and hearty men were employed in the construction of the medieval edifices of the Craft, so modern Lodges lay down the indispensable requirement that the candidate for Freemasonry must be a man, capable of performing such work as the Master shall assign him.</p>
<p>Worshipful Master (a) Who can be elected Worshipful Master?</p>	<p>No Mason shall be eligible to fill the office of Worshipful Master in a Chartered Lodge unless he has been elected and installed as Warden, or Master, in some Lodge within this Grand Jurisdiction or within some other Grand Jurisdiction recognized by this Grand Lodge. This restriction shall not apply to a newly chartered Lodge, or to an old Lodge having no Past Warden or Past Master willing to accept the office of Worshipful Master and who is acceptable to the Lodge.</p>
<p>Worshipful Master (a) Why is the Master called Worshipful?</p>	<p>Remember, we are talking about an Institution whose roots extend far into antiquity and which comes from the Middle Ages. In medieval English the word "Worshipful" meant "honorable" or "respected." To this day, a magistrate in the smallest English village is addressed, not as your Honor, but as Your Worship.</p> <p>Thus, Worshipful is a title of respect for the office of the Brother who presides over the Lodge, and who is, the Brethren believe, possessed of sufficient knowledge, wisdom and integrity to preside over them in a proper manner.</p>
<p>Worshipful Master (b) What are the powers of a Worshipful Master, and what is the source of his authority?</p>	<p>The powers of a Worshipful Master are very great; far more varied and positive than those of any organization now in existence.</p> <p>From his decisions there can be no appeal to the Lodge.</p> <p>He is answerable only to the Grand Lodge for acts of his official duties.</p> <p>A list enumerating the specific powers and prerogatives of the Worshipful Master would be a long one, indeed, and probably incomplete at best. The Constitution and By-Laws of the Grand Lodge of Wisconsin set forth many such powers, among which are:</p> <ul style="list-style-type: none"> • To call meetings of the Lodge and open same. • To invite a competent Brother to open and preside in the Lodge. • To fill vacancies in such offices as are declared appointive in the by-laws, as well as to make temporary appointments to fill vacancies in the offices of Treasurer and Secretary. • To arrest the conferring of a degree when the candidate is deemed unworthy. • To order charges preferred when deemed just. • To rule on the admissibility of evidence and points of law and order. • To receive or deny admission to a visitor. <p>The powers of a Worshipful Master are derived from the Grand Lodge to which his Lodge is subordinate. There are certain limitations upon his powers as well, and these are set forth in the Monitor and Wisconsin Masonic Code.</p>

<p>Worshipful Master (b) Why does the Master wear a hat while presiding over the Lodge?</p>	<p>This is a modern relic of the ancient custom whereby the King remained covered under all circumstances, while his subjects were obliged to uncover in his presence. Wearing of a head covering by the Worshipful Master has become an American innovation. Although the custom originated in English Lodges, it is no longer followed there. In American Lodges the hat is a sign and symbol of the Master's authority.</p>
<p>Worshipful Master (c) Are there any special courtesies due the Worshipful Master from the Brethren?</p>	<p>Yes, there are a number of such courtesies. They will become apparent as the candidate becomes familiar with Lodge practices. One practice of traditional importance is this: never pass between the Master and the altar while Lodge is in session, except when it is necessary during degree work or other ceremonies. The Master has charge of everything which is essential to a just and lawfully constituted Lodge, and particularly the Three Great Lights. His view of these Lights should never be obstructed. Symbolically, this signifies that, in his conduct of Lodge affairs, the Master should never lose sight of basic Masonic principles.</p>
<p>Worshipful Master (c) If I object to a decision of the Worshipful Master, what can I do about it?</p>	<p>The Penal Code of the Grand Lodge provides that "the Grand Master and Masters of Lodges are answerable only to the Grand Lodge for acts growing out of their official duties." Hence, an appeal to the Grand Lodge is the only recourse offered a Brother who objects to a decision of the Worshipful Master.</p>

<p>Adjournment Why can't a Lodge adjourn and then reconvene?</p>	<p>The adjournment of any non-Masonic meeting is an act following a motion by some member of the group. In a Masonic Lodge, no Master can give the power of termination of a meeting to any member, or to the Lodge as a whole, without sacrifice of his power to control the Lodge.</p> <p>Any Masonic Lodge must be in one of three states: closed, open and at work or at refreshment. It is universal law that an open Lodge must be closed before the Brethren depart; otherwise a "reconvening of an open Lodge" at some future date might work an injustice to some Brother interested in Lodge legislation, who could not be present at the "reconvened, adjourned" meeting.</p> <p>The fundamental reason for "no adjournment" is found in the fact that the Master's power to control, which means opening and closing his Lodge at his pleasure but always within the opening time set by the By-laws, cannot be abrogated to a member or to the Lodge as a whole.</p>
<p>Advanced Degrees What about those "high" Masonic degrees? A man I know has gone as "high" as a Mason can go.</p>	<p>This question concerns a major false impression which prevails today, not only among non-Masons but also among too many members of the Craft. Interestingly enough, it is only in the United States and, to a lesser degree in Canada that the false impression exists. It is highly desirable that every Mason should understand the matter clearly and particularly at the beginning of his Masonic career.</p> <p>When you become a Master Mason, you will be as "high" in Masonic stature as any Mason can go. No man in all of Masonry, no matter how many degrees he may have had or how many honors may have come to him, is "higher" than a Master Mason. This truth will soon be obvious to you as you learn that all Master Masons meet, under all circumstances, upon a common level.</p> <p>Additional degrees are conferred by various affiliated bodies. Many Brethren have received those degrees and are active in the bodies which confer them.</p> <p>Many of the degrees conferred by other bodies serve to explain, to illustrate and embellish the three degrees of the Lodge. After becoming a Master Mason, a Brother may, if he desires, petition for those additional degrees.</p>
<p>Altar Why do Masonic Lodges have an altar? What is its symbolism?</p>	<p>First of all, it is important to note that the altar in a Masonic Lodge is not an altar for religious worship. From it no sacrifices are offered up; no sacraments are celebrated. In American Lodges the altar occupies a central position in the Lodge room. In many of the constitutions overseas it is in the form of a pedestal immediately in front of the Master's station.</p> <p>The altar is one of the most ancient symbols of mankind. To Masons it is a symbol of faith. On it rest the Three Great Lights; to it comes the candidate in search of Light and offers himself, symbolically, to the service of the Great Architect of the Universe and of his fellow men. Here he takes his obligations, traditionally considered more solemn and binding when taken at an altar than any other place.</p> <p>The altar is the most important article of furniture in the Lodge room, a place at the center, around which all else revolves.</p>

<p>Ancient (Old) Charges What are the "Ancient" Charges?</p>	<p>First of all, it should be noted that the charges referred to commonly as "Ancient" Charges are hoary with age, but cannot qualify as ancient. The better term is Old Charges. The first book of Freemasonry, printed in 1723 and known as Anderson's Constitutions contains six medieval charges which are a statement of the laws of operative Freemasonry concerning a Mason and his conduct. They were collected from the records of early Lodges in the British Isles, assembled and edited by a learned committee and published only six years after the Grand Lodge of England was constituted.</p>
<p>Ancient Free and Accepted Masons Why are the Masons said to be "Ancient Free and Accepted"?</p>	<p>See Ancient (Old) Charges Free -- The word means not bound; not enslaved; independent, with liberty to follow choice. There are several theories as to why we are known as Freemasons: A man was a Freemason because neither he nor his ancestors were slaves; He was free within his guild, or free of the guild's law, and could thus "travel in foreign countries" and work where he desired; He was a Freemason because he worked in free stone; that is, any stone which can be cut, smoothed and carved in any direction; He was free when he completed his apprenticeship and became a Fellow of the Craft (a journeyman). Probably at one time or another, masons were called Freemasons for any one or more of these reasons. Most Masonic scholars lean on the theory that the Freemason was known as such because of his skill, knowledge and abilities which set him free of those conditions, laws, rules and customs which applied to masons of lesser abilities in the cathedral building age. Accepted -- The term applies to those men who were not builders, or masons by trade or skill, and who were "accepted" into the early Lodges without such qualifications. With the decline of cathedral building and general dissemination of knowledge through the invention of printing, the operative masons no longer enjoyed a monopoly on the "secrets" of the building trades. Hence, as the old operative craft began to decline, many thoughtful men sought membership among the Freemasons, not with the idea of learning the trade, but to partake of the learning and the fellowship to be had from such an association. A place was made for them by taking them into Lodges as "accepted" Masons.</p>

<p>Approach to the Middle Chamber</p> <p>What is the symbolism of the approach to the Middle Chamber?</p>	<p>The journey to the Middle Chamber is based upon a legend connected with the building of King Solomon's Temple. Like most Masonic teachings, it is symbolic; and if you would profit by its lessons and apply them to the building and beautifying of your own "spiritual temple", you must really work as a speculative Mason. It is said that at the building of the Temple, Fellowcrafts met in the Middle Chamber on the evening of the sixth day of the week to receive their wages. None but worthy craftsmen were admitted, and those were invested with certain mysterious signs, tokens and words, by means of which they were able to pass the guards.</p> <p>The journey to the Middle Chamber is an allegory, a symbol of the journey of life and the reward for faithful living.</p> <p>In our journey from the quarries to the Middle Chamber, we are now within the precincts of the Temple, and before us is the beautiful arched gateway which leads to the inner court. Passing through this gateway, we come to the porch and the entrance to the Temple, where you observe two brazen pillars, one on the right hand, the other on the left, called Jachin and Boaz.</p> <p>We have considered the names Boaz and Jachin as meaning strength and establishment. An equally good translation of the word Boaz is power and of the word Jachin, wisdom or control.</p> <p>Masonry conducts you between these pillars and earnestly recommends them to your attention. We hope that you may draw from them inspiration for your journey to the Middle Chamber of life. You need the things they typify:</p> <ul style="list-style-type: none"> • Power, physical, mental and moral strength to stand for the right; strength on occasion to say no • Control, that your power may not be wasted, but bring only good to yourself and to your fellows and • Wisdom, to make the right decisions in the issues of life from day to day. <p>If with strength comes wisdom, if with power comes control, you may confidently hope to reach your Middle Chamber and receive wages.</p> <p>There is nothing in the Biblical description of the Pillars to indicate that they were surmounted by globes, but Speculative Masons have added those symbols, delineating on one the divisions of the earth and on the other the heavenly bodies.</p> <p>Hence, the globes denote the universality of Masonry and teaches us to regulate our lives so that when we pass from earth, the terrestrial, it may be to that other and better world, the celestial.</p> <p>In our symbolic journey we have reached a flight of winding stairs consisting of three, five and seven steps. In a symbolic sense, you are now preparing for your life work, and the stairs represent the means by which you are to climb from the depths of your earthly nature to the heights of a moral and spiritual life.</p> <p>A winding stairway is one to try a man's soul ... you can see only to the next turning, perhaps only one step in advance. You will need to keep the pillars constantly in mind as symbols of your faith, for you cannot see the Middle Chamber; you must depend upon your faith that there is a Middle Chamber. Once started, there</p>
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<p>Approaching the Entered Apprentice Degree How may I receive the most benefit from the Entered Apprentice degree?</p>	<p>By approaching this, your first step in Freemasonry, with a humble and serene attitude; with mind and heart attuned to those things which elevate man to the position of dignity and responsibility which his Creator intended him to occupy.</p> <p>Before you enter the Lodge room, dismiss from your mind all worldly matters that detract from the seriousness and solemnity of that which you will hear and see.</p> <p>Be keenly alert to all that is said and done, for in this manner only can you receive and assimilate the tie honored teachings of Freemasonry.</p> <p>The methods used for your instruction will be new to you, for the great lessons of our Craft are taught by allegory and symbolism. But these methods are as effective as they are ancient, as you will discover if your mind and heart are receptive as the degree progresses. Remember, too, that every Mason in the Lodge is <u>your friend, and soon will be your Brother. Each is ready to teach if you are ready to learn.</u></p>
<p>Apron (a) Why do Masons wear aprons?</p>	<p>The use of the apron is extremely old, not, as with the operative Masons, as a protector of clothing and body against tools and stone, but as a badge of honor. It was so used by the priests of Israel, by candidates for the mysteries of Mithras in Persia, by the ancient Japanese in religious worship. Ethiopia knew aprons, as did Egypt. In all times and climes it has been a badge of distinction. It is as such that a Freemason wears it. American Masons also see in the apron a symbol of the dignity of work, and of the care that should be exercised to do our work in a manner that reflects credit upon the workman.</p> <p>Lambskin, the material of the Masonic apron, is a symbol of innocence, as the lamb always has been.</p>
<p>Apron (b) What is meant by the comparison of the Masonic Apron with the Golden Fleece, the Roman Eagle and the Star and Garter?</p>	<p>The apron is said to be more ancient and more honorable than certain orders and decorations.</p> <p>The Order of the Golden Fleece was founded by Phillip, Duke of Burgundy, in 1429. It was a very small, elite and powerful group of knights which included the King of France. It now exists only in Spain and Austria.</p> <p>The Roman Eagle was Rome's symbol and ensign of power and might a hundred years before the Christian era.</p> <p>Its members were chosen because of their renown at war.</p> <p>The Order of the Star was created by John II of France in the middle of the 14th Century. It was a chivalric order who swore to not retreat in battle.</p> <p>The Order of the Garter was founded by Edward III of England in 1349 for himself and 25 knights of the Garter. It still is in existence.</p> <p>That the Masonic apron is more ancient than these is a provable fact. The apron can be "more honorable than the Star and Garter" only when all that it teaches is exemplified in the life of the wearer.</p>

<p>Apron (c) How and when do Masons wear the white apron?</p>	<p>There is a special significance in the different ways in which the Entered Apprentice, the Fellowcraft and the Master Mason are taught to wear their aprons. It is emblematic of progress from darkness to light, from ignorance to knowledge. This is explained in the ritual and in the Wisconsin Multiple-Letter Cypher. The manner of wearing the apron differs somewhat in various jurisdictions. In Wisconsin the apron shall be worn as an outer garment.</p> <p>Aprons are not identical in shape and design in all jurisdictions. In some, the apron is square, in others, oblong; in still others, semicircular in design.</p> <p>Aprons and gloves should be worn in public only for Masonic funeral rites or during other strictly Masonic ceremonies which are under the direct supervision of a Lodge, such as the public installation of officers, laying of cornerstones, parades, and other approved Masonic events.</p>
<p>Are You a Traveling Man?</p>	<p>One of the many phrases used when two Masons meet and are unsure of each other's membership status, this question refers to a line in the Master Mason degree, "Whence come you and whither are you traveling?" Other greetings can be, "I see you've traveled some," "Hello, Hiram," or "Are you a Widow's Son?" More obscure is "How old is your Mother?", a question that refers to the number of your home lodge. These exchanges between strangers on a sidewalk often result in baffled looks from your spouse or non-Masonic friends.</p>
<p>Arts, Parts and Points What is the meaning of these words used in Freemasonry?</p>	<p>Mackey's Revised Encyclopedia of Freemasonry says: "arts means the knowledge, or things made known, parts, the degrees into which Freemasonry is divided and points, the rules and usages."</p>
<p>Ashlars What is the symbolism of the ashlar?</p>	<p>In architecture, an ashlar is a squared stone. Masonically, the ashlars are "rough" (not dressed, squared or polished) and "perfect" (ready for use in wall or other structure).</p> <p>Students direct attention to the fact that the perfect ashlar is made from the rough ashlar entirely by a process of taking away, removal of unwanted material. Nothing is added to a rough ashlar to make it perfect.</p> <p>The analogy to the Mason, who is a building stone in the spiritual temple of Masonry, is that the perfect man is within the rough man, and that perfection is to be obtained by a process of taking away the "vices" and "superfluities of life."</p> <p>Every beautiful statue ever carved from stone was always within that stone, needing only the tool of the artist to take away the material not wanted and leave the statue, which was there since the stone was first formed. See (Purpose of Freemasonry).</p>
<p>Atheism Why can't an atheist become a Freemason?</p>	<p>An atheist is one who denies the existence of, or professes a disbelief in Deity.</p> <p>Belief in a Supreme Being is one of the primary requisites for membership in the Fraternity. Such belief is professed on the petition for the degrees -which every applicant signs; it is made known to members of the Lodge when the candidate is first admitted into the Lodge; again and again he acknowledges his faith in and dependence on a Divine Creator.</p> <p>Freemasonry states that "monotheism is the sole dogma of Freemasonry." Belief in the Supreme Being is required of every initiate, but his conception of the Supreme Being is left to his own interpretation. Freemasonry is not concerned with theological distinctions. This is the basis of our universality.</p>

