

The Grand Lodge of
Free and Accepted Masons of Ohio



CANDIDATE COUNSELORS
HANDBOOK

Prepared by

THE GRAND LODGE OF FREE AND ACCEPTED MASONS OF OHIO
Education and Information Committee
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Candidate Counselors Handbook

This Handbook has been prepared to outline a plan for spreading Masonic knowledge, light, and information, primarily to Candidates. However, it is believed that many other Brothers will also become better informed Masons through its use.

The plan presented in this book is recommended by the Education and Information Committee with the approval of your Grand Lodge. Each subordinate Lodge is urged to put this plan into effect and to make it a necessary and continuing part of the Lodge program.

Each Candidate who petitions our Fraternity is entitled to an explanation of the history, purpose, operation, symbolism, philosophy, obligations, and ideals of Freemasonry. Providing this information is the function of the Lodge Education Officer and the Candidate Counselors.

It is the intent of this plan to place in the hands of the Lodge Education Officer, Candidate Counselors and other designated members of each Lodge, a simple, concise method of enlightening each Candidate. The plan outlines a program that they can use to help make a new Brother more informed on Freemasonry.

Members advancing to responsible positions in the Lodge should have sufficient knowledge to do an effective job. Many start through the chairs shortly after becoming members and are Masters of their Lodges within a few years. Giving the new Brother as much information as time will permit will make him a better member. As he progresses, this knowledge will also make him a better Officer, should the opportunity arise for him to serve the Lodge.

Moreover, in this fast-moving age with its many demands on every man's time and the numerous spare-time diversions, we find Freemasonry in the position of competing for its share of his attention. Failure to realize this can only result in dues-paying members who never get around to coming to Lodge.

We must capture the interest of a Brother right from the start, and there is no better time to do so than when he is receiving the Degrees, and immediately thereafter. This plan for Masonic education will do much to arouse a Brother's interest and increase his desire to take an active part in the functions and activities of his Lodge.

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Plan and Instructions for Candidate Counseling

I. General

Provided here are instructions whereby a Lodge may establish an effective Candidate Counseling Program. Outlined are the responsibilities of the Grand Lodge Education and Information Committee (the Grand Lodge Committee), the Worshipful Master, the Lodge Education Officer, and the Candidate Counselors for promoting and executing the program. (See the organization outline at the end of this Section.)

II. The Plan

- (a) The Grand Master appoints the Chairman of the Grand Lodge Committee and its members.
- (b) The Grand Master and the Grand Lodge Committee set the annual requirements for the Lodge Education Program.
- (c) The Grand Lodge Committee presents the Program to the District Deputy Grand Masters who in turn, see that it is communicated to and implemented by the Lodge Education Officers in their District.
- (d) The Worshipful Master appoints the Lodge Education Officer.
- (e) A sufficient number of Candidate Counselors are recommended by the Lodge Education Officer to the Worshipful Master for his approval and appointment.
- (f) The Lodge Education Officer supervises the Education Program, assigns Counselors to Candidates, informs the Master of the progress of each Candidate, and acts as liaison between the Master and the Grand Lodge Committee.

III. Responsibilities

- (a) The Worshipful Master of a Lodge:
 - (1) Selects and appoints a qualified Brother to serve as Lodge Education Officer
 - (2) Consults with the Lodge Education Officer on the selection and appointment of Brothers to serve as Candidate Counselors
 - (3) Confers regularly with the Lodge Education Officer on the progress of the Candidates and the Education Program
 - (4) Provides opportunities at each Stated Meeting for the Lodge Education Officer to present an Education Program to the Brethren

(b) The Lodge Education Officer:

- (1) Recommends to the Worshipful Master, qualified Brethren to serve as Candidate Counselors
- (2) Assigns a Counselor to each Candidate as soon as he is elected to membership
- (3) Supervises the activities of the Counselors and the progress of the Candidates
- (4) Keeps the Worshipful Master informed on the progress of the Candidates

(c) The Candidate Counselor (under the direction of the Lodge Education Officer) counsels the Candidate before and after receiving a Degree and, in general, serves as a guide and advisor to him.

DUTIES WORSHIPFUL MASTER

The Worshipful Master – elect, before the night of the Lodge’s Installation, shall select: (1) A Brother qualified and willing to serve as the Lodge Education Officer, and (2) A sufficient number of Brethren to serve as Candidate Counselors. It is suggested that at least one Counselor be appointed for each **five** Candidates raised, based on a reasonable yearly average.

LODGE EDUCATION OFFICER

- (a) The Lodge Education Officer should schedule and hold meetings with the Candidate Counselors as often as necessary to keep them informed, and for training purposes.
- (b) He should prepare a schedule for the Counselors, based on the requirements dictated by the number of petitions expected and received and supervise their progress with the Candidate.
- (c) He should obtain from the Secretary the contact information for a Candidate on the night of his election to membership, make a copy for his records, and immediately give a copy to the Candidate Counselor assigned to that Candidate.
- (d) He should attend Education Meetings held in his Masonic District.
- (f) He should prepare and present Education Programs in open Lodge on a regular basis and when requested to do so by the Worshipful Master.
- (g) He should prepare and assist in the presentation of Education Programs of interest to the members and their families at gatherings such as Family Nights. These should not be “Masonic” in content but rather on topics that are of interest and value to everyone.

CANDIDATE COUNSELOR

On receipt of a Candidate's contact information (name, address, phone number, email address), the Candidate Counselor should:

- (a) Call and make arrangements to meet with the Candidate and his family at their home or the Lodge building, to view the Power Point presentation or flip chart and discuss **On the Threshold Booklet**. This is to be done **prior** to his receiving the Entered Apprentice Degree. This presentation is designed to be given to the Candidate in advance of the Degree; doing it afterwards defeats its purpose.
- (b) Offer to take the Candidate to the Lodge on the night of his Degree, or meet him there at least one hour before the meeting starts so that he may meet other Brothers of the Lodge and remain with him during the entire evening to explain events that occur before and after the Degree.
- (c) Present the Entered Apprentice Degree Booklet to him at the Altar in open Lodge after the Degree and make arrangements with him immediately after Lodge is closed to discuss the Entered Apprentice Degree Booklet on a date prior to receiving the Fellow Craft Degree.
- (d) The same procedure as above should be followed for each Degree.
- (e) Report the results of each Counseling Session to the Lodge Education Officer.

Organization Outline

The Grand Lodge of Ohio Education Program

Chain of Responsibility

GRAND MASTER, appoints the Chairman of the Education and Information Committee, the members of the Committee and determines the Education Program for the year

EDUCATION AND INFORMATION COMMITTEE, develops the Education Program and Presents it to the District Deputy Grand Masters at the District Deputy Grand Masters training session

DISTRICT DEPUTY GRAND MASTERS, present the Education Program to the Worshipful Masters and Lodge Education Officers at the Past Master's Convocation with the help of the Education and Information Committee member in their District

WORSHIPFUL MASTER, appoints the Lodge Education Officer and Candidate Counselors and sees that the Grand Lodge Education Program is properly presented

LODGE EDUCATION OFFICER, supervises the Candidate Counselors, directs the Lodge Education Program, recommends Brothers to the Worshipful Master for appointment as Candidate Counselors, and prepares and presents Education Programs to the Brethren

CANDIDATE COUNSELOR, appointed by and responsible to the Worshipful Master, subordinate to the Lodge Education Officer, and counsels Candidates before, during, and after each Degree

CANDIDATE COUNSELING PROGRAM

A proper **Candidate Counseling Program** within the Lodge is very important. Each petitioner to your Lodge has expressed a desire to become a Mason and therefore deserves to learn the teachings of Masonry. Each Lodge has a responsibility to the man and to Masonry to teach each Candidate about Masonry.

Candidate counseling should not be done on the evening the Candidate is receiving a Degree. It should be done unhurried and in a friendly, instructive atmosphere on another day.

CANDIDATE COUNSELING SEQUENCE

Election of Candidate

Once a Candidate is elected, he should receive the On the Threshold Booklet and Presentation from a Candidate Counselor.

Entered Apprentice Degree

Prior to a Candidate being initiated an Entered Apprentice, he should receive the Entered Apprentice Presentation from a Candidate Counselor. Immediately after the Degree, the new Entered Apprentice should be presented with the Entered Apprentice Booklet. The Candidate Counselor should sit with him after the Degree and answer his questions. (The Candidate Counselor should be present at his examination in the Entered Apprentice Degree.)

Fellow Craft Degree

Prior to a Brother being passed to the Degree of Fellow Craft, he should receive the Fellow Craft Presentation from a Candidate Counselor. Immediately after the Degree, the new Fellow Craft should be presented with the Fellow Craft Booklet. The Candidate Counselor should sit with him after the Degree and answer his questions. (The Candidate Counselor should be present at his examination in the Fellow Craft Degree.)

Master Mason Degree

Prior to a Brother being raised to the Degree of Master Mason, he should receive the Master Mason Presentation from a Candidate Counselor. Immediately after the Degree, the new Master Mason should be presented with the Master Mason Booklet. The Candidate Counselor should sit with him after the Degree and answer his questions. (The Candidate Counselor should be present at his examination in the Master Mason Degree.)

Follow-up to Degrees

First, the LEO should make sure that the new Master Mason returns for his examination within the required 60 days so that he is not suspended. Second, the LEO or Candidate Counselor should encourage the new Master Mason to return to Lodge by keeping him informed of Lodge activities, give him guidance, and encourage his participation and that of his family at Lodge Social Functions.

INTRODUCTION TO THE DEGREE BOOKLETS

Presented on the next several pages are outlines of the On the Threshold Booklet which must be presented to the Candidate before the Entered Apprentice Degree and the three Degree booklets which are to be presented to the Candidate after each of the respective Degrees. They are included here for the Candidate Counselor's benefit, as he may wish to refer to them closely in his discussions with the new Brother.

In the short space available in these booklets, it is, of course, impossible to do more than touch briefly on a few important aspects of the Degrees. Highlights have been selected with the thought of conveying briefly to the Candidate a few of the important teachings of each Degree, not only to make them more clear to him but with the hope that he will retain the booklets and refer to them frequently in the future.

The outlines are prepared for those Candidate Counselors who may want to speak more or less extemporaneously to the Candidate. Such a method is strongly recommended, for it results in a more informal interview on a conversational plane which invites questions from the new Mason.

The outlines also serve as a checklist for the Candidate Counselor to make sure all the important parts of the booklet are presented to the Candidate.

On page 2 of each of the three Degree booklets are lines that should be filled out and signatures added before the booklet is presented to the Candidate. This will show him that he is truly important to the Lodge.

Outline: The “On the Threshold” Booklet

I. Membership in Freemasonry not lightly attained

II. THE NATURE OF FREEMASONRY

- (a) A compassionate and educational Fraternity
- (b) Brotherly Love, Relief, Truth
- (c) Universal Fatherhood of God, Brotherhood of Man
- (d) Not a religion, but a belief in God necessary for membership
- (e) Patriotic, upholds law and constitutional government
- (f) Private fraternity, not a secret society

III. BRIEF HISTORY OF FREEMASONRY

- (a) Some have attempted to trace origin to remotest antiquity
- (b) Cathedral builders and Operative Masonry
- (c) Non-operative men began joining operative Lodges
- (d) Modern Freemasonry—First Grand Lodge formed in London in 1717
- (e) Introduction of Freemasonry into America
 - (1) First North American Grand Lodge established in Boston in 1733
 - (2) Severance of American Masonry from English jurisdiction following the Revolutionary War
 - (3) Establishment of American Grand Lodges (total of 51, over 10,000 subordinate Lodges with over 2,000,000 members)
- (f) Introduction of Freemasonry into Ohio
 - (1) Freemasonry brought to Ohio by Capt. Jonathan Heart in 1790
 - (2) Grand Lodge of Ohio founded in Chillicothe on January 7, 1808
 - (3) Ohio has about 530 Subordinate Lodges with over 100,000 members

IV. ORGANIZATION OF LODGES

- (a) Elected Officers
- (b) Appointed Officers

V. THE THREE DEGREES OF FREEMASONRY

- (a) Solemn and serious nature of each
- (b) No embarrassment to you as a Candidate at any time
- (c) You must commit “modes of recognition” to memory and demonstrate them in open Lodge before you can advance to the next Degree.

