

# WILLIAM MORGAN

THE MYSTERIES OF FREE  
MASONRY

**William Morgan**  
**The Mysteries of Free Masonry**

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The Mysteries of Free Masonry / Containing All the Degrees of the Order  
Conferred in a Master's Lodge:*

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**MORGAN'S EXPOSE**  
**OF FREEMASONRY**

**Ceremonies of Opening a Lodge**  
**of Entered Apprentice Masons**

One rap calls the Lodge to order; one calls up the Junior and Senior Deacons; two raps call up the subordinate officers; and three, all the members of the Lodge.

The Master having called the Lodge to order, and the officers all seated, the Master says to the Junior Warden, "Brother Junior, are they all Entered Apprentice Masons in the South?" He answers, "They are, Worshipful." Master to the Senior Warden,

"Brother Senior, are they all Entered Apprentice Masons in the West?" He answers, "They are, Worshipful." The Master then says, "They are in the East;" at the same time he gives a rap with the common gavel, or mallet, which calls up both Deacons. Master to Junior Deacon, "Attend to that part of your duty, and inform the Tyler that we are about to open a Lodge of Entered Apprentice Masons; and direct him to tyle accordingly." The Tyler then steps to the door and gives three raps, which are answered by three from without; the Junior Deacon then gives one, which is also answered by the Tyler with one; the door is then partly opened, and the Junior Deacon delivers his message and resumes his situation, and says, "The door is tyled, Worshipful" (at the same time giving the due-guard, which is never omitted when the Master is addressed). The Master to the Junior Deacon, "By whom?" He answers, "By a Master Mason without the door, armed with the proper implements of his office." Master to the Junior Deacon, "His duty there?" He answers, "To keep off all cowans and eave-droppers, see that none pass or repass without permission from the Master." [Some say without permission from the chair.] Master to Junior Deacon, "Brother Junior, your place in the Lodge?" He answers, "At the right hand of the Senior Warden in the West." Master to Junior Deacon, "Your business there, Brother Junior?" He answers, "To wait on the Worshipful Master and Wardens, act as their proxy in the active duties of the Lodge, and take charge of the door." Master to Junior Deacon, "The Senior Deacon's

place in the Lodge?" He answers, "At the right hand of the Worshipful Master in the East." [The Master, while asking the last question, gives two raps, which call up all the subordinate officers.] Master to Senior Deacon, "Your duty there, Brother Senior?" He answers, "To wait on the Worshipful Master and Wardens, act as their proxy in the active duties of the Lodge, attend to the preparation and introduction of candidates—and welcome and clothe all visiting brethren." [i.e., furnish them with an apron.] Master to Senior Deacon, "The Secretary's place in the Lodge, Brother Senior?" He answers, "At the left hand of the Worshipful Master in the East." Master to the Secretary, "Your duty there, Brother Secretary?" He answers, "The better to observe the Worshipful Master's will and pleasure, record the proceedings of the Lodge; transmit a copy of the same to the Grand Lodge, if required; receive all moneys and money-bills from the hands of the brethren, pay them over to the Treasurer, and take his receipt for the same." The Master to the Secretary, "The Treasurer's place in the Lodge?" He answers, "At the right hand of the Worshipful Master." Master to the Treasurer, "Your duty there, Brother Treasurer?" He answers, "Duly to observe the Worshipful Master's will and pleasure; receive all moneys and money-bills from the hands of the Secretary; keep a just and true account of the same; pay them out by order of the Worshipful Master and consent of the brethren." The Master to the Treasurer, "The Junior Warden's place in the Lodge, Brother Treasurer?" He answers, "In the South, Worshipful."

Master to Junior Warden, "Your business there, Brother Junior?" He answers, "As the sun in the South at high meridian, is the beauty and glory of the day, so stands the Junior Warden in the South the better to observe the time; call the crafts from labor to refreshment; superintend them during the hours thereof; see that none convert the hours of refreshment into that of intemperance or excess; and call them on again in due season, that the Worshipful Master may have honor, and they pleasure and profit thereby." Master to the Junior Warden, "The Senior Warden's place in the Lodge?" He answers, "In the West, Worshipful." Master to the Senior Warden, "Your duty there, Brother Senior?" He answers, "As the sun sets in the West, to close the day, so stands the Senior Warden in the West, to assist the Worshipful Master in opening his Lodge; take care of the jewels and implements; see that none be lost; pay the craft their wages, if any be due; and see that none go away dissatisfied." Master to the Senior Warden, "The Master's place in the Lodge?" He answers, "In the East, Worshipful." Master to the Senior Warden, "His duty there?" He answers, "As the sun rises in the East to open and adorn the day, so presides the Worshipful Master in the East to open and adorn his Lodge; set his crafts to work with good and wholesome laws, or cause the same to be done." The Master now gives three raps, when all the brethren rise, and the Master, taking off his hat, proceeds as follows: "In like manner so do I, strictly forbidding all profane language, private committees, or any other disorderly conduct whereby

