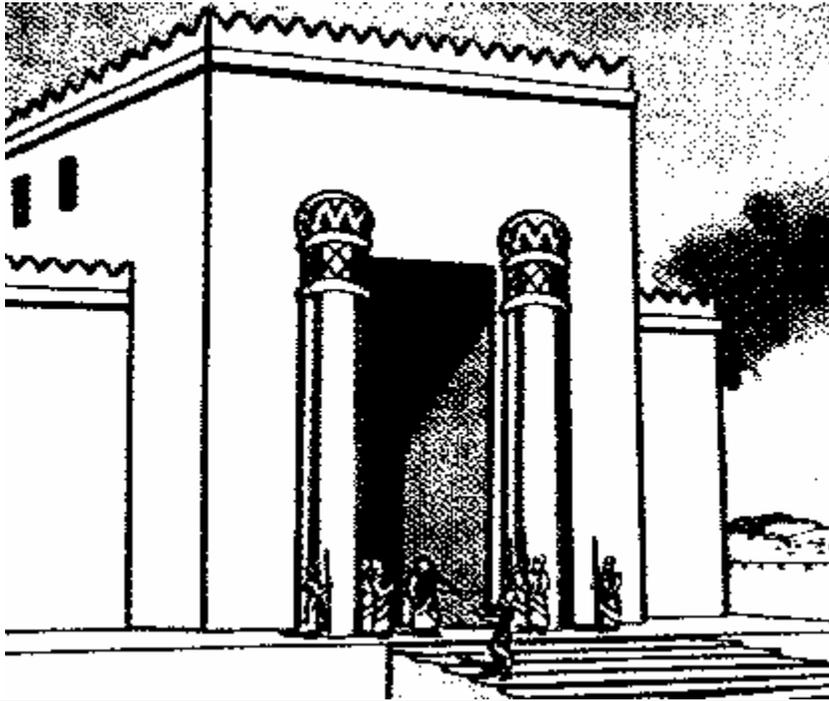


Study Curriculum for *ENTERED APPRENTICE*

This course of study is a guide to help the applicant to prepare for Initiation as an Entered Apprentice. Before Initiation, he or she must provide brief and correct written responses to the questions found at the end of this introduction. These comprise a basic orientation to Freemasonry in general. The answers must be typed and may be submitted to the Sponsoring Master, Secretary, or other designated official of the Initiating Lodge on paper or by electronic media. They will be duly examined and graded for accuracy by the Sponsoring Master. The applicant must achieve an accuracy of at least 90% and must satisfy the Mentor that he or she has gained a correct understanding of the questions missed before being approved for Initiation.

MASONIC SYMBOLISM



The symbols and ceremonies of Freemasonry have been drawn from the work of stone masonry—most especially, the building of sacred places, temples, and cathedrals. Just as in dreams all persons and events are aspects of the dreamer, so in Freemasonry *you* are the materials, the worker, and the Holy Temple. Most of the moral and spiritual allegories of Freemasonry concerning the “making of good people into excellent people” appear in the Entered Apprentice degree, and it has been argued that clues to all Masonic Mysteries are given in the symbolism of the First Degree.

The three “Blue Lodge” or basic Masonic degrees represent the growth of a person from spiritual youth to full maturity. The Entered Apprentice represents the Masonic “youth” of anew Initiate into Masonic Mysteries—not as a beginner, for many who join the Mixed Lodge are extremely developed souls, but as one who has come newly to the Eggregore and ceremonial of Freemasonry as a legitimate and valid Masonic Initiate. He or she must “incubate” in the mystic currents of the Lodge in silence until certain internal alchemical processes have come to fruition, after which advancement to the Second or Fellowcraft Degree is done and the neophyte is allowed to speak for him- or herself in Lodge, present lectures, and participate at a higher level. In the illustration above we see a representation of a universal or cosmic Temple like the Temple of Solomon with the two great pillars or columns at the portal of Jachin (J or Hebrew *yod*) and Boaz (B or Hebrew *beth*).

On the following pages are summaries of important E.A. (Entered Apprentice or First Degree) and other Masonic symbols: Jacob’s Ladder, showing the Hermetic continuity of the Emerald Tablet, “As Above, So Below;” the Acacia, symbol of Spiritually Awakened Life beyond physical death (“Resurrection” or Hebrew *Qimah*); the All-Seeing Eye of the Great Architect of the Universe—a concept not limited to Western theism, but a recognition of the dependent evolution of All from One Self-Conscious Source that

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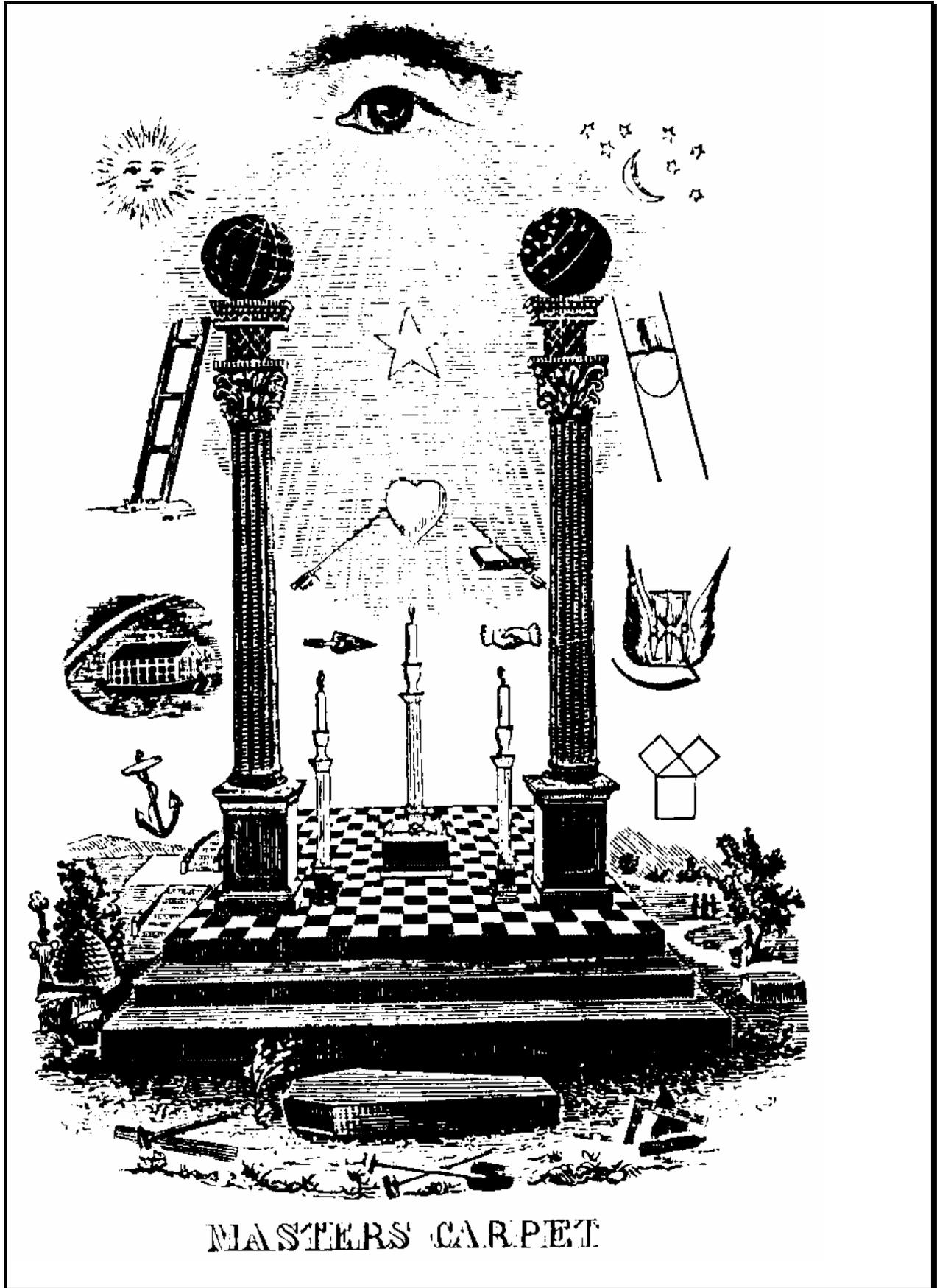
lies within each of us (Christhood, Buddha Nature, Atman); Sun, Moon, Triangle, Working Tools, etc. The student should study these symbols and gain an understanding of them.

The first allegory is a legendary monument erected to Hiram Abif by Kings Solomon and Hiram of Tyre after the third burial of his mortal remains. It contains several important symbols.

The second is a summary of Masonic symbols including a representation of the Masonic Altar with Sacred Scripture, Compass, and Square, the three Pillars of Beauty (*Tiphareth*, the Central Column), Strength (*Geburah*, the Left Column) and Wisdom (*Hochmah*, the Right Column), representing the Higher Self of a person in the Kabbalistic Sephirothic Tree, centered at the Heart, and shown with candles in the Temple in conjunction with the Three Great Lights of Freemasonry, which are also represented by Sun, Moon, and the Venerable Master in the East.

The Masonic symbolism that is used in the Blue Lodge or first three degrees owes its specialized use of architectural and building motifs to the unique history of European Freemasonry. Although the origins of it are complex and shrouded in obscurity, it seems that in addition to the moral and spiritual allegories developed and carried forward in the stone-working and temple-building trades from remote antiquity (possibly before Egyptian and Roman times), specific Biblical allegories of Solomon's Temple probably became important by the thirteenth century when the Knights Templar worked closely with the Companions of the Craft to build the great Gothic cathedrals of Europe. The Templar Knights were deeply involved in esoteric Eastern and Hermetic spirituality interpreted in terms of Christian mysticism. These elements became part of architectural design and, therefore, of the Operative Craft. After the persecution of the Knights Templar, many of them may have been hidden and sheltered by members of the Craft. The sudden development of the Rosicrucian movement and Hermetic sciences (Alchemy, Theurgy, Astrology, etc.) in the early seventeenth century in England coincided with the earliest development of Speculative Freemasonry, which shows close alliances with the work of Bacon, Fludd, and the other occult adepts of the period. While we cannot know exactly how Freemasonry was connected with Templarism, Rosicrucianism, and other initiatic schools, it is clear that much was preserved in Freemasonic symbolism, and later in the higher degrees. The Candidate is advised to read and study Masonic symbolism on his or her own as much as possible, and to learn about Templarism, Rosicrucianism, and the Hermetic and initiatic sciences of the Western tradition. A major emphasis of the U.S. Mixed Lodge is revival of the occult study that characterized Freemasonry at its European inception as a Symbolic or Philosophical association. *The mission of the U.S. Mixed Lodge is to carry on the original Freemasonic tradition of esoteric lectures and studies, as well as discussion of progressive social issues.*





MASTERS CARPET

ANCIENT ROOTS OF THE MASONIC INITIATION

A Brief Summary

Bro. Lewis Keizer

The form of initiation used in modern Freemasonry did not originate with the speculative masonry of seventeenth-century England. It was carried forward from antiquity. The Egyptian priesthood developed sacred rites for the guilds of those who specialized in architecture and building. King Solomon sent for master architects and building craftsmen from Hiram, King of Tyre. From this we have the Masonic legend of Hiram Abif, Master Builder who was murdered by three of his workmen. After the Babylonian Exile some 500 years later, Jewish men were trained by the Babylonian Master Zerubbabel to rebuild the Second Temple. This established a tradition of stone masonry in Israel. We are told in the New Testament that Joseph, the father of Jesus, was a *technon*, “craftsman,” incorrectly translated as “carpenter.” There was little wood growing or otherwise available in the Galilee, but much stone. Joseph was undoubtedly a stone mason who also specialized in stone and wood carving. He would have been a Master of a Jewish guild, and his first-born child Jesus would have been initiated as an Apprentice into that guild, which undoubtedly had its own Jewish spiritual initiations and teachings based on the Babylonian rites.

Regarding the form of Masonic initiation that has come down to us, it seems to be very ancient. Ovid describes Medea as, “...arm, breast, and knee made bare, left foot slipshod,” and Virgil speaks of Dido, “...now resolute on death, having one foot bare...” (cf. *ISIS UNVEILED*, Blavatsky, Vol. II, p. 376). This very specific mode of attire is well known to any Entered Apprentice Mason. It is the modality of preparation in the Rite of Destitution. It is the dress for the candidate in which he or she undertakes initiation while hoodwinked or blindfolded and led by cable-tow. Here it appears in a description of ancient Greek initiation, which was understood to be a sacred death and rebirth, even as today in modern Freemasonry.

The initiatic attire of bare knee, bare breast (shoulder), with one shoe off (“slipshod”) are used in Freemasonry to represent spiritual poverty, blindness, and captivity to the illusions of the profane world, from which the candidate seeks liberation and “more Light.” But in the practices of the ancient mystery religions, in which candidates died and were raised with their gods, and in the identity of their gods, the modality of “arm, breast, knee made bare and one foot slipshod,” this symbolized the passing of a spirit into death for the ultimate purpose of being raised an eternal god. It was the ancient modality of the candidate for initiation in the sacred orgies of certain gods. Medea was an adept who undertook initiation and became a demigoddess. The verses of Ovid preserve for us the unique modality that lives on in Freemasonry.

