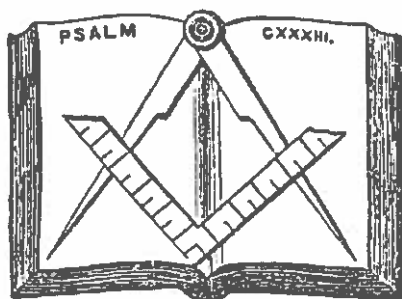


TO THE ENTERED APPRENTICE MASON



— Book 2 —

The Texas Lodge System of Candidate Information

The Grand Lodge of Texas, A.F. & A. M.

The material contained herein is taken, in part, from the Lodge System of Masonic Education, printed in 1959 and adapted from material published by the Grand Lodge of New Mexico, along with the 1980 revision of the Texas Lodge System of Candidate Information. However, we are also grateful to many Masonic Grand Lodges, many writers, and many other sources, for the information contained in these pages. To the Grand jurisdictions of Georgia, Iowa, New York, Scotland, South Carolina, Virginia, and Washington, and to our own Texas predecessors of 1935, go our deep thanks for their contributions.

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PART 1

**A SPECIAL EDUCATIONAL LECTURE
FOR THE NEW ENTERED APPRENTICE MASON**

(The following lecture can either be read to the candidate or played for him using the digital audio file available from the Grand Lodge of Texas.)

PART I – ORAL/AUDIO LECTURE

Welcome Craftsman, to our quarries! With head held high, you have come through what is commonly referred to as a man's first and most important impression of Freemasonry. Actually, the Entered Apprentice Degree was your second impression of Freemasonry. Earlier, it was your FIRST impression, whatever the source that prompted you to petition for the Degrees. We sincerely hope that in the coming years you will so build your life to the Masonic ideal, that other men will be inspired to seek Masonry because of you. You must always remember that your actions, both public and private, will be seen by others as representative of Freemasonry, good or bad. For others to want to be Masons because YOU are a Mason is the greatest challenge of your life. For you are another foundation stone in the great structure of Masonry, a cornerstone of the Craft. It is our hope and expectation that you will prove a solid foundation, true and tried, on which our great Fraternity may safely build.

You will undoubtedly remember your initiation all of your life. The beauty of this remarkable Degree is yours to enjoy many times. Always, you can sit in a Lodge when open on the Entered Apprentice Degree, and always you can return to observe, participate, and study its ceremonies.

At this point, I hope you are eager to learn more about your unusual experience in receiving the First Degree in Masonry. The ceremonies may have seemed strange to you; the language fell on your ears with unaccustomed accent; you may have been left somewhat puzzled or bewildered. Do not despair. This is the situation in which many new Entered Apprentices find themselves hopefully; this discussion will clear up some of your questions.

What is an Entered Apprentice? For adequate explanation, we must go back in history 600 to 900 years, to the builders of those remarkable structures in Europe and Great Britain—the men we call "Operative Masons", builders in a literal sense.

It was necessary for 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 usually lasted 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 Master Mason 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 to 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 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, there grew an organized set of customs, ceremonies, rules, and traditions with regard to the Apprentice. Moreover, as operative Masonry was transformed into speculative Masonry, the Entered Apprentice Degree became the cornerstone upon which our modern Masonic system is built.

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. In addition, it is because you have this rank that certain things are expected of you.

First, you must learn certain lessons pertaining to the Degree to serve your Apprenticeship, and then to prove your proficiency in open Lodge. However, as that early Apprentice, you are to learn these lessons not merely to pass a 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. Then, you should continue your study and observation of our laws, customs, and usages, in order to thoroughly prepare yourself for your journey along the pathway to Masonic wisdom.

A STUDY OF BASICS

At this point, understanding the basics of Freemasonry will be of more value to you than a thorough study of the deeper philosophical reasons behind it. Seek to understand the reasons for the various ceremonies you experienced.

Concentrate on the *lessons* of the Degree: This is not to say you should concentrate solely on memorizing the required lessons and forget their meaning. It is simply to point out that Masonic philosophy is as broad and deep as the universe itself. Set priorities over your perspectives, and realize that to concentrate on ALL of that which is involved can be disruptive and discouraging.

With these thoughts in mind, let us examine the Entered Apprentice Degree. What does it mean to you? How can you derive the most benefit from the lessons taught by the Degree?

Once again, remember that the ritual of the Entered Apprentice Degree is almost wholly *symbolic*, and is taught through the use of symbols. The ceremonies, signs, tokens, words, and lectures are *symbolic* of something, and to understand this is the first step in understanding Freemasonry.

Each part of our ceremonies has the purpose of teaching lessons in a very practical and often simple manner. Through these lessons, useful and valuable knowledge is communicated to the candidate.

You came to Freemasonry. Freemasonry did *not* come to you. You came to learn all that you could learn about something that was unknown to you - to subdue the passions within yourself, to be sure; but above all to improve, yourself *by* learning.

Let us begin at the beginning and explore some of the reasons for things that occurred during your initiation. First, you were prepared for initiation in a manner intended to

impress upon your mind in a very lasting and substantial manner that among Masons you are equal in your worldly station. And, while it taught you the valuable lesson of equality among Masons, it also taught you that Freemasonry looks to the *inner* man; that fine silk is as filthy rags if a man's heart is not in tune with all that is decent and good. The worldly wealth accumulated by man or the honors bestowed upon him by his peers mean nothing with regard to his distinction among Masons. As Masons, we are all equal. I hope that you will soon witness the installation of officers of a Masonic Lodge. During the ceremony you will hear the Wardens charged that "we are descended from the same stock, partake of the same nature, and share the same hope; and though *distinctions* among men are *necessary* to preserve subordination, yet no eminence of station should make us forget that we are Brethren; for he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinction, but that of goodness, shall cease; and Death, the grand leveler of human greatness, reduce us to the same state." This is a valuable lesson, and yet men overlook it for a lifetime!

Another valuable lesson taught you before you entered the door of our Lodge was that Masons need never be concerned about defending themselves against violence of any kind while in a Lodge room. Moreover, of equal importance, it teaches us to restrain ourselves from being offensive or abusive in any manner.

The hoodwink represents darkness. You were literally "in the dark" as to our ritual or its meanings. It also represents the fact that we keep the outsider "in the dark" concerning those parts of our ceremonies which must, of necessity, be known to Masons *only*. In our ceremony, you were literally brought from darkness to light, which signified that you had found that which you sought. A valuable lesson from this experience is that our failure to see and *appreciate* the good things in our world is due, in large measure, to our own blindness to them.

The Cable Tow is a symbol of restraint-physical restraint. It is a means by which you might well have been forced to end your initiation ceremony very abruptly. Its removal

signified that you had satisfactorily conformed to our ritual and had met our requirements. In addition, at that point in our ceremony, you were bound to us, and we to you, by a tie much stronger than physical restraint.

The ceremony of entrance through our door was not intended to trifle with your time or your intelligence. It aided those who are now your Brethren to determine *who* you were, what your desires were and *how* you expected to fulfill them. The fact that you *freely* and *voluntarily* presented yourself for initiation was confirmed. It was necessary to establish that you were *prepared* in accordance with our requirements, and that you were vouched for as to whom you represented yourself to be. In addition, once you stepped through our door, you were *sharply* reminded that our obligations are of a very serious nature, the violation of which cannot be taken lightly, or tolerated. It was a comparison of physical pain to the pain of conscience, should you ever be tempted to violate your vows or betray your trust.

Prayer is a very important part of our Masonic world. A Lodge is *never* opened or closed without prayer. Masonry teaches that we should never enter upon any great or worthwhile undertaking without prayer. Therefore, at the beginning of your initiation, it was proper that your ceremony include a time for prayer; and that it include your personal acknowledgement of the existence of a Supreme Being.

As you were led through our ceremonies, you were examined as to your sincerity in your desire to become a member among us. Your sincerity was reaffirmed at the altar, upon which was placed the Holy Bible; there you were obligated an Entered Apprentice Mason. Our obligation is a very serious pledge. It is *binding and sacred*, affirmed before God and man!

Masons have modes of recognition that are peculiar to Masons alone. In some instances, without them we would be unable to accurately determine a true Brother as opposed to an imposter. In this connection, the sign, or salute of an Entered Apprentice is simply another mode of recognition. It not only signifies that you are conversant with the

degree, but it also recognizes the Worshipful Master and his authority in the East. It also signifies your respect for, and obedience to all just and duly constituted authority.

The Apron is the badge of a Mason. It immediately identifies him as such. The apron must always be worn while in a Lodge at labor, and must be worn by Entered Apprentices in the manner prescribed in the Entered Apprentice degree. The apron has always been the badge of a worker. Except a man be *working* he would have no reason to wear an apron. When the Entered Apprentice puts on his apron, he is signifying his willingness to *work* at the responsibility he has accepted. Further, he is signifying the dedication of *himself* to a life of *purity* before God and man. Remember, the material of the Masonic apron is *lambskin*, and the *lamb* has always been an emblem associated with purity and innocence.

The northeast corner is the traditional place where operative masons lay the cornerstone of a building. It is the focal point of any foundation. As noted earlier, the Entered Apprentice Mason represents the cornerstone and the future of Freemasonry, the beginning of something new. On the other hand, to be more specific, Freemasonry tomorrow is the Entered Apprentice Mason today.

During the Entered Apprentice Degree you discovered the true meaning of *destitution*. Perhaps for the first time in your life, you realized that your well-being was completely and totally dependent upon the charity of a friend. Nevertheless, you will recall that your needs were provided for at such time and in such a manner as to impress upon your mind the valuable lesson of charity toward all mankind. It is a lesson taught all Masons, and the Mason who fails to practice charity toward all mankind is a Mason who failed to completely comprehend this important lesson.

The working tools of an Entered Apprentice, while symbolic in nature, teach valuable lessons. The lessons of the twenty-four inch gauge inspire us to be better men and better Masons. We are not taught to divide our twenty-four-hour day into three *equal* parts. It leaves to our judgment as to how we should best divide our time for maximum benefit

to others and ourselves. The main thing to remember from the lessons of the twenty-four-inch gauge is that we *must* devote some of each day to our service to God; to a distressed worthy Brother; to earning a livelihood; and to resting our bodies. Nothing could be simpler, and yet be so often overlooked. The Mason who does less is a Mason whose life is incomplete and inconsistent with the true spirit of the lessons of Freemasonry.

The lessons of the common gavel apply to removing from the mind that which is unacceptable to a Society which strives for perfection. A Mason who fails to *strive* for all that is *pure* and *perfect* is a Mason who has failed to grasp the valuable lessons we teach.

Finally, you, as an Entered Apprentice, are a *symbol* yourself. You represent youth, eager and willing to submit to the discipline necessary to acquire knowledge. Without question, the Entered Apprentice today is Freemasonry tomorrow. To your care is committed the honor, reputation and usefulness of a Fraternity derived from unknown beginnings; the survival of which will be dependent upon the greatness it achieves. Sustained by noble ideals and great achievements, our Fraternity has proved its worth by the fact of its survival throughout all the ages.

What, then, my Brother, may it expect of you?

PART II - TO THE NEW ENTERED APPRENTICE MASON:

In the preceding pages, you have received a brief but detailed review of the ceremonies and symbolism of the First Degree. Although your experiences may still be puzzling you, we hope that the discussion has given you some guidance as to where and how to search for additional answers. One of the most fascinating elements of Freemasonry is that the more research you perform, the more your interest tends to increase.

In Part II of this booklet, we have assembled some additional information that should be of interest to you. Your particular attention is invited to the last section, which contains a pronounced dictionary of Masonically related words. We would strongly recommend a close study of this list of words and definitions. Your understanding of the pronunciation and meaning of these words should materially assist your learning of your ritualistic requirements, as well as make it easier for you to read and understand Masonic books and publications. The complete content of Part II of this booklet includes:

- 1. LODGE COURTESIES AND BASIC LODGE PROTOCOL.** A discussion of Masonic "manners," the traditional conventions and practices observed in the Lodge by all well-informed Masons
- 2. THE MASON AS A CITIZEN.** An extremely important discussion of your responsibilities to your community, State, and nation; and the strict guidelines within which Masonry operates with regard to politics.
- 3. SYMBOLISM OF THE FIRST DEGREE.** An introduction to the symbolism of the working tools of the Entered Apprentice Degree, as well as an interpretation of certain aspects of the initiatory experience.

4. **PLACE OF THE OBLIGATIONS IN MASONIC LAW.** A discussion of the history and development of the obligation designed to help you more fully appreciate and understand the true meaning of your Masonic obligations.
5. **BROTHERLY LOVE, RELIEF, AND TRUTH.** A thorough examination of Masonry's principal tenets.
6. **DICTIONARY OF MASONIC-RELATED WORDS.** A detailed lexicon of words and definitions that you will need, not only during the period you are a candidate for the Degrees, but throughout your Masonic life.

