ENTERED APPRENTICE

STUDY GUIDE

Compiled by: Brother Patrick Gray

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Psalm 133, quoted in its entirety, is the opening scripture for Freemasonry. The Psalm is taken from the "Wisdom Psalms" and was one of the Psalms, or songs, that the worshippers sang as they walked up the mountain to Jerusalem and the Temple. It was engraved upon the memory of every loyal Jew, for its meaning was to bind all the people tightly in the bonds of love and loyalty. This Psalm begins with the characteristic word of introduction, "Behold!" In other words, "Listen, take heed, this is greatly important." The word "Behold!" had the same power as that other very familiar phrase, "Thus saith the Lord!".

"Behold! How good and pleasant it is for brethren to dwell together in unity." This Psalm was written after the Jews had returned from their Babylonian captivity and they had returned with foreign wives, foreign ideas, and a very loose hold upon God. They all needed to draw close together for national strength, for closer religious ties, for strict observance of the laws of God. Family life had deteriorated under their captivity and many of the Jews who returned to Palestine had been born in Babylon and had no familiar ties to their real homeland.

In the olden days brethren dwelt in close proximity; they lived as close to their birthplace as possible; they lived under the influence of the larger family, or clan, or tribe. They had a closeness; they felt a closeness; they had a very high and very deep sense of loyalty to all the brethren. These attributes had been broken down in captivity, and the call was to remember "How good and how pleasant it is for brethren to dwell together in unity." Therefore, it was necessary to bring a reminder of the glory of the past and the advantage of the future if men would live and act as brothers.

The writer of this Psalm then brought up a reminder of a past custom. A host would anoint his guest with the perfumed oil of anointing that would fill the house with its scent. Turning to the historical Aaron, the writer reminds his readers of the beard of Aaron and his beautiful priestly robes. Aaron typified the "Called of God man," .."The man separated of God" for a special task. Aaron was anointed for his priestly office in a beautiful ceremony before the massed people. If brothers will dwell together in unity it is like this:

"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."

This oil of perfume, this oil of anointing, gave forth a scent that all could be conscious of and all would be impressed. "Brethren in unity" brings a consciousness of the perfume of peace and strength. But there was something more. Palestine was a harsh land of little rainfall, many rocks, hot sun, little fertile soil, and many droughts. The mountains were upon every hand, dry, barren, and all but hospitable. But there was something about the mountains that appealed. When brothers dwell in unity, it is as the freshness of the dew upon those mountains:

"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 forevermore."

Brothers in unity refresh each other for there is strength in unity and the brotherly spirit is beautiful, refreshing, and restoring. And when unity is established then there is the blessing of the Lord God. Only in unity, implies the writer of the Psalm, where the spirit of brotherhood prevails, may the Lord give His blessing forevermore.
1. WHERE DO MASONS MEET?

2. WHAT ARE THE SUPPORTS OF A LODGE?

3. WHAT IS THE COVERING OF A LODGE?
4. WHAT IS THE FURNITURE OF A LODGE?

5. WHAT ARE THE ORNAMENTS OF A LODGE?

6. WHAT ARE THE 3 MOVABLE JEWELS?
7. WHAT ARE THE 3 IMMOVABLE JEWELS?

8. WHAT ARE THE 3 GREAT LIGHTS?

9. WHAT ARE THE 3 LESSER LIGHTS?

10. HOW ARE THE 3 LESSER LIGHTS REPRESENTED?
11. HOW SHOULD AN EA SERVE HIS MASTER?

12. WHAT ARE THE WORKING TOOLS OF AN EA?

EXPLAIN THE FOLLOWING SYMBOLS:

13. 

14. 

15. 

16. 
23. EXPLAIN HOW THE WHOLE WORLD IS OUR LODGE
SYMBOLS OF AN ENTERED APPRENTICE

Study Guide Answers

1. Our Ancient Brethren were accustomed to meet on a high hill or in a low vale, the better to guard against the approach of cowans and eavesdroppers either ascending or descending.

2. Three great pillars, denominated Wisdom, Strength, and Beauty support the Lodge; because it is necessary that there should be Wisdom to contrive, Strength to support, and Beauty to adorn all great and important undertakings. These pillars are represented by the three principal officers of the Lodge – the Worshipful Master, the Senior and Junior Wardens. The Worshipful Master represents the pillar of Wisdom, it being supposed that he has the wisdom to open and govern his Lodge, set the Craft at work, and give them proper instruction. The Senior Warden represents the pillar of Strength, it being his duty to assist the Worshipful Master in opening and governing his Lodge, pay the Craft their wages if any be due, and see that none go away dissatisfied, harmony being the support of all institutions, more especially of ours. The Junior Warden represents the pillar of Beauty, it being his duty in ancient times to observe the sun at meridian height, which is the beauty and glory of the day.

3. The covering of a Lodge is the clouded canopy or starry-decked heaven, where all good Masons hope to at last arrive by the aid of that mysterious ladder which Jacob in his vision saw extending from earth to Heaven, the three principal rungs of which are denominated Faith, Hope, and Charity and admonish us to have faith in God, Hope in Immortality, and Charity to all Mankind. The greatest of these is Charity; for our Faith will be lost in sight, Hope ends in fruition, but Charity extends beyond the grave, through the boundless realms of eternity.

4. The Lodge is furnished by the Holy Bible, Square, and Compasses. The Bible is dedicated to God, it being the inestimable gift of God to Man, and on which we obligate a newly made Brother. The Square to the Master, it being the proper emblem of his office, and should continually remind him of the duty he owes to the Lodge over which he is elected to preside. And the Compasses to the Craft, for by a due attention to their use, they are taught to circumscribe their desires and keep their passions within due bounds with all mankind.