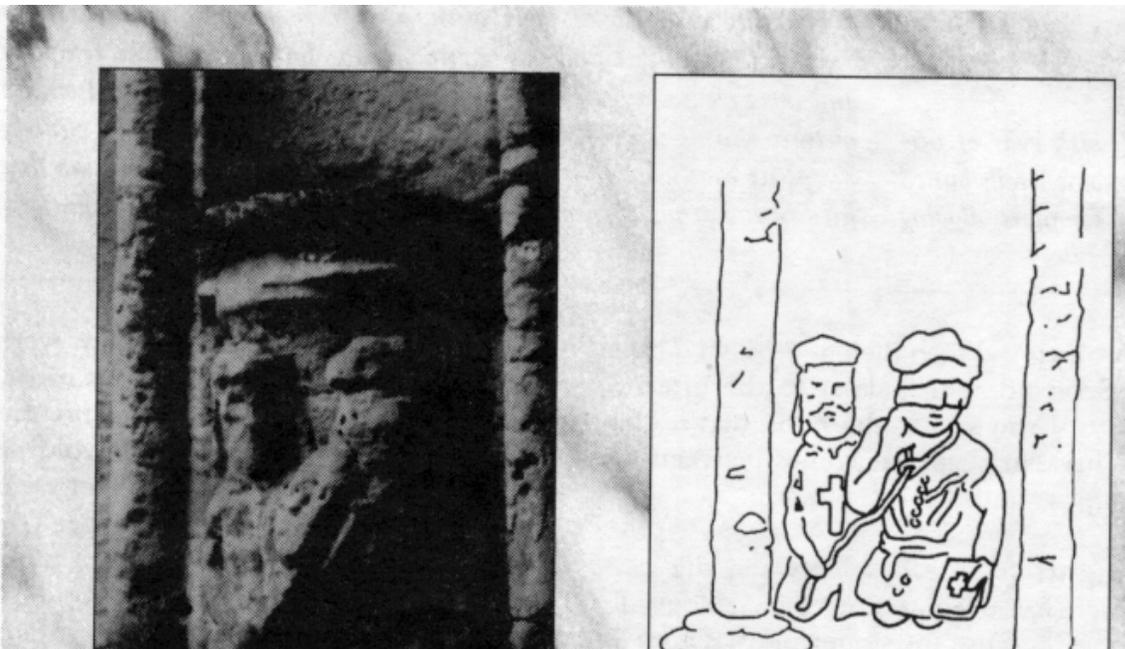
There were many mystery cults—Eleusinian, Samothracian, etc.—and there were many modalities of dress for a candidate. The standard that we know from many of them is the simple white cotton robe. But in the inner circles of ancient guilds (medical, warrior, priestly, builders) there were quite different rites not normally preserved to modern

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times. In the case of builders, architects, and stone-masons, however, we have a notable exception because there has always been continuity down history in the skills associated with temple and other building. These skills and their deposit of spiritual guild knowledge have been transmitted from father to son through initiation.

After the fall of the Roman Empire, the guild families skilled in public and temple building fled North to Lake Comacine where they established a well-known and protected community. It was these stone-masons and builders who trained and passed on their deposit of knowledge to European builders, and it was they who were called upon by kings and rulers to oversee the building of early and late medieval structures in Europe and Britain. It was from them that the Companions, who worked for the Knights Templar to build the great cathedrals of Europe, derived their training and their own guild rituals, survivals of which exist in the Old Masonic Charges predating the emergence of symbolic or "speculative" Freemasonry in seventeenth-century England. Undoubtedly the reason that we can find such specific references to the modality of dress used in Masonic initiation as far back as Ovid is that the Freemasonic initiation itself derives from ancient sources.

Here below I show a copy of the carvings still extant at Rosslyn Chapel in Scotland. The artist renders what is carved in the stone more intelligible. It is a man being led by a cable-tow, hoodwinked and caused to kneel on bare knees to swear an oath on a Bible. This dates from a period after the Knights Templar were persecuted and many Knights escaped in the Templar fleet to Scotland and Portugal, but at least two centuries before the advent of speculative Freemasonry. Apparently the Templars had adopted the Masonic initiation through their association with the Companions. The implications of this and other relics from Rosslyn Chapel are that Templarism may have been the historical vessel that restored the higher meanings of proto-Masonic initiation in the Western mystery tradition of Europe.



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During the mid-seventeenth century, a generation after the publication of the Rosicrucian *Confessio*, Cromwell's Puritans had seized control of England. They beheaded King Charles I, successor to King James, and embarked upon a campaign of religious suppression that rivaled the Catholic Inquisition. Originally the Rosicrucian movement, which emerged from Protestant and Hermetic mysticism, had incurred the enmity of the Catholic powers because it sought the end of Catholic monarchy. But by the time of Cromwell all esoteric movements sponsoring alchemical, theurgical, and other Hermetic researches found themselves on the Puritan hit list as well. Cromwell forbade public gatherings for heretical groups.

The answer was for Rosicrucians, Templars, and Hermetic mystics to gather in pubs under the legal sponsorship of the Masonic guilds, where they were initiated first as aristocratic protectors of Freemasonry, and finally as "speculative" (i.e., philosophical) Freemasons. The building tradesmen or "operative" Masons now protected their historical aristocratic sponsors, under whose protection they had built the great cathedrals of Europe. Under the cloak of Masonic secrecy, the Speculative Masons were able to share alchemical and other research. Freemasonry as we know it today—not as a building trade, but as a moral-metaphysical initiatic fraternity—began in seventeenth century Scotland and England as a clandestine pre-scientific and esoteric society.

Today in Europe, Freemasonry retains its anonymity. There are no signs indicating the location of a Masonic Lodge as there are in America. Even the door to the lodge is not marked. By contrast, The United States was founded by Master Masons—George Washington, Ben Franklin, and many others. Most U.S. Presidents were high-degree Masons for the first two centuries, and Masonic ideals such as citizen elections, democratic government, brotherhood, equality were written into the U.S. Constitution. Even U.S. currency retains Freemasonic symbols and imagery. So Masonic lodges are identified by large signs and there is nothing at all clandestine about Freemasonry in the United States.

The enmity that Catholicism and Protestant fundamentalism have for Freemasonry lives on today. Rumors of scandal, conspiracy, and secret world domination by the "illuminati" of the Masons are fabricated and spread to the faithful by priests, clergy, and lay leaders. However, most Masonic rites and teachings are deeply Christian and based on Biblical stories. Systems of higher degrees like the York Rite are totally Christian—such that Jews and Buddhists cannot feel comfortable and instead choose Scottish Rite, which is also Christian in orientation, but less "in your face" about it.

**THE FOUNDING OF CONTEMPORARY PANSOPHIC FREEMASONRY
Bro. Lewis Keizer**

I had avoided Freemasonry all my life. Since World War II American Masonry was no longer dominated by educated intellectuals, but by blue collar workers who knew little if anything of their roots in esoteric Freemasonry. Not only that, but Masonry was a "men's mystery," no women allowed, and I was strongly committed to male-female equality and partnership. Finally, Masonry was practiced in a racist way. Very few non-whites were ever admitted.

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In 1991 Bishop George Boyer conferred upon me as Grand Master of T.:H.:G.:, the Temple of the Holy Grail, all charters, warrants, and authorities for the Pansophic Rites of Freemasonry. These were a synthesis of Ultra-Masonic and esoteric Masonic orders that were no longer sponsored and practiced in late 19th-century Freemasonry. They represented some twenty-two esoteric Hermetic, Rosicrucian, Templar, and Egyptian initiatic schools of Europe that had, at one time or another, been adapted for Masonic higher degrees. Boyer had received the authorities from Richard, Duc de Palatine, who had received them from authorized successors of John Yarker, who had collected them in the late 19th century. However, for me to activate them, I was required to be a Master Mason.

In 1995 I moved to Bellingham, Washington, as founding headmaster for a new private high school. My eye was caught by a small notice in a local newspaper for the Fairhaven Masonic Lodge. Spirit urged me to visit the lodge, which I did. As I looked through the exhibits and scrapbooks of lodge activity, I was happily surprised to see members and their children of many races. As I made more inquiries of the friendly people there, I learned something that convinced me now was the time and place to become a Master Mason.

You see, not long after the founding of the United States, African Americans established their own lodges—the Prince Hall Lodges. Until very recently they were not accepted by the “white” Masonic lodges. In the 1980-90’s, the lodge into which I chose to be initiated in Bellingham worked with the Grand Lodge of Washington State and the British Columbia Grand Lodge to advocate for and successfully initiate acceptance of Prince Hall Masonry, which is now beginning to achieve such recognition in many other states for the first time.

I found a sponsor, and by the end of the academic year I was raised a Master Mason at Fairhaven Lodge of F.&A.M.. However, there was one part of my advancement rite I did not like—the anti-co-masonic vow, in which I promised never to initiate a woman as a Mason.

Our lodge was visited from time to time by the Grand Master of a French Masonic lodge. He was always greeted warmly and accorded Grand Honors, sitting in the East. He and I engaged in a conversation after my raising as a Master that led to a significant collaboration. I complained to him about the anti-co-masonic vow. He revealed to me that his was a “mixed” or male-female lodge in France—one of the several major Masonic obediences of the French Grand Orient. I knew that my vow had been made as a member of F.&A.M., and that French and American Masonry were in amity (unlike French and English) because of political relations during the American Revolutionary War. I asked if I could join the *Loge Mixte de France*, where there was no anti-co-masonic vow and to work with, and initiate, female Masons would not break my A.&F.M. vow, as it would be in a different Masonic “obedience” or denomination.

We began a long collaboration in which he read my writings, took them back to France, and finally communicated to me that not only was I welcome to become a member, but the Grand Lodge was considering whether to install me as Grand Master of a new American grand lodge of the French Mixed Lodge. I was in the right place at the right

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time, because the officers of the Grand Lodge in Paris had already been discussing starting a Grand Lodge in America, and they had determined that California would be the logical location—where I had now returned to my residence (Santa Cruz), having decided not to work another year for the new high school.

At their own expense, the nine officers of the *Grande Loge Mixte de France* flew out to California and interviewed me and Bro. Ken Keach. After their return to Paris, I was notified that they had decided to offer me the office of Grand Master of the new Grand Lodge to be established in Santa Cruz if I could assemble seven Masters to help “light up” the lodge. What would we like to name it? Since our orientation would be esoteric, we chose the name St. Germain.

The same group of Grand Lodge officers again, at their own expense, flew out to California in August, 1997, and worked with us all day to set up a proper lodge at the school I had recently built—Popper-Keizer Honors School. The seven Masters present were me, Ken Keach, Eugene Whitworth, Alberto LaCava, Woody LaCava, Michael Hollenbeck, and Joan Asturizagga. The women were Masters in Co-Masonry.

At the establishment of the lodge and my installation, we also initiated my future wife Willa Esterson, Tim Storlie, and Deborah Storlie. The officers of the *Grande Loge Mixte de France* (GLMF) left us with a Constitution, the French Alchemical Rites, and specific guidelines for capitation (fees). During the following months the new Grand Lodge St. Germain collected and returned fees to Paris, purchased swords and other ritual paraphernalia, and developed its translations of the French rites. However, three of our Masters resigned because they felt the fees were too high, and for other reasons.

Communication with the French Grand Lodge was extremely difficult. We sought direction after the resignation of the three Masters, but GLMF email addresses did not work, telephone numbers were changed or not answered, and the fax number didn't work. We sent the capitation funds to the GLMF bank, but it was for the four remaining Masters, not the full seven. Our communications about this were never acknowledged. When we finally hear from them, the Grand Lodge officers were apparently under extreme pressure from growing disapproval by opponents and their constituents, who were running to replace them in the election that fall. Among the disputed issues—the American Grand Lodge. We were reprimanded for being short with our capitation payments, and a few months later received notice that the GLMF was formally withdrawing our charter. Shortly thereafter, as I was told, all or most of the Grand Lodge officers who had dedicated lodge funds to starting the American lodge were voted out of office, and we lost any contact with them.

When we received notice that the charter was being withdrawn, we investigated our options. We found that historically there were two ways that a new Masonic obedience had been established: 1. by charter from nobility, and 2. by unanimous vote of all Masters of the lodge to withdraw and reorganize themselves as a new obedience (this was the case with French Co-Masonry or the “Human Rights” Grand Lodge of France, which established male-female Theosophical Masonry in the late 19th century). We decided to do both. We voted unanimously to accept my proposal to establish ourselves as Grand Lodge St. Germain of Pansophic Freemasonry, and we prevailed upon Count

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George Boyer to grant us a Pansophic charter—which made sense because it was he who had originally passed the authorities on to me.

During the winter of 1997 I had put up a web site announcing the new Grand Lodge and conducted hours of conversations with high-ranking Masons from around the country, including Alexandria, Virginia, and a representative of the California Grand Lodge of F.&A.M. I knew that the I.R.S. had gone after other male-only organizations like the Elks and forced them to open their membership to women or lose non-profit tax status. American Masonry had been preparing its legal defense for this kind of challenge, which it knew would eventually arise. Many high-ranking Masons secretly supported what I was doing. They felt that either 1. a new outlet for female Freemasonry would take pressure off the mainline obediences, or 2. without the admission of women, Freemasonry was withering away; it is time to change the rules.

The final resolution of all this negotiation was, “Don’t ask; don’t tell.” If regular Masons chose to attend Pansophic, they won’t ask, and we won’t tell. In other words, Pansophic will not operate as a clandestine organization, but it will protect the confidentiality of its brother and sister Masons. It will not release or reveal its membership records, and the mainline Masonic obediences will not attempt to investigate membership. That is how it remains today. Our female Masters will probably be recognized in Co-Masonry and Memphis-Mizraim, but not in the traditional male obediences. We have yet to see how our male Masters will be treated.

In fall of 1998 I traveled to Australia and installed Bro. Elias Ibrahim as Grand Master of the Australian Grand Lodge, and the next year Bro. Dennis Delorme as Grand Master of the Canadian Grand Lodge. However, Pansophic Freemasonry did not grow. We were too few and far between. It was nearly impossible to open a lodge of seven masters because of geographical separation. We experimented with online and virtual lodge meetings, but the technology available in 1997-1999 was not easy to use.

Two years after our establishment, I (Bro. Keizer) automatically rotated to the position of Past Grand Master and Bro. Eugene Whitworth rotated to the position of Grand Master. However, he had a stroke that incapacitated him for nearly two years. Pansophic did not grow.

Finally in the fall of 2003, I proposed a solution to help Pansophic grow. Knowing that in the eighteenth century there had been a tradition of adept grand masters appointed by nobility who did private initiations (although this practiced ceased as democratically elected grand masters became the norm), I proposed that any Master of the Grand Lodge St. Germain could privately accept (with agreement of two other Masters), train, initiate, and advance new members if a lodge quorum could not be assembled. He/she would constitute a Conventicle which could operate as a surrogate lodge until enough Masters had been raised in his/her immediate geographical location to carry on full lodge activities. As the Conventicle produces more Masons of any degree, it can operate ritually closer and closer to regular lodge rites—i.e., more officers will exist to operate the rites. Since all Pansophic lodges are opened in the EA degree, all members can participate.

This proposal was discussed, refined, and has now been written into our Constitution.

THE HISTORY OF WOMEN IN FREEMASONRY

The following information is excerpted from Catherine Yronwode's web page.

FREEMASONRY FOR WOMEN

by Catherine Yronwode

Can women be Freemasons?

