Introduction

This handbook is designed to introduce the new Entered Apprentice to the vast body of knowledge associated with Freemasonry in a meaningful and understandable way. It is intended that through the study of Freemasonry the Entered Apprentice will come to understand that the application of Masonic teachings in daily life is the most rewarding aspect of his new journey. The best way to use this handbook is to read it as soon as possible, but also to continue to use it as a reference source in one’s Masonic development.

In studying Freemasonry, Masons should discover that there are many fields of study to the subject. They can be divided into five main categories: (1) Ritual; (2) History; (3) Philosophy; (4) Symbolism; (5) Jurisprudence. While studying Masonry, these categories can be interesting and exciting, the goal is to be able to translate the lessons and experiences that one gains from Masonry into one’s daily actions. Freemasonry, if approached with humility, analytical thought, an open heart, and an open mind, will make one a gentler man, a better family man, a better citizen; a person committed to a life-long pursuit of perfecting the human condition. It should be understood that while Freemasonry is not a religion, it does encourage its members to be active in their own religious traditions.

Freemasonry is not a secret society, but rather, a society with secrets, which mostly concern modes of recognition. While it took its modern form during the Age of Enlightenment and the Age of Reason, its traditions, symbols, and lessons reach back to earlier times.

The general work associated with the purpose of Freemasonry, put simply, is to provide an environment where good men can come together to pursue meaningful intellectual and spiritual growth. It is often said that Freemasonry “makes good men better.” One of the underlying tenets of Freemasonry is the belief that with each individual who becomes a better person the entire world profits.

While there are many different organizations that contribute large sums of money to charity, offer fellowship with like-minded men or provide education, Freemasonry is unique in that it embodies all these things, but is actually focused on offering men a traditional initiation into the mysteries of life and death. The initiation is the core,
defining characteristic of Freemasonry, without which there would be nothing to
differentiate Masonry from other social or philanthropic organizations.

The spiritual and mental growth encouraged by Freemasonry is a slow and sensitive
process and requires great effort on behalf of both the candidate and the existing
members of the lodge. For the experience to be meaningful and enriching, great care, and
attention must be afforded to each individual candidate. If the new Freemason is to
become worthy of the title, he **MUST** spend time and energy learning about the history,
symbolism and philosophy of the Craft. There is **NO** way around it.

**Symbolism**

Symbolism in its most basic sense means using one thing to represent another. Words,
signs, and gestures are all forms of symbols. Freemason, however, study symbolism in a
deeper sense. Symbols are the representation or affirmation of a concept or truth because
of relationship or unity of parts. The meaning represented by the symbol is actually
greater than the whole of its parts. Freemasons are concerned with this aspect of
symbolism, the gathering of what is scattered, as a means of better understanding the
whole of existence. By gathering knowledge from the spiritual traditions of the world
and uniting good men who otherwise would have stood apart, Freemasonry serves as the
center of union in the Mason’s quest for the truth. Benefiting from the meanings and
truth we find hidden within symbols requires synthesis, association, and application.
Each symbol, when properly perceived by the knowing initiate, reflects the inner
relationship between the material and spiritual world and thereby reveals the reality of a
higher order. Seriously studying symbolism is an important aspect of growing in
Freemasonry.

Freemasonry makes extensive use of symbolism and allegory. Research into the
historical uses and meanings of symbols utilized in the rituals, as well as a comparative
study of mythology, provides a strong foundation for Masonic knowledge. Also
recommended to Masonic researches is a working knowledge of the contents of the Bible.
Whenever a person or event is explicitly mentioned or alluded to in the rituals of
Masonry, it should be important to find out why.

