

**The Most Worshipful Grand Lodge
of
Free and Accepted Masons of Florida**



**LODGE OFFICER TRAINING COURSE
STUDY GUIDE**

Revised 2011

Series I

**Module III
Lessons 1 through 7
Masonic Education**

Masonic Education Committee

LESSON 1
THE LODGE SYSTEM OF MASONIC EDUCATION
THE LODGE MENTOR

The Grand Lodge of Florida understanding the need to make their candidates knowledgeable about Freemasonry prepared the Lodge System of Masonic Education in 1954. Unfortunately for Freemasonry in Florida, many Lodges have never taken advantage of this system for the benefit of their candidates and Brethren.

You as the Worshipful Master, Lodge Officer or Member now have an opportunity to see that your Lodge follows the path laid down by the wisdom of the Grand Lodge in 1954 under Regulation 37.18.

Candidates for the Three Symbolic Degrees enter the Fraternity with high expectations of filling a void in their lives; they are like an empty vessel waiting to be filled. They look to their Lodges and Lodge Instructors to educate them about Freemasonry. If the only education that they receive is the Catechisms of the Three Degrees, then the Lodge and Freemasonry have not done their job and fulfilled their responsibility as they should have, for their candidates. These Lodges will inevitably suffer the consequences by having a member who is ignorant of what it means to be a Freemason, what his responsibilities, rights and benefits are, and he will become another dues paying, card carrying, unchanged man.

They will know nothing of the history, philosophy and tradition of the Fraternity; in essence they will not know what it means to be a Mason. They will be unable to talk intelligently to non-Masons about the Fraternity because of a complete lack of knowledge.

The Lodge System of Masonic Education can assist in filling this void. You and your Lodge should make it the NUMBER ONE PRIORITY for each and every candidate, to educate him to the very fullest that you possibly can as he progresses through the Three Symbolic Degrees. You must communicate to the candidate that the Education material contained in the Masonic Education booklets is not just for him the candidate, but also for his family and the Brethren of your Lodge. A regular part of each and every Stated Meeting should be devoted to the material contained in the Masonic Education Booklets, Mentors Manual and other sources of Masonic information and education.

Each Lodge is required to establish a "Masonic Education Committee," in their Lodge. The Worshipful Master should appoint a Chairman for this committee to coordinate its activity and report to the Lodge. The Worshipful Master should appoint a Lodge Mentor to each class of candidates as soon as possible after the petition passes the ballot. The Worshipful Master should appoint a Catechism Instructor after the Entered Apprentice Degree.

The Lodge Mentor should be an active member of the Lodge, knowledgeable about not only his Lodge, but also about the Grand Lodge of Florida, in regard to history, tradition, philosophy and the Laws and Regulations of the Grand Lodge of Florida.

My Brother, Lessons I through VII which you are about to begin come entirely from the below listed Masonic Education Booklets.

GL-200	Instruction Booklet In The Lodge System of Masonic Education.
GL-201	Booklet No. 1 The Lodge System Of Masonic Education
GL-202	Booklet No. 2 The Lodge System Of Masonic Education
GL-203	The Entered Apprentice Degree
GL-204	Booklet No. 3 The Lodge System Of Masonic Education
GL-205	The Fellow Craft Degree
GL-206	Booklet No. 4 The Lodge System Of Masonic Education
GL-207	The Master Mason Degree
GL-208	Masonic Etiquette The Lodge System Of Masonic Education
GL-217	Mentors Manual, Chapter 1-9

These booklets are an integral part of the Lodge System of Masonic Education. You will need them to answer the questions that make up the exams at the end of each Lesson.

Considerable time may have passed since you last read these booklets. If so you may have forgotten, or if you were then a new member of this great fraternity you may not have totally understood the wonderful lessons in Masonry they each contain. You are now about to experience the pleasure of reacquainting yourself with some of the most important lessons in your ongoing education as a Master Mason. Your Grand Lodge Masonic Education Committee congratulates you on your quest for Further Light.

LESSON 2

MASONIC ETIQUETTE

Masonic etiquette is the good manners by which Masons govern their conduct. It is respect for the Craft and courtesy to the individual Brother.

A member who has anything to say to the Lodge, whether it be to enter into the discussion or to make or second a motion, must rise to his feet and address the Worshipful Master.

Members of a Lodge because of age or infirmity should receive special consideration from their Lodge. They should always be remembered and means should be provided them to visit their Lodge.

No One should ever pass between the Altar and the East when the Lodge is in session except during the exemplification of the work.

The Altar must not be covered with the National Flag, Embroidery, sign or any other indications other than the Lodge itself or the Grand Lodge. The Altar should be draped upon the death of the Grand Master or Past Grand Master when duly notified by the Grand Lodge.

No Brother who is late for a meeting should engage in loud talking that may be heard in the Lodge and disrupt the peace and harmony of the Lodge.

It is not proper for the Lodge or an individual to present a gift to a new Brother unless each and every new Brother receives a like gift.

In the usages of Freemasonry, "Brother" is neither a sentimental nor familiar form of address, but is a title and should always be used as such, as much so as Worshipful, Right Worshipful or Most Worshipful. A Brother should not be addressed by his first name but by Brother surname.