The answer is YES. To understand the role of women in Freemasonry, it is necessary to go back into the history of the fraternity. It has been said that exclusion of women from the craft forms one of the "ancient landmarks" of the order. Is this true?

17th Century: THE ANCIENT LANDMARKS

Proof that women were made Masons in ancient operative lodges

Let us begin with the historical record. The following was sent to me by Brother Bill Edwards in 1995. It consists of a short excerpt from a long talk that the Very Worshipful and Reverend Neville B. Cryer, Past Provincial Grand Master of Surrey, Past Grand Chaplain of the Grand Lodge of England, Chairman of the Heritage Committee of York, and member of the Quator Coronati Lodge of Research, gave to the Finger Lakes Chapter of the Philalethes Society in March, 1995.

WOMEN AND FREEMASONRY

BY V.: W.: and Rev. NEVILLE B. CRYER
MASONIC TIMES, May, 1995, Rochester, New York

In 1693 we have the York Manuscript No. 4, belonging to the Grand Lodge of York, which relates how when an Apprentice is admitted the 'elders taking the Booke, he or she or _shee_ [sic] that is to be made Mason shall lay their hands thereon, and the charge shall be given.' Now I have to tell you, that my predecessors in Masonic Research in England from Hughen and Vibert and from all the rest onward, have all tried to pretend that the 'shee' is merely a misprint for 'they.' I now am the Chairman of the Heritage Committee of York. I know these documents; I've examined them, and I'm telling you, they say 'she,' without any question.

Of course, we have a problem, haven't we; to try to explain that. My predecessors would not try to explain this; they were too male oriented. The fact remains that, there it is, in an ancient document of a 17th century date. That this could have been the case seems all the more likely as that in 1696 two widows are named as members in the Operative masons Court. Away in the South of England, we read in 1714 -- that's before the Grand Lodge of England—of Mary Bannister, the daughter of a barber in the town of Barking, being apprenticed as a Mason for 7 years with a fee of 5/- which she paid to the Company.

18th Century: WOMEN AS SPECULATIVE MASONS

Women Freemasons prior to the formation of the Grand Lodge of England

Turning next to the subject of actual cases of women who were made Masons in speculative rather than operative lodges, there is quite a bit of evidence to support the contention that this was at one time permitted. The most famous (and best-documented) of these women Masons was Mrs. Aldworth, made a Mason in the 1700s. Here is a brief account of her Masonic career, as written in 1920 by Dudley Wright and posted to the internet in 1994 by William Maddox.

WOMEN FREEMASONS

BY BRO. DUDLEY WRIGHT, ENGLAND
THE BUILDER, August 1920

Although the Antient Charges forbid the admission or initiation of women into the Order of Free and Accepted Masons, there are known instances where as the result of accident or sometimes design the rule has been broken and women have been duly initiated. The most prominent instance is that of the Hon. Elizabeth St. Leger, or, as she afterwards became, on marriage, the Hon. Mrs. Aldworth, who is referred to sometimes, though erroneously, as the "only woman who ever obtained the honour of initiation into the sublime mysteries of Freemasonry."

The Hon. Elizabeth St. Leger was a daughter of the first Viscount Doneraile, a resident of Cork. Her father was a very zealous Freemason and, as was the custom in his time—the early part of the eighteenth century - held an occasional lodge in his own house, when he or she was assisted by members of his own family and any brethren in the immediate neighborhood and visitors to Doneraile House. This lodge was duly warranted and held the number 150 on the Register of the Grand Lodge of Ireland.

The story runs that one evening previous to the initiation of a gentleman named Coppinger, Miss St. Leger hid herself in the room adjoining the one used as a lodgeroom. This room was at that time undergoing some alterations and Miss St. Leger is said to have removed a brick from the partition with her scissors and through the aperture thus created witnessed the ceremony of initiation. What she saw appears to have disturbed her so thoroughly that she at once determined upon making her escape, but failed to elude the vigilance of the tyler, who, armed with a sword stood barring her exit. Her shrieks alarmed the members of the lodge, who came rushing to the spot, when they learned that she had witnessed the whole of the ceremony which had just been enacted. After a considerable discussion and yielding to the entreaties of her brother it was decided to admit her into the Order and she was duly initiated, and, in course of time, became the Master of the lodge.

According to Milliken, the Irish Masonic historian, she was initiated in Lodge No. 95, which still meets at Cork, but there is no record extant of her reception into the Order. It is, however, on record that she was a subscriber to the Irish Book of Constitutions, which appeared in 1744 and that she frequently attended, wearing her Masonic regalia, entertainments that were given under Masonic auspices for the benefit of the poor and

distressed. She afterwards married Mr. Richard Aldworth of Newmarket and when she died she was accorded the honour of a Masonic burial. She was cousin to General Antony St. Leger, of Park Hill, near Doncaster, who, in 1776, instituted the celebrated Doncaster St. Leger races and stakes.

In his talk to the chapter of the Philalethes Society, cited above, Neville B. Cryer described the well-known particulars of the initiation of Elizabeth St. Ledger (later Elizabeth Aldworth) as a Speculative Mason—and he or she noted that this occurred in 1712, before the Grand Lodge of England was formed—and thus before it was declared that the exclusion of women was an “ancient landmark,” and a stop was put to female participation in the Craft.

Numerous other examples of females joining Masonic lodges could be given here (Cryer and Wright cite several each), but lack of space forbids. The pattern set by Elizabeth Aldworth—of rare and exceptional cases of women being made Masons—was the norm from the time of the establishment of the GLoE until the 19th century advent of Co-Masonry, a mixed-gender order of the Craft.

19th Century: THE DEVELOPMENT OF CO-MASONRY

A brief history of mixed-gender orders of Freemasonry

Here is a history of the Co-Masonic fraternity as supplied by Brother Wright and posted to the internet by Brother Maddox:

CO-MASONRY

BY BRO. DUDLEY WRIGHT, ENGLAND
THE BUILDER, November 1920

In 1879 several Chapters owning allegiance to the Supreme Council of France of the Ancient and Accepted Scottish Rite, at the instigation of the Grand Orient, seceded from that allegiance and reconstituted themselves as La Grande Loge Symbolique de France.

One of these Chapters, bearing the name of Les Libres Penseurs, meeting at Pecq, a village of Seine et Oise, in November 1881, proposed to initiate into Freemasonry, Mlle. Maria Desraimes, a well-known writer on Humanitarian and women suffrage questions, which they did on 14th January, 1882, for which act the Lodge or Chapter was suspended. Mlle. Desraimes was instrumental in bringing into the ranks of Freemasonry several other well-known women in France, with the result that an Androgynous Masonic body, known as La Grande Loge Symbolique Ecosaise was formed on 4th April, 1893 although its jurisdiction at that time extended over only one lodge, that known as Le Droit Humain, which came into being on the same day, and which, in 1900, adopted the thirty degrees of the Ancient and Accepted Scottish Rite.

One of the principal workers in the formation of this new Grand lodge was Dr. Georges Martin, at one time a member and of the Lodge Les Libres Penseurs. The schismatic movement spread to Paris and Benares afterwards to London, at which last-named place, in September, 1902, the Lodge “Human Duty,” now No. 6 on the Co-

Masonry Register, was consecrated. The title “Co-Masonry” in lieu of the earlier term “Joint Masonry” was adopted in 1905.

20th Century: CO-MASONRY AND FEMALE MASONRY TODAY (Exclusive of the Mixed Lodge)

Mixed-gender and all-female Masonry around the world

In 1907, Co-Masonry came to the United States. In 1918, according to Neville Cryer, Elizabeth St. Leger Aldworth’s direct descendent, Alicia St. Leger Aldworth, joined the mixed-gender order. By 1922, there were more than 450 Co-Masonic lodges around the world, according to Masonic historian Arthur Edward Waite, writing in “The New Encyclopedia of Freemasonry.”

There are at present Co-Masonic lodges in at least 50 nations, including the U.S., Canada, Britain, Australia, Greece, Holland, Brazil, Chile, Peru, Mexico, Belgium, and Venezuela. Androgynous jurisdictions worldwide include Le Droit Humain, based in France, and the American Federation of Human Rights, based in the U.S.A. All-female jurisdictions include the Grand Loge Feminine de France and the Lady Masons of Great Britain.

Although official “recognition” does not exist between bodies such as the United Grand Lodge of England and The American Federation of Human Rights, there are cordial relationships and mutual respect between Masons and Co-Masons, particularly on the internet.

THE GRAND MIXED LODGE OF FRANCE

From August, 1997 to August, 1998, Grand Lodge St. Germain was established and chartered by the Grand Master and Grand Mixed Lodge of France. Due to internal political and other considerations, it dissolved relations with the American Lodge in August, 1998, which then unanimously voted to seek a charter from Count George Boyer and to re-form as Grand Lodge of Pansophic Freemasonry, as Grand Master Lewis Keizer had received the Pansophic Masonic authorities many years earlier from in a lineage from Bro. John Yarker through Bro. George Boyer. The following is the Constitution of the *Grand Loge Mixed de France* to which the Pansophic Grand Lodge St. Germain had initially pledged loyalty. Many of the principles remain vital for Pansophic Freemasonry. Please study the following principles of the French Mixed Masons as part of your historical introduction to male-female freemasonry.

Men and Women who want to build together a society of justice and fraternity.
[Parenthetical comments by Bro. Lewis Keizer]



GLMF CONSTITUTION

Article One: The Grand Mixed Lodge of France is an essentially humanistic, philosophical, and socially progressive institution. It takes as its objectives the search for truth, the study of morality, and the practice of solidarity [i.e., mutual support and charitable relief, as in American Freemasonry]. It works toward material and moral improvement for the intellectual and social perfection of humanity. It is based upon the principle of Mutual Toleration, respecting others as well as one's self. It proclaims the principle of Diversity in opposition to sectarianism and most notably to all dogmatic influence. It defers to the absolute Freedom of Conscience, that is, the right of each Mason to believe in any particular revealed truth [i.e., religion], or not to believe. [A century ago, the French Grand Orient opened Freemasonry to all men of principle by affirming the right of each person to accept and practice any form of religion, including non-western forms like Buddhism that do not worship a personal God in the sense of Judaeo-Christian-Islamic theism, and including strict atheistic humanists, according to the conscience of many scientists and social progressives. For this reason the "G" representing God or Geometry is often replaced by the "Eye" in their symbology. Belief in a Supreme Being is expanded to belief in a Supreme Reality, thus allowing all men of

conscience to participate in Freemasonry without sacrificing the essential morality and mystery of the Craft. This is a position that must be adopted throughout Freemasonry if it is to become a world-wide, cross-cultural institution. GLMF has taken this reform to its logical, moral, and spiritual conclusion by opening Freemasonry in total equality to women.] It has this motto: ***Liberty, Equality, and Fraternity***. [Since the French language is practically impossible to compose with gender-inclusive language, as we can do in English, because even the articles have gender, Mixed Masonry uses masculine forms like “fraternity” to include “sorority” and “master” to include women masters. American Mixed Masonry will eventually develop its use of inclusive English, but women Master Masons will probably prefer “master” to “mistress” or “maestra,” since those words perpetuate sexist social identities inappropriate for contemporary women; for example, a female Concertmaster in a symphony orchestra is not called a Concertmistress.]

A BRIEF HISTORY

The mixed obediences were inaugurated in France during the year 1893 by the acceptance of a woman, Maria Deraismes, to the male lodge called The Free Thinkers of Pecq, which was attached to the most progressive obedience of the age, the Grand Scottish Symbolic Lodge. At that time, mixed French Masonry was opposed by all other obediences, foreign and French, because in that age women did not have significant social stature. The first French mixed grand lodge was created in 1913, but the war of 1914 did not permit the expected development to occur. The Grande Loge Mixte de France, spiritual heir of the 1913 grand lodge, deliberately takes its place in the lineage of liberal obediences in the masonic currents of France and in the environment of universal French Masonry. [Unlike American and English lodges, which do not allow political discussion during lodge activities because each lodge contains liberal and conservative members, the French lodges and even entire obediences are often organized by political philosophy—liberal or conservative. One high ideal of French Freemasonry is the responsibility of each member to participate in political process. For example, after the Vatican had publically encouraged anti-masonic views, the grand lodges of three French obediences recently demonstrated in full Masonic regalia against a papal visit to France. This would never be done by U.S. or English Freemasons.]

ITS PRINCIPLES

Inasmuch as it is a liberal obedience, the Mixed Lodge refers in its Constitution to the betterment of society as a necessity simultaneous with the individual perfection of its members. It upholds the absolute freedom of individual conscience, such as the the right of each person to practice a religion of his or her choice, or to practice no religion. It promotes the rights of diversity or pluralism within social ethics, such that it is opposed to all forms of societal discrimination [i.e. racism, as well as prejudice or discrimination by gender, sexual preference, age, religion, etc.], and is especially opposed to all influences of [religious or political] dogmatism. Being nationally unified and constituted according to the French Rite that is practiced in all its official ceremonies, it also hosts lodge meetings of divers traditional rites that each lodge is at liberty to chose for itself. [Each lodge is sovereign with respect to the rites it uses. It has been admitted to active membership in CLIPSAS [an international confederation of Masonic higher degrees which is now undergoing reorganization], an organization for international coordination

or liberal obediences. [Members of the Mixte Lodge, which is a Blue Lodge of the first three degrees, have access to the higher degrees through international agreements with other sovereign obediences.]

A PLURALISTIC STRUCTURE

France hosts many different Masonic obediences, some restricted to men, some to women, and some that accept both men and women into their lodge meetings—the mixed or co-masonic orders. The Grande Mixed Lodge of France permits its lodges to freely constitute their membership—male, female, or mixed, each according to the choice of those who constitute the lodge. The Grand Mixed Lodge of France is the only French Masonic obedience that permits these choices of open structure for each lodge, which is an innovation in the French Masonic scheme.

A DEMOCRATIC STRUCTURE

In an obedience like the Grand Mixed Lodge of France all functions are elective, none appointed, and each is elected by the members. The fundamental group function is a lodge composed of men and women gathered to discuss contemporary problems and search out their solutions, both individually and collectively. Delegates elected from the lodges assemble together to communally define the great themes of reflection for the obedience. [Each year the Grand Lodge asks all the constituent lodges to devote time to the solution of specific problems.] A Council of the Order of the obedience has the role of engagement and coordination among the lodges, but not their direction. [Each lodge is sovereign with respect to membership, focus, and ritual.]