**Preparation in the Anteroom**

The preparation of the candidate should be mental, as well as, physical. Physically, every
candidate for initiation into Masonry undergoes the same preparation. Masonry is no
respect of rank. The internal, and not the external, qualifications of man are what it
regards. The candidate is to divest himself of his rich apparel, his jeweled rings, his
outward trappings of wealth and position, and assume the very same costume and the
most destitute initiate. He is divested of all metal, because he is to divorce himself from
the material world, it likewise reflects the fact that the sound of metal was not heard at
the building of King Solomon’s Temple (I Kings 5:7). He wears a hoodwink as an
emblem of blindness; the lights of Masonry have not yet opened his eyes. It further
serves as a safeguard, should there be any interruption before the obligation, and he may
be removed without having seen anything. Although the candidate is new born, he is not
naked. Although he is full grown, he is not fully clothed. His garb partakes of both
states, and is to remind him that he belongs to both worlds. His left breast is made bare
so that the Senior Deacon may apply a sharp instrument near the heart; it also
demonstrates that he is a man. His left knee is made bare in anticipation of his posture
when he takes the Obligation. His left foot is bare. His right foot is slip-shod in
reference to the ancient Hebrew method of confirming an agreement. It is also a gesture
of reverence, compare Exodus 4:5. The Cable-Tow around his neck will render any
attempt to retreat fatal by strangulation. It further symbolizes the dangers about us, and
suggests that we should submit to guidance by those who are more enlightened. Perhaps
as well, since this is a birth, the cord is the symbolic attachment of the candidate to his
mother lodge.

The Hoodwink

You were required to wear a hoodwink for a variety of reasons: (1) you were thereby
forced to put your trust in your conductor to see that you came to no harm, (2) being
unable to see heightened your sensitivity to sound, so that you listened more intently to
what was being said, (3) this symbolized the darkness in which an uninitiated man stands
as regards Masonry and (4) had you refused to participate in the ceremonies of the degree
you may have been led out of the Lodge without having beheld the interior thereof.

Its removal came at a time when you could behold first the Three Great Lights in
Freemasonry, thereby impressing them upon you memory.

The Cable-Tow

The external restraints that are placed upon man are symbolized by the Cable-tow.
Masonically, it is purely symbolic, and its length differs for various brethren, which is
considered to the scope of a brother’s ability.

Its use in the degrees is again symbolic – the implication being that the candidate may be
physically removed if he refuses to proceed with the degree. Its removal after the
obligation indicates that this restraint is no longer needed since the candidate has
assumed the irrevocable Obligation of the Degree.
Questions at the Door

The questions asked of the candidate and his conductor while he stands at the door are very important. They should be asked in such a manner that he would catch their full significance. The questions are basic to the principles of Masonry. Its doors are open to any man who truly believes in the existence of a Supreme Being and who humbly knocks to seek admission, but he must come of his own free will and accord. The candidate is about to assume certain sacred obligations, which will bind him for life. The moral responsibility for this action must be entirely his. He must not be able to shirk his duties on the grounds that he was enticed or led on to enter Masonry by the improper solicitation of friends, or by false hopes of material advantages that would accrue to him.

The Holy Saints John

John, the Baptist, and John, the Evangelist, were chosen early on as the Patron Saints of Freemasonry. The implication was that their Patron Saints belonged to a Lodge, and this Lodge must have been in the City of Jerusalem. It follows that all Lodges symbolically come from the one at Jerusalem and therefore, every Mason hails from such a Lodge. By claiming to come from this mystical lodge, he indicates that he hails from a “just and lawfully constituted Lodge”.

John, the Baptist, is an example of unshakeable firmness to the principles of right and an inflexibility to God. On the other hand, John, the Evangelist, steadily urged the cultivation of brotherly love. Both were Godly and virtuous, and one was zealous and the other educated. These characteristics made them a natural choice as Patron Saints of Freemasonry.

The Prayer

After the candidates reception, the ceremony of initiation begins with a prayer, impressing upon him once again that his new experience is one of reverence, and his answer to the question, “In whom do you put your trust?” demonstrates that belief and trust in God are of prime importance. This is accomplished by prayer.

The Rite of Circumambulation

The meaning of “Circumambulation” is to walk around some central point or object. In the Lodge room, it is patterned most often after the movement of the sun as it is seen from the earth in the Northern Hemisphere, moving from East to West by way of the South. The movement is a progressive journey, from station to station, in search of attainment, and symbolizes that we as Masons should continually search for more light.
It also reinforces the idea of dependence: We are taught from the first step to the last, that we live and walk not by sight, but by faith.

