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.
ENTERED APPRENTICE OPENING:

WM: *. Officers, take your respective stations and places; Brethren, be clothed.

WM: *. Brother Senior Warden.

SW: Worshipful Master.

WM: Are all present Masons?

SW: *Brothers Senior and Junior Deacons; are all present Masons?

JD: Brother Senior Deacon, all are Masons in the South.

SD: Brother Senior Warden, we are all Masons.

SW: We are all Masons, Worshipful Master.

(The Deacons return to their places)

JD: Brother Junior Deacon.

WM: Brother Junior Deacon.

WM: The first great care of Masons when convened.

JD: To see that they are duly tyled.

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.

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.

JD: ***. Tyl: ***

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

WM: How are we tyled?

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

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.

WM: *. Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Whence came you?


WM: What came you here to do?

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

WM: Then you are a Mason, I presume?

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

WM: What makes you a Mason?

SW: My Obligation.

WM: Where were you made a Mason?

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.

WM: How many compose an Entered Apprentices Lodge?

SW: Seven or more.

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

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

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

SW: At my right.

WM: * *. Brother Junior Deacon.

JD: (S) Worshipful Master.

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; attend to alarms at the outer door and report the same to the Worshipful Master; also to see that we are duly tyed.

WM: The Senior Deacon’s place?

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

WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

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; also to receive and conduct candidates.

WM: The Treasurer’s place?

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

WM: Brother Treasurer.

Tr: (S) Worshipful Master.

WM: Your duty?

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 Secretary’s place?

Sec: At the left of the Worshipful Master in the East.

WM: Brother Secretary.

Sec: (S) Worshipful Master.

WM: Your duty?

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.

WM: The Master’s station?

SW: In the East.

WM: Why 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.

WM: The Senior Warden’s station?

JW: In the South.

WM: Brother Junior Warden.

JW: Your duty in the South?

WM: The Senior Warden’s station?

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.

WM: The Master’s station?

SW: In the East.

WM: Why in the East?

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.

WM: The Junior Warden’s station?

JW: In the South.

WM: Brother Junior Warden.

JW: Brother Senior Warden.

WM: The Secretary’s place?

Sec: (S) Worshipful Master.

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.

WM: The Master’s station?
SW: Brother Junior Warden.

JW: Brother Senior Warden.

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.

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.

WM: Brethren; attend to giving the signs; observe the East.

WM: *

SW *

JW *

WM: Brethren, give your attention to the Chaplain.

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.

(ALL) So mote it be.

WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

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 1 Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

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.

WM: Brother Junior Deacon.

JD: (S) Worshipful Master.

WM: Inform the Tyler.

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.

JD: * * *

Tyl: * * *

WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

WM: Present the flag of our country at the Altar.

(All join with the Pledge of Allegiance)

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.

ENTERED APPRENTICE DEGREE:

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.

WM: There being none, I will proceed.

WM: *. Brother Stewards.

SS: (S) Worshipful Master.
WM: How should a candidate be prepared for the First Degree of Freemasonry?

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.

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.

(In the preparation room)

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.

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 helplessness, grooping 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.

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.

Do you seriously declare, upon your honor, that unbiased by the improper solicitation of friend, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Freemasonry?

(Candidate answers.)

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?

(Candidate answers.)

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.)

Sec: (S) Worshipful Master.

WM: Brother Secretary.

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: ***.

SD: (S) Worshipful Master.

WM: Brother Senior Deacon.

SD: There is an alarm at the inner door.

WM: Attend to the alarm and ascertain the cause.

SD: * * *. Who comes here?

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.

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

Cand: It is.

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

SD: Duly and truly prepared?

SS: He is.

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

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

SD: Since the candidate is in possession of these necessary qualifications, let him wait until the Worshipful Master can be informed of his request, and his answer returned.

WM: Brother Senior Deacon.

SD: There is without, 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: Is it an act of his own free will and accord?

SD: It is.

WM: Is he worthy and well qualified?

SD: He is.

WM: Duly and truly prepared?

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

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

WM: Since the candidate is in possession of all these 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.

WM: (Steps to left side of Cand and takes him by the arm, forearm horizontal, forming the angle of a 10 square): Mr. _____, as no man should ever enter upon any great and important undertaking without first invoking the aid of Deity, you will be conducted to the center of the Lodge, caused to kneel and attend prayer.