<p>Blackballed</p>	<p>When Masons vote on a new member, they use a ballot box that contains white balls (for “yes”) and black balls (for “no”). The opening of the box is hidden from the view of the other members, and each Mason votes in secret. Voting against the election of a new member in a Masonic election has come to be called blackballing, and its use has spread to the outside world as well. These days, to prevent confusion while groping around in a little wooden box, the black pieces are now often cube-shaped, to avoid voting incorrectly by mistake. <u>Black-cubing just doesn't sound right, so the term blackballing remains.</u></p>
<p>Blue Lodge What is the significance of the term “Blue Lodge”?</p>	<p>There are many schools of thought, each with a different theory. The two which find the most believers are:</p> <ul style="list-style-type: none"> • That the color was adopted by early operative Freemasons because of an age-old association of blue with those virtues which are peculiarly Masonic; • That the color was adopted by the Grand Lodge of England at an early date in imitation of the nobility and the fame of the color in the most famous order in the world. <p>Although used commonly and well-nigh universally in America, the term "Blue Lodge" is controversial because of certain unpleasant connotations. All too frequently in the United States the term is used in condescending manner, as if the "Blue Lodge" were something of an inferior grade. The simple term "Lodge" is adequate. Indeed, the word Lodge is as honorable and respectful a word as a Mason can use. <u>But if the word must be qualified, let it be "Speculative" Lodge.</u></p>
<p>Cable tow What is the length of my cable tow?</p>	<p>The cable is a unit of nautical measure, 720 feet in the United States and 608 feet in England. In earlier days of American Freemasonry a cable tow was considered to be as long as an hour's journey, being roughly three miles. The Baltimore Masonic Convention in 1843 declared that the length of the cable tow is "the scope of a Brother's reasonable ability;" and this is the generally accepted meaning today. In other words, a Mason is bound to his Brethren by a tie which is as long and as strong as his conscience dictates. <u>He alone must determine for himself what constitutes his "reasonable ability."</u> See (Charity).</p>
<p>Catholics Can a Catholic become a Freemason?</p>	<p>As far as Freemasonry is concerned, the answer is yes. Thousands of devout Catholics have been Freemasons in the last 250 years, maintaining continuous communion with their Church throughout their life. There is nothing in any of the regulations of Masonry to prohibit a member of the Catholic Church from becoming a Freemason merely because he is Catholic. Were it not so, our claim of universality, our insistence that we have no theological dogma and make no distinction between men because of their religious beliefs would be hypocrisy. For a century or more, a series of Papal Bulls (edicts) were issued by the Vatican from time to time to denounce Freemasonry and to prohibit Catholics from holding membership therein. Happily, in recent years, a friendly climate between Catholicism and Freemasonry has developed. <u>The drawbridge has been lowered. Let us hope and pray that it may never be raised again.</u></p>
<p>Charge What is the 'Charge" in Masonry?</p>	<p>The Charge is an address summarizing duties. At the conclusion of each degree the candidate is called to the altar, solemnly reminded of his new responsibilities, and is "charged," or exhorted, to discharge them in a creditable manner. Incidentally, the three Charges are perhaps the oldest portions of our ritual. They have come to us, abridged somewhat but in the original phraseology, from Preston's Illustrations of Masonry of 1772. <u>The three charges may be found in the Wisconsin Multiple-Letter Cypher.</u></p>

<p>Charity What constitutes Masonic Charity?</p>	<p>In his progress through the degrees, every candidate for Freemasonry comes face to face with a lesson of staggering implications. Through symbolic teaching, he discovers that the form of a Lodge is an oblong square extending from East to West; between North and South; from the center to the circumference and from earth to heaven. We claim these vast dimensions to denote the universality of Freemasonry, and that a Freemason's charity knows no bounds. In other words, there is a place to start the practice of brotherhood, but there is no place to stop. One of the basic tenets of a Freemason's profession is Relief. The candidate for Freemasonry is taught in his preliminary instructions that Masonry is not a charitable institution as such. The Fraternity does not insure its members against old age or misfortune; pays no sick or death benefits. What Freemasonry does, we hope and trust, is to give its members the inspiration and the challenge to practice charity of their own accord, to extend a helping hand to those less fortunate -- not because we have to, but because we want to. In every community, whether there is a Lodge of Freemasons or not, there are individuals who are fighting the battles of life with dull weapons. Some are old and full of years; others are ill; others are lonely. Some need encouragement; others need someone to talk to, or run their errands or write their letters. More than anything else, many want only the assurance that they are needed. In every community there are widows of Masons who, after the funeral rites have been conducted and the Lodge's spray of flowers has withered, are left alone. The Masonic tie that was to have lasted forever is severed. If a Mason is serious, if he really intends to be a Mason -- there are ample opportunities, enough to keep him busy the rest of his life. Masonic Charity also includes the idea that we should not judge others, but with a charitable nature only, endeavor to aid if they choose reformation. What constitutes Masonic Charity? There are no limits except those we set in our hearts.</p>
<p>Circumambulation Why do we walk around the Lodge room so such during the degrees?</p>	<p>The act is known as circumambulation, which means walking around a central point. In Masonic initiations it is always clockwise from East to West by way of the South. Like so many symbols, the ritualistic explanation does not really explain except the most elementary reasons. During this part of a degree the Brethren observe that the candidate is properly prepared. But circumambulation is far older than initiations. To primitive man, the sun was God. The sun traveled from East to West by way of the South; hence, early man circled his stone altar on which he had fire (in imitation of the sun) from East to West by way of the South, in humble imitation of the God in the sky. There are references to circuitous routes in Psalms 26:6 and Job 22:14, and one may remember the action at Jericho. It is one of the many concealed symbols alluding to the Great Architect of the Universe.</p>

<p>Clandestine I have noticed references to a clandestine Lodge and a clandestine Mason. What is the meaning of the word clandestine?</p>	<p>In Wisconsin, a Lodge or a Mason is clandestine when not legally recognized by this Grand Lodge. The clandestine lodge today is one which is not chartered or warranted by a recognized Grand Lodge, and therefore spurious or unlawful. Any group of men, women or both, even those not Masons, might declare themselves a lodge of Masons, but all these actions, being illegal, would produce only a clandestine lodge and clandestine masons. 'Regular' Lodges and Grand Lodges abide by the landmarks of Freemasonry. Thus, neither a clandestine lodge nor a member thereof is considered to be a Masonic Lodge or a Mason by Grand Lodges of legitimate origin. All such groups are labeled as clandestine by every regular Grand Lodge of Masons in the world. Members of their lodges are not recognized as Freemasons.</p>
<p>Communications Why is a Lodge meeting called a "communication?"</p>	<p>In Old English "communication" was "to common" - to share with others. In the church "communion" is the common partaking of a sacrament. In a Masonic Lodge "communion," "to common" is to gather in a "communication" signifying not just a meeting of men to legislate but a gathering of men with a common purpose, governed by a common idea, believing in a common ideal. It is one of the precious and delightful ways in which Masonry keeps alive an old idea in the words of long ago.</p>
<p>Communism, Fascism, etc. Why have Freemasons been persecuted in totalitarian countries?</p>	<p>Because Freemasons say, above all else, "Let there be Light... More Light... Further Light." The totalitarian "isms" thrive on darkness and ignorance. A dictator must have absolute control of every phase of the lives of his people, including their thinking, or he cannot be a dictator. Freemasons believe in freedom, truth, justice and orderly liberty, civil, religious and intellectual. History has demonstrated that when a dictator seizes control of the country Freemasonry is one of the first institutions to be attacked and stamped out. Masons can do no other than oppose a dictatorship and dictators will tolerate no opposition; hence, Freemasonry and Communism, Fascism, etc., cannot breathe the same air. Freemasonry abhors Communism as fatal to the dignity of the individual personality, destructive of the basic human rights which are the Divine heritage of all men, and inimical to the fundamental Masonic tenet of faith in God.</p>
<p>Cowans and Eavesdroppers What is a cowan? What is an eavesdropper?</p>	<p>The term cowan is unusual and its origin is probably from a very old Anglo-Saxon word meaning "dog." Cowan came to be a Scottish word used as a putdown to describe stonemasons who did not join the Freemasons guild, while the English used it to describe ignorant Masons who built rough stone walls without mortar, or piled rough stones from the field into a wall without working them square and true and did not know the true secrets of Freemasonry. He is a Mason without the Word; the apprentice who tries to masquerade as a Master. The "eavesdropper" in ancient times was that would-be-thief of secrets who listened under the eaves of houses (there was often a space between wall and roof, for the purpose of ventilation). Because to hear he had to get close to the wall under the eaves, he received the droppings from the roof when it rained - hence, "eavesdropper" is that bold man who forges a good standing card, or finds one and masquerades as its owner; the man who has read a so-called "exposé" of Masonry and tries to get into a Lodge in order to ask for charity or help.</p>

<p>Discussion in the Lodge What rules govern a Brother while speaking in a Lodge?</p>	<p>A Brother who desires to speak should arise, address the Worshipful Master and await recognition. He should observe due order and decorum and should not discuss subjects which disturb the harmony of the Lodge, such as matters pertaining to partisan politics or sectarian religion.</p> <p>He should bear in mind always that the Brethren assembled in the Lodge are Masons and therefore are entitled to be addressed in a kindly and fraternal manner. He should not speak more than once upon the same subject, without permission of the Master.</p> <p>It is important to remember that the Worshipful Master is the sole judge of order and debate. He may declare any discussion out of order if it pertains to subjects contrary to Masonic law or the By-laws of the Lodge or if he feels that such discussion would be controversial or divisive.</p>
<p>Discussion of Masonry What discussion of Masonry is proper in the presence of those not Masons?</p>	<p>As little as possible, unless in answer to a direct and respectful question, the answer to which is not secret. Such questions as "How may I become a Mason?" or "When does the Masonic Lodge in this town meet?" or "What is the expense of becoming a Mason?" of course are answerable questions. No argument should ever be held with anyone regarding Masonry. Freemasonry needs no defense from anyone. The less Masonic internal matters are discussed in public, the better for Masonry.</p>
<p>Dotage What is meaning of the word "dotage" as used in Freemasonry?</p>	<p>Dotage may be defined as impotence of mind. It begins at no special year; it is that time in a man's life when his mental powers deteriorate. The greatest mentality may decline in dotage to complete lack of responsibility.</p> <p>Some men enter dotage in early life; others never enter it at all.</p>
<p>Dual or Plural Membership May a Wisconsin Mason lawfully belong to more than one Lodge at the same time?</p>	<p>Yes, by petitioning another lodge by plural membership. A member may belong to as many Lodges in this Wisconsin Grand Jurisdiction as he desires, or to as many Lodges in other Grand Jurisdictions as their laws allow. For instance, West Virginia does not allow any plural memberships, other Grand Lodges vary, but allow at least dual membership.</p>
<p>Duly and Truly Prepared</p>	<p>The wearing of special garments furnished by the lodge is symbolic. It emphasizes the concern of Freemasonry with a man's internal worth, rather than with his external adornments of position, wealth, or environment. By wearing these garments you also signify the sincerity of your intentions.</p> <p>The hoodwink demonstrates that as a sightless individual, you need a guide. It symbolizes our dependence upon moral teachings for guidance in our daily conduct. "We walk by faith and not by sight." The hoodwink also signifies that you have set aside the distractions of the outer world and are prepared to concentrate upon the lessons you will receive in the lodge room.</p> <p>The cable-tow symbolizes the length or extent of your responsibility as measured by the "scope of your reasonable ability" to live up to your obligations.</p>

<p>Due Guard What is the Due Guard? What is its purpose?</p>	<p>It is a symbol of obligation, a reminder by him who uses it to all who see him do so that he remembers his promise. Masonic authorities are not in complete agreement as to the derivation of the words, although they unite as to what the words signify. Albert G. Mackey (1807-1881) thinks the words mean "to duly guard against." Other authorities are convinced the phrase has a French derivation come from Dieu Garde, or God guard (me or you). It is universally used as a salute to the Master before the altar and to the Wardens during the conferring of a degree.</p>
<p>Dues (a) When are Lodge dues payable?</p>	<p>Annual dues are payable in every Lodge in Wisconsin on or before January 1 of every year. This date is fixed by law and is incorporated into the By-laws of every Lodge.</p>
<p>Dues (b) What happens if I fail to pay my dues on time?</p>	<p>See "Suspension for Non-Payment of Dues" You will face the potential of suspension from the membership in the lodge. In Wisconsin, suspension from a lodge will affect all other lodge memberships you may have.</p>
<p>Dues (c) If I am financially unable to pay my dues, what should I do?</p>	<p>One who is financially unable to pay his dues should notify his Lodge. The Brethren then have the option of voting to remit his dues for that year.</p>
<p>Ear of Corn In the Staircase lecture there is a reference to "ears of corn suspended near a waterford." And yet in our Lodge it is represented by a small sheaf of wheat. Why?</p>	<p>You have just had another lesson in universality. Masonry came to America from the British Isles. In Great Britain, Europe and Asia indeed, in most parts of the world other than the United States, the word "corn" refers to all small grain. In the United States we think of corn only in terms of Indian maize - that thoroughly American crop which grows so abundantly in our fields. References to corn in the Holy Bible mean small grain; Indian maize was unknown in Palestine. Hence, in Masonic ceremonies, corn always is used collectively, and usually is represented by a sheaf of wheat. The "ears of corn" suspended near a waterford denotes plenty and is a symbol of security, since it was at the crossing of the River Jordan where this sign was displayed that the Ephramites were defeated by their inability to pronounce a certain important word previously agreed upon.</p>
<p>Electioneering</p>	<p>Electioneering for office in this Grand Jurisdiction is prohibited and shall be deemed a Masonic offense.</p>
<p>Emblems I have noticed that Masonry has a great many emblems. Why so many? Must I become familiar with all of them?</p>	<p>An emblem is the visible representation of an idea, often carrying allegorical significance and suggesting some truth or fact. For example, the American flag, as an emblem of our country speaks to us in a broad language that is at once more vivid and understandable than mere words. Masonry has many lessons to convey; hence, many emblems. Looking about the Lodge hall you will see a Square and Compasses, a Plumb, a Level, a Trowel, the Great Lights, the Lesser Lights, Pillars, a letter "G", a Sheaf of Wheat (grain), Ashlars and many more. All Masonic emblems are important; each should be understood by the candidate. The best way is to review their meaning through the explanations given in the Wisconsin Multiple-Letter Cypher. Then learn more from the Pocket Encyclopedia of Masonic Symbols, published by the Masonic Service Association of the United States.</p>

<p>Entered Apprentice Degree Lectures (a) What is the purpose of the Proficiency? Why should I memorize it?</p>	<p>To review and re-impress upon the candidate the significance of the various ceremonies and the order in which they appeared in the work.</p> <p>There are three reasons why you should memorize this. First, to help you become familiar with Freemasonry's basic teachings. Once you commit the lectures to memory, you are better enabled to think and speak the "language" of Masonry, using its terminology with assurance and in an intelligent manner. Second, if you travel to a jurisdiction outside of Wisconsin you may be required to prove your proficiency as a Mason and thus pass the required examination should you desire to visit a Lodge where you are unknown to the Brethren. Your prompt and accurate response to the questions asked in such an examination will reflect credit upon you and your Lodge.</p> <p>Third, once you have learned the language of Masonry, it will be easier for you to participate in Lodge meetings and to help confer degrees on your successors.</p>
<p>Entered Apprentice Degree Lectures (b) What is the purpose of the other lectures?</p>	<p>The second lecture elaborates on certain phases of the degree work, that the candidate may understand the purposes of some of the ceremonies through which he has passed. It not only instructs but interprets much of the degree's symbolism.</p> <p>The third lecture continues with the basic teachings of the degree, presenting visually several important symbols, with emphasis on their moral application. Particular attention is given the tenets of Freemasonry which are Brotherly Love, Relief and Truth and The Four Cardinal Virtues, which are Temperance, Fortitude, Prudence and Justice.</p>
<p>Entered Apprentice Responsibilities What are the particular responsibilities of an Entered Apprentice?</p>	<p>To keep inviolate the secrets entrusted to his care; to comply with every part of his obligation; to observe proper conduct and decorum, both within and without the Lodge; to be diligent in seeking Masonic knowledge.</p>
<p>Entered Apprentice Rights What are my Masonic rights as an Entered Apprentice?</p>	<p>An Entered Apprentice has limited privileges. He is not required to pay dues, cannot hold office and can only attend meetings opened in the Entered Apprentice Degree.</p> <p>He has no right to organized Masonic charity from the Lodge, although he may, of course, receive relief from individual Brethren. He has the right of instruction by competent Brothers and the right to ask for the opportunity of demonstrating his proficiency and of requesting the Fellowcraft degree.</p> <p>He may not receive his other degrees elsewhere without the consent of his Lodge, but may visit a Lodge of Entered Apprentices anywhere, provided he is vouched for or passes a visitor's examination.</p>
<p>Entered Apprentice to Fellowcraft Degree What may I expect in the Fellowcraft Degree?</p>	<p>Ritual teaches us that the Apprentice is a symbol of youth; a Fellowcraft, of manhood and a Master, of old age.</p> <p>Probably this is most easily derived from the fact that learners, or beginners, are young; experts and the skilled are men and the wise and learned, the elder group.</p> <p>Hence, in the Fellowcraft degree the emphasis is on the zest for learning and the search for Truth. The degree symbolizes the value of knowledge and cultivation of the mind. In this degree the candidate takes a symbolic journey and receives instructions similar to those once given to operative workmen. The degree is symbolic of one of the great ideals which all men should seek in the journey of life.</p>

