

AMERICAN CANADIAN GRAND LODGE

ENTERED APPRENTICE



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OPENING OF THE LODGE

The officers and brethren, including the Tiler, enter the Lodge room properly clothed with required regalia of office, or apron, in adequate time to ensure opening of the Lodge at the time specified in the bylaws. When in place, the Master begins:

WM * Officers and brethren, take your stations and places, properly clothed as Masons. Brother Tiler, approach the East. *(Tiler advances in front of the Master's station, to receive sword from the Master)*

Brother Tiler, receive the implement of your office. Now repair to your place immediately beyond the closed door of the Lodge, where you are to observe the approach of cowans and eavesdroppers. You are charged to ensure that no one is admitted unless duly qualified and properly clothed, and then only with my permission.
(Tiler departs, closing door behind him.)

WM Brother Junior Deacon, the first great care of Masons when convened is to ensure that they are duly Tiled. Attend to that duty at this time, and inform the Tiler I am about to open this Lodge on the Entered Apprentice degree.

JD *(Advances to the door, knocks 3 x, Tiler responds 3 x, JD then opens door.)*

Brother Tiler, the Worshipful Master is about to open __ Lodge No. ____ on the Entered Apprentice degree. *(Closes door, JD knocks once, Tiler responds, and returns to his seat.)*

WM Brother Senior Warden! Ensure that all present are Entered Apprentice Masons, causing the proper pass or avouchment to be obtained from the brethren in the North and South, and communicated to me in the East.

SW: Brother Senior and Junior Deacon, approach the West, and communicate the password of an Entered Apprentice Degree. *(Both deacons advance to Senior Warden, and each in turn whispers password to Senior Warden, when done... the SW continues)*

SW: Now, obtain the password from the Brethren in the north and south, and report to the Worshipful Master in the East.

(Both deacons proceed to collect password from all, except any elected Grand Lodge Officers, and Visitors already seated in the East. The deacons then meet west of altar; Junior Deacon gives password to the Senior Deacon and returns to his place. Senior Deacon then advances to the East on north side, and communicates the password to the Worshipful Master, who does not leave his station. The Senior Deacon then returns to his place. When done, the WM continues...)

WM: Brother Senior Warden, the pass is right. How many constitute a Lodge of Entered Apprentice?

SW Seven or more brethren, Worshipful Master.

WM Where is the Junior Deacon's place in the Lodge?

SW Immediately inside the outer door, Worshipful Master.

WM ** *(All officers rise and give sign of fidelity)* Your duties, Brother Junior Deacon?

JD To carry messages from the Senior Warden in the West, to the Junior Warden in the South, and elsewhere about the Lodge as directed; attend to alarms at the outer door, and to see that the Lodge is duly Tiled.

WM The Senior Deacon's place?

JD To the right and in front of the Worshipful Master in the East.

WM Your duties, Brother Senior Deacon?

SD To carry orders from the Worshipful Master in the East to the Senior Warden in the West and elsewhere about the Lodge as directed, to introduce and accommodate visiting Brethren, and to receive and conduct candidates.

WM The Junior Warden station in the Lodge?

SD In the South, Worshipful Master!

WM Why in the South, and what are your duties, Brother Junior Warden?

JW To observe the sun at its meridian height, which is the glory and beauty of the day; and to call the craft from labor to refreshment, superintending them during the hours thereof to ensure that none convert the means of refreshment into intemperance or excess. Also to see that they return to their labor in due time, that the Worshipful Master may receive honor, and they pleasure and profit thereby.

WM The Senior Warden's station?

JW In the West, Worshipful Master!

WM Why in the West and what are your duties, Brother Senior Warden?

SW As the sun is in the West at the close of day so stand the Senior Warden in the West, to assist the Worshipful Master in paying the Craft their wages, if any be due, that none may go away dissatisfied, harmony being the strength and support of all institutions, and especially this of ours.

WM The Master's station?

SW In the East, Worshipful Master!

WM Why in the East?

SW As the sun rises in the East to open and govern the day, so rises the Worshipful Master in the East (Worshipful Master rises) to open and govern his Lodge and set the Craft to work in accord with the designs upon the trestle board.

