

"THE MASONIC RITUAL"

for use by

The Most Worshipful Prince Hall
Grand Lodge, Free & Accepted Masons



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(A just and duly constituted Lodge must always be opened and closed on the third degree and in due form. Masons, when addressed should rise and give the due guard of the degree in which the lodge is working.

W. M. Officers, take your respective stations and places. Brethren, be clothed. (W. M. raps once with gavel.) Bro. J. D.

J. D. (Rises under due guard) Wor. Master.

W. M. The first great care of Masons when convened?

J. D. To see that they are duly tyled.

W. M. Attend to that duty and inform the tiler that I am about to open _____ Lodge No. _____, on the third degree of Masonry; direct him to take due notice thereof and govern himself accordingly.

J. D. (Speaking thru open door) Bro. Tyler.
T. Bro. J. D.

J. D. I am directed to inform you that the W. M. is about to open _____ Lodge No. _____, on the third degree of Masonry; take due notice thereof and govern yourself accordingly. (Door is closed, J. D. gives three raps with door knocker and is answered by three knocks from without, given by tiler) W. M.

W. M. Bro. J. D'

J. D. We are duly tyled.

W. M. How are we tyled?

J. D. By a Master Mason without, armed with the proper implement of his office.

W. M. His duty there ?

OPENING

- J. D. To observe the approach of cowans and eavesdroppers, see that none pass or repass except such as are duly qualified and have permission from the W. M.
- W. M. Bro. S. W.
- S. W. (Rises under due guard) W. M.
- W. M. Are all present Master Masons?
- S. W. I will ascertain thru my proper officer and report. Bro. J. D.
- J. D. (Takes staff and steps in front of S. W.) Bro. S. W.
- S. W. Are all present Master Masons?
- J. D. (Passes around on both sides of the Lodge. If he sees any strangers, he will pause and report): Bro. S. W.
- S. W. Bro. J. D.
- J. D. Here is a gentleman for whom I cannot vouch as a M. M.
- S. W. Cause the gentleman to rise.
- J. D. (To the stranger.) Please rise.
- S. W. Will any brother vouch for this gentleman as a M. M.?
(If vouched for) The vouch is accepted.
(If not, turns to the stranger.) Please retire for a few minutes until a committee can be appointed to examine you.
- J. D. (Standing before S. W.) Brother S. W.
- S. W. Bro. J. D.
- J. D. All present are M. Ms.
- S. W. W. M.
- W. M. Bro S. W.
- S. W. All present are M. Ms.
- W. M. As further evidence that all present are M. Ms, receive the pass word from

OPENING

- the S. & J. D's, who will obtain it from the brethren on the right and left, and communicate it to the East.
- S.W. Deacons approach the W. (Deacons meet West of the Altar and approach together.) Give me the pass word of M. Ms. (Deacons give pass word) Now obtain it from the brethren on the right and left, and communicate it to the W. M. in the East.
- Deac. (Procede, each on his side of the Lodge. If there are any without the pass word they will stop as before and report.) W. M.
- W.M. Bro. S. (or J.) Deacon
- Deac. There is confusion in the craft.
- W. M. What is the cause of the confusion?
- Deac. A brother without the pass word.
- W. M. Cause the brother to rise.
- Deac. (To the brother) Please rise.
- W. M. Will any brother present vouch for this brother as a M. M. in good standing? (If vouched for.) The vouch is accepted. (To the deacon) Invest him with the password and receive it from him (If not vouched for, the W. M. will ask him to retire for a few minutes and appoint a committee to examine him) Deacons continue and then communicate the pass word to the W. M. in the East, the S. D. first, J. D. next. They then return to their stations.
- W. M. Bro. S. W.
- S. W. W. M.
- W. M. The pass word is right and duly received in the East. Are you a M. M.?

- S. W. I am.
 W. M. What induced you to become a M. M?
 S. W. That 'I might obtain the Masters word, travel in foreign countries, work and receive masters' wages and be thereby better enabled to support myself and family and contribute to the relief of distressed M. M's, their widows and orphans.
- W. M. What makes you a M. M?
 S. W. My obligation.
 W. M. Where were you made a M. M?
 S. W. Within the body of a just and duly constituted Lodge of M. M's, assembled in a place representing the unfinished Sanctum Sanctorum of K. S. T., furnished with the Holy Bible, Square & Compasses, together with a **Charter or Dispensation from some Grand Body of competent jurisdiction empowering it to work.**
- W. M. How many compose a M. M. Lodge?
 S. W. Three or more.
 W. M. When composed of five, of whom does it consist?
 S. W. The W. M., S. & J. W., S. & J. D.
 W. M. The J. D. place in the Lodge?
 S. W. At my right.
 W. M. (Gives two raps with his gavel.) Bro. J. D.
 J. D. W. M.
 W. M. **Your duty?**
 J. D. To carry messages from the S. W. in the West to the J. W. in the South, and elsewhere about the Lodge as he may direct; attend to alarms at the outer door, report the same to the W. M. Also to see that we are duly

- W. M. tiled.
 J. D. The S. D. place?
 W. M. At the right of the W. M. in the East.
 W. M. Bro. S. D.
 S. D. (Rises under due guard) W. M.
 W. M. Your duty?
 S. D. To carry orders from the W. M. in the East to the S. W. in the West, and elsewhere about the Lodge as he may direct; welcome and clothe visiting brethren, attend to alarms at the inner door. Also to receive and conduct candidates.
- W. M. The J. W.'s station.
 S. D. In the South.
 W. M. Bro. J. W.
 J. W. W. M.
 W. M. Your duty in the South?
 J. W. To observe the sun at meridian, which is the glory and beauty of the day; call the craft from labor to refreshment, superintend them during the hours thereof, carefully to observe that the means of refreshment are not perverted to intemperance or excess, see that they return to their labor in due season, that the W. M. may receive honor and they pleasure and-profit thereby.
- W. M. The S. W. station?
 J. W. In the West.
 W. M. Bro. S. W.
 S. W. W. M.
 W. M. Why in the West?
 S. W. As the sun is in the West at the close of day, so stands the S. W. in the West to assist the W. M. in opening

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OPENING

and closing the Lodge; pay the craft their wages, if any be due, that none may go away dissatisfied, harmony being the support of all institutions, especially this of ours.

W. M.

The Masters' station?

S. W.

In the East.

W. M.

Why in the East?

S. W.

As the sun rises in the East to open and govern the day, so rises the W. M. in the East to open and govern the Lodge, set the craft at work, giving them proper instructions for their labor.

W. M.

(3 raps. L rises) Bro. S. W. it is my order that _____ Lodge No. _____ be now open on the third degree of Masonry, and stand open for the transaction of such business as may regularly and constitutionally be brought before it. This communicate to the J. W., in the South, and he to the brethren present, that having due notice thereof, they may govern themselves accordingly.

S. W.

Bro. J. W.

J. W.

Bro. S. W.

S. W.

It is the order of the W. M. that _____ Lodge No. _____ be now open on the third degree of Masonry, and stand open for the transaction of such business as may regularly and constitutionally be brought before it. This communicate to the brethren present, that having due notice thereof, they may govern themselves accordingly.

J. W.

Brethren. It is the order of the W. M., communicated to me through the S. W. in the West, that _____

Lodge No. _____ be now open on the third degree of Masonry, and stand open for the transaction of such business as may regularly and constitutionally be brought before it. I communicate the same to you that having due notice thereof, you may govern yourselves accordingly.

W. M.

Brethren, attend to giving the signs; observe the East. (The signs of the three degrees are given by all present, taking time from the W. M.)

W. M.

(Three raps with his gavel.)

S. W.

(Three raps)

J. W.

(Three raps)

W. M.

Brethren, give your attention to the Chaplain.

Chaplain:

PRAYER

Most holy and glorious Lord God, the Great Architect of the Universe, the Giver of all good gifts and graces, Thou hast promised that "Where two or three are gathered together in Thy name Thou wilt be in their midst, and bless them." In Thy name we have assembled, and in Thy name we desire to proceed in all our doings.

Grant that the sublime principles of Free Masonry may so subdue every discordant passion within us, so harmonize and enrich our hearts with Thine own love and goodness, that the Lodge at this time may humbly reflect that order and beauty which reign forever before Thy throne. Amen.

- All So mote it be.
 W. M. Bro. S. D.
 S. D. W. M.
 W. M. Attend at the Altar and display the three great lights in Masonry.
 S. D. (Goes to the West of the Altar, gives sign of the degree; displays the lights and returns to his place. Bible is opened at Ecclesiastes XII.)
 W. M. I now declare the Lodge duly open and in order for business, at the same time strictly forbidding all idle, immoral or other unmasonic conduct, whereby the harmony of the same may be disturbed, under no less a penalty than the by-laws prescribe or a majority of the Brethren present may see cause to inflict. Bro. J. D.
 J. D. W. M.
 W. M. Inform the tyler.
 J. D. (Gives three knocks on the outer door which are answered by three from the tyler.) Bro. T.
 T. Bro. J. D.
 J. D. The lodge is open on the third degree of Masonry. W. M.
 W. M. Bro. J. D.
 J. D. The tyler is informed.
 W. M. If there are present any present or past Grand Lodge officers, present or past Masters, they are cordially and fraternally invited to a seat in the East. (Gives one rap, lodge is seated)

BUSINESS

- Sec. (Secretary calls roll of officers, answered by the S. D. who is standing.)

- W. M. Bro. Sec.
 Sec. (Rises under due guard) W. M.
 W. M. Bro. Sec., please read the minutes of our last stated communication, (The minutes are read by the Secretary)
 W. M. Brethren, these are the minutes of our last stated communication; they were then read and approved, and are now read for your information. Under sickness and distress. Bro. S. W.
 S. W. (Rises under due guard) W. M.
 W. M. Have you anything to report?
 S. W. Nothing in the West. (or reports if any)
 W. M. Bro. J. W., anything in the South?
 J. W. (Rises under due guard) Nothing in the South (or reports)
 W. M. Does any brother present know of a brother in sickness or distress, or in need of our aid and sympathy? (Reports, if any, given)
 W. M. Bro. Sec., have you any reports on petitions for membership?
 Sec. I have a favorable (or unfavorable) report upon the petition of J. H.
 W. M. Brethren, what is your pleasure in reference to this report?
 Bro. L. W. M.
 W. M. Bro. L.
 L. I move that the report be received, the committee discharged and the candidate balloted for.
 W. M. If there be no objection it is so ordered. There being none, it is so ordered. (One rap) Bro. S. D., prepare the ballot.
 S. D. (Takes the ballot box and puts it in order.)

- W.M. Display it South, West and East.
(Done) (W.M. takes ballot box.)
Brethren, we are about to ballot upon
the petition of J. H., on whom our
committee has reported favorably:
a white ball elects, a black square or
cube rejects. (W. M. ballots and
hands box to S. D.) Carry it to the
S. & J. W. for their ballots; ballot
yourself, and place it on the Altar for
the ballots of the brethren. (Done)
Brethren, proceed to ballot in due
form, which is by giving due guard
and sign of M.M.'s, in front of the
Altar. (The S. D. stands at Northeast
corner of Altar with his back to ballot
box and facing W. M.)
- W.M. Bro. J. W.
J. W. (Rises under due guard) W. M.
W.M. Have all balloted in the South?
J. W. All in the South.
W.M. Bro. S. W.
S. W. (Rises under due guard) W. M.
W.M. Have all balloted in the West?
S. W. All in the West.
W.M. And all in the East. I therefore de-
clare the ballot closed. (One Rap)
(Ballot box is closed by the S. D.) Bro.
S. D.
- S. D. W. M.
W.M. Carry the ballot South, West and East
for inspection. (Done) (After W.M.
inspects ballot, returns box to S. D.)
Bro. J. W.
J. W. W. M.
W.M. How stands the ballot in the South?
J. W. Clear (cloudy if black balls are seen)
in the South.

- W.M. Bro. S. W.
S. W. W. M.
W.M. How in the West?
S. W. Clear (or cloudy) in the West.
W.M. And clear (or cloudy) in the East. Ac-
cordingly, I declare J. H. duly elected
to become a member of this Lodge.
(I declare his application rejected;
if cloudy). Bro. Sec., you will so in-
form him, and return his petition fee.
- W.M. Bro. Sec.
Sec. W. M.
W.M. Have you any petitions on your desk?
Sec. I have (Reads petition)
W. M. If there is no objection, the petition
will take the usual course (or Breth-
ren, what is your pleasure with this
petition.)
- Bro. A. W. M.
W. M. Bro. A.
Bro. A. I move that the petition be received
and referred to a committee for in-
vestigation.
- Bro. B. I second the motion.
W. M. All brethren in favor of the motion
will give the ancient sign of a mason.
(Done) All opposed, give similar sign.
It is so ordered. (1 rap) I will appoint
a committee later on, (or) I will ap-
point on that committee Bro. A., B.
and C.
(Reports of committees, - unfinished bus-
iness - - - New Business).

- W. M. Bro. S. W.
 S. W. (Rises) W. M.
 W. M. Have you anything to bring before the Lodge before I procede to close?
 S. W. Nothing in the West.
 W. M. Bro. J. W.
 J. W. (Rises) W. M.
 W. M. Anything in the South?
 J. W. Nothing in the South.
 W. M. Have any brethren anything to bring before the Lodge before I procede to close? (Pauses) Bro. Sec.
 Sec. W. M.
 W. M. Are you ready with the minutes?
 Sec. I am.
 W. M. Brethren, give your attention to the reading of the minutes of our present communication.
 Sec. (Reads minutes)
 W. M. Bro. S. W.
 S. W. W. M.
 W. M. Did you discover any errors or omissions in the minutes as read?
 S. W. Nothing in the West.
 W. M. Bro. J. W.
 J. W. W. M.
 W. M. Anything in the South?
 J. W. Nothing in the South.
 W. M. Does any brother present discover any errors or omissions in the minutes as read. There being none, I declare them approved. (1 rap) Bro. J. D.
 J. D. W. M.
 W. M. The last as well as first great care of Masons when convened.
 J. D. See that they are duly tyled.
 W. M. Attend to that duty, and inform the

- Tyler that I am about to close ———
 Lodge No. ———, direct him to take due notice thereof and govern himself accordingly.
 J. D. (3 Raps)
 Tyler (3 Raps) (Opens door)
 J. D. Bro. Tyler
 Tyler Bro. J. D.
 J. D. I am directed to inform you that the W. M. is about to close ——— Lodge No. ———, take due notice thereof and govern yourself accordingly. (Closes door) W. M.
 W. M. Bro. J. D.
 J. D. We are duly tyled.
 W. M. How are we tyled?
 J. D. By a Master Mason without, armed with the proper implement of his office.
 W. M. His duty there.
 J. D. To observe the approach of cowans and eavesdroppers, see that none pass or repass except such as are duly qualified and have permission from the W. M.
 W. M. Bro. S. W.
 S. W. W. M.
 W. M. Are you a Master Mason?
 S. W. I am.
 W. M. What induced you to become a Master Mason?
 S. W. That I might obtain the Master's word, travel in foreign countries, work and receive Master's wages, and be thereby better enabled to support myself and family, and contribute to the relief of distressed worthy Master Masons, their widows and orphans.

- W. M. What makes you a Master Mason?
 S. W. My obligation.
 W. M. Where were you made a Master Mason?
 S. W. Within the body of a just and duly constituted Lodge of Master Masons, assembled in a place representing the unfinished Sanctum Sanctorium of K. S. T., furnished with the Holy Bible, Square and Compasses, together with a Charter or Dispensation from some Grand Body of competent jurisdiction empowering it to work.
 W. M. How many compose a Master Mason Lodge?
 S. W. Three or more.
 W. M. When composed of five, of whom does it consist?
 S. W. The W. M., S. & J. W., S. & J. D.'s
 W. M. The J. D. place in the Lodge.
 S. W. At my right.
 W. M. (2 Raps) Bro. J. D.
 J. D. W. M.
 W. M. Your duty? (In Short Form, omit duties)
 J. D. To carry messages from the S. W. in the West to the J. W. in the South, and elsewhere about the Lodge as he may direct, attend to alarms at the outer door, report the same to the W. M., also to see we are duly tyied.
 W. M. The S. D. place?
 J. D. At the right of the W. M. in the East.
 W. M. Bro. S. D.
 S. D. W. M.
 W. M. Your duty?
 S. D. To carry orders from the W. M. in the

East to the S. W. in the West and elsewhere about the Lodge as he may direct; welcome and clothe visiting brethren, attend to alarms at the inner door, also to receive and conduct candidates.

- W. M. The J. W. station?
 S. D. In the South?
 W. M. Bro. J. W. Your duty in the South?
 J. W. To observe the sun at meridan, which is the glory and beauty of the day; call the craft from labor to refreshment; superintendant them during the hours thereof, carefully to observe that the means of refreshment are not perverted to intemperance or excess; see that they return to their labor in due season, that the W. M. may receive honor and they pleasure and profit thereby.
 W. M. The S. W. station?
 J. W. In the West.
 W. M. Bro. S. W.
 S. W. W. M.
 W. M. Why in the West?
 S. W. As the sun is in the West at the close of day, so stands the S. W. in the West to assist the W. M. in opening and closing the Lodge; pay the craft their wages, if any be due, that none may go away dissatisfied, harmony being the support of all institutions, especially this of ours.
 W. M. The Masters station?
 S. W. In the East
 W. M. Why in the East?
 S. W. As the sun rises in the East to open and govern the day; so rises the W.

CLOSING

M. in the East to open and govern the Lodge, set the craft at work, giving them proper instruction for their labor.

W. M. (3 Raps, Lodge rises) Bro. S. W., It is my order that ——— Lodge No. ———, be now closed, and stand closed until its next regular communication, unless specially convened, in which emergency due and timely notice will be given. This communicate to the J. W. in the South, and he to the brethren present, that having due notice thereof they may govern themselves accordingly.

S. W. Bro. J. W.

J. W. Bro. S. W.

S. W. It is the order of the W. M. that ——— Lodge No. ———, be now closed, and stand closed until its next regular communication, unless specially convened, in which emergency due and timely notice will be given. This communicate to the brethren present, that having due notice thereof they may govern themselves accordingly.

J. W. Brethren. (Brethren come to order.) It is the order of the W. M., communicated to me through the S. W. in the West, that ——— Lodge No. ———, be now closed, and stand closed until its next regular communication, unless specially convened, in which emergency due and timely notice will be given. I communicate the same to you, that having due notice thereof you may govern yourself accordingly.

W. M. Brethren, attend to giving the signs;

CLOSING

observe the East. (The due guards and signs of each degree are now given by all present, after which the W. M. gives 3 raps with his gavel which are answered by both the S. & J. W.'s with 3 raps each)

W. M. Bro. S. W., how should Masons meet?

S. W. On the Level

W. M. Bro. J. W.

J. W. W. M.

W. M. How should Masons act?

J. W. By the Plumb.

W. M. And part upon the Square. So should we, my brethren, ever meet, act and part.

PRAYER AT CLOSING

Chaplain Almighty Father, we ask Thy blessing upon the proceedings of this communication, and as we are about to separate, we ask Thee to keep us under Thy protecting care until again we are called together. Teach us, O God to realize the beauty of the principles of our time-honored institution, not only while in the Lodge, but when abroad in the world.

Subdue every discordant passion within us and enable us to love one another in the bonds of unity and friendship. Amen.

BENEDICTION

W. M. May the blessing of Heaven rest upon us and all regular Masons. May brotherly love prevail, and every moral and social virtue cement us. Amen

All So mote it be.

W. M. Bro. S. D.

S. D. W. M.

FIRST DEGREE

- W. M. Attend at the Altar and close the great light in Masonry.
- S. D. (Goes West of Altar, gives sign of degree, closes Light and returns to his place)
- W. M. I now declare the Lodge duly closed.
Bro. J. D.
- J. D. W. M.
- W. M. Inform the Tyler.
- J. D. (3 Raps)
- Tyler (3Raps, opens door)
- J. D. Bro. Tyler
- Tyler Bro. J. D.
- J.D. The Lodge is closed. (Closes door)
W. M.
- W. M. Bro. J. D.
- J. D. The Tyler is informed.
- W. M. (One Rap)

INITIATION

- W. M. Bro. J. D.
- J. D. (Rises under due guard) W. M.
- W. M. Ascertain if any candidates are in waiting. If so, their names and for what degree.
- J. D. (Obtains names from the Tyler) W. M.
- W. M. Bro. J. D.
- J. D. A. B. is in waiting for the first degree.
- W. M. Brethren, Mr. A. B. is in waiting for the first degree of Masonry. He having been duly accepted, if there is no objection, I shall confer the degree upon him. (Hesitates for a moment) There being no objection, I will proceed. (Raps gavel once) Bros. S. & J. Steward. (Both rise under due guard)
- S. S. W. M.
- W. M. How should a candidate be prepared for the first degree of Masonry?
- S. S. By being divested of all metallic substances, neither naked nor clothed, barefoot nor shod, left knee and breast bare, hoodwinked, and a cable-tow about his neck.
- W. M. Repair to the preparation room where Mr. A. B. is in waiting: when thus prepared, cause him to make the usual alarm at the inner door. Bro. Sec., accompany them.
(The Sec. and Stewards repair to the Altar. The Sec. between the Stewards, salute the W. M., face right and march to the preparation room.)
- W. M. (Raps once) Bro. J. W.
- J. W. W. M.

FIRST DEGREE

W. M. Call the craft from labor to refreshment, to resume labor at the sound of the gavel in the East.

J. W. (*Raps three times*) *B r e t h r e n .*
(*Brothers rise under due guard*) It is the order of the W. M. that you be called from labor to refreshment, to resume labor at the sound of the gavel in the East.

IN PREPARATION ROOM

Sec. to candidate: Mr. A.B., is this your signature and petition? (Being satisfied, continues) Somewhat of your motives, in applying for admission into our ancient and honorable Fraternity, we have learned from the declaration, over your signature, contained in your petition; but, in order that you may not be misled as to the character or the purpose of the ceremonies in which you are about to engage, the Lodge addresses to you these preliminary words of advice; Freemasonry is far removed from all that is trival, selfish, and ungodly. Its structure is built upon the everlasting foundation of that God given law, the brotherhood of man in the family whose Father is God. Our ancient and honorable Fraternity welcomes to its door and admits to its privileges worthy men of all creeds and of every race, yet it insists that all men shall stand upon an exact equality and receive its instructions in a spirit of due humility, emphasizing, in demeanor, in conduct, in ceremony,

FIRST DEGREE

and in language, the helpless, groping nature of man at his birth, and his need of reliance upon Divine guidance throughout life.

You will here be taught to divest your mind and conscience of all the vices and superfluities of life, and the Lodge into which you are now to be admitted expects you to divest yourself of all those distinctions and equipments which are not in keeping with the humble, reverent, and childlike attitude it is now your duty to assume, as all have done who have gone this way before you.

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

Cand. I do.

Sec. Do you declare, upon your honor, that you are prompted to solicit the privileges of Freemasonry by a favorable opinion conceived of the Institution, a desire for knowledge and a sincere wish of being serviceable to your fellow creatures?

Cand. I do.

Sec. Do you, declare, upon your honor, that you will cheerfully conform to all the ancient usages and established customs of the Fraternity?

Cand. I do.

(Secretary returns to the Lodge room, West of Altar.)

FIRST DEGREE

- W. M. (Raps once, calling the Lodge to order.)
 Sec. (Salutes) W. M.
 W. M. Bro. Sec.
 Sec. The candidate has answered the usual questions in the affirmative and paid the balance of his initiation fee.

CLOSING THIRD — OPENING
 FIRST — (Short Form)

- W. M. (Three raps) Waiving all signs and ceremonies, I now declare labor dispensed with in the third degree, and the Lodge open on the first for work and instruction.
 Bro. S. D. attend at the Altar. (Done)
 Bro. J. D., inform the Tyler.
 J. D. (Informs Tyler) W. M., the Tyler is informed.
 W. M. (One rap)

LONG FORM

- W. M. (One Rap) Bro. J. D.
 J. D. W. M.
 W. M. The last as well as first great care of Masons, when convened?
 J. D. To see that they are duly tyled.
 W. M. Attend to that duty, and inform the Tyler that I am about to dispense with labor in the third degree for the purpose of opening the Lodge on the first, for work and instruction; direct him to take due notice thereof and govern himself accordingly.
 J. D. (Three raps)
 T. (Three raps)
 J. D. Bro. Tyler

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- T. Bro. J. D.
 J. D. The W. M. is about to dispense with labor in the third degree for the purpose of opening the Lodge on the first, for work and instruction. Take due notice thereof, and govern yourself accordingly. W. M.
 W. M. Bro. J. D.
 J. D. The Tyler is informed.
 W. M. (Three raps, calling up the Lodge.)
 W. M. I now declare labor dispensed with in the third degree. Bro. J. D., inform the Tyler.
 J. D. (Three raps)
 T. (Three raps)
 J. D. Bro. Tyler
 T. Bro. J. D.
 J. D. Labor is dispensed with in the third degree. (Closes door) W. M.
 W. M. Bro. J. D.
 J. D. The Tyler is informed.
 W. M. (One rap, seats lodge.) Bro. S. W.
 S. W. (Rises and salutes.) W. M.
 W. M. Whence came you?
 S. W. From a lodge of the Holy Saints John of Jerusalem.
 W. M. What came you here to do?
 S. W. Learn to subdue my passions and improve myself in Masonry.
 W. M. Then you are a Mason, I presume?
 S. W. I am so taken and accepted among brethren and fellows.
 W. M. What makes you a Mason?
 S. W. My obligation.
 W. M. Where were you made a Mason?
 S. W. Within the body of a just and duly constituted Lodge of F. & A. Ms, assembled in a place representing the

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ground floor of K. S. Temple, furnished with the Holy Bible, Square and Compasses, together with a Charter or Dispensation from some Grand Body of competent jurisdiction empowering it to work.