<p>Entering or Leaving a Lodge How do I properly enter or leave a Lodge while it is open and at labor?</p>	<p>The tiler should give the alarm to the Junior Deacon and announce that you wish to enter the Lodge. You should then await the will and pleasure of the Worshipful Master, and upon receiving permission to enter, you should walk to the altar, salute the Worshipful Master with the proper sign and await his invitation to be seated.</p> <p>Upon retiring from the Lodge, while open, you should again walk to the altar, salute the Worshipful Master with the proper sign and await his permission to retire.</p>
<p>F. & A.M. and A.F. & A.M. Why are Masonic Lodges in Wisconsin designated as F. & A.M., while in some other jurisdictions they are A.F. & A.M.?</p>	<p>You will recall that our Masonry in the United States did not come from one source but from several. The Mother Grand Lodge was constituted at London in 1717 but other Grand Lodges were formed over the next few years. In 1751 a strong rival group was organized. The younger Grand Lodge called itself the "Ancients" and dubbed the older the "Moderns." No wonder Masons in the 20th Century are confused.</p> <p>Both the "Moderns" and the "Ancients" Issued charters to Lodges in American colonies, Hence, those American Grand Lodges that trace their origin to the "Moderns" use the abbreviation F. & A.M., whereas those derived from the "Ancients" use the abbreviation A.F. & A.M. (Ancient Free and Accepted Masons). As far as principle and ritual are concerned, there is practically no difference between the two except as the Grand Lodges themselves legislate. In the United States today there are 51 Grand Lodges. 24 uses the term A.F. & A.M.; 25 uses F. & A.M. South Carolina uses the abbreviation A.F.M. and the District of Columbia uses F.A.A.M.</p> <p>Masonry in Wisconsin is descended from two worthy parents, i.e. Illinois (out of Kentucky) and Missouri (out of Tennessee). It is interesting to note that both Missouri and Illinois are A.F. & A.M. while Wisconsin became F. & A.M.</p>
<p>Fellowcraft Emblems Which particular emblems should I be familiar with as a Fellowcraft?</p>	<p>The Plumb, Square and Level; Corn, Wine and Oil; the Pillars; the Globes; the Winding Stairs with three, five and seven steps; the Five Orders of Architecture; emblems representative of the Liberal Arts and Sciences and the Letter "G".</p>

<p>Fellowcraft Lecture Why does the long lecture of the Fellowcraft degree contain such elementary subjects?</p>	<p>No matter how well grounded a candidate may be in the subjects covered by this lecture, he is not, nor ever will be, so "learned" that he may cease his studies and rest on his laurels. We say that Masonry is a progressive science. The acquisition of useful knowledge must be continuously progressive in the life of man, an ever onward march that never ceases, else he becomes stagnant and his position in society becomes less secure and less valuable to his fellow men.</p> <p>Freemasonry expects its members to seek, to learn, and thus by precept and example, to teach. That, basically, is the purpose and mission of our Craft.</p> <p>All useful knowledge rests upon elementary fundamentals. Regardless of how much learning a man has acquired it is desirable that he re-focus his attention on fundamentals from time to time, if for no other reason than to remind him that the process of education never ceases.</p> <p>The Fellowcraft degree accomplishes this in an admirable manner. Not only does it review certain basic elements of education, but it also reminds the candidate of how far we have progressed in the acquisition of knowledge in our early days. Thus, by contrast, it sets before him a progressive pattern for the future.</p> <p>The detailed discussion on the Five Orders of Architecture in the lecture has several objectives. While it fixes the candidate's attention on the growth and importance of architecture in general, and by inference displays the magnitude of its influence on the progress of man, it also emphasizes that architecture is a symbol of the very foundation of Freemasonry, which is a speculative science derived from an operative art.</p>
<p>Fellowcraft Responsibilities What are the particular responsibilities of a Fellowcraft?</p>	<p>To the responsibilities of an Entered Apprentice have been added those contained in the obligation of a Fellowcraft. The extent to which these responsibilities have been expanded will be clarified by careful review of the obligations of both degrees, but a Fellowcraft's duties extend beyond a literal interpretation of the obligation you have taken.</p> <p>As an Entered Apprentice, you represented youth on the threshold of manhood; as a Fellowcraft, you represent the mature man starting out to assume work and responsibilities of life. Now you are committed to "the acquisition of knowledge" and its fruitful application, so that you may occupy a useful and honored position in society. (See Entered Apprentice Responsibilities and Staircase Lecture).</p>
<p>Fellowcraft Rights What are my rights as a Fellowcraft?</p>	<p>A Fellowcraft has no more rights than an Entered Apprentice except the privilege of attending Lodges which are working in the Fellowcraft degree. See (Entered Apprentice Rights).</p>

<p>Fellowcraft Symbolism What are the basic teachings of the Fellowcraft degree?</p>	<p>As the Entered Apprentice degree is symbolic of youth and the preparatory period of life, the Fellowcraft degree is symbolic of manhood with its increased duties and obligations. Here the candidate is urged, literally and symbolically, to advance his education, particularly in the fields of history, science and the liberal arts, that he may occupy with honor his allotted place in the great structure of human society.</p> <p>William Preston (1742-1818), to whom we are indebted for a generous portion of our ritual, evidently intended the Fellowcraft degree to be the beginning of a liberal education, or at least, to be suggestive of such an education. Today many a schoolboy is familiar with many of the facts presented by this degree, but of course he knows nothing of its symbolic interpretation, or that it is intended to be an open door to stimulate further study.</p> <p>A learned Past Grand Master of Iowa has written: "The Fellowcraft degree symbolizes that period of life when a man prepares for life's work and strives to erect designs drawn on the Trestle Board. As a Fellowcraft, you receive further light in Masonry; you are invested with the working tools so necessary for the tasks of manhood; you are encouraged to continue in the acquisition of knowledge, in the cultivation of the mind and in the search for Truth."</p>
<p>Fellowcraft to Master Mason What may I expect from the Master Mason degree?</p>	<p>By now you are familiar with the methods of allegory and symbolism employed by Freemasonry in teaching its lessons. Hence, having represented youth as an Entered Apprentice and manhood as a Fellowcraft, you can anticipate the next step. It is Freemasonry's answer to one of the most profound of all moral queries into the divine nature of the universe. In the Master Mason degree the recurrent theme of Brotherly Love, Relief and Truth is given further emphasis. As a Master Mason you will become a voting member of the Fraternity, with added privileges and responsibilities which will be explained to you at the proper time.</p> <p>You should now know the word sublime is used with reference to the Master Mason degree. It would be impossible to overemphasize the dignity and sublimity of its teachings. Bear in mind as you approach the degree that it is truly a sublime experience; remember it ever afterward.</p> <p>The Sublime degree is the magnificent climax of all that has preceded. The power of this degree is such that Brother Edwin Booth, one of the greatest tragedian actors of all time, once said that he would rather play the leading role in this degree of Freemasonry than any part that could be assigned him in any of the world's great dramas.</p> <p>Enter this degree, then, with a spirit of complete humility and with the earnest desire to learn the sublime lessons it seeks to convey. Be not turned aside from your noble purpose for a single instant.</p>
<p>First Prepared in His Heart</p>	<p>The heart is the traditional seat of the affections, passions, and desires. All the actions of a man's life issue and proceed from the heart. As a man's heart is, so will his life be. If his heart is clean and purified, his life cannot be wicked and vicious. Fundamentally, Masonry's first concern is with the strengthening of character in the individual which is the building of a Spiritual Temple, and unless the heart is receptive the mind will not properly respond to this basic objective.</p>

<p>Foreign Countries What is meant by the reference to how a Mason may "travel in foreign countries, work and receive Master's wages?"</p>	<p>Our ancient operative Brethren desired to become Masters so, when they traveled in foreign countries, they could still practice their craft. Speculative Freemasons still desire to travel in foreign countries and study their Craft that they may receive such instruction as will enable them to do so and, when so traveling, to receive the Master's Wages.</p> <p>The "foreign countries" do not mean to us the various geographical and political divisions of the Old World, nor do we use the Word we learn as a means of identification to enable us to build material temples and receive coin of the realm for our labor. Foreign countries to us are a symbol.</p> <p>Surely such a land is a foreign country to the stranger within its borders; and the visitor must study it, learn its language and its customs, if he is to enjoy it and profit thereby.</p> <p>Freemasonry has many foreign countries within it and he is the wise and happy Freemason who works patiently at the pleasant task of visiting and studying them. There are the foreign countries of philosophy, of jurisprudence and of history.</p> <p>As a Master Mason, a man has the right to travel in all the foreign countries of Freemasonry. There is none to say him nay. If he will but learn the work and keep himself in good standing, he may visit other Lodges. But it is not within the doors of other Lodges than his own that he will find the boundary line and the guide posts of those truly Masonic foreign countries to which he has been given the passport by his Brethren. He will find the gateways to those lands in the library, in the study club, in books and magazines and most and best of all, a quiet hour alone, when what he has read and learned comes back to him to be pondered over and thought through.</p> <p>The foreign country of symbolism has engaged the thoughtful and serious consideration of hundreds of able Masonic students, as has that of the history of our Order. Not to visit them both; aye, not to make oneself a citizen of them both, is to refuse the privileges one has sought and labored to obtain. One asks for a petition, prays one's friends to take it to his Lodge, knocks on the door, takes obligations, works to learn and finally receives the Master's Degree. One receives it, struggles for it, hopes for it...why? That one may travel in the far lands and receive the reward there awaiting.</p> <p>That is the symbolism of the "foreign countries"... that is the meaning of the phrase which once meant, to Operative Masons, exactly what it says. To the Freemason who reads it aright, it is an earnest pressing forward on the new highway. And at the end of our journey, when the last "foreign country" of Freemasonry has been traveled, learned and loved, you shall come to a new gate, above which there is a new name written... and when you have received it you will know the True Word of a Master Mason.</p>
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<p>Form of a Lodge Why is a Lodge an oblong square placed due East and West?</p>	<p>In the lecture of the Entered Apprentice degree it is stated that "the form of a Lodge is an oblong square." If it is physically possible; the Lodge of course should be placed due East and West, with the Master's chair in the East. That is not an official requirement, however. Many Lodges are not so situated because local or structural conditions will not permit.</p> <p>The Masonic "East", therefore, is purely symbolic. The Worshipful Master's station is the East for Masonic purposes, for the source of Light is at the Master's chair at whatever point it may be on the compass. The East is a symbol of Light and Knowledge. The symbolism may have come from the rising sun in the East, putting to flight the darkness. Brethren "approach the East" in search of Light. Conversely, the West is a place where darkness begins with the setting sun. To "Go West" is a common expression, especially among soldiers, for death.</p> <p>The Wisconsin Multiple-Letter Cypher states "The form of a Lodge is an oblong square extending from East to West, between North and South, from the center to the circumference, and from earth to heaven. It is said to be of such vast dimensions to denote the universality of Freemasonry, and that a Freemason's charity should know no bounds." See (Charity).</p>
<p>Forty-Seventh Problem of Euclid What is the Masonic significance of the Forty-Seventh Problem of Euclid?</p>	<p>It is a symbol of geometry, of exact science. Passed over with but a few words of ritual, it is masonically most interesting. It appears on the front piece of Anderson's Constitutions, published in 1723. Oliver Day Street says it is the earliest example of a printed symbol of Freemasonry.</p> <p>It was apparently known to ancient mathematicians long before Pythagoras (Masonically credited as its discoverer) or Euclid, who made the properties of a right-angled triangle his 47th problem.</p> <p>It is the root of all mathematics used to determine an unknown from two knowns. Given the distance of a mountain and the angle of sight to its top, mathematicians may determine its height. Tunnels are driven through mountains from both sides to meet exactly by means of measurements made by the 47th Problem. Navigation of the seas depends upon it.</p> <p>In non-English language, a right-angled triangle of 3 feet base and 4 feet height has a line 5 feet joining the free ends of the two legs. The square of 3 is 9; the square of 4 is 16; the sum of 9 and 16 is 25; the square root of 25 is 5.</p> <p>All right-angled triangles, regardless of the length of base and upright, follow this law; that the line joining the free ends (the hypotenuse) is the square root of the sum of the squares of the two sides. Therefore, if any two of the three are known, the third may be calculated.</p> <p>According to the ritual it teaches Freemasons to be general lovers of the arts and sciences.</p>
<p>Free Will and Accord What do we mean by free will and accord?</p>	<p>One of the fundamental concepts of Freemasonry is that application for membership must be wholly a voluntary act.</p> <p>A man must seek for himself and join "of my own free will and accord." Under no other formula can men unite Brethren of many religious and political beliefs. Under no more constricting act could Freemasonry accomplish its only end, the building of the character of a man.</p> <p>Men who become members of the Masonic Lodge for any other reason than their own desires can neither receive nor give to others the advantages of a wholly voluntary association.</p> <p>Freemasonry allows selective invitation of a man.</p>

<p>Freemasonry Definition What is Freemasonry?</p>	<p>Many definitions have been suggested. Most of them are over-simplified, incomplete and not altogether accurate.</p> <p>One of the best definitions is that proposed by the late Charles C. Bunt of Iowa: "Freemasonry is an organized society of men symbolically applying the principles of operative masonry and architecture to the science and art of character building." The Bunt definition especially distinguishes our Fraternity from all other organizations that teach a system of morality.</p> <p>Freemasonry is many things, but one brief description could be that it is a society for the joint effort of its members towards individual self-improvement, a fraternity for learning and cultivating the art of living and the building of character.</p>
<p>Freemasonry Origin How old is Freemasonry? Who founded it, and when?</p>	<p>Some form of organization of builders, or guilds of stone masons, existed as early as 926 A.D. That much can be supported by documentary evidence.</p> <p>As distinguished from other organizations of practical builders, Freemasonry probably had its beginning among the cathedral builders of Europe and the British Isles in the Middle Ages, that is in the 10th or 11th Century.</p> <p>Some scholars, however, believe that Freemasonry grew out of the Knights Templar when they were banned by the Catholic Church.</p> <p>Organized Freemasonry under the Grand Lodge System, as we know it today, dates from 1717. Masonry in the United States was in operation as early as 1730 and possibly before that.</p> <p>No one man discovered, founded, or invented Freemasonry. It is the result of growth. Many individuals had a part in it. It has taken unto itself teachings from many religions, philosophies, systems of knowledge and symbols.</p> <p>The most generally accepted belief as to those who began Freemasonry is that the craft is a descendant of operative masons. Those operatives inherited from unknown beginnings practices and some form of ritual. Operative masonry touches religions in which many of the speculative principles must have been taught by the use of symbols as old as mankind and are therefore universal and not the product of any one people or time.</p> <p>Many writers in the last two centuries have engaged in fanciful speculation on this subject, offering theories that have no basis in fact. Much of that speculation has found its way into print and to the general embarrassment of the Fraternity. Take all such stories that attempt to place a definite date or place of Freemasonry's beginning, or to link it with the so-called ancient mysteries, with a grain of salt.</p>

