

# **Entered Apprentice Degree**

of Freemasonry

as practiced in the

**State of Nevada**

circa 1986

Since as early as 1727, men have been leaving the Masonic Lodge because Freemasonry is incompatible with a sincere expression of Christianity. When a Mason becomes a born again Christian, he sees Freemasonry clearly for the first time. Many men have left the lodge to follow Jesus Christ. Usually they do so quietly. Often, it takes a period of time before they are released from the spiritual bondage which results from the practice of occult religion. Some former Masons have had substantial ministries. Charles Finney, the 19th century evangelist, was one such man. God used him in a mighty way.

The following exposure has been translated from a Masonic "cypher." The cypher was issued to a former Worshipful Master who has turned his life over to Jesus Christ. He has exposed the content of Masonic ritual so that Christians who wish to witness to Masons will be educated and equipped to take issue with the teachings found within Masonic ritual.

Masonic ritual varies slightly from state to state. Yet, the variations do not change the character of Masonic ritual as practiced in any particular lodge. The striking similarity of the rituals of various states can be demonstrated by examining Masonic Monitors. Monitors often contain selected portions of ritual, in addition to explanations of the meaning of the ritual.

Commercially printed exposures of Masonic ritual are readily available. **LESTER'S LOOK TO THE EAST** and **DUNCAN'S RITUAL** are two of the better known editions in the United States. They are available at many book stores.

Masonic "Cyphers" are commonly used as a memory aid for those who are learning ritual. Such cyphers contain one to several letters which represent each and every word in the ritual. Masonic ritual is not placed entirely in print by the lodge, for obvious reasons. However, Grand Lodges do publish small books which are given to men who are raised to Master Mason. These Masonic "Monitors" contain statements as to the Grand Lodge's authoritative interpretation of the meaning of the ritual. Masonic Monitors are not normally available to the public. Bound Xerox reprints of Masonic Monitors are available for most states from Ephesians 5:11, Inc.

An Internet web site which contains information about leading men away from the Masonic Lodge can be found at <http://www.ephesians5-11.org>

Additional copies of this printed Masonic ritual may be obtained by downloading them from the web site and printing the file using your laser, or ink jet printer, in conjunction with the Adobe Reader. The Adobe Reader is available FREE from Adobe Systems. A link is available on the page where this file is available.

## **The following abbreviations are used throughout this ritual.**

### Active Participants

WM.....Worshipful Master  
SW.....Senior Warden  
JW.....Junior Warden  
Tr. ....Treasurer  
Sec.....Secretary  
SD.....Senior Deacon  
JD.....Junior Deacon  
SS.....Senior Steward  
JS.....Junior Steward  
Tyl.....Tyler  
Ch.....Chaplain

### Cand....Candidate

\*; \* \*; or \* \* \* , normally signifies the number of raps from a gavel. In the case of the Senior Deacon, his staff, pounding on the floor; when it is done at either the outer or inner door, it signifies a knock on the door.

(S) signifies the due-guard and sign being given as a salutation to the Worshipful Master.

Page numbers and line numbers have been placed in the margins as an aid to identifying specific portions of the ritual. By specifying page number, left or right column and line number, a particular section of ritual may be uniquely identified. Of course, those designations pertain only to the printed copy of this document.

1	<b>ENTERED APPRENTICE OPENING:</b>	JD: To observe the approach of cowans and 1 eavesdroppers, and suffer none to pass or re-pass except such as are duly qualified and have permission from the Worshipful Master.	
	WM: *. Officers, take your respective stations and places; Brethren, be clothed.		
5			5
	WM: *. Brother Senior Warden.	WM: *. Brother Senior Warden.	
	SW: Worshipful Master.	SW: (S) Worshipful Master.	
10	WM: Are all present Masons?	WM: Whence came you?	10
	SW: *Brothers Senior and Junior Deacons; are all present Masons?	SW: From a Lodge of the Holy Saints John of Jerusalem.	
15	(Deacons rise, and in a prescribed fashion proceed throughout the lodge room, observing those in attendance, ascertaining that they are all Masons.	WM: What came you here to do?	15
		SW: To learn to subdue my passions and improve myself in Masonry.	
20	JD: Brother Senior Deacon, all are Masons in the South.	WM: Then you are a Mason, I presume?	20
	SD: Brother Senior Warden, we are all Masons.	SW: I am so taken and accepted among Brethren and Fellows.	
	SW: We are all Masons, Worshipful Master.		
25	(The Deacons return to their places)	WM: What makes you a Mason?	25
	WM: *. Brother Junior Deacon.	SW: My Obligation.	
30	JD: Worshipful Master.	WM: Where were you made a Mason?	30
	WM: The first great care of Masons when convened.	SW: Within the body of a just and duly constituted Lodge of Free and Accepted Masons, assembled in a place representing the ground floor of King Solomon's Temple.	
35	JD: To see that they are duly tyled.		35
	WM: Attend to that duty and inform the Tyler that I am about to open a Lodge of Entered Apprentices, and direct him to tyle accordingly.	WM: How many compose an Entered Apprentices Lodge?	
40	JD: Brother Tyler, I am directed to inform you that the Worshipful Master is about to open a Lodge of Entered Apprentices. Take due notice thereof and govern yourself accordingly.	SW: Seven or more.	40
		WM: When composed of seven, of whom does it consist?	
45	JD: ***. Tyl: ***	SW: The Worshipful Master, Senior and Junior Wardens, Treasurer, Secretary, Senior and Junior Deacons.	45
	JD: (S) Worshipful Master, we are duly tyled.	WM: Brother Senior Warden, the Junior Deacon's place in the Lodge?	
50	WM: How are we tyled?		50
	JD: By a Brother Mason without, armed with the proper implement of his office.	SW: At my right.	
	WM: His duty there?	WM: *. Brother Junior Deacon.	
55		JD: (S) Worshipful Master.	55
		WM: Your duty?	

1	JD: To carry messages from the Senior Warden in the West to the Junior Warden in the South, and elsewhere about the Lodge as he may direct; attend to alarms at the outer door and report the same to the Worshipful Master; also to see that we are duly tyled.	WM: The Junior Warden's station?	1
		Sec: In the South.	
5		WM: Brother Junior Warden.	5
	WM: The Senior Deacon's place?	JW: (S) Worshipful Master.	
10	JD: At the right of the Worshipful Master in the East.	WM: Your duty in the South?	10
	WM: Brother Senior Deacon.	JW: To observe the sun at meridian, which is the glory and beauty of the day; call the Craft from labor to refreshment, superintend them during the hours thereof, carefully to observe that the means of refreshment are not perverted to in temperance or excess, and see that they return to their labor in due season, that the Worshipful Master may receive honor, and they pleasure and profit thereby.	15
15	SD: (S) Worshipful Master.		
	WM: Your duty?		
20	SD: To carry orders from the Worshipful Master in the East, to the Senior Warden in the West, and elsewhere about the Lodge as he may direct; welcome and clothe visiting Brethren, attend to alarms at the inner door; also to receive and conduct candidates.	WM: The Senior Warden's station?	20
		JW: In the West.	
25	WM: The Treasurer's place?	WM: Brother Senior Warden.	25
	SD: At the right of the Worshipful Master in the East.	SW: (S) Worshipful Master.	
	WM: Brother Treasurer.	WM: Why in the West?	
30	Tr: (S) Worshipful Master.	SW: As the sun is in the West at close of day, so stands the Senior Warden in the West to assist the Worshipful Master in opening and closing the Lodge; paying the Craft their wages, if any by due, that none may go away dissatisfied, harmony being the support of all institutions, especially this of ours.	30
	WM: Your duty?		
35	Tr: To receive all moneys from the Secretary, keeping a just and accurate account of the same, and pay it out on order of the Lodge, signed by the Worshipful Master; also to perform such other duties as are prescribed by the Constitution of the Grand Lodge.	WM: The Master's station?	35
40		SW: In the East.	40
	WM: The Secretary's place?	WM: Why in the East?	
45	Tr: At the left of the Worshipful Master in the East.	SW: As the sun rises in the East to open and govern the day, (WM: * * *) so rises the Worshipful Master in the East to open and govern the Lodge; setting the Craft at work, giving them proper instruction for their labor.	45
	WM: Brother Secretary.		
	Sec: (S) Worshipful Master.		
50	WM: Your duty?	WM: Brother Senior Warden, it is my order that _____ Lodge No. ____ be now opened on the First Degree of Freemasonry for work and instruction. This communicate to the Junior Warden in the South, and he to the Brethren present, that having due notice thereof, they may govern themselves accordingly.	50
55	Sec: To observe the proceedings of the Lodge, make a full record of all that is proper to be written; to receive all moneys due the Lodge and pay it to the Treasurer, taking his receipt therefore; and to perform such other duties as are prescribed by the Constitution of the Grand Lodge.		55