- W. M. How many compose an Entered Apprentice Lodge?
 S. W. Seven or more.
 W. M. When composed of seven, of whom does it consist?
 S. W. The W. M., S. & J. Wd's, Treas., Sec., S. & J. D's.
 W. M. The J. D. place in the Lodge?
 S. W. At my right.
 W. M. (Two raps, officers rise.) Bro. J. D.
 J. D. W. M.
 W. M. The S. D. place?
 J. D. At the right of the W. M. in the East.
 W. M. Bro. S. D.
 S. D. (Under due Guard) W. M.
 W. M. The Sec. place?
 S. D. At the left of the W. M. in the East.
 W. M. Bro. Sec.
 Sec. W. M.
 W. M. The Treas. place?
 Sec. At the right of the W. M. in the East
 W. M. Bro. Treas.
 Treas. W. M.
 W. M. The J. W. station?
 Treas. In the South.
 W. M. Bro. J. W.
 J. W. W. M.
 W. M. The S. W. station?
 J. W. In the West
 W. M. Bro. S. W.
 S. W. W. M.
 W. M. The Master's station?

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- S. W. In the East
 W. M. Why in the East?
 S. W. As the sun rises in the East to open and govern the day, so rises the W. M. in the East, to open and govern the Lodge, set the craft at work, giving them proper instruction for their labor.
 W. M. (3 raps. Lodge rises) Bro. S. W., it is my order that the Lodge be now opened on the first degree for work and instruction. This communicate to the J. W. in the South, and he to the brethren present that having due notice thereof, they may govern themselves accordingly.
 S. W. Bro. J. W.
 J. W. Bro. S. W.
 S. W. It is the order of the W. M. that the Lodge be now opened on the first degree for work and instruction. This communicate to the brethren present, that having due notice thereof, they may govern themselves accordingly.
 J. W. Brethren. (Brethren under due guard) It is the order of the W. M., communicated to me through the S. W. in the West, that the Lodge be now opened on the first degree for work and instruction. I communicate the same to you, that having due notice thereof, you may govern yourselves accordingly.
 W. M. Brethren, attend to giving the signs; observe the East.
 (Signs of E.A. given, taking time from the East.)

- W. M. (1 Rap)
 S. W. (1 Rap)
 J. W. (1 Rap)
 W. M. Bro. S. D attend at the Altar.
 S. D. (Goes to Altar, gives sign, displays Great Lights, by opening Bible to Psalms cxxxiii, setting S. & C's in the proper position for the first degree and returns to his place.)
- W. M. I now declare the Lodge duly opened on the first degree. Bro. J. D., inform the tyler
- J. D. (Raps three times on outer door.)
 Tyler (Responds with three raps, opening door)
- J. D. Bro. Tyler
 Tyler Bro. J. D.
- J. D. The Lodge is open on the first degree (Closes door) W. M.
- W. M. Bro. J. D.
 J. D. The Tyler is informed.
 W. M. (Raps once, seating the Lodge.)
 Cand. (Raps three times on the inner door.)
 S. D. W. M.
 W. M. Bro. S. D.
 S. D. There is an alarm at the inner door.
 W. M. Attend to the alarm and ascertain the cause
- S. D. (Goes to inner door, raps three times. S. S. gives one rap in response. Door is opened by S.D.) Who comes here?
- S. S. Mr. ———, a poor blind candidate who is desirous of having and receiving a part in the rights, light and

- benefits of this worshipful Lodge, erected to God and dedicated to the memory of the Holy Saints John, as all brethren and fellows have done who have gone this way before him.
- S. D. Mr. ———, is this an act of your free will and accord?
- Cand. It is
- S. D. Bro. S. S., is he worthy and well qualified?
- S. S. He is.
 S. D. Duly and truly prepared?
 S. S. He is.
 S. D. By what further right does he expect to obtain this important privilege?
- S. S. Being a man, free born, of lawful age and well recommended.
- S. D. Since the candidate is in possession of all these necessary qualifications, let him wait until the W. M. can be informed of his request and his answer returned. (Closes door and goes to the west of altar, facing East.) W. M.
- W. M. Bro. S. D.
 S. D. There is without, Mr. ———, a poor blind candidate, who is desirous of having and receiving a part in the rights, light and benefits of this worshipful Lodge, erected to God and dedicated to the memory of the Holy Saints John, as all brethren and fellows have done who have gone this way before him.
- W. M. Is it an act of his own free will and accord?
 S. D. It is,

- W. M. Is he worthy and well qualified?
 S. D. He is.
 W. M. Duly and truly prepared?
 S. D. He is.
 W. M. By what further right does he expect to obtain this important privilege?
 S. D. Being a man, free born, of lawful age and well recommended.
 W. M. Since the candidate is in possession of all these necessary qualifications, let him enter this worshipful Lodge in the name of God, and be received in due and ancient form.
 S. D. (Goes to inner door, raps once, opens door.) Let him enter this worshipful Lodge in the name of God, and be received in due and ancient form.
 W. M. (Raps three times)
 (Candidates are conducted into Lodge. Marshal leading with S. D., followed by the Stewards, a brother leading each candidate. March to the West, and halt, facing the East.)
 S. D. Mr. ———, I am commanded to receive you on the point of a sharp instrument piercing your naked left breast, (applies point of compasses to left breast of each candidate) which is to teach you that as this is an instrument of torture to the flesh, so should the recollection thereof be to your mind and conscience should you ever reveal the secrets of F. M. unlawfully.
- Music
- W. M. (One rap, Lodge still standing) Candidate is conducted in same formation to the north side of the Lodge.)

- W. M. (One rap) Let no man enter upon any great or important undertaking without first invoking the aid of Deity. Bro. S. D.
 S. D. (Under due guard) W. M.
 W. M. Conduct the candidate to the center of the Lodge and cause him to kneel for the benefit of prayer.
 S. D. (Conducts candidate to center of Lodge and puts him in position)
 W. M. or Chaplain (Places hand on candidate's head)
 Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention, and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us. Endue him with a competency of Thy Divine Wisdom, that, by the influence of the pure principles of our Fraternity, he may be better enabled to display the beauties of holiness, to the honor of Thy Holy Name. Amen.
 All So mote it be.
 W. M. Mr. ———, in whom do you put your trust?
 Cand. In God.
 W. M. Your trust being in God, your faith is well founded. (Takes cand. by the right hand.) Rise, follow your conductor and fear no danger. (W. M. returns to the E., raps once with gavel, seating the brethren.)
 S. D. (Leads candidate on N. side and continues around the L. As they pass each officer:)

J. W. (One Rap.)
 S. W. (One Rap.)
 W. M. (One Rap.)

Chaplain (At the end of the circumabulation) Psalms 133

"Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

S. D. (In the South. Strikes ground three times with his rod.)

J. W. (With gavel, raps once, rises.) Who comes here?

S. D. Mr. —, a poor blind candidate, who is desirous of having and receiving a part in the rights, light and benefits of this worshipful Lodge, erected to God and dedicated to the memory of the Holy Saints John, as all brethren and fellows have done who have gone this way before him.

J. W. Mr. —, is this an act of your own free will and accord?

Cand. It is.

J. W. Bro. S. D., is he worthy and well qualified?

S. D. He is.

J. W. Duly and truly prepared?

S. D. He is.

J. W. By what further right does he expect to obtain this important privilege?

S. D. Being a man, free born, of lawful age and well recommended.

J. W. Since the candidate is in possession of all these necessary qualifications, conduct him to the SW in the W., for his examination.

S. D. (Leads cand. to the West, strikes ground three times with his rod.)

S. W. (Raps once with his gavel and rises.) Who comes here?

S. D. Mr. —, a poor blind candidate who is desirous of having and receiving a part in the rights, light and benefits of this worshipful Lodge, erected to God and dedicated to the memory of the Holy Saints John, as all brethren and fellows have done who have gone this way before him.

S. W. Mr. —, is this an act of your own free will and accord?

Cand. It is.

S. W. Bro SD, is he worthy and well qualified?

S. D. He is.

S. W. Duly and truly prepared?

S. D. He is.

S. W. By what further right does he expect to obtain this important privilege?

S. D. Being a man, free born, of lawful age and well recommended

S. W. Since the candidate is in possession of all these necessary qualifications, conduct him to the W. M. in the E., for his examination.

S. D. (Conducts cand., to the E., strikes ground three times with rod)

W.M. (One rap with gavel) who comes here?

- S. D. Mr. —, a poor blind candidate who is desirous of having and receiving a part in the rights, light and benefits of this worshipful Lodge, erected to God and dedicated to the memory of the Holy Saints John, as all brethren and fellows have done who have gone this way before him.
- W. M. Mr. —, is this an act of your own free will and accord?
- Cand. It is.
- W. M. Bro. S. D., is he worthy and well qualified?
- S. D. He is.
- W. M. Duly and truly prepared?
- S. D. He is.
- W. M. By what further right does he expect to obtain this important privilege?
- S. D. Being a man, free born, of lawful age and well recommended.
- W. M. Whence came you and whither are you traveling?
- S. D. From the West, traveling E.
- W. M. Why did you leave the W., and travel E?
- S. D. In search of light in Masonry.
- W. M. Since the candidate is in possession of all these necessary qualifications, and in search of light in Masonry, reconduct him to the S. W. in the W., who will teach him how to approach the E. in due and ancient form.
- S. D. (Conducts candidate to the W., halts, facing SW.) Bro. SW.
- S. W. Bro. S. D.
- S. D. It is the order of the W. M. that you teach this candidate how to approach the E. in due and ancient form.

- S. W. Cause the candidate to face the E.
- S. D. (Causes candidate to face the East.)
- S. W. Mr. —, advance on your left foot; (done) bring the heel of your right into the hollow of your left, thereby forming the angle of an oblong, (Done) W. M., the candidate is in order.
- W. M. (W. M. rises.) Mr. —, before you can procede further in F. M. it will be necessary for you to take a solemn obligation apertaining to the degree of E. A., and I Master of the Lodge, assure you that there is nothing therein contained which will conflict with your moral, social or civil duties or privileges, be they what they may. With this assurance, are you willing to take the obligation.
- Cand. I am.
- W. M. Then advance to the sacred Altar of FM, and kneel on your naked left knee, your right forming the angle of a square; your left hand supporting and right resting upon the Holy Bible Square and Compasses.
- S. D. (Places cand., in position) W. M
- W. M. Bro. S. D.
- S. D. The candidate is in due form.
- W. M. (Raps three times, calling up the Lodge. Brethren form equal lines on each side of the Altar. Stewards pass thru and form arch at the East. Wardens pass inside of lines and take position under arch. WM descends to the Altar.)
- W. M. Mr. —, if you are still willing to take the obligation, say I (done) pro-

nounce your name in full, (done) and repeat after me:

Of my own free will and accord, in presence of Almighty God and this worshipful Lodge of Free and Accepted Masons, erected to God and dedicated to the memory of the Holy Saints John, do hereby and hereon solemnly and sincerely promise and swear that I will keep and conceal and never reveal, any of the secret art or arts, part or parts, point or points, of the hidden mysteries of Ancient Freemasonry, which I have received, am about to receive, or may hereafter be instructed in, to any person, unless it shall be to a worthy brother E. A., or within the body of a just and duly constituted Lodge of such; and not unto him or them whom I shall hear so to be, but unto him and them only whom I shall find so to be, after due trial, strict examination or lawful Masonic information.

Furthermore, I do promise and swear that I will not write, indite, print, paint, stamp, stain, hew, cut, carve, mark or engrave the same upon anything, movable or imovable, whereby or whereon the least word, syllable, letter or character may become legible or intelligible to myself or another, whereby the secrets of Freemasonry may be obtained through my unworthiness.

To all of which I do solemnly and

sincerely promise and swear, without any hesitation, mental reservation or secret evasion of mind in me whatever, binding myself under no less a penalty than that of having my throat cut across, my tongue torn out and buried in the sand of the sea at low water mark, where the tides ebb and flow twice in twenty four hours, should I ever, knowingly or willfully violate this my solemn obligation of E. A. So help me God, and make me steadfast to keep and perform the same.

W. M. In testimony of your sincerity, kiss the H. B. upon which your hand rests, first removing your hand. (done)
Bro. S. D., remove the cabletow.

(done) (All lights are out except those at the Altar.) My brother, in your present situation, what do you most desire

Cand. (Prompted by S. D.) Light in Masonry.

W. M Brethren, stretch forth your hands and assist me in bringing this newly made brother to true Masonic light. "In the beginning God created the Heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light." In humble commemoration of that august event, I now say Masonically, "Let there be light." (Hoodwinks are removed)

(The penalty of the obligation comes down from a time when such punishments were inflicted on heretics, pirates and traitors. Free and Accepted Masons are now taught that this penalty is not literal but symbolic of the physical sufferings an honest man would undergo rather than violate his solemn vow. The true penalty for violation of this obligation is to incur the contempt of all honorable men.)

Bro. ———, on being brought to light in Masonry, you behold the three great lights by aid of the representatives of the three lesser. The three great lights in Masonry are the Holy Bible, Square and Compasses and are thus explained: The H. B. is given us as the rule and guide for our faith and practice; the Square, to square our actions; and the Compasses to circumscribe our desires, and keep our passions in due bounds with all mankind. The three lesser lights are the Sun, Moon, and Master of the Lodge, and are thus explained: as the Sun rules the day and the Moon governs the night, so should the W. M., with equal regularity, rule and govern the Lodge.

The representatives of the three lesser lights are three burning candles, or tapers, placed upon candlesticks or pedestals, situated E. W. and S. (Lights are turned on) I particularly direct your attention to the Great Light in Masonry, the Holy Bible. Howsoever men differ in creed or

theology, all good men are agreed that within the covers of the H. B. are found those principles of morality which lay the foundation upon which to build a righteous life. Freemasonry, therefore, open this Book upon its Altars, with the command to each of its votaries that he diligently study therein to learn the way to everlasting life. Adopting no particular creed, forbidding sectarian discussion within its Lodge rooms, encouraging each to be steadfast in the faith of his acceptance, Freemasonry takes all good men by the hand and leading them to its Altars, points to the open Bible thereon, and urges upon each that he faithfully direct his steps through life by the Light he there shall find as he there shall find it.

If, from our Sacred Altars, the atheist, the infidel, the irreligious man, or the libertine, should be able to wrest this book of Sacred Law, and thus remove, or even obscure, the greatest Light in Masonry, that Light which for centuries has been the rule and guide of Freemasons, then could we no longer claim for ourselves the great rank and title of F. & A. Masons; but, as long as that Sacred Light shines upon our Altars, so long as it illuminates the pathway of the Craftsman by its golden rays of truth, so long, and no longer, can Freemasonry live and shed its beneficent influence upon mankind. Guard then, that Book of Sacred and Im-

mutable Law as you would guard your very life. Defend it as you would the flag of your country. Live according to its Divine teachings, with its everlasting assurance of a blessed immortality.

(The W. M. steps back a few paces and again advances.)

S. D. (Addressing the Candidate) Behold the W. M. approaching from the East on the step (taken) under the due guard (given) and sign (given) of E. A.

W. M. My Bro., an E. A. advances on his left foot, bringing the heel of his right into the hollow of his left, thereby forming the angle of an oblong. This is the due guard, (Gives it) and alludes to the position of your hands will taking the obligation; this is the sign, (gives it) and alludes to the penalty of that obligation. This due guard and sign are always to be given as a salutation to the W. M. on entering or retiring from an E. A. Lodge. (W. M. advances to Altar, with S. & J. Ws.)

I now present my right hand, in token of friendship and brotherly love, and will invest you with the grip and word, but as you are uninstructed, he who has hitherto answered for you will at this time. Bro. S. D.

S. D. W. M.

W. M. I hele.

S. D. I conceal

W. M. What do you conceal?

S. D. All the secrets of a Mason in Masonry

to which this token alludes. (gives grip.)

W. M. What is that?

S. D. A grip

W. M. Of what?

S. D. Of E. A.

W. M. Has it a name?

S. D. It has

W. M. Will you give it to me?

S. D. I did not so receive it, neither will I so impart it.

W. M. How will you dispose of it?

S. D. Letter or halve it.

W. M. Letter it and begin.

S. D. You begin.

W. M. Begin you, (word given in proper manner by S. D. and W. M.) —is the name of this grip, and should always be given in this cautious manner, by lettering or halving. When lettering always commence with the letter — (Helps cand. to rise) Rise, salute the J. & S. Ws and satisfy them that you are in possession of the step, due guard, sign, grip and word of an E. A. (W. M. returns to E.)

Stew. (As the W. M. passes, resume their stations. Brethren are seated.)

S. D. (Conducts cand. to J. W. in S., stops on step of E. A., facing J. W. S. D. strikes ground three times with his rod.)

J. W. (One rap with his gavel, rises.) Who comes here.

S. D. A duly initiated E. A.

J. W. How may I know him to be such?

- S. D. By certain signs and a token.
 J. W. What are signs?
 S. D. Right angles, horizontals and perpendiculars.
 J. W. Advance a sign. (S. D. and cand. give due guard of E. A.) Has that an allusion?
 S. D. It has, to the position of my hands while taking the obligation.
 J. W. Have you a further sign?
 S. D. I have. (S. D. and cand. give sign of E. A.)
 J. W. Has that an allusion?
 S. D. It has, to the penalty of the obligation.
 J. W. What is a token?
 S. D. A certain friendly or brotherly grip whereby one Mason may know another in the dark as in the light.
 J. W. Advance and give me a token. (S. D. and J. W. give grip to each other, candidate grips with another officer, on the step of E. A.) What is that?
 S. D. A grip
 J. W. Of what?
 S. D. Of E. A.
 J. W. Has it a name?
 S. D. It has
 J. W. Will you give it to me?
 S. D. I did not so receive it, neither will I so impart it.
 J. W. How will you dispose of it?
 S. D. Letter or halve it.
 J. W. Letter it and begin.
 S. D. You begin.
 J. W. Begin you. (word is given in proper way) I am satisfied
 S. D. (Conducts candidate to the S. W. in

- the W., halting on the step of E. A., S. D. strikes ground three times with his rod.)
 S. W. (Raps with gavel, once, rises) Who comes here?
 S. D. A duly initiated E. A.
 S. W. How may I know him to be such?
 S. D. By certain signs and a token.
 S. W. What are signs?
 S. D. Right angles, horizontals and perpendiculars.
 S. W. Advance a sign. (S. D. and cand. give due guard of E. A.) Has that an allusion?
 S. D. It has, to the position of my hands while taking the obligation.
 S. W. Have you a further sign?
 S. D. I have. (S. D. and cand. give sign of E. A.)
 S. W. Has that an allusion?
 S. D. It has, to the penalty of the obligation.
 S. W. What is a token?
 S. D. A certain friendly or brotherly grip whereby one Mason may know another in the dark as in the light.
 S. W. Advance and give me a token. (S. D. and S. W. give grip to each other, candidate grips with another officer, on the step of E. A.) What is that?
 S. D. A grip
 S. W. Of what?
 S. D. Of E. A.
 S. W. Has it a name?
 S. D. It has.
 S. W. Will you give it to me?
 S. D. I did not so receive it, neither will I so impart it.

- S. W. How will you dispose of it?
 S. D. Letter or halve it.
 S. W. Letter it and begin.
 S. D. You begin.
 S. W. Begin you. (word given in proper way.) I am satisfied.
 S. D. (Conducts candidate west of Altar, facing the East) (W. M., Deputy or any officer so delegated, go to cand.)

My Brother, I now present you with a lambskin or white leather apron. It is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle and when worthily worn, more honorable than the Star and Garter. Let its pure and spotless surface remind you of a "purity of life and rectitude of conduct", a never ending argument for nobler deeds, for higher thoughts, for greater achievements. And when at last your weary feet shall have come to the end of their toilsome journey, and from your grasp shall fall the working tools of life, may the record of your life and actions be as white and spotless as the emblem which I place in your hand tonight. (Gives Cand. the apron) May it be your portion to hear from Him who sitteth as the Judge Supreme, the welcome words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Carry it to the S. W. in the W. who will teach you how to wear it as an E. A.

- S. D. (Conducts cand. to the West) Bro.

- S. W.
 S. D. Bro S. D.
 S. D. It is the order of the W M. that you teach this brother how to wear his apron as E. A.
 S. W. (Steps down from the West, receives apron, ties it on the candidate with flap turned up and returns to his station.) At the building of K. S Temple, the different bands of workmen were distinguished by the manner in which they wore their aprons E. A. wore theirs with the flap turned up, to prevent soiling their clothes. Masonically to prevent daubing with untampered mortar. Thus wear yours until further advanced.
 S. D. (Conducts candidate to the East.)
 W.M. Brother ———, agreeably to an ancient established custom, adapted in every regular and well governed Lodge, it becomes my duty, at this time, to demand of you some metallic substance: not so much on account of its intrinsic value, as that it may be deposited in the archives of the Lodge, as a memorial that you were at this time and place made a Mason. The Sec will receive any metallic substance you may have.
 Cand. I have nothing.
 W.M. Nothing, not even a penny, to commemorate one of the most important events of your life. (Pause) My Brother, this is to teach you that should you ever meet a member of the human family, especially a brother Mason, in a like destitute sit-

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uation, it would be your duty to contribute to his relief as liberally as his necessities might require and your ability permit.

Bro. —, as you are now clothed as an E. A., I present you, emblematically, the working tools, which are the twenty-four inch gauge and the common gavel, and are thus explained: the twenty-four inch gauge is an instrument used by operative masons to measure and lay out their work: but we, as F. & A. M's., are taught to use it for the more noble and glorious purpose of dividing our time. It, being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts, where by are found eight hours for the service of God and a distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep.

The common gavel is an instrument used by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as F. & A. M's., are taught to use it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds, as living stones, for that spiritual building, that house not made with hands, eternal in the Heavens.

W. M. Bro. S. D., conduct the brother to the N. E. corner of the Lodge.

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S. D. (Leads the brother to the N. E. corner of the Lodge, placing him on the step of E. A., body erect, facing the E.)

W. M. My brother, you there stand an upright man and mason, and I give it you strictly in charge ever to walk and act as such before God and man. I also present to you a new name, which is Caution. It teaches you to be cautious over all your words and actions, especially on the subject of Freemasonry when in presence of its enemies. Bro. S. D.

S. D. W. M.

W. M. Conduct the brother to the Altar.

(Steward's go to the Altar. standing apart.)

S. D. (Places candidate between Stewards. All give due guard.)

W. M. Reconduct the brother to the place whence he came, invest him with that of which he has been divested, and return him to the Lodge for further instruction. (All salute by giving the due guard and sign of E. A., right face, march to the preparation room, invest candidate and when ready give alarm.)

W. M. (One rap) Bro. J. W.

J. W. W. M.

W. M. Call the craft from labor to refreshment, to resume labor at the sound of the gavel in the East.

J. W. (Three raps, calling up the Lodge) Brethren. (All give due guard)

It is the order of the W. M. that you be called from labor to refreshment, to resume labor at the sound of the gavel in the East. (One rap)

SECOND SECTION OF 1st DEGREE

- S. S. (When candidate is ready, raps three times on inner door)
- W. M. (One rap, calling lodge to labor)
- S. D. (Opens door, finds candidate ready and conducts him to the Altar. Stewards follow and all salute.)
- Stewards (Return to their places.)
- S. D. (Conducts candidate to the East, seating him in front of the W. M., and then takes his own place.)
- W. M. My brother, the second section of this degree rationally accounts for the forms and ceremonies through which you have passed. This section is composed of a lecture of two parts, the first tracing these forms and ceremonies, the second explaining the reasons therefor.

PART I LECTURE

- W. M. Bro S. D
- S. D. W. M.
- Q. Whence came you?
- A. From a lodge of the Holy Saints John of Jerusalem.
- Q. What came you here to do?
- A. Learn to subdue my passions and improve myself in masonry.
- Q. Then you are a Mason, I presume?
- A. I am so taken and accepted among brethren and fellows
- Q. What makes you a Mason?
- A. My obligation.
- Q. Where were you made a Mason?
- A. Within the body of a just and duly constituted lodge of Free and Accepted Masons, assembled in a place

representing the ground floor of King Solomon's Temple, furnished with the Holy Bible, Square and Compasses, together with a charter or dispensation from some Grand Body of competent jurisdiction empowering it to work.

- Q. How do you know yourself to be a Mason?
- A. Having been tried, never denied and am ready to be tried again.
- Q. How may I know you to be a Mason?
- A. By certain signs, a token, a word and the perfect points of my entrance.
- Q. What are signs?
- A. Right angles, horizontals and perpendiculars.
- Q. Advance a sign. (Due guard of Entered Apprentice is given) Has that an allusion?
- A. It has; to the position of my hands while taking the obligation.
- Q. Have you a further sign?
- A. I have. (Sign of Entered Apprentice is given.)
- Q. Has that an allusion?
- A. It has; to the penalty of the obligation
- Q. What is a token?
- A. A certain friendly or brotherly grip whereby one Mason may know another in the dark as in the light.
- Q. Advance and give me a token. (Grip of E. A. is given.) What is that?
- A. A grip.
- Q. Of what?
- A. Entered Apprentice.
- Q. Has it a name?

- A. It has.
 Q. Will you give it to me?
 A. I did not so receive it, neither will I so impart it.
 Q. How will you dispose of it?
 A. Letter or halve it.
 Q. Letter it and begin.
 A. You begin.
 Q. Begin you.
 A. (Word given)
 Q. Where were you first prepared to be made a Mason?
 A. In my heart.
 Q. Where next?
 A. In a room adjoining the body of a just and duly constituted Lodge of Free and Accepted Masons.
 Q. How were you prepared?
 A. Divested of all metallic substances, neither naked nor clothed, barefoot nor shod, left knee and breast bare, hoodwinked and a cable-tow about my neck; in which condition I was conducted to a door of the Lodge and caused to give three distinct knocks, which were answered by three within.
 Q. What was said to you from within?
 A. Who comes here.
 Q. Your answer?
 A. A poor blind candidate, who is desirous of having and receiving a part in the rights, light and benefits of this worshipful Lodge, erected to God and dedicated to the memory of the Holy Saints John, as all brethren and fellows have done who have gone this way before me.
 Q. What were you then asked?