5. The ornaments of a Lodge are the Mosaic Pavement, the Indented Tessel (or tessellated border), and the Blazing Star. The Mosaic Pavement is emblematic of human life, checkered with both good and evil; the beautiful border that surrounds it, of those blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence which is hieroglyphically represented by the Blazing Star in the center.
6. The movable Jewels are the Rough Ashlar, the Perfect Ashlar, and the Trestleboard. The Rough Ashlar is a stone taken from the quarry in its rude and natural state. The Perfect Ashlar is a stone made ready by the hands of the workman to be adjusted by the working tools of the Fellowcraft. The Trestleboard is for the master workman to draw his 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 to arrive by a virtuous education, or own endeavors and the blessing of God. And by the Trestleboard we are also reminded that as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master on his Trestleboard, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and 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 Trestleboard.

7. The immovable Jewels are the Square, Level, and Plumb. The Square teaches morality, the Level equality, and the Plumb rectitude of conduct. The also represent the three principal officers of the Lodge without which, the Lodge cannot operate.

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9. The three Lesser Lights of Masonry are the Sun, the Moon, and the Master of the Lodge. As the Sun rules the day and the Moon governs the night, so should the Worshipful Master, with equal regularity, rule and govern his Lodge.

10. The three Lesser Lights are represented by three burning candles or tapers, placed upon candlesticks or pedestals, situated East, West, and South.

11. In ancient times Entered Apprentices served their Masters with Freedom, Fervency, and Zeal, which are emblematically represented by Chalk, Charcoal, and Clay. 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. Nothing more zealous than Clay, or our Mother Earth, which is continually imparting for man's necessities, and is constantly reminding us that as from it we came, so to it we must all sooner or later return.

12. The working tools of an Entered Apprentice are the Twenty-Four Inch Gauge and the Common Gavel. 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 on the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby are found eight hours for the service of God and a distressed worthy Brother, eight for our usual vocations, and eight for refreshment and sleep. The Common Gavel is an instrument used by operative masons to break off the corners of rough stone, 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.
13. This is a token. A certain friendly or brotherly grip where one Mason may know another in the dark as in the light.

14. This is referred to as “A Point Within A Circle”. The point represents the individual brother; the circle, the boundary line of his duty, beyond which he is never to suffer his passions, interests, or prejudices, to betray him. In going around the circle we necessarily touch on the two parallel lines, as well as the Holy Scriptures; and while a Mason keeps himself circumscribed with these due bounds, it is impossible that he should materially err. The festival days set aside for these two saints by Freemasonry are June 24, for Saint John the Baptist and December 27, for Saint John the Evangelist. Both of these dates coincide with the Summer and Winter Solstices respectively. The parallel lines which border the circle are also said symbolize these two solstices.

15. This is a lambskin or white leather apron. At the building of King Solomon’s Temple the different bands of workmen were distinguished by the manner in which they wore their aprons. 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.

16. This is a Charter. It is the most powerful and important document held by a Lodge. When it is granted by some Grand Body of competent jurisdiction, it empowers the Lodge to work.

17. This is how the Holy Bible, Square, and Compasses look on an Entered Apprentice Altar. The Bible is turned to Psalms 133rd and the points of the Compasses are beneath the Square.

18. This is a hoodwink and cable-tow. 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.

19. This is the symbolic shoe that you took off when you were prepared to be initiated as an Entered Apprentice. You were neither barefoot nor shod, agreeably to an ancient Israeli 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.

20. These are signs…right angles, horizontals, and perpendiculIars.

21. These are the Perfect Points of your entrance, which are four - the Guttural, Pectoral, Manual and Pedal, and they allude to the four cardinal virtues: Temperance, Fortitude, Prudence and Justice.

22. This is the Compasses. It was the sharp instrument that pierced your naked left breast when you were received into the Lodge to be made a Mason. It was to remind you that as this is 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.
23. First of all, how is a Lodge situated? “Lester’s Look to the East” teaches us that a Lodge is situated from East to West. If you think about it, you will realize that “from East to West” is infinite – there is no space that this does not cover. If you start in Florida and continue to go West, you will eventually reach a point that is East again. Therefore, it is safe to presume that the Lodge is situated “around” the entire world.

Now, we ask, how high is the Lodge? We learn that the Lodge is as high as “from Earth to Heaven”. This statement also proves that the Lodge is all encompassing. If you start at the ground on which you rest your feet and go outward, without Earth’s gravitational pull, you would float through the Heavens and into Eternity.

Lastly, how deep is the Lodge? The answer is, “from the surface to the center” - and one cannot travel deeper than that. Picture a rubber ball in the palm of your hand; if you were to take a needle and push it in from any part of the surface and work your way through, once you reach the center, you have gone as far as you can physically go. We know this to be true because after you push beyond the center, you are moving closer and closer back to the surface.

Once you take this knowledge into consideration, you have no choice but to come to the conclusion that our Lodge is all around us. No matter how far, or how deep, or how high we may travel, we are still within the boundaries of the Lodge and therefore, it is imperative that we always stand as an upright man and Mason. The lessons we learn at study hall and in ceremony should not be confined to those places, but we should take them and apply them wherever we may go.
1. Why were you divested of all metallic substances?
2. Why were you neither naked nor clothed?
3. Why were you neither barefoot nor shod?
4. Why was your left knee and breast bare?
5. Why were you hoodwinked with a cable-tow about your neck?
6. Why were you caused to give three distinct knocks at the door?
7. Why were you received on the point of a sharp instrument?
8. Why were you caused to kneel in the center of the Lodge?
9. Why should your trust be in God?
10. Why were you told to follow your conductor and fear no danger?
11. Why were you conducted about the Lodge?
12. What is this procedure called?