LODGE COURTESIES AND BASIC LODGE PROTOCOL

Lodge Courtesies

Conventions are the rules which society makes for itself, without the force of law, by which its members live together with the least friction. It is not a sin to eat with one's knife or to keep one's hat on in the house, but these are not "good form" or good manners.

Masonry has developed its own conventions, by which its members act toward each other in Lodge and the anteroom. Not to act according to their dictates is not a Masonic violation; it is merely a lack of Masonic manners.

As you continue to pass through the degrees you will receive the obligation and instructions in the Ritual. You will be carefully taught those essential things which a man must know in order to be a Mason. But unless you belong to a most unusual Lodge, or have a most wise Brother for a mentor, it is doubtful if you will be told much about these little niceties of Lodge conduct. You are supposed to attend your Lodge and learn by observation.

Not all Brethren are observing, however. It is not uncommon to see some Brother, old enough in Masonry to know better, crossing the Lodge room between the Altar and the East. He might have observed that his Brethren did not do it, except in the ceremonial rites on certain occasions; but it is more difficult to note the absence of an act than to take cognizance of something done.

Brethren do not pass between the Altar and the East in Lodge, except as before stated. It is a convention; there is no penalty for its infraction. It is a courtesy offered the Master. It is rooted in the theory that, as the Great Lights and the Charter of the Lodge are essential to the regularity of the meeting, as these are in the particular care of the Master, and he should never be interrupted in his plain view of them, even for an instant.

Well informed Brethren do not take seats in the East without invitation. All Brethren within the tiled door are deemed to be equal. All seats, then, might ordinarily, be considered open to all. But the East is reserved for the Master and those who have presided over a Lodge. Past Masters have worked hard and long for the Lodge they love. The Master recognizes their devotion and their loyalty with a special word of welcome, and by an invitation to them, to occupy a seat with him in the East where they once sat. From this custom has also developed the invitation to a "seat in the East" to any distinguished visitor, or some member the Master wishes especially to honor. If all in the Lodge helped themselves to seats in the East there would be no opportunity for the Master to offer that courtesy.

Brethren who respect the formalities of their Lodge will not enter it until properly clothed as such; that is, without their aprons on, or while putting those aprons on. The spectacle of a Brother walking up to the Altar, tying the strings and adjusting his apron while the Master waits for his salute, is not a pretty one.

A man who entered church putting on his collar and tying his necktie could hardly be arrested, but he would surely receive unflattering comment. The strangeness of the new badge of a Mason, and unfamiliarity with its meaning, cause many to forget that it is important to a Mason in Lodge, as clean clothing, properly adjusted, is to the man in the street.

The Worshipful Master in the East occupies the most exalted position in the gift of the Lodge. A Lodge which does not honor its Master, not because of what he himself may

be, but on account of the exalted office he holds, is lacking in Masonic courtesy. The position he occupies, not necessarily the man, must be given the utmost respect, if the traditions of the Fraternity are to be observed.

It is, therefore, to the Master, not to John Smith who happens to be the Master, that you offer a salute when you enter or retire from Lodge. Like any other salute, this may be done courteously and as if you meant it, or perfunctorily as if you did not care. The man who puts one finger to his hat brim when he speaks to a woman on the street compares poorly with his well-brought-up neighbor who lifts his hat. Taking the hat off is the modern remains of the ancient custom of knights who removed their helmets in the presence of those they felt their friends, and, thus, before those they wished to honor by showing that they trusted them. A man removes his hat before a woman to show his respect. Touching the brim is but a perfunctory salute. Similarly, the salute to the Master is your renewed pledge of fealty and service, your public recognition before all men, of your obligation. It is performed before the Master and the Altar to prove your right to sit in the Lodge as well as to show your veneration for his authority, your respect for all that which he represents. To offer your salute as if you were in a hurry, too lazy properly to make it, or bored with its offering, is to be, Masonically, negligent.

A man in Lodge is expected to always be courteous to his Brethren, if he engages in any Lodge activity. Therefore, no Mason sits while speaking, whether he addresses his remarks to an officer or to the Lodge. This of course, does not refer to casual conversation or during refreshment, but to discussions on the floor while the Lodge is at labor.

During refreshment the Master relinquishes the supervision of the craft to the Junior Warden in the South. All that has been said about the respect due the Master in the East applies now to the Junior Warden in the South.

It is illegal to enter or leave the room during the ballot. It is discourteous to leave during a speech, or during a degree, except at several natural periods which end one section and begin another.

A courteous Brother does not refuse a request made in the name of the Lodge. There are three duties which devolve upon the membership which are too often "the other fellow's business." Every Lodge at some time has a knock upon the door from some visiting Brother. This requires the services of Brethren from the Lodge on the examination committee. Someone has to do that work. To decline it, on any ground whatever, is discourteous to the Master, to whom you have said, in effect, "I don't want to do my share; let George do it. I just want to sit here and enjoy myself while the other fellows do the work."

A degree cannot well be put on without the services of several Brethren. When you are assigned such work, it is not Masonic courtesy to refuse, for the same reasons given above. And if you are selected as a member of the degree team, the only excuse for not accepting is that of physical disability. Like other matters discussed here, refusal is not a Masonic violation. Neither is it a legal offense to drink from a finger bowl, or seat yourself at table before your hostess. But the convention of good manners is what makes society pleasant, and Masonic good manners make Lodge meetings pleasant.

A considerate Mason does not talk during the conferring of a degree. The Lodge room is then a Temple of the Great Architect of the Universe; with the Brethren working therein doing their best to make better material for His spiritual Temple. Good manners as well as reverence, dictate silence and attention during the work. Officers and degree workers cannot do their best if distracted by conversation, and the irreverence cannot help but be distracting to candidates.

There is a special Lodge courtesy to be observed in all debates to any motion. One speaks to the Master; the Master is the head of the Lodge. One should not turn one's back on him to address the Lodge.

Failure to obey the gavel at once is a grave discourtesy. The Master is all powerful in the Lodge. He can put or refuse to put any motion. He can rule any Brother out of order on any subject at any time. He can say what he will, and what he will not, permit to be discussed.

Brethren, who think him unfair, arbitrary, unjust, or acting illegally, have redress; the Grand Lodge can be appealed to on any such matter. But in the Lodge, the gavel, the emblem of authority, is supreme. When a Brother is rapped down, he should at once obey, without further discussion. It is very bad manners to do otherwise; indeed, it is close to the line between bad manners and a Masonic violation.

It is a courtesy to the Master to privately advise him beforehand that you intend to offer a motion or wish to bring up a matter for discussion. You have the right to do so without apprizing him in advance, just as he has the right to rule you out of order; but the Master may have plans of his own for that meeting, into which your proposed motion or discourse might not fit. Therefore, it is a courtesy to ask him privately if you may be recognized for your purpose, and thus save him the disagreeable necessity of seeming arbitrary in a public refusal.

Lodge courtesies, like those of the profane world, are founded largely on the Golden Rule. They oil the Masonic wheels and enable them to spin without creaking. They smooth the path of all in the Lodge, and prove to all and sundry the truth of the ritualistic explanation of that "more noble and glorious purpose" to which we are taught to put the trowel.

The Following provides a more detailed explanation of basic Lodge protocol.

Basic Lodge Protocol

As an Entered Apprentice Mason you are now allowed and expected to attend meetings of the Lodge whenever opened on the Entered Apprentice Degree. Therefore, it is necessary that you be familiar with the basics of Lodge protocol.

First and foremost, having been obligated as an Entered Apprentice, you are now a Brother. In a Masonic setting, you will be referred to as "Brother *your Surname*" and it is appropriate for you to address the other members in a like manner. You may hear Brothers address each other as Brother and their first name. However, the appropriate manner is to use the surname.

The Worshipful Master of the Lodge may be addressed as "Worshipful Master", "Worshipful Brother *Surname*", "Worshipful Sir", or simply "Worshipful". The title "Worshipful" is just that, a title. It is an old English designation equivalent to our title of "Your Honor", or "Honorable". In no way is it to imply that the person carrying the title is being worshipped. Grand Lodge officers and certain committee members bear the titles, "Worshipful", "Right Worshipful", and the Grand Master alone carries the title "Most Worshipful". As you progress through the degrees and attend Lodge functions, you will become familiar with how and when to use these various titles.

The officers of the Lodge should be addressed by their titles, for example, Brother Senior Warden, Brother Secretary, Brother Chaplain, etc. Grand Lodge officers are addressed in much the same way, but with the added designation of "Worshipful" or "Right Worshipful", as in "Right Worshipful District Deputy Grand Master, Brother John Doe", or simply "Right Worshipful Doe". In the case of the Grand Tiler, he would be addressed as "Worshipful Tiler, Brother John Doe", as "Worshipful Brother Doe", or simply "Worshipful Sir".

When addressing the Lodge or called upon to speak, you should *always stand* if you are able, and upon being *recognized* by the Worshipful Master, begin by addressing the

Worshipful Master first, and then proceed in descending order, for example, "Worshipful Master, Right Worshipful Sir, Wardens, and Brethren". Although it is customary in some jurisdictions to give the *sign* of the degree upon which the Lodge is open prior to speaking, such is *not* the case in Texas.

You will notice that the Worshipful Master is the *only* person in the room wearing a *hat*. This identifies him as the one who is in charge of the Lodge. Even the Grand Master, if present, unless asked to preside, would not wear a hat. It should be noted that only specific hat types are allowed to be worn. A baseball style cap, for example, would be inappropriate. Additionally, the hat will be *removed* anytime a reference is made to *God* or *Deity*, during *prayer*, and when reciting the *pledges* to the flags of our nation and state.

The Worshipful Master controls his Lodge by means of his gavel, and in certain instances he may defer that power to the Wardens. One rap, or *decorum* gavel, demands *silence* and attention to the Worshipful Master. It may also be used by him to raise the subordinate officers. Lastly, one gavel, at the appropriate time, is used to seat the members. Two Gavels raises the Wardens, and three gavels raises all that are able to stand.

As the *Holy Bible*, or *Volume of Sacred Law*, is representative of *God's Word* and His divine wisdom, you should never pass between it, at the center of the Lodge room, and the Worshipful Master in the East, thus, "breaking the light".

In response to "Amen" at the end of all prayers given before the Lodge, the phrase "so mote it be" is given by all Masons present as an *affirmation*. Effectively, it means "so may it be" or "so should it be".

As a Brother and an Entered Apprentice Mason, you are entitled to a Masonic Burial Service should you so desire. However, as an Entered Apprentice you are not permitted to wear Masonic Jewelry bearing the Square and Compasses; this is a right and privilege reserved for Master Masons alone.

Lastly, you are now entitled to visit other Lodges opened on the Entered Apprentice Degree, and you should become familiar with and be comfortable demonstrating the EA sign. As it would be improper to describe the appropriate manner in writing, be sure to inquire from the committee members as to the proper method and find out what information is needed to gain admission into a Lodge other than your "Mother Lodge".

It is expected that members of the committee will continue to instruct you about Masonic protocol as you progress through this program to prevent your embarrassment, and that you will bring to their attention any questions you have related to your proper conduct both within and outside of the Lodge room.

THE MASON AS A CITIZEN

In the *Old Charges*, it is laid down as a fundamental law of the old Craft that "a Mason is to be a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in Plots and Conspiracies against the peace and welfare of the Nation...."

The Charge to the Entered Apprentice states: "As a citizen, you are to be a quiet and peaceable subject, true to your government and just to your country. You are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live."

At the time the *Old Charges* were written, the people had no voice in their government. They were ruled by kings, and often the dynasty to which the king belonged was challenged in its right to rule by some other dynasty. A rebellion or a revolution was the only method by which a government could be changed. Almost every organization, including even churches and colleges, took sides with one dynasty against the other. Masonic law took the position that this system of warring parties was hurtful to mankind and a great danger to a people, and that it ought to be replaced by the principle of good will and peaceable cooperation.

Here in America we have no kings or dynasties, but we continue to have parties. Instead of quarreling with each other as to what the government shall *be*, our parties are in contention as to what the government shall *do*; and instead of deciding which one shall triumph by means of rebellions and revolutions; our parties make use of political campaigns. While these campaigns do not result in the shedding of blood, they sometimes result in a great deal of bitterness. In the face of this modern situation our Craft continues to take the same position that it took in an earlier time; it believes that these bitter, partisan contentions are hurtful to the people, subversive of sound government, and that the welfare of the State can best be secured by good will, toleration and a patient, friendly cooperation. Although Masons should and do vote their

convictions, the Lodge refuses to participate in partisan politics and forbids its members ever to do so *in the name of Masonry*.

It is now possible for us to define the Masonic conception of citizenship. It means that in all his relations with the community and the State a Freemason is motivated and controlled by the principle of *fraternalism*, which means that as one *of the people*, he works *for* and with the people in the spirit of good will and for the general good. He is to apply fraternalism in detail in such manner as meets his best judgment.

A Mason may be an active worker in some political party; it is for him to decide what party it is; but as a Mason he will not hate those who differ with him nor enter unjust intrigues against them; he will not set up his own party in opposition to the public good, nor will he proselyte for supporters among his Brethren.