- A. If it was an act of my own free will and accord; if I was worthy and well qualified, duly and truly prepared; all of which being answered in the affirmative, I was asked by what further right I expected to obtain this important privilege.
 Q. Your answer?
 A. Being a man, free born, of lawful age and well recommended.
 Q. What were you then told.
 A. Since I was in possession of all these necessary qualifications, I should wait until the Worshipful Master could be informed of my request, and his answer returned.
 Q. What was his answer when returned?
 A. Let him enter this worshipful Lodge in the name of God, and be received in due and ancient form.
 Q. How were you received?
 A. On the point of a sharp instrument piercing my naked left breast.
 Q. How were you then disposed of?
 A. Conducted to the center of the Lodge, and caused to kneel for the benefit of prayer.
 Q. After prayer, what were you asked?
 A. In whom I put my trust.
 Q. Your answer?
 A. In God.
 Q. What were you then told?
 A. My trust being in God, my faith was well founded; I was taken by the right hand, ordered to rise, follow my conductor, and fear no danger.
 Q. How were you then disposed of?
 A. Conducted once regularly around the

Lodge, and to the J. Warden in the South, where the same questions were asked and answers returned as at the door.

- Q. How did the J. Warden dispose of you?
- A. Directed me to be conducted to the S. Warden in the West, where the same questions were asked and answers returned as before.
- Q. How did the S. Warden dispose of you?
- A. Directed me to be conducted to the Worshipful Master in the East, where the same questions were asked and answers returned as before; who also demanded whence I came and whither traveling.
- Q. Your answer?
- A. From the West, traveling East.
- Q. Why did you leave the West and travel East?
- A. In search of light in Masonry.
- Q. How did the Worshipful Master dispose of you?
- A. Ordered me reconducted to the S. Warden in the West, who taught me how to approach the East in due and ancient form.
- Q. What was that due and ancient form?
- A. Advancing on my left foot, bringing the heel of my right into the hollow of my left, thereby forming the angle of an oblong, body erect, facing the East.
- Q. What did the Worshipful Master

then do with you?

- A. Made me a Mason.
- Q. How?
- A. In due form.
- Q. What was that due form?
- A. Kneeling on my naked left knee, my right forming the angle of a square, my left hand supporting, my right resting on the Holy Bible, Square and Compasses; in which due form I took the solemn obligation of E. A.
- Q. Have you the obligation?
- A. I have.
- Q. Repeat it
- A. I, ———, of my own free will and accord, in presence of Almighty God and this worshipful Lodge of Free and Accepted Masons, erected to God and dedicated to the memory of the Holy Saints John, do hereby and hereon, solemnly and sincerely promise and swear, that I will keep and conceal, and never reveal, any of the secret art or arts, part or parts, point or points, of the hidden mysteries of ancient Freemasonry which I have received, am about to receive, or may hereafter be instructed in, to any person unless it shall be to a worthy brother E. A. or within the body of a just and duly constituted Lodge of such; and not unto him or them whom I shall hear so to be, but unto him or them only whom I shall find so to be, after due trial, strict examination, or lawful masonic information.

Furthermore, I do promise and swear, that I will not write, indite, print, paint, stamp, stain, hew, cut, carve, mark or engrave the same upon anything, movable or immovable, whereby or whereon the least word, syllable, letter or character may become legible or intelligible to myself or another, whereby the secrets of Freemasonry may be obtained through my unworthiness.

To all of which I do solemnly and sincerely promise and swear, without any hesitation, mental reservation, or secret evasion of mind in me whatever, binding myself under no less a penalty than that of having my throat cut across, my tongue torn out and buried in the sand of the sea at low water mark, where the tides ebb and flow twice in twenty four hours, should I ever, knowingly or willfully, violate this my solemn obligation of E. A. So help me God, and make me steadfast to keep and perform the same.

- Q. After the obligation, what were you asked?
- A. What I most desired.
- Q. Your answer?
- A. Light in Masonry.
- Q. Did you receive it?
- A. I did, by order of the Worshipful Master, with the assistance of the brethren.
- Q. On being brought to light, what did you behold?
- A. The three great lights in Masonry, by

aid of the representatives of the three lesser.

- Q. What are the three great lights in Masonry.
- A. The Holy Bible, Square and Compasses.
- Q. How are they explained?
- A. The Holy Bible is given us as the rule and guide for our faith and practice, the Square to square our actions, and the Compasses to circumscribe our desires and keep our passions in due bounds with all mankind.
- Q. What are the three lesser lights?
- A. The Sun, Moon and Master of the Lodge.
- Q. How are they explained?
- A. As the sun rules the day, and the the moon governs the night, so should the Worshipful Master, with equal regularity, rule and govern the Lodge.
- Q. What are the representatives of the three lesser lights?
- A. Three burning candles or tapers, placed upon candlesticks or pedestals, situated East, West and South.
- Q. What did you next behold?
- A. The Worshipful Master approaching from the East, on the step, under the due guard and sign of E. A., who presented his right hand in token of friendship and brotherly love, invested me with the grip and word, ordered me to rise, salute the J. and S. Wardens, and satisfy them that I was in possession of the step, due

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guard, sign, grip and word of E. A.

Q. What did you next behold?

A. The Wor. Master approaching from the East a second time, who presented me with a lambskin, or white leather apron; informed me that it was an emblem of innocence and the badge of a Mason; ordered me to carry it to the S. Warden in the West, who taught me how to wear it as an E. A.

Q. How should an E. A. wear his apron?

A. With the flap turned up, to prevent soiling his clothes. Masonically to prevent daubing with untampered mortar.

Q. What was then demanded of you?

A. Some metallic substance.....not so much on account of its intrinsic value as that it might be deposited in the archives of the Lodge, as a memorial that I was at that time and place made a Mason; but upon strict search, I found myself entirely destitute.

Q. With what were you then presented?

A. The working tools of an E. A. which are the twenty-four inch gauge and the common gavel.

Q. How are they explained?

A. The twenty-four inch gauge is an instrument used by operative Masons to measure and lay out their work; but we, as Free & Accepted Masons, are taught to use it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical

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of the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby are found eight hours for the service of God and a distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep. The common gavel is an instrument used by operative Masons to break off the corners of rough stones, the better to fit them for the builders use; but we, as F. & A. Masons, are taught to use it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

Q. How were you then disposed of?

A. Placed in the northeast corner of the Lodge, before the W. M., who informed me that I there stood an upright man and Mason, and gave it me strictly in charge ever to walk and act as such before God and man.

Q. With what were you then presented?

A. A new name, which is Caution. It teaches me to be cautious over all my words and actions, especially on the subject of Freemasonry, when in presence of its enemies.

Q. How were you then disposed of?

A. Reconducted to the place whence I came, invested with that of which I had been divested, and returned to the Lodge for further instruction

- W. M. Bro. —, I will appoint a committee to instruct you in the lecture that has just passed between the S. D. and myself, as it will be necessary for you to commit his answers to memory before you can be passed to the degree of Fellowcraft.

PART II LECTURE

- W. M. Bro. S. D.
S. D. W. M.
- W. M. Why were you divested of all metallic substances when made a Mason?
- S. D. For two reasons; first, that I might carry nothing offensive or defensive into the Lodge, second, at the building of K. S. T., there was not heard the sound of ax, hammer or other metal tool.
- W. M. How could so stupendous an edifice have been erected without the sound of metal tools.
- S. D. The stones were hewn, squared and numbered in the quarries where raised, the timber felled and prepared in the forests of Lebanon; they were conveyed by sea, in floats, to Joppa thence by land to Jerusalem, where they were set up, by the aid of wooden instruments prepared for that purpose; and when the building was completed, every part thereof fitted with such exact nicety, that it resembled more the handiwork of the Supreme Architect of the Universe than that of human hands.
- W. M. Why were you neither naked nor

- clothed?
- S. D. Masonry regards no man on account of his worldly wealth or honors; it is the internal, and not the external, qualifications that recommend a man to Masons.
- W. M. Why were you neither barefoot nor shod.
- S. D. Agreeably to an ancient Israelish custom adopted among Masons. We read in the book of Ruth concerning their manner of changing and redeeming, that "To confirm all things, a man plucked off his shoe and gave it to his neighbor." That was testimony in Israel. This, therefore, we do, testifying thereby in the strongest manner possible the sincerity of our intentions in the work in which we are engaged.
- W. M. Why were you hoodwinked and a cable-tow about your neck?
- S. D. For three reasons; first, that my heart might conceive before my eyes beheld the beauties of masonry; second, as I was in darkness, it was to teach me to keep the whole world so, respecting the secrets of Freemasonry, except such as were justly entitled to receive the same as I was about becoming, third, had I not conformed to the ceremonies of my initiation, thereby rendering myself unworthy to be taken by the hand as a mason, I might, by aid of the cable-tow, have been led out of the Lodge, without having beheld even the form thereof.

- W. M. Why were you caused to give three distinct knocks?
- S. D. To alarm the Lodge, and inform the W. M. that a poor blind candidate craved admittance.
- W. M. To what do the three knocks allude?
- S. D. A certain passage of Scripture, which reads: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
- W. M. How did you find that passage verified by your situation in masonry at that time?
- S. D. I asked of a friend the recommendation to be made a mason; thru his recommendation I sought initiation; I knocked, and the door of masonry was opened unto me.
- W. M. Why were you received on the point of a sharp instrument piercing your naked left breast?
- S. D. To teach me that as that was an instrument of torture to the flesh, so should the recollection thereof, be to my mind and conscience should I ever reveal the secrets of Freemasonry unlawfully.
- W. M. Why were you conducted to the center of the Lodge and caused to kneel for the benefit of prayer?
- S. D. Before entering upon any great or important undertaking, we ought always to invoke the aid of Diety.
- W. M. Why were you asked in whom you put your trust?
- S. D. Agreeable to our ancient law, no Aethist can be made a mason: it was therefore necessary that I should

- express a belief in Diety, otherwise no obligation would have been regarded as binding.
- W. M. Why were you taken by the right hand, ordered to rise, follow your conductor and fear no danger?
- S. D. As I was in darkness, and could neither foresee nor avoid danger, it was to teach me that I was in the hands of a faithful friend, in whose fidelity I might with safety confide.
- W. M. Why were you conducted once regularly around the Lodge.
- S. D. That the W. M., Wardens and brethren might see that I was duly and truly prepared.
- W. M. Why were you caused to meet with several obstructions in your passage around the Lodge?
- S. D. This and every regular and well governed Lodge, is, or ought to be, a certain representation of the ground floor of King Solomon's Temple, who had guards stationed at the S., W. & E. gates to prevent anyone from passing or repassing except such as were duly qualified and had permission from K. S.; it was therefore necessary that I should meet with these several obstructions, and at each of these stations be duly examined.
- W. M. Why were you caused to kneel on your naked left knee, and not on your right or both?
- S. D. The left side has always been deemed the weakest part of the human body; it was therefore to teach me that I

was taking upon myself the weakest part of masonry, that of E. A., only.

W. M. Why did your right hand rest upon the H. B., S. & C's, and not your left or both?

S. D. The right hand, by our ancient brethren, was deemed the seat of fidelity; the ancients worshipped a diety named Fides, sometimes represented by two right hands joined, at others, by two human figures holding each other by the right hand. The right, therefore, we use in this great and important undertaking, testifying thereby in the strongest manner possible the fidelity of our purposes in the work in which we are engaged.

W. M. Why were you presented with a lambskin or white leather apron?

S. D. The lamb, in all ages, has been deemed an emblem of innocence. The lambskin was, therefore, to remind me of that purity of life and conduct so essentially necessary to my gaining admission to the Celestial Lodge above, where the Supreme Architect of the Universe presides.

W. M. Why was a demand made of you for some metallic substance?

S. D. To teach me that should I ever meet a member of the human family, especially a brother mason, in a like destitute situation, it would be my duty to contribute to his relief as liberally as his necessities might require and my ability permit.

W. M. Why were you placed in the N. E. corner of the Lodge?

S. D. In the erection of public buildings, especially those of a masonic form, the first stone is, or ought to be, laid in the N. E. corner; I was therefore placed in the N. E. corner of the Lodge to receive my first instructions upon which to build my future moral and masonic edifice.

THIRD SECTION

This brings us to the third and last section of the degree, which explains the nature and principles of our Constitution. Here, too, we receive instruction relative to the form, supports, covering, furniture, ornaments, lights and jewels of a lodge, how it should be situated, and to whom dedicated.

LODGE

A Lodge may be defined as a certain number of Free and Accepted Masons, duly assembled, furnished with the Holy Bible, Square and Compasses, together with a Charter or Dispensation from some Grand Body of competent jurisdiction empowering it to work

THE CHARTER

The Holy Bible, Square and Compasses have been partially explained to you; the Charter has not. It pleased the Grand Lodge of Free and Accepted Masons of the State of —, over which body the Most Worshipful—, Grand Master, at present presides, to grant to this Lodge the Charter now in its possession, empowering it to confer the three

degrees of Masonry, which power we are now partly exercising. It is sign'd by the Grand Lodge officers, with the seal of the Grand Lodge attached and contains all the necessary instructions for retaining the same.

LODGES HELD

Our ancient brethren held their Lodges on high hills or in low vales, the better to observe the approach of cowans and eavesdroppers, ascending or descending. Lodge meetings, at the present day, are usually held in upper chambers, probably for the better security which such places afford.

The custom may have had its origin in a practice observed by the ancient Jews when building their temples, schools and synagogues, on high hills, a practice which seems to have met the approbation of the Almighty, who said unto the Prophet Ezekiel, "Upon the top of the mountain, the whole limit thereof, round about shall be most holy."

FORM

The form of a Lodge is oblong, in length from east to west, in breadth between north and south, as high as Heaven and as deep as from the surface to the center.

It is said to be thus extensive to denote the universality of Freemasonry, and teaches that a Mason's charity should be equally extensive.

SUPPORTS

A Lodge is supported by three great pillars, denominated Wisdom Strength, and Beauty, for there should be wisdom to contrive, strength to support, and beauty to adorn, all

great and important undertakings. They are represented by the three principal officers of the Lodge; the pillar Wisdom, by the W. M. in the East, who is presumed to have wisdom to open and govern the Lodge; the pillar Strength, by the Senior Warden in the West, whose duty it is to assist the W. M. in the discharge of his arduous duties; the pillar Beauty, by the J. W. in the South, whose duty it is to call the Craft from labor to refreshment, superintend them during the hours thereof, carefully to observe that the means of refreshment are not perverted to intemperance or excess, see that they return to their labor in due season, that the W. M. may receive honor, and they pleasure and profit thereby.

COVERING

The covering of a Lodge is no less than the clouded canopy, or starry-decked Heaven, where all good Masons hope at last to arrive, by aid of that ladder which Jacob in his vision saw extended from earth to Heaven, the principal rounds of which are denominated Faith, Hope, and Charity, which admonish us to have faith in God, hope of immortality, and Charity to all mankind. The greatest of these is Charity. For Faith may be lost in sight, Hope end in fruition, but Charity extends beyond the grave, through the boundless realms of eternity.

FURNITURE

Every regular and well-governed Lodge is furnished with the Holy Bible, Square and Compasses, together with a Charter, or Dispensation.

The Holy Bible is dedicated to the service of God, because it is the inestimable gift of God to man, and on it we obligate our newly made brethren; the Square to the W. M., because it is the proper Masonic emblem of his office; and the Compasses to the Craft, for, by a due attention to their use, we are taught to circumscribe our desires and keep our passions in due bounds.

ORNAMENTS

The Ornaments of a Lodge are the Mosaic Pavement, the Indented Tessel, and the Blazing Star.

The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple; the Indented Tessel, of that beautiful tessellated border or skirting which surrounded it. The Mosaic Pavement is emblematical of human life, checked with good and evil; the Indented Tessel, or tessellated border, of the manifold blessings and comforts which constantly surround us, and which we hope to enjoy by a firm reliance on Divine Providence, which is represented by the Blazing Star in the center.

LIGHTS

A Lodge has three symbolic Lights, situated East, West, and South. There is none in the North, because King Solomon's Temple was situated so far north of the ecliptic that the sun, even at meridian, did not dart its rays into the northernmost part thereof. The North we Masonically term a place of darkness.

JEWELS

A Lodge has six jewels, three movable and three immovable

The Immovable Jewels are the Square, the Level and the Plumb. They are so termed because they are appropriated to particular parts of the Lodge where they should be found, the Square to the East, the Level to the West, and the Plumb to the South. Although the brethren occupying these stations, may from time to time be changed, still the Jewels will always be found in their respective stations in the Lodge. The Square teaches morality, the Level, equality; and the Plumb rectitude of conduct

The Movable Jewels are the Rough Ashlar, the Perfect Ashlar, and the Trestle-Board.

The Rough Ashlar is a stone in its rude and natural state, as taken from the quarry; the Perfect Ashlar, one prepared by the workmen, to be adjusted by the working tools of Fellowcraft, and the Trestle Board is for the Master Workman to draw his designs upon.

By the Rough Ashlar we are reminded of that rude and imperfect state which is ours by nature; by the Perfect Ashlar, of that state of perfection at which we hope to arrive by education, our own endeavors, and the blessing of Deity. And as the operative workman erects his temporal building in accordance with the designs laid down upon the Trestle-Board by the Master Workman, so should we, both operative and speculative workmen, endeavor to erect our spiritual building in accordance with the designs laid down by the Supreme Architect of the Universe in the great Book of Revelation, which is our Masonic Trestle-Board.

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HOW SITUATED

A Lodge is situated due East and West, because King Solomon's Temple was so situated. Moses, by Divine Command, having conducted the children of Israel out of the land of Egypt, from the house of bondage, through the Red Sea, into the wilderness, erected a Tabernacle to God, which he situated due east and west, to commemorate to the latest posterity that miraculous east wind which wrought their mighty deliverance. King Solomon's Temple is said to have been a representation of that Tabernacle.

TO WHOM DEDICATED

Anciently, Lodges were dedicated to King Solomon, as he is said to have been our first Most Worshipful Grand Master; but speculative Masons dedicate theirs to the memory of St. John the Baptist, and St. John the Evangelist.

Since their time, there is represented, in every regular and well-governed lodge, a certain point within a circle, the point representing the individual brother, the circle, the boundary line of his conduct to God and man, beyond which he is never to suffer his passions, prejudices, or interests to betray him.

This circle is bordered by two perpendicular parallel lines representing these Saints, and upon the vertex rest the Holy Scriptures, which point out the whole duty of man. In going around this circle, we necessarily touch upon these two lines, as well as upon the Holy Scriptures, and while a Mason keeps himself thus circumscribed, it is impossible that he should materially err.

FIRST DEGREE

PRINCIPAL TENETS

The principal Tenets of our profession are three-fold, including the inculcation and practice of those truly commendable virtues,

BROTHERLY LOVE, RELIEF & TRUTH

BROTHERLY LOVE

By the exercise of Brotherly Love, we are taught to regard the human race as one family, the high, the low, the rich, the poor, who, created by one Almighty Parent, and inhabiting the same planet, should aid, support and protect one another. On this principle, Masonry unites men of every country, sect, and opinion, and promotes true friendship among those who might otherwise have remained perpetually at a distance.

RELIEF

To relieve the distressed is a duty incumbent on all men, particularly upon Masons, who are linked together by a chain of sincere affection. To soothe the unhappy, to sympathize with them in their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, are aims we have in view. On this basis we establish our connections and form our friendships.

TRUTH

Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us; and the heart and tongue

join in promoting each other's welfare, and rejoicing in each other's prosperity. My Brother, in order that you may better understand what is to follow, I will ask the S. D. a question. B. O. S. D.

- S. D. (Under due guard) W. M.
 W. M. How may I know you to be a Mason?
 S. D. By certain signs, a token, a word, and the perfect points of my entrance.
 W. M. My Brother, the signs, token and word have been explained to you but the perfect points of your entrance have not. They are four;— the Pectoral, the Manual, the Guttural, and the Pedal. They represent the four cardinal virtues — Fortitude, Prudence, Temperance and Justice.

Fortitude is that noble and steadfast purpose of the mind, whereby we are enabled to undergo any pain, peril, or danger. This virtue is equally distant from rashness and cowardice, and should be deeply impressed upon your mind as a safeguard or security against any attempt that might be made, by force or otherwise, to extort from you any of the secrets with which you have been solemnly intrusted. This virtue was emblematically represented upon your first admission in to the Lodge, when you were received on the point of a sharp instrument piercing your naked left breast. This is the first perfect point of your entrance, the Pectoral.

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and determine on all things relative to

our present, as well as our future happiness. This virtue should be your characteristic, not only in the government of your conduct while in the Lodge, but also when abroad in the world. You should be particularly cautious, in all strange and mixed companies, never to let fall the least sign, token or word, whereby the secrets of Freemasonry might be obtained, ever bearing in remembrance that solemn moment, while kneeling at the sacred Altar of Freemasonry, with your left hand supporting, and right resting upon the Holy Bible, Square and Compasses, you solemnly promised to conceal and never reveal any of the secrets of Freemasonry. This is the second perfect point of your entrance: the Manual.

Temperance is that due restraint upon the passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be your constant practice, as you are thereby taught to avoid excess, and the contracting of any licentious or vicious habit, the indulgence of which might lead you away from the path of righteousness and cause you also to disclose those secrets which you have promised to conceal and never reveal, the betrayal of which would subject you to the contempt of all good Masons, if not to the penalty for the violation of your obligation; that of having your throats cut across, your tongues torn out, and buried in the sand of the sea at low water mark, where the tide ebbs and flows twice in twenty four hours. This is the third perfect point of your entrance, the Guttural.

Justice is that standard which enables us to render to every man his due, without distinction. This virtue is not only consistent

with Divine and human law, but is the very cement and support of society, and, as justice, in a great measure, distinguishes the good man, so should it be your practice to be just, ever remembering while standing in the Northeast corner of the lodge, your feet forming the angle of an oblong, your body erect before the W. M., you were told that you there stood an upright man and Mason, and was given you strictly in charge ever to walk and act as such before God and man. This is the fourth perfect point of your entrance: the Pedal, and alludes to the position of your feet while standing in the N. E. corner of the Lodge

CHALK, CHARCOAL AND CLAY

Entered Apprentices should serve their Masters with freedom, fervency, and zeal, which are emblematically represented by chalk, charcoal and clay.

There is nothing freer than chalk, the slightest touch of which leaves a trace: there is nothing more fervent than charcoal, for to it, when properly ignited, the most obdurate metals will yield. There is nothing more zealous than clay, our mother earth, for it, alone of all the elements, has never proved unfriendly to man. Through constantly harassed, more to furnish the luxuries than the necessities of life, she never refuses her yield, strewing our pathway with flowers and spreading our table with plenty; though she produces poison, still she furnishes the antidote, and returns with interest every good committed to her care. And when at last we are called upon to pass through the Valley of the Shadow of Death, she once more receives us, and ten-

derly enfolds our remains within her bosom, thus admonishing us that, as from earth we came, so to earth we must surely return.

SYMBOLISM

The first, or Entered Apprentice Degree, of Masonry is symbolically intended to represent the entrance of man into the world, in which he is afterward to become a living and thinking actor. Coming from the ignorance and darkness of the outer world, his first craving is for light, not that physical light which springs from the great orb of day at its foundation, but that moral and intellectual light which emanates from the primal source of all things — from the Great Architect of the Universe, the Creator of the sun and of all that it illuminates. Hence, the great, the primary object of the first degree is to symbolize that birth of intellectual light into the mind, and the Entered Apprentice is the type of unregenerate man, groping in moral and mental darkness, and seeking for the light which is to guide his steps and point him to the path which leads to duty, and to Him who gives to duty its reward.

Those around you are your brethren, ready to discharge all the offices of that intimate relation. They now bid you welcome to their number and fellowship, to their affections and assistance, to their privileges and joys; and through me they promise to protect you by their influence and authority, to advise you by their ability and skill, to assist your existence by their liberality and bounty, and to cheer you at all times with their kindness and love. And you will have the happiness of ex-

perienicing the truth of the ancient remark that, "Masons being brethren, there exists no invidious distinctions among them" and that they "love each other mightily, as hath been said, which, indeed, may not otherwise be Good men and true, knowing each other to be such, do always love the more as they be the more good."

This, my brother, is the beginning of our art. How successful in its progress and how happy in its end you may fully know if you are but attentive, faithful and wise. Your diligence and activity in works, your skill in acquiring the instructions of your degree, and your zeal in the cause of Freemasonry will lead you forward to greater heights, to clearer views, and to nobler privileges.

This concludes the first degree of Masonry, with the exception of the charge. (Please rise.)

CHARGE

As you are now introduced into the first principles of Freemasonry, I congratulate you upon being accepted into this ancient and honorable Fraternity—ancient as having subsisted from time immemorial, honorable as tending in every particular so to render all men who conform to its precepts. No institution was ever raised upon a better principle, or more solid foundation; nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures. The greatest and best of men, in all ages, have been encouragers and promoters of the art, and have never deemed it derogatory to their dignity to level themselves with the Fraternity, extend

its privileges, and patronize its assemblies. There are three great duties, which, as a Mason, you are charged to inculcate—to God, your neighbor, and yourself. To God, in never mentioning His name save with that reverential awe which is due from a creature to his Creator; imploring His aid in all your undertakings, and esteeming Him as the Chief Good; to your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you: and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

In the State you are to be a quiet and peaceable citizen, true to your government and just to your country. You are not to countenance disloyalty or rebellion, but are patiently to submit to legal authority, and conform with cheerfulness to the government of the country in which you live.

In your outward demeanor, be particularly careful to avoid censure or reproach. (Let not interest, favor, or prejudice, bias your integrity, or influence you to be guilty of a dishonorable action.)

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected; neither are you to suffer your zeal for the Institution to lead you into argument with those who through ignorance, may ridicule or defame it.

During your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will be always as ready to give, as you will be to receive, instruction.

Finally, keep sacred and inviolate the principles of the Fraternity, as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly careful not to recommend him, unless you are convinced that he will conform to our rules so that the honor, glory, and reputation of the Institution may continue firmly established, and the world at large convinced of its good effects.

