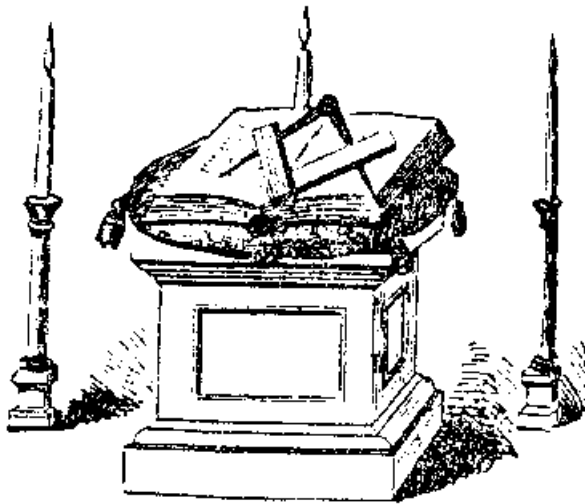


THE ENTERERED APPRENTICE



The First Degree of Freemasonry

THE ENTERED APPRENTICE DEGREE

You have entered into a New World, a new way of looking at life.

You have made your first step into Freemasonry.

The Degree you have just received is that of Entered Apprentice. Traditionally, in the days when Masons were actual workers in stone, the Entered Apprentice represented the young man who was just beginning his career. He apprenticed himself to a Master Mason, who taught him the basics of the trade. In return, the young man did much of the manual labor, learned the rudiments of masonry, and was for all practical purposes, a bondsman for seven years. At the end of that time the young Mason became a Fellow of the Craft, or Fellowcraft, and was then able to work for wages.

Symbolically, you have done the same. You are now at the learning stage, the point where everything is new and unfamiliar.

In speculative, or symbolic Masonry, the Entered Apprentice represents Youth. In his full physical strength, he is as yet untried and unproven. He has much to learn and much to do before he can progress in his trade.

The Degrees of Masonry represent a man's journey through life. The Entered Apprentice Degree represents the physical side of a man yet to be tempered by enhancing his mind in the Fellowcraft Degree and finally, spiritually, in the Master Mason Degree.

In a way, the Masonic ritual represents the rebirth of man. He begins in a State of darkness, and only through the aid of another can he begin to progress. He follows the route of the sun (from East to West) and, through preparation, begins to educate himself for the work God and man have laid out before him.

In its long experience Masonry has established many things that go beyond the realm of experiment and mere opinion. Among these is the fact that your appreciation of Masonry will increase with your understanding of its history, its symbolism and philosophy, its worldwide character, its high ethical standards, and the ideal of genuine Brotherhood fostered and generated among its multitude of members.

Much of the symbolism and language, through which the Degree was revealed, is strange to you. You are perhaps mystified, not wholly grasping the implications of all you have seen or heard. It is important that you be provided adequate interpretations of the meaning of the Degree, as well as instructions in your new responsibilities in order to prepare you to venture into the next Degree, that of Fellowcraft. Your mentor, in conjunction with this booklet, will guide you adequately in this task.

SYMBOLISM

A symbol stands for or suggests something else by reason of relationship or convention. Or, a symbol can be said to be a visible sign of something invisible, as an idea, a quality. For example, a stop sign is a symbol that, by convention, tells a driver to apply the brakes and stop. A stop sign also is a symbol of traffic rules and regulations and, third, it is a visible sign of the idea of orderly traffic flow, safety and other "invisible" ideas. Each symbolic Masonic ceremony offers so much more than meets the eye at the time, that a study of the subject is intriguing as we find new meanings while following our search.

WHERE OUR RITUAL WAS DERIVED

The origins of Masonic Ritual are lost in the mists of history. Many researchers accept that there were originally only Two Degrees. Three Degrees are first mentioned in 1726.

The Ritual was a continuation of the practices and customs of the day-to-day work of the Operative Freemason. The emphasis gradually shifted from the practical to moral and spiritual values as the Accepted Masons began to outnumber the Operative Brethren in the Lodges. Many Masonic scholars believe that in the early days there may have been only one Degree, probably marking the transition from Apprentice to Fellow of the Craft, with some additional ceremony to recognize the designation of a new Master. Not too long after the founding of the Grand Lodge of England, three Degrees emerged. In 1813, the United Grand Lodge of England declared that pure Ancient Masonry consists of three Degrees and no more, those of the Entered Apprentice, Fellowcraft, and Master Mason, including the Supreme Order of the Holy Royal Arch.

In 1843, a convention of Grand Lodges in the United States convened in Baltimore. There they decided upon an accepted ritual. This ritual was accepted by the Grand Lodge of Maryland and is still in use.

PART I

PREPARATION FOR THE DEGREE

The Holy Saints John

Freemasonry long ago chose as its patron saints, John the Baptist and John the Evangelist. By doing this, the Brethren were starting a tradition that their Patron Saints belonged to a Lodge and this Lodge must have been in the city of Jerusalem. By this tradition, all Lodges symbolically came from one at Jerusalem and therefore, every Mason hails from such a Lodge.

Biblically, John the Baptist's martyrdom is an example of unshaken firmness to the principles of right and an inflexible fidelity to God. John the Evangelist constantly admonished cultivation of brotherly love. The mysticism of his vision undoubtedly led to the inclusion of him, along with John the Baptist, as Patron Saints of Masonry. One was educated; one was zealous. Both were Godly, both were virtuous.

