

Provincial Grand Lodge of Valencia

Grand Lodge of Spain



PROVINCIAL

GRAND LODGE OF VALENCIA

Education Program Introduction Letter

**Provincial Education Programme
Entered Apprentice Degree**

Provincial Education Programme

Dear Brother,

Congratulations on being initiated into your Lodge and being made an Entered Apprentice Freemason. You are now a member of a global fraternity consisting of millions of good men, just like you. You have just gone through an ancient and archaic ceremony, and you have taken solemn oaths and obligations as a newly initiated Freemason.

As part of the Provincial Lodge Education Program, you will receive certain material from the Provincial Learning and Development Committee about the First Degree and Freemasonry. Your Lodge Education Officer is generally a well experienced member of the lodge whose role is to provide educational or training materials about Freemasonry, its ritual, the Grand Lodge of Spain and the Lodge you have been initiated into.

As a newly initiated Entered Apprentice you will likely have questions about Freemasonry and the First Degree. Over the coming months you will be provided with several papers and texts covering basic aspects of Freemasonry in the First Degree.

The **Entered Apprentice Education Program** is divided in 12 sections (3 sections in the condensed version), each one delivered in the course of 1 month following your Initiation.

It is a compilation of many papers, works and lectures made available throughout the years. The main goal is to present you with basic aspects of Freemasonry in general, covering main aspects such as History, Ritual, Traditions, Symbolism, etc.

If you have not already done so, it is suggested that you create a separate folder on your computer for the Provincial Educational Materials.

You may also wish to print some of the materials and put them in a binder for easy reference.

We welcome you to the Masonic Family and hope that you will find your journey in Masonry to be worthwhile. If you have any questions please get in touch with the Lodge Preceptor, or a senior brother.

Best fraternal regards,

The Provincial Learning and Development Committee.

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1.1- Brief Introduction to the Entered Apprentice Degree

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The Entered Apprentice Degree, first of the three Degrees of Blue Lodge Masonry, is a preliminary degree, intended to prepare the candidate for the higher and fuller instructions of the succeeding degrees. The candidate is a voluntary applicant for membership in the Lodge, he comes without an invitation from the Lodge or from any member of the Order, even though he may have been told by a Masonic friend that he is the type of man the Order needs.

Of his own free will and accord, the candidate knocks at the outer door of the Lodge and seeks admission that he may begin his search for Light, for the light of divine Truth. At the threshold of the Lodge he is required to confess his "trust in God," thus repudiating any tendencies to infidelity, polytheism or pantheism, and acknowledging his faith in the One True and Living God. He is peculiarly clothed in keeping with the mysteries of the Order into which he is about to be inducted, "neither naked nor clothed; neither bare-footed nor shod," the symbolic meaning being fully explained to him as he makes his journey through the requirements of this degree.

Although lacking in valuable historical information, the work of the Degree is replete instructions on the internal structure of the Order, especially in its lectures. The religious character of Masonry is impressed upon his mind and heart, not only by his confession of "trust in God," but by the open Bible upon the altar, and by his own dedication in prayer and meditation before the altar. The entire Ritual is a preliminary revelation on the internal structure of the Institution, and the symbols employed in the Degree are profoundly significant and instructive. The candidate now learns that a Masonic Lodge is an assemblage of Freemasons, duly congregated, having the Sacred Writings, Square, and Compass, and a Charter, or warrant of constitution, authorizing the Lodge to meet and work. It is also explained to him that the room or place in which the meeting is held represents some part of King Solomon's Temple. The Lodge is supported by three great columns, Wisdom, Strength and Beauty, which are explained to the candidate. They are represented by the Master, Senior Warden and Junior Warden.

In properly comprehending "what is done unto him," the course of his movements around the Lodge Room, the significance of the symbols employed, and the lectures given, including every phase of the Ritual, the Entered Apprentice Mason realizes that he has begun a noble pursuit for Truth. The aspiration of his soul toward Absolute and Infinite Intelligence is encouraged and strengthened. The faculties of his mind have been directed toward the Great Architect of The Universe, his own Creator, Preserver, and Benefactor. Through the majestic irradiations of thought, meditation, prayer and sublime comprehensions of instructions given, his soul pierces through the shadows of materialism and earthiness toward the Light for which his search has begun. He is prepared for his onward and upward course in Freemasonry, and when he has proved his proficiency in the work of the Entered Apprentice Degree, he will be ready for the next Degree of Blue Lodge Masonry.

The Entered Apprentice is taught in the First Degree that Masonry is based on three great principles; Brotherly Love, Relief and Truth; and of the three grand virtues (Faith, Hope and Charity) that of Charity is the greatest. He is also told to practice that virtue cheerfully but without detriment to ourselves or our families. The three great principles are thus explained:

Brotherly Love - to practice of charity towards our Brethren in adversity; to treat them as equals, to render every kind office that justice or mercy may require.

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Relief - to assist them when they are in need, and if worthy of our aid to render such to them if within our power so to do; by visiting them and their families in their times of want. But, most of all doing for them and theirs in all things as we would they should do for us, in similar circumstances.

Truth - to seek after knowledge and wisdom necessary for building, within our own hearts, that Temple called "Self", which will be a glorification of He who created us, that we may give Him that reverence which is His due thereby making us worthy of His aid in all our undertakings and sufferings.

The Entered Apprentice Mason is then entrusted with certain secrets of the Order, all of them moral, ethical and wholesome, and is pledged to "keep counsel of all things spoken in the Lodge or chamber by any Masons, Fellows or Free Masons." He is invested with certain "Secret Words," which, of course, he must keep inviolate and communicate them only in accordance with Masonic Law.

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1.2- THE MEANING OF THE TERM “ENTERED APPRENTICE”

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You are now an Entered Apprentice. The first step in your journey to the Sublime Degree of a Master Mason has been taken.

Doubtless you found your initiation an experience you will never wish to forget. A Degree of Masonry is not an isolated experience, but an ever-enduring privilege. Always you may sit in your own Lodge when open on the Entered Apprentice Degree; always you can return to observe, to participate in, and to study its ceremonies. Your possession of the Degree is complete.

Doubtless you have an eager curiosity to learn more about this remarkable Degree before you receive that of Fellow Craft. Perhaps its ceremonies seemed strange to you; its language fell on your ears with unaccustomed accents; and at its end you may have been somewhat bewildered. It is our function to help you interpret it by giving you a brief explanation of the term "Entered Apprentice."

The builders of those remarkable structures in Europe and Great Britain, from six hundred to nine hundred years ago, we call "Operative Masons," because they were builders in the literal sense. It was necessary for the Operative Masons to recruit new members to replace those lost through removal, accident, illness or death. To do this they used the apprenticeship system, which was in vogue in all crafts for many centuries.

The word "apprentice" means "learner", or "beginner," one who is taking his first steps in mastering a trade, art or profession. The Operative apprentice was a boy, usually from ten to fifteen years of age. He was required to be sound in body, in order to do work requiring physical strength and endurance. He had to be of good habits, obedient and willing to learn, and of unquestioned reputation, and be well recommended by Masons already members of the Craft.

When such a boy was chosen as an apprentice he was called into the Lodge where all the members could assure themselves of his mental, moral and physical qualifications. If they voted to receive him, he was given much information about the Craft, what it required of its members, something of its early history and tradition, and what his duties would be. He gave a solemn promise to obey his 'superiors, to work diligently, to observe the laws and rules and to keep the secrets.

After being thus obligated, he was bound over, or indentured, to one of the more experienced Master Masons. As a rule, he lived with this Master Mason, and from him day *by* day learned the methods and secrets of the trade. This apprenticeship lasted usually seven years.

After this young man had "gone to school" in this manner long enough to give assurance of his fitness to master the art and to become an acceptable member of the society, his name was entered on the books of the Lodge, and he was given a recognized place in the Craft organization; and because of this official entering of his name he was given the title "Entered Apprentice." All of the same degree of advancement constituted the rank, or grade, of Apprentice Masons.

It is difficult to exaggerate the care our Operative Masonic forebears devoted to these learners. The Intender, as the Master Mason to whom the Apprentice was indentured was called, was obliged by law to teach him theory as well as practice. Not until the Apprentice, after many years, could prove his proficiency by meeting the most rigid tests of skill, was he permitted to advance to a higher rank in the Craft. Other Master Masons with whom he was set at work at the simpler tasks also were his teachers. He was given moral instruction: his conduct was carefully scrutinized; many rules were laid down to control his manner of life. When we read the Old Charges and ancient documents that

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have come down to us, we are impressed by the amount of space devoted to Apprentices. The Operative Masons knew that the Apprentice of today made the Master Mason of the future.

As time passed, therefore there grew up about the rank and duties and regulations of the Apprentice an organized set of customs, ceremonies, rules, traditions, etc. These at last crystallized into a well-defined unit, which we may describe as the Operative Entered Apprentice's Degree. When, after the Reformation, Operative Masonry was transformed into Speculative Masonry, The Entered Apprentice's Degree was retained as one of the Degrees of-the Speculative Lodge, modified, of course, to meet the needs of the Speculative Fraternity.

As an Entered Apprentice you are a learner, a beginner, in Speculative Masonry. You have taken the first step in the mastery of our art. And it is because you have this rank that certain things are expected of you.

First, you must learn certain portions of the Degree, so as to prove your proficiency in open Lodge. But you are to learn these parts not merely to pass this test; you should master them so thoroughly that they will remain with you through life, because you will have need of them many times in the future.

Second, you must learn the laws, rules, and regulations by which an Entered Apprentice is governed.

As you stood in the northeast corner of the Lodge during your initiation you were taught a certain lesson concerning a cornerstone. The meaning of that lesson should now be clear to you. You are a cornerstone of the Craft. The day will probably come when into your hands will fall your share of the responsibilities of the Lodge. You are a cornerstone on which the Fraternity is being erected. It is our hope and expectation that you will prove a solid foundation, true and tried, set four-square, on which our great Fraternity may safely build.

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1.3- AN INTERPRETATION OF THE RITUAL OF THE FIRST DEGREE

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The Masonic Lodge room is represented in the Ritual as a symbol of the world. The particular form in which this symbol is cast harks back to early times when men believed the earth to be square and the sky a solid dome; but while this no longer represents our idea of the physical shape of the world, the significance remains the same.

The world thus represented is the world of Masonry; the Masonic career from beginning to end, including all that lies between. The West Gate through which the candidate enters represents birth. In the First Degree the candidate is ushered into Masonic life; the old life with all its accessories has dropped from him completely. He now enters on a new life in a new world.

Masonry is systematic, well proportioned, balanced. Duties and work are supervised and regulated, controlled through laws written and unwritten, expressed through Landmarks, traditions, usage's, Constitutions and By-Laws, guided and directed through officers vested with power and authority. The candidate obligates himself to uphold that lawful system; when he salutes the Master and Wardens, he signifies his obedience to the legally constituted officers; when he follows his guide and fears no danger, he expresses his trust in, and loyalty to, the Fraternity.