VI. GETTING READY

- (a) The Lodge Room
- (b) Physical preparation
- (c) Mental preparation

VII. Questions

Outline: The Entered Apprentice Degree Booklet

I. THE DEPTH AND BEAUTY OF THE DEGREE

- (a) Freemasonry does not explain its teachings in detail
- (b) You must ponder its teachings with the help of your Brethren
- (c) The booklet provides a guide for further study and enlightenment

II. FOUR DECLARATIONS PRIOR TO INITIATION

- (a) A belief in and reverence for God
- (b) You must seek Masonry of your own free will, without thought of material gain
- (c) You have formed a favorable opinion of the Fraternity, have a desire for knowledge and a sincere wish to serve your fellow men
- (d) You agree to conform to our rules

III. FOUR QUESTIONS Answers: It is – In God – I am - Light

IV. DEFINITION OF LIGHT: Knowledge of self, others, world

- (a) Understanding and compassion—faith, hope, and charity

V. EVOLUTION OF THE DEGREES: Structure parallels the medieval guilds

- (a) Apprentices were usually ten to fifteen years of age; physical requirements

VI. SO MOTE IT BE! Middle English for “So may it be”

- (a) Means “Amen” and signifies agreement

VII. SYMBOLISM IN THE ENTERED APPRENTICE DEGREE

- (a) Why Masonry teaches by symbolism
- (b) The speculative Entered Apprentice follows in the footsteps of the Entered Apprentices of operative Masonry
- (c) The Lodge represents the world
- (d) The Beauty of Unity
- (e) Symbolism of the cable-tow and its removal
- (f) The symbolism of being brought to light
- (g) The Three Great Lights of Masonry

VIII. THE THREE GREAT TENETS: Brotherly Love, Relief, and Truth

IX. RIGHTS AND RESTRICTIONS OF AN ENTERED APPRENTICE

- (a) May only sit in Lodge opened on the Entered Apprentice Degree
- (b) May not vote or hold Office
- (c) May be granted a Masonic funeral service
- (d) Right to trial
- (e) Right to hope for advancement to the Fellow Craft Degree
- (f) Right to identify and prove himself an Entered Apprentice

X. LAYOUT OF THE LODGE, OFFICER'S PLACES, AND GUARDING OUR PRIVACY

Outline: The Fellow Craft Degree Booklet

I. NOT A STEPPING STONE

- (a) The Fellow Craft degree stands alone on the value of its teachings
- (b) Historical evidence suggests that the Fellow Craft degree grew out of the ancient two-degree system that predated the modern era

II. ORIGIN OF THE FELLOW CRAFT LECTURE

- (a) William Preston set down the form of the Fellow Craft Lecture in the late 18th century
- (b) Thomas Webb brought Preston's work to the United States and Ohio
- (c) Education was a principal aim of the early Fraternity
- (d) The Lecture contains condensed elements of a formal education, hence the emphasis on the globes, the senses, and the liberal arts and sciences

III. SYMBOLS IN THE LECTURE

- (a) The Fellow Craft represents a man in his prime, strong and capable of bearing the responsibilities of manhood
 - (1) To attain this stature he has the experience given him through the senses by direct contact with life
 - (2) To this is added formal education, that which he is taught by others, symbolized by the globes and the arts and sciences
 - (3) The sum of the two is Wisdom, represented by the Middle Chamber
- (b) The Middle Chamber is reached indirectly
 - (1) We are not permitted to know if we will ever reach our goal
 - (2) The Fellow Craft must meet the problems of life with courage and wisdom, fortified by faith in God
- (c) The pillars symbolize God's promise to David
 - (1) Passing between the pillars symbolizes the candidate's acknowledgment of this covenant and his acceptance of his part in it
 - (2) The symbolic use of two pillars dates back to the dawn of civilization
- (d) The wages and jewels of a Fellow Craft

- (1) The wages of a Fellow Craft are Corn, Wine, and Oil
 - (2) A Fellow Craft's jewels are an attentive ear, instructive tongue and faithful breast
 - (3) These symbolize that the capable and worthy Fellow Craft is entitled to a just reward, both spiritually and physically
- (e) The letter "G"
- (1) As the initial of Geometry, it symbolizes all the great laws of the universe
 - (2) As the initial of God it symbolizes Divine wisdom and order

IV. RIGHTS AND RESTRICTIONS OF A FELLOW CRAFT

- (a) May not participate in a public procession while clothed as a Mason
- (b) May not sit in a Lodge of Master Masons, vote, or hold office
- (c) May be granted a Masonic funeral service
- (d) Right to hope for advancement to the Master Mason Degree

Outline: The Master Mason Degree Booklet

I. THE UNIQUE TIES OF FREEMASONRY

- (a) Spiritual: illustrating the desire to delve deeper into the mysteries of creation and to become better men
- (b) Secrecy: binding of men through a shared private knowledge
- (c) Antiquity of the Institution: personal connection to an ancient tradition
- (d) Universal nature: Freemasonry is a language shared throughout the world
- (e) Freemasonry is greater than the sum of all its parts

II. THE MASTER MASON DEGREE IS INEXHAUSTIBLE IN ITS TEACHINGS

- (a) Like the two preceding degrees, the Master Mason degree has teachings to impart
- (b) While presented only briefly, they are there for anyone who will seek them out

III. “REMEMBER NOW THY CREATOR”

- (a) Comes from Ecclesiastes Chapter 12
- (b) Figures of speech representing an elderly man nearing the end of life
- (c) Poetic interpretation of an approaching thunderstorm
- (d) “Remember *now* thy Creator,” reflect and act today, before old age and death

IV. THE LEGEND OF HIRAM ABIF

- (a) The legend has its counterparts in the ancient mysteries of many countries
- (b) Importance of the legend is in the eternal truth of the story and its lesson of fidelity

V. THE LOST WORD

- (a) A common historical motif, most closely associated with the ancient Hebrew belief in the forgotten pronunciation of the name of God
- (b) In Freemasonry the missing word is a symbol of the constant search for Light, Truth and a Unity with God

VI. ADDITIONAL SYMBOLISM IN THE DEGREE

- (a) The trowel
- (b) the three steps

- (c) the pot of incense
- (d) the bee-hive
- (e) Book of Constitutions guarded by the Tyler's sword
- (f) the sword pointing to the naked heart
- (g) the anchor and ark
- (h) the forty-seventh problem of Euclid
- (i) the hour glass
- (j) the scythe
- (k) others

VII. THE RIGHTS AND PRIVILEGES OF A MASTER MASON

- (a) the privilege of visiting other Lodges
- (b) the privilege of being vouched for
- (c) the right to ask for Masonic relief
- (d) the privilege of re-affiliating with a different Lodge should you move
- (e) the right to trial by your peers should you be charged with a Masonic offense
- (f) the right of appeal if found guilty
- (g) the right to a Masonic funeral service
- (h) the right to appear in public Masonic processions
- (i) the right to vote
- (j) the right to hold office
- (k) the right to join in Masonic discussions in your Lodge
- (l) the right and privilege of giving Masonic service
- (m) the right to be taught all that Masonry includes

VIII. THE DUTIES AND RESPONSIBILITIES OF A MASTER MASON

- (a) A Mason must abide by the Constitution, Laws, Edicts of his Grand Lodge, and the By-Laws of his Lodge
- (b) Must not commit any act unbecoming of a good man and true

(c) Any Mason guilty of unbecoming conduct may be subject to reprimand, suspension or expulsion

(d) Duties of a Master Mason

(1) Compliance with the obligation

(2) Loyalty to the Lodge and to the Fraternity

(3) Prompt payment of dues

(4) Obedience to the laws of Masonry, written and unwritten

(5) To be an affiliated Mason

IX. KEEP LEARNING

(a) Suggested sources for information

A Short History of Freemasonry

In the space available here it is impossible to include even a condensation of all the legends and theories which have been advanced concerning the origin of Freemasonry. However, at the conclusion of this section, a bibliography is provided for the benefit of those who wish to delve deeper.

Since the commonly accepted theory today is that modern Freemasonry is directly linked with the masons who erected buildings on the Gothic style of architecture, we will begin with that period.

Some say the Gothic period began around 900 AD. Others place it a bit later. Before the Gothic period, most large buildings had used the rounded arch and horizontal lintels. On the whole, they were simply squat structures with flat or with moderately pitched roofs. If any height was necessary, the building's walls had to be extremely thick to support the structure's weight. For the same reason, windows were little more than narrow slits because wider windows would weaken the structure.

Then the Gothic arch was introduced, and buttresses were invented to strengthen the walls. Buildings could rise to great heights and have wide, graceful windows. European architecture changed radically and the effects can be seen in the beautiful Gothic cathedrals still standing.

Thus with the introduction of Gothic architecture into Europe, and especially into England, there began a great era of building in the new style—a period that lasted, roughly, from around 1150 to 1550.

Magnificent cathedrals, abbeys, priories, and monasteries began to rise, the construction of some requiring centuries. These buildings were erected for the benefit of the Church. Remember, the Catholic faith was dominant in England during the cathedral building era and the masons who formed the operative Lodges during that time were of that faith.

As each major building project was begun, the customary first step was the erection of a building nearly where the workmen could take shelter from bad weather, store their tools, eat their meals, and in some cases, even live during the progress of the job. (In fact, construction trailers are seen at nearly all larger sites to this day.) These buildings or Lodges were governed by a master, with the aid of officers corresponding to our modern wardens. The transition theory holds that such Lodges became the prototype for the speculative Lodges of later years.

Mackey explains that the word "Lodge" derives from the Anglo-Saxon word "logian," meaning "to dwell," and bases his reasoning for this assumption on the fact that it was the custom of operative masons when starting a major building project to erect, first, a small edifice as outlined above. Knoop and Jones mention that the word at various times had two additional

meanings: it might mean the complete group of masons employed in a particular building job, and also might mean all masons located in one city or district. The OED seems to support Mackey's interpretation, tracing the word's speculative Masonic usage to 1686,¹ its operative Masonic usage to 1371, and its oldest usage to 1291 (in the Rolls of Parliament of that year).

Knowledge of the builder's art was slow to develop in England, and prior to the year 1000 it was the custom to import skilled workmen from abroad, supplementing their services with those of local workmen. But in time, English and Scottish men of the mason's trade grew in skill and numbers. Records show that by the fourteenth century some of them had begun to group themselves into organizations.

Here we should consider the word "freemason." The origin of the term is clouded in darkness, but the commonly accepted thought today is that it designated those who worked in free stone, which is a comparatively soft stone which could be readily carved. Another thought is that because of their skill and the nature of their work, were free to travel and accept work throughout the country, which was not necessarily the case for other workmen, who might be bound to the land, or to a particular lord. And still a third is that masons were free from the restrictive laws which a municipality might impose on workmen in other trades. Any one of these may be right, or a combination of them; no one knows for certain.

Men entered the mason's trade in the usual way—as ordinary day-laborers doing the roughest kind of work and progressing as they developed more skill; by a son following in the footsteps of his mason father; and by the apprentice system, which has been made so much of in modern speculative Masonry.

While some modern authorities say that the number of mason apprentices was actually quite small, still the term "apprentice" has become so important in Masonry that we should consider here the usual version of the apprentice system.

According to many of the older writers, it was the custom for the master mason in operative days to seek out suitable boys to train as skilled workmen. These were usually from ten to fifteen years old, from parents of good repute, and free from physical infirmity which would interfere with their ability to work. The boys were apprenticed to the master mason for varying periods, usually seven years, during which time the master was responsible for their training as masons, for their board and clothing, and for their moral training.

After a suitable interval to prove their worthiness, the apprentice's name was enrolled in the records of the craft and he became an "Entered" Apprentice. After years of training, he presented actual evidence of his skill before the Lodge—his "master's piece"—and if approved he became a Fellow of the Craft and was considered capable of contracting for work on his own as a master mason.

In connection with the development of operative Masonry in England we must remember

¹ "Into which Society when any are admitted, they call a meeting (or Lodge as they term it in some places) which must consist at lest [sic] of 5 or 6 of the Ancients of the Order." Plot, *Staforsh*. 316; "Lodge," Oxford English Dictionary (2d ed., 1989).

one point: practically this entire great program of building was for the Catholic Church, and the members of these operative Lodges were Roman Catholic by faith. Indeed, Catholicism was the religion of practically every Christian country at that time. Thus, modern speculative Freemasonry may be said to have stemmed from Catholic operative masons of the middle ages.

The story of how the dominance of the Catholic faith in England and many other countries came to an end is an interesting one. The transition is known as the Reformation.

Before this religious revolution, which took up most of the sixteenth century, the Pope had complete domination over practically the whole Christian church. He also had great temporal power as well. A movement toward reformation was begun by John Wickliffe in the fourteenth century, although his efforts were premature. But a complete change was to come later, for the corruption of the Church and its abuses of power were so flagrant and so numerous that some sort of revolution was inevitable.

It was Martin Luther, an Augustine monk in Germany, who struck the spark which set off the explosion. To sum it up briefly, he received backing from prominent people when he accused the Church of going beyond the bounds of reason. And although he was excommunicated by the Church he refused to recant and continued his attacks against the corrupt clergy. Lutheran churches began to make their appearance and the movement spread rapidly.

By about 1600 the power of the Catholic Church was broken in England and Scotland and they had become Protestant countries. And this was one of the reasons why the large program of building came slowly to a halt. As the work slackened and the jobs became fewer and fewer, the number of operative masons began its decline. The number of their Lodges decreased as the members turned to other fields of employment. But oddly enough, the remaining Lodges began receiving occasional applications for membership from men who were not operative masons at all—they were men of the higher walks of life who were both academically interested in architecture and also curious about, geometry which the operative masons had used in their work for so long.

By the eighteenth century the custom of admitting non-operatives had become so common that it finally gave the speculative element a preponderance in numbers and influence over the operatives in the Lodges. These speculative members were known variously as gentlemen Masons, theoretical Masons, geometric Masons, and honorary members. Finally they became known as speculative Masons, the term we use today. At length, after a long period of time, because of the increasing power and number of the speculatives, there came about a total and permanent break between the two groups. The time of this break must be placed around the beginning of the eighteenth century, but it had been a long time coming. The Regius MS, the oldest known Masonic document in the world, says of Prince Edward (tenth century), “Of speculative he was a master”—so speculative masons were apparently known at least as early as 1390, when the Regius MS was likely written.

It was in the year 1717 that four old Lodges of London met at the Goose and Gridiron Tavern on St. John the Baptist’s Day, organized the first Grand Lodge of England, and elected a Grand Master to preside over it. This does not mean that the Fraternity of the eighteenth century was the same as we know it today. London—and all England for that matter—was notorious for its clubs which met in taverns and indulged in lusty eating and drinking.

Some Masonic students believe that the Lodges of that time were composed of men who

got together simply to eat, drink, and discuss architecture, geometry, and the like. In a book published in 1722 there is reference to “Freemasons and other learned men that used to get drunk,” and in 1726 the Junior Grand Warden of the Grand Lodge of England said that he had frequently seen “too much drinking too deep” among Brethren. At Masonic meetings of this time the actual Lodge work and the refreshment period went on simultaneously, and the refreshments ranged from beer and ale to strong spirits. Knoop and Jones state that this aspect of Freemasonry doubtlessly continued until 1800 and possibly beyond.

In such surroundings and under such conditions the introduction of symbolism was almost impossible. Quite probably it was not until after the middle of the eighteenth century, when the Fraternity had assumed its character of morality that Masonic symbolism began to receive considerable attention. While symbolism as such dates from remotest antiquity, Masonic symbolism as we think of it quite likely is but little more than 200 years old.

So in all probability, the purpose of the newly formed Grand Lodge was to bring together the members of these four London Lodges into meetings at which an enjoyable time was had, with an occasional discussion pertaining to architecture or mathematics or some other branch of science. Although at first a few operative Masons were members of these four Lodges, within a few years they had dropped out almost entirely. By 1723 the group had become purely speculative in its character, and for this we must give credit to Dr. John T. Desaguliers, a philosopher; Dr. James Anderson, a minister; and George Payne, an antiquarian. For it was they who were the guiding force behind the movement which was to evolve into the Freemasonry of today.