13. Why were you caused to meet with several obstructions while being conducted about the Lodge?

14. Why were you requested to deposit something of value in the archives of the Lodge?

15. Why were you placed in the Northeast corner of the Lodge?

16. To whom are Lodges dedicated?

17. What are the tenets of Freemasonry?

18. Why are Lodges situated from East to West?
1. You were divested of all metal 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 an axe, hammer or any tool of iron. The stone were all hewn, squared and numbered at the quarry were they were raised. The timber felled and prepared in the forest of Lebanon, conveyed by sea in floats to Joppa, thence by land to Jerusalem, where they were set up with wooden mauls prepared for that purpose, and when the building was completed, its several parts fitted with such exact nicety, that it had more the appearance of the handiwork of the Supreme Architect of the Universe than of human hands.

2. You were neither naked nor clothed, because Masonry regards no man for his worldly wealth or possessions. It was therefore to signify that it was the internal, and not the external qualifications of a man that should recommend him to be made a Mason.

3. You were neither barefoot nor shod. This was in conformity to an ancient Israeli custom. We read in the book of Ruth that it was the manner in former time, concerning redeeming and changing, that to confirm all things, a man plucked off his shoe and gave it to his neighbor, and this was a testimony in Israel. This, therefore, was done to testify to the sincerity of your intentions, in the business in which you were then about to engage.

4. You were caused to kneel at the Altar on your naked left knee, because the left is said to be the weaker part of man. It was, therefore, to signify that it was the weakest part of Masonry you were then entering upon, it being that of Entered Apprentice.

5. You were hoodwinked, with a cable-tow around your neck for three reasons. First, as you were then in darkness, so should you keep the whole world respecting the secrets of Freemasonry until they should obtain them as lawfully as you were then about to do. Second, that your heart might be taught to conceive, before your eyes beheld the beauties of Masonry. Third, had you refused to submit to the forms and ceremonies of your initiation, or been found unworthy to be taken by the hand as a brother, you might, by the help of the cable-tow, have been led out of the Lodge, without being able to discover even the form thereof.
6. You were caused to give three distinct knocks upon the door, to alarm the Lodge and inform the Worshipful Master that you were prepared for initiation, and this alludes to a certain text in scripture: "ask and ye shall receive, seek and ye shall find, knock, and it shall be opened unto you." This applied to your then situation in that you asked the recommendation of a friend to be made a Mason, through his recommendation, you sought initiation, you knocked at the door of the Lodge, and it was opened unto you. (MATTHEW 7:7)

7. You are received into this lodge of Entered Apprentices upon the point of a sharp instrument piercing your naked left breast, which is to teach you as this is an instrument of torture to the flesh, so the remembrance of it be to your mind and conscience, should you ever presume to reveal any of the secrets of Freemasonry unlawfully.

8. You were conducted to the center of the Lodge, caused to kneel, and attend prayer, because no man should ever engage in any great or important undertaking without first invoking the blessing of Deity.

9. You were asked in whom you put your trust, because according to Masonic usage, no atheist can be made a Mason. You were therefore required to profess a belief in Deity, otherwise no obligation would have been considered binding upon you.

10. You were taken by the right hand, ordered to arise, follow your conductor, and fear no danger, to signify at a time when you could neither foresee or avoid danger, you were in the hands of a true and trusty friend, in whose fidelity you could with safety confide.

11. You were conducted once around the Lodge, that all the brethren might see that you were duly and truly prepared.

12. This procedure is called CIRCAMBULATION.

13. You were caused to meet with the several obstructions on your passage around the Lodge, because there were guards placed at the South, West and East gates of the court of King Solomon's Temple, to see that none passed or repassed except such as were duly qualified and had permission. It was, therefore necessary that you should meet with these several obstructions that you might be duly examined before being made a Mason.
14. You were requested to deposit something of a metallic kind to remind you of your then extremely poor and penniless situation, and that, should you ever meet a friend, more especially a brother Mason in like destitute circumstances, you should contribute as liberally to his relief as you could, without material injury to yourself.

15. On your return to the Lodge, you were placed in the Northeast corner because, in operative Masonry, the first stone of a building is usually laid in the Northeast corner. You were, therefore, placed there to receive your first instruction whereon to build your future moral and Masonic edifice.

16. Lodges were anciently dedicated to King Solomon, who was said to have been our first Most Excellent Grand Master. But Masons in modern times dedicate theirs to St. John the Baptist and St. John the Evangelist, who were said to be two eminent Christian patrons of Masonry; and since their time, there is, or ought to be, represented in every regular and well-governed lodge a certain Point within a Circle. The Point representing an individual brother, the Circle the boundary line of his duty, beyond which he is never to suffer his passions or prejudices to betray him. This Circle is embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist; upon the top rest the Holy Scriptures. In passing around this circle, we necessarily touch upon both lines, as well as upon the Holy Scriptures, and while a Mason keeps himself thus circumscribed, it is impossible that he should materially err.

17. The tenets of our profession are Brotherly Love, Relief, and Truth.

18. All lodges are, or ought to be, situated due east and west, because King Solomon's Temple was so situated. King Solomon's Temple was so situated because, after Moses had safely conducted the Children of Israel through the Red Sea, when pursued by Pharaoh and his hosts, he, by Divine command, erected a tabernacle and situated it due east and west to perpetuate the remembrance of that remarkable east wind which wrought their mighty deliverance, and likewise the better to receive the rays of the rising sun. As this tabernacle was a model for King Solomon's Temple, so ought all lodges to be situated due east and west.
**SUMMARY OF THE ENTERED APPRENTICE DEGREE**

**THE CANDIDATE'S FIRST REQUIREMENT:**
Among the first requirements of the Apprentice is that he shall offer himself as a rough stone to be shaped under Masonic laws and influences in the world of the Brotherhood of Masonry. Unless he is willing, in all sincerity, to abide by his obligations and the laws, which define, regulate and control the brotherly life, he will be out of harmony with the Fraternity, unable to find a foothold in the world he seeks to enter. All of our ritual, symbols, emblems, allegories and ceremonies, in the richness and variety of their meaning, point in the same direction. Unless an Apprentice understands and accepts them, he will fail to comprehend Masonic teaching. Finally, he must develop a spirit of industry, because Freemasonry requires that those who want to know more about Masonry spend their time learning.