- 1 SW: Brother Junior Warden.
- JW: Brother Senior Warden.
- 5 SW: It is the order of the Worshipful Master that \_\_\_\_\_ Lodge No. \_\_\_ be now opened on the First Degree of Freemasonry for work and instruction. This communicate to the Brethren present, that having due notice thereof. They may govern themselves accordingly. 5
- 10 JW: Brethren; it is the order of the Worshipful Master, communicated to me through the Senior Warden in the West, that \_\_\_\_\_ Lodge No. \_\_\_ be now opened on the First Degree of Freemasonry for work and instruction. I communicate the same to you, that having due notice thereof, you may govern yourselves accordingly.
- 15 WM: Brethren; attend to giving the signs; observe the East. 15
- WM \*
- 25 SW \*
- JW \*
- WM: Brethren, give your attention to the Chaplain.
- 30 Chap: 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 will 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 or 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.
- 35 (ALL) So mote it be. 35
- WM: Brother Senior Deacon.
- SD: (S) Worshipful Master.
- 50 WM: Attend at the Altar and display the Three Great Lights in Masonry.
- WM: "Behold, how good and how pleasant it is for Brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." 5
- WM: In the name of God and the Holy Saints John, I now declare \_\_\_\_\_ Lodge No. \_\_\_ duly opened and in order for business; at the same time strictly forbidding any un-Masonic conduct whereby the harmony of the same might be disturbed. 10
- WM: Brother Junior Deacon.
- JD: (S) Worshipful Master.
- WM: Inform the Tyler. 15
- JD: \* \* \* Brother Tyler, I am directed to inform you that the Lodge is now opened on the Entered Apprentice Degree. Take due notice thereof and tyle accordingly. 20
- JD: \* \* \*
- Tyl: \* \* \*
- 25 WM: Brother Senior Deacon. 25
- SD: (S) Worshipful Master.
- WM: Present the flag of our country at the Altar. 30
- WM Brethren, you will join with me in the pledge of allegiance to the Flag of our Country.
- (All join with the Pledge of Allegiance) 35
- WM: \*
- WM: If there are present any Present or Past Grand Officers, Present or Past Masters, they are cordially and fraternally invited to a seat in the East. 40
- ENTERED APPRENTICE DEGREE:** 45
- WM: \*. Brethren; Mr. \_\_\_\_\_ Is in waiting for the First Degree of Freemasonry, he having been duly accepted. If there is no objection, I shall confer this degree upon him. 50
- WM: There being none, I will proceed.
- WM: \*. Brother Stewards. 55
- SS: (S) Worshipful Master.

1 WM: How should a candidate be prepared for the First Degree of Freemasonry?

and voluntarily offer yourself a candidate for the 1 mysteries of Freemasonry?

5 SS: By being divested of all metallic substances, neither naked nor clothed, barefoot nor shod, left knee and breast bare, hood-winked, and with a cable-tow about his neck.

(Candidate answers.)

5 Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Freemasonry by a favorable opinion conceived of the institution, a desire for knowledge, and a sincere wish of being serviceable to your fellow-creatures?

10 WM: Repair to the preparation room where Mr. \_\_\_\_\_ is in waiting. When thus prepared, cause him to make the usual alarm at the inner door. Brother Secretary, accompany them.

(Candidate answers.)

(In the preparation room)

15 Sec: Mr. \_\_\_\_\_, somewhat of your motives in applying for admission into our ancient and honorable Fraternity we have learned from the declaration, over your signature, contained in your petition; but in order that you may not be misled as to the character or the purpose of the ceremonies in which you are about to engage, the Lodge addresses to you these preliminary words of advice.

15 Do you seriously declare, upon your honor, that you will cheerfully conform to all the ancient usages and established customs of the Fraternity?

(Candidate answers. The Secretary re-enters the Lodge.)

20  
25  
30  
35  
40  
45  
50  
55  
Freemasonry is far removed from all that is trivial, selfish and ungodly. Its structure is built upon the everlasting foundation of the God-given law - the Brotherhood of Man, in the family whose Father is God. Our ancient and honorable Fraternity welcomes to its doors and admits to its privileges worthy men of all creeds and of every race, but insists that all men shall stand upon an exact equality, and receive its instructions in a spirit of due humility, emphasizing in demeanor, in conduct, in ceremony and in language the helpless, groping nature of man at his birth and his need of reliance upon Divine guidance through all the transactions of life. You will here be taught to divest your mind and conscience of all the vices and superfluities of life, and the Lodge into which you are now to be admitted expects you to divest yourself of all those worldly distinctions and equipments which are not in keeping with the humble, reverent and childlike attitude it is now your duty to assume, as all have done who have gone this way before you.

20 Sec: (S) Worshipful Master.

WM: Brother Secretary.

25 Sec: The candidate has answered the usual questions in the affirmative.

(There is now a waiting period, giving time for preparation of the candidate(s) in the proper attire)

Cand: \*\*\*.

35 SD: (S) Worshipful Master.

WM: Brother Senior Deacon.

SD: There is an alarm at the inner door.

40 WM: Attend to the alarm and ascertain the cause.

SD: \* \* \*. Who comes here?

45 SS: Mr. \_\_\_\_\_, a poor blind candidate who is desirous of having and receiving a part in the rights, lights, and benefits of this Worshipful Lodge of Free and Accepted Masons, erected to God and dedicated to the memory of the Holy Saints John, as all Brethren and Fellows have done who have gone this way before him.

50 Every candidate, previous to his reception, is required to give his free and full assent to the following interrogatories, in a room adjacent to the Lodge.

50 SD: Mr. \_\_\_\_\_, is this an act of your own free will and accord?

55 Do you seriously declare, upon your honor, that unbiased by the improper solicitation of friend, and uninfluenced by mercenary motives, you freely

55 Cand: It is.

SD: Brother Stewards, is he worthy and well qualified?

- 1 SS: He is. lodge room) Mr. \_\_\_\_\_, I am commanded to 1  
 receive you on the point of a sharp instrument,  
 SD: Duly and truly prepared? piercing your naked left breast, which is to teach  
 you that as this is an instrument of torture to the  
 5 SS: He is. flesh, so should the recollection thereof be to your 5  
 mind and conscience, should you ever reveal the  
 SD: By what further right does he expect to obtain secrets of Freemasonry unlawfully.
- 10 SS: Being a man, free born, of lawful age, and well SD: (Steps to left side of Cand and takes him by the  
 recommended. arm, forearm horizontal, forming the angle of a 10  
 square): Mr. \_\_\_\_\_, as no man should ever enter  
 SD: Since the candidate is in possession of these upon any great and important undertaking without  
 first invoking the aid of Deity, you will be conducted  
 15 SD: 15  
 Worshipful Master can be informed of his request, and his answer returned.
- SD: \*\*\*. Worshipful Master.
- 20 WM: Brother Senior Deacon. WM: \*\*\*  
 (All stand; WM is escorted to the center of the lodge,  
 stopping in front of candidate) 20
- SD: There is without, Mr. \_\_\_\_\_, a poor blind candidate, Vouchsafe Thine aid, Almighty Father of the  
 Universe, to this our present convention; and grant  
 25 SD: 25  
 who is desirous of having and receiving a part in the rights, lights, and benefits of this Worshipful Lodge of Free and Accepted Masons, erected to God and dedicated to the memory of the Holy Saints John, as all Brethren and Fellows have done who have gone this way before him.
- 30 WM: Is it an act of his own free will and accord? SD: Amen. 30
- SD: It is. (ALL) So mote it be.
- WM: Is he worthy and well qualified? WM: Mr. \_\_\_\_\_, in whom do you put your trust? 35
- 35 SD: He is. (Cand answers without prompting) 35
- WM: Duly and truly prepared? (accepted response: "In God")
- 40 SD: He is. WM: Your trust being in God, your faith is well founded. 40
- WM: By what further right does he expect to obtain (WM grasps Cand as a firm handshake, assisting him  
 up)
- 45 SD: Being a man, free born, of lawful age, and well Rise, follow your conductor, and fear no danger. 45  
 recommended.
- WM: Since the candidate is in possession of all these (WM returns to the east and raps the gavel for all to be  
 seated)
- 50 SD: 50  
 necessary qualifications, let him enter this Worshipful Lodge, in the name of God, and be received in due and ancient form.
- SD: \*\*\*. Let him enter this Worshipful Lodge, in the name of God, and be received in due and ancient form. 55
- 55 SD: (Stops Cand immediately upon his entering the SW: \* 55

1 Chap: "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion:"

5

WM: \*

10 Chap: "For there the Lord commanded the blessing, even life for evermore."

SD: \*\*\*

15 JW: \*. Who comes here?

SD: Mr. \_\_\_\_\_, a poor blind candidate, who is desirous of having and receiving a part in the rights, lights, and benefits of this Worshipful Lodge of Free and Accepted Masons, erected to God and dedicated to the memory of the Holy Saints John, as all Brethren and Fellows have done who have gone this way before him.

20

JW: Mr. \_\_\_\_\_, is this an act of your own free will and accord?

25

Cand: It is.

30 JW: Brother Senior Deacon, is he worthy and well qualified?

SD: He is.

35 JW: Duly and truly prepared?

SD: He is.

40 JW: By what further right does he expect to obtain this important privilege?

SD: Being a man, free born, of lawful age, and well recommended.

45 JW: Since the candidate is in possession of all these necessary qualifications, conduct him to the Senior warden in the West for his examination.

SD: \*\*\*.

50 SW: \*. Who comes here?

SDS: Mr. \_\_\_\_\_, a poor blind candidate, who is desirous of having and receiving a part in the rights, lights, and benefits of this Worshipful Lodge of Free and Accepted Masons, erected to God and dedicated to the memory of the Holy Saints John, as all Brethren and Fellows have done who have gone

this way before him.