1717 TO THE PRESENT

We know little about the first years of the Grand Lodge, for minutes were not kept until 1723. It was in this same year that Dr. James Anderson brought out what has since become famous as his “Book of Constitutions,” based on the Old Charges and legends of the operative manuscripts. This Book of Constitutions purported to give the history of Freemasonry and it also contained the Old Charges and General Regulations taken from some of the old manuscript charges—with some fanciful additions by Anderson himself. Anderson cannot be depended on as a Masonic historian, but as the author—or compiler—of the Book of Constitutions, every Mason is indebted to him. He brought out a second Book of Constitutions in 1738, and it is in this second book that we find his account of the establishment of the Grand Lodge.

The first Grand Master was “Anthony Sayer, Gentleman” and but for the fact that he was elected to this high office we might never have heard of him. He became impoverished in his later years and received Masonic charity.

Sayer was followed in office by George Payne, who was active in the Grand Lodge for about forty years, and he in turn by Dr. Desaguliers. It so became the practice in class-conscious England to seek men from the nobility for this office even though their interest in the craft was frequently slight and only a few of them gave the position the attention it deserved.

Among the Speculative Lodges at this time only two degrees existed—those of Entered Apprentice and Fellow Craft or Master Mason. The last two terms were used interchangeably. Records show that only a very few Masons of the time went further than Entered Apprentice. The Lodges transacted business on that Degree, and by edict of the Grand Lodge, Entered Apprentices could be made Fellow Crafts only at quarterly communications of the Grand Lodge, which acted as

an additional deterrent on the part of many from progressing further.

Records of some Lodges of the early eighteenth century indicate that there were three classes of secret knowledge—that of the Entered Apprentice, that of the Fellow Craft or Master Mason, and a third class who became actual Masters of a Lodge. This does not refer to three separate Degrees, however.

The earliest reference to three separate Degrees, as distinct from three sets of secrets, occurs in London records of 1725. It mentions certain persons being made Masons, passed Fellow Crafts, and passed Masters. The change to three Degrees was gradual among the Lodges, and no one knows the exact reasons why the third Degree was added. There is very little evidence of the adoption of the three-Degree system before 1730, and even after that date its progress for years was slow.

It is generally believed now that “blue” or symbolic Masonry was converted into three Degrees through the efforts of Desaguliers, Payne, Anderson, and probably many others over a considerable period of time.

After the Grand Lodge was formed, Masonry immediately incurred the active dislike of the Catholic Church. Reports were circulated that Masonry was everything bad; it was charged with crimes ranging from the practice of sex rites to devil worship. Whatever the reasons for the enmity of the Church, one of the principal causes was the fact that Masonry was an organization which was not strictly Christian in nature. From a religious standpoint it requires only a belief in God, and members of faiths other than Christian could be, and were, members. In 1738 Clement XII issued a papal bull in which all Catholics were forbidden to harbor or give assistance to Masons, and most especially not to become members of the Order—all on pain of instant excommunication. As Henry Coil points out in his book, *A Comprehensive View of Freemasonry*, this bull was never revoked, and is therefore still in effect. Coil also comments that eight popes have issued no fewer than seventeen bulls or encyclicals against Masonry, several even more stringent than that of Clement. The last to issue such an indictment was Leo XIII in 1902. In many of the countries predominantly Catholic, Masons over the years have undergone persecution, including imprisonment and even death.

However, the opposition is unilateral. Masonry does not bar Catholics from membership, if they have the necessary qualifications. At least two Catholics were Grand Masters in England, one of them thirty-four years after Clement issued his bull. There are numerous Catholic Masons in Mexico, Central America, South America, and of course throughout the United States.

We must go back now to see what was happening in England. The Grand Lodge, as you know, was organized in 1717. The city of York also had its Lodges of Operative Masons, and records show that there was a Lodge of Speculative Masons in existence in 1705 or 1706. In 1725 this Lodge declared that it had Grand Lodge status. It took the title “The Grand Lodge of All England,” and denied the authority of the Grand Lodge which had been established eight years before in London, basing its claim on the legend that a meeting of masons had been held in York in 926 under the sponsorship of King Athelstan. But this new Grand Lodge, after a brief activity, soon became dormant and remained so until 1761 when a few members revived it. Even though given a new lease on life, it never prospered and its last meeting was held in 1792, after which it passed into oblivion.

In Scotland a Grand Lodge was established in 1736, and in Ireland, France, and other

countries similar Grand Lodges were formed. One should note that the oldest known Lodges in the world, predating any in England, meet to this day in Scotland.

The Grand Lodge formed at York under the Name of “The Grand Lodge of All England” was not a serious threat to the one organized in 1717, but in the year 1751 there occurred what has been called the “Great Schism,” which for years divided England into two Grand Lodge Jurisdictions and was the cause of much bitter feelings among Masons in the two organizations. Two things contributed to bringing this about, according to the usual story. First, in the years prior to 1751 there were published several so-called exposés of Masonry and, in fact, some Masonic work was pretty well known. Also at the same time some of the Lodges were accused by the Grand Lodge of making Masons in an irregular manner; a number of those so accused openly defied the Grand Lodge’s authority.

In part to make it impossible for these rebellious Brethren to visit regular Lodges, and in part because of the exposure of some of Masonry’s secrets, the Grand Lodge of England decided to make changes in the ritual by reversing certain key words in the first two Degrees, and by inventing a completely new word for the Master Mason Degree.

This immediately produced a storm of indignation, particularly among those who were actively opposed to the Grand Lodge. It was accused of making innovations in the body of Masonry. Those in rebellion began calling themselves “Antient” Masons because they adhered to the old ritual, and in turn they called the Grand Lodge and its member bodies “Modern” Masons, as the inventors of new usages. Finally, they set up a second Grand Lodge in opposition to the one of 1717 and called it the “Grand Lodge of England According to the Old Institutions”— or as it was generally known, the Grand Lodge of the Antients.”

It has been said by others that there was no “schism” but that the new Grand Lodge was formed by Irish members of six Lodges in England which had never affiliated with the English Grand Lodge at all. Whatever the factors which resulted in this new body called the Antients, it grew and prospered.

And while accusing the so-called “Moderns” of making changes in the body of Masonry, the new Grand Lodge—the Antients—apparently had no hesitation in making a really big change of its own. This consisted of a mutilation of the Master Mason Degree and the inclusion of a fourth Degree known as the Royal Arch. The chief feature of the new ritual consisted of a division of the third Degree into two sections, the second of which was restricted to Master Masons only.

The bickering and feuding between the two Grand Lodges was rather bitter in a dignified way. It was during this time, as mentioned above, that the Royal Arch as part of the Master Mason Degree was adopted by the Antients. Some say it came about in this manner:

Chevalier Andrew Michael Ramsay, a well-educated Scotsman who lived in France, had invented a group of Degrees which he felt added to and completed the basic three. Ramsay felt that the Master Mason degree was incomplete since it offered a substitute on a certain important point—that it was incomplete since it was “unfinished.” In a Degree which he called “The Royal Arch of Solomon” he supplied what he felt was the authentic word instead of the substitute.

Ramsay attempted to have this Degree adopted by the Grand Lodge of England, but was refused. But the Brethren of the new Grand Lodge, the Antients, seized on the idea, incorporated

some of its principles into their ritual, and made it a concluding part of the Master Mason Degree. Meanwhile, the first Grand Lodge treated the innovation with contempt.

To cover a lot of years in a few words, several attempts were made as time went by to get the two Grand Lodges to join themselves into one body. Finally in 1813, after four years of preparatory work, this came about—but not before the Grand Lodge of Antients itself had a schism within its ranks. When it reprimanded a group of members for taking part in a public procession while clothed as Masons, and against the orders of the Grand Lodge, this group broke away and formed a short-lived Grand Lodge of its own, calling the organization “The Grand Lodge of England South of the River Trent.” It, too, failed to survive. In 1813 the Antients merged with the premier Grand Lodge and once again England had a single Grand Lodge—a condition which has existed ever since. This body is formally named the United Grand Lodge of Ancient, Free and Accepted Masons of England but is more commonly referred to simply as the United Grand Lodge of England.

One of the provisions agreed to for the reunion was this:

[T]hat pure Ancient Craft Masonry consists of three degrees and no more, namely, *viz.:* those of the Entered Apprentice, Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch.”

Thus in a sense this was a victory for the Antients, since the Moderns agreed to the inclusion of the Royal Arch in the Third Degree.

In time Freemasonry came to the New World, probably very early in the 1700s. As Masons came over they began to establish Lodges along the East Coast. These “occasional” Lodges, as they are called by Masonic historian Melvin M. Johnson, were never chartered. For this reason Johnson regards them as not legal, but others say they were legitimate since the members exercised a right from time immemorial to form such Lodges. (The Grand Lodge of England did not issue its edict forbidding the establishment of a Lodge without a Charter or Warrant until June 24, 1721.)

A Reverend Brother Montague, a member of an Army Lodge, came across records in Boston showing that a Lodge had met for a short time at King’s Chapel in that city as early as 1720. This evidence was later lost. It is known that a Lodge met in Philadelphia as early as 1730.

The formation of the Provincial Grand Lodge for the New England colonies took place in Boston on July 30, 1733. Three months earlier the Grand Lodge in London had appointed Henry Price as Provincial Grand Master, and he lost no time in establishing the official organization. The first official Lodge, duly chartered, was formed on that same date of July 30 in Boston, and we find in its records that it began working immediately. This first Lodge, later consolidated with two others, is Saint John’s Lodge of Boston, and still exists.

References are found in the literature relative to Lodge meetings in Philadelphia and in Georgia in 1733 and 1734, and on May 16 of the latter year Benjamin Franklin—who was then a Mason—advertised that he had reprints for sale of the “Constitutions” of the Boston Lodge. The following month the paper carried an item to the effect that Franklin had been elected Grand Master of Pennsylvania at a meeting of the Grand Lodge in Philadelphia.

Masonry spread slowly but steadily through the other colonies, but it is unnecessary to trace

its growth in detail. Some of the new Lodges had their Charters from the Grand Lodge of the Antients and some from the premier Grand Lodge. It is generally because of this that in some Eastern states the Institution is referred to as Ancient Free and Accepted Masons, and in others—including Ohio—simply as Free and Accepted Masons. It also accounts in small part for the fact that there are ritual differences in the various states, although the ritual is essentially the same throughout the U.S.

After the Revolutionary War had been won, many American Masons wanted to sever connections with the English Grand Lodge. This was done, with the Provincial Grand Lodges becoming independent. Then arose the question as to whether or not a Grand Master for all the country should be elected. On February 7, 1780, delegates from the various Grand Lodges met at Morristown, New Jersey, to discuss the matter. George Washington was the man most seriously considered for the prospective appointment. But Massachusetts was not in favor of the project, and it was dropped. The arrangement by which each state and the District of Columbia had its own particular jurisdiction is the result.

In addition to these “traditional” Grand Lodges, there is a collection of Grand Lodges that govern a branch of Freemasonry commonly referred to as “Prince Hall Masonry.” Membership in Prince Hall Lodges is predominantly African-American. There are forty-one Prince Hall Grand Lodges, with approximately 5,000 Lodges and 500,000 members.

Prince Hall was an African-American living in Boston during the Revolutionary War. In this city was a military Lodge of Masons made up of some of the men in the British Army. On March 6, 1775, this Lodge made a Mason of Prince Hall and fourteen other African-Americans. After the Revolution was over, Hall applied to the Grand Lodge of England for a Charter for an African-American Lodge and it was granted in 1787 under the name African Lodge No. 459. For several years the Lodge was active under Hall’s guidance. After his death, the Lodge became dormant for a period of time. In 1813, African Lodge, along with all the Lodges in the former American Colonies, was dropped from the rolls of the Grand Lodge of England

Later, in an advertisement in a Boston newspaper, the members of African Lodge declared that because of their race and color, they were set apart from other men and not subject to the jurisdiction of any Grand Lodge, either English or American. They set up their own Grand Lodge, using the name of Prince Hall as its title, and began issuing Charters to new African-American Lodges.

The question of whether or not Prince Hall Masonry was legitimate or clandestine was debated among the “traditional” Grand Lodges for decades. The original African Lodge No. 459 is regarded as legitimate, for it was chartered by the Grand Lodge of England. But when the English Grand Lodge had been supplanted in America by American Grand Lodges, the action of setting up the new Prince Hall Grand Lodge was considered at the time as contrary to Masonic usage and it was therefore declared irregular. Hence, Lodges descended from it were for many years regarded as clandestine.

The road to harmony between the mainstream Grand Lodges and the “Prince Hall Affiliated” Grand Lodges has been long. It is a story of brave initiatives, all too often followed by threats and cowardly retreats. In 1876 the Grand Lodge of Massachusetts decided that the Prince Hall Order was clandestine. Just before the present century, the Grand Lodge of Washington decided that Prince Hall Masons might be allowed the right of visitation in regular Lodges. Other

American Grand Lodges immediately protested this stand, and it was revoked.

In 1947 the Grand Lodge of Massachusetts declared that Prince Hall Masonry was legitimate, but that white and black masons should remain apart. Two Southern Grand Lodges felt so strongly about this decision that they severed relations with the Grand Lodge of Massachusetts. The Grand Lodge of California was about to take similar action when the Massachusetts body withdrew its decision.

This process of fitful starts and failures continued for several decades until finally, in 1989, the Grand Lodge of Connecticut was the first of the U.S. mainstream Grand Lodges to grant full recognition to sixteen Prince Hall Grand Lodges. Thereafter, more Grand Lodges recognized Price Hall Grand Lodges, with Ohio following suit in 1995. Currently thirty-eight of the mainstream Grand Lodges (primarily those Grand Lodges north of the Mason-Dixon Line) recognize the Prince Hall Grand Lodges which exist in their jurisdictions as legitimate Masonic bodies.

We conclude with a short account of the 1826 Morgan Affair, which almost destroyed the Fraternity in America. The whole business centered around the person of William Morgan, who was born in Virginia in 1775 and who, in spite of a character and personal life which should have barred him automatically, in some way managed to become a Mason. Some accounts say he received only the Entered Apprentice Degree, others that he was a Master Mason. The latter must be correct, for while living in Batavia, New York, he petitioned a Chapter of Royal Arch Masons there and upon being turned down swore to have revenge by publishing an exposé of the Masonic Degrees, arranging with a printer friend to have this done in booklet form.