WM *** (*All brethren rise and give the sign of fidelity*) Brethren, it is my order that this Lodge be now open in due form on the Entered Apprentice degree, and stand open for the conduct of such business as may properly come before it. Take due notice thereof, and govern yourself accordingly. Brother Senior Deacon, attend to the Altar.

SD *Advances to the Altar in a solemn manner and lights the three symbolic lights in order (2 seconds pause at each station) East, West, South. Proceeds west of the Altar, facing East, (pause) sets his Staff, kneels, takes The Square and The Compasses from the Holy Bible, and opens it slowly and solemnly to the proper passage, SD then raises The Square and The Compasses above his head and brings them together on the Entered Apprentice degree, and then positions them on the Holy Bible. SD then rises, steps back one pace, and comes to the sign of fidelity.*

WM Brethren, attend to giving the signs, taking your time from the East.

(Signs of the EA degree are then given; SD recovers Staff, and then returns to his place in the Lodge.)

WM *(Removes Hat)* Brethren, give your attention to the Chaplain.

CH *(Remains in place)* Most Holy and Glorious Lord God, the Great Architect of the Universe, the giver of all good gifts and graces; Thou hast promised that where two or three are gathered together in Thy name, Thou wilt be in their midst and bless them. In Thy Name we have assembled, and in Thy Name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us, so harmonize and enrich our hearts with Thine own love and goodness, that the Lodge at this time may humbly reflect that order and beauty which reign forever before Thy throne. Amen!

RESPONSE: So mote it be.

WM *(recovers Hat)* *** **SW** *** **JW** ***

WM I now declare (name and number of Lodge) open in due form on the Entered Apprentice degree, at the same time strictly forbidding any idle, immoral, or other unmasonic conduct, whereby the peace and harmony of this Lodge may be disturbed. Brother Junior Deacon, inform the Tiler, and at the same time, you may admit any properly clothed and vouched for Entered Apprentices. Brethren, be seated! * *(SW column erect and JW down)*

JD *(Advances to the outer door, gives three knocks, Tiler responds three knocks, JD opens door,)* Brother Tiler, the Lodge is now open in due form on the Entered Apprentice degree!

(Prior to returning, the JD admits any properly clothed and vouched for brethren; closes door, secures by one knock; Tiler responds by one knock, and JD returns to his place in the Lodge, and addresses the WM)

JD Worshipful Master, we are duly Tiled!

WM Brother Senior Deacon, escort our first time visitors west of the altar for introduction to the brethren.

PRELIMINARIES TO CLOSING RITUAL

Prior to reading the minutes, the Master should inquire of each warden in turn and the brethren, if there is anything further to be brought before the Lodge before closing. (greetings, announcements, reminders etc.)

The minutes must be read thereafter, corrected if necessary, and then approved by the Brethren as required by Code section 2.49.

A charity collection should also be taken up just before, or during, the reading of the minutes, that the total might be recorded in them.

Announcements having no bearing on Lodge business can often be consolidated by a simple reference to them. However, a complete and detailed record must appear in the minutes of all Lodge actions or commitments considered in the meeting, particularly those items required by the Code section 2.49.

Waiving the reading of the minutes is not authorized, unless expressly allowed by the Grand Master.

CLOSING OF THE LODGE

WM Brother Senior Warden, do you have anything to bring before the Lodge before I proceed to close?

SW *(rises)* Nothing in the West, Worshipful Master!

WM Brother Junior Warden, do you have anything to bring before the Lodge before I proceed to close?

JW *(rises)* Nothing in the South, Worshipful Master!

WM *** Does any Brother have anything to bring before the Lodge before I proceed to close?

Brother Senior Warden, how should Masons meet?

SW On the Level, Worshipful Master! *(All brethren assemble around the altar.)*

WM Brother Junior Warden, how should Masons act?

JW By the plumb, Worshipful Master!

WM And part upon the Square. So should we, my Brethren, ever meet, act, and part. Please give your attention to the Chaplain. *(removes Hat)*

CH Teach us, O God, to realize the beauty of the principles of our time honored institution, not only while in the Lodge, but when in abroad in the world. Subdue every discordant passion within us, and enable us to love one another in the bonds of union and friendship,

WM May the blessing of heaven rest upon us and all regular Masons; may brotherly love prevail and every moral and social virtue cement us. Amen! Response: So Mote It Be!