The Candidate Must First Be Prepared in His Heart

The heart is the center of man's affections and desires. If he is clean within, his life will reflect that condition, but the reverse is also true, We are concerned with the building of character in your life.

Working toward this goal must begin within your heart, for if your heart is not ready, Masonry cannot expect to make an impression on your mind. Therefore, each candidate who comes seeking light must be prepared in his heart.

The Preparation Room

Symbolically and literally, worldly wealth and honors are not required to join a Lodge. All your material possessions are left in the preparation room and you enter, with neither more nor less than all Masons who have gone before you. Your entrance is accomplished by form, ceremonies, actions and words to impress on your mind wise and serious truths. Most are based on truths found in the Holy Bible.

Duly and Truly Prepared

Being duly and truly prepared refers to the wearing of special garments furnished by the Lodge in order to emphasize our concern with a man's internal qualities rather than his worldly wealth and honors. By wearing the garments of humility, the candidate signifies the sincerity of his intentions.

Ask and You Shall Receive

The scriptural promise became a reality: "Ask and you shall receive, seek and you shall find; knock and it shall be opened unto you."

You asked for membership because Masonry does not believe in coercive solicitation.

You sought admission of your own free will.

After you knocked, all that Freemasonry has to offer was opened to you.

The Hoodwink

The Hoodwink represents the darkness in which an uninitiated man stands, as regards Masonry. Its removal suggests that we do not make the great things of life, but find them. They always exist, regardless of the blindness of any individual.

Also, had you refused to participate in the ceremonies of the Degree, you could have been led out of the Lodge without having been able to behold the interior thereof.

The Cable Tow

The Cable Tow is a symbol of the external restraints that are placed upon the life of man. It has been compared symbolically with the umbilical cord necessary to begin life, cut when love and care replace its need after birth. Masonically, it is purely symbolic,

and its length differs for various Brethren. It is now almost universally considered the scope of a Brother's ability.

It also symbolizes the voluntary and complete acceptance of whatever Freemasonry may have in store; Its removal, after Obligation, indicates that this symbol is no longer needed, since the candidate has assumed the irrevocable Obligation of the Degree.

The Rite of Disalceation

Unshod, that is, taking off one's shoes, symbolizes humility and that we are about to walk on clean or holy ground. This rite is found in the Bible (Exodus 3, 5) when God said to Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." And in the Book of Ruth, "A man plucked off his shoe and gave it to his neighbor and this was a testimony in Israel."

You have walked the same path as millions before you throughout the centuries. They have been judged, as will you, not by worldly wealth and honors, but by humility, faith and sincerity.

The Entrance

The entrance into the Lodge includes everything that happens at the Inner Door and is intended to teach the importance of initiation as the symbolic birth of the candidate into the world of Masonry. Your knocks on the door were answered from within. After you and your guide answered several questions, you were admitted into the Lodge.

The ceremony of entrance signifies birth or initiation and symbolizes the fact that the candidate is entering a new world, the world of Freemasonry, there to live a new and perhaps different life. The instrument used to receive you symbolized the one real penalty for violation of the Obligation the destructive consequences to a man for being faithless to his vows, untrue to his trust.

PART II

THE CEREMONY

The Reception

The reception of the candidate into the Lodge room is intended to symbolize that the Obligations he will assume are solemn, and there is a penalty if they are violated. It also reminds him that everything he does has a consequence, either in the form of reward or penalty.

Form of a Lodge

The form of a Lodge is a rectangle or "oblong square." It extends in length from East to West and in breadth from North to South. The East in a Masonic Lodge does not necessarily mean the actual point of the compass. The East in the Lodge is the station of the Worshipful Master from which he dispenses light and instruction to all his

Brethren. The other points, West, South and North are located in proper relation to the station of the Master.

Prayer

No man should ever enter upon any great or important undertaking without first invoking the blessing of God. Prayer is an important part of Freemasonry. Lodges are always opened and closed with a prayer and prayer is often used in our ceremonies. Our prayers are always non-sectarian as we offer our supplications to the "Great Architect of the Universe" or the "Supreme Grand Master."

The Rite of Salutation

The Rite of Salutation, in which the candidate salutes each station, is not only a test of his ability to give the proper salutes, but is symbolic of his respect for and obedience to all just and duly constituted authorities.

The Rite of Circumambulation

Circumambulation means to walk around some central point or object. In Masonry, the act is patterned after the movement of the sun as it is seen from the Earth in the Northern Hemisphere, moving from East to West by way of the South.

The candidate's journey around the Altar enables the Brethren to observe that he is properly prepared. He is stopped in three locations, a reference to the three gates of King Solomon's Temple, to be examined as to his intentions and fitness to continue.

Masonic life is shown as a progressive journey, from station to station, in search of attainment. We, as Masons, should continually search for more light. Another idea is that of dependence. Masonry teaches us, simply and unmistakably, from the first step to the last, that we live and walk not by sight, but by faith.

An equally significant ceremony is that of approaching the East. The East is the source of light; that station in the heavens where the sun appears, to dispel darkness. Masons are sons of light and truth; therefore, we face the East.

The Altar

The central piece of furniture in the Lodge is the Altar. Upon it rests the Holy Bible, Square and Compasses the Three Great Lights of Masonry.