Feelings ran high among Masons of the area, and resulted in several of the Fraternity forgetting their duty to be peaceable citizens. They kidnapped Morgan and reported later that they had given him into the custody of Canadian Brethren who were to get him out of the country. He was never heard from afterwards, although there were unconfirmed reports that he had been seen in various parts of the world.

The Masons involved were accused of having murdered Morgan by throwing him into the rapids above Niagara Falls. Despite lack of evidence of Morgan's death, several of those who had kidnapped him were imprisoned for various periods of time, and a statue was erected in Morgan's memory bearing an inscription that he had been murdered by Masons.

Politicians who saw an opportunity to hitch their wagons to a popular movement began proclaiming that Masonry was evil and must be stamped out. Ministers followed suit. The story spread, and many Masons left the Order rather than be identified with an institution which had become so hated. Lodges in many communities ceased to meet and some even surrendered their Charters. However, there were always a few loyal and undaunted Brothers, scattered through the East and Midwest where the pressure was most intense, who held steadfast to Masonry and defied its opponents. With the passing years the feeling died down, more and more Lodges began to meet again, and by the end of twenty years after Morgan's disappearance, the incident had been all but forgotten and Masonry resumed its progress in America.

To anyone who undertakes the study of the history of Freemasonry, it soon becomes a fascinating pursuit. How our Ancient Craft was formed and how its bright and shining light spread

from continent to continent and from city to village to hamlet under every conceivable hardship and handicap is thrilling to contemplate. It can only leave all of us with the thought that the determination and steadfast courage of our fraternal forefathers should be an inspiration to every Mason today.

Sources: Mackey, Albert G., *History of Freemasonry and Encyclopedia of Freemasonry*; Knoop, Douglas, and Jones, G. P., *The Beginnings of Freemasonry in Early America*; Cunningham, M. W., *The Beginning of Freemasonry in Ohio from 1791*; Coil, Henry Wilson, *A Comprehensive View of Freemasonry* (New York: Macoy Publishing & Masonic Supply Co.); Proceedings of the Grand Lodge of Ohio, 1808 and 1809.

Symbolic Masonry in the United States

There were many Masonic Brethren among the early settlers of this country. They met and made Masons under “prescriptive right”—meaning that they formed Lodges without Warrants, acting upon a right to do so “from time immemorial.”

There is evidence that our Brethren met together in Philadelphia in 1715. In 1730, a deputation was granted to Daniel Coxe, of New Jersey, by the Duke of Norfolk, Grand Master of the Grand Lodge of England, appointing him Provincial Grand Master of New York, New Jersey, and Pennsylvania. Evidence shows that in that same year Brethren meeting in Philadelphia asked for and received from him authority to continue meeting as a regular Lodge.

However, no records of such a Lodge survive today.

On April 30, 1733, this Provincial Grand Master—Henry Price, who had received his appointment a short time before from Viscount Montague, Grand Master of the Grand Lodge of England—convened a number of Brethren into a Provincial Grand Lodge, and then formed and constituted a subordinate Lodge in Boston. This Lodge, later consolidated with two others, still meets today. This is “The First Lodge of Boston,” and is the oldest Lodge in the United States whose age can be verified.

By 1800 there were Lodges working in nearly all states east of the Mississippi except Illinois and Wisconsin, and Grand Lodges had been formed in most of them. For example, Kentucky formed its Grand Lodge in 1792 and was instrumental in forming Lodges in Indiana and the other states around it.

The early 1800s was a time when Freemasonry was ever growing and spreading, but was soon to be halted temporarily by the Morgan Affair in the latter part of 1826. It was from that time to about 1840 that Masonry in the United States suffered its first setback. So bitter was the feeling against Masons as the result of the abduction and supposed murder of William Morgan, who had threatened to publish an exposé of the secrets of Freemasonry that a political party based on an Anti-Masonic platform came into being in 1832. However, the party lost popularity after the country elected Andrew Jackson, a Mason, as President. The candidate of the Anti-Masonic Party received only the seven electoral votes of Vermont.

Unlike Masonry in other states during the Morgan controversy, Masonry in Ohio continued

to exist due mainly to the tireless efforts of one man, William J. Reese. Reese held the presiding positions at the local and Grand level in Lodge, Chapter, Council, and Commandery simultaneously until the controversy died down—the only man in our history to accomplish this feat.

Jackson's election was the turning point, and by 1840 practically all anti-Masonic sentiment had disappeared. Freemasonry flourished again.

By 1892 there were fifty Grand Lodges in the United States, including one in the Indian Territory which later became the Grand Lodge of Oklahoma. There are now fifty-one Grand Lodges in the United States—one for each state plus the District of Columbia.

Symbolic Masonry in Ohio

After the Revolutionary War, there came the great westward surge of Americans in search of land and new opportunities. In 1788, a group of settlers, primarily from Massachusetts, sailed down the Ohio River and founded a town at what is now Marietta. They were led by General Rufus Putman, who was a Mason. Several other Masons were among the early settlers of Marietta.

Across the Muskingum River from Marietta was Fort Harmar, among whose officers was Captain Jonathan Heart, Worshipful Master of American (Army) Union Lodge. This had been chartered as a military Lodge under St. John's Grand Lodge of Massachusetts on February 15, 1776. When this Lodge moved to New York shortly after it was chartered, the Brethren obtained from Dr. Peter Middleton, Grand Master of the Province New York, permission to meet on April 23, 1776. In that same month he granted them a new Warrant under the name of Military Union Lodge No. 1. The Brethren, however, referred to the Lodge as American Union Lodge.

On June 25, 1790, several Marietta Masons asked Captain Heart to admit them as members into the Lodge whose Charter he held. Replying formally by letter, he stated that such an action would be legal Masonically, and on June 28, 1790 he opened American Union Lodge, read its Charter, and the Marietta Masons became members.

A few years later fire took the Lodge's Charter. The Brethren applied to the Grand Lodge of Pennsylvania for a new Charter but were refused. They then asked Massachusetts to renew their Charter and were granted permission to work under their old Charter until such time as a Grand Lodge was formed having jurisdiction over the territory in which they were located.

On January 4, 1808, American Union Lodge No. 1 met in the state capital of Chillicothe with representatives of Cincinnati Lodge No. 13, Erie Lodge No. 47, Scioto Lodge No. 2, and Amity Lodge No. 105 to establish a Grand Lodge in Ohio. After four days they adopted a resolution to form such a Grand Lodge, electing Brother Rufus Putnam as Grand Master, and setting the first Monday in January, 1809, as the date for the first communication, which was to be held again in Chillicothe.

When they convened on this date, American Union Lodge was not represented. Since it seemed advisable, or at least desirable, to the other representatives to have delegates present from all the Lodges which participated in the formation of the Grand Lodge the preceding year, they

waited three days for the arrival of a representative from American Union Lodge. Finally, deciding that none was coming, on January 5, 1809, they adopted the same Constitution as that of the Grand Lodge of Kentucky, and installed their officers.

Brother Rufus Putnam having declined because of age and ill health to accept the position of Grand Master, they elected Brother Samuel Huntington, Governor of Ohio, Grand Master of Masons for 1809.

Thus it was that The Grand Lodge of Free and Accepted Masons of Ohio came into being.

The Ohio Masonic Home

On a hill overlooking the city of Springfield stands the Ohio Masonic Home as a permanent symbol of Masonry's great tenet of Relief.

It is not known who conceived the idea of establishing this refuge for distressed worthy Brethren and their immediate families, or for those who dread the thought of spending their declining years alone and wish to live out their lives in the company of others bound by the mystic tie of Freemasonry. The first known action taken to found the Home occurred on 1869 when Most Wor. Bro. Howard Mathews, Grand Master, in his report to the Grand Lodge asked that body to give consideration to such a project.

In 1870, upon the recommendation of the Grand Master, a committee was appointed to study the matter and submitted a plan to establish a Home, to be governed by a board of trustees. Brother P. M. Wagenhals, chairman of the committee, became first chairman of the board of trustees.

In 1871, Brother Wagenhals reported pledges, including land and cash, amounting to approximately \$35,500. In addition to this, the Grand Treasurer had received \$3,500 in cash donations.

For some reason the Grand Lodge in 1872 changed its mind, dissolved the board of trustees, and ordered that all moneys collected for the Home be returned to the donors.

The matter lay dormant until 1888. At this time a resolution was introduced by Brother J. H. Bromwell specifying that a special committee be appointed to confer with other Grand bodies concerning a Masonic Home. The resolution was adopted and the Grand Master appointed the committee, which in due time submitted its report. In 1890 the final arrangements for the proposed Home were made. It was to be incorporated under state law as a trusteeship, with six trustees representing the Grand Lodge, three the Grand Chapter of the Order of the Eastern Star, three the Grand Chapter of Royal Arch Masons, one the Grand Council, three the Grand Commandery, and two the Scottish Rite.

The Proceedings of the Grand Lodge in 1891 showed that the trustees had selected 154 acres near Springfield as the site for the proposed Home. This land, along with a gift of \$11,000, was donated by the city of Springfield. Additional land was purchased over the year by the trustees, the Grand Council, the Grand Chapter, and the Order of the Eastern Star. By 1925 the

Home controlled 397 acres.

Every Mason should feel it his personal duty to visit the Ohio Masonic Home and learn for himself the worthiness of this great institution, and to see first hand the good it does and the peace and comfort it brings. Who among us knows what the future has in store? It may be that in the years to come we, too, will turn gratefully to this haven of Brotherhood among fellow Craftsmen.

Today, there are two additional Masonic Home facilities: The Browning Masonic Community in Waterville and the Western Reserve Masonic Community in Medina.

Masonic Philosophy

Masonic philosophy is probably the least understood area of Freemasonry. It is relatively easy for any Mason to secure a basic knowledge of its symbolism, its ritual, and the fundamental meaning of its Lectures. But many Brethren sooner or later encounter philosophy on their search for knowledge within the framework of Masonry, and in so doing may feel that while some of their Brethren may understand it, to them it is incomprehensible.

There are, perhaps, two primary reasons for this. First, the almost universal view that the great philosophers were intellectual giants whose thinking was on a plane high above the understanding of the average man. Second, nearly every Mason has had a brief encounter with the study of philosophy generally, and—with no one to guide him—has given up after a few chapters. As a result, he comes to think of philosophy as something only the lucky few can understand.

There is no mystery in philosophy. Rather, it is a rule and guide to the development of an attitude toward living—an attitude beautiful or not, depending upon the individual.

Philosophy is often described as “the love or pursuit of wisdom” and is divided into three branches: (a) natural, (b) moral, and (c) metaphysical. In Freemasonry we are primarily concerned with moral philosophy, since Freemasonry is a moral science, and thus “Masonic philosophy” may best be described as “the love or pursuit of Masonic wisdom.”

Wisdom is the ability to discern or judge what is true, right, or lasting; essentially it is insight. William Cowper (1731-1800) wrote

Knowledge and Wisdom, far from being one Have
oft-times no connexion. Knowledge dwells In
heads replete with thoughts of other men Wisdom
in minds attentive to their own.

and also

Knowledge is proud that he has learn'd so much
Wisdom is humble that he knows no more.

Of all the schools that offer knowledge; only the school of hard knocks offers wisdom.

Consider the story of the Garden of Eden. The serpent beguiled Eve, and when Eve “saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make

one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.” *Genesis* 3:6. When God learned of this he drove them from the Garden because, having eaten of the forbidden fruit—“Behold, the man is become as one of us, to know good and evil” *Genesis* 3:22.

Thus, was man given the power of choice. It is in the realm of choice that we discern a man’s moral philosophy, including the moral philosophy of some of Masonry’s best known philosophers: William Preston, Karl Krause, George Oliver, and Albert Pike.

William Preston was born at Edinburgh, on August 7, 1742. He was connected with the printing industry, became a Freemason, and was Master of his Lodge at the age of twenty-five. He is credited with having had much to do with putting the degree lectures into the form followed at present, particularly the Fellow Craft Lecture. Living in an intellectual period, it was only natural for him to believe that *knowledge was the key to Masonic philosophy*.

Karl Krause was born near Leipzig, Germany in 1781. He was the founder of a law school and taught law for some years. He wrote extensively on the philosophy of the law. Krause approached Masonic philosophy through morals, and argued that *maintenance of a social order means responsibility to man*.

George Oliver was born in England on November 5, 1782. He, too, was a teacher, and then headmaster at King Edward’s Grammar School. He based his Masonic philosophy on tradition, contending that pure Masonry was taught by Seth to his descendants before the great flood, and that Masonry therefore is *a traditional science of morality*. Oliver’s writings on Masonic history have been dismissed as valueless, but this does not detract from his philosophical work.

Albert Pike was born in Boston on December 29, 1809. He valued *a metaphysical approach* to Masonic philosophy.

In addition to these four, there have been many others who have written at length on Masonic philosophy (e.g., Dean Roscoe Pound, the Rev. Joseph Fort Newton). Each had his own viewpoint, and in reviewing what they have written one must keep in mind the time and circumstances in which they wrote.

The obvious place at which to begin a study of Masonic philosophy is our ritual, where we find the rich symbolism and allegories by which our teachings are conveyed.

A *symbol* is neither more nor less than a representation of something else. Without the use of symbols, no thought, and no communication—human or otherwise—could take place. Without the use of symbols, there would be no way to translate the impressions of our senses into a mental framework of the objective reality being perceived.

An *allegory* is a parable, picture, or play which conveys an abstract idea or principle—a “moral” if you will. *Aesop’s Fables* are allegories. Allegories are powerful tools, as shown by how fast one’s attention can be captured with the simple words, “Let me tell you a story”

Each degree has “a moral of the story”—more than one in fact, although in degrees which are not presented as plays the obvious lesson can obscure others. Either way, each mason must search for and develop for himself a degree’s moral lesson. Nothing of value is ever gained without effort, and wisdom, being priceless, is the most expensive commodity of all.

How can Masonic philosophy be applied in one's own life? Well, consider the indispensable requisite to becoming a Freemason: a belief in God. What part does God play in our philosophy?

