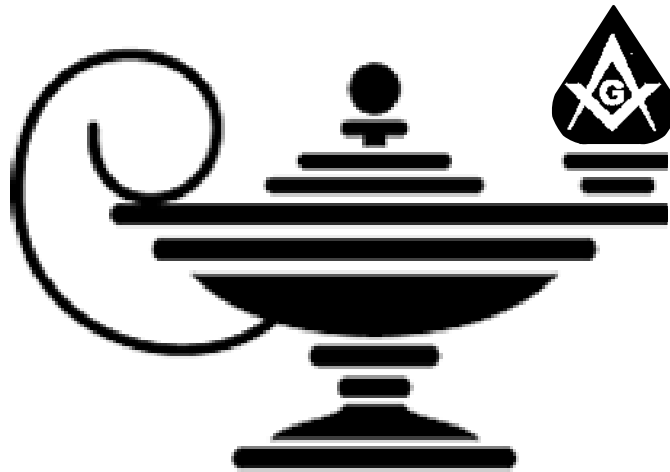


The Grand Lodge of Free & Accepted Masons of Ohio



A Basic Masonic Education Course  
For Master Masons  
With Questions

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

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**A Basic Masonic Education Course**  
**THE MASTER MASON**

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

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

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## ***THE MASTER MASON DEGREE***

### **SIGNIFICANCE OF THE DEGREE**

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

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

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

### **SYMBOLISM OF THE DEGREE**

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

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

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

## **TRAVELING IN FOREIGN COUNTRIES**

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

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

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

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

## **THE WAGES OF A MASTER MASON**

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

## **THE THREE RUFFIANS**

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

## **LOW TWELVE**

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

## **THE LION OF THE TRIBE OF JUDAH**

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

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

## **THE LOST WORD**

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

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

## **SIGNS, TOKENS AND WORDS**

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

## **THE SETTING MAUL**

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

## **THE SPRIG OF ACACIA**

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

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

## **RAISING OF A CANDIDATE**

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

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

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

## **HIEROGLYPHIC EMBLEMS**

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

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

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

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

*The Sword pointing to the Naked Heart* symbolizes that one of the most rigorous of these laws is justice, and that if a man be unjust in his heart, the inevitable results of injustice will find him out. *The All Seeing Eye* shows that we live and move and have our being in God; that we are constantly in His Presence, wherever or whatever we are doing.

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

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

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

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

## ***PRACTICAL ASPECTS OF FREEMASONRY***

### **THE RIGHTS OF A MASTER MASON**

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

#### **MASONIC RELIEF**

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

#### **MASONIC VISITATION**

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

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

#### **THE RIGHT TO A MASONIC FUNERAL**

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

#### **THE RESPONSIBILITIES OF A MASTER MASON**

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



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

## **LODGE ATTENDANCE**

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

## **BALLOTING**

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

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

## **DEFINITIONS OF UNDER-AGE, DOTAGE AND FOOL**

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

## **WOMEN AND FREEMASONRY**

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

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

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

## **EXAMINING VISITORS**

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

## **VOUCHERS ON PETITIONERS**

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

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

## **INVESTIGATING PETITIONERS**

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

## **FINANCIAL RESPONSIBILITIES**

Your financial responsibilities are twofold. The first is in the area of mandatory support - the payment of annual dues. The second is in the area of voluntary contributions to certain charities, distressed worthy Brothers, and other Masonic organizations, as you desire. By paying dues, each Brother carries his share of the expenses to run his Lodge. Regarding voluntary financial support, he must determine the extent of his participation, measuring the need against his ability.

Any member failing to pay his dues for a period of more than twelve months is subject to suspension. There is no reason a Brother should be suspended for non-payment of dues. Not being able to pay dues can be handled easily and without embarrassment. No Lodge desires to suspend a Brother who is unable to continue payment of dues. A distressed Brother should inform the Master or the Secretary of his situation. One of these Officers will take care of the situation so no record is shown on the books and no debt is accumulated. This is not Masonic Charity, but rather Brotherly Love. In most cases, the other Brethren in the Lodge know nothing about his situation.

## **LODGE MEMBERSHIP**

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

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

## **ENTERING OR RETIRING FROM A LODGE**

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

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

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

## **DEPORTMENT WHILE IN THE LODGE**

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

## *THE GRAND LODGE AND YOU*

### **GRAND LODGES**

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

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

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

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

### **REGULARITY AND RECOGNITION**

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

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

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

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

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

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

## **PRINCE HALL MASONRY**

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

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

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

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

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

## **THE GRAND LODGE OF OHIO**

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

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

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

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

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

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

## **THE GRAND MASTER**

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

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

During his term, the Grand Master is sometimes called upon to interpret the Ohio Masonic Code (OMC). He may consult with the Jurisprudence Committee on the matter, but the final determination is his to make. This interpretation of the O.M.C. is called a *Grand Master Decision*.

The Grand Master may also offer his *Recommendations* to the Grand Lodge. These are treated like any normal resolution brought before the Grand Lodge, except that the *Recommendation* of a Grand Master often carries a great deal of influence.

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

### **THE GRAND SECRETARY**

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

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

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

### **GRAND LODGE COMMITTEES**

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

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

## MASONIC GLOSSARY - MASTER MASON

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



## Questions for the Master Mason

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

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

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