Brother Senior Deacon, attend to the altar and close the Three Great Lights.

SD *Advances in reverence, with staff, west of Altar facing East. Sets staff, kneels, respectfully removes The Square and Compasses from the Holy Bible, solemnly closes the Holy Bible and reverently positions The Square and closed Compasses atop the Holy Bible. SD then proceeds to extinguish the three symbolic lights in order South (pause), West (pause), East (pause). Proceeds to his place with the Brethren.*

WM *(Brethren form a chain)* As we now break the chain formed by our hands, until we meet again, the invisible chain the mystic tie linking our hearts as Freemasons remains unbroken.

WM I now declare (Lodge name and No.) closed in due form. Brethren, depart in peace!

PROFICIENCY

Prior to advancement to the Fellow Craft, or second degree, every Mason under the ACGL 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 Master, 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 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.

A Brother may not be passed to Fellow Craft without first exhibiting his proficiency in the preceding degree. Such proficiency shall be by examination in open Lodge or by a committee of three brethren, one of whom must be a member who had previously exhibited proficiency in that degree in Open Lodge. All three members of the committee must certify to a Brother's proficiency and such fact recorded in the minutes, prior to authorizing the Brother's advancement. If a complaint is registered with the Master concerning any candidate for any degree, such complaint shall have the effect of blocking advancement until investigated and disposed of in proper manner.

WM Brother Senior Deacon!

SD Worshipful Master!

WM Conduct Brother ___ west of the Altar for the purpose of being examined as an EA.

(SD conducts EA west of the altar, and faces the East, gives sign of fidelity, and remains so during following examination) [Optional: Mentor may conduct examination, face to face with EA, west of the Altar]

Q. Whence came you?

A. From a Lodge of the Holy Saints John of Jerusalem.

Q. What came you here to do?

A. To learn to subdue my passions and improve myself in Masonry.

Q. What makes you a Mason?

A. My Obligation.

Q. Have you the Obligation?

A. I have.

Q. Repeat it.

A. (Obligation)

Of m o f w & a, in pr of Al G & ths w L of AF & AMs, er t G & ddc t th my of the H Sts J, d hb & hn sl & sn p & sw tt l wl k & c, a nv r, a of th sc rt o rts, prt o prts, pt o pts, of th hdn ms of A FMy wh l hv rc, am ab t rc, or ma hf b nst l, t an psn, nls it shl b to a wh b EA, or whn th bd of a j & d cnst L of sh; & nt un hm o th whm l sh hr s t b, bt un h & thm onl whm l sh f s t b, af d tr, st xm or lfl Mc nfm.

Fm, l d p & s tt l w n wr, indite, pr, pa, st, stn, hw, ct, cr, mk, or ng th s up nthg, mv or imv, whb or whn th lst w, s, l or car ma bc lg or int t ms or ant, whb th ss of Fmy m b ob thr m unw.

To al or wh l do sl & sn p & s, wtho an hstn, mn rs, or sc ev of md in m wtvr, bdg ms sym un th anc p of hvg m t ct ac, m t t ot & bd in th sand of th s at l w m, wh th t ebs & fls t l tw-f hrs, shd l ev, knly or wlfy, vl ths m s o of EA. S hp m G, & mk m stf T kp & pf th s.