SELF-IMPROVEMENT THROUGH CONTACT WITH OTHERS

Too often in contemporary life one's contacts are limited to professional associates and friends. Belonging to a Masonic lodge allows men and women to expand their horizons, whether social, economic, professional, political, or cultural, sharing together their ideas in a group ["on the level"] apart from which they might never have such encounters. Each learns from the other, without anyone being obliged to adopt his or her thought.

BUILDING THE SOCIETY OF TOMORROW TOGETHER

In a period in which individuality prevails, youth with its generous ideas of social harmony, and of the absence of racial or sexual segregation, aspires to a truly just and interdependent society. It is toward the building of this society for tomorrow that French Masons work in a relationship totally independent from social powers and political institutions, studying in their lodges by using the means of work in which men and women maintain highly fraternal and inclusive collaboration to mitigate against intellectual, economic, and dogmatic narrow-mindedness. These Masonic lodges are laboratories for ideas about future society.

SYMBOLISM

A symbol stands for or suggests something else by reason of relationship or convention. Or, a symbol can be said to be a visible sign of something invisible, as an idea, a quality. For example, a stop sign is a symbol which, by convention, tells a driver

to apply the brakes and stop. A stop sign also is a symbol of traffic rules and regulations and, third, it is a visible sign of the idea of orderly traffic flow, safety, and other “invisible” ideas. Each symbolic Masonic ceremony offers so much more than meets the eye at the time, that a study of the subject is intriguing as we find new *meanings* while following our search.

Where our Ritual Came From

Classicists, philologists, and historians of religions know that the initiatic rituals of Freemasonry are very ancient. The rituals of Discalceation, Destitution, the Cable Tow, and nearly all other aspects of Freemasonic Initiation can be found in ancient Egyptian, Near Eastern, and Brahmanical initiatory ritual. The symbols of Freemasonry are those of ancient Greek, Roman, and even more ancient temple builders. It is clear that the rites and symbols of European Freemasonry have descended from far more ancient brotherhoods and sisterhoods, although the Masonic romances about direct lineages from Solomonic or Egyptian “freemasonry” are not historical. Masonic “research” in earlier centuries made unrealistic claims about the antiquity of European Freemasonry that have since been corrected, but the work of people like Brother John Yarker, who examines pre-Masonic initiation, is receiving renewed interest.

The origins of European Masonic Ritual are lost in the mist of seventeenth-century history. There is much evidence linking the development of Speculative or Philosophical and Non-Operative Freemasonic lodges with adepts like Lord Francis Bacon and the early Rosicrucians of England. It is accepted by researchers that at least two degrees were as early as 1659. Three degrees are first mentioned in 1726. The compiler of the English Ritual was undoubtedly William Preston. This Ritual has been refined and polished, without being basically changed in character in the nearly two centuries since Preston first used it in London.

Before that time the European Ritual was a continuation of the practices and customs of the day-to-day work of the Operative Freemason. The emphasis gradually shifted from the practical to moral and spiritual values as the Accepted, Speculative, or Non-Operative Masons began to outnumber the Operative brethren in the Lodges. In early days there may have been only one Degree and a Master’s part, which covered all of the areas now separated into three degrees—moral (Entered Apprentice), intellectual and mathematical skills (Fellowcraft), and the higher privileges and skills of a Free Mason (Master). Later, three Degrees were used. In 1813, the United Grand Lodge of England declared and pronounced that pure Ancient Masonry consists of three degrees and no more, those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch.

PART I

TRADITIONAL INSTRUCTION IN PREPARATION FOR THE E.A. DEGREE

The following information is preparation for the Entered Apprentice Initiation in traditional English-speaking Freemasonry. Pansophic Freemasonry requires a basic knowledge of traditional Masonry before initiates can be trained in the several esoteric pathways that lead to the degrees of Fellowcraft and Master. After initiation you will have access to the esoteric and Ultra-Masonic traditions of Freemasonry. For now, you must acquire a basis in the traditional orientation that follows, and you must answer the questions at the end with an accuracy of 90%. Answers to all questions in order are to be found in the lessons.

The Holy Saints John

Freemasonry, long ago, chose as its patron saints, John the Baptist and John the Evangelist. By doing this, the Brethren were starting a tradition that their patron saints belonged to a Lodge and this Lodge must have been in the city of Jerusalem. By this tradition, all Lodges symbolically came from one at Jerusalem and therefore, every Mason hails from such a Lodge. By coming from this mystical lodge he or she proves that he or she hails from a “just and lawfully constituted Lodge.”

Biblically, John the Baptist’s martyrdom is an example of unshaken firmness to the principles of right and an inflexible fidelity to God. John the Evangelist constantly admonished cultivation of brotherly love. The mysticism of his vision undoubtedly led to the inclusion of him, along with John the Baptist, as Patron Saints of Masonry. One was educated, one was zealous. Both were Godly, both were virtuous.

According to the Charter of Larmenius (which may contain authentic portions extant from early medieval times, especially those sections in Greek), the Knights Templar received clandestine Apostolic Succession from the Gnostic Johannite Church of Asia Minor. If Freemasonry contains some part of the traditions of the Knights Templar, as many historians think, the Johannine hagiology may have originated among the Johannite Gnostics of the Byzantine Empire.

In any case, the Holy Saints Mary--the Mother of Jesus and the Magdalene—are the feminine types of the same symbolic meaning in Christian tradition. Many other counterparts, male and female, can be adduced from all spiritual traditions. European Freemasonry, however, arose in the context of Christian Biblical symbolism, and that is the reason for the reference to the Holy Saints John in Freemasonic ritual. Like the Holy Bible, however, these saints represent greater universal meanings than those of cultural Christianity and must be understood as such.

The Candidate Must First Be Prepared Within His or Her Heart

The heart is the center of humanity’s affections, afflictions, and desires. If one is clean and clear within, his or her life will reflect that condition, but the reverse is also

true. Freemasonry is concerned with the building of character in one's life.

Working toward this goal must begin within one's heart for, if the heart is not ready, Masonry cannot expect to make an impression on the mind. True interior understanding and wisdom develops from within the heart. Therefore, each candidate who comes seeking light must be prepared in his or her heart, and that is where a Mason is first initiated.

The Preparation Room: The Chamber of Reflection

Symbolically and literally, worldly wealth and honors are not required to join a Lodge. All your material possessions are left in the preparation room and you enter, or are reborn, with neither more nor less than all Masons who have gone before you. Your entrance is accomplished by form, ceremonies, actions and words to impress on your mind wise and serious truths. Most are based on truths found in world scriptures and great philosophical works. The candidate must sit alone in silence and darkness surrounded by Masonic symbols of mortality and mystic philosophy in order to meditate upon the deeper interior meanings that Masonic Initiation has for him or her. This is the function of the Chamber of Reflection.

Duly and Truly Prepared

Being duly and truly prepared refers to the wearing of special garments furnished by the Lodge in order to emphasize our concern with a man's internal qualities rather than his worldly wealth and honors. By wearing the garments of humility, the candidate signifies the sincerity of his intentions.

Ask and You Shall Receive

The spiritual promise becomes a reality - *"Ask and you shall receive; Seek and you shall find,- Knock and it shall be opened unto you. "*

1. You asked for membership because Masonry does not believe in coercive solicitation.
2. You sought admission of your own free will.
3. After you knocked, all that Freemasonry is obligated to offer was opened to you.

The Hoodwink

The Hoodwink represents the darkness in which an uninitiated man stands as regards Masonry. Its removal suggests that we do not consciously know the great things of life, but discover and realize them—sometimes as revelation. They always exist, regardless of the blindness of any individual.

Also, had you become refractory and refused to participate in the ceremonies of the degree - you may have been led out of the Lodge without having beheld the interior thereof.

The Cable-Tow

The Cable-Tow is a symbol of the external restraints which are placed upon the life of man. It has been compared symbolically with the umbilical cord necessary to begin life, cut when love and care replace its need after birth. Masonically, it is purely symbolic, and its length differs for various brethren. It is now almost universally considered the

scope of a brother's ability.

It also symbolizes the voluntary and complete acceptance of whatever Freemasonry may have in store; its removal, after obligation, indicates that this symbol is no longer needed, since the candidate has assumed the irrevocable obligation of the degree.

The Rite of Discalceation

Being unshod, that is, taking off ones shoes, symbolizes humility and that we are about to walk on clean or holy ground. This rite is found in the Bible (Exodus 3:5, God said to Moses, *"put off thy shoes from thy feet, for the place whereon thou standest is holy ground "* And in the Book of Ruth, *"...A man plucked off his shoe and gave it to his neighbor and this was a testimony in Israel. "*

You have walked the same path as millions before you throughout the centuries. They have been judged, as will you, not by worldly wealth and honors but by humility, faith and sincerity.

The Entrance

The entrance into the Lodge includes everything that happens at the Inner Door and is intended to teach the importance of initiation as the symbolic birth of the candidate into the world of Masonry. You knocked on the door which was answered from within. After you and your guide answered several questions, you were admitted into the Lodge.

The ceremony of entrance signifies birth or initiation and symbolizes the fact that the candidate is entering a new world, the world of Freemasonry, there to live a new and perhaps different life. The sharp instrument symbolized the one real penalty for violation of the obligation, the destructive consequences to a man for being faithless to his vows, untrue to his trust, which is moral-spiritual death or failure. This is symbolized by the E.A. (Entered Apprentice) hand-sign used in the Lodge, which is known as the "deux guard."

PART II

THE CEREMONY

The Reception

The reception of the candidate into the Lodge room is intended to symbolize that the obligations he or she will assume are solemn, and there is a penalty if they are violated. It also reminds man that everything he or she does has a consequence, either in the form of reward or penalty.

Form of a Lodge

The form of a Lodge is a rectangle. It extends in length from East to West and in breadth from the North to South. The East in a Masonic Lodge does not necessarily mean the actual point of the compass. The East in the Lodge is the station of the Worshipful-Master from which he or she dispenses light and instruction to all his

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Brethren. The other points, West, South, and North are located in proper relation to the station of the Master.

Prayer

No person should ever enter upon any great or important undertaking without first invoking Divine Blessing. Prayer is an important part of Freemasonry. Lodges are always opened and closed with a prayer and prayer is often used in our ceremonies. Our prayers are always non-sectarian and not specifically Judeo-Christian, as we offer our supplications to the "Great Architect of the Universe" or "The Supreme Grand Master." We understand the Divine Presence to include Hierarchy, higher worlds, and intermediary beings such as angels, bodhisattvas, ascended masters, avatars, and the divine guides of humanity--all of which is intended in the monistic prayer to the Great Architect. Thus prayer is meaningful in Eastern, Western, philosophical, and shamanic spiritual traditions. Although a belief in the Judeo-Christian God is not required for Masonic membership, the Freemason must be a philosophical monist who recognizes the need and benefit of communion with a Higher Nature than his or her own ordinary conscious mind.

The Rite of Circumambulation

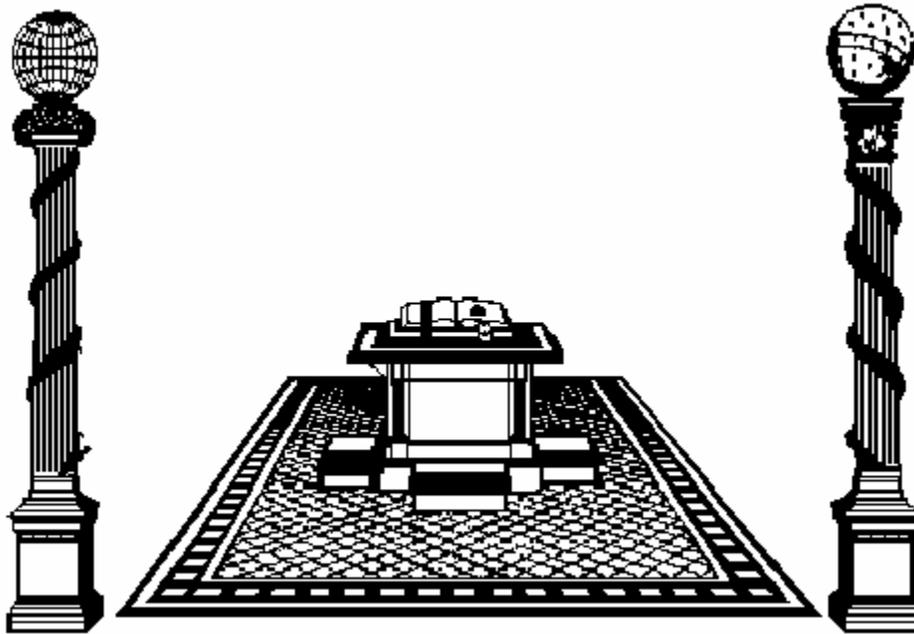
Circumambulation means to walk around some central point or object. In Masonry the act is patterned after the movement of the sun as it is seen from the earth in the northern hemisphere, moving from East to West by way of the South.

The candidate's journey around the altar enables the Brethren to observe that he or she is properly prepared. He or she is stopped in three locations, a reference to the three gates of King Solomon's Temple, to be examined as to his intentions and fitness to continue.

Masonic life is shown as a progressive journey, from station to station in search of attainment, and that we as Masons, should continually search for more light. Another is the idea of dependence, and Masonry teaches us, simply and unmistakably, from the first step to the last, that we live and walk not by sight, but by faith.

An equally significant ceremony is that of approaching the East. The East is the source of light, that station in the heavens where the sun appears to dispel the darkness. Masons are free children of light and truth--therefore, we face the East.

The Altar



The central piece of furniture in the Lodge is the altar. Upon it rest the Holy Book of Spiritual Law, square, and compasses--the Three Great Lights of Masonry.

The altar is symbolic of many things. Its location in the center of the Lodge, symbolizes the place which the Grand Architect has in Masonry and in every person's life. It is also a symbol of the Heart. The candidate approaches the altar in search of light and also assumes his obligations there. In the presence of Divine Hierarchy and Brother-Sister Masons, he or she offers himself to the service of the Great Architect of the Universe and to humankind in general.

The altar is the point on which life in our Masonic Lodges is focused. The principles for which the Three Great Lights stand should serve to guide everyone's thoughts and actions both in the Lodge and abroad in the world.

The Obligation

The Obligation is the heart of each degree.