<p>Freemasonry Purpose What is the Basic Purpose or Goal of Freemasonry?</p>	<p>The great American Quaker leader, Rufus M. Jones, observed that "the only way to change human systems is to change human lives". Freemasonry enunciates the same mighty truth. It has its own peculiar manner of changing human lives – not through programs, movements or campaigns that divide, but through principles that unite. Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community. Thus it impresses upon its members the principles of righteousness and personal responsibility. It enlightens them to those things which make for human welfare and inspires them with that feeling of charity and goodwill toward all mankind which will move them to translate principle and conviction into action. <u>That is doing it the hard way but it also is the effective and lasting way.</u></p>
<p>Freemasonry - Names of the Three Degrees</p>	<p>Historically, the main body of Operative Masonry was composed of Fellows of the Craft and Master Masons. Apprentices were a subordinate and probationary class of workers, and Masters were generally the older and more experienced Fellows, who thus became the "superintendents" of the work. Early in the 18th Century, as Speculative Masonry gained ascendancy, Apprentices became the body of the Fraternity and Fellowcrafts and Masters were entrusted with the offices. During this period, the two latter degrees could be conferred only at a meeting of the Grand Lodge. Later, when the subordinate lodges were permitted to confer the second and third degrees, Master Masons became the main body of the Craft, and they so remain to this day.</p>
<p>Funeral Dirge - Solemn Strikes the Funeral Chime Whence came the Masonic funeral dirge, "Solemn Strikes the Funeral Chime?"</p>	<p>"How many tender memories these old familiar words evoke in the mind of a Mason," writes Dr. Joseph Fort Newton. "Often in the open Lodge, alas, all too often beside the open grave he has heard them march with slow, majestic step to the measure of the Pleyel Hymn. Never were words and melody more fitly blended..." The hymn was written by David Vinton (1774-1833), one of the early traveling Masonic lecturers, who labored chiefly in North Carolina. In 1886, some Brother (unknown) issued a volume entitled The Masonic Minstrel, 53 years after Vinton's death. It was printed at Dedham, Mass., and more than 12,000 copies were sold to the Craft. This volume contained his funeral dirge set to the melody of Pleyel's Hymn. Originally it had eight stanzas, only four of which are used in our ritual and, in some places and on certain occasions, the burial service. The musical score was written by Brother Ignaz Pleyel in 1791. Brother Pleyel was a contemporary and student of Brother Franz Josef Hayden.</p>
<p>Gavel When should I rise or be seated while in Lodge?</p>	<p>The gavel is the symbol of power and authority by which the Worshipful Master governs his Lodge. One rap of the gavel calls the Brethren to order; two raps cause the officers of the Lodge to rise; three raps cause all Brethren to rise; one rap seats the Lodge or any Brother therein.</p>
<p>Geometry Why is so much importance attached to geometry in the Fellowcraft degree?</p>	<p>"God is always geometrizing," said the ancient philosopher. In the Fellowcraft degree, geometry is a symbol not only of mathematics but of the divine and moral significance of abstract truth.</p>

<p>George Washington Masonic National Memorial I have heard there is a national memorial erected to George Washington, the Mason. Where is it?</p>	<p>The George Washington Masonic National Memorial is on Shooter's Hill at the outskirts of Alexandria, Va., on land once owned by Washington and on a site originally proposed for the Capital of the United States. The movement to erect this great memorial originated in 1910. The cornerstone was laid in 1923 and the memorial was dedicated in 1932 as a part of the ceremonies commemorating the bicentennial of Washington's birth. The Masons of Wisconsin, through their Grand Lodge, have contributed liberally to the erection and maintenance of this memorial. Many individual Masons also are privileged to become life members of the George Washington Masonic National Memorial Association upon payment of a fixed sum.</p>
<p>Grand Honors What are Grand Honors? Why and how are they given and to whom are they due?</p>	<p>Grand Honors may be described as a Masonic salute, given to distinguished Brethren in authority or on specified ceremonial occasions. Different jurisdictions have different manners of giving Grand Honors. In Wisconsin, the prescribed method is by striking the palm of the left hand three times with the palm of the right hand; then striking the palm of the right hand with the palm of the left three times; then striking the palm of the left hand again three times with the palm of the right. In Wisconsin, those entitled to Grand Honors are: the Grand Master, Grand Lodge Officers, and Past Grand Masters and fifty-year award recipients.</p>
<p>Grand Lodge (a) What is Grand Lodge? What are its powers and from whence are they derived?</p>	<p>The powers of the Grand Lodge in Wisconsin, like those of all other Grand Lodges, are inherent, i.e., inborn or existing without question. Grand Lodge is:</p> <ul style="list-style-type: none"> • The highest source of authority in Craft Freemasonry in Wisconsin. • The only authority that may charter a Lodge of Freemasons. • The holder of original and exclusive jurisdiction over all subjects of Masonic legislation. Its enactments and decisions upon all questions are the supreme Masonic law of the state. • Responsible for adopting, altering or repealing general laws and regulations for the government of the Lodges under its jurisdiction. • Responsible for the state and condition of its own finances and for the adoption of such measures in relation thereto, as may be for the good of the Fraternity. • Responsible for doing whatever may be regarded as necessary, appertaining to the well-being and perpetuity of Craft Masonry within the state of Wisconsin. • Responsible for specifying the duties and responsibilities of its several officers. • The true representative of all the Fraternity; an absolute and independent body; with a supreme legislative authority; provided always, that the Ancient Landmarks of the Fraternity are held inviolate. • A source of help and encouragement to Lodges and a unifying influence for Freemasonry in the State. • Responsible, between annual communications, for the administration of Masonic affairs through its duly constituted officers.

<p>Grand Lodge (b) Then does that mean that Grand Lodge does everything? Is there no limit to what it does, no "local self government?"</p>	<p>No to the first part of your question; yes to the last part. There are many things that Grand Lodge does not and cannot do, Lodges must. For example:</p> <ul style="list-style-type: none"> • Despite popular beliefs to the contrary, Grand Lodge is not a state membership headquarters. Grand Lodge does not gain or lose members at the end of the year. Lodges do. The Grand Lodge office merely keeps the score and its records reflect the sum total of what Lodges do. • Despite popular belief, Grand Lodge is not a place to go to ask for permission to violate Masonic laws and regulations or the by-laws of a Lodge. Grand Lodge officers, like the officers of every Lodge, are charged with the responsibility of maintaining and enforcing prescribed laws. • Grand Lodge is not in a position to improve the image of the Fraternity in local communities. That is the sole responsibility of the Lodges in those communities. • Grand Lodge is not in a position to investigate and elect or reject petitioners for the degrees. • Or confer those degrees. • Or memorize the ritual. • Or improve the appearance of Temples. • Or see that every activity of a Lodge is carried out with impeccable taste. • Or carry out the charitable teachings on the local level. • Or to impress the great teachings of the Fraternity upon candidates so they will know and appreciate what Freemasonry is and how it inspires and improves those men who receive its degrees.
<p>Grand Master What are the powers and prerogatives of a Grand Master?</p>	<p>In some jurisdictions the powers of the Grand Master are virtually unlimited. In Wisconsin, certain limitations are imposed. Generally speaking, every jurisdiction acknowledges the following as powers and prerogatives of the Grand Master:</p> <ul style="list-style-type: none"> • to convene the Grand Lodge in special session. • to assemble any subordinate Lodge, preside therein and inspect its work. • to suspend the functions of any Lodge for good reason. • to command every Grand Lodge Officer. • to decide all questions of law or usage submitted to him, subject to approval of the Grand Lodge. • to grant dispensations for the formation of new Lodges.
<p>Great Architect Explain the letters G.A.O.T.U.</p>	<p>Great Architect of the Universe. Sometimes the abbreviation is considered to mean Great Architect; also Grand or Great Architect of the Universe.</p> <p>In any event, these are titles under which Freemasonry refers to Deity. One fundamental of Freemasonry is its nonsectarian character. Any man may offer, his devotions to the Deity he reveres, it matters not what name he may use in his religious worship.</p> <p>Thus, Great Architect of the Universe (or any of its variations) is a symbol of Deity as named and worshiped in all religions.</p>
<p>Hail What is the meaning of the word "hail," used in the Apprentice degree?</p>	<p>"Hail" or "Hele" is an age old Anglo-Saxon word meaning to cover, or to conceal.</p> <p>Hail and conceal is one of the many word pairs in Masonic ritual which go back to the growth of the English language, when two words were often used to insure that the hearer understood the meaning of at least one. See (The Ritual: It's Phraseology).</p> <p>It is often confused with the words hail which in olden times was a word of salutation.</p>

<p>Hiram Abif and the Hiram Legend. (a) Who was Hiram Abif?</p>	<p>Hiram Abif was a widow's son of the tribe of Naphtali, a man of Tyre, and there is no character in the annals of Freemasonry whose life story is as dependent on tradition as this celebrated architect of King Solomon's Temple.</p> <p>Of this artist, whom Freemasons recognize as the Widow's Son, but more commonly as Hiram Abif, the earliest account is found in the Holy Bible, in the First Book of Kings, Chapter 7. Hiram is described as "a worker in brass and he was filled with wisdom and understanding, and cunning to work all works in brass." Reference to Hiram also is made in the Second Book of Chronicles, Chapter 2.</p> <p>The word Abif means "his father," or "my father." Correctly translated, therefore, Hiram Abif means "Hiram, my father," the words "my father" being a term of great respect.</p> <p>Hiram the Widow's Son was the father of all his workmen in the same sense that the patriarchs of old were "father" of their respective tribes.</p>
<p>Hiram Abif and the Hiram Legend. (b) Is the story of Hiram Abif true?</p>	<p>If by true is meant factual, the answer is no. If by true is meant containing a great truth then the answer is yes; it is as true as is the story of Santa Claus which tells a truth to children in words they can understand.</p> <p>The legend of Hiram as told in the Master Mason degree is one of the oldest legends in the world but Freemasonry's legend is peculiarly its own. The three who encountered Hiram at the gates of the Temple are themselves symbols of error, evil, sin and the story as a whole is of the ultimate weakness of such forces against the power of the Great Architect.</p>

<p>Hiram Abif and the Hiramic Legend. (c) "How Could He Have Known?"</p>	<p>In the legend of the Master Mason degree one of the Tyrian Craftsmen utters an imprecation in words that have been revealed only to Master Masons. How could he a Fellowcraft, have known? In this connection it is important that we remember two basic facts: First that "Freemasonry consists of a course in moral instruction, illustrated by types, emblems and allegorical figures." An allegory is a story within a story, not necessarily founded upon fact. Second, while the legend of Hiram Abif is very old, the recital or presentation of the legend as a part of the Master Mason degree dates only from the early part of the 18th Century. It is not logical to assume, then, that the imprecation uttered in words now known only to Master Masons was uttered for the first time in the "clefts of adjacent rocks." In other words, the ritualistic penalties of the three degrees came long after the legend made its appearance in the initiatory ceremonies. The obvious intent was that the penalty of the Master Mason degree should recall the words spoken by one of the Tyrians in the cleft of an adjacent rock. For the three degrees as we know them were not put together by ritual makers until William Preston's time (1742-1818). Be not dismayed that the ritual of Freemasonry contains inconsistencies. If you are looking for them, they may be found: a striking clock which had not been invented in King Solomon's day; terrestrial and celestial globes at a time when the earth was believed to be flat; events in connection with Pythagoras; claims regarding St. John the Baptist and St. John the Evangelist that cannot be supported by fact. "The body," writes Carl H. Claudy "has five senses through which the mind may learn; the mind also has imagination. That imagination may see farther than the eyes and hear sounds fainter than may be caught by ears." For the truth of the Hiramic drama, he tells us, we must "delve into the myths and legends and fairy tales in which the race has half concealed, half revealed, those truths which do not bear telling in plain words."</p>
<p>Hiram, King of Tyre Who was Hiram of Tyre?</p>	<p>A staunch friend and ally of both King David and King Solomon. He reigned over Tyre for 34 years. He furnished cedar timber and skilled workmen for the building of the Temple of Solomon. It should be emphasized that the ritual of the Master Mason degree assigns some duties to Hiram of Tyre that are essential to the drama of the degree, but are strictly legendary and should be accepted as such.</p>
<p>Holy Saints John</p>	<p>Freemasonry long ago chose as its moral exemplars Saint John the Baptist and Saint John the Evangelist. In doing this, the brethren arrived at the conclusion that both Saints John belonged to a lodge, and that it must have been in the city in which they lived, which was Jerusalem. By this tradition, all lodges symbolically came from one at Jerusalem. Also by tradition, every Mason symbolically hails from such a lodge. In this manner, we establish that we are members of a just and regularly constituted lodge.</p>
<p>Hoodwink</p>	<p>Today, the term hoodwink has come to mean "to trick" or "to deceive." But in a Masonic lodge, it's a very old term used to describe a blindfold. Hood means "cover," and wink means "closed eye." While being led through portions of the three degrees of the Masonic lodge, the candidate is hoodwinked, to prevent him from seeing certain features of the room until the proper time in the ceremony, to focus his attention on the words he is hearing, and to symbolize the search for light, or knowledge. It does not mean he is being tricked or lied to.</p>

<p>Instruction (a) What arrangements are made for the proper instruction of a candidate?</p>	<p>The Worshipful Master of the Lodge bears the full responsibility for making all arrangements for instruction. Under the Mentor Plan used by your Lodge he designates a qualified Brother to act as the candidate's special advisor and instructor (called a Mentor) until he has completely mastered the fundamentals of the three degrees.</p>
<p>Instruction (b) Does that mean that the Mentor serves as "coach" to help the candidate learn his memory work?</p>	<p>No. The work of the Mentor and that of the "coach," who assists the candidate while memorizing his lectures are two separate and unrelated assignments. Mastering the fundamentals means more than learning answers to some questions. The duty of the "coach" is limited to memory work. The Mentor's duty is primarily that of a friendly advisor and counselor, one who answers the candidates questions, anticipates what other questions might be, accompanies him to Lodge, helping him all the while to comprehend the deeper meaning and spirit of Masonry; in other words, to understand "what it's all about."</p>
<p>Internal Qualifications I have been told that it is not the external but the internal qualifications that make a man a Mason. What are these Internal Qualifications?</p>	<p>It is your internal and not your external qualities that recommend you to Freemasonry. Masonic philosophy can only be expressed by the good internal qualities i.e., Faith, Love, Patience, Humility, Moderation, Confidence and Chastity (purity of thought). These we call Positive Expressions. Fear, Hate, Anger, Pride, Greed, Jealousy and Lust are bad (or negative) internal qualities detrimental to the development of a good character or personality. It is readily apparent that the Four Cardinal Virtues of Freemasonry and the first three rungs of Jacob's Ladder. (Temperance, Fortitude, Prudence and Justice and Faith, Hope and Charity), are expressions of a positive internal quality. Decisions made from the negative qualities can only debase and hinder the progressive development of our Masonic Philosophy in our everyday lives. This is also the reason that you will not see non-Masonic titles referenced to Brothers in Lodge. All Masons are equal.</p>
<p>Jewelry Are there any types of Masonic jewelry considered to be improper for a Mason to wear?</p>	<p>Certain designs advertised and sold as "Masonic" jewelry are obviously beneath the dignity of Freemasonry; some are indelicate, coarse, and downright vulgar. In this respect, be governed by what you know in your heart to be the principles of good taste.</p>
<p>Keys and Ciphers</p>	<p>Keys and Ciphers to the Masonic work are declared to be illegal in the Lodge Room and their use is strictly prohibited. Keys and Ciphers are for instructional purposes only and should be kept at home or your place of study. They are never to be brought into a Lodge Room and are never used to assist in opening or closing a Lodge, or in the conferring of a degree. The only exception is for a rehearsal practice or School of Instruction.</p>

<p>King Solomon's Temple - (Its Symbolic Meaning)</p> <p>(a) What is the symbolic meaning of King Solomon's Temple?</p>	<p>Symbolic interpretations concerning the Temple of Solomon, in all of its aspects are practically inexhaustible. All rational opinion, however, seems to center on the symbolic representation of man as a Temple of the Great Architect of the Universe. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" writes the Apostle Paul. "If any man defile the temple of God, him shall God destroy; the temple of God is holy, which temple ye are."</p> <p>Thus when Freemasonry undertakes the idealistic task of elevating mankind through the strengthening of character in the individual, it seeks to so improve each Mason that he, as a symbolic Temple, will be better fitted as a suitable dwelling place for the Great Architect.</p> <p>The chief purpose of Solomon's Temple was to provide such a physical dwelling place. There are many who claim that it was the most perfect edifice ever erected. Be that as it may, the fact remains that perfection was the goal, just as perfection of body, mind and character should be the goal of every Master Mason. Thus, Freemasonry urges each Craftsman to erect the Temple of his character for the same purpose that brought into being the great and perfect Temple of King Solomon.</p>
<p>King Solomon's Temple - (Its Symbolic Meaning)</p> <p>(b) Where was King Solomon's Temple erected?</p>	<p>In Jerusalem, on Mount Moriah, near the place where Abraham, traditional father of the Jews, was about to offer up his son Isaac, and where David later built his altar. The place is now occupied by the Dome of the Rock and the Mosque of Omar. Prior to David's time it was known as the threshing floor of Ornan the Jebusite. David purchased the site from Ornan, but Old Testament writers are not in accord as to the price paid. The writer in the Second Book of Samuel says 50 shekels of silver; the scribe in the Second Book of Chronicles says 600 shekels.</p>
<p>King Solomon's Temple - (Its Symbolic Meaning)</p> <p>(c) How long did it take to build King Solomon's Temple?</p>	<p>Seven and one-half years.</p>
<p>King Solomon's Temple - (Its Symbolic Meaning)</p> <p>(d) How long did the Temple of King Solomon stand before being destroyed?</p>	<p>Slightly more than 400 years. It was completed about 1004 B.C. and destroyed about 586 B.C. by the Chaldeans, or Babylonians.</p>
<p>King Solomon's Temple - (Its Symbolic Meaning)</p> <p>(e) What parts of the Holy Bible refer to the building of King Solomon's Temple?</p>	<p>Narrative accounts may be found in the First Book of Kings, beginning with Chapter 5, and in the Second Book of the Chronicles, beginning with Chapter 2. The two accounts agree in most essentials but not in such details as measurements and the number and classification of workmen employed.</p>
<p>King Solomon's Temple</p> <p>Where can I learn more about King Solomon's Temple?</p>	<p>In the Holy Bible. Read the First Book of the Kings (I Kings), beginning with Chapter 5. Also read the First Book of The Chronicles, beginning with Chapter 2.</p> <p>Bear in mind, however, that the Masonic conception of the Temple is symbolic and sometimes legendary. Therefore, details of construction and development, as presented by Masonic ritual, frequently differ from the Biblical account. As a matter of fact, the accounts in the two books of Kings and the two Books of Chronicles do not correspond in many details. You will learn more about Masonry's legendary Temple of Solomon in the Master Mason degree.</p>