**The Altar**

The East is considered historically to be the source of light: that station in the heavens where the sun appears to dispel the darkness. Masons are sons of light and truth; therefore, as we approach the Altar, we face the East.

The altar is the central piece of furniture in the Lodge. Upon it rest the Holy Bible, square and compass. Life in our Masonic Lodges is focused on the Altar. The principles for which the Three Great lights stand should serve to guide all of our thoughts and actions both in the Lodge and abroad in the world. The altar supporting the Three Great Lights should remind a Brother who stands before it that our lives are supported by faith.

The location of the Altar in the center of the Lodge symbolizes the place with which God has in Masonry and which He should have in every person’s life. The candidate approaches the altar in search of light and assumes his obligations there. In the presence of God and his Brother Masons, he offers himself to the service of the Grand Architect of the Universe and to mankind in general.

**The Obligation**

At the heart of each Degree is the Obligation. When the candidate repeats the obligation and seals it, he has solemnly bound himself to Freemasonry and assumed certain duties, which are for the rest of his life even if he should someday leave the fraternity.

The most visible and audible evidence of the candidate’s sincerity is the Obligation. It binds the candidate to Freemasonry, and it protects the Fraternity against someone revealing secrets that deal with modes of recognition and symbolic instruction. It is important that the candidate understand that the great truths that Masonry teaches are not secret, but the signs and words Freemasons use to identify brethren of the craft are considered secret and need to be treated accordingly. Similarly, with the verbatim ritual; when you discuss Freemasonry with a non-Mason, just use your own words.

You might be tempted to think, since the obligation is a part of the ritual, and since much of the ritual is symbolic, that the obligation is also symbolic and not to be taken literally. This is not true. With the exception of the ancient penalties, which are, of course, symbolic, the whole obligation, both positive and negative points, is to be taken literally.

You need to remember that you took this obligation of your own free will. You were of sound and adult mind and were competent to accept full responsibility for your action; you
were free to withdraw before taking it. If afterward, you should be charged with violating any of the points you cannot seek to evade the consequences by pleading ignorance or inability at the time you gave the pledge. In short, at every step it is determined that you are competent and responsible for every promise you make and every pledge you give. This is important because there is in Masonry a set of rules that regulate the individuals conduct as a Mason.

**The Rite of Destitution**

The Rite of Destitution, in which the candidate discovers he has nothing of value about his person, reminds a Mason of how he feels in this situation – embarrassed, poor and penniless. When a Brother comes to his aid, he is reminded also of the obligation of every Mason to alleviate, as far as his resources permit, the distress of his fellow men, particularly his Masonic brothers. This is a lesson that no Freemason will ever forget. It may be that for the first time in your life you were truly destitute – maybe bewildered, maybe embarrassed. It also symbolizes that those who seek your aid should willingly find it, if you have the power to give. It is not necessarily money. It may be a kind word, a pat on the back, or a smile when it is needed. The Rite of Destitution teaches compassion.

**The Rite of Investiture**

After receiving knowledge and instruction in symbolic form, the new brother is at last given a tangible symbol of Masonry to wear as his own and eventually carry away, in the form of an apron. This is a very ancient form of garment, and according to Holy Writ was the earliest clothing that our first parents made for themselves (Genesis 3:7). At any rate, inasmuch as stone-workers are as old as civilization itself, the humble apron of the operative mason can claim a greater antiquity that the heraldic symbols of riches and power, the Golden Fleece or the Roman Eagle.

However, not only is the Mason’s apron ancient. It also bestows as much honor as do the trappings of the highest distinctions conferred by Kings and Princes. The Apron also signifies that Freemasons are workers rather than drones, builders rather that obstructionists. Both the symbolic lambskin material and the white color of the Apron make it an emblem of innocence and purity. The Apron is a badge of distinction. The Mason’s Apron is worn only in context of love and harmony. As a symbol, it admonishes us to protect our spiritual persons from the spot of sin or the stain of vice.