He may be an active member of a church, but as a Mason, he will not be actuated by prejudice or intolerance; nor will he be a party toward making war upon any other religious communion, however much in error he may deem it to be.

In his social life, he may belong to any circle he wishes, wealthy or poor, and enjoy the companionship of such as please him, nobody else having any right to dictate; but as a Mason he will not consider his own circle above others, or despise those who may not be as fortunate as he in his social relations—for such snobbery is repugnant to the principle of fraternalism.

Again, it is possible that he may feel a pride of race, may cherish the traditions of his own people, may love its language and prefer its customs; if so, nobody has the right to forbid him, for it is right and honorable in every man to respect his own blood; but as a Mason he will not, therefore, despise others of a different race, nor seek at their expense to exalt his own, for there is nothing more un-Masonic than race prejudice.

Freemasonry leaves it wholly to us to decide what form our citizenship shall take in detail or where we shall find our own niche in the great structure of public life.

You will now understand why neither a Lodge, nor a Grand Lodge, nor any group of Masons *as such*, ever interferes with matters of church, state, or society, or joins one party as against another. It is not inconsistent for members of the Craft to perform such services for the community as stand by common consent on a level beyond or above all parties.

The Craft may appear publicly to lay the cornerstones of certain public buildings. For many generations it has been especially friendly to the public schools, not alone because its own motto is "Let there be Light," but in order to assist the children of every family in a community to enjoy educational advantages regardless of race, or creed, or party.

To sum up: If a Mason asks, "How am I to apply the teachings of Masonry to Citizenship?" the answer is this: It is for you to decide and according to your opportunity. All that is required of you is to be guided throughout by the principle of fraternalism.



SYMBOLISM OF THE FIRST DEGREE

As you have taken your first step in Masonry, you are now called an "Entered Apprentice", a *learner* or beginner or one who is taking his first step in mastering a trade, an art, or a profession.

You will never forget the rich experience of the First Degree. You can continue to enjoy it as long as you live; and the more you study it, the more it will mean to you.

With this thought in mind, it would be of benefit to you to have a brief explanation of some of the symbols of this degree, for each has a meaning and these meanings comprise the teaching of the degree. This explanation will demonstrate also that every detail of the Ritual is filled with a definite significance which each Mason can learn if he applies himself.

The Hoodwink represents the *darkness* in which an uninitiated man stands as regards the Masonic life; for this reason it is removed at the moment of enlightenment. Its removal suggests that we do not make the great things of existence, but find them; it is our blindness that *conceals* them from us!

The Cable Tow is a symbol of all those *earthly* restraints by which a man is controlled by others or by forces outside himself. If a man does not keep the law of his own free will, he must be compelled to keep it. The removal of the Cable Tow means that when a man becomes *master of himself* he will keep the law instinctively, out of his own character.

The Lodge is a *symbol* of the world. The symbol means that in its scope and extent Freemasonry is as broad as human nature and as wide as Mankind, and that as a spirit and ideal it permeates the whole life of every true Mason, outside the Lodge as well as inside.

The ceremony at entrance, by which is meant all that happens at the Inner Door, signifies *birth* or initiation and symbolizes the fact that a candidate is entering the world of Masonry, there to live a *new* kind of life.

The article on which you were received symbolizes that which is the one real penalty for violation of the obligations: the destructive consequences to a man's nature for being faithless to his vows, untrue to his word.

The Rite of *Circumambulation* is Masonry's name for walking around the Lodge room, an allegorical act with many meanings. One of the most important of these is that the Masonic life is a progressive *journey*, from station to station of attainment, and that a Mason will always be in search of more light.

The Altar, upon which rests the Holy Bible, is the *most* important article of furniture in the Lodge room, a place at the center, around which all else revolves.

The Obligations have in them many literal meanings and as such are the foundation of our disciplinary law; but, over and above this, they signify the nature and place of obligations in human life. A righteous man can be depended upon to fulfill his obligations to the very best of his ability.

The Rite of Salutation, in which the candidate salutes each station, is a symbol of a Mason's *respect* for and *obedience* to all just and duly-constituted authorities.

The Worshipful Master is himself a symbol, as well as the executive officer of the Lodge. As the sun rules the day, he rules and governs his Lodge. His title of "Worshipful" signifies that as the governor he has by service, training and responsibility earned the respect and obedience of the Brethren.

The Apron is at once the Emblem of Purity and the Badge of a Mason.

The Rite of Destitution, in which the candidate discovers he has nothing of that which is required about his person, teaches at once its most important lesson. It has another great symbolic meaning also, harkening back through antiquity to the days when man believed that planets determined human fate and controlled human passions and that there was a substance which controlled each planet. Candidates in those ancient times were compelled to leave behind all such substances, lest they should bring any planetary influences into the Lodge room. To us it symbolizes that the candidate is not to bring into the Lodge his *passions* or *prejudices*, lest the harmony and peace so vital to Masonry be *destroyed*.

The Northeast Corner is traditionally the place where the cornerstone of a building is laid; the Entered Apprentice is the cornerstone of the Craft, and what the Apprentices are today, Masonry will be tomorrow.

The Working Tools represent those moral and spiritual values, habits, and forces, by means of which a man is enabled to *re-shape* the crude and often stubborn material of his *nature* in order to adjust himself to the need and requirements of human society. If a man has lived planlessly, carelessly, without aim or ideal, he must, if he is to become a Mason, learn to systematize his life, must adopt a plan as signified by the Twenty-four Inch Gauge. If he has traits of temper, habits of speech, or defects of character, that disturb or injure others and interfere with his taking his proper place in the Brotherhood, he must rid himself of them. This is represented by the Common Gavel

Finally, the Entered Apprentice is himself a symbol. He represents youth, trained youth, willing to *submit* himself to discipline and *seek* knowledge in order to learn the great Art of Life, which is the real Royal Art and which itself is represented and interpreted by all the Mysteries of Masonry.

PLACE OF THE OBLIGATIONS IN MASONIC LAW

You will undoubtedly agree that one of the most impressive and important portions of the First Degree was the Obligation you assumed as an Entered Apprentice. To help you more fully appreciate the true meaning of that Obligation, we will now discuss the "Place of the Obligations in Masonic Law".

As an Entered Apprentice, you have already taken the first of three obligations; the next will make you a Fellowcraft Mason; the third will make you a Master Mason. If at this stage you pause to reflect upon the meaning and place of obligations in Masonry, more particularly in the law of Masonry, you will be enabled to assume your next obligations with greater interest and clearer understanding.

"Obligation" is one of those words, which define themselves. The root of it is the same as the root of our word "ligament" and means a cord or tendon by which one thing is tied to another. An obligation, therefore, is a solemn pledge, made on a man's honor, by which he ties himself to a society and at the same time likewise ties himself to the duties and responsibilities imposed by it. Such an obligation a man cannot disregard except at the cost of personal disgrace and dishonor. The Masonic obligations are taken by the candidate as binding without limit of time; that is, he accepts them for the remainder of his natural life. In the future, he may possibly withdraw himself from the Fraternity, or be suspended or expelled, but that will not release him from his pledge because he took that pledge *not as a Lodge member, but as a man!* This is the meaning of the old saying, "Once a Mason, always a Mason".

Upon taking the obligation, you became an Entered Apprentice. Your obligation may be divided into "affirmative points" and "negative points". The affirmative points consist of those clauses that require certain acts to be done; the negative points are those, which forbid that other acts be done. Both the affirmative and the negative points are covered by one general point requiring that the whole obligation be kept in strictest secrecy.

No man can take a Masonic obligation that may be considered binding unless he is of lawful age and unless he is of sound mind, not insane or in his dotage. This means that the candidate taking the obligation accepts, and is competent to accept, full responsibility for his action. If, afterwards, he is charged with violating any of the points, he cannot seek to evade the consequences by pleading ignorance or inability at the time he gave his pledge. This is in keeping with Freemasonry's attitude toward the candidate throughout. No pressure is brought to bear on him at any time, no undue influence. He comes unsolicited and of his own free will and accord, as a free man in every sense of the word; he is left free to withdraw before taking any obligation. In short, it is ascertained at every step that he is competent and, to the end, he is responsible for every promise he makes and every pledge he gives.

Among the laws of Masonry, a set of rules regulates the individual's conduct as a Mason. These lay down what is demanded of him in conduct, define Masonic crimes and affix certain penalties. They may be described as the disciplinary laws of the Craft. The majority of cases brought to trial for Un-Masonic conduct involve this disciplinary law. The important point about our disciplinary law is that the obligations are its foundation. Pay close attention to this fact for this reason: the obligations appear as a part of the Ritual; much of that Ritual is symbolic and not to be taken literally. Therefore, you may be tempted to feel that the obligations are also merely symbolic in nature and are a kind of formality of ceremony. This is not true, for the obligations are in force in the same manner as all other definite law; they are, in fact, themselves law in its most definite and specific sense. This is important for you to know and to remember at the outset of your Masonic career, because the obligations will always remain binding. Your conduct as a Mason is not left to the guidance of any vague mood or uncertain feeling, but is to be governed according to strict and clearly stated rules.

You may wish to know why it is, if this be true, that the penalties attached to the obligations are of a type so different from the obligations proper. If the affirmative and negative points of the obligations proper are to be taken literally, why not also the penalties? The answer is that the penalties *are* to be taken as they stand *when they are*

correctly understood. The form of these penalties comes to us from history. Speculative Freemasonry began in England with the organization of the first Grand Lodge. At that time, all crimes were understood to be one of either of two classes: heresy or treason. By heresy was meant some violation of the religious principles, morals and ideals of the State or Church. By treason was meant some crime against the political and legal authority of the State. Two sets of punishments, familiar to everybody for three or four centuries, became so identified with the two types of crimes that they became synonymous with them. You can now understand our own penalties; they mean that any crime against Masonry is either heresy, that is, a violation of its teachings; or treason, that is, against the authority of Lodge or Grand Lodge or against our laws or statutes.

These ancient penalties for heresy and treason were incorporated in our obligations and handed down to us intact for good reasons. Obviously, they are purely symbolic and, as with much of our symbolism, are not to be taken literally. They are intended to remind us that our ancient Brethren took their oaths and vows very seriously, and that we should take them just as seriously, however, in the context of our modern society. The physical punishments established by Masonic law would be acceptable in any set of Church laws or canons. They may be, as our Constitution and Laws state: reprimand, suspension from all rights of Masonry for a definite or an indefinite time, and expulsion. The penalties attached to the obligations express the general nature of the violation; the penalties prescribed in our trial system describe the punishments literally in force.

At no point does our Fraternity transgress upon the province of the civil authorities, to do so would violate the Landmarks. However, within its own province, it is itself a system of law and order. A body of unwritten law is in force within it; the Lodge and Grand Lodge may make and interpret the law; certain Lodge and Grand Lodge officers enforce the law; and both the Lodge and Grand Lodge have legal provisions for the trial of cases, to hear testimony, decide innocence or guilt and affix penalties.

Such facts as these are of paramount importance to you as you form your conception of Freemasonry. Our Craft is not a formless social circle, but rather a completely organized institution in which law, the enforcement of law, and punishment for crime are as serious and real as they are anywhere outside it. The obligations, as the climax and summit of each of the degrees, are an expression of this and are a visible embodiment of our system of law and order.

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, yet there are others of almost equal importance, which must not be lost sight of.

By a "tenet" 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 a sense that no man can question them: they are obvious, self-proving, and 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 but never possessed. It is challenging for Freemasonry to call these "tenets," thus stating that they are plainly, 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 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 existence as to question the ground under our feet, or the sun over our heads. Our question is not whether to believe in them or not, for we cannot help but believe them; our question is what we are 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, and we delight to be with them; that, in detail and practice are what is meant by love.

What, then, is Brotherly Love? Manifestly, it means that we place on another man the highest possible valuation as a friend, a companion, an associate, a neighbor. Merely to be with him, to spend hours in his company, to work at his side is a privilege. We do not ask that from our relationship we shall make money, or further our business interests, or achieve any selfish gain. Our relationship with a Brother is its own excuse for being, its own justification, and its own reward. Brotherly Love is one of the supreme goods without which life is lonely, unhappy, and ugly. This is not a hope or a dream, but a fact, as real as day and night or the law of gravity. Freemasonry builds on that fact, takes it for granted, provides opportunities 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 think of Charity as relief from pauperism. To care for a man crippled or chronically ill, or a victim of unemployment, or addicted to drink or gambling, so that his dependents are left in want, 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.

The Masonic conception of Relief is different. While now and then some Brother, through misfortune and no fault of his own, becomes more or less permanently unable to support himself and family, and is cared for by outside relief, at the Masonic Home, or by his Lodge, such cases are the exception rather than the rule. The qualifications demanded of a petitioner exclude the men who, through indolence or vice, may be expected to lapse into chronic poverty.