When the candidate repeats the obligation and seals it, he or she has solemnly bound himself to Freemasonry and assumed certain duties which obtain for the rest of his or her life, even if he or she should someday leave the Fraternity.

Taking of the Obligation is the visible and audible evidence of the candidate's sincerity. The Obligation itself has a two-fold purpose. It binds the candidate to Freemasonry and also protects the Fraternity against someone revealing secrets which deal with modes of recognition and symbolic instruction.

The candidate should understand that the great truths which Masonry teaches are not secret, but the signs and words Freemasons used to identify brethren of the craft are considered secret and need to be treated accordingly.

Now let us examine the obligation. You might be tempted to feel, since the obligation is a part of the ritual, and since much of the ritual is symbolic. that the obligation is also symbolic and not to be taken literally. This is not true. With the exception of the penalties, which are, of course, symbolic, the whole of the obligation, both the positive

and negative points, is to be taken literally.

You took this obligation of your own free will. You were of sound and adult mind and were competent to accept full responsibility for your action; you were free to withdraw before taking it. If afterwards you should be charged with violating any of the points you cannot seek to evade the consequences by pleading ignorance or inability at the time you gave the pledge. This is in keeping with Freemasonry's attitude toward the candidate throughout.

In short, it is determined that at every step you are competent and responsible for every promise you make and every pledge you give. This is important, because there is, in Masonry, a set of rules which regulate the individual's conduct as a Mason. These lay down what is expected of you in conduct, define Masonic offenses, and affix certain penalties. The foundation of our disciplinary law is the obligation taken in the three degrees.

These obligations are taken by you as binding without limit of time; that is, you accept them for the remainder of your natural life. You may possibly, in the future, withdraw yourself from the Fraternity, or by it be suspended or expelled, but that will not ease you of your promise, because you made that pledge, not as a Lodge member. but as a person.

The Great Lights of Freemasonry

One of the Great Lights of Freemasonry is the Book of the Sacred Spiritual Law as represented by the Holy Scriptures of all religions, and it is an indispensable part of the furniture of the Lodge. In the U.S., it is usually symbolized by the Holy Bible of Old and New Testaments, but if a candidate is of a religion not represented by the Holy Bible such as Buddhism or Hinduism, he or she may take his or her obligation upon the writings he or she considers sacred to his religion or conscience. This is to ensure that his obligation will be binding upon his or her conscience. Non-religious candidates may take the Oath upon the Constitution of the Mixed Lodge. Ultimately, each person takes the Oath upon the Book of Life that is inscribed in the Heart.

No Lodge in this country may stand officially open unless the Holy Bible or other symbolic Book of the Sacred Law is opened upon its altar with the Square and Compasses displayed thereon, indicating the Degree in which the Lodge is working by the way in which they are arranged.

The open Book signifies that we should regulate our conduct according to Divine Spiritual Law, because that is the rule and guide for our lives

Freemasonry opens the Great Light upon her altar, not as one book of one faith, but as the Book of the Will of the Great Architect. Our mysteries are not just for any one Lodge, or nation, or religion but bind humanity together throughout the world.

The Square is a symbol of morality, truthfulness and honesty. To "act on the square" is to act honestly.

The Compasses are a symbol of restraint. of skill, and of knowledge.

The Square and Compasses are seen and recognized by the general public as the symbols of Freemasonry.

Penalties for Violation of the Obligation

We again reiterate that the physical penalties incurred for willful violation of the Masonic Obligation are purely symbolic.

The Mason who violates his Obligation will subject himself to Masonic discipline

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which could include the loss of membership in the Lodge and Fraternity, either by suspension or expulsion. He or she will also lose the respect of other Masons.

The above mentioned penalties are retained in our ritual to impress upon the mind of each Brother and Sister how seriously a violation is regarded by the members of the Fraternity. The Obligations are voluntarily assumed, and every means possible is used to impress the new Mason with the solemnity and the necessity for faithful performance of them.

The Rite of Salutation

The Rite of Salutation, in which the candidate salutes each station, is not only a test of his ability to give the proper salutes, but is symbolic of his respect for and obedience to all just and duly constituted authorities.

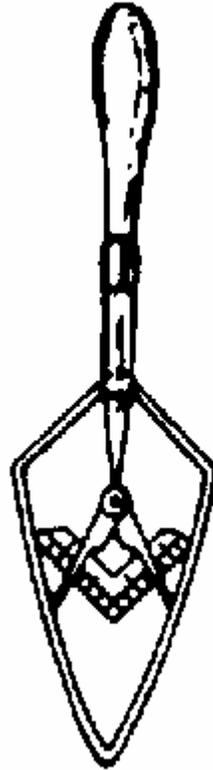
The Rite of Investiture

You were presented with a white apron. The Apron has been used since ancient times, and it has taken many forms among the various Lodges and Grand Lodges in the world.

We usually associate the apron with Freemasonry, but it was used by more than the operative stonemasons. The apprentice stonemason wore his apron with a bib held in place by a strap around his neck.

The Apron also signifies the Freemasons are workers rather than drones; builders rather than obstructionists.

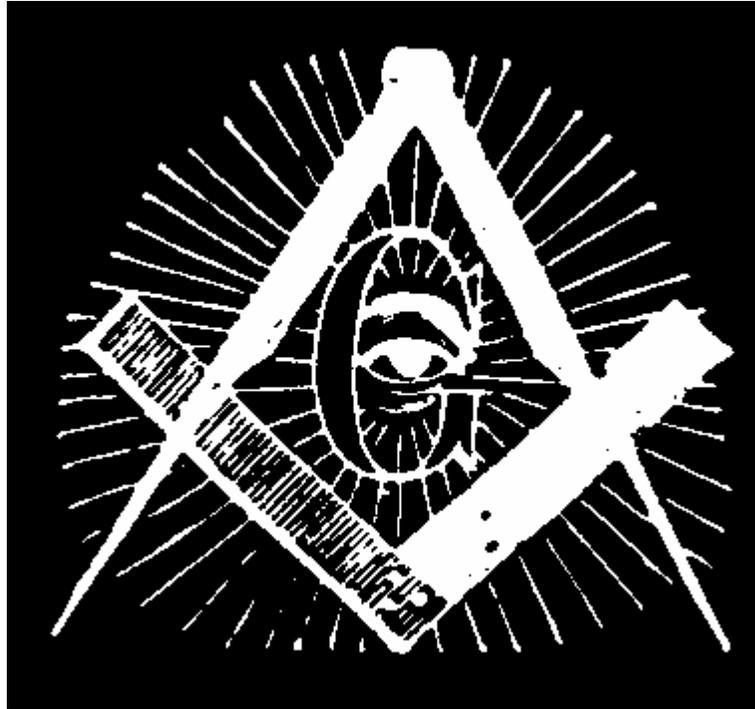
Both the symbolic lambskin material and the white color of the Apron make it an emblem of innocence and purity. When the Apron is presented to the candidate it is described as being "...more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter." These are the honored royal decorations of Ancient Rome and Medieval England. The Apron is deemed a badge of distinction.



The Working Tools

The Working Tools, presented to the candidate, are those used by the ancient operative craftsman in the erection of buildings.

The Twenty-four Inch Gauge and the Common Gavel represent those moral and spiritual values, habits, and forces by means of which a person is enabled to reshape the crude and often stubborn material of his character to adjust him- or herself to the needs and requirements of a moral, spiritual and humane social ideal. By their very presence they declare that there is work to be done, and by their very nature indicate the direction this work is to take. The Twenty-four Inch Gauge numbers the eight daily hours for creative, constructive work, the eighth hours for prayer, meditation, and study, and the eight hours for revitalizing sleep that characterize the Masonic life of service.



Masonic Charity

Stones are not the only things that must be measured or shaped or carved to fit into a place or function. This is also true of a man's mind and his character. Each man has his own proper place in society -- as a worker, as a citizen, as head of a family, as a neighbor, as a Lodge member. Will he or she fit into his proper place or will he or she be a misfit? The answer will be decided by how thoroughly and intelligently he or she uses on himself the methods and influences that are necessary to give correct shape to his life. These methods and influences are symbolized by the Working Tools.

In sum, the 24 inch gauge teaches us to properly divide our time, while the gavel or hammer teaches us to reshape our character.

The Rite of Destitution

The Rite of Destitution, in which the candidate discovers he or she has nothing of value about his person, presents clearly the obligation of every Mason to recognize and alleviate, so far as his resources permit, the distress of his fellow men, particularly his Masonic brothers. It also symbolizes that we are not to take into the Lodge room any of our passions or prejudices, lest the peace and harmony so vital to Freemasonry be destroyed.

Perhaps for the first time in your life you were truly destitute - maybe bewildered, maybe embarrassed; this is the lesson all Freemasons will never forget. It also symbolizes that those who seek your aid will willingly find it, if you have the power to give it. It is not necessarily money. It may be a kind word, a pat on the back, or a smile when it is needed. The ancient Rite of Destitution drives home the need for compassion and humility.

The Northeast Corner

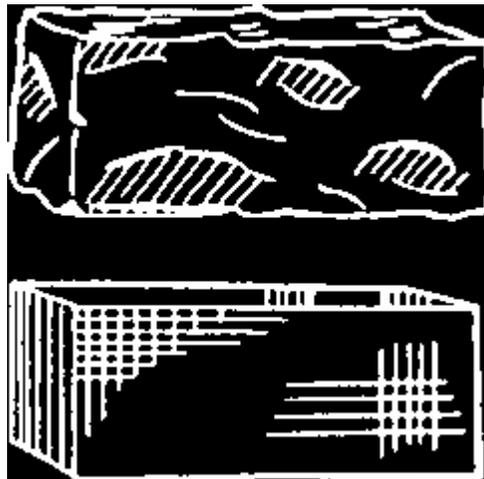
The northeast corner is the traditional location of the cornerstone or foundation stone

of a building. Both the stone and its location signify a beginning.

The Entered Apprentice is placed at this point, midway between the darkness of the North and the light of the East, to signify that he or she has begun his Masonic life. He or she has left the darkness of the North which symbolizes lack of knowledge of the Masonic life, and is moving toward the light of knowledge which comes from the East. Thus the Entered Apprentice has laid the foundation stone of his Masonic life and must now build his character from the light of the teachings which abound in the East.

Certainly by now you are aware that Freemasonry is a Fraternity devoted to Brotherhood and Sisterhood. To maintain Brotherhood among its members and to work for it in the world at large is the reason for its existence. The erection of a Gothic Cathedral in medieval times called for many workmen. The building was erected according to a plan, and this required that each man govern his work accordingly. A group of people thus organized, all working harmoniously toward the same end, constitutes a Brotherhood; this Masonic Brotherhood and Sisterhood, therefore, instead of being the result of a mere vague aspiration, is the product of the practice of the arts of harmony, cooperation, humility, and shared vision.

**Rough and Perfect Ashlars or Building Stones:
The daily work of shaping our character.**



Architecture and Building

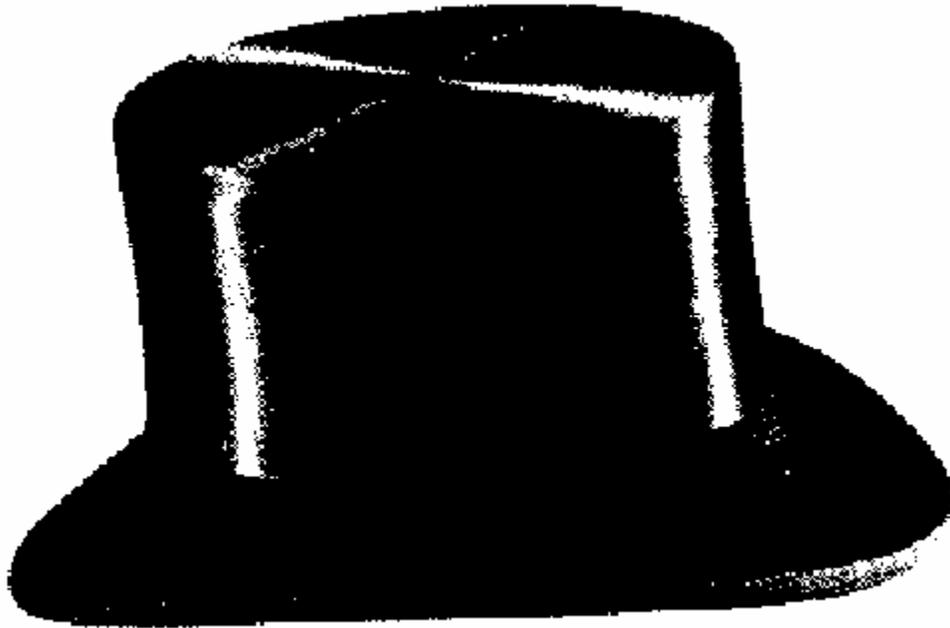
We do not share Brotherhood by a random sentimentality, that is to say, merely by shaking hands and patting each other on the back, but by all of us working together at the same task. Most of the great things in this world must be done by cooperative enterprise, and unless a man is able to cooperate he or she cannot have a share in doing them. We have entered the astrological Aquarian Age, where the keynote must be group cooperation and harmonious collaboration, rather than a "lone wolf" attitude. The work of group synthesis is a basic tenet of Freemasonry.

As you stood in the Northeast Corner of the Lodge during your initiation, you were taught a certain lesson concerning a cornerstone; the meaning of this lesson should

now be clear. You are the cornerstone of the Craft. The day will probably come when into your hands will fall your share of the responsibilities of the Lodge. It is our hope and expectation that you will provide a solid foundation, true and tried, set four-square, on which your great Fraternity and Sorority may safely build.

The Venerable Master: Some Questions Answered

The American Traditional Top Hat of the “Worshipful Master;” not worn by the Venerable Master of an American Mixed Lodge



Why is the presiding officer, or Master, of the Lodge called Worshipful in the English traditions?

Worshipful is from the Old English and means “worthy, honored.” The Master is chosen by the Brethren, as having sufficient wisdom, integrity and Masonic knowledge to govern the Lodge properly.

Why is the Master’s station in the East?

Symbolic of the world of nature, the sun rises in the East to shed light upon the earth, so it is the duty of the Master to be an elected custodian of Masonic knowledge for his or her Brethren.

Why does the Master wear a hat in a Masonic Lodge?

