

Lodges of Instruction Manual: For Candidates and Instructors



FIRST DEGREE
ENTERED APPRENTICE

Objective:

- 1. Application Voluntary and Unselfish**
- 2. Desire for Knowledge and Chance to Serve**
- 3. Conformity and Cooperation**

Historical:

- 1. Ancient or Legendary**
- 2. Medieval or Operative**
- 3. Modern or Speculative**
- 4. Grand Lodge of Massachusetts**

Basic Masonic Philosophy:

- 1. Supreme Architect**
- 2. Man – God's Instrument**
- 3. Unity of Divine Plan**

The Purposes of Masonry:

- 1. Charitable**
- 2. Benevolent**
- 3. Educational**
- 4. Reverent**
- 5. Secret**
- 6. Social**



Symbolism:

Clothing; Minerals; Hood-wink; Cable-tow

First Section:

Reception; Invocation; Perambulation; Step; Obligation; Lights; Due-Guard & Sign; Apron; Rite of Destitution; NE Corner; Tools

Second Section:

Lodge; Pavement; Pillars; Ashlars; Trestle-Board; Point within Circle; Four Virtues; Chaulk, Charcoal, Clay

SUMMARY:

1. Definition of the Entered Apprentice
2. Significance of Degree: Ideal Conduct of Man in Each Stage of Life



FIRST DEGREE

OBJECT OF LODGES OF INSTRUCTION

The object of this Lodge of Instruction (LOI) is to teach you what Masonry is and seeks to do, and to give you the background of its history, activities, and methods of administration. This process will assist you in the interpretation of the ceremonies and rituals.

The Masonic fraternity is not a club nor mutual benefit society; not a means of entertainment, nor an organization for social reform. It is a joint effort for individual self-improvement, an institution for learning and cultivating the art of living and the building of character.

The moral benefit of Masonry is measureless; but no ceremonies and no instruction can make you a Mason. Whether you become a Mason in the truest sense depends upon you alone.

PRELIMINARY QUESTIONS

An application for the degrees in Masonry must be voluntary and unsolicited. It is an unwritten Masonic law that no one be asked to become a Mason. The sole motives for the application must be a sincere desire to improve oneself and to serve one's fellow man. This requires conformity with the established usages of the fraternity.

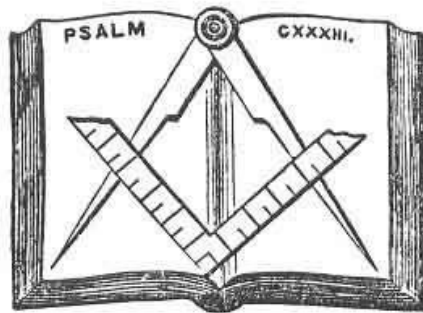
HISTORICAL SURVEY

The history of Freemasonry may be divided into three periods: The ancient or legendary, the medieval or operative and the speculative. No one can speak with certainty to the origins of the order, but it is observed that many of the symbols and ceremonies trace to the ancient mysteries of the East, Egypt, Greece, and Rome.

Organized operative craftsmanship can be traced to 8th century B.C., when Numa Pompilius formed his artisans into various colleges, chief among which were the Colleges of Artificers. From these descended the Comacine Masters of Lombardy who carried their art and influence through the operative guilds or lodges of the Middle Ages into the cathedral building of the Renaissance.

When the need for operative masons lessened, speculative masons began to be “accepted” into the order. This began the advent of the Grand Lodge system of regular and duly constituted Masonry beginning in London on June 24, 1717.

Meanwhile Massachusetts Freemasonry was born in 1733 through a commission from the Grand Master of England to Henry Price, who organized St. John’s Grand Lodge. In 1769 a rival body known as the Massachusetts Grand Lodge was instituted by Joseph Warren by right of a commission from the Grand Master of Scotland. In 1792, the two Grand Lodges united into the present Grand Lodge of Massachusetts, the third oldest Grand Lodge in the world.