WM: ***

SD: (Steps to left side of Cand and takes him by the arm, forearm horizontal, forming the angle of a 10 square): Mr. _____, I am commanded to receive you on the point of a sharp instrument, piercing your naked left breast, which is to teach 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.

WM: ***

SD: There is without, 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: Is it an act of his own free will and accord?

SD: It is.

WM: Is he worthy and well qualified?

SD: He is.

WM: Duly and truly prepared?

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

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

WM: Since the candidate is in possession of all these 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.

WM: (Steps to left side of Cand and takes him by the arm, forearm horizontal, forming the angle of a 10 square): Mr. _____, as no man should ever enter upon any great and important undertaking without first invoking the aid of Deity, you will be conducted to the center of the Lodge, caused to kneel and attend prayer.

WM: ***

SD: (Steps to left side of Cand and takes him by the arm, forearm horizontal, forming the angle of a 10 square): Mr. _____, I am commanded to receive you on the point of a sharp instrument, piercing your naked left breast, which is to teach 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.

WM: ***

SD: (Steps to left side of Cand and takes him by the arm, forearm horizontal, forming the angle of a 10 square): Mr. _____, as no man should ever enter upon any great and important undertaking without first invoking the aid of Deity, you will be conducted to the center of the Lodge, caused to kneel and attend prayer.

WM: ***

SD: (Steps to left side of Cand and takes him by the arm, forearm horizontal, forming the angle of a 10 square): Mr. _____, I am commanded to receive you on the point of a sharp instrument, piercing your naked left breast, which is to teach 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.

WM: ***

SD: (Steps to left side of Cand and takes him by the arm, forearm horizontal, forming the angle of a 10 square): Mr. _____, as no man should ever enter upon any great and important undertaking without first invoking the aid of Deity, you will be conducted to the center of the Lodge, caused to kneel and attend prayer.

WM: ***

SD: (Steps to left side of Cand and takes him by the arm, forearm horizontal, forming the angle of a 10 square): Mr. _____, I am commanded to receive you on the point of a sharp instrument, piercing your naked left breast, which is to teach 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.
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:"

WM: *

Chap: “For there the Lord commanded the blessing, even life for evermore.”

SD: ***

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.

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

SD: It is.

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

SD: He is.

JW: Duly and truly prepared?

SD: He is.

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.

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: ***.

SW: *. 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.

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

SD: 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: ***.
1 WM: Whence came you, and whither are you traveling?

SD: From the West, traveling East.

5 WM: Why did you leave the West and travel East?

SD: In Search of Light in Masonry.

WM: Since the candidate is in possession of all these necessary qualifications, and in search of Light in Masonry, reconduct him to the Senior Warden in the West, who will teach him how to approach the East in due and ancient form.

10 SD: Brother Senior Warden.

SW: Brother Senior Deacon.

SD: It is the order of the Worshipful Master that you teach this candidate how to approach to East in due and ancient form.

20 SW: Cause the candidate to face the East.

25 ??? Mr. ____, advance on your left foot, bringing the heel of your right into the hollow of your left, thereby forming the angle of a square.

SW: (S) Worshipful Master.

30 WM: Brother Senior Warden.

SW: The candidate is in order.

35 WM: Mr. ____, before you can proceed further in Freemasonry, it will be necessary for you to take an Obligation appertaining to this degree. It becomes my duty as well as pleasure to inform you that there is nothing contained in the Obligation that conflicts with the duties you owe to God, your country, your neighbor, your family, or yourself. With this assurance on my part, are you willing to take the Obligation?

40 Cand: I am.

WM: Then advance to the Sacred Altar of Freemasonry. There kneel on your naked left knee; your right forming the angle of a square; your left hand supporting, and your right resting on the Holy Bible, Square and Compasses.

SD: (S) Worshipful Master, the candidate is in due form.

50 WM: Mr. _____, if you are still willing to take the Obligation, say "I", pronounce your name in full, and repeat after me.

Cand: I, _____ __ ____, (candidate then repeats the obligation as ministered to him by the WM) 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 heale, 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 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. 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.