The Altar is symbolic of many things. Its location in the center of the Lodge symbolizes the place which God has in Masonry, and which He should have in every person's life. It is also a symbol of faith. The candidate approaches the Altar in search of light, and also assumes his Obligations there. In the presence of God and his Brother Masons, he offers himself to the service of the Great Architect of the Universe and to mankind in general.

The Altar is the point on which life in our Masonic Lodges is focused. The principles for which the Three Great Lights stand should serve to guide everyone's thoughts and actions both in the Lodge and abroad in the world. The Altar supporting the Three Great Lights should remind each Brother who stands before it that "faith supports life itself."

The Worshipful Master

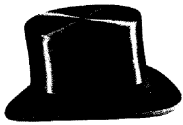
Why is the presiding officer, or Master, of the Lodge called "Worshipful?"

Worshipful is from the Old English and means "worthy, honored." The Master is chosen by the Brethren as having sufficient wisdom, integrity and Masonic knowledge to govern the Lodge properly. In Maryland, the presiding officer of a Lodge should always be addressed by his full title, "Worshipful Master."

Why is the Master's station in the East?

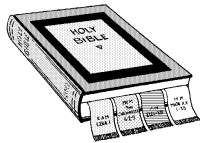
Symbolic of the world of nature, the sun rises in the East to shed light upon the Earth, so it is the duty of the Master to be the source of Masonic knowledge for his Brethren.

Why does the Master wear a hat in Lodge?



The Worshipful Master alone is privileged to wear a hat in Lodge, a contemporary relic of the ancient custom whereby the king remained covered, while his subjects were obliged to uncover in his presence.

The Great Lights of Freemasonry



One of the Great Lights of Freemasonry is the Holy Bible. It is an indispensable part of the furniture of the Lodge. If the candidate is of a religion not represented by the Holy Bible, for example, Hinduism, he may take his Obligation upon the writings he considers sacred to his religion. This is to ensure that his Obligation will be binding upon his conscience.

The Three Lesser Lights, by which you were aided to see the Three Great Lights, formed a triangle, a symbol of the presence of the Deity. The triangle has been the symbol of God by whatever name He is called.

The Three Lesser Lights are placed in front of the Altar. They represent the Sun, Moon and Master of the Lodge.

No Lodge in this country may stand officially open unless the Holy Bible is opened upon its Altar with the Square and Compasses displayed thereon, indicating the Degree in which the Lodge is working.

The open Bible signifies that we should regulate our conduct according to its teachings, because it is the rule and guide of our faith.

Freemasonry opens the Great Light upon her Altar, not as one book of one faith, but as

the Book of the Will of the Great Architect. Our mysteries are not just for any one Lodge, or nation or religion but bind men together throughout the world.

The Square is a symbol of morality, truthfulness and honesty. To "act on the square" is to act honestly.

The Compasses are a symbol of restraint of skill, and of knowledge.

The Square and Compasses are seen and recognized by the general public as the symbols of Freemasonry.

The Obligation

The Obligation is the heart of each Degree.

When the candidate repeats the Obligation and seals it, he has solemnly bound himself to Freemasonry and assumed certain duties that are his for the rest of his life even if he should someday leave the Fraternity.

Taking the Obligation is the visible and audible evidence of the candidate's sincerity. The Obligation itself has a two-fold purpose. It binds the candidate to Freemasonry and also protects the Fraternity against someone revealing secrets that deal with modes of recognition and symbolic instruction. Your mentor will instruct you as to what portions of Masonic work can be shared with those outside our Fraternity.

The candidate should understand that the great truths that Masonry teaches are not secret but the signs and words Freemasons use to identify Brethren of the Craft are considered secret and need to be treated accordingly.

Now let us examine the Obligation. You might be tempted to feel, since the Obligation is a part of the ritual, and since much of the ritual is symbolic, that the Obligation is also symbolic and not to be taken literally. This is not true. **With the exception of the penalties**, which are, of course, symbolic, the whole of the Obligation, both the positive and negative points, is to be taken literally.

You took this Obligation of your own free will. You were of sound and adult mind and were competent to accept full responsibility for your action; you were free to withdraw before taking it. If afterwards you should be charged with violating any of the points you cannot seek to evade the consequences by pleading ignorance or inability at the time you gave the pledge. This is in keeping with Freemasonry's attitude toward the candidate throughout.

In short, it is determined that at every step you are competent and responsible for every promise you make and every pledge you give. This is important because there is, in Masonry, a set of rules which regulate the individual's conduct as a Mason. These lay down what is expected of you in conduct, define Masonic offenses and affix certain

penalties. The foundation of our disciplinary law is the Obligation taken in the three Degrees.

These Obligations are taken by you as binding without limit of time, that is, you accept them for the remainder of your natural life. You may possibly, in the future, withdraw yourself from the Fraternity, or by it be suspended or expelled, but that will not ease you of your promise, because you made that pledge, not as a Lodge member, but as a man.

Penalties for Violation of the Obligation

We again reiterate that the physical penalties incurred for willful violation of the Masonic Obligation are purely symbolic.

The Mason who violates his Obligation will subject himself to Masonic discipline that could include the loss of membership in the Lodge and Fraternity, either by suspension or expulsion. He will also lose the respect of other Masons.

The physical penalties are retained in our ritual to impress upon the mind of each Brother how seriously a violation is regarded by the members of the Fraternity. The Obligations are voluntarily assumed, and every means possible is used to impress the new Mason with the solemnity and the necessity for faithful performance of them.