The new world is a lawful world in which caprice and arbitrariness have no part. It has a definite nature, is devoted to specified purposes, committed to well defined aims and ideals. Its members cannot make it over to suit their own whims or to conform to their own purposes; they must make themselves over to conform to its requirements. One should not become a Master Mason in order to become a Lodge member; he should become a member in order to become a real Master Mason. 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 for a place in the Temple of Masonry.

This world of Masonry is dedicated to Brotherhood. Unless the Apprentice is willing and qualified to lead the brotherly life, he will never master the Royal Art. 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 foothold in the world he seeks to enter. All of our ritual, symbols, emblems, allegories and ceremonies, in the richness and variety to comprehend Masonic teaching.

In his first Degree an Apprentice takes his first step into this life; leaves the darkness, destitution and helplessness of the profane world for the light and warmth of this new existence. This is the great meaning of the Degree; 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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1.4- CEREMONIAL PREPARATION

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ORIGINS OF THE RITE

Ceremonial preparation is an ancient rite that has its origins shrouded in the mists of time. In every period, from the primeval ages of the most primitive races to this modern era of diverse and sophisticated peoples, some form of preparation has been required and continues to be required of candidates for acceptance into many of the broad spectrum of our religious organizations, sects and societies. Lengthy and arduous preparation, which usually involved fasting and frequently involved danger, was a prerequisite for admission into the ancient Mysteries. Severe personal trials also must be completed for initiation into many African, Australian, South American and other aboriginal tribes. Ceremonial preparation frequently includes washing, or an equivalent symbolic purification, followed by the wearing of a special garment such as a white robe to signify that the candidate has completed the purification process. Ceremonial preparation is an integral part of many religious ceremonies as diverse as the Jewish bar mitzvah, Christian baptism and the Islamic hadj.

In the Mysteries of Osiris in Egypt, Mithras in Persia, Eleusis in Greece, the Druids of Britain and Gaul and many others, as much care was taken with the preparation of the candidate as with the initiation ceremonies that followed. It is recorded in the Scriptures that great care also was taken in respect of the personal condition of every Israelite who entered the tabernacle or temple for Divine worship. In a similar manner, Muslims are required to wash their hands and remove their shoes before entering the mosque for prayers. The traditional preparation of a candidate for initiation into modern speculative Freemasonry obviously has been influenced by these ancient practices, although it was derived more directly from the usages and customs in operative lodges, which have been modified and extended. The mode of preparation is entirely symbolic, with every part conveying an important message. It is an essential part of a candidate's initiation and is one of the most delicate duties to be performed, because of the lasting impression it will create in the candidate's mind.

OPERATIVE BACKGROUND

The rituals of the operative Free Masons were based on Biblical events. Nimrod, the renowned hunter who also was the first great builder mentioned in the Scriptures, plays an important role in the ancient traditions. The floor work in the several operative degrees is based symbolically on the procedures used during the erection of the temple at Jerusalem for King Solomon. In each degree the candidate personifies a particular stone used in the construction of the temple, on the basis of which he receives moral instruction, is gauged and must pass the test. Whilst being conducted around the candidate's track, from which the perambulations in a speculative lodge were derived, the candidate is required to take steps that symbolize either the placement of the stones in a particular course or the measurement of the relevant dimensions. The steps used in a speculative lodge to approach the altar for obligation are not used in operative lodges.

In operative lodges the initiate was "neither naked nor clad" and wore a special white garment or "toga candida" to give effect to that description. "Candidate" derives from the Latin and originally meant "clothed in white", from the Roman custom of requiring candidates for office to wear a "toga candida" in the form of a white robe. In the old operative lodges, candidates were examined by the Fraternity's physician to ensure that they were "perfect in all their parts". If found to be whole and physically fit and accepted by the brethren and fellows of the lodge, the candidate was required to bathe seven times and to be clothed in the "toga candida". He was then conducted around the lodge to prove to the brethren and fellows that he was "properly prepared" and "fit and proper" to be admitted to the Fraternity. In contrast to speculative practice, candidates in operative lodges were

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specially prepared only for their initiation, being clothed in the apron of their degree for later advancements.

DIVESTITURE OF METALS

In operative lodges the candidate for initiation usually was a young teenager seeking his first employment, who therefore was poor and penniless. Towards the end of the initiation ceremony the new apprentice would be asked how he would subsist until he drew his first wages. On receiving the inevitable response, the master would have a collection taken on the new apprentice's behalf, relieving him of his embarrassment and illustrating the generosity of the Fraternity. The apprentice then received a brief homily on the importance of service and charity in the Fraternity. As candidates for initiation in speculative lodges cannot be in a similar situation, they are divested of all metals so that a similar moral can be imparted. The lesson simply is that a man should not be esteemed on account of his worldly possessions, but that when he is in need, he should be assisted to the extent that prudence and the capacity to assist will allow.

THE HOODWINK

In all of the ancient Mysteries the aspirant was shrouded in darkness for long periods, most commonly deep within a cave, when he was required to fast and undergo a series of trials and afflictions. In the rites of Mithras around 5000EBC and in the Eleusian rites around 1800EBC, the aspirants endured fifty and twenty-seven days respectively in darkness, to remind them of their inherently wicked nature and prepare them by solitary contemplation for the full light of knowledge. The hoodwink represents that darkness and also is a mystical reminder to the candidate that he is lost without the light that comes from above. The removal of the hoodwink signifies that the candidate has acquired the right attitude of soul that will lead him quickly from darkness to everlasting light, as symbolized in JohnE1,EvE5, which in the New English Version of the Bible says: "The light shines on in the dark and the darkness has never mastered it". The hoodwink is also a symbol of silence and secrecy.

THE CABLE TOW

In operative Lodges the candidate was fully restrained and guided by pairs of ropes held by four members, who thus conducted him into and around the Lodge. One of the ropes was a cable tow, which seems to have been used the same way in the ancient Mysteries. This symbolism is very old and has been found around the world. In some Temples in Egypt, the bas reliefs show candidates being led into the Mysteries by a cable tow. A vase found in Mexico depicts several candidates going through a similar ceremony, each having a cable tow with a running noose round his neck. A cable tow was also used by the ancient Israelites when leading their victims for the burnt sacrifice to and around the altar, whence it became known as an emblem of death. The cable tow obviously provides a means of restraint until the candidate has taken his obligation. As an emblem of death, the cable tow also signifies that the candidate is prepared to sacrifice his old life to gain a new and higher one, that spiritual rebirth achieved in his search for the Light and symbolized by his initiation.

After admission into the Fraternity, the cable tow should be a continuing reminder to every freemason that he is bound to attend and serve his Lodge, "if within the length of his cable tow". This is derived from operative practice, in which the cable tow was replaced by a blue cord after the candidate had been obligated and had signed his indenture. The Indentured Apprentice was

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required to wear that cord for the full seven years of his apprenticeship, as a constant reminder of his bond to the Fraternity. The blue color of the cord was a token of the universal friendship the Apprentice would always find within the Fraternity. In the Irish working the candidate wears the cable tow as an emblem of servitude until he is about to take his obligation. It is then removed by the conductor and thrown contemptuously onto the floor behind the candidate, who is informed that none, but a free man may be made a freemason. In some old Scottish and related workings, the cable tow is wound three times round the neck in the first degree, twice in the second degree and once in the third degree, symbolizing a progressive reduction in the "bondage of ignorance".

THE BARE RIGHT ARM

The use of the right hand as a token of sincerity and as a pledge of fidelity is ancient and universal. For example, the members of many Indian tribes of Central and North America, when preparing for their sacred dances, apply the mark of the right hand to their naked bodies by smearing them with white or colored clay, to demonstrate their sincerity and allegiance to their Deity. We also know from the Scriptures that the Israelites, from the time of Abraham to the days of Saint Paul, considered the right hand to be an emblem of truth and fidelity. Among the Hebrews "iamin" signified the right hand, which was derived from "aman" meaning to be faithful. Among the Romans "jungere dextras" meant to join the right hands and thereby to give a mutual pledge. Among the Persians and the Parthians, the right hands were joined by those entering into a pact, to signify that they had taken an inviolable obligation of fidelity. In ancient days, before printed books were available, operative masons took their obligations with their right hands placed on a cubic stone on the altar. This was the custom in Biblical days, when it was deemed essential that nothing should be interposed between the flesh and the stone. When printed books became available, operative masons were obligated supporting a copy of the Holy Book on the left hand with the right hand placed upon it, from which is derived the Scottish practice.

In masonic preparation the right arm is made bare as a token of sincerity and to signify that an obligation of fidelity is being taken. The right arm is used for the reasons already mentioned and also because, from time immemorial, the right side has been regarded as the stronger or masculine side. Plato was the first to rationalize this belief, when he expressed his opinion that the right side is the stronger because it is used more than the left. By way of interest, this is supported by statistics, which indicate that at least 90% of the members of the human race use their right hand as their working and therefore stronger hand. The bare right arm also demonstrates that no weapon of offence or defense is being carried, because neither is required when within the lodge. Whilst the usual convention is for a sword to be worn on the left side so as to be readily available for use in the strong right hand, it is a traditional belief that small weapons usually are concealed in the right sleeve.

THE BARE LEFT KNEE

As a corollary to the ancient belief that the right side is the stronger, so the left side is considered to be the weaker. In the symbolism of Freemasonry, the candidate is taking his first or weakest step when he is being initiated, therefore it logically follows that an apprentice is typified by the left side. It is for this reason that in speculative lodges the initiate kneels on his bare left knee. The progressive kneeling postures adopted in speculative lodges were not derived from operative practice, but they probably are intended to reflect the symmetry of nature and to symbolize the progressive character of freemasonry, as well as reminding the candidate of the posture of his daily supplications that are

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due to the Creator. In operative lodges the candidate was required to kneel with both knees bare on the rough ashlar stone, so that nothing was interposed between his flesh and the stone. This perpetuated the ancient concept that the strength and stability of the stone would thereby be communicated to the candidate, so that an oath taken on a stone would be inviolable.

THE SLIPSHOD HEEL

From the most ancient times it has been customary, as a token of respect, to remove the shoes before stepping onto holy ground. The practice is mentioned many times in the Bible, on the first occasion when Moses saw the burning bush and the angel of the Lord said to him: "put off thy shoes from off thy feet, for the place whereon thou stand is holy ground". In most Eastern countries it is customary to remove the shoes before entering a temple, as the Muslims do before entering a mosque. The Druids practiced the same custom when celebrating their sacred rites. The ancient Peruvians are said always to have removed their shoes before entering their magnificent temple consecrated to the worship of the sun. In Freemasonry the candidate is considered to be on holy ground when taking his obligation and therefore symbolically is required to "slip his shoes from off his feet". It also was an ancient custom among the Hebrews, when sealing a bargain and "confirming all things", to hand over a shoe, as recorded in the Bible in relation to Boaz and Ruth. Symbolically, the "slipshod heel" might be regarded as equivalent to removing the shoes on holy ground, as well as ratifying the obligation taken by the candidate. The custom is derived only indirectly from the practice in operative lodges, where the candidate for initiation must slip off both his shoes at the appropriate time in the ceremony. Later he is also required to remove and hand over his left shoe to confirm his obligation.