SW: Mr. \_\_\_\_\_, is this an act of your own free will and accord?

Cand: It is.

SW: Brother Senior Deacon, is he worthy and well qualified?

SD: He is.

SW: Duly and truly prepared?

SD: He is.

SW: By what further right does he expect to obtain this important privilege?

SD: Being a man, free born, of lawful age, and well recommended.

SW: Since the candidate is in possession of all these necessary qualifications, conduct him to the Worshipful Master in the East for his examination.

SD: \*\*\*.

WM: \*. Who comes here?

SD: Mr. \_\_\_\_\_, a poor blind candidate, who is desirous of having and receiving a part in the rights, lights, and benefits of this Worshipful Lodge of Free and Accepted Masons, erected to God and dedicated to the memory of the Holy Saints John, as all Brethren and Fellows have done who have gone this way before him.

WM: Mr. \_\_\_\_\_, is this an act of your own free will and accord?

Cand: It is.

WM: Brother Senior Deacon, is he worthy and well qualified?

SD: He is.

WM: Duly and truly prepared?

SD: He is.

WM: By what further right does he expect to obtain this important privilege?

SD: Being a man, free born, of lawful age, and well recommended.



- 1 WM: Whence came you, and whither are you traveling? WM: Mr. \_\_\_\_\_, if you are still willing to take the 1  
SD: From the West, traveling East. Obligation, say "I", pronounce your name in full,  
and repeat after me.
- 5 WM: Why did you leave the West and travel East? Cand: I, \_\_\_\_\_,(candidate then repeats the 5  
SD: In Search of Light in Masonry. obligation as ministered to him by the WM) of my  
own free will and accord, in the presence of  
10 WM: Since the candidate is in possession of all these Almighty God and this Worshipful Lodge of Free  
10 necessary qualifications, and in search of Light and Accepted Masons, erected to God and  
in Masonry, reconduct him to the Senior Warden dedicated to the memory of the Holy Saints of  
in the West, who will teach him how to approach Jerusalem, do hereby and hereon, solemnly and  
the East in due and ancient form. sincerely promise and swear, that I will always  
15 SD: Brother Senior Warden. hele, forever conceal, and never reveal any of the  
15 SW: Brother Senior Deacon. mysteries of Freemasonry, which I have received,  
am about to receive, or may be hereafter  
20 SD: It is the order of the Worshipful Master that you instructed in, to any person unless it shall be to a  
20 teach this candidate how to approach to East in worthy Brother Entered Apprentice, or within the  
due and ancient form. body of a just and duly constituted Lodge of such;  
and not unto him or them whom I shall hear so to  
25 SW: Cause the candidate to face the East. be, but unto him or them only whom I shall find so  
to be after due trial, strict examination, or lawful  
Masonic information.
- 25 ??? Mr. \_\_\_\_\_, advance on your left foot, bringing the Furthermore: I do promise and swear that I will 25  
heel of your right into the hollow of your left, not write, indite, print, paint, stamp, stain, hue,  
thereby forming the angle of a square. cut, carve, mark or engrave the same upon  
anything movable or immovable, whereby or  
30 SW: (S) Worshipful Master. whereon the least word, syllable, letter, or  
30 WM: Brother Senior Warden. character may become legible or intelligible to  
myself or another, whereby the secrets of  
35 SW: The candidate is in order. Freemasonry may be unlawfully obtained through  
my unworthiness.
- 35 WM: Mr. \_\_\_\_\_, before you can proceed further in To all of which I do solemnly and sincerely promise 35  
Freemasonry, it will be necessary for you to take and swear, without any hesitation, mental  
an Obligation appertaining to this degree. It reservation, or secret evasion of mind in me  
40 becomes my duty as well as pleasure to inform whatsoever; binding myself under no less a  
40 you that there is nothing contained in the Obligation penalty than that of having my throat cut across,  
that conflicts with the duties you owe to God, my tongue torn out, and with my body buried in  
your country, your neighbor, your family, or yourself. the sands of the sea at low-water mark, where  
45 With this assurance on my part, are you willing the tide ebbs and flows twice in twenty-four hours,  
to take the Obligation? should I ever knowingly or willfully violate this, my  
solemn Obligation of an Entered Apprentice. So  
45 Cand: I am. help me God and make me steadfast to keep and  
45 perform the same.
- WM: Then advance to the Sacred Altar of Freemasonry. WM: In token of your sincerity, kiss the Holy Bible on  
There kneel on your naked left knee; your right which your hand rests. 50  
50 forming the angle of a square; your left hand WM: Brother Senior Deacon, remove the cable-tow.  
supporting, and your right resting on the Holy  
Bible, Square and Compasses.
- SD: (S) Worshipful Master, the candidate is in due WM: My Brother, in your present situation, who do you  
form. most desire? 55  
55 WM: \*\*\*. Cand: Light in Masonry (prompted by Senior Deacon)

1 WM: Brethren, stretch forth your hands and assist me in bringing this newly made Brother to true Masonic Light.

5 WM: In the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, "Let there be light!" and there was light. In humble commemoration of that august event, I now say Masonically, let there be Light.

(All clap there hands one time, in unison, as the Senior Deacon removes the hoodwink.)

15 WM: My Brother, on being brought to Light in Freemasonry, you first behold the Three Great Lights, by aid of the representatives of the Three Lesser. The Three Great Lights in Masonry are the Holy Bible, Square and Compasses, and are thus explained: The Holy Bible is given us as the rule and guide for our faith and practice, the Square to square our actions, and the Compasses to circumscribe our desires and keep our passions in due bounds with all mankind, especially the Brethren.

(Bible Lecture)

30 I particularly direct your attention to the Great Light in Masonry, the Holy Bible. Howsoever men differ in creed or theology, all good men are agreed that within the covers of the Holy Bible are found those principles of morality which lay the foundation upon which to build a righteous life. 35 Freemasonry therefore opens this Book upon its Altars, with the command to each of its votaries that he diligently study therein to learn the way to everlasting life. Adopting no particular creed, forbidding sectarian discussion within its Lodgerooms, encouraging each to be steadfast in the faith of his acceptance, Freemasonry takes all good men by the hand, and leading them to its Altars, points to the open Bible thereon, and urges upon each that he faithfully direct his steps through life by the Light he there shall find, and as he there shall find it.

50 If from our sacred altars the atheist, the infidel, the irreligious man, or the libertine should ever be able to wrest this Book of Sacred Laws, and thus remove, or even obscure, the greatest Light in Masonry - that Light which has for centuries been the rule and guide of Freemasons - then could we no longer claim for ourselves the great rank and title of Free and Accepted Masons; but so long as that Sacred Light shines upon our altars, so long as it illuminates the pathway of the Craftsmen

by the golden rays of truth, so long and no longer can Freemasonry live and shed its beneficent influence upon mankind. Guard then, that Book of sacred and immutable law as you would guard your very life. Defend it as you would the flag of your country. Live according to its divine teachings, with its everlasting assurance of a blessed immortality.

WM: The Three Lesser Lights are the Sun, Moon, and Master of the Lodge, and are thus explained: as the Sun rules the day and the Moon governs the night, so should the Worshipful Master, with equal regularity, rule and govern the lodge. They are represented by three burning tapirs placed in a triangular fashion within the Lodge.

WM: \*

WM: You now observe me as Worshipful Master of this Lodge, approaching you from the East, upon the square, under the due-guard and sign of an Entered Apprentice. My Brother, an Entered Apprentice advances on his left foot, bringing the heel of his right into the hollow of his left, thereby forming the angle of a square. This is the due-guard, and alludes to the position of your hands while taking the Obligation; this is the sign, and alludes to the penalty of the Obligation. This due-guard and sign are always to be given as a salutation to the Worshipful Master, also on entering or retiring from an Entered Apprentices Lodge. I now present my right hand in token of friendship and brotherly love, and will invest you with the grip and word. As you are uninstructed, he who has hitherto answered for you, will do so at this time.

WM: Brother Senior Deacon.

SD: Worshipful Master.

WM: I hele.

SD: I conceal.

WM: What do you conceal?

SD: All the secrets of a Mason in Masonry, to which this token alludes.

WM: What is that?

SD: A grip.

WM: Of what?

1	SD: Of an Entered Apprentice.	SD: I have.	1
	WM: Has it a name?	JW: Has that an allusion?	
5	SD: It has.	SD: It has; to the penalty of the Obligation.	5
	WM: Will you give it to me?	JW: What is a token?	
	SD: I did not so receive, neither will I so impart it.	SD: A certain friendly or brotherly grip, whereby one	
10	WM: How will you dispose of it?	Mason may know another in the dark as in the 10	10
	SD: Letter or halve it.	light.	
		JW: Advance and give me a token. What is that?	
15	WM: Letter it and begin.	SD: A grip.	15
	SD: You begin.	JW: Of what?	
	WM: Begin You.	SD: Of an Entered Apprentice.	
20	SD: A;	JW: Has it a name?	20
	WM: B;	SD: It has.	
25	SD: O;	JW: Will you give it to me?	25
	WM: Z.	SD: I did not so receive it, neither will I so impart it.	
	WM: Boaz, my Brother, is the name of this grip, and	JW: How will you dispose of it?	
30	should always be given in the customary manner,	SD: Letter or halve it.	30
	by lettering or halving. When lettering, always	JW: Letter it and begin.	
	commence with the letter, "A". Rise, salute the	SD: You begin.	
35	Junior and Senior Wardens and satisfy them that	JW: Begin you.	35
	you are in possession of the step, due-guard, sign,		
	grip and word of an Entered Apprentice.		
	SD: ***.		
	JW: *. Who comes here?	Cand: A.;	
40	SD: A duly initiated Entered Apprentice.	JW: B:	40
	JW: How may I know him to be such?	Cand: O;	
45	SD: By certain signs and a token.	JW: Z.	45
	JW: What are signs?	(Cand is prompted by Senior Deacon as necessary)	
	SD: Right angles, horizontals, and perpendiculars.	Cand: Boaz.	
50	JW: Advance a sign. Has that an allusion?	JW: The word is right, I am satisfied	50
	SD: It has; to the position of my hands while taking	SD: ***.	
	the Obligation.		
55	JW: Have you a further sign?	SW: *. Who comes here?	55
		SD: A duly initiated Entered Apprentice.	