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**Working Tools**

The working tools presented to the candidate are two of those used by the ancient operative craftsman in the construction of buildings. In speculative Masonry, the twenty-four inch gauge and the common gavel are symbolic of those moral and spiritual values, habits and forces by means of which man is enabled to reshape the crude and often stubborn material of his character, to adjust himself to the needs and requirements of human society. The tools by their very presence declare there is work to be done, and by their very nature indicate the direction this work is to take. The 24-inch gauge teaches us to properly divide our time, while the gavel teaches us to reshape our character. If we do not take the twenty-four Inch Gauge into the profane world and by its division, number the hours for the working of a constructive purpose, we miss the practical application of Masonic Labor and Masonic Charity.

Just as a stone needs to be measured, shaped or carved to fit into a place or function, so also do a man’s mind and his character. Each man has his own proper place in society – as a leader, as a worker, as a citizen, as head of a family, as a neighbor, as a Lodge member. Will he fit into his proper place or will he be a misfit? The answer will be decided by how thoroughly and intelligently he uses them on himself the methods and influences that are necessary to give correct shape to his life.

It is interesting that one tool (gauge) is used passively and the other (gavel) is used actively. One is a tool of measurement and calculation, while the other is one of force. One tool decides what to keep, while the other gets rid of the rest. The three parts may also be seen to represent the tripartite mature of the soul as defined by Plato: the desirous, emotional, and mental. When properly cultivated, they embody the virtues **Temperance**, **Fortitude**, and **Prudence**. These three virtues combined in proper order promote the supreme virtue of the whole self: equilibrium or **Justice**.

The Freemason is a workman, engaged in building the internal temple dedicated to the glory of God and the welfare of mankind. The Entered Apprentice is not yet fully qualified, and he is given only those tools, which serve to shape the stones. From the twenty-four inch gauge he learns to compute the time and labor that will be required for completing the work. If he wishes to live respected and die regretted, he must be ready to spend many hours strengthening his temple, adorning it, and protecting its foundations. The building blocks as they come from the quarries may be rough, ill formed, and ugly. The rough stone and the perfect stone serve to remind him that the rough spots must be made smooth with the aid of the common gavel, so that the beauty and usefulness of his temple may be enhanced. In time, by dint of hard work and determination, it will receive a fine finish, and will stand as a memorial to a life well spent.
Lectures given to the Entered Apprentice:

The **Covering of a Lodge** is a Clouded canopy or a starry-decked heaven where all good Masons hope to arrive by the aid of that theological ladder which Jacob in his vision saw ascending from earth to heaven, the three Principal rounds of which are denominated Faith, Hope and Charity. The ladder admonishes us to have faith in God, Hope in immortality and Charity for all mankind.

The **Ornaments of a Lodge** are the Mosaic Pavement, the Indented Tessel, and the Blazing Star. It is emblematic of human life, checkered with good and evil. It serves to remind us that life is not of one unvaried hue, but that in it the dark alternates with the light. The original, which we copy, is Solomon’s Temple, which according to Masonic tradition was ornamented with a mosaic floor. Just as the star gleams in the center of the pavement, so the radiance of the Grand Architect of enclosed within an indented skirting, so our lives, even in their most somber cast, are encompassed by the blessings and comforts of heaven.

The **Jewels of the Lodge** – All Lodges have six jewels: three movable and three immovable. The square, level, and plumb are considered immovable because the three principal officers of the Lodge wear them and are always in the East, West, and South. The movable jewels are the rough ashlar, the perfect ashlar and the trestle board. The rough ashlar is a stone as taken from the quarry in its crude and natural state. The perfect ashlar is a stone made ready by the workman to be adjusted by the tools of the Fellowcraft. Of the three movable jewels, the Trestle Board is associated with the Worshipful Master, the Rough Ashlar with the newly initiated candidate and the Perfect Ashlar with the brother who has undergone further training, and has learned the lessons of life as a true Mason. In another sense, the Trestle Board represents the floor of the Lodge, that is, the foundation of our lives. On it, the Worshipful Master indicates the plan of the temple beautiful, not explicit in every detail, but merely indicating the guidelines, which the workman must follow if he is to be a successful builder. The Rough Ashlar represents the life of the candidate in its original natural state, as well as, the workshop where he may fashion his life in accordance with his own inclinations, but also, if he is wise, in accordance with the divine plan. The Perfect Ashlar represents a flawless edifice planned and reared by the Grand Architect of the Universe as a model for the brethren to follow. It portrays a state of moral perfection, inspiring and all but unattainable, unless it is by a virtuous education, one’s own endeavors, and the blessing of God. The name, Jewel, is above all appropriate for it, because it stands for something precious- a continual moral and spiritual guide for the brother Mason.
Dedication of a Lodge – The most complex and meaningful of all Masonic symbols is probably the Point Within the Circle, which not only sets the Volume of the Sacred Law or Holy Bible as our rule for living, but also sets limits upon our individual actions. The parallel lines represent the Saints John, who were perfect parallels in Christianity as well as Masonry, and upon the vertex rests the Book of Holy Scriptures, which points out the whole duty of man. While a man keeps himself so circumscribe, it is impossible that he should materially err.