<p>King Solomon's Temple Legend I am puzzled about the many references to King Solomon and his Temple. Was there actually such a thing as Masonry at that time?</p>	<p>Contrary to the conceptions held by many Masons, the Masonic Fraternity was not founded by Solomon, King of Israel. That fact should be borne in mind as you progress through the degrees. Freemasonry as an organized craft came into being many centuries after the reign of Solomon. Those who conceived and assembled the rituals of Masonry created the various Masonic legends connected with Solomon and his Temple as the basis of much of the symbolism with which our ritual abounds. To teach by means of legends associated with actual characters of history is an old and thoroughly respectable method of instruction, particularly in conveying great truths of morality. It runs into difficulties only when he who is taught becomes so unduly concerned with historical accuracy that he fails to grasp the basic lesson of the legend.</p>
<p>Landmarks What are the Ancient Landmarks of Masonry?</p>	<p>Masonic authorities are not in agreement on the subject. The Grand Lodge of England, what with all its tradition of medieval operative Lodges and of the early pre-Grand Lodge speculative Lodges, never has attempted either to define or to enumerate Landmarks. Dr. Albert G. Mackey, an eminent Masonic student and writer, set out in the 1850's both to define and to enumerate. The result was 25 landmarks, most of which contain reference to Mackey's own definition. Some scholars have listed more than 25, others less. The Wisconsin Multiple-Letter Cypher contains Mackey's list of 25 Landmarks for guidance and information.</p>
<p>Law - Civil and Masonic May charges lawfully be brought in a Masonic Lodge for an offense for which a Brother has already been punished by the civil authorities?</p>	<p>Yes. Any breach of good morals, violation of the obligations or the laws of the State or the Grand Lodge, shall be deemed a Masonic offense.</p>
<p>Law, Masonic (a) Where may I obtain information on Masonic Law?</p>	<p>For the newly raised Master Mason, the first step should be to become familiar with Masonic law in his own jurisdiction; hence, he should obtain a copy of the By-Laws of his Lodge and the Constitution and By-Laws of the Grand Lodge of Wisconsin. Then, should the newly raised Master Mason desire to go deeper into the general subject of Masonic law, Mackey's <i>Jurisprudence of Freemasonry</i> is an excellent source book.</p>
<p>Law, Masonic (b) What offenses may subject a Mason to Masonic discipline?</p>	<p>Any violation of Wisconsin Masonic law will subject a Mason to Masonic discipline. Among the most common are:</p> <ul style="list-style-type: none"> • Violation of the laws of the United States or of the State of Wisconsin. • Immorality. • Slander. • Failure to pay Lodge's dues or assessments. • Violation of the obligation pertaining to secrecy. • Disclosing one's vote in a Lodge. • Commercializing Masonic Membership. • Circularizing Lodges or members for purposes not authorized. • Use of spurious rituals.

Law, Masonic (c) What is the punishment for Masonic Misconduct?	Expulsion, indefinite suspension, definite suspension and reprimand in the order here named.
Law, Masonic (d) Preferring Charges. What is the duty of a Mason when he has positive knowledge of serious transgression of Masonic law?	First, it is recommended, although not required, that he report the misconduct to the Worshipful Master. Then, charges may be preferred in the form prescribed. The charges must be specific, setting forth the nature of the offense in detail, including the time and place of its commission, with all other supporting evidence. Names of the witnesses by whose testimony the charges are expected to be proved must be listed. Charges must be in writing and may be preferred either in the Lodge of which the defendant is a member or in the Lodge at the place where he may be sojourning. An affiliated Master Mason has the right to prefer charges.
Law, Masonic (e) Who decides the verdict at a Masonic Trial?	If the accused is found guilty, either in a Lodge trial or in a Trial Commission, appointed by the Grand Master, those Brethren who tried the case (i.e., the members present if a Lodge trial or the members of the Trial Commission) determine by ballot the penalty to be inflicted. They vote first on the most severe penalty and thereafter on the next succeeding grade of penalty. The decision is reached by majority vote. In the case of a tie, the ballot is spread on the next grade of penalty.
Law, Masonic (f) What right does a Mason have to appeal from the verdict of a trial?	One, who has been suspended or expelled, may within 60 days after he has been informed of the action of the Lodge or Trial Commission in his case, make written notice to the Secretary of the Lodge of his intention to appeal. The appeal is forwarded to the Grand Secretary, who in turn submits it to the Grand Lodge at its next ensuing Annual Communication. The decision of the Grand Lodge in the matter is final.
Law, Masonic (g) What is the penal jurisdiction of a Lodge over its members?	The penal jurisdiction of a Lodge extends over all Masons who reside within its "jurisdiction"; i.e., who live nearer its Lodge hall than to any other Lodge hall. A Lodge also exercises penal jurisdiction over its members wherever they may reside. A sojourning Mason is, therefore, under the penal jurisdiction of both his own Lodge and the Lodge in the community where he is residing.
Law, Masonic (h) What is the source and background of Masonic Law?	First, the Old Charges in manuscript form. Many of these date back to the 15th and 16th Centuries. Next, the well-known Constitutions of the Free-Masons, published in 1723 and commonly known as Anderson's Constitutions. These, With the Ancient Landmarks, constitute the background and authority for the Constitution and By-Laws of the Grand Lodge of Wisconsin.
Lawful Information What is lawful information, referred to in the ceremonies of the degrees?	Lawful information that a man is a Mason may be obtained in three ways: <ul style="list-style-type: none"> • By sitting in Lodge with him, • By having another Brother (with whom he has sat in Lodge) vouch for him, • By means of a satisfactory examination before a committee appointed by the Worshipful Master. A letter from a friend introducing "Brother Blank" as a Mason is not lawful information. An avouchment by means of a telephone conversation is not lawful information.
Learning the Ritual How can I obtain help in learning the ritual?	First, acquaint your Worshipful Master with your desire to learn more about the ritual. He will ask some Brother who is proficient in the ritual to instruct you. If your Lodge is one that has a working Craft, you may volunteer for service and thereby prepare yourself for one of the ritualistic parts.

<p>Letter "G" What is the symbolism of the Letter "G"?</p>	<p>It is a symbol of God and of geometry. Uncounted papers, books and articles have been written attempting to attach esoteric meanings to the Letter "G". All of them are complicated and fanciful. In the United States the letter "G" usually is combined with the Square and Compasses in Masonic emblems. The combination is a symbol of Ancient Craft Freemasonry.</p>
<p>Lodge Communications (a) Quorum</p>	<p>A lodge can only open and remain open to transact business or do work when there are present at least three Master Masons who are members of the lodge, one of whom must be the Master or a Warden, except in the case of a special communication to conduct a memorial, when it is permissible for the Master of a lodge to permit a Past Master to open and close the lodge and conduct the memorial service.</p>
<p>Lodge Communications (b) Opening and Closing</p>	<p>At a stated communication a lodge must open and close on the Master Mason degree, on which degree all of the business of the lodge shall be transacted; it may call down to a lower degree for examination or work. "The Master, at his discretion, may close the Lodge of M.M. and open a Lodge of a lower degree for the purpose of examination and/or degree work. The Lodge shall then be closed in due form pursuant to the last degree. "When a communication has been regularly closed, it shall not be reopened. All communications must be closed on the day when opened; trials may be continued from one communication to another. Special communications may be called at the pleasure of the Worshipful Master but at such communications no business shall be transacted other than that specified in the call.</p>
<p>Lodge of Research</p>	<p>A Lodge of Research for the purpose of promoting, encouraging, conducting and fostering Masonic Research has been created by dispensation of the Grand Master and chartered by the Grand Lodge. In Wisconsin, this is Silas H. Shepherd Lodge of Research #1843. Any Master Mason who is a member of a constituent Lodge of this Grand Jurisdiction shall be eligible for membership in the Lodge of Research. Such active membership shall continue only so long as such member is in good standing in a constituent Lodge of this Grand Jurisdiction or a Lodge of a Grand Jurisdiction recognized by this Grand Jurisdiction.</p>

<p>Lodge of the Holy Saints John What is the 'Lodge of the Holy Saints John at Jerusalem"? Why am I said to be from that Lodge?</p>	<p>Many a Mason has been puzzled when called upon to answer the simplest and most natural of questions. There is every reason for confusion, for there is not now and never was such a Lodge. Originally, the Lodges were dedicated to King Solomon. They still are so dedicated in the British Isles. Late in the 16th Century, Masons began to connect the name of the Fraternity with that of Saint John the Evangelist. Other organizations were dedicated to the Saints John as early as the 3rd century, when the Church adopted the two pagan celebrations at the time of the summer and winter solstices and made them Saint John's Day in summer (June 24) and Saint John's Day in winter (December 27). It was wholly natural for operative Masons, having dedicated their Craft to the Holy Saints John, to begin to believe that both Johns were themselves Freemasons. Believing that, the next step was to start thinking about the Lodge to which the two Saints John belonged. Where could it have been, save in Jerusalem? Hence, out of pure imagination and no more, came the reference in ritual to "the Lodge of the Holy Saints John at Jerusalem". But there is symbolism in the answer. We come from an ideal or dream Lodge into an actual workaday world, where our ideals are to be tested. We use the phrase in the Entered Apprentice degree as the starting point for a Masonic career. In doing so we mean only that our Craft is dedicated 'to these two Holy men, whose precepts and practices, ideals and virtues, teachings and examples, all Freemasons should try to follow.</p>
<p>Lost Word What is the Lost Word? What is its Masonic symbolism?</p>	<p>It is a symbol of knowledge of the Great Architect, immortality, of the hidden secrets of nature. Although it is the most important symbol of the Fraternity, few if any are less understood. The Lost Word is not a syllable, or several syllables. "Word" is here used as Saint John used it: "In the beginning was the Word, and the Word was with God, and the Word was God." The Lost Word is not discovered in Freemasonry; Masons are-given a substitute. And why? The paragraphs below tell us why in words that are unforgettable: The Hiramic Legend is the glory of Freemasonry; the search for that which was lost in the glory of life. Never may we find it here. You shall gaze through microscope and telescope and catch no sight of its shadow. You shall travel in many lands far and see it not. You shall listen to all the words of all the tongues which all men have ever spoken and will speak -- the Lost Word is not heard. Was it but a word, how easy to invent another! But it is not a word but The Word, the great secret, the unknowableness which the Great Architect sets before his children, a will of the wisp to follow, a pot of gold at the end of the rainbow. Never here is it to be found, but the search for it is the reason for life. The Sublime Degree teaches that in another life it may be found.</p>
<p>Making a Motion If I want to propose something for the good of the Lodge, how do it?</p>	<p>Any proper motion may be presented to the Lodge by any member at a stated communication. If the proposition involves an amendment to the By-laws of the Lodge, it should be submitted in writing, signed by the movant.</p>

<p>Masonic "Goat" Is there any "rough stuff" or "horseplay" in any of the three degrees of the Lodge?</p>	<p>Is there any "rough stuff" or "horseplay" in any of the three degrees of the Lodge? The ritual of Freemasonry is serious in all aspects, from first to last. At no time does it call for or permit foolishness or "horseplay" of any kind. Anything to the contrary that may be told a candidate, jokingly or otherwise, is false. Further, it desecrates the honorable purposes of our Craft. As a candidate you need have no apprehension as to the manner of your reception or treatment.</p>
<p>Masonic Burial or Memorial What should I do to insure for myself the privilege of Masonic burial or the memorial service, either at home or away from home?</p>	<p>The last rites for a deceased Brother conducted by Lodges in Wisconsin are two in number. Either or both may be conferred, at the option of the Brother's family or next of kin.</p> <ul style="list-style-type: none"> • Traditional Masonic burial, conducted at the grave or mausoleum; • The Masonic memorial service conducted usually at a mortuary or church. <p>Any Lodge in Wisconsin, except the Lodge of Research, is permitted to conduct the burial ceremony or memorial service at the funeral of any affiliated Brother, whether a member or sojourner, when requested to do so by the deceased himself, his immediate relatives or friends. This is generally accepted principle throughout the United States.</p> <p>To insure the privilege of Masonic burial or the memorial service, a Mason should make his wish known to his family, his friends or his Lodge. If he no longer resides in close proximity to his Lodge, arrangements may be made for another Lodge to conduct the ceremonies, for it is one of the most graceful acts of Masonic courtesy to gather as a Lodge and bestow the funeral honors upon a worthy sojourner.</p> <p>A Brother desiring Masonic burial or the memorial service should instruct the members of his family to notify his Lodge, the most convenient Lodge or the Grand Lodge immediately after death. If it is necessary to <u>communicate with another Lodge, the Worshipful Master will perform that service.</u></p>
<p>Masonic Presidents How many Presidents of the United States have been Master Masons?</p>	<p>Fourteen of the individuals who have served as President have been members of the Craft: George Washington, James Monroe, Andrew Jackson, James K. Polk, James Buchanan, Andrew Johnson, James A. Garfield, William McKinley, Theodore Roosevelt, William Howard Taft, Warren G. Harding, Franklin D. Roosevelt, Harry S. Truman and Gerald R. Ford. While Lyndon Baines Johnson was also a member of the craft, he never advanced beyond the degree of Entered Apprentice. To the list the names of Thomas Jefferson and James Madison are often added but the claim cannot be supported by documentary evidence.</p>
<p>Masons who signed the Constitution How many Master Masons signed the Constitution of the United States?</p>	<p>Speakers and writers have made, and continue to make, exaggerated claims in this regard also. The correct number is 13 Master Masons out of a total of 39 who signed the Constitution. The 13 known members of the Craft were George Washington and John Blair, Virginia; Gunning Bedford, Jr. and Jacob Broom, Delaware; David Bearly, Jonathan Dayton and William Paterson, Maryland; Benjamin Franklin, Pennsylvania; John Dickinson, Delaware and Pennsylvania; Rufus King, Massachusetts and Nicholas Gilman, New Hampshire.</p>
<p>Masons who signed the Declaration of Independence How many signers of the Declaration of Independence were Master Masons?</p>	<p>Exaggerated claims as to the number of Masons who signed the Declaration of Independence have been made by Masonic writers and speakers for more than a century. The correct number is nine Master Masons out of a total of 56 who signed the Declaration. The nine known members of the Craft were William Ellery, Rhode Island; Benjamin Franklin, Pennsylvania; John Hancock and Robert Treat Paine, Massachusetts; Joseph Hewes and William Hooper, North Carolina; Richard Stockton, New Jersey; George Walton, Georgia and William Whipple, New Hampshire.</p>

<p>Master Mason Degree Emblems With what principal emblems of the Master Mason Degree should I be familiar?</p>	<p>The Square and Compasses, an emblem which appears in all three degrees; the Trowel, the Three Steps, the Pot of Incense, the Bee Hive, the Book of Constitutions Guarded by the Tiler's Sword, the Sword Pointing to a Naked Heart, the All Seeing Eye, the Anchor and Ark, the Forty-Seventh Problem of Euclid, the Hour Glass, the Scythe, the grave and the traditional emblems which are explained only in a tiled Lodge.</p>
<p>Master Mason Degree First Section What are the essential differences in the first section of the Master Mason degree and the corresponding sections of the two preceding degrees?</p>	<p>The outstanding difference, of course, lies in the character of the numerous and weighty obligations which are assumed by the Master Mason. With all possible emphasis it should be stressed that each one of the points of his obligation is an important and complete entity; each is to be most rigidly observed and practiced. There is no recourse from any of them. All are binding, forever. If the new Master Mason will thoughtfully review his obligations, from time to time, he will constantly be aware of his responsibilities and will realize that each point has a highly important purpose and fits perfectly into an over-all pattern which has been designed to establish his proper relationship to the Fraternity and to the Great Architect of the Universe.</p>
<p>Master Mason Responsibilities (a) What rules should govern my behavior as a Master Mason?</p>	<p>Volumes have been written on this subject; other volumes might well be written. One of the best answers may be found in this handbook under the heading "Masonic etiquette."</p>
<p>Master Mason Responsibilities (b) Attendance. What is the duty of a Mason with respect to attendance?</p>	<p>The Old Charges cite the medieval law that in Ancient Times no Master or Fellow could be absent from it (his Lodge) , especially when warned to appear at it, without incurring a severe Censure, unless it appeared to the Master and Wardens that pure necessity hindered him. Modern Speculative Freemasonry has no minimum attendance requirements; offers no attendance prizes, prescribes no penalty for absence. But certainly a Master Mason is morally obligated to be loyal to the Lodge which permits him to enjoy the benefits of Freemasonry and this includes at least occasional attendance at the meetings of the Lodge. No matter how small and modest it may be; no matter how many additional degrees he may have received, a Mason never outgrows his Lodge and should never fancy that he has.</p>
<p>Master Mason Responsibilities (c) Investigation - To whom should the investigation of a petitioner for Masonry be entrusted?</p>	<p>Only to those members who, in the opinion of the Worshipful Master, are most likely to make a prompt, complete and impartial inquiry into all the phases of a petitioner's character which will determine whether he is worthy to be made a Mason.</p>