the peace and harmony of this Lodge may be interrupted while engaged in its lawful pursuits, under no less penalty than the by-laws, or such penalty as a majority of the brethren present may see fit to inflict. Brethren, attend to giving the signs." [Here Lodges differ very much. In some they declare the Lodge open, as follows, before they give the sign.] The Master (all the brethren imitating him) extends his left arm from his body, so as to form an angle of about forty-five degrees, and holds his right hand transversely across his left, the palms thereof one inch apart. This is called the first sign of a Mason—is the sign of distress in this degree, and alludes to the position a candidate's hands are placed in when he takes the obligation of an Entered Apprentice Mason. The Master then draws his right hand across his throat, the hand open, with the thumb next to the throat, and drops it down by his side. This is called the due-guard of an Entered Apprentice Mason (many call it the sign), and alludes to the penalty of an obligation. The Master then declares the Lodge opened in the following manner:—"I now declare the Lodge of Entered Apprentice Masons duly opened for the dispatch of business." The Senior Warden declares it to the Junior Warden, and he to the brethren. "Come, brethren, let us pray."

Prayer.—Most holy and glorious 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 the midst of them, and bless them." In Thy name we assemble, most humbly beseeching Thee to bless

us in all our undertakings, that we may know and serve Thee aright, and that all our actions may tend to Thy glory, and our advancement in knowledge and virtue. And we beseech Thee, O Lord God, to bless our present assembling; and to illumine our minds through the influence of the Son of Righteousness, that we may walk in the Light of Thy countenance; and when the trials of our probationary state are over, be admitted into the temple not made with hands, eternal in the heavens. Amen. So mote it be.

Another Prayer.—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 mountain of Zion, for there the Lord commanded the blessing, evermore. Amen. So mote it be. [This prayer is likewise used on closing the Lodge.]

The Lodge being now open and ready to proceed to business, the Master directs the Secretary to read the minutes of the last meeting, which naturally brings to view the business of the present. If there are any candidates to be brought forward, that is the first business attended to.<sup>1</sup>

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<sup>1</sup> A person wishing to become a Mason must get some one who is a Mason to present his petition to a Lodge, when, if there are no serious objections, it will be entered on the minutes, and a committee of two or three appointed to inquire into his character, and report to the next regular communication. The following is the form of a petition used by a candidate; but a worthy candidate will not be rejected for the want of formality in his petition. *To the Worshipful Master, Wardens, and Brethren of*

## **Ceremonies of the Admission and Initiation of a Candidate in the First Degree of Freemasonry**

At the first regular communication after the candidate has petitioned for admission, if no objection has been urged against him, the Lodge proceeds to a ballot. One black ball will reject a candidate. The boxes may be passed three times. The Deacons are the proper persons to pass them; one of the boxes has black and white beans or balls in it, the other empty; the one with the balls in it goes before and furnishes each member with a black and white ball; the empty box follows and receives them. There are two holes in the top of this box, with a small tube in each, one of which is black, and the other white, with a partition in the box. The members put both their balls into this box as their feelings dictate; when the balls are received, the box is presented to the Master, Senior, and Junior Wardens, who pronounce clear or not clear, as the case may be. The ballot proving clear, the candidate (if present) is conducted into a small

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*Lodge No. –, of Free and Accepted Masons.* The subscriber, residing in –, of lawful age, and by occupation a –, begs leave to state that, unbiassed by friends, and uninfluenced by mercenary motives, he freely and voluntarily offers himself a candidate for the mysteries of Masonry, and that he is prompt to solicit this privilege by a favorable opinion conceived of the institution, a desire of knowledge, and a sincere wish of being serviceable to his fellow-creatures. Should his petition be granted, he will cheerfully conform to all the ancient established usages and customs of the Fraternity. (Signed)  
A. B.

preparation room adjoining the Lodge; he is asked the following questions, and gives the following answers. Senior Deacon to candidate, "Do you sincerely declare, upon your honor before these gentlemen, that, unbiassed by friends, uninfluenced by unworthy motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?" Candidate answers, "I do." Senior Deacon to candidate, "Do you sincerely declare, upon your honor before these gentlemen, that you are prompt to solicit the privileges of Masonry, by a favorable opinion conceived of the institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow-creatures?" Candidate answers, "I do." Senior Deacon to candidate, "Do you sincerely declare, upon your honor before these gentlemen, that you will cheerfully conform to all the ancient established usages and customs of the fraternity?" Candidate answers, "I do." After the above questions are proposed and answered, and the result reported to the Master, he says, "Brethren, at the request of Mr. A. B., he has been proposed and accepted in the regular form. I therefore recommend him as a proper candidate for the Mysteries of Masonry, and worthy to partake of the privileges of the fraternity; and in consequence of a declaration of his intentions, voluntarily made, I believe he will cheerfully conform to the rules of the Order." The candidate, during the time, is divested of all his apparel (shirt excepted), and furnished with a pair of drawers, kept in the Lodge for the use of candidates; he is then blindfolded, his left foot bare, his right in a slipper,