Over the next few days, would be very important that you will go through your initiation ceremony ritual text. The Initiation Ceremony will be explained step by step in our next session.

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1.5- BASIC MASONIC ETIQUETTE AND THE FESTIVE BOARD

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BASIC MASONIC ETIQUETTE

If you are unable to attend a meeting for business or other personal reasons, you should advise the Secretary as soon as possible. In Lodge summons is accompanied by a Link or email which you can confirm your presence or justify your absence. Be sure to do it as soon as possible after you receive the communication.

If you are an officer of the Lodge, you should also advise the Director of Ceremonies, so that someone can be asked to undertake the work you were to perform. Naturally, whoever is going to stand in for you will appreciate as much notice as is possible.

- Dark suit (preferably black or charcoal grey), white shirt, black or other masonic tie, black shoes, black socks and white gloves are worn. Your apron should be clean and smart. Ensure you have your regalia with you and sign the Attendance Register on arrival. If you are staying for the Festive Board, search for the Steward in charge of collecting and make the payment for the meal.
- If you arrive late for the meeting, do not panic! Given the vagaries of traffic and the seemingly ever-increasing demands of business life, it is not unknown for members or guests to arrive late for a meeting. When you have dressed appropriately, the Tyler will advise you how far the meeting has progressed. He will then give a report on the door of the Lodge and let them know that you are outside and will announce your name when someone comes to the door to enquire who seeks admission. When you are admitted to the Lodge, the Director of Ceremonies or his Assistant will normally meet you. You should give the relevant sign for the degree and, holding that sign, briefly apologise to the Worshipful Master for your late arrival (a single sentence is more than adequate). The Director of Ceremonies or his Assistant will then take you to a seat, give you a court bow, and you should then sit. If you are unsure of the relevant sign prior to entering the Lodge, you should ask the Tyler who will be only too pleased to demonstrate it for you.
 - ✓ In the unlikely event that the Tyler is not outside the door of the Lodge, you may knock in the door with the Entered Apprentice knocks. The IG (or the Tyler, if he is inside at the time) will come to your assistance.
- When making a proposition, or addressing the Lodge, it must be made to the Worshipful Master, giving the salute in the degree in which the Lodge is working.
- When perambulating (not marching) in the Lodge, remember to always start off with the left foot and never swing your arms or clench your fists.
- Masonic acknowledgement in the Lodge is by means of a court bow, i.e. an inclination of the head, and not from the waist.
- When addressing Officers or Brethren in the Lodge, remember that we are all Brothers, even those who are Worshipful Brothers. Rank applies to the individual not to the office he holds; therefore, the correct terminology is Brother Secretary or Worshipful Brother Smith, not Worshipful Brother Secretary. Forenames may be used but always with Brother or Worshipful Brother. The Worshipful Master is always referred to as such.

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- When addressing, or responding to the Worshipful Master, always salute first (with step) in the current degree, followed by the words “Worshipful Master”. If your response is to be lengthy (except as part of the ritual), cut the sign after the address, say your piece and finish with the salute.
- During Open Lodge, all ritual books with exception of that of the IPM should remain closed. You will learn more watching and listening than reading along.
- It is bad form to talk to your neighbor in Lodge during the ceremony, or when anyone is speaking. If you do need to talk during a break in proceedings, ensure you do so discreetly.
- Do not discuss religion or politics in your Lodge at any time.
- You should always feel your way on matters of etiquette as customs may vary from Lodge to Lodge. As a general rule, it is sensible (and polite) to follow the custom and practice adopted by any Lodge you may be visiting.

As a new member, you may find many of our rules of etiquette strange when you first encounter them and indeed, on occasion, feel that you have failed to comply with them. This is quite understandable in the early days of membership and you will find the brethren very understanding in such matters. Please do not worry unduly about such things, but rather enjoy your new experiences.

FESTIVE BOARD

What is the Festive Board?

It is the meal held after most Lodge meetings and varies in type from buffet to banquet, according to the wishes of the members. This is always a convivial occasion but should be considered as much a part of the evening as the Ceremony in the Lodge, albeit in a more relaxed atmosphere. The meal following the Installation meeting is usually more lavish than those following the other meetings. There are often formal seating arrangements for the meal following the Installation meeting and it is possible this meal will be accompanied by rather more ‘wine takings’, toasts and speeches than are usually the case.

Seating arrangements vary greatly from Lodge to Lodge, with some far more formal than others. However, the seats to be occupied by the Worshipful Master, his two Wardens and the Immediate Past Master are usually specified. If there is no seating plan in force, your Mentor will doubtless view dining as an opportunity to sit with you and introduce you to different brethren on each occasion.

You may possibly be asked to act as a Steward and, if so, you should look upon it as an opportunity to serve the Lodge and play a part, rather than something intrusive which interferes with your meal.

Is there a Masonic Grace?

There is no specific Masonic grace, but grace should always be said before the meal, usually by the Lodge Chaplain.

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What are Wine Takings?

At some convenient moment during the meal, the Worshipful Master will recognize the presence of certain other Brethren by 'taking wine with them', for example a Visiting Grand Officer. Most commonly the WM takes wine with the Wardens, Secretary, Treasurer and Brethren in general, but this may vary depending on the occasion. Those named stand, raise their glass and take a sip of whatever is in the glass. The content of the glass does not have to be wine or even alcohol of any sort.

Who are the Toasts to?

1. The King
2. All Heads of State who protect Masonry
3. The Most Worshipful Grand Master
4. The Right Worshipful Deputy Grand Master, The Right Worshipful Assistant Grand Masters and Grand Officers present and past (From this or any other sister Constitution)
5. The Right Worshipful Provincial Grand Master
6. The Deputy Provincial Grand Master, The Assistant Provincial Grand Masters and Provincial Grand Officers present and past (From this or any other sister Constitution)
7. The Worshipful Master
8. The Initiated/Passed/Raised Brother(s) (if applicable)
9. The Visitors
10. The Absent Brethren
11. All poor and distressed Freemasons (known as the Tyler's Toast)

From number 3, all Toasts are usually followed by Masonic Fire

What is Masonic Fire?

Masonic Fire is a gesture made with the hands and followed by clapping after each toast. It may take its origins from the tradition of firing guns in salute following celebrations, but there is no certainty as to its origin. One alternative view is that it represents the First Degree Sign and for this reason, it is usually not done when non-masons are present.

Why is the Gavel used at the Festive Board?

The Worshipful Master, or his Director of Ceremonies, uses the gavel to claim the attention of the Brethren, just as he does in the Lodge Room. When the gavel is used, the Brethren should heed it and cease conversation immediately.

May I leave the table?

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You may do so if necessary but should try to avoid it if possible. In some Lodges, the chairs of the Worshipful Master and his two Wardens are not left unoccupied and should one of them need to leave his seat, they would ask another Brother to occupy it in their stead temporarily.

Will I have to make a Speech?

You will have already responded very briefly when you were toasted following your Initiation and you will probably not be called upon to do so again for some time. When you are eventually asked, you should try to remember the following

- Keep it short and relevant.
- Avoid offensive content at all costs.
- Start with a standard preamble: 'Worshipful Master, Worshipful Brethren, Brethren All'.
- If someone is replying to your speech, you should call upon him to do so after Masonic Fire has been given (if appropriate).

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1.6- CEREMONY OF INITIATION – AN EXPLANATION

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Entered Apprentice Degree**

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CEREMONY OF INITIATION – an Explanation By W. Bro Martin Roche (2008)

There is an expectation following each of the ceremonies of Freemasonry that we reflect not just on what we have experienced, but what it means to us as Masons and more importantly, what it means to us as Men. With a little thought, much is self-explanatory but only if the candidate takes the trouble to consider what they have been through. This is also influenced by sometimes knowing the historical context of certain aspects or put another way, why we do and say certain things. Many examples are accepted as such but just as many are left to the candidate's own interpretation. The following is by way of a chronological explanation of events within the ceremony of initiation. It is not put before you as exhaustive or conclusive, but as one explanation which has been drawn together from a number of different sources. What is vital is that we draw our own conclusions and form our own opinion on what is meant within our ceremonies and how that is then extrapolated to our daily lives as Freemasons in the wider community of home, family, work and the community.

On having sounded a report, the Tyler advises the Inner Guard that the Candidate is seeking admissions ... "By the help of God, being free and of good report"

This phrase is actually the password leading to the first degree and is still used in some lodges. In addition, it was once the case that the professed belief in a deity, one's status locally as a Free Man and also two written testimonies of good character were required before initiation. In addition, the 'privileges' referred to refer back to becoming a member of a mason's guild and the privileges it attracted, not any preference attained by being a mason in modern times. It is worth immediately reflecting on this as this is just as relevant today: membership does not bring privileges for it is a privilege in itself.

The Inner Guard makes reference to ... "a poor Candidate in a state of darkness"

The candidate is placed in a state of darkness by the hoodwink when he enters the lodge partly so that if at any time up to the completion of his Obligation, he decides to withdraw he will have seen none of our Masonic secrets. But also, and more importantly, so that there should be no distractions to him and so that in that state of darkness he will be the better enabled to consider his own inner self and to experience the humility of being totally dependent upon another for guidance. Thirdly as is stated in another degree: "Let the want of light remind you that man by nature is the child of ignorance and error, and would ever have remained in a state of darkness had it not pleased the Almighty to call him to light and immortality by the revelation of His Holy Will and Word."

But how is he 'properly prepared'?

The baring of the arm, left breast and knee, the removal of all metal and valuables and the provision of the slipshod are all to remind us of that naked, helpless and penniless state in which all enter life and our reliance at that time on others for guidance and support. The naked left breast also proves his sex; the bare knee harks back to the reverential way we worship on bended knee

and in respect of the deity. Some say that the slipshod state, emphasized he the candidate was that penniless, the lodge had to loan him a slipper!

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Do you feel anything?

This is the ancient practice of testing a candidate's senses. Originally done with a trowel. Also as stated later: "had you rashly attempted to rush forward you would have been accessory to your own death by stabbing, whilst the brother who held it would have remained firm and done his duty". It is also meant as a symbolic reminder to him of the difficulties, dangers and pains which he will undoubtedly encounter in his journey through life, although at this stage he is unaware of what they will be. It is also worth reflecting on the nature of the degrees of Masonry and how they lead us through a process of considering our own journey in this mortal life ... and its final destination.