The Rite of Investiture

You were presented with a white leather Apron. The Apron has been used since ancient times, and it has taken many forms among the various Lodges and Grand Lodges in the world.

The apprentice stonemason wore his Apron with a bib held in place by a strap around his neck. It served to protect his clothing and his body while he performed his work.

To Masons, the Apron signifies that Freemasons are workers rather than drones; builders rather than obstructionists.

Both the symbolic lambskin material and the white color of the Mason's Apron make it an emblem of innocence and purity. When the Apron is presented to the candidate it is described as being "more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter." These are the honored decorations of Ancient Rome and Medieval England. The Apron is deemed an emblem of distinction and the badge of a Mason.

The Working Tools

The Working Tools presented to the candidate are those used by the ancient operative Craftsmen in the erection of buildings.

The Twenty Four Inch Gauge and the Common Gavel represent those moral and spiritual values, habits and forces by means of which a man is enabled to reshape the

crude and often stubborn material of his character to adjust himself to the needs and requirements of human society. By their very presence they declare that there is work to be done, and by their very nature indicate the direction this work is to take. If we do not take the Twenty Four Inch Gauge into the world outside the Lodge and by its division number our hours for the working of a constructive purpose, we miss the practical application of Masonic Labor and Masonic Charity.

Stones are not the only things that must be measured or shaped or carved to fit into a place or function. This is also true of a man's mind and his character. Each man has his own proper place in society as a worker, as a citizen, as head of a family, as a neighbor and as a Lodge member. Will he fit into his proper place or will he be a misfit? The answer will be decided by how thoroughly and intelligently he uses on himself the methods and influences that are necessary to give correct shape to his life. These methods and influences are symbolized by the Working Tools.

In sum the Twenty Four Inch Gauge teaches us to properly divide our time, while the Gavel teaches us to reshape our character.

The Rite of Destitution

The Rite of Destitution, in which the candidate discovers he has nothing of value about his person, presents clearly the Obligation of every Mason to recognize and alleviate, so far as his resources permit, the distress of his fellow men, particularly his Masonic Brothers. It also symbolizes that we are not to take into the Lodge room any of our passions or prejudices, lest the peace and harmony so vital to Freemasonry be destroyed.

Perhaps for the first time in your life you were truly destitute maybe bewildered, maybe embarrassed; this is the lesson all Freemasons will never forget. It also symbolizes that those who seek your aid will willingly find it, if you have the power to give it. It is not necessarily money. It may be a kind word, a pat on the back or a smile when it is needed. The Rite of Destitution symbolizes compassion.

The Northeast Corner

The northeast corner is the traditional location of the cornerstone or foundation stone of a building. Both the stone and its location signify a beginning.

The Entered Apprentice is placed at this point, midway between the darkness of the North and the light of the East, to signify that he has begun his Masonic life. He has left the darkness of the North which symbolizes lack of knowledge of the Masonic life, and is moving toward the light of knowledge which comes from the East. Thus, the Entered Apprentice has laid the foundation stone of his Masonic life and must now build his character from the light of the teachings that abound in the East.

Certainly by now you are aware that Freemasonry is a Fraternity devoted to Brotherhood. To maintain Brotherhood among its members and to work for it in the

world at large is the reason for its existence. The erection of a Gothic cathedral called for many workmen. The building was erected according to a plan, and this required that each man govern his work accordingly. A group of men thus organized, all working harmoniously toward the same end, constitutes a Brotherhood; this Masonic Brotherhood, therefore, instead of being the result of a mere vague aspiration, is the product of the practice of the art of Architecture and Building.

We do not share Brotherhood by a random sentimentality, that is to say, merely by shaking hands and patting each other on the back, but by all of us working together at the same task. Most of the great things in this world must be done by cooperative enterprise, and unless a man is able to cooperate he cannot have a share in doing them.

As you stood in the northeast corner of the Lodge during your initiation, you were taught a certain lesson concerning a cornerstone; the meaning of this lesson should now be clear. You are the cornerstone of the Craft. The day will probably come when into your hands will fall your share of the responsibilities of the Lodge. It is our hope and expectation that you will provide a solid foundation, true and tried, set four-square, on which your great Fraternity may safely build.

PART III

THE LECTURE

KING SOLOMON'S TEMPLE

The frequent references to King Solomon's Temple in this and other Degrees may lead you to the false conclusion that the Fraternity was founded by Solomon. An organized Craft of Operative Masons did not come into existence until many centuries after the reign of Solomon. Our ritual is based upon Masonic legends connected with both Solomon and the Temple at Jerusalem, which have helped enrich the symbolism. The Temple is a symbol of perfection and a representation of the idea that man is actually a Temple of God.

The Sanctum Sanctorum, or Holy of Holies of King Solomon's Temple, where the Ark of the Covenant sat, was the residing place of God. The destruction of the Temple and the loss of man's inherent oneness with God is the start of a search for Divine Truth.

THE CHARTER OR WARRANT

The Charter is included in the Lecture in order to outline the need for legality and uniformity in the actual workings of Masonry. The Charter gives credibility to the Lodge and establishes its legality.

HIGH HILL OR LOW VALE

The ancient meeting places of Lodges and, for that matter, other religious observances were secret and considered to be on holy ground. The high hill or low vale was easier to guard against cowans and eavesdroppers. A cowan is an impostor posing as a Mason, while an eavesdropper wishes to learn our secrets.