1	SW: How may I know him to be such?	Cand: O;	1
	SD: By certain signs and a token.	SW: Z	
5	SW: What are signs?	(Cand is prompted by Senior Deacon as necessary)	5
	SD: Right angles, horizontals, and perpendiculars.	Cand: Boaz.	
10	SW: Advance a sign. Has that an allusion?	SW: The word is right, I am satisfied. Conduct the Brother to the Worshipful Master in the East.	10
	SD: It has; to the position of my hands while taking the Obligation.	WM: *.	
15	SW: Have you a further sign?	(Apron Lecture)	15
	SD: I have.	My Brother, I now present you this lambskin or white leather apron. It is an emblem of innocence and the badge of a Mason - the distinguished badge of a Mason.	
	SW: Has that an allusion?		
20	SD: It has; to the penalty of the Obligation.		20
	SW: What is a token?	It may be that, in the coming years, upon your head may rest the laurel wreaths of victory; pendent from your breast may hang jewels fit to grace the diadem of an Easter potentate; nay, more than these, with light added to the coming light, your ambitious feet may tread round after round of the ladder that leads to fame in our mystic circle, and even the purple of the Fraternity may rest upon your honored shoulders; but never again from mortal hands, never again until your enfranchised spirit shall have passed upward and inward through the pearly gates, shall any honor so distinguished, so emblematical of purity and all	25
25	SD: A certain friendly or brotherly grip, whereby one Mason may know another in the dark as in the light.		25
	SW: Advance and give me a token. What is that?		
30	SD: A grip.		30
	SW: Of what?		
35	SD: Of an Entered Apprentice.		35
	SW: Has it a name?		
	SD: It has.	(Done) It is yours; yours to wear throughout an honorable life, and at your death to be deposited upon the coffin which shall enclose your lifeless remains, and with them laid beneath the clods of the valley. Let its pure and spotless surface be to you an everpresent reminder of a purity of life and rectitude of conduct," a never ending argument for nobler deeds, for higher thoughts, for greater achievements. And when at last your weary feet shall have come to the end of life's toilsome journey, and from your nerveless grasp shall drop forever the working tools of life, may the record of your life and actions be as pure and spotless as this fair emblem which I place within your hands tonight; and when your trembling soul shall stand naked and alone before the Great White Throne, there to receive judgment for the deeds done while here in the body, may it be your portion to hear from Him who sitteth as the Judge Supreme the welcome words: "Well done, thou good and faithful servant! Thou hast been faithful over a few	40
40	SW: Will you give it to me?		40
	SD: I did not so receive it, neither will I so impart it.		
45	SW: How will do dispose of it?		45
	SD: Letter or halve it.		
	SW: Letter it and begin.		
50	SD: You begin.		50
	SW: Begin you.		
55	Cand: A;		55
	SW: B;		

1 things; I will make thee ruler over many things!  
Enter thou into the joy of Thy Lord.”

5 WM: Carry it to the Senior Warden in the West, who  
will teach you how to wear it as an Entered  
Apprentice.

SD: Brother Senior Warden.

10 SW: Brother Senior Deacon.

SD: It is the order of the Worshipful Master that you  
teach this Brother how to wear his apron as an  
Entered Apprentice.

15 SW: Cause the Brother to face the East. My Brother,  
at the building of King Solomon’s Temple the  
different bands of workmen were distinguished by  
the manner in which they wore their aprons.  
20 Entered Apprentices wore them with the flap turned  
up to prevent soiling the clothing; Masonically, to  
prevent daubing with untempered mortar. Thus  
wear yours until further advanced.

25 SD: Worshipful Master, your order has been obeyed.

WM: My Brother, agreeably to an ancient custom  
adopted in every regular and well governed Lodge,  
it becomes my duty at this time to demand of  
30 you some metallic substance; not so much on  
account of its intrinsic value, as that it may be  
deposited in the archives of the Lodge, as a  
memorial that you were at this time and place  
made a Mason. Any metallic substance you may  
35 have, the Secretary will be pleased to receive.

Cand: \_\_\_\_\_ (of course, he has nothing)

40 WM: Nothing, not even a penny, to commemorate one  
of the most important events of your life? My  
Brother, this is to teach you that should you ever  
meet a member of the human family, especially a  
Brother Mason, in a like destitute situation, it  
would be your duty to contribute to his relief as  
45 liberally as his necessities might require, and your  
ability permits.

WM: As you are now clothed as an Entered Apprentice  
I present you, emblematically, the working tools  
50 which are the Twenty-four Inch Gauge and the  
Common Gavel, and are thus explained.

55 The Twenty-four Inch Gauge is an instrument used  
by operative masons to measure and lay out their  
work; but we, as 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 1  
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 5  
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; 10  
but we as 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 - 15  
that house not made with hands - eternal in the  
Heavens.

WM: Brother Senior Deacon, conduct the Brother to  
the Northeast corner of the Lodge. 20

WM: My Brother, you there stand an upright man and  
Mason, and I give it you strictly in charge ever to  
walk and act as such before God and man. I also  
25 present you with a new name, which is Caution.  
It is to teach you to be cautious over all your words  
and actions, especially on the subject of  
Freemasonry when in the presence of its enemies.

WM: Brother Senior Deacon, re-conduct the Brother to 30  
the place whence he came, invest him with that  
of which he has been divested, and return him to  
the Lodge for further instruction.

WM: My Brother, salute as you have been instructed. 35

WM: \*. Brother Junior Warden.

JW: (S) Worshipful Master. 40

WM: Call the Craft from labor to refreshment, to resume  
labor at the sound of the gavel in the East.

JW: \*\*\*. 45

JW: Brethren; it is the order of the Worshipful Master  
that you be now called from labor to refreshment,  
to resume labor at the sound of the gavel in the  
East. 50

JW: \*. 55

1 ENTERED APPRENTICE LECTURE

WM: \*

5 (The lecture is given by the WM or a designee of his choosing)

10 The forms and ceremonies of your initiation may have seemed to you light and frivolous, if not absolutely unmeaning; yet, it may with truth be said of Masonry that all its forms and ceremonies have emblematical meaning, and those through which you have just passed will now be explained to you.

15 You were first prepared to be made a Mason in your heart; next, in a room adjoining the body of a just and duly constituted Lodge of Free and Accepted Masons.

20 You were prepared by being divested of all metallic substances, neither naked nor clothed, barefoot nor shod, left knee and breast bare, hood-winked, and with a cable-tow about your neck, in which condition you were conducted to a door of the Lodge and caused to give three distinct knocks, which were answered by three within.

25 You were divested of all metallic substances for two reasons; first, that you might carry nothing offensive or defensive into the Lodge: second, at the building of King Solomon's Temple, there was not heard the sound of axe, hammer, or any metal tool. The question naturally arises, how could so stupendous an edifice have been erected without the sound of axe, hammer, or metal tool?

30 The stones were hewn, squared, and numbered in the quarries where raised; the timbers felled and prepared in the forests of Lebanon, conveyed by sea in floats to Joppa, and thence by land to Jerusalem, where they were set up by the aid of wooden instruments prepared for that purpose; and when the building was completed, every part thereof fitted with such exact nicety that it resembled more the handiwork of the Supreme Architect of the Universe than that of human hands.

35 You were neither naked nor clothed because Masonry regards no man on account of his worldly wealth or honors. It is the internal and not the external qualifications that recommend a man to Masonry.

55 You were neither barefoot nor shod, agreeably to an ancient Israelitish custom adopted among

Masons. We read in the book of Ruth concerning their manner of changing and redeeming, that, "to confirm all things, a man plucked off his shoe and gave it to his neighbor." That was testimony in Israel. This therefore we do, testifying thereby in the strongest manner possible the sincerity of our intentions in the work in which we are engaged.

10 You were hood-winked and with a cable-tow about your neck for three reasons; first, that your heart might conceive before your eyes beheld the beauties of Freemasonry; second, that as you were in darkness, it was to teach you to keep the whole world so respecting the secrets of Freemasonry, except to such as were justly entitled to receive the same as you were about to become; and third, had you not conformed to the ceremony of your initiation, thereby rendering yourself unworthy to be taken by the hand as a Mason, you might, by aid of the cable-tow, have been led out of the Lodge without having beheld even the form thereof.