BASIC MASONIC PHILOSOPHY

Behind the ceremonies of all Masonic degrees lies a fundamental conception of this world in which we live and man’s place in it. It is based on the belief common to all religions and to most systems of philosophy that there exists a Supreme Being who created this world, and of whom mankind is the instrument and servant. The attributes of this Supreme Being and how he should be worshipped, Masonry has no concern. Freemasonry emphasizes three fundamental ideas:

1. God exists
2. Men put in world to exercise their faculties and work as God’s instrument
3. Work is performed with principles of morality and justice as contained in sacred scripture

Masonic ritual has to do with the building of the great Temple. In the erection of the Temple many workmen are engaged, divided into crafts according to their ability and skill and directed by overseers who are called Masters and Wardens.

The work proceeds according to the plan of a Great Architect. None of the Masters, Wardens or the workmen know why the Temple is being built or what use it may have. The Architect furnishes only the designs, drawn on a Trestle-Board, from which each craftsman is given details he must know in order to carry out that part of the work. The workmen know they must work with utmost skill because the Great Architect has ordered it so.

Each worker knows that successful completion depends not only on his effort but united cooperation and harmony of the Craft. All understand that continuous work must be performed until completion and at that time the object and purpose of the building will be revealed. The ritual is not an evening's entertainment but a representation of the life of man.

He finds that in this world he must work if he is to receive the wages of life, not merely food, clothes and shelter; but equally interest in life, happiness and contentment. He realizes he cannot choose the work he would like to do but must adapt himself to conditions and circumstances imposed by a power outside himself. He gets direction from studying the force of laws that govern the natural world and from written words of wisdom embodied in Sacred Volumes or Bibles. He must form societies, governments and other organizations for cooperative effort. He sees things happen to himself and others that he cannot fathom. At times the world is good and bad. Sometimes the work he does appears without purpose and result, but he nevertheless puts forth effort.

The ritual harmonizes these discordant impressions. The Temple that is being built is the Temple of character; the great books of Nature and Revelation are the Trestle-Board; the voice of conscience is their interpreter; man is the workman; and the Supreme Architect is God.

PURPOSES OF MASONRY

Freemasonry is a charitable, benevolent, educational, and religious influenced secret society, its purpose to teach by ritual and symbolism the building of character.

It is charitable in that its income is not expended for private gain but is devoted to the improvement and promotion of the happiness of mankind.

It is benevolent in that it teaches altruism as a duty and exemplifies it by relief of poor and distressed brethren and their needy widows and orphans. A Mason cannot claim this relief as a matter of right, but if deserving then Masonry can minister his needs.

It is educational in that it teaches by prescribed ceremonials a system of morality and brotherhood based on Sacred Law. It emphasizes the duty of man to be curious about the world; to develop his brain and skill; to be just; to follow the precepts of conscience and exercise self-control; to be earnest and sincere. This guide and the Lodge of Instruction are aids to this end.

It is religious in that it stresses monotheism, a belief pre-requisite for membership, though without reference to dogma or creed. Freemasonry is not concerned with creeds or theology. Every Lodge must have an altar, and on it when Lodge is in session must

open to the Volume of Sacred Law. the Bible for Christians, the Old Testament for Hebrews, or the Koran for Muslims and the appropriate book for any other faith.

It is secret only in its methods of recognition and of symbolic instruction. It is not a secret society but a society with secrets.

It is social in that it fosters the natural friendliness and comradeship that arises from association for noble purpose.

SYMBOLISM

The outstanding characteristic of Masonic ritual is its use of symbols. Everything said and done in ceremonies is symbolic of ideas in Masonic philosophy.

Literally, a symbol is a comparison. Words themselves are only symbols. When we say a man is “lion-hearted” we use symbolism. In ordinary usage, however, by symbol we mean an object which suggests or stands for an idea. The Flag is a symbol of our Country. The Cross, a symbol of Christianity. The military salutes a symbol of obedience and discipline. Why symbols and not lectures? Better to give visual understanding and images than to simply state ideas.



SYMBOLISM OF THE FIRST DEGREE

All the symbols and ceremonies of the First Degree aim to represent the foundation principles in the building of character. One of the emphatic precepts of Masonic philosophy is that any human effort, aimed to accomplish a result, must be thought out in advance and rest of firm foundation of experience. The first part of the ceremony is devoted to representing the candidate's attitude and his examination by the Lodge.

Preparation



Neither Naked nor Clothed:

Character is independent of such considerations as wealth, position, or achievement. In the Lodge, all stand on the same level.

Neither Barefoot nor Shod:

Sincere desire to cooperate with the Lodge. In some Eastern cultures even today, men do not shake hands to symbolize an agreement. One takes off his shoe and presents it to the other. The candidate gives one of his shoes to the Lodge to testify to his good faith and willingness to be taught.