THE LODGE

The Lodge is a symbol of the World. The symbol means that in its scope and extent, Freemasonry is as broad as human nature and as wide as mankind, and that, as a spirit and ideal, it permeates the whole life of every true Mason, outside the Lodge as well as inside. Its shape, the "Oblong Square," is the ancient conception of the shape of the world. It is a world within a world, different in its laws, customs, and structures from the world without. In the outside world are class distinctions, wealth, power, poverty and distress. In the Lodge, all are on a level, and peace and harmony prevail.

JEWELS OF A LODGE

The Lodge has six jewels. The Square, Level and Plumb are considered to be movable jewels and they are worn by the three principal officers of a Lodge. The Rough Ashlar, Perfect Ashlar and Trestle Board are the three immovable jewels. The Rough Ashlar is a crude stone as taken from the quarry and symbolizes an uneducated man. The Perfect Ashlar is stone that has been squared and tested by the tools of the Entered Apprentice and Fellowcraft and symbolizes man educated in Masonic principles. The Trestle Board is used by the Master Workman to draw his designs upon, and is a symbol of perfection or the spiritual board on which man lays out his plans to build his "living stone" into a Temple to the Supreme Architect of the Universe.

THE ORNAMENTS OF A LODGE

The Ornaments of a Lodge are the Mosaic Pavement, the Indented Tessel and the Blazing Star. The Pavement, which is made up of tiles of black and white, illustrates the good and evil that is within each man. The Tessel is the border that surrounds the pavement and the Blazing Star is a symbol of the presence and power of God in the life of man.

THE THREE PRINCIPAL TENETS OF MASONRY

Jacob's Ladder

The ladder is a symbol of faith, hope and charity, or love. The extension of love beyond the grave, into eternity, is both beautiful and very Masonic, since Brotherly love is one of the great teachings of Masonry.

The three principal tenets of the Mason are Brotherly Love, Relief and Truth and shape the way Masons should act in their relationships with others.

THE POINT WITHIN THE CIRCLE

Probably the most complex and meaningful of all Masonic symbols is the Point within the Circle which not only sets the Holy Bible as our rule for living, but also sets limits upon our individual actions. It also has reference to God and the individual person. The parallel lines represent the two Saints John, as well as Wisdom and Strength.

CHALK, CHARCOAL AND CLAY

These are symbols of the freedom of choice man has at his disposal to make his own decisions; the need for zealous dedication of principles; the inevitability of our death; and the return of our bodies to the embrace of the Earth.

PART IV

LIVING MASONRY

The Charge

At the end of the ritualistic ceremony of initiation, the candidate is charged to perform his Masonic duties. The charge identifies those duties, as the symbolism explains some of the meanings of the Degree he has just completed.

In the Old Charges it is laid down as a fundamental law of the Old Craft that "a Mason is peaceable, subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation."

The Charge you were given as an Entered Apprentice Mason Stated, "As a citizen you are enjoined to be exemplary in the discharge of your civil duties by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society, by paying due obedience to the laws under whose protection you live and by never losing sight of the allegiance due to your country."

At the time the Old Charges were written, the people had no voice in their government. They were ruled by kings and often the dynasty to which a king belonged was challenged in its right to rule by some other dynasty. A rebellion or a revolution was the only method by which a government could be changed. Almost every organization, including churches and colleges, took sides with one dynasty against the other. Masonic law took the position that this system of warring parties was harmful to mankind and a great danger to the people, and that it should be replaced by the principle of good will and peaceable cooperation.

Instead of quarreling as to what the government should be, our political parties are in contention as to what a government should do; and instead of deciding which one should triumph by means of rebellion, our parties make use of political campaigns. While these campaigns usually do not result in the shedding of blood, they sometimes result in a great deal of bitterness. In this modern situation our Craft continues to take the same position that it took in an earlier time.

It believes that these bitter, partisan contentions are hurtful to the people, subversive of sound government, and that the welfare of the State can best be secured by goodwill, toleration and a patient, friendly cooperation. Although Masons should and do vote their convictions, the Lodge refuses to participate in partisan politics and forbids its members ever to do so in the name of Masonry.

We can now define the Masonic conception of citizenship. It means that in all his relations with the community and the State, a Freemason is motivated and controlled by the principle of fraternalism; which means that as one of the people, he works for and with the people in a spirit of goodwill and for the general good. He is to apply Fraternalism in detail in such manner as meets his best judgment.

A Mason may be an active worker in some political party. It is for him to decide what party it is, but as a Mason he will not hate those who differ with him nor enter unjust intrigues against them. He will not set up his own party in opposition to the public good, nor will he seek for supporters among his Brethren. He may be an active member of a church, but as a Mason he will not be actuated by prejudice or intolerance; nor will he be a party toward making war on any other religious community, however much in error he may deem it to be.

In his social life, he may belong to any circle he wishes and enjoy the companionship of such as please him, nobody else having the right to dictate; but as a Mason, he will not consider his own circle above others, or despise those who may not be as fortunate as he is in his social relations for such snobbery is repugnant to the principles of fraternalism.

Also, it is possible that he may feel a pride of race, may cherish the traditions of his own people, may love its language and prefer its customs. If so, nobody has a right to forbid him, for it is right and honorable in every man to respect his own blood; but as a Mason, he will not despise others of a different race, nor seek at their expense to exalt his own, for there is nothing more un-Masonic than race prejudice.