God has given man the power of choice; man needs a moral force against which to measure that choice. The Deity is that measure. Some of the terms which are commonly applied to the Deity illustrate this: "God is love"; "God is the source of all good"; "God is the source from whence all blessings flow"; "God is the Creator"; "God is all truth"; "God is omnipotent." To believe in God is to accept all this.

Since a Mason must and does believe in God, he will in theory have only good thoughts—from whence come good actions. Any man thus governed will naturally be a just and upright man.

But man, having choice, will sometimes err. Freemasonry realizes both this and that man requires balanced latitude—or freedom—in his thoughts, words, and actions. This is one interpretation of the symbolism of the "point within a circle."

Man's emotions run from the depths to the summit. The balance point—the place of happiness and fulfillment—lies somewhere in the middle. A Mason who can implement our philosophy in his life will find his actions naturally governed by a three-fold reliance: reliance on God as revealed in his Volume of Sacred Law, reliance on his circle of Brethren, and reliance on the examples set by the great teachers and martyrs of the past. It is a *three-fold* reliance, and like a three-legged stool it will not stand if one leg is lost.

This is but one interpretation of one Masonic symbol—the "representation" in each Lodge dedicated to the Holy Saints John of a certain point within a circle, embordered by two parallel perpendicular lines, with the Volume of Sacred Law resting at the top of the circle. Man establishes the dimensions of the circle by the limiting effect of his Brethren, his VSL, and by the examples of those who are symbolized by the two great saints. Thus, though the individual be rough and rugged or learned and polished, the teachings of this symbol delineate the boundaries of the just and upright man.

The perceptive student will notice that this symbol is ephemeral; that is, it comes and goes and can only be seen at certain times and from a certain perspective. One may wonder why it comes and goes when it does, why it cannot be seen from within, and where it withdraws to when not in plain sight. Giving considered thought to these questions would be a good first step in developing one's own philosophy in Masonry.

So much for symbols. What about allegories? What about the legend of Hiram Abif?

Here was a man, talented, giving all of his immense knowledge to the task of designing the Temple and its beautiful adornments. How proud he must have been to have such an important part in the construction of the greatest edifice of its time! Greatest not because it was so large but because it was to be the dwelling place of the Most High God.

But jealousy and envy were as rampant then as they are today. It is easy to see how many of the workmen, burdened with their superstition, thought that he had some mystic secret which enabled him to perform his great task so superbly, and that if they could only obtain it they, too, could be of equal importance. So they conspired to force this secret from him. Every Mason knows what happened.

Shortsighted selfishness and greed have always been deadly. One who achieves a measure of success is nearly certain to arouse the envy and criticism in others. They criticize, they ridicule, they crucify, and they too often succeed in destroying their victim's good name. Truly the tongue is mightier than the sword.

Yet throughout all of this the object of their venom maintains his fidelity to himself, to his fellow men, and to his ideals, as did our ancient brother.

Each Mason must analyze for himself each symbol and each allegory if he is to increase his wisdom and his knowledge of Masonic philosophy. Thus, he will form his own personal moral philosophy and will find his life richer and fuller.

Ritual Development in Ohio

By Most Worshipful Brother Charles B. Hoffman, PGM
THE PRE-GRAND LODGE ERA

Any effort to trace the origin of the ritual or the symbolic Lodge degrees in Ohio is useless without going back in some measure to the sources from which Masonry's roots themselves have sprung. No attempt will be made here to fully cover those sources and their influence on our ritual, but only to touch upon those which will demonstrate the point.

In a Masonic Service Association Short Talk Bulletin published in October, 1958 titled "Some Ritual Sources," we find these words:

Freemasonry has been "built around" certain old documents. The more than a hundred "Old Manuscripts" or "Manuscript Constitutions," are to the Fraternity what the Declaration [of independence] and the Gettysburg Address are to us as American citizens. These "Old Charges" are the substance and the source of the ancient Landmarks, and from them has come much of our ancient usages and customs and some of our ritual.

Whether an ancient ritual long lost to us was farther to the old charges, or whether they were the beginnings of ritual, is an unanswerable question much like that which inquires whether the egg or the chicken came first.

But the intimate connection between ancient Masonic manuscripts and the rituals we have today—changed, altered, added to, edited, modernized as they have been by the Prestons and the Webbs and the Crosses (in Ohio we can add: the Barneys, the Reeds, and the Snows)—is plainly to be seen by readers of the ancient documents.

A few quotations from some of the "Old Manuscripts" will be readily recognized and will serve to show without much question that they were sources of some of our ritual. From the "Regius Poem," our oldest document, we read:

The Fourth Article this must be

*That the master him well besee [i.e. take care]
that he no bondman practice make*

For no covetize [i.e. avarice] do him take.

*Thou shalt not by thy master's wife lie
nor by thy fellows, in no manner wise
Lest the craft would thee dispise*

Nor by thy fellow's concubine

No more than would's't he did by thine.

It ends with the oldest words in our ceremonies [translation corrected]:

Amen, Amen – So mote it be.
Say we so all, by Charity.

The document now called *Grand Lodge No. 1 MS* says “Masters or Fellows take no prentice but for a term of VII years and the prentice be able of birth that is to say free born and whole of limbs as a Man ought to be. [spelling modernized]”

The great majority of all the old manuscripts have a similar caution regarding apprentices.

The word “*hele*” (pounced hail) has its first Masonic usage in the *Cooke MS*. “Hele” is Old English for “cover” or “conceal”; it is from the Anglo-Saxon “helan” meaning to keep secret. The *Cooke MS* says, “That he can hele the counsel of his fellows in Lodge and in chamber and in every place there masons be.”

In the *Gateshed MS* we read: “That you be turn to one another when you stand in peril of danger by height, Lift or otherwise, whereby a man may be much hurt, or his life endangered, taking good heed thereunto as well for your fellow as yourself,” which is suggestive of some modern ritual. In the same manuscript it is written, “you are not to wrong them or see them wronged but timeously to apprise them of approaching danger.”

It is extremely interesting to note that in none of the pre-Grand Lodge era manuscripts is there any account of the story of the Master Builder as we know it.

In an undated clipping from the *Wisconsin Freemason* we find: “The system of Masonic degrees, as now practiced, is the product of evolution. Prior to 1717 there is no record that Freemasonry consisted of more than one Degree . . . Masonic historians are agreed that some time between 1723 and 1730 the second and third degrees were evolved, and in the evolution of degrees ritualism and symbolism were developed, resulting in [the] intellectual and philosophical Freemasonry of today.”

There is in the Library of the Grand Lodge of Ohio a copy of what is claimed to be the ritual of the “Antients” as practiced in 1740, which includes in the Third Degree what is supposed to be the Master’s word. Some early authorities feel that this may have been a part of the Third Degree fairly generally for a while, but the Rev. George Oliver, D.D., one of the most well-known of early English Masons, says that at some point in our history it was transferred to the Holy Royal Arch.

The premier Grand Lodge seems to have retained the old ritual while the “Antients” used the new combination of our present form of the Third Degree with the “recovery” transferred to the Royal Arch or fourth degree. One of the Articles of Union forming the United Grand Lodge of England in 1813 called for the retention of the degrees as formulated by the Antients Grand Lodge. Another Article contains the only declaration made anywhere or at any time, as to what constitutes “Ancient Craft Masonry”—namely, that it consists of the degrees of Entered Apprentice, Fellow Craft and Master Mason, “including the Supreme Order of the Holy Royal Arch.”

Thus one may reason that the Royal Arch Degree is an evolution of the Third Degree.

THE GRAND LODGE ERA IN ENGLAND

A brief account on the history of the ritual published in an 1836 *Masonic Monthly* will aid in bridging the gap between the pre-Grand Lodge era in England and the early period of development in this country:

“Previous to the revival of Masonry in 1717 the secrets of the order were undoubtedly communicated and the instructions and explanations given to candidates in such form of language as the presiding master or warden could command . . . It is very probable, but not certain, that these explanations and instructions—or lectures, as they were technically called—by

long usage and frequent repetition, gradually assumed very nearly a set form of words, which was transmitted orally from one generation to another.

“Soon after the recognition of the order, in 1717, the Grand Lodge of England ordered the ancient charges of the order to be compiled and printed, which was done by Dr. James Anderson . . . This volume, known as ‘Anderson’s Constitutions’ was published in 1723, and was the first printed book upon Freemasonry ever issued.

“Simultaneously with the completion of this book of Constitutions, Dr. Anderson, assisted by Dr. John Theophilus Desaguliers, one of the most important contributors to the revival of Freemasonry in the beginning of the eighteenth century and often referred to as the Father of modern speculative Freemasonry, arranged the ‘lectures’ for the first time into a form of question and answer . . . So favorable were these improved ‘lectures’ received that the Grand Lodge of England (then the only Grand Lodge in existence, except the old Grand Lodge or Assembly, at York, which soon afterward expired) adopted the form and ordered them to be given in all Lodges. Thus was completed and disseminated the first regular or system of Masonic ‘lectures’.”

Masonic Monthly also tells of a 1732 revision by Martin Clare which included a simple allusion to the human senses and to the theological ladder. A few years later Thomas Dunkerley improved the lectures further by adding the names of the three most important rounds of the theological ladder, namely: Faith, Hope, Charity. Here is the first allusion to Christianity to be found in the ritual of Freemasonry.

The Dunkerley lectures continued to be the standard in England until 1763, when William Hutchinson revised and improved them. He boldly claimed that the third Degree was exclusively Christian. This system continued in force for only a few years, being replaced in 1772 by the revision of William Preston, who greatly extended the lectures.

The Preston system continued to be the standard in England until the 1813 union of the two Grand Lodges, when a committee with Dr. Samuel Hemming as chairman compiled the form which was then being used in English Lodges generally. This represented a sort of compromise of the many differences which had crept in during the division of the Craft in England between 1739 and 1813, while still conforming to the spirit of Freemasonry and remaining in harmony with the ancient Landmarks. The Hemming lectures differed widely from those of Preston and any others previously introduced. His version expunged several of the Christian allusions of some of the other systems. It abolished the dedication to the Saints John and substituted one to Solomon. It never met the cordial approval of even the English Brethren.

The article continues: “The verbal ritual of Preston was introduced into this country by two English Brethren who had been members of one of the principal Lodges of instruction in London and was transmitted by them to Thomas Smith Webb.”

There can be little doubt that the official “work” (the term most frequently used in the early days) of the Grand Lodge of Ohio is basically that promulgated and taught by Webb, who is generally credited with being the inventor and founder of the Masonic system which is most appropriately termed the “American Rite.” Webb, in fact, lived in Ohio at the end of his life.²

²New England Lodge No., 4, Worthington.

By his own statement, Webb acknowledges a debt to William Preston, but felt that Preston's arrangement of the lectures of the first three degrees needed changing to better suit conditions in America.

Webb's labors as a Masonic teacher began early, and his "Freemason's Monitor or Illustrations of Masonry," published first in 1797, gained wide distribution in its several editions. He borrowed largely from Preston, and succeeding writers (notably Jeremy Cross), in turn borrowed much from Webb.

According to Wor. Bro. John Spargo, Grand Historian of the Grand Lodge of Vermont (*Proceedings*, 1954), "Webb learned the 'Preston' work from 'an unnamed English brother' who had been given full authority by the Grand Lodge of Massachusetts to teach what was called the 'Preston' work in England, and which came to be known as the 'Preston-Webb' work in America."

His best graduate pupil was Benjamin Gleason, later one of the great Grand Lecturers in the Grand Lodge of Massachusetts. This work was brought to Ohio by John Barney, who had learned it from Webb and Gleason. On returning to Vermont from Boston, where he had studied with Webb, Barney was persuaded, before going West, to dictate and finally approve a fully written copy of this work. This Book, according to Bro. Spargo, "still retains its authority (in Vermont) supreme and uncontested." It has been said that Vermont's work is the purest Webb work being used today.

AN 1810 RITUAL

Jeremy Cross, in an appendix to the 16th edition of his *Monitor*, speaks of a "regular and uniform system of lecturing and work" which had been agreed to at a meeting of "expert workmen from various parts of the country" which was completed and fully adopted by 1810. This had been selected, "taking the Ancient York Rite for a standard, and selecting from the Scottish Rite those things which approximated the former, and out of the two were formed a complete and beautiful set of lectures."

Whether or not any part of this "system" crept into our Ohio ritual is not known, but as both Cross and Barney were pupils of Webb, it seems likely that it had some influence upon it.

Cross introduced an entirely new and original feature into Masonic monitors when, in 1819, he published the first edition of his "True Masonic Chart or Hieroglyphic Monitor" containing engravings, or pictures, of the emblems. This proved exceedingly popular and is believed by many to have been the beginning of the use of pictures with our lectures.

The Lodges in Ohio which formed the Grand Lodge in 1808 were at that time using the rituals of the respective Grand Lodges by which they had been chartered. Consequently, the ritualistic work varied with the number of Lodges. When Masonry was brought to America from England, the ritual was still in its formative phase, with the schism between the "Moderns" and "Antients" exerting a great influence. This very probably had much to do with the differences in the ritualistic work of the various American Grand Lodge Jurisdictions today.

Brother Roscoe Pound, the illustrious American jurist, speaking about 1911 or 1912 on the causes of divergence on ritual, made this observation: “It was not until the eighteenth century in England and not until the first quarter of the nineteenth century in this country, that literal knowledge of the work was regarded as of paramount importance. Moreover, complete uniformity of work does not obtain in England

“Each Jurisdiction, when it established a Grand Lodge, became independent and preserved its ritual as it had received it or made it over by way of compromise, or worked it out, as a possession of its own.”

English ritual forms were produced by the Lodge of Reconciliation and later approved and confirmed by Grand Lodge in June, 1816. Since its inception in 1823 the Emulation Lodge of Improvement preserved the ritual as nearly as possible in the form in which it was approved by Grand Lodge. An Emulation Silver Matchbox is awarded to a Brother who works a Masonic ceremony according to Emulation Ritual without prompt or correction.³ However, use of the ritual is voluntary and there are several “workings” in England and some variation even from Lodge to Lodge.