**THE CANDIDATE MUST FIRST BE PREPARED IN HIS HEART:**
As a man thinketh, so is he; but as he purposes in his heart, so will his life be. The heart is the center of man's affections and desires. If he is clean within, his life will reflect that condition - but the reverse is also true. We are concerned with the building of character. Working toward this goal must begin within the heart; for, if your heart is not ready, we cannot expect to make an impression on your mind. Therefore, each candidate, who comes seeking light, must be first prepared in his heart.

**DULY AND TRULY PREPARED:**
Being duly and truly prepared refers to the wearing of special garments furnished by the Lodge to emphasize our concern with man's internal qualifications, rather than his worldly wealth and honors. By wearing the garments of humility, the candidate signifies the sincerity of his intentions.

**THE HOODWINK:**
The Hoodwink represents the darkness in which the uninitiated stands regarding Masonry. It is removed at the moment of enlightenment, suggesting that we do not create the great things of life, such as goodness, truth and beauty, but find them. They always exist, regardless of the blindness of any individual.

**THE CABLE-TOW:**
The Cable-Tow is a rope such as would be used to tow or restrain. It is also generally regarded as a symbol of the voluntary and complete acceptance of, and pledged compliance with, whatever Masonry may have in store. The subsequent release after taking the obligation indicates this symbol is no longer needed, since the candidate has assumed the definite and irrevocable pledge of the Degree.

**THE ENTRANCE:**
As an Entered Apprentice takes his first step into the Lodge room, he enters into a new world, the world of Masonry. He leaves the darkness, destitution and helplessness of the world for the light and warmth of this new existence. This is the great meaning of the Degree. It is not an idle formality but a genuine experience - the beginning of a new career in which duties, rights, and privileges are real. If a candidate is not to be an Apprentice in name only, he must stand ready to do the work upon his own nature that will make him a different man. Members are called Craftsmen because they are Workmen. Lodges are quarries because they are scenes of toil. Freemasonry offers no privileges or rewards except to those who earn them; it places working tools, not playthings, in the hands of its members. To become a Mason is a solemn and serious undertaking. Once the step is taken, it may well change the course of a man's life.
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THE RECEPTION:
The reception of the candidate into the Lodge room (this is where the Senior Deacon stops you just inside the door and tells you the significance of how and why he is receiving you into the Lodge.) is intended to symbolize the fact that the obligations which he will assume are solemn and that there is a symbolic penalty if these are violated. It also reminds man that his every act has a consequence, either in the form of a reward or a penalty. Man reaps as he sows.

THE HOLY SAINTS JOHN:
Freemasonry, long ago, chose as its patron saints, John the Baptist and John the Evangelist. By doing this, the Brethren arrived at the conclusion that their patron saints belonged to a Lodge and that it must have been in the city in which they lived - Jerusalem. By this tradition, all Lodges symbolically come from one at Jerusalem. By tradition, also, every Mason hails from such a Lodge. By coming from this mythical Lodge, he proves that he hails from a "just and legally constituted Lodge."

FORM OF A LODGE:
The form of a Lodge is an oblong square, or a rectangle. It extends from East to West and between North and South. The East in a Masonic Lodge does not, necessarily, mean the actual point of the compass. The East in the Lodge is the station of the Worshipful Master -from which he dispenses light and instruction to all his brethren. Some Lodges may have the Master sitting in other actual compass locations, but the important point is that the Master is always symbolically, located in the East and the other symbolic points of the West, South and North are located in proper relation to the station of the Master.

THE RITE OF CIRCAMBULATION:
Circambulation means to walk around some central point or object. In Masonry, the act is performed in a clockwise manner, patterned after the movement of the sun as it is seen from the earth, moving from East to West, by way of the South. The candidate's journey around the Altar enables the Brethren to observe that he is properly prepared. Circambulation should teach the Entered Apprentice that Freemasonry is a progressive science, and man may gather truth as he progresses. It also teaches that life is a progressive journey through which each must travel toward his ultimate destiny.
THE ALTAR:
The central piece of furniture in the Lodge is the Altar; and, upon it, rest the three Great Lights of Masonry, the Holy Bible, Square and Compass. The Altar is symbolic of many things. Its location, in the center of the Lodge, symbolizes the place which God has in Masonry, and which he should have in every person's life. It is also a symbol of worship and faith. The candidate approaches the Altar in search of light and also assumes his obligations there. In the presence of God and his Brethren, he offers himself to the service of the Supreme Architect of the Universe, and to mankind, in general. The Altar is the point on which life in our Masonic Lodges is focused. The principles for which the Three Great Lights stand should serve to guide everyone's thoughts and actions both in the Lodge and abroad in the world. The Altar supporting the Three Great Lights should remind each Brother who stands before it that “faith supports life itself”.

THE WORSHIPFUL MASTER:
Why is the presiding officer of the Lodge called Worshipful? This is an Old English word meaning worthy of respect. Since the Brethren choose him, they deem him to have sufficient wisdom, integrity and Masonic knowledge to govern the Lodge properly. Why is the Worshipful Master's station in the East? In the world of nature, the sun rises in the East to shed light and luster on earth. In a like manner, it is the province of the Master to be the source of Masonic knowledge for his Brethren as they “approach the East in search of light.” Why does the Master wear a hat in the Lodge? He wears the hat, and the remainder of the Brethren remains uncovered, for several reasons. Keeping the head covered while others are uncovered has long been a symbol of superior rank. Men, as a mark of respect, usually uncover in the presence of those they deem to be of superior rank. Also, it is possible that the Worshipful Master wears a hat because King Solomon wore a crown as a mark of dignity. The title Master is not unlike the Master of a ship or one who has received a Masters Degree in his chosen discipline. He is capable of teaching his subject - thus imparting “light” or knowledge.

