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NEW MEXICO - MENTOR MANUAL

TO OUR MASONIC BROTHER

This manual has been prepared to assist you in your position as a Mentor and to answer general questions asked by your candidate. If a conflict arises between these answers and the New Mexico Constitution and By-Laws, The New Mexico Monitor and Ceremonies, Mackey's Jurisprudence or other Masonic Law, these answers will take a secondary position.

A WORD TO THE MENTOR

THE EXTRA MILE

This manual has been prepared to provide helpful information for a Mason who is willing to go an extra mile.

Perhaps you are that kind of Mason.

But, unless you are willing to travel an extra mile -- to do more than is required you should return the manual to the Worshipful Master that he may search for a Brother who will go out of his way.

The job of a Mentor is to help candidates and newly raised Masons understand and appreciate what Masonry is all about, not by memorizing the answers to a few questions. The memory work is arguably the best way of learning. However, many Brothers get their degree work in All The Way In One Day conferrals, or from continuation conferrals. Therefore, the job of Mentoring is even more critical.

The Mentor is commissioned to do something more. His duty is to arouse the interest of the candidate and the new Mason, to stimulate him, to get him talking and asking questions. It is only when a man's mind begins to be inquisitive, hungry for more knowledge, that he is a real-for-sure Mason in the making. At that point a Lodge can have either a Mason or just a new member. It will take time, patience and hard work to improve your own mind so that you may teach others.

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

Going the second mile. That will be your job.

THEN WHAT DO I DO?

So you want to be a Mentor?

Very well, let's see what is involved.

You are to provide the "instructive tongue." The new Brother, we trust, will be sufficiently interested so that he will lend an "attentive ear."

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

This manual is your "working tool." It is designed to assist you in mastering subjects pertaining to Freemasonry that you may answer the new Brother's questions and discuss Masonry with him intelligently.

Here are the steps you should follow:

- After the candidate has been elected to receive the degrees, arrange to meet with him privately in surroundings that will contribute to a relaxed and thoughtful attitude. Draw him out if you possibly can, awaken his curiosity and get him interested.
- Continue to meet with him as often as he and you deem to be desirable. The more he asks for, the better.

- Go to Lodge when he receives the Entered Apprentice Degree. Better yet, take him to Lodge and introduce him to the Brethren. Let him know that you are interested in his progress throughout the degrees, that you are available to help him understand what it is all about.
- After the Entered Apprentice degree, visit with him again. By this time he should have many questions and observations.
- Repeat the above sequence. Take him to Lodge. Stay with him as his counselor and friend. Meet with him.

Introduce a subject. Get him to ask questions, to talk.

Follow that pattern and you may be sowing seed that in time will blossom and bring forth fruit.

In doing so, you will be discharging one of the most important assignments in the entire fraternity -- one that has been sadly neglected in these days when every man fancies he is too busy to help a Brother become a Mason in fact as well as in name.

In teaching another man to become a dedicated Mason you may discover that you also have taken a giant step towards that worthy goal.

ON THE THRESHOLD

1 - Definition of Freemasonry

What is Freemasonry?

Many definitions have been suggested. Most of them are over-simplified, incomplete and not altogether accurate.

One of the best definitions is that proposed by the late Charles C. Bunt of Iowa:

"Freemasonry is an organized society of men symbolically applying the principles of operative masonry and architecture to the science and art of character building."

The Bunt definition especially distinguishes our Fraternity from all other organizations that teach a system of morality.

Freemasonry is many things, but one brief description could be that it is a society for the joint effort of its members towards individual self-improvement, a fraternity for learning and cultivating the art of living and the building of character.

2 - Purpose of Freemasonry

What is the Basic Purpose or Goal of Freemasonry?

The great American Quaker leader, Rufus M. Jones, observed that "the only way to change human systems is to change human lives".

Freemasonry enunciates the same mighty truth. It has its own peculiar manner of changing human lives -- not through programs, movements or campaigns that divide, but through principles that unite.

Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community.

Thus it impresses upon its members the principles of righteousness and personal responsibility. It enlightens them to those things which make for human welfare and inspires them with that feeling of charity and goodwill toward all mankind which will move them to translate principle and conviction into action.

That is doing it the hard way but it also is the effective and lasting way.

3 - Origin

How old is Freemasonry? Who founded it, and when?

Some form of organization of builders, or guilds of stone masons, existed as early as 926 A.D. That much can be supported by documentary evidence.

As distinguished from other organizations of practical builders, Freemasonry probably had its beginning among the cathedral builders of Europe and the British Isles in the Middle Ages, that is in the 10th or 11th Century. Some scholars, however, believe that Freemasonry grew out of the Knights Templar when they were banned by the Catholic Church.

Organized Freemasonry under the Grand Lodge System, as we know it today, dates from 1717. Masonry in the United States was in operation as early as 1730 and possibly before that.

No one man discovered, founded, or invented Freemasonry. It is the result of growth. Many individuals had a part in it. It has taken unto itself teachings from many religions, philosophies, systems of knowledge and symbols.

The most generally accepted belief as to those who began Freemasonry is that the craft is a descendant of operative masons. Those operatives inherited from unknown beginnings practices and some form of ritual. Operative masonry touches religions in which many of the speculative principles must have been taught by the use of symbols as old as mankind and are therefore universal and not the product of any one people or time.

Many writers in the last two centuries have engaged in fanciful speculation on this subject, offering theories that have no basis in fact. Much of that speculation has found its way into print and to the general embarrassment of

the Fraternity. Take all such stories that attempt to place a definite date or place of Freemasonry's beginning, or to link it with the so-called ancient mysteries, with a grain of salt.

4 – Ancient Free and Accepted Masons

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

Ancient – See section 442

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

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

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

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

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

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

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

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

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

5 - Secrecy

Is Freemasonry a secret society?

Freemasonry in the United States is secret only in the manner by which one Brother recognizes another.

It is not a secret society, but a society with secrets.

Freemasonry makes no attempt to conceal its existence, its principles or its aim. Its members proudly declare their affiliation. Masonic buildings are publicly located and clearly identified. Gatherings of its members are frequently public, with announcements published in the press. Its constitutions are printed for all to see and its rules and regulations are available for inspection.

Specifically, that which our Craft reserves for members only may be enumerated as follows:

- The Legend of the Third Degree,
- The means of recognition,
- The methods of conferring degrees,
- The obligations of those degrees and,
- The ballot of every Brother.

To the above should be added the normal private business of any organized society, particularly that which affects the status of an individual person's membership or rejection.

In countries where totalitarian governments have outlawed membership in organizations which support freedom, a member's status may be his secret for safety reasons!!

6 - Prohibited Discussion

What subjects are barred from discussion in a Masonic Lodge?

Any subject which might create friction or contention between Brethren bound by a mystic tie. Freemasonry seeks to unite men not to divide them. Specifically two subjects are prohibited in Lodge discussion; partisan politics and sectarian religion.

Sectarian religion does not refer to Christian denominations; it refers to Christianity the same as any other of the world's several religions. That means that Christian sermons should not be delivered at Lodge gatherings, nor should Christian symbols be displayed to the exclusion of those of other religions.

Though our lodges display the Holy Bible upon the altar, it is proper also to display or obligate men on the Volume of Sacred Law of their choosing.

The prohibition or discussion of religious subjects in Masonic meetings applies to Masons even if every member of the Lodge is of the same religious belief.

The prohibition or discussion of political subjects in Masonic meetings applies to Masons even if every member of the Lodge is of the same political party.

7 - Religion

Is Freemasonry a Religion?

Though religious in character, Freemasonry is not a religion, nor a substitute for one.

A religion is any system of belief, worship, conduct, often involving a code of ethics and a philosophy. It connotes some particular religion. Freemasonry is nonsectarian. Before its altar Christian, Jew, Mohammedan, Buddhist, Gentile and Confucian, may kneel together.

Masonry accepts good men who are found to be worthy, regardless of their religious convictions and strives to make better men of them by emphasizing a firm belief in the Fatherhood of God, the Brotherhood of Man and the Immortality of the Soul.

Freemasonry is religious in that it teaches monotheism. The Volume of the Sacred Law is always open upon its altar whenever a Lodge is in session. Reverence for GOD is ever present in its ceremonial. Its Brethren are constantly taught lessons of morality. Yet it is not sectarian or theological.

Religious men go to their church or synagogue, not to their Lodge to worship their Creator. They go to their Masonic Lodge to learn moral truths and how to apply them to their everyday home and business lives.

The Rev. Thomas Sherrard Roy, D.D., distinguished Baptist clergyman, phrases it in this way:

"It does not unite races, it unites men. It says that men of different religions, and maintaining those differences, can form a union that transcends the differences of country, sect and opinion."

8 - Atheism

Why can't an atheist become a Freemason?

An atheist is one who denies the existence of, or professes a disbelief in Deity.

Belief in a Supreme Being is one of the primary requisites for membership in the Fraternity. Such belief is professed on the petition for the degrees -which every applicant signs; it is made known to members of the Lodge when the candidate is first admitted into the Lodge; again and again he acknowledges his faith in and dependence on a Divine Creator.

Freemasonry states that "monotheism is the sole dogma of Freemasonry." Belief in the Supreme Being is required of every initiate, but his conception of the Supreme Being is left to his own interpretation.

Freemasonry is not concerned with theological distinctions. This is the basis of our universality.

9 - Catholics

Can a Catholic become a Freemason?

As far as Freemasonry is concerned, the answer is yes.

Thousands of devout Catholics have been Freemasons in the last 250 years, maintaining continuous communion with their Church throughout their life.

There is nothing in any of the regulations of Masonry to prohibit a member of the Catholic Church from becoming a Freemason merely because he is Catholic. Were it not so, our claim of universality, our insistence that we have no theological dogma and make no distinction between men because of their religious beliefs would be hypocrisy.

For a century or more, a series of Papal Bulls (edicts) were issued by the Vatican from time to time to denounce Freemasonry and to prohibit Catholics from holding membership therein.

Happily, in recent years, a friendly climate between Catholicism and Freemasonry has developed. The drawbridge has been lowered. Let us hope and pray that it may never be raised again.

10 - Charity

What constitutes Masonic Charity?

In his progress through the degrees, every candidate for Freemasonry comes face to face with a lesson of staggering implications.

Through symbolic teaching, he discovers that the form of a Lodge is an oblong square extending from East to West; between North and South; from the center to the circumference and from earth to heaven.

We claim these vast dimensions to denote the universality of Freemasonry, and that a Freemason's charity knows no bounds.

In other words, there is a place to start the practice of brotherhood, but there is no place to stop.

One of the basic tenets of a Freemason's profession is Relief.

The candidate for Freemasonry is taught in his preliminary instructions that Masonry is not a charitable institution as such. The Fraternity does not insure its members against old age or misfortune; pays no sick or death benefits.

What Freemasonry does, we hope and trust, is to give its members the inspiration and the challenge to practice charity of their own accord, to extend a helping hand to those less fortunate -- not because we have to, but because we want to.

In every community, whether there is a Lodge of Freemasons or not, there are individuals who are fighting the battles of life with dull weapons. Some are old and full of years; others are ill; others are lonely. Some need encouragement; others need someone to talk to, or run their errands or write their letters. More than anything else, many want only the assurance that they are needed.

In every community there are widows of Masons who, after the funeral rites have been conducted and the Lodge's spray of flowers has withered, are left alone. The Masonic tie that was to have lasted forever is severed.

If a Mason is serious, if he really intends to be a Mason -- there are ample opportunities, enough to keep him busy the rest of his life.

Masonic Charity also includes the idea that we should not judge others, but with a charitable nature only, endeavor to aid if they choose reformation.

What constitutes Masonic Charity? There are no limits except those we set in our hearts.

11 - Petitioner

(a) What are the Qualifications of a petitioner for Masonry?

Membership in a Masonic Lodge in New Mexico is limited to adult males who are of good character and reputation.

No religious test is required except a belief in the Deity. A petitioner need not be a Christian. He need not be an American citizen. There are no exclusions because of race, color or national background. See (Clandestine) and (Prince Hall Masonry).

(b) Are there certain situations or conditions under which a petitioner would be excluded?

Yes. Masonic Lodges in New Mexico are not permitted to initiate any candidate --

- Who has not made a declaration of his belief in the Deity.
- Who is not of lawful age, as defined by the Grand Lodge.
- Who is not properly recommended by at least two members of the Craft, one of which must be a member of the Lodge petitioned.
- Who cannot read or write the English language.
- Who, because of conscientious scruples, cannot take an oath or is unwilling to affirm in the name of Deity.
- Who is physically unable to conform to the spirit of the ceremonies.
- Who has been elected to receive the degrees, but later is disqualified because an objection has been made prior to his initiation.

12 - Symbolism

What is symbolism? Why is it so important to Freemasonry?

The late Oliver Day Street, one of the foremost authorities on the subject, says that "a symbol is visible representation of an object or thing, real or imagined, employed to convey a certain idea."

Thus, we see in the Stars and Stripes a symbol of our country. The Scotsman will recognize the thistle as a symbol of deep meaning; the Canadian, the maple leaf; the Christian, the cross; the Jew, the Star of David.

Symbolism, then, is the use and interpretation of symbols. Literally, a symbol is a comparison. Symbols constitute the oldest, most common and effective method of teaching. Words themselves are symbols.

A great Masonic scholar, Albert Pike, wrote that "the symbolism of Masonry is the soul of Masonry." And indeed it is. It is doubtful whether any Freemason can think of his experience in receiving the degrees other than to associate that experience with the Square, the Compasses, the Level, the Trowel or the Sprig of Acacia.

Another Great American Mason, Carl E. Claudy, puts it in this way:

"If we depend on words or ideas alone, the Fraternity would not make a universal appeal to all men, since no man has it given to him to appeal to the minds of all other men. But Freemasonry expresses truths which are universal; it expresses them in a universal language, universally understood by all men without words. That language is the language of the symbol, and the symbol is universally understood because it is the means of communication between spirits, souls and hearts."

13 - Blue Lodge

What is the significance of the term "Blue Lodge"?

There are many schools of thought, each with a different theory. The two which find the most believers are:

- That the color was adopted by early operative Freemasons because of an age-old association of blue with those virtues which are peculiarly Masonic;
- That the color was adopted by the Grand Lodge of England at an early date in imitation of the nobility and the fame of the color in the most famous order in the world.

Although used commonly and well nigh universally in America, the term "Blue Lodge" is controversial because of certain unpleasant connotations. All too frequently in the United States the term is used in condescending manner, as if the "Blue Lodge" were something of an inferior grade.

The simple term "Lodge" is adequate. Indeed, the word Lodge is as honorable and respectful a word as a Mason can use. But if the word must be qualified, let it be "Speculative" Lodge.

14 - Masonic "Goat"

Is there any "rough stuff" or "horseplay" in any of the three degrees of the Lodge?

The ritual of Freemasonry is serious in all aspects, from first to last. At no time does it call for or permit foolishness or "horseplay" of any kind.

Anything to the contrary that may be told a candidate, jokingly or otherwise, is false. Further, it desecrates the honorable purposes of our Craft. As a candidate you need have no apprehension as to the manner of your reception or treatment.

15 - Preliminary Declarations

Are any preliminary declarations required from a candidate before he can be initiated?