Very few rituals of the early days were written but were communicated mainly by oral instruction, although it seems evident now that most of the more famous instructors made up private “keys” of their work to aid in their teaching. Emulation Ritual was not reduced to writing until 1969.³

The wisdom (if not the necessity) of obtaining uniformity in the “mode of working” of the first Degrees in Masonry seems to have been rather generally conceded if we can believe what is recorded in the early *Proceedings* of the Grand Lodge of Ohio as unchallenged statements to that effect appear regularly up to and even a few years beyond 1891, the turning point in our efforts to establish ritual uniformity. References to this subject on the Proceedings of other Grand Lodge Jurisdictions during the same period seem to justify the conclusion that this desire for uniformity of work was held by a large portion of the membership in the United States.

The report of the Committee on Foreign Communications of the Grand Lodge of Ohio in 1843 contains this statement: “There seems to pervade in Masonry throughout the union, a sense of the importance of the establishing a ‘uniform system of work’ in conferring the first three degrees of Masonry. But there also appears to exist some diversity of opinion as to what that mode shall be.”

Ohio’s first effort toward that goal is recorded in 1812 when a proposal—adopted in 1813—to establish the position of Grand Lecturer as one of the elective officers of the Grand Lodge was presented. A motion was likewise adopted which would send a representative of each Lodge to Chillicothe the following August “for the purpose of adopting a uniform and correct course of lectures on the different degrees of Masonry.” No report of such a committee is recorded in 1813 but we do find the following resolution adopted: “That a committee of five be appointed . . . to agree upon and report at the next annual Communication, a uniform mode of working for this and the several subordinate Lodges throughout the State.” In 1814, the committee which had been named for this purpose was discharged and a new one appointed.

³ <http://www.mastermason.com/Lodge-of-unions/emul.htm>.⁶*Id.*

This latter committee reported that they felt that the matter of uniformity of work should be vested in the Grand Lecturer and recommended adoption of a resolution giving full power and authority to the Grand Lecturer to appoint Deputy Grand Lecturers to aid him as he felt were needed. This, as well as other legislation giving further powers to the Grand Lecturer and his deputies, was adopted.

In 1884, Grand Master Thrall offered the suggestion that the difficulty of establishing uniformity in the ritual work used by Lodges might be surmounted by the “voluntary consociation of a number of Lodges at convenient points and procuring the authorized representatives of the Grand Lodge to attend.”

In time, the Grand Lecturer system proved unsuccessful in reaching the desired uniformity of work and was abolished in 1857.

The shortcoming of the Grand Lecturer system seems to be not so much in the inability of Grand Lecturers to teach their works as in the failure to have any one system accepted by enough of the Lodges to effect the uniformity sought. Although the Grand Lecturer system did not prove workable in Ohio, similar systems are presently in operation in several Grand Lodge Jurisdictions to their apparent satisfaction.

It would be unfair not to acknowledge the great contribution to the development of our present ritual made by many of the men who held the post of Grand Lecturer during the forty-five years the system was used in Ohio.

Although our *Proceedings* do not report a great deal on the activities of any of the Grand Lecturers except John Barney and Samuel Reed, the long record of service of John Snow, of Worthington, and William Fielding, of Sidney, as Grand Lecturers, can leave no other conclusion than that they must have exerted a great influence on our “mode of working.” John Snow first served in 1818 under the Grand Master Chester Griswold, and during 1819, 1820, 1821, 1822, and 1823 held the office while also serving as Grand Master.

The History of Franklin and Pickaway Counties, published by Williams Bros. in 1880, records that while Snow was Master of New England Lodge No. 4 he was chosen to serve both as Grand Master and Grand Lecturer, and that during this service he was “*required*” to visit every Lodge in the state, inspecting their records, correcting irregularities, and reducing the work and lectures to a system of harmony and order. If this appraisal is accepted on its face, it is unfortunate that the effect of his efforts was less enduring than might have been desired.

William Fielding was Grand Lecturer in 1824, 1826, 1827, 1828, and 1829. He took time out in 1830 to serve as Grand Master, and returned again to the position of Grand Lecturer in 1832, 1833, 1847, 1848, and 1849.

THE RITUAL 1857

In 1855 Grand Master William B. Dodd said,

“From my own observation and information from sources, I am convinced that there exists in our Jurisdiction, great diversity in the work and lectures, of the first three degrees.

“Not only is this the case in different parts of the state, but even in locations where several Lodges meet in the same hall, and where one would suppose, if anywhere, uniformity might be found; even there wide and radical differences exist—so much, indeed, that the curse of Babel had fallen on them or that they, like the Jews and Samaritans, had no dealings one with the other. Many expedients have been adopted and tried for the purpose of remedying this evil; but all, as yet, have signally failed to accomplish the desired object. The most prominent of these was that of a Grand Lecturer. . . . This was found not to succeed; because in the first place it was totally out of the power of any man to visit all, or even one-fourth of them in a year, and devote the time necessary to give them sufficient instruction. And, in the next place, it had been found that those Grand Lecturers are seldom, if ever, for any length of time at least, *consistent with themselves*; but have a constant tendency to change. This may, perhaps, be the result of defective memory—or what is more probable, from a desire to identify their own names with the work they teach. And besides these Lecturers are liable, being officers of appointment, to be changed with every Grand Master; thus rendering it necessary, as no two of them have the same system of instruction, for the Lodges to *unlearn* this year what was taught during the last, until they have become discouraged and have gained the impression that all effort at uniformity is vain.”

Grand Master Dodds then proposed a plan which he believed “would obviate most objections.” It included, first, that the Grand Master adopt and legalize *only one* mode of working; then, to divide the state into districts of about fifty Lodges each, and appoint a Lecturer for each of those districts.

No action was taken on this suggestion in that year, but, in 1856, Grand Master Dodds reminded the Grand Lodge of his proposal of 1855, with the result that a resolution was adopted authorizing the division of the state into six districts, each under the supervision of a “District Deputy Grand Master.” These six were directed to meet and agree upon a ritual which the Grand Lodge might adopt as the official and exclusive mode of working for the first three degrees for the Lodges in Ohio.

This group, including Past Grand Master Dodds, met in January of 1857 and agreed upon such a ritual, which received the approval also of Grand Master Benjamin F. Smith and Past Grand Master William B. Thrall. It was demonstrated before the Grand Lodge in 1857, and, with a few minor changes, was approved. The opinion was expressed that “it was believed to be the nearest approach to the work of olden times that has of late been practiced on the Lodges in our jurisdiction.” Its communication, however, was restricted to “such Lodges as may desire to receive it,” and “at the hands *only* of the ‘District Deputies’ and others who might be empowered by the Grand Master.” This action was construed later by a Grand Master to mean that the Master and officers of Lodges were not excluded from giving instruction in the ritual. In the same year—1857—the title of these officers was changed from “District Deputy Grand Master” to “District Lecturer” and their duties limited to “imparting instruction in the Ritual.” After trying for several years to abolish the office of Grand Lecturer without success, it was finally accomplished at this same session.

Also in 1857 Grand Master Smith in his address expressed the hope and belief that the use of District Deputy Grand Masters (later District Lecturers) would result in less trouble than had been seen with “itinerant lecturers.”

This may have been a reference to conditions which caused the Grand Lodge on 1850 to deplore the practice of unauthorized persons traveling throughout the state and giving instruction to the Lodges for pay, and to adopt a resolution interdicting such practices, prohibiting any person, thereafter, to visit Lodges for the purpose of lecturing on the first three degrees of Masonry unless specially authorized under a warrant of the Grand Master.

The limitations placed on the 1857 Ritual, and perhaps other reasons, proved too much to bring about its exclusive use in the Lodges, for the question of lack of uniformity continued to be raised.

In 1859 a ritual which was probably quite similar to the one approved in 1857 was officially adopted, and in 1860 a resolution by the Grand Lodge of Ohio required all Lodges to comply therewith (1921 *Proceedings*, p. 94).

So many conflicting statements are encountered regarding the transmission of the Webb work by Brethren of unquestioned integrity that it is impossible to trace the exact course by which our present ritual came to us. For example, statements have been made by seemingly reliable persons that the work of the Grand Lodges of Michigan, Illinois, Indiana, and even Ohio are the “Barney work.” There are those who deny those statements, and their position must be given some credence as those who have witnessed the ritual of those states recently will readily agree that none of them are the same as ours in Ohio and that they all differ from each other. Our present Ohio ritual is among the shortest if not *the* shortest presently in use. The matter is further confounded when we recall that Barney, Reed, and Snow are all said to have obtained their work from the same original source. Samuel Reed’s words do not help, either, to clarify the situation, for he said: “I regret having to levy so heavy a tax upon the members in requiring them to unlearn so much that they have acquired by great labor and diligence, But . . . I saw that the system taught by my predecessor and that taught by myself differed very materially”

John Barney had served as Grand Lecturer for eight years immediately preceding Reed’s tenure in that Office, and both the Barney work and the Reed work are said to have been the “true Webb work.”

Furthermore, the “mode of working” adopted at the Baltimore Convention of 1843, to which Barney was sent as Ohio’s delegate, was generally conceded to be the “true Webb work, with a few minor exceptions.” It has also been said that the adoption of this work was a notable triumph for Barney, since, again with a few minor concessions; it was that which he had been teaching.

Perhaps a clue to the matter may be found in the statement credited to Past Grand Master Tucker, of Vermont, the effect that although Brother John Snow learned the work from an unnamed English Brother⁴ along with Brothers Webb and Fowle, he later so changed and modified the “system of lectures descending from him” that they were not reliable.

⁴This may have been the “Brother Eason,” Provisional Grand Lecturer of England, who was the instructor of W. Bro. Washburn, Samuel Reed’s teacher.

Two further statements are illuminating on this point: Past Grand Master Allen, of Michigan, is quoted as saying in 1860 that “my investigations . . . have convinced me that there are several varieties of the ‘Barney work,’ each of equal legitimacy, so far as he is concerned, for he did not adhere to any fixed standard.” and Past Grand Master Tucker of Vermont is also credited with corroborating in 1837 a statement recorded earlier in the Vermont *Proceedings* that Brother Barney had said, after his return from Vermont from his travels in Western and Southwestern states, that he had been forced by some of the Grand Masters of those States to teach the systems then being used in those respective states.

It should be stressed that the Rituals being used in this country, if not worldwide, are basically the same, the variations referred to being more in details than in fundamentals.

In 1924 in the Detroit *Masonic News*, the late H. L. Haywood, one of the best of the modern day Masonic writers and historians, summarized the ritual situation further aptly. He said, “after the first Grand Lodge had functioned for a few years Freemasonry suddenly became popular; exposés were published and in some cases maybe the ritual was printed.

“Unfortunately the ‘ifs,’ ‘buts,’ and ‘perhapses’ in an account of ritual development cannot be remedied. Freemasonry is so old that it has forgotten much of its own history and oftentimes has lost the key to its own rites. Uncomfortable gaps and hiatuses will always remain, it is to be feared, and many things left to surmise. It is a wonder that we know as much as we do in view of the paucity of written documents.”

THE 1891-92 RITUAL

In spite of all efforts in the Grand Lodge to insure uniformity of work, results were not satisfactory and Grand Master Levi Goodale brought the matter before the Grand Lodge in 1891. He recommended a plan in use by the Grand Lodge of Massachusetts which had proved successful, namely, a pen-and-ink copy of the officially adopted Ritual of the Grand Lodge to be written and placed in the custody of the Grand Master; at the expiration of his term of office, it would be turned over by him to his successor.

This recommendation was approved, a committee appointed, the ritual prepared and written by Brother J. W. Iredell, Jr., and adopted by the Grand Lodge as the official Ritual of the Grand Lodge of Ohio. With very few minor changes, this is the ritual in use in Ohio to this day.

Upon completion of the pen-and-ink ritual it was soon discovered by the Grand Master, who had been given full powers for its dissemination, that some more rapid and efficient means of conveying the new official ritual to the Lodges must be found, so in 1893 Grand Master Allen Andrews authorized the printing of two hundred copies in code or cipher form. In the same year authority was granted to print enough additional copies of the cipher ritual to supply each Lodge with one copy, and this was accomplished in 1895.

The forgoing sounds quite simple from our position over one hundred years later but the task of bringing the change in ritual about was hardly that. Adoption of the single ritual (of 1892) meant that some adjustments had to be made by practically every one of the five hundred Lodges in order to conform to it, for differences in varying degree had developed almost universally. The story of the difficulties thus encountered and how they were met is told by Grand Master Andrews in his address to the Grand Lodge in 1893.

The adoption of the new plan, and particularly the use of cipher rituals, brought a storm of criticism from many other Grand Lodge Jurisdictions. Presumably many Ohio Masons also had reservations.

With regard to the cipher rituals issued at that time, Grand Master Carroll F. Clapp expressed the conviction, in 1895, that the day was not far distant when they would have fulfilled their mission of bringing about uniform work throughout the state. He also felt that when that time came they should be “taken up” from the Lodges to reduce the amount of criticism being leveled against us in Ohio.

Following the actions of 1891 to 1895 we find little reference to the subject of ritual for some twenty-five years.

Though perhaps optimistic, the Committee on Masonic History’s 1921 report may be accepted even today as a fair indication of the success of the new official position on ritual taken first in 1892. It said: “Practically all variation has ceased in our Jurisdiction and we are happily united in the practice of uniform ritualism.”

In 1921 a new issue of the cipher ritual was printed and supplied to the Lodges. This addition included a number of revisions most of which were in the instructions (or rubrics) for conducting the work.

That same year the Grand Master’s recommendation that a Committee on Ritual be made one of the standing Grand Lodge committees was rejected on the grounds that such a Committee might interfere with the prerogatives of the Grand Master. This position was reversed, however, when Grand Master Harry S. Johnson proposed that it be done in the interest of uniformity of work.

In 1942 divided cipher rituals were authorized for use by officers and candidates.

Until 1948 the esoteric and the monitorial material had been supplied in separate volumes. Dissatisfaction with this arrangement, which was annoying and inconvenient to our officers, brought a steadily increasing demand for a change that resulted in the printing of another issue incorporating both the esoteric work in cipher and the monitorial portions arranged in proper sequence. At this time the number of rituals supplied each Lodge was increased from one to five.