When addressing mail to a Brother Mason his title is not to be put on the envelope but should be addressed as:

Hon. John Smith or Mr. John Smith

In the salutation of the letter the title should appear as:

R.: W.: John Smith
357 Grand Way
Any town, FL

Dear Brother _____ ,

There will be no discussion or arguments, pro or Con, of any political, racial, religious, private business or any other non-Masonic subjects while in the Lodge.

The proper dress to attend Lodge is to dress in good taste. Wear something that shows respect to the Brotherhood and expresses the dignity of Masonry.

The National Flag should always be given precedence over a Lodge banner or emblem and should

be placed in the East at the Worshipful Masters right.

The Lodge banner should never be placed in the East but behind the Secretary's or Treasurer's desk.

At a Masonic funeral the apron should not be tied upon the body but placed as near the center of the casket as possible. The deceased Brother is no longer at labor but at eternal rest.

At a Military funeral the apron should be placed on the casket with the Flag draped over it. If the coffin is already draped with the flag, the corner of the flag should be turned back, the apron placed on the coffin, and then the flag returned to its original place.

Grand Honors are a mark of respect and are accorded to Grand Lodge Officers and under certain conditions to Worshipful Masters and 50-year or greater members.

A Grand Master's visitation is always official and he should be received with Grand Honors unless he declines.

When an elected Grand Lodge Officer or Past Grand Master of this or any other jurisdiction visits a Lodge, not an official visitation, the Worshipful Master should inquire if he desires to be formally received with Grand Honors and be governed by his wishes.

If a Worshipful Master is installed in an open installation he may be given Grand Honors at the next tyled Communication of his Lodge.

When the Grand Master is to be received, the Junior Deacon should make the following announcement:

"Worshipful Master, the alarm was caused by Most Worshipful _____, Grand Master of Masons of Florida, (and/or members of his official family.)"

In most instances the Grand Master will provide through his Grand Marshal information pertaining to the verbiage to be used when it is time for him to be received into the Lodge room.

When the District Deputy Grand Master, on an official visit, is to be received, the Junior Deacon should make the following announcement:

"Worshipful Master, the alarm was caused by Right Worshipful _____, District Deputy Grand Master of the _____ Masonic District, representing Most Worshipful _____, Grand Master of Masons of Florida."

When the Grand Master enters the Lodge, the Worshipful Master will rise, uncover and call up the Lodge. The Worshipful Master then greets the Grand Master and leads in Grand Honors. The Grand Master is escorted to the East, at the Worshipful Masters right, where the Worshipful Master surrenders the gavel to him. The same procedure should be followed for the reception of the District Deputy Grand Master except the Worshipful Master will remain covered. The Craft will remain standing until seated by the Grand Master.

At no time should the Worshipful Master step down from the East to receive a visitor.

The Grand Marshal conducts the Grand Lodge in all the Grand Lodge processions and ceremonies.

In Florida it is our practice for the Grand Master to visit each of the Masonic Districts at least once during his term of office. When the Grand Master makes his Official visit to a Masonic District the District Deputy Grand Master of that District is in full charge and is responsible for the handling of all details.

If the meeting is preceded by a dinner the District Deputy Grand Master will make arrangements for meeting the cost of the dinner. The usual custom is for each Lodge in the District to bear their pro rata share of the cost based on their membership.

Common courtesy dictates that no Brother should partake of the dinner and then not attend the meeting.

Before turning the gavel over to the Grand Master or District Deputy Grand Master the Worshipful Master should inquire if anyone about the Lodge has anything to offer to avoid the discourtesy of anyone speaking after them.

It is the practice in Florida for the Worshipful Master to request the Grand Master to close the Lodge in Ample Form.

Florida Regulations state that the Worshipful Master is required to remove his hat only for the Grand Master in person, during prayer and at certain times during the ceremonies.

It is fitting for the Worshipful Master to remain covered while presiding, but there is no written law requiring him to do so.

The kind of hat worn by the Worshipful Master should be of good taste, a cap or stiff straw hat is always inappropriate.

The Station (Officer positions) of the Lodge does not belong to the person who holds it for the time but the Craft and he is to conform to the Office, not the Office to him.

It is the responsibility of the Worshipful Master to maintain order in the Lodge.

No prayers should be offered that would offend any Brother by their expression of sectarian views or dogmatic creeds. All work should cease and all should rise and keep absolute silence while prayer is being offered.

There is no place for laughter in the exemplification of any of the Degrees.

There should be no applause when the ritual has been performed well or when a candidate has been raised.

A Brother may salute the West upon entering or retiring from a Lodge while at labor if the Worshipful Master so instructs.

A guest speaker should be received in accordance with the provisions of "Grand Visitation" as found in the Florida Monitor. At the time he is to be introduced he should be in the East. If a fee is not paid him he should be promptly reimbursed for his expenses. After he has come and gone the Lodge should write him a letter of appreciation.

All Grand Lodge Officers, District Deputy Grand Masters or Worshipful Masters should be addressed by their proper title. If a Brother's title is not known or not certain of it would be appropriate to address him as "Brother" so as not to embarrass the Brother by addressing him with the wrong title.