W. M. This, my brother, concludes the first degree of Masonry: you will step to the Altar, salute and retire. The secretary will notify you when to present yourself for the second degree.

CLOSING E. A. OPENING M. M.

SHORT FORM

- W. M. (3Raps) Waiving all signs and ceremonies, I now declare the Lodge closed on the 1st degree, and labor resumed in the 3rd degree. Bro. S. D., attend at the Altar. (Done) Bro. J. D., inform the Tyler.
- J. D. (Informs the Tyler) W. M. The Tyler is informed.
- W. M. (1 Rap, seats the Lodge)

LONG FORM

- W. M. Bro. J. D.
J. D. W. M.
W. M. The last as well as first great care of Masons when convened.
- J. D. To see that they are duly tyled
W. M. Attend to that duty, and inform the Tyler that I am about to close the Lodge on the first degree, for the purpose of resuming labor in the third; direct him to take due notice thereof, and govern himself accordingly.
- J. D. (3 Raps)
Tyler (3 Raps)
J. D. Bro. Tyler.
Tyler Bro. J. D.
J. D. The W. M. is about to close the Lodge on the first degree for the purpose of resuming labor in the third; take due notice thereof and govern yourself accordingly. W. M.
- W. M. Bro. J. D.
J. D. The Tyler is informed.
W. M. (3 Raps) Waiving all signs and ceremonies, I now declare the Lodge duly closed on the 1st degree, and labor resumed in the third. Bro. S. D., attend at the Altar. Bro. J. D., inform the Tyler.
- S. D. (Goes West of Altar, gives due guard, displays lights and returns to his station.)
- J. D. (3 Raps)
Tyler (3 Raps, opens door.)
J. D. Bro. Tyler.
Tyler Bro. J. D.

- J. D. Labor is resumed in the third degree.
(Closes door) W. M.
W. M. Bro. J. D.
J. D. The Tyler is informed.
W. M. (1 Rap)

PASSING

- W. M. Bro. J. D.
J. D. W. M.
W. M. Ascertain if any candidates are in waiting. If so, their names and for what degree.
J. D. (Obtains names of candidates from Tyler and reports) W. M.
W. M. Bro. J. D.
J. D. Bro.— is in waiting for the second degree.
W. M. Brethren, Bro.— is in waiting for the second degree of masonry. He having made suitable proficiency in the preceding degree, if there is no objection, I shall confer the degree upon him. (Pauses) There being none, I will proceed. (1 Rap) Bro. S. & J. Stewards. (Both Rise)
Stewards (Both answer) W. M.
W. M. How should a brother be prepared for the second degree of Masonry?
S. S. By being divested of all metallic substances, neither naked nor clothed, barefoot nor shod, right knee and breast bare, hoodwinked, and a cable-tow twice about his right arm, clothed as E. A.
W. M. Repair to the preparation room, where Bro. — is in waiting. When

- thus prepared, cause him to make the usual alarm at the inner door.
Stewards (Repair to the Altar, salute, left face, march to preparation room and prepare the candidate. In the meantime, the Lodge proceeds with its regular business.)

CLOSING M. M. TO F. C.

- W. M. (3 Raps) Waiving all signs and ceremonies, I now declare labor dispensed with in the third degree, and the Lodge opened on the second for work and instruction. Bro. S. D., attend at the Altar. (Done) Bro. J. D. inform the Tyler.
J. D. (Informs Tyler) W. M. The Tyler is informed.
W. M. (1 Rap, seats Lodge)

SECOND DEGREE

- Cand. (3 Raps on Inner Door)
W. M. (1 Rap. All brethren come to order.)
S. D. (Rises) W. M.
W. M. Bro. S. D.
S. D. There is an alarm at the inner door.
W. M. Attend to the alarm and ascertain the cause.
S. D. (Goes to the inner door, gives 3 raps)
S. S. (one rap)
S. D. (Opens door) Who comes here?
S. S. Bro. —, who has been duly initiated E. A., and now wishes more light in Masonry by being passed to the degree of F. C.
S. D. Bro. —, is this an act of your own

- free will and accord?
- Cand. It is
- S. D. Bro. S. S., is he worthy and well qualified?
- S. S. He is.
- S. D. Duly and truly prepared?
- S. S. He is.
- S. D. Has he made suitable proficiency in the preceding degree?
- S. S. He has.
- S. D. By what further right or benefit does he expect to obtain this important privilege?
- S. S. Benefit of the password.
- S. D. Has he the pass word?
- S. S. He has not; I have it for him.
- S. D. Advance and give it. (Sr. Steward gives pass word.) The pass word is right. Since the brother is in possession of all these necessary qualifications, let him wait until the W. M. can be informed of his request and his answer returned. (Closes door and returns West of Altar) W. M.
- W. M. Bro. S. D.
- S. D. There is without Bro. —, who has been duly initiated E. A., and now wishes more light in Masonry by being passed to the degree of F. C.
- W. M. Is it an act of his own free will and accord?
- S. D. It is.
- W. M. Is he worthy and well qualified?
- S. D. He is.
- W. M. Duly and truly prepared?
- S. D. He is.
- W. M. Has he made suitable proficiency in the preceding degree?

- S. D. He has.
- W. M. By what further right or benefit does he expect to obtain this important privilege?
- S. D. Benefit of the pass word
- W. M. Has he the pass word?
- S. D. He has not; I have it for him.
- W. M. Give it for the benefit of the craft.
- S. D. (Gives pass word.)
- W. M. The pass word is right. Since Bro. — is in possession of all these necessary qualifications, let him enter this worshipful Lodge of F. C's, and be received in due and ancient form
- S. D. (Goes to inner door, raps once, opens door) Let him enter this worshipful Lodge of F. C's, and be received in due and ancient form.
- W. M. (3 Raps, calling up the Lodge)
(Candidate is conducted into the Lodge, in front of the S W., facing East.)
- S. D. Bro —, when first you entered a Lodge of F. & A. M's, you were received on the point of a sharp instrument piercing your naked left breast, the moral of which was then explained to you.
- I am now commanded to receive you on the angle of a square, applied to your naked right breast, which is to teach you that the square of virtue should be a rule and guide for your practice through life.
- W. M. (1 Rap)
- S. D. and Marshal walk together, followed by the Stewards. A Brother leads candidate by right arm .

Stewarts bring up the rear. The procession starts East on the North side of the Lodge.

- J. W. (1 Rap)
 S. W. (1 Rap)
 W. M. (1 Rap)
 J. W. (2 Raps)
 S. W. (2 Raps)
 W. M. (2 Raps)
 Chap. (Stands West of Altar and reads Scripture, Amos 7:7-8, towards the end of circumabulation)
 "Thus he showed me; and behold, the Lord stood upon a wall made by a plumb line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, a plumb-line.
 Then said the Lord, Behold, I will set a plumb-line in the midst of My people Israel; I will not again pass by them anymore.
 S. D. (In the South, 3 raps with his staff)
 J. W. (1 rap, rises) Who comes here?
 S. D. Bro. —, who has been duly initiated E. A., and now wishes more light in Masonry by being passed to the degree of F. C.
 J. W. Bro. —, is this an act of your own free will and accord?
 Cand. It is.
 J. W. Bro. S. D., is he worthy and well qualified?
 S. D. He is.
 J. W. Duly and truly prepared?
 S. D. He is.
 J. W. Has he made suitable proficiency in

the preceding degree?

- S. D. He has.
 J. W. By what further right or benefit does he expect to obtain this important privilege?
 S. D. Benefit of the pass word.
 J. W. Has he the pass word.
 S. D. He has not; I have it for him.
 J. W. Advance and give it.
 S. D. (Advance and whispers pass word to J. W.)
 J. W. The pass word is right. Since the brother is in possession of all these necessary qualifications, conduct him to the S. W. in the West, for his examination.
 (Procession marches to S. W. in the West)
 S. D. (In front of S. W. 3 raps with his staff)
 S. W. (1 rap, rises) Who comes here?
 S. D. Bro. —, who has been duly initiated E. A. and now wishes more light in Masonry by being passed to the degree of F. C.
 S. W. Bro. —, is this an act of your own free will and accord?
 Cand. It is.
 S. W. Bro. S. D., is he worthy and well qualified?
 S. D. He is.
 S. W. Duly and truly prepared?
 S. D. He is.
 S. W. Has he made suitable proficiency in the preceding degree?
 S. D. He has.
 S. W. By what further right or benefit does

- he expect to obtain this important privilege?
- S. D. Benefit of the pass word.
- S. W. Has he the pass word?
- S. D. He has not; I have it for him.
- S. W. Advance and give it.
- S. D. (Advances and whispers pass word to S. W.)
- S. W. The pass word is right. Since the brother is in possession of all these necessary qualifications, conduct him to the W. M. in the East, for his examination. (Procession marches to W. M. in the East.)
- S. D. (In front of W. M., 3 raps with his staff.)
- W. M. (1 rap) Who comes here?
- S. D. Bro. —, who has been duly initiated E. A., and now wishes more light in Masonry by being passed to the degree of F. C.
- W. M. Bro. —, is this an act of your own free will and accord?
- Cand. It is.
- W. M. Bro. S. D., is he worthy and well qualified?
- S. D. He is.
- W. M. Duly and truly prepared?
- S. D. He is.
- W. M. Has he made suitable proficiency in the preceding degree?
- S. D. He has.
- W. M. By what further right or benefit does he expect to obtain this important privilege?
- S. D. Benefit of the pass word.
- W. M. Has he the pass word?
- S. D. He has not; I have it for him.

- W. M. Advance and give it.
- S. D. (Advances and whispers pass word to W. M.)
- W. M. The pass word is right. Whence came you, and whither are you traveling?
- S. D. From the West, traveling East.
- W. M. Why did you leave the West and travel East?
- S. D. In search of more light in Masonry.
- W. M. Since the brother is in possession of all these necessary qualifications, and in search of more light in Masonry, reconduct him to the S. W. in the West, who will teach him how to approach the East in due and ancient form.
- S. D. (Reconducts candidate by marching to South side of the Lodge, left face, march East, left face, march North, left face, march West of the Altar; halt, facing the S. W.) Bro. S. W.
- S. W. Bro. S. D.
- S. D. It is the order of the W. M. that you teach this brother how to approach the East in due and ancient form.
- S. W. Cause the brother to face the East
- S. D. (Makes brother face the East)
- S. W. Bro. —, advance on your left foot as entered apprentice; (Candidate does as directed): take an additional step on your right foot, (done) bring the heel of your left into the hollow of your right, (done) thereby forming the angle of an oblong. W. M.
- W. M. Bro. S. W.
- S. W. The brother is in order.

- W. M. (Rises) Bro. —, before you can proceed further in F. M., it will be necessary for you to take a solemn obligation appertaining to the degree of F. C., and I, Master of the Lodge, assure you that there is nothing therein contained which will conflict with your moral, social, or civil duties or privileges, be they what they may. With this assurance, are you willing to take the obligation?
- Cand. I am.
- W M. Then advance to the sacred Altar of F. M., and kneel on your naked right knee, your left forming the angle of a square, your right hand resting upon the Holy Bible, Square and Compasses, your left in a vertical position, your arm forming a square.
- S D (Places candidate in position) W M
- W.M. Bro. S. D.
- S D. The candidate is in due form.
- W. M. (3 Raps...raising Lodge, Brethren form 2 equal lines, from West to East)
- Stewards (Straighthen lines as they pass inside and form an arch at the East.)
- Wardens (Pass inside the lines and take their stations under the arch)
- Deacons (Form arch for the Marshall, west of the Altar.)
- W. M. (Descends to the Altar) Bro. —, if you are still willing to take the obligation, say I, pronounce your name in full, and repeat after me: Of my own free will and accord, in presence of Almighty God and this worshipful

Lodge of Fellowcrafts, erected to Him and dedicated to the memory of the Holy Saints John, do hereby and hereon, solemnly and sincerely promise and swear, that I will keep and conceal and never reveal any of the secrets belonging to the degree of F. C., which I have received, am about to receive, or may hereafter be instructed in, to any person, unless it shall be to a worthy brother F. C., or within the body of a just and duly constituted Lodge of such; and not unto him or them until by due trial, strict examination, or lawful masonic information, I shall have found him or them justly entitled to receive the same.

Furthermore, I do promise and swear that I will answer and obey all due signs and regular summons sent to me from the body of a just and duly constituted Lodge of Fellowcrafts, or handed me by a worthy brother of this degree, if within the length of my cabletow and the square and angle of my work.

Furthermore, I do promise and swear that I will help, aid and assist all poor and distressed Fellowcrafts, they applying to me as such, I finding them worthy, and can do so without material injury to myself.

Furthermore, I do promise and swear that I will not wrong, cheat nor defraud a F. C. Lodge, or a brother of this degree, to the value of

anything, knowingly, nor suffer it to be done by another, if in my power to prevent.

To all of which I do solemnly and sincerely promise and swear without any hesitation, mental reservation, or secret evasion of mind in me whatever, binding myself under no less a penalty than that of having my left breast torn open, my right lung taken thence to the valley of Jehoshaphat, and left a prey to the vultures of the air, should I ever, knowingly or willfully, violate this my solemn obligation of F. C. So help me God, and make me steadfast to keep and perform the same.

W. M. In testimony of your sincerity, kiss the Holy Bible upon which your hand rests. (Done) Bro. S. D.

S. D. W. M.

W. M. Remove the cabletow. (Done) My brother, in your present situation what do you most desire?

Cand. (Prompted by S. D.) More light in Masonry.

W. M. Let the brother be brought to light (Done) (The penalty of this obligation comes down from a time when such punishment was inflicted upon heretics, pirates and traitors F. & A. Masons are now taught that this penalty is not literal, but symbolic of the physical sufferings an honest man would undergo rather than violate his solemn vows. The true penalty for the violation of this obligation is to be branded a per-

jured wretch, void of all moral worth.)

Bro. —, on being brought to light in this degree you behold the three Great Lights in Masonry, as in the preceding degree, with this difference: one point of the compasses is above the square; which is to teach you that you have received, and are entitled to receive, more light in Masonry, but as one point is still hidden from your view, it is also to teach you that you are yet one material point in the dark respecting Freemasonry. (W. M. steps back a few paces from the Altar)

S. D. (To candidate) Behold the W. M. approaching from the East, on the step, (Master on the step of E. A.) under the due guard, (E. A. due guard given by Master) and sign (sign of E. A.) of E. A., on the step (taken) under the due guard (given) and sign (given) of F. C.

W. M. My brother, a F. C. advances on his right foot, (done) bringing the heel of his left into the hollow of his right, (done) thereby forming the angle of an oblong. This is the due guard (gives it) and alludes to the position of your hands while taking the obligation; this is the sign (gives it) and alludes to the penalty of that obligation. This due guard (given) and sign (given) are always to be given as a salutation to the W. M. on entering or retiring from a F. C. Lodge

SECOND DEGREE

Bro. ———, before rising from the Altar where you have taken the solemn obligation of F. C., I will call your attention to one of its ties. You have sworn that you will answer and obey all due signs and regular summons sent to you from the body of a just and duly constituted Lodge of F. C., or handed you by a worthy brother of this degree, if within the length of your cabletow and the square and angle of your work. The length of your cabletow alludes to your ability to obey a summons, and the square and angle of your work, to the propriety of answering signs. Should you receive a summons from this or any other Lodge, health and business permitting, it would be your duty to obey it; health or business not permitting, it would not be within the length of your cabletow. Should you see a Masonic sign given at what you deem an improper time, or an improper place, you are not bound to answer it; it would not be within the square and angle of your work. My brother, your own good judgement must teach you when and where to answer Masonic signs.

I now present my right hand in token of continuance of friendship and brotherly love, and will invest you with the pass grip, pass word, real grip and word, but as you are uninstructed, he who has hitherto answered for you will at this time give me the grip of E. A. (Given)
Bro. S. D.

SECOND DEGREE

- S. D. W. M.
W. M. Will you be off or from?
S. D. From.
W. M. From what and to what?
S. D. From the grip of E. A. to the pass grip of F. C.
W. M. Pass (Done) What is that?
S. D. The pass grip of F. C.
W. M. Has it a name?
S. D. It has.
W. M. Will you give it to me?
S. D. I did not so receive it, neither will I so impart it.
W. M. How will you dispose of it?
S. D. Letter or syllable it.
W. M. Syllable it and begin.
S. D. You begin.
W. M. Begin you.
S. D. (Begins word — word given)
W. M. Will you be off or from?
S. D. From.
W. M. From what and to what?
S. D. From the pass grip of F. C. to the real grip of the same.
W. M. Pass (Done) What is that?
S. D. The real grip of F. C.
W. M. Has it a name?
S. D. It has.
W. M. Will you give it to me?
S. D. I did not so receive it, neither will I so impart it.
W. M. How will you dispose of it?
S. D. Letter or halve it.
W. M. Letter it and begin.
S. D. You begin.
W. M. Begin you. (Word given in proper manner) ——— is the name of this grip, and should always be given in

this cautious manner, by lettering or halving. When lettering, always commence with the letter——. (To Cand.) Rise, salute the J. & S. W's, and satisfy them that you are in possession of the step, due guard, sign, pass grip, pass word, real grip and word of F. C.

- W. M. (Goes to the East. Officers return to their stations. W. M. raps once, Lodge is seated.)
- S. D. (Conducts the candidate to J. W's station, facing J. W., on the step of F. C. Gives three raps with staff.)
- J. W. (Rises) Who comes here?
- S. D. A worthy brother F. C.
- J. W. How may I know him to be such?
- S. D. By certain signs and tokens.
- J. W. What are signs?
- S. D. Right angles, horizontals and perpendiculars.
- J. W. Advance a sign.
- S. D. (S. D. and candidate give due guard)
- J. W. Has that an allusion?
- S. D. It has, to the position of my hands while taking the obligation.
- J. W. Have you a further sign?
- S. D. I have. (S. D. and candidate give sign)
- J. W. Has that an allusion?
- S. D. It has, to the penalty of the obligation.
- J. W. What are tokens?
- S. D. Certain friendly or brotherly grips whereby one Mason may know another in the dark as in the light.
- J. W. Advance and give me a token.

(J. W. and S. D. give grip to each other. Candidate gives grip to Lodge officer or brother.)

- J. W. What is that?
- S. D. The pass grip of F. C.
- J. W. Has it a name?
- S. D. It has.
- J. W. Will you give it to me?
- S. D. I did not so receive it, neither will I so impart it.
- J. W. How will you dispose of it?
- S. D. Letter or syllable it.
- J. W. Syllable it and begin.
- S. D. You begin.
- J. W. Begin you.
- S. D. (Begins pass word given in proper manner)
- J. W. Will you be off or from?
- S. D. From.
- J. W. From what to what?
- S. D. From the pass grip of F. C. to the real grip of the same.
- J. W. Pass. (Real grip given) What is that?
- S. D. The real grip of F. C.
- J. W. Has it a name?
- S. D. It has.
- J. W. Will you give it to me?
- S. D. I did not so receive it, neither will I so impart it.
- J. W. How will you dispose of it?
- S. D. Letter or halve it.
- J. W. Letter it and begin.
- S. D. You begin.
- J. W. Begin you.
- S. D. (Begins, and word is given in proper manner)
- J. W. I am satisfied.

SECOND DEGREE

- S. D. (Causes candidate to right face, march to S. W. in the West, halt, facing S. W., all on the step of F. C. Three raps on floor by S. D.)
- S. W. (One rap, rises.) Who comes here?
- S. D. A worthy brother F. C.
- S. W. How may I know him to be such?
- S. D. By certain signs and tokens.
- S. W. What are signs?
- S. D. Right angles, horizontals and perpendiculars.
- S. W. Advance a sign.
- S. D. (S. D. and candidate give due guard.)
- S. W. Has that an allusion?
- S. D. It has, to the position of my hands while taking the obligation.
- S. W. Have you a further sign?
- S. D. I have. (S. D. and candidate give sign.)
- S. W. Has that an allusion?
- S. D. It has; to the penalty of the obligation.
- S. W. What are tokens?
- S. D. Certain friendly or brotherly grips whereby one mason may know another in the dark as in the light.
- S. W. Advance and give me a token. (S. W. and S. D. give grip to each other. Candidate gives grip to Lodge officer or brother.)
- S. W. What is that?
- S. D. The pass grip of F. C.
- S. W. Has it a name?
- S. D. It has.
- S. W. Will you give it to me?
- S. D. I did not so receive it, neither will I so impart it.
- S. W. How will you dispose of it?
- S. D. Letter or syllable it.

SECOND DEGREE

- S. W. Syllable it and begin.
- S. D. You begin.
- S. W. Begin you.
- S. D. (Begins, pass word is given in proper manner.)
- S. W. Will you be off or from?
- S. D. From.
- S. W. From what and to what?
- S. D. From the pass grip of F. C. to the real grip of the same.
- S. W. Pass. (Real grip is given) What is that?
- S. D. The real grip of F. C.
- S. W. Has it a name?
- S. D. It has.
- S. W. Will you give it to me?
- S. D. I did not so receive it, neither will I so impart it.
- S. W. How will you dispose of it?
- S. D. Letter or halve it.
- S. W. Letter it and begin.
- S. D. You begin.
- S. W. Begin you.
- S. D. (Begins, and word is given in proper manner.)
- S. W. I am satisfied.
- S. D. (Causes candidate to right face, march East on the North side of the Lodge. As they near the Altar—)
- W. M. (One rap. Procession halts) Bro. S. D.
- S. D. W. M.
- W. M. Reconduct the brother to the S. W. in the West who will teach him how to wear his apron as F. C.
- S. D. (Conducts candidate to the West, halts, facing S. W.) Bro. S. W.
- S. W. Bro. S. D.
- S. D. It is the order of the W. M. that you

teach this brother how to wear his apron as F. C.

S. W. (Steps down to the candidate, tucks up the left corner of the candidate's apron, and returns to his station.)
Bro. ———, you have already been informed that at the building of K. S. Temple the different bands of workmen were distinguished by the manner in which they wore their aprons. F. C's wore theirs with the left corner tucked up; thus wear yours until further advanced.

S. D. (Conducts candidate to the East.)
W. M. My brother, as you are now clothed as F. C., I present you, emblematically, the working tools, which are the Plumb, Square and Level, and are thus explained.

The Plumb is an instrument used by operative Masons to try perpendiculars, the Square to square their work, and the Level to prove horizontals; but we as F. and A. M's, are taught to use them for more noble and glorious purposes. The Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of virtue, ever remembering that we are traveling upon the Level of Time, to that "undiscovered country, from whose bourne no traveler returns."

I also present you the three precious jewels, which are the Attentive Ear, the Instructive Tongue, and the Faithful Breast, which teach us this

important lesson. The Attentive Ear receives the sound from the Instructive Tongue, and the mysteries of F. M. are safely lodged in the repository of the Faithful Breast. Bro. S. D.

S. D.

W. M.

W. M.

Reconduct the brother to the place whence he came, invest him with that of which he has been divested, and return him to a place representing the Middle Chamber of K. S.'s Temple.

Stewards (Proceed to the Altar, standing apart)

S. D.

(Places brother between them)
(Stewards and candidate salute the W. M., right face, and march to the preparation room where the candidate is invested, and when ready gives the alarm)

W. M.

(1 Rap) Bro. J. W.

J. W.

W. M.

W. M.

Call the craft from labor to refreshment, to resume labor at the sound of the gavel in the East.

I. W.

(3 Raps-Lodge rises) Brethren, it is the order of the W. M. that you be called from labor to refreshment, to resume labor at the sound of the gavel in the East.

REFRESHMENT

MIDDLE CHAMBER LECTURE

Stewards (When candidate is ready) 3 Raps.
 W. M. (1 Rap, calling Lodge to order)
 S. D. (Conducts the candidate inside the room and begins:)

The second section of this degree has reference to the origin of the Institution, and views Masonry under two denominations, Operative and Speculative.

By Operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings and convenient shelter from the vicissitudes and inclemencies of seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary, and beneficent purposes.

By Speculative or Free Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy and practice charity. It is so far interwoven with religion, as to lay us under obligation to pay that homage to Deity, which at once constitutes duty and our happiness. It leads the contemplative to view, with reverence and admiration, the glorious

works of creation, and inspires them with the most exalted ideas of the perfection of their Divine Creator.

The second section of this degree also refers to the origin of the Jewish Sabbath, as well as to the manner in which it was kept by our ancient brethren.

In six days God created the Heaven and the earth, and rested on the seventh day. The seventh, therefore, our ancient brethren consecrated as a day of rest from their labor, thereby enjoying frequent opportunities to contemplate the glorious works of creation and to adore their great Creator.

At the building of King Solomon's Temple there were eighty thousand Fellowcrafts employed. These were all under the immediate direction of our ancient operative Grand Master, H. A. On the evening of the sixth day their work was inspected, and all those who had proved themselves worthy, by strict fidelity to their duties, were invested with certain mystic signs, grips and words, to enable them to gain admission into the Middle Chamber of King Solomon's Temple. On the same day and hour King Solomon, accompanied by his confidential officers, consisting of his Secretary, S and J. W's; repaired to the Middle Chamber to meet them. His Secretary he placed near his person, the S. W. at the inner and the J. W. at the outer door, giving them strict instructions to suffer none to enter except such as were in possession of certain mystic signs, grips, and words previously established; so that when any did enter, he, knowing that they must have been faithful workmen or they could not have

gained admission, had nothing to do but order their names recorded as such and pay them their wages, which they received in corn, wine and oil, emblematical of nourishment, refreshment and joy; and after solemnly admonishing them of the reverence due the great and sacred name of God, suffered them to depart in peace until the time should arrive for commencing the following week's work. This, you will perceive, was all accomplished on the evening of the sixth day, that no unnecessary labor might be performed on the seventh.

We, my brother, are in possession of the same mystic signs, grips and words as were our ancient brethren, and are now about to endeavor to work our way into a place representing the Middle Chamber of King Solomon's Temple, and should we succeed, I have no doubt, we will be alike received and rewarded.