<p>Master Mason Responsibilities (e) Balloting on petitioners. Under what circumstances should I use the black ball (cube) in balloting?</p>	<p>A Mason should not hesitate to use the black cube in balloting on a petitioner for membership if he is convinced in his heart, after due inquiry into his own motives, that the petitioner is unworthy. Personal likes, dislikes, misunderstandings or grudges should be put aside in that solemn moment. The only standard which should govern a Mason's action in balloting should be; will this petitioner uphold or injure the good name of Freemasonry should he become a member, i.e. is he morally fit to become a Freemason? If possible, a gentler way to block a petitioner who is not worthy is to file an objection with the Worshipful Master of the Lodge. This can be done in private and with anonymity. This compels the Worshipful Master to pull the petition before it is rejected in open Lodge.</p>
<p>Master Mason Responsibilities (f) Secrecy - Has a Mason the right to declare how he voted or inquire of others how they voted on a ballot?</p>	<p>No. Wisconsin Masonic law provides that "the ballot must be free and secret. No ballot shall be reconsidered. Any violation of these provisions shall be considered a Masonic offense." And remember, when Masonic law says "the ballot must be free and secret," it means just that - secret as far as other non-Masons are concerned. For a Mason to reveal the result of a ballot to anyone including his wife or members of his family is one of the most reprehensible of all Masonic offenses. See (Secrets of a Master Mason).</p>
<p>Master Mason Responsibilities (g) Examination of a visitor - If I am appointed to examine a visitor to my Lodge, what should I do?</p>	<p>Proceed according to the procedures specified in the Wisconsin Multiple-Letter Cypher under "Examination and Reception of Visitors."</p>
<p>Master Mason Rights (a) Masonic burial</p>	<p>Any Mason, whether he be Entered Apprentice, Fellowcraft or Master Mason, may receive a Masonic burial if requested by his survivors.</p>

<p>Master Mason Rights (b) Masonic relief</p>	<p>The expression, "If you ever need help, just call on the Masons," is one of the most misunderstood of all the many popular beliefs regarding Freemasonry. When grandfather told his daughter to "call on the Masons" if she needed help, that did not mean that relief could be provided for the descendant of a Mason for the asking. It did mean that the wife or minor child of a Mason, living or dead is entitled to Masonic relief under the same conditions that would apply to a Master Mason.</p> <p>In Wisconsin, each Lodge is a judge of whether or not relief should be extended to a Mason or his family. For example, it is conceivable that a man or his family may have relief extended where he has been suspended for non-payment of dues. The Lodge judges each case on its merits.</p> <p>Wisconsin holds to the principle that the adult child of a Master Mason is not considered an orphan in the Masonic sense. Also, it is a generally accepted principle that the widow of a Master Mason, upon remarriage, forfeits any claim to Masonic consideration on the membership of her previous husband.</p> <p>A Master Mason is obligated to a worthy Brother and to a worthy Brother's widow and orphans to the extent of his own ability.</p> <p>A Lodge which finds a sojourning Mason, his widow or orphans in destitute circumstances should afford them temporary relief, in the meantime notifying the Lodge to which the Brother belongs and thereafter be governed by that Lodge's instructions.</p> <p>When a stranger representing himself as a Mason applies for relief to another Mason, the usual practice is to refer the needy Brother to the Worshipful Master of the Lodge. Often times this is the means of detecting impostors.</p>
<p>Master Mason Rights (c) What about visitation? If I want to visit another Lodge, how do I proceed?</p>	<p>To visit a Lodge, a Brother must be able to exhibit a current dues card and, if not vouched for by a Brother, he must pass a satisfactory examination before an examining committee on the essentials of the highest degree, in which the Lodge shall be at labor.</p> <p>No visitor can be received into a Lodge if a member of the Lodge present objects.</p>
<p>Master Mason Rights (d) What about special favors? Will I get any, now that I am a Master Mason? How much additional influence will I have? Will I get a better job if my boss is a Mason, or will the chief of police "fix" my ticket for a traffic violation if he is a Mason?</p>	<p>Freemasonry does not seek to disregard the laws of the land and no Mason should ask or expect favors to which others would not be entitled.</p> <p>Those who seek through Freemasonry to gain special favors, get a better job or escape justice have missed something somewhere along the way. They do not comprehend the meaning of Masonry, nor will they ever reap the real benefits it bestows, because such benefits are not apparent to the selfish eye.</p>

<p>Metallic Deposit What connection has "something of a metallic substance" with Masonic charity?</p>	<p>This ceremony is often called the Rite of Destitution. It is to remind us that other persons about us are actually without resources, as we at one time found ourselves. Masons therefore are charged to provide physical relief within the limits of our ability.</p> <p>Masonic Charity is not confined to money, however. It encompasses thought and time devoted to those in need; visiting the sick; assuring the unfortunate of our interest and concern; sympathizing with those who suffer, or who are grieved; and particularly in exercising tolerance toward those whose opinions or beliefs may differ from ours.</p>
<p>Morgan Affair</p>	<p>In 1825, a Mason by the name of William Morgan became a member of Royal Arch Masonry (the York Rite) in Western Star Chapter at Le Roy, New York, a few miles east of Batavia. Later in 1826, he was denied membership in a new Royal Arch Chapter in Batavia, New York. His Masonic credentials were questioned along with his intent for membership. He was not very popular among his Masonic brethren because he had threatened to publish the so-called Masonic secrets. Although there is no proof of who actually did it, the printing plant owned by Morgan and his partner, David C. Miller, was destroyed by fire. Morgan was later arrested for a two dollar debt and jailed. One evening a few men called on him, assisted with his release from jail, and took him away. Morgan was never heard of again. Individuals used this incident, along with other concerns, to form the "Anti-Masonic Party."</p>
<p>Northeast Corner What is the significance of the Northeast Corner?</p>	<p>Northeast is the point midway between the darkness of the North and the brilliance of the East, a point chosen by ancient builders as the point of beginning, a spot to mark a birth, the commencement of a new structure.</p> <p>For that reason cornerstones are laid in the Northeast corner. For the same reason the Entered Apprentice stands in the Northeast corner of the Lodge. He has but laid the foundation on which to build his future moral edifice.</p> <p>His position symbolizes the end of the preparatory period and the beginning of the constructive period of life.</p> <p>He who stands in the Northeast corner of the Lodge, a "just and upright Mason," is himself a cornerstone of the Lodge which will be. For a Lodge is erected not only by, but upon her sons. The Entered Apprentice of today is the veteran Mason, the dependable "pillar of strength" in the Lodge of tomorrow.</p>
<p>Obligation What is the real purpose of the obligation?</p>	<p>The word obligation means a promise; that which enjoins obedience. It comes from the Latin word obligare, meaning to bind.</p> <p>The obligation and the manner in which it is taken constitute visible and audible evidence of the candidate's sincerity of purpose. Without it nothing he might say or do could be considered binding. By taking it he gives irrevocable evidence of his intentions.</p> <p>Thus the Fraternity not only binds him to certain responsibilities, but also protects itself against a revelation of the secrets of Freemasonry, which have to do chiefly with the methods of recognition and of symbolic instruction. (See Secrecy).</p> <p>Obligation must not be confused with the word oath, which is the binding clause at the end of any formal, legal or Masonic promise. In a court of law a witness takes an obligation to "tell the truth, the whole truth and nothing but the truth." Then he ends by saying "So help me, God" which is the oath. The oath is thus symbolic of man's fear of God; obligation signifies the promises and agreements made preceding the oath.</p>

<p>Oblong Square Why is a certain square termed an 'Oblong Square'?</p>	<p>An oblong square has its greatest length from east to west, its breadth from north to south. During the Solomon era the world was supposed to have that oblong form, its boundary lines circumscribing and including that portion known to be inhabited in the days of Solomon. The oblong square, thus visualized, enclosed the whole of what was then supposed to be the inhabitable globe. The word "square" did not originally denote a figure with four equal sides, but any figure which had right angles on all four corners. Hence, "oblong square" meant anciently what the nouns "oblong and rectangle" mean today.</p>
<p>Officers: Selection and Election How often and at what time are the officers of a Lodge elected?</p>	<p>In Wisconsin, officers of a Lodge are elected annually at a regular communication in November or December. Special elections to fill vacancies may be held at other times, subject to dispensation from the Grand Master.</p>
<p>On the Level</p>	<p>To a Freemason, on the level means just that — all Freemasons are Brothers who meet on the same level, regardless of their social or economic status outside the lodge. Princes, presidents, and captains of business are no better or more important than bus drivers, plumbers, and paper boys when they sit in the lodge together. Masonry does not detract from a man's accomplishments, nor does it exalt him above his Brothers because of his position outside the lodge.</p>
<p>On the Square</p>	<p>When a stonemason cuts a block to use in the construction of a building, it must be perfectly shaped so that it will support the other blocks that surround it. The block's sides must all be perfectly straight with no faults, so that it will do its part as just one small piece of a much larger building. To check the reliability of his workmanship, the stonemason uses a tool called a square, shaped like a right angle, to determine whether the sides and angles of the stone are perfect. Freemasons use the term on the square to describe their trust in each other. A man who is on the square is honest and reliable, and is a strong part of the whole community around him. The term on the square is also used to mean "just between you and me." When one Mason tells another Mason something he'd like to be kept private, he'll often say "This is on the square."</p>
<p>Operative and Speculative What is the difference between Operative and Speculative Masonry?</p>	<p>Operative Masonry was the immediate predecessor of Speculative Masonry. It was that period in Masonic history which extended up to the early years of the 18th Century, when members of the Craft were operative stone masons, actually engaged in the construction of buildings. They were the most skilled artisans of their day. Much of their labor was devoted to the erection of castles, manor houses and the great cathedrals which dot the landscape of Europe and the British Isles. Speculative Masonry refers to our Craft as it developed from the final years of the operative era to modern times; particularly since 1717, when the first Grand Lodge was constituted. The actual working tools of the builders, or operative Masons, such as the gauge, the gavel (or maul), the square, plumb, level, trowel, etc., are used by Speculative Freemasons as symbolic tools in the erection of their personal spiritual temples, "houses not made with hands." They have become powerful symbols which carry moral and spiritual lessons to a Speculative Craft. Thus, through these symbolic "working tools" Freemasonry has become a system of ethics inculcating the principles of right conduct - a way of life. See (Free and Accepted).</p>

<p>Operative to Speculative When and why did Masonry change from Operative to Speculative?</p>	<p>The change occurred gradually over a period of almost a century, from the latter half of the 17th Century to the first three or four decades of the 18th. Gentlemen of that day, including rulers and high ranking officials, who had no desire or intent to become stone masons or builders, sought membership in the Operative Lodges for the many spiritual and cultural advantages they offered. By consent they were admitted and became "accepted" Masons whose interest in the Lodge was purely "speculative." Actually, there were two reasons for the decline of operative Masonry. The invention of printing made the "secrets" of the builders' art available to all, whereas those "secrets" had long been the property of the masons' guilds. The operative craftsmen, therefore, lost their monopoly on the knowledge of building. Secondly, the decline of the Gothic style of architecture used in most of the magnificent structures of exceptional beauty in Europe and the British Isles. Hence, the demand for builders and architects gradually diminished until the very existence of the operative Craft was threatened. Had the interest in Speculative Masonry with its corresponding increase in the number of "accepted" Brethren not occurred, it is possible that the Craft would have passed into oblivion.</p>
<p>Parliamentary Law Why does parliamentary law not apply in a Lodge?</p>	<p>Parliamentary law, which governs the usual body of men assembled in any organization, cannot govern a Masonic Lodge. A Master may put a motion which has not been proposed or seconded. He can close debate at his pleasure. He does not have to put a question even after debate if he does not desire to do so. He entertains no motion to lay on the table or to postpone or to adjourn. No one can move the previous question in a Masonic Lodge and so on. The reason is found in the responsibility which is the Master's. The Grand Lodge and the Grand Master hold him responsible for everything that happens in his Lodge. There are certain things that he cannot do without Lodge action, such as spend Lodge money. He cannot open before the time stated in the By-laws for a regular communication. But the Lodge cannot dictate to him what can be discussed and, if in his judgment, something should not be discussed or acted upon, it is for him and only for him to say that it should or should not. Were it otherwise, a Lodge might run away with him, and in enthusiasm do that for which the Grand Lodge or Grand Master would censure or punish him. Therefore, the Master has full control of debate, and work, and acts; ordinarily parliamentary law, which might interfere with that control, does not apply. The Master's Guide to Parliamentary Procedure governs Masonic parliamentary procedure in Wisconsin.</p>
<p>Petitioner (a) What are the Qualifications of a petitioner for Masonry?</p>	<p>Membership in a Masonic Lodge in Wisconsin is limited to adult males who are of good character and reputation. No religious test is required except a belief in the Deity. A petitioner need not be a Christian. He need not be an American citizen. There are no exclusions because of race, color or national background. See (Clandestine) and (Prince Hall Masonry).</p>

<p>Petitioner (b) Are there certain situations or conditions under which a petitioner would be excluded?</p>	<p>Yes. Masonic Lodges in Wisconsin are not permitted to initiate any candidate --</p> <ul style="list-style-type: none"> • Who has not made a declaration of his belief in the Deity. • Who is not of lawful age, as defined by the Grand Lodge. • Who is not properly recommended by at least two members of the Craft, one of which must be a member of the Lodge petitioned. • Who cannot read or write the English language. • Who, because of conscientious scruples, cannot take an oath or is unwilling to affirm in the name of Deity. • Who is physically unable to conform to the spirit of the ceremonies. • Who has been elected to receive the degrees, but later is disqualified because an objection has been made prior to his initiation.
<p>Phraseology Why does the ritual use so many odd and unfamiliar words and phrases and especially so many repetitions?</p>	<p>During the 18th Century when much of the first ritual was being compiled, not only did it partake of the language and idioms of that period, but it used many words and phrases of an earlier day when all Masonry was made up solely of Operatives.</p> <p>For example, you already have encountered several word-pairs, which make interesting studies: "duly and truly", "worthy and well qualified", "free will and accord", "parts and points", "hail and conceal."</p> <p>Why the repetition? Is it only for emphasis, to "clinch" the attention of the candidate? No, it is more than that.</p> <p>In Middle English writing, especially in the 13th and 14th Centuries when Freemasonry was in the process of formation, England had two languages. One was Norman-French, the other Anglo-Saxon. To make sure of understanding, word-pairs were much in use, a word of similar meaning being taken from each language. The apparent redundancy of expression in a number of places in Masonic ritual may be traced back to the Middle Ages. The fact that we persist in perpetuating such usage now, when clarity of thought and understanding might be served as well with one word, is one of the many proofs that Freemasonry delights to cling to the old and venerated because it is venerated and old.</p>

<p>Point within a Circle What is the significance of the parallel lines and the point within a circle to which reference is made in one of the lectures?</p>	<p>Ritualistically, the point within a circle is a symbol of conduct; a standard of right living. The symbol has an extreme antiquity. Early Egyptian monuments are carved with the Alpha and Omega or symbol of God in the center of a circle embordered by two upright parallel serpents, representing the power and wisdom of the Creator.</p> <p>The symbol apparently came into Masonry from an operative practice, known to but a few Master Workmen on cathedrals and great buildings. Any schoolboy knows it now; put a dot on a circle anywhere; draw a straight line across the circle through its center; connect the dot with the points at which the line through the center cuts the circle; the result is a right angle.</p> <p>This was the Operative Master's great secret - knowing how to "try" the square. It was by this, that he tested the working tools of the Fellows of the Craft. If he often did so, it was impossible either for their tools or their work "to materially err"...</p> <p>Ascribing the lines to the Holy Saints John and putting the Great Light on top are modernism, carrying out the ritualistic symbolism while neglecting that of the original meaning of the point within the circle; that of a means of making working tools correct in angle, to the end that stones and buildings might be square, level and plumb.</p>
<p>Politics Do Freemasons meddle in politics?</p>	<p>If they do, in the character of Freemasons or in the name of the Fraternity, they are guilty of one of the most serious of all Masonic offenses.</p> <p>The prohibition against discussion of partisan politics and sectarian religion in the Lodge, or any Masonic gathering, goes back to the early history of our Fraternity. It is set forth in the second paragraph of the sixth of the Old Charges. See 'Religion).</p> <p>These prohibitions apply even if it is "my own" political party; even if it is "my own" religion. We must remember always that the great aim of Freemasonry is to unite men, not divide them.</p> <p>Grand Lodge proclaims the position of our Craft most effectively when it asserts that "this Grand Lodge affirms its continued adherence to the ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics or other topics likely to excite personal animosities."</p> <p>It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness and welfare, for Masonic bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way to attempt to procure the election or appointment of government officials or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason will act in a civil life according to his individual judgments and the dictates of his conscience.</p>