15 You were caused to give three distinct knocks to alarm the Lodge and inform the Worshipful Master that a poor blind candidate craved admission. The three knocks allude to a certain portion of the Scriptures which reads: "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

20 You found your circumstances in Masonry at that time verified by that passage as follows; you asked the recommendation of a friend to be made a Mason; through his recommendation you sought initiation; you knocked, and the door of Freemasonry was opened unto you.

25 You were received on the point of a sharp instrument piercing your naked left breast, to teach you that as it was an instrument of torture to the flesh, so should the recollection thereof be to your mind and conscience should you ever reveal the secrets of Freemasonry unlawfully.

30 You were conducted to the center of the Lodge and caused to kneel for the benefit of prayer, for before entering upon any great or important undertaking, we ought always to invoke the aid of Deity.

35 You were asked in whom you put your trust, agreeably to our ancient laws, as no atheist can be made a Mason; it was therefore necessary that you express a belief in Deity, otherwise no obligation would have been regarded as binding.

1 You were taken by the right hand, ordered to rise, follow your conductor and fear no danger, for as your were in darkness and could neither foresee nor avoid danger, it was to teach you that you were in the hands of faithful friends, in whose fidelity you might with safety confide.

10 You were conducted once regularly around the Lodge that the Worshipful Master, Wardens and Brethren might see that you were duly and truly prepared.

15 You were caused to meet with several obstructions on your passage around the Lodge, because this and every regular and well governed Lodge is or ought to be a correct representation of the ground floor of King Solomon's Temple, which had guards placed at the south, west and east gates to prevent any from passing or re-passing except such as were duly qualified and had permission from King Solomon; it was therefore necessary that you meet with these several obstacles and at each of those stations be duly examined.

25 You were caused to kneel on your naked left knee and not your right or both, because the left side has ever been deemed the weaker part of the human body; it was therefore to teach you that you were taking upon yourself the weaker part of Masonry, it being that of the Entered Apprentice only.

35 Your right hand and not your left or both, rested on the Holy Bible, Square and Compasses, because the right hand, by our ancient Brethren, was deemed the sign of fidelity. The ancients worshipped a deity named Fides, sometimes represented by two right hands joined, at others by two human figures holding each other by the right hand. The right, therefore was used in this great and important undertaking, testifying thereby in the strongest manner possible the fidelity of our purpose in the work in which we are engaged.

45 You were presented with a lambskin or white leather apron, because the lamb, in all ages has been deemed an emblem of innocence. The lambskin is therefore to remind you of that purity of life and rectitude of conduct which is so essentially necessary to your gaining admission to that Celestial Lodge above, where the Supreme Architect of the Universe presides.

55 A demand was made of you for some metallic substance, to teach you that should you ever meet a member of the human family, especially a Brother Mason, in a like destitute situation, it

would be your duty to contribute to his relief as liberally as his necessities might require and your ability permits.

5 You were placed in the north-east corner of the Lodge, because in the erection of all public buildings, especially those of Masonic form, the first stone is, or ought to be placed in the north-east corner; you were therefore placed in the north-east corner of the Lodge to receive your first instruction, whereon to build your moral and Masonic edifice.

15 This brings us to the third and last section of the degree, which explains the manner of constituting and the proper authority for holding a Lodge. Here also, we learn where Lodges were anciently held; their Form, Support, Covering, Furniture, Ornaments, Lights and Jewels; how situated, and to whom dedicated, as well in former times as at present.

25 You are taught, by the aid of impressive symbols, to discharge with propriety the duties that devolve upon you as a man and Mason. The word Lodge is analogous to that of church, referring not so much to the place of meeting as to the persons assembled. A lodge may therefore at this time be defined as a certain number of Free and Accepted Masons, duly assembled, furnished with the Holy Bible, the Square and the Compasses, together with a Charter, or Dispensation, from some Grand Body of competent jurisdiction empowering it to work.

35 The Holy Bible, Square and Compasses have been partially explained to you; the Charter has not. This is the one in possession of this Lodge. The Grand Lodge of Free and Accepted Masons of the State of Nevada was pleased to grant this Charter to \_\_\_\_\_ Lodge No. \_\_\_\_\_. It empowers us to confer the three degrees of Masonry, which powers we are this evening partially exercising. It is signed by the Grand Officers, with the seal of the Grand Lodge attached, and contains all the necessary instructions for retaining the same.

50 Our ancient Brethren held their Lodges on high hills or in low vales, the better to observe the approach of cowans and eavesdroppers, ascending or descending.

55 Lodge meetings at the present day are usually held in upper chambers - probably for the security which such places afford. This custom may have had its origin in a practice observed by the ancient

1 Jews of building their temples, schools and  
synagogues on high hills, a practice which seems  
to have met the approbation of the Almighty, who  
said unto the Prophet Ezekiel, "Upon the top of  
5 the mountain, the whole limit thereof round about  
shall be most holy."

The form of a Lodge is oblong. In length from  
east to west, in breadth between north and south,  
10 as high as heaven, and as deep as from the  
surface to the centre. A Lodge is said to be thus  
extensive to denote the universality of  
Freemasonry, and teaches that a Mason's charity  
should be equally extensive.

15 A Lodge is supported by three great pillars,  
denominated Wisdom, Strength and Beauty;  
because there should be wisdom to contrive,  
strength to support, and beauty to adorn all great  
and important undertakings. They are represented  
20 by the three principal officers of the Lodge; the  
pillar Wisdom by the Worshipful Master in the  
East, who is presumed to have wisdom to open  
and govern the Lodge; the pillar Strength by the  
Senior Warden in the West, whose duty it is to  
25 assist the Worshipful Master in the discharge of  
his arduous labors; and the pillar Beauty, by the  
Junior Warden in the South, whose duty it is to  
call the Craft from labor to refreshment, superintend  
30 them during the hours thereof, carefully to observe  
that the means of refreshment are not perverted  
to intemperance or excess, and see that they  
return to their labor in due season, that the  
Worshipful Master may receive honor, and they  
35 pleasure and profit thereby.

The covering of a Lodge is no less than the clouded  
canopy, or starry decked heaven, where all good  
Masons hope at last to arrive by the aid of that  
40 ladder which Jacob in his vision saw extended  
from earth to heaven, the principal rounds of which  
are denominated Faith, Hope and Charity, which  
admonish us to have Faith in God, Hope in  
Immortality, and Charity to all mankind. The  
45 greatest of these is Charity; for our Faith may be  
lost in sight, Hope ends in fruition, but Charity  
extends beyond the grave, through the boundless  
realms of eternity.

50 Every regular and well governed Lodge is furnished  
with the Holy Bible, the Square, and the  
Compasses, together with a Charter or  
Dispensation. The Holy Bible is dedicated to the  
service of God, because it is the inestimable gift  
55 of God to man, and on it we obligate our newly  
made Brethren. The Square to the Master,  
because it is the proper Masonic emblem of his

office, and the Compasses to the Craft, because, 1  
by a due attention to their use, they are taught to  
circumscribe their desires and keep their passions  
in due bounds with all mankind, especially the 5  
Brethren. The Ornaments of a Lodge are the  
Mosaic Pavement, the Indented Tessel, and the  
Blazing Star. The Mosaic Pavement is a  
representation of the ground floor of King  
Solomon's Temple; the Indented Tessel, of that 10  
beautiful tessellated border or skirting which  
surrounded it. The Mosaic Pavement is  
emblematical of human life, checkered with good  
and evil; the Indented Tessel, or tessellated border,  
of the manifold blessings and comforts which 15  
constantly surround us, and which we hope to  
enjoy by a firm reliance on Divine Providence,  
which is hieroglyphically represented by the  
Blazing Star in the centre.

A Lodge has Three Symbolic Lights, situated 20  
East, West and South. There is none in the North,  
because King Solomon's Temple was situated so  
far north of the ecliptic that the sun, even at  
meridian, did not dart its rays into the  
northernmost parts thereof. The North, therefore, 25  
we Masonically term a place of darkness.

A Lodge has six Jewels - three movable and three  
immovable. The Immovable Jewels are the Square, 30  
the Level and the Plumb. They are so termed  
because they are appropriated to particular parts  
of the Lodge, where alone they should be found -  
the Square to the East, the Level to the West and  
the Plumb to the South. Although the Brethren  
occupying those stations may from time to time 35  
be changed, still the Jewels will always be found  
in their respective stations in the Lodge.

The Movable Jewels are the Rough Ashlar, the  
Perfect Ashlar, and the Trestle-board. The Rough 40  
Ashlar is a stone in its rude and natural state, as  
taken from the quarry; the Perfect Ashlar, one  
prepared by the workmen, to be adjusted by the  
working tools of a Fellow Craft; and the Trestle-  
board is for the master workman to draw his 45  
designs upon.

By the Rough Ashlar we are reminded of our rude  
and imperfect state by nature; by the Perfect  
Ashlar, of that state of perfection at which we hope 50  
to arrive by aid of a virtuous education, our own  
endeavors and the blessing of Deity; and as the  
operative workman erects his temporal building  
in accordance with the designs laid down upon  
the Trestle-board by the master workman, so 55  
should we, both operative and speculative,  
endeavor to erect our spiritual building in



1 accordance with the designs laid down by the  
Supreme Architect of the Universe in the Great  
Book of Nature and Revelation, which is our  
spiritual, moral and Masonic Trestle-board.  
5 Lodges are situated due east and west, because  
King Solomon's Temple was so situated. Moses,  
by divine command, after having conducted the  
Children of Israel out of the land of Egypt, from  
the house of bondage, through the Red Sea and  
10 into the wilderness, erected a Tabernacle to God,  
which he situated due east and west, to  
commemorate that miraculous east wind which  
wrought their mighty deliverance. King Solomon's  
Temple is said to have been a representation of  
15 that Tabernacle.

