



ENTERED APPRENTICE

Candidate Guide

TABLE OF CONTENTS

Introduction.....	5
Freemasonry.....	6
Masonic Formation.....	7
The Masonic Secret.....	7
Symbolism.....	8
Expectations—By you, of the Fraternity and vice versa.....	9
Officers of a Masonic Blue Lodge.....	10
Becoming a Mason.....	13
Duties and Rights of Entered Apprentices.....	28
Proficiency and Advancement.....	29
Mentorship.....	33
The California Masonic Code.....	33
Masonic Landmarks.....	34
History of Freemasonry.....	34
History of the Grand Lodge of California.....	35
Famous Freemasons.....	37
Recommended Reading for the Entered Apprentice.....	37
Information Resources.....	37
Notable Masonic Temples.....	38
Masonic Organizations and Online Resources.....	38
Glossary.....	39

INTRODUCTION

WHAT IS THIS HANDBOOK FOR AND HOW SHOULD IT BE USED?

This handbook was developed to introduce the newly initiated Entered Apprentice Mason to the vast body of knowledge and symbolism associated with modern Freemasonry in a meaningful and understandable way. It is hoped that through the serious and systematic study of Freemasonry, the Entered Apprentice will come to understand and appreciate the fact that the actual application of Masonic teachings and principles in his daily life is the most important and rewarding aspect of his new journey.

It is recommended that the handbook be read as soon as possible after your initiation into the craft. It should continue to be used as a guide and reference as you increase your understanding of the unique life lessons and philosophy of Masonry. As you make new discoveries on your path toward Masonic enlightenment, you will be able to observe many things already “known” in a new and entirely different light, with an appreciation that was heretofore denied you. For this reason, the study of the Masonic mysteries is a lifetime journey. A journey only but just begun when “in your heart” you first desired to join that ancient brotherhood—the fraternity of Freemasons. Your Masonic journey is now begun. You will, my brother, by your own will, deeds, and labor, determine where it ends.

NOTE: Throughout this booklet, you will see some words in bold type. This indicates that a more complete explanation of that word will be found in the Glossary. Ed.

ENTERED APPRENTICE CANDIDATE GUIDE

FREEMASONRY

WHAT IS IT, WHAT IS ITS PURPOSE, AND HOW DOES IT DIFFER FROM OTHER SIMILAR ORGANIZATIONS?

Freemasonry is an **initiatic** order. It is not a secret society, but more accurately, a society with secrets. Freemasonry began to assume its modern form during the Enlightenment (1600–1700 AD), and more specifically, with the formation of the **Grand Lodge** of England and the publication of its Constitution and bylaws in London, England, in 1717. Many of Freemasonry’s present-day rituals, tradition, symbols, and philosophy, however, reach far back into the mists of antiquity and claim parody with the Ancient Mystery Schools of Rome, Greece, Egypt, and India.

Being part of the classic initiatic tradition is what distinguishes Freemasonry from other purely social, fraternal, or philanthropic organizations. There are many different organizations in the United States and elsewhere which contribute large sums of money to charity, offer excellent fellowship with like-minded men, provide a philosophic or moral foundation, and have some form of insurance benefits to care for their aged and less-fortunate members.

Freemasonry is unique, however, in that it alone not only embodies all these things, but is actually rooted in offering good men a tradition-based initiation within a proven philosophical, moral, and nondenominational spiritual framework, one which attempts to explain and understand the core mysteries of life and death. This unique tradition is the very core and defining characteristic of Freemasonry, without which there would be little, if anything, to differentiate modern Freemasonry and today’s Masonic lodges from all those other most excellent social, fraternal, or philanthropic organizations previously mentioned.

If the newly initiated Freemason is to become worthy of the title, he must be willing to spend time and energy learning about the history, symbolism, and philosophy of the fraternity of which he, of his own

free will and accord, has become a member. There is no avoiding this essential requirement. Just as in operative stone masonry, the way one learns to carve stone is by carving stone. Put another way, positive theory is impossible—positive action alone prevails. Theory, my brother, never erected a cathedral—working Masons did!

MASONIC FORMATION

WHAT IS IT? WHAT IS ITS PURPOSE?

Masonic Formation might be described as the process of fitting the **rough ashlar** of our imperfect selves into the **perfect ashlar**, fit for use in building the divine temple. It is a transformation brought about through the use of Masonic symbols, rituals, experience, and teachings, all of which are calculated to assist us to live a better, richer, and more fulfilling life and also to promote a positive change within our social environment.

Inherent in the traditional character of today’s Freemasonry is that its older historic **rites** and **rituals** are viewed as a necessary and perpetual aspect of a divinely maintained natural order. In this sense, Freemasonry is one of the last remaining institutions (at least in the Western philosophical world, at any rate) to preserve and practice these traditional forms. Understanding the terms initiation, rite, ritual, and tradition is essential to every Mason’s spiritual as well as intellectual development.

THE MASONIC SECRET

INEFFABLE AND INCOMMUNICABLE.

While Freemasonry is an organization that has rules, regulations, archives, and minutes, only the transmission of Masonic traditions, through the proper ritual forms and ancient ceremonies, can communicate the personal, philosophical, spiritual, ethical, and moral

end-state which is the fundamental purpose of Freemasonry. An uninitiated, or “profane,” person, who somehow discovered all our Masonic ritual from having read their descriptions in books and on the Internet would still not be initiated in any way—for the personal, meaningful influence inherent in those sacred and properly conducted rites would in no way have been transmitted to him.

SYMBOLISM

INEFFABLE AND INCOMMUNICABLE.

Symbolism in its most basic sense involves using one thing to represent another. Words, signs, gestures, drawings, and even physical articles such as our “**working tools**” are all forms of symbols with esoteric as well as exoteric meaning to every informed Mason.

Freemasons study symbolism immediately upon their initiation into the craft. Our fraternity’s rich and varied symbolic legacy serves as the **nexus**, or core, of a Mason’s quest for truth (which Masons often identify as “light”). To benefit from the various meanings and lessons we find hidden within Masonic symbols requires study, synthesis, association, and application. The study of and meditation upon Masonic symbolism is an important aspect of personal spiritual growth in Freemasonry, as is the exciting discovery and application of effective methods to implement the moral lessons inculcated in those same symbols into our daily lives and thereby demonstrate Masonic values to our family, friends, community, and country.

You will learn more about Masonic symbolism as you progress through the three **degrees** of **blue lodge** Masonry, and when you finally venture out into the Masonic world of **concordant and appendant** bodies, you will be exposed to even more symbols—each with a moral or ethical lesson to teach.

EXPECTATIONS—BY YOU, OF THE FRATERNITY AND VICE VERSA

SOME THINGS TO CONSIDER ABOUT FREEMASONRY AND PERSONAL RESPONSIBILITY.

If one important purpose of Freemasonry is “to make good men better,” a man should become a Freemason only if he is pure of heart and conscience and considers himself capable of actually becoming a better man. That’s not as simple as it sounds.