Yes. You will find them in the New Mexico Monitor. They are simple and direct, going to the heart of the candidate's motives.

These declarations are quite old. They appear, in virtually the same words, in the earliest editions of William Preston's Illustrations of Masonry, published in London in 1772. Assuming that the candidate has not seen the questions in advance or otherwise been prompted, his favorable response to the Senior Deacon at this point indicates that he actually has been "prepared in his heart" and not merely persuaded by others.

16 - Time Between Degrees

How rapidly may I take my degrees?

In the early guilds and operative Lodges an apprentice was required to serve seven years before he could become a Fellow of the Craft. At the end of that period the apprentice might make his "Master's Piece" and submit it to the Master for his acceptance or refusal.

Today, many Jurisdictions will not advance a candidate until a certain minimum time has elapsed. This period may vary from 24 hours to several months.

In New Mexico, the Entered Apprentice degree may not be conferred until after election to receive it. A candidate may then advance to the next degree provided he is found proficient in the lectures of the preceding degree. You will be expected to memorize a proficiency and repeat that proficiency either to the Brethren in open Lodge or to an examining committee. This is arguably the best way to advance through the degrees. However, because of the time constraints that many new Brothers find themselves in, the Grand Lodge periodically sponsors All The Way In One Day conferrals of all three degrees, in which the proficiencies are not required. The Grand Lodge also allows for Continuation Days.

But remember, that the memorizing of a few questions and answers does not mean that you have an understanding and comprehension of Masonry; that you know "what it is all about". The memory work represents the minimum of your preparation. The rest is up to you.

Your Lodge is conferring a great honor upon you in permitting you to become a Mason. It expects you in turn to earn that honor.

17 - Women

Why does Freemasonry deny admission to women?

One of the unquestioned Landmarks of Freemasonry in every Grand Lodge of Masons in the world is that a candidate for initiation must be a man.

The third of the Old Charges, foundation law of the Craft, states emphatically:

"The Persons admitted Members of a Lodge must be good and true Men, free-born and of mature and discrete Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report."

Speculative Masonry is but the application of Operative Masonry to moral and intellectual purposes. Thus, since only hale and hearty men were employed in the construction of the medieval edifices of the Craft, so modern Lodges lay down the indispensable requirement that the candidate for Freemasonry must be a man, capable of performing such work as the Master shall assign him.

18 - Free Will and Accord

What do we mean by free will and accord?

One of the fundamental concepts of Freemasonry is that application for membership must be wholly a voluntary act.

A man must seek for himself and join "of my own free will and accord." Under no other formula can men unite Brethren of many religious and political beliefs. Under no more constricting act could Freemasonry accomplish its only end, the building of the character of a man.

Men who become members of the Masonic Lodge for any other reason than their own desires can neither receive nor give to others the advantages of a wholly voluntary association.

Freemasonry allows selective invitation of a man.

19 - Approaching the Entered Apprentice Degree

How may I receive the most benefit from the Entered Apprentice degree?

By approaching this, your first step in Freemasonry, with a humble and serene attitude; with mind and heart attuned to those things which elevate man to the position of dignity and responsibility which his Creator intended him to occupy.

Before you enter the Lodge room, dismiss from your mind all worldly matters that detract from the seriousness and solemnity of that which you will hear and see.

Be keenly alert to all that is said and done, for in this manner only can you receive and assimilate the time-honored teachings of Freemasonry.

The methods used for your instruction will be new to you, for the great lessons of our Craft are taught by allegory and symbolism. But these methods are as effective as they are ancient, as you will discover if your mind and heart are receptive as the degree progresses. Remember, too, that every Mason in the Lodge is your friend, and soon will be your Brother. Each is ready to teach if you are ready to learn.

ENTERED APPRENTICE

101 - Instruction

(a) What arrangements are made for the proper instruction of a candidate?

The Worshipful Master of the Lodge bears the full responsibility for making all arrangements for instruction. Under the Mentor Plan used by your Lodge he designates a qualified Brother to act as the candidate's special advisor and instructor (called a Mentor) until he has completely mastered the fundamentals of the three degrees.

(b) Does that mean that the Mentor serves as "coach" to help the candidate learn his memory work?

No. The work of the Mentor and that of the "coach," who assists the candidate while memorizing his lectures are two separate and unrelated assignments. Mastering the fundamentals means more than learning answers to some questions.

The duty of the "coach" is limited to memory work. The Mentor's duty is primarily that of a friendly advisor and counselor, one who answers the candidates questions, anticipates what other questions might be, accompanies him to Lodge, helping him all the while to comprehend the deeper meaning and spirit of Masonry; in other words, to understand "what it's all about."

102 - "Prepared in My Heart"

Why is it said that a candidate for Masonry must first be prepared in his heart?

From the earliest times the heart has been regarded as the seat of the affections, passions and desires. Hence, we look upon all the actions of a man's life as having proceeded from the heart. When we speak of a "clean" and a "pure" heart we mean that an individual is clean and pure in his thoughts and actions.

Fundamentally, Masonry's first concern is with the strengthening of the character of the individual man. Here again, we refer to this character building process as the "erection of a spiritual temple within the hearts of men." And so, unless the heart (that is, the seat of the affections and desires) is receptive, the mind will not properly respond to this basic objective.

103 - Trestle Board

What is the symbolism of the Masonic Trestle Board?

Masonically, it is a symbol of moral law. As one of the "moveable jewels" in a Lodge, it is the "board" on which the rough stone is converted into a perfect ashlar and as such is built into the walls of the Temple.

Hence, the Trestle Board of a Speculative Mason is that on which he draws the designs for his character and spiritual growth; that is, on which he lays the basis for moral law.

104 - Entering or Leaving a Lodge

How do I properly enter or leave a Lodge while it is open and at labor?

The Tyler should give the alarm to the Junior Deacon and announce that you wish to enter the Lodge. You should then await the will and pleasure of the Worshipful Master, and upon receiving permission to enter, you should walk to the altar, salute the Worshipful Master with the proper sign and await his invitation to be seated. Upon retiring from the Lodge, while open, you should again walk to the altar, salute the Worshipful Master with the proper sign and await his permission to retire.

105 - Preparation

What is the meaning of the preparation of the candidate? When is he referred to as "duly and truly prepared?"

The wearing of special garments furnished by the Lodge is symbolic. It emphasizes the concern of Freemasonry with a man's internal worth, rather than with external adornments of position, wealth or environment.

The lesson of the level is taught at the outset, without a level being present, for here is a man dressed in the same garb that every other Mason wore when he received his degrees.

By wearing these garments the candidate also signifies the sincerity of his intentions.

Blindfolding a candidate is symbolic of that state of darkness in which he represents himself. It is not to keep him from seeing the Lodge room, or the officers or the Brethren but to make a deep and lasting impression on his mind, that Masonically, he has no light, or but partial light and that only by the consummation of the ceremonies for which he has asked and which the Lodge has granted, may he receive that Masonic light which will enable him to "travel in foreign countries and receive Master's wages."

The cable tow symbolizes the length or extent of a Mason's responsibility as measured by "the scope of his reasonable ability" to live up to his obligations.

106 - "Arts, Parts and Points"

What is the meaning of these words used in Freemasonry?

Mackey's Revised Encyclopedia of Freemasonry says: "arts means the knowledge, or things made known, parts, the degrees into which Freemasonry is divided and points, the rules and usages."

107 - "Lodge of the Holy Saints John"

What is the 'Lodge of the Holy Saints John at Jerusalem'? Why am I said to be from that Lodge?

Many a Mason has been puzzled when called upon to answer the simplest and most natural of questions. There is every reason for confusion, for there is not now and never was such a Lodge.

Originally, the Lodges were dedicated to King Solomon. They still are so dedicated in the British Isles. Late in the 16th Century, Masons began to connect the name of the Fraternity with that of Saint John the Evangelist. Other organizations were dedicated to the Saints John as early as the 3rd century, when the Church adopted the two pagan celebrations at the time of the summer and winter solstices and made them Saint John's Day in summer (June 24) and Saint John's Day in winter (December 27).

It was wholly natural for operative Masons, having dedicated their Craft to the Holy Saints John, to begin to believe that both Johns were themselves Freemasons. Believing that, the next step was to start thinking about the Lodge to which the two Saints John belonged. Where could it have been, save in Jerusalem? Hence, out of pure imagination and no more, came the reference in ritual to "the Lodge of the Holy Saints John at Jerusalem".

But there is symbolism in the answer. We come from an ideal or dream Lodge into an actual workaday world, where our ideals are to be tested. We use the phrase in the Entered Apprentice degree as the starting point for a Masonic career. In doing so we mean only that our Craft is dedicated 'to these two Holy men, whose precepts and practices, ideals and virtues, teachings and examples, all Freemasons should try to follow.

108 - Circumambulation

Why do we walk around the Lodge room so such during the degrees?

The act is known as circumambulation, which means walking around a central point. In Masonic initiations it is always clockwise from East to West by way of the South.

Like so many symbols, the ritualistic explanation does not really explain except the most elementary reasons. During this part of a degree the Brethren observe that the candidate is properly prepared.

But circumambulation is far older than initiations. To primitive man, the sun was God. The sun traveled from East to West by way of the South; hence, early man circled his stone altar on which he had fire (in imitation of the sun) from East to West by way of the South, in humble imitation of the God in the sky.

It is one of the many concealed symbols alluding to the Great Architect of the Universe.

109 - Form of a Lodge

Why is a Lodge an oblong square placed due East and West?

In the lecture of the Entered Apprentice degree it is stated that "the form of a Lodge is an oblong square." If it is physically possible; the Lodge of course should be placed due East and West, with the Master's chair in the East. That is not an official requirement, however. Many Lodges are not so situated because local or structural conditions will not permit.

The Masonic "East", therefore, is purely symbolic. The Worshipful Master's station is the East for Masonic purposes, for the source of Light is at the Master's chair at whatever point it may be on the compass.

The East is a symbol of Light and Knowledge. The symbolism may have come from the rising sun in the East, putting to flight the darkness. Brethren "approach the East" in search of Light. Conversely, the West is a place where darkness begins with the setting sun. To "Go West" is a common expression, especially among soldiers, for death.

The New Mexico Monitor states "The form of a Lodge is an oblong square extending from East to West, between North and South, from the center to the circumference, and from earth to heaven. It is said to be of such vast dimensions to denote the universality of Freemasonry, and that a Freemason's charity should know no bounds." See (Charity).

110 - Worshipful Master

(a) Why is the Master called Worshipful?

Remember, we are talking about an Institution whose roots extend far into antiquity and which comes from the Middle Ages. In medieval English the word "Worshipful" meant "honorable" or "respected." To this day, a magistrate in the smallest English village is addressed, not as your Honor, but as Your Worship.

Thus, Worshipful is a title of respect for the office of the Brother who presides over the Lodge, and who is, the Brethren believe, possessed of sufficient knowledge, wisdom and integrity to preside over them in a proper manner.

(b) Why does the Master wear a hat while presiding over the Lodge?

This is a modern relic of the ancient custom whereby the King remained covered under all circumstances, while his subjects were obliged to uncover in his presence. Wearing of a head covering by the Worshipful Master has become an American innovation. Although the custom originated in English Lodges, it is no longer followed there. In American Lodges the hat is a sign and symbol of the Master's authority.

(c) Are there any special courtesies due the Worshipful Master from the Brethren?

Yes, there are a number of such courtesies. They will become apparent as the candidate becomes familiar with Lodge practices. One practice of traditional importance is this: never pass between the Master and the altar while Lodge is in session, except when it is necessary during degree work or other ceremonies. The Master has charge of everything which is essential to a just and lawfully constituted Lodge, and particularly the Three Great Lights. His view of these Lights should never be obstructed. Symbolically, this signifies that, in his conduct of Lodge affairs, the Master should never lose sight of basic Masonic principles. See (Worshipful Master).

111 - Oblong Square

Why is a certain square termed an 'Oblong Square'?

An oblong square has its greatest length from east to west, its breadth from north to south.

During the Solomon era the world was supposed to have that oblong form, its boundary lines circumscribing and including that portion known to be inhabited in the days of Solomon. The oblong square, thus visualized, enclosed the whole of what was then supposed to be the inhabitable globe.

The word "square" did not originally denote a figure with four equal sides, but any figure which had right angles on all four corners. Hence, "oblong square" meant anciently what the nouns "oblong and rectangle" mean today.

112 - Altar

Why do Masonic Lodges have an altar? What is its symbolism?

First of all, it is important to note that the altar in a Masonic Lodge is not an altar for religious worship. From it no sacrifices are offered up; no sacraments are celebrated. In American Lodges the altar occupies a central position in the Lodge room. In many of the constitutions overseas it is in the form of a pedestal immediately in front of the Master's station.

The altar is one of the most ancient symbols of mankind. To Masons it is a symbol of faith. On it rest the Three Great Lights; to it comes the candidate in search of Light and offers himself, symbolically, to the service of the Great Architect of the Universe and of his fellow men. Here he takes his obligations, traditionally considered more solemn and binding when taken at an altar than any other place.

The altar is the most important article of furniture in the Lodge room, a place at the center, around which all else revolves.

113 - Obligation

What is the real purpose of the obligation?

The word obligation means a promise; that which enjoins obedience. It comes from the Latin word *obligare*, meaning to bind.

The obligation and the manner in which it is taken constitute visible and audible evidence of the candidate's sincerity of purpose. Without it nothing he might say or do could be considered binding. By taking it he gives irrevocable evidence of his intentions.

Thus the Fraternity not only binds him to certain responsibilities, but also protects itself against a revelation of the secrets of Freemasonry, which have to do chiefly with the methods of recognition and of symbolic instruction. (See Secrecy).

Obligation must not be confused with the word oath, which is the binding clause at the end of any formal, legal or Masonic promise. In a court of law a witness takes an obligation to "tell the truth, the whole truth and nothing but the truth." Then he ends by saying "So help me, God" which is the oath. The oath is thus symbolic of man's fear of God; obligation signifies the promises and agreements made preceding the oath.

114 - Penalties

What actual penalties will I incur if I violate my obligation?

The early Lodges, composed of operative workmen, received and accepted new craftsmen by mystic rites, ceremonies and initiation. They bound their members by solemn vows, each initiate assuming severe penalty after the manner of those times.

Actually, the old penalties were legal punishments in the Middle Ages, designed with special reference to the religious beliefs of the time that an incomplete body could not "rise from the dead"; that a body buried in unconsecrated ground (as between high and low water mark) could not ascend into heaven.

The old penalties are retained in the obligations of the three degrees because of their historical significance. They are not now and never have been enforced in Speculative Lodges. They serve as our tie with medieval times.

In one of the charges of the three degrees the candidate is admonished that "to preserve unsullied the reputation of the Fraternity ought be your constant care." The violation of a Masonic obligation is a serious offense which may cause a Mason to feel that he deserves the kind of punishment suggested in the phraseology of the Middle Ages. But the only kinds of penalties known to Freemasonry are:

- (1) reprimand,
- (2) definite suspension from membership,
- (3) indefinite suspension and
- (4) expulsion from the Fraternity.

115 - Hele; Hail; Hale

What is the meaning of the word "hele," used in the Apprentice degree?

"Hele" is an age old Anglo-Saxon word meaning to cover, or to conceal.