The Charge to a Newly Initiated Entered Apprentice. At the outset, he is reminded that he has been elevated to membership in an ancient and honorable society, which has numbered the great, as well as the good in its ranks. He is reminded of the three great duties, to God, his neighbor and himself. He is to revere God at all times, to seek His aid through prayer, and to respect Him as a source of help in times of trouble. He is taught that no man is an island unto himself. Man is a social creature, and needs companionship and co-operation of other men. The Mason will practice the Golden Rule, temper justice with mercy, and offer relief, both physical and spiritual to his brethren. He is to regulate his own life to operate at peak efficiency and attain the limits of his potential (i.e., by avoiding all irregularity and intemperance). As a citizen, a Mason is to be a peaceful subject, loyal to his government and his country. He is to practice the four cardinal virtues publicly and privately; and he is called upon to exercise that virtue which may justly be called the distinguishing characteristic of a Mason’s heart. He is to recognize the importance of secrecy, fidelity, and obedience, not only as a Mason, but as a man among men. Finally, he is enjoined to be particularly careful not to recommend a man for membership in the Craft unless convinced that he will conform to our tenets and rules.

The Form of a Lodge – The form and extent of a Lodge is an oblong square extending from East to West between North and South, from the earth to the Heavens and from the surface to the center because in Masonic ritual it is symbolic of the world. It is said to be thus extensive to denote the universality of Masonry and to teach us that a Mason’s charity should be equally extensive. The Lodge is symbolic of the individual Mason. The altar at the center of the Lodge, with the Volume of Sacred Law resting on it, symbolizes the presence of God in the center of our spiritual temple. Our Lodges stand on Holy ground, that is, they are dedicated to God.

The Furniture of the Lodge – Every regular and well-governed lodge is furnished with the Holy Bible, the Square and the Compass (the Three Great Lights) together with a Charter or dispensation. The Holy Bible is dedicated to the service of God because it is the inestimable gift of God to man, the Square to the Master because it is the proper Masonic emblem of his office and the Compass to the Craft because, by a due attention to
its use, we are taught to circumscribe our desires and keep our passions in due bounds with all mankind, especially the brethren.

The **Three Lesser Lights** – In addition to the Three Great Lights in Masonry, there are three symbolized lights in the Lodge, and their situation is represented by the three principal stations: the East, West, and South. There is none in the North because King Solomon’s Temple, of which every Lodge is a representation, was so far North of the ecliptic that neither the sun nor moon at their meridian height could dart rays into the northern part of the building. The North, we therefore Masonically call the place of darkness.

The **Situation of the Lodge** – A lodge is situated due East and West because when Moses crossed the Red Sea, being pursued by Pharaoh and his host, he erected by divine command, a tabernacle which he placed due East and West to receive the first rays of the rising sun and commemorate that mighty East wind by which the miraculous deliverance of his people was wrought. This tabernacle was an exact model of King Solomon’s Temple, for which reason all Masonic Lodges are, or should be, situated due East and West.

The Principal **Tenets** of Freemasonry are **Brotherly Love**, **Relief** and **Truth**—a triad. It is not uncommon for men to consider Brotherly Love, while highly desirable, as not practicable, and therefore but a vision to be dreamed about but never possessed. It is challenging for Freemasonry to call these “tenets”, thus stating that they are both obviously and necessarily true. Unless you grasp this and see that the principles of Freemasonry are self-evident realities, not visionary ideals, you will never understand Masonic teachings. For Masonry 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. It tells us that they are true.