<p>Prayers Is it mandatory to use prayers as they appear in the Wisconsin Multiple-Letter Cypher?</p>	<p>Yes, as they appear within a degree. The prayer offered by the Chaplain when you were first received into the Lodge is one to which any Freemason, of any religion, anywhere in the world, might respond, "So Mote It Be." It conveys the quality of universality, which is one of the proud boasts of our Fraternity. Chaplains and others who offer prayer in Lodge sometimes forget that Masonry is universal, or ignore the fact and insist on their own religious terminology. The universal nature of Masonry should never, under any circumstances, be forgotten or ignored, even if every member present is of the same religious belief. Learn that as the youngest Entered Apprentice and you will be able to help others understand that universality in Masonry means universality - all the time. Opening, closing or additional prayers may be modified to fit the need of current circumstances.</p>
<p>Preliminary Declarations Are any preliminary declarations required from a candidate before he can be initiated?</p>	<p>Yes. You will find them in the Wisconsin Multiple-Letter Cypher. They are simple and direct, going to the heart of the candidate's motives. These declarations are quite old. They appear, in virtually the same words, in the earliest editions of William Preston's Illustrations of Masonry, published in London in 1772. Assuming that the candidate has not seen the questions in advance or otherwise been prompted, his favorable response to the Senior Deacon at this point indicates that he actually has been "prepared in his heart" and not merely persuaded by others.</p>
<p>Preparation What is the meaning of the preparation of the candidate? When is he referred to as "duly and truly prepared?"</p>	<p>The wearing of special garments furnished by the Lodge is symbolic. It emphasizes the concern of Freemasonry with a man's internal worth, rather than with external adornments of position, wealth or environment. The lesson of the level is taught at the outset, without a level being present, for here is a man dressed in the same garb that every other Mason wore when he received his degrees. By wearing these garments the candidate also signifies the sincerity of his intentions. Blindfolding a candidate is symbolic of that state of darkness in which he represents himself. It is not to keep him from seeing the Lodge room, or the officers or the Brethren but to make a deep and lasting impression on his mind, that Masonically, he has no light, or but partial light and that only by the consummation of the ceremonies for which he has asked and which the Lodge has granted, may he receive that Masonic light which will enable him to "travel in foreign countries and receive Master's wages." The cable tow symbolizes the length or extent of a Mason's responsibility as measured by "the scope of his reasonable ability" to live up to his obligations.</p>
<p>Prepared in My Heart Why is it said that a candidate for Masonry must first be prepared in his heart?</p>	<p>From the earliest times the heart has been regarded as the seat of the affections, passions and desires. Hence, we look upon all the actions of a man's life as having proceeded from the heart. When we speak of a "clean" and a "pure" heart we mean that an individual is clean and pure in his thoughts and actions. Fundamentally, Masonry's first concern is with the strengthening of the character of the individual man. Here again, we refer to this character building process as the "erection of a spiritual temple within the hearts of men." And so, unless the heart (that is, the seat of the affections and desires) is receptive, the mind will not properly respond to this basic objective.</p>

<p>Prince Hall Masonry Are Prince Hall Lodges clandestine?</p>	<p>As far as Freemasonry in Wisconsin is concerned, there is no such thing as "Black Masonry" or "Black Lodges," or "White Masonry" or "White Lodges." There are only regular Lodges and clandestine Lodges, made up of recognized Masons or of men who only claim to be Masons.</p> <p>In common with most other recognized Grand Lodges, Wisconsin has official Standards of Recognition that are applied whenever another Grand Lodge seeks recognition. They follow the standards adopted by the United Grand Lodge of England. Nowhere, directly or indirectly, do these standards mention racial origin or color of skin.</p> <p>Thousands of men whose skin is black belong to recognized Masonic Lodges in many parts of the world, including the United States. The regularity of these Brethren is beyond question. Both Lodges and their individual members are recognized by the Grand Lodge of Wisconsin. Color of skin has no bearing whatever on such recognition.</p> <p>On the other hand, many men whose skin is white belong to organizations not recognized as Masonic in many parts of the world, including the United States. They are not acknowledged as Masons by the Grand Lodge of Wisconsin, nor indeed, by any other regular Grand Lodge. Here again, color of skin does not enter into the act of recognition.</p> <p>The all-important factor in recognition is regularity of origin and practice. If the organization claiming to be Masonic is of undoubted regularity, if it meets those Standards of Recognition applied to all other Grand Lodges of Freemasons, then it is regular regardless of what color of skin its individual members may have. But if it is not of undoubted regularity; if it does not meet those Standards of Recognition that are applied to other Grand Lodges, then it is clandestine, whether the skin of its individual members be black, white, yellow, red or brown. See (Petitioner) and (Clandestine).</p>
<p>Prohibited Discussion What subjects are barred from discussion In a Masonic Lodge?</p>	<p>Any subject which might create friction or contention between Brethren bound by a mystic tie. Freemasonry seeks to unite men not to divide them. Specifically two subjects are prohibited in Lodge discussion; partisan politics and sectarian religion.</p> <p>Sectarian religion does not refer to Christian denominations; it refers to Christianity the same as any other of the world's several religions. That means that Christian sermons should not be delivered at Lodge gatherings, nor should Christian symbols be displayed to the exclusion of those of other religions.</p> <p>Though our lodges display the Holy Bible upon the altar, it is proper also to display or obligate men on the Volume of Sacred Law of their choosing.</p> <p>The prohibition or discussion of religious subjects in Masonic meetings applies to Masons even if every member of the Lodge is of the same religious belief.</p> <p>The prohibition or discussion of political subjects in Masonic meetings applies to Masons even if every member of the Lodge is of the same political party.</p>

<p>Pythagoras Who was Pythagoras, and why is he credited with having discovered the 47th Problem of Euclid if it was known long before his time?</p>	<p>Pythagoras was born about 582 B.C., was educated in Egypt and Chaldea and then returned to Crotons, a Greek city in southern Italy, in 530 B.C. He organized a group to which he taught a system of political, moral and social living based on the idea that life on earth is purification of the soul. He left no books. What little we know about his ideas has come down to us from his followers. The group made great advances in mathematics and astronomy.</p> <p>At the same time William Preston prepared his lectures that constituted his Illustrations of Masonry, published in 1772, it was believed that Pythagoras was the discoverer of the 47th problem. This book is the basis of our ritual.</p> <p>The ritual at this point is not factual. References to Pythagoras are purely fanciful. For example, he is stated in our ritual to have "sacrificed a hecatomb" (one hundred head of cattle) upon discovering the 47th Problem of Euclid. But, says Carl H. Claudy- "Pythagoras was poor and could hardly have possessed a hundred head of cattle. He was a vegetarian and revered animal life; he would not have killed one cow, let alone a hundred, to celebrate his discovery. He may have cried "Eureka," but could hardly have been raised to the Sublime Degree of Master Mason which did not take even an ancient and simple form until centuries after he died."</p>
<p>Raising Why is it said that a candidate is "raised to the Sublime Degree of Master Mason?"</p>	<p>In this section the Sublime Degree departs utterly from the familiar. Instead of being concerned with moral principles and exhortations, as in the first degree, or with architecture and learning, as in the second, it answers the cry of Job, "If a man die, shall he live again?"</p> <p>The degree delves into the deepest recesses of man's nature. While it leads the initiate into the Sanctum Sanctorum of the Temple, it probes into the Holy of Holies of his heart.</p> <p>As a whole the degree is symbolical of that old age by the wisdom of which we enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.</p> <p>It is much more than that. It is at once the universal and yearning question of man throughout all ages -- and its answer. It teaches no creed, no dogma, no religion; only that there is hope of immortality; there is a Great Architect by whose mercy we may live again; leaving to each Brother his choice of interpretation by which he may reach the Great Beyond.</p> <p>When the lesson of the greatest hope and the dearest wish of all mankind is made manifest, the Sublime Degree turns to this life and this Brotherhood, and in the symbolism of the Lion, the exposition of the Five Points of Fellowship, the means by which a Mason may claim all that a man may from his Brother, and the Word, ties together the Hiram Legend and daily living in a manner which no thoughtful man may see and hear without a thrill; a way at once awe-inspiring and heartening, terrible but beautiful, sternly compromising yet strangely comforting.</p> <p>It is because the degree is all this and more, much more which cannot be put into words, that it means so much to those of whom it becomes a part. The ceremony is not of the earth but of that land of the inner life, that home of the spirit where each man thinks the secret thoughts he tells never - never.</p>

<p>Religion Is Freemasonry a Religion?</p>	<p>Though religious in character, Freemasonry is not a religion, nor a substitute for one.</p> <p>A religion is any system of belief, worship, conduct, often involving a code of ethics and a philosophy. It connotes some particular religion. Freemasonry is nonsectarian. Before its altar Christian, Jew, Mohammedan, Buddhist, Gentile and Confucian, may kneel together.</p> <p>Masonry accepts good men who are found to be worthy, regardless of their religious convictions and strives to make better men of them by emphasizing a firm belief in the Fatherhood of God, the Brotherhood of Man and the Immortality of the Soul.</p> <p>Freemasonry is religious in that it teaches monotheism. The Volume of the Sacred Law is always open upon its altar whenever a Lodge is in session. Reverence for GOD is ever present in its ceremonial. Its Brethren are constantly taught lessons of morality. Yet it is not sectarian or theological.</p> <p>Religious men go to their church or synagogue, not to their Lodge to worship their Creator. They go to their Masonic Lodge to learn moral truths and how to apply them to their everyday home and business lives.</p> <p>The Rev. Thomas Sherrard Roy, D.D., distinguished Baptist clergyman, phrases it in this way: "It does not unite races, it unites men. It says that men of different religions, and maintaining those differences, can form a union that transcends the differences of country, sect and opinion."</p>
<p>Resigning from a Lodge If I desire to terminate my membership, how may I do so honorably?</p>	<p>You may direct a request in writing to your Lodge asking for a resignation, which is a document certifying that you have withdrawn, and that at the time of your withdrawal you were in good standing. In other words, a resignation is an "honorable discharge."</p> <p>Certain regulations and restrictions govern the issuance of resignation and you should be familiar with them before making a request for a resignation.</p>
<p>Ring, Masonic What is the proper way to wear a Masonic ring?</p>	<p>There is neither a proper nor an improper manner of wearing a Masonic ring. Freemasonry thinks highly of the individual -so much that it leaves a few choices to him.</p> <p>So the proper way to wear your Masonic ring is the way that seems proper to you.</p> <p>If you want to wear your ring with the Square and Compasses right side up as you look at it, go ahead. It is your privilege and there are excellent reasons to support you.</p> <p>If you want to wear your ring with the Square and Compasses right side up to the observer, go ahead and blessings on you. There are excellent reasons for wearing it that way too.</p> <p>Just wear the ring honorably. That is the important consideration. As a badge of honor testifying to the dignity and high purpose of Freemasonry, always; as a means of getting favors beneath the dignity of the Fraternity and to which you are not entitled, never. Wear it in such a manner that both the ring and its wearer will reflect credit upon our ancient Craft.</p>

<p>Ritual - Its Importance Why is the ritual regarded as so important to Masonry?</p>	<p>Freemasonry's ritual, says Carl B. Claudy, "is the thread which binds us to those who immediately preceded us, as their ritual bound them to their fathers, our grandfathers. The ritual we hand down to our sons and their sons' will be their bond with us and through us with the historic dead."</p> <p>It is understandable that one of the great appeals of Masonry to the individual Mason is "The Work," for its rituals constitute the source books from which our Craft can prove where it came from and, to some extent, just about when.</p> <p>Truth may be taught without ritual, but truth taught by ritual is always taught as the original teachers desired and makes a lasting impression upon the mind.</p> <p>Man has always devised ceremonies of initiation for his organizations. The Indians had them. So did savage tribes and ancient religions. Crafts and guilds in all ages have had certain preparatory rites. Many modern churches have set forms for religious worship.</p>
<p>Ritual - Its Origin How and when did the ritual originate?</p>	<p>What we know as the ritual was not originally composed as a ritual or series of ceremonies. It was called "The Work", and was the perpetuation of the usages, activities and practices of the day by day work and customs of the Operative Masons.</p> <p>During the latter part of the 17th Century when the Operatives began to admit non-operative or "Speculative" members, the Work gradually became more ritualistic and symbolic.</p> <p>And so the ritual came to us from many sources. For almost a century it had been put together bit by bit - here a paragraph, there a symbol. Old traditions had been woven into its fabric with the homilies of clergymen and the dissertations of scholars.</p> <p>It is important to remember that we did not receive our Masonry from one source, but several; nor did we obtain it as a whole. The Mother Grand Lodge was constituted at London in 1717. After eight years other Grand Lodges were erected in the British Isles: one in Ireland, one at York, one "south of the River Trent", one in Scotland and, in 1751, a group in London known as the "Ancient" Grand Lodge. Each had its own version of the work, but in no one of them was there an official, uniform ritual. These were the conditions that prevailed when the first Lodges were established in the American colonies. The early Lodges had charters from two Grand Lodges in England, from Ireland, from Scotland and from France, each with its own system of working, so that, to this day, our American rituals sometime lean to more than one Grand Lodge.</p>

<p>Ritual - Number of Degrees Why does a Lodge have but three degrees and not four or seven or a large number, as have other branches of the Fraternity?</p>	<p>There is the numerical symbol of the equilateral triangle, which is man's earliest symbol for the Great Architect of the Universe. It was the most sacred number at the dawn of civilization.</p> <p>Masonry emphasizes three degrees, three principal officers, three Great Lights, three Lesser Lights, three steps on the Master's carpet, three principal rounds on Jacob's ladder, three Grand Columns.</p> <p>It is worthy of note, however, that only two degrees were being conferred by Lodges up to 1700 or shortly thereafter. A century or half-century earlier, there is much to suggest there may have been but one. The two degrees, that of Initiate or Apprentice and that of Fellow, were not all identical with our first two but probably covered most of those degrees together with our third.</p> <p>Rather early in the 18th Century a few Speculative Lodges began to admit Apprentices, pass them to the degree of Fellowcraft and make them Master Masons in three separate steps. By 1730 quite a number of Lodges were working the third degree, complete with its legend. Three degrees were officially recognized in the 1738 Constitutions, although for long afterwards some Lodges persisted in confining their labors to the old degrees.</p>
<p>Roman Collegia</p>	<p>During domination of the Roman Empire, we find more highly organized groups of tradesmen and artisans designated as the Roman Collegia. These were societies of Men with a common purpose or goal, some associated by reason of a craft or trade, and others because of similar political or religious views. Each had its own leader, called the Magister, or freely translated, Master. Each had its own peculiar rites or initiation, customs, and regulations. Among these collegia was the College of Architects, Members of which had much prestige and possessed privileges and freedoms denied to others, because of the great importance placed on building at the time. It is further pointed out by Delmar Duane Darrah in his book, The History and Evolution of Freemasonry, that the collegia were the forerunners of societies of workmen and artisans which organizations, through various periods of rise and decline, finally after eighteen hundred years of constant evolution have culminated in Freemasonry.</p>

<p>Secrecy Is Freemasonry a secret society?</p>	<p>Freemasonry in the United States is secret only in the manner by which one Brother recognizes another. It is not a secret society, but a society with secrets.</p> <p>Freemasonry makes no attempt to conceal its existence, its principles or its aim. Its members proudly declare their affiliation. Masonic buildings are publicly located and clearly identified. Gatherings of its members are frequently public, with announcements published in the press. Its constitutions are printed for all to see and its rules and regulations are available for inspection.</p> <p>Specifically, that which our Craft reserves for members only may be enumerated as follows:</p> <ul style="list-style-type: none"> • The Legend of the Third Degree, • The means of recognition, • The methods of conferring degrees, • The obligations of those degrees and, • The ballot of every Brother. <p>To the above should be added the normal private business of any organized society, particularly that which affects the status of an individual person's membership or rejection.</p> <p>In countries where totalitarian governments have outlawed membership in organizations which support freedom, a member's status may be his secret for safety reasons!!</p>
<p>Secrets of a Master Mason What are the real secrets of Masonry?</p>	<p>Freemasonry's principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.</p> <p>This does not mean that the internal affairs of a Lodge may be discussed by its members outside the Lodge hall; they should not be so discussed, particularly with non-Masons.</p> <p>In those matters which affect the business of his Lodge, silence and circumspection are strictly enjoined on every Mason. And that means all business, especially that which affects the status of an individual Brother's membership.</p> <p>The internal affairs of a Lodge are private and should be treated by every member, just as he would treat the private affairs of his own family. Besides, to reveal the private business of a Lodge is a violation of a Mason's obligation. See (Secrecy) and (Master Mason Rights).</p>