his left breast and arm naked, and a rope, called a cable-tow, 'round his neck and left arm (the rope is not put 'round the arm in all Lodges) in which posture the candidate is conducted to the door, where he is caused to give, or the conductor gives, three distinct knocks, which are answered by three from within, the conductor gives one more, which is also answered by one from within. The door is then partly opened, and the Junior Deacon generally asks, "Who comes there? Who comes there? Who comes there?" The conductor *alias* the Senior Deacon, answers, "A poor, blind candidate, who has long been desirous of having and receiving a part of the rights and benefits of this worshipful Lodge, dedicated (some say erected) to God, and held forth to the holy order of St. John, as all true fellows and brothers have done, who have gone this way before him." The Junior Deacon then asks, "Is it of his own free will and accord he makes this request? Is he duly and truly prepared? Worthy and well qualified? And properly avouched for?" All of which being answered in the affirmative, the Junior Deacon says to the Senior Deacon, "By what further right does he expect to obtain this benefit?" The Senior Deacon replies, "By being a man, free born, of lawful age, and under the tongue of good report." The Junior Deacon then says, "Since this is the case you will wait till the Worshipful Master in the East is made acquainted with his request, and his answer returned." The Junior Deacon repairs to the Master, when the same questions are asked, and answers returned as at the door; after which the Master says, "Since

he comes endowed with all these necessary qualifications, let him enter this worshipful Lodge in the name of the Lord, and take heed on what he enters." The candidate then enters, the Junior Deacon at the same time pressing his naked left breast with the point of the compass, and asks the candidate, "Did you feel anything?" Ans.—"I did." Junior Deacon to the candidate, "What was it?" Ans.—"A torture." The Junior Deacon then says, "As this is a torture to your flesh, so may it ever be to your mind and conscience, if ever you should attempt to reveal the secrets of Masonry unlawfully." The candidate is then conducted to the centre of the Lodge, where he and the Senior Deacon kneel, and the Deacon says the following prayer:

"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 secrets of our art, he may be the better enabled to display the beauties of holiness, to the honor of Thy holy name. So mote it be. Amen!"

The Master then asks the candidate, "In whom do you put your trust?" The candidate answers, "In God." The Master then takes him by the right hand, and says, "Since in God you put your trust, arise, follow your leader, and fear no danger." The Senior Deacon then conducts the candidate three times regularly around the Lodge and halts at the Junior Warden in the South, where the same questions are asked, and answers returned as at the door.

As the candidate and the conductor are going around the room, the Master reads the following passage of Scripture, and takes the same time to read it that they do to go around the Lodge three times.

"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 garment; 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 forevermore."

The candidate is then conducted to the Senior Warden in the West, where the same Questions are asked, and answers returned as before; from thence he is conducted to the Worshipful Master in the East, where the same questions are asked, and answers returned as before. The Master likewise demands of him from whence he came, and whither he is traveling. The candidate answers, "From the West, and traveling to the East." Master inquires, "Why do you leave the West and travel to the East?" He answers, "In search of light." Master then says "Since the candidate is traveling in search of light, you will please conduct him back to the West from whence he came, and put him in the care of the Senior Warden, who will teach him how to approach the East, the place of light, by advancing upon one upright regular step, to the first step, his feet forming the right angle of an oblong square, his body erect at the altar before the Master, and place him in a proper position to take upon himself the solemn oath or

obligation of an Entered Apprentice Mason." The Senior Warden receives the candidate, and instructs him as directed. He first steps off with his left foot and brings up the heel of the right into the hollow thereof; the heel of the right foot against the ankle of the left, will, of course, form the right angle of an oblong square, the candidate then kneels on his left knee, and places his right foot so as to form a square with the left, he turns his foot around until the ankle bone is as much in front of him as the toes on the left; the candidate's left hand is then put under the Holy Bible, square and compass, and the right hand on them. This is the position in which a candidate is placed when he takes upon him the oath or obligation of an Entered Apprentice Mason. As soon as the candidate is placed in this position, the Worshipful Master approaches him, and says, "Mr. A. B., you are now placed in a proper position to take upon you the solemn oath or obligation of an Entered Apprentice Mason,<sup>2</sup> which I assure you is neither to affect your religion nor politics. If you are willing to take it, repeat your name, and say after me:

"I, A. B., of my own free will and accord, in presence of Almighty God, and this worshipful Lodge of Free and Accepted

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<sup>2</sup> In many Lodges this is put in the form of a question, thus: "Are you willing to take an obligation upon you that does not affect your politics or religion?" The promise "to conform," made before entering the Lodge, the "assurance that the oath is not to interfere with their political or religious principles" and the manner the obligation is administered, only two or three words being repeated at a time, consequently not fully understood, are among the reasons which have led many great and good men to take oaths incompatible with the laws of God and our country.