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 help, aid, and assistance. 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. Freemasonry's motto is, "Let there be light". In any permanent Brotherhood, members must be truthful in character and habit, dependable, men of honor as well as of honesty, men on whom we can rely to be faithful fellows and loyal friends. Thus understood, Truth is a necessity, required if a Brotherhood is to exist, and therefore we take it for granted as beyond question.

Brotherly Love, Relief and Truth are the Principal Tenets of Masonry. There are other Tenets, 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. Novelty, however, while it may have its own interest, is not to be compared in value with the knowledge that the truths on which Freemasonry is founded are eternal. They are never new, neither are they ever old; time cannot wither nor custom stale their infinite variety; 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.

DICTIONARY OF MASONIC-RELATED WORDS

As a candidate for the degrees in Masonry, and later, as you read Masonic literature and listen to Masonic speakers, you will encounter many unfamiliar words, both in pronunciation and in meaning. Some of the words we use are archaic in the standard dictionary sense, others are almost totally peculiar to Freemasonry, and still others are quite common but have specific Masonic meaning.

The following list has been compiled from the publications of various Grand jurisdictions, local files, and individual Texas Masons. Every word has been reviewed for application to Texas work, and barring oversight, all pronunciations are those generally accepted in Texas. They may vary elsewhere.

We sincerely hope you will find this mini-lexicon useful, both in learning and understanding the ritual, and in your general Masonic education.

A

a-BIDE - to continue in a place; remain; dwell.

AB-sence - the act of not being present; lack; want.

a-BIF (a-BIFF) - Hiram Abif, the widow's son.

a-CA-cia (a-KAY-shia) - symbol of immortality; a tree.

ac-CEPT-ed (ak-CEPT-ed) - approved; admitted.

ac-CES-so-ry (ak-SESS-ory) - accomplice; he who assists the felon.

ac-COM-mo-DATE - to provide for; help.

ac-COM-pa-ny - to go with; attend; escort.

ac-COM-plice (ak-COM-plis) - an associate in wrong or crime.

ac-COM-plish - to make complete; achieve; attain; fulfill; realize.

ac-COM-plish-ing - fulfilling; completing.

ac-CORD - agreement; to render as due.

ac-CORD-ing-ly - in a comfortable manner; therefore.

ac-COST-ed - spoke first; addressed; greeted.

adj-A-cent - lying near; close at hand; adjoining.

ad-join-ing - border upon; adjacent; lying next to; be in contact.

ad-MIT - to allow; permit to enter; acknowledge the truth.

ad-MIT-tance - the act of admitting.

ad-MON-ish - to advise of a fault; caution; warn.

a-DORN-ed - decorated; furnished with ornaments; beautified.

ad-VANCE - to go, or cause to go forward or upward; proceed.

AF-fa-BIL-i-ty - friendliness; mildness.

af-FEC-tions (-shuns) - tender attachments; love.

af-FIL-i-ate (a-FILL-i-ate) - an adopted one; to join.

af-FIN-i-ty - kin; kind; kindred; any natural drawing or inclination.

af-FIRM-a-five (-tiv) - confirmative; positive.

a-GAIN (-GEN) - another time; once more; anew; afresh.

AGE (AJ) - given number of years.

A-HI-man RE-zon (Ah-HIGH-man RAY-zon) - The Law of the Prepared Brothers; a book of Masonic laws.

al-LE-giance (al-LEE-juns) - loyalty; fidelity; devotion.

AL-le-GO-ry - concealing lesson; story within a story; legend; parable.

al-LUDE (a-LUD) - to refer; imply.

al-LURE-ment - enticement; a charm; attraction.

al-LU-sion (-LU-zhun) - an alluding; an indirect reference.

A-mi-a-ble - gentle; loving; kind.

AM-mon-I-tish (AM-on-I-tish) - the people of Ammon.

AN-cient (AIN-shunt) - very old.

AN-gle (ANG-gl) - an angle of a square.

AN-no DOM-i-ni - year of the Lord (abbreviated A.D.).

AN-no LU-cis - year of light (abbreviated A.L.).

AN-no-TA-tion - the act of annotating; a comment.

an-TIQ-ui-ty (-TIK-wi-ti) - belonging to ancient times.

A-PART-ment - a room or suite of rooms.

ap-PEAR-ance - external show or aspect; that which appears or seems.

ap-PEAR-ed - came forth into view or public notice.

ap-PREN-tice (a-PREN-tis) - a learner.

ap-PRISE (a-PRIZ) - to notify, as of an event; advise; inform.

ap-PROACH - to come or cause to come near or nearer.

A-pron (A-prun) - a covering to protect the front of a person's clothes.

AR-bi-TRA-ri-ly - dictatorially; domineering; imperious; overbearing.

AR-chi-tect (AR-ki-tect) - a designer or builder.

AR-chi-TEC-tore (AR-ki-TEK-tur) - a style or system of buildings.

AR-chives (AR-kives) - place for historical records.

a-RIGHT - correctly; proper; without error.

a-RISE (-RIZE) - to get up; come up; ascend.

ar-TIF-i-cer (ar-TIF-i-ser) - a skillful designer; an inventor.

as-CEND-ing - mounting; climbing; rising; going upward.

AS-cer-TAIN - find out; make certain; determine.

ASH-lar (-ler) - block of stone.

as-PIR-ing - longing for; reaching upward; aiming at.

as-SEM-blage (-blij) - meeting of the Craft; a gathering.

AS-si-DU-i-ty (AS-i-DUE-ity) - faithful personal attention; watchfulness.

as-SIS-tance - help; aid; support; relief.

as-SUR-ance - confidence; a promise; undoubting.

A-the-ist - non-believer in Deity; a Godless person.

a-TROC-i-ty (a-TROS-i-ti) - cruelty; wickedness; shocking event.

at-TACH-ed - made fast to something; joined; united.

at-TAIN-ed - arrived at (a desired object); came to in space or time.

at-TEMPT-ed - made an effort; tried; endeavored.

at-TEND - to be an attendant; to be present.

at-TEN-tion (-shun) - close attending.

at-TEN-tive - giving or showing attention.

AT-tri-BUTE - that which is assigned or ascribed.

AU-di-ence - an assembly of hearers; the act of hearing; attention; an opportunity to speak.

au-GUST (awe-GUST) - grand; kingly; majestic.

a-VOUCH - to affirm positively; assert; proclaim.

a-WAIT - to wait for; expect; to be ready or in store for.

AWE - reverential fear.

B

BAR-ba-rous (-rus) - cruel; brutal; savage.

BARE - naked; exposed to view.

be-FALL-en - occurred or happened.

be-HELD - seen; looked upon; viewed.

be-HOLD - to look at or upon; view; see; observe something; look.

be-NEF-i-cent - bringing about or doing good.

BEN-e-FITS - advantages; helpful results; favors.

be-NEV-o-lence - act of kindness; charity.

BIND-ing - obligatory (legal or moral obligation).

BLEM-ish - stain; flaw; spot; dishonor.

be-SEECH-ing - asking; pleading; begging.

BLUSH-ing - reddening; becoming red.

BO-AZ - strength; a pillar of the Temple.

BONE - the Hebrew word "boneh"; builder.

BOOK of NA-ture - any one of the writings of which the Bible is made up; anything considered (as a record or a setting forth of truth).

BOUN-te-ous (-us) - giving freely and largely; generous.

BOUN-ty - liberality in giving or bestowing.

BOURNE (BORN) - bound; goal; that which limits; end.

BRASS-zen - brassy; bold.

BREAST (BREST) - the front of the chest.

BRETH-ren - Brothers; plural of Brother.

BROW - the upper edge of a cliff; upper part of slope.

BUR-y (BER-i) - to put in or under the ground or other covering.

C

CA-ble-tow (KA-bul-tow) - rope; cable; cord; ritualistically, symbol or method of control of an initiate.

CA-ble-tow's LENGTH - at one time, three miles; the scope of a person's reasonable ability; six hundred feet; nautical measure, one hundred fathoms. The length of a cabletow differs with individuals.

ca-LAM-i-ty - a misfortune or disaster.

CAN-di-DATE (-date or-dit) - a nominee or aspirant for any position or honor.

CAN-o-py - starry decked heavens; overhead cover.

CAR-di-nal - of prime importance; principal.

CAR-nal - pertaining to bodily appetites; sexual; sensual.

CARE - concern; watchfulness.

CAS-u-al-ty (CAZH-yu-ul-ti) - a fatal or serious accident; battle casualty.

CAUSE (CAUSED) - an efficient agent; anything derived from another; a legal action that from which anything first proceeds.

CAT-e-chism (-kizm) - taught. by word of mouth.

CAV-il-ing - finding fault with; picking flaws.

ce-LES-tial (-chul) - heavenly; of the sky.

ce-MENT (se-MENT) - bond of union; to bind together.

CER-e-MO-nies - forms; sacraments.

CHALK - a soft grayish limestone.

CHANG-ing - to exchange or give equivalent for.

CHARGE - to give instructions; directions; admonitions; command.

CHAP-i-ters - the capitals of pillars or columns.

CHAP-ter - a body of Royal Arch Masonry.

CHAR-ac-ter (KAR-) - a form of secret writing.

CHAR-ac-ter-IS-tic - a distinctive feature; trait.

CHAR-coal - a black substance burning without smoke or flame.

CHAR-i-ty - universal love or goodwill; forgiving.

CHAR-ter - an authority; warrant; constitution.

CHER-ish - to care for kindly; hold dear; comfort.

Cl-pher (SI-fur) - any numerical character; a number.

cir-cum-AM-bu-LA-tion - the act of walking around the Lodge room; in Texas, clockwise, with squared corners.

CIR-cum-SCRIBE - to confine within bounds; restrict.

CIR-cum-SPEC-tion - watchfulness in all directions against danger or error.

CIR-cum-STANCE (SIR-cum-STANS) - an event; happening; or fact.

clan-DES-tine (klan-DES-tin) - illegal; one made in a clandestine Lodge.

CLAY - earth in general.

CLEAVES - divides along natural lines; sticks fast.

CLEFTS (KLEFTS) - divides partially or completely; fissures in a rock.

CLIME - region; climate.

CLOTHED (CLOTH'D) - covered or provided with clothes; invested.

COL-umn (COL-um or KOL-um) - a vertical shaft or pillar.

com-MEM-o-RA-tion (-shun) - memorial; keeping in remembrance or action.

com-MENC-ing - beginning; starting.

com-MEN-su-rate (-shur-rit) - in proper proportion.

COM-mon GAV-el (COM-mon GAV-ell) - Mason's mallet, hammer-like on one end and chisel-sharp on the other.

com-MIS-er-ate (com-MIZ-) - to pity; sympathize.

com-MU-ni-CATE -inform; announce; conveyance of information.

com-MU-ni-CAT-ed (KAT-ed) - made known; gave a share of.

com-MU ni-CA-tion - Masonic meeting (stated or special); an exchange of thoughts or information.

com-PAN-ions - ones who or those which accompany; comrades; associates.

COM-pass-es (KUM-puses) - instrument having two branches or legs.

com-PAS-sion (com-PASH-un) - pity for suffering; sympathy.

COM-pe-ten-cy - sufficient ability or authority.

com-PLE-tion (-shun) - the act of completing.

com-POSE (-POZE) - to make up of elements or parts; construct; form.

com-POS-ite (kum-POZ-it) - order of architecture.

com-CEAL - hide; keep from sight or knowledge.

con-CERN-ing (-SURN) - in relation to; about.

Con-CIL-i-ate - gain; win; to reconcile.

CON-dem-NA-tion (-shun) - denounce; censure; convict reprove.

CON-de-SCEN-sion (-SEN-shun) - graciousness; courtesy to inferiors.

con-DI-tion (-DISH-un) - the state or mode in which a person or thing exists.

con-DUCT - to accompany and show the way.

con-DUC-tor - an escort; guide.

con-FERRED (-FURD) - gave a degree to a candidate.

con-FES-sion (-FESH-un) - the act of confessing; acknowledgement of an action.

con-FIRM (con-FURM) - to assure by added proof; make certain; ratify.

CON-fla-GRÁ-tion (- shun) - a great or extensive fire.

con-FORM-i-ty - the act of conforming; agreement; harmony.

con-FU-sion (-zhun) - the act of confusing-or being confused; disorder; distraction.

con-GRAT-u-late (-GRAT-yu-late) - to salute approvingly.

con-NEC-tion (-shun) - the act or means of connecting or uniting.

CON-science (-shuns) - power of self-knowledge; right or wrong.

CON-scious (CON-shus) - mindful; cognizant; aware.

CON-se-CRAT-ed - made reverend; set apart as sacred.

CON-se-QUENT (-KWENT) - result; cause.

Con-SIST - to be composed or constituted.

con-SPIR-a-cy (kon-SPIR-a-si) - plot; scheme; secret combination of persons.

CON-stant-ly - steadily in purpose; unchanging.

CON-sti-TUT-ed - established as by authority; enacted.