The original and only pen-and-ink copy of our ritual remained in the custody of the respective Grand Masters until 1944 when, because of the evidence of wear upon the book, it was placed in the hands of the Chairman of the Ritual Committee for reference but was not to be taken from its place of safekeeping except for the annual communications of the Grand Lodge. In 1949 these latter restrictions were removed. Increasing evidences of wear and tear on this priceless volume prompted the Ritual Committee in 1956 to recommend that a typewritten copy be made, to be used under the direction of the Chairman of the Ritual Committee for instruction purposes, with the original pen-and-ink copy to be kept in the Grand Lodge building in Worthington in the care of the Grand Secretary. This recommendation was approved and the typed copy was accepted by the Grand Lodge in 1958. It is available for use by the Lodges as a standard by which uniformity of the work throughout Ohio may be maintained.

Since the adoption of our official ritual in 1892, changes in its text have been firmly resisted, for it is one hard to equal in terseness and beauty of diction. Any change, therefore, is more likely to weaken than to strengthen it.

SOME CONCLUSIONS

It has been said many times that more has been written and published on Masonic subjects than on any other except religion.

Ritual and its development appears to have given impetus to a great deal of this matter, for those subjects have drawn the attention of Masons almost from “time immemorial” and have been responsible for untold numbers of books, articles, and addresses.

Only a comparatively few of these are now readily available for reference—which may be either fortunate or unfortunate according to the point of view, for there is much difference of opinion to be found in them. Certainly no coverage of the matter, so far as Ohio is concerned, could possibly be adequate without including the accounts of the Masonic lives of Bros. John Barney and Samuel Reed, two of our early Grand Lecturers whose influence on our ritual development can hardly be overrated.

From the beginnings of Freemasonry in Ohio, and this is probably true throughout the United States, the conviction has prevailed that uniformity of work among the Lodges of a particular Grand Lodge Jurisdiction, at least, is an accomplishment much to be desired, if not a necessity. And the conclusion persists that such uniformity is impossible to reach and maintain, without the existence of an unimpeachable and authoritative standard to refer to when questions arise.

Our Masonic Brethren of the past have left us a heritage of incalculable worth. We owe them a great deal. May their vision and determination inspire us to carry on to even higher accomplishments.

Questions and Answers

The following questions and answers relate specifically to Masonry in Ohio.

1. Q. Is Freemasonry a secret society?
A. No, it is not. Members of a secret society keep hidden the fact that they belong to it. Even the existence of such a society may be denied. Freemasonry is not a secret society. It is a private fraternity.
2. Q. In whose custody is the Charter of a Lodge?
A. The Worshipful Master.
3. Q. Why is the Master called “Worshipful”?
A. The word was “worchypful” in England some centuries ago and was used in referring to someone who was worthy of great respect. It has the same meaning today when applied to the Master of a Lodge. It is the equivalent of addressing a judge as “Your Honor.”
4. Q. Why is the Master covered?
A. In ancient times it was customary for the chief dignitary to remain seated while others stood. He wore a crown or kept his headpiece on while those of lesser rank removed theirs. It is a designation of rank.
5. Q. May any Master Mason in the Lodge be Worshipful Master?
A. Yes, provided he has served as a Warden either by election or appointment and has received the Past Master Degree either in a Chapter of Royal Arch Masons or in a Convocation of Past Masters, and has attended the Convocation before or immediately after first being installed as Master.
6. Q. May the Worshipful Master refuse to entertain a motion introduced, without giving the brethren an opportunity to discuss it?
A. Yes. It is the Master’s prerogative to say what may be brought before the Lodge. However, the feelings of his Brethren should be taken into consideration.
7. Q. May I make a motion for adjournment of the Lodge at a stated meeting?
A. No. Only the Worshipful Master decides when a meeting shall terminate. Furthermore, Lodges are never adjourned; they are closed.
8. Q. Is it permissible to pass between the Altar and the Worshipful Master when the Lodge is open?
A. Only when specifically called for by the ritual.
9. Q. As a Master Mason, may I visit another Lodge in Ohio?
A. Yes, but only those which are recognized by the Grand Lodge of Ohio. There are Lodges that are meeting in Ohio that are not recognized as legal Lodges by the Grand Lodge of Ohio. Visitation to these clandestine Lodges is not permitted.

10. Q. How do I gain admission to a Lodge in Ohio?
A. By displaying to the Tyler of the Lodge a current dues card and a photo ID such as a valid Driver's License. No other examination is required by the Code.
11. Q. Are there times when I may not be able to visit a Lodge?
A. It is the privilege of the Worshipful Master to grant or deny the admission of a visiting Brother into his Lodge. There may be times when the private matters concerning only the Lodge may be on the agenda and the presence of a Brother who is not a member of that Lodge would be a disturbing factor. At such a time the Master may feel it in the best interest of the Lodge to deny admission or excuse from the Lodge those Brothers who are not members of that Lodge.
Also, it is the right of any member of a Lodge to object to the visitation of one not a member of that Lodge. You will find that except under the most unusual circumstances you will be welcomed and made to feel at home.
12. Q. May I visit any Masonic Lodge in the world?
A. No, only those which are recognized by the Grand Lodge of Ohio. If you plan a trip abroad and want to visit foreign Lodges, inquire of your Lodge's Secretary whether or not the Grand Lodge of Ohio maintains fraternal relations with the grand bodies in the countries concerned. He is furnished with a book each year which contains a list of recognized Lodges throughout the world.
13. Q. What is "vouching?"
A. A Master Mason who is a member of the Lodge you are visiting or has sat in a Lodge meeting with you in another Lodge, may "vouch" for the fact that you are Master Mason in good standing. You must still display to the Tyler a current dues card. Sitting in a meeting of any Masonic body other than Lodge with the Brother, does not qualify him to vouch for you for entrance into a Lodge meeting.
14. Q. May I vouch for a friend by telephone or by a letter?
A. No. The Lodge has no way of knowing that the man who presents himself for admission is the one referred to over the phone or in the letter. You and the visiting brother must both be present at the Lodge, and you must previously have sat in Lodge with him before you can vouch for him.
15. Q. When entering a Lodge at refreshment, do I give the usual salute?
A. No—but make sure the Square and Compasses are separated. If they are not separated then the Lodge is not truly at refreshment and you must salute the Master or one of the Wardens.
16. Q. May I tell how I intend to vote or how I voted at an election?
A. No. To tell how you intend to vote except in certain controlled circumstances could be construed as electioneering, while to tell how you cast your secret vote might lead to disharmony within the Lodge.
17. Q. May I ask a Lodge brother to vote for a certain individual for a given place or station?
A. No. Electioneering is forbidden as not conducive to the peace and harmony of the Lodge.

18. Q. Does each officer in the line automatically “step up” or advance one position each year?
A. No. Advancement should be for the good of the Lodge, and no officer is assured of automatic preferment each year.
19. Q. How many Master Masons must be present to open a Lodge and transact business?
A. A quorum consists of eight Master Masons, all of whom are members of the Lodge. However even with a quorum present, the Lodge cannot open unless the Master or one of the Wardens is also present. The only exception to this rule is provided in Code section 21.01(d).
20. Q. May I ask anyone to petition Freemasonry?
A. Section 34.01 (b) states that “...there is no objection to selectively identifying a man whom you believe would make a good Mason and explain that you would be proud to sponsor [recommend] him for membership in a symbolic lodge. After the procedure for obtaining membership in a Masonic Lodge is explained, the potential candidate should be left to make his own decision and come of his own free will.”
21. Q. May I hold membership in more than one Ohio Lodge at the same time?
A. Yes. You may become a member of one or more additional Ohio Lodges as a plural member. Lodges may also confer Honorary Membership on any Master Mason.
22. Q. May I hold membership in an Ohio Lodge and also join a Lodge in another Grand Lodge jurisdiction?
A. Yes, if dual membership is permitted in that jurisdiction.
23. Q. When may a Master Mason ask for and be granted a dimit?
A. At any time providing his dues are paid and no charges are pending against him.
24. Q. What is a non-affiliated Mason?
A. A Mason who has dimitted from his Lodge and has not been accepted by another Lodge for membership. A non-affiliated Mason loses all Masonic privileges, but is still subject to trial for Masonic offenses.
25. Q. If a petition is rejected, how long before the petitioner can: (1) repetition the Lodge, and (2) petition another Lodge?
A. (1) Immediately, (2) After one year
26. Q. What are the three types of punishment which may be meted out to one convicted of un-Masonic conduct?
A. Reprimand, suspension, and expulsion.
27. Q. If convicted in my Lodge of a Masonic offense, may I appeal the verdict and, if so, to whom?
A. You may appeal to the Grand Master, who may see fit to take personal action on the matter before the Grand Lodge’s Annual Communication. Otherwise the appeal will be referred to the Grievance Committee at the Grand Lodge session for investigation, report, and action. The decision of the Grand Lodge is final.

28. Q. What is the Grand Lodge?
A. The body governing Freemasonry within the state of Ohio. It is made up of the Grand officers, Past Grand Masters, the District Deputy Grand Masters, and the Masters and Wardens of the Subordinate Lodges. The Grand Lodge holds one stated communication each year, at which time it elects its officers, enacts legislation, and transacts whatever business may properly come before it.
29. Q. What organizations and individuals are subject to the Constitution, laws, rules, and regulations of the Grand Lodge?
A. The Lodges and their members, members of other grand Lodge jurisdictions residing or sojourning in Ohio, and all other organizations, membership in which is predicated upon being a Mason; and any organization which is in any way identified with the Masonic Fraternity.
30. Q. What is a clandestine Mason?
A. A man belonging to an irregular or an unauthorized Lodge not subordinate to any Grand Lodge recognized by the Grand Lodge of Ohio. Such a Lodge and its members are considered clandestine and fraternal interaction with them by regular Masons is forbidden.
31. Q. How old is Masonry?
A. No one knows for certain. Some early Masonic writers ascribe it literally to the time of King Solomon's Temple, and still others to the beginning of time; these were men who were so intrigued with the idea of a truly ancient society that they allowed wishful thinking to substitute for facts. We do find organizations of masons in the days of early Rome, but these were operative groups. The year 1717, when the Grand Lodge of England was formed, is usually taken as the beginning of speculative Masonry. In all probability the organization did not take the form that we know it today until near the middle of the eighteenth century.
32. Q. What is the origin of the word "Free" in Freemasonry?
A. Some say it originally applied to operative Masons who worked in freestone, an easily carved stone found in certain parts of England. Others have said that operative Masons, because of their skill, were free to travel from one part of the country to another to work, rather than remaining in one area. Still another explanation is that they were free of certain laws imposed on other workmen. Any one of the explanations may be right, or possibly a combination of all three.
33. Q. When did Masonry become transformed from operative to speculative?
A. This was a continuing development which required many years to consummate. After the Reformation, more and more non-operatives asked for, and received, membership in operative lodges. Gradually their numbers became greater and their influence more powerful than the operatives until finally they were the dominant factor in the lodges. When the Grand Lodge of England was formed in 1717, the operatives were few in number and eventually disappeared almost entirely from the new speculative organization. The entire transition period probably began around 1600 and ended more than a hundred years later. (This is a well-accepted theory, but is only one of many which has received scholarly attention.)

34. Q. Is Freemasonry a religion, or can it take the place of religion?
A. The answer is a resounding no to both questions! A religion establishes the relationship between mankind and deity and offers a path to salvation or redemption from sin. Freemasonry is a fraternity and as such offers none of this. As a fraternity, it seeks to unite good men who wish to improve themselves and their communities. It teaches the lesson that the relationship between good people can be a positive one despite their religious, ethnic, cultural or political differences. Some may consider Freemasonry to be religious in nature because it requires that all members profess a belief in God, whatever their individual religion may be. However, it does not and can not take the place of religion in anyway.
35. Q. Why is a Masonic Lodge sometimes called the “blue” Lodge?
A. There are several explanations which are accepted. Perhaps one of the most plausible is found in the Lecture of the Entered Apprentice Degree. If the Lodge is taken as a symbol of the brotherhood of mankind, the only thing that can cover it in its entirety is the blue sky of heaven. Another is that blue has since time immemorial been associated with truth and fidelity.
36. Q. Why was King Solomon’s Temple selected as one of the central symbols of Freemasonry?
A. King Solomon’s Temple was long noted as one of the most famous and magnificent structures ever erected, as well as being the first temple to be dedicated to the one living and true God. Its appeal from both the architectural and religious standpoints was irresistible to operative and speculative Masons. Operative Masons must have revered the structure for its magnificence, while to speculative Masons this architectural perfection combined with its religious significance made it the logical symbol around which to center the teachings of Freemasonry.
37. Q. Why do Saint John the Baptist and Saint John the Evangelist appear so prominently in Freemasonry?
A. It was the custom of organizations of workmen in medieval times to adopt a patron saint or saints. Operative Masons selected Saint John the Baptist as their patron because of his many virtues. It is believed that Saint John the Evangelist was added as a second patron saint a great many years later for the same reason, probably in the latter part of the sixteenth century.
38. Q. Why was the “Lodge of the Holy Saints John” situated in Jerusalem?
A. After operative Masons had adopted the two Saints John as patrons, with the passing of time it was only natural that they should come to think of them as having been Craftsmen. Since Craftsmen should have a Lodge, the most logical place for this theoretical Lodge would be Jerusalem.
39. Q. What is a symbol?
A. A tangible object used to express an intangible thought, idea, concept, etc. Symbols are used extensively in Masonry because they dramatize and impress its lessons more forcefully on the mind and heart of the candidate.