Freemasonry leaves it wholly to us to decide what form our citizenship shall take and where we shall find our own place in the great structure of public life.

You will now understand why neither a Lodge, nor a Grand Lodge, nor any group of Masons, as such, ever interferes with matters of church, State, or society, or joins one party against another. However, it is not inconsistent for the Craft to perform such services for the community as stand by common consent on a level beyond or above all parties.

THE LANGUAGE OF FREEMASONRY

Candidates often ask why the language of Freemasonry is so different from which we normally use.

The Ritual of Freemasonry is a product of the early decades of the 18th century. It contains much of the language of that period, and other words and phrases from even older works have been incorporated into the Ritual. This is why the ritual language of Freemasonry is written and spoken as it is.

HOW TO ACT IN LODGE

Masonry has a formal etiquette of its own. A certain level of decorum is required at all times and the Master is always in charge. Unlike most other organizations, the Master has a great deal of latitude in the way he conducts his Lodge, and his decisions can be appealed only to Grand Lodge.

The gavel in the hands of the Master of the Lodge is one of the symbols of authority by which he governs. When the gavel is sounded in the East, at the beginning of Lodge, the Brethren must come to order. Two raps call the Officers to their feet, and three raps mean that all Brethren must stand. One rap seats anyone in the Lodge who is standing.

If the Master addresses you by name, rise, face the East, give the due guard and sign of the appropriate Degree, and listen to his instruction. If you wish to speak, arise, face the East and wait until the Master recognizes you, give the due guard and sign of the appropriate Degree, then address your remarks to him.

When entering or retiring from an open Lodge, you must always approach the Altar and salute the Master by giving the due guard and sign of the appropriate Degree. The Tiler will know which Degree the Lodge is working in at that time.

When prayers are given, all Masons stand and bow their heads. No Lodge can be opened, stay open, or be closed, without prayer which is offered by the Master or Chaplain. The prayer should avoid offense or sectarianism in the Lodge. At the end of the prayer, each member responds with the words "So Mote It Be," which mean "So May It Be."

THE OFFICERS OF A LODGE

The Master

The Master is the embodiment of a Lodge. He is elected at the business meeting in December by the members of a Lodge for a one-year term. In the local Lodge his word is final, so his duty is one of awesome responsibility. He must be a good man and true. He must obey the moral law, cheerfully conform to the laws of the nation, submit to the constituted authorities, promote the general good of society and help our Craft in knowledge and growth. He must be a man who will be courteous to his Brethren and faithful to his Lodge. He respects genuine Brethren and discountenances impostors. He must be watchful that no person can be regularly made a Freemason or admitted as a member of his Lodge without previous notice or due inquiry into his character. He must protect his Lodge by not receiving anyone into it without first having them produce proper credentials satisfying him as to their privilege to do so, The Master must promise

regular attendance on the committees and communications of the Grand Lodge, and that no new Lodge can be formed without the permission of the Grand Lodge and further, that no recognition ought to be given to an irregular Lodge or anyone initiated into such a Lodge.

Being Master of a Lodge requires keeping the comfort of the Craft as a high priority. The Master has, at his disposal to help him, an entire corps of officers. It is the Master's responsibility to see to it that the officers conduct themselves in a manner set forth by the constitution and by-laws. He also is in charge of all new candidates entering into the Lodge, making certain their Degrees are conducted in the proper manner. It is also the Master's duty, at the time he assumes his office, to have an outline and hopefully, an entire agenda, or in our own Masonic language, a trestleboard of his year of activities.

The Senior Warden

Next we view the Senior Warden in the West, who also is elected by the members of the Lodge to serve a one-year term. He is like the vice president of a company. He stays well versed regarding the Lodge and its affairs. In the event of the absence of the Master, the Senior Warden assumes the duties and responsibilities of the Master. The Senior Warden's regular duties, other than those already mentioned, are to carry out the wishes of the Master and to assist him in a regular and well governed Lodge. At his installation, the Senior Warden is reminded that his station is one which functions on the level, which teaches that we are descended from the same stock, partake of the same nature and share the same hopes and though distinctions among men are necessary, yet no eminence of station should cause us to forget that we are all Brethren. Also, the Senior Warden's regular attendance at Stated communications is essential.

The Junior Warden

We next come to the Junior Warden in the South, also elected for a one-year term. His office is like that of a second vice president of a company. In the event of the Senior Warden's absence, the Junior Warden moves to that station. The jewel of his office is the Plumb, which admonishes us to walk uprightly in our several stations, to hold the scales of justice in balance, to observe the just distinction between intemperance and pleasure and to make our passions and prejudices coincide with the line of our duty. The Junior Warden is committed to the superintendence of the Craft during the hour of refreshment. He also is committed to regular and punctual attendance at all meetings.

The Secretary

The Secretary is also elected for one year. It is his duty to record the proceedings of the Lodge, transmit necessary information to the Grand Lodge as required and receive all moneys paid into the Lodge, paying the same to the Treasurer taking his receipt therefore. His good inclination toward Masonry and his Lodge will induce him to discharge his duties with fidelity.

The Treasurer

The Treasurer is elected by the membership for a term of one year. It is his duty to receive money paid to the Lodge from the hands of the Secretary, keep a correct

account thereof, and pay the same out by order of the Master and consent of the Lodge.