"Thus assured, I will thank you to kneel while the blessing of heaven is invoked on our proceedings"

Every candidate must believe in a deity and he now pray to his chosen one. In fact, the motto of the ancient Masons Guild in medieval times was: "In God is all our trust". It is valuable to consider that although Freemasonry is an order that avoids the discussion of religion, it does not provide an excuse to avoid consideration and discussion of spirituality and faith; indeed, they are a thread interwoven throughout Masonry.

The Brethren from the N., E., S. and W. will take notice, that Mr..... is about to pass in view before them to show that he is the Can. properly prepared, and a fit and proper person to be made a Mason for examination by my Bro., the J.W. in the S., and for further examination by my Bro. the S.W. in the W., and for presentation.

During his subsequent perambulation around the Lodge, he is presented to the two Wardens who each instruct him to 'Enter, Free and of Good Report'. This perambulation in a state of darkness and entirely dependent on the guidance of the JD is not only that the Brethren can see that he is properly prepared, but also to represent to him the helpless state in which all men, including himself enter upon this Mortal life and to remind him that we all depend on others during our subsequent journey through that life. You may be aware of the seating in ancient lodges around a table and the manner in which the wardens had to therefore be approached from behind and struck on the shoulder. At all times he is instructed to 'Step off with the left foot'. One explanation provided of this is that the left has always been associated with evil, while the right is associated with good. Thus by stepping off with the left foot we are symbolically crushing underfoot any evil which is in ourselves.

"It is the WM's command that you instruct the candidate to advance to the east in due form"

His advance to the Pedestal is by three irregular steps that is to say, three steps of differing or unequal length. That they should be of unequal or irregular length is important and that importance is revealed in the later degrees. Recall later the Master's comment concerning the candidate's first regular step in masonry towards him. Following his obligation and entrusting he has then commenced his Masonic journey and his steps will then be just, perfect, and regular. All a man's steps are irregular until he has taken his obligation. Again, he is instructed to step off with the left foot, symbolically crushing underfoot any evil in his advance to the Pedestal on which lies the VSL, the greatest of the three great though emblematical lights in Freemasonry.

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Then you will knl. on your L.k., your R.f. formed in a sq., give me your R.h. which I place on the V.S.L. while your L. will be employed in supporting the Cs., one pt. presented to your n.l.b., in such a manner so as not to hurt yourself.

Kneeling at the pedestal, hand laid on a book can be evidenced as far back as 1390 and in any case is known to be one of the oldest aspects of our ritual, relating back to a time when (as can be seen in the obligation) it was forbidden to write down the ritual. The only official printed text did not come out until the mid-19th century and still in some constitutions all ritual has to be learned face to face in a closed room to ensure that the most solemn and secret aspects of our ritual, namely its obligations, penalties and modes of recognition could not be inadvertently compromised by their coming into the wrong hands in written form. Another more practical aspect is that levels of literacy for many prevented them from fully appreciating the written word.

What you have repeated may be considered but a serious promise; as a pledge of your fidelity, and to render it a S.O., you will seal it with your lips on the V.S.L.

At this point the JD should ensure that the candidate's head is in such a position that the first thing he sees is the VSL, thus emphasizing its pre-eminence in the guidance of our conduct through life. Remember also that this is the text relevant to his beliefs and not simply and always, the Old Testament. It is fitting that the first thing that the candidate should therefore see is the VSL and the significance should never escape your – of his – notice. Irrespective of which sacred text is used in that brother's belief system, it was a gift from the deity to His people.

The Three Great Lights in Masonry ... The Sacred Writings are to govern our faith, the S. to regulate our actions, and the Cs. to keep us in due bounds with all mankind, particularly our Brn. in Freemasonry.

“By our own conduct and example of purity of thought and actions, by square conduct in our dealings with our fellow men and by not indulging in any excess in life, either spiritual or physical, we should endeavor to be good role models for the new Initiate. Those three Great Lights are referred to in all degrees in Craft Masonry and should always be a constant reminder to every Mason of his first steps in a Masonic Lodge and a support to him during the darker passages of life which everyone has to face from time to time.” Probably for the first time, the new brother is introduced to the first and most profound aspect of symbolism and allegory to be found in masonry and asked to begin that process of moralizing. His first daily advancement in his Masonic life has commenced.

You are now enabled to discover the three I..... I....;

Many early catechisms contain a question concerning the number of lights in a Lodge and they vary considerably such as the Edinburgh Register House Manuscript which describes them as, “The sun the master and the square”. The Sloane Manuscript describes them as “The sun, the master and the square”. A Manuscript called “The Grand Mystery” says they are “Father, sun and Holy Ghost”, which is an interesting reference back to the Christian origins of Masonry and a time when Christian references were fundamental to the teachings and understanding of the Order. These were gradually removed in the ensuing years to intentionally make Freemasonry an order that encompassed all faiths, all beliefs, all men. The difficulty this then presents to the modern mason trying to get to grips with the meaning of Masonry, is that the feel of the ceremonies does on

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occasion still retain that Christian flavor and we can in reflecting on its import be drawn into still doing so.

And other interpretations can be found such as “The Sun, the Sea and the Level”, “Sun, Moon and Master Mason”. And a final example from three other Manuscripts, including the Graham Manuscript ... which has no less than twelve lights: “Father, Son, Holy Ghost, Sun, Moon, Master Mason, Square, Rule, Plum, Line, Mell, and Chisel”

The Master then enters into the lengthy explanation of the Penalties and tokens of a Mason

The Master then explains the symbolic penalty and the candidate’s entrance to the lodge and the purpose of the obligation as well as giving a brief insight that this forms part of a much greater Masonic structure.

The newly made brother now begins to see the practical and physical ways in which masonry affects his conduct and even carriage in lodge such as the symbolic meaning of standing erect and its allegorical significance.

In addition, the historical basis of the sign is explained, and our high moralistic code is introduced with that simple phrase ‘as a man of honor’. We now see the previously referred to ‘first regular step in masonry’, that journey commenced. Probably the only other time we see it ritually performed in context of recognition along with the sign token and word is when the lodge is closed in full in the third degree – something not done often enough.

The explanation of the ‘grip or token’ relate to customs of the operative freemason and we see straight away how this impacted then and now on what we ‘accepted or speculative’ freemasons practice. Historically, it concerned testing and approving those fit and qualified to erect buildings, but now it is a symbolic and historical link to our origins and again, another example of how we contemplate and moralize on its meaning in the modern world.

This then becomes even more pertinent historically when we exchange the word and it is explained. Again, we hear that its symbolic significance then moves further back from medieval modes of recognition into antiquity with the lives and actions of King Solomon and an introduction to the Holy Temple.

Bro. J.W., I present to you our newly made brother on his initiation

The enquiry through which the candidate now passes is all that remains of a much longer procedure again dating back to the 18th century.

Then, the candidate would be sat at the table around which the whole meeting and ceremony would be conducted. There would be a ‘question and answer’ session held with all the officers and brethren led by the WM which was the first stage in this path of enlightenment for the new brother and far more than the very simple repetition that we now perform and the pedestal of the JW and SW. This was dropped in 1813 with the Union of the Grand Lodges – and we are the worse off for it.

The JW’s ‘test’ is built upon and then added to by the SW and which is observed by all the brethren. Thus, following being tried and tested the brother is presented to the WM for some

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‘Mark of his favor’ in recognition of the initiate’s achievements.

Bro. S.W., I delegate you to invest him with the distinguishing badge of a Mason.

“The Candidate is invested with the distinguishing badge of a Mason. This is a symbol of trust in him and is an indicator of his progress and is of white lambskin, completely unadorned. The Lamb, the newcomer in the flock is of course completely innocent having been born without sin and the lambskin apron can thus truly be said to be 'The Badge of Innocence' in addition to being the 'Bond of Friendship' and a reminder of the purity of life and actions which should at all time distinguish a Freemason.” This is all done at the WM’s command. Again, we see the parting emphasis is the honor in which the brother must wear his new badge and which he must never disgrace. Above all, it reminds us all the equality of all brethren irrespective of rank when we meet.

Let me add to you observations of the S.W.,.

We see then that the WM now adds further to the expected conduct of a new brother, emphasizing the vital importance of peace and harmony in the stability of a lodge and in the wider context of masonry. One of the reasons for the popularity of speculative Masonry in the 18th century was that it allowed men to meet as equals, irrespective of religion, rank or politics.

It is customary at the erection of all stately and superb edifices, to lay the first or foundation stone at the N.E. corner of the building.

The placing in the NE corner has several significances. The rough ashlar represents the rough, un-worked, rude form and ready to be worked, as is the entered apprentice in the Masonic environment. The stone itself is also waiting to be worked by the new mason, to hone his skills and his education. This is also the place where the first or foundation stone has historically been placed and so he represents that first stone, that first step in the building of his new Masonic life. It also has significance in Christian teachings as this was where in medieval times, the place where the Easter sepulcher was situated. And the list can and does go on!

Whatever, therefore, you may feel disposed to give, you will deposit with the J.D.; it will be thankfully received and faithful applied.

“The WM draws his attention to the virtue of Charity and his Faith in the GAOTU already expressed. His hope for spiritual progress has now started to unfold and the greatest of all, Charity, is now set before him. That does not only mean the giving of money or other material offerings, but also the deeper giving, that of the giving of himself and of service to his fellow creatures; quite simply, Brotherly love in its widest context.” In medieval times, the candidate would have been presented with a trowel, flat side up, on which to give to charity – hence the CS jewel of office being a trowel. Moreover, you should not find any ritual that requires the JD to prompt the candidate.

He has therefore been giving his first lesson concerning that great fundamental of freemasonry – relief, so profoundly verbalized by the WM at the end of the address when he says:

Should you at any future period meet a Bro. in distressed circumstances who might solicit your assistance, you will remember the peculiar moment you were received into Masonry, poor and

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penniless, and cheerfully embrace the opportunity of practicing that virtue you have professed to admire.

The brother presenting the Working Tools of the Degree then commences with:

By the command of the W.M., I now present to you the wkg. tls. of and E.A.F.M.

The Working Tools are then presented and explained to the Candidate. These First Degree Tools are meant to assist him in the building of his own Temple. As Free and Accepted Masons we are told to apply them to our morals, the 24-inch gauge representing the twenty four hours of the day, which he is expected to divide between prayer to God, work and rest and part in service to others, while the common gavel, representing the force of conscience should help him to guide his thoughts and actions on the paths of propriety. At the same time the chisel, that sharp edged tool, provides the cutting edge which educates and cultivates the mind. Thus, in the First Degree we acquaint ourselves with the principles of Moral Truth and Virtue before proceeding to the Second Degree. It is therefore rather ironic that this is the first thing a new brother is asked to learn and deliver. If only masons also realized the profound beginning of their Masonic education that this also represents and how totally appropriate it is for this to be a brothers first attempt at ritual.