Hoodwinked:

The candidate's admission that he is "in the dark" and wishes to be enlightened; hence he will proceed with an open mind, unprejudiced and free of dogmatic opinion.

Deprived of Mineral or Metal:

Individual wealth or special ability counts for nothing in the building of character; nor does it take the place of character either. Even with these advantages man is always dependent on his fellows.

Cable-Tow:

It is symbolic that the candidate is bound to and dependent upon the Lodge. As an infant he is bound to the mother. Also, symbolizes dependency on the individual on God. The origin of the word is unknown and comes to us from the earliest operative masons.

Taken by the Right Hand:

Willingness to be guided

Three Knocks:

Representing the inquiring mind of the candidate, he asks for information and instructions.

FIRST SECTION

The Examination at the Door:

It symbolizes the caution and care of the Lodge that no one enters unless he is ready, willing and anxious to hear, and disposed to learn and work in cooperation with the Craft.

Reception:

The cardinal importance of secrecy in the Masonic sense.

Invocation:

The primal conception that the Lodge operates under the direction and by the order of the Supreme Architect of the Universe.

Declaration of Candidate:

The candidate's acceptance of the same principle.

Perambulation:

The candidate proceeds from the West to the East – Away from darkness and toward the light. He moves in the same direction as the sun.

The First Step:

All progress in knowledge is in steps. There is no royal road to learning. The truth is in everyone's mouth, but frequently ignored.

The Oblong Square:

The Entered Apprentice's work is good work, but not finished work. Thus, he makes an oblong (imperfect) square.

Erect Toward the W.M.:

Progress toward knowledge with uprightness.

The Obligation:

After the candidate has taken the obligation, he is for the first time addressed as “Brother”. His examination is now over, and he is admitted to light. Obligation is a tie. It is not primarily a promise or an oath.

Three Great Lights (Three leading principles of Masonic Philosophy):

There is an Architect whose eye is All-Seeing (symbolized by the light over the Altar).

He gives directions to the Craft (symbolized by the Sacred Book).

Man’s conscience and will are given him to enable him to know and obey these directions (symbolized by the Compasses)

Other explanations of these symbols: Compasses (self-control) represent the Craft and the Square (square their work) the Master.

Three Lesser Lights:

Man has two divergent qualities of character. He must have energy and initiative; he must also be tactful, resourceful, and adaptive. If he cannot break through an obstacle, he must go around it. The idea symbolized by the Three Lesser Lights is that he should combine these divergent qualities in carrying out the orders of the Supreme Architect.

The Sun, from ancient times, has always been a symbol of masculine quality, energy and force; the Moon, of feminine, adaptability and tact. To be energetic at the right time and to compromise at the right time is to be a Master. Hence: Sun, Moon and the Master. Many Lodges group three burning candlesticks placed in a triangular position beside the altar. In our jurisdiction it is placed at each station.

The Word:

An Apprentice’s work is primarily rough and foundational. The object of the foundation is to give strength to the structure, or achievement. Hence, the Word in this degree.

Manner of Communication:

This is survival from the old operative ritual, a practical device to preserve the secrecy of the Craft.

Due-Guard or Dieu Garde and Sign:

“Dieu garde”, literally means “God guard me”. The symbols represent the Apprentice’s first rough hewing in the building character, the Four Cardinal Virtues. Without the observance of these virtues there is no character. By giving the DG and S the candidate says: “I strive to be temperate, brave, prudent and just; and I do so sincerely, remembering my obligation.”

The Apron:

The Apron was not only a practical article used by operative masons in their work; it has also been from earliest times a kind of badge or decoration. Priests wore aprons. Thus, the symbolic meaning is that an Apprentice wearing one is not necessarily pure but that he is working to be pure.

Lap Turned Up:

An Operative custom to distinguish apprentices from other workmen.

The Rite of Destitution:

The dependence of mankind on one another is often overlooked in practical life. Masonic philosophy is practical as it bids us to use common sense and work with facts. Note the limitation "without injury to self or family". Charity begins at home.

Northeast Corner:

The first stone is placed at the Northeast corner because that is the beginning, the line where darkness (North) ends, and light (East) begins.