40. Q. Why is perfection in Masonic ritual work regarded as so important?
A. For several reasons. One is that good ritual work makes a better impression on the candidate. Another is that it leads to greater pride in their Lodge on the part of members and officers. Another is that if slipshod work became the custom, within a relatively short time ritual changes would be condoned; these in time would lead to still more laxity and the deletion of some parts and the insertion of new material. Within a few years the Masonic ritual that we know and love would be a thing of the past.
41. Q. May a maimed or otherwise handicapped man be made a Mason?
A. The Old Charges specified that apprentices must be sound in body—obviously necessary in operative Masonry because of manual labor workmen of the mason’s trade had to do. This was carried over into speculative Masonry and for a long time no man with “maim or defect” was accepted for membership. Gradually this strict rule has been relaxed. In Ohio it is left to the judgment of the Worshipful Master of each Lodge to determine whether a proposed candidate is acceptable from the standpoint of physical defect, the real concern today being whether the candidate is mentally capable of understanding our ceremonies and “improving himself in Masonry.”
42. Q. What is the meaning of the phrase: “For faith may be lost in sight”?
A. To put our trust in anything which is invisible or beyond our comprehension we must do so through the power of faith alone. But should that which we accept by faith become a tangible reality—something which we can see—then faith is no longer a factor; we accept it instead upon the evidence of our senses.
43. Q. What is the meaning of the term “due-guard”?
A. It is customarily believed to be from a French phrase which means “God guard [you or me].”
44. Q. What is the Rite of Lustration?
A. In many of the ancient mysteries the candidate was required to bathe in running water, symbolizing his purification from the contamination of the profane world. While there is no actual Rite of Lustration in the degrees of symbolic Lodge, instruction before the Entered Apprentice degree reminds the candidate that he should make his appearance for the Degree clean in both mind and body.
45. Q. What is the Rite of Destitution?
A. The procedure which is used to impress on the candidate’s mind that in Masonry no man is regarded for his worldly wealth or honor but “that the internal and not the external qualifications of a man should recommend him to be made a Mason.”
46. Q. What is the Rite of Disalceation?
A. Disalceation was the custom among the ancient Hebrews of removing a shoe in token of the conclusion of an agreement. (See the Book of Ruth where it is related that Boaz plucked off his shoe to ratify a pact.) The removal of shoes also has a different meaning in the Old Testament, signifying that the place whereon one stood was holy ground. In Freemasonry disalceation symbolized the candidate’s agreement to be bound by the obligations and the duties of Masonry.

47. Q. Why the reference to the northeast corner in the Entered Apprentice degree?
A. We are told that in operative Masonry the construction of a building was usually begun in that corner. In beginning his Masonic career the Entered Apprentice is placed there to receive certain instructions by which he is to be guided. He stands there as a symbol of the cornerstone on which the future of the Masonic Fraternity will be built.
48. Q. How can there be such a thing as an “oblong square”?
A. Originally the word “square” meant any figure whose four corners were formed by right angles. Later the word changed to mean a figure as we know it, with four sides of equal length and with right-angled corners. An “oblong” square in days gone by meant what we now term a rectangle.
49. Q. What is a libertine?
A. The word as used in Masonry has a different meaning than that ascribed to it today. Masonically, a libertine is one who denies belief in religious doctrine.
50. Q. What is meant by corn or ears of corn?
A. “Corn” once referred to any grain—wheat, oats, corn, etc. The ears of corn referred to in the Fellow Craft degree are sheaves of wheat and symbolically allude to “plenty.”
51. Q. Is the word “waterford” or “waterfall”?
A. It is used differently in different grand Lodge jurisdictions; “waterford,” used in Ohio seems the better, since it was at such passages of the Jordan that Jephtha stationed his guards, marking the fords by suspending ears of corn or sheafs of wheat near them.
52. Q. At what age is dotage reached?
A. At no specific time. It varies with the individual and may be at any age when senility affects the clarity of the mind.
53. Q. Why is the acacia an emblem of immortality?
A. The acacia is the “shittim” wood referred to in the Old Testament. It has the peculiar property of seeming to have everlasting life. Bare beams of the wood have been known to put forth fresh sprouts. Thus it was easily established as a symbol for life eternal.
54. Q. What does geometry actually stand for in Freemasonry?
A. All the great natural laws through which the power, the wisdom, and the goodness of the Great Creator are made manifest to man.
55. Q. Whence came the names of the three ruffians?
A. The name of the third ruffian was a name for stonecutters. In preparing the Master Mason degree, which did not make its appearance in Freemasonry until around 1725, this name was adopted for one of the villains. To form the names of his brothers the final vowel was changed so as to provide a similarity and thus convey the idea, ritualistically, that the men were related.

56. Q. What is the meaning of the name “Abif?”
A. The word “Abif” or “Abiv” is translated “my father” or “his father”—not referring to the head of a family but as a source of knowledge, or patriarch. The term is one of respect and veneration, such as “Hiram, the father.”
57. Q. What are the “higher” degrees of Masonry?
A. There are no “higher” degrees than those of Entered Apprentice, Fellow Craft, and Master Mason. Some degrees are numerically larger than the basic three, but to call them “higher” is a misnomer.
58. Q. What is the meaning of the letters “A.L.” used in Masonic dates?
A. They stand for “Anno Lucis,” “In the Year of Light.” According to ancient belief the world was created in 4,004 B.C., at the moment God said, “Let there be light!” Following this idea, Masonic documents are dated with the current date plus 4,000 years. Thus in Masonry A.D. 1958 becomes A.L. 5958.
59. Q. Why is the discussion of religion or politics forbidden in Lodge?
A. In the Anderson Constitutions, published in 1723, it states: “No private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or State policy.” The injunction is based on the Old Constitutions which prohibited contention or quarreling within the Lodge. (It is also considered common wisdom that discussing religion or politics are two of the fastest ways to lose a friend.)
60. Q. What is a Dispensation?
A. A written permission to do that which, without such permission, is forbidden by the Constitution and usages of the Order.
61. Q. What is the difference between “form,” “due form,” and “ample form”?
A. When the Grand Master opens or closes the Grand Lodge or any subordinate Lodge he is said to do so in “Ample Form.” When the Deputy Grand Master opens or closes the Grand Lodge he is said to do so in “Due Form.” When any other Grand Officer opens or closes the Grand Lodge they are said to do so in “Form.” When any Grand Officer other than the Grand Master, or the Worshipful Master, a Past Master, or a Warden opens or closes a Subordinate Lodge they are said to do so in “Due Form.”
62. Q. When are the feasts of the two Saints John?
A. June 24 for Saint John the Baptist; December 27 for Saint John the Evangelist.
63. Q. What is the Regius Poem, or Halliwell Manuscript?
A. The oldest known Masonic document is the Regius Poem, or Halliwell Manuscript, as it is sometimes called in honor of its discoverer. It dates back to approximately A.D. 1390. It is written in Middle English verse. It contains the “Legend of the Craft,” which takes Masonry (in theory) back to Egypt long before the days of King Solomon’s Temple, and tells later of the convention of Masons supposedly held at York, England, in A.D. 926 under the sponsorship of King Athelstan. It is believed that the book is copied from still older manuscripts. The book is in the British Museum, in good condition.

64. Q. Whence came the familiar words “So mote it be?”
A. They are from the last two lines of the Regius Poem, which reads “Amen, Amen – So mote it be. Say we so all, by Charity.”
65. Q. What is the meaning of the three dots in triangular form (∴) which appear so frequently in Masonry—for example, the M.∴ W.∴ Grand Lodge?
A. They simply denote an abbreviation and have no special significance.
66. Q. How should I wear my Masonic ring, with the points of the compasses pointing to me or away from me?
A. Wear it whichever way you wish. It has been said that if you want to let others know you are a Mason it should be worn with the points outward. If you want to remind yourself that you are a Mason, they should point toward you.
67. Q. What is the difference between a Cowan and an eavesdropper?
A. Masonically, a Cowan is one who approaches near enough to overhear but does so accidentally. An eavesdropper is one who deliberately attempts to overhear. In operative days a Cowan was one who was permitted to do elementary work in masonry but was not permitted to learn the secrets necessary for skilled work. For example, he was allowed to build rough stone walls up to a height of about thirty inches, but could not use mortar.
68. Q. Were Masons responsible for the Boston Tea Party?
A. Unlikely, though some writers have stated that they were because the minutes of a Boston Lodge mention that on the night in question the Lodge could not be opened because of poor attendance.
69. Q. What is a Lewis? A Louveteau?
A. A Lewis is a dovetailed tenon, made of several parts, designed to fit into a mortise in a large stone so that it can be lifted by a hoisting apparatus, typically of three legs, or moved horizontally by pulling. In English Masonry the Lewis, sometimes called a Lewison, it is used as a symbol of strength. The Lewis is mentioned in speculative Masonic catechisms of the 1700s, which define the duties of a Lewis as being, “To bear the heavy burden of his aged parents, so as to render the close of their days happy and comfortable.” The privileges thus earned are, “To be made a mason before any other person, however dignified by birth, rank or riches, unless he through complaisance waives this privilege.” The son of a Mason is called a Lewis because he is supposed to be the strength and support of his aging parents. In some instances in the past a Lewis has been made a Mason before reaching legal age, according to some writers. North Dakota accepts a petition from a Lewis prior to legal age but does not initiate him until he is twenty-one. A louveteau, or young wolf, is the French equivalent of a Lewis.
70. Q. Who were the Gormogons?
A. An anti-Masonic group in the early days of speculative Masonry.

71. Q. What was the Morgan Affair?
A. William Morgan was a man whose habits and character should have barred him from becoming a Mason, but in some way he became a member of the Fraternity. When he petitioned a Chapter of Royal Arch Masons in Batavia, New York in 1826 and was rejected he swore to have revenge by publishing the rituals of Freemasonry. He disappeared and it was claimed by Morgan's friends that he had been murdered by Masons. Despite the lack of evidence of such a crime, several Masons were sent to jail for varying lengths of time and a storm of criticism arose against the Order, spreading rapidly throughout the country. The Fraternity was badly affected, many Lodges surrendering their Charters. Membership dropped to a fraction of what it had been. Gradually the storm blew over, Lodges reopened, and within twenty years after Morgan's death the effects of the incident were over.
72. Q. What is "Prince Hall Masonry"?
A. Prince Hall was an African American living in Boston about the time of the Revolutionary War. He and fourteen other African Americans were made Masons in that city by a military Lodge connected with the British army. Later they applied for and received a Charter from the Grand Lodge of England. After Prince Hall died the Lodge ceased to function. Years later a petition was sent to the Grand Lodge of England for a new Charter, but no answer to the petition was received. They then announced that because of their color and race they were not subject to the usual Masonic regulations and established their own Grand Lodge, bearing the name of Prince Hall, and began to issue charters for subordinate Lodges. In 1983 the Phylaxis Society, a research organization within Prince Hall Freemasonry, reported about 5,000 Lodges with 300,000 members. See *A Prince Hall Masonic Quiz Book*, by Joseph A. Walker, Jr.
73. Q. Is "Prince Hall Masonry" recognized in Ohio?
A. Yes. The Grand Lodge of Ohio currently has fraternal relations with the Prince Hall Grand Lodge of Ohio, PHA and the Prince Hall Grand Lodge of Connecticut, PHA. (PHA stands for Prince Hall Affiliated.)
74. Q. What is a "moon" Lodge?
A. In times when streets and roads were few, nonexistent, or extremely bad and travel was by horse, horse and buggy, or on foot many Lodges set their meeting date at the time of the full moon each month so that its light would aid members on their way to Lodge. With the coming of modern transportation and artificial illumination for streets, the dependence on the moon for lighting disappeared. A few "moon" Lodges still exist, however, to carry on the tradition.
75. Q. What are the Landmarks?
A. According to the celebrated writer, Dr. Albert G. Mackey, they are "those peculiar marks of distinction by which we are separated from the profane world and by which we are enabled to designate our inheritance as the 'Sons of Light' The universal language and the universal laws of Masonry are Landmarks, but not the local ceremonies, laws, and usages, which vary in different countries." Mackey lists twenty-five Landmarks. Some list fewer, and others more.

76. Q. Why are Lodges in some grand Lodge jurisdictions known as A.F. & A.M., in others as F. & A.M.?
- A. From 1751 to 1813 there were two Grand Lodges in England, one called the “Moderns” (actually the older of the two) and the other termed the “Antients.” The latter used the title Antient Free & Accepted Masons (A.F. & A.M.) while the premier grand Lodge used Free & Accepted Masons (F. & A.M.). Charters to Lodges in the United States were issued by each body and hence the differentiation. Twenty-four jurisdictions in the United States use A.F. & A.M., twenty-three use F. & A.M. One, South Carolina, uses A.F.M., and the District of Columbia uses F.A.A.M.
77. Q. What is “making a Mason at sight”?
- A. “The power to initiate, pass, and raise candidates by the Grand Master in an occasional Lodge specially convened by him and consisting of such Master Masons as he may call together for that purpose only, the Lodge ceasing to exist as soon as the initiation, passing, or raising has been accomplished and the Brethren have been dismissed by the Grand Master.” Mackey’s *Encyclopedia of Freemasonry*.
78. Q. Who were the Quatuor Coronati?
- A. These are the Four Crowned Martyrs, and the story is one of the legends of operative Masonry. In one version, these were four skilled workmen who were Christians living in the third century A.D. They were employed by the Roman Emperor Diocletian. When they refused to erect a statue to a pagan god they were sealed alive in lead coffins and thrown into the River Tiber. Halos were said to have arisen above their bodies. Various guilds adopted them as their patrons, but English Masons did not recognize them as part of their tradition until the latter part of the fifteenth century. The oldest Masonic research Lodge in the world takes its name from them—Quatuor Coronati Lodge No. 2076, London.
89. Q. Where should I start if I want to learn more?
- A. There are thousands of books about Freemasonry. For the new member who wants to learn more, however, we offer the following suggestions:
1. Go to Lodge, see the degrees, make friends, take part, and talk about the symbolism with your Brethren. They will always be as ready to talk with you as you are to talk with them.
 2. Read *Introduction to Freemasonry* by Carl H. Claudy. The book comes as a set of three small booklets, each one discussing one the degrees. It only takes about an hour to read each booklet, and you will have a good, solid foundation on the essentials of Masonic symbolism, history, structure, and customs. The author also talks about various Masonic rules. Some may be applicable in Ohio, some may not. Ohio Masonic law is described in various Grand Lodge publications, all of which can be made available to you. At this writing the book, in three paperback sections, sells for \$10.00.
 3. Read *The Craft and its Symbols* by Allen E. Roberts. This book covers Masonic symbolism and the story behind the Craft ritual. Southern California Research Lodge and many other Lodges present it to Entered Apprentice. It explains the meanings of the initiation ceremonies the newly raised Master Mason has just gone through. At this writing the book sells for about \$10.00.

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