"Hele and conceal;" is one of the many word pairs in Masonic ritual which go back to the growth of the English language, when two words were often used to insure that the hearer understood the meaning of at least one. See (The Ritual: It's Phraseology).

It is often confused with the words hail which in olden times was a word of salutation and hale which is a statement of health.

116 - Lawful Information

What is lawful information, referred to in the ceremonies of the degrees?

Lawful information that a man is a Mason may be obtained in three ways:

- By sitting in Lodge with him,
- By having another Brother (with whom he has sat in Lodge) vouch for him,
- By means of a satisfactory examination before a committee appointed by the Worshipful Master.

A letter from a friend introducing "Brother Blank" as a Mason is not lawful information. An avouchment by means of a telephone conversation is not lawful information.

117 - Due Guard

What is the Due Guard? What is its purpose?

It is a symbol of obligation, a reminder by him who uses it to all who see him do so that he remembers his promise.

Masonic authorities are not in complete agreement as to the derivation of the words, although they unite as to what the words signify. Albert G. Mackey (1807-1881) thinks the words mean "to duly guard against."

Other authorities are convinced the phrase has a French derivation come from Dieu Garde, or God guard (me or you).

It is universally used as a salute to the Master before the altar and to the Wardens during the conferring of a degree.

118 - Apron

(a) Why do Masons wear aprons?

The use of the apron is extremely old, not, as with the operative Masons, as a protector of clothing and body against tools and stone, but as a badge of honor. It was so used by the priests of Israel, by candidates for the mysteries of Mithras in Persia, by the ancient Japanese in religious worship. Ethiopia knew aprons, as did Egypt. In all times and climes it has been a badge of distinction. It is as such that a Freemason wears it.

American Masons also see in the apron a symbol of the dignity of work, and of the care that should be exercised to do our work in a manner that reflects credit upon the workman.

Lambskin, the material of the Masonic apron, is a symbol of innocence, as the lamb always has been.

(b) What is meant by the comparison of the Masonic Apron with the Golden Fleece, the Roman Eagle and the Star and Garter?

The apron is said to be more ancient and more honorable than certain orders and decorations.

The Order of the Golden Fleece was founded by Phillip, Duke of Burgundy, in 1429. It was a very small, elite and powerful group of knights which included the King of France. It now exists only in Spain and Austria.

The Roman Eagle was Rome's symbol and ensign of power and might a hundred years before the Christian era. Its members were chosen because of their renown at war.

The Order of the Star was created by John II of France in the middle of the 14th Century. It was a chivalric order who swore to not retreat in battle.

The Order of the Garter was founded by Edward III of England in 1349 for himself and 25 knights of the Garter. It still is in existence.

That the Masonic apron is more ancient than these is a provable fact. The apron can be "more honorable than the Star and Garter" only when all that it teaches is exemplified in the life of the wearer.

(c) How and when do Masons wear the white apron?

There is a special significance in the different ways in which the Entered Apprentice, the Fellowcraft and the Master Mason are taught to wear their aprons. It is emblematic of progress from darkness to light, from ignorance to knowledge. This is explained in the ritual and in the New Mexico Monitor. The manner of wearing the apron differs somewhat in various jurisdictions. In New Mexico the apron shall be worn as an outer garment.

Aprons are not identical in shape and design in all jurisdictions. In some, the apron is square, in others, oblong; in still others, semicircular in design.

Aprons and gloves should be worn in public only for Masonic funeral rites or during other strictly Masonic ceremonies which are under the direct supervision of a Lodge, such as the public installation of officers, laying of cornerstones, parades, and other approved Masonic events.

119 - Metallic Deposit

What connection has "something of a metallic substance" with Masonic charity?

This ceremony is often called the Rite of Destitution. It is to remind us that other persons about us are actually without resources, as we at one time found ourselves. Masons therefore are charged to provide physical relief within the limits of our ability.

Masonic Charity is not confined to money, however. It encompasses thought and time devoted to those in need; visiting the sick; assuring the unfortunate of our interest and concern; sympathizing with those who suffer, or who are grieved; and particularly in exercising tolerance toward those whose opinions or beliefs may differ from ours.

120 - Northeast Corner

What is the significance of the Northeast Corner?

Northeast is the point midway between the darkness of the North and the brilliance of the East, a point chosen by ancient builders as the point of beginning, a spot to mark a birth, the commencement of a new structure.

For that reason cornerstones are laid in the Northeast corner. For the same reason the Entered Apprentice stands in the Northeast corner of the Lodge. He has but laid the foundation on which to build his future moral edifice. His position symbolizes the end of the preparatory period and the beginning of the constructive period of life.

He who stands in the Northeast corner of the Lodge, a "just and upright Mason," is himself a cornerstone of the Lodge which will be. For a Lodge is erected not only by, but upon her sons. The Entered Apprentice of today is the veteran Mason, the dependable "pillar of strength" in the Lodge of tomorrow.

121 - Point within a Circle

What is the significance of the parallel lines and the point within a circle to which reference is made in one of the lectures?

Ritualistically, the point within a circle is a symbol of conduct; a standard of right living. The symbol has an extreme antiquity. Early Egyptian monuments are carved with the Alpha and Omega or symbol of God in the center of a circle embordered by two upright parallel serpents, representing the power and wisdom of the Creator.

The symbol apparently came into Masonry from an operative practice, known to but a few Master Workmen on cathedrals and great buildings. Any schoolboy knows it now; put a dot on a circle anywhere; draw a straight line across the circle through its center; connect the dot with the points at which the line through the center cuts the circle; the result is a right angle.

This was the Operative Master's great secret - knowing how to "try" the square. It was by this, that he tested the working tools of the Fellows of the Craft. If he often did so, it was impossible either for their tools or their work "to materially err"...

Ascribing the lines to the Holy Saints John and putting the Great Light on top are modernism, carrying out the ritualistic symbolism while neglecting that of the original meaning of the point within the circle; that of a means of making working tools correct in angle, to the end that stones and buildings might be square, level and plumb.

122 - Ashlars

What is the symbolism of the ashlars?

In architecture, an ashlar is a squared stone. Masonically, the ashlars are "rough" (not dressed, squared or polished) and "perfect" (ready for use in wall or other structure).

Students direct attention to the fact that the perfect ashlar is made from the rough ashlar entirely by a process of taking away, removal of unwanted material. Nothing is added to a rough ashlar to make it perfect.

The analogy to the Mason, who is a building stone in the spiritual temple of Masonry, is that the perfect man is within the rough man, and that perfection is to be obtained by a process of taking away the "vices" and "superfluities of life."

Every beautiful statue ever carved from stone was always within that stone, needing only the tool of the artist to take away the material not wanted and leave the statue, which was there since the stone was first formed. See (Purpose of Freemasonry).

123 - Charge

What is the 'Charge' in Masonry?

The Charge is an address summarizing duties. At the conclusion of each degree the candidate is called to the altar, solemnly reminded of his new responsibilities, and is "charged," or exhorted, to discharge them in a creditable manner.

Incidentally, the three Charges are perhaps the oldest portions of our ritual. They have come to us, abridged somewhat but in the original phraseology, from Preston's Illustrations of Masonry of 1772.

The three charges may be found in the New Mexico Monitor.

124 - Emblems

I have noticed that Masonry has a great many emblems. Why so many? Must I become familiar with all of them?

An emblem is the visible representation of an idea, often carrying allegorical significance and suggesting some truth or fact. For example, the American flag, as an emblem of our country speaks to us in a broad language that is at once more vivid and understandable than mere words.

Masonry has many lessons to convey; hence, many emblems. Looking about the Lodge hall you will see a Square and Compasses, a Plumb, a Level, a Trowel, the Great Lights, the Lesser Lights, Pillars, a letter "G", a Sheaf of Wheat (grain), Ashlars and many more.

All Masonic emblems are important; each should be understood by the candidate. The best way is to review their meaning through the explanations given in the New Mexico Monitor. Then learn more from the Pocket Encyclopedia of Masonic Symbols, published by the Masonic Service Association of the United States.

125 - Cowans and Eavesdroppers

What is a cowan? What is an eavesdropper?

"Cowan" is an old Scottish word meaning an ignorant Mason who puts stones together without mortar, or piled rough stones from the field into a wall without working them square and true. He is a Mason without the Word; the apprentice who tries to masquerade as a Master.

The "eavesdropper" in ancient times was that would-be-thief of secrets who listened under the eaves of houses (there was often a space between wall and roof, for the purpose of ventilation). Because to hear he had to get close to the wall under the eaves, he received the droppings from the roof when it rained - hence, "eavesdropper" is that bold man who forges a good standing card, or finds one and masquerades as its owner; the man who has read a so-called "exposé" of Masonry and tries to get into a Lodge in order to ask for charity or help.

126 - Lectures of the Entered Apprentice Degree

(a) What is the purpose of the Proficiency? Why must I memorize it?

To review and re-impress upon the candidate the significance of the various ceremonies and the order in which they appeared in the work.

There are three reasons why you must memorize this. First, to help you become familiar with Freemasonry's basic teachings. Once you commit the lectures to memory, you are better enabled to think and speak the "language" of Masonry, using its terminology with assurance and in an intelligent manner.

Second, so that you can prove your proficiency as a Mason and thus pass the required examination should you desire to visit a Lodge where you are unknown to the Brethren. Your prompt and accurate response to the questions asked in such an examination will reflect credit upon you and your Lodge.

Third, once you have learned the language of Masonry, it will be easier for you to participate in Lodge meetings and to help confer degrees on your successors.

(b) What is the purpose of the other lectures?

The second lecture elaborates on certain phases of the degree work, that the candidate may understand the purposes of some of the ceremonies through which he has passed. It not only instructs but interprets much of the degree's symbolism.

The third lecture continues with the basic teachings of the degree, presenting visually several important symbols, with emphasis on their moral application. Particular attention is given the tenets of Freemasonry which are Brotherly Love, Relief and Truth and The Four Cardinal Virtues, which are Temperance, Fortitude, Prudence and Justice.

127 - Gavel

When should I rise or be seated while in Lodge?

The gavel is the symbol of power and authority by which the Worshipful Master governs his Lodge. One rap of the gavel calls the Brethren to order; two raps cause the officers of the Lodge to rise; three raps cause all Brethren to rise; one rap seats the Lodge or any Brother therein. (See NM Monitor, Gavel Lecture, 3rd paragraph {approximately pg. 34})

128 - Phraseology

Why does the ritual use so many odd and unfamiliar words and phrases and especially so many repetitions?

During the 18th Century when much of the first ritual was being compiled, not only did it partake of the language and idioms of that period, but it used many words and phrases of an earlier day when all Masonry was made up solely of Operatives.

For example, you already have encountered several word-pairs, which make interesting studies: "duly and truly", "worthy and well qualified", "free will and accord", "parts and points", "hele and conceal."

Why the repetition? Is it only for emphasis, to "clinch" the attention of the candidate? No, it is more than that. In Middle English writing, especially in the 13th and 14th Centuries when Freemasonry was in the process of

formation, England had two languages. One was Norman-French, the other Anglo-Saxon. To make sure of understanding, word-pairs were much in use, a word of similar meaning being taken from each language.

The apparent redundancy of expression in a number of places in Masonic ritual may be traced back to the Middle Ages. The fact that we persist in perpetuating such usage now, when clarity of thought and understanding might be served as well with one word, is one of the many proofs that Freemasonry delights to cling to the old and venerated because it is venerated and old.

129 - So Mote It Be

Why do Masons respond at the conclusion of prayer by saying, "So Mote It Be," and what does the expression mean?

"So mote it be" are the oldest words of Masonic ritual. With those four words the Regius Poem, dated about 1390, is concluded. The Regius Poem is the oldest Masonic document known.

Long obsolete, "mote" is Old English for "may." The words have been used by Masons as a response to prayer since the beginning of the written history of the Craft.

"Amen" is not a substitute for "so mote it be." Both are used; sometimes one, sometimes both, at the conclusion of all Masonic petitions to Deity.

130 - Pronunciation of "Amen"

What is considered to be proper pronunciation for this word in New Mexico Ritual Usage?

Proper usage has been established with the pronunciation of the long "A" sound.

131 - Rights of an Entered Apprentice.

What are my Masonic rights as an Entered Apprentice?

An Entered Apprentice has limited privileges. He is not required to pay dues, cannot hold office and can only attend meetings opened in the Entered Apprentice Degree. While Lodge business can be conducted on the first degree, the Entered Apprentice cannot vote. He can participate in the discussion of business.

He has no right to organized Masonic charity from the Lodge, although he may, of course, receive relief from individual Brethren. He has the right of instruction by competent Brothers and the right to ask for the opportunity of demonstrating his proficiency and of requesting the Fellowcraft degree.

He may not receive his other degrees elsewhere without the consent of his Lodge, but may visit a Lodge of Entered Apprentices anywhere, provided he is vouched for or passes a visitor's examination.

132 - Responsibilities of an Entered Apprentice.

What are the particular responsibilities of an Entered Apprentice?

To keep inviolate the secrets entrusted to his care; to comply with every part of his obligation; to observe proper conduct and decorum, both within and without the Lodge; to be diligent in seeking Masonic knowledge.

133 - Cable tow

What is the length of my cable tow?

The cable is a unit of nautical measure, 720 feet in the United States and 608 feet in England.

In earlier days of American Freemasonry a cable tow was considered to be as long as an hour's journey, being roughly three miles. The Baltimore Masonic Convention in 1843 declared that the length of the cable tow is "the scope of a Brother's reasonable ability;" and this is the generally accepted meaning today.

In other words, a Mason is bound to his Brethren by a tie which is as long and as strong as his conscience dictates. He alone must determine for himself what constitutes his "reasonable ability." See (Charity).

134 - Operative to Speculative

When and why did Masonry change from Operative to Speculative?

The change occurred gradually over a period of almost a century, from the latter half of the 17th Century to the first three or four decades of the 18th. Gentlemen of that day, including rulers and high ranking officials, who had no desire or intent to become stone masons or builders, sought membership in the Operative Lodges for the many spiritual and cultural advantages they offered. By consent they were admitted and became "accepted" Masons whose interest in the Lodge was purely "speculative."

Actually, there were two reasons for the decline of operative Masonry. The invention of printing made the "secrets" of the builders' art available to all, whereas those "secrets" had long been the property of the masons' guilds. The operative craftsmen, therefore, lost their monopoly on the knowledge of building. Secondly, the decline of the Gothic style of architecture used in most of the magnificent structures of exceptional beauty in Europe and the British Isles. Hence, the demand for builders and architects gradually diminished until the very existence of the operative Craft was threatened.

Had the interest in Speculative Masonry with its corresponding increase in the number of "accepted" Brethren not occurred, it is possible that the Craft would have passed into oblivion.

135 - Entered Apprentice to Fellowcraft Degree

What may I expect in the Fellowcraft Degree?

Ritual teaches us that the Apprentice is a symbol of youth; a Fellowcraft, of manhood and a Master, of old age. Probably this is most easily derived from the fact that learners, or beginners, are young; experts and the skilled are men and the wise and learned, the elder group.

Hence, in the Fellowcraft degree the emphasis is on the zest for learning and the search for Truth. The degree symbolizes the value of knowledge and cultivation of the mind. In this degree the candidate takes a symbolic journey and receives instructions similar to those once given to operative workmen. The degree is symbolic of one of the great ideals which all men should seek in the journey of life.