"THE PILLARS"

In doing this it will be necessary for us to make an advance, emblematically, through a porch, up a flight of winding stairs, consisting of three, five and seven steps, through an outer and an inner door. In making this advance we necessarily pass between two pillars, representing those famous pillars erected at the entrance to the porch of King Solomon's Temple, one on the right hand, the other on the left. The name of the one on the left hand was B—, denoting strength; the name of the one on the right, J—, denoting establishment, collectively alluding to the several promises of God to David, one of which reads, "And thy house and thy Kingdom shall be established forever before thee."

Those two pillars were thirty and five cubits high, and the chapter that was on the top of each of them five cubits—in all forty cubits.

Their composition was of molten or cast brass, the better to withstand inundation or conflagration; that they might not be removed by flood nor consumed by fire. They were cast in the clay grounds on the bank of the river Jordan, between Succoth and Zeretatath, where King Solomon ordered those and all the sacred vessels of the Temple to be cast; they were cast hollow for the purpose of containing the rolls and records which comprised the archives of our ancient brethren. The chapters were ornamented with leaves of lily work, net-work, and chains of pomegranate. The Lily, from its extreme whiteness, as well as the retired situations in which it grows, denotes Peace; the Net-work, from the intimate connection of all its parts, Unity; and the Pomegranate, from the exuberance of its seed, Plenty.

Peace, that here on the broad platform of brotherly love, the high, the low, the rich, the poor, may meet together with one common purpose, the perpetuation of each other's friendship and each other's love.

Unity, being linked together by a chain of sincere friendship.

Plenty, that though it may be given to some to have more of the world's goods than others, still the man that has his health, strength and ambition has indeed his plenty.

These pillars are surmounted by two artificial spherical bodies, on the surface of which are represented the countries, seas and various parts of the earth, the face of the Heavens, and the planetary revolutions.

Contemplating these bodies, we are inspired with reverence for God and His works, and are encouraged to study astronomy, geography, navigation, and the arts dependent upon them, by which mankind has been so much benefited.

Their principal use, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution of the earth around the sun, and the diurnal rotation of the earth upon its own axis. They are invaluable instruments for improving the mind, giving it the most distinct idea of any problem or proposition as well as enabling it to solve the same.

We will now make an advance, and ascend the three steps

(Pass between the pillars and take 3 short steps.)

The three steps allude to the precious jewels. the attentive ear, the instructive tongue and the faithful breast, which have already been explained to you: they also allude to the three principal officers of the Lodge, the W. M. in the East, the S. W. in the West, and the J. W. in the South.

We will now make a further advance and ascend the five steps-

(Take five short steps toward the center of L.)

The five steps allude to the five orders of architecture, and the five human senses.

By order in Architecture is meant a system of all the members, proportions and ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect and complete whole.

From the first formation of society, order in architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at top and bottom are said to have given rise to the idea of the base and capital of pillars; and, from this simple hint, originally proceeded the more improved art of architecture.

(The full description of the Orders of Architecture may be omitted and the following Short Form used.)

SHORT FORM

The more ancient and original order of Architecture, revered by Masons, are three, the Doric, the Ionic, and the Corinthian, which were invented by the Greeks.

To these the Romans have added two, the Tuscan, which they made plainer than the Doric, and the Composite, which is more ornamental than the Corinthian.

(If the above Short Form is used, omit the following full description of the orders of Architecture and continue with the Human Senses.)

LONG FORM

The five orders of ancient classic Architecture are the Doric, the Ionic, the Corinthian, the Tuscan, and the Composite.

DORIC

The Doric, which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except mouldings, though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference in structures where strength and a noble simplicity are desired. The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies.

THE IONIC

The Ionic bears a kind of mean proportion between the more solid and the more delicate orders. Its column is nine diameters high; its capital is adorned with volutes, and its cornice has dentils. There are both delicacy and ingenuity displayed in this pillar, the invention of which is attributed to the Ionians. The famous temple of Diana, at Ephesus, was of this order.

THE CORINTHIAN

The Corinthian, the richest of the five orders, is deemed a master-piece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentils and modillions. This order is used in ornate structures.

THE TUSCAN

The Tuscan, is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. Its column is seven diameters high, and its capital, base and entablature have but few mouldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.

THE COMPOSITE

The Composite is compounded of the other orders and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian and the volutes of the Ionic. Its column has quarter-rounds, as have the Tuscan and Doric orders, it is ten diameters high, and its cornice has dentils, or simple modillions. This pillar is generally found in buildings whose strength, elegance, and beauty are displayed.

The more ancient and original orders of architecture, revered by Masons, are three, the Doric, the Ionic, and the Corinthian, which were invented by the Greeks.

To these the Romans have added two, the Tuscan, which they made plainer than the Doric, and the Composite, which is more ornamental than the Corinthian.

In more modern times our operative brethren invented and perfected a new school of Architecture—the Gothic—which endures, a thing of beauty, unsurpassed in the builders' art.

HUMAN SENSES

The five human senses are Hearing, Seeing, Feeling, Smelling and Tasting. The first three of which have ever been deemed prerequisite to being made a Mason: for by hearing we distinguish the word, S—; by seeing we perceive the sign, (sign of F. C. given) and by feeling we receive that friendly or brotherly grip (gives grip) whereby one Mason may know another in the dark as in the light.

HEARING

Hearing is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires: and thus our reason is rendered capable of exerting its utmost power and energy. The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge from social intercourse with each other. For these purposes we are endowed with hearing, that, by a proper exertion of our rational powers, our happiness may be complete.

SEEING

Seeing is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, the most stately structures, and all the agreeable variety displayed in the landscape of nature. By this sense we find our way on the pathless ocean, traverse the

globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay, more, by it we perceive the tempers and dispositions, the passions and affections of our fellow-creatures when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance will display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, Sight is the noblest. The structure of the eye, and its appurtenances, evince the admirable contrivances of nature for performing all its various external and internal motions; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the masterpiece of nature's works.

FEELING

Feeling is that sense by which we distinguish the different qualities of bodies, such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion and extension.

SMELLING

Smelling is that sense by which we distinguish odors; the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, and indeed most other

bodies, while exposed to the air, continually send forth effluvia' of vast subtilty, as well in a state of life and growth as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils along with the air, are the means by which all bodies are distinguished. Hence it is evident that there is a manifest appearance of design in the great Creator having planted the organ of smell in the inside of that canal through which the air continually passes in respiration.

TASTING

Tasting enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smelling, guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by nature to distinguish wholesome food from that which is nauseous. Everything that enters in the stomach must undergo the scrutiny of tasting, and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, etc.

Smelling and tasting are inseparably connected, and it is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

The proper use of these five sense enables us to form just and accurate notions of the operations of nature, and when we reflect on the objects with which our senses are gratified, we become conscious of them, and are

enabled to attend to them, till they become familiar objects of thought.

On the mind all our knowledge must depend; what therefore, can be a more proper subject for the investigation of Masons?

To sum up the whole of this transcendent measure of God's bounty to man, we shall add that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present a vast and boundless field for philosophical disquisition, which far exceeds human inquiry, and are peculiar mysteries, known only to nature and to natures God, to whom all are indebted for creation, preservation, and every blessing we enjoy.

We will now make a still further advance and ascend the seven steps. (Seven short steps are taken towards the J. W. station)

ARTS & SCIENCES

The seven steps allude to the seven liberal Arts and Sciences, which are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Astronomy and Music.

GRAMMAR

Grammar is the science which teaches us how to express our ideas in correct language, which we afterwards beautify and adorn by means of Rhetoric; while Logic instructs us how to think and reason with propriety.

RHETORIC

It is by Rhetoric that elegance of diction is taught. (To be an eloquent speaker, is far from being either a common or an easy attainment; it is the art of being persuasive and

commanding; the art, not only of pleasing the fancy, but of appealing both to the understanding and to the heart.)

LOGIC

Logic is that science which teaches us how to form clear and distinct ideas, and prevents us being misled by similitude or resemblances, (This science should be cultivated as the foundation or ground work of our inquiries; particularly in the study of those sublime principles which claim our attention as Masons.)

ARITHMETIC

Arithmetic is the science of numbers, or that branch of mathematics which considers the properties of numbers in general. (We have but a very imperfect idea of things without quantity, and as imperfect an idea of quantity itself without the aid of Arithmetic. All the works of the Almighty are expressed in number, weight, and measure; therefore, to understand them rightly, we ought to understand arithmetical calculations; and the greater the advancement we make in the mathematical sciences, the more capable we shall be of considering such things as are the ordinary subjects of our conception, and be thereby lead to a better knowledge of our Great Creator, and the works of his creation.)

GEOMETRY

Geometry treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered. (from a point to a line, from a line to a superficies, from a superficies to a solid. A point is that

which has position, but no magnitude, and is the beginning of all geometrical matter. A line has length without breadth. A surface is that which has length and breadth without thickness. A solid is a magnitude which has length, breadth, and thickness.)

By this science the architect is enabled to construct his plans and execute his designs: the general, to arrange his soldiers; the engineer to mark out grounds for encampments, the geographer, to give us the dimensions of the world, and all things therein contained, to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles.

ASTRONOMY

Astronomy is that science which treats of the heavenly bodies, their motion, magnitude, distances, and physical constitutions. How eloquent of Deity is the Celestial Hemisphere, spangled with the most magnificent heralds of His infinite glory.

MUSIC

(Organ starts playing very softly)

Music is that art which affects the passions by sound. There are few who have not felt its charms, and acknowledged its expressions to be intelligible to the heart. It is a language of delightful sensations far more eloquent than words; it breathes to the ear the clearest intimations. It touches and gently agitates the sublime passions: it wraps us in melancholy, and elevates us in joy; it dissolves and in-

flames, it melts us in tenderness, and excites us to war.

(Organ plays Star Spangled Banner)

The martial strains of national airs heard on the field of battle have thrilled the soldier's heart, causing him to burn with an emulous desire to lead the perilous advance, and animating him to deeds of heroic valor and sublime devotion; amidst the roar of cannon, the din of musketry, and the carnage of battle, he sinks to the dust. Raising himself to take one long last look of life, he hears in the distance that plaintive strain: Home, Sweet Home.

(Organ plays Home Sweet Home, first softly and then louder.)

And the mellowing tides of old cathedral airs vibrating through aisles and arches have stilled the ruffled spirit, and sweeping away the discordant passions of men, have borne them along its resistless current, until their united voices have joined in sounding aloud the chorus of the Heaven-born Anthem: "Peace on Earth, good will towards men."

But it never sounds with such seraphic harmony, as when employed in singing hymns of gratitude to the Creator of the Universe

W. M. (Three raps)

Breth. (Sing Hymn)

W. M. (One rap seating Lodge.)

S. D. My brother, we are now approaching a place representing the outer door to the Middle Chamber of K. S. Temple, which we shall find partly opened, but closely tyled by the J. W., who will demand of us the pass word of F. C. Let us advance and

make a regular alarm.

(Candidate and S. D. advance and form line facing J. W.)

(Three raps with staff on ground)

- S. D. (1 Rap, rises) Who comes here?
- J. W. Fellowcrafts, endeavoring to work their way into a place representing the Middle Chamber of K. S. Temple.
- J. W. How do you expect to gain admission?
- S. D. By the pass word of F. C.
- J. W. Give it.
- S. D. S——.
- J. W. What does it denote?
- S. D. Plenty.
- J. W. How represented?
- S. D. By a sheaf of corn, suspended near a waterford, which teaches us that while we have bread to eat and pure water to drink, we have all that nature requires.
- J. W. By whom was this pass word instituted?
- S. D. By Jephthah, a Judge of Israel, in a war with the Ephramites. The Ephramites had long been a stubborn and rebellious people whom Jephthah had striven to subdue by mild and lenient measures, but without effect. They, being highly incensed at Jephthah for not being called to fight and share in the rich spoils of the Amonitish War, gathered together a mighty army, crossed the river Jordan, and prepared to give Jephthah battle; but he, being apprised of their approach called together the men of Israel,

went forth, gave them battle, and put them to flight. To make his victory more complete, he stationed guards at the different passes along the bank of the river, and said unto them, if you see any strangers pass this way, say unto them: "Now say ye, S——." The Ephramities, being of a different tribe, could not frame to pronounce the word, and said "Z——."

This trifling defect proved them enemies and cost them their lives, and there fell that day on the field of battle, and at the different passes along the bank of the river, forty and two thousand, after which Jephthah ruled quietly in Israel until the time of his death, in all, six years.

This word was afterwards used to distinguish a friend from a foe, and has since been adopted as the proper pass word to be given before entering any regular and well governed Lodge of F. C.

- J. W. I am satisfied, pass on.
- S. D. My brother, we are now approaching a place representing the inner door of K. S. Temple, which we shall find partly open, but closely tiled by the S. W., who will demand of us the real grip and word of F. C. Let us advance and make a regular alarm.
- (Candidate and S. D. advance, stand facing the S. W.)
- S. D. (3 raps with his staff on the floor)
- S. W. (1 rap, rises.) Who comes here?

- S. D. Fellowcrafts endeavoring to work their way into a place representing the Middle Chamber of K. S. Temple.
- S. W. How do you expect to gain admission?
- S. D. By the real grip and word of F. C.
- S. W. Advance and give the real grip.
- S. D. (Advances and gives real grip to S. W. Candidates gives grip to each other or to lodge officers.)
- S. W. What is that?
- S. D. The real grip of F. C.
- S. W. Has it a name?
- S. D. It has.
- S. W. Will you give it to me?
- S. D. I did not so receive it, neither will I so impart it.
- S. W. How will you dispose of it?
- S. D. Letter or halve of it?
- S. W. Letter it and begin.
- S. D. You begin.
- S. W. Begin you.
- S. D. (Gives real word in proper manner)
- S. W. I am satisfied, pass in.
- S. D. (Conducts candidate West of the Altar, facing the East.) My brother, we are now in a place representing the Middle Chamber of K. S. Temple.
- Behold, the Letter "G" suspended in the East. It is the initial of Geometry, and the basis of Freemasonry, By Geometry, we may curiously trace Nature through her various windings to her most concealed recesses.
- By Geometry, we discover the power, wisdom, and goodness of the G. A. of the Universe, and view with awe

the proportions of this vast system

By Geometry, we discover how the planets move in their respective orbits, demonstrate their various revolutions, and account for the return of the seasons and the variety of scenes which each season displays to the discerning eye

About us are numberless worlds, which move through the vast expanse, all framed by the Divine Creator, and all conducted by the unerring laws of Nature.

A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design; and the plans which he laid down, improved by time and experience, have resulted in works which have been the admiration of every age.

The lapse of time, the ruthless hand of ignorance and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, upon which the utmost exertions of human genius had been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, still survives. The attentive ear receives the sound

from the instructive tongue, and the mysteries of Freemasonry are safely lodged in the repository of the faithful breast.

Tools and implements of architecture, and symbolic emblems, most expressive, are selected by the Praternity, to inpress upon the mind wise and serious truths., and thus, through a succession of ages, are transmitted **unimpaired the tenets of our Institution.**

Every brother admitted within the sacred walls of this middle chamber, should heed the lessons here inculcated and remember that as a Freemason he is also a builder, not of a material edifice, but of a temple more glorious than that of Solomon, a temple of honor, of justice, of purity, of knowledge, and of truth. These emblems of the operative Mason's art indicate the labors he is to perform, the dangers he is to encounter, and the preparations he is to make, in the up-rearing of that spiritual fabric where-in his soul shall find rest forever, and forever more

Many long years ago upon the eastern plains was thus our Institution set up, based upon principles more durable than the metal wrought into the statues of ancient Kings Age after age rolled by, storm and tempest hurled their thunders at its head, wave after wave of bright, insidious sands curled about its feet and heap-

ed their sliding grains against its sides; men came and went in fleeting generations; seasons fled like hours through the whirling wheel of time; but through the tempest and storm, through the attrition of the waves and sands of life, through good report and bad, it has continued to shed its beneficent influence **wider over the earth.**

S. D. (Conducts candidate to the E.) W. M.
W. M. (Rises) Bro S. D.

S. D. I have the pleasure of presenting Bro. ———, who has made an advance through a porch, up a flight of winding stairs, consisting of three, **five and seven steps, through an outer and an inner door, into a place representing the Middle Chamber of K. S. Temple, and now awaits your pleasure.**

W. M. My brother, I congratulate you upon your arrival into a place representing the Middle Chamber of K. S. Temple. It was there our ancient brethren had their names recorded as faithful workmen; it is here you are entitled to have yours recorded as such. Bro. Sec.

Sec. W. M.
W. M. Make the necessary record.

Sec. The record is made

W. M. It was there also our ancient brethren received their wages, consisting of corn, wine and oil, emblematical of nourishment, refreshment and joy

The wages of a F. C. being corn, wine and oil was to signify that our ancient brethren, who passed to this degree, were entitled to their wages, not only for the necessaries and comforts of life, but many of its superfluities; and may your industrious habits and strict application to business procure for you a plenty of the corn of nourishment, the wine of refreshment, and the oil of joy.

The Letter "G", to which your attention has been directed on your passage hither, has a still higher and more significant meaning; (Three raps with gavel, all rise including the W. M. on the level) It is the initial of the great and sacred name of God, before whom all, from the E. A. in the north east corner to the W. M. in the East, should humbly, reverently and devoutly bow. (All bow.)

W. M. (1 Rap, seats Lodge.) My brother, there is also a lecture connected with this degree, consisting of a series of questions and answers, which will now be passed between the S. D. and myself. Pay strict attention, for, were you at any time undergoing an examination, his answers would be yours, and it will be necessary for you to become perfect in them before you can be raised to the sublime degree of Master Mason

LECTURE

- W. M. Bro. S. D.
S. D. W. M.
- Q. Are you a Fellowcraft?
A. I am, try me.
- Q. By what will you be tried?
A. By the square.
- Q. Why by the square?
A. Because it is an emblem of morality and one of the working tools of Fellowcraft.
- Q. What is a square?
A. An angle of ninety degrees, or the fourth part of a circle.
- Q. What makes you a Fellowcraft?
A. My obligation.
- Q. Where were you made a Fellowcraft?
A. Within the body of a just and duly constituted Lodge of Fellowcrafts, assembled in a place representing the Middle Chamber of King Solomon's Temple, furnished with the Holy Bible, Square and Compasses, together with a charter or dispensation from some Grand Body of competent jurisdiction empowering it to work.
- Q. How may I know you to be a Fellowcraft?
A. By certain signs and tokens.
- Q. What are signs?
A. Right angles, horizontals and perpendiculars.
- Q. Advance a sign. (Due guard of F. C. is given.) Has that an allusion?
A. It has, to the position of my hands while taking the obligation
- Q. Have you a further sign?

- A. I have. (Sign of F. C. is given.)
 Q. Has that an allusion?
 A. It has, to the penalty of the obligation.
 Q. What are tokens?
 A. Certain friendly or brotherly grips whereby one Mason may know another in the dark as in the light.
 Q. Advance and give me a token. (Candidate advances on the step and gives pass grip of F. C.) What is that?
 A. The passgrip of Fellowcraft.
 Q. Has it a name?
 A. It has.
 Q. Will you give it to me?
 A. I did not so receive it, neither will I so impart it.
 Q. How will you dispose of it?
 A. Letter or syllable it.
 Q. Syllable it and begin.
 A. You begin.
 Q. Begin you.
 A. (Word given in proper manner)
 Q. Will you be off or from?
 A. From.
 Q. From what and to what?
 A. From the pass grip of F. C. to the real grip of the same.
 Q. Pass. (Real grip given) What is that?
 A. The real grip of F. C.
 Q. Has it a name?
 A. It has.
 Q. Will you give it to me?
 A. I did not so receive it neither will I so impart it.
 Q. How will you dispose of it?
 A. Letter or halve it.

- Q. Letter it and begin.
 A. You begin.
 Q. Begin you.
 A. (Real word given in proper manner.)
 Q. Where were you prepared to be made a F. C.?
 A. In a room adjoining the body of a just and duly constituted Lodge of Fellowcrafts.
 Q. How were you prepared?
 A. Divested of all metallic substances, neither naked nor clothed, barefoot nor shod, right knee and breast bare, hoodwinked and a cable-tow twice around my right arm, clothed as E. A.; in which condition I was conducted to a door of the Lodge and caused to give three distinct knocks, which were answered by three within.
 Q. Why was the cable-tow twice around your right arm?
 A. To teach me that as a F. C. I was under a double tie to the fraternity.
 Q. To what do the three knocks allude?
 A. The three precious jewels.
 Q. What was said to you from within?
 A. Who comes here.
 Q. Your answer?
 A. A worthy brother, who has been duly initiated E. A., and now wishes more light in Masonry by being passed to the degree of F. C.
 Q. What were you then asked?
 A. If it was an act of my own free will and accord; if I was worthy and well qualified, duly and truly prepared, if

I had made suitable proficiency in the preceeding degree; all of which being answered in the affirmative, I was asked by what further right or benefit I expected to obtain this important privilege.

Q.

Your answer?

A.

Benefit of the password.

Q.

Had you the password?

A.

I had not, my conductor had and gave it for me.

Q.

What were you then told?

A.

Since I was in possession of all these necessary qualifications, I should wait until the Wor. Master could be informed of my request and his answer returned.

Q.

What was his answer when returned?

A.

Let him enter this worshipful Lodge of F. C., and be received in due and ancient form.

Q.

How were you received?

A.

On the angle of a square, applied to my naked right breast, which was to teach me that the square of virtue should be a rule and guide for my practice thru life.

Q.

How were you then disposed of?

A.

Conducted twice regularly around the Lodge and to the J. Warden in South, where the same questions were asked and answers returned as at the door.

Q.

How did the J. W. dispose of you?

A.

Directed me to be conducted to the S. W. in the West, where the same questions were asked and answers re-

turned as before.

Q.

How did the S. W. dispose of you?

A.

Directed me to be conducted to the Wor. Master in the East, where the same questions were asked and answers returned as before; - who also demanded whence I came and whither traveling.

Q.

Your answer?

A.

From the West, traveling East.

Q.

Why did you leave the West and travel East?

A.

In search of more light in Masonry.

Q.

How did the Wor. Master dispose of you?

A.

Ordered me reconducted to the S. Warden in the West, who taught me how to approach the East in due and ancient form.

Q.

What was that due and ancient form?

A.

Advancing on my right foot, bringing the heel of my left into the hollow of my right, thereby forming the angle of an oblong, body erect, facing the East.

Q.

What did the Wor. Master then do with you.

A.

Made me a F. C.

Q.

How?

A.

In due form.

Q.

What was that due form.

A.

Kneeling on my naked right knee, my left forming the angle of a square; my right hand resting upon the Holy Bible, Square and Compasses, my left in a vertical posit-

ion, my arm forming a square, in which due form I took the solemn obligation of F. C.

Q. Have you the obligation?

A. I have.

Q. Repeat it.

A. I, , of my own free will and accord, in the presence of Almighty God and this worshipful Lodge of Fellowcrafts, erected to Him and dedicated to the memory of the Holy Saints John, do hereby and hereon solemnly and sincerely promise and swear that I will keep and conceal, and never reveal any of the secrets belonging to the degree of F. C., which I have received, am about to receive, or may hereafter be instructed in, to any person, unless it shall be to a worthy brother F.C. or within the body of a just and duly constituted Lodge of such; and not unto him or them until, by due trial, strict examination, or lawful masonic information, I shall have found him or them justly entitled to receive the same.

Furthermore, I do promise and swear that I will answer and obey all due signs and summons sent to me from the body of a just and duly constituted Lodge of Fellowcrafts, or handed me by a worthy brother of this degree, if within the length of my cable-tow and the square and angle of my work.

Furthermore, I do promise and swear that I will help, aid and assist all poor and distressed Fellowcrafts, they applying to me as such, I finding them worthy, and can do so without material injury to myself.

Furthermore, I do promise and swear that I will not wrong, cheat, nor defraud a F. C. Lodge or a brother of this degree to the value of anything, knowingly, nor suffer it to be done by another, if in my power to prevent.

To all of which I do solemnly and sincerely promise and swear, without any hesitation, mental reservation or secret evasion of mind in me whatever, binding myself under no less a penalty than that of having my left breast torn open, my right hand and leg taken thence to the valley of Jehoshaphat and left a prey to the vultures of the air, should I ever, knowingly or willfully, violate this my solemn obligation of F. C. So help me God, and make me steadfast to keep and perform the same.

Q. After the obligation, what were you asked?

A. What I most desired.

Q. Your answer?

A. More light in Masonry.

Q. Did you receive it?

A. I did, by order of the Wor. Master

Q. On being brought to light, what did you behold?

- A. The three great lights in Masonry as in the preceeding degree, with this difference: one point of the Compasses was above the square, which was to teach me that I had received, and was entitled to receive, more light in Masonry; but as one point was still hidden from my view, it was also to teach me that I was yet one material point in the dark respecting Masonry.
- Q. What did you next behold?
- A. The Wor. Master approaching from the East, on the step, under the due guard and sign of F. C., who presented his right hand in token of continuance of friendship and brotherly love, and invested me with the pass grip, pass word, real grip and word, ordered me to rise, salute the J. and S. Wardens, and satisfy them that I was in possession of the step, due-guard, sign, pass grip; pass word, real grip and word of F. C.
- Q. How were you then disposed of?
- A. Reconducted to the S. Warden in the West, who taught me how to wear my apron as F. C.
- Q. How should a F. C. wear his apron?
- A. With the left corner tucked up.
- Q. With what were you then presented?
- A. The working tools of F. C., which are the Plumb, Square and Level, and are thus explained: the Plumb is an instrument used by operative Masons to try perpendiculars, the

Square to square their work, and the Level to prove horizontals; but we, as F. & A. Masons are taught to use them for more noble and glorious purposes. The Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of virtue, ever remembering that we are traveling upon the Level of time to that undiscovered country from whose bourne no traveler returns.

- Q. With what were you then presented?
- A. Three precious jewels, the attentive ear, the instructive tongue, and the faithful breast. They teach us this important lesson; the attentive ear receives the sound from the instructive tongue, and the mysteries of Freemasonry are safely lodged in the repository of the faithful breast.
- Q. How were you then disposed of?
- A. Reconducted to the place whence I came, invested with that of which I had been divested, and returned to a place representing the Middle Chamber of King Solomon's Temple.