The sole purpose of the examining committee is to determine if the visitor is indeed a Mason. They are not to cross examine, trick him or show off their own knowledge to humiliate him. He is to be made to feel at home in the Lodge.

REFERENCE: GL-208 Masonic Etiquette

LESSON 3

BOOKLET NO. 1, THE LODGE SYSTEM OF MASONIC EDUCATION

This is the first opportunity your Lodge will have to provide Masonic information to the new candidate prior to the Entered Apprentice Degree. He will be filled with uncertainty and will be eager to learn what Freemasonry is all about. The Lodge Mentor should give the candidate this booklet at the first meeting prior to the Entered Apprentice Degree.

This Booklet contains an essay entitled, "A Short History of Freemasonry," to introduce the candidate to our history, you may use additional material from qualified sources if you desire.

The Landmarks: These must be explained in proper form so the candidate understands their importance and accepts the fact that he must be obedient to them.

The Tenets: My Brother, we as Masons must live in such a way as to reflect honor upon our Fraternity, Country, State, Community and ourselves. They are to be accepted and not subject to change.

The Qualifications: The candidate is qualified, now you must explain the process by which all candidates are qualified. "It is not enough that a man possess the qualifications for the mere purpose of petitioning for membership; they are required of all of us, all the time, as long as we remain in the Craft."

Freemasonry's attitude to politics and religion: We are prohibited from participation as Masons in political or religious matters within our Lodges or other Masonic occasions. This subject is important to the new candidate so he understands the limitations that are placed upon him once he becomes a Mason.

The questions that follow should be used by your instructor to highlight this booklet.

REFERENCE: GL-201 Booklet No. 1 The Lodge System Of Masonic Education

LESSON 4

BOOKLET NO. 2 THE LODGE SYSTEM OF MASONIC EDUCATION & THE ENTERED APPRENTICE DEGREE

Six to nine hundred years ago, members of the Craft were called Operative Masons. They were literally hewers of stone from quarries, constructing the magnificent gothic style cathedrals of medieval Europe. These Operative Masons were organized in Lodges; governed by Worshipful Masters and Wardens. When it became necessary to initiate new members into the Lodge to replace those lost through removal, accident, illness or death, young men ten to fifteen years of age were recruited and bound over to a Master Mason, who became the apprentice's father and mentor and taught him the methods and secrets of the trade. This apprenticeship lasted many years, usually seven.

When the apprentice proved himself capable of mastering the arts and fit to become a member of the Lodge, his name was entered on the books and he became an Entered Apprentice. After seven years the Apprentice was called before the Lodge where he was required to submit to an examination of his knowledge of the craft before being allowed to proceed to higher learning.

As time passed there grew about the rank, duties and regulations of the apprentice, an organized set of customs, rules and traditions and these became crystallized into what we may describe as the Operative Entered Apprentice Degree. Operative Masonry became modified and was, through the centuries, transformed into Speculative Masonry and the Entered Apprentice Degree was retained as the first of the three degrees.

THE ENTERED APPRENTICE AND THE WORLD OF MASONRY

The world of Masonry was dedicated to the Fatherhood of God and the Brotherhood of Man. Unless the initiate is earnest in taking the obligation, pledging himself to live the brotherly life with genuine sincerity, the Mystic Tie can never take lasting hold of his character. The ritual, symbols, emblems, allegories and ceremonies of the Entered Apprentice Degree point to the supremacy of God and the Brotherhood of Man.

Initiation into Masonry is not an idle formality, but a genuine experience; a new birth into a world of duties, rights and privileges, so that if a candidate is to be an apprentice in more than name only, he must stand ready to work upon his own nature which may leave him a different and better man.

An Entered Apprentice must possess certain qualities. He must be obedient. He is to obey his guides and teacher.

He must possess humility, a willingness to be led and directed and a freedom from egotism and conceit.

He must be industrious. Life's obstacles and hazards can be overcome only by an industrious use of time and facilities.

He must become a student of the craft, familiarizing himself with the landmarks, history, rituals,

philosophy and jurisprudence of Masonry.

The symbols, emblems and allegorical ceremonies of the first degree each have a significant meaning.

The Preparation Room: In this room, the candidate is divested of his outward attire and prepared for initiation. The true initiate is required to be poor of spirit, blind to worldly goods and totally reliant upon the sustaining power of the Grand Architect of the Universe.

Hoodwink: This symbolizes our blindness to the great truths in life which are illuminated by Masonic Light.

Cable Tow: This denotes a Lack of self control and is the external restraint by which the initiate is controlled by others. The removal means the initiate has become master of himself, instinctively keeping the laws and secrets of the craft.

The Lodge: It represents the world in which we live.

Ceremony of Entrance: The ceremony symbolizes birth of the initiate into a new moral life.

Sharp Instrument: This represents the penalty of the destructive consequences to a man's character by living faithless to his vows; untrue to his word and disloyal to his friends.

Circumambulation: The rite of Circumambulation is to search for light and is an unending journey undertaken by all Masons.

Approaching the East: This ceremony is a continuing search for light.

The Altar: The Altar is a symbol of the presence of Deity. Everything in Masonry revolves around the Altar.

The Obligation: This is the tie which binds the initiate to the Craft. A righteous man is one who can be depended upon to fulfill his obligation to the best of his ability.