Determining the basic moral, mental, and in the not-so-distant past, the physical qualifications of men seeking admission to the craft was, and continues to be, an essential aspect of upholding the integrity and viability of our ancient institution. The investigative procedures of modern Masonic lodges are designed to ensure that the brethren of the lodge have sufficient information about the moral qualifications and character of the candidates they vote on to receive the privileges of Freemasonry.

Masonic ritual is intended to be performed in a solemn manner to provide the most meaningful experience possible for the candidates and the membership alike. Creating an atmosphere that may lead to a positive transformation of the individual is the goal of Masonic ritual.

Time between degrees should be used for intellectual study, contemplation, and self-development. Ideally, candidates should demonstrate some degree of improvement in their understanding of Freemasonry before being advanced to the next degree. When this goal is properly observed, every Mason grows into a better man and the bonds of virtue that tie together the brotherhood of humanity are strengthened.

It is intended, and indeed essential, that lodges provide their candidates with **proper instruction** about the teachings and symbols of Freemasonry. Qualified Master Masons are encouraged and, in fact, by virtue of their obligation, required to provide Masonic instruction

to their less-informed and less-experienced brethren in the form of individual **mouth-to-ear** instruction, presentations, answering questions, and promoting discussion. You are enjoined to remember that the main focus of a Mason's intellectual, spiritual, and philosophical development should be on applying the teachings of Freemasonry in his daily life.

Freemasonry helps teach the importance and benefits of personal honor, integrity, duty, and service. If every Mason works hard and takes responsibility in all he does, then Masonry will thrive. As a new Mason, you should never lose sight of the fact that in a very real sense, we, your brothers, have placed the future of Freemasonry in your hands.

Masons are expected to attend as many **stated meetings, degree nights**, and other activities of their lodge as their time and abilities permit. Masonic participation is mutually beneficial both to the individual Mason as well as to the other brethren of the lodge. Good fellowship is an important aspect of Masonry. The bonds that unite Masons together grow stronger with each shared moment, event, and discussion.

OFFICERS OF A MASONIC BLUE LODGE

There are normally thirteen officers in a Masonic lodge in California. The elected officers include:

The Master – The chief executive officer of the lodge is addressed as “Worshipful” or “Worshipful Master,” depending on the context of the greeting. The elected master or acting master is always seated in the east, also called in some jurisdictions the “Orient,” or Oriental Chair. Past or former masters of a Masonic lodge are also entitled to be addressed as “Worshipful” in perpetuity and to append the post nominal P.M., or past master, to their names as, for example, Brother John Doe, P.M. The jewel of his office is the square and symbolizes virtue.

The Senior Warden – The second-in-command of the lodge. He is the master's right-hand man and responsible for the education and behavior of all candidates. His station is in the west. He is usually

addressed as Brother Senior Warden. The jewel of his office is the level and symbolizes equality.

The Junior Warden – The third-in-command behind the senior warden. His is the responsibility of feeding the lodge and of bringing Masonic charges against any brother suspected of un-Masonic conduct or breach of his obligation. His station is in the south. He is usually addressed as Brother Junior Warden or simply Brother Junior. The jewel of his office is the plumb and symbolizes upright behavior.

The Treasurer – Cares for the fiscal affairs of the lodge, keeping track of funds, expenses, and paying the bills when directed by the lodge membership. His seat is at the right of the Worshipful Master in the east. His badge of office is the square and symbolizes virtue. The jewels of his office are the crossed keys, which symbolize his duty to protect the lodge's financial well-being.

The Secretary – Is responsible for administrative matters under the direction of the master. He keeps the minutes, communicates the same to Grand Lodge, and handles the day-to-day affairs of the lodge including the collection of monies. His seat is on the left of the Worshipful Master in the east. The jewels of his office are the crossed quills and symbolize his role as recorder and communicator.

By Masonic law, the top five officers must be elected by vote of the lodge every year in November to serve a one-year term, usually beginning in December or January. The master, senior warden, and junior warden must be certified as “qualified” to assume their respective offices by the district inspector, a Grand Lodge officer charged with overseeing four or five Masonic lodges in his district under the supervision of an assistant Grand Lecturer to insure compliance with Masonic regulations and rituals. This certification is mandatory, and lodge officers requiring it cannot assume office without first presenting a signed certificate of qualification to the installing officer.

Appointed officers include:

The Chaplain – Acts as the spiritual guide and mentor of the lodge. He gives appropriate prayers as directed and addresses candidates during

their perambulations. He sits at the immediate left of the Worshipful Master. The jewel of his office is the scroll of Hebrew law and symbolizes our respect for God.

The Senior Deacon – His duty is to act as an administrative assistant and messenger to the master. He attends to certain alarms at the door of the preparation room and accommodates visitors. He is seated at the lower right of the master. He also must have a certificate of qualification from the district inspector because of his important ceremonial duties. The jewel of his office is the sun and symbolizes his role as messenger and aide to the master.

The Junior Deacon – His duty is to act as an administrative assistant and messenger to the senior warden. He attends to alarms at the door of the lodge room and has certain other ceremonial duties. He is seated at the lower right of the senior warden in the west. The jewel of his office is the moon and symbolizes his role as messenger and aide to the senior warden.

The Marshal – Is the ceremonial director, or “master of ceremonies,” for the lodge. He leads and organizes all processions, escorts and announces Grand Lodge officers, and examines candidates for initiation to determine their motives and intentions for joining Freemasonry. He is seated at the lower left directly opposite the senior deacon. The jewels of his office are the crossed batons and symbolize his role as master of ceremonies for the lodge.

The Senior Steward – In days past, the steward, or stuart, was responsible for the feeding of the brothers and the care of the kitchen and its food and wine stores. Today, the stewards are responsible to the junior warden for preparing and escorting candidates about the lodge room and otherwise assisting him in providing for the physical welfare of the brothers. He sits directly in front of and to the right of the junior warden in the south. The jewel of his office is the cornucopia and symbolizes plenty.

The Junior Steward – Has duties identical to those of the senior steward and acts as his assistant. He sits directly in front of and to the

left of the junior warden in the south. The jewel of his office is also the cornucopia and symbolizes plenty.

The Tiler – Is the outer guard of a Masonic Temple or lodge room proper. No official, or “tiled,” meeting may be held unless and until the junior deacon reports to the master that the room is secure and that the tiler is properly at his station without the lodge door, where he will remain until the lodge is formally closed. The jewel of his office is the unsheathed sword and symbolizes his duty as guardian of the lodge.

The Organist – Is the principal musician of the lodge responsible for providing appropriate ceremonial and ritual music suitable to the occasion. He is seated wherever the organ or piano is located, whether in the organ loft or elsewhere about the lodge. The jewel of his office is the lyre and symbolizes the muse of music.

Officers of a Masonic lodge serve in their respective offices as a privilege and not as a right. It is intended that all Masons work toward and eventually attain positions of responsibility after having demonstrated their good faith, ability to make a serious time commitment, and sincere desire to properly perform the necessary duties of the office elected or appointed to. The election of the master of any lodge is always of great importance and only those brethren who are well-versed in Masonic teachings, have the demonstrated ability and resourcefulness to lead, and whose personal character can serve as an exemplar to be emulated by all the lodge membership should be considered for this high honor and responsibility.