The Chaplain

The Chaplain is an appointed officer. His duty it is to perform those solemn services which we should constantly render to our Infinite Creator and which, when offered by one whose holy profession is to point to heaven and lead the way may, by refining our souls, strengthening our virtues and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.

The Senior and Junior Deacons

Next are the Senior and Junior Deacons, who are appointed. It is the duty of the Deacons to attend the Master and Wardens and to act as their proxies in the active duties of the Lodge, such as in the reception of candidates into the Degrees of Masonry, the introduction and accommodation of visitors and to see that the Lodge is duly tiled.

The Senior & Junior Stewards

We now come now to the Stewards, also appointed. Their duties are to see that the tables are properly furnished at refreshment and that every Brother is suitably provided for. The Stewards also assist the Deacons and other officers in performing their duties. The Stewards are frequently at the beginning of the line of officers and, to them, it probably seems as if they take their orders from everyone. But they are Brothers who have displayed signs of leadership and genuine interest in the Craft. These are very important times for them, for they are now being evaluated by those in higher office, who will be in search of their own corps of officers.

The Tiler

The Tiler, who is appointed, guards the entrance to the Lodge. A Lodge is said to be duly tiled when necessary precautions have been taken to guard against intrusion by cowans, eavesdroppers or other unauthorized persons. A cowan is described as one who tries to masquerade as a Mason. He is one who has not done the work, but says he has in order to gain admission. An eavesdropper is one who tries to steal the secrets of our society.

If a Brother comes to Lodge and wants to be admitted, the Tiler sees that he is properly clad, and then vouches that he is qualified to enter. It is the duty of the Tiler to inform the Junior Deacon when a qualified Brother wishes to enter the Lodge, and to let the Brother know on which Degree the Lodge is working.

The Marshal

The Marshal of a Lodge is appointed and is in charge of the Brethren when they are in a line of march, and also assists the Master at all times.

There you have the entire corps of officers. Each takes part in all three Degrees, indicating the amount of time and hard work that goes into the operation of a well governed Lodge.

From the Junior Steward's station to the Master's place in the East there are seven years of time and work, but each Past Master looks back on his years with a sense of joy and satisfaction.

THE RIGHTS OF AN ENTERED APPRENTICE MASON

In a sense, Master Masons always remain Entered Apprentices. We are learners, seekers after knowledge. The teachings of the Degree remain always in effect; its Obligations, subject to additions in the succeeding Degrees, continue to be binding; and our interest in the Craft as a whole must always include it. As an Entered Apprentice Mason, you have, therefore, an immediate and personal interest in our subject, and our discussion should lead you to see that it has a permanent and important interest for every Mason, however long it may have been since he received the First Degree.

It is the duty of the Entered Apprentice to learn the lessons of the Degree thoroughly, not only because he must prove himself proficient in order to advance but also because they contain Masonic teachings of fundamental importance that remain forever binding on every Mason. You should not be content with mere memorization of the words but should study the meanings also, and if you cannot interpret them for yourself, you should seek help from others. The First Degree is not a temporary stopping place to be forgotten when the next Degree is reached. It is perfect and complete within its own, incorporated as a part of your Masonic life.

There are literally millions of Masons in the world over two million in the United States. You do not know them; they do not know you. Unless a man can prove he is a Mason, he cannot visit a Lodge where he is not known. Hence the requirement that an Entered Apprentice learn his work well is in his own interest. But it is also in the interest of all Brethren, wherever dispersed. They may find it as necessary to prove themselves to another Mason as he may need to prove himself to them. If he does not know the work, he cannot receive proof any more than he can give it. While you will find later that there are slight differences in details of the ritual work in various Grand Jurisdictions, still the essentials are identical in all.

An Entered Apprentice cannot vote or hold office. He is not entitled to walk in public Masonic processions. The public assumes that every man therein is a full-fledged Mason, and judges each one and the Craft accordingly. An Entered Apprentice may not visit or sit in a Lodge except when it is open on the First Degree, and he has no vote.

Nevertheless, he possesses certain important rights and privileges. He has the right to be instructed in his work and in matters pertaining to his Degree. He has the right to apply for advancement to a higher Degree. He possesses modes of recognition by which he can make himself known to another Entered Apprentice as well as Brethren who have advanced to additional Degrees.

Complete faithfulness to his Obligation and implicit obedience to the charge are among his important and lasting responsibilities. An Entered Apprentice is still on probation, a Mason in the making, passing through a period of trial and testing, his relationship to the

Craft like that of the student to the graduate. The clue to his position is furnished by the word "Apprentice," which means "learner." His chief task is, therefore, to learn.

In Conclusion

Freemasonry preserves a secrecy about its work. It meets behind tiled doors. Over its principles and teachings it throws a garment of symbolism and ritual. Its Art is a mystery, a wall great and high separates it from the outside world. It is a world in itself, standing silently within the world. Nor is its work easy to understand. Difficult, complex, yet increasingly fascinating as one grows in Masonic knowledge, it is carried forward in the high and responsible regions of the religious, moral and intellectual life.

The petitioner who knocks at our doors has very slight knowledge of what lies within and brings with him little or no previous preparation. Once inside, he discovers that Masonry stretches away before him like a great continent across which he must make a long and often difficult journey to reach his goal. The journey begins at the time he receives his Entered Apprentice Degree; the task of learning Masonry, of becoming skilled in its work of fashioning his life according to its requirements and philosophy is still before him.