Masons, dedicated to God, and held forth to the holy order of St. John, do hereby and hereon most solemnly and sincerely promise and swear, that I will always hail, ever conceal, and never reveal any part or parts, art or arts, point or points of the secrets, arts and mysteries of ancient Free Masonry, which I have received, am about to receive, or may hereafter be instructed in, to any person or persons in the known world, except it be a true and lawful brother Mason, or within the body of a just and lawfully constituted Lodge of such, and not unto him, nor unto them whom I shall hear so to be, but unto them only after strict trial and due examination or lawful information. Furthermore, do I promise and swear that I will not write, print, stamp, stain, hew, cut, carve, indent, paint, or engrave it on anything moveable or immoveable, under the whole canopy of heaven, whereby, or whereon the least letter, figure, character, mark, stain, shadow, or resemblance of the same may become legible or intelligible to myself or any other person in the known world, whereby the secrets of Masonry may be unlawfully obtained through my unworthiness. To all which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me whatever; **BINDING MYSELF UNDER NO LESS PENALTY THAN TO HAVE MY THROAT CUT ACROSS, MY TONGUE TORN OUT BY THE ROOTS, AND MY BODY BURIED IN THE ROUGH SANDS OF THE SEA AT LOW WATER MARK, WHERE THE TIDE EBBS AND**

**FLAWS IN TWENTY-FOUR HOURS:** so help me God, and keep me steadfast in the true performance of the same."

After the obligation, the Master addresses the candidate in the following manner: "Brother, to you the secrets of Masonry are about to be unveiled, and a brighter sun never shone lustre on your eyes; while prostrate before this sacred altar, do you not shudder at every crime? Have you not confidence in every virtue? May these thoughts ever inspire you with the most noble sentiments; may you ever feel that elevation of soul that shall scorn a dishonest act. Brother, what do you most desire?" The candidate answers, "Light." Master to brethren, "Brethren, stretch forth your hands and assist in bringing this new-made brother from darkness to light." The members having formed a circle round the candidate, the Master says, "And God said, Let there be light, and there was light." At the same time, all the brethren clap their hands and stamp on the floor with their right feet as heavy as possible, the bandage dropping from the candidate's eyes at the same instant, which, after having been so long blind, and full of fearful apprehensions all the time, this great and sudden transition from perfect darkness to a light brighter (if possible) than the meridian sun in a midsummer day, sometimes produces an alarming effect.

After the candidate is brought to light, the Master addresses him as follows: "Brother, on being brought to light, you first discover three great lights in Masonry by the assistance of three lesser; they are thus explained: The three great lights in Masonry

are the Holy Bible, Square and Compass. The Holy Bible is given to us as a rule and guide for our faith and practice; the Square, to square our actions, and the Compass to keep us in due bounds with all mankind, but more especially with the brethren. Three lesser lights are three burning tapers, or candles placed on candlesticks (some say, or candles on pedestals), they represent 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 ought the Worshipful Master, with equal regularity, to rule and govern his Lodge, or cause the same to be done; you next discover me, as Master of this Lodge, approaching you from the East upon the first step of Masonry, under the sign and due-guard of an Entered Apprentice Mason, as already revealed to you. This is the manner of giving them; imitate me, as near as you can, keeping your position. First, step off with your left foot, and bring the heel of the right into the hollow thereof, so as to form a square." [This is the first step in Masonry.] The following is the sign of an Entered Apprentice Mason, and is the sign of distress in this degree; you are not to give it unless in distress. [It is given by holding your two hands transversely across each other, the right hand upwards, and one inch from the left.] The following is the due-guard of an Entered Apprentice Mason. [This is given by drawing your right hand across your throat, the thumb next to your throat, your arm as high as the elbow, in a horizontal position.] "Brother, I now present you my right hand, in token of brotherly love and esteem, and with it the grip and name of the grip of an Entered

Apprentice Mason." The right hands are joined together, as in shaking hands, and each sticks his thumb nail into the third joint or upper end of the forefinger; the name of the grip is Boaz, and is to be given in the following manner and no other: The Master gives the grip and word, and divides it for the instruction of the candidate; the questions are as follows: The Master and candidate holding each other by the grip as before described, the Master says, "What is this?" Candidate—"A grip." Master "A grip of what?" Candidate—"The grip of an Entered Apprentice Mason." Master—"Has it a name?" Candidate—"It has." Master—"Will you give it to me?" Candidate—"I did not so receive it, neither can I so impart it." Master—"What will you do with it?" Candidate—"Letter it, or halve it." Master—"Halve it and begin." Candidate—"You begin." Master—"Begin you." Candidate—"BO." Master—"AZ." Candidate—"BOAZ." Master says, "Right, Brother Boaz, I greet you. It is the name of the left hand pillar of the porch of King Solomon's Temple—arise, Brother Boaz, and salute the Junior and Senior Wardens as such, and convince them that you have been regularly initiated as an Entered Apprentice Mason, and have got the sign, grip, and word." The Master returns to his seat, while the Wardens are examining the candidate, and gets a lamb-skin or white apron, presents it to the candidate and observes, "Brother, I now present you with a lamb-skin, or white apron; it is an emblem of innocence, and the badge of a Mason; it has been worn by kings, princes, and potentates of the earth, who have