SYMBOLISM

If the object of the first degree is to symbolize the struggles of a candidate groping in darkness for intellectual light; that of the second degree represents the same candidate laboring amid all the difficulties that encum-

ber the young beginner in the attainment of learning and science. The E. A. is to emerge from darkness to light; the F. C. is to come out of ignorance into knowledge. This degree, therefore, by fitting emblems, is intended to typify those struggles of the ardent mind for the attainment of truth—moral and intellectual truth, and above all that Divine truth, the comprehension of which surpasseth human understanding and to which, standing in the Middle Chamber after his laborious ascent of the winding stairs, he can only approximate by the reception of an imperfect yet glorious reward in the revelation of that "hieroglyphic light which none but Craftsmen ever saw."

CHARGE

Being advanced to the second degree of Freemasonry I congratulate you on your preferment. The internal, and not the external, qualifications of a man are what Masonry regards. As you increase in knowledge, you will improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a F. C., you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Our laws and regulations you are strenuously to support; and be always ready to assist in seeing them duly executed. You are not to palliate, or aggravate, the offenses of your brethren; but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

Your past behavior and regular deportment have merited the honor which we have now conferred; and in your new character, it is expected that you will conform to the principles of the Order, by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagement as a F. C., and to these duties you are bound by the most sacred ties.

This, my brother, concludes the second degree of Masonry. You will step to the Altar, salute and retire.

The Secretary will notify you when to present yourself for the third degree.

CLOSING OF F. C. — OPENNING M. M.

W. M. (Three raps) Waiving all signs and ceremonies, I now declare the Lodge closed on the second degree, and labor resumed in the third. Bro. S D., attend at the Altar.

S D. (Attends at the Altar)

W. M. Bro. J. D., inform the tyler.

J. D. (Informs the tyler.) W. M., the tyler is informed

W. M. (1 rap, seats lodge.)

RAISING

- W. M. (1 rap) Bro. J. D.
 J. D. (Rises under due guard) W. M.
 W. M. Ascertain if any candidates are in waiting. If so, their names and for what degree.
 J. D. (Obtains name of candidate from the Tyler and reports.) W. M.
 W. M. Bro. J. D.
 J. D. Bro. — is in waiting for the third degree.
 W. M. Brethren, Bro. — is in waiting for the third degree of Masonry. He having made suitable proficiency in the preceding degree, if there is no objection, I shall confer the degree upon him. (Pauses) There being no objection, I will proceed. (1 rap) Bro. J. & S. Stewards.
 Stewards (Both rise and answer) W. M.
 W. M. How should a brother be prepared for the third degree of Masonry?
 S. S. By being divested of all metallic substances, neither naked nor clothed, barefoot nor shod, both knees and breast bare, hoodwinked and a cabletow three times around his body, clothed as F. C.
 W. M. Repair to the preparation room, where Bro. — is in waiting. When thus prepared, cause him to make the usual alarm at the inner door.
 J. & S. Stewards, (Go West of Altar, salute the W. M., left face, march to

- the preparation room and prepare the candidate in the proper manner. In the meantime, the Lodge either proceeds with regular business or closes to refreshment.)
 Cand. (In preparation room, raps three times on door when ready.)
 S. D. (Rising) W. M.
 W. M. Bro. S. D.
 S. D. There is an alarm at the inner door.
 W. M. Attend to the alarm and ascertain the cause.
 S. D. (Goes to the inner door, knocks 3 times.)
 S. S. (Responds with one knock.)
 S. D. (Opens door) Who comes here?
 S. S. Bro. —, who has been duly initiated E. A., passed to the degree of F. C., and now wishes further light in Masonry by being raised to the sublime degree of Master Mason.
 S. D. Bro.—, is this an act of your own free will and accord?
 Cand. It is
 S. D. Bro. Stewards, is he worthy and well qualified?
 S. S. He is.
 S. D. Duly and truly prepared?
 S. S. He is.
 S. D. Has he made suitable proficiency in the preceding degree?
 S. S. He has.
 S. D. By what further right or benefit does he expect to obtain this important privilege?
 S. S. Benefit of the pass word.
 S. D. Has he the pass word?

- S. S. He has not, I have it for him.
 S. D. Advance and give it.
 S. S. (Advances and gives pass word)
 S. D. The pass word is right Since the brother is in possession of all these necessary qualifications, let him wait until the W. M. can be informed of his request and his answer returned. (Closes door and returns to the W. of the Altar.) W. M.
- W M. Bro. S. D.
 S D. There is without Bro —, who has been duly initiated E. A., passed to the degree of F. C., and now wishes further light in Masonry by being raised to the sublime degree of Master Mason.
- W.M. Is it an act of his own free will and accord?
 S. D. It is.
 W M. Is he worthy and well qualified?
 S. D. He is
 W M. Duly and truly prepared?
 S. D. He is
 W M. Has he made suitable proficiency in the preceding degree?
 S. D. He has.
 W M. By what further right or benefit does he expect to obtain this important privilege?
 S. D. Benefit of the pass word
 W.M. Has he the pass word?
 S. D. He has not, I have it for him.
 W.M. Give it for the benefit of the craft
 S. D. (Gives pass word)
 W.M. The pass word is right. Since the brother is in possession of all these

- necessary qualifications, let him enter this worshipful Lodge of Master Masons, and be received in due and ancient form.
- S D. (Goes to inner door, knocks once, and opens door.) Let him enter this worshipful Lodge of Master Masons, and be received in due and ancient form.
- W M. (3 raps)
 S. D. (Conducts candidate into the lodge room, in front of the S. W., facing the East) Bro.—, when first you entered a lodge of Free and Accepted Masons, you were received on the point of a sharp instrument, piercing your naked left breast; on your second entrance you were received on the angle of a square, applied to your naked right breast, the morals of which were then explained to you I am now commanded to receive you on the extreme points of the compasses, extending from your naked right to y o u r naked left breast, (applies compasses) which is to teach you that as within the breast are contained the most vital parts of man, so between the extreme points of the compasses are contained the most valuable tenets of Freemasonry, which are friendship, morality, and brotherly love.
- (Music)
- W M. (1 rap, seating lodge)
 (S D. and Marshall walk together, followed by Stewards. A brother

leading the candidate by the right arm follows, with Stewarts bringing up the rear.)

J. W. (1 rap)
 S. W. (1 rap)
 W. M. (1 rap)
 J. W. (2 raps)
 S. W. (2 raps)
 W. M. (2 raps)
 J. W. (3 raps)
 S. W. (3 raps)
 W. M. (3 raps)

Chaplain— (West of Altar, at end of circum-ambulation) Eccles 12:1-7—

“Remember now Thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them: while the sun, or the light, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshoppers shall be a burden, and desire shall fail; because man goeth to his long home,

and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God Who gave it.”
 (In the South, 3 raps on the floor with his staff.)

S. D. (1 rap, rises.) Who comes here?
 J. W. Bro.—, who has been duly initiated
 S. D. E. A., passed to the degree of F. C., and now wishes further light in Masonry by being raised to the sublime degree of Master Mason.
 J. W. Bro. —, is this an act of your own free will and accord?
 Cand. It is.
 J. W. Bro. S. D., is he worthy and well qualified?
 S. D. He is.
 J. W. Duly and truly prepared?
 S. D. He is.
 J. W. Has he made suitable proficiency in the preceding degree?
 S. D. He has.
 J. W. By what further right or benefit does he expect to obtain this important privilege?
 S. D. Benefit of the pass word.
 J. W. Has he the pass word?
 S. D. He has not, I have it for him.
 J. W. Advance and give it
 S. D. (Advances and whispers pass word to the J. W.)
 J. W. The pass word is right. Since the brother is in possession of all these

- necessary qualifications, conduct him to the S. W. in the W. for his examination.
- S. D. (Conducts candidate to the S. W., halts facing the S. W., and raps three times on the floor with his staff.)
- S. W. (1 rap, rises) Who comes here?
- S. D. Bro —, who has been duly initiated E. A., passed to the degree of F. C., and now wishes further light in Masonry by being raised to the sublime degree of Master Mason.
- S. W. Bro. —, is this an act of your own free will and accord?
- Cand. It is
- S. W. Bro. S. D., is he worthy and well qualified?
- S. D. He is.
- S. W. Duly and truly prepared?
- S. D. He is.
- S. W. Has he made suitable proficiency in the preceding degree?
- S. D. He has.
- S. W. By what further right or benefit does he expect to obtain this important privilege?
- S. D. Benefit of the pass word
- S. W. Has he the pass word?
- S. D. He has not, I have it for him.
- S. W. Advance and give it.
- S. D. (Advances and whispers pass word to the S. W.)
- S. W. The pass word is right. Since the brother is in possession of all these necessary qualifications, conduct him to the W. M. in the E. for his examination.
- S. D. (Conducts candidate to the W. M. in

- the East, halts, facing the W. M. Raps three times on the floor with his staff.)
- W. M. (1 rap) Who comes here?
- S. D. Bro. —, who has been duly initiated E. A., passed to the degree of F. C., and now wishes further light in Masonry by being raised to the sublime degree of Master Mason.
- W. M. Bro. —, is this an act of your own free will and accord?
- Cand. It is.
- W. M. Bro. S. D., is he worthy and well qualified?
- S. D. He is
- W. M. Duly and truly prepared?
- S. D. He is
- W. M. Has he made suitable proficiency in the preceding degree?
- S. D. He has.
- W. M. By what further right or benefit does he expect to obtain this important privilege?
- S. D. Benefit of the pass word
- W. M. Has he the pass word?
- S. D. He has not, I have it for him
- W. M. Advance and give it.
- S. D. (Advances and whispers pass word to the W. M.)
- W. M. The pass word is right, Whence came you and whither are you traveling?
- S. D. From the West, traveling East.
- W. M. Why did you leave the West and travel East?
- S. D. In search of further light in Masonry.
- W. M. Since the brother is in possession of all these necessary qualifications, and

in search of further light in Masonry, reconduct him to the S. W. in the West, who will teach him how to approach the E. in due and ancient form.

- S. D. (Leads candidate to the S. side of the Lodge; left face, march E.; left face, march N.; left face, march W. of the Altar, halfway between the Altar and the S. W. station; halt, facing the S. W.) Bro. S. W.
- S. W. Bro. S. D.
- S. D. It is the order of the W. M. that you teach this brother how to approach the E. in due and ancient form.
- S. W. Cause the brother to face the E.
- S. D. (Continues to the West, halts in front of the S. W., about face — to the E.)
- S. W. Bro. —, advance on your left foot as E. A.; (done) advance on your right foot as F. C.; (done) take an additional step on your left foot, (done) bring the heel of your right to the heel of your left, (done) thereby forming the angle of a square. W. M.
- W. M. Bro. S. W.
- S. W. The brother is in order.
- W. M. (Rising) Bro. —, before you can proceed further in Freemasonry, it will be necessary for you to take a solemn obligation appertaining to the degree of Master Mason, and I, Master of the Lodge, assure you that there is nothing therein contained which will conflict with your moral, social, or civil duties or privileges,

be they what they may. With this assurance, are you willing to take the obligation?

- Cand. I am.
- W M Then advance to the sacred Altar of Freemasonry and kneel on both naked knees, both hands resting upon the Holy Bible, Square and Compasses.
- S D. (Places candidate in proper position) W. M.
- W. M. Bro. S. D.
- S. D. The brother is in due form.
- W M. (3 raps, calling up the lodge.) (Brethren form two lines. Stewards straighten the lines as they pass inside and form an arch at the East. Wardens pass inside the lines and take their places under the arch. Deacons form arch W. of the Altar for the Marshall.)
- W. M. (Descends to the Altar) Bro. —, if you are still willing to take the obligation, say I, (Done) pronounce your name in full, (Done) and repeat after me: of my own free will and accord, in presence of Almighty God and this worshipful Lodge of Master Masons, erected to Him and dedicated to the memory of the Holy Saints John, do hereby and hereon solemnly and sincerely promise and swear that I will keep and conceal, and never reveal, any of the secrets belonging to the degree of Master Mason which I have received, am about to receive, or may hereafter be instructed in, to any person, unless it shall be to a worthy brother Master Mason, or within the body of a just and duly

constituted lodge of such; and not unto him or them until by due trial, strict examination, or lawful Masonic information I shall have found him or them justly entitled to receive the same.

Furthermore, I do promise and swear that I will support the Constitution of the Grand Lodge of the State of — — —, also all laws, rules and edicts of the same, or of any other Grand Lodge from whose jurisdiction I may hereafter hail; together with the by-laws, rules and regulations of this or any other lodge of which I may become a member. so far as the same shall come to my knowledge.

Furthermore, I do promise and swear that I will answer and obey all due signs and regular summons sent to me from the body of a just and duly constituted lodge of Master Masons or handed me by a worthy brother of this degree, if within the length of my cabletow.

Furthermore I do promise and swear that I will help, aid and assist all poor and distressed Master Masons, their widows and orphans, they applying to me as such, I finding them worthy, and can do so without material injury to myself or family.

Furthermore, I do promise and swear that I will keep the secrets of a worthy Master Mason, when communicated to me as such, as secure and inviolate in my breast as they were in his before communication.

Furthermore, I do promise and swear that I will not give the grand hailing sign of distress of Master Mason except for the benefit

of the craft while at work, or the instruction of a brother, unless I am in real distress, and should I see that sign given, or hear the words accompanying the same, I will hasten to the relief of the one so giving it.

Furthermore, I do promise and swear that I will not give the substitute for the Master's word in any other manner than that in which I received it, which will be on the five points of fellowship and at low breath.

Furthermore, I do promise and swear that I will not wrong, cheat nor defraud a Master Mason lodge, nor a brother of this degree, to the value of anything, knowingly, nor suffer it to be done by another, if in my power to prevent.

Furthermore, I do promise and swear that I will not violate the chastity of a Master Mason's wife, widow, mother, sister, or daughter, nor suffer it to be done by another, if in my power to prevent.

Furthermore, I do promise and swear that I will not be present at the initiating, passing or raising of an old man in dotage, a young man under age, an irreligious libertine, an atheist, a person of unsound mind, a eunuch or a woman, knowing them to be such.

Furthermore, I do promise and swear that I will not be present at the initiating, passing or raising of a candidate clandestinely, nor hold Masonic intercourse with a clandestine Mason, nor with one who has been suspended or expelled, knowing him to be such, until duly restored.

To all of which I solemnly and sincerely promise and swear, without any hesitation,

mental reservation or secret evasion of mind in me whatever, binding myself under no less a penalty than that of having my body severed in twain, my bowls taken thence and burned to ashes, and the ashes thereof scattered to the four winds of heaven, that there might remain neither track, trace nor remembrance among men or Masons of so vile and perjured a wretch as I should be should I ever, knowingly or willfully, violate this my solemn obligation of Master Mason. So help me God, and make me steadfast to keep and perform the same.

In testimony of your sincerity, kiss the Holy Bible upon which your hands rest (Done). Bro. S. D.
S. D. W. M.

W. M. Remove the cable-tow. We now hold the brother by a stronger tie. (Done)
Bro. —, in your present situation, what do you most desire?

Cand. (Prompted by S. D.) Further light in Masonry.

W. M. Let the brother be brought to light. (Hoodwinks removed) (The penalty of this obligation comes down to us from a time when such punishments were inflicted upon heretics, pirates and traitors. Free and Accepted Masons are taught that this penalty is not literal but symbolic of the physical sufferings an honest man would undergo rather than violate his solemn vows. The true penalty for violation of this obligation is to be ostracized as unworthy of the fellowship of all upright men and Masons.)

W. M. My brother, on being brought to

light in this degree you behold the three great lights in Masonry, as in the preceding degree, with this difference: both points of the compasses are above the square which is to teach you that you have received and are entitled to receive, all the light that can be conferred upon or communicated to you in a Master Mason Lodge.

(W. M. steps back a few paces)

S. D. Behold, the W. M. approaching from the E, on the step, (taken) under the due guard (given) and sign (given) of E. A., on the step, (taken) under the due guard (given) and sign (given) of F. C., on the step, (taken) under the due guard (given) and sign (given) of Master Mason.

W. M. My brother, a Master Mason advances on his left foot, (done) bringing the heel of his right to the heel of his left, (done) thereby forming the angle of a square. This is the due guard, (given) and alludes to the position of your hands while taking the obligation; this is the sign, (given) and alludes to the penalty of the obligation. This due guard (given) and sign (given) is always to be given as a salutation to the W. M. on entering or retiring from a Master Mason Lodge.

On entering this or any other lodge in this jurisdiction, advance to the Altar and observe the position of the compasses. Should both points be beneath the square, it would be a sure indication that the lodge is opened on the first degree, when you will

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salute the W. M. with the due guard (gives it) and sign (gives it) of E. A. Should one point be above the square, it would be an equally sure indication that the lodge is opened on the second degree, when you will salute the W. M. with the due guard (gives it) and sign (gives it) of F. C. Should both points be above the square it would also be an equally sure indication that the lodge is opened on the third degree, when you will salute the W. M. with the due guard (gives it) and sign (gives it) of Master Mason.

I now present my right hand in token of continuance of friendship and brotherly love, and will invest you with the pass grip, and pass word; but as you are uninstructed, he who has hitherto answered for you will at this time give me the real grip of F. C. (S. D. gives grip) Bro. S. D.

- S. D. W. M.
 W. M. Will you be off or from?
 S. D. From
 W. M. From what and to what?
 S. D. From the real grip of F. C. to the pass grip of Master Mason.
 W. M. Pass (done) What is that?
 S. D. The pass grip of Master Mason.
 W. M. Has it a name?
 S. D. It has.
 W. M. Will you give it to me?
 S. D. I did not so receive it, neither will I so impart it.
 W. M. How will you dispose of it?
 S. D. Letter or syllable it.

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- W. M. Syllable it and begin.
 S. D. You begin.
 W. M. Begin you. (Given) — — — is the name of this grip. You should always remember it, for should you be present at the opening of a lodge, this pass word will be demanded of you by one of the Deacons, and should you be unable to give it, it would cause confusion in the craft. Rise, salute the J. & S. W's, and satisfy them that you are a duly obligated M. M., in possession of the step, due guard, sign, pass grip, and pass word.

(W. M. returns to the E.)
 (Wardens return to their stations, followed by the Stewards.)
 (Brethren take their seats.)

- S. D. (Conducts the candidate to the J. W., halting on the step of Master Mason. Raps 3 times on the ground with his staff)
 J. W. (1 rap, rises) Who comes here?
 S. D. A duly obligated Master Mason.
 J. W. How may I know him to be such?
 S. D. By certain signs and a token.
 J. W. What are signs?
 S. D. Right angles, horizontals and perpendiculars.
 J. W. Advance a sign.
 S. D. (S. D. and candidate give due guard)
 J. W. Has that an allusion?
 S. D. It has, to the position of my hands while taking the obligation.
 J. W. Have you a further sign?
 S. D. I have (S. D. and candidate give sign)
 J. W. Has that an allusion?
 S. D. It has, to the penalty of the obliga-

- tion.
- J. W. What is a token?
- S. D. A certain friendly or brotherly grip whereby one Mason may know another in the dark as in the light.
- J. W. Advance and give me a token.
- S. D. (Advances and gives grip to the J. W.; candidate giving it to a brother or officer.)
- J. W. What is that?
- S. D. The pass grip of Master Mason.
- J. W. Has it a name?
- S. D. It has.
- J. W. Will you give it to me?
- S. D. I did not so receive it, neither will I so impart it.
- J. W. How will you dispose of it?
- S. D. Letter or syllable it.
- J. W. Syllable it and begin.
- S. D. You begin.
- J. W. Begin you.
- S. D. (Begins, and pass word is given in proper manner.)
- J. W. I am satisfied.
- S. D. (Conducts candidate to the S. W. in the W., halts, facing the S. W., on the step of Master Mason. Three raps on the ground with his staff.)
- S. W. (1 rap, rises.) Who comes here?
- S. D. A duly obligated Master Mason.
- S. W. How may I know him to be such?
- S. D. By certain signs and a token.
- S. W. What are signs?
- S. D. Right angles, horizontals and perpendiculars.
- S. W. Advance a sign.
- S. D. (S. D. and candidate give due guard.)
- S. W. Has that an allusion?

- S. D. It has, to the position of my hands while taking the obligation.
- S. W. Have you a further sign?
- S. D. I have. (S. D. and candidate give sign.)
- S. W. Has that an allusion?
- S. D. It has, to the penalty of the obligation.
- S. W. What is a token?
- S. D. A certain friendly or brotherly grip whereby one Mason may know another in the dark as in the light.
- S. W. Advance and give me a token.
- S. D. (Advances and gives grip to the S. W.; candidate giving it to a brother or officer.)
- S. W. What is that?
- S. D. The pass grip of Master Mason.
- S. W. Has it a name?
- S. D. It has.
- S. W. Will you give it to me?
- S. D. I did not so receive it, neither will I so impart it.
- S. W. How will you dispose of it?
- S. D. Letter or syllable it.
- S. W. Syllable it and begin.
- S. D. You begin.
- S. W. Begin you.
- S. D. (Begins, and pass word is given in proper manner.)
- S. W. I am satisfied.
- S. D. (Conducts the candidate E., on the north side of the Lodge, and when near the Altar _____)
- W. M. (1 rap) Bro. S. D.
- S. D. W. M.
- W. M. Reconduct the brother to the S. W. in the W., who will teach him how

- to wear his apron as Master Mason.
- S. D. (Conducts candidate to the S. W. in the W., halts, on the step of M. M.) Bro. S. W.
- S. W. Bro. S. D.
- S. D. It is the order of the W. M. that you teach this brother how to wear his apron as M. M.
- S. W. (Steps down to the candidate, ties apron as M. M. and returns to his station.) Bro. —, you have already been informed that at the building of K. S. Temple, the different bands of workmen were distinguished by the manner in which they wore their aprons. Master Masons wore theirs thus; thus wear yours.
- S. D. (Conducts the candidate to the E.)
- W. M. My brother, as you are now clothed as Master Mason, I present you, emblematically, the working tools, which are all the tools of Masonry, especially the Trowel, an instrument used by operative masons to spread the cement which unities the several parts of a building into one common mass; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of spreading the cement of brotherly love and affection, that cement which unities us into one sacred band or society of friends and brothers, among whom no contention should ever exist, save that noble contention, or rather emulation, of who best can work and best agree.
- W.M. Bro. S. D.

- S. D. W. M.
- W.M. Reconduct the brother to the place whence he came, invest him with that of which he has been divested, and in due time return him to the lodge for further instruction.
- S. D. (Conducts the candidate W. of the Altar, placing him between the Stewards. All salute the W. M., right face and march to the preparation room.) (Lodge may proceed with regular business or be called to refreshment.)

SECOND SECTION

- Steward (When candidate is ready, knocks 3 times on inner door.)
- W. M. (1 rap, calling lodge to order.)
- S. D. (Conducts the candidate West of the Altar.) My brother, in your further progress in this degree, it will be necessary for you to represent our ancient operative G. M. H. A., the widows son, who for his integrity and fidelity became eminently distinguished, and whose name is held in high veneration by the craft. It is for that reason you are invested with this jewel, as the appropriate emblem or badge of his office.

You will therefore perceive that you are not yet fully invested with all the secrets of a Master Mason, nor do I know that you will ever be; for, like him, it will be necessary for you to give us satisfactory proof of your fidelity to the trust already reposed in you. In doing this your path may be beset with dangers and difficulties, and even your life itself may be threatened.

You will therefore summon to your aid your fortitude, that truly distinguished Masonic

cardinal virtue, to enable you to endure the trials which are before you. Human life, my brother, is a constant scene of trials, and we weak, frail mortals are taught to place our dependence upon the Supreme Architect of the Universe alone for support, protection and deliverance.

You were taught at your initiation in Masonry that before entering upon any great or important undertaking you ought always to invoke the aid of Deity. Then you had a faithful friend to pray for you; now you must pray for yourself.

You will therefore suffer yourself to be again hoodwinked, repair to the sacred Altar of Freemasonry and kneel and pray, either orally or mentally, as you choose. When you shall have concluded your devotion, say Amen audibly, rise and proceed in the further ceremonies of the degree.

S. D. (Places hoodwink, and conducts candidate to Altar. After Amen, S. D. takes candidate by the right arm, and proceeds to the J. W. station in the S., where J-A. stops candidate by placing his right hand on candidate's left shoulder.)

J-A G.M.H.A., I am glad to meet you alone, this is an opportunity I have sought. You promised that when the Temple should be completed to give us the secret word of M.M., to enable us to obtain master's wages while traveling in foreign lands. Behold, the Temple is about completed, and I demand the secret word of M. M.

S D This is neither time nor place to give the secret word of M.M. Wait until

the Temple is completed and dedicated, then, if found worthy, you will receive it; otherwise you cannot.

J-A Cannot! Talk not to me of time nor place; give me the secret word of M.M.

S. D I will not.

J-A Will not! Give me the secret word of M.M. this instant, or I will take your life.

S. D. I shall not.

J-A Then die.

S D. (Conducts candidate to the W. J-O stops candidate by placing his left hand on candidate's right shoulder.)

J-O. G.M.H.A., I demand the secret word of M.M.

S. D. I cannot give it.

J-O. Cannot! Give me the secret word of M. M.

S. D. I will not.

J-O. Will not! Give me the secret word of M.M. this instant, or I will take your life.

S. D. I shall not

J-O Then die.

S. D (Conducts the candidate to the E. J-M stops candidate by placing both hands on candidate's shoulders)

J-M. G.M.H.A., I demand the secret word of M.M.

S. D. I cannot give it.

J-M. Cannot I heard you caviling with J-A. and J-O: from them you have escaped, from me you cannot Give me the secret word of M.M.

S. D I will not.

J-M Will not. I hold in my hand an in-

strument of death. Give me the secret word of M.M. this instant, or I will take your life.