THE GREAT LIGHT OF FREEMASONRY:
The Great Light of Freemasonry is the Volume of the Sacred Law (no matter what religion) and it is an indispensable part of the furniture of a Lodge. The Grand Lodges of the United States use the Holy Bible on their Altars. In other jurisdictions, the candidate may have his own sacred book substituted for the Bible. In some Lodges in other countries, the Altars of Masonry have more than one Book on them, and the candidate may choose the one on which he is to be obligated. No Lodge in California may stand officially open, unless the Holy Bible is opened upon its Altar with the Square and Compass displayed thereon. The open Bible signifies that we should regulate our conduct according to its teachings, because it is the rule and guide of our faith and is a symbol of man's acknowledgment of his relation to Deity. The Square is a symbol of morality, truthfulness and honesty. To “act on the square” is to act honestly. The Compass signifies the duty that we owe to ourselves, and is a symbol of restraint, skill and knowledge. We might also properly regard the Compass as excluding beyond its circle that which is harmful or unworthy. The general public recognizes the symbol of Freemasonry as the Square and Compass.

THE OBLIGATION:
The Obligation is the heart of the Degree; for when it is assumed by the candidate, he has solemnly bound himself to Freemasonry, and assumed certain duties that are his for the rest of his life. The taking of the Obligation is visible and audible evidence of the candidate's sincerity of purpose. The Obligation has a two-fold purpose. In addition to binding the candidate to Freemasonry and its duties, it also protects the Fraternity against someone revealing its secrets, which deal with its modes of recognition and symbolic instruction. The candidate should understand the great truths that Masonry teaches are not secret, but the manner in which Freemasonry teaches these truths is considered secret.
PENALTIES FOR VIOLATION OF THE OBLIGATION:
The penalties incurred for willful violation of your Masonic Obligation will not be of a physical nature. The penalties that you recite at the conclusion of your Obligation are purely symbolic. This should have been explained in the preparatory address. The Mason who violates his Obligation will subject himself to Masonic discipline, which could include the loss of membership in the Lodge and the Fraternity, either by suspension or expulsion. He will also be subject to the scorn and contempt of all good Masons. The ancient oral penalties, already mentioned, are retained in our ritual to impress upon the mind of each Brother how serious a violation will be regarded by the members of the Fraternity. The Obligations were voluntarily assumed, and every means possible is used to impress the new Mason with the solemnity and the necessity for faithful performance of them.

THE LAMBSKIN APRON:
The Apron is at once an emblem of innocence and the badge of a Mason. By innocence is meant clean thinking and clean living, a loyal obedience to the laws of the Craft and sincere good will to the Brethren. The Badge of a Mason signifies that Masons are workers and builders, not drones and destructionists.

THE RITE OF DESTITUTION:
The symbolism of the Rite of Destitution reverts to those ancient times when men believed that the planets determined human fate and controlled human passions, and that there were metals by which each planet was itself controlled. In ancient initiations, candidates were compelled to leave all metals behind, lest they bring into the assembly disturbing planetary influences. While with us, this symbolism no longer has an astrological character. However, the old point about excluding disturbing influences remains. The candidate is not to bring into the Lodge room his passions or prejudices, lest that harmony, which is one of the chief concerns of Masonry, be destroyed.

THE NORTHEAST CORNER:
The Northeast Corner is traditionally the place where the cornerstone of a building is laid. The Apprentice is, therefore, so placed to receive his first instruction on which to build his moral and Masonic edifice. As such, you are a cornerstone on which the Fraternity is to be erected. It is our hope and expectation that you will prove a solid foundation, true and tried, set foursquare on which our great fraternity may safely build. You are the future of Masonry.

THE WORKING TOOLS:
The Working Tools, presented to the candidates, are those used by the ancient operative craftsman in the erection of the building on which he was working. To the Speculative Mason, these represent the moral habits and forces by which man shapes and reshapes the essence of his human nature. By these symbolic tools, he also fits his own behavior to society and community. While they do not contain the whole philosophy of Masonry, the various Working Tools allocated to the three degrees, by their very presence, they declare that there is constructive work to be done; and by their nature, indicate the direction this work is to take.

THE CHARGE:
In each Degree, at the end of the ceremony and instruction, the candidate is charged to perform his Masonic duties. The Charge given him explains these duties.
THE LECTURES:
The Lectures given to the candidate by the Worshipful Master are intended to elaborate certain phases of the ritual, giving a broader explanation of the ceremonies in order for the candidate to understand the lessons of Freemasonry.

KING SOLOMON'S TEMPLE:
The frequent references to King Solomon's Temple, in this and other Degrees, lead to the false conclusion that the Fraternity was founded by him. Freemasonry became an organized craft many years after the reign of Solomon. However, our ritual is based upon Masonic legends connected with both Solomon and the Temple at Jerusalem, which has helped enrich the symbolism.

THE PROFICIENCY:
The series of questions and answers that you are requested to commit to memory following each Degree are intended to:

1. Teach each candidate the language of Freemasonry.
2. Fix in his mind the teachings of the Degree.
3. Impress upon his consciousness the different points of the Obligation he has assumed.
4. To enable him to prove, to his satisfaction and that of his Brethren, that he is a Mason.