never been ashamed to wear it; it is more honorable than the diamonds of kings, or pearls of princesses, when worthily worn; it is more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, or any other order that can be conferred upon you at this or any other time, except it be in the body of a just and fully constituted Lodge; you will carry it to the Senior Warden in the West, who will teach you how to wear it as an Entered Apprentice Mason." The Senior Warden ties the apron on, and turns up the flap, instead of letting it fall down in front of the apron. This is the way Entered Apprentice Masons wear, or ought to wear, their aprons until they are advanced. The candidate is now conducted to the Master in the East, who says, "Brother, as you are dressed, it is necessary you should have tools to work with; I will now present you with the working tools of an Entered Apprentice Mason, which are the twenty-four-inch gauge and common gavel; they are thus explained: The twenty-four-inch gauge is an instrument made use of by operative Masons to measure and lay out their work, but we, as Free and Accepted Masons, make use of it for the more noble and glorious purpose of dividing our time. The twenty-four inches on the gauge are emblematical of the twenty-four hours in the day, which we are taught to divide into three equal parts, whereby we find eight hours for the service of God and a worthy distressed brother; eight hours for our usual vocations; and eight for refreshment and sleep; the common gavel is an instrument made use of by operative Masons to break off the corners of

rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, 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 and lively stones for that spiritual building, that house not made with hands, eternal in the Heavens. I also present you with a new name; it is CAUTION; it teaches you, as you are barely instructed in the rudiments of Masonry, that you should be cautious over all your words and actions, particularly when before the enemies of Masonry. I shall next present you with three precious jewels, which are a LISTENING EAR, a SILENT TONGUE, and a FAITHFUL HEART. A listening ear teaches you to listen to the instructions of the Worshipful Master, but more especially that you should listen to the cries of a worthy distressed brother. A silent tongue teaches you to be silent while in the Lodge, that the peace and harmony thereof may not be disturbed, but more especially that you should be silent before the enemies of Masonry, that the craft may not be brought into disrepute by your imprudence. A faithful heart teaches you to be faithful to the instructions of the Worshipful Master at all times, but more especially that you should be faithful, and keep and conceal the secrets of Masonry, and those of a brother when given to you in charge as such, that they may remain as secure and inviolable in your breast as his own, before communicated to you. I further present you with check-words two; their names are TRUTH and UNION, and are thus explained: 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; on this theme we contemplate, and by its dictates endeavor to regulate our conduct; hence, while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity. Union is that kind of friendship which ought to appear conspicuous in every Mason's conduct. It is so closely allied to the divine attribute, truth, that he who enjoys the one is seldom destitute of the other. Should interest, honor, prejudice, or human depravity ever induce you to violate any part of the sacred trust we now repose in you, let these two important words, at the earliest insinuation, teach you to put on the check-line of truth, which will infallibly direct you to pursue that straight and narrow path which ends in the full enjoyment of the Grand Lodge above, where we shall all meet as Masons and members of the same family, in peace, harmony, and love; where all discord on account of politics, religion, or private opinion, shall be unknown, and banished from within our walls.

"Brother, it has been a custom from time immemorial to demand, or ask from a newly-made brother, something of a metallic kind, not so much on account of its intrinsic value, but that it may be deposited in the archives of the Lodge, as a memorial that you was herein made a Mason; a small trifle will be sufficient—anything of a metallic kind will do; if you have no money, anything of a metallic nature will be sufficient;

even a button will do." [The candidate says he has nothing about him; it is known he has nothing.] "Search yourself," the Master replies. He is assisted in searching—nothing is found. "Perhaps you can borrow a trifle," says the Master. [He tries to borrow, none will lend him; he proposes to go into the other room where his clothes are; he is not permitted: if a stranger, he is very much embarrassed.] Master to candidate, "Brother, let this ever be a striking lesson to you, and teach you, if you should ever see a friend, but more especially a brother, in a like penniless situation, to contribute as liberally to his relief as his situation may require, and your abilities will admit, without material injury to yourself or family." Master to Senior Deacon, "You will conduct the candidate back from whence he came, and invest him of what he has been divested, and let him return for further instruction. A zealous attachment to these principles will insure a public and private esteem. In the State, you are to be a quiet and peaceable subject, true to your government, and just to your country; you are not to countenance disloyalty, but faithfully 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. 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 it. At 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 information. Finally, keep sacred and inviolable the mysteries of the Order, 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 attentive not to commend him, unless you are convinced he will conform to our rules; that the honor, glory, and reputation of the institution may be firmly established, and the world at large convinced of its good effects." Here the initiation ends, and the candidate is congratulated by his Masonic friends.

After this, the business of the meeting proceeds according to the by-laws or regulations of the Lodge. Before adjourning, it is a very common practice to close a Lodge of Entered Apprentices, and open a Lodge of Fellow Crafts, and close that, and open a Master Mason's Lodge, all in the same evening.