FELLOWCRAFT

201 - Operative and Speculative

What is the difference between Operative and Speculative Masonry?

Operative Masonry was the immediate predecessor of Speculative Masonry. It was that period in Masonic history which extended up to the early years of the 18th Century, when members of the Craft were operative stone masons, actually engaged in the construction of buildings. They were the most skilled artisans of their day.

Much of their labor was devoted to the erection of castles, manor houses and the great cathedrals which dot the landscape of Europe and the British Isles.

Speculative Masonry refers to our Craft as it developed from the final years of the operative era to modern times; particularly since 1717, when the first Grand Lodge was constituted.

The actual working tools of the builders, or operative Masons, such as the gauge, the gavel (or maul), the square, plumb, level, trowel, etc., are used by Speculative Freemasons as symbolic tools in the erection of their personal spiritual temples, "houses not made with hands." They have become powerful symbols which carry moral and spiritual lessons to a Speculative Craft. Thus, through these symbolic "working tools" Freemasonry has become a system of ethics inculcating the principles of right conduct - a way of life. See (Free and Accepted).

202 - Fellowcraft Symbolism

What are the basic teachings of the Fellowcraft degree?

As the Entered Apprentice degree is symbolic of youth and the preparatory period of life, the Fellowcraft degree is symbolic of manhood with its increased duties and obligations.

Here the candidate is urged, literally and symbolically, to advance his education, particularly in the fields of history, science and the liberal arts, that he may occupy with honor his allotted place in the great structure of human society.

William Preston (1742-1818), to whom we are indebted for a generous portion of our ritual, evidently intended the Fellowcraft degree to be the beginning of a liberal education, or at least, to be suggestive of such an education. Today many a schoolboy is familiar with many of the facts presented by this degree, but of course he knows nothing of its symbolic interpretation, or that it is intended to be an open door to stimulate further study.

A learned Past Grand Master of Iowa has written: "The Fellowcraft degree symbolizes that period of life when a man prepares for life's work and strives to erect designs drawn on the Trestle Board. As a Fellowcraft, you receive further light in Masonry; you are invested with the working tools so necessary for the tasks of manhood; you are encouraged to continue in the acquisition of knowledge, in the cultivation of the mind and in the search for Truth."

203 - Fellowcraft Lecture

Why does the long lecture of the Fellowcraft degree contain such elementary subjects?

No matter how well grounded a candidate may be in the subjects covered by this lecture, he is not, nor ever will be, so "learned" that he may cease his studies and rest on his laurels. We say that Masonry is a progressive science. The acquisition of useful knowledge must be continuously progressive in the life of man, an ever onward march that never ceases, else he becomes stagnant and his position in society becomes less secure and less valuable to his fellow men.

Freemasonry expects its members to seek, to learn, and thus by precept and example, to teach. That, basically, is the purpose and mission of our Craft.

All useful knowledge rests upon elementary fundamentals. Regardless of how much learning a man has acquired it is desirable that he re-focus his attention on fundamentals from time to time, if for no other reason than to remind him that the process of education never ceases.

The Fellowcraft degree accomplishes this in an admirable manner. Not only does it review certain basic elements of education, but it also reminds the candidate of how far we have progressed in the acquisition of knowledge in our early days. Thus, by contrast, it sets before him a progressive pattern for the future.

The detailed discussion on the Five Orders of Architecture in the lecture has several objectives. While it fixes the candidate's attention on the growth and importance of architecture in general, and by inference displays the magnitude of its influence on the progress of man, it also emphasizes that architecture is a symbol of the very foundation of Freemasonry, which is a speculative science derived from an operative art.

204 - Approach to the Middle Chamber

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

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

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

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

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

We have considered the names Boaz and Jachin as meaning strength and establishment. An equally good translation of the word Boaz is power and of the word Jachin, wisdom or control.

Masonry conducts you between these pillars and earnestly recommends them to your attention. We hope that you may draw from them inspiration for your journey to the Middle Chamber of life. You need the things they typify:

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

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

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

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

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

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

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

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

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

205 - Wages of a Fellowcraft

What are the actual wages of a Fellowcraft?

Corn, wine and oil symbolize the wealth in life in mental and spiritual, not financial realms. In the Old Testament, these three were physical wealth. In Freemasonry, corn represents plenty; referring to opportunity, friends and work; oil represents joy, happiness and gladness; wine represents health, spirituality and peace.

Together, corn, wine and oil represent the rewards of a good life. They are also the elements of consecration used in Masonic cornerstone laying and in the constitution, dedication and consecration of a new Lodge.

206 - The Ear of Corn

In the Staircase lecture there is a reference to "a sheaf of wheat or an ear of corn suspended at or near a waterfall." And yet in our Lodge it is represented by a small sheaf of wheat. Why?

You have just had another lesson in universality. Masonry came to America from the British Isles. In Great Britain, Europe and Asia indeed, in most parts of the world other than the United States, the word "corn" refers to all small grain.

In the United States we think of corn only in terms of Indian maize - that thoroughly American crop which grows so abundantly in our fields. References to corn in the Holy Bible mean small grain; Indian maize was unknown in Palestine. Hence, in Masonic ceremonies, corn always is used collectively, and usually is represented by a sheaf of wheat.

The "ear of corn" suspended near a waterfall denotes plenty and is a symbol of security, since it was at the crossing of the River Jordan where this sign was displayed that the Ephramites were defeated by their inability to pronounce a certain important word previously agreed upon.

207 - The Letter "G"

What is the symbolism of the Letter "G"?

It is a symbol of God and of geometry.

Uncounted papers, books and articles have been written attempting to attach esoteric meanings to the Letter "G". All of them are complicated and fanciful.

In the United States the letter "G" usually is combined with the Square and Compasses in Masonic emblems. The combination is a symbol of Ancient Craft Freemasonry.

208 - Geometry

Why is so much importance attached to geometry in the Fellowcraft degree?

"God is always geometrizing," said the ancient philosopher. In the Fellowcraft degree, geometry is a symbol not only of mathematics but of the divine and moral significance of abstract truth.

209 - King Solomon's Temple

Where can I learn more about King Solomon's Temple?

In the Holy Bible. Read the First Book of the Kings (I Kings), beginning with Chapter 5.

Also read the First Book of The Chronicles, beginning with Chapter 2.

Bear in mind, however, that the Masonic conception of the Temple is symbolic and sometimes legendary. Therefore, details of construction and development, as presented by Masonic ritual, frequently differ from the Biblical account. As a matter of fact, the accounts in the two books of Kings and the two Books of Chronicles do not correspond in many details.

You will learn more about Masonry's legendary Temple of Solomon in the Master Mason degree.

210 - Emblems of a Fellowcraft

Which particular emblems should I be familiar with as a Fellowcraft?

The Plumb, Square and Level; Corn, Wine and Oil; the Pillars of the Outer Porch; the Globes; the Winding Stairs with three, five and seven steps; the Five Orders of Architecture; emblems representative of the Liberal Arts and Sciences and the Letter "G".

211 - Rights of a Fellowcraft

What are my rights as a Fellowcraft?

A Fellowcraft has no more rights than an Entered Apprentice except the privilege of attending Lodges which are working in the Fellowcraft degree. See (Rights of an Entered Apprentice).

212 - Responsibilities of a Fellowcraft

What are the particular responsibilities of a Fellowcraft?

To the responsibilities of an Entered Apprentice have been added those contained in the obligation of a Fellowcraft. The extent to which these responsibilities have been expanded will be clarified by careful review of the obligations of both degrees, but a Fellowcraft's duties extend beyond a literal interpretation of the obligation you have taken.

As an Entered Apprentice, you represented youth on the threshold of manhood; as a Fellowcraft, you represent the mature man starting out to assume work and responsibilities of life. Now you are committed to "the acquisition of knowledge" and its fruitful application, so that you may occupy a useful and honored position in society. (See Responsibilities of an Entered Apprentice and Staircase Lecture).

213 - Fellowcraft to Master Mason

What may I expect from the Master Mason degree?

By now you are familiar with the methods of allegory and symbolism employed by Freemasonry in teaching its lessons. Hence, having represented youth as an Entered Apprentice and manhood as a Fellowcraft, you can anticipate the next step. It is Freemasonry's answer to one of the most profound of all moral queries into the divine nature of the universe. In the Master Mason degree the recurrent theme of Brotherly Love, Relief and Truth is given further emphasis. As a Master Mason you will become a voting member of the Fraternity, with added privileges and responsibilities which will be explained to you at the proper time.

You should now know the word sublime is used with reference to the Master Mason degree. It would be impossible to overemphasize the dignity and sublimity of its teachings. Bear in mind as you approach the degree that it is truly a sublime experience; remember it ever afterward.

The Sublime degree is the magnificent climax of all that has preceded. The power of this degree is such that Brother Edwin Booth, one of the greatest tragedian actors of all time, once said that he would rather play the leading role in this degree of Freemasonry than any part that could be assigned him in any of the world's great dramas.

Enter this degree, then, with a spirit of complete humility and with the earnest desire to learn the sublime lessons it seeks to convey. Be not turned aside from your noble purpose for a single instant.

MASTER MASON

301 - Signs, Words and Tokens

What importance is attached to the signs, words and tokens of Freemasonry?

It is essential for Masons to know and be able to use these as a means of recognition. There are times in the life of almost every Mason when it is desirable to make himself known, or to recognize another as such.

Although by themselves they are not sufficient proof of membership in the Fraternity, they constitute links of great importance in the chain of evidence. They are a necessary part of a Brother's examination for admittance as a visitor to a Lodge, in the absence of proper avouchment.

It is important to remember also that each sign, word and token has a symbolic meaning, which should enrich your mind and improve your conduct as a Mason.

The due-guards, signs, grips and words of the degrees should be rehearsed frequently in the presence of well-informed Brethren in order that the new Mason may become proficient and understanding in their use.

Precision in the execution of all movements connected with all signs and grips is a splendid attribute for any Mason to cultivate. It not only gives evidence that he understands the meaning of what he is doing but also indicates his respect for the dignity of his membership. Movements that are careless, half-hearted or sloppy are unsightly and have no place in a Masonic Lodge.

302 - First Section, Master Mason Degree

What are the essential differences in the first section of the Master Mason degree and the corresponding sections of the two preceding degrees?

The outstanding difference, of course, lies in the character of the numerous and weighty obligations which are assumed by the Master Mason. With all possible emphasis it should be stressed that each one of the points of his obligation is an important and complete entity; each is to be most rigidly observed and practiced. There is no recourse from any of them. All are binding, forever.

If the new Master Mason will thoughtfully review his obligations, from time to time, he will constantly be aware of his responsibilities and will realize that each point has a highly important purpose and fits perfectly into an over-all pattern which has been designed to establish his proper relationship to the Fraternity and to the Great Architect of the Universe.

303 - Sublime Degree

Why is the Master Mason degree called the Sublime Degree?

The word is from the Latin *sublimis*, meaning exalted; an allusion properly expressive of the teaching in the final symbolic ceremony of our ancient craft. The Third Degree is called the Sublime Degree of a Master Mason, in reference to the exalted lessons that it teaches of God and of a future life. See also (Fellowcraft to Master Mason).

304 - Ecclesiastes

What is the meaning of the allusions in the 12th Chapter of Ecclesiastes, the spiritual passage used in the Master Mason Degree?

As has been pointed out, there are several interpretations from biblical commentators, but as we read this chapter in the Bible, each one of us interprets it in our own way.

One might see it as afternoon speaks to morning, with wisdom, pathos and warning. The late harvest of our own lives made moving and rhythmic. The message is timeless: "Remember, remember, so soon it grows later than you think."

You cannot hold each day and you would be better to take thought for the days to come, that they are not haunted by regrets, or pursued by might-have-been. For unless one is ready for the day, either he cannot seize it, or it wounds him as he grasps it.

Your physical qualities are starting to get somewhat of lesser quality in your "older" years and you are starting to worry about it. But, old age has its compensations, its own funded wealth of wisdom, resource and recollections. It is attended by hazards and anxieties; it may be deeply shadowed by economic insecurity. Old age can be a gracious period of tranquility, with treasures of memory, grandchildren and blessed comradeship of mind and spirit and rest. Your older days of life may indeed be much more; it may be the season for reaping and storing the final harvest of life. A GODLY man comes to his grave like corn to the harvest.

Old age is like so many things. A storm cloud on the horizon, the sun, moon and stars disappear and the skies clear up later on. Weakness and hard-to-sleep nights do attend old age; sight fails, easy jobs become hard jobs to accomplish, your back stoops and your hands grope.

Do not fear death as God has prepared a place for you.

A final interpretation might be: Love GOD and keep His Commandments.

305 - Dotage

What is meaning of the word "dotage" as used in Freemasonry?

Dotage may be defined as impotence of mind. It begins at no special year; it is that time in a man's life when his mental powers deteriorate. The greatest mentality may decline in dotage to complete lack of responsibility. Some men enter dotage in early life; others never enter it at all.

306 - Eunuch

What is a Eunuch?

The word "eunuch" is used in Freemasonry as in any modern dictionary, i.e. a castrated man.

MORE LIGHT

401 - Clandestine

I have noticed references to a clandestine Lodge and a clandestine Mason. What is the meaning of the word clandestine?

In New Mexico, a Lodge or a Mason is clandestine when not legally recognized by this Grand Lodge.

The clandestine lodge today is one which is not chartered or warranted by a recognized Grand Lodge, and therefore spurious or unlawful. Any group of men, women or both, even those not Masons, might declare themselves a lodge of Masons, but all these actions, being illegal, would produce only a clandestine lodge and clandestine masons. 'Regular' Lodges and Grand Lodges abide by the landmarks of Freemasonry.

Thus, neither a clandestine lodge nor a member thereof is considered to be a Masonic Lodge or a Mason by Grand Lodges of legitimate origin.

All such groups are labeled as clandestine by every regular Grand Lodge of Masons in the world. Members of their lodges are not recognized as Freemasons.

402 - Prayers

Is it mandatory to use prayers as they appear in the New Mexico Monitor?

Yes. The prayer offered by the Chaplain when you were first received into the Lodge is one to which any Freemason, of any religion, anywhere in the world, might respond, "So Mote It Be." It conveys the quality of universality, which is one of the proud boasts of our Fraternity.

Chaplains and others who offer prayer in Lodge sometimes forget that Masonry is universal, or ignore the fact and insist on their own religious terminology. The universal nature of Masonry should never, under any circumstances, be forgotten or ignored, even if every member present is of the same religious belief.

Learn that as the youngest Entered Apprentice and you will be able to help others understand that universality in Masonry means universality - all the time.

403 - Tyler

(a) What is the meaning of the words "tyle" and "Tyler"?

A craftsman who sets tiles either in a floor or on a roof are tilers. In 1738 the word, spelled "tyler", first appears in print (Anderson's Constitution of that year). Up to then the keeper of the door of the Grand Lodge was the Guarder; later the Guardian.

A Lodge is said to be "tyled" when the necessary precautions have been taken against intruders or persons not properly qualified to enter a Masonic Lodge. The official whose responsibility it is to "tyle" the Lodge is the Tyler. Also, since a Tiler tiled or covered a roof; the Tyler covered, concealed and protected the Lodge from intruders.