Three Great Lights: These symbolize man's continued quest for spiritual, moral and intellectual light. Obedience to the tenets of the Three Great Lights will illuminate from the Great Architect of the Universe.

Three Lesser Lights: These symbolize a balance of human nature from which mastership results.

Word, Grip and Token: Each one is a means of recognition which enable Entered Apprentices to identify themselves as members of the Craft.

The Apron: It is one of the most sacred emblems of Masonry. The Entered Apprentice should strive to live his life that it would be as pure and spotless as the apron he wears.

Rite of Destitution: This ceremony exemplifies the equality of man before Deity and the necessity of contributing to the welfare of those less fortunate.

Working Tools: They symbolize the necessity of the initiate to reshape and purge his life of those habits and forces that detract from sound, moral and spiritual virtues.

North East Corner: The beginning of a new and enlightened life. The Entered Apprentice stands in the north east corner of the Lodge Room representing the cornerstone of the Craft.

The Entered Apprentice: He represents a youth's willingness to submit to discipline and seek knowledge in order to learn the great art of life.

PLACE OF OBLIGATION IN MASONIC LAW

The word obligation defines itself. It means that a man takes a solemn pledge, on his honor, by which he ties himself to a society and to the duties and responsibilities imposed by it. An obligation may not always be legally binding in a court of law, however, it will forever remain morally binding, a fact which cannot be disregarded by a Mason. Under no circumstances in the future, whether a Mason or non-Mason, can the Entered Apprentice ever violate it without proving himself dishonorable. This is the true meaning of "Once a Mason, always a Mason."

The Obligation may be divided into "Affirmative and Negative points", or points which require certain acts and points which prohibit certain acts. The obligation must be kept in strictest secrecy and this is called "The Tie."

In Order for a man to take the Masonic Obligation, he must be of lawful age, sound of mind, not in his dotage and fully competent to accept full responsibility for it. A man comes into Masonry of his own free will and accord. He also takes upon himself the Obligation of his own free will and accord, without pressure from his peers. Therefore, he cannot seek to evade its consequences by pleading ignorance or inability at the time he gave his pledge.

The penalties for violation of the Obligation are symbolic. Should an Entered Apprentice violate it, he will prove himself to be of low moral character and without virtue. However, violation of the Obligation will subject him to Masonic Law which may reprimand, suspend or expel him from the Fraternity.

At no point does our fraternity transgress upon the province of the civil authorities to do so would violate the Ancient Landmarks but within its own province, it is system of law and order. In conclusion, the Entered Apprentice is the cornerstone of Freemasonry. His obligation binds him eternally to the Craft. He should never let fall the least sign, token or word whereby the secrets of Freemasonry may be unlawfully obtained. Further, it is incumbent upon him to conduct his daily affairs in such a manner as to bring credit upon himself and the Craft.

REFERENCE: GL-202, Booklet No. 2 The Lodge System of Masonic Education
GL-203, The Entered Apprentice Degree

LESSON 5

BOOKLET NO. 3 THE LODGE SYSTEM OF MASONIC EDUCATION & THE FELLOW CRAFT DEGREE

The Fellow Craft Degree stands in sharp contrast to the Entered Apprentice Degree and Master Mason Degree.

In the First Degree the candidate is moved by the sense of novelty, as it is his first experience in Freemasonry, and an experience that is filled with action. In the Third Degree that he has heard so much about, he knows his initiation will be brought to a climax in a drama of peculiarly moving power. It further marks the end of his journey and enables him to consummate his membership.

Set between these two, the Second Degree seems to suffer by comparison. It doesn't grip the emotions like the Third, nor does it stir with the freshness or novelty of the First. It is likely to become a mere halfway station; a necessary but somewhat dull bridge from an exciting point of departure to a thrilling destination.

Much in the Degree appears to bear out this impression. One part of it carries the candidate back to certain unexciting happenings of four thousand years ago. A second part is grounded in the uninspiring school curriculum of the early Middle Ages and a third part, it's most prominent feature, sounds like a dry, academic lecture delivered by a rationalistic eighteenth century schoolmaster.

As for the intrinsic value of the Fellow Craft Degree, its dignity and its place in the whole system of the Craft place it on a level with the other two degrees. It is surely not a halfway station or a bridge to get a candidate from one degree to another. And, certainly, there is nothing dull or dry about it when it is properly understood; indeed, there is a sense in which it stands above anything else in Masonry, both in value and appeal.

It is definitely not something to be passed through once and then forgotten, because, as is also the case with the First Degree, its obligation remains binding forever, and its teachings are as necessary and as integral a part of Freemasonry as those of the Third, and always remain in force in the mind of a Mason.

There is, a "Masonry" of good fellowship, to satisfy our needs for companionship, friendship and entertainment. There is, a "Masonry" of conscience which provides satisfaction for our moral needs. There is also a "Masonry" of good will and benevolence, quick to extend relief and inspire our charitable activities. Finally, there is, a "Masonry" of the mind. Our thirst for truth is equal to our need for friends or companionship, for entertainment or fellowship or for relief in times of misfortune.