BECOMING A MASON

QUALIFICATIONS OF A PETITIONER

The qualifications to be a Freemason are clear and distinct. There are physical, moral, as well as spiritual qualifications. In California, the petitioner must be a man of at least 18 years of age. He must be free of any previous felonious criminal convictions and be of good moral character. He cannot be a madman or a fool. He must believe

in a Supreme Being and in the immortality of the soul. The physical qualifications are necessary because the person must be free to make his own life decisions and be responsible for himself, his family, and his own actions and decisions. The moral qualifications are self-evident for the viability and reputation of any brotherhood and the lofty ideals of our society. The spiritual qualifications support the foundational structure of Freemasonry and ensure that the teachings and obligations of Freemasonry are received and undertaken from the perspective of a man with proper reverence toward his Creator.

THE SECRET BALLOT

After a man has properly applied for Masonic membership, submitted a petition with the proper fees, and his background has been thoroughly and impartially investigated, the lodge members vote by secret ballot to accept or to reject him for membership. The secret ballot is another of Freemasonry's most ancient customs. It has been rather aptly said that when a petitioner is voted upon for Masonic membership, he undergoes the "ordeal of the secret ballot." To be elected in a California Masonic lodge, a candidate must receive a 100% affirmative vote from each and every member present at that meeting. A single nay vote, symbolized by the black cube, if found when the ballot box is examined by the master, senior and junior wardens, is sufficient to bar a man from membership in that lodge for at least one year from the date of the ballot. The term "black balling" comes directly from this ancient Masonic practice.

PREPARATION FOR INITIATION INTO FREEMASONRY - 1°

If a man senses the stirrings in his heart and mind for a deeper understanding of life than that he has theretofore found, he will seek until he finds the fraternity. This longing of the heart is the very beginning of his life as a Freemason, which is why every candidate seeking Masonic light is said to be "first prepared in his heart." The rites of Freemasonry are of a serious nature, dignified in their presentation,

and calculated to inculcate age-old teachings and knowledge which, if properly observed, understood, and practiced, obligate a man to lead a better life.

To obtain the greatest possible benefit from Masonic ritual, a candidate must prepare both his mind and his heart to understand and absorb the teachings of Masonry. The candidate should pay close attention to every part of the ritual. The forms of the various rituals will be new and unusual to the candidate, but such basic forms have always been part of the initiatic traditions of the ancient world. It is highly recommended that any newly made Mason attend and take part in similar degrees as soon and as often as possible so as to become more familiar with the ritual and the words accompanying it.

DULY AND TRULY PREPARED

Being "duly and truly prepared" refers to being divested of all mineral and metallic objects on or about your person and being properly dressed, or clad, so as to emphasize our concern with a man's internal qualifications, rather than his worldly wealth, honors, and position in society. By undergoing the rites of preparation, the candidate signifies the sincerity of his intentions. Being duly and truly prepared also refers to the state of a man's heart and soul as he seeks admission into our order. "Seek and ye shall find. Ask and it shall be given unto you. Knock and it shall be opened unto you" are not idle words in Freemasonry.

THE HOODWINK

The symbolism of the Masonic hoodwink is twofold: First, it emphasizes the veil of secrecy and silence surrounding the mysteries of Freemasonry; second, it represents the "darkness," or ignorance, of the uninitiated. It is removed at the appropriate time, when the candidate is in the proper state of mind and qualified by his obligation to receive Masonic light. The Masonic term hoodwink is of ancient usage and should not be confused with the modern word—which implies

an attempt to fool, defraud, cheat, or otherwise “pull the wool over someone’s eyes.”

THE CABLE-TOW

The cable-tow is a rope such as would be used to tow or restrain a heavy load. It is also generally regarded as a symbol of the voluntary and complete acceptance of, and pledged compliance with, whatever Masonry may have in store for the candidate. The cable-tow is also symbolic of the candidate’s attachment to the outside world.

The “length of the cable-tow” is frequently referred to in the language of Freemasonry. There are many opinions of exactly how long a cable-tow really was and this mystery has yet to be resolved to everyone’s satisfaction. One opinion suggests that a cable-tow was deemed to be the distance one could travel on foot in one hour, which was assumed to be about three miles. In Masonry, the “length of one’s cable-tow” now represents any reasonable distance from which a Masonic summons must be answered—health, family, and business permitting. Each Mason is bound to all other Masons by a tie symbolized by the cable-tow as long and as strong as he himself determines his ability will permit.

ENTERING THE LODGE

As a candidate for the degree of Entered Apprentice Mason takes his first step into the lodge room, he enters into a new world: the world of Masonry. He leaves the darkness, destitution, and helplessness of the world for the light and warmth of a new existence. It is not a mere formality, but a genuine epiphany, the beginning of a new life in which duties, rights, privileges, and responsibilities are real and life-changing. Entrance into the lodge is symbolic of the movement from the outer to the inner, from the exoteric to the esoteric, from the world of material senses into the spiritual world of better understanding one’s true self and purpose.

If a newly initiated candidate is not to be an “Apprentice” in name only, he must stand ready to do the work upon his own nature that will make him a different, more complete, and perfect man. Freemasonry offers no privileges or rewards except to those who earn them; it places real working tools, not playthings, in the hands of its members. To become a Mason is a solemn and serious undertaking. Once the first step is taken, Freemasonry, if a man’s heart and intentions be genuine, will, without doubt, change his life for the better.

THE METHOD OF RECEPTION

The reception, or greeting, of the candidate into the lodge room is intended to symbolize the fact that our rituals are serious and confidential and that there are consequences for violating this confidence. It also reminds a man that his every act has a consequence, either in the form of a reward or a penalty. The method of reception also points out the value of a certain virtue needed to gain admission into the mysteries of Masonry.

PRAYER IN LODGE

A lodge cannot be opened or closed without prayer, which is offered by the master or chaplain. The prayer is universal in nature, and not particular to any one religion or faith. The act of invoking the blessings of Deity before and after our Masonic labors, however, is central to Masonic practice. At the end of prayer, each brother responds with the words “So Mote It Be,” which is an archaic phrase meaning “So may it ever be.”

THE PRACTICE OF CIRCUMAMBULATION

Circumambulation means “to walk around” some central point or object. In Masonry, the act is performed in a clockwise manner, patterned after the movement of the sun as it is seen from the earth, moving from east to west. The candidate’s journey around the altar also

enables the assembled brethren to observe that he is properly prepared and qualified to receive the degree being worked on. Circumambulation is an ancient practice following the same idea as the labyrinth in Crete. It equates the path of initiation to that of a physical journey—filled with twists, turns, dead-ends, and pitfalls for the unwary. In another sense, it symbolically aligns the traveler to his proper relationship in the order of the universe by outlining the circumference, or limits, of his life.

