

# The Mentor Program



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

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## **Mentor's Charge**

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

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

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

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

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

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



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## Notes



## **Introduction**

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

We recognize that informed Masons derive the greatest rewards from Masonry and in turn, from their broader understanding of its purpose, they contribute greatly through their active participation in the Fraternity. It should be our constant goal, therefore, to communicate to our members, particularly to our new initiates, a concept of Masonry that makes their minds receptive to the deep and meaningful lessons of the Craft. It is too much to expect of any man that, without guidance, he shall be able to make himself at home in such a society, or that unaided he shall be able to take his own proper place in the Lodge's work with credit to himself and honor the Brotherhood. He has every right to expect that the Lodge itself shall give him much of the information he needs. With this goal in mind, this manual has been developed for our Lodges to assist them in making more knowledgeable Masons of their initiates and members.

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

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

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

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

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

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

## **The Mentor Program**

### ***Purpose:***

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

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

### ***System Process:***

The committee meets with the candidate:

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

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

## **Mentoring Lesson No. 1 — On The Threshold**

### ***When:***

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

### ***Location:***

- A convenient room adjacent to the Lodge room.

### ***Attire:***

- Business suits or business casual.

### ***Candidate:***

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

### ***Committee:***

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

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

## **Introduction**

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

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

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

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

### **What is Freemasonry?**

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

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

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

### **Purpose**

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

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



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

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

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

### **What Does Masonry Expect From a Member?**

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

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

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

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

### ***When:***

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

### ***Location:***

- The Lodge room

### ***Attire:***

- Business suits or business casual

### ***Candidate:***

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

### ***Committee:***

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

## **Introduction**

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

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

## **Proficiency in the First Degree**

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

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

### **Entered Apprentice Mason's Degree Proficiency**

**Q: What are the prerequisites for Masonic Membership?**

**A:** A belief in a supreme being, cannot be a felon, and must be a good citizen.

**Q: How is the apron worn in this degree?**

**A:** With the flap turned up.

**Q: Name some things that happened during the conferral of the first degree.**

**A:** Examples: You are hoodwinked, you kneeled at the altar, you took an obligation, ect.

**Q: Name the working tools in this degree.**

**A:** 24 inch gauge and the common gavel.

**Q: What are "The Three Great Lights of Freemasonry?"**

**A:** The Holy Bible, the Square, and the Compasses

**Q: What do "The Three Lesser Lights" represent?**

**A:** The Sun, The Moon, and the Worshipful Master

**Q: What was the purpose of traveling about the Lodge room?**

**A:** So that you have traveled the same road that others have travelled before you.

**Q: Why is the gavel known as the "Tongue of the Lodge?"**

**A:** Its raps command order of the lodge membership.

## **Familiar Masonic Terminology**

**Alarm:** The knocks at the outer door of the Lodge room which are answered by similar knocks from within.

**Altar:** A structure in the center of the Lodge room where the Bible, square and compasses are displayed.

**Craft:** Members of a Masonic lodge.

**Call Off:** A Masonic term to call the Brethren off from labor to refreshments.

**Gauge:** A measuring stick; the 24 inch gauge.

**Grip and Sign:** How Masons identify each other.

**Moral Code:** Rules of conduct relating to behavior.

**Profane:** A non-Mason.

**So Mote It Be:** After a prayer, Mason's use this phrase which means in Masonic language, "they agree".

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

### ***When:***

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

### ***Location:***

- The Lodge room

### ***Attire:***

- Business suits or business casual

### ***Candidate:***

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

### ***Committee:***

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

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

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

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

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

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

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

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

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

He must believe there is a top; that if he climbs long enough he will reach a goal, a place of light. This is to teach you that after you have passed beyond the years of irrational childhood and commenced your entrance upon manhood, the laborious task of self-improvement is the first duty placed before you. Only gradually, do we achieve and realize appreciation of the great values of Life, Religion, Brotherhood, Art, Science, Literature and Citizenship. The satisfying values of life, whether they are spiritual, moral, intellectual or physical, must be earned and achieved through patient and sustained effort.

The letter "G" is of particular significance in all English speaking Lodges, as being the first letter of our name for the Deity. In summary, the pillars mark the entrance to the Masonic manhood.

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

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

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

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

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

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

It is interesting to observe the use of odd numbers within this degree as well as Masonry in general. The following will show you some examples of numbers in Masonry; you can probably find more. The number three: three Steps, three Degrees, three Great Lights, three Philosophical Attributes: Faith, Hope, and Charity, three Working Tools, three Tenets: Brotherly Love, Relief and Truth, three Stages of Life: Youth, Manhood, and Age. The number five: five Steps, five Orders of Architecture, five digits on each arm or leg. The number seven: seven Steps, seven Liberal Arts and Sciences, seven days in a week. The seven Liberal Arts and Sciences represent education in its broadest sense. If we do not learn, we do not improve. If we do not improve we are no better than the profane, they profit nothing from Masonry or any other great experience or truth.