(b) What are the qualifications and duties of the Tyler?

He must be a Master Mason. It is desirable that he have a wide acquaintance among the Lodge's membership.

His chief duty is to guard the Lodge, that none may enter who are not properly qualified. He informs the Junior Deacon when a qualified Brother wishes to enter while the Lodge is at labor and should, at the same time, advise the Brother concerning the degree in which the Lodge is then working. He also ascertains that all who so enter the Lodge are properly clothed, that is, wearing an apron. Some Lodges require the Tyler to see that the Lodge room is in proper order prior to each meeting.

404 - Politics

Do Freemasons meddle in politics?

If they do, in the character of Freemasons or in the name of the Fraternity, they are guilty of one of the most serious of all Masonic offenses.

The prohibition against discussion of partisan politics and sectarian religion in the Lodge, or any Masonic gathering, goes back to the early history of our Fraternity. It is set forth in the second paragraph of the sixth of the Old Charges. See 'Religion).

These prohibitions apply even if it is "my own" political party; even if it is "my own" religion. We must remember always that the great aim of Freemasonry is to unite men, not divide them.

Grand Lodge proclaims the position of our Craft most effectively when it asserts that "this Grand Lodge affirms its continued adherence to the ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics or other topics likely to excite personal animosities."

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness and welfare, for Masonic bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way to attempt to procure the election or appointment of government officials or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason will act in a civil life according to his individual judgments and the dictates of his conscience.

405 - Communism, Fascism, etc.

Why have Freemasons been persecuted in totalitarian countries?

Because Freemasons say, above all else, "Let there be Light... Further Light... More Light."

The totalitarian "isms" thrive on darkness and ignorance. A dictator must have absolute control of every phase of the lives of his people, including their thinking, or he cannot be a dictator.

Freemasons believe in freedom, truth, justice and orderly liberty, civil, religious and intellectual. History has demonstrated that when a dictator seizes control of the country Freemasonry is one of the first institutions to be attacked and stamped out.

Masons can do no other than oppose a dictatorship and dictators will tolerate no opposition; hence, Freemasonry and Communism, Fascism, etc., cannot breathe the same air.

Freemasonry abhors Communism as fatal to the dignity of the individual personality, destructive of the basic human rights which are the Divine heritage of all men, and inimical to the fundamental Masonic tenet of faith in God.

406 - Advanced Degrees

What about those 'high' Masonic degrees? A man I know has gone as 'high' as a Mason can go.

This question concerns a major false impression which prevails today, not only among non-Masons but also among too many members of the Craft. Interestingly enough, it is only in the United States and, to a lesser degree in Canada that the false impression exists. It is highly desirable that every Mason should understand the matter clearly and particularly at the beginning of his Masonic career.

When you become a Master Mason, you will be as "high" in Masonic stature as any Mason can go. No man in all of Masonry, no matter how many degrees he may have had or how many honors may have come to him, is "higher" than a Master Mason. This truth will soon be obvious to you as you learn that all Master Masons meet, under all circumstances, upon a common level.

Additional degrees are conferred by various affiliated bodies. Many Brethren have received those degrees and are active in the bodies which confer them.

Many of the degrees conferred by other bodies serve to explain, to illustrate and embellish the three degrees of the Lodge. After becoming a Master Mason, a Brother may, if he desires, petition for those additional degrees.

407 - The Great Architect

Explain the letters G.A.O.T.U.

Great Architect of the Universe. Sometimes the abbreviation is considered to mean Great Architect; also Grand or Great Architect of the Universe.

In any event, these are titles under which Freemasonry refers to Deity. One fundamental of Freemasonry is its nonsectarian character. Any man may offer, his devotions to the Deity he reveres, it matters not what name he may use in his religious worship.

Thus, Great Architect of the Universe (or any of its variations) is a symbol of Deity as named and worshiped in all religions.

408 - "Ancient" (Old) Charges

What are the "Ancient" Charges?

First of all, it should be noted that the charges referred to commonly as "Ancient" Charges are hoary with age, but cannot qualify as ancient. The better term is Old Charges.

The first book of Freemasonry, printed in 1723 and known as Anderson's Constitutions contains six medieval charges which are a statement of the laws of operative Freemasonry concerning a Mason and his conduct. They were collected from the records of early Lodges in the British Isles, assembled and edited by a learned committee and published only six years after the Grand Lodge of England was constituted.

409 - The Ritual - Its Importance

Why is the ritual regarded as so important to Masonry?

Freemasonry's ritual, says Carl B. Claudy, "is the thread which binds us to those who immediately preceded us, as their ritual bound them to their fathers, our grandfathers. The ritual we hand down to our sons and their sons' will be their bond with us and through us with the historic dead."

It is understandable that one of the great appeals of Masonry to the individual Mason is "The Work," for its rituals constitute the source books from which our Craft can prove where it came from and, to some extent, just about when.

Truth may be taught without ritual, but truth taught by ritual is always taught as the original teachers desired and makes a lasting impression upon the mind.

Man has always devised ceremonies of initiation for his organizations. The Indians had them. So did savage tribes and ancient religions. Crafts and guilds in all ages have had certain preparatory rites. Many modern churches have set forms for religious worship.

410 - The Ritual - Its Origin

How and when did the ritual originate?

What we know as the ritual was not originally composed as a ritual or series of ceremonies. It was called "The Work", and was the perpetuation of the usages, activities and practices of the day by day work and customs of the Operative Masons.

During the latter part of the 17th Century when the Operatives began to admit non-operative or "Speculative" members, the Work gradually became more ritualistic and symbolic.

And so the ritual came to us from many sources. For almost a century it had been put together bit by bit - here a paragraph, there a symbol. Old traditions had been woven into its fabric with the homilies of clergymen and the dissertations of scholars.

It is important to remember that we did not receive our Masonry from one source, but several; nor did we obtain it as a whole. The Mother Grand Lodge was constituted at London in 1717. After eight years other Grand Lodges were erected in the British Isles: one in Ireland, one at York, one "south of the River Trent", one in Scotland and, in 1751, a group in London known as the "Ancient" Grand Lodge. Each had its own version of

the work, but in no one of them was there an official, uniform ritual. These were the conditions that prevailed when the first Lodges were established in the American colonies. The early Lodges had charters from two Grand Lodges in England, from Ireland, from Scotland and from France, each with its own system of working, so that, to this day, our American rituals sometime lean to more than one Grand Lodge.

411 - Number of Degrees

Why does a Lodge have but three degrees and not four or seven or a large number, as have other branches of the Fraternity?

There is the numerical symbol of the equilateral triangle, which is man's earliest symbol for the Great Architect of the Universe. It was the most sacred number at the dawn of civilization.

Masonry emphasizes three degrees, three principal officers, three Great Lights, three Lesser Lights, three steps on the Master's carpet, three principal rounds on Jacob's ladder, three Grand Columns.

It is worthy of note, however, that only two degrees were being conferred by Lodges up to 1700 or shortly thereafter. A century or half-century earlier, there is much to suggest there may have been but one. The two degrees, that of Initiate or Apprentice and that of Fellow, were not all identical with our first two but probably covered most of those degrees together with our third.

Rather early in the 18th Century a few Speculative Lodges began to admit Apprentices, pass them to the degree of Fellowcraft and make them Master Masons in three separate steps. By 1730 quite a number of Lodges were working the third degree, complete with its legend. Three degrees were officially recognized in the 1738 Constitutions, although for long afterwards some Lodges persisted in confining their labors to the old degrees.

412 - Volume of the Sacred Law

I have heard references to the Volume of the Sacred Law. Is this the same as the Holy Bible?

In civilized lands the holy book of the prevailing faith is the Great Light in Masonry. In American and English Lodges that book is the Holy Bible.

A Masonic Lodge cannot exist without the Volume of the Sacred Law. In New Mexico it is usually the Holy Bible. But in other lands where there are other religions, the sacred book of those religions becomes their Great Light. What is important is that some volume containing divine revelation shall be a part of the furniture of the Lodge. (Volume of Sacred Law – VSL, is common British usage)

Inasmuch as Freemasonry is not, nor should it be, concerned with doctrine or dogma or sect or denomination but only with "that Religion in which all men agree" (Old Charges), it is only necessary that the Volume of the Sacred Law be sacred to the members of that Lodge.

The Holy Bible on American altars is not to be considered only as a Christian or Jewish sacred book, it is a symbol of the revealed will and teachings of the Great Architect of the Universe - a name under which a Freemason can worship that Deity in whom he puts his faith and trust.

413 - Prince Hall Masonry

Are Prince Hall Lodges clandestine?

As far as Freemasonry in New Mexico is concerned, there is no such thing as "Black Masonry" or "Black Lodges," or "White Masonry" or "White Lodges." There are only regular Lodges and clandestine Lodges, made up of recognized Masons or of men who only claim to be Masons.

In common with most other recognized Grand Lodges, New Mexico has official Standards of Recognition that are applied whenever another Grand Lodge seeks recognition. They follow the standards adopted by the United Grand Lodge of England. Nowhere, directly or indirectly, do these standards mention racial origin or color of skin.

Thousands of men whose skin is black belong to recognized Masonic Lodges in many parts of the world, including the United States. The regularity of these Brethren is beyond question. Both Lodges and their individual members are recognized by the Grand Lodge of New Mexico. Color of skin has no bearing whatever on such recognition.

On the other hand, many men whose skin is white belong to organizations not recognized as Masonic in many parts of the world, including the United States. They are not acknowledged as Masons by the Grand Lodge of New Mexico, nor indeed, by any other regular Grand Lodge. Here again, color of skin does not enter into the act of recognition.

The all-important factor in recognition is regularity of origin and practice. If the organization claiming to be Masonic is of undoubted regularity, if it meets those Standards of Recognition applied to all other Grand Lodges of Freemasons, then it is regular regardless of what color of skin its individual members may have.

But if it is not of undoubted regularity; if it does not meet those Standards of Recognition that are applied to other Grand Lodges, then it is clandestine, whether the skin of its individual members be black, white, yellow, red or brown. See (Petitioner) and (Clandestine).

414 - Secrets of a Master Mason

What are the real secrets of Masonry?

Freemasonry's principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.

This does not mean that the internal affairs of a Lodge may be discussed by its members outside the Lodge hall; they should not be so discussed, particularly with non-Masons.

In those matters which affect the business of his Lodge, silence and circumspection are strictly enjoined on every Mason. And that means all business, especially that which affects the status of an individual Brother's membership.

The internal affairs of a Lodge are private and should be treated by every member, just as he would treat the private affairs of his own family. Besides, to reveal the private business of a Lodge is a violation of a Mason's obligation. See (Secrecy) and (Rights of a Master Mason).

415 - Wages of a Mason

What are "Master's wages?" What are the real wages of a Mason?

Master's Wages--A phrase symbolic of the rewards which come to a Mason who learned what he professes and practices what he learns. The wages of a Mason are different for each Brother; each asks what he will and receives that for which he labors. If he works as a menial and for menial's wages, that is what he will receive. If he demands much he will receive much, provided he earns it. This is one of the great intangibles, difficult to express in words, known well to all who love and labor in the Craft.

"I worked for menial's hire only to learn, dismayed, that any wage I asked of life, Life would have paid."

The intangibles of love, friendship, respect, opportunity, happy labor and associations are the wages of a Master who earns them. Not all do earn them -- hence, the phrase in the mouth of the Lodge officer, descriptive of his duty, "to pay the Craft their wages if aught be due..."

416- Legend of King Solomon's Temple

I am puzzled about the many references to King Solomon and his Temple. Was there actually such a thing as Masonry at that time?

Contrary to the conceptions held by many Masons, the Masonic Fraternity was not founded by Solomon, King of Israel. That fact should be borne in mind as you progress through the degrees.

Freemasonry as an organized craft came into being many centuries after the reign of Solomon. Those who conceived and assembled the rituals of Masonry created the various Masonic legends connected with Solomon and his Temple as the basis of much of the symbolism with which our ritual abounds. To teach by means of legends associated with actual characters of history is an old and thoroughly respectable method of instruction, particularly in conveying great truths of morality. It runs into difficulties only when he who is taught becomes so unduly concerned with historical accuracy that he fails to grasp the basic lesson of the legend.

417 - King Solomon's Temple - (Its Symbolic Meaning)

(a) What is the symbolic meaning of King Solomon's Temple?

Symbolic interpretations concerning the Temple of Solomon, in all of its aspects are practically inexhaustible.

All rational opinion, however, seems to center on the symbolic representation of man as a Temple of the Great Architect of the Universe. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" writes the Apostle Paul. "If any man defile the temple of God, him shall God destroy; the temple of God is holy, which temple ye are."

Thus when Freemasonry undertakes the idealistic task of elevating mankind through the strengthening of character in the individual, it seeks to so improve each Mason that he, as a symbolic Temple, will be better fitted as a suitable dwelling place for the Great Architect.

The chief purpose of Solomon's Temple was to provide such a physical dwelling place. There are many who claim that it was the most perfect edifice ever erected. Be that as it may, the fact remains that perfection was the goal, just as perfection of body, mind and character should be the goal of every Master Mason.

Thus, Freemasonry urges each Craftsman to erect the Temple of his character for the same purpose that brought into being the great and perfect Temple of King Solomon.

(b) Where was King Solomon's Temple erected?

In Jerusalem, on Mount Moriah, near the place where Abraham, traditional father of the Jews, was about to offer up his son Isaac, and where David later built his altar. The place is now occupied by the Dome of the Rock and the Mosque of Omar. Prior to David's time it was known as the threshing floor of Ornan the Jebusite. David purchased the site from Ornan, but Old Testament writers are not in accord as to the price paid. The writer in the Second Book of Samuel says 50 shekels of silver; the scribe in the Second Book of Chronicles says 600 shekels.

(c) How long did it take to build King Solomon's Temple?

Seven and one-half years.

(d) How long did the Temple of King Solomon stand before being destroyed?

Slightly more than 400 years. It was completed about 1004 B.C. and destroyed about 586 B.C. by the Chaldeans, or Babylonians.

(e) What parts of the Holy Bible refer to the building of King Solomon's Temple?

Narrative accounts may be found in the First Book of Kings, beginning with Chapter 5, and in the Second Book of the Chronicles, beginning with Chapter 2. The two accounts agree in most essentials but not in such details as measurements and the number and classification of workmen employed.

418 - Solomon, King of Israel

Who was Solomon?

He was the son of David and Bathsheba. He reigned over Israel for about 40 years. The name Solomon means "peaceful."

419 - Hiram, King of Tyre

Who was Hiram of Tyre?

A staunch friend and ally of both King David and King Solomon. He reigned over Tyre for 34 years. He furnished cedar timber and skilled workmen for the building of the Temple of Solomon.

It should be emphasized that the ritual of the Master Mason degree assigns some duties to Hiram of Tyre that are essential to the drama of the degree, but are strictly legendary and should be accepted as such.

420 - Hiram Abif and the Hiram Legend.

(a) Who was Hiram Abif?

Hiram Abif was a widow's son of the tribe of Naphtali, a man of Tyre, and there is no character in the annals of Freemasonry whose life story is as dependent on tradition as this celebrated architect of King Solomon's Temple.