CON-sti-TU-tions (-shuns) - fundamental laws that govern.

con-SULT - take counsel; confer; deliberate.

CON-tem-PLAT-ing - considering thoughtfully; intending; planning.

con-TEM-PLA-tive - plan; thoughtful; meditative.

con-TIN-u-al-ly (-yu-ul) - constantly; unceasing.

con-TIN-u-ance - state of continuing; duration.

con-TRACT-ing - to become affected with (as a disease or habit).

con-TRIB-ute - to give in common with others.

con-TRIVE - to scheme; plot; plan; devise.

con-VERSE - conversation; commune; interchange of thoughts.

con-VERT - to change or become changed to another state; transform.

con-VEY (con-VAY) - carry; transmit.

con-VEY-ed (-VAY-) - transported from one place to another; carried; transmitted; transport.

Co-RIN-thi-an (Ko-RIN-thi-an) - an order of architecture.

CORN - anciently used to denote any edible grain; rye; barley; wheat.

cor-RECT - to set right or straight; precise.

COR-re-SPON-dence - the act, condition, or state of corresponding; agreement.

COUN-sel - to advise; in favor of; good judgment.

COUN-te-nance (-nuns) - an encouraging aspect; face or feature.

COW-ans (KOW-anz) - intruder; pretender; uninstructed.

COW-ard-ice (COW-ur-dis) - lack of courage; timidity.

cre-AT-ed (cre-A-ted) - caused to come into existence; originated; produced.

Cre-A-tor - God; Maker of the Universe.

cri-TE-ri-on - a model or example; a test; rule or measure.

CU-bit - about 18 inches; length of the forearm; ancient measure.

CUM-brous (-brus) - cumbersome; heavy.

CU-ri-OS-i-ty - excitement of interest or inquiry; novel; odd; strange.

CUS-tom - habit; fashion; manner; practice.

D

- DAN-ger-ous (-us) - attended with danger; hazardous; unsafe.
- DAUB-ing - smearing or coating with something sticky.
- de-BASE - corrupt; impair; degrade.
- de-COR-um - becoming conduct; manner; politeness.
- DED-i-CAT-ed (DED-i-CA-ted) - set apart for sacred uses; consecrated; devoted.
- DEEM-ing - judging; considering; thinking; regarding; believing.
- de-FEN-sive (de-FEN-siv) - an attitude or condition of defense or protection.
- de-FRAUD - cheat; swindle; take or withhold something by fraud.
- DE-i-ty - a god; goddess or divine person.
- de-LIN-e-ATE - to draw in outline; trace out; to portray.
- de-LIV-er-ance - rescue; release; liberation.
- de-MEAN - to lower in dignity or reputation; debase; to degrade.
- de-MEAN-or - behavior; conduct.
- de-MIT (See dimit) - resign; to drop.
- DEM-on-STRATES - points out; makes clear.
- de-NIED - rejected as false; declined; renounced.
- de-NOM-i-NAT-ed - gave a name to; named; called.
- de-NOM-i-NA-tions (-shuns) - that act of naming; call.
- de-NOT-ing (de-NOTE-ing) - pointing out; showing.
- de-PORT-ment - conduct or behavior; manner.
- de-POS-it (-POZ-it) - to place in a receptacle.
- de-ROG-a-TO-ry (de-ROG-a-TOE-re) - lessening in good repute; detracting.
- de-SCEND-ing (-SEND-) - going down; falling.
- de-SIGN (-ZINE) - to map out in the mind; plan; to draw.
- DES-ig-NATE (DEZ-) - to select or appoint for a specific purpose.
- de-SIR-ous (-ZIR-us) - having desire; wish or craving; eager to obtain.
- DES-ti-TUTE - extremely poor; not having; needing.
- de-TACH - separate; disunite; disengage.
- DE-tes-TA-tion (-shun) - extreme dislike; hatred; loathing.

DEV-as-TA-tion (-shun) - the act of devastating; waste; destruction.

DE-vi-ate - to turn from a straight course; wander.

le-VOLVED - passed from a possessor to a successor or substitute; transmitted.

le-VO-tions (-shuns) - state of being devoted; acts of worship; prayers.

DI-c-tates - to declare with authority; command; prescribe; impose; order.

DI-fi-cult - hard to do or be done; troublesome.

DI-fi-cul-ty - an obstacle; hindrance; hard to do.

DI-g-ni-ty - high rank; high honor.

li-LATE - amplify; to speak fully.

DI-LEM-ma (dih-LEM-ma) - a perplexing predicament.

li-MEN-sions (-shuns) - magnitudes; as height, length and breadth.

li-MIT - to withdraw from Lodge; sometimes spelled demit.

li-RECT - to determine the direction of command; order.

lis-CERN-ing - quick to discern; penetrating or judging.

lis-COUN-te-nance (-nuns) - disapprove, disfavor.

lis-COV-er-y - the act of discovering; disclosure.

lis-EASE (di-ZEEZ) - illness; ailment; disorder.

DI-s-pen-sa-tion (-shun) - a dealing out; distribution; authority given by Grand Master.

lis-PENSED - waived the observance of; relinquished.

lis-PERSED (-PURST) - scattered; dissipated; placed near together irregularly.

is-PLAY - to unfold; expose; bring to the view or mind; exhibit.

is-POSED - parted with; got rid of.

DI-s-po-SI-tion (-ZISH-un) - the act of disposing; manner of disposal.

is-SAT-is-FIED - displeased; disappointed.

DI-s-SIM-u-LA-tion (-shun) - false pretense; hypocrisy; deception.

DI-s-so-LU-tion (-shun) - death; separation of soul and body.

is-TINCT - clear to the senses or mind; plain; unmistakable.

is-TINC-tion (-shun) - a mark of honor; superiority.

is-TIN-guish (-gwish) - to recognize as separate; discriminate.

is-TIN-guish-ed (dis-TING-gwisht) - conspicuous; eminent; told apart.

is-TRESS - acute or extreme suffering or its caused pain; trouble.

dis-TURB - to rouse from repose or rest; disquiet.
di-VEST-ed - (as in divide) deprived; stripped; undressed.
di-VIDE - to cut or separate or cause to separate into parts; disunite.
DOR-ic (DOR-ik) - order of architecture.
DOR-mant - a Lodge that has ceased to work; inactive.
DOT-age (DOE-tij) - feebleness of mind due to old age; senility.
DOUB-le (DUB-l) - two-fold; twice as much.
DREAD-fu-ly - awfully; terribly; frightfully.
DUE - regular; proper; owed; lawful.
DUE ex-AM-i-NA-tion - the word "due" refers to the manner.
DUE FORM - in the proper manner.
DUE GUARD (DUE-GARD) - mode of recognition.
DUE o-BE-di-ence - according to Grand Lodge requirement.
DU-ly - in accordance with what is due; fitly; in due time or manner.

E

EAVES-DROP-pers (EEVZ-) - those who listen secretly.
EBBS - low tides; to decline.
e-CLIP-tic - circle; pertaining to the eclipses.
E-dicts (EE-dickts) - proclaimed by authority as rules of action.
ED-i-fice (ED-i-fis) - building or structure.
ef-FEC-tu-al-ly (ef-FEC-choo-el-e) - to produce a result; with effect; truly.
EM-blem-AT-i-cal - symbolic; pertaining to an emblem.
EM-i-nent - high in station; remarkable; noted; great.
EM-u-LA-tion - act of striving to equal or excel another in quality.
en-A-bled (-bld) - made able; supplied with equal power or means.
en-DEAV-or-ed (-DEV-ur-) - attempted to do or attain something; tried.
en-DUE - to clothe; invest.
en-GRAVE - fashion or copy by carving.

EN-sign (EN-sin) - a badge or symbol of office.

en-SU-ing - following; following as a consequence; resulting.

EN-ter - to go or come from outside to the interior; appear; begin.

EN-ter-ed Ap-PREN-tice - entered as a learner.

en-TI-tle - to authorize to receive or require.

EN-trance (-truns) - the act of entering.

E-PHRA-im-ites (EE-FRA-mites) - tribe of Israel.

E-qual-ly (EE-kwul-) - state of being equal; exact agreement; uniformity.

ERE - prior to; in time; earlier or sooner than; rather than; before.

e-RECT - to set up as a building; build; found; form.

ERR (ER-as in her) - wander from the truth; mistake; to go astray morally; sin .

es-CAPE (es-KAPE) - to flee; get away safely; elude.

ES-o-TER-ic (ES-o-TER-ik) - not written.

es-PE-cial-ly (es-PESH-ul-ly) - exceptionally; noteworthy.

es-SEN-tial (es-SEN-shul) - indispensable; necessary; absolutely requisite.

es-TAB-lish - to settle or fix firmly.

es-TEEM - estimate; value; deem; respect.

Ethi-O-pi-a - country in Africa.

EU-clid (YOU-klid) - geometrician who lived about 300 B.C.

EU-nuch (YOU-nuk) - an emasculated man, usually one castrated before puberty.

eu-RE-ka (u-REE-ka) - "I have found it".

e-VA-sion (-zhun) - the act, means, or result of evading; avoidance.

e-VA-sion OF MIND - the act, means, or results of evading; to use words of double meaning; to evade the truth.

EV-i-dence - certainty; proof; testimony.

ex-ACT (egz-) - perfectly conformed to a standard; precise.

Ex-ALT-ed (egz-AWLT-ed) - elevated, raised in rank, position or dignity; sublime ; glorify.

ex-AM-ine (egz-AM-in) - to inspect or scrutinize with care; analyze.

EX-cel-lent - superior in worth or value; eminent; excelling.

ex-CESS - waste; intemperance; extra; overplus.

ex-CIT-ed - produced agitation in; aroused; stimulated.
EX-cla-MA-tions (-shuns) - clamorous or passionate outcries.,
EX-e-CUT-ed (EX-e-CU-ted) - accomplished; performed; put to death (according to law).
ex-EM-pla-ry (eg-ZEM-play-ree) - fitted to serve as an example worthy of imitation.
ex-EM-pli-FY (egz) - Masonic Degree for instruction.
EX-er-CIS-es (-SIZES) - performances; practices; use ; occupations; exerts.
ex-IS-tence (egz-) - being; the state or fact of being or continuing to be.
EX-o-TER-ic (EX-o-TER-ik) - written; opposite of esoteric.
ex-PANSE - a vast continuous area or stretch as the blue expanse of heaven.
ex-PE-di-ent - speedy and beneficial; a desired end.
EX-pla-NA-tion - the act or means of explaining.
ex-TEND-ing - covering a great extent of time or space.
ex-TEN-sive - of or pertaining to extension.
ex-TER-nal (ex-TUR-nul) - being on or relating to the exterior; visible from the outside.
ex-TORT - to obtain from a person by violence; threat; wrest.
ex-TREM-i-ty - desperate distress or need; the greatest degree.
EX-tri-CATE - to liberate from or set free from hindrance.
ex-U-ber-ance (egz-YOO) - superabundance.

F

FAITH-ful - devoted; firm; loyal; true.
FALL-ing - moving downward; descending.
FAR-ther - more distant in space; more advanced.
FAULT - a slight offense; error; wrong; a weakness.
FEAR - be anxious; fright; dread; horror; to doubt.
FELL-ed - caused to fall.
FEL-lows - companions; equals; persons or individuals.
FEL-low CRAFT - the Second Degree of Freemasonry.

FEL-low-SHIP - the state of being a companion or fellow.

FER-ven-cy (FUR-ven-sy) - the state of burning with zeal or eagerness; devotion.

FER-vent (FUR-) - burning or very hot.

fi-DEL-i-ty (fi-DEL-i-ti) - faithfulness in discharge of duty or obligation.

FLAT-ter - to praise unduly.

FLOWS (FLOZ) - moves along smoothly; high tides.

for-BID-ding - bidding or commanding against an act; prohibiting.

FORE-head (FOR-ed) - the upper part of the face.

FOR-eign (FOR-in) - not native.

FOR-ests OF LEB-a-non - large tracts of woods on east coast of the Mediterranean; the forest mountains of Syria north of Palestine; the timbers of King Solomon's Temple were supposed to have been prepared there and conveyed in floats by sea to Joppa.

FORTH -forward in place, time, or order.

FOR-ti-TUDE - courage; endurance.

FORTY-SEVENTH PROBLEM OF EUCLID - in Operative Masonry, apprentices were taught geometry by means of this problem; also known as the theorem of Pythagoras; the theorem of the three squares are but a few of the many names used to designate the Forty-Seventh Problem of Euclid.

fra-TER-ni-ty - Brotherly affection.

FRAUGHT (FRAWT) - laden; full.

FREEBORN - not born in servitude.

FREEMA-son-ry - is an organized society of men symbolically applying the principles of Operative Masonry and architectures to the science and art of character building; before the 18th century, Operative Masons worked in freestone; free of Guild's Laws; free to travel in foreign countries.

FROM - starting at; beginning with; a watch word.

fru-I-tion (fru-ISH-un) - the yielding of expected results; fulfillment.