THE ORIGIN OF OUR RITUAL:
Where and when did the ritual work originate? The origin of our Ritual cannot be traced much beyond the years of the 18th century, or around 1700. The father of the English Ritual was undoubtedly, William Preston. This Ritual has been refined and polished without being basically changed in character in the nearly three centuries since Preston first used it in London. Prior to this, the Ritual of Freemasonry was a continuation of the practices and customs of the day-to-day work of the Operative Freemason. The emphasis gradually shifted from the practical to the moral and spiritual values as the Accepted Masons began to outnumber the Operative Brethren in the Lodges. In early Speculative Masonry, there may have been but one degree and a Master's part. After a few years, three Degrees were used. Around 1813, the United Grand Lodge of England declared: “Ancient Craft Masonry consists of three degrees and no more....”.

THE LANGUAGE OF FREEMASONRY:
Why is the language of Freemasonry so different from that which we normally use? The candidates often ask this question. The Ritual of Freemasonry is a product of the early decades of the 18th century. It contains much of the language of that century and other words and phrases from the very old work have been incorporated. This is why the language is written and spoken as it is. If the time and effort is spent to study the words of our Ritual, you will discover that the thoughts and teachings imparted cannot be put in fewer words and still retain their meaning.

THE EMBLEMS OF AN ENTERED APPRENTICE MASON:
The Entered apprentice should study all the Emblems of the Degree, for each is important and should be thoroughly understood by him. For example, the lamb is usually an emblem of innocence. The emblem suggests truth to the mind. The twenty-four inch gauge is an emblem of the twenty-four hours of the day. This emblem suggests a wise use of time. The common gavel reminds us that as rough ashlars (rough stones) our characters can be made into perfect ashlars (polished stones) by applying the teachings of Freemasonry in our daily thoughts and actions.
WHEN TO RISE AND WHEN TO BE SEATED:
The gavel in the hands of the Master of a Lodge is one of the symbols of authority by which he governs. When the gavel is sounded once in the East, at the beginning of Lodge, the Brethren must come to order. Two raps call the Officers to their feet, and three raps mean that all Brethren must stand. If everyone standing, one rap seats everyone in the Lodge. If the Worshipful Master addresses you by name, arise, face the East, give the due guard and sign of the Degree and listen to his instructions. If you wish to speak, arise and wait until the Master recognizes you; give the due guard and sign of the Degree and then address your remarks to him.

THE TYLER:
The Tyler guards the avenues approaching the Lodge. A Lodge is said to be duly tyled when the necessary precautions have been taken to guard against intrusion by cowans, eavesdroppers, or other unauthorized persons. (A cowan is one who tries to masquerade as a Mason. He is one who has not done the work, but says he has in order to gain admittance. An eavesdropper is one who tries to steal the secrets of our Society. He is the one who would forge a good dues card, or finds one and masquerades as the owner.) If a Brother comes to the Lodge late and wants in, the Tyler sees that he is properly clothed and then vouches for him as qualified to enter. It is the duty of the Tyler to inform the Junior Deacon when a Qualified Brother wishes to enter the Lodge and to let the Brethren know in which Degree the Lodge is working.

THE LODGE PRAYER:
No Lodge can be opened, stay open or be closed, without prayer - which is offered by the Master or Chaplain. The prayer is universal in nature, and not peculiar to any one religion or faith. At the end of prayer, each member responds with the words “So Mote it Be”, which means in modern English “So may it ever be”.

THE RIGHTS OF AN ENTERED APPRENTICE MASON:
These are very limited, since he cannot vote or hold office. He is, however, entitled to a Masonic funeral. The Entered Apprentice is not entitled to organized Masonic Charity, but it does not bar him from receiving assistance from a Mason, as an individual. He can attend a Lodge while an Entered Apprentice Degree is being presented. He has a right to be instructed in his work and in matters pertaining to his degree. If charged with violating his obligation, he is entitled to a trial. He has the right to apply for advancement to a higher degree. He may not receive the Degrees of Craft Masonry elsewhere without consent of the Lodge. In other words, if he should move and want to continue his work, he may request the Lodge Secretary to write the Secretary of the Lodge at his new location, informing him of your good standing and request that the new Lodge perform the remainder of the ritualistic work. Also, the Apprentice possesses modes of recognition by which he can make himself known to other Masons.

THE RESPONSIBILITIES OF AN ENTERED APPRENTICE MASON:
An Entered Apprentice Mason has very few actual Lodge responsibilities. He must keep secret everything entrusted to him; conduct himself with proper decorum and diligently work to learn his proficiency and as much about the Craft as possible. He should not be content with learning the words letter-perfect, but should study the meanings also. If he cannot interpret these for himself, he should seek help from others. Complete faithfulness to his obligations, and implicit obedience to the charge are among his important and lasting responsibilities. Freemasonry preserves secrecy about all its work in the Lodge: it meets behind closed doors; it throws over it its principles and teaching a garment of symbolism and ritual; its Art is a mystery; a great wall separates it from the world. Nor is its work easy to understand. If this be true, we urgently advise you not to be content with the letter and outward form of this, your beginning period, but to apply yourself with freedom, fervency and zeal to the sincere and thorough mastering of our Royal Art.
Chapter 1

In the days before the kings of Israel, during a famine, a man from Bethlehem in Judah, took his wife and his sons to Moab. The man, Elimelech, died, and the woman, Naomi, was left with her two sons. Both sons married Moabite women. One was named Orpah, and the other was named Ruth. In time, both of the sons died, and Naomi was left with her two daughters-in-law, Orpah and Ruth. Naomi heard that the famine was over in Bethlehem, so she started to return to Judah. She told her daughters-in-law to go back to their own families. They had done enough for her. Orpah and Naomi both said, "No, we will return with you."

Naomi:   Turn back, my daughters! Why should you go with me? Do I have any more sons in my body who might be husbands for you?

In those days, the law was that if a woman's husband died and she was childless, the husband's brother married the woman so that the dead husband would have an heir and the woman would have security.

Naomi:   Even if I were to get married tonight and bore sons, would you wait for them to grow up? Should you keep yourself from marriage? Oh no! My lot is far more bitter than yours, for the hand of the Lord has struck out against me.