Lodges were anciently dedicated to King Solomon,  
as he is said to have been our first Most Excellent  
Grand Master; but modern Masons dedicate their  
Lodges to St. John the Baptist and St. John the  
Evangelist, and since their time there is  
20 represented in every regular and well governed  
Lodge a certain point within a circle, the point  
representing the individual Brother, the circle  
representing the boundary line of his duty to God  
and man, beyond which he is never to suffer his  
25 passions, prejudices or interests to betray him  
on any occasion. This circle is embordered by  
two perpendicular parallel lines, representing St.  
John the Baptist and St. John the Evangelist, and  
upon the vertex rests the book of Holy Scriptures,  
30 which points out the whole duty of man.

35 In going around this circle we necessarily touch  
upon these lines as well as upon the Holy  
Scriptures, and while a Mason keeps himself thus  
circumscribed, it is impossible that he should  
materially err.

40 The principal tenets of our profession are three-  
fold, including the inculcation and practice of those  
truly commendable virtues, Brotherly Love, Relief  
and Truth.

45 By the exercise of Brotherly Love we are taught  
to regard the whole human race as one family -  
the high, the low, the rich, the poor - who, being  
created by one Almighty Parent, and inhabitants  
of the same planet, ought to aid, support and  
50 protect each other. On this principle Masonry  
unites men of every country, sect and opinion,  
and conciliates true friendship among those who  
might otherwise have remained at a perpetual  
distance.

55 To relieve the distressed is a duty incumbent on  
all men, but particularly on Masons, who are linked

together by an indissoluble chain of sincere 1  
affection. To soothe the unhappy, to sympathize  
with them in their misfortunes, to compassionate  
their miseries, and to restore peace to their  
5 troubled minds is the great aim we have in view.  
On this basis we form our friendships and establish  
our connections.

Truth is a divine attribute and the foundation of  
every virtue. To be good men and true is the first 10  
lesson we are taught in Freemasonry. On this  
theme we contemplate, and by its dictates  
endeavor to regulate our conduct. Hence, while  
influenced by this principle, hypocrisy and deceit  
15 are unknown among us, sincerity and plain-dealing  
distinguish us, and the heart and the tongue join  
in promoting each others welfare and rejoicing in  
each others prosperity. My Brother, in order that  
you may better understand what is to follow, I will  
ask the Senior Deacon a question. 20

WM: Brother Senior Deacon.

SD: Worshipful Master (or else, if the lecture is not  
being delivered by the WM, the name or title of 25  
the actual lecturer.)

WM: How may I know you to be a Mason?

SD: By certain signs, a token, a word, and the perfect 30  
points of my entrance.

(Lecturer resumes):

My Brother, signs, grips, and words have been 35  
particularly explained to you, but the perfect  
points of your entrance have not. They are four,  
the Pectoral, Manual, Guttural and Pedal. They  
represent the four cardinal virtues, Fortitude,  
40 Prudence, Temperance and Justice.

Fortitude is the noble and steady purpose of the  
mind whereby we are enabled to undergo any pain,  
peril or danger, when prudently deemed expedient.  
This virtue is equally distant from rashness and 45  
cowardice, and should be deeply impressed upon  
your mind as a safeguard or security against any  
attempt that may be made, by force or otherwise,  
to extort from you any of those valuable secrets  
with which you have been so solemnly entrusted, 50  
and which was emblematically represented upon  
your first admission into the Lodge, when you were  
received on the point of a sharp instrument piercing  
your naked left breast. This, my Brother, is the  
first perfect point of your entrance, the Pectoral. 55

1 Prudence teaches us to regulate our lives and actions agreeably to the dictates of Reason, and is the habit by which we wisely judge and prudently determine on all things relative to our present as well as our future happiness. This virtue should be your peculiar characteristic, not only for the government of your conduct while in the Lodge, but also when abroad in the world. You should be particularly cautious in all strange or mixed companies, never to let fall the least sign, token or word whereby the secrets of Freemasonry might be obtained ever bearing in mind that solemn moment while kneeling at the Altar of Freemasonry, your left supporting, your right resting on the Holy Bible, Square and Compasses, you solemnly promised to conceal and never reveal the secrets of Freemasonry. This is the second perfect point of your entrance, the Manual.

20 Temperance is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind of the allurements of vice. This virtue should be your constant practice, as you are thereby taught to avoid excess or the contracting of any licentious or vicious habits, the indulgence of which might lead you to disclose some of those valuable secrets which you have promised to conceal and never reveal, and which would consequently subject you to the contempt and detestation of all good Masons, if not to the penalty of your Obligation, that of having your throat cut across, you tongue torn out and with your body buried in the sands of the sea, at low-water mark, where the tide ebbs and flows twice in twenty-four hours. This is the third perfect point of your entrance, the Guttural.

40 Justice is that standard or boundary of right which enables us to render to every man his just due without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society; and as justice in a great measure constitutes the really good man, so should it be your invariable practice never to deviate from the minutest principles thereof; ever remembering that while standing in the north-east corner of the Lodge before the Worshipful Master, you were informed that you there stood an upright man and Mason, and it was given you strictly in charge ever to walk and act as such before God and man. This is the fourth perfect point of your entrance, the Pedal.

55 Entered Apprentices should serve their masters with freedom, fervency and zeal, which are

represented by Chalk, Charcoal, and Clay. 1

There is nothing freer than Chalk, the slightest touch of which leaves a trace; there is nothing more fervent than Charcoal, for to it, when properly ignited, the most obdurate metals will yield; there is nothing more zealous than Clay, our mother Earth, for it alone of all the elements has never proved unfriendly to man. Bodies of water deluge him with rain, oppress him with hail and drown him with inundation; the air rushes in storms and prepares the tempest; the fire lights up the volcano; but the Earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessities of life, she never refuses her accustomed yield, spreading his pathway with flowers and his table with plenty. Though she produces poison, still she supplies the antidote, and returns with interest every good committed to her care; and when at last we are called upon to pass through the "dark valley of the shadow of death", she once more receives us, and piously covers our remains within her bosom, thus admonishing us that as from it we came, so to it we must shortly return.

WM: This, my Brother, concludes the ceremony of your initiation, and if you will rise I will repeat to you the Charge. (Or, if the Charge is not being delivered by the WM, the name or title of the person doing so)

**ENTERED APPRENTICE CHARGE**

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

There are three great duties which as a Mason you are charged to inculcate: ( \* \* \* ), To God, to your neighbor, and to yourself. To God, in never mentioning His name save with that reverential awe which is due from a creature to his Creator;

1 to implore His aid in all your laudable undertakings;  
and to esteem Him as the Chief Good. ( \* ).  
To your neighbor, in acting upon the square and  
in doing unto him as you would that he should do  
5 unto you. And to yourself, in avoiding all  
irregularities and intemperance, which may impair  
your faculties or debase the dignity of your  
profession.

10 As a Mason, you are to study the Sacred Law, to  
consider it as the unerring standard of truth and  
justice, and to regulate your life and actions by  
its divine precepts. A zealous attachment to these  
duties will insure public and private esteem.

15 In the State you are to be a quiet and peaceable  
citizen, true to your government and just to your  
country. You are not to countenance disloyalty  
or rebellion, but patiently submit to legal authority  
and conform with cheerfulness to the government  
20 of the country in which you live, yielding obedience  
to the laws which afford you protection. In your  
outward demeanor be particularly careful to avoid  
censure and reproach, and beware of all who may  
artfully endeavor to insinuate themselves into your  
25 esteem with a view of betraying your virtuous  
resolutions or to make you swerve from the  
principles of our institution. Let not interest, favor  
or prejudice bias your integrity or influence you to  
30 be guilty of a dishonorable action, but let your  
conduct be uniform and your deportment suitable  
to the dignity of your profession.

35 Above all, practice benevolence and charity, for  
these virtues have distinguished Masons in every  
age and country. The inconceivable pleasure of  
contributing to the relief of our fellow-creatures is  
truly experienced by persons of a humane  
40 disposition, who are naturally excited by sympathy  
to extend their aid in alleviation of the misery of  
others. This encourages the generous Mason to  
distribute his bounty with cheerfulness. Supposing  
himself in the situation of an unhappy sufferer, he  
45 listens to the tale of woe with attention, bewails  
misfortune, and speedily relieves distress.

The Constitutions of the Fraternity are to engage  
your attention. These consist of two parts, oral  
and written communications. The former,  
50 comprehending the mysteries of the Art, are only  
to be acquired by practice and experience in the  
Lodge; the latter include the history of Masonry,  
the lives and characters of its patrons, and the  
ancient charges and general regulations of the  
55 Craft.