The Worshipful Master alone is privileged to wear a hat in Lodge, a contemporary relic of the ancient custom whereby the king remained covered, while his subjects were obliged to uncover in his presence. *This custom is not used in the Pansophic Lodges.*

PART III

THE LECTURE

King Solomon's Temple

The frequent references to King Solomon's Temple in this and other Degrees lead to the false conclusion that the Fraternity was founded by Solomon. An organized craft of Operative Masons did not come into existence until many centuries after the reign of Solomon. Our ritual is based upon Masonic legends connected with both Solomon and the Temple at Jerusalem which has helped enrich the symbolism because Europeans were Christians. The Temple, however, is a universal symbol of perfection and a representation of the idea that man is actually a temple of God. It has roots in ancient temple building. The universality of Temple symbolism can be seen in the remarkable resemblance between, for example, the aerial view of the legendary Solomon's Temple extant in Templar drawings from the thirteenth century, and mandalas of Hindu and Tibetan deities from the same view of the same period.

The Sanctum Sanctorum or, Holy of Holies of King Solomon's Temple, where the Ark of the Covenant sat, was the residing place of God. The destruction of the Temple and the loss of man's inherent oneness with God is the legendary start of a search for Divine Truth.

The Great Work or *Magnum Opus* of the Master Mason is to morally, ethically, and spiritually upbuild and reintegrate him- or herself, thereby to recover the *Imago Dei* or Divine Perfection of Perfected Humanity through resurrection into conscious and incarnate spiritual life--both for the individual and society. Thus he or she is a "builder" of self and Humanity, which is the Divine Temple, and the Working Tools are allegories of the moral and ethical aspects of this work.

The Charter or Warrant

The Charter is included in the Lecture in order to outline the need for legality and uniformity in the actual workings of Masonry. The Charter gives credibility to the Lodge and establishes its legality. Inspection of the Charter of a Lodge by one seeking admittance as a visitor is a privilege which the Master may grant or withhold at his discretion. It is not an absolute right.

High Hill or Low Dale

The ancient meeting places of Lodges, and of other religious observances, were secret and considered to be on holy ground. The high hill or low dale was easier to guard against cowans and eavesdroppers. A cowan is an imposter posing as a Mason, while an eavesdropper wishes to learn our secrets.

The Lodge

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 humankind, and that, as a spirit and ideal, it permeates the whole life of every true Mason, outside the Lodge as well as inside. Its shape, the "Oblong Square," is the ancient conception of the shape of the world. It is a world within a world, different in its laws, customs, and

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structures from the world without. In the outside world are class distinctions, wealth, power, poverty, distress. In the Lodge all are on a level, and peace and harmony prevail.

Jacob's Ladder

The ladder is a symbol of the continuity of heaven and earth, Divine and human. The extension of love beyond the grave, into eternity, is both beautiful and very Masonic, since brotherly love is one of the great teachings of Masonry. Most of all, it represents Spiritual Hierarchy.

Jewels of the Lodge

The Lodge has six jewels. The Square, Level, and Plumb are considered to be immovable because they are always in the East, West, and South, worn by the three principal officers of the Lodge. The Square teaches morality, the Level equality, and the Plumb rectitude of life.

The three movable jewels are the Rough Ashlar, Perfect Ashlar and the Trestle Board. The Rough Ashlar is crude stone as it is taken from the quarry and symbolizes an uneducated man. The Perfect Ashlar is stone that has been squared and tested by the tools of the Entered Apprentice and Fellowcraft and symbolizes humanity educated in Masonic principle. The Trestle Board is used by the master workman to draw his designs upon, and is a symbol of perfection or the spiritual board on which man lays out his plans to build his "living stones" into a temple to the Supreme Architect of the Universe.

The Ornaments of the Lodge

The Ornaments of the traditional Lodge are the Mosaic Pavement, the Indented Tessel and the Blazing Star. The Pavement, which is made up of tiles of black and white, illustrates the good and evil that is within each man and that constitutes the balancing polarities which characterize manifest existence. The Tessel is the border that surrounds the mosaic pavement, and the Blazing Star is a symbol of the presence and power of Divine Reality in the life of man. Pansophic lodges may adopt other ornamentation.

The Three Principal Tenets of Masonry

The three principal tenets of the Mason are Brotherly Love, Relief and Truth and shape the way Masons should act in their relationships with others.

The Four Points of Entrance

A Mason has four points of entrance. They are illustrated by the Four Cardinal Virtues of Temperance, Fortitude, Prudence, and Justice.

By the Four Cardinal Virtues the Mason is given a code of conduct, including a temperate Life; avoiding excess in all things; bravery in the face of strife and conflict; careful thought before acting; and even-handedness in dealing with others.

The Point within the Circle

Probably the most complex and meaningful of all Masonic symbols is the Point within

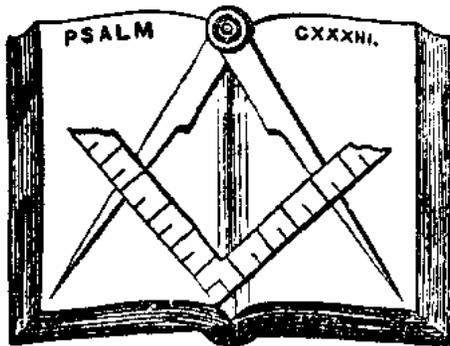
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the Circle which not only sets the Book of the Sacred Law as our rule for living, but also sets limits upon our individual actions. It also has reference to Godhead within the individual person. The parallel lines represent the two Saints John, as well as Wisdom and Strength.

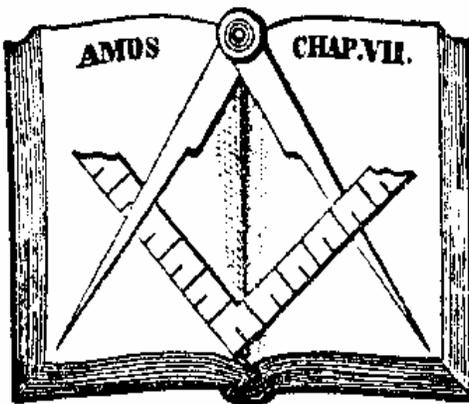
Chalk, Charcoal and Clay

These are symbols of the freedom of choice man has at his disposal to make his own decisions; the need for zealous dedication of principles; the inevitability of our death; and the return of our bodies to the embrace of the Earth. The symbols of the Chamber of Reflection are written in symbolic chalk, including the Skull and Crossbones, which was originally a Masonic symbol for mortality that was later used by pirate brotherhoods. These brotherhoods may have descended from the outlaw Templar fleets that plied their illegal trade after the persecution. Early Masonic rituals inform the Initiate that he is being inducted into a fellowship of “pirates and corsairs!”

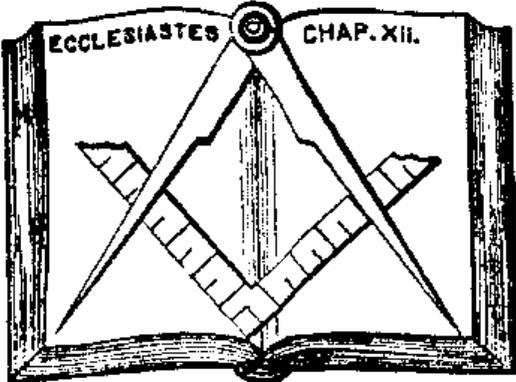
Both Points Covered (Entered Apprentice Degree)



One Point Uncovered (Fellowcraft Degree)



Both Points Revealed (Master Mason Degree)



PART IV

LIVING MASONRY

The Charge

At the end of the ritualistic ceremony of initiation, the candidate is charged to perform his Masonic duties. The charge identifies those duties, as the symbolism explains some of the meanings of the degree he or she has just completed.

In the old Charges it is laid down as a fundamental law of the old Craft that “a Mason is peaceable, subject to the civil powers wherever he or she resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation.” This, of course, is open to interpretation in the case of progress and social revolution. A reading of the Declaration of Independence demonstrates the gravity that colonial Masons used in consideration of the revolutionary act of political separatism—most of the document details the profound reasons for the decision, which has come only after a long and difficult history of attempting to work with the British government. Revolutionary Masons like George Washington were not quick-tempered hotheads, and they were not reparative. Franklin was zealous to build revolutionary unity, solidarity, and cooperation from all thirteen colonies with phrases like, “If we don’t all hang together, we’ll all hang separately!” It was only after this unity had been accomplished in the creation of a new democratic colonial government by ratification of the Declaration of Independence that revolutionary Freemasons were able to support the goals of the Revolutionary War, and even then there were many Freemasons who remained loyal to England.

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 a 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 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 the people, and that it ought to be replaced by the principle of good will and peaceable cooperation.

Instead of quarreling as to what the government should be, our political parties are in contention as to what a government should do; and instead of deciding which one should triumph by means of rebellion, our parties make use of political campaigns. While these campaigns usually do not result in the shedding of blood, they sometimes result in a great deal of bitterness. In 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 goodwill, toleration and a patient, friendly cooperation. Although Masons should and do vote their convictions, Freemasonry refuses to participate in partisan politics except in extreme cases where Freemasonry or its universal humane principles are under attack by forces like Nazism or religious fundamentalism.

We can now define the Masonic conception of citizenship. *It means that in all relations with the community and the State, a Freemason is motivated and controlled by*

the principle of fraternalism and sororalism; which means that as one of the people, he or she works for and with the people in a spirit of goodwill and for the general good. He or she is to apply fraternalism to all.

A Mason might be an active worker in some political party. It is for him to decide what party it is, but *as a Mason he or she will not hate those who differ with him nor enter unjust intrigues against them.* He or she will not set up his own party in opposition to the public good, nor will he or she seek for supporters among his Brethren. He or she might be an active member of a religious denomination, *but as a Mason he or she will not be actuated by denominational prejudice or intolerance;* nor will he or she be a party toward making war on any other religious community, however much in error he or she may deem it to be.

In his social life, he or she might belong to any circle he or she wishes and enjoy the companionship of such as please him, nobody else having the right to dictate; *but as a Mason he or she will not consider his own circle above others,* or despise those who may not be as fortunate as he or she is in his social relations - for such snobbery is repugnant to the principles of fraternalism, and it is not "on the level."

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

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

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

The Language of Freemasonry

Candidates often ask why the language of Freemasonry is so different from that which we normally use.

The Ritual of Freemasonry is a product of the early decades of the 18th century. It contains much of the language of that century, and other words and phrases from the very old works that have been incorporated into the Ritual. This is why the ritual language of Freemasonry is written and spoken as it is.

How to Act in Lodge

Masonry has a formal etiquette of its own. A certain level of decorum is required at all times and the Master is always in charge. Unlike most other organizations, the Master has a great deal of latitude in the way he or she conducts his Lodge, and his or her decisions can be appealed only to Grand Lodge.

The gavel in the hands of the Master of the Lodge is one of the symbols of authority by which he or she governs. When the gavel is sounded in the East, at the beginning of Lodge, the Brethren must come to order. Two raps call the Officers to their feet, and three raps mean that all Brethren must stand. One rap seats anyone in the Lodge who is standing.

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If the Master addresses you by name, arise, face the East, and listen to his instruction. If you wish to speak, arise, face the East and wait until the Master recognizes you or your proxy (if you are an E. A.); then address your remarks to him.

When entering or retiring from an open Lodge, you must always approach the altar, salute the Master and then go about your business.

When prayers are given, all Masons stand in the attitude of prayer. No Lodge can be opened, stay open, or be closed, without prayer which is offered by the Master or Chaplain. The prayer should avoid offense or sectarianism in the Lodge. At the end of the prayer, each member responds with the words "So Mote It Be", which means "So May It Be".

CONSTITUTION AND BYLAWS OF PANSOPHIC FREEMASONS

PHILOSOPHICAL MISSION:

The basic mission of this new mixed Masonic obedience is to preserve, study, improve, develop, practice, and perpetuate esoteric spiritual and initiatic degrees and schools associated with Pansophic Freemasonry and other spiritual traditions, such as the Eastern schools, as part of the general Masonic practice of social and self-improvement, and to revive the universal and spiritual traditions of Freemasonry as they were originally practiced by speculative or philosophical Masons within the context of Rosicrucian, Templar, Kabbalistic, Gnostic, and other esoteric European schools.

GENERAL PURPOSE:

Our purpose is to establish and maintain a new obedience of esoteric Pansophic Freemasonry which:

- admits qualified mature men or women of all races, religions, and ethnic groups, providing that they adhere to traditional Masonic principles of moral character, social service, and spiritual orientation;
- overcomes the limitations of time and space in our culture by intelligently employing contemporary means of electronic communications such as e-mail and the internet to facilitate fruitful interaction and spiritual-intellectual growth of all qualified members in virtual lodge meetings;
- studies, preserves, develops, and works the initiations, advancements, and practices of the Pansophic Rites of Freemasonry, which are:

MASONIC: Ancient and Primitive Rite; Rite of Memphis; Rite of Mizraim; Ancient and Accepted Scottish Rite; Swedenborgian Rite; the United Templar Lodge.

ULTRA-MASONIC: Order of the Illuminati; Order of the Martiniste; Order of the Rose Croix of Hiredom; Order of the True Rosy Cross; Order of the Ecclesiae Rosicrucianae Catholicae; Order of the Holy Royal Arch of Enoch; and the Hidden Church of the Holy Grail.

- studies, preserves, develops, and works the initiations, advancements, and practices of all other appropriate Eastern and Western mystery schools which may have been, or will be, chartered or otherwise legitimately warranted for members of this obedience, including (but not limited to) Hermetic, Kabbalistic, Pythagorean, Magical, Theurgical, Alchemical, Tantric, Shamanistic, Theosophical, and New Age traditions.

ORGANIZATION:

1. Admission by Election

Every person desiring admission to the Pansophic Rites will petition the geographically proximate Lodge or Master Mason of the Grand Lodge in the name of a sponsoring Pansophic Mason of any degree using forms prepared by the Grand Lodge. If the person is not known to members of the proximate lodge, any Pansophic Mason of any degree may sponsor the petition. The proximate Lodge or Master will investigate the person's character, livelihood, education, and three personal references. In a virtual Lodge meeting, or through electronic communication, a minimum of three Masters will vote upon accepting the new member (if already a Mason of any degree), or accepting the petitioner as a candidate for initiation. This will be an open vote with discussion. If anyone argues to reject the candidate, he or she must give at least one clear and specific reason. There must be a minimal two-thirds majority vote to accept a new member or pass any other issue to be decided upon by vote in a Lodge.