FUR-ther (-thur) - in addition; besides; also.

FUR-ther-MORE - besides; moreover.

FU-ture (FYOO-choor) - the time yet to come.

G

GAIN-ed - obtained; achieved.

GEN-er-A-tions (-shuns) - steps or degrees in natural descent.

GEN-er-ous (JEN-er-ous) - liberal; free-hearted; having noble qualities.

GEN-u-ine (JEN-yu-in) - honest; pure; sincere; authentic.

ge-OM-e-try (je-OM-e-tre) - a science of magnitudes.

GIL-e-ad -the Syrian Mountains.

GOL-den FLEECE - order of chivalry in Europe established in the 15th Century.

GOV-ern (GUV-ern) - to control or exercise of authority; regulate; influence.

GRIP - grasp; hold fast; token.

GUILT (GILT) - wrong doing; a state of condemnation.

GUT-tur-al - pertaining to the throat.

H

HAH - Hebrew meaning "The".

HAIL - greet; a call.

HAIL-ed - gave greeting to; saluted; called loudly to.

HALE - hearty and well.

HAR-mo-ny - accord in feelings; agreement in relations.

HAST-en (HAY-SEN) - to drive or urge forward speedily; expedite; be quick; hurry.

HAV-oc - destruction; ruin.

HAZ-ard - exposure to the chance of loss or injury; risk; peril; danger.

HEAL - to make legal.

HEC-a-tomb (HEK-a-tome) - a hundred oxen.

HEEL - part of the foot.

HELE (HALE) - to cover; conceal; hide.

HES-i-TA-tion (HEZ-i-TA-shun) - the act of being slow, or uncertain in action.

HEWN - dressed with an edged tool.

HID - past tense of hide.

HIDE - conceal.

HIGH-TWELVE (HI-TWELVE) - the middle of the day; noon; the central point of the working period.

HI-er-o-GLYPH-i-cal-ly (-GLIF-i-cal-ly) - pertaining to the writing of ancient Egypt.

HOLD-en (HOL-dn) - past participle of hold, still in legal use.

HO-lies - holy things or qualities; sanctuaries.

HO-ly - set apart for the service of God; or for sacred uses.

HOM-age (HOM-ij) - to pay respect or reverence.

HOOD-winked - blindfolded; covered; concealed.

HOR-i-ZON-tal - parallel to the horizon; on a level.

HOR-rid -fitted to inspire horror; dreadful; outrageous.

HOR-ror - that which excites fear or dread; fright.

HOST - an army; a large body of men.

HUM-ble - meek; unpretending.

hy-POC-ri-sy - sham; deception; pretense.

I

i-DEN-ti-FY - to ascertain or determine.

ig-NIT-ed - set on fire; caught fire.

il-LE-gal - contrary to law.

il-LU-mi-NATE - to supply with light.

IL-lus-STRAT-ed (-TRAY-ted) - explained by means of figures; examples.

im-BU-ed (-BYOO-) - inspire or permeate with a feeling or quality.

im-ME-di-ate - without delay; instant; close; next.

IM-me-MO-ri-al (IM-mi-) - beyond memorial.

IM-mi-nent - about to happen; impending; said especially of danger; near at hand. im-

MOR-al - violating the moral law.

IM-mo-RAL-i-ty - vice; wickedness; the quality of being bad or corrupt.

im-MOR-tal - having unending existence; deathless; everlasting; eternal.

IM-mor-TAL-i-ty - exemption from death or oblivion; eternal life or fame; unending.

im-MOR-tal-IZED - caused to be forever remembered; make eternally great.

im-MOV-a-ble (im-MOOV-a-ble) - that which cannot be moved; steadfast.

im-PART - to make known; give; to communicate.

IM-per-CEP-ti-bly - that which cannot be perceived.

im-PRES-sion (im-PRESH-un) - an effect produced on the senses, the mind, the feelings or the conscience; idea; mark.

IM-pi-ous - ungodly; wicked; lacking reverence.

IM-ple-ment - a thing used in work; tool; instrument.

im-PLORED - called to or for; urgently; asked; pleaded; prayed.

IM-pre-CA-tions (IM-pre-KAY-shuns) - the acts of invoking as a judgment; curses.

im-PROVE (im-PROVV) - to make or become better; increase the value; to use to good purposes; turn to advantage.

IN-cense - the odor or fumes of spices burned as an act of worship.

in-CENSED - angered; chafed; enraged; irritated; incited to anger; provoked.

in-CLEM-en-cies - unmild weather.

in-CON-se-quence - not according to sequence; contrary to reasonable influence.

in-cor-RUPT-i-ble - incapable of corruption; above the power of bribes; pure.

in-CUL-CATE - teach; impress; admonition.

in-CUM-bent - resting; leaning.

in-DENT-ed TESS-el - in architecture; notched or serrated; formed into several angles; laid with or adorned with checkered mosaic tile or pavement; border of King Solomon's Temple.

IN-di-gent (-jent) - poor; without property; needy.

IN-dis-CRIM-i-nate-ly (IN-dis-CRIM-i-nit-ly) - showing no discrimination; without distinction.

IN-dis-POSED - ill; unwell; disinclined; ailing.

IN-dis-SOL-u-ble - that which cannot be dissolved; immortal.

in-DITE - to put into words or writing; expression; composition; to com- pose.

in-DUCED - influenced to an act; prevailed on; persuaded.

in-EF-fa-ble - too lofty or sacred for expression.

in-ES-ti-ma-ble - above price; very valuable.

in-FAT-u-A-tion (in-FAT-yoo-A-shun) - the state of being deprived of judgment.

IN-fi-nite (-nit) - unbounded; unlimited; absolute.

in-FLEX-i-ble - unyielding; firm; rigid; not to be turned from a purpose.

in-for-MA-tion (-shun) - knowledge acquired or derived.

in-FRINGE (-FRINJ) - to break or violate as an oath.

in-JUNC-tions (in-JUNK-shuns) - admonitions or orders given with authority.

IN-ju-ry - a wrong or damage done to another; hurt.

IN-no-cence - the condition of being ignorant of evil, of being blameless; pure.

IN-no-VA-tion (IN-no-VA-shun) - something made new or changed.

IN-stance - a case offered as an exemplification.

IN-spi-RA-tion (-shun) - influence; enthusiasm; encouragement.

In-STRUC-ted - informed: taught

IN-STRUC-tion (-shun) - specific direction or command.

In-STRUC-tions - specific directions or commands.

In-STRUC-tive - fitted to instruct; conveying knowledge

IN-stru-ment - means by which work is done; tool

In-TEG-rity - uprightness of character; probity; honesty; justice; worth.

In-TEL-li-gence (-jens) - knowledge; intellect.

In-TEL-li-gi-ble (ji-bl) - capable of being understood; plain; clear.

In-TEM-per-ance - lack of moderation; excess.

IN-ter-COURSE - mutual exchange; innermost.

IN-ter-est-ing (-tres-ting) - holding the attention; exciting.

In-TER-nal - pertaining to the inner self or the mind; opposed to external.

IN-ti-mate (-met) - close; innermost; familiar

In-TRIN-sic - real; true.

IN-tro-DUCE (-DUSE) - to bring into the presence of and make known.

IN-un-DA-tion (DAY-shun) - flood; or submerged.

In-VA-ri-a-ble - permanent; continual; always uniform.

In-VEST - to endow, as with office; invest with official jewel; to clothe.

In-VI-o-la-ble - that which must not or cannot be violated

In-VOK-ing - to call on for aid or protection; address as in prayer; to invoke a blessing.

in-VOL-un-TA-ri-ly - contrary to one's will or wish; spontaneously.

I-ON-ic (-ik) - order of architecture.

ir-REG-u-LAR-i-ty - the condition of being disorderly or abnormal.

IS-ra-el (IZ-ri-el) - called God's chosen people; the Jews.

IS-ra-el-IT-ish (Is-ra-el-I-tish) - pertaining to Israel.

J

JA-chin (JAH-kin) - God will establish; pillar of temple; Jah and iachin, Hebrew words.

JEPH-thah (JEF-thuh) - a judge in Israel.

Je-RU-sa-lem - city and capital of Judea.

JEW-els - anything of rare excellence or special value.

JOP-pa - A Biblical seaport.

JOR-dan - (-dun) - a river in Palestine.

Jo-SE-phas (-SEE-fus) - Jewish historian.

JOUR-ney (JUR-) - trip; travel; transit.

JU-dah (JOO-duh) - the lion of the tribe of Judah.

Ju-DI-cious (-dish-us) - wise; prudent; well-calculated.

JU-ris-DIC-tion (JOUR-is-DICK-shun) - power of those in authority; control.

JUS-tice (-tis) - uprightness; fairness.

K

KNEEL (NEEL) - support the body on the bent knee or knees.

KNOW-ledge (NOL-eg) - a clear perception of that which exists.

L

LAID - past tense and past participle of lay.

LAN-guish-ing (LANG-gwish-ing) - weak; listless.

LAN-tern - a transparent case of portable character for inclosing light.

LAUD-a-ble (LAWD-a-ble) - worthy of approval; praiseworthy; commendable.

LAW-ful - permitted; or not forbidden by law; just; right.

LEC-tures (LEK-churs) - instructs by lecturing.

LE-gal-ly - according to law; lawful.

LE-gal MASONIC INFORMATION - pertaining to or according to Masonic Law; in conformity with Masonic Law.

LEG-end (LEJ-end) - a story; partly true.

LEG-i-ble (LEJ-) - that which may be read or decipherable.

LE-ni-ent - gentle; mild; merciful.

LEVEL - having a flat and even surface; a device to prove a horizontal.

LEV-i-ty - lightness; want of seriousness or earnestness; frivolity.

LIB-er-al-ly - abundantly; generous.

li-CEN-tious (lie-SEN-shus) - careless of rule and accuracy; lewd.

LILLY-WORK - symbol of peace and unity to Egyptians and Jews during the captivity, just as palms are symbols of peace to Christians.

LINE - in mathematics that which is conceived to have length without breadth or thickness; a mark drawn by an instrument; any slender mark or streak; a string or cord; mode or fashion of life and conduct; boundary.

LION OF THE TRIBE OF JUDAH - refers in its original interpretation to Christ; Him who "brought life and immortality to light"; also describes the Messiah of the Jewish Mason, or the mediator of some of the ancient religions of the East whose worshippers are Masons; also, one of the titles of King Solomon.

LODGE (LOJ) - a meeting place.

LOG-ic (LOJ-ic) - the science or art of reasoning.

LOW 'TWELVE - midnight; Masonically, low twelve is a symbol of death.

M

MAG-ni-TUDES - largeness; vastness.

MAH - Hebrew meaning "what".

main-TAIN - to hold; to keep; to defend; to carry on or continue.

MAN-gled - disfigured; mutilated; bruising; cutting.

MAN-fold - of great variety; numerous.

MAN-u-al - done, made, or used by the hand.

MAST - upright pole in a sailing vessel to sustain the sails.

ma-TE-ri-al - pertaining to matter having a corporeal existence.

MAX-ims - the greatest rules, opinions, or authorities.

MEANS - money or property as a procuring medium.

MED-i-TAT-ing (-TA-ting) - deliberating; contemplating.

me-MO-ri-al - in memory of a person or an event.

MEM-o-ry (MEM-o-ree) - recollection; that which reminds.

MEN-tal-ly - affected by or due to the mind; especially without written symbols.

MEN-tal RES-er-VA-tion (-shun) - pertaining to the mind.

me-RID-i-an - noontime; midday.

me-TAL-lic - pertaining to a metal.

MIN-er-als - any inorganic substance.

mi-NU-test - most exact, fine, precise.

mi-RAC-u-lous (-yu-lus) - affected by direct supernatural driving agency.

MIS-er-ies - extreme distress or suffering.

MON-u-ment - something erected to perpetuate the memory of a person or an event.

MOR-al - conforming to right conduct; good; virtuous.

mor-RAL-i-ty - the doctrine of man's moral conduct; duties; ethics; virtue.

Mo-RI-ah - a hill in Jerusalem; site of Solomon's Temple.

Mo-SA-ic (mo-ZAY-ic) - inlaid work of stone; forming a pattern.

MUR-der-ous - pertaining to murder; destructive; given to murder.

MYS-ter-ies - things unknown; unexplained; a secret mystic.

N

NAK-ed (NAY-ked) - having no clothes or garments on; nude; bare.

NAPH-ta-li (NAF-tal-lie) - one of Jacob's sons.

NEC-es-SA-ry - being such in its nature or conditions that it must exist or be true; essential.

ne-CES-si-ties - needs; an essential.

NEI-ther (NEE-thur) - not one or the other.

NET-work - a fabric of openwork; netting; a system of interlacing lines; tracks or channels, symbol of unity.

NI-ce-ty - a delicate point or distinction; precision.

NON-AGE - the period of legal minority.

NOUR-ish (NUR-ish) - furnish material to sustain life and growth; cherish.