A punctual attendance on the duties of the 1  
Fraternity we earnestly enjoin, especially in that  
assembly in which your name will be enrolled as  
a member. There, and in all regular meetings of 5  
the Fraternity, you are to behave with order and  
decorum, that harmony may be preserved and  
the business of Masonry be properly conducted.  
The rules of good breeding you are never to violate  
by using unbecoming language in derogation of 10  
the name of God or toward the corruption of good  
morals; neither are you to enter into any dispute  
about religion or politics, nor behave irreverently  
while the Lodge is engaged in what is serious  
and important. On every occasion you are to pay 15  
a proper deference and respect to the Master and  
presiding officers, and diligently apply to the work  
of Freemasonry, that you may the sooner become  
proficient therein, as well for your own credit as  
for the honor of the company with whom you 20  
associate.

Although your frequent appearance at our regular  
meetings is earnestly solicited, yet it is not meant  
that Freemasonry should interfere with your  
25 necessary vocations for these are on no account  
to be neglected; neither are you to suffer your  
zeal for the institution to lead you into argument  
with those who, through ignorance, may ridicule  
it. 30

At your leisure hours, that you may improve in  
Masonic knowledge, you are to converse with  
well-informed Brethren, who will always be as  
ready to give as you will be to receive instruction. 35

Finally, my Brother, keep sacred and inviolate the  
mysteries of the Order, as these are to distinguish  
you from the rest of the community and mark your  
consequence among Masons. 40

WM: My Brother, there is a lecture in connection with  
this degree that it will be necessary for you to  
commit to memory, and on which you must pass  
a suitable examination, in open Lodge, or as  
45 provided by our Nevada Code, before you can be  
passed to the Degree of Fellow Craft. I will appoint  
Brother \_\_\_\_\_ to instruct you.

(This concludes the initiation portion of the First Degree.  
The WM then proceeds to close lodge.) 50

1 **ENTERED APPRENTICE CLOSING**

WM: \* Brother Senior Warden.

5 SW: (S) Worshipful Master.

WM: Have you anything to bring before the Lodge before I proceed to close?

SW: Nothing in the West.

10

WM: Anything in the South, Brother Junior Warden?

JW: (S) Nothing in the South

15 WM: Has any Brother anything to bring before the Lodge before I proceed to close?

WM: \*. Brother Junior Deacon.

20 JD: (S) Worshipful Master.

WM: The last as well as the first great care of Masons when convened?

25 JD: To see that they are duly tyled.

WM: Attend to that duty and inform the Tyler that I am about to close this Lodge of Entered Apprentices, and direct him to tyle accordingly.

30

JD: \* \* \*. Brother Tyler, I am directed to inform you that the Worshipful Master is about to close this Lodge of Entered Apprentices. Take due notice thereof and govern yourself accordingly.

35

JD: \* \* \* Tyl: \* \* \*

JD: (S) Worshipful Master, we are duly tyled.

40 WM: How are we tyled?

JD: By a Brother Mason without, armed with the proper implement of his office.

45 WM: His duty there?

JD: To observe the approach of cowans and eavesdroppers, and suffer none to pass or re-pass except such as are duly qualified and have permission from the Worshipful Master.

50

WM: \*. Brother Senior Warden.

SW: (S) Worshipful Master.

55

WM: Whence came you?

SW: From a Lodge of the Holy Saints John of 1 Jerusalem.

WM: What came you here to do?

5

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

WM: Then you are a Mason, I presume?

10

SW: I am so taken and accepted among Brethren and Fellows.

WM: What makes you a Mason?

15

SW: My Obligation.

WM: Where were you made a Mason?

SW: Within the body of a just and duly constituted 20 Lodge of Free and Accepted Masons, assembled in a place representing the ground floor of King Solomon's Temple.

WM: How many compose an Entered Apprentices 25 Lodge?

SW: Seven or more.

WM: When composed of seven, of whom does it 30 consist?

SW: The Worshipful Master, Senior and Junior Wardens, Treasurer, Secretary, Senior and Junior Deacons.

35

WM: Brother Senior Warden, the Junior Deacon's place in the Lodge?

SW: At my right.

40

WM: \* \*. Brother Junior Deacon.

JD: (S) Worshipful Master.

45

WM: Your duty?

JD: To carry messages from the Senior Warden in the West to the Junior Warden in the South, and elsewhere about the Lodge as he may direct; 50 attend to alarms at the outer door and report the same to the Worshipful Master; and to see that we are duly tyled.

WM: The Senior Deacon's place?

55

JD: At the right of the Worshipful Master in the East.

1	WM: Brother Senior Deacon.	WM: Your duty in the South?	1
	SD: (S) Worshipful Master.	JW: To observe the sun at meridian, which is the glory and beauty of the day; call the Craft from labor to refreshment, superintend them during the hours thereof, carefully to observe that the means of refreshment are not perverted to intemperance or excess, and see that they return to labor in due season, that the Worshipful Master may receive honor, and they pleasure and profit thereby.	5
5	WM: Your duty?		
	SD: To carry orders from the Worshipful Master in the East to the Senior Warden in the West, and elsewhere about the Lodge as he may direct; welcome and clothe visiting Brethren, attend to alarms at the inner door, and to receive and conduct candidates.	WM: The Senior Warden's Station?	10
10		JW: In the West.	
15	WM: The Treasurer's place?	WM: Brother Senior Warden.	15
	SD: At the right of the Worshipful Master in the East.	SW: (S) Worshipful Master.	
	WM: Brother Treasurer.	WM: Why in the West?	20
20	Tr: (S) Worshipful Master.	SW: As the sun is in the West at close of day, so stands the Senior Warden in the West, to assist the Worshipful Master in opening and closing the Lodge; paying the Craft their wages, if any be due, that none may go away dissatisfied; harmony being the support of all institutions, especially this of ours.	25
	WM: Your duty?	WM: The Master's station?	30
25	Tr: To receive all moneys from the Secretary, keeping a just and accurate account of the same, and pay it out on orders of the Lodge, signed by the Worshipful Master; and to perform such other duties as are prescribed by the Constitution of the Grand Lodge.	SW: In the East.	
30		WM: Why in the East?	35
	WM: The Secretary's place?	SW: As the sun rises in the East to rule and govern the day, (WM: ***) so rises the Worshipful Master in the East to rule and govern the Lodge; setting the Craft at work, giving them proper instruction for their labor.	40
	Tr: At the left of the Worshipful Master in the East.		
35	WM: Brother Secretary.		
	Sec: (S) Worshipful Master.		
40	WM: Your duty?	WM: Brother Senior Warden, it is my order that _____ Lodge No. ____ be now closed on the First Degree of Freemasonry, and stand closed until opened by proper authority, of which due and timely notice will be given. This communicate to the Junior Warden in the South, and he to the Brethren present, that having due notice thereof, they may govern themselves accordingly.	45
	Sec: To observe the proceedings of the Lodge, making a fair record of all that is proper to be written; to receive all moneys due the Lodge and present it to the Treasurer, take his receipt thereof; and to perform such other duties as are prescribed by the Constitution of the Grand Lodge.	SW: Brother Junior Warden.	
45		JW: Brother Senior Warden.	
50	WM: The Junior Warden's Station?		
	Sec: In the South.		
	WM: Brother Junior Warden.		
55	JW: (S) Worshipful Master.		55

1	SW: It is the order of the Worshipful Master that _____ _____ Lodge No. ___ be now closed on the First Degree of Freemasonry, and stay closed until opened by proper authority, of which due and timely notice will be given. This communicate to the Brethren present, that having due notice thereof, they may govern themselves accordingly.	Brethren, ever meet, act, and part. 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.	1
5		(ALL) So mote it be.	5
10	JW: Brethren; it is the order of the Worshipful Master, communicated to me through the Senior Warden in the West, that _____ Lodge No. ___ be now closed on the First Degree of Freemasonry, and stay closed until opened by proper authority. Of which due and timely notice will be given. I communicate the same to you, that having due notice thereof, you may govern yourselves accordingly.	WM: Brother Senior Deacon. SD: (S) Worshipful Master.	10
15		WM: Attend at the Altar and close the Three Great Lights in Masonry.	
		WM: I now declare _____ Lodge No. ___ duly closed.	15
		WM: Brother Junior Deacon.	
20	WM: Brethren; attend to giving the signs; observe the East.	JD: (S) Worshipful Master.	20
	WM: *.	WM: Inform the Tyler.	
	SW: *.	WM: *.	
25	JW: *.	<b>ENTERED APPRENTICE EXAMINATION</b>	25
	WM: Brethren, give your attention to the Chaplain.	Q. Whence came you?	
30	Chap: And now, Almighty Father, we ask Thy blessing upon the proceedings of this communication, and as we are about to separate, we ask Thee to keep us under Thy protecting care until again we are called together. Teach us, O God, to realize the beauties of the principles of our time-honored institution, not only while in the Lodge, but when abroad in the world. Subdue every discordant passion within us. May we love one another in the bonds of union and friendship.	A. From a Lodge of the Holy Saints John of Jerusalem.	30
35		Q. What came you here to do?	
		A. To learn to subdue my passions and improve myself in Masonry.	35
40	AMEN.	Q. Then you are a Mason, I presume?	
	(ALL) So mote it be.	A. I am so taken and accepted among Brethren and Fellows.	40
45	WM: Brother Senior Warden	Q. What makes you a Mason?	
	SW: (S) Worshipful Master.	A. My Obligation.	45
	WM: How should Masons meet?	Q. Where were you made a Mason?	
50	SW: On the Level.	A. Within the body of a just and duly constituted Lodge of Free and Accepted Masons, assembled in a place representing the Ground Floor of King Solomon's Temple.	50
	WM: And how act, Brother Junior Warden?	Q. How do you know yourself to be a Mason?	
55	JW: By the Plumb.	A. By having been tried, never denied, and ready to be tried again.	55
	WM: And part upon the Square. So should we, my		