As in the course of the evening you will be called on for certain fees for your initiation, it is proper that you should know what authority we act.

The candidate is then directed towards the warrant which must always be on display when a lodge is opened and in addition those laws and regulations under which we work – and which so few masons ever read! The Book of Constitutions is a wealth of information about the executive requirements placed on the whole Masonic structure concerning what we are, how we are organized and the manner in which we are regulated and must administer ourselves. In addition, the lodge by-laws give the 'local procedure' flavor of that. Both may not be bedtime reading but they are still essential reading.

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1.7- FURTHER COMMENTS ON THE FIRST DEGREE CEREMONY

**Provincial Education Programme
Entered Apprentice Degree**

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Commentary on the First Degree Ceremony By VW Bro. Neville Barker Cryer, PGChap (UGLE)

This form of presentation of the ceremony starts with the knocks on the door by the Tyler and the Inner Guard's report to the Master. On this occasion the obligation can be taken as read and in the questioning at the Wardens' places afterwards only the S. W's queries need be used. This form of the ceremony ends before the Charge to the Initiate. No one present takes any part in the ceremony except the designated officers. Everyone else remains seated throughout. What follows below are the points at which an appointed Commentator calls for a 'Pause' whilst an explanation is given of what has just taken place.

1st Pause: After having had the candidate vouched for by the Tyler and when the Inner Guard has reported to the Worshipful Master.

Commentary: It may surprise many Masons to realize that the words, 'by the help of God, being free and of good report', twice repeated already, are the password leading to the First Degree.

2nd Pause: After the Worshipful Master has spoken to the candidate regarding his free status and age and the candidate has replied.

Commentary: The presentation of a sharp instrument to the breast of the candidate is part of the ancient practice of testing a candidate's five senses. We know he can hear what is said to him because he replies; we know he could see if not hood-winked; we know he can use his limbs to move about, and now we know he can feel. The instrument originally used to prick his breast was a trowel, but this was later changed to a dagger or poignard. Further, the candidate had once to have been an apprentice for 7 years from the age of 14 and so was now of the full age of 21 years. He had also to have served his articles so as to be able to be a Freeman of the Borough in some trade so that he could join the Masons' Lodge that was attached to their Guild. Even when such requirements were no longer needed the candidate had still to be a free man and so able to take and fulfil an obligation.

3rd Pause: When the candidate has got to his feet after hearing the Worshipful Master say, '...we trust no danger can ensue.'

Commentary: Every candidate is expected to have his own religious beliefs so that Freemasonry cannot be an alternative and conflicting religion. As every Freemason professes a belief in a Supreme Being it is right that there should be prayer to the Deity, but in such prayer each Mason addresses the Deity of his choice. We need also to be reminded that from medieval times the motto on the banner of the Masons' Guild was 'In God is all our trust'. Now you can see why the question put just now to the candidate was phrased as it was.

4th Pause: At the point where, on the first perambulation, the candidate has struck the Junior Warden on the right shoulder, but before the Junior Warden speaks. **Commentary:** Originally the candidate was led round a center table where the brethren sat so that they could see him even though he could not see them. As he passed round they would check that he was a 'fit and proper person' to be received, i.e. that he was male because his breast was exposed; that, as in a modern

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airport check, he had no metal items on him for use as a weapon; and was so penniless that he needed an old slipper lent by this, his mother lodge, to wear. As he came around the back of the seated brethren it was logical that as he needed to attract the attention of the Junior Warden he should strike him on his right, or nearest, shoulder. '

5th Pause: At the point where the Senior Warden has presented the candidate as being 'properly prepared to be made a Mason' but before the Worshipful Master responds.

Commentary: The preparation required of a Mason today is fairly mild as compared with what was required formerly, or as is still the case in some continental Grand Lodges. We have written reports about his previous conduct (as still required in Scandinavia), and other previous requirements have included a doctor testing him for fitness; the candidate sitting down for an hour alone in a candle-lit room and writing down why he wished to become a Mason (as still happens in Scandinavia and parts of Germany); and the candidate stripping completely to put on special clothing (as still happens in some of older English lodges). You can see why we still use the term in our ritual 'properly prepared', as we do.

6th Pause: At the end of the three questions put to the candidate by the Worshipful Master and when the candidate has thrice said, 'I do'.

Commentary: Once again an enquiry is made of the candidate regarding his desire to receive 'the mysteries and privileges of Freemasonry'. In operative times these were, of course, very real and very important. The 'mysteries' were trade secrets and practices that only those who were bona fide apprentices were allowed to learn and then apply in the stonemason's art. The 'privileges' were those of being recognized as legitimate tradesmen who could earn wages by offering a special skill and also become a member of the Masons' Guild. This then meant that you were able to be part of a city or town government, which was a profitable privilege indeed. What 'mysteries and privileges' are for Accepted Masons we shall learn shortly.

7th Pause: At the point where the candidate has taken the steps leading him to the pedestal for obligation, and before the Worshipful Master speaks to him.

Commentary: There is a real possibility that we can misunderstand what a candidate is doing here. It may be thought that what makes his steps irregular is taking ones which are of different lengths or taken in a peculiar manner. But that is not the case. All a man's steps of any kind are irregular until he has taken an obligation to keep the rules (regulae) of our Institution. Before he does this there is no proper way for any candidate to approach the East. Any steps the Lodge requires are irregular at this point. Only after he has taken his obligation will the candidate take a first regular step. We should therefore never query what other lodges require when telling candidates to move East at this stage. Whatever they lay down doesn't prevent his steps from being irregular.

8th Pause: When the candidate is kneeling at the pedestal ready to take his obligation but before the Worshipful Master knocks.

Commentary: Freemasons here prepare to follow an ancient tradition. Evidence from at least 1390 shows that guild masons knelt and laid a hand on a book before taking an obligation to be true and faithful. Many still give such an undertaking as those in court, holding a book, and those in posts of special government trust have to give their sincere assent to keep official secrets to themselves. This

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is all that the candidate is preparing to do here, only in this case he also holds one of the implements of the old trade.

9th Pause: After the Worshipful Master has said to the candidate, 'You will seal it with your lips on the V. S. L.'

Commentary: The requirement in the obligation not to write or print may surprise today's candidates because they will soon find themselves presented with a ritual book from which they will have to learn, and are also encouraged to be open with non-Masons about what they practice here.

However, the reciting of such an undertaking is one of the oldest points of Masonic ritual and reflects a time when any speaking or writing of ritual was utterly forbidden. It may not be known that the first official ritual book printed in England only came out in the mid-19th century and that some Grand Lodges still does not allow any printed ceremonial texts to be used. There the brethren who are to assume office have to learn the ritual face-to-face with each other in a closed room.

10th Pause: At the point where the Worshipful Master has brought the candidate to his feet after the words, 'Rise, newly obligated Brother among Masons.'

Commentary: It is very fitting that as the blindfold is removed the candidate's attention should be directed to the Volume of the Sacred Law on which he has just taken his obligation. This is true whether it be the Holy Bible or some other sacred text that may have been laid upon it. It is in the Bible that we read how at the creation of the world God said, 'Let there be light and there was light'. This phrase is now given a special place in a later stage of our Masonic progress, but it is also fitting for this moment. This is also the point where Masons can be reminded of a useful tip: whenever a candidate kneels everyone else stands, and when the candidate rises all save the necessary officers sit. That applies to any degree.

11th Pause: At the point in the entrusting where the Worshipful Master says, '...what that word is: it is B.....z' and he, the Junior Deacon and the candidate spell it.

Commentary: We have now reached what can be regarded as the heart of the Initiation. Based on the assurances given in the obligation the Worshipful Master proceeds to entrust the candidate with the secrets of the degree. It is here that we see the greatest difference between the old working practices of the actual stonemasons and the new customs of the Free & Accepted Masons. The old 'secrets' were the methods of carrying out the work of erection that only trained and qualified Apprentices could learn. Since such 'real work' is no longer involved, the secrets here refer to the means by which those who once came seeking work on a building site were tested and approved. We should also note that all the footsteps now taken by the new Freemason are at last 'regular' because of his new status. The proper form of such steps is in the shape of a Tau Cross, that can only be explained fully later in his Masonic progress.

12th Pause: At the point after his interrogation when the Senior Warden says, 'Pass, B.....z'.

Commentary: The enquiry through which the candidate has just passed is all that remains of a much longer 18th Century procedure. It was then the custom for the candidate to be sat at the table after his obligation and there he listened to an exchange of questions and answers, not only between the

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Worshipful Master and his Wardens but sometimes with all the members of the Lodge in turn. In America to this day something of the same happens as the Right Worshipful Master puts questions to one or more of the officers about all that has taken place so far, e. g. why the candidate was blindfolded; why slipshod; why paraded round the room and so on. All that was dropped following the Union of English Grand Lodges in 1813 because it was thought that it would unduly

prolong the ceremony. It was more instructive, however, than merely testing a step, a grip and a password.

13th Pause: At the point where the Senior Warden has invested the candidate with his first apron and handed him back to the Junior Deacon to face the Worshipful Master.

Commentary: The candidate has now received an apron and can feel at last that he is really one of the Brethren. In England today we think of this plain white apron as belonging only to an Apprentice but for most brethren in the 18th Century this was the normal apron which all Masons wore. In America you will still find a pile of plain white aprons in the anteroom for use by members or guests though not lodge officers. The plain white apron reminds us that we are all equal, for it was from this item that all our clothing took its rise. The white apron is still there below all the other decoration that has been added.

14th Pause: The candidate having been placed in the north-east corner and when the Junior Deacon has said, 'Pay attention to the Worshipful Master'.

Commentary: One of the reasons why Freemasonry became so popular in the 17th Century for men who were not stonemasons was because it was a society where men of different religious or political opinions could meet as equals and brothers. That is why the Worshipful Master has just emphasized the need for us to remember what we are doing when we put on our aprons for a lodge meeting. If we cannot meet as amicable brethren, then we are not to put on an apron. The new Mason may next wonder why he has to stand with his feet at a right angle facing the center when his attention is drawn to the Master in the East. It is because his feet should be round a rough stone placed at this corner, as is still the custom in some old English lodges. Moreover, the Worshipful Master would originally have been in front of him at a table in the center and not away in the East.

15th Pause: When the Worshipful Master has finished his address to the candidate with the words '... practicing that virtue, you have professed to admire.'

Commentary: The new Mason can now understand why he was placed in this part of the lodge room. It was originally the north-east part of a sacred building. But why, we may ask, was the north-east corner chosen as the place for the first or foundation stone? The answer is that in all medieval churches this was where the Easter sepulcher, a symbolic tomb of Christ was set and from here the first light of Easter came. Easter proclaimed the great promise of God's love and care for his people and that fits well with the stress on charity and brotherly love of which the Worshipful Master speaks.