In asking you to learn all the duties and privileges of an Entered Apprentice Mason, we also urge you to think of apprenticeship in a larger sense. It is not difficult for a man to become a member in name only, but we want your ambition to extend far beyond that perfunctory State. We believe that you desire to become a Mason in fact and reality; bearing our name has been your motive in seeking our fellowship. If this be true, we both urge and advise you not to be content with the letter and outward form in your beginning period, but to apply yourself with freedom, fervency and zeal to the sincere and thorough mastering of our Art. To do so is to be an Entered Apprentice Mason in spirit and in truth.

The Entered Apprentice Charge

As you are now introduced into the first principles of Masonry, we congratulate you on being accepted into this Ancient and Honorable Fraternity: Ancient, as having existed from time immemorial; and Honorable, as tending in every particular so to render all men who will be conformable to its precepts. No Institution was ever raised on a better principle or more solid foundation, nor were ever more excellent rules and useful maxims laid down, than are inculcated in the several Masonic lectures. The greatest and best of men, in all ages, have been encouragers and promoters of the Art; and they have never deemed it derogatory to their dignity, to level themselves with the Fraternity, extend their privileges and patronize their assemblies.

There are three great duties, which as a Mason, you are charged to inculcate; to God, to your neighbor, and to yourself. To God, in never mentioning his name, but with that reverential awe which is due from a creature to his Creator, to implore his aid in all your laudable undertakings, and to esteem him as the chief good; to your neighbor in acting

upon the square, and doing unto him as you wish he should do unto you; and to yourself, in avoiding all irregularity and intemperance which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will ensure public and private esteem.

In the State you are to be a quiet and peaceful subject, true to your government and just to your country. You are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanor, be particularly careful to avoid censure and reproach. Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected; neither are you to suffer your zeal for the Institution to lead you into arguments with those who, through ignorance, may ridicule it.

At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well informed Brethren, who will be always as ready to give, as you will be ready to receive, instruction.

Finally, keep sacred and inviolable the mysteries of the Fraternity, as these are to distinguish you from the rest of community and mark your consequence among Masons. If in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to recommend him, unless you are convinced he will conform to our rules, that the honor, glory, and reputation of the Institution may be firmly established, and the world at large convinced of its good effects.

ENTERED APPRENTICE TEST QUESTIONS

1. What is the modern definition of Freemasonry?
2. What are the primary doctrines of Freemasonry?
3. What are its cardinal virtues?
4. What is the purpose of Freemasonry?
5. What is a Lodge?
6. What are the two types of Masonry and what is the difference between them?
7. What are Ancient Free and Accepted Masons?
8. Where and when was the first Grand Lodge formed?
9. Where and when was the first Grand Lodge in America formed?
10. How many U.S. Presidents were Masons?
11. In what year was the Grand Lodge of Maryland formed?
12. What is the difference between a secret society and one with secrets?
13. What two subjects should never be brought up in Lodge?
14. Name three qualifications an individual must have to petition for the Degrees of Masonry in Maryland.
15. What two rites expand the teachings of Masonry?
16. Name five duties that you have as a Mason.
17. What does an Entered Apprentice represent?
18. What do the Degrees of Masonry symbolically represent?
19. What does the Entered Apprentice Degree represent?
20. What are symbols?
21. Who are the Patron Saints of Masonry?
22. Where is a man first made a Mason? Why is this important?

23. What do we mean when we say a man is "Duly and truly prepared"?
24. What is the symbolism of the Cable Tow and what is its length?
25. What is the Rite of Discalceation?
26. How were you received into the Lodge?
27. What is the form of a Lodge?
28. What is the Rite of Salutation and why is it significant?
29. What is the most important piece of furniture in the Lodge?
30. What is the symbolism of the position of the Altar in the Lodge?
31. Who is the presiding officer in a Lodge?
32. What are Three Great Lights of Freemasonry?
33. What do they represent?
34. What is the most visible and audible evidence of a candidate's sincerity?
35. What parts of the Obligation are symbolic and what parts are to be taken literally?
36. When are you relieved of your Obligation to Freemasonry?
37. What are the actual penalties of violating your Obligation?
38. What is the Rite of Investiture and what is its significance?
39. What do the Twenty Four Inch Gauge and Common Gavel teach?
40. What is the Rite of Destitution and why is it significant to you?
41. What is the Masonic significance of the Northeast Corner?
42. What is the importance of the Masonic Charter?
43. What are cowans and eavesdroppers?
44. What is the symbolism of the Masonic Lodge?

45. What are the movable Jewels of a Lodge, what do they represent and where are they found?
46. What are the immovable jewels of the Lodge?
47. What is the symbolism of Jacob's Ladder?
48. What are the four points of entrance?
49. What are the four cardinal virtues and what do they represent?
50. What is the symbolism of Chalk, Charcoal and Clay?
51. List at least three important messages in the charge.
52. How does the Gavel signal to members in the Lodge room?
53. When the Master in Lodge calls upon you, what should you do?
54. When entering or leaving an open Lodge room what do you do?
55. How do we act when prayer is given in Lodge?
56. What do we say after prayer and what does it mean?
57. Who are the elected officers in a Lodge?
58. What rights does an Entered Apprentice Mason have?
59. What are the responsibilities of an Entered Apprentice Mason?