- 1 Q. How may I know you to be a Mason? Q. B; 1
- A. By certain signs, a token, a word, and the perfect points of my entrance. A. O;
- 5 Q. What are signs? Q. Z. 5
- A. Right angles, horizontals, and perpendiculars. A. Boaz.
- 10 Q. Advance a sign. Has that an allusion? Q. Where were you first prepared to be made a Mason. 10
- A. It has; to the position of my hands while taking the Obligation. A. In my heart.
- 15 Q. Have you a further sign? Q. Where next? 15
- A. I have. A. In a room adjoining the body of a just and duly constituted Lodge of Free and Accepted Masons.
- 20 Q. Has that an allusion? Q. How were your prepared? 20
- A. It has; to the penalty of the Obligation. A. By being divested of all metallic substances, neither naked nor clothed, barefoot nor shod, left knee and breast bare, hood-winked, and with a cable-tow about my neck, in which condition I was conducted to a door of the Lodge and caused to give three distinct knocks which were answered by three within.
- 25 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? 25
- 30 Q. What is a token? Q. What was said to you from within? 30
- A. A grip. A. Who comes here?
- Q. Of what? Q. Your answer? 35
- 35 A. Of an Entered Apprentice. A. A poor, blind candidate, who is desirous of having and receiving a part in the rights, lights, and benefits of this Worshipful Lodge of Free and Accepted Masons, erected to God and dedicated to the memory of the Holy Saints John, as all Brethren and Fellows have done who have gone this way before me. 40
- 40 Q. Has it a name? Q. What were you then asked? 45
- A. It has. A. If this was an act of my own free will and accord, if I was worthy and well qualified, duly and truly prepared, all of which being answered in the affirmative, I was then asked by what further right I expected to obtain this important privilege. 50
- 45 Q. Will you give it to me? Q. Your answer? 50
- A. I did not so receive it, neither will I so impart it. A. Being a man, free-born, of lawful age, and well recommended. 55
- 50 Q. How will you dispose of it? Q. 55
- A. Letter or halve it.
- Q. Letter it and begin.
- 55 A. You Begin.
- Q. Begin you.
- A. A;

- 1 Q. What were you then told? Q. Your answer. 1
- A. Since I was in possession of all these necessary qualifications, I should wait until the Worshipful Master could be informed of my request and his answer returned. A. From the West, traveling East.
- 5 Q. What was his answer when returned? Q. Why did you leave the West and travel East? 5
- A. In search of Light in Masonry. A. How did the Worshipful Master dispose of you? 10
- 10 A. Let him enter this Worshipful Lodge, in the name of God, and be received in due and ancient form. A. Ordered me re-conducted to the Senior Warden in the West, who taught me how to approach the East in due and ancient form.
- Q. How were you received? A. How did the Worshipful Master dispose of you? 10
- 15 A. On the point of a sharp instrument, piercing my naked left breast. Q. What is that due and ancient form? 15
- Q. How were you then disposed of. A. Advancing on my left foot, bringing the heel of my right into the hollow of my left, thereby forming the angle of a square, body erect, facing East. 20
- 20 A. Conducted to the center of the Lodge and caused to kneel for the benefit of prayer. Q. What did the Worshipful Master then do with you? 20
- Q. After prayer, what were you asked? A. Made me a Mason.
- 25 A. In whom I put my trust. Q. How? 25
- Q. Your answer. A. In due form.
- A. In God. Q. What is that due form? 30
- 30 Q. What were you then told? .A. Kneeling on my naked left knee, my right forming the angle of a square, my left hand supporting the angle of a square, my right resting on the Holy Bible, Square, and Compasses, in which due form I took the solemn Obligation of an Entered Apprentice. 35
- A. My trust being in God, my faith was well founded. I was taken by the right hand, ordered to rise, follow my conductor, and fear no danger. Q. How were you then disposed of? 35
- Q. How were you then disposed of? Q. Have you that Obligation? 40
- 40 A. Conducted once regularly around the Lodge, and to the Junior Warden in the South, where the same questions were asked and answers returned as at the door. A. I have. 40
- Q. How did the Junior Warden dispose of you? Q. Repeat it.
- 45 A. Directed me conducted to the Senior Warden in the West, where the same questions were asked and answers returned as before. A. I, \_\_\_\_\_, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge of Free and Accepted Masons, erected to God and dedicated to the memory of the Holy Saints of Jerusalem, do hereby and hereon, solemnly and sincerely promise and swear, that I will always hele, forever conceal, and never reveal any of the secret arts, parts, or points of the hidden mysteries of Freemasonry, which I have received, am about to receive, or may be hereafter instructed in, to any person unless it shall be to a worthy Brother Entered Apprentice, or within the body of a just and duly constituted 45
- 50 Q. How did the Senior Warden dispose of you? 50
- A. Directed me conducted to the Worshipful Master in the East, where the same questions were asked and answers returned as before, who also demanded of me whence I came and whither traveling. 55
- 55



1 Lodge of such; and not unto him or them whom I shall hear so to be, but unto him or them only whom I shall find so to be after due trial, strict examination, or lawful Masonic information.

5 Furthermore: I do promise and swear that I will not write, indite, print, paint, stamp, stain, hue, cut, carve, mark or engrave the same upon anything movable or immovable, whereby or whereon the least word, syllable, letter, or character may become legible or intelligible to myself or another, whereby the secrets of Freemasonry may be unlawfully obtained through my unworthiness.

15 To all of which I do solemnly and sincerely promise and swear, without any hesitation, mental reservation, or secret evasion of mind in my whatsoever; binding myself under no less a penalty than that of having my throat cut across, my tongue torn out, and with my body buried in the sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willfully violate this, my solemn Obligation of an Entered Apprentice. So help me God and make me steadfast to keep and perform the same.

30 Q. After the Obligation, what were you asked?

A. What I most desired.

Q. Your answer?

35 A. Light in Masonry.

Q. Did you receive it?

40 A. I did, by order of the Worshipful Master with the assistance of the Brethren.

Q. On being brought to Light in Freemasonry, what did you first behold?

45 A. The Three Great Lights in Masonry, by aid of the representatives of the Three Lesser.

Q. What are the Three Great Lights in Masonry?

50 A. The Holy Bible, Square and Compasses.

Q. How are they explained?

A. The Holy Bible is given us a the rule and guide for our faith and practice, the Square to square our actions and the Compasses to circumscribe our desires and keep our passions in due bounds with all mankind, especially the Brethren.

Q. What are the Three Lesser Lights?

A. The Sun, Moon, and Master of the Lodge.

Q. How are they explained?

A. As the Sun rules the day and the Moon governs the night, so should the Worshipful Master, with equal regularity, rule and govern the Lodge.

Q. What are the representatives of the Three Lesser Lights?

A. They are three burning tapirs placed in a triangular form within the Lodge.

Q. What did you next behold?

A. The Worshipful Master approaching me from the East upon the step, under the due-guard and sign of an Entered Apprentice, who presented his right hand in token of friendship and brotherly love, and invested me with the grip and word, ordered me to rise, salute the Junior and Senior Wardens and satisfy them that I was in possession of the step, due-guard, sign, grip and word of an Entered Apprentice.

Q. What did you next behold?

A. The Worshipful Master approaching me from the East a second time, who presented me a lambskin or white leather apron, told me it was an emblem of innocence and the badge of a Mason, ordered me to carry it to the Senior Warden in the West, who taught me how to wear it as an Entered Apprentice.

Q. How should an Entered Apprentice wear his apron?

A. With the flap turned up, to prevent soiling the clothing; Masonically, to prevent daubing with untempered mortar.

- 1 Q. What demand was then made of you? Q. How were you then disposed of? 1
- A. Some metallic substance, not so much on account of its intrinsic value as that it might be deposited in the archives of the Lodge as a memorial that I was at that time and place made a Mason, but upon strict search found myself entirely destitute. A. Re-conducted to the place whence I came, invested with that of which I had been divested, and returned to the Lodge for further instruction. 5
- 5
- 10 Q. With what were you then presented? 10
- A. The working tools of an Entered Apprentice.
- 15 Q. What are they? 15
- A. The Twenty-four Inch Gauge and the Common Gavel.
- 20 Q. How are they explained? 20
- A. The Twenty-four Inch Gauge is an instrument used by operative Masons to measure and lay out their work; but we, as 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. 25
- 30 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 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. 30
- 35 Q. How were you then disposed of? 35
- A. Conducted to the Northeast corner of the Lodge and informed by the Worshipful Master that there I stood an upright man and Mason, and he gave it me strictly in charge, ever to walk and act as such before God and man. 40
- 40 Q. With what were you then presented? 40
- A. A new name, which is Caution. It is to teach me to be cautious over all my words and actions, especially on the subject of Freemasonry, when in the midst of its enemies. 45
- 50 50
- 55 55