When the new Mason is then asked for alms he would once have been presented with a trowel, flat side upwards, because that was the symbol of brotherly love and care. That, you now see, is why, when the Grand Lodge created the office of Charity Steward, the trowel was re-introduced as his

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jewel. The new Mason would also have been unprompted as to what to say to a request for alms so that, having to reply without help, this moment would forever be imprinted on his memory.

16th Pause: When the tools have been presented and the words, '...members of regularly organized society' have been spoken.

Commentary: Another of the most obvious differences between Operative and Accepted Freemasonry is this explanation of the symbolic meaning of the working tools. As a great Secretary of Quatuor Coronati Lodge, Brother Harry Carr, once remarked, 'You won't find this ritual in medieval masonry.' He did not mean that allegory and symbolism did not then exist but that the

mason's tools were so essential for day-to-day labor, as our explanation indeed says, that they would not be thought of in any other way. For us it is different.

Notice, by the way, that whilst the tools should speak to us of service to others and the value of education, they no less stress prayer to Almighty God and the need of a clear conscience so that God may accept our thoughts and deeds. Anyone who claims that a clear awareness of God is missing from the Craft degrees has perhaps not appreciated what we say in the ritual.

17th Pause: After the Worshipful Master has given the candidate his various booklets and told him that a Charge will follow when he returns, finishing with the words, '...the excellencies of the Institution and the qualifications of its members'.

Commentary: As we come to the close of this presentation we need, like the Apprentice, to be reminded of three important matters. The first is to appreciate the background and history of the lodge to which we belong. The Warrant not only authorizes the holding of our meetings but tells us when and how we began such meetings and to whom we are indebted for our Lodge existence. Do read it if you haven't.

Our Grand Lodge Constitutions give us all the information we need to explain what Freemasonry is and how it functions. Why not dip into it regularly? Our by-laws tell us how to be good members of our own lodge.

If we were to make full use of all these items that are now made available to us what useful and informed brethren, we would be. We would even be more ready than some are for the Second Degree. Indeed, in some lodges, the questions to be answered before that degree can be conferred are rehearsed, by the Worshipful Master and one of his officers, at a point before the First Degree is closed. In this way the candidate can both hear and become accustomed to what he must learn. Real tradition, you know, when understood, can be a great thing.

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1.8- QUESTIONS AND ANSWERS OF THE FIRST DEGREE

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Questions and Answers of the First Degree

The phrase “The Sun at its meridian seems incongruous, can you explain?”

The correct phrase would be on the meridian. i.e. when the sun is at its greatest altitude. We should say “the sun is always on the meridian of some part of the surface”. The writers of our original ritual were perhaps not so concerned to use the scientific explanation although the meaning is clear.

If we pursue the logic a little further, we should not say “appears a paradox” but “is a paradox”. If, however, “the meridian” is substituted for “its meridian” it solves the first problem.

Perhaps that was the original rendering.

What is the significance of the two parallel lines found in some tracing Boards?

As in so many cases of Masonic symbolism there are a number of ideas. They could represent the two pillars of Mercy and Severity on the Tree of Life. The Point within a Circle representing Beauty. Alternatively, it could represent the Sun and solar system with the two lines representing the totes of the earth at the two solstices. The two parallel lines would then be close to the two Saint John days, i.e. Saint John the Evangelist and St John the Baptist.

Should we pronounce “hele” as “heel” or “hail”? What does the word mean and where does it come from?

A. The *Oxford English Dictionary* gives the meaning “To hide, conceal; to keep secret,” its use dates from about 825 AD. The dictionary says that its use is now obsolete. There is another meaning given; to cover, cover in; for example, covering roots or seeds and the like with earth.

The meaning of the word so far as Freemasonry is concerned is, I believe, to keep secret.

The word may be pronounced either heel or hale. The late RW Bro. Sir Lionel Brett, PDGM, Nigeria, who spent some years as a judge in that country and who was a Past Master of Quatuor Coronati, wrote:

In his *Life* of Johnson Boswell records that on 28 March 1772 Johnson said “When I published the Plan for my Dictionary Lord Chesterfield told me that the word great should be pronounced so as to rhyme to state; and Sir William Yonge sent me word that it should be pronounced so as to rhyme to seat, and that none but an Irishman would pronounce it grait.” Now here were two men of the highest rank, the one, the best speaker in the House of Lords, the other, the best speaker in the House of Commons, differing entirely.

It is significant that this difference of opinion concerned the same vowels as in hail and hele.

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I think Bernard Jones in his *Freemasons' Guide and Compendium* wrote good sense on the point. He points out that the words "hele, conceal and never reveal" must have been put together as a triple rhyme, and suggests that if, as he maintains, the last two words have changed from ale to eel there is no reason why the first should not do the same. However, we must acknowledge the fact that, as indicated above, there have always been differences of opinion.

The Length of my Cable Tow

This is a comparatively modern symbolical allusion to ancient operative practice by which masons were obliged to attend the (annual) assemblies if they were within a specified distance. The earliest documents belonging to the Craft, *i.e.* the MS. Constitutions (or Ancient Charges), usually contained regulations on this subject, *e.g.* the Regius MS., c. 1390, prescribed attendance except in case of sickness or reasonable excuse. The Cooke MS., c. 1410, only excused attendance if in "...perylle of dethe. Neither of these texts specified any particular distance, but later versions stated the number of miles which attendance was obligatory, *e.g.* in two newly discovered versions of the Constitutions now in the care of the Grand Lodge Library the earlier text, c. 1625, demands attendance within seven miles, and the later one specifies fifty miles. In most cases the distances vary from five to 50 miles.

The Dumfries No.4 MS., c. 1710, has a question in its catechism: Q: how were you brought in? A. shamefully with a rope about my neck.

Pritchard, in 1730, mentioned "the Length of a Cable-rope from Shore as part of one of the penalties in his Obligation. These are indications of the way in which the rope may have come into the ceremonies, and they probably bear quite separate symbolical explanations. But when a candidate undertakes to attend the Lodge, if **within the length of his cable-tow**, he is making a simple promise to attend so long as it is in his power to do so.

The word 'cable' appears several times in the course of the ritual, and it seems to have a different meaning in each case.

1. In the initiation the cable-tow is to prevent any attempt at retreat.
2. At another stage there is a warning of something to be buried 'at least a cable's length from the shore, where the tide, etc...'. This seems to indicate a specific measurement, but the distance is not stated.

A Cable's Length from the Shore. The *cable*, or *cable's length*, is indeed a unit of marine measurement, defined in the *Oxford English Dictionary* as about 100 fathoms; in marine charts 607.56 feet, or one-tenth of a sea-mile. The same work quotes several examples of the early use of this term, the earliest being dated 1555. It may be assumed that this distance from shore was specified in our ritual to ensure that whatever was buried there would be irrecoverable.

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MONEY AND METALLIC SUBSTANCES

What is the origin and significance of our procedure in this part of the preparation of the Candidate?

The polluting influence of metal is stressed several times in the Bible. Here are two examples:

“And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up they tool upon it, thou hast polluted it.” (Exodus XX.25.)

“And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building.” (I Kings. VI. 7.)

The idea of pollution by metal seems to have been common in many countries and we find it in various mythologies, e.g. in the Baldur myth, the mistletoe may not be cut with iron. Although we have descriptions of ritual and ceremonial procedure in a number of documents

from 1696 onwards, the earliest hint of this practice appears in the *Graham MS.* of 1726:

“How came you into the Lodge - poor and penniless (sic) blind and ignorant of our secrets - Pritchard’s exposure, *Masonry Dissected*, dated 1730, emphasized the “metallic” aspects of the procedure of those days, but he gave no reason for it:

“How did he bring you?” “Neither naked nor clothed, barefoot nor shod, deprived of all Metal and in a right moving posture.”

The next description - from a similar source - *Le Secret des Francs-Macons*, by the Abbe G.L.C. Perau, was published in France in 1742, and it is much more detailed:

“After he has satisfied these questions, he is deprived of all metal articles he may have about him, such as buckles, buttons, rings, (snuff) - boxes, etc. There are some Lodges where they carry precision so far as to deprive a man of his clothes if they are ornamented with *galon* (i.e. a kind of gold or silver thread).

Another French exposure, *Le Caéchisme des Francs Macons*, seems to have been the first document of this kind to give the reasons for the procedure:

Q. Why were you deprived of all Metals?

A. Because when the Temple of Solomon was in building, the Cedars of Lebanon were sent all cut, ready for use, so that one heard no sound of hammer, nor of any other tool, when they used them (i.e. the timbers).

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(Note the Biblical quotation to stone; *Le Catéchisme* and later French texts speak of the Cedars of Lebanon).

A more extended symbolism began to make its appearance towards the end of the 18th century and the following is an unusual interpretation from Preston's First Lecture, Section ii Clause 1:

“Why deprived of metal?”

“For three reasons: first reason, that no weapon be introduced into the Lodge to disturb the harmony; second reason, that metal, though of value, could have no influence in our initiation; third reason, that after our initiation metal could make no distinction amongst Masons, the Order being founded on peace, virtue and friendship”

There can be little doubt that the present-day procedure is a survival of the idea of pollution from metal, and since the Candidate for Initiation is symbolically erecting a Temple within himself, that is probably the reason why the “deprivation” has remained a part of our practice throughout more than two centuries.

What is the origin and significance of the custom of clapping the hands when the hoodwink is removed from the candidate at his initiation and of the similar action when he is invested with the apron?

The clap after the hoodwink has been removed is nothing more than a form of applause, a form of welcome. It is occasionally used in some lodges after a joining brother has been elected. After the result of the election has been declared, the Director of Ceremonies says; “Brethren, a greeting for our newly-elected member” the response is a single clap. There are other occasions when a single clap is used for a similar reason, for example, in some lodges, after each officer has been invested.

The clap at the end of the investiture of the apron is a different matter, especially as the action is better described as smacking the apron. One learned ritualist, WBro. Dr E.H. Cartwright, PSGD, in his book *A commentary on the Freemasonic ritual*, had this to say about it; “The practice, sometimes witnessed, of the Warden taking hold of the badge towards the end of his address and smacking it, besides being disrespectful to the badge itself, is ineffective, and therefore undesirable”.

However, it is only fair to point out that not all accept Cartwright's views; the practice to which he refers is widespread. It is difficult to find a good reason for the practice. The statement is sometimes made that it emphasizes the phrase “If you never disgrace *that* badge, it will never disgrace you”. Cartwright argues that this implies the corollary; if the candidate *does* disgrace the badge, it *will* disgrace him, and he considered that unthinkable! He argues that what is intended, and what should be said is “Let me exhort you never to disgrace it, for you may well be assured that it will never disgrace you”.

I understand that Emulation places the emphasis differently; “If you never disgrace *that badge*, it will never disgrace you”.

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1.9- THE LODGE AND THE OFFICERS

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The Masonic Lodge and its functions.

The basic unit of Freemasonry is a Masonic Lodge. There were, of course, lodges before Grand Lodges, the latter being a relatively modern invention.