<p>Signs, Words and Tokens What importance is attached to the signs, words and tokens of Freemasonry?</p>	<p>It is essential for Masons to know and be able to use these as a means of recognition. There are times in the life of almost every Mason when it is desirable to make himself known, or to recognize another as such. A token is a grip or handshake that is used by Freemasons to identify each other. Each of the degrees of Masonry has its own handshake that identifies the level of proficiency attained by a member. It enables one Mason to silently know another one without either calling attention to himself.</p> <p>Although by themselves they are not sufficient proof of membership in the Fraternity, they constitute links of great importance in the chain of evidence. They are a necessary part of a Brother's examination for admittance as a visitor to a Lodge, in the absence of proper avouchment.</p> <p>It is important to remember also that each sign, word and token has a symbolic meaning, which should enrich your mind and improve your conduct as a Mason.</p> <p>The due-guards, signs, grips and words of the degrees should be rehearsed frequently in the presence of well-informed Brethren in order that the new Mason may become proficient and understanding in their use. Precision in the execution of all movements connected with all signs and grips is a splendid attribute for any Mason to cultivate. It not only gives evidence that he understands the meaning of what he is doing but also indicates his respect for the dignity of his membership. Movements that are careless, half-hearted or sloppy are unsightly and have no place in a Masonic Lodge.</p>
<p>So Mote It Be Why do Masons respond at the conclusion of prayer by saying, "So Mote It Be," and what does the expression mean?</p>	<p>"So mote it be" are the oldest words of Masonic ritual. With those four words the Regius Poem, dated about 1390, is concluded. The Regius Poem is the oldest Masonic document known.</p> <p>Long obsolete, "mote" is Old English for "may." The words have been used by Masons as a response to prayer since the beginning of the written history of the Craft.</p> <p>"Amen" is not a substitute for "so mote it be." Both are used; sometimes one, sometimes both, at the conclusion of all Masonic petitions to Deity.</p>
<p>Solomon, King of Israel Who was Solomon?</p>	<p>He was the son of David and Bathsheba. He reigned over Israel for about 40 years. The name Solomon means "peaceful."</p>
<p>Sprig of Acacia What Masonic meaning applies to the Sprig of Acacia?</p>	<p>It symbolizes Freemasonry's steadfast faith in the immortality of the soul. The acacia in all probability became a Masonic symbol because of a Jewish custom of planting a branch of Acacia Vera (gum Arabic plant) on the grave of a departed relative.</p>

<p>Suspension for Non-payment of Dues</p>	<p>In open Lodge, not until dues are 8 months in arrears, on or before the first regular communication in September, the Secretary shall report the names of members who are in arrears; thereupon, the three principal officers shall make contact in person or phone, documenting results on Form 81. If dues not received by October 1, the Worshipful Master shall direct the Secretary forthwith to serve written or printed notice, under seal of the Lodge (the date whereof shall be stated) or to appear before the Lodge on that date, then and there to show cause why he should not be suspended for non-payment of dues. Such notice shall be served on the delinquent Brother, either in person or by mail, to the last known post office address of the delinquent Brother, to pay all dues in arrears by November 1. If the delinquent Brother fails to appear in response to such notice by November 1 and if his dues still remain unpaid or if the same is not remitted by majority vote of the Lodge, the lodge shall vote on each delinquent Brother and if 2/3 vote being positive, the lodge secretary shall submit form 81 to Grand Lodge to finalize the suspension. In the event of suspension, the Secretary shall forthwith notify the member of the action taken. A member is automatically reinstated if dues are paid within 2 years of the date suspended. Beyond that date, he must petition for reinstatement.</p>
<p>Symbolic Penalties What actual penalties will I incur if I violate my obligation?</p>	<p>The early Lodges, composed of operative workmen, received and accepted new craftsmen by mystic rites, ceremonies and initiation. They bound their members by solemn vows, each initiate assuming severe penalty after the manner of those times. Actually, the old penalties were legal punishments in the Middle Ages, designed with special reference to the religious beliefs of the time that an incomplete body could not "rise from the dead"; that a body buried in unconsecrated ground (as between high and low water mark) could not ascend into heaven. The old penalties are retained in the obligations of the three degrees because of their historical significance. They are not now and never have been enforced in Speculative Lodges. They serve as our tie with medieval times. In one of the charges of the three degrees the candidate is admonished that "to preserve unsullied the reputation of the Fraternity ought be your constant care." The violation of a Masonic obligation is a serious offense which may cause a Mason to feel that he deserves the kind of punishment suggested in the phraseology of the Middle Ages. But the only kinds of penalties known to Freemasonry are:</p> <ol style="list-style-type: none"> (1) reprimand (2) definite suspension from membership (3) indefinite suspension (4) expulsion from the Fraternity

<p>Symbolism What is symbolism? Why is it so important to Freemasonry?</p>	<p>The late Oliver Day Street, one of the foremost authorities on the subject, says that "a symbol is visible representation of an object or thing, real or imagined, employed to convey a certain idea." Thus, we see in the Stars and Stripes a symbol of our country. The Scotsman will recognize the thistle as a symbol of deep meaning; the Canadian, the maple leaf; the Christian, the cross; the Jew, the Star of David. Symbolism, then, is the use and interpretation of symbols. Literally, a symbol is a comparison. Symbols constitute the oldest, most common and effective method of teaching. Words themselves are symbols. A great Masonic scholar, Albert Pike, wrote that "the symbolism of Masonry is the soul of Masonry." And indeed it is. It is doubtful whether any Freemason can think of his experience in receiving the degrees other than to associate that experience with the Square, the Compasses, the Level, the Trowel or the Sprig of Acacia. Another Great American Mason, Carl E. Claudy, puts it in this way: "If we depend on words or ideas alone, the Fraternity would not make a universal appeal to all men, since no man has it given to him to appeal to the minds of all other men. But Freemasonry expresses truths which are universal; it expresses them in a universal language, universally understood by all men without words. That language is the language of the symbol, and the symbol is universally understood because it is the means of communication between spirits, souls and hearts."</p>
<p>Tiler (a) What is the meaning of the words "tiler"?</p>	<p>A Lodge is said to be "tiled" when the necessary precautions have been taken against intruders or persons not properly qualified to enter a Masonic Lodge. The official whose responsibility it is to "tile" the Lodge is the Tiler. Also, The Tiler covered, concealed and protected the Lodge from intruders.</p>
<p>Tiler (b) What are the qualifications and duties of the Tiler?</p>	<p>His chief duty is to guard the Lodge, that none may enter who are not properly qualified. He informs the Junior Deacon when a qualified Brother wishes to enter while the Lodge is at labor and should, at the same time, advise the Brother concerning the degree in which the Lodge is then working. He also ascertains that all who so enter the Lodge are properly clothed, that is, wearing an apron. Some Lodges require the Tiler to see that the Lodge room is in proper order prior to each meeting.</p>

<p>Time Between Degrees How rapidly may I take my degrees?</p>	<p>In the early guilds and operative Lodges an apprentice was required to serve seven years before he could become a Fellow of the Craft. At the end of that period the apprentice might make his "Master's Piece" and submit it to the Master for his acceptance or refusal.</p> <p>Today, many Jurisdictions will not advance a candidate until a certain minimum time has elapsed. This period in Wisconsin is as little as 6 days from election to EA degree. Other degrees can be at the next special or stated meetings if the Brother has completed his examination. Refer to Wisconsin Code section 73.02.</p> <p>In Wisconsin, the Entered Apprentice degree may not be conferred until after election to receive it. A candidate may then advance to the next degree provided he is found proficient in the lectures of the preceding degree. You will be expected to memorize a proficiency and repeat that proficiency either to the Brethren in open Lodge or to an examining committee. This is arguably the best way to advance through the degrees.</p> <p>But remember, that the memorizing of a few questions and answers does not mean that you have an understanding and comprehension of Masonry; that you know "what it is all about". The memory work represents the minimum of your preparation. The rest is up to you.</p> <p>Your Lodge is conferring a great honor upon you in permitting you to become a Mason. It expects you in turn to <u>earn that honor</u>.</p>
<p>Transfer of Membership (a) How do I proceed if I desire to transfer my membership to another Lodge?</p>	<p>Proceed according to the following outline:</p> <ul style="list-style-type: none"> • A Master Mason, Fellowcraft or Entered Apprentice in good standing with no charges pending against him and not delinquent in dues may transfer using a form provide by the Grand Lodge. • A certificate of transfer shall be granted to a Master Mason, Entered Apprentice or Fellowcraft (excepting the Worshipful Master or Wardens) only upon his election to membership in another lodge of this Grand Jurisdiction or a lodge of another Grand Jurisdiction recognized by the Grand Lodge of Wisconsin. • A Membership Transfer Certificate Shall be granted by order of the former Lodge Worshipful Master immediately upon a receipt of the membership transfer request, providing the member requesting the membership transfer is not delinquent in dues or assessments and is in good standing and there are no charges pending against him.
<p>Transfer of Membership (b) How may I re-affiliate, either with my own Lodge, or with another Lodge?</p>	<p>If you have resigned and are therefore an unaffiliated Mason, you may petition any Lodge in Wisconsin. If your petition receives favorable action, you then will resume active membership.</p>
<p>Transfer of Membership (c) To what Lodge or Lodges may a Mason apply for affiliation?</p>	<p>A Mason in good standing in a Lodge may petition for affiliation by transfer, or one having resigned by petition, to any Lodge which will receive his petition, regardless of location. A suspended Mason may only petition the Lodge that issued the suspension.</p>
<p>Trestle Board What is the symbolism of the Masonic Trestle Board?</p>	<p>Masonically, it is a symbol of moral law. As one of the "moveable jewels" in a Lodge, it is the "board" on which the rough stone is converted into a perfect ashlar and as such is built into the walls of the Temple. Hence, the Trestle Board of a Speculative Mason is that on which he draws the designs for his character and spiritual growth; that is, on which he lays the basis for moral law.</p>

<p>Volume of the Sacred Law I have heard references to the Volume of the Sacred Law. Is this the same as the Holy Bible?</p>	<p>In civilized lands the holy book of the prevailing faith is the Great Light in Masonry. In American and English Lodges that book is the Holy Bible. A Masonic Lodge cannot exist without the Volume of the Sacred Law. In Wisconsin it is usually the Holy Bible, but should be the volume from which the Worshipful Master draws his guidance. In other lands where there are other religions, the sacred book of those religions becomes their Great Light. What is important is that some volume containing divine revelation shall be a part of the furniture of the Lodge. (Volume of Sacred Law – VSL, is common British usage) Inasmuch as Freemasonry is not, nor should it be, concerned with doctrine or dogma or sect or denomination but only with "that Religion in which all men agree" (Old Charges), it is only necessary that the <u>Volume of the Sacred Law be sacred to the members of that Lodge.</u></p>
<p>Voting What is the usual method of voting on questions proposed in a Lodge?</p>	<p>By the upheld right hand. When petitions for membership are under consideration, the ball and cube ballot must be used.</p>
<p>Wages of a Fellowcraft What are the actual wages of a Fellowcraft?</p>	<p>Corn, wine and oil symbolize the wealth in life in mental and spiritual, not financial realms. In the Old Testament, these three were physical wealth. In Freemasonry, corn represents plenty; referring to opportunity, friends and work; oil represents joy, happiness and gladness; wine represents health, spirituality and peace. Together, corn, wine and oil represent the rewards of a good life. They are also the elements of consecration used in Masonic cornerstone laying and in the constitution, dedication and consecration of a new Lodge.</p>
<p>Wages of a Mason What are "Master's wages?" What are the real wages of a Mason?</p>	<p>Master's Wages--A phrase symbolic of the rewards which come to a Mason who learned what he professes and practices what he learns. The wages of a Mason are different for each Brother; each asks what he will and receives that for which he labors. If he works as a menial and for menial's wages that is what he will receive. If he demands much he will receive much, provided he earns it. This is one of the great intangibles, difficult to express in words, known well to all who love and labor in the Craft. The intangibles of love, friendship, respect, opportunity, happy labor and associations are the wages of a Master who earns them. Not all do earn them -- hence, the phrase in the mouth of the Lodge officer, descriptive of his duty, "to pay the Craft their wages if any be due...". A Brother will only get out of Freemasonry in proportion to what he contributes.</p>
<p>Women Why does Freemasonry deny admission to women?</p>	<p>One of the unquestioned Landmarks of Freemasonry in every Grand Lodge of Masons in the world is that a candidate for initiation must be a man. The third of the Old Charges, foundation law of the Craft, states emphatically: "The Persons admitted Members of a Lodge must be good and true Men, free-born and of mature and discrete Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report." Speculative Masonry is but the application of Operative Masonry to moral and intellectual purposes. Thus, since only hale and hearty men were employed in the construction of the medieval edifices of the Craft, so modern Lodges lay down the indispensable requirement that the candidate for Freemasonry must be a man, capable of performing such work as the Master shall assign him.</p>

<p>Worshipful Master (a) Who can be elected Worshipful Master?</p>	<p>No Mason shall be eligible to fill the office of Worshipful Master in a Chartered Lodge unless he has been elected and installed as Warden, or Master, in some Lodge within this Grand Jurisdiction or within some other Grand Jurisdiction recognized by this Grand Lodge. This restriction shall not apply to a newly chartered Lodge, or to an old Lodge having no Past Warden or Past Master willing to accept the office of Worshipful Master and who is acceptable to the Lodge.</p>
<p>Worshipful Master (a) Why is the Master called Worshipful?</p>	<p>Remember, we are talking about an Institution whose roots extend far into antiquity and which comes from the Middle Ages. In medieval English the word "Worshipful" meant "honorable" or "respected." To this day, a magistrate in the smallest English village is addressed, not as your Honor, but as Your Worship. Thus, Worshipful is a title of respect for the office of the Brother who presides over the Lodge, and who is, the Brethren believe, possessed of sufficient knowledge, wisdom and integrity to preside over them in a proper manner.</p>
<p>Worshipful Master (b) What are the powers of a Worshipful Master, and what is the source of his authority?</p>	<p>The powers of a Worshipful Master are very great; far more varied and positive than those of any organization now in existence. From his decisions there can be no appeal to the Lodge. He is answerable only to the Grand Lodge for acts of his official duties. A list enumerating the specific powers and prerogatives of the Worshipful Master would be a long one, indeed, and probably incomplete at best. The Constitution and By-Laws of the Grand Lodge of Wisconsin set forth many such powers, among which are:</p> <ul style="list-style-type: none"> • To call meetings of the Lodge and open same. • To invite a competent Brother to open and preside in the Lodge. • To fill vacancies in such offices as are declared appointive in the by-laws, as well as to make temporary appointments to fill vacancies in the offices of Treasurer and Secretary. • To arrest the conferring of a degree when the candidate is deemed unworthy. • To order charges preferred when deemed just. • To rule on the admissibility of evidence and points of law and order. • To receive or deny admission to a visitor. <p>The powers of a Worshipful Master are derived from the Grand Lodge to which his Lodge is subordinate. There are certain limitations upon his powers as well, and these are set forth in the Monitor and Wisconsin Masonic Code.</p>
<p>Worshipful Master (b) Why does the Master wear a hat while presiding over the Lodge?</p>	<p>This is a modern relic of the ancient custom whereby the King remained covered under all circumstances, while his subjects were obliged to uncover in his presence. Wearing of a head covering by the Worshipful Master has become an American innovation. Although the custom originated in English Lodges, it is no longer followed there. In American Lodges the hat is a sign and symbol of the Master's authority.</p>
<p>Worshipful Master (c) Are there any special courtesies due the Worshipful Master from the Brethren?</p>	<p>Yes, there are a number of such courtesies. They will become apparent as the candidate becomes familiar with Lodge practices. One practice of traditional importance is this: never pass between the Master and the altar while Lodge is in session, except when it is necessary during degree work or other ceremonies. The Master has charge of everything which is essential to a just and lawfully constituted Lodge, and particularly the Three Great Lights. His view of these Lights should never be obstructed. Symbolically, this signifies that, in his conduct of Lodge affairs, the Master should never lose sight of basic Masonic principles.</p>

<p>Worshipful Master (c) If I object to a decision of the Worshipful Master, what can I do about it?</p>	<p>The Penal Code of the Grand Lodge provides that "the Grand Master and Masters of Lodges are answerable only to the Grand Lodge for acts growing out of their official duties." Hence, an appeal to the Grand Lodge is the only recourse offered a Brother who objects to a decision of the Worshipful Master.</p>
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