So they cried, and they hugged, and Orpah went back to her family, but Ruth stayed with Naomi.

Naomi:   See, your sister-in-law has returned to her people and her gods. Go follow your sister-in-law.

Ruth:   Do not urge me to leave you, or to turn back and not follow you. For wherever you go, I will go; wherever you lodge, I will lodge; your people shall be my people, and your God my God. Where you die, I will die and be buried.

So Naomi and Ruth returned to Bethlehem together at the beginning of the barley harvest.
Chapter 2

It turned out that Naomi had a relative on her late husband's side. He was a wealthy man named Boaz.

One day, Ruth told Naomi that she wanted to go glean in fields behind the people harvesting the barley crop. The Bible tells us that when we reap, we are not to pick up the stalks that fall, that we must leave them for the poor. So that's what Ruth was doing gleaning in the fields. It turned out that the field she chose to glean in was one that belonged to Boaz.

Soon enough, Boaz comes around to see what's going on, and he asks about the woman gleaning in his fields. His workers tell him that she's the Moabite girl who came back with Naomi. Boaz goes to Ruth and says:

Boaz: Listen to me. Don't go glean in another field. Stay here close to my girls. Keep your eyes on where they're reaping, and follow them. I have ordered the men not to bother you. And when you're thirsty, go drink from the jars of water that the men have drawn.

Ruth: Why are you so kind to single me out when I am a foreigner?

Boaz: I have been told all that you did for your mother-in-law after the death of your husband, how you left your father and mother and the land of your birth and came to a people you had not known before. May the Lord reward your deeds. May you have a full reward from the Lord, the God of Israel, under whose wings you have sought refuge.

Boaz makes sure she gets enough to eat, and tells his workers to make sure that they leave some extra stalks for her to glean.

When Ruth gets home, Naomi notices that she gleaned quite a bit of barley. Ruth tells her about Boaz, and Naomi says:

Naomi: Blessed be he of the Lord who has not failed in His kindness to the living or to the dead! For this man is related to us. He is one of our redeeming kinsmen.

That meant that Boaz could serve to provide an heir for Ruth's late husband and, of course, provide security for Ruth.
Chapter 3

Naomi has an idea.

Naomi: Daughter, I must find a home for you where you will be happy. And there is our cousin Boaz, whose girls you were close to. He will be winnowing barley on the threshing floor tonight. So bathe, anoint yourself, dress up, and go down to the threshing floor. When he lies down, go over and uncover his feet, and lie down.

So Ruth agrees, maybe a bit reluctantly, but maybe Naomi knows what she's doing. So after Boaz has eaten and lies down on the threshing floor, she goes over and uncovers his feet.

Boaz: Who are you?

Ruth: I am your handmaid Ruth. Spread your robe over your handmaid, for you are a redeeming kinsman.

Some research suggests that this robe-spreading is an "act of espousal."

Boaz: Be blessed of the Lord! Your latest deed of loyalty is greater than the first, in that you have not turned to younger men whether poor or rich. Have no fear. I will do whatever you ask, for all the elders of my town know what a fine woman you are. But while it's true that I am a redeeming kinsman, there is another who is closer than I. Stay the night. In the morning, if he will act as redeemer, good! Let him. But if he does not, I will be a redeemer for you.

Ruth got up early in the morning, so no one would see her, because even though nothing happened, neither she nor Boaz wanted to damage her reputation. She offered herself to him but he subdued his passions and decided to go about things the honorable way. Ruth went back to Naomi's house and told her how things went.

Chapter 4

Boaz went to the gate of the city and found the man who was the closer relative to Ruth's late husband. And he got the elders to stand as witnesses. Boaz explains to this relative (whose name is given as Ploni Almoni) about the land that belongs to the late son of Naomi's late husband, and that Ploni Almoni has right of first refusal in purchasing the land.

Boaz: So, if you are willing to redeem the land, redeem it. But if you are not, then tell me. For there is no one to redeem it but you, and I come next in line after you.
Ploni: I am willing to redeem the land.

Boaz: When you acquire the property from Naomi, you also must marry Ruth, the widow, so that her late husband's name will be perpetuated.

Ploni: Then I cannot redeem it for myself. You take over my right of redemption, for I am unable to exercise it.

So Boaz acquired the land that belonged to Naomi's late husband, and agrees to marry Ruth. They sealed the deal by exchanging their shoe, which was testimony in ancient Israel.

Elders: May the Lord make the woman who is coming into your house like Rachel and Leah, both of whom built up the House of Israel.

And Ruth and Boaz had a son whose name was Obed, who was the father Jesse, who was the father of David, who became King over all of Israel.
BRIEF HISTORY OF PRINCE HALL MASONRY

Prince Hall is recognized as the Father of Black Masonry in the United States. Historically, he made it possible for African-Americans to be recognized and enjoy all privileges of Free and Accepted Masonry.

Many rumors of the birth of Prince Hall have arisen. A few records and papers have been found of him in Barbados where it was rumored that he was born in 1748, but no record of birth by church or by state, has been found there, and none in Boston. All 11 counties were searched and churches with baptismal records were examined without finding the name of Prince Hall.

One widely circulated rumor states "Prince Hall was free born in the British West Indies. His father, Thomas Prince Hall, was an Englishman and his mother a free colored woman of French extraction. In 1765 he worked for his passage on a ship to Boston, where he labored as a leather worker, a trade learned from his father. During this time he married Sarah Ritchery. Shortly after their marriage, she died at the age of 24. Eight years later he had acquired real estate and was qualified to vote. Prince Hall also pressed John Hancock to be allowed to join the Continental Army and was one of a few Blacks who fought at the battle of Bunker Hill. Religiously inclined, he later became a minister in the African Methodist Episcopal Church with a charge in Cambridge and fought for the abolition of slavery."