**Brotherly Love** means that we place on another man the highest possible valuation as a friend, a companion, an associate, and a neighbor. 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, and ugly. This is not a hope or dream, but a fact. Freemasonry builds on that fact, provides opportunities for us to have such fellowship, and 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 sometimes think of charity as relief from poverty. It is more than that. 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.

Truth is meant as something more than the search for truths in the intellectual sense, though that is included. Truth is a divine attribute and the foundation of virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other’s welfare and rejoicing in each other’s prosperity.

There are four perfect points of your entrance: the Guttural, the Pectoral, the Manual, and the Pedestal, which allude to Four Cardinal Virtues:

Temperance – Is that due restraint upon our affections and passions that renders the body tame and governable and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason as he is thereby taught to avoid excess or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets that he promised to conceal and never reveal. This virtue alludes to the Mason’s obligation and to the Guttural.

Fortitude – Is that noble and steady purpose of mind whereby we are enabled to undergo any pain, peril, or danger when prudently deemed expedient. This virtue is equally distant from rashness and cowardice and like temperance, should be deeply impressed upon every mind of every Mason as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been entrusted, and which virtue was emblematically represented upon his first admission into the lodge on the point of a sharp instrument pressing his naked left breast. This virtue alludes to the Pectoral.

Prudence – Teaches us to regulate our lives and actions agreeably to the dictates of reason and is that habit by which we wisely judge and prudently determine on all things relative to our present as well as our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct when in the lodge, but also when abroad in the world. He should be particularly careful in all strange and mixed companies never to let fall the least sign, token or word whereby the secrets of Freemasonry might be unlawfully obtained. Always remember you obligation as an Entered Apprentice while kneeling at the Altar on your naked left knee, your left hand
supporting the Holy Bible, Square and Compass, your right hand resting thereon, which alludes to the Manual.

Justice – Is that standard or boundary of right that enables us to render unto every man, without distinction, his just due. This virtue is not only consistent with divine and human laws but is the very cement and support of civil society, and as justice in a great measure constitutes the real good man, so should it be the invariable practice of every Mason never to deviate from the minutes principle thereof. Ever remember the charge you received while in the Northeast corner of the lodge, your feet forming angle of a square
Author's Note and Bibliography

All of the material presented here can be traced back to the earliest Rituals and Lectures, which were collected in the 18th century by William Preston, James Anderson, D.D., Samuel Prichard, John T. Desaguliers, LL.D. F.R.S., and others who were instrumental in launching speculative Freemasonry. All of what appears here has been summarized and shortened from the original--like being a version appearing in a series of Reader's Digests. You are encouraged to explore the souring, poetic, informative beauty of the originals by reading any of the following references:

Coil's Masonic Encyclopedia     H. W. Coil     1996     encyclopedia
Anderson's Constitutions of 1723 Masonic Service Assoc. 1924 a reprint of
Early Masonic Catechisms     Harry Carr     1963     a reprint of
The Builders     Joseph Newton     1921     Symbolic Masonry
Freemasonry Its Hidden Meaning George Steinmetz 1948 Analysis
Philosophy of Freemasonry Roscoe Pound 1915 Philosophy
The History of Freemasonry 4 Vol. Robert F. Gould 1898 History
Freemason's Monitor Thomas S. Webb 1818 Instruction book
Illustrations of Masonry William Preston 1885 Symbolic Masonry
William Preston and His Work Colin Dyer 1987 Biography
The Newly-Made Mason H.L. Haywood 1973 Introduction
The Craft and Its Symbols Allen E. Roberts 1974 Introduction
Introduction to Freemasonry 3 Vol. Carl H. Clardy 1931 Symbolic Masonry
Black Square & Compass Joseph A Walkes, Jr. 1979 Prince Hall Masonry
March 6, 1775 – “Original Prince Hall 15” initiated as Freemasons into Lodge # 441 by Sergeant John Batt, Worshipful Master. Lodge # 441 - a military lodge under the Irish Constitution attached to the 38th Foot of the British Army into which the “Original Prince Hall 15” were initiated as Freemasons.