## **Ceremony of Closing a Lodge of Entered Apprentices**

A brother having made a motion that the Lodge be closed, it being seconded and carried, the Master says to the Junior Deacon, "Brother Junior [giving one rap, which calls up both Deacons], the first as well as the last care of a Mason?" The Junior Deacon answers, "To see the Lodge tyled, Worshipful."

Master to the Junior Deacon, "Attend to that part of your duty, and inform the Tyler that we are about to close this Lodge of Entered Apprentice Masons, and direct him to tyle accordingly." The Junior Deacon steps to the door and gives three raps, which are answered by the Tyler with three more; the Junior Deacon then gives one, which is also answered by the Tyler by one. The Junior Deacon then opens the door, delivers his message, and resumes his place in the Lodge, and says, "The door is tyled, Worshipful." Master to Junior Deacon, "By whom?" Ans. "By a Master Mason without the door, armed with the proper implements of his office." Master to Junior Deacon, "His business there?" Ans. "To keep off all cowans and eavesdroppers, and see that none pass or repass without permission from the chair." Master to Junior Deacon, "Your duty there?" Ans. "To wait on the Worshipful Master and Wardens, act as their proxy in the active duties of the Lodge, and take care of the door." Master to Junior Deacon, "The Senior Deacon's place in the Lodge?" Ans. "At the right hand of the Worshipful Master in the East." Master to Senior Deacon, "Your duty there, Brother Senior?" Ans. "To wait on the Worshipful Master and Wardens, act as their proxy in the active duties of the Lodge, attend to the preparation and introduction of candidates; receive and clothe all visiting brethren." Master to the Senior Deacon, "The Secretary's place in the Lodge?" Ans. "At your left hand, Worshipful." Master to Secretary, "Your duty there, Brother Secretary?" The Secretary replies, "Duly to observe the Master's will and pleasure; record

the proceedings of the Lodge; transmit a copy of the same to the Grand Lodge, if required; receive all moneys and money-bills from the hands of the brethren; pay them over to the Treasurer, and take his receipt for the same." Master to the Secretary, "The Treasurer's place in the Lodge?" Ans. "At the right hand of the Worshipful Master." Master to Treasurer, "Your business there, Brother Treasurer?" Treasurer answers, "Duly to observe the Worshipful Master's will and pleasure; receive all moneys and money-bills from the hands of the Secretary; keep a just and accurate account of the same; pay them out by order of the Worshipful Master and consent of the brethren." Master to the Treasurer, "The Junior Warden's place in the Lodge?" Ans. "In the South, Worshipful." Master to the Junior Warden, "Your business there, Brother Junior?" The Junior Warden says, "As the sun in the South, at high meridian, is the beauty and glory of the day, so stands the Junior Warden in the South at high twelve, the better to observe the time, call the crafts from labor to refreshment; superintend them during the hours thereof; see that none convert the purposes of refreshment into that of excess or intemperance; call them on again in due season; that the Worshipful Master may have honor, and they pleasure and profit thereby." The Master to the Junior Warden, "The Master's place in the Lodge?" Ans. "In the East, Worshipful." Master to Junior Warden, "His duty there?" Ans. "As the sun rises in the East to open and adorn the day, so presides the Worshipful Master in the East, to open and adorn his Lodge, set his crafts to work

with good and wholesome laws, or cause the same to be done." Master to the Junior Warden, "The Senior Warden's place in the Lodge?" Ans. "In the West, Worshipful." Master to the Senior Warden, "Your business there, Brother Senior?" The Senior Warden replies, "As the sun sets in the West to close the day, so stands the Senior Warden in the West to assist the Worshipful Master in opening and closing the Lodge; take care of the jewels and implements; see that none be lost; pay the craft their wages, if any be due; and see that none go away dissatisfied." The Master now gives three raps, when all the brethren rise, and the Master asks, "Are you all satisfied?" They answer in the affirmative by giving the due-guard. Should the Master discover that any declined giving it, inquiry is immediately made why it is so; and if any member is dissatisfied with any part of the proceedings, or with any brother, the subject is immediately investigated. Master to the brethren, "Attend to giving the signs; as I do, so do you give them downwards;" [which is by giving the last in opening, first in closing. In closing, on this degree, you first draw your right hand across your throat, as hereinbefore described, and then hold your two hands over each other as before described. This is the method pursued through all the degrees; and when opening on any of the upper degrees, all the signs of all the preceding degrees are given before you give the signs of the degree on which you are opening.] This being done, the Master proceeds, "I now declare this Lodge of Entered Apprentice Masons regularly closed in due and ancient form. Brother Junior Warden, please inform Brother