Q. How may I know you to be a Mason?

A. By certain signs, a token, a word, and the perfect points of my entrance.

Q. What are signs?
A. Right angles, horizontals, and perpendiculars.
Q. Advance a sign. (*Entered Apprentice comes on the step and gives dg.*)
Q. Has that an allusion?
A. It has; to the position of my hands while taking the Obligation.
Q. Have you a further sign?
A. I have.
Q. Has that an allusion?
A. It has; to the penalty of the Obligation.
Q. What is a token?
A. A certain friendly or brotherly grip whereby one Mason may know another in the dark as in the light.
Q. Advance and give me a token. What is that?
A. A grip.
Q. Of what?
A. Entered Apprentice.
Q. Has it a name?
A. It has.
Q. Will you give it to me?
A. I did not so receive it, neither will I so impart it.
Q. How will you dispose of it?
A. Letter or halve it
Q. Letter it and begin.
A. You begin
Q. Bg u
(word exchanged properly)
Q. What are the furnishings of a Lodge?
A. The Holy Bible, Square, Compasses, together with a Charter or Dispensation of some Grand Body of Competent Jurisdiction empowering it to work.
Q. What are the Working Tools of Entered Apprentice?
A. The Twenty-four Inch Gauge and the Common Gavel.
Q. How are they explained?
A. (Working Tools)
The working tools are the Twenty-four Inch Gauge and the Common Gavel, and are thus explained. The Twenty-four Inch Gauge is an instrument used by operative masons to measure and lay out their work; but we, as Ancient Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby are found eight hours for the service of God and a distressed worthy Brother, eight for our usual vocations, and eight for refreshment and sleep.
The Common Gavel is an instrument used by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we as Ancient Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds, as living stones, for that spiritual building, that house not made with hands, eternal in the Heavens.

ENTERED APPRENTICE HANDBOOK

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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 are a lifetime journey. Such a journey had begun, when “in your heart” you first desired to join that ancient brotherhood the fraternity of Freemasons. Your Masonic journey has now begun. You, my brother, by your own will, deeds, and labor, determines where it ends.

FREEMASONRY

What is it, what is its purpose, and how does it differ from other similar organizations?

Freemasonry is an **initiate** 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 specially, 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 parity with the Ancient Mystery Schools of Rome, Greece, Egypt, and India.

Being part of the classic initiate 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, and provides a philosophic or moral foundation.

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 other social, fraternal, or philanthropic organizations.

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 understanding of himself, 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.

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. 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 refreshment 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 June to serve a one-year term, usually beginning in September.

The Master, Senior Warden, and Junior Warden must be certified as “qualified” to assume their respective offices in accord with the Code.

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. 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, 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.

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.

QUALIFICATIONS

The qualifications to be a Freemason are clear and distinct. There are physical, moral, as well as spiritual qualifications. 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 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.

INITIATION INTO FREEMASONRY

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, an Entered Apprentice must prepare both his mind and his heart to understand and absorb the teachings of Masonry. The Entered Apprentice 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 initiate 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. 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.

A newly initiated candidate 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 TGAOTU, 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 duly tiled, except for the purpose of doing degree work.

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 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, is derived from the Greek word, 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. In our jurisdiction, a candidate may request to have the Torah, or Quran, present on the altar along with the Holy Bible during his degree. 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. 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.

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. 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 trestle board. 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 trestle board 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 tassel, 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. 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 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 American Canadian Grand Lodge Masonic Code.

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 AMERICAN CANADIAN GRAND LODGE CODE

It won't be long before the new Entered Apprentice Mason will hear reference to the ACGL Masonic Code, or Code. The Code is simply the governing rules and regulations of the American Canadian Grand Lodge, and as such binds all Masons under the American Canadian Grand Lodge of whatever degree to those same rules and regulations. Most provisions (except landmarks) of the Code can be changed, deleted, or amended by the vote of voting delegated members of Grand Lodge. Every year at the Annual Communication of the craft in Germany, this democratic process takes place in open forum available to all Masters, Past Grand Masters and Master Masons in good standing at the time of the meeting, usually held in November (Semi-Annual) and in April (Annual Communication)

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 ACGL Lodges, the guiding principles are contained in the Code, 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 initiate 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 AMERICAN CANADIAN GRAND LODGE

Freemasonry in Germany has a long and proud heritage, tracing back to possibly 1733. We are certain a lodge in Hamburg was formed in late 1737, and in the following year Frederick the Great (1712-1786), then 26, was made a Mason at a special communication of that lodge held in the city of Brunswick. When he acceded to the throne of Prussia two years later he openly declared himself to be a Freemason. His endorsement and protection of the fraternity was a factor in fostering its further growth and development.

In later years many of Germany's great and famous men were ardent Freemasons, including, among others, such men as Johann Wolfgang von Goethe and Gotthold Ephraim Lessing. Masonry in Germany, during its first two hundred years, witnessed the establishment of a number of Grand Lodges, the result of various ‘systems’ evolving from schisms.