Of this artist, whom Freemasons recognize as the Widow's Son, but more commonly as Hiram Abif, the earliest account is found in the Holy Bible, in the First Book of Kings, Chapter 7. Hiram is described as "a worker in brass and he was filled with wisdom and understanding, and cunning to work all works in brass."

Reference to Hiram also is made in the Second Book of Chronicles, Chapter 2.

The word Abif means "his father," or "my father." Correctly translated, therefore, Hiram Abif means "Hiram, my father," the words "my father" being a term of great respect.

Hiram the Widow's Son was the father of all his workmen in the same sense that the patriarchs of old were "father" of their respective tribes.

(b) Is the story of Hiram Abif true?

If by true is meant factual, the answer is no. If by true is meant containing a great truth then the answer is yes; it is as true as is the story of Santa Claus which tells a truth to children in words they can understand.

The legend of Hiram as told in the Master Mason degree is one of the oldest legends in the world but Freemasonry's legend is peculiarly its own. The three who encountered Hiram at the gates of the Temple are themselves symbols of error, evil, sin and the story as a whole is of the ultimate weakness of such forces against the power of the Great Architect.

(c) "How Could He Have Known?"

In the legend of the Master Mason degree one of the Tyrian Craftsmen utters an imprecation in words that have been revealed only to Master Masons. How could he a Fellowcraft, have known?

In this connection it is important that we remember two basic facts:

First that "Freemasonry consists of a course in moral instruction, illustrated by types, emblems and allegorical figures." An allegory is a story within a story, not necessarily founded upon fact.

Second, while the legend of Hiram Abif is very old, the recital or presentation of the legend as a part of the Master Mason degree dates only from the early part of the 18th Century.

It is not logical to assume, then, that the imprecation uttered in words now known only to Master Masons was uttered for the first time in the "clefs of adjacent rocks."

In other words, the ritualistic penalties of the three degrees came long after the legend made its appearance in the initiatory ceremonies. The obvious intent was that the penalty of the Master Mason degree should recall the words spoken by one of the Tyrians in the cleft of an adjacent rock. For the three degrees as we know them were not put together by ritual makers until William Preston's time (1742-1818).

Be not dismayed that the ritual of Freemasonry contains inconsistencies. If you are looking for them, they may be found: a striking clock which had not been invented in King Solomon's day; terrestrial and celestial globes at a time when the earth was believed to be flat; events in connection with Pythagoras; claims regarding St. John the Baptist and St. John the Evangelist that cannot be supported by fact.

"The body," writes Carl H. Claudy "has five senses through which the mind may learn; the mind also has imagination. That imagination may see farther than the eyes and hear sounds fainter than may be caught by ears." For the truth of the Hiram drama, he tells us, we must "delve into the myths and legends and fairy tales in which the race has half concealed, half revealed, those truths which do not bear telling in plain words."

421 - "Solemn Strikes the Funeral Chime"

Whence came the Masonic funeral dirge, "Solemn Strikes the Funeral Chime?"

"How many tender memories these old familiar words evoke in the mind of a Mason," writes Dr. Joseph Fort Newton. "Often in the open Lodge, alas, all too often beside the open grave he has heard them march with slow, majestic step to the measure of the Pleyel Hymn. Never were words and melody more fitly blended..."

The hymn was written by David Vinton (1774-1833), one of the early traveling Masonic lecturers, who labored chiefly in North Carolina. In 1886, some Brother (unknown) issued a volume entitled *The Masonic Minstrel*, 53 years after Vinton's death. It was printed at Dedham, Mass., and more than 12,000 copies were sold to the Craft. This volume contained his funeral dirge set to the melody of Pleyel's Hymn. Originally it had eight stanzas, only four of which are used in our ritual and, in some places and on certain occasions, the burial service.

The musical score was written by Brother Ignaz Pleyel in 1791. Brother Pleyel was a contemporary and student of Brother Franz Josef Hayden.

422 - Foreign Countries

What is meant by the reference to how a Mason may "travel in foreign countries, work and receive wages as such?"

Our ancient operative Brethren desired to become Masters so, when they traveled in foreign countries, they could still practice their craft.

Speculative Freemasons still desire to travel in foreign countries and study their Craft that they may receive such instruction as will enable them to do so and, when so traveling, to receive the Master's Wages.

The "foreign countries" do not mean to us the various geographical and political divisions of the Old World, nor do we use the Word we learn as a means of identification to enable us to build material temples and receive coin of the realm for our labor. Foreign countries to us are a symbol.

Like all the rest of the symbols, it has more than interpretation; but unlike man, none of these is very difficult to trace or understand. Freemasonry itself is the first foreign country in which the initiate will travel; a world as different from the familiar workaday world as France is different from England, or Belgium from Greece. Surely such a land is a foreign country to the stranger within its borders; and the visitor must study it, learn its language and its customs, if he is to enjoy it and profit thereby.

Freemasonry has many foreign countries within it and he is the wise and happy Freemason who works patiently at the pleasant task of visiting and studying them. There are the foreign countries of philosophy, of jurisprudence and of history. No Freemason is really worthy of the name who does not understand something of how his new land is governed, of what it stands for and why. And, too, there is the foreign country of symbolism, of which so much has already been said.

As a Master Mason, a man has the right to travel in all the foreign countries of Freemasonry. There is none to say him nay. If he will but learn the work and keep himself in good standing, he may visit other Lodges. But it is not within the doors of other Lodges than his own that he will find the boundary line and the guide posts of those truly Masonic foreign countries to which he has been given the passport by his Brethren. He will find the gateways to those lands in the library, in the study club, in books and magazines and most and best of all, a quiet hour alone, when what he has read and learned comes back to him to be pondered over and thought through.

The foreign country of symbolism has engaged the thoughtful and serious consideration of hundreds of able Masonic students, as has that of the history of our Order. Not to visit them both; aye, not to make oneself a citizen of them both, is to refuse the privileges one has sought and labored to obtain. One asks for a petition, prays one's friends to take it to his Lodge, knocks on the door, takes obligations, works to learn and finally receives the Master's Degree. One receives it, struggles for it, hopes for it...why? That one may travel in the far lands and receive the reward there awaiting.

That is the symbolism of the "foreign countries"... that is the meaning of the phrase which once meant, to Operative Masons, exactly what it says. To the Freemason who reads it aright, it is an earnest pressing forward on the new highway.

And at the end of our journey, when the last "foreign country" of Freemasonry has been traveled, learned and loved, you shall come to a new gate, above which there is a new name written... and when you have received it you will know the True Word of a Master Mason.

423 - Raising

Why is it said that a candidate is "raised to the Sublime Degree of Master Mason?"

In this section the Sublime Degree departs utterly from the familiar. Instead of being concerned with moral principles and exhortations, as in the first degree, or with architecture and learning, as in the second, it answers the cry of Job, "If a man die, shall he live again?"

The degree delves into the deepest recesses of man's nature. While it leads the initiate into the Sanctum Sanctorum of the Temple, it probes into the Holy of Holies of his heart. .

As a whole the degree is symbolical of that old age by the wisdom of which we enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

It is much more than that. It is at once the universal and yearning question of man throughout all ages -- and its answer. It teaches no creed, no dogma, no religion; only that there is hope of immortality; there is a Great Architect by whose mercy we may live again; leaving to each Brother his choice of interpretation by which he may reach the Great Beyond.

When the lesson of the greatest hope and the dearest wish of all mankind is made manifest, the Sublime Degree turns to this life and this Brotherhood, and in the symbolism of the Lion, the exposition of the Five Points of Fellowship, the means by which a Mason may claim all that a man may from his Brother, and the Word, ties together the Hiram Legend and daily living in a manner which no thoughtful man may see and hear without a thrill; a way at once awe-inspiring and heartening, terrible but beautiful, sternly compromising yet strangely comforting.

It is because the degree is all this and more, much more which cannot be put into words, that it means so much to those of whom it becomes a part. The ceremony is not of the earth but of that land of the inner life, that home of the spirit where each man thinks the secret thoughts he tells never - never.

424 - The Sprig of Acacia

What Masonic meaning applies to the Sprig of Acacia?

It symbolizes Freemasonry's steadfast faith in the immortality of the soul. The acacia in all probability became a Masonic symbol because of a Jewish custom of planting a branch of Acacia Vera (gum Arabic plant) on the grave of a departed relative.

425 - Lost Word

What is the Lost Word? What is its Masonic symbolism?

It is a symbol of knowledge of the Great Architect, immortality, of the hidden secrets of nature. Although it is the most important symbol of the Fraternity, few if any are less understood.

The Lost Word is not a syllable, or several syllables. "Word" is here used as Saint John used it: "In the beginning was the Word, and the Word was with God, and the Word was God."

The Lost Word is not discovered in Freemasonry; Masons are-given a substitute. And why? The paragraphs below tell us why in words that are unforgettable:

The Hiram Legend is the glory of Freemasonry; the search for that which was lost in the glory of life.

Never may we find it here. You shall gaze through microscope and telescope and catch no sight of its shadow. You shall travel in many lands far and see it not. You shall listen to all the words of all the tongues which all men have ever spoken and will speak -- the Lost Word is not heard.

Was it but a word, how easy to invent another! But it is not a word but The Word, the great secret, the unknowableness which the Great Architect sets before his children, a will of the wisp to follow, a pot of gold at the end of the rainbow. Never here is it to be found, but the search for it is the reason for life.

The Sublime Degree teaches that in another life it may be found.

426 - Forty-Seventh Problem of Euclid

What is the Masonic significance of the Forty-Seventh Problem of Euclid?

It is a symbol of geometry, of exact science. Passed over with but a few words of ritual, it is masonically most interesting. It appears on the front piece of Anderson's Constitutions, published in 1723. Oliver Day Street says it is the earliest example of a printed symbol of Freemasonry.

It was apparently known to ancient mathematicians long before Pythagoras (Masonically credited as its discoverer) or Euclid, who made the properties of a right-angled triangle his 47th problem.

It is the root of all mathematics used to determine an unknown from two knowns. Given the distance of a mountain and the angle of sight to its top, mathematicians may determine its height. Tunnels are driven through mountains from both sides to meet exactly by means of measurements made by the 47th Problem. Navigation of the seas depends upon it.

In non-English language, a right-angled triangle of 3 feet base and 4 feet height has a line 5 feet joining the free ends of the two legs. The square of 3 is 9; the square of 4 is 16; the sum of 9 and 14 is 25; the square root of 25 is 5.

All right-angled triangles, regardless of the length of base and upright, follow this law; that the line joining the free ends (the hypotenuse) is the square root of the sum of the squares of the two sides. Therefore, if any two of the three are known, the third may be calculated.

According to the ritual it teaches Freemasons to be general lovers of the arts and sciences.

427 - Pythagoras

Who was Pythagoras, and why is he credited with having discovered the 47th Problem of Euclid if it was known long before his time?

Pythagoras was born about 582 B.C., was educated in Egypt and Chaldea and then returned to Crotons, a Greek city in southern Italy, in 530 B.C. He organized a group to which he taught a system of political, moral and social living based on the idea that life on earth is purification of the soul. He left no books. What little we know about his ideas has come down to us from his followers. The group made great advances in mathematics and astronomy.

At the same time William Preston prepared his lectures that constituted his Illustrations of Masonry, published in 1772, it was believed that Pythagoras was the discoverer of the 47th problem. This book is the basis of our ritual.

The ritual at this point is not factual. References to Pythagoras are purely fanciful. For example, he is stated in our ritual to have "sacrificed a hecatomb" (one hundred head of cattle) upon discovering the 47th Problem of Euclid. But, says Carl H. Claudy-

"Pythagoras was poor and could hardly have possessed a hundred head of cattle. He was a vegetarian and revered animal life; he would not have killed one cow, let alone a hundred, to celebrate his discovery. He may have cried "Eureka," but could hardly have been raised to the Sublime Degree of Master Mason which did not take even an ancient and simple form until centuries after he died."

428 - Landmarks

What are the Ancient Landmarks of Masonry?

Masonic authorities are not in agreement on the subject. The Grand Lodge of England, what with all its tradition of medieval operative Lodges and of the early pre-Grand Lodge speculative Lodges, never has attempted either to define or to enumerate Landmarks.

Dr. Albert G. Mackey, an eminent Masonic student and writer, set out in the 1850's both to define and to enumerate. The result was 25 landmarks, most of which contain reference to Mackey's own definition.

Some scholars have listed more than 25, others less.

The New Mexico Monitor contains Mackey's list of 25 Landmarks for guidance and information.

429 - Emblems of the Master Mason Degree

With what principal emblems of the Master Mason Degree should I be familiar?

The Square and Compasses, an emblem which appears in all three degrees; the Trowel, the Three Steps, the Pot of Incense, the Bee Hive, the Book of Constitutions Guarded by the Tyler's Sword, the Sword Pointing to a Naked Heart, the All Seeing Eye, the Anchor and Ark, the Forty-Seventh Problem of Euclid, the Hour Glass, the Scythe, the grave and the traditional emblems which are explained only in a tyled Lodge.

430 - Rights of a Master Mason

(a) Masonic burial

Any Mason, whether he be Entered Apprentice, Fellowcraft or Master Mason, may receive a Masonic burial if requested by his survivors.

(b) Masonic relief

The expression, "If you ever need help, just call on the Masons," is one of the most misunderstood of all the many popular beliefs regarding Freemasonry. When grandfather told his daughter to "call on the Masons" if she needed help, that did not mean that relief could be provided for the descendant of a Mason for the asking. It did mean that the wife or minor child of a Mason, living or dead is entitled to Masonic relief under the same conditions that would apply to a Master Mason.

In New Mexico, each Lodge is a judge of whether or not relief should be extended to a Mason or his family. For example, it is conceivable that a man or his family may have relief extended where he has been suspended for non-payment of dues. The Lodge judges each case on its merits.

New Mexico holds to the principle that the adult child of a Master Mason is not considered an orphan in the Masonic sense. Also, it is a generally accepted principle that the widow of a Master Mason, upon remarriage, forfeits any claim to Masonic consideration on the membership of her previous husband.

A Master Mason is obligated to a worthy Brother and to a worthy Brother's widow and orphans to the extent of his own ability.

A Lodge which finds a sojourning Mason, his widow or orphans in destitute circumstances should afford them temporary relief, in the meantime notifying the Lodge to which the Brother belongs and thereafter be governed by that Lodge's instructions.

When a stranger representing himself as a Mason applies for relief to another Mason, the usual practice is to refer the needy Brother to the Worshipful Master of the Lodge. Often times this is the means of detecting impostors.

(c) What about visitation? If I want to visit another Lodge, how do I proceed?

To visit a Lodge, a Brother must be able to exhibit a current dues card and, if not vouched for by a Brother, he must pass a satisfactory examination before an examining committee on the essentials of the highest degree, in which the Lodge shall be at labor.

No visitor can be received into a Lodge if a member of the Lodge present objects.

(d) What about special favors? Will I get any, now that I am a Master Mason? How much additional influence will I have? Will I get a better job if my boss is a Mason, or will the chief of police "fix" my ticket for a traffic violation if he is a Mason?

Freemasonry does not seek to disregard the laws of the land and no Mason should ask or expect favors to which others would not be entitled.