2. Initiation of Apprentices: Lodge Initiation or Private Initiation.

Candidates for Entered Apprentice will await the next physical Lodge meetings (which will be scheduled during the seasons of Fall and Spring Equinoxes), when they will convene at stated times and places for initiation, or will make arrangement with a sponsoring Master Mason of the Grand Lodge for a private initiation. The final vote to accept a Candidate for Entered Apprentice in a Lodge initiation will take place as a ratification of the decision to admit during the Apprentice rites after seclusion in the Chamber of Reflection. For a private initiation, this procedure will be omitted, as the sponsoring Master will be well and personally acquainted with the candidates qualifications. Private initiations and advancements will adapt lodge rituals for operation by one to six Masters, as appropriate.

3. Elections and Lodge Queues

Members of every Lodge will advance on a queue based upon seniority by date of first membership in that Lodge. Members in good standing will advance through the Offices according to this queue, with the Venerable Master becoming a Past Venerable Master, the Senior Warden becoming Venerable Master, etc. The Venerable Master may hold office for two consecutive years if ratified by vote, thus keeping the queue at status quo for another year. If an officer drops out of the queue, a Past Venerable Master will take the position so that every member will continue to be able to pass through each lodge office.

Each of the floor positions, from Tyler to Venerable Master, carries the subtle energies and forces of one Sephira of the Kabbalistic Tree of Life.

An important aspect of advancement in the Blue Lodge of the Pansophic Rites is that each member be able to experience, hold, and emanate each of these forces in Fall and Spring equinoctial Masonic rites.

Major Lodge Offices consist of Venerable Master, Senior Warden, and Junior Warden. If a Brother or Sister has not advanced to the degree of Master Mason but moves in the queue to the first major office of Junior Warden, he or she must trade queue positions with the Master Mason most proximate below him or her in the queue.

4. GRAND LODGE OFFICERS:

Founding Grand Master

As transmitter of the Pansophic warrants and charters, and as continuing Grand Master of Respectable Lodge #1, St. Germain, Bro. Lewis Keizer is authorized to serve as founding Grand Master for the Grand Lodge of the new Masonic obedience hereby designated as the Pansophic Rites of Freemasonry. He may run for election to another term in September, 1999, or may move ahead to assume the position of Past Grand Master in the normal Lodge queue.

Founding Grand Lodge Officers

All other officers of St. Germain Lodge will continue to serve in their current roles as Grand Lodge officers through September of 1999, when new elections will be held to ratify the advancement of the Lodge queue.

Development of New Lodges

Initially, all members of the Pansophic Rites of Freemasonry will be members of St. Germain Lodge. When there are seven members living within a reasonable geographical proximity, of whom at least three are Master Masons, they may petition the Grand Lodge to establish a separate numbered Lodge for their area that will operate as a separate virtual and physical Lodge.

New Lodge Officers

New Lodge officers will be established by their queue positions in St. Germain, which they are free to interchange by mutual agreement.

New Lodge Rites

Each Lodge will be sovereign with respect to its development of higher degrees, but must use versions of the Blue Lodge rites approved by the Grand Lodge.

The Grand Lodge Archives

Each lodge will send files of its meetings, lectures, presentations, and studies to the Grand Lodge archives, to be made available to all other Pansophic Freemasons.

Grand Lodge Officers Virtual Convention

Once each year all officers of all Pansophic Lodges will convene in an electronic Internet virtual meeting to democratically discuss and decide issues concerning the operations of the entire obedience.

New Grand Lodge Regulations

When membership in St. Germain, and therefore the entire Pansophic obedience, reaches queue number 100, or when seven separate Lodges have been established (whichever comes first), all members will be invited to propose new constitutional regulations concerning election of a new Grand Lodge separate from St. Germain, with Grand Master and officers elected from all Lodges at the annual Grand Lodge Virtual Convention.

MEETINGS:

Frequency

Lodges will use all electronic and technological means of communication available to facilitate "virtual" lodge meetings, such as e-mail, internet, conferencing, and other technologies not yet developed, so that physical distance will not hinder communication and progress. These meetings will be scheduled at the discretion of members. The Lodges will hold physical meetings in specified geographical locations whenever possible to initiate and advance membership.

Content and Format for Virtual Lodge Meetings

Virtual meetings will be hosted by a Lodge officer in a specified, password-protected electronic chat room at a given time and on a given network. The Presenter of the Day will offer a lecture or other materials for consideration, study, and discussion that may be sent out to participants in advance by e-mail or FTP. The Recorder will select, save, and transmit the entire contents of the meeting, including the material studied or presented, as a file compatible with Grand Lodge archival standards to the designated Grand Lodge Archivist, who will catalogue the file and list it on the Pansophic web site for retrieval by other Pansophic Masons.

Physical meetings to initiate and advance candidates will be recorded by the Lodge Secretary for its own archives.

Conventicles: Informal Meetings without Secretary and Minutes

In locations where there are not yet seven Masters, a Master may convene informal meetings for study and practice of Lodge rituals and presentations, rituals, or operations connected with Pansophic degrees.

MASONIC SECRECY:

1. Secrecy of Membership

The Pansophic Rites of Freemasonry will not operate as a clandestine organization, but will educate the general public about Freemasonry, maintain a conspicuous web page, and work to advance its social and spiritual ideals. However, in order to protect members from harassment or misguided accusations of breaking their anti-co-masonic vows in other male Masonic obediences—which oaths are binding only for their specific obediences—it will keep the identity of its membership absolutely and inviolably secret.

2. Masonic Secrecy

Masonic secrecy refers to the signs, tokens, grips, words, and other initiatic secrets that Freemasons have obligated themselves never to reveal except to other Freemasons under specific circumstances. Even though people can purchase books that reveal Masonic secrets, the initiate is bound by Oath never to discuss them or communicate about them to non-initiates. This secrecy is a test of the initiate and his or her Obligation, and it must be meticulously respected. One might ask why these secrets cannot be discussed publicly, even though they might be published and available to anyone as a result of oath-breaking in the past. It is a matter of individual honor and integrity. One does not publicly discuss the details of one's intimacies with a lover, or the internal issues of family or friends. By the same token, Masonic secrecy is sworn to seal the intimate spiritual unions that connect all initiates, and regardless of what may or may not be publicly claimed, it is the obligation of the initiate to remain silent at all times.

MEMBERSHIP AND DUES:

1. Confidential Lodge Records

After each meeting to initiate or advance, the Lodge will send an updated electronic file of its membership to the Grand Lodge Secretary, who will integrate it into the Grand Lodge Membership Files.

2. Dues and Other Expenses

Individual Lodges may levy reasonable dues to support the cost of physical meetings, initiations, and advancements. The Grand Lodge may levy reasonable annual dues for each member to support costs of web pages, electronic archives, and other obedience-wide expenses. Additionally, each new Lodge must pay the travel expenses of a Grand Lodge delegate to "light up" or ritually activate the new physical Lodge.

LODGE OFFICERS AND STRUCTURE

Offices:

The Lodge Offices reflect the cosmic and spiritual energies of the Kabbalistic Sephiroth as follows:

Past Venerable Master = Kether

Venerable Master = Kether

Senior Warden = Hokmah

Junior Warden = Binah

Grand Orator = Hesed

Grand Expert = Geburah

Ceremonial Master = Tiphareth

Secretary = Netzach

Treasurer = Hod

Tyler = Yesod

General Members and Appointed Offices (Musician, etc.)
= Malkuth

Blue Lodge Rituals

The official Blue Lodge rituals are adapted from the French alchemical Rites Moderne, requiring the Chamber of Reflection, at least five swords, white gloves, and specific music tape for use with rites.

Chartering and Lighting Up a New Lodge

Each new Lodge must be established by at least one officer of the Grand Lodge delegated by the Grand Master, who will travel to the new site at the expense of the new Lodge to oversee the installation ritual and convey the Charter, which will be signed by the Grand Master. He or

she will also train and drill the new Lodge officers in the details of conducting the three degree rituals.

Blue Lodges Open in Apprentice Degree

Blue Lodges will always open in the Entered Apprentice Degree so that all Lodge meetings will be open to all members.

Esoteric Degree Work

+OMR+ All Entered Apprentices are accepted as Pages in the Healing, Teaching, and Chivalric Order of St. Michael and St. Raphael and must progress through studies for Companion (Fellow Craft) and Knight or Dame (Master). This is an authentic Order of European Nobility with membership archived in London by Abbot Count George Boyer, who chartered Pansophic. Knight and Dames have full legal and social recognition as Nobility. By the rules of our Order, however, this is a spiritual nobility that cannot be passed hereditarily, but must be earned in each generation

In addition to studies for +OMR+, all Pansophic Entered Apprentices must choose at least TWO PATHS of esoteric study to advance to Fellow Craft and Master. The following esoteric studies are required as part of the Blue Lodge studies. E.A.'s are encouraged to work in more than two lineages. Contacts and Guides for the studies are accessed through Masters of the Grand Lodge who themselves are Grand Masters of these lineages.

APPRENTICE Undertakes (Choose Two):

First Two Degrees of Martiniste +OMCC+ (English and Spanish)

First Two Degrees of Elus Cohen)English and Spanish)

First Degree of Memphis-Mizraim (advanced degree study materials in English only)

Rosicrucian R+C Studies A (adapted from FRA and Ordo Fratres Lucis materials in English and Spanish)

Probationary Studies for T:H:G:. Leading to Wesak Initiation into T:H:G:. First Order and Completion of Exorcist, Root Chakra 1, and Long Life Empowerments (English and Spanish)

Core Studies A for Great Western Brotherhood (English only)

FELLOWCRAFT Undertakes (Continues Paths):

Master Degree studies for +OMCC+ qualifying for SI::III

Master Degree studies Elus Cohen qualifying for M:E:C:.

Master Degree studies Memphis-Mizraim qualifying for Raising as a Master

Second Year of Rosicrucian FRA and/or OFL Studies

T:H:G.: First Order Empowerments Leading to Completion of the Antahkarana Building or Fifth Empowerment

Core Studies B for Great Western Brotherhood

MASTER:

Successful Candidates will be Raised and Dubbed as Knight Master or Dame Master, and will be advanced into the appropriate degree of their Paths of Study:

Third Degree of Martiniste SI::III *Superior Inconnu*; may pursue advanced studies.

Master Elus Cohen M:E:C:

Third (Master) Degree of Memphis-Mizraim

Rosicrucian R+C Master

T:H:G.: May pursue advanced studies. To complete T:H:G.: First Order (not required for Raising as a Pansophic Master Mason), Initiates must be Ordained in the Home Temple or other valid Apostolic Priesthood for the Theurgical work of the Grail Priesthood, which includes the Liturgist Empowerment and Root Chakra 2. This qualifies them for advancement through Portal studies into the Second Order Christ-Melchizedek Tantra.

Completion of Great Western Brotherhood Core Studies and recognition as a GWB Initiate. May pursue advanced studies.

ROYAL ARCH:

Grand Masters, Lodge Masters, and Past Masters qualify for the Royal Arch Degree, which will be conferred upon them during or after Installation.

Higher Degrees

The Masonic and Ultra-Masonic degrees requiring Master Mason status may be developed and offered, or may be made available through mutual agreements with organizations that already offer them.

Acceptance of Masonic Credentials from Other Masonic Obediences

The Pansophic Rites of Freemasonry will accept credentials and degree-work from all Masonic and Co-Masonic obediences that offer traditional Masonic initiation. In addition to the traditional male

Masonic obediences, these include both branches of Co-Masonry; all members of the French Grande Orient such as Memphis-Mizraim, all forms of the Prince Hall Lodges and their Co-Masonic Egyptian and other break-away organizations, and exclusively female Masonic organizations. However, the first three Martinist and Elus Cohen degrees must be evaluated for their Masonic content on an individual basis, as they are sometimes conferred as "paper degrees" without training, or without proper Masonic Lodge ritual.

THE OFFICERS OF THE LODGE

The "Worshipful" or Venerable Master

The Master (the term used for both men and women) is the embodiment of the Lodge. He or she is elected at a stated meeting in early September by the members of the Lodge for a one year term. In the local Lodge his word is final; so his duty is one of awesome responsibility. He or she must be a person good and true. He or she must obey the moral law, cheerfully conform to the laws of the nation, submit to the constituted authorities, promote the general good of society and help our craft in knowledge and growth. He or she must be a person who will be courteous to the Brethren (the term used for both sexes) and faithful to the Lodge. He or she respects genuine Brethren and discounts impostors. He or she must be watchful that no person can be regularly made a Freemason or admitted a member of his Lodge without previous notice or due inquiry into his or her character. He or she must protect his Lodge by not receiving anyone into it without first having them produce proper credentials satisfying him or her as to their privilege to do so. The Master must promise regular attendance on the committees and communications of the Grand Lodge, and that no new Lodge can be formed without the permission of the Grand Lodge and further, that no recognition ought to be given to an irregular Lodge or anyone initiated into such a Lodge.

Being Master of a Lodge requires keeping the "comfort" or best, highest, and greatest good of the Craft as a high priority. The Master has, at his disposal to help him, an entire corps of officers. It is the Master's responsibility to see to it that the officers conduct themselves in a manner set forth by the code and bylaws. He or she also is in charge of all new candidates entering into the Lodge, making certain their degrees are conducted in the proper manner. It is also the Master's duty, at the time he or she assumes his office, to have an outline and hopefully, an entire agenda, or in our own Masonic language, a trestleboard of his year of activities.

The Senior Warden: In Line for Venerable Master

Next we view the Senior Warden in the West, who also is elected by the members of the Lodge to serve a one year term. He or she is like the vice president of a company. He or she stays well versed regarding the Lodge and its affairs. In the event of the absence of the Master, the Senior Warden assumes the duties and responsibilities of the Master. The Senior Warden's regular duties, other than those already mentioned, are to carry out the wishes of the Master and to assist him in a regular and well governed Lodge. At his installation, the Senior Warden is reminded that his station is one which functions on the level, which teaches that we are descended from the same stock, partake of the same nature and share the same hopes and though distinctions

among men are necessary, yet no eminence of station should cause us to forget that we are all Brethren. Also, the Senior Warden's regular attendance at stated communications is essential.