In 1937, two centuries after the establishment of the Lodge in Hamburg, the Nazi regime in Germany declared the Masonic fraternity an enemy of the state. Masonic records and property were confiscated by order of the authorities; many members were sent off to concentration camps, perhaps for no greater crime than being Freemasons.

With the rise of Nazism it was dangerous to wear any emblems identifiable with Freemasonry. The Grand Lodge of the Sun (a pre-World War II Grand Lodge) adopted a little flower, the Forget Me Not as an emblem, to reduce the risk of exposure. The very name itself, ‘Forget Me Not’, was significant of the desire to keep Freemasonry alive in the heart and in the mind. In the cities and concentration camps throughout Europe this tiny flower identified those ‘sons of light’ who refused to allow the Light of Masonry to be extinguished. Thus did a simple blue flower evolve into what became a very meaningful emblem of the Masonic fraternity; as a lapel pin, the Forget Me Not eventually became the most widely worn pin among German Freemasons.

Soon after the close of hostilities and the fall of the Nazi regime, the Masonic Light was about to be rekindled in Germany. When the Remagen Bridgehead was established over the Rhein River during the final phases of WW II, Allied soldiers crossed over into Germany, and

Freemasonry went in with them. When the German surrender was complete and the sword was once again returned to its sheath, Freemasonry began to make its presence known in the form and manner, and in the spirit and tradition exemplified by American, Canadian, and British Freemasonry.

Slowly and inexorably amidst the ruins and destruction of an entire country, Freemasonry began to emerge from darkness into light. Step by step, having overcome the distrust often associated with secret meetings, the Three Great Lights began to be displayed. Slowly, first in one area, and then in another, military authorities granted permission to meet, and German Freemasonry resumed work in earnest.

It was truly an epic moment and the culmination of years of hard work, when on the 19th day of June 1949, in the St. Paul's Church in Frankfurt, the United Grand Lodge of Germany burst into existence. The selection of the 'Paulskirche' was perfect. St. Paul's was the site of the first unification of the German states one hundred years earlier in 1848, when the first German National Assembly convened within its hallowed halls. It was here at this historic occasion on June 19th, 1949 that Most Worshipful Brother Dr. Theodor Vogel (1901-1977) was elected to serve as the first Grand Master of the newly formed United Grand Lodge, AF&AM of Germany. Brother Vogel was the principal architect who had taken upon himself the lion's share of the work involved in unifying the remnants of German Freemasonry. His dream had now become a reality as one German Grand Lodge after another agreed to his design for unification, and in 1949 his efforts were rewarded when, for the first time in the history of German Freemasonry, most of the lodges in Germany were represented by one Grand Body, the new United Grand Lodge, AF&AM of Germany. He then began the long and arduous task of seeking and obtaining recognition from the Grand Lodges of the world.

The final unification of the Craft lodges in Germany became a fact when, in 1958, the new 'Magna Charta of German Freemasonry' was adopted by the general assembly of the United Grand Lodge, AF&AM of Germany and the Grand Land Lodge of Freemasons in Germany (FO), and the "United Grand Lodges of Germany -Brotherhood of German Freemasons" was established, thereby unifying all remaining elements of Freemasonry in Germany. The vital role-played in this period in the history of German Freemasonry by M.W. Bro. Vogel was once again documented when he was again elected in 1958 to serve as the first Grand Master of the new United Grand Lodges of Germany (VGLvD).

Needless to say, the newly formed VCLvD had a long and arduous road ahead. From an approximate worth of nearly 200 million marks in 1933, their total assets had been reduced to about 100,000 marks following WW II. Masonic properties had been destroyed or confiscated. It is truly surprising and a testimony to the zeal and enthusiasm of German Freemasons that, despite these many adversities, Freemasonry was able to prosper and eventually take on a new lease on life.

An inherent fear, the result of fifteen years of adverse Nazi propaganda and resulting negative public opinion, Church opposition, as well as the cost of maintaining membership, were massive stumbling blocks that had to be addressed, and were major factors that kept

many Germans from petitioning for membership. The difficulties that had to be overcome can only be appreciated when one considers the extremely adverse conditions, which prevailed during the reconstruction decade following World War II.