This Masonry of the mind is embodied in the Second Degree. It is revealed there in forms appropriate to our ritualistic and symbolic method of teaching, expressed in act or symbol, and the dignity of the Degree is exactly equal to the dignity of Masonry as a possession of the intelligence. Where does the mind stand among the powers and attributes of a man? The same place is occupied by the Second Degree.

If you think of Masonry having a triangular nature, one side appeals to our spiritual nature (Third Degree), one side appeals to our moral nature (First Degree) and one side appeals to our mental

nature. The Second Degree exists to express this third side of the triangle.

By its very nature, therefore, it cannot be a stop-gap between two other Degrees and to describe it as such is to falsify the place occupied by the mind and truth, which is the mind's satisfaction in the nature of Freemasonry as a whole. The demands of our conscience or feelings that find satisfaction in Masonry must not be belittled or ignored, lest the entire system collapse.

This interpretation of the place and dignity of the Degree is not in contradiction to the traditional interpretation of it as an allegory of middle life. It is rather an affirmation of that interpretation. Clearly the candidate is representative of a man in maturity, but, what is it that the mature man most needs? He needs to know life and to understand it!

He must earn a livelihood for himself and family which require him to know a trade or calling; he must exercise the responsibilities of his citizenship, which requires an understanding of his community and its laws. He must carry the load for his dependents, must toil in the work place through the heat and burden of the day, and to accomplish this he must have sufficient understanding of life to enable him to meet the daily difficulties he faces.

Youth is deemed a period of preparation and education because the full-grown man will require all the truth, knowledge, training and enlightened ability he can obtain. If it is true that youth is sustained by its aspiring enthusiasm and the aged by their wisdom, it is equally true that the foundation of a satisfying maturity is a well trained, richly furnished mind.

As with all teachings of the Craft, they apply to life outside the Lodge Room, as well as within it, and are presented in Masonry's own peculiar style. Masonic Truth applies to life as a whole. The method is Masonry's own and is unlike the method employed elsewhere.

We should not be surprised, therefore, to discover the Second Degree has peculiarities in form or appeal. Everything in it is symbolical, including the passages about the Five Senses and the Liberal Arts. This is of great importance, since that which is symbolized by such portions is among the most inspiring and even thrilling of its contents. A part of this symbolism is architectural in form and borrowed directly from the arts and practices of the Operative Masons, while another part inherits from educational customs of the Middle Ages. Still another part, and an important one, is cast in a form inherited from certain ideas common during the Mid-Eighteenth Century in England.

In that era, there were few, if any, Public Schools. Men were being poorly prepared to go into the country's workplaces. The Masonic Lodge recognized this void and a few zealous Masons, including the famous William Preston, took the leadership in developing a series of educational lectures to accompany the ritual. After a few years, these lectures won official recognition and grew to be a permanent part of the work. Afterwards they were revised, re-worked, portions dropped and added, but some were permanently retained. This was the origin of many things in the Middle Chamber Lecture.

Over one hundred and fifty years ago, our Masonic forefathers did not believe that these educational portions of the Second Degree were obsolete or relics and retained the old "Prestonian" lectures in their newly adopted official Florida Work. Why? They understood that while Eighteenth Century English form is now outmoded, the ideas are immortal, eternally true and eternally of the highest importance. These ideas are at the very soul of Masonry.

The motto of our Fraternity is, "Let there be light." It is conceivable that Masonry could stand

faithful to that motto if it ignored the light required by the intellect? If it is to say, "Let there be light in the soul, Let there be light in the heart," it must say for the same reasons, "Let there be light in the mind."

A Mason doesn't become complete all at once, but must first make a beginning, then, after a toilsome journey, up one step after another, must press on toward his goal. There is a beginning, represented by the petition. There is a goal, represented by the raising. Progress takes place from one to the other, thus, this is said to be a "Progressive science." The original meaning of science was "knowledge," and that is what is meant here, a candidate's progress keeps step with the increase of his knowledge of Masonry.

If a man starts out to make something of himself, he will need the means to do it. This fact is represented in the ritual by the Working Tools. In the Second Degree these are the Plumb, Square and Level. By the Plumb is clearly meant the form of uprightness which is called rectitude. Rectitude derives from a Latin root meaning "straight, undeviating, free from error and mistakes," and is the name for such habits and principles of conduct as truthfulness, honor and honesty.

The Level, as all Masons know, means to stand on a plane of equality with others, neither being above them as the haughty and snobbish try nor below them as is the criminal. By a happy coincidence, as we have already seen, this is also the meaning of "fellow" in the name of the Degree. The Level, therefore, represents that conduct by which we are enabled to continue in harmonious relations with others by way of fellowship, companionship, friendship, cooperation, good will, and mutual aid.

The Square, a tool by which the Operative Masons tested right angles, is an equally obvious symbolism of righteousness. The righteous man is he who can be depended upon always to do the right thing. More particularly, he will be faithful to his obligations and will loyally give others their due. Together the three Working Tools mean that if a candidate will faithfully strive to live in rectitude, equality and righteousness, he will succeed in fashioning himself into a man who is the master of himself and of the art of living with others, that is, a Master Mason.