Those who seek through Freemasonry to gain special favors, get a better job or escape justice have missed something somewhere along the way. They do not comprehend the meaning of Masonry, nor will they ever reap the real benefits it bestows, because such benefits are not apparent to the selfish eye.

431 - Responsibilities of a Master Mason

(a) What rules should govern my behavior as a Master Mason?

Volumes have been written on this subject; other volumes might well be written. One of the best answers may be found in the New Mexico Monitor under the heading "Masonic etiquette."

(b) Attendance. What is the duty of a Mason with respect to attendance?

The Old Charges cite the medieval law that in Ancient Times no Master or Fellow could be absent from it (his Lodge) , especially when warned to appear at it, without incurring a severe Censure, unless it appeared to the Master and Wardens that pure necessity hindered him.

Modern Speculative Freemasonry has no minimum attendance requirements; offers no attendance prizes, prescribes no penalty for absence. But certainly a Master Mason is morally obligated to be loyal to the Lodge which permits him to enjoy the benefits of Freemasonry and this includes at least occasional attendance at the meetings of the Lodge.

No matter how small and modest it may be; no matter how many additional degrees he may have received, a Mason never outgrows his Lodge and should never fancy that he has.

(c) Investigation - To whom should the investigation of a petitioner for Masonry be entrusted.

Only to those members who, in the opinion of the Worshipful Master, are most likely to make a prompt, complete and impartial inquiry into all the phases of a petitioner's character which will determine whether he is worthy to be made a Mason.

(e) Balloting on petitioners. Under what circumstances should I use the black ball (cube) in balloting?

A Mason should not hesitate to use the black cube in balloting on a petitioner for membership if he is convinced in his heart, after due inquiry into his own motives, that the petitioner is unworthy. Personal likes, dislikes, misunderstandings or grudges should be put aside in that solemn moment. The only standard which should govern a Mason's action in balloting should be; will this petitioner uphold or injure the good name of Freemasonry should he become a member, i.e. is he morally fit to become a Freemason?

If possible, a gentler way to block a petitioner who is not worthy is to file an objection with the Worshipful Master of the Lodge. This can be done in private and with anonymity. This compels the Worshipful Master to pull the petition before it is rejected in open Lodge.

(f) Secrecy - Has a Mason the right to declare how he voted or inquire of others how they voted on a ballot?

No. New Mexico Masonic law provides that "the ballot must be free and secret. No ballot shall be reconsidered. Any violation of these provisions shall be considered a Masonic offense."

And remember, when Masonic law says "the ballot must be free and secret," it means just that - secret as far as other non-Masons are concerned. For a Mason to reveal the result of a ballot to anyone including his wife or members of his family is one of the most reprehensible of all Masonic offenses. See (Secrets of a Master Mason).

(g) Examination of a visitor - If I am appointed to examine a visitor to my Lodge, what should I do?

Proceed according to the procedures specified in the New Mexico Monitor under "Examination and Reception of Visitors."

432 - "Communications"

Why is a Lodge meeting called a "communication?"

In Old English "communication" was "to common" - to share with others. In the church "communion" is the common partaking of a sacrament. In a Masonic Lodge "communion," "to common" is to gather in a "communication" signifying not just a meeting of men to legislate but a gathering of men with a common purpose, governed by a common idea, believing in a common ideal. It is one of the precious and delightful ways in which Masonry keeps alive an old idea in the words of long ago.

433 - Discussion in the Lodge

What rules govern a Brother while speaking in a Lodge?

A Brother who desires to speak should arise, address the Worshipful Master and await recognition. He should observe due order and decorum and should not discuss subjects which disturb the harmony of the Lodge, such as matters pertaining to partisan politics or sectarian religion.

He should bear in mind always that the Brethren assembled in the Lodge are Masons and therefore are entitled to be addressed in a kindly and fraternal manner. He should not speak more than once upon the same subject, without permission of the Master.

It is important to remember that the Worshipful Master is the sole judge of order and debate. He may declare any discussion out of order if it pertains to subjects contrary to Masonic law or the By-laws of the Lodge or if he feels that such discussion would be controversial or divisive.

434 - Worshipful Master

(a) Who can be elected Worshipful Master?

No Mason shall be eligible to fill the office of Worshipful Master in a Chartered Lodge unless he has been elected and installed as Warden, or Master, in some Lodge within this Grand Jurisdiction or within some other Grand Jurisdiction recognized by this Grand Lodge. This restriction shall not apply to a newly chartered Lodge, or to an old Lodge having no Past Warden or Past Master willing to accept the office of Worshipful Master and who is acceptable to the Lodge.

A plural member shall not be eligible to hold a stationed office simultaneously in more than one Lodge.

(b) What are the powers of a Worshipful Master, and what is the source of his authority?

The powers of a Worshipful Master are very great; far more varied and positive than those of any organization now in existence.

From his decisions there can be no appeal to the Lodge.

He is answerable only to the Grand Lodge for acts of his official duties.

A list enumerating the specific powers and prerogatives of the Worshipful Master would be a long one, indeed, and probably incomplete at best. The Constitution and By-Laws of the Grand Lodge of New Mexico set forth many such powers, among which are:

- To call meetings of the Lodge and open same.
- To invite a competent Brother to open and preside in the Lodge.
- To fill vacancies in such offices as are declared appointive in the by-laws, as well as to make temporary appointments to fill vacancies in the offices of Treasurer and Secretary.
- To arrest the conferring of a degree when the candidate is deemed unworthy.
- To order charges preferred when deemed just.
- To rule on the admissibility of evidence and points of law and order.
- To receive or deny admission to a visitor.

The powers of a Worshipful Master are derived from the Grand Lodge to which his Lodge is subordinate. There are certain limitations upon his powers as well, and these are set forth in the Monitor and Codes.

(c) If I object to a decision of the Worshipful Master, what can I do about it?

The Penal Code of the Grand Lodge provides that "the Grand Master and Masters of Lodges are answerable only to the Grand Lodge for acts growing out of their official duties." Hence, an appeal to the Grand Lodge is the only recourse offered a Brother who objects to a decision of the Worshipful Master.

435 - Officers: Selection and Election

How often and at what time are the officers of a Lodge elected?

In New Mexico, officers of a Lodge are elected annually at a regular communication in November or December. Special elections to fill vacancies may be held at other times, subject to dispensation from the Grand Master.

436 - Making a Motion

If I want to propose something for the good of the Lodge, how do I go about it?

Any proper motion may be presented to the Lodge by any member at a stated communication. If the proposition involves an amendment to the By-laws of the Lodge, it should be submitted in writing, signed by the movant.

437 - Voting

What is the usual method of voting on questions proposed in a Lodge?

By the upheld right hand. When petitions for membership are under consideration, the ball and cube ballot must be used.

438 - Dues

(a) When are Lodge dues payable?

Annual dues are payable in every Lodge in New Mexico on or before January 1 of every year. This date is fixed by law and is incorporated into the By-laws of every Lodge.

(b) What happens if I fail to pay my dues on time?

In open Lodge, not later than the first regular communication in March, the Secretary shall report the names of members who are in arrears. Thereupon the Worshipful Master shall direct the Secretary forthwith to serve written or printed notice, under the seal of the Lodge, either to pay the amount due the Lodge, on or before the first regular communication in June (the date whereof shall be stated) or to appear before the Lodge on that date, then and there to show cause why he should not be suspended for non-payment of dues.

(c) If I am financially unable to pay my dues, what should I do?

One who is financially unable to pay his dues should notify his Lodge. The Brethren then have the option of voting to remit his dues for that year.

439 - Learning the Ritual

How can I obtain help in learning the ritual?

First, acquaint your Worshipful Master with your desire to learn more about the ritual. He will ask some Brother who is proficient in the ritual to instruct you. If your Lodge is one that has a working Craft, you may volunteer for service and thereby prepare yourself for one of the ritualistic parts.

440 - F. & A.M. and A.F. & A.M.

Why are Masonic Lodges in New Mexico designated as A.F. & A.M., while in some other jurisdictions they are F. & A.M.?

You will recall that our Masonry in the United States did not come from one source but from several. The Mother Grand Lodge was constituted at London in 1717 but other Grand Lodges were formed over the next few years. In 1751 a strong rival group was organized. The younger Grand Lodge called itself the "Ancients" and dubbed the older the "Moderns." No wonder Masons in the 20th Century are confused.

Both the "Moderns" and the "Ancients" Issued charters to Lodges in American colonies, Hence, those American Grand Lodges that trace their origin to the "Moderns" use the abbreviation F. & A.M., whereas those derived from the "Ancients" use the abbreviation A.F. & A.M. (Ancient Free and Accepted Masons).

As far as principle and ritual are concerned, there is practically no difference between the two except as the Grand Lodges themselves legislate.

In the United States today there are 51 Grand Lodges. 24 uses the term A.F. & A.M.; 25 uses F. & A.M. South Carolina uses the abbreviation A.F.M. and the District of Columbia uses F.A.A.M.

Since Masonry in New Mexico is descended from three worthy parents, i.e. Missouri (out of Tennessee), Tennessee (out of North Carolina) and North Carolina. It is interesting to note that New Mexico, Missouri and North Carolina are A.F. & A.M. while Tennessee in the middle is F. & A.M.

441 - Ring, Masonic

What is the proper way to wear a Masonic ring?

There is neither a proper nor an improper manner of wearing a Masonic ring. Freemasonry thinks highly of the individual -so much that it leaves a few choices to him.

So the proper way to wear your Masonic ring is the way that seems proper to you.

If you want to wear your ring with the Square and Compasses right side up as you look at it, go ahead. It is your privilege and there are excellent reasons to support you.

If you want to wear your ring with the Square and Compasses right side up to the observer, go ahead and blessings on you. There are excellent reasons for wearing it that way too.

Just wear the ring honorably. That is the important consideration. As a badge of honor testifying to the dignity and high purpose of Freemasonry, always; as a means of getting favors beneath the dignity of the Fraternity and to which you are not entitled, never. Wear it in such a manner that both the ring and its wearer will reflect credit upon our ancient Craft.

442 - Jewelry

Are there any types of Masonic jewelry considered to be improper for a Mason to wear?

Certain designs advertised and sold as "Masonic" jewelry are obviously beneath the dignity of Freemasonry; some are indelicate, coarse, and downright vulgar. In this respect, be governed by what you know in your heart to be the principles of good taste.

443 - Masonic Presidents

How many Presidents of the United States have been Master Masons?

Fourteen of the individuals who have served as President have been members of the Craft: George Washington, James Monroe, Andrew Jackson, James K. Polk, James Buchanan, Andrew Johnson, James A. Garfield, William McKinley, Theodore Roosevelt, William Howard Taft, Warren G. Harding, Franklin D. Roosevelt, Harry S. Truman and Gerald R. Ford. While Lyndon Baines Johnson was also a member of the craft, he never advanced beyond the degree of Entered Apprentice.

To the list the names of Thomas Jefferson and James Madison are often added but the claim cannot be supported by documentary evidence.

444 - Masons who signed the Declaration of Independence

How many signers of the Declaration of Independence were Master Masons?

Exaggerated claims as to the number of Masons who signed the Declaration of Independence have been made by Masonic writers and speakers for more than a century.

The correct number is nine Master Masons out of a total of 56 who signed the Declaration.

The nine known members of the Craft were William Ellery, Rhode Island; Benjamin Franklin, Pennsylvania; John Hancock and Robert Treat Paine, Massachusetts; Joseph Hewes and William Hooper, North Carolina; Richard Stockton, New Jersey; George Walton, Georgia and William Whipple, New Hampshire.

445 - Masons who signed the Constitution

How many Master Masons signed the Constitution of the United States?

Speakers and writers have made, and continue to make, exaggerated claims in this regard also.

The correct number is 13 Master Masons out of a total of 39 who signed the Constitution.

The 13 known members of the Craft were George Washington and John Blair, Virginia; Gunning Bedford, Jr. and Jacob Broom, Delaware; David Bearly, Jonathan Dayton and William Paterson, Maryland; Benjamin Franklin, Pennsylvania; John Dickinson, Delaware and Pennsylvania; Rufus King, Massachusetts and Nicholas Gilman, New Hampshire.

446 - George Washington Masonic National Memorial

I have heard there is a national memorial erected to George Washington, the Mason. Where is it?

The George Washington Masonic National Memorial is on Shooter's Hill at the outskirts of Alexandria, Va., on land once owned by Washington and on a site originally proposed for the Capital of the United States.

The movement to erect this great memorial originated in 1910. The cornerstone was laid in 1923 and the memorial was dedicated in 1932 as a part of the ceremonies commemorating the bicentennial of Washington's birth. The Masons of New Mexico, through their Grand Lodge, have contributed liberally to the erection and maintenance of this memorial.

Many individual Masons also are privileged to become life members of the George Washington Masonic National Memorial Association upon payment of a fixed sum.

447 - Discussion of Masonry

What discussion of Masonry is proper in the presence of those not Masons?

As little as possible, unless in answer to a direct and respectful question, the answer to which is not secret. Such questions as "How may I become a Mason?" or "When does the Masonic Lodge in this town meet?" or "What is the expense of becoming a Mason?" of course are answerable questions. No argument should ever be held with anyone regarding Masonry. Freemasonry needs no defense from anyone. The less Masonic internal matters are discussed in public, the better for Masonry.

448 - Adjournment

Why can't a Lodge adjourn and then reconvene?

The adjournment of any non-Masonic meeting is an act following a motion by some member of the group. In a Masonic Lodge, no Master can give the power of termination of a meeting to any member, or to the Lodge as a whole, without sacrifice of his power to control the Lodge.

Any Masonic Lodge must be in one of three states: closed, open and at work or at refreshment. It is universal law that an open Lodge must be closed before the Brethren depart; otherwise a "reconvening of an open Lodge" at some future date might work an injustice to some Brother interested in Lodge legislation, who could not be present at the "reconvened, adjourned" meeting.

The fundamental reason for "no adjournment" is found in the fact that the Master's power to control, which means opening and closing his Lodge at his pleasure but always within the opening time set by the By-laws, cannot be abrogated to a member or to the Lodge as a whole.

449 - Parliamentary Law

Why does parliamentary law not apply in a Lodge?

Parliamentary law, which governs the usual body of men assembled in any organization, cannot govern a Masonic Lodge. A Master may put a motion which has not been proposed or seconded. He can close debate at his pleasure. He does not have to put a question even after debate if he does not desire to do so. He entertains no motion to lay on the table or to postpone or to adjourn. No one can move the previous question in a Masonic Lodge and so on.

The reason is found in the responsibility which is the Master's. The Grand Lodge and the Grand Master hold him responsible for everything that happens in his Lodge. There are certain things that he cannot do without Lodge action, such as spend Lodge money. He cannot open before the time stated in the By-laws for a regular communication. But the Lodge cannot dictate to him what can be discussed and, if in his judgment, something should not be discussed or acted upon, it is for him and only for him to say that it should or should not.

Were it otherwise, a Lodge might run away with him, and in enthusiasm do that for which the Grand Lodge or Grand Master would censure or punish him. Therefore, the Master has full control of debate, and work, and acts; ordinarily parliamentary law, which might interfere with that control, does not apply.

The Master's Guide to Parliamentary Procedure governs Masonic parliamentary procedure in New Mexico.