NOUR-ish-ment - food; nutriment.

O

OB-du-rate - unyielding; stubborn; hard.

o-BE-di-ence - submission to command; prohibition, law, rule, or duty; act of obeying.

o-BEY-ed - was obedient; complied.

OB-li-GA-tion (OB-Ii-GAY-shun) - duty; promise by which one is bound.

OB-long SQUARE - a rectangle; the shape of a Lodge.

ob-SER-vance (ob-ZUR-vans) - act of observing as a custom or ceremony.

ob-SERVE (ob-ZURV) - to take notice of; note with attention; comply with.

Ob-STRUC-tions (-shuns) - hindrances.

ob-TAIN-ing - getting possession; attaining by effort; gaining; winning.

oc-CA-sion (uh-CAY-zhun) - a particular event; exciting notice or interest.

oc-CA-sion-ed (uh-CAY-zhun-ed) - caused or brought about; made; produced.

OC-cu-PIED (-u-PIED) - filled; held; possessed.

oc-CURRED - presented itself to the mind; thought of or conceived.

o'CLOCK - a contraction of the clock signifying according to or by the clock; old way of asking time of day, "what's o'clock?"

OFF - away or free from; a test word.

of-FEN-sive (-siv) - serving as a means of attack; disagreeable.

OF-fi-ces (OF-ices) - ceremonies; rites; places or buildings.

OFT-en (OFF-en) - frequently occurring.

OP-er-A-tive (OP-er-A-tiv) - engaged in practical activity as a workman or mechanic.

Oral - verbal by word of mouth.

O-ral-ly - uttered through the mouth; consisting of spoken words.

OR-bits - paths of Celestial Bodies.

O-ri-EN-tal CHAIR - seat of Worshipful Master.

o-RIGi-NAT-ed (o-RIJ-) - created; invented.

OR-na-MENT-ed - marked with distinction; decorated.

OR-phan - a child whose parents are dead.

O-ver-SE-er - one who oversees.

OW-ing TO - attributable to; on account of; in consequence of.

P

PAR-i-an (PARE-i-an) - ceramic ware of Parian marble.

PAR-tial-ly (PAR-shu-ly) - pertaining to a part only.

par-TIC-u-lar (-yu-lur) - distinct; individual; precise.

PARTS - one of the points of Masonry.

PAS-sage (-ij) - a journey by conveyance, as by a vessel; exit or transmit.

PAS-sions (PASH-uns) - intense emotions; eager enthusiasm.

PA-tience (PAY-shuns) - calmness; composure; endurance.

PEC-to-ral (PEK-for-al) - the breast.

PED-al (PEH-dal) - pertaining to the feet.

PE-nal (PEA-nal) - prescribing punishment.

PEN-al-ties - Masonic reprimands, suspensions, expulsions.

PEN-al-ty - a handicap imposed for violation of rules or laws.

PEN-ni-less - poor; poverty stricken.

per-CEIV-ing (-SEEV) - seeing; comprehending; discerning.

PER-fect (PUR-fict) - having the qualities; without defect.

per-FORM - execute; do.

per-MIS-sion (-MISH-un) - allowance; consent; permit.

PER-pen-DIC-u-lars (-yu-lures) - upright or vertical.

per-PET-u-al - continuing; unlimited in time; constant; lasting.

per-PET-u-ATE - to cause to be continued or to endure indefinitely.

PER-se-VER-ance - persistence; steadfastness.

PER-se-VER-ing - persistent of purpose.

per-SIST-ed - continued steadfast against opposition; to continue steadfastly.

pe-TI-tion (pe-TISH-un) - to request; to ask for; pray.

per-VADES - passes or spreads through every part; be diffused widely.

per-VAD-ing - diffused widely; spreading everywhere.

PHA-raoh (FAY-row) - monarch of ancient Egypt.

phi-LAN-thro-py - social elevation of mankind; benevolence.

phi-LOS-o-pher - a person of practical wisdom.

phi-LOS-o-phy - a scientific system.

PIERC-ing - penetrating with a pointed instrument.

PI-e-ty - devoutness; reverence toward God.

pi-LAS-ters (pi-LAST-ters) - partly projecting columns.

PILLARS (PIL-ars) - a firm, upright separate support; column or shaft; to adorn or support with or as with pillars; column to support a structure.

PIQUE (PEEK) - a feeling of irritation or resentment; envy; jealousy.

PLUCK-ed - gave a sudden pull or jerk.

PLUMB (PLUM) - for testing or finding perpendiculars.

PLUMB LINE (PLUM LINE) - Masonically, a symbol of rectitude of conduct; a cord by which a weight is suspended to test perpendiculars or depth of something; an emblem of uprightness.

POINT - in mathematics that which is conceived to have position but not parts or dimensions, as the extremity of a line; a puncture; a dot; a place.

POINT WITHIN A CIRCLE - the point represents the individual; the circle, the boundary line of his duty to God and man.

POINTS - the sharp end of any instrument, such as the scribes of the compasses or rules and regulations.

POME-gran-ate (POM-gran-it) - symbol of plenty.

POM-mels (POM-uls) - globes on pillars at the temple.

POR-tion (-shun) - an allotment; share; part.

po-SI-tion (-ZISH-un) - give a fixed place to; to place in a position; to locate.

POS-i-tive (POZ-i-tiv) - that is or may be directly affirmed; real; actual.

POS-si-ble - that may be or may become true.

pre-CEDE (-SEED) - to occur or exist before.

PRE-cepts (PREE-cepts) - rules of conduct or action.

pre-FER-ment - the act of elevating, or state of being elevated; advancement; the act of promoting.

pre-MED-i-tat-ed (-ta-ted) - revolved in the mind before hand; designed before doing.

PREP-a-RA-tion (PREP-a-RAY-shun) - the act, progress, or operation of preparing.

pre-ROG-a-tive - unquestioned right belonging to a person by virtue of position.

pre-SCRIBED - set or laid down, authoritatively for direction or control; ordained.

pre-SENT-ed (-ZENT-) - gave; donated.

pre-SIDES (-ZIDES) - acts as head or ruler.

pre-SUM-ed (-ZOOM'D) - assumed; ventured; dared.

PRE-vi-ous-ly - prior; earlier.

PREY (PRAY) - any animals seized by another for food; plunder.

PRIV-i-lege (-lij) - a peculiar benefit; favor or advantage.

PROB-a-BIL-i-ty - the state or quality of being probable; likelihood.

pro-BA-tion-a-ry (-shun-a-ry) - involving a test, examination, or trial.

pro-CEED - to go on or forward.

pro-CEED-ings - the acts or courses of action; records or minutes of meetings.

pro-DUCE - to bring to view; exhibit; show; bring forth.

pro-FANE - non-Mason; outside the temple.

pro-FI-cien-cy (-FISH-un-si) - an advanced state of attainment in knowledge.

pro-NOUNCED - spoke; asserted.

PROP-agate - to generate; be produced; multiply or cause to multiply; increase.

PROP-er-ly - in a proper manner; suitably, rightly.

PROP-er-ties - means; money; ownership.

pro-POR-tions (-shuns) - ratio; equal or just share.

pro-PRI-e-ty - being proper; usage; custom; correctness.

pro-VID-ed - made; procured; furnished for future use.

PRO-vince - proper office or business; an authority or right to command and force obedience; an authority assigned or properly belonging to a person; it is the province of the Worshipful Master to apply the laws.

PRO-vinces - as the provinces of the dominion of Canada.

pro-VI-sion-al - providing for a temporary necessity; adopted tentatively.

PRU-dence - wisdom; foresight; discretion.

pru-DEN-tially (pru-DEN-shuly) - cautions; worldly wise; judicious.

PUR-BLIND, POOR BLIND, OR PORE BLIND - The precise Masonic spelling and meaning are apparently lost in antiquity. Old dictionaries define the word generally as "pure, or wholly blind; nearsighted or dim-sighted".

PURGE (PURJ) - to remove foreign matter; make pure; cleanse.

PUR-pose (-pus) - object; plan; aim.

pur-SUE - to follow persistently with the purpose of seizing or securing; chase.

pur-SUIT - the act of pursuing; a chase; hunt.

PU-tre-FAC-tion (-shun) - decay; or decaying with fetid odor; rotten.

PU-trid - bad; rotten; corrupt; foul.

Py-THAG-o-ras - Greek philosopher of the 6th century.

Q

QUAL-i-fi-CA-sions (-shuns) - abilities which fit a person; competence.

QUAL-i-FIED - competent.

QUAR-rel (KWAR-ul) - dispute; contend.

QUAR-ry (KWAR-ry) - a pit from which stones are taken.

R

RASH-ness - acting without due caution or regard of consequences; reckless; impetuous; quick; speedy

RA-tion-al (RASH-un-al) - reasonable; sane.

RAV-ages (-ijs) - ruins; to devastate.

RAV-en-ous - greedy; hungry.

re-CANT-ed - withdrew one's belief in something; revoked; recalled.

RE-ca-PIT-u-LATE - repeat the principal points.

re-CESS-es (ree-SES-es) - inner places of the mind; niche; alcove.

re-CIP-ro-cal - mutual; shared.

REC-ol-LEC-ting - recalling the knowledge of; reviving in memory.

REC-om-men-DA-tion (-shun) - the act of recommending.

REC-ti-TUDE - justice; virtue; uprightedness.

REDEEMING AND CHANGING - to regain possession of by paying a price (See word "changing").

re-FLEC-tions (-shuns) - the casting of blame; thinking; thoughts.

REF-or-MA-tion (-shun) - the act of reforming.

re-FRESH-ment - the opposite of labor; that which refreshes, as food, drink or rest.

re-GARDS - give heed to; due observance; as concerns; consider; certain points of view.

REG-u-lar (REG-u-ler) - made according to rule.

REG-u-LAR-i-ty - the quality or state of being regular.

REG-ular-ly - in a regular manner; according to the usual method or order.

REG-u-LATE - adjust; arrange; order; rule.
re-LEASE - unbind; exempt; free; let go.
re-LI-ance - faith; trust; dependence.
re-LY - to depend; trust; repose confidence.
re-MEM-brance - the which is remembered.
REN-der - to give as due; to give in answer to requirement of duty; demand or fitness.
re-PAIR - a concourse of people to a certain spot.
re-POS-i-TO-ries (re-POZ-i-TOE-ries) - places where anything is stored.
re-POS-i-TO-ry - a depository.
REP-re-sen-TA-tion (-zen-Ta-shun) - a likeness; model; statue.
REP-re-SENT-ed (-ZENT) - was the symbol of; brought before the mind.
REP-re-SENT-ing - bringing before the mind; imitating.
RES-er-VA-tion (REZ-er-VA-shun) - the act of reserving; withheld.
re-SIS-tance (-Zis-tuns) - act of resisting.
RES-o-LU-tion (REZ-o-LU-shun) - a judgement or decision; law; purpose.
re-SOURCES - supplies that can be drawn on.
re-STRAINT - self-repression; that which restrains.
re-SUME (-ZUME) - to begin again after interruption.
RES-ur-REC-tion (-shun) - rising from the dead; rebirth.
re-TIRED - to withdraw; retreat.
re-VEAL - to make known or disclose; announce; inform; divulge.
REV-e-LA-tion (REV-e-LA-shun) - Divine truth; that which is revealed, especially by God to man.
REV-e-LA-tions (REV-e-LA-shuns) - that which has been so revealed, as concerning God in his relations to man; the Bible; that which is or has been revealed.
re-VERE - to regard with veneration; reverence; admire; worship.
REV-er-ent - feeling reverence.
REV-er-EN-tial (-shin) - expressing reverence.
REV-er-ent-ly - expressing reverence.
REV-o-LU-tions (REV-o-LU-shuns) - the act or state of revolving; a cycle.
RHET-o-RIC (RET-) - the art of discourse; writing.

RID-i-CULUE - mock; deride; scoff; quiz.

ri-DIC-u-lous (-yu-lus) - exciting or calculated to excite ridicule.

RIGHT - a power or privilege; just; proper.

RIGHTS - a just and proper claim to title to anything, or that which may be claimed on just, moral, legal, or customary grounds.

RIGHT-ly - honestly; uprightly; correctly.

RIGHT WOR-ship-ful (RIGHT WUR-ship-ful) - (right or greatly respected) worthy of honor; entitled to respect by reason of character or position; a title of honor in addressing person or station.

RIG-or - severity; harsh; chill; be stiff.

RO-man EA-GLE - symbol of imperial power in Rome.

RUB-bish - waste; refuse; broken matter; trash.

RUDE - rough; crude.

RUF-fi-ans - lawless, brutal, cruel fellows; rough fellows.

RUTH-less (ROOTH-less) - having no compassion; cruel; merciless.

S

SA-cred (SAY-cred) - set apart or dedicated to religious use; hallowed.

SAINTS JOHN - The Baptist and the Evangelist.