If any man, Mason or profane, is ever tempted to consider Masonry as a fanatical type of life or a one-sided, exaggerated kind of existence, he need only pause to reflect upon the significance of the two globes on top of the pillars. Nothing in the whole system of Masonry is a clearer indication of the sanity, balance and profound wisdom of its founders. The Celestial Globe is clearly a symbol of the life of the spirit, the mind, the conscience, of all that which appears in religion, philosophy, ethics, science and the arts. The Terrestrial Globe is as clearly the symbol of the physical, the material and the earthly.

At the bottom there are two kinds of fanaticism; one is an exaggerated overemphasis on the spiritual at the expense of the physical, which results in contempt or hatred for the body and all that belongs to it, and the other is the exact reverse, an overemphasis of the physical at the expense of the spiritual, resulting in a carnal type of life that despises or belittles things of the soul and the mind. One is as ignorant and debasing as the other and one is as fatal as the other to that life of fruition in wisdom, peace and joy which is represented by the Middle Chamber.

In the Middle Chamber lecture we learn of the Five Senses. By the five Senses is not meant, of course, the bare fact that we are able to see, hear, touch, taste and smell. There are many other senses such as the sense of pressure, whereby we feel vibrations. In and of themselves, these are facts only and not meanings. What is intended is the proper use and most complete development of our senses.

From birth we are able to see; what to see, how to see, how to observe accurately, what and how to hear, how to cultivate taste, etc., are abilities that must be learned and the learning of them belongs to wisdom. If wrongly used, the senses involve us in pain or misery or suffering, and, if correctly used they bring us an abounding satisfaction. The Degree, therefore, lays its emphasis not on the use of the senses, but on the right use of them.

The letter G is another symbol of the Fellow Craft. It places emphasis less on the education of the mind and more on the education of the soul. To an Operative Mason geometry was the most important subject to which he could devote his mind, and that, inevitably, because the whole theoretical and intellectual side of the art of building was geometry. It represented the means by which the builder's mind triumphed over the material difficulties of his art. Small wonder, then, that he set up its symbol, the letter "G", in the very sanctuary of his Lodge! Small wonder also that as time passed, the meaning of that symbol should be enlarged, growing above geometry into a symbol of the Grand Geometrician of the Universal

All this is but a beginning of the study of the many symbols of the Fellow Craft Degree. A Fellow Craft is the man who does the hard work of the world, carries its heaviest loads, and meets its most exacting responsibilities. Who so much as he needs the fullest knowledge, the ripest experience, the finest skill the most complete education? Without such equipment he is foredoomed to failure. With it he will succeed. And when he carries his life forward into the latter years he will carry with him neither the sting of defeat nor the bitterness of failure, but will enter the final rewards of contentment, of mellowed wisdom and of peace of the soul.

REFERENCE: GL-204, Booklet No. 3 The Lodge System of Masonic Education
 GL-205, Fellow Craft Degree

LESSON 6

BOOKLET NO. 4 THE LODGE SYSTEM OF MASONIC EDUCATION & THE MASTER MASON DEGREE

Congratulations, my Brother, you have been raised to the Sublime Degree of Master Mason. The Master Mason Degree is the climax and goal of initiation. You are now eligible to share in the privileges and responsibilities of a Lodge.

To understand the third degree you must understand the historical background of the degree, how it relates to the First and Second Degrees, and the symbolical meaning of the degree. The Third Degree by its nature, and purpose, may lawfully have many meanings; it is not intended to be a lesson, written complete, finished, but rather a series of inspirations, an awakening like a great drama or symphony to which one may return to find new meanings.

Put yourself in the character of Hiram Abiff for a moment and consider that, just as he was engaged, with all his skill and devotion, in rearing a magnificent Temple that would meet with the approval of King Solomon, so are you striving day by day to build a life that will be acceptable to the Supreme Being—to God himself. As simple as that, is the lesson we are to learn from the loss of the Word and the never-ending search for it.

By this time you have learned that every phrase, event, and other detail in the ceremonies are full of meaning; not a single item is in them merely for effect or as an ornament. The symbolism of the First and Second Degree was for the most part designed around the art of architecture; its purpose was to teach you to be a builder, in the First Degree a builder of yourself, in the Second Degree a builder of society. In the Third Degree the symbolism takes another form, although its background continues to be architecture, and its action takes place in a Temple; it is a spiritual symbolism, cast in the form of life and death of the soul.

You may wonder why it is that the ritual itself does not explain fully and clearly the meaning of this symbolism, why it leaves it to the candidate to find out the meanings for himself. There are three reasons: First, there isn't sufficient time to explain them all fully. Second, it is one of the secrets of the Masonic life that we grow by what we do for ourselves infinitely more than by what others do for us. Third, the method of the ritual is to bring us into the presence of the greater truths of life and to keep us there, knowing it will have a deep influence over us.

The central theme of the Master Mason Degree, expressed in the tragedy of Hiram Abiff, is that if a man lives unjustly, has been faithless and is not blameless in his heart; there is a way for him to recover the possession of his own life, that he can be raised to a new manhood. By repudiating his old life and finding again his faith in God, this is the path of his recovery.

There are many duties, privileges, and rights of a Master Mason. Unfortunately they are not listed, clearly stated or numbered in so many words, they are scattered here and there, each in its own proper context. A list of them would have to start with the duty to live and act consistently with all the points covered by his Obligation. He has a right of holding membership in a Lodge with which he wishes to affiliate. It is a privilege to be able to visit a Lodge of which he is not a member.