45 WM: In token of your sincerity, kiss the Holy Bible on which your hand rests.

WM: Brother Senior Deacon, remove the cable-tow.

WM: My Brother, in your present situation, who do you most desire?

Cand: Light in Masonry (prompted by Senior Deacon)
Brethren, stretch forth your hands and assist me in bringing this newly made Brother to true Masonic Light.

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 by 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.)

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)
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. 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.

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.

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.

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.

Brother Senior Deacon.
Worshipful Master.
I helé.
I conceal.
What do you conceal?
All the secrets of a Mason in Masonry, to which this token alludes.
What is that?
A grip.
Of what?
SD: Of an Entered Apprentice.

WM: Has it a name?

SD: It has.

WM: Will you give it to me?

SD: I did not so receive, neither will I so impart it.

WM: How will you dispose of it?

SD: Letter or halve it.

WM: Letter it and begin.

SD: You begin.

WM: Begin You.

SD: A;

WM: B;

SD: O;

WM: Z.

WM: Boaz, my Brother, is the name of this grip, and should always be given in the customary manner, by lettering or halving. When lettering, always commence with the letter, “A”. Rise, salute the Junior and Senior Wardens and satisfy them that you are in possession of the step, due-guard, sign, grip and word of an Entered Apprentice.

SD: ***.

JW: *. Who comes here?

SD: A duly initiated Entered Apprentice.

JW: How may I know him to be such?

SD: Right angles, horizontals, and perpendiculars.

JW: Advance a sign. Has that an allusion?

SD: It has; to the position of my hands while taking the Obligation.

JW: Have you a further sign?

(Cand is prompted by Senior Deacon as necessary)

Cand: A.;

JW: B:

Cand: O;

JW: Z.

JW: The word is right, I am satisfied

SD: ***.

SW: *. Who comes here?

SD: A duly initiated Entered Apprentice.
SW: How may I know him to be such?
SD: By certain signs and a token.

SW: What are signs?
SD: Right angles, horizontals, and perpendiculars.

SW: Advance a sign. Has that an allusion?
SD: It has; to the position of my hands while taking the Obligation.

SW: Have you a further sign?
SD: I have.

SW: Has that an allusion?
SD: It has; to the penalty of the Obligation.

SW: What is a token?
SD: A certain friendly or brotherly grip, whereby one Mason may know another in the dark as in the light.

SW: Advance and give me a token. What is that?
SD: A grip.

SW: Of what?
SD: Of an Entered Apprentice.

SW: Has it a name?
SD: It has.

SW: Will you give it to me?
SD: I did not so receive it, neither will I so impart it.

SW: How will do dispose of it?
SD: Letter or halve it.

SW: Letter it and begin.

SW: Begin you.

SW: The word is right, I am satisfied. Conductor the Brother to the Worshipful Master in the East.

WM: .

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.

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 perfections, be conferred upon you as this which I now bestow.

(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 everconstant 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
things; I will make thee ruler over many things! Enter thou into the joy of Thy Lord."

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

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.

20 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. 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 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 have, the Secretary will be pleased to receive.

Cand: ___________ (of course, he has nothing)

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 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 which are the Twenty-four Inch Gauge and the Common Gavel, and are thus explained.

The Twenty-four Inch Gauge is an instrument used by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby are found eight hours for the service of God and a distressed worthy Brother, eight for our usual vocations, and eight for refreshment and sleep.

The Common Gavel is an instrument used by operative masons to break off the corners of rough stones, the better to fit them for the builder’s use; but we as 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.

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 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: My Brother, salute as you have been instructed.

WM: *  Brother Junior Warden.

JW: (S) Worshipful Master.

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

JW: ***.

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.

JW: *.
ENTRANCED APPRENTICE LECTURE

WM: *

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.

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.

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.

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?

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.

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.

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.

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.

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.”

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.

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.

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.

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.
Brother Mason, in a like destitute situation, it was to teach you that you were in the hands of faithful friends, in whose fidelity you might with safety confide.

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

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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...
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 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, 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.

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 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 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 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 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 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 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.

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 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, 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 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 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 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 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, we Masonically term a place of darkness.