British Freemasons, in previous years, had established a Square and Compass Club in Cologne November 1921, and the Rheinland Masonic Society in December 1922. Soon after World War II ended, Square and Compass clubs sprang up in almost every major area of military concentration in Germany.

One such club, located in Frankfurt, soon petitioned the Grand Lodge of Oregon for permission to establish a Lodge. The petition was granted and on 11 July 1946 the Oregon Military Lodge U.D. was consecrated in the presence of some sixty-six Brethren. They were empowered to make Masons but were limited to hold their meetings on military installations, first due to the then existing occupation circumstances; in later years to avoid conflict with the time-honored principle of sovereign territorial jurisdiction. Oregon Military Lodge thus became the first American lodge to operate in Germany. Its successor in Frankfurt, Oregon Military Lodge No. 936 (under the American Canadian Grand Lodge within the VGLvD) is still very active.

On May 25th, 1947, a charter was issued to the Berlin Square and Compass Club by the Grand Lodge of Rhode Island authorizing establishment of Berlin Lodge U.D. Their petition for charter had been submitted by Bro. J. Taylor Wilson, who was a member of a lodge in Rhode Island, and well known to the Grand Master. Thus the second American Lodge was established in Berlin. This lodge still exists, under charter by the VGL and under the jurisdiction of the ACGL. Soon after the formation of the lodge in Berlin, Bro. John A. Holbrook, Past Master of Siloam Lodge #32 in Connecticut, together with twenty other Brethren in the Stuttgart area, petitioned the Grand Lodge of Connecticut and received a charter as the Stuttgart American Lodge U.D. The uniqueness of the Stuttgart Lodge was its 'traveling or circuit charter', which enabled the Master to open his Lodge anywhere in Germany and confer degrees. The lodge made visits to Square and Compass Clubs all over Germany; an ideal situation for the Brethren scattered and located in isolated areas. During the next nine years, Stuttgart American Lodge raised some 1,750 Master Masons. One interesting account describes how fifty-four Brethren boarded a plane at Rhein Main Air Base and flew to Bremerhaven to raise a Brother to Master Mason, using the same "traveling charter" which had previously been used by the Stuttgart Lodge to pass this same Brother to Fellowcraft at a meeting in Heidelberg. Those Brethren were obviously "travelers" in the truest sense of the word. The history of Stuttgart Lodge is closely related to the story of one special Brother, R.W.Bro. P. M. Rasmussen, who was destined to become the first Provincial Grand Master of the American-Canadian Provincial Grand Lodge in Germany. Brother Pete, as he was affectionately called, was a Past Master (1932) of Wheaton Lodge #269 (Illinois) when he was called to active duty in the United States Navy after Pearl Harbor. At the close of the war, he found himself in Heidelberg as a civilian employee.

He became acquainted with the Master of the German Lodge in Heidelberg, "Ruprecht zu den Funf Rosen", and was instrumental in assisting that lodge regain possession of its

building. Brother Pete interceded with the local military government officials in Heidelberg; as the story is told, twenty-four hours later the building was indeed returned to its rightful owners, by the city authorities.

Brother Rasmussen, a civilian employee of the Occupation forces, was transferred to Stuttgart in August 1947; just three months after the Stuttgart lodge received its charter. Through chance, on his very first visit to Stuttgart Lodge, Brother Rasmussen was elected secretary of the lodge. By the end of that year (six months after the lodge was chartered) its Master, W. Brother Holbrook, was rotated back to the United States. Since Wor. Bro. Rasmussen met all the prerequisites, he was immediately elected to serve Stuttgart Lodge as its Master, an office he held in that lodge for the ensuing nine years, during which period some 1400 degrees were conferred. When recognition of VGL was assured, the Stuttgart lodge's charter was returned to Connecticut.

Another lodge, "Ort Bavarian", operating in southern Germany for a time under dispensation of the Grand Lodge of Texas, was apparently disbanded and its charter returned when recognition of the VGL was extended.