Senior Warden, and request him to inform the brethren that it is my will and pleasure that this Lodge of Entered Apprentice Masons be now closed, and stand closed until our next regular communication, unless a case or cases of emergency shall require earlier convention, of which every member shall be notified, during which time it is seriously hoped and expected that every brother will demean himself as becomes a Free and Accepted Mason." Junior Warden to Senior Warden, "Brother Senior, it is the Worshipful Master's will and pleasure that this Lodge of Entered Apprentice Masons be closed, and stand closed until our next regular communication, unless a case or cases of emergency shall require earlier convention, of which every brother shall be notified; during which time it is seriously hoped and expected that every brother will demean himself as becomes a Free and Accepted Mason." Senior Warden to the brethren, "Brethren, you have heard the Worshipful Master's will and pleasure as communicated to me by Brother Junior; so let it be done." Master to the Junior Warden, "Brother Junior, how do Mason's meet?" Ans. "On the level." Master to Senior Warden, "How do Masons part?" Ans. "On the square." Master to the Junior and Senior Wardens, "Since we meet on the level, Brother Junior, and part on the square, Brother Senior, so let us ever meet and part in the name of the Lord." Master to the brethren, "Brethren, let us pray."

"Supreme Architect of the Universe! Accept our humble praises for the many mercies and blessings which Thy bounty

has conferred upon us, and especially for this friendly and social intercourse. Pardon, we beseech Thee, whatever Thou hast seen amiss in us since we have been together; and continue to us Thy presence, protection and blessing. Make us sensible of the renewed obligations we are under to love Thee supremely, and to be friendly to each other. May all our irregular passions be subdued, and may we daily increase in faith, hope, and charity; but more especially in that charity which is the bond of peace, and perfection of every virtue. May we so practice Thy precepts, that through the merits of the Redeemer we may finally obtain Thy promises, and find an acceptance through the gates and into the temple and city of our God. So mote it be. Amen."

It is often that the prayer is neglected and the following benediction substituted: May the blessing of heaven rest upon us, and all regular Masons! May brotherly love prevail, and every moral and social virtue cement us. So mote it be. Amen.

After the prayer the following charge ought to be delivered, but it is seldom attended to; in a majority of Lodges it is never attended to; Master to brethren, "Brethren, we are now about to quit this sacred retreat of friendship and virtue to mix again with the world. Amidst its concerns and employments, forget not the duties which you have heard so frequently inculcated, and so forcibly recommended in this Lodge. Remember that around this altar you have promised to befriend and relieve every brother who shall need your assistance. You have promised in the most friendly manner to remind him of his errors and aid

a reformation. These generous principles are to extend further; every human being has a claim upon your kind offices. Do good unto all. Recommend it more 'especially to the household of the faithful.' Finally, brethren, be ye all of one mind, live in peace, and may the God of love and peace delight to dwell with and bless you."

In some Lodges, after the charge is delivered, the Master says, "Brethren, form on the square." Then all the brethren form a circle, and the Master, followed by every brother [except in using the words], says, "And God said, Let there be light, and there was light." At the same moment that the last of these words drops from the Master's lips, every member stamps with his right foot on the floor, and at the same instant brings his hands together with equal force, and in such perfect unison with each other, that persons situated so as to hear it would suppose it the precursor of some dreadful catastrophe. This is called "THE SHOCK." The members of the Lodge then separate.

The above comprises all the secret forms and ceremonies in a Lodge of Entered Apprentice Masons; but if the candidate would thoroughly understand the whole, he must commit to memory the following "Lecture." Very few do this except the officers of the Lodge. The "Lecture" is nothing more nor less than a recapitulation of the preceding ceremonies and forms by way of question and answer, in order fully to explain the same. In fact, the ceremonies and forms (masonically called the WORK) and Lecture are so much the same that he who possesses a knowledge

of the Lecture cannot be destitute of a knowledge of what the ceremonies and forms are. The ceremonies used in opening and closing are the same in all the degrees.

# FIRST SECTION

## Lecture on the First Degree of Masonry

Question—From whence came you as an Entered Apprentice Mason? Answer—From the Holy Lodge of St. John at Jerusalem.

Q. What recommendations do you bring? A. Recommendations from the Worshipful Master, Wardens, and brethren of that Right Worshipful Lodge, who greet you.

Q. What comest thou hither to do? A. To learn to subdue my passions, and improve myself in the secret arts and mysteries of Ancient Freemasonry.

Q. You are a Mason, then, I presume? A. I am.

Q. How do you know that you are a Mason? A. By being often tried, never denied, and willing to be tried again.

Q. How shall I know you to be a Mason? A. By certain signs, and a token.

Q. What are signs? A. All right angles, horizontals and perpendiculars.

Q. What is a token? A. A certain friendly and brotherly grip, whereby one Mason may know another in the dark as well as in the light.

Q. Where were you first prepared to be a Mason? A. In my

heart.

Q. Where secondly? A. In a room adjacent to the body of a just and lawfully constituted Lodge of such.

Q. How were you prepared? A. By being divested of all metals, neither naked nor clothed, barefoot nor shod, hoodwinked, with a cable-tow about my neck, in which situation I was conducted to the door of the Lodge.