The ballot box is Freemasonry's sentinel. We do not solicit members to join, they come of their own free will and accord. Does a petitioner have the necessary qualifications to join? This is the question to be decided by the ballot. To reject a candidate because of race, religious belief or national origin, would be considered as Un-Masonic Conduct by a Brother. The ballot must be unanimous for the petition must be acceptable to every member of the Lodge. It must be secret, it is a violation of Masonic Law for a Brother to tell how he voted, or to discuss a Ballot in open Lodge. Every member present must ballot when it is taken. A favorable ballot allows admission into the Lodge and free and full fellowship with its members.

A Lodge is an organization of twelve or more regular Master Masons empowered by Grand Lodge through a Charter to confer the three Degrees of Masonry and to do such work and to carry on such activities as appertain thereto. A Lodge is required to elect, at the first stated communication in December, five of its Officers by Ballot.

REFERENCE: GL-206, Booklet No. 4 The Lodge System Of Masonic Education
GL-207, The Master Mason Degree

Brethren,

If you have progressed to the last lesson in the Third Module of the Lodge Training Course, we have every reason to believe you are dedicated to the effort to improve your knowledge, thus enabling you to be a better Lodge Officer, a better Worshipful Master and a better informed and educated Brother for your Lodge.

While many of you have not as of yet attained that level of accomplishment, we ask your indulgence in this lesson. The material in Lesson VII is directed at a Worshipful Master and we ask you, no matter your current status, to look at the material as if you were, indeed, the Worshipful Master of your Lodge.

Many thanks for your Cooperation and your obvious interest in this instructional effort.

Masonic Education Committee

LESSON 7

WHAT WILL HE DO NOW?

Okay, Worshipful Master! You've managed to get him through the first three degrees of Symbolic Masonry. What will he do now?

If you think that's a difficult question for you, Worshipful Master, place yourself in the shoes of the new Master Mason, who is wondering what comes after the studying and examination of his catechism. This text will attempt to give you some clues to answering this question for yourself and for your new Master Masons.

It is most likely the new Master Mason will only be as motivated as the active Lodge members and officers he comes in contact with. If these brethren provide the correct example for him, the sky's the limit, as concerns his development and participation in his new Fraternity.

One of the greatest tragedies of our Craft is the loss of interest experienced by new Master Masons who are not receiving the proper kind of motivation. After being raised to the Sublime Degree of Master Mason, they attend a few meetings and then seem to disappear.

A previous lesson in this program dealt with the importance of planning by the Worshipful Master. Nowhere is planning more important than in the area of dealing with the careers of new members. After completing the classroom work and learning the catechism, the new Master Mason must have something else to keep his interest up. If not, he's gone!

The Worshipful Master cannot single-handedly manage the successful development of a new Brother. It is, however, his job to see that the stage is properly set to provide the new Brother with the opportunities to see the best parts of Masonry for himself and choose the areas which are best suited to him.

Worshipful Master, you have a number of tools at hand to assist you with this important duty, however, your careful efforts at properly managing the overall operation of your Lodge and setting the

best, high standards therein will be of greatest help to the new Master Mason.

By employing the techniques of the Lodge System of Masonic Education, the Mentor's Manual and other educational materials, you should assign instructional duties to the best speakers, teachers and communicators in the Lodge. If your best people are teaching the newest Brothers, it just stands to reason that they will have the opportunity to receive the most benefit from the offered programs. It is also clear they are most likely to retain high level of interest in participation in Lodge activities, if they are being shown the best the Lodge has to offer.

Conversely, should one of your instructors or coaches sit down and read some text material to the new Brothers, they will have the best possible reason for losing interest and thinking about other things they would much rather be doing than participating in a boring recitation from a book. We need to stimulate their minds in order to keep them. If we bore them to tears, we are practically inviting them to leave the Lodge in droves.

A Worshipful Master who is properly managing his Lodge activates will have placed responsibility on someone to determine what most interests the new Master Masons, both from a physical and intellectual standpoint. If the Brother is interested in learning more about the history of the Craft, he should be steered toward your Lodge library or to private libraries of Masonic material held by members or sojourners in your area.

If he is more interested or skilled in physical activities, such as cooking, woodworking, carpentry, painting, sports activities, etc., he should be directed to a committee assignment most suitable to his skills.

In an earlier planning lesson, we presented you the idea of employing a talent survey. Now that the new Master Mason has completed his degree work, he should be given the talent survey form and his areas of interest carefully reviewed. This simple talent survey can be used as a guide to making committee appointments or to demonstrate a need to develop new committees to meet current interests of the Lodge and its members, and, when properly used, will be one of the most important management tools of your tenure as Worshipful Master.

If the new Master Mason was an excellent performer in his catechism work, he should probably be steered into teaching candidates. He can be placed with a skilled coach for a period of time to fine tune his talents, then given the opportunity to instruct a class on his own. With careful supervision and a show of concern, the Brother will enter a key service position in the Lodge at a very early date.