KNEELING AT THE ALTAR

The central piece of furniture in the lodge is the altar. The altar is symbolic of many things. As a temple symbolizes the presence of Deity, the altar symbolizes the point of contact with that Deity. Its location, in the center of the lodge, also symbolizes the place which God, or The Supreme Architect of the Universe, or TSAOTU, has in Masonry, and which He should likewise have in every Mason's life. The candidate approaches the altar in search of light and also assumes all his Masonic obligations there. In the presence of his God and his brothers in Freemasonry, he offers himself to the service of the Supreme Architect of the Universe and to mankind in general. The altar is the point upon which life in our Masonic lodges is focused, and it should be accorded the highest respect. The wisdom of the master is said to flow from his station in the east to the altar. Thus, one should never cross or pass between the master's station and the altar when a lodge is convened and working.

YOUR MASONIC OBLIGATION

Your obligation is the heart of any Masonic degree, for when it is assumed by the candidate, he has solemnly bound himself to Freemasonry and accepted certain duties and responsibilities which are his to fulfill for the rest of his life. The taking of the obligation is visible and audible evidence of the candidate's sincerity of purpose. In addition to binding the candidate to Freemasonry and its duties, the obligation

also protects the fraternity against someone revealing the modes of recognition and certain symbolic instructions and ceremonies unique to the degree being conferred.

Like many other ceremonies used by our fraternity, the roots of this practice are ancient. Taking of vows was a common practice in all the Ancient Mystery Schools and guilds. Many vows were expressed in very specific terms such as promises of gifts to a deity in return for safe voyages, successful crops, fertility, healing, success in battle, and so on. Although the nature of making vows and obligations has changed somewhat in modern times, it remains a very powerful method for setting direction and commitment in one's life and the building of character.

The ancient, rather terrible, and certainly bloody penalties for violating your obligation, although not now (if they ever were) enforced, have been retained in our modern California ritual to impress upon the mind of each brother how seriously a violation will be regarded by members of the fraternity. The obligations are voluntarily assumed, and every practical means possible is employed to impress the new Mason with their solemnity and the necessity of obeying them faithfully and keeping them from profane eyes.

COWANS, EAVESDROPPERS AND OTHER PROFANES

Outside the door of every Masonic lodge stands the tiler, armed with the proper implement of his office, the sword of silence. The tiler's job is to guard the lodge against the approach of cowans and eavesdroppers, lest the secrets of Freemasonry be compromised. In the early days of the craft, prior to 1717, operative Masons often met high up on a mountain or deep in a vale, or valley, so as to have adequate warning of approaching danger or the prying eyes of the profane seeking to gain Masonic secrets, modes of recognition, and so forth. To prevent such a possibility, Masons were set in place to guard approaches to these meetings and today's tiler is the direct descendent of these early guardians of the craft.

The word *cowan*, by the way, is derived from the Greek *kuon*, or dog. Later, the term was used to describe a person who could only build dry (or loose) stone walls—such as were used to separate fields and grazing lands in medieval times—in other words, an unqualified or fraudulent mason. Today, it is the sworn duty of the tiler to prevent entry of any unauthorized persons and to warn the master of approaching danger.

THE THREE GREAT LIGHTS OF MASONRY

The Three Great Lights of Masonry are the Holy Bible, or Volume of the Sacred Law (VSL), the square, and the compass. The Volume of the Sacred Law, or simply, “the Holy Bible,” is an indispensable part of the furniture of a lodge. The Grand Lodges in the United States use the Holy Bible as the VSL on their altars. In our jurisdiction, a candidate may request to have his own sacred book present on the altar along with the Holy Bible during his degree ceremonies. In some lodges in other countries, other sacred texts are placed on the altar in place of the Holy Bible, but no lodge in California may stand officially open unless the King James Bible is opened upon its altar with the square and compass displayed thereon. The open Bible and/or VSL signifies that we should regulate our conduct according to its teachings because it is the rule and guide of our faith and is a symbol of man’s acknowledgment of his relation to Deity. Currently, there are some fourteen different Volumes of the Sacred Law approved by Grand Lodge upon which a Mason may take his obligation. The VSL can also represent God’s communication to man through scripture and revelation. The VSL, when combined with the conjoined square and compass, can also be seen as representing God’s expression through the creation of heaven and earth.

The square is a symbol of virtue, morality, truthfulness, and honesty. To “act on the square” is to act honestly. The compass signifies the propitious use of action and is a symbol of restraint, skill, and knowledge, as you have already been taught. We might also properly regard the compass as excluding beyond its circle that which is harmful or unworthy. The square and compass are today universally recognized by the general

public worldwide as the primary symbol of Freemasonry.

The symbolism of the square and compass is seen in many ancient carvings and artworks. A stonecutter’s square has been taken to represent the earth, while the compass was related to the arc of heaven. Thus their combined union is symbolic of the physical union of heaven and earth.

The Three Great Lights are also consistent with the three-tier system of modern craft Masonry. One way of interpreting this triple symbolism is to observe human nature as being divided into three parts—body, intellect, and soul—with a Masonic degree for each part.

In the same way, the Three Great Lights can be viewed as the guiding principles of the three human natures: the square for the body, the compass for the intellect, and the Volume of Sacred Law for the soul.

PRESENTATION OF THE LAMBSKIN APRON

The lambskin apron is at once an emblem of innocence and the badge of a Mason. By innocence is meant clean thinking and clean living, a loyal obedience to the laws of the craft, and sincere goodwill and charity toward one’s brethren. The “badge of a Mason” signifies, among other things, that Masons are workers and builders, not mere theorizers, gadflies, and intellectual eunuchs.

The lamb has always been a symbol of innocence and sacrifice. There are two senses in which innocence is being used here: Innocence, in one sense, meaning free from moral defect; the other sense is that of being newly born and without blemish, in the sense of fulfilling the goal of Masonic initiation—that of spiritual rebirth.

The Masonic apron is made up of two parts: a square and a triangle, representing the ratio four:three, respectively. The symbolism of these numbers, as well as their sum, should be studied in connection with the form of the apron worn in the different degrees. As an Entered Apprentice Mason, you were instructed at your initiation on the proper wear of your apron as befits your station in the lodge.

You should also realize that although as a new Mason you will see a number of fancy, highly decorated, and embroidered aprons worn by various Grand Lodge and local lodge officers, past masters, members, and officials of other Masonic organizations, these aprons are NOT to any degree, superior to, nor do they replace or substitute for that simple, pristine, unadorned garment presented to you and every other Mason from time immemorial, at the conclusion of your formal first degree obligation.

These decorative aprons simply signify a current or past Masonic office held and, while worthy of respect, you should know that when any Mason is finally called from earthly labor to heavenly refreshment, he is buried with his original plain white lambskin apron—the only correct badge of a Mason. All else, my brother, is vanity.