The first group to directly petition the VGL for a charter was the Kaiserslautern Square and Compass Club in 1954. Upon the advice of Brother Rasmussen they petitioned the VGL in mid-1954, and were soon granted a charter as a Deputy Lodge under sponsorship of the German Lodge Galilei 810, and were numbered '810A' as a result. One year later, when the lodge received its permanent charter, it retained the originally assigned number, and has ever since been called Galilei Lodge No. 810A.

The first American to receive all three degrees in an American Lodge chartered under VGL, Bro. Cameron Saylor, was initiated on 19 July 1954, passed on 30 August 1954, and raised as a Master Mason on 25 September 1954. His dues card, numbered '1', issued in 1954 indicates Brother Saylor's dues were \$9.00 annually. Brother Saylor continued to be a Member of the ACGL until 31 December 1989.

In rapid succession eight other Lodges were chartered by the VGL, AF&AM and all nine American Lodges were represented in Essen at the VGL annual communication (Konvent) held in September 1955. It was during the course of this convention that M.W. Bro. Vogel, Grand Master, informed those Masters present that he was forming an American District with Bro. Rasmussen appointed District Deputy Grand Master for this new district. It was also at this time that M.W. Bro. Vogel presented Bro. Rasmussen with the VGL Medal of Honor in recognition of his services to Masonry in Germany. This District was the nucleus of what was later to become the American-Canadian Provincial Grand Lodge. Seven years and nine months later there were forty-two lodges composed of Americans and Canadians dispersed throughout Germany, with Bro. Rasmussen serving as Grand Land Lodge Inspector. (The former VGL, AF&AM had changed its name to Grand Land Lodge when it was superseded by the new United Grand Lodges of Germany in 1958).

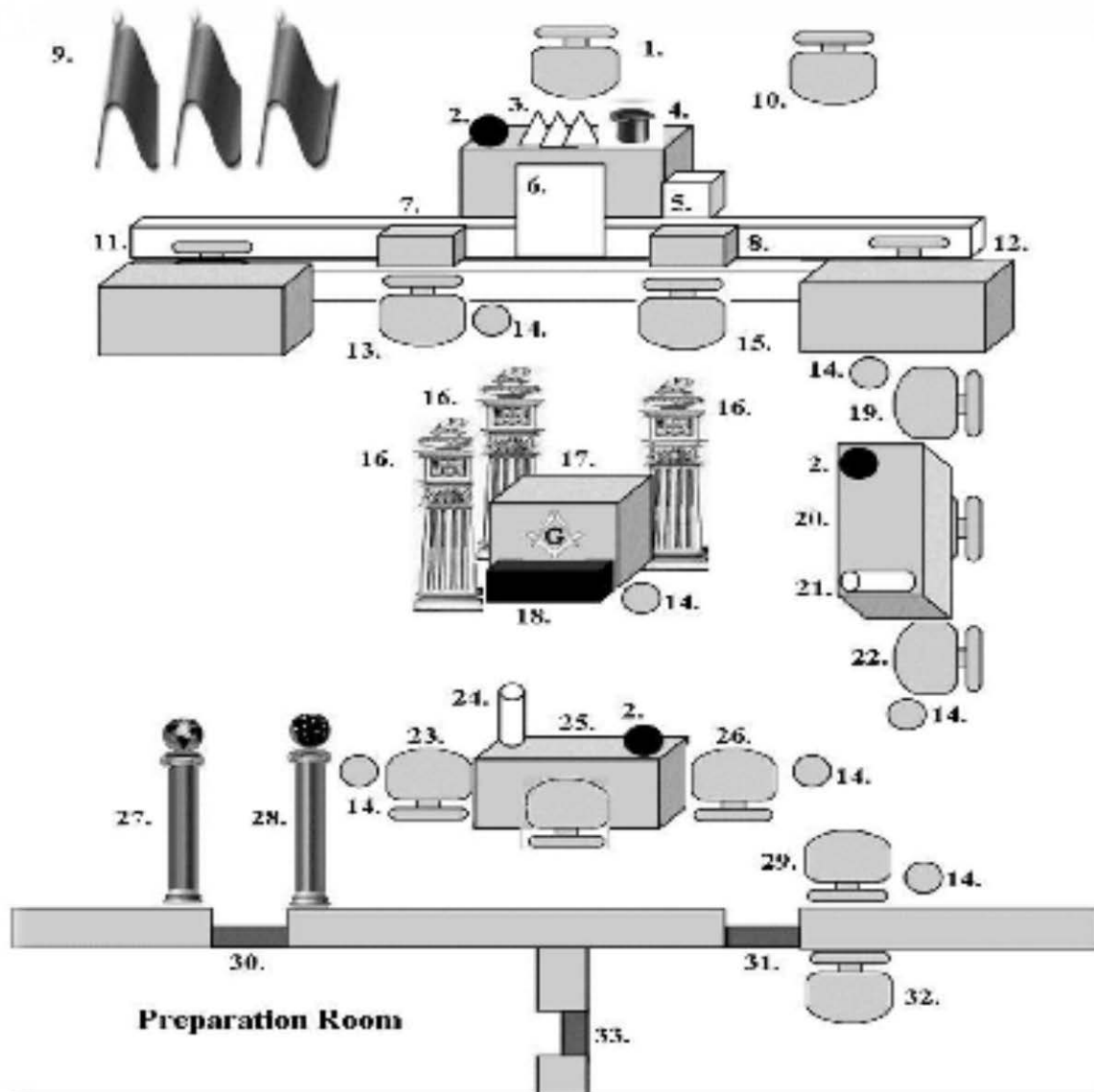
There were many inherent problems that needed to be resolved, and these became evident in time, such as the language barriers, administrative translations, the large volume of work, not to mention the psychological and the cultural differences between the Germans and the American Canadians. These, and other factors, induced the Americans and Canadians to seek some sort of independence and to obtain representation in the VGL Senate. In 1962 the Masters of the American and Canadian Lodges met in June at Chiemsee with M.W. Bro. Mueller Boerner who had succeeded M.W. Bro. Vogel as Grand Master, and were successful in obtaining representation on the VGL Senate (the governing body of the VGL) and the right to form themselves into the American-Canadian Provincial Grand Lodge. In September of the same year, at the Konvent of the VGLvD held in Frankfurt, a Warrant was presented to R. W. Brother Peter M. Rasmussen formally proclaiming the establishment of the new 'Provincial Grand Lodge' and attesting to his appointment as Provincial Grand Master.