S. D. My life you may take, my integrity never.

J-M. Then die.

(Short Form)

My brother, in your lowly and humble position you represent no less a person than our ancient operative G.M.H.A., who for his integrity was slain just prior to the completion of the Temple and as his body was said to have been raised by the strong grip of Master Mason, or lion's paw, so will I now raise yours and when raised will communicate to you the substitute for the Master's word on the five points of fellowship and at low breath

J-A Alas, what have we done.

J-O Slain our G.M.H.A., and not obtained the secret word of M.M.

J-M. Don't cavil about the secret word of M.M. Let us bury the body in the rubbish, and meet at low twelve for consultation.

J-A. & J-O.—Agreed.
(They take up the body and carry it E. of the Altar.)

J-M Be punctual at low twelve.

J-A. & J-O—Agreed.
(Lights are turned down, and low twelve is struck.)

J-M. Is that you, J-A.

J-A. It is.

J-M. Is that you, J-O.

J-O. It is.

J-M. Assist me to carry the body a wester

ly course to the brow of a hill, where I have a grave prepared, and bury it.

J-A. & J-O.—Agreed
(Place body between the Altar and the West, head towards the W.)

J-M I now propose that we plant this sprig of acacia at the head of the grave, to mark the spot should future occasion require us to find it.

J-A & J-O—Agreed.

J-M. Now let us make our escape from the realm.

(Ruffians retire, lights are turned on and there is confusion in the lodge room. Officers change titles, the W. M. takes the title of M.E.K.S., and the S.W., Hiram, K. of T.)

K. S. (1 rap) Bro Hiram, K. of T.

Hiram, K. of T.—M.E.K.S.

K. S. What is the cause of the confusion, and why are not the craft pursuing their labor as usual.

Hiram, K. of T.—There are no designs upon the trestleboard whereby the craft can pursue their labor, and G.M.H.A. is missing

K. S. G.M.H.A. missing. He has ever been punctual in the performance of every duty. I fear some accident has befallen him. Cause strict search to be made in and about the several apartments of the Temple, and see if he can be found.

Hiram, K. of T.—Craftsmen, assemble.

(12 craftsmen, wearing their aprons as F. C., march north, face the W. and give sign of fidelity.) Make strict search in and about the several apart-

ments of the Temple, and see if G. M.H.A. can be found.

(Craftsmen march forward on the N. side of the lodge, making inquiry, and are answered by either a brother or a craftsman.)

- 1st Cm. Have you seen our G.M.H.A.
 A Bro. Not since high twelve yesterday.
 2nd Cm. Have you seen our G.M.H.A.
 A Bro. Not since high twelve yesterday.
 3rd Cm. Have you seen our G.M.H.A.
 A Bro. Not since high twelve yesterday.
 4th Cm. Have you seen our G.M.H.A.
 A Bro. Not since high twelve yesterday.
 1st Cm. (In the W.) Bro. Hiram, K. of T.
 Hiram, K. of T.—Craftsman.
 1st Cm. Strict search has been made in and about the several apartments of the Temple, and our G.M.H.A. cannot be found; he has not been seen since high twelve yesterday.
 (Craftsmen retire.)
 Hiram, K. of T.—M.E.K.S.
 K. S. Bro. Hiram, K. of T.
 Hiram, K. of T.—Strict search has been made in and about the several apartments of the Temple, and G.M.H.A. cannot be found; he has not been seen since high twelve yesterday.
 1st Cm (Knocks three times on inner door.)
 Guard Bro. Hiram, K. of T., there is an alarm.
 Hiram, K. of T.—M.E.K.S.
 K. S. Bro. Hiram, K. of T.
 Hiram, K. of T.—There is an alarm.
 K. S. Attend to the alarm and ascertain the cause.
 Guard (1 rap, opens door.) Who comes here?

- 1st Cm. Twelve fellowcrafts seek audience with K.S. We have an important communication.
 Guard (Closes door) Bro. Hiram, K. of T., twelve fellowcrafts seek audience with K.S., and say they have an important communication.
 Hiram, K. of T.—M.E.K.S.
 K. S. Bro. Hiram, K. of T.
 Hiram, K. of T.—Twelve fellowcrafts seek audience, and say they have an important communication.
 K. S. Admit them.
 Hiram, K of T.—(To guard) Admit them.
 (The twelve craftsmen enter, six on each side of the lodge, march to the E., and form a semi-circle in front of K.S., kneeling on their right knees, and give due guard of F. C.)
 1st Cm. M.E.K.S.
 K. S. Craftsman.
 1st Cm We twelve, with three others, entered into a conspiracy to extort from our G.M.H.A., the secret word of M.M. or take his life. Reflecting upon the enormity of the crime, we have recanted, and appear before you, clothed in white gloves and aprons, tokens of innocence, and humbly crave your pardon. We fear, however, that the others have been so base as to carry their murderous design into execution.
 K. S. Rise, repair to your labor. Your pardon will depend upon your future conduct.
 (Craftsmen march out, each six passing over exactly the same route as

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- they entered.)
- K.S. Bro. Hiram, K. of T.
 Hiram, K. of T.—M.E.K.S.
 K.S. Cause the several rolls of workmen to be called, and see who, if any, are missing.
- Hiram, K. of T.—Bro. Sec.
 Sec Bro. Hiram, K. of T.
 Hiram, K. of T.—Call the several rolls of workmen, and see who, if any, are missing.
- Sec. (Goes to ante-room) Craftsmen, assemble for roll call. (Calls roll)
 Amos, Caleb, Ezra, J-A
 Joshua, Hezekiah, Nathan, J-O
 Samuel, Isaiah, Aholiah, J-M
 Gideon, Haggai, Daniel,
 Bro. Hiram, K. of T.
- Hiram, K. of T.—Bro. Sec.
 Sec The several rolls of workmen have been called, and there are missing J-A, J-O, and J-M; brothers and men of Tyre.
- Hiram, K. of T. — M.E.K.S.
 K.S. Bro. Hiram, K. of T
 Hiram, K. of T.—The several rolls of workmen have been called, and there are missing J-A, J-O, and J-M; brothers and men of Tyre.
- K.S. Bro. Hiram, K. of T, twelve craftsmen appeared before me this morning, clothed in white gloves and aprons, tokens of innocence, and confessed that they, with three others, had entered into a conspiracy to extort from G.M.H.A. the secret word of M.M. or take his life. Reflecting on the enormity of the crime, they had

recanted, and humbly craved my pardon. They feared, however, that the others had been so base as to carry their murderous design into execution. Select from the different bands of workmen those twelve fellowcrafts, divide them into parties of three, and send them E., W., N., and S in search of the absentees.

- Hiram, K. of T.—Craftsmen, assemble.
 (The twelve craftsmen assemble, six on each side and march into the lodge room, forming the same semicircle W. of the Altar, facing the W. All give sign of fidelity.)
 You who appeared before K.S. this morning and confessed, divide into parties of three, and travel E., W., N. and S. in search of the absentees, and return not without tidings.

1st Party Let us pursue a westerly course.
 (Face W.)

2nd Party Let us pursue a easterly course
 (Face E.)

3rd Party Let us go north. (Face N.)

4th Party And we S. (Face S.)

(The parties march in the direction mentioned with the 2nd, 3rd and 4th parties takings seats in the lodge room.)

1st Cm. (Near the outer door.) Companions; here is a sea-faring man. Let us inquire of him

2nd & 3rd Cm.—Agreed.

1st Cm Sir, have you seen any strangers pass this way?

S-F-M. I did, three yesterday.

1st Cm. Will you describe them.

S-F-M. From their general appearance I supposed them to be men of Tyre; from a strong family resemblance, brothers, and from their being clothed in white gloves and aprons must have been workmen from the Temple. They were endeavoring to obtain passage to Ethiopia, but K.S. having issued an edict forbidding any person to leave the realm without his pass, and, not having it, they failed to obtain passage, and returned into the country.

1st Cm. These are tidings.

2nd Cm. This is important.

3rd Cm. Let us go up and report.

1st & 2nd Cm.—Agreed (March to the E. on the N. side of the lodge.)

1st Cm. Tidings, M.E.K.S.

K. S. What tidings.

1st Cm. We who traveled a westerly course, on arriving at the city of Joppa, fell in with a sea-faring man, of whom we inquired if he had seen any strangers pass that way. He replied that he had, three, the day before, who from their general appearance he supposed to be men of Tyre; from a strong family resemblance, brothers, and from their being clothed in white gloves and aprons, must have been workmen from the Temple. They were endeavoring to obtain passage to Ethiopia, but K. S. having issued an edict forbidding any person to leave the realm without his pass, and, not having it, they failed to obtain passage, and returned into the country.

K.S. Those, no doubt, were the ruffians; but this is not satisfactory. Travel as before, with the positive assurance that if you do not succeed in bringing the ruffians to justice you will be deemed the murderers of G.M.H.A., and suffer accordingly.

1st Cm. Let us pursue a westerly course.

2nd & 3rd Cm.—Agreed (All travel W.)

1st Cm.—Companions, I am weary, and will sit down to rest and refresh myself.

2nd Cm. (Continues walking) Come along. We have an important duty to perform.

1st Cm. Hail, companions. On attempting to rise I accidentally caught hold of this sprig of acacia, which so easily gave way as to excite my suspicion. (2nd and 3rd Cm. return)

2nd Cm. The earth seems to have been recently disturbed.

3rd Cm. It presents the appearance of a grave (Voices of the three ruffians are now heard.)

J. A. Oh, that my thrt hd bn cut acrs, my tngu trn out nd brd in th snds of th sea at lw wtr mrk, whre th tde ebbs nd flws twc in twnty four hours,, ere I had been accessory to the murder of our G. M. H. A.

3rd Cm. That's the voice of J. A.

J. O. Oh, that my lft brst had bn trn open my hrt nd lng taken thence to the valley of Jehoshaphat, and left a prey to the vultures of the air, ere I had been accessory to the murder of our G. M. H. A.

2nd Cm. That's the voice of J. O.

J. M. Oh, that my body had been severed in twain, my bowls taken thence and brnd to ashes, and the ashes thereof scattered to the four winds of heaven, that there might remain neither track, trace, nor remembrance, among men or mason, of so vile and perjured a wretch as I, who have slain our G. M. H. A.

1st. Cm. That's the voice of J M. Let us rush in, seize, bind and take them before K. S.

2nd & 3rd Cm. Agreed

(Ruffians are seized and taken up the N. side of the Lodge to the E.)

1st Cm. Tidings, M.E.K.S.

K.S. What tidings

1st. Cm. We travelled as directed, and on arriving at the brow of a hill I, being weary, sat down to rest and refresh myself. On attempting to rise I accidentally caught hold of a sprig of acacia, which so easily gave way as to excite my suspicion. I thereupon hailed my companions, and while conversing on the singularity of the occurrence we distinctly heard voices issuing from the clefts of the adjacent rocks: the first of which we recognized as that of J. A., exclaiming: Oh, tht my thrt hd bn cut acra, my tngu trn out nd brd in the snd of the sea at lw wtr mrk, whre th tde ebbs and flows twice in twenty four hours,

ere I had been accessory to the murder of our G.M.H.A.; the second as that of J. O., exclaiming: Oh, that my lft brst hd bn trn open, my hrt nd lng tkn thence to the Valley of Jehoshaphat, and left a prey to the vultures of the air, ere I had been accessory to the murder of our G.M.H.A.; and the third as that of J. M., exclaiming: Oh, that my bdy hd bn severed in twn, my bowls tkn thence nd brnd to ashes, and the ashes thereof scattered to the four winds of heaven, that there might remain neither track, trace, nor remembrance, among men or masons, of so vile and perjured a wretch as I who have slain our G.M.H.A. We thereupon rushed in, seized, bound, and have them before you.

K. S. J. A., you stand charged with being accessory to the murder of G.M.H.A. What say you to the charge, guilty or not guilty.

J. A. Guilty.

K. S. J. O., you stand charged with being accessory to the murder of G M H.A. What say you to the charge, guilty or not guilty.

J. O. Guilty.

K. S. J M., you stand charged with the murder of G.M.H.A. What say you to the charge, guilty or not guilty.

J M Guilty.

K. S. Vile and impious wretches, reflect on the enormity of your crime and

THIRD DEGREE

the amiable character of him you have slain. Look up and receive your sentence, which is that you be taken without the walls of the city and severally executed, agreeably to the imprecations from your own mouths Begone (1 Rap)

(Ruffians are taken down the S side of the Lodge, and out of the room. Craftsmen return to the Lodge room, march on the N side to the E.)

- 1st Cm. M.E.K.S.
 K. S. Craftsman.
 1st Cm. The ruffians have been executed agreeably to your commands.
 K. S. 'Tis well. Now go forth in search of the body of G.M.H.A., and if found make diligent search on and about it for anything whereby it may be clearly identified.
 1st Cm. Let us repair to the brow of the hill where I sat down to rest and refresh myself.
 2nd & 3rd Cm. Agreed (Go W)
 1st Cm. This seems to be the spot.
 2nd Cm. Yes, here is the sprig of acacia.
 3rd Cm. It presents the appearance of a grave.
 1st Cm. Let us remove the earth. (Done) Here is a body, but in so mangled and putrid a condition that it is impossible to pursue the search. Let us stand aside until the effluvia passes off (gives due guard of M.M., turns head to the left). Now let us resume the search. (Done) Here is a jewel.
 2nd Cm. Let us remove it and go up and report.

THIRD DEGREE

1st & 3rd Cm. Agreed.

(Craftsmen remove jewel, and take it up the N side of the lodge to the E.)

1st Cm. Tidings, M. E. K. S.

K. S. What tidings.

1st Cm. We went forth as directed, and on arriving at the brow of the hill where I sat down to rest and refresh myself, discovered the appearance of a grave; on removing the earth, a body, but in so mangled and putrid a condition that we found our hands involuntarily in this position (gives due guard of M.M.) to guard our nostrils from the effluvia arising therefrom. After the effluvia had passed off we made diligent search on and about the body, but found nothing save this jewel.

K. S. Present the jewel.

1st Cm. (Presents jewel)

K. S. (In a low voice) There can be no doubt as to the death of G.M.H.A., as this is the Jewel which he wore. Bro. Hiram, K. of T.

Hiram, K. of T. M.E.K.S.

K. S. There can be no longer any doubt as to the death of G.M.H.A., or as to the identity of the body, as this is the jewel which he wore. Alas, I fear the Master's word is lost, for you will remember that it was agreed between yourself, myself and G.M.H.A., that the secret word of M.M. should not be given unless we three were present and agreed. One of our number is no more. I propose that

you assemble the craft and repair with me to the grave, for the purpose of raising the body and bringing it up to the Temple for more decent interment I also propose that the first sign given on arriving at the grave and the first words spoken after the body shall have been raised, shall be respectively the grand hailing sign of distress of Master Mason and the words a substitute for that which is lost, unless the wisdom of future generations shall discover and bring to light the true word

Hiram, K. of T. Agreed. Bro. Marshall.
 Mars Bro Hiram, K. of T.
 Hiram, K. of T. Assemble the craft.
 Mars. Craftsmen, assemble on the N side of the lodge, two by two, facing the E. (The Craft assembles, S.D. a n d Marshall at the head, followed by craftsmen in twos, Stewarts a n d Chaplain, K.S. with Hiram, K. of T. on his left in the rear. Procession passes three times forward. T h e Marshall at the E. divides it into single file while the "The Funeral Dirge" is played.
 On arriving at the grave the Marshall takes his place at the S of the body, Hiram, K. of T. at its feet; K.S at the head of the grave, the Chaplain at the Altar; brethren give due guard and remain in order.
 K S (Gives sign of distress, once.) - - - -
 K S Bro Hiram, K. of T.
 Hiram, K. of T. M.E.K.S.

K. S Endeavor to raise the body by the grip of E.A.
 Hiram, K. of T. (Tries, but fails) Owing to the high state of putrefaction, the body cannot be so raised; the skin slips from the flesh
 K. S. Endeavor to raise the body by the grip of F.C.
 Hiram, K. of T For the reason before assigned, the body cannot be so raised, the flesh cleaves from the bone
 K. S. Bro. Hiram, K. of T., in our present emergency, what shall we do.
 Hiram, K. of T Pray
 K S. (Removes his hat) Brethren, let us pray.

(ALL KNEEL ON LEFT KNEE)

CHAPLAIN Thou, O God, knowest our downsiting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while traveling thru this vale of tears. Man that is born of a woman is of few days, and full of trouble He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months is with Thee; Thou hast appointed his bounds that he cannot pass. turn from him that he may rest till he shall have accomplished his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the

Ghost and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not, till the Heavens be no more. Yet, O Lord, have compassion on the children of Thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation Amen.

All So mote it be.

K. S. Brethern, rise. (Done) Bro. Hiram, K. of T., assist me to raise the body of G.M.H.A. by the strong grip of M. M. or lion's paw.

(K. S. goes to the foot of the body; Hiram, K. of T. steps to the N side of the body. As K.S. takes candidate by the real grip of M.M., Hiram, K. of T. takes candidates left hand in his left, and with the right assists Marshall to raise the body, placing candidates left hand on K.S. back. K.S. gives the word on the five points of fellowship.)

K S My brother, the words you just received are Hebrew words and signify, W—, T—, B—, and alludes to a particular tie in your obligation, wherein you swore that you would not give the substitute for the Master's word in any other manner than that in which you received it, which would be on the five points of fellowship and at low breath.

The five points of fellowship are; foot to foot, knee to knee, breast to breast, hand to back, and mouth to

ear, and teach us this important lesson:

Foot to foot, that we should be ever ready to go on foot, and even barefoot, on a worthy Master Masons errand, should his necessities require it and we being no better provided.

Knee to knee, that we should ever remember our brethren in our devotions to Deity.

Breast to breast, that the secret of a worthy Master Mason, when communicated to us as such, should be as sacred and inviolate in our breast as they were in his before communication.

Hand to back, that we should be ever ready to stretch forth a hand to support a falling brother, and assist him on all lawful occasions

Mouth to ear, that we should be ever ready to whisper wise counsels in the ear of an erring brother, and warn him of approaching danger.

My brother, I will now instruct you as to the manner of arriving at the real grip of M.M.; but as you are uninstructed, he who has hitherto answered for you will at this time give me the pass grip of M.M. (S.D. gives pass grip.) Bro. S. D

S. D. W M.

W. M. Will you be off or from?

S. D. From

W. M. From what and to what?

S. D. From the pass grip of M M to the real grip of the same

- W.M. Pass (done) What is that?
 S. D. The real grip of M. M. or lion's paw.
 W. M. Has it a name?
 S. D. It has.
 W. M. Will you give it to me?
 S. D. Place yourself in proper position to receive it and I will.
 W. M. Mark the difference, my brother. Heretofore your answers have been, "I did not so receive it, neither will I so impart it": now it is: place yourself in a proper position to receive it and I will. What is the proper position.
 S. D. On the five points of fellowship.
 W. M. What are the five points of fellowship?
 S. D. Foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear.
 W. M. (Advances on the five points as they are mentioned by the S. D., and gives word to candidate.)
 My brother, the grand hailing sign of distress of Master Mason, is given in this manner (gives it) raising the hands towards heaven, the arms forming a square, and lowering by two motions to the side, and allude to a particular tie in your obligation, wherein you swore that you would not give the grand hailing sign of distress of Master Mason, except for the benefit of the craft while at work or the instruction of a brother, unless you were in real distress Should it be in a place where the sign could not be seen, the words: ..

....., are to be substituted, but the sign and words are never to be given together.

Should you see that sign or hear those words, you will hasten to the relief of the one so giving them, for you may rest assured that they came from one who has traveled the same road and received the same light in Masonry that you have.

Bro. S. D., conduct the brother to the East, where he will receive further instruction

THIRD SECTION

HISTORICAL LECTURE

Sacred history informs us that it was determined in the councils of infinite wisdom that a Temple should be founded at Jerusalem, which should be erected to God, and dedicated to His Holy Name.

The high honor and distinguished privilege of performing this sacred service was denied to David, King of Israel, because, as the Scriptures inform us he had made great wars and shed blood abundantly

We also learn from the same sacred source that the God of Israel had promised David that out of his loins He would raise up seed to serve Him This divine and memorable promise was afterwards fulfilled in the person of Solomon, and in his splendid and unexampled career of prosperity.

After David had been gathered to his fathers, and the last honors paid to his memory, Solomon wielded the scepter of Israel, peace reigned within her borders, and the

children of Israel looked forward with peculiar satisfaction for the display of that wisdom which was destined to astonish and amaze the world.

In the second month of the fourth year of his reign, Solomon commenced the erection of this edifice, the curious workmanship of which was calculated to excite the wonder and admiration of all succeeding ages.

It was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel, which was visible over the threshing-floor of Ornan, the Jebusite.

About this time, King Solomon received a congratulatory letter from Hiram K. of T. offering him every assistance in his power, and manifesting a strong desire to participate in the high honors then clustering around the Throne of Israel.

Thus was the building progressing, with the assistance of Hiram, K. of T. and under the immediate supervision of our ancient operative G.M.H.A., and was well-nigh completed when several of the Craft, in an attempt to extort from G.M.H.A., the secret word of Master Mason, became his assassins. Thus for a short period was the building impeded in its progress.

You, my brother, have this evening represented our ancient operative Grand Master Hiram Abiff, whose custom it was every day at high twelve, while the craft were at refreshment, to enter the Temple and draw his designs upon the Trestle-board, after which he repaired to the unfinished Sanctum Sanc-

torum, to offer up his prayers to the ever-living and true God.

After performing these pious devotions, on the day of his death, he attempted to pass out at the South Gate, where he was accosted by J.A., who thrice demanded the secret word of Master Mason, and on his third refusal struck him with a twenty-four inch gauge across the throat; he then attempted to pass out at the West Gate, where he was accosted by J.O., who also, thrice demanded the secret word of Master Mason, and on his third refusal struck him with the angle of a square on the right breast; he then attempted to pass out at the East Gate, where he was accosted by J.M., who also thrice demanded the secret word of Master Mason, and on his third refusal struck him with a setting maul on the forehead, which felled him lifeless at his feet.

The Ruffians then buried the body in the rubbish, and agreed to meet at low twelve for consultation. They accordingly met and carried the body a Westerly course to the brow of a hill, where they had a grave prepared, and buried it, planting a sprig of acacia at the head of the grave to mark the spot, should future occasion require them to find it, and then endeavored to make their escape from the realm.

It was also the custom of Solomon, King of Israel, every morning to enter the Temple for the purpose of inspecting the work, and see if it was being completed in all its parts agreeably to the plans which he had received from David, his father. On arriving at the Temple on this occasion, he found the craft-

men in confusion. He repaired to the Hall of Audience, where he met Hiram, King of Tyre, and when he inquired the cause, was informed that there were no designs on the Trestle-board, and that G.M.H.A. was missing. He then ordered strict search to be made in and about the several apartments of the Temple to see if he could be found. Strict search was accordingly made, but without tidings; he had not been seen since high twelve the day before.

About this time twelve Fellowcrafts appeared before K. S., clothed in white gloves and aprons, tokens of innocence, and confessed that they, with three others, had entered into a conspiracy to extort from G. M.H.A. the secret word of Master Mason or take his life. Reflecting on the enormity of the crime, they had recanted and humbly craved his pardon. They feared, however, that the others had been so base as to carry their murderous designs into execution.

He ordered them to repair to their labor, at the same time informing them that their pardon would depend upon their future conduct.

He then ordered the several rolls of workmen to be called, to see who, if any, were missing. The rolls were accordingly called, and three were missing, J-A, J-O and J-M, brothers and men of Tyre. He then requested Hiram, K. of T. to select from the different bands of workmen the twelve Fellowcrafts who had appeared before him, divide them into parties of three and send them E., W., N., and S in search of the absentees.

Those who pursued a Westerly course, on arriving at the city of Joppa, fell in with a seafaring man, of whom they inquired if he had seen any strangers pass that way. He replied that he had; three the day before, who, from their general appearance, he supposed to be men of Tyre, from a strong family resemblance, brothers, and from their being clothed in white gloves and aprons must have been workmen from the Temple. They were endeavoring to obtain passage to Ethiopia; but King Solomon having issued an edict forbidding any person leaving the realm without his pass, and not having it, they failed to obtain passage, and returned into the country.

With this information they returned to King Solomon, who said that these, no doubt, were the ruffians, but that it was not satisfactory, and ordered them to again travel, with the positive assurance that if they did not succeed in bringing the ruffians to justice they would be deemed the murderers of G M. H.A., and suffer accordingly.

They traveled as directed, and on arriving at the brow of a hill, one of the companions, being weary, sat down to rest and refresh himself. On attempting to rise, he accidentally caught hold of a sprig of acacia, which so easily gave way as to excite his suspicion. He thereupon hailed his companions, and while conversing on the singularity of the occurrence, they distinctly heard voices issuing from the clefts of the adjacent rocks, the first of which they recognized as the voice of J-A.

exclaiming: Oh, that my thrt hd bn cut acrs, my tngu trn out nd brd in th snd of th sea, at lw wtr mrk, whre th tide ebbs and flws twc in twenty-four hour, ere I had been accessory to the murder of our G.M.H.A."; the second as

that of J-O., exclaiming: "Oh, that my left brst hd bn trn open, my hrt nd lng tkn thence to the Valley of Jehoshaphat, and left a prey to the vultures of the air, ere I had been accessory to the murder of our G.M.H.A."; and

the third as that of J-M; exclaiming: "Oh that my body had been severed in twyn, my bwls tkn thnce nd brnd to ashes, and the ashes thereof scattered to the four winds of heaven, that there might remain neither track, trace, nor remembrance, among men or masons, of so vile and perjured a wretch as I, who have slain our G.M.H.A." They thereupon rushed in, seized, bound and took them before K.S., who, after due confession from each, ordered them to be taken without the walls of the city, and severally executed, agreeably to the imprecations of their own mouths. The ruffians were executed agreeably to his command. From these exclamations have arisen the penalties of the obligations which you have taken in Masonry.