Free Masonry among Black men began during the War of Independence, when Prince Hall and fourteen other free Black men were initiated into Lodge # 441, Irish Constitution, attached to the 38th Regiment of Foot, British Army Garrisoned at Castle Williams (now Fort Independence) Boston Harbor on March 6, 1775. The Master of the Lodge was Sergeant John Batt. Along with Prince Hall, the other newly made Masons were Cyrus Johnson, Bueston Slinger, Prince Rees, John Canton, Peter Freeman, Benjamin Tiler, Duff Ruform, Thomas Santerson, Prince Rayden, Cato Spain, Boston Smith, Peter Best, Forten Howard and Richard Titley.

When the British Army left Boston, this Lodge, # 441, granted Prince Hall and his brethren authority to meet as a Lodge, to go in procession on Saints John Day, and as a Lodge to bury their dead; but they could not confer degrees nor perform any other Masonic "work". For nine years these Brethren, together with others who had received their degrees elsewhere, assembled and enjoyed their limited privileges as Masons. Finally in March 2, 1784, Prince Hall petitioned the Grand Lodge of England, through a Worshipful Master of a subordinate Lodge in London (William Moody of Brotherly Love Lodge # 55) for a warrant or charter.
The warrant was granted on September 29, 1784 under the name of African Lodge, #459 on the register of the Grand Lodge of England by authority of then Grand Master, the Duke of Cumberland, delivered in Boston on April 29, 1787 by Captain James Scott, brother-in-law of John Hancock and Master of the Neptune. Prince Hall was the first Master of the Lodge that was organized one week later, May 6, 1787.

The warrant to African Lodge # 459 of Boston is the most significant and highly prized document known to the Prince Hall Masonic Fraternity. Through it, Masonic legitimacy among free black men is traced, and on it more than any other factor, rests their case. That charter, which is authenticated and in safekeeping, is believed to be the only original charter issued from the Grand Lodge of England still in the possession of any Lodge in the United States. African Lodge allowed itself to slip into arrears in the late 1790's and was stricken from the rolls after the Union of 1813 although it had attempted correspondence in 1802 and 1806. In 1827, after further unacknowledged communication, it declared its independence and began to call itself African Grand Lodge # 1. It is interesting to note that after the Massachusetts Black Lodges declared themselves an independent Grand Lodge, the Grand Lodge of Massachusetts was also formed by the amalgamation of the two separate Lodges and African Grand Lodge #1 was not invited to take part, even though it held a warrant every bit as valid as the others.

The question of extending Masonry arose when Absalom Jones of Philadelphia, Pennsylvania appeared in 1791 in Boston. He was an ordained Episcopal priest and a Mason who was interested in establishing a Masonic Lodge in Philadelphia. Delegations also traveled from Providence, Rhode Island and New York to establish the African Grand Lodge that year. Prince Hall was appointed Grand Master, serving in this capacity until his death in 1807.

Upon his death, Nero Prince became Grand Master. When Nero Prince sailed to Russia in 1808, George Middleton succeeded him. After Middleton, Peter Lew, Samuel H. Moody and then, John T. Hilton became Grand Master. In 1827, it was Hilton who recommended a Declaration of Independence from the English Grand Lodge.

In 1869 a fire destroyed Massachusetts' Grand Lodge headquarters and a number of its priceless records. The charter, in its metal tube, was in the Grand Lodge chest. The tube saved the charter from the flames, but the intense heat charred the paper. It was at this time that Grand Master S.T. Kendall crawled into the burning building and in peril of his life, saved the charter from complete destruction. Thus a Grand Master's devotion and heroism further consecrated this parchment to us, and added a further detail to its already interesting history. The original Charter # 459 has long since been made secure between heavy plate glass and is kept in a fireproof vault in a downtown Boston bank.
Prince Hall Grand Lodge but withdrew it the same year. In 1994, the Grand Lodge of England finally accepted a petition for recognition by Prince Hall Grand Lodge of Massachusetts. "England cited several reasons recognition was withheld," Nicholas B. Locker, Grand Master of the Prince Hall Grand Lodge of Massachusetts from 1992-1994, said in an interview in June 1996. "One was 'territorial boundaries,' because the Grand Lodge of England had already recognized the white Grand Lodge of Massachusetts, which shared the same jurisdiction with us. "Another factor was that Prince Hall owed back payment of dues to the Grand Lodge. Back 200 years ago, there were no checks, and often dues for England were put in the hands of sailing ship captains. It was several months before the ships arrived in England, and money was lost. So it wasn't possible to say for sure that Prince Hall paid or hadn’t paid all his dues."

The ties between Prince Hall Lodges and the Grand Lodge of England were formalized in June 1996. In its 212 years, the Prince Hall Grand Lodge has spawned over 44 other Grand Lodges. The subordinate Lodges receive recognition once their Grand Lodges are recognized.

Today, the Prince Hall Fraternity has over 4,500 Lodges worldwide, forming 44 independent jurisdictions with a membership of over 300,000 Masons, whereby any good-hearted man who is worthy and well qualified, can seek more light in Masonry.

Prince Hall is buried in a cemetery overlooking the Charlestown naval yard in Boston's north end. His grave is situated near a large tree; his wife's grave is directly behind his. The site is marked by a broken column; a monument erected 88 years after his death by Most Worshipful Prince Hall Grand Lodge F. & A.M. of Massachusetts. Still today, believers in the Deity and travelers from all walks of life can be seen winding their way to that sacred spot to pay homage at the final resting place of the first Grand Master of the "Colored" Grand Lodge of Masons. This great Mason, Statesman, and Soldier, having traveled to that undiscovered country from whose bourne no traveler returns; remains as the pillar of wisdom, strength, and beauty among all Masons today.