As this brief account of the initial development of the American Canadian Provincial Grand Lodge is published some eighteen years after its founding, many changes have taken place, including two name changes, the first changing Provincial to Land, and then simply deleting the word Land completely. It would be impossible to recount, within the confines of a brief review such as this, the further development of the ACPGL since its founding. That must be the subject of another publication, and covered in greater depth. Among the more immediate problems which had to be addressed by the fledgling ACPGL were the formulation and adoption of a constitution, organization of its administration, and establishment of revenue for the Provincial Grand Lodge, to name but three of the more obvious areas which required immediate attention.

All was far from smooth running. A major crisis had to be addressed in July 1967, when the very existence of the ACPGL was seriously threatened. It was in that period that work was begun on a complete revision of the Constitution, and completed the following year with the adoption of the new CODE at the Annual Communication in Bad Homburg.

One of the more serious problems existing prior to the adoption of the Code was the question of voting rights, a question that has, in recent years, again been the subject of considerable discussion. The establishment of the rule, one-lodge-one-vote, was accomplished by decree of the VGL, and incorporated within the Code.

IDEAL LODGE FLOOR PLAN



1. Master; 2. Gavel; 3. Corn, Wine, Oil; 4. Master's Hat; 5. Working Tools; 6. Charter;
7. Rough Ashlar; 8. Perfect Ashlar; 9. Flags (A,C,G); 10. Chaplain; 11. Treasurer;
12. Secretary; 13. Senior Deacon; 14. Staff w/Stand; 15. Marshall; 16. Candlesticks or
Pedestals; 17. Altar (HB , S&C); 18. Kneeler; 19. Senior Steward; 20. Junior Warden;
21. Junior Warden Column; 22. Junior Steward; 23. Junior Master of Ceremonies;
24. Senior Warden Column; 25. Senior Warden; 26. Senior Master of Ceremonies;
27. B. Pillar; 28. J. Pillar; 29. Junior Deacon; 30. Inner Door; 31. Outer Door; 32. Tyler;
33. Preparation Room