Most Grand Lodges consist of a large number of constituent lodges. At the most recent count, the United Grand Lodge of England, for instance, had more than 9,000 lodges under charter. The Grand Lodge Alpina of Switzerland, over 87. Conversely, one of the the smallest is the Grand Lodge of Luxembourg with just five lodges ranging under its banner.

Put in elemental terms, a lodge is the primary means for Freemasons to congregate, to make new Masons and to assimilate the teachings and principles of the Order.

Lodge meetings include ritualised ceremonies known as Degrees, which are conferred on candidates at intervals. The first degree is that of Entered Apprentice, and the ceremony is known as Initiation. The second is the Fellow Craft Degree, known as Passing, while the third is called the 'Sublime Degree' of a Master Mason, and is known as Raising.

Thus, a Mason who has experienced all three ceremonies is said to have been Initiated, Passed and Raised. When these ceremonies are not being worked, the monthly lodge meeting is likely to be given over to lectures or discussions on Masonic subjects.

The room in which the meetings and ceremonies are conducted is called the 'Lodge Room'. You may find some of the Brethren referring to it as 'The Temple', but in modern times this is actively discouraged, as use of the word 'Temple' can carry misplaced religious connotations.

A lodge is presided over by a Master who is elected annually, and his two Wardens, who in most Constitutions are appointed by him. Any member, usually on progression through the junior offices of the lodge, can aspire to the Master's chair. Generally, this progression takes a minimum of seven years.

On completion of his year in office, a Master simply becomes a Past Master.

The Ornaments and Furniture of a Lodge Room will be further explained in the Lectures and in Symbolism papers in the future section.

Lodge Officers

The Worshipful Master

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The qualification required to be eligible for election to Master is that the Brother should have served for a full year as a Senior Warden or Junior Warden in a regular lodge. The Master acts as if he were the chief executive of a company. Nothing much can happen at a lodge meeting until the Master starts the proceedings and the members would be in for a marathon session if the Master didn't close them! In between the opening and closing of the lodge, depending on the business to be transacted, the Master will call upon various officers to carry out particular duties, although many will be carried out by the Master himself.

In many lodges there is what may be described as a 'ladder system' with each officer progressing one step up the ladder at the annual Installation meeting. Even in lodges employing the 'ladder system' it is not always strictly observed and would not normally apply to such offices as Secretary, Director of Ceremonies, Almoner, Charity Steward and Mentor, as these are offices that benefit from a period of continuity and are not therefore regarded as progressive. Although the appointment of all officers, other than those elected, is in the gift of the Worshipful Master, a wise Master will usually adhere to established practice in order to maintain harmony within his lodge.

It is not compulsory for members to advance through the offices, but under normal circumstances, a member should not accept the office of Warden unless he is prepared to advance to the Master's Chair.

The Jewel appended to the Master's Collar is the Square; a Master's Collar may on occasion be adorned with a commemorative Jewel indicating that the members of his lodge have played their part in supporting the establishment of a special fund, such as that recently placed at the disposal of the Royal College of Surgeons. No other Jewel or Badge is permitted to be attached to any Collar.



The Wardens

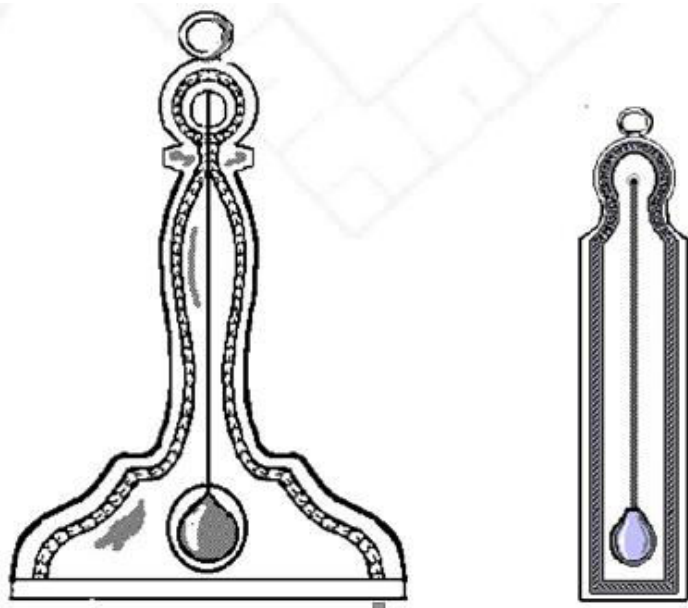
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The Senior Warden sits opposite and facing the Master in the West, whilst the Junior Warden sits at about 45 degrees to the Master's left in the South. They have important roles to play, assisting the Worshipful Master in the running of the lodge. Serving as a Warden also provides the opportunity to prove to the membership that ability and commitment makes them suitable candidates for advancement to the Chair.

As previously stated, the qualification for advancement to the Master's Chair is that a Brother shall have served for a full year as a Warden in a regular lodge (that is to say, from one regular Installation meeting until the next regular installation at the corresponding period in the following year. Naturally, a Brother who has previously served in the office of Master is also qualified to serve in that office again, but not continuously in the same lodge for more than two years in succession, unless by dispensation (special permission). Neither shall a Brother be Master of two or more lodges at the same time without dispensation.

If the investiture of a Warden shall not have taken place at the meeting at which the Master was installed, and thereby the Brother appointed will not have served a full year, he cannot be included among those eligible for election as Master of the Lodge except by dispensation.

The Jewel appended to the Senior Warden's Collar is the Level and that to the Junior Warden's Collar is the Plumb Rule.



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The Chaplain

The office of Chaplain is not surprisingly, a devotional one. He offers the prayers of the lodge but need not be a man of the cloth. He is usually positioned close to and on the left-hand side of the Master and is quite often a very experienced Mason. He should be happy to be approached by the less experienced members for advice and instruction.

The Jewel appended to the Chaplain's Collar is the VSL on a triangle, surmounting a glory. (Sunburst)



The Treasurer

The Treasurer must be a member of the Lodge. He is elected rather than appointed and is responsible for the receipt and banking of funds and making payments. He also submits an annual statement of accounts for auditing and circulation to the members of the lodge and provides the financial control over its income and expenditure. Some lodges have a particular desk and chair reserved for him, but this depends on availability and space.

The Jewel appended to the Treasurer's Collar is a Key.

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The Secretary

The Secretary is responsible for the business of the meeting. He keeps the lodge minutes and is responsible for the general paperwork, including the issue of summonses and the Annual Returns to Grand Lodge. He is also responsible for liaison with Provincial Grand Lodge, dealings with other lodges and for communications to and from members.

He is expected to have a sound knowledge of the regulations of the Craft, as he may be consulted by the Master on points of procedure. There is a Secretary's table provided, but its position will vary.

The Jewel appended to the Secretary's Collar is Two Pens in Saltire, tied by a ribbon. (Saltire in heraldry means a diagonal cross e.g. that on the Scottish Flag).



The Director of Ceremonies

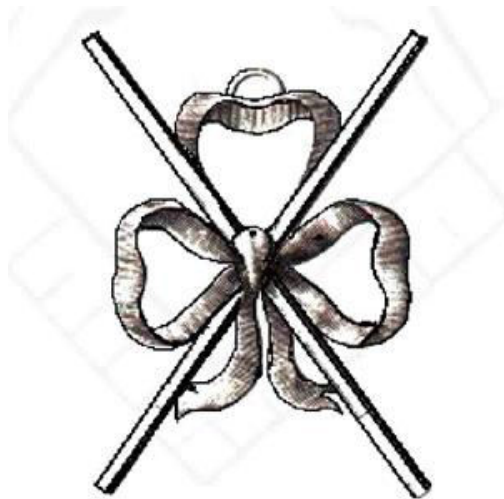
The Director of Ceremonies is responsible for the ceremonial of the lodge and the smooth running of the meeting. He should ensure that all articles necessary for a meeting are laid

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out correctly and will arrange processions in and out of the Lodge Room. He also attends to matters of protocol, such as the correct way to receive important visitors and give salutations to Grand Officers.

He will of necessity be positioned in a prominent place in the lodge, so that he can closely observe that all procedures and rituals are being carried out correctly and can quickly intervene to assist should the need arise. He is also responsible for the manner in which the after meeting is conducted in the Dining Room, ensuring that protocols are adhered to, but allowing the brethren to enjoy themselves within the bounds of propriety.

The Jewel appended to the Director of Ceremonies' Collar is Two Rods in Saltire, tied by a ribbon.



The Deacons

The Senior Deacon who sits at the right side of the Master and the Junior Deacon, who sits at the right of the Senior Warden, are the two officers who conduct the Candidate through the various ceremonies. Upon them rests a great deal of responsibility for the success of a ceremony. They need to have knowledge of, and the confidence to carry out the perambulations, for if the Candidate were to find himself in the wrong part of the Lodge Room at the wrong time, it would detract from the ceremony. As far as the ceremony is concerned, a lodge with two efficient Deacons will rarely go wrong.

The Jewel appended to the Deacons' Collars is a Dove and Olive Branch.

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The Charity Steward

The Charity Steward is basically a fund-raiser. It is at times a thankless task and may require a lot of determination to succeed. His prime responsibility is to raise monies for Masonic Charities; however he can often be found making appeals on behalf of local and non-Masonic Charities. He collects donations, explains the advantages of Gift Aid forms, Standing Orders etc. He disseminates information about the various Charities and their work, as this ensures all members appreciate the use to which their donations are put and also encourages them to be as generous as their personal circumstances permit. He does not have a particular place reserved for him in the Lodge Room.

The Jewel appended to the Charity Steward's Collar is a Trowel.

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The Lodge Mentor

The Lodge Mentor is responsible for ensuring that all members of a lodge, and in particular newer Brethren, receive a high level of personal support to ensure that they are able to enjoy being a Freemason, that they understand the principles of the Craft, and become involved in their Lodge and all its activities as fully as possible.

He will either directly act as a Brother's mentor or will assign another appropriate member of the lodge in this role. The approach taken by a Mentor will depend upon his personal relationship with a Brother and that Brother's own particular wishes and needs. Whatever the style taken, the Mentor will be seeking to ensure that all lodge members receive the three key elements of:

Belonging – Understanding – Involvement

The Jewel appended to the Lodge Mentor's Collar is Two Chisels in Saltire.

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The Almoner

The Almoner keeps in touch with members and their families in times of illness or distress. Lodge funds can be allocated to the Almoner for specific purposes, such as the distribution of Christmas cards and gifts to widows.

Each Almoner has his own method of working, but typically an Almoner arranges visits to those in hospital, organizes practical help for members when they or their families are in difficulties, or simply visits members who find themselves unable to attend meetings.

The Almoner provides an individual Brother with a very important link to various sources of assistance. With the help of the Almoner, Brethren can receive assistance in times of poverty or distress and this facility is of course provided in total confidence. Like the Charity Steward, the Almoner does not have a reserved place in the Lodge room.