Of even greater importance to your Lodge is the need to have men well skilled in delivery of the lectures and charges of the degrees. If a Brother indicates interest in this difficult area, there is no time better suited to get him involved in learning this more complex work. See that he has the opportunity to observe the lecture or charge being performed by more than one Brother, thus giving him a chance to experience the richness of the work and the importance of an excellent delivery.

Certainly, the education and oratorical aspects of Lodge activity are not designed for every Mason's participation. There are bound to be brethren who would be most happy working on a kitchen crew, appearing at funerals, coaching a softball team, working with Scouts or DeMolay, helping to maintain the building and grounds at the Lodge, and in some situations, simply coming to Lodge and sitting on the sidelines without participating any more actively than that.

Thank God for this diversity of interests. If everyone came to the Lodge seeking to be an officer or a lecturer, we wouldn't have anyone to cook the meals, sweep the halls or handle the hundreds of other jobs which accompany fraternal order membership. Our time-honored institution would probably self-destruct in a short period of time, simply due to a lack of workers.

Whatever course you direct your new Brothers in; you must always keep in mind that the new brethren in today's Lodge will be her officers in future years. If they are properly indoctrinated into the benefits and activates of Masonry, they will surely make better officers and get a great deal more pleasure out of their membership.

But what can I do for them? What are they allowed access to? Who should I assign to work with the new men? Should they all serve a tour on the kitchen crew? One of the new men has made a radical suggestion about changing Lodge procedures - what can I tell him without turning him off?

Questions, questions and more questions! That's what you get from new Brothers. They can ask more questions than you ever dreamed possible. Well, when you reflect back on your days as a new Mason, maybe their questions aren't so unrealistic. You had a lot of questions and you got a lot of answers. Do you remember who gave you the best answers? I'll bet you remember every bad or incorrect answer you ever got, don't you? It is the responsibility of every Master Mason to answer the questions a new member may ask. Before you answer questions for your new Master Masons, consider extra carefully the importance of giving the correct answer.

If you fail to respect the new Brothers' rights to ask a lot of questions and if you fail to provide them with realistic, honest answers, you may very well alienate them from you or from the Lodge, or in some glaring situations, you may alienate them from Masonry entirely.

As you will recall from your degree work, the trip through the realms of Masonry is primarily a search for truth. Clearly, this is no place to give false or cursory answers to the questions of your newest brethren. Always consider the questions well, give serious thought to the answer you are to render and, if unsure, admit your inability to give an immediate answer. Promise that you will attempt to get the correct answer as soon as possible - then be sure to keep your promise!

Remember the words from your Master's degree which said, "You are now entitled to receive ***
*** ***** that can be ***** to you in a Master Mason's Lodge." Obviously, when the Brother has completed his Master's obligation, he is truly eligible to receive all the answers you can provide to his questions about the Fraternity.

One of the primary activities we want to interest new Brothers in is becoming frequent attendees of Lodge communications. Impress upon the new Master Masons that by attendance at our meetings they will be able to learn more about and become active participants in the activities of the Lodge. If you want to insure his future attendance, make sure there is something available to him at Lodge meetings which he can't get elsewhere.

Obviously, he can meet his friends at church, after work in a bar, or in a coffee shop for lunch, but he can't hear educational lectures about his new Lodge at any of these places. Provide him an atmosphere which will attract him to return often. Make sure your regular meetings contain educational presentations or items of general public interest, presented by excellent communicators. If you think your Brother will keep coming to Lodge when all he hears is the reading of the monthly electrical, gas, phone and secretary's bills, you are sadly mistaken. Admit it, it takes all the energy you

can muster to sit through that part of the meetings yourself, and it's your job.

Keep meetings SHORT and to the point! If you have business to conduct, do so, and do it promptly. If matters warrant serious discussion, by all means, see they are discussed, but, as Worshipful Master, it is your duty to control the activities in the Lodge room. Don't let the discussions ramble. Make sure everything progresses as smoothly as possible. And, on the occasion when things do get a little out of hand, explain to the Craft you are permitting same to happen, only because the issue is of such great importance, you want to be sure everyone gets a word in, if they have something offer.

Have a lot of social activities. Give the brethren a chance to participate with their wives and families. They have gone through a lot of work and time expenditure to get to the Sublime Degree of Master Mason, and it is only natural they want to show off just a little. If they can bring their wives, children, parents and friends to occasional activities at the Lodge, they will surely feel more a part of the Fraternity than if they just carry home stories about Masonry, or worse, don't tell their families anything at all.

We are basically social animals and we thrive on associations with our fellows. So, if we make attendance at Lodge a pleasant, social occasion, our members should thrive on the activity and become frequent attendees at our meetings. We also have many brethren who appreciate an opportunity to have a "night out with the boys." When we provide our Brother with that chance, along with the opportunity to share some of his experiences with his family, we have taken care of many of his social needs and thus made his involvement with us more desirable for him.

The key element of this lesson which you need to take back into the Lodge with you is the understanding that the only thing which should limit a new Master Mason's progress and involvement in the Lodge is the limitations imposed upon him by his imagination and upon you, his leader, by your own imagination.

Give new Master Masons the proper guidance, nurture their interests and support them in times of need and you will be assured of having good, active members for your Lodge. It has always been so, and it will continue, so long as there are good men working in our Particular Lodges.