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

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

Your limitations are equally as plain. You can sit in your Lodge when open in the Fellowcraft Mason's Degree or Entered Apprentice Mason's Degree, but not when the Lodge is open in the Master Mason's or third degree. You may also visit or sit in any regular Lodge opened in the first or second degree, if vouched for by a Brother who has sat with you in Lodge. You will be coached and instructed and may be counseled by well-informed Brethren; make yourself known to other Fellowcraft Masons by modes of recognition, and within the necessary limits enjoy the social fellowship of the Lodge.

### **The Teachings of Masonry**

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

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

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

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

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

## **Proficiency in the Second Degree**

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

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

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

**Q: What is the normal waiting period between your first and second degree?**

**A:** One Masonic month, one Meeting (Stated or Extra) of the Lodge to the next.

**Q: Explain the significance of the letter "G."**

**A:** *It should always remind you of God and your faith and trust in Him.*

**Q: What are the Seven Liberal Arts?**

**A:** Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy

**Q: How is the apron worn in this degree?**

**A:** The flap is turned down and the left hand corner tucked up.

**Q: Name the working tools used in this degree.**

**A:** The Plumb, The Level, and The Square

**Q: What are the five principle orders of Architecture?**

**A:** *The Tuscan, The Doric, The Ionic, The Corinthian, The Composite*



## **Familiar Masonic Terminology**

**Architecture:** The art and science of designing and erecting buildings.

**Ballot:** The Masonic method of voting.

**Cable Tow:** A type of rope Masons use to denote a distance of three miles. It is also used to restrain.

**Divested:** To be stripped of clothing and jewelry for Masonic purposes.

**Stand up right:** To stand erect, not slouching

**Worshipful:** Honorable and respectable

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

### ***When:***

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

### ***Location:***

- The lodge room

### ***Attire:***

- Business suits or business casual

### ***Master Mason:***

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

### ***Committee:***

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

## **Interpretations of the Master Mason's Degree**

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

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

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

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

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

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

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

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

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

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

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

## **Duties, Rights and Privileges**

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

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

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

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

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

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

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

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

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

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

If he is brought to trial on charges of un-Masonic conduct (violation of Masonic Law) and found guilty, he has the right of appeal to the Grand Lodge. This right is his guarantee against possible injustice or spiteful prosecution by some private enemy. However, this does not deny a Grand Master from invoking Masonic discipline in appropriate circumstances.

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

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

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

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

## **The Teachings of Masonry**

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

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

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

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

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

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

Consider the lessons taught by the Five Points of Fellowship by using the various parts of the body. The first point is companionship—standing together, proceeding together, going the second mile, providing spiritual and physical sustenance for one another. The second point symbolizes fellowship with our creator—we must have fellowship with both God and man and, therefore, live on both vertical and horizontal planes. This point must remind us that we should daily pray for our fellowman, all our Brethren and ourselves. The third point is further evidence of fellowship — a man needs privacy and companionship. He must be able to confide his private and secret hopes and desires to a close friend or Brother. He must be able to have intimate conversations with someone with whom he has complete confidence.

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

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

## **Proficiency in the Third Degree**

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

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

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

**Q:** How is the apron worn in this degree?

**A:** Wear it square.

**Q:** Name the working tool used in the Master Mason's Degree.

**A:** All the tools in Freemasonry more especially the Trowel.

**Q:** What is required to visit another Lodge?

**A:** You must have a paid up dues card and be a Mason in good standing. You must be vouched for or be examined.

**Q:** Are any degrees higher than Master Mason?

**A:** No

**Q:** What is the Ahiman Rezon?

**A:** Masonic Law

**Q:** How do you leave the Lodge room when the Lodge is in session?

**A:** You approach the altar, throw the proper sign, when the pursuivant will escort you out

**Q:** What ways can you become involved in your Lodge?

**A:** You can volunteer, you can become involved in the officer line, you can volunteer to become a member of the committee, and you can ask the Worshipful Master what you can do to help out.

## **Familiar Masonic Terminology**

**Artificer:** A skilled worker

**F. & A. M.:** Free and Accepted Masons

**Oriental Chair:** The chair of the Grand Master and Worshipful Master situated in the east and symbolizing the throne of King Solomon.

**Mature Deliberation:** Careful and thoughtful.

**Purgered:** Willfully told a lie and broken an oath.

**Semblance:** Your outward form or appearance.

**Strict Trial:** Examination of evidence and applicable law.

## **Follow-Up Meeting**

### ***When:***

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

### ***Location:***

- The Lodge room

### ***Attire:***

- Business suits or business casual

### ***Master Mason:***

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

### ***Explain:***

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

### ***Stress:***

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

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



## **Procedures**

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

- Do them slowly and make sure all are correct.

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

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

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

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

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

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

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

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

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

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

***Lodge room etiquette:***

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

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

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

## Notes



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