The Jewel appended to the Almoner's Collar is a Scrip-purse, upon which is a Heart.



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The Assistant Director of Ceremonies

The Assistant Director of Ceremonies is exactly that and, depending upon the Director of Ceremonies, will either be involved in the floor work or merely occupy a relatively inactive office. The ADC will usually sit adjacent to the DC.

The Jewel appended to the Assistant Director of Ceremonies' Collar is Two Rods in Saltire surmounted by a bar bearing the word 'Assistant'.



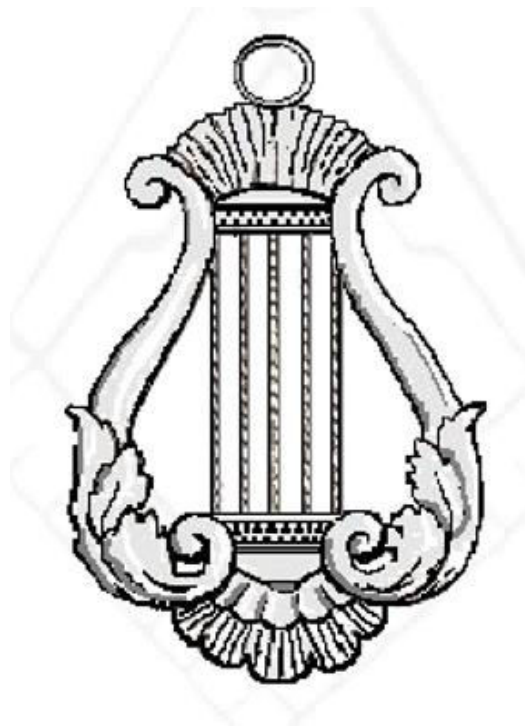
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The Organist

A newly made Mason will quickly come to appreciate that a good Organist really does make a huge difference to the atmosphere of a Lodge Meeting. His ability to interpret the proceedings from the keyboard adds enormously to the drama and tension of the ceremony.

In many lodges, although not all, singing is an important part of the evening which the members greatly enjoy. Because we can't all sing in tune, the Organist is often called upon to rescue the moment!

The Jewel appended to the Organist's Collar is a Lyre.



The Assistant Secretary

The role of the Assistant Secretary, like the Assistant Director of Ceremonies, varies considerably from lodge to lodge. Occasionally he may be given interesting tasks, but more often than not, especially if the Secretary has many years in service, his Assistant is underutilized.

With an ever-increasing volume of email traffic, allowing quicker and more cost effective communication, it should be recognized that some Lodge Secretaries of long standing may not be able to communicate in this way. This in itself does not represent a problem, as it is possible to retain the great experience such Secretaries bring to the office, by recommending that the Assistant Secretary acts as a mailbox for the Secretary.

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The Jewel appended to the Assistant Secretary's Collar is Two Pens in Saltire, surmounted by a bar bearing the word Assistant.



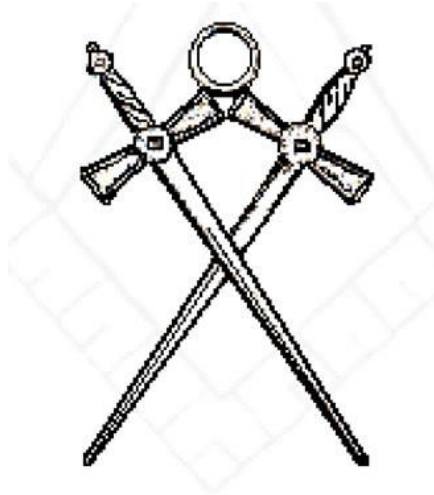
The Inner Guard

The Inner Guard, often a fairly inexperienced member, is given the responsibility of ensuring only those entitled to be present are present. This can be quite a daunting task, but with the assistance of the Director of Ceremonies and the Tyler, who guards the outside entrance to the Lodge, it can be most interesting.

It is one of the first steps in the progression to the Master's Chair and the requirement for the new member to work on the floor will provide him with a greater appreciation of the ceremonies carried out in the Lodge Room. The Inner Guard will be found just inside the door of the Lodge Room.

The Jewel appended to the Inner Guard's Collar is Two Swords in Saltire.

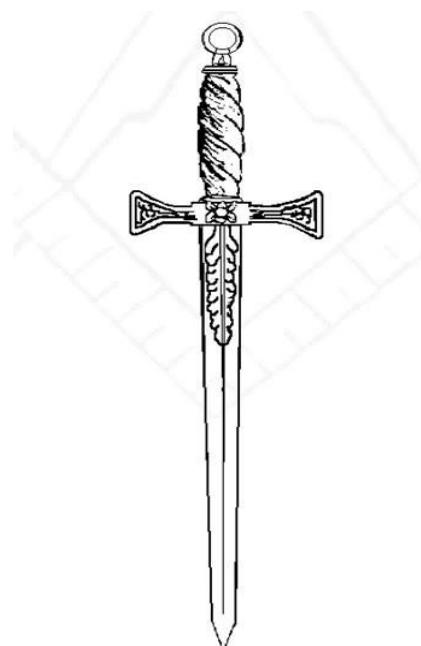
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The Tyler

The qualification for election to Tyler is that of being a Master Mason. As previously stated, the Tyler assists the Inner Guard in ensuring only persons entitled to be present are present and additionally, looks after Brethren prior to them entering the Lodge Room.

In some Lodges, the office of Tyler is on the ladder of progression. There is however, a school of thought that believes the Tyler should be an office occupied after being Immediate Past Master, as an experienced mason is better able to guide and assist the Inner Guard and ensure visitors are suitably qualified. The Tyler is positioned just outside the door of the Lodge Room and can often communicate with the Inner Guard through a wicket (opening) fitted into the door. The Jewel appended to the Tyler's Collar is a Sword.



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The Stewards

The Stewards, who are normally the newer members, are the officers who arguably have one of the most important duties of the lodge, which is to look after the visitors and the inner needs of their own Brethren.

Carrying out these duties provides the Steward with the opportunity to meet and talk with many members of the Lodge and, in turn, allows the Brethren to get to know the newer members. The work of the Stewards takes place outside the Lodge Room, where a different set of traditions are enacted, although these are by custom and practice, rather than by dictate.

The Jewel appended to a Steward's Collar is a Cornucopia (also known as the Horn of Plenty).



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1.10- THE PRINCIPAL TENETS

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THE PRINCIPAL TENETS

Brotherly Love, Relief and Truth

The principal tenets of Freemasonry are Brotherly Love, Relief, and Truth. It is necessary not to overlook the word "principal," for it signifies that, while our Fraternity lays the greatest emphasis on these three teachings, there are others which must not be overlooked.

By a "tenet" of Freemasonry is meant some teaching so obviously true, so universally accepted, that we believe it without question. Examples lie everywhere about us. Good health is better than illness; a truthful man is more dependable than a liar; it is better to save money than to waste it; an industrious man is more useful than an idle one; education is to be preferred to ignorance -- these are but a few of the countless examples of teachings that no intelligent man can possibly question. Everybody takes them for granted. They are tenets.

Freemasonry considers Brotherly Love, Relief and Truth to be teachings of this kind, true in the sense that no man can question them; they are obvious, self-proving, axiomatic. It is not uncommon for men to consider brotherly love, while highly desirable, as not practicable, and therefore but a vision, to be dreamed of but never possessed. It is challenging for Freemasonry to call these "tenets", thus stating that they are plainly and obviously and necessarily true. Unless you grasp this and see that the teachings of Freemasonry are self-evident realities, not visionary ideals, you will never understand Masonic teachings. For Freemasonry does not tell us that the principles of Brotherly Love, Relief and Truth ought to be true, that it would be better for us all if they were true-she tells us that they are true. They are tremendous realities in human life, and it is as impossible to question their validity as to question the ground under our feet, or the sun over our heads. Our question is not whether to believe them or not, but what are we going to do with them?

Love places the highest possible valuation on another person. A man's mother or father, his wife or sweetheart, his children, his intimate friends, he values not for advantages he may gain from them, not for their usefulness, but each one in his own person and for his own sake. We work for such persons, we make sacrifices for them, we delight to be with them; that in detail and practice, is what is meant by love.

What, then, is Brotherly Love? Manifest, it means that we place on another man the highest possible valuation as a friend, a companion, an associate, a neighbor. By the exercise of Brotherly Love, we are taught to regard the whole human species as one family. We do not ask that from our relationship we shall achieve any selfish gain. Our relationship with a Brother is its own justification, its own reward. Brotherly Love is one of the supreme values without which life is lonely, unhappy, ugly. This is not a hope or a dream, but a fact. Freemasonry builds on that fact, provides opportunity for us to have such fellowship, encourages us to understand and to practice it, and to make it one of the laws of our existence; one of our Principal Tenets.

Relief is one of the forms of charity. We often think of charity as relief from poverty. To care for the helpless or unemployed is deemed usually a responsibility resting on the public. As a rule, the public discharges that responsibility through some form of organized charity, financed by general subscriptions or out of public funds.

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Our conception of relief is broader and deeper than this. We fully recognize the emergency demands made by physical and economic distress; but we likewise understand that the cashing of a check is not necessarily a complete solution of the difficulty. There sometimes enters the problem of readjustment, of rehabilitation, of keeping the family together, of children's education, and various other matters vital to the welfare of those concerned; and through the whole process there is the need for spiritual comfort, for the assurance of a sincere and continuing interest and friendship, which is the real translation of our first Principal Tenets: Brotherly Love.

Masonic Relief takes it for granted that any man, no matter how industrious and frugal he may be, through sudden misfortune, or other conditions over which he has no control, may be in temporary need of a helping hand. To extend it is not what is generally described as charity but is one of the natural and inevitable acts of Brotherhood. Any conception of Brotherhood must include this willingness to give necessary aid. Therefore, Relief, Masonically understood, is a Tenet.

By Truth, the last of the Principal Tenets, is meant something more than the search for truths in the intellectual sense, though that is included. Truth is a divine attribute and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. In any permanent Brotherhood, members must be truthful in character and habits, dependable, men of honor, on whom we can rely on to be faithful fellows and loyal friends. Truth is a vital requirement if a Brotherhood is to endure and we, therefore, accept it as such.

Brotherly Love, Relief and Truth are the Principal Tenets of Masonry. There are other tenets, also; Teachings so obvious that argument is never necessary to sustain them. With this in mind we urge you to ponder the teachings of the Craft as you progress from Degree to Degree. You may not find them novel, but novelty is unimportant in the light of the knowledge that the truths upon which Freemasonry is founded are eternal. The freshness of immortality is on them because they never die; in them is a ceaseless inspiration and an inexhaustible appeal. They are tenets of Freemasonry because always and everywhere they have been tenets of successful human life.