SAL-u-TA-ry - healthy; useful.

sa-LUTE (sa-LOOT) - a gesture of greeting; compliment; respect.

sa-LUT-ing - the act of greeting, complimenting or respecting.

sanc-TO-rum (sank-TOE-rum) - the holy of holiest a place of great privacy.

SANC-tum (SANK-tom) - a sacred place.

SAT-is-FAC-to-ry - answering fully all desires; adequate expectations; sufficient.

SCEP-ter (SEP-ter) - an ornamental staff.

SCRIP-ture - the sacred writing of any people.

SEA-FAR-ing (-FARE-ing) - traveling over the ocean; following the seas as a calling.

SEARCH (SURCH) - the act of seeking or looking diligently; inquiry.

SE-cre-cy - something not to be told; concealment; privacy.

SEC-re-TA-ry - one who attends to correspondence, keeps records.

SE-cret arts - rules and regulations kept separate or hidden from view or knowledge; arts.

SE-crets - thing not to be told.

SEEK - to go in search of; look for; to strive for; to try to go to.

SEN-tence - a related group of words; final judgment.

SER-aph (SER-uf) - an angel of the highest order.

SEV-er-al - being of an indefinite number; more than two.

SEV-er-ed - cut or broken apart; disjoined; separated; divided.

SHEAF - bundle of wheat or bundle of straw.

SHIB-bo-leth (sometimes pronounced Sibboleth) - a test word; watchword.

SIG-ni-fi-CA-tion (SIG-ni-fi-CA-shun) - that which is signified; meaning; sense.

SIG-ni-FY - to make known by signs or words; express; communicate.

SIG-ni-FY-ing - alluding; meaning.

SIM-i-LAR-i-ty - things that coincide with or resemble each other.

sin-CERE-ly - honestly; really; truly.

SIN-gu-lar (SING-gu-lur) - standing by itself; isolated; queer; rare.

SIT-u-AT-ed (SICH-yu-A-ted) - fixed a site for; placed in a position.

SIT-u-A-tions (-shuns) - conditions as modified or determined by surroundings; status.

SKILL-ful - having skill; clever; trained; expert.

SLIPPED - slid; glided.

SLIP-peth - slid; glided.

SLIP-ping - sliding; gliding.

SOL-emn (SOL-um) - exciting; grave or serious thought; serious; impressive.

so-LEM-ni-ty - gravity; reverence; solemn feeling.

SOL-emn-ly - earnestly; seriously.

SOL-id - in mathematics having or relating to the three dimensions of length, breadth and thickness; not hollow; firm; compact; hard; sound; dense; filled.

SPE-cies (SPEE-sheez) - race; strain; kind; breed; sort.

SPEC-u-LA-tive (SPECK u-LA-tiv) - pertaining to theorizing or conjecturing.

SPOILS - takes by violence; plunder; booty.

STAR and GAR-ter - an English Order about 1350 A.D.

STA-tion (STA-shun) - a place where a person or thing usually stands or is; an assigned location.

STAT-utes (STAT-uts) - any authoritatively declared rule, written decree, or law.

STEAD-FAST (STED-) - firm; constant.

STRENGTH-en-ed - made strong; became or grew strong or stronger.

STRETCH - to extend or draw out.

STRICT - observing or enforcing rules exactly; rigidly observed.

STRICT TRIAL - act of trying or testing.

STROVE - made earnest efforts.

stu-PEN-dous (-dus) - large in size; bulky; immense.

sub-DUE - to render mild; soften; to conquer.

sub-LIME - characterized by elevation; nobility; awe; grand; solemn; lofty.

sub-MIS-sion (sub-MISH-un) - the act of submitting; a yielding to the power or authority of another; obedience; humility; resignation; meekness.

sub-MIT - yield to authority; obey.

sub-OR-di-nate (-nit) - belonging to an inferior order in a classification.

Sub-SIST-ed - existed in or by something; to have retained the present state.

SUB-stance - the material of which anything is constituted.

SUB-sti-TU-ted - put in the place of another person or thing; replacement.

SUC-coth (SUCK-oth) - ancient city of Palestine.

SUF-fer - to undergo; to be affected by; allow; tolerate.

SUM-mons - a call to attend or act at a particular place or time (cite).

SUN-dry - several; assorted.

su-PERB (su-PURB) - having grand impressive beauty; edifice; costly; elegant.

SU-per-fice (SU-per-fiss) - in mathematics, a magnitude of two dimensions having only length and breadth; a surface or its area; external appearance; exterior part.

SU-per-FLU-i-ties - excesses; wastes.

su-PE-ri-or - surpassing in quantity, quality, or degree; more excellent.

sup-PLANT - undermine; to take the place of.

sup-PORT - sustain; uphold; aid.

sup-POSED - thought or imagined to oneself as true; assumed.

su-PREME - highest in power or authority; highest in degree; greatest.

SUR-face (-fis) - exterior; the outside.

sur-MOUNT-ed - capped on top of.

sur-VIVES - outlives; outlasts; lives through; remains alive.

sus-PEND - to cause to hang from a support; annul temporarily, as a law.

sus-TAIN - to uphold as a weight; to endure without yielding; support; prop.

SUS-te-nance - that which sustains; livelihood; means of support; food. S

SWERVE (SWURV) - to turn aside from a prescribed, expected or usual course; to rove; to wander.

SWORD (SORD) - a weapon consisting of a long blade, fixed to a hilt.

SWORE - past tense for swear.

SYL-la-ble - that which is uttered in a single vocal impulse.

SYM-bol (SIM-bul) - emblem; letter; mark; sign. S

SYM-me-try (SIM-i-tri) - harmony; order; proportions; balancing.

sy-NON-y-mous (si-NON-i-mus) - alike; similar in meaning.

T

TAB-er-NA-cle (-NA-kl) - a tent or similar structure.

TAUGHT (TAWT) - past tense of teach.

TEM-per-ance - self-control; abstinence; calmness.

tem-PES-tu-ous (-to-us) - stormy; turbulent; violent.

TEM-po-ral - pertaining to temple; pertaining to affairs of the present life, as contrasted with eternity; worldly; earthly as opposed to spiritual; also transitory or temporary.

TEN-ets - opinions; principles; doctrines.

TER-mi-NATE - finish; end; cease.

Ter-RES-tri-al (-tre-al) - belonging to the earth.

TES-ti-mo-ny - evidence; proof; affirmation.

THENCE - from that place; away from there.

THE-o-LOGi-cal (-LOJ-i-cul) - pertaining to the nature of theology.

THE-o-rem-s - a proposition setting forth something to be proved.

THRICE - three times; in a threefold manner.

TI-dings - reports or information; news.

TI-l-ed - to secure against intrusion specifically in Freemasonry; to place the doorkeeper or Tiler at the door of a Lodge; to keep out unauthorized persons.

TIL-er - a layer of tiles; the doorkeeper of a Masonic Lodge.

TO-ken (TOE-kin) - anything indicative of some other thing; mark; sign; symbol.

TORN - pulled apart.

TOR-ture (-choor) - great mental suffering; agony.

TO-WIT - that is to say; namely; to introduce a detailed statement or an explanation.

tra-DI-tion (truly DISH-un) - the transmission of knowledge; customs; practices.

trans-AC-tions (-shuns) - affairs; acts; proceedings.

TRAN-si-TO-ry - existing for a short time only; transient.

TREA-son (TREE-zn) - betrayal; breach of allegiance toward our government.

TREA-surer (TREZH-ur-ur) - custodian of the funds of a society.

TRES-tle (TRES-l) - board for the Master to draw his designs upon.

TRES-tle-board (TRES-l-bord) - a draughtsman's designing board; that on which a Mason draws the designs for his character and spiritual growth; that on which the Worshipful Master lays out his designs for the workmen.

TRIAL - the act of trying or the state of being tried; also a proving or testing by experience or use.

TRI-AN-gu-lar (-ANGgu-lur) - bounded by three sides.

TRIED (TRIDE) - tested; examined.

TU-bal CAIN - the fast artificer in brass and iron.

TROW-el (TROW-ul) - implement used by stone masons.

TRU-ly - in conformity with fact or truth with accuracy; lawfully; precisely.

TRUS-ty - worthy of confidence; reliable; staunch; faithful to duty or trust; firm; a trustworthy person.

TUR-bu-lent (-bu-lunt) - inclined to rebel; disorderly; restless.

TUS-can - order of architecture.

TWAIN - a couple; two.

TWENTY-FOUR INCH GAUGE - a rule two feet long-symbolically, time, well employed.

TWICE - two times.

TY-rant - one who exercises absolute power without legal warrant.

TYRE (TIRE) - a seaport and capital of ancient Phoenicia.

U

U-na-NIM-i-ty - the state of being unanimous; harmony.

un-BOUND-ed - having no bounds or unlimited extent; not limited; unrestrained.

un-ERR-ing (un-ER ("ER" as in "HER") - ing) - making no mistakes; not erring; sure; accurate; infallible.

un-FEIGN-ed (un-FAYND) - sincere; genuine.

U-ni-VER-sal - the entire universe.

U-ni-ver-SAL-i-ty - the state of being all embracing.

un-LAW-ful-ly - violation of law; illegally.

un-ma-SON-ic - violation of Masonic laws or civil law.

un-SUL-lied (-SUL-lid) - unsoiled; unstained.

un-TEM-per-ed (un-TEM-purd) - unruly passions; improperly mixed for use.

UP-right - morally correct; erect; just and honest; pure; virtuous.

UR-gent (-junt) - requiring prompt attention; pressing; imperative.

URN - a vessel for preserving the ashes of the dead.

U-su-al (YOO-zhoo-ul) - such as occurs in the ordinary course of events; frequent.

U-su-al-ly - generally; normally; customary.

V

VALE - valley; low place.

VAL-u-a-ble - having worth, price or value; costly; estimable.

VEN-geance (-juns) - avenging of a wrong; revenge.

VI-cious (VISH-us) - addicted to vice; wicked; evil.

vi-CIS-si-tudes (vi-SIS-i-toods) - irregular changes.

VILE - sinful; vulgar; repulsive.

VI-o-lence - outrage; fury; injury; assault.

VI-o-lent - fierce; severe; wild; mad; frantic.

VIR-gin (VUR-jin) - a maiden; pure; uncorrupted.

VIR-tue - chastity; duty; purity.

VIR-tues - moral excellence; rectitude; duty; honor.

VIR-tu-ous - morally pure and good.

VI-tal - affecting life; fatal to life; most important.

vo-CA-tion (vo-CA-shun) - a stated or regular occupation; a calling; a certain career.

VOID - an empty space; vacant; blank.

VOL-un-TA-ri-ly - own free will or choice; spontaneously.

vo-LUTE - a spiral-like ornament; spiral or twist.

VOUCH - to assert; affirm; bear witness.

VOUCH-er - one who avouches for another; a witness; attest.

VUL-tures (-churs) - birds feeding mostly on carrion.

W

WAFTS (WAFTS) - floats.

WAR-rant (WOR-ant) - a document conferring a certain authority; charter.

WA-ter-FORD - symbol of plenty.

WEAK-er - lacking in power or ability; capacity or right.

WEST-er-ly - lying in, directed toward the west.

WHENCE - from what place or source; of what origin.

WID-ow (WID-o) - deprived of a husband.

WORK-ings - engaged actively in some employment; relating to or occupied by work; action; business.

WORLD-ly - earthly; not spiritual.

WORN - past participle of wear.

WOR-ship-ful (WUR-ship-ful) - title meaning respected.

WOR-thy (WUR-thi) - possessing worth; moral; virtuous.

WRETCH-es - those who are mean or worthless.

WROUGHT (RAWT) - effected; worked in shape; made.

X, Y and Z

YE (YEE) - you; the person addressed.

YIELD - to give way under pressure; relinquish.

ZARE-than (ZARE-thahn) - an ancient city of Palestine.

ZEAL (ZEEL) - enthusiasm; eagerness.

ZEAL-ous (ZEL-us) - filled with or incited by zeal; enthusiastic; eager; intense feeling or desire.

Ze-RED-a-THA - a town near Succoth.

ZIF - the second Jewish month.

-END-

Texas Lodge System of Candidate Information (T.L.S.C.I.)

To the New Entered Apprentice Mason

General Evaluation Sheet

My Brother,

Congratulations upon being initiated as an Entered Apprentice. Your opinion is important to me; therefore, I request that you take a few moments and fill out the short evaluation below.

Please mail or email to:

Chairman
Committee on Masonic Education and Service
PO Box 446
Waco, Texas 76703
chairman.mes.glotx@gmail.com

	Poor	Fair	Average	Good	Excellent
1) Readability	1	2	3	4	5
2) Informational content	1	2	3	4	5
3) Worth the time spent	1	2	3	4	5

	Too Little	Just Right	Too Much
1) Amount of Information	1	2	3
2) Time used to complete	1	2	3

Strong points were: _____

Weak points were: _____

Topics not useful: _____

Topics wanted: _____

Additional Comments: _____

Spelling, Typos, Grammar, etc. (Please reference page and paragraph): _____

Thank you for your time!