The Movable Jewels are the Rough Ashlar, the Perfect Ashlar, and the Trestle-board. The Rough 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 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 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 should we, both operative and speculative, endeavor to erect our spiritual building in
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.

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
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
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
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
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,
which points out the whole duty of man.

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.

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

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
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.

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
affection. To soothe the unhappy, to sympathize
with them in their misfortunes, to compassionately
their miseries, and to restore peace to their
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
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
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.

WM: Brother Senior Deacon.

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

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

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

(Lecturer resumes):

My Brother, signs, grips, and words have been
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,
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
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,
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.
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.

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.

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.

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

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;
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 unto you. And to yourself, in avoiding all irregularities and intemperance, which may impair your faculties or debase the dignity of your profession.

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.

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 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 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 be guilty of a dishonorable action, but let your conduct be uniform and your deportment suitable to the dignity of your profession.

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 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 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, 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 Craft.

A punctual attendance on the duties of the 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 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 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 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 associate.

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Freemasonry should interfere with your 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.

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.

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.

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 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.)
ENTERED APPRENTICE CLOSING

WM: * Brother Senior Warden.

SW: (S) Worshipful Master.

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

SW: Nothing in the West.

WM: Anything in the South, Brother Junior Warden?

JW: (S) Nothing in the South.

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

WM: * Brother Junior Deacon.

SW: (S) Worshipful Master.

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

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

JD: * * * Tyl: * * *

JD: (S) Worshipful Master, without, armed with the proper implement of his office.

WM: How are we tyled?

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

WM: * Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Whence came you?


WM: What came you here to do?

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

WM: Then you are a Mason, I presume?

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

WM: What makes you a Mason?

SW: My Obligation.

WM: Where were you made a Mason?

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.

WM: How many compose an Entered Apprentices Lodge?

SW: Seven or more.

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

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

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

SW: At my right.

JD: * Brother Junior Deacon.

JD: (S) Worshipful Master.

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?

JD: At the right of the Worshipful Master in the East.
WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

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 Treasurer’s place?

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

WM: Brother Treasurer.

Tr: (S) Worshipful Master.

WM: Your duty?

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.

WM: The Secretary’s place?

Sec: (S) Worshipful Master.

Sec: Your duty?

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.

WM: The Junior Warden’s Station?

JW: (S) Worshipful Master.

JW: Your duty in the South?

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.

WM: The Senior Warden’s Station?

SW: (S) Worshipful Master.

WM: Why in the West?

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.

WM: The Master’s station?

WM: Why in the East?

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.

WM: The Junior Warden’s Station?

JW: Brother Senior Warden.

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.

JW: Brother Senior Warden.
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.

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: Brethren; attend to giving the signs; observe the East.

WM: *

SW: *

JW: *

WM: Brethren, give your attention to the Chaplain.

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.

AMEN.

(ALL) So mote it be.

WM: Brother Senior Warden.

SD: (S) Worshipful Master.

WM: Attend at the Altar and close the Three Great Lights in Masonry.

WM: I now declare _____ Lodge No. ____ duly closed.

WM: Brother Junior Deacon.

JW: (S) Worshipful Master.

WM: Inform the Tyler.

WM: *

ENTERED APPRENTICE EXAMINATION

Q. Whence came you?

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

Q. What came you here to do?

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

Q. Then you are a Mason, I presume?

A. I am so taken and accepted among Brethren and Fellows.

Q. What makes you a Mason?

A. My Obligation.

Q. Where were you made a Mason?

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.

Q. How do you know yourself to be a Mason?

A. By having been tried, never denied, and ready to be tried again.
<table>
<thead>
<tr>
<th>Q.</th>
<th>How may I know you to be a Mason?</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>By certain signs, a token, a word, and the perfect points of my entrance.</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Q.</th>
<th>What are signs?</th>
</tr>
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<tbody>
<tr>
<td>A.</td>
<td>Right angles, horizontals, and perpendiculars.</td>
</tr>
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<table>
<thead>
<tr>
<th>Q.</th>
<th>Advance a sign. Has that an allusion?</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>It has; to the position of my hands while taking the Obligation.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Q.</th>
<th>Have you a further sign?</th>
</tr>
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<tbody>
<tr>
<td>A.</td>
<td>I have.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Q.</th>
<th>Has that an allusion?</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>It has; to the position of my hands while taking the Obligation.</td>
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<thead>
<tr>
<th>Q.</th>
<th>What is a token?</th>
</tr>
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<tbody>
<tr>
<td>A.</td>
<td>A certain friendly or brotherly grip whereby one Mason may know another in the dark as in the light.</td>
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</table>