WORKING TOOLS OF AN ENTERED APPRENTICE

The working tools presented to you, as an Entered Apprentice, were those used by the ancient operative masons in the erection of a building. The working tools of this degree are specified to be the twenty-four-inch gauge and the common gavel. The symbolic description of these two implements was provided to you during your initiation and are also contained in the “Monitor,” with which you will be presented in due time. It is interesting that one tool, the twenty-four-inch gauge, is used passively, and the other, the common gavel, is used actively. One is a tool of measurement and calculation, while the other is one of change and creative destruction. One tool decides what to keep, while the other gets rid of what is superfluous or undesirable. To the speculative Mason, these tools represent the moral habits and forces by which man shapes and reshapes himself. By the proper use of these symbolic tools, he also better fits his own behavior to society and community. While they do not contain the whole philosophy of Masonry, the various working tools allocated to the three degrees, by their very presence, declare that there is always constructive work to be done, and indicate the direction this work is to take. You are charged to care for your tools like any good craftsman and to keep them bright with use.

THE RITE OF DESTITUTION

The symbolism of the rite of destitution traces its origin to those ancient times when men believed that the planets determined human fate and controlled human passions, and that there were metals by which each planet was itself controlled. In ancient initiations, candidates were compelled to leave all metals behind, lest they bring into the assembly disturbing planetary influences. The candidate, or any other Mason for that matter, is not to bring into the lodge room his passions or prejudices, lest that harmony, which is one of the chief concerns of Masonry, be destroyed.

You were also taught an object lesson in Masonic charity and told that as a Mason, should you ever in the future observe another brother in need, it was your indispensable duty to relieve him to the extent that you could do so without serious injury to yourself. This is a very serious obligation, one that is at the very heart of Masonic philosophy.

You will learn a great deal more about Masonic relief and charity in future degrees. For the moment, simply remember that brotherly love, relief, and truth are the three core beliefs, or tenets, of Freemasonry and act accordingly.

THE NORTHEAST CORNER

The northeast corner is traditionally the place where the vital cornerstone (the first stone) of a building is laid. A cornerstone must be set square and true or else the rest of the fabric of the building will be out of plumb and unsafe. The new Entered Apprentice is thus here placed, because from here he will have his personal cornerstone set true and square by the master of the lodge that he may begin to erect his own temple by the principles of Freemasonry, and further that he will be in close proximity to the master so as to better receive instruction and guidance as befits a young Mason just entering the craft.

The north in Masonry is attributed to darkness and the east to light. Therefore, the northeast is a place midway between darkness and light. Being midway, it is also symbolic of equilibrium, or balance. Furthermore, this spot, representing equal light and darkness, corresponds with the spring equinox, when the length of the nighttime hours is equal to the length of the daytime hours, regarded by ancient peoples as a time of rebirth, new beginnings, and growth.

THE HOLY SAINTS JOHN

St. John's Day in summer (June 24) and St. John's Day in winter (December 27) were adopted by the early Christian church in the third century as a way to attract people to the new religion and yet preserve old pagan traditions and feasts of the summer and winter solstices. It was the custom for the craft and merchant guilds of the Middle Ages to adopt various Christian saints as patrons and protectors, usually due to some real or imagined relationship to their particular trades. The operative stonemasons were among many guilds which adopted one Saint John or the other. Somehow or another we Masons ended up with both Saint John the Baptist and Saint John the Evangelist, and so according to Masonic tradition, Freemasons come, or "hail," from "a lodge of the Holy Saints John of Jerusalem." These two venerable Christian gentlemen are represented in every lodge by "a central point (you) within a circle (your world, physically and spiritually), supported by two parallel lines (the Holy Saints John acting as your guardians and guides) surmounted by a Volume of Sacred Law (your faith)."

KING SOLOMON'S TEMPLE

Much of today's Masonic ritual is symbolically based upon certain legends connected with King Solomon and the first Temple at Jerusalem. The Biblical passages regarding building and specifications of the Great Temple of Solomon will be found in the First Book of Kings, Chapters 5 through 8, and the First Book of Chronicles, beginning with Chapter 2.

The Temple of King Solomon was built atop a giant stone outcropping in Jerusalem, which, according to Jewish tradition, is the center of the universe. The importance of stones is pervasive in religious thought. References connecting stones with the gods reach back to the earliest times as evidenced by the many prehistoric Stone Age monoliths, Druid henges, and pagan stone circles found today in Europe, Great Britain, Ireland, and elsewhere. The stone has been considered by some religious historians as being an archetypal image representing absolute reality, the physical and foundational aspect of all things. There are numerous references to stones throughout the Bible which allude to a link between the stone, the sacred, and spirituality. In Isaiah 28:16 we read: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation." In Psalm 118:22 we find: "The stone which the builders refused is become the head stone of the corner." Also, in Revelations 2:17 we read: "To him that overcometh, will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

We, as modern Freemasons, are taught to work and build in spiritual stone, that we might, like Solomon, build a worthy temple to our God and create, out of the rough stones of our previous selves, those smooth, square, and perfect stones needed by the Deity for his use in constructing that spiritual temple, that house not made by hands, eternal in the heavens.

THE LECTURE OF THE FIRST DEGREE

The lectures given by the master or virtual master to the candidate at the conclusion of his first degree are intended to explain certain aspects of the ritual, giving a broader explanation of the ceremonies in order for the candidate to better understand the lessons of Freemasonry. For example, the Four Cardinal Virtues of temperance, fortitude, prudence, and justice are explained as are the three main tenets of Masonry—brotherly love, relief, and truth.

The metaphysical form and dimensions of a Masonic lodge are explained as follows: The form of a lodge, representing as it does a replication of the Great Temple of Solomon, is an oblong square, or rectangle. It extends from east to west (horizon to horizon) and between north and south. The covering of the lodge is the canopy of heaven. It is not a coincidence that the two major patron saints of the Masonic lodge have their birthday feasts near the summer and winter solstices, respectively, where the sun reaches its most northern and southern limits.

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 whence he dispenses light and instruction to all his brethren. Some lodges actually have the master sitting in another compass location, but the important point is that the master is always symbolically located in the east, and the other symbolic points of the west, south, and north are then located in proper relation to the station of the master.

Further instruction to the candidate for any of the three degrees is usually given in the long form of the lecture regarding the “supports of the lodge,” which are the Three Pillars of Wisdom, Strength, and Beauty, which also relate to the three immovable jewels of the lodge: the square, plumb, and level, which also relate to the three principal officers: the Master, Senior Warden, and Junior Warden, and the three lesser lights of the lodge.

The three movable jewels of the lodge consist of the rough ashlar, the perfect ashlar, and the trestleboard. The rough and perfect ashlars are symbols of the process of Masonic initiation, as we work to shape and form our moral, ethical, and spiritual lives from the “imperfect” to the “all perfect.” The trestleboard contains the blueprints, or plans, relating to how we are to create positive change within our life. The ornaments of the lodge consist of the mosaic pavement, the indented tessel, and the blazing star. All of these symbols should be studied further to find out what they conceal and what they reveal.

As a new Mason, you are going to have questions about the meaning of many new ideas and experiences, including the lecture of this degree. Ask questions of your coach, mentor, or any Master Mason in your lodge. This exchange benefits EVERYONE!