The Junior Warden: In Line for Senior Warden

We next come to the Junior Warden in the South who is elected for a one year term. His or her office is like that of a second vice president of company. In the event of the Senior Warden's absence, the Junior Warden moves to that station. The jewel of this office is the plumb, which admonishes us to walk uprightly in our several stations, to hold the scales of justice in balance, to observe the just distinction between intemperance and pleasure and to make our passions and prejudices coincide with the line of our duty. The Junior Warden is committed to the superintendence of the Craft during the hour of refreshment. He or she also is committed to regular and punctual attendance at all meetings.

The Orator or Lecturer: In Line for Junior Warden

The Orator is guardian of the Constitution and General Rules of the Mixed Lodge. After a lecture or discussion, he may summarize conclusions or proposals for voting. He reports on communications from the Grand Lodge. He or she sits in the Orient or East.

The Treasurer: May Also be Secretary: In Line Following Secretary

The Treasurer is elected by the membership for a term of one year. It is his duty to receive money paid to the Lodge from the hands of the Secretary, keep a correct account thereof, and pay the same out by order of the Master and consent of the Lodge.

The Secretary: In Line for Orator

The Secretary also is elected for one year. It is his duty to observe the will and pleasure of the Master in recording the proceedings of the Lodge, transmit a copy to the Grand Lodge when required, receive all monies paid into the Lodge, paying the same to the Treasurer taking his receipt therefore. His good inclination toward Masonry and his Lodge will induce him to discharge his duties with fidelity. This office may be combined with that of Treasurer.

The Grand Expert and Tyler: In Line for Treasurer or Secretary

The Expert sits inside to the West at the entrance to the Lodge as Tyler, or one who guards the entrance to insure that only duly and truly initiated Freemasons are admitted. In a larger Lodge, the Tyler will work with the Expert as a separate officer sitting at the Portal. With the Ceremonial Master, the Grand Expert accompanies Brethren and dignitaries on their sunwise procession to the East.

The Ceremonial Master: In Line for Grand Expert

The Ceremonial Master formally introduces visitors to the Venerable Master, directs all ceremonial work, distributes and receives the voting balls or ballots together with any written material.

OTHER OFFICERS: Not Necessarily in Line for Previous Positions

Other officers in a large Lodge are the Guardian, the Archivist or Librarian, the Architect

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who oversees inventory and floor setup, The Master of the Banquet, the Gatekeeper, the deacons who serve the officers on the floor for large gatherings.

The Hospitaller

This is the officer in charge of Masonic charity and public service.

The Commission on Finances

This consists of the Venerable Master, Wardens, Secretary, Treasurer, and three elected Commissioners.

The Commission on Masonic Solidarity

This consists of the Venerable Master, Orator, Grand Expert, Hospitaller, and three elected Commissioners. It oversees charitable works and relations with other Masons.

OPTIONAL APPOINTED OFFICERS:

The Chaplain

We next are introduced to the Chaplain, who is appointed, whose duty it is to perform those solemn services which we should constantly render to our Infinite Creator and which, when offered by one whose holy profession is to point to heaven and lead the way may by refining our souls, strengthening our virtues and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.

The Senior & Junior Deacons

Next are the Senior and Junior Deacons, who are appointed. It is the duty of the Deacons to attend the Master and Wardens and to act as their proxies in the active duties of the Lodge, such as in the reception of candidates into the degrees of Masonry, the introduction and accommodation of visitors and to see that the Lodge is duly tyled.

The Senior & Junior Stewards

We now come to the Stewards, also appointed. Their duties are to see that the tables are properly furnished at refreshment and that every Brother is suitably provided for. The Stewards also assist the Deacons and other officers in performing their duties. These are very important times for them, for they are now being evaluated by those in higher office, who will be in search of their own corps of officers.

The Musician

The Musician is also appointed. Under the direction of the Worshipful Master, he or she conducts the musical services of the Lodge. As harmony is the strength and support of all institutions, the Musician provides musical strength and support to every gentle and ennobling emotion of the soul.

The Tyler

The Tyler, who is appointed, guards the avenues approaching the Lodge. A Lodge is said to be duly tyled when necessary precautions have been taken to guard against

intrusion by cowans, eavesdroppers, or other unauthorized persons. A **cowan** is described as one who tries to masquerade as a Mason. He or she is one who has not done the work, but says he or she has in order to gain admission. An eavesdropper is one who tries to steal the secrets of our society.

If a Brother or Sister comes to Lodge and wants to be admitted, the Tyler sees that he or she is properly clad, and then vouches that he or she is qualified to enter. It is the duty of the Tyler to inform the Junior Deacon when a qualified Brother or Sister wishes to enter the Lodge and to let the him or her know on which Degree the Lodge is working. Unlike English and American lodges, the Mixed Lodge does not require the Tyler to sit outside of the door, but he or she sits in Lodge.

There you have them, the entire corps of officers. Each takes part in all three degrees, indicating the amount of time and hard work that goes into the operation of a well governed Lodge. From the Steward's station to the Master's place in the East there may be at least seven years of time and work, but each Past Master looks back on his years with a sense of joy and satisfaction.

The Rights of an Entered Apprentice Mason

In a sense, Master Masons always remain Entered Apprentices; we are learners, seekers after knowledge; the teachings of the degree remain always in effect; its obligations, subject to additions in the succeeding degrees, continue to be binding; and our interest in the Craft as a whole must always include it. As an Entered Apprentice Mason, you have, therefore, an immediate and personal interest in our subject, and our discussion should lead you to see that it has a permanent and important interest for every Mason, however long it may have been since he or she received the first degree.

It is the duty of the Entered Apprentice to learn the required portions of the degree thoroughly, not only because he or she must prove himself proficient in order to advance, but also because they contain Masonic teachings of fundamental importance that remain forever binding on every Mason. The first degree is not a temporary stopping place to be forgotten when the next degree is reached. It is perfect and complete within its own, incorporated as a part of your Masonic life.

There are literally millions of Masons in the world--approximately three million in the United States. You do not know them; they do not know you. Unless a person can prove he or she is a Mason, he or she cannot visit a Lodge where he or she is not known. Hence the requirement that an Entered Apprentice learn the work well is in his or her own interest. But it is also in the interest of all brethren, wherever dispersed. They may find it as necessary to prove themselves to him or her as he or she may need to prove himself or herself to them. If he or she does not know the work, he or she cannot receive proof any more than he or she can give it. While you will find later that there are slight differences in the ritual work of various Grand Jurisdictions and Masonic Obediences, still the essentials are identical in all.

Currently, U.S. Mixed Masons have visitation privileges with other Co-Masonic and the Memphis-Misraim lodges.

An Entered Apprentice cannot vote or hold office. He or she is not entitled to walk in public Masonic processions. The public assumes that every man therein is a full-fledged Mason, and judges each one and the Craft accordingly. An Entered Apprentice may not visit or sit in a Lodge except when opened on the First Degree, and since all business of the Lodge is conducted in the Third Degree, he or she has neither voice nor vote. However, it is the policy of the Mixed Lodge to open all meetings in the First

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Degree. Entered Apprentices may not speak directly in the meetings except through the appointed Master Mason. This is a discipline to develop silence and forethought, and it teaches the Apprentice to listen and hear *before* developing thought that is worthy of communication in the Sacred Lodge environment.

No matter how developed and knowledgeable an Apprentice might be, *in Lodge he or she has the status of a neophyte until enough time and regular attendance in Lodge has passed that incubation and maturation within the mystic currents of the Masonic Egregore can do its work.* Advancement to Fellowcraft represents the maturation of that development, and with it comes the right to speak for oneself in Lodge. This normally requires one solar year of full participation in the Lodge.

Nevertheless he or she possesses certain important rights and privileges. He or she has the right to be instructed in his work and in matters pertaining to his degree. He or she has the right to apply for advancement to a higher degree. He or she possesses modes of recognition by which he or she can make himself known to another Entered Apprentice as well as brethren who have advanced to additional degrees, and he or she has the privilege of using them. He or she or a near relative may request a Masonic burial; however, it is a privilege not an absolute right.

Complete faithfulness to his obligation, and implicit obedience to the charge, are among his or her most important and lasting responsibilities. An Entered Apprentice is still on probation, a Mason in the making, passing through a period of trial and testing, his or her relationship to the Craft like that of the student to the graduate. Therefore it is his or her duty to be obedient, trusting himself without question to his guides, and in a spirit of humility, be quick to respond to the instructions of the Lodge officers. It is not for him or her to question what he or she finds or enter into arguments, or set himself up as a critic. The clue to his position is furnished by the word "Apprentice" which means learner, and his chief task is, therefore, to learn.

The Responsibilities of an Entered Apprentice Mason

These, also, are very few. He or she must:

1. Keep secret certain rituals entrusted to him or her;
2. Conduct him- or herself with proper decorum;
3. Try to learn as much about Masonry as possible;
4. Pass the proficiency test;

Optionally he or she may:

1. Attend each Entered Apprentice Lodge;
2. Visit another E.A. Lodge with his mentor or other Masonic friend;
3. Memorize and present additional ritual of the E.A. degree;
4. Read and report on a Masonic book or publication;
5. Help the Stewards prepare and serve the refreshments at any degree meetings.

In Conclusion

Freemasonry preserves secrecy about its work; it meets behind tyled or guarded doors; over its principles and teachings it throws a garment of symbolism and ritual; its Art is a mystery; a wall great and high separates it from the outside world, it is a world in itself, standing silently within the world. Nor is its work easy to understand. Difficult, complex, yet increasingly fascinating as one grows in Masonic knowledge, it is carried forward in the high and responsible regions of the religious, moral, and intellectual life.

The petitioner who knocks at our doors may have very slight knowledge of what lies within and brings with him little or no previous preparation. Once inside he or she discovers that Masonry stretches before him or her like a great continent across which he or she must make a long and often difficult journey to reach his goal. The journey begins on the night he or she receives his Entered Apprentice Degree; the task of learning Masonry, of becoming skilled in its work, and of fashioning his life according to its requirements and philosophy, is still before him or her.

In asking you to learn all the duties and privileges of an Entered Apprentice Mason, we also urge you to think of apprenticeship in a larger sense. It is not difficult for a person to become a member in name only, but we want your ambition to extend far beyond that perfunctory state. We believe that you desire to become a Mason in fact and reality; bearing our name has been your motive in seeking our fellowship ' If this be true, we both urge and advise you not to be content with the letter and outward form in your beginning period, but to apply yourself with freedom, fervency and zeal to the sincere and thorough mastering of our Art. So to do is to be an Entered Apprentice Mason in spirit and in truth.

The Entered Apprentice Proficiency

Before you can be passed to the Degree of a Fellowcraft, you will be required to show that you understand the Entered Apprentice Degree. The purpose of the proficiency is to help you become acquainted with the principles of Masonry and the details of your initiation.

THE ENTERED APPRENTICE

Test Questions

Symbolic Instruction

To be researched and answered after Initiation as an Entered Apprentice

TEST QUESTIONS

Write brief answers to these and submit to the Mentor of the Lodge.

1. What is the motto of the French Mixed Lodge?
2. What are the primary doctrines of Freemasonry?
3. What are its principal virtues?
4. What is the purpose of Freemasonry?
5. What is a Lodge?
6. What Masonic obediences in the U.S. may allow visitation from Pansophic Lodge members?
7. What are Speculative or Accepted Masons?
8. Where and when was the first Grand Lodge formed?
9. Where and when was the first Grand Lodge in America formed?
10. How many U.S. Presidents were Masons?
11. In what year was the Grand Mixed Lodge formed?
12. How many Mixed Lodges are currently in the U.S.?
13. What is the difference between a secret society and one with secrets?
14. What two subjects are never brought up in Lodge?
15. Name five qualifications an individual must have to petition for the degrees of Masonry.
16. What is the main focus and activity of Pansophic Lodge Masonry?

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17. Name five duties that you have as a Mason.
18. What does an Entered Apprentice represent?
19. What do the degrees of Masonry symbolically represent?
20. What does the Entered Apprentice degree represent?
21. What are symbols, and why are they important to Masons?
22. Who are the Patron Saints of Masonry?
23. Where is a person first made a Mason? Why is this important?
24. What do we mean when we say a candidate is “duly and truly prepared”?
25. What spiritual promise from the New Testament became a reality in Masonic Initiation?
26. What is the symbolism of the Hoodwink?
27. What is the symbolism of the CableTow and what is its length?
28. What is the Rite of Discalceation?
29. What is the symbolism of your entrance into the Lodge?
30. How were you received into the Lodge?
31. What is the form of a Lodge?
32. What is the Rite of Salutation and why is it significant?
33. What is the Rite of Circumambulation and why is it significant?
34. What is the most important piece of furniture in the Lodge?
35. What is the symbolism of its position?
36. Who is the presiding officer in a Lodge?
37. What are the three Great Lights of Freemasonry?
38. What do they represent?
39. What is the most visible and audible evidence of a candidate’s sincerity?
40. What parts of the Obligation are symbolic and what parts are to be taken literally?
41. When are you relieved of your obligation to Freemasonry?
42. What are the actual penalties of violating your obligation?
43. What is the Rite of Investiture and what is its significance?

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44. What are the working tools of the Entered Apprentice?
45. What do they represent?
46. What is the Rite of Destitution and why is it significant to you?
47. What does it symbolize?
48. What is the Masonic significance of the Northeast Corner?
49. Where was the Ark of the Covenant kept in King Solomon's Temple?
50. What is the importance of the Masonic Charter?
51. What are cowans and eavesdroppers?
52. What is the symbolism of the Masonic Lodge?
53. What are the Immovable Jewels of the Lodge, what do they represent and who wears them?
54. What are the Movable Jewels of the Lodge and what do they represent?
55. What are the Ornaments of the Lodge and what do they represent?
56. What is the symbolism of Jacob's Ladder?
57. What are the three principal tenets of Masonry?
58. What are the Four Cardinal Virtues and what do they represent?
59. Describe the point within a circle and why it is important.
60. What is the symbolism of Chalk, Charcoal & Clay?
61. List at least three important messages in the charge.
62. How does the gavel signal members in the Lodge room with one, two, and three knocks?
63. When entering or leaving an open Lodge room what do you do?
64. How do we act and form ourselves when prayer is given in Lodge?
65. What do we say after prayer and what does it mean?
66. Who are the elected officers in a Lodge?
67. What rights does an Entered Apprentice Mason have?
68. What are the responsibilities of an Entered Apprentice Mason?

After Initiation, research and answer these questions, then return them to your Mentor.