Working Tools:

These tools are simple and elementary. The first operations of construction are measurement (planning, laying out) and rough-hewing or shaping.



SECOND SECTION

The lectures, although they seem to explain the ritual, are couched in symbolic expressions which in turn require explanation. The real meaning is frequently deeper than appears on the surface. Candidates are in no frame of mind at the time of initiation to understand the lectures. Many do not hear them at all. Therefore, a brief review of their substance should precede the following explanation.

Master's Lecture

No sound of Axe, Hammer or Metal:

The Temple of character is built silently. It is a combination of traits and habits, each of which has been developed and acquired by painstaking effort. Character never puts on a parade. "What you are speaks so loudly that I cannot hear what you say." said Emerson. Character is seen, not heard.

The Lodge:

The Lodge symbolizes the whole world. The northern part is a "place of darkness" in that it represents that section of mankind that has not awakened to the Masonic philosophy of universal work and brotherhood. The dark lies close to the fraternity - touches it but is not of it. Above it is the Celestial Lodge, to be reached not by mere Faith or Hope, although these are aids to attaining it, but by Charity, humility, plain-dialing, sportsmanship. Note that Charity is not merely almsgiving. See amplification of this idea in the Second Degree.

Pavement:

The Masonic world has a Mosaic Pavement, that contains good and evil. for all Masons are not good Masons; although it is surrounded by the Indented Tessel (happiness attainable, if the Architect's rules of conduct are observed) and in its center is the Blazing Star (the Architect), the Supreme Leader and Guide of the fraternity.

Pillars:

It is supported on Three Great Pillars; its great principles of operation are wise planning, sound thorough work, harmony and grace. Which is to say: Wisdom, Strength, and Beauty. These are the Master and Wardens of human life and conduct.

Ashlars:

The six Jewels represent subordinate ideas in the development of character. The brethren are chiseling away the crude and superfluous in their lives, seeking to become perfect. Hence the Rough and Perfect Ashlars.



Trestle-Board:

The concept of the Building of the Temple, previously explained, is eloquently expressed by reference to the use of the Trestle-Board. "The great books of Nature and Revelation are our spiritual, moral and Masonic Trestle-Board.

Lodges should be situated due East and West:

This means that the fraternity should ever look towards the East; that is in seeking enlightenment.

The Point Within a Circle:

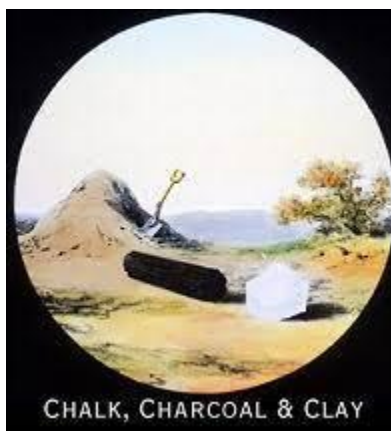
This is a symbol of great antiquity and is difficult to explain in precise terms. It represents in general the unity of the individual and the Lodge. The individual (Point) surrounded by the brethren (Circle) operate within the precepts laid down by the Architect (Holy Book) under the patronage of St. John the Baptist (the crusader or reformer) and St. John the Evangelist (The philosopher or thinker).

The Four Cardinal Virtues:

Self-control, courage, practical common sense, and square deal are the landmarks of character.

Chalk, Charcoal and Clay:

The Apprentice should be open to instruction and suggestion. The slightest touch of advice or information should leave its trace on him (Chalk). He should be zealous and enthusiastic and keep his interest glowing (Charcoal). He should be available, capable of being molded (Clay). The corresponding words are freedom, fervency and zeal.



SUMMARY

In Operative Masonry the young beginner was called an Apprentice; when he had served sufficient time to give evidence of his fitness his name was entered in the books of the Lodge, and he was called and Entered Apprentice. So, the Speculative Mason, after he has been found worthy of initiation and has sincerely assented to the preliminary questions, becomes an Entered Apprentice.

This degree is symbolic of the days of our youth, but it also represents the ideal conduct of man in every stage of life. For no matter how skilled he may become in one or another line of endeavor, he should never rest content with what he has accomplished, but always be an apprentice at something. The true Mason never ceases to work and learn so long as his health and strength hold out.

"The true Mason takes full responsibility for the condition of his character and ever strives for its perfection." - President William Howard Taft