THE MASONIC CHARGE

At the end of the ceremony and instruction in each degree, the candidate is “charged,” or admonished, to perform his particular Masonic duties. The charge given him explains these duties, especially in their relation to the particular degree. The charges are to be taken seriously, as they outline the duties of the Freemason. The old Masonic charges, most notably in the form of the Regius Manuscript, a Scottish document which dates from approximately AD 1390, specifically delineated Masonic behavior, and violation of its rather strict provisions was a serious offense which could result in expulsion from the guild, loss of your livelihood, and very possibly, starvation for your family. The Regius charges contained advice on all manner of public behavior, professional deportment, ethics, religion, and history mixed with legend, etc. Sections of the Regius Manuscript included the moral duties, fifteen articles; the moral duties, fifteen points; the seven liberal arts; an admonishment about Mass and how to behave in church; and finally, an instruction on good manners. Very little was overlooked and woe betide the Mason who violated these instructions and embarrassed his lodge. Those old charges are the direct forerunners of the Masonic charge that today is given verbally to every Masonic candidate at the conclusion of each degree from the first to the third. Some Masonic jurisdictions outside California also have general charges which are read or otherwise delivered to the assembled brethren during the formal closing of the lodge. Masonic charges, or more properly, Masonic instructions, are not to be confused with being brought up on charges of un-Masonic conduct, which is an entirely different matter—although serious and repeated violations of the former might very well result in being charged with the latter.

DUTIES AND RIGHTS OF ENTERED APPRENTICES

The duties of Entered Apprentices and Fellow Crafts include the diligent study of the symbols, lessons, and history of Freemasonry and working to satisfy the advancement requirements to demonstrate their proficiency. Their rights are very limited and are described by the California Masonic Code as follows:

§23090. ENTERED APPRENTICES AND FELLOW CRAFTS.

Entered Apprentices and Fellow Crafts have only the right to sit in the lodge in which they received the degree or degrees when open in a degree taken by them, and the right to advancement therein after satisfactorily passing a strict examination in open lodge. They may, with the consent of the master, visit another lodge working in a degree taken by them, if accompanied by a Master Mason who has sat with them in open lodge and vouches for them.

They are not required to pay dues and are not entitled to vote or speak in lodge. They may be buried with Masonic honors upon the request of their family. Neither they nor their widows or orphans are entitled to relief from the lodge. They shall not exercise any control over lodge funds for charity, or for other purposes.

An Entered Apprentice cannot vote or hold any Masonic office. He is, however, entitled to a Masonic funeral, in the event of his passing into rest. An Entered Apprentice and his immediate family are not entitled to organized Masonic charity, but this does not bar him from receiving assistance from another Mason, as an individual. He can attend his lodge when an Entered Apprentice degree or first degree lodge of instruction is being presented. He may only attend a first degree at another lodge providing that a Master Mason from his home lodge accompanies him to vouch for his Masonic status.

The Entered Apprentice also has an absolute right to be properly instructed in his work and in all matters pertaining to his degree and advancement. This basic instruction is the *responsibility of the master of his*

lodge, the candidate's coach, his Masonic mentor, and in the end, every Master Mason in his lodge.

However, it is first and foremost *the responsibility of the individual candidate to pursue his advancement and Masonic education on his own time and in whatever form will accomplish and produce the required proficiency and knowledge needed for his advancement in the craft.*

An Entered Apprentice is entitled to apply for advancement to the second degree of Masonry when proficient in the Entered Apprentice degree without prejudice. He may not receive the degrees of craft Masonry elsewhere without consent of his current lodge.

Also, the Apprentice possesses modes of recognition by which he can make himself known to other Masons.

Finally, if an Entered Apprentice Mason should be charged with violating his obligation or with high crimes and misdemeanors involving moral turpitude or other un-Masonic conduct, he is entitled to a fair and impartial trial under the rules and regulations of the California Masonic Code, including review of his case by the Trial Review Board of the Grand Lodge of California.

PROFICIENCY AND ADVANCEMENT

Prior to advancement to the Fellow Craft, or second degree, every Mason in California must be able to answer certain questions and reach a required level of proficiency in the work of the Entered Apprentice degree. The proficiency requirements will be explained in detail by your assigned candidate's coach, Masonic Formation representative, or the senior warden of your lodge. The purpose of the requirements is to teach each candidate the language of Freemasonry, fix in his memory the teachings and structure of the degree, impress upon his consciousness the different points of the obligation, and to teach the value of our ancient methods of learning and contemplation.

The questions must be answered to the satisfaction of the master and it is highly encouraged that the candidate read his answer to the essay question in open lodge in the form of a brief formal presentation. You

will be apprised of all the requirements for advancement to the next degree and suitable assistance will be afforded you to accomplish them.

CANDIDATE'S QUESTIONS

There is a short essay at the end of this test. Please answer all the questions. There is no time limit and you may use your book if you need to. Give completed tests back to your coach .

1) FREEMASONRY IS:

- a) A secret society
- b) A religious society
- c) An initiatic society

2) THE TOP THREE OFFICERS OF THE LODGE, RANKED HIGHEST TO LOWEST ARE:

- a) Senior deacon, junior deacon, and junior warden
- b) Senior warden, junior warden, and senior deacon
- c) Master, senior warden, and junior warden

3) TO BECOME A MEMBER, A PETITIONER FOR MASONIC MEMBERSHIP MUST HAVE:

- a) A simple majority of votes cast
- b) A 2/3 majority of votes cast
- c) Unanimous approval

4) WHAT ARE THE THREE GREAT LIGHTS OF MASONRY?

- a) Holy Bible, square, compass
- b) Holy Bible, Volume of the Sacred Law, square and compass
- c) Square, compass, lambskin apron

5) WHAT ARE THE TWO WORKING TOOLS OF THIS DEGREE?

- a) Square and compass
- b) Twenty-four-inch gauge and the common gavel
- c) The common gavel and the square

6) THE LECTURE OF THE ENTERED APPRENTICE DEGREE DISCUSSES WHICH VIRTUES?

- a) Temperance, truth, and justice
- b) Fortitude, truth, and patience
- c) Temperance, fortitude, and love
- d) Fortitude, temperance, justice, and prudence

7) NAME THE THREE MOVABLE JEWELS OF A LODGE:

- a) Rough ashlar, perfect ashlar, and trestleboard
- b) Smooth ashlar, square, and compass
- c) Plumb, level, square, and trestleboard
- d) Perfect ashlar, trestleboard, and plumb

8) MAY AN ENTERED APPRENTICE RECEIVE HIS DEGREE FROM ANOTHER LODGE?

- a) Yes, without the consent of the lodge or master
- b) No. It is strictly forbidden as a violation of the California Masonic Code
- c) Yes, with consent of the lodge
- d) Yes, with consent of the master

9) CAN AN ENTERED APPRENTICE HOLD A MASONIC OFFICE?