450 - Transfer of Membership

(a) How do I proceed if I desire to transfer my membership to another Lodge?

Proceed according to the following outline:

- Petition the Lodge of your choice for affiliation by transfer. A Certificate of Good Standing is printed on the back side of your dues card. (Other jurisdictions may require a separate Certificate of Good Standing.)
- If you are elected to affiliate, the Lodge which has elected you will notify your former Lodge. To this notice you should attach a letter in your own hand (or you may use a form provided by a Grand Lodge) asking for a demit.
- Your former Lodge will then grant a demit and thereby complete the transfer. Should you fail to be elected to affiliate with the new Lodge, your membership will remain unimpaired in the first Lodge.

If transferring membership between New Mexico Lodges, it is suggested that you plural affiliate with the new Lodge, and then withdraw from the old one.

(b) How may I re-affiliate, either with my own Lodge, or with another Lodge?

If you possess a demit and are therefore an unaffiliated Mason, you may petition either the Lodge which granted the demit or the Lodge located where you reside. If your petition receives favorable action, you then will resume active membership.

(c) To what Lodge or Lodges may a Mason apply for affiliation?

A Mason in good standing in a Lodge or holding a demit may petition for affiliation by transfer to any Lodge which will receive his petition, regardless of location. A suspended Mason may only petition the Lodge that issued the suspension.

451 - Dual or Plural Membership

May a New Mexico Mason lawfully belong to more than one Lodge at the same time?

Yes.

452 - Demitting from a Lodge

If I desire to terminate my membership, how may I do so honorably?

You may direct a request in writing to your Lodge asking for a demit, which is a document certifying that you have withdrawn, and that at the time of your withdrawal you were in good standing. In other words, a demit is an "honorable discharge."

A demit should be guarded carefully because should you wish to re-affiliate with a Lodge it will be necessary that you deposit your demit with your petition for re-affiliation.

Certain regulations and restrictions govern the issuance of demits and you should be familiar with them before making a request for a demit.

It should be emphasized further that a demitted Mason is subject to the same rules of conduct as a Mason who is affiliated. Hence, demission from a Lodge is not an easy manner of escaping justice, for New Mexico Masonic law provides that a demitted Mason is subject to charges and trial for un-Masonic conduct.

453 - Grand Lodge

(a) What is Grand Lodge? What are its powers and from whence are they derived?

The powers of the Grand Lodge in New Mexico, like those of all other Grand Lodges, are inherent, i.e., inborn or existing without question. Grand Lodge is:

- The highest source of authority in Ancient Craft Freemasonry in New Mexico.
- The only authority that may charter a Lodge of Freemasons.
- The holder of original and exclusive jurisdiction over all subjects of Masonic legislation. Its enactments and decisions upon all questions are the supreme Masonic law of the state.
- Responsible for adopting, altering or repealing general laws and regulations for the government of the Lodges under its jurisdiction.
- Responsible for the state and condition of its own finances and for the adoption of such measures in relation thereto, as may be for the good of the Fraternity.
- Responsible for doing whatever may be regarded as necessary, appertaining to the well being and perpetuity of Ancient Craft Masonry within the state of New Mexico.
- Responsible for specifying the duties and responsibilities of its several officers.
- The true representative of all the Fraternity; an absolute and independent body; with a supreme legislative authority; provided always, that the Ancient Landmarks of the Fraternity are held inviolate.
- A source of help and encouragement to Lodges and a unifying influence for Freemasonry in the State.
- Responsible, between annual communications, for the administration of Masonic affairs through its duly constituted officers.

(b) Then does that mean that Grand Lodge does everything? Is there no limit to what it does, no "local self government?"

No to the first part of your question; yes to the last part. There are many things that Grand Lodge does not and cannot do. For example:

- Despite popular beliefs to the contrary, Grand Lodge is not a state membership headquarters. Grand Lodge does not gain or lose members at the end of the year. Lodges do. The Grand Lodge office merely keeps the score and its records reflect the sum total of what Lodges do.
- Despite popular belief, Grand Lodge is not a place to go to ask for permission to violate Masonic laws and regulations or the by-laws of a Lodge. Grand Lodge officers, like the officers of every Lodge, are charged with the responsibility of maintaining and enforcing prescribed laws.
- Grand Lodge is not in a position to improve the image of the Fraternity in local communities. That is the sole responsibility of the Lodges in those communities.

- Grand Lodge is not in a position to investigate and elect or reject petitioners for the degrees.
- Or confer those degrees.
- Or memorize the ritual.
- Or improve the appearance of Temples.
- Or see that every activity of a Lodge is carried out with impeccable taste.
- Or carry out the charitable teachings on the local level.
- Or to impress the great teachings of the Fraternity upon candidates so they will know and appreciate what Freemasonry is and how it inspires and improves those men who receive its degrees.

Grand Lodge cannot do these things. Lodges must.

454 - Grand Master

What are the powers and prerogatives of a Grand Master?

In some jurisdictions the powers of the Grand Master are virtually unlimited. In New Mexico, certain limitations are imposed. Generally speaking, every jurisdiction acknowledges the following as powers and prerogatives of the Grand Master:

- To convene the Grand Lodge in special session.
- To assemble any subordinate Lodge, preside therein and inspect its work.
- To suspend the functions of any Lodge for good reason.
- To command every Grand Lodge Officer.
- To decide all questions of law or usage submitted to him, subject to approval of the Grand Lodge.
- To grant dispensations for the formation of new Lodges.

455 - Grand Honors

What are Grand Honors? Why and how are they given and to whom are they due?

Grand Honors may be described as a Masonic salute, given to distinguished Brethren in authority or on specified ceremonial occasions.

Different jurisdictions have different manners of giving Grand Honors. In New Mexico, the prescribed method is by striking the palm of the left hand three times with the palm of the right hand; then striking the palm of the right hand with the palm of the left, three times; then striking the palm of the left hand again three times with the palm of the right.

In New Mexico, those entitled to Grand Honors are: the Grand Master, Grand Lodge Officers, Past Grand Masters and fifty-year award recipients.

456 - Law, Masonic

(a) Where may I obtain information on Masonic Law?

For the newly raised Master Mason, the first step should be to become familiar with Masonic law in his own jurisdiction; hence, he should obtain a copy of the By-Laws of his Lodge and the Constitution and By-Laws of the Grand Lodge of New Mexico.

Then, should the newly raised Master Mason desire to go deeper into the general subject of Masonic law, Mackey's Jurisprudence of Freemasonry is an excellent source book.

(b) What offenses may subject a Mason to Masonic discipline?

Any violation of New Mexico Masonic law will subject a Mason to Masonic discipline.

Among the most common are:

- Violation of the laws of the United States or of the State of New Mexico.
- Immorality.
- Slander.
- Failure to pay Lodge's dues or assessments.
- Violation of the obligation pertaining to secrecy.
- Disclosing one's vote in a Lodge.
- Commercializing Masonic Membership.
- Circularizing Lodges or members for purposes not authorized.
- Use of spurious rituals.

(c) What is the punishment for Masonic Misconduct?

Expulsion, indefinite suspension, definite suspension and reprimand in the order here named.

(d) Preferring Charges. What is the duty of a Mason when he has positive knowledge of serious transgression of Masonic law?

First, it is recommended, although not required, that he report the misconduct to the Worshipful Master. Then, charges may be preferred in the form prescribed.

The charges must be specific, setting forth the nature of the offense in detail, including the time and place of its commission, with all other supporting evidence. Names of the witnesses by whose testimony the charges are expected to be proved must be listed.

Charges must be in writing and may be preferred either in the Lodge of which the defendant is a member or in the Lodge at the place where he may be sojourning. An affiliated Master Mason has the right to prefer charges.

(e) Who decides the verdict at a Masonic Trial?

If the accused is found guilty, either in a Lodge trial or in a Trial Commission, appointed by the Grand Master, those Brethren who tried the case (i.e., the members present if a Lodge trial or the members of the Trial Commission) determine by ballot the penalty to be inflicted. They vote first on the most severe penalty and thereafter on the next succeeding grade of penalty. The decision is reached by majority vote. In the case of a tie, the ballot is spread on the next grade of penalty.

(f) What right does a Mason have to appeal from the verdict of a trial?

One, who has been suspended or expelled, may within 60 days after he has been informed of the action of the Lodge or Trial Commission in his case, make written notice to the Secretary of the Lodge of his intention to appeal. The appeal is forwarded to the Grand Secretary, who in turn submits it to the Grand Lodge at its next ensuing Annual Communication. The decision of the Grand Lodge in the matter is final.

(g) What is the penal jurisdiction of a Lodge over its members?

The penal jurisdiction of a Lodge extends over all Masons who reside within its "jurisdiction"; i.e., who live nearer its Lodge hall than to any other Lodge hall.

A Lodge also exercises penal jurisdiction over its members wherever they may reside.

A sojourning Mason is, therefore, under the penal jurisdiction of both his own Lodge and the Lodge in the community where he is residing.

Even a Mason who has a demit from a Lodge is subject to charges as long as he lives nearer his Lodge than any other Lodge and if he removes to a place nearer some other Lodge, he is subject to its penal jurisdiction.

(h) What is the source and background of Masonic Law?

First, the Old Charges in manuscript form. Many of these date back to the 15th and 16th Centuries. Next, the well known Constitutions of the Free-Masons, published in 1723 and commonly known as Anderson's Constitutions.

These, With the Ancient Landmarks, constitute the background and authority for the Constitution and By-Laws of the Grand Lodge of New Mexico.

457 - Civil and Masonic Law

May charges lawfully be brought in a Masonic Lodge for an offense for which a Brother has already been punished by the civil authorities?

Yes. Any breach of good morals, violation of the obligations or the laws of the State or the Grand Lodge, shall be deemed a Masonic offense.

458 - Masonic Burial or Memorial

What should I do to insure for myself the privilege of Masonic burial or the memorial service, either at home or away from home?

The last rites for a deceased Brother conducted by Lodges in New Mexico are two in number. Either or both may be conferred, at the option of the Brother's family or next of kin.

- Traditional Masonic burial, conducted at the grave or mausoleum;
- The Masonic memorial service conducted usually at a mortuary or church.

Any Lodge in New Mexico, except the Lodge of Research, is permitted to conduct the burial ceremony or memorial service at the funeral of any affiliated Brother, whether a member or sojourner, when requested to do so by the deceased himself, his immediate relatives or friends. This is generally accepted principle throughout the United States.

To insure the privilege of Masonic burial or the memorial service, a Mason should make his wish known to his family, his friends or his Lodge. If he no longer resides in close proximity to his Lodge, arrangements may be made for another Lodge to conduct the ceremonies, for it is one of the most graceful acts of Masonic courtesy to gather as a Lodge and bestow the funeral honors upon a worthy sojourner.

A Brother desiring Masonic burial or the memorial service should instruct the members of his family to notify his Lodge, the most convenient Lodge or the Grand Lodge immediately after death. If it is necessary to communicate with another Lodge, the Worshipful Master will perform that service.

459 - Internal Qualifications

I have been told that it is not the external but the internal qualifications that make a man a Mason. What are these Internal Qualifications?

It is your internal and not your external qualities that recommend you to Freemasonry. Masonic philosophy can only be expressed by the good internal qualities i.e., Faith, Love, Patience, Humility, Moderation, Confidence and Chastity (purity of thought). These we call Positive Expressions.

Fear, Hate, Anger, Pride, Greed, Jealousy and Lust are bad (or negative) internal qualities detrimental to the development of a good character or personality.

It is readily apparent that the Four Cardinal Virtues of Freemasonry and the first three rungs of Jacob's Ladder (Temperance, Fortitude, Prudence and Justice and Faith, Hope and Charity), are expressions of a positive internal quality.

Decisions made from the negative qualities can only debase and hinder the progressive development of our Masonic Philosophy in our everyday lives.

This is also the reason that you will not see non-Masonic titles referenced to Brothers in Lodge. All Masons are equal.

460 - Demit

A member not holding plural membership, not indebted to the Lodge and against whom no charges are pending, may apply in writing for a demit. Thereupon the Master shall order issuance of the demit as of that date;

provided, however, that the demit shall not be issued until the member shall have surrendered his current dues card to the Secretary, or in lieu thereof, a sworn statement that the dues card has been lost.

NO OFFICER CAN RESIGN OR DEMIT WHILE IN OFFICE.

461 - Electioneering

Electioneering for office in this Grand Jurisdiction is prohibited and shall be deemed a Masonic offense.

462 - Masonic Emblems

No Mason within this jurisdiction shall utilize any Masonic device to attract attention to his business.

463 - Lodge Communications

(a) Quorum

No Lodge shall be opened unless there be present seven (7) Master Masons nor shall any business be transacted unless there be present at least seven (7) Master Masons, five (5) of whom must be members of the Lodge.

(b) Opening and Closing

At all regular or special communications the Lodge must be opened upon the highest degree in which it expects to work and must close on the same degree.

When a communication has been regularly closed, it shall not be reopened.

All communications must be closed on the day when opened; trials may be continued from one communication to another.

Special communications may be called at the pleasure of the Worshipful Master but at such communications no business shall be transacted other than that specified in the call.

464 - Keys and Ciphers

Keys and Ciphers to the Masonic work are declared to be illegal in the Lodge Room and their use is strictly prohibited. Keys and Ciphers are for instructional purposes only and should be kept at home or your place of study. They are never to be brought into a Lodge Room and are never used to assist in opening or closing a Lodge, or in the conferring of a degree.

465 - Plural Membership

A member may belong to as many Lodges in this Grand Jurisdiction as he desires, or to as many Lodges in other Grand Jurisdictions as their laws allow. For instance, West Virginia does not allow any plural memberships, other Grand Lodges vary, but allow at least dual membership.

466 - Lodge of Research

A Lodge of Research for the purpose of promoting, encouraging, conducting and fostering Masonic Research has been created by dispensation of the Grand Master and chartered by the Grand Lodge.

Any Master Mason who is a member of a constituent Lodge of this Grand Jurisdiction shall be eligible for membership in the Lodge of Research. Such active membership shall continue only so long as such member is in good standing in a constituent Lodge of this Grand Jurisdiction or a Lodge of a Grand Jurisdiction recognized by this Grand Jurisdiction.

467 - Suspension for Non-payment of Dues

In open Lodge, not later than the first regular communication in March, the Secretary shall report the names of members who are in arrears; thereupon, the Worshipful Master shall direct the Secretary forthwith to serve written or printed notice, under seal of the Lodge, on or before the first regular communication in June (the date whereof shall be stated) or to appear before the Lodge on that date, then and there to show cause why he should not be suspended for non-payment of dues.

Such notice shall be served on the delinquent Brother, either in person or by mail, to the last known post office address of the delinquent Brother, at least twenty days prior to the date of the communication at which the delinquent Brother is required to appear.

If the delinquent Brother fails to appear in response to such notice and if his dues still remain unpaid or if the same is not remitted by majority vote of the Lodge, the Worshipful Master shall declare such delinquent Brother suspended for non-payment of dues and said suspension shall become effective at 11:58 P.M., June 30. No extension of time for payment shall be permitted. In the event of suspension, the Secretary shall forthwith notify the member of the action taken. A member is automatically reinstated if dues are paid before December 31st of the year suspended. Beyond that date, he must petition for reinstatement.