Q. You being hoodwinked, how did you know it to be a door? A. By first meeting with resistance, and afterwards gaining admission.

Q. How did you gain admission? A. By three distinct knocks from without, answered by the same from within.

Q. What was said to you from within? A. Who comes there? Who comes there? Who comes there?

Q. Your answer? A. A poor, blind candidate, who has long been desirous of having and receiving a part of the rights and benefits of this Worshipful Lodge, dedicated to God, and held forth to the Holy Order of St. John, as all true fellows and brothers have done, who have gone this way before me.

Q. What further was said to you from within? A. I was asked if it was of my own free will and accord I made this request; if I was duly and truly prepared, worthy and well qualified; all of which being answered in the affirmative, I was asked by what further rights I expected to obtain so great a favor or benefit.

Q. Your answer? A. By being a man, free-born, of lawful age, and well recommended.

Q. What was then said to you? A. I was bid to wait till the Worshipful Master in the East was made acquainted with my request and his answer returned.

Q. After his answer was returned, what followed? A. I was caused to enter the Lodge.

Q. How? A. On the point of some sharp instrument pressing my naked left breast, in the name of the Lord.

Q. How were you then disposed of? A. I was conducted to the centre of the Lodge, and there caused to kneel for the benefit of a prayer.

Q. After prayer, what was said to you? A. I was asked in whom I put my trust.

Q. Your answer? A. God.

Q. What followed? A. The Worshipful Master took me by the right hand and said, Since in God you put your trust, arise, follow your leader, and fear no danger.

Q. How were you then disposed of? A. I was conducted three times regularly around the Lodge, and halted at the Junior Warden in the South, where the same questions were asked, and answers returned at the door.

Q. How did the Junior Warden dispose of you? A. He ordered me to be conducted to the Senior Warden in the West, where the same questions were asked, and answers returned as before.

Q. How did the Senior Warden dispose of you? A. He ordered me to be conducted to the Worshipful Master in the East, where the same questions were asked, and answers returned as before,

who likewise demanded of me from whence I came, and whither I was traveling.

Q. Your answer? A. From the West, and traveling to the East.

Q. Why do you leave the West and travel to the East? A. In search of light.

Q. How did the Worshipful Master then dispose of you? A. He ordered me to be conducted back to the West, from whence I came, and put in care of the Senior Warden, who taught me how to approach the East, the place of light, by advancing upon one upright regular step to the first step, my feet forming the right angle of an oblong square, my body erect at the altar before the Worshipful Master.

Q. What did the Worshipful Master do with you? A. He made an Entered Apprentice Mason of me.

Q. How? A. In due form.

Q. What was that due form? A. My left knee bare and bent, my right forming a square, my left hand supporting the Holy Bible, Square and Compass; I took upon me the solemn oath or obligation of an Entered Apprentice Mason.

Q. After you had taken your obligation, what was said to you?  
A. I was asked what I most desired.

Q. Your answer? A. Light.

Q. Was you immediately brought to light? A. I was.

Q. How? A. By the direction of the Master, and assistance of the brethren.

Q. What did you first discover after being brought to light? A.

Three great lights in Masonry, by the assistance of three lesser.

Q. What were those three great lights in Masonry? A. The Holy Bible, Square and Compass.

Q. How are they explained? A. The Holy Bible is given to us as a guide for our faith and practice; the Square, to square our actions; and the Compass to keep us in due bounds with all mankind, but more especially with the brethren.

Q. What were those three lesser lights? A. Three burning tapers, or candles on candlesticks.

Q. What do they represent? A. The Sun, Moon, and Master of the Lodge.

Q. How are they explained? A. As the Sun rules the day, and the Moon governs the night, so ought the Worshipful Master to use his endeavors to rule and govern his Lodge with equal regularity, or cause the same to be done.

Q. What did you next discover? A. The Worshipful Master approaching me from the East, under the sign and due-guard of an Entered Apprentice Mason, who presented me with his right hand in token of brotherly love and esteem, and proceeded to give me the grip and word of an Entered Apprentice Mason, and bid me arise and salute the Junior and Senior Wardens, and convince them that I had been regularly initiated as an Entered Apprentice Mason, and was in possession of the sign, grip, and word.

Q. What did you next discover? A. The Worshipful Master a second time approaching me from the East, who presented me

with a lamb-skin, or white apron, which he said was an emblem of innocence, and the badge of a Mason; that it had been worn by kings, princes, and potentates of the earth, who had never been ashamed to wear it; that it was more honorable than the diamonds of kings, or pearls of princesses, when worthily worn; and more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star or Garter, or any other order that could be conferred on me at that time, or any time thereafter, except it be in the body of a just and lawfully constituted Lodge of Masons; and bid me carry it to the Senior Warden in the West, who taught me how to wear it as an Entered Apprentice Mason.

Q. What were you next presented with? A. The working tools of an Entered Apprentice Mason.

Q. What were they? A. The twenty-four-inch gauge and common gavel.

Q. How were they explained? A. The twenty-four-inch gauge