K. S. then ordered the fellowcrafts to go forth in search of the body of G.M.H.A., and if found, to make diligent search on and about it for anything whereby it might be clearly identified.

They went forth as directed, and on arriving at the brow of the hill where the weary

companion sat down to rest and refresh himself, discovered the appearance of a grave, and on removing the earth, a body, but in such a mangled and putrid condition that they found their hands involuntarily in this position (give due guard of M.M.) to guard their nostrils from the effluvia arising therefrom. After the effluvia had passed off they made diligent search on and about the body, but found nothing save a jewel, which they agreed to remove, and go up and report.

K. S., on beholding the jewel, said there could no longer be any doubt as to the death of G.M.H.A. or as to the identity of the body, as that was the jewel which he wore. Alas, he feared the Master's Word was lost, for it was agreed between himself, Hiram, K. of T. and H.A. that the secret word of Master Mason should not be given unless the three were present and agreed.

One of their number was no more. He proposed to Hiram, K. of T. to assemble the craft and repair with him to the grave for the purpose of raising the body and bringing it to the Temple for more decent interment.

He also proposed that the first sign given on arriving at the grave, and the first words spoken after the body should have been raised, should be, respectively, the grand hailing sign of distress of Master Masons and the words a substitute for that which was lost, unless the wisdom of future generations should discover and bring to light the true word. This sign is the grand hailing sign of distress of Master Masons, and the words al-

luded to were those given to you on the five points of fellowship and at low breath.

Thus were the remains of G.M.H.A. raised from their humble resting-place, conveyed to the Temple, and thence to the place of burial, which was as near the unfinished Sanctum Sanctorum as the Jewish laws allowed, and over his grave was erected a monument of the finest marble, on which were delineated a broken column and a weeping virgin; in her right hand a sprig of acacia, in her left an urn, before her an open book, and Time behind, unfolding and counting the ringlets of her hair. The broken column denotes that one of the principal supports of Freemasonry has fallen, the virgin weeping, the untimely death of G.M.H.A.; the sprig of acacia, that which lead to the timely recovery of his remains; the urn, that his ashes are safely deposited; the open book, that his memory is on perpetual record among Masons; Time denotes that although G.M.H.A. is no more and the secret word of Master Mason is lost, yet time, patience and perseverance, which accomplish all things, may yet discover, and bring to light the true word.

There were two remarkable events attending the erection of this Temple. Sacred history informs us that there was not heard the sound of an axe, hammer or any metal tool in the building; and Josephus informs us that, although a little more than seven years were employed in its erection, it did not rain except in the night season and while the craft was from labor to refreshment. This we regard as a striking manifestation of the superintending care of Divine Providence

It is said to have been supported by fourteen hundred and fifty three columns, and two thousands nine hundred and six pilasters, all hewn from the finest marble.

There were employed in its erection three Grand Masters, three thousands three hundred Masters, or Overseers of the work, eighty thousand Fellowcrafts, or hewers in the mountains and quarries, and seventy thousand Entered Apprentices, or bearers of burdens. All these were classed and arranged in such manner, by the wisdom of King Solomon, that neither envy, discord, nor confusion interrupted or disturbed the peace and good fellowship which prevailed among the workmen.

SYMBOLISM

Thus have I rehearsed to you the legend of the death of Hiram Abiff, a history venerated as a reminiscence of days long passed and regarded by Masons with peculiar reverence, not so much for the history itself, as for the solemn and sublime doctrine it is intended to impress on our minds - - the resurrection of the body and the immortality of the soul.

But in order that you may fully comprehend and appreciate the intimate connection of the whole Masonic system, by the relative dependence of its several parts, I propose briefly to review the teachings of the two previous degrees before entering upon the

field of truth presented in the sublime degree of Master Mason.

Your admission among Freemasons in a state of blindness and destitution was emblematical of the entrance of all mankind upon this, their mortal state of existence, when, weak and helpless, they are necessarily dependent upon others for protection and life.

As the noblest emotions of the heart are called forth by helpless infancy, so is the degree of E. A. intended to inculcate the striking lesson of natural, equality and mutual dependency. It taught us, in the active principles of universal benevolence and charity, to seek the solace of our own distress by extending comfort and consolation to our fellow creatures in the hour of their affliction. It enabled you to free the mind from the dominion of pride and prejudice, to look beyond the narrow limits of human institutions, and to view in every son of Adam a brother of the dust. Above all and beyond all, it taught you to bend with humility and resignation before the Great Architect of the Universe, to dedicate to Him your heart thus purified from every malignant passion, and prepare your mind for the reception of truth and wisdom.

Proceeding onward, still guided by the principles of brotherly love, relief and truth, you were passed to the degree of F. C., where you were enabled to contemplate the intellectual faculties; to trace them from their origin through the paths of heaven-born science, even to the throne of God Himself. The secrets of Nature and the principles of moral truth were thus unveiled before you. You

learned the just estimation of those wondrous faculties wherewith God has endowed the creatures formed after His own image, and you feel the duty He has imposed upon you of cultivating those divine attributes with unremitting care and attention, that you may thereby be enabled to glorify Him and render yourself a contribution to the happiness of mankind.

To the man whose mind has thus been molded to virtue and science, Nature presents one great and useful lesson more, the knowledge of himself. She leads you by contemplation to the closing hours of your existence; and when, by means of that contemplation, she has conducted you through the various windings of this mortal life, she finally instructs you how to die. She leads you to reflect upon your inevitable destiny, and prompts the inward man to say that death has no sting equal to the stain of falsehood, and that the certainty of death at any time is better than the possibility of dishonor.

Of this great principle Freemasonry affords a glorious example in the unshaken fidelity and noble death of our G.M.H.A., whom you have this evening represented, and I trust it will be a striking lesson to us all, should we ever be placed in a similar state of trial.

And now, my brother, let us symbolize the death of our G.M.H.A., and apply his preparation for and readiness in facing death, to ourselves.

The legend informs us that after he had drawn his designs upon the Trestle-board, he was beset by three ruffians each in turn more

powerful and determined than the other, who overcame him and finally took his life.

Thus it is with man. Strong in youth and confident in his strength, he starts forth to execute the designs which he has drawn upon the great trestle-board of his life; but at the very outset he meets his first enemy, his J.-A., in his own evil passions — in envy, hate licentiousness and debauchery — defacing the beautiful mirror of his soul by their baneful influences. But these may be overcome; and, still strong in faith and hope, he passes forward on life's journey to meet his second and still stronger enemy, his J.-O., fitly represented by sorrow and misfortune, by disease or poverty, by the coldness of false friends or the hostility of open enemies.

Weary and faint from the conflict, still struggling for the right, upward looking with eyes of faith, though these enemies be subdued, he meets in the evening of his days, his third and terrible enemy, his J.-M. To him this enemy is Death—Death, from whom there can be no escape — Death, before whom all must yield, whether they be the young, the beautiful, or the gifted — like J.-M., a relentless enemy, insisting upon having his victim.

To the careless and thoughtless the lesson would end here, but the upright and true Mason must pursue it further, and apply it to the eternal salvation of his soul, so beautifully typified by the evergreen sprig of acacia, which teaches us, that although our frail bodies must, sooner or later, moulder in the bosom of our Mother Earth, yet through the merits of the divine promises contained in the Great Light in Masonry, we may con-

fidently hope that our souls will bloom in immortal greatness.

Remember, then, that as the body of our G.M.H.A. was buried in the rubbish of the Temple, so shall yours be buried in earth's friendly bosom, as he was raised, so likewise must you be raised — not, indeed, by the brotherly grip of an earthly master, but at the lawful command of Him who rules heaven and the earth, and in answer to whose summons and word graves will be opened, seas give up their dead, and all the profane and initiated will stand before His judgement seat in the Grand Orient of the Universe to render unto Him their dread account.

Let, then, my brother, truth and justice, religion and piety, be your constant aim and end. Let the Temple, which you have, in part, this evening raised, be beautified, and adorned with Charity's choicest jewels, and so acceptable to the All Seeing Eye, that when, at the close of a virtuous life, you are summoned hence by the Omnific Word, you may be admitted to that glorious and celestial Temple, that house not made with hands, whose architect is the G.M.O.T.U., whose throne is in the eternal heaven.

My brother, this brings us to the second class of emblems, which contain many valuable and instructive lessons.

— THE THREE PILLARS —

The Three Pillars were explained in a preceding degree, and there represented Wisdom, Strength, and Beauty. They are here more fully explained. They represent our three

ancient Grand Masters: Solomon King of Israel, Hiram King of Tyre, and Hiram A. The pillar Wisdom, Solomon King of Israel, by whose wisdom the Temple was erected which has so honored and exalted his name; the pillar Strength, Hiram King of Tyre, who strengthened King Solomon in his great and important undertaking; and the pillar Beauty, Hiram A., the widow's son, of the tribe of Naphtali, by whose cunning workmanship the temple was so beautified and adorned.

E.A.'s held their meetings on the ground floor of K.S. Temple, seven constituting a lodge, one Master Mason and six E.A.'s; F.C.'s held their meetings in the M.C. of K.S. Temple, five constituting a lodge, two Master Masons and three F.C.'s; and Master Masons held their meetings in the unfinished Sanctum Sanctorum of K.S. Temple, three constituting a lodge.

— THE THREE STEPS —

The Three Steps usually delineated upon the Master's carpet, are emblematical of the three principal stages of human life, Youth, Manhood and Age

In Youth, as E.A.'s, we should occupy our minds in the attainment of useful knowledge; in manhood, as F. C.'s, we should apply our knowledge to the discharge of our duties to God, our neighbor, and ourselves; so that in Age, as Master Masons, we may enjoy the happy reflection consequent upon a well-spent life., and die in the hope of a glorious immortality.

— POT OF INCENSE —

The Pot of Incense is an emblem of a pure

heart, always an acceptable offering to Diety, and as this glows with heat, so should our hearts continually glow with gratitude to our Creator for the manifold blessings and comforts we enjoy.

— THE BEEHIVE —

The Beehive is an emblem of industry, teaching the practice of that virtue to all men. As we came into the world rational and intelligent beings, so should we ever be industrious, never content to be idle, while our fellow creatures are in want, if it is in our power to relieve them.

When we take a survey of nature, we view man in his infancy, more helpless than the brute creation. He lies languishing for days, months and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of Heaven and earth to make man independent of all other beings, but as dependence is one of the strongest bonds of society, men were made dependent on one another for protection and security, whereby they enjoy better opportunities to form the ties of love and friendship. Thus was man formed for social and active life, the noblest work of God; and he that will so demean himself as not to endeavor to add to the common stock of knowledge and understanding, may be deemed a useless member of society, unworthy of our protection as Masons.

— BOOK OF CONSTITUTIONS —

The Book of Constitutions guarded by the Tylers sword reminds us that we should ever be watchful and guarded in our thoughts, words, and actions, particularly when in presence of enemies of Masonry, ever remembering those truly Masonic virtues, Silence and Circumspection.

— SWORD AND NAKED HEART —

The Sword pointing to a Naked Heart illustrates that justice will sooner or later overtake us; and although our thoughts, words, and actions may be hidden from the eyes of man, yet that

— ALL SEEING EYE —

All Seeing Eye whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolutions, searches the innermost recesses of the human heart, and will reward us according to our merits.

— ANCHOR AND ARK —

The Anchor and the Ark are emblems of a well-grounded hope, and a well-spent life. They are emblematical of that Divine Ark, which bears us over this tempestuous sea of troubles, and the Anchor which shall safely moor us in the peaceful harbor where the wicked cease from troubling, and the weary are at rest.

— FORTY SEVENTH PROBLEM —

The Forty-seventh Problem of Euclid teaches Masons to be general lovers of the arts and sciences.

— HOUR GLASS —

The Hour Glass is an emblem of human life. Behold, how swiftly the sand runs, and how rapidly our lives are drawing to a close. We cannot without astonishment behold the little particles in the device; how they pass away almost imperceptibly, and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! Today, he puts forth the tender leaves of hope; tomorrow, blossoms, and bears his honors; the next day comes a frost which nips the shoot; and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

— THE SCYTHE —

The Scythe is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. Behold, what havoc the scythe of time makes among the human race! If by chance we should escape the numerous ills incident to childhood and youth, and with health and vigor attain the years of manhood, yet, withal, we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us.

— SETTING MAUL, SPADE, COFFIN —
SPRIG OF ACACIA

I will now call your attention to the third and last class of emblems, which are as sacred as any portion of the degree you have received, and I trust you will ever retain them as such. (W.M. — 3 raps) They are

the Setting Maul, Spade, Coffin, and the Sprig of Acacia.

The Setting Maul is emblematical of that with which G.M.H.A. was slain; the Spade, of that which was used in opening his grave, reminding us that ere long a similar instrument may be used to open our graves; and the Coffin of that which inclosed his remains.

These, my brother, are striking emblems, and to a reflecting mind afford subjects for serious contemplation; but when we reflect on the Sprig of Acacia found blooming at the head of the grave, we are reminded that we have an immortal part within us which will survive the grave, and which will never, never, never die. (1 rap, seats lodge.)

CHARGE

Brother, your zeal for the institution of Masonry, the progress you have made in the mystery, and your conformity to our regulations, have pointed you out as a proper object of our favor and esteem.

You are now bound by duty, honor, and gratitude to be faithful to your trust, to support the dignity of your character on every occasion, and to enforce, by precept and example, obedience to the tenets of the Fraternity.

In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the Fraternity unsullied must be your constant care. Universal benevolence you are always to inculcate, and, by the regularity of your own behavior,

afford the best example for the conduct of others less informed. The Ancient Landmarks of the Fraternity, entrusted to your care, you are carefully to preserve, and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the Fraternity.

Your virtue, honor, and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust, but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented. Thus you will render yourself worthy of the honor which we have conferred, and merit the confidence we repose in you.

— CHARGE —

Each of our three degrees has its paramount duty. The E.A., your duty to God; the F.C., your duty to your neighbor; the Master Mason, your duty to yourself. There is no strained reversal of order in this, nor does Masonry differ with nature or revelation in her sequence of teaching. God comes first always, for in Him we live and move and have our being. Our neighbor comes second because God himself has so ordered in those ten greater commandments written with His own finger of Divinity. We, ourselves, come last because without duty to God we should lack the strength to perform, and without duty to our neighbor we should lack the Golden Rule, which shows us the duty we owe to ourselves.

Your manhood does not depend upon your position, but upon your character. The establishment as well as the acknowledgment of true manhood is in your own hands. Too many think that reputation ensures it; do not wait for that. Seek the true definition of a man and then exemplify it. Do not have two characters, one for your fellows and another for privacy. Be a true man in your own home as well as out in life. Scorn to debase yourself because the door of publicity is locked. Let even your own solitude keep company with the gentleman within it. Speak the same language to men that you do to your mother. Look upon women as you would have men look upon your sisters. Resent the unclean speech as a challenge against your claim to good breeding. Demand respectful treatment from your neighbor, but first command your own self-respect. Let nothing be more intolerable in your sight than the letting down of yourself to a lower level. Bid men come up to you, but refuse to descend a single step to them.

Do not measure your importance by your titles or your money, but by the texture of your character and the cleanliness of your speech. Make others know always that a gentleman stands before them. The teaching of this degree, then, is that it is your duty to make the most and the best of yourself. It is your duty as a man among men; as a son, or husband, or father; as a citizen of this great Republic; as a duly obligated Master Mason; as the most glorious climax of all created things; for the true man is the human image of the Mason's God.

My brother, this concludes the third degree of Masonry. You will step to the Secretary's desk and sign the by-laws, thereby consummating your membership with the lodge.

We would appreciate receiving notice of any errors or corrections.

MASONIC SUPPLY CO.

175 Fifth Avenue
New York, N.Y. 10010

LECTURE

- W. M. Bro. S. D.
 S. D. W. M.
 W. M. Are you a Master Mason?
 S. D. I am.
 W. M. What induced you to become a Master Mason?
 S. D. That I might obtain the Master's word, travel in foreign countries, work and receive Master's wages, and be thereby better enabled to support myself and family and contribute to the relief of distressed worthy Master Masons, their widows and orphans.
 W. M. What makes you a Master Mason?
 S. D. My obligation.
 W. M. Where were you made a Master Mason—
 S. D. Within the body of a just and duly constituted lodge of Master Masons, assembled in a place representing the unfinished Sanctum Sanctorum of K. S. Temple, furnished with the Holy Bible, Square and Compasses, together with a Charter or Dispensation from some Grand Body of competent jurisdiction empowering it to work.
 W. M. How may I know you to be a Mason?
 S. D. By certain signs and tokens.
 W. M. What are signs?
 S. D. Right angles, horizontals and perpendiculars.
 W. M. Advance a sign.
 S. D. (Gives due guard of M.M.)
 W. M. Has that an allusion?

- S. D. It has, to the position of my hands while taking the obligation.
 W. M. Have you a further sign.
 S. D. I have. (Gives sign of M.M.)
 W. M. Has that an allusion,
 S. D. It has, to the penalty of the obligation.
 W. M. What are tokens?
 S. D. Certain friendly or brotherly grips, whereby one Mason may know another in the dark as in the light.
 W. M. Advance and give me a token.
 S. D. (Gives pass grip)
 W. M. What is that?
 S. D. The pass grip of M M.
 W. M. Has it a name?
 S. D. It has.
 W. M. Will you give it to me?
 S. D. I did not so receive it, neither will I so impart it.
 W. M. How will you dispose of it—
 S. D. Letter or syllable it.
 W. M. Syllable it and begin.
 S. D. You begin.
 W. M. Begin you.
 S. D. (Begins— w o r d given in proper manner.)
 W. M. Will you be off or from?
 S. D. From.
 W. M. From what and to what?
 S. D. From the pass grip of M.M. to the real grip of the same.
 W. M. Pass.
 S. D. (Real grip of M.M. is given.)
 W. M. What is that?
 S. D. The real grip of M.M., or lion's paw.
 W. M. Has it a name?

- S. D. It has.
 W. M. Will you give it to me?
 S. D. Place yourself in proper position to receive it and I will.
 W. M. What is that proper position?
 S. D. On the five points of fellowship.
 W. M. What are the five points of fellowship?
 S. D. Foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear. (word given)
 W. M. Where were you prepared to be made a M.M.-
 S. D. In a room adjoining the body of a just and duly constituted lodge of M.M.'s.
 W. M. How were you prepared?
 S. D. Divested of all metallic substances, neither naked nor clothed, barefoot nor shod, both knees and breasts bare, hoodwinked, and a cabletow three times around my body, clothed as F.C.; in which condition I was conducted to a door of the lodge and caused to give three distinct knocks, which were answered by three within
 W. M. Why was a cabletow three times around your body.
 S. D. To teach me that my duties and obligations became more and more extensive as I advanced in Masonry.
 W. M. To what did the three knocks allude?
 S. D. To the third degree of Masonry, on which I was then entering.
 W. M. What was said to you from within?
 S. D. Who comes here?
 W. M. Your answer?
 S. D. A worthy brother, who had been duly

initiated E.A., passed to the degree of F.C., and now wishes further light in Masonry by being raised to the sublime degree of M.M.

- W. M. What were you then asked?
 S. D. If it was an act of my own free will and accord; if I was worthy and well qualified, duly and truly prepared; if I had made suitable proficiency in the preceding degree; all of which being answered in the affirmative, I was asked by what further right or benefit I expected to obtain this important privilege.
 W. M. Your answer?
 S. D. Benefit of the pass word.
 W. M. Had you the pass word-
 S. D. I had not, my conductor had and gave it for me.
 W. M. What were you then told?
 S. D. Since I was in possession of all these necessary qualifications, I should wait until the W.M. could be informed of my request and his answer returned.
 W. M. What was his answer when returned?
 S. D. Let him enter this worshipful lodge of M.M.'s, and be received in due and ancient form.
 W. M. How were you received?
 S. D. On the extreme points of the compasses, extending from my naked right to my naked left breast, which was to teach me that as within the breast are contained the most vital parts of man, so between the extreme points of the compasses are contained the most valuable tenets of Free-

- masonry, which are friendship, morality and brotherly love.
- W. M. How were you then disposed of?
- S. D. Conducted three times regularly around the lodge, and to the J.W. in the South, where the same questions were asked and answers returned as before.
- W. M. How did the J.W. dispose of you?
- S. D. Directed me to be conducted to the S.W. in the West, where the same questions were asked and answers returned as before.
- W. M. How did the S.W. dispose of you?
- S. D. Directed me to be conducted to the W.M. in the East, where the same questions were asked and answers returned as before; who also demanded whence I came and whither traveling.
- W. M. Your answer?
- S. D. From the West, traveling East.
- W. M. Why did you leave the West and travel East?
- S. D. In search of further light in Masonry.
- W. M. How did the W.M. dispose of you?
- S. D. Ordered me reconducted to the S.W. in the West, who taught me how to approach the East in due and ancient form.
- W. M. What was that due and ancient form?
- S. D. Advancing on my left foot, bringing the heel of my right to the heel of my left, thereby forming the angle of a square, body erect, facing the East.

- W. M. What did the W. M. then do with you?
- S. D. Obligated me as M. M.
- W. M. How?
- S. D. In due form.
- W. M. What was that due form?
- S. D. Kneeling on both naked knees, both hands resting upon the Holy Bible, Square and Compasses, in which due form I took the solemn obligation of M.M.
- W. M. Have you that obligation.
- S. D. I have.
- W. M. Repeat it.
- S. D. I, — —, of my own free will and accord, in presence of Almighty God and this worshipful lodge of Master Masons, erected to Him and dedicated to the memory of the Holy Saints John, do hereby and hereon solemnly and sincerely promise and swear, that I will keep and conceal, and never reveal, any of the secrets belonging to the degree of Master Mason, which I have received, am about to receive, or may hereafter be instructed in, to any person, unless it shall be to a worthy brother Master Mason, or within the body of a just and duly constituted lodge of such, and not unto him or them until by due trial, strict examination, or lawful Masonic information, I shall have found him or them justly entitled to receive the same.

Furthermore, I do promise and swear that I will support the Constitution of the Grand Lodge of the State of —, also all laws, rules and edicts of the same, or of any other Grand Lodge from whose jurisdiction I may hereafter hail, together with the by-laws, rules and regulations of this or any other Lodge of which I may become a member, so far as the same shall come to my knowledge.

Furthermore, I do promise and swear that I will answer and obey all due signs and regular summons sent to me from a body of a just and duly constituted Lodge of Master Masons, or handed me by a worthy brother of this degree, if within the length of my cable-tow.

Furthermore, I do promise and swear that I will help, aid and assist all poor and distressed Master Masons, their widows and orphans, they applying to me as such, I finding them worthy, and can do so without material injury to myself or family.

Furthermore, I do promise and swear that I will keep the secrets of a worthy Master Mason, when communicated to me as such, as secure and inviolate in my breast as they were in his before communication.

Furthermore, I do promise and swear that I will not give the grand hailing sign of distress of Master Mason, except for the benefit of the craft while at work, or the instruction of a brother, unless I am in real distress; and should I see that sign given, or hear the words accompanying the same, I will hasten to the relief of the one so giving it.

Furthermore, I do promise and swear that

I will not give the substitute for the Master's word in any other manner than that in which I received it, which will be on the five points of fellowship and at low breath.

Furthermore, I do promise and swear that I will not wrong, cheat nor defraud a Master Mason Lodge, nor a brother of this degree, to the value of anything, knowingly, nor suffer it to be done by another if in my power to prevent.

Furthermore, I do promise and swear that I will not violate the chastity of a Master Mason's wife, widow, mother, sister or daughter, nor suffer it to be done by another; if in my power to prevent.

Furthermore, I do promise and swear that I will not be present at the initiating, passing or raising of an old man in dotage, a young man under age, an irreligious libertine, an atheist, a person of unsound mind, a eunuch or a woman, knowing them to be such.

Furthermore, I do promise and swear that I will not be present at the initiating, passing or raising of a candidate clandestinely, nor hold Masonic intercourse with a clandestine mason, nor with one who has been suspended or expelled, knowing him to be such, until duly restored.

To all of which I solemnly and sincerely promise and swear, without any hesitation, mental reservation or secret evasion of mind in me whatever, binding myself under no less a penalty than that of having my body severed in twain, my bowels taken thence and buried to ashes, and the ashes thereof scattered

to the four winds of heaven, that there might remain neither track, trace nor remembrance among men or Masons of so vile and perjured a wretch as I should be, should I ever, knowingly or willfully, violate this my solemn obligation of Master Mason. So help me God, and make me steadfast to keep and perform the same.

W. M. After the obligation, what were you asked?

S. D. What I most desired.

W. M. Your answer?

S. D. Further light in Masonry.

W. M. Did you receive it?

S. D. I did, by order of the W. M.

W. M. On being brought to light, what did you behold?

S. D. The three great lights in Masonry, as in the preceeding degree, with this difference, both points of the compasses were above the square, which was to teach me that I had received, and was entitled to receive, all the light that could be conferred on or communicated to me in a Master Mason Lodge.

W. M. What did you next behold?

S. D. The W. M. approaching from the East, on the step, under the due guard and sign of Master Mason, who presented his right hand in token of continuance of friendship and brotherly love, and invested me with the pass grip and pass word; ordered me to rise, salute the J. & S. W.'s, and satisfy them that I was a duly

obligated Master Mason, in possession of the step, dueguard, sign, pass grip and pass word.

W. M. How were you then disposed of?

S. D. Reconducted to the S. W. in the West, who taught me how to wear my apron as Master Mason.

W. M. How should a Master Mason wear his apron?

S. D. With the flap and corner down.

W. M. With what were you then presented?

S. D. The working tools of Master Mason, which are all the tools of Masonry, especially the Trowel, an instrument used by operative Masons to spread the cement which unites the several parts of the building into one common mass; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of spreading the cement of brotherly love and affection, that cement which unites us into one sacred band or society of friends and brothers, among whom no contention should ever exist, save that noble contention, or rather emulation, of who best can work and best agree.

W. M. How were you then disposed of?

S. D. Reconducted to the place whence I came, invested with that of which I had been divested, and in due time returned to the Lodge for further instruction.