The “Original Prince Hall 15” initiated as Freemasons:

1. Prince Hall
2. Boston Smith
3. Thomas Sanderson
4. Peter Best
5. John Canton
6. Peter Freeman
7. Fortune Howard
8. Cyrus Johnston
9. Prince Rayden
10. Prince Rees
11. Duff Ruform
12. Bueston Slinger
13. Cato Speain
14. Benjamin Tiler
15. Richard Titley

July 3, 1776 – Lodge # 441 issues a Permit to Prince Hall and other brothers to operate as African Lodge # 1.

March 2, 1784 – Prince Hall requests a charter for African Lodge # 1 from the Grand Lodge of England.

June 30, 1784 – African Lodge # 1 requests a charter from the Grand Lodge of England.

Sept. 29, 1784 – African Lodge # 1 is chartered as African Lodge # 459 by the Grand Lodge of England.

April 29, 1787 – Prince Hall receives the Charter for African Lodge # 459, sent from the Grand Lodge of England, from Captain John Scott, the brother-in-law of John Hancock (the first signer of the American Declaration of Independence).
“PHACTS ABOUT PHREEMASONRY”
IMPORTANT FACTS ABOUT PRINCE HALL FREEMASONRY

May 6, 1787 – **African Lodge # 459** is organized, constituted and dedicated with Prince Hall as Worshipful Master, Boston Smith as Senior Warden, and Thomas Sanderson as Junior Warden.

June 24, 1791 – The African Grand Lodge is formed by **African Lodge # 459** and three other lodges chartered by African Lodge # 459 on St. John the Baptist Day; Prince Hall is elected as the first Grand Master of the **African Grand Lodge**.

December 4, 1807 – **Most Worshipful Prince Hall**, the first Most Worshipful Grand Master of the African Grand Lodge, dies.

June 8, 1808 – African Grand Lodge is renamed **Most Worshipful Prince Hall Grand Lodge** in honor of Prince Hall, our first Most Worshipful Grand Master; **Nero Prince** is elected to succeed Prince Hall as the Most Worshipful Grand Master.


June 19, 1855 – The **Most Worshipful Prince Hall Grand Lodge of Free & Accepted Masons for the State of California, Inc.** is formed by Hannibal Lodge # 1 of San Francisco, Philomathean Lodge # 2 of Sacramento, and Victoria Lodge # 3 of San Francisco using the name of Grand Lodge of Free & Accepted Ancient York Masons for the State of California; **Phillip Buchanan** is elected as the first Grand Master.

1960 – The **Most Worshipful Prince Hall Grand Lodge of Free & Accepted Masons for the State of California, Inc.** is incorporated, and becomes the **Most Worshipful Prince Hall Grand Lodge of Free & Accepted Masons for the State of California, Inc.** while under the leadership of **Grand Master Herbert A. Greenwood**.
Chronological Lineage of Grand Lodge Names:

1. Grand Lodge of Free & Accepted Ancient York Masons for the State of California – June 19, 1855-June 24, 1874
2. Conventional Independent Grand Lodge of Free & Accepted Masons for the State of California – June 27, 1871-June 24, 1874
3. Most Worshipful Sovereign Grand Lodge of Free & Accepted Masons for the State of California – June 24, 1874-July 23, 1947
5. Most Worshipful Prince Hall Grand Lodge of Free & Accepted Masons for the States of California and Hawaii – May 28, 1955 – 1960
6. Most Worshipful Prince Hall Grand Lodge of Free & Accepted Masons for the States of California and Hawaii, Inc. – 1960-June 2, 2001
7. Most Worshipful Prince Hall Grand Lodge of Free & Accepted Masons for the State of California, Inc. – June 2, 2001-Present

Personal Masonic Historical Dates:

Name: ____________________________________________________________

Entered (Date of 1st Degree): _______________________________________

Passed (Date of 2nd Degree): _______________________________________

Raised (Date of 3rd Degree): _______________________________________

Worshipful Master: ________________________________________________

Secretary: ________________________________________________________

Grand Master: ____________________________________________________

Date your Lodge was Chartered: ____________________________________

Lodge Name & Number: ____________________________________________