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<thead>
<tr>
<th>Q.</th>
<th>Advance and give me a token. What is that?</th>
</tr>
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<tbody>
<tr>
<td>A.</td>
<td>A grip.</td>
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</tbody>
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<thead>
<tr>
<th>Q.</th>
<th>Of what?</th>
</tr>
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<tbody>
<tr>
<td>A.</td>
<td>Of an Entered Apprentice.</td>
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<thead>
<tr>
<th>Q.</th>
<th>Has it a name?</th>
</tr>
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<tbody>
<tr>
<td>A.</td>
<td>It has.</td>
</tr>
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<table>
<thead>
<tr>
<th>Q.</th>
<th>Will you give it to me?</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>I did not so receive it, neither will I so impart it.</td>
</tr>
</tbody>
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<thead>
<tr>
<th>Q.</th>
<th>How will you dispose of it?</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>Letter or halve it.</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>Q.</th>
<th>Letter it and begin.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>You Begin.</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>Q.</th>
<th>Begin you.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>A;</td>
</tr>
</tbody>
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<thead>
<tr>
<th>Q.</th>
<th>Where were you first prepared to be made a Mason.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>In my heart.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Q.</th>
<th>Where next?</th>
</tr>
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<tbody>
<tr>
<td>A.</td>
<td>In a room adjoining the body of a just and duly constituted Lodge of Free and Accepted Masons.</td>
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<tr>
<th>Q.</th>
<th>How were your prepared?</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>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.</td>
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</tbody>
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<table>
<thead>
<tr>
<th>Q.</th>
<th>What was said to you from within?</th>
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<tbody>
<tr>
<td>A.</td>
<td>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.</td>
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</table>

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<thead>
<tr>
<th>Q.</th>
<th>Your answer?</th>
</tr>
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<tbody>
<tr>
<td>A.</td>
<td>Being a man, free-born, of lawful age, and well recommended.</td>
</tr>
<tr>
<td>Q.</td>
<td>A.</td>
</tr>
<tr>
<td>----</td>
<td>----</td>
</tr>
<tr>
<td>Q. What were you then told?</td>
<td>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.</td>
</tr>
<tr>
<td>Q. What was his answer when returned?</td>
<td>A. Let him enter this Worshipful Lodge, in the name of God, and be received in due and ancient form.</td>
</tr>
<tr>
<td>Q. How were you received?</td>
<td>A. How did the Worshipful Master dispose of you?</td>
</tr>
<tr>
<td>Q. How were you then disposed of?</td>
<td>A. On the point of a sharp instrument, piercing my naked left breast.</td>
</tr>
<tr>
<td>Q. After prayer, what were you asked?</td>
<td>A. Conducted to the center of the Lodge and caused to kneel for the benefit of prayer.</td>
</tr>
<tr>
<td>Q. In whom I put my trust.</td>
<td>A. In God.</td>
</tr>
<tr>
<td>Q. Your answer.</td>
<td>A. What were you then told?</td>
</tr>
<tr>
<td>Q. How were you then disposed of?</td>
<td>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.</td>
</tr>
<tr>
<td>Q. How did the Junior Warden dispose of you?</td>
<td>A. Directed me conducted to the Senior Warden in the West, where the same questions were asked and answers returned as before.</td>
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</tbody>
</table>
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.

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.

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.

Q. After the Obligation, what were you asked?
A. What I most desired.
Q. Your answer?
A. The Three Great Lights in Masonry.
Q. Did you receive it?
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?
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?
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. 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.
Q. What demand was then made of you?

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.

Q. With what were you then presented?

A. The working tools of an Entered Apprentice.

Q. What are they?

A. The Twenty-four Inch Gauge and the Common Gavel.

Q. How are they explained?

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.

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.

Q. How were you then disposed of?

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.

Q. With what were you then presented?

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.

Q. How were you then disposed of?

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.