- a) Yes, as long as the lodge votes for him
- b) Yes, if appointed by the master of the lodge
- c) No. It would violate the California Masonic Code
- d) No, as he must be a Fellowcraft Mason

10) WHAT ARE THE THREE MAIN TENETS OF MASONRY?

- a) Brotherly love, relief, and prudence
- b) Brotherly love, temperance, and truth
- c) Brotherly love, relief, and truth

ESSAY QUESTION:

USING WHAT YOU HAVE LEARNED HERE AND IN YOUR COACHING SESSIONS, BRIEFLY DESCRIBE THE SYMBOLISM OF THE WORKING TOOLS OF THIS DEGREE.

MENTORSHIP

Every new Entered Apprentice needs guidance and assistance. He will ideally get this guidance from his Masonic mentor. Most lodges will assign a learned brother to this important task of insuring that the newest member of the fraternity has the proper tools and encouragement to realize his full potential as a man and as a Mason.

The mentor’s broader role is to aid the new member in developing meaningful bonds with the fraternity in general and the brothers of his new lodge in particular. The rest of the lodge members also play an important mentoring role, and the new Entered Apprentice should feel comfortable engaging any of his new brothers in conversation and asking questions on Masonic topics.

Some lodges present new members with various Masonic books or other materials to help them develop an understanding of the lodge’s philosophical and intellectual interests. The books may differ for each candidate, depending on his level of knowledge and previous experience with symbolic and philosophical subjects. By assisting each candidate early on in his pursuit of knowledge and self-improvement, the lodge endeavors to develop within him a lifelong interest in Masonic Formation.

THE CALIFORNIA MASONIC CODE

It won’t be long before the new Entered Apprentice Mason will hear reference to the California Masonic Code, or CMC. The CMC is simply the governing rules and regulations of the Grand Lodge of California, and as such binds all California Masons of whatever degree to those same rules and regulations. Most provisions (except landmarks) of the CMC can be changed, deleted, or amended by the vote of the members of Grand Lodge—the individual Masons of California. Every year at the Annual Communication of the craft in San Francisco, this democratic process takes place in open forum available to all California Master Masons in good standing at the time of the meeting (usually in September or October).

MASONIC LANDMARKS

In ancient times, man marked the boundaries of his fields by means of stones or cairns. If these markers, or “landmarks,” were removed, men could no longer identify the proper and lawful boundaries of their property. Hence landmarks are “those peculiar marks or customs by which we are able to designate our inheritance.” In the case of Freemasonry, they are called the “landmarks of the order or craft”: the obligations, signs, tokens, and words of Masonic ritual. Other landmarks include the entire ceremonies of initiation, passing and raising, and the ornaments, furniture, and jewels of a lodge or their characteristic symbols. However these landmarks are defined in the various Masonic jurisdictions, they are considered inviolate and may not be changed by statute or vote. Thus, in California, the guiding principles are contained in the CMC, the official ritual, and the old ancient/historical landmarks.

HISTORY OF FREEMASONRY

..... **DIFFICULTIES, COMPETING THEORIES, AND THE PURPOSE OF ITS STUDY.**

There is a difference between what is often referred to in the ritual as “Masonic tradition” and the actual history related to the order. While the term “Masonic tradition” can imply many things—from the association with older initiatic rites to certain older Masonic customs or practices for which we have no formal pedigree or provenance—it is most often used to mean Masonic mythology when used in the modern ritual. While most societies and spiritual traditions have certain mythologies about their founding, these accounts and descriptions are usually impossible to prove and now serve only a symbolic purpose.

The Ancient Mystery Schools of Egypt, Greece, and the Near East certainly influenced the rituals that became a part of Freemasonry. Many of these ancient rites were designed as tests, and admission was granted only to those who passed and were worthy of further instruction. Masonic rites have some of the same elements, though probably of a less physical nature, while still maintaining the spiritual form. There are notable points of similarity between Freemasonry and the society

founded by Pythagoras and the fraternity of Hermes at Hermopolis in Egypt. There are also affinities in the Hellenistic Mystery Schools of Isis and Osiris, the Dionysian, Orphic and Eleusinian Mysteries of Greece, and the Mithraic Mysteries of ancient Rome. Other groups that carried on similar traditions include the Jewish sect known as the Essenes, from which some believe John the Baptist came. The Roman Collegia of Artificers, an organization of builders that Marcus Vitruvius Pollio (under the Emperor Augustus) led in the first century, and the Comacine masters who flourished at the fall of the Roman Empire are two other societies from which we claim kinship—real or wishful, as the case may be. The last group provides some direct, if tenuous, links with the cathedral-building epoch of the medieval period. The Masonic connection with these great schools of the past and other similar organizations is flimsy and clouded in obscurity at best, but nevertheless, a study of them often yields deep insight into the rituals and symbolism of Freemasonry.

While Freemasonry is often described as having “emerged” in 1717, when four London lodges joined to form the Grand Lodge of England, its traditions, symbols, and lessons can be accurately traced to pre-modern times. The academic study of the history of Freemasonry is exciting and interesting, but also a highly and very often hotly debated field and one that every Mason is encouraged to pursue in his ongoing Masonic journey.

HISTORY OF THE GRAND LODGE OF CALIFORNIA

During the Gold Rush of 1849, thousands of settlers came to California in search of fortune. Those who were Masons brought their rich traditions with them, soon establishing some of California’s first Masonic lodges in the mining towns of the Gold Country. In 1850—the same year that California became a state—the Grand Lodge of California was established in Sacramento. Today, the Grand Lodge of California has more than 64,000 members and over 300 lodges located throughout the state, making it one of the largest Grand Lodges in the world.

The history of the Grand Lodge of California is inseparable from the history of the state of California. Those same brave pioneers who came west in search of wealth, fame, and opportunity came to bring their beloved fraternity, and all that it entails, with them. In some cases, bringing Masonry to “The New Frontier” was their primary purpose. Grand Masters of eastern jurisdictions issued charters to western-bound sojourners, giving them the right to work as lodges in the Wild West, under the jurisdiction of the Eastern Grand Lodge. Other Grand Masters issued dispensations, giving groups of Masons who found themselves in this Masonic wilderness the right to meet and organize as California Masonic lodges.

In 1848, gold was discovered near Sutter’s Mill. Word quickly moved eastward, and men accordingly began to move west. Such a long, difficult, and dangerous journey is not to be undertaken lightly, or alone. Men seeking their fortunes knew that to go it alone was an invitation to disaster. Accordingly, they banded together into traveling parties, and sought ways to fulfill the need for fraternalism and mutual assistance. Some had long been Masons, others joined Masonic lodges prior to the journey or along the way, and together, as brethren, they made their way west.

It is not surprising, therefore, that many prominent leaders in this new frontier were members of our fraternity. With the number of Masons, and the prominence the craft played in their lives and the lives of others, the obvious action was to create a Grand Lodge of Masons in California as soon as the opportunity arose.

Thus, in April of 1850, Masons in California attempted to form a Grand Lodge. Invitations were issued to all the Masonic lodges and all past Grand Lodge officers of other jurisdictions known to be in California, to send delegates to a convention. At this convention, a new Grand Lodge was to be formed. On April 17th, 1850, in Sacramento, three chartered lodges presented credentials, and three lodges under dispensation sent delegates.

The history of the Grand Lodge of California will be continued in the booklet supplied to Fellow Crafts.

FAMOUS FREEMASONS

Many men whose names have been instrumental in the history and development of our modern civilization have been Masons. Further information concerning these famous and historical Freemasons can be found in Brother W. R. Denslow’s book “Ten Thousand Famous Freemasons.”

RECOMMENDED READING FOR THE ENTERED APPRENTICE

“Meaning of Masonry”

By W. L. Wilmshurst (Gramercy 1980)

ISBN 0517331942

“The Origins of Freemasonry: Scotland’s Century, 1590–1710”

By David Stevenson (Cambridge University Press 1988)

ISBN 0521396549

“Freemasons for Dummies”

By Christopher Hodapp (Wiley Publishing 2005)

ISBN 0764597965

INFORMATION RESOURCES

LIBRARIES AND MUSEUMS

Henry Wilson Coil Library and Museum

California Masonic Memorial Temple

1111 California Street

San Francisco, CA 94108

CALIFORNIA RESEARCH LODGES

El Camino Research Lodge—San Jose

www.calodges.org/ecr1/

Orange County Research Lodge—Anaheim

Southern California Research Lodge—Anaheim
www.calodges.org/scrl/

Northern California Research Lodge—Lafayette
www.calodges.org/ncl/

NOTABLE MASONIC TEMPLES

California Masonic Memorial Temple

www.freemason.org
1111 California Street
San Francisco, CA 94108

MASONIC ORGANIZATIONS AND ONLINE RESOURCES

Most Worshipful Grand Lodge of Free and Accepted Masons of California

www.freemason.org
The official Web site offers many informational, educational, and administrative resources to California Masons.

Philalethes Society

www.freemasonry.org/psoc/
The Philalethes Society is an international Masonic research association founded in 1928 having a quarterly publication.

Pietre-Stones Review of Freemasonry

www.freemasons-freemasonry.com
An online Masonic magazine and informational resource containing numerous articles from Masonic scholars from across the world.

GLOSSARY

APPERTAINING - belonging to, or connected with, as a rightful part or attribute; relating to.

BADE/BAD - told; ordered; requested; directed.

CABLE'S LENGTH - a maritime unit of length; about 100 fathoms, or 600 feet.

CABLE-TOW - a rope used in Masonry to symbolically bind; originally a particularly strong rope.

CARDINAL - of basic importance; main; primary; essential; principal.

CIRCUMSCRIBE - to draw a line around; to limit in range of activity definitely and clearly.

CIRCUMSPECTION - looking around; carefulness in considering all circumstances and possible consequences.

CLAD - covered or clothed.

DIVESTED - to deprive or take away from; to undress or remove clothing, ornaments, or equipment.

DUE - proper; according to accepted standards or procedures.

ENGRAVE - to cut figures or letters into wood or metal.

EQUIVOCATION - to avoid committing oneself to what one says; uncertainty; uncertain or questioning disposition of mind.

ETCH - to produce as a pattern on a hard surface by eating into the material's surface as with acid or a laser beam.

FELLOW - a member of a group having common characteristics; an associate; an equal in rank or power or character.

FORTITUDE - strength of mind that enables a person to encounter danger, or bear pain or adversity, with courage.

GUTTURAL - of, or having to do with, or involving, the throat.

HAIL, HELE, HALE - to hide or conceal; to cover; to keep out of view.

HOODWINK - a blindfold.

HOODWINKED - blindfolded.

HOUSE NOT MADE WITH HANDS - that which lies beyond death; heaven; the world of spiritual truth (II Corinthians 5:1).

INITIATIC - of, or relating to, initiation; the process of becoming a part of a group or organization's traditions.

INITIATION - a new undertaking; the beginning of a new approach or perspective on one's life.

IMMEMORIAL - extending or existing since beyond the reach of memory.

INDITE - to write down; to put down in writing.

INTRINSIC - belonging to a thing by its very nature; the essential nature or constitution of a thing; inherent; in and of itself.

INVEST - to give; to furnish; to clothe.

INVIOULATE - not broken or disregarded; not told to others; respected.

LIGHT - symbolic of knowledge and understanding in Masonry and most traditional societies.

MANUAL - having to do with, or involving, the hands.

MASONIC FORMATION - the process of experiencing the Masonic tradition, becoming a part of it, and improving oneself through its lessons and taking those lessons out into the world to demonstrate the values of Freemasonry to others. An ever-continuing process of moral, ethical, spiritual, and intellectual formation or growth that all Freemasons should continuously undergo.

MYSTERY - The modern meaning of the term "mystery" means something unknown; to the ancients mystery meant something divine, deeply profound, and worth knowing.

PASSIONS - great emotion; the emotions as distinguished from reason; powerful or compelling feelings or desires.

PECTORAL - in, on, or of, the chest.

PEDAL - of, or relating to, the foot or feet.

PRECEPTS - a principle or instruction intended especially as a general rule of action.

PROFANE - In Freemasonry, this refers to one who has not been initiated into the mysteries of the craft.

PRUDENCE - the ability to govern and discipline oneself by the use of reason; skill and good judgment in the management of affairs or the use of resources; caution or circumspection as to danger or risk.

RITE - This term is closely linked with the term "tradition" and denotes the continuous performance or preservation of something sacred associated with the divine.

SAINTS JOHN - Saint John the Baptist and Saint John the Evangelist, the two ancient patron saints of Freemasonry.

SHOD - wearing footgear; with shoes on.

STEADY - constant in feeling, principle, purpose, or attachment; dependable; firm in intent showing little variation or fluctuation; unwavering; resolute.

SUBDUE - to bring under control, especially by an exertion of the will; to reduce the intensity or degree of; tone down.

SUPERFLUITY - excess; unnecessary; immoderate, especially living habits or desires.

SUPERFLUOUS - exceeding what is needed; excess; unnecessary.

SYMBOLISM - Symbolism in Freemasonry relates to the philosophical understanding derived from perceiving the proper relationship between man and the world around him.

TEMPERANCE - moderation in action, thought, or feeling; self-restraint; a habitual moderation in the indulgence of the appetites or passions.

TONGUE OF GOOD REPORT - having a good reputation; those who know you report that you are of credit to yourself and to society.

TRADITION - transmission of culture, beliefs, legends, teachings. It is the handing down (or passing on) of knowledge.

USUAL VOCATION - your job; the manner in which you make your living.

VOUCH - assert; attest; to verify; to supply supporting testimony; to support as being true.

VOUCHSAFE - to grant or furnish; to give by way of reply.

WARDEN - an official having care or charge of some administrative aspect or an organization or some special supervisory duties.

WORSHIPFUL - notable; distinguished; worthy of respect; a British term used as a title for various persons or groups of rank or distinction; can be added to a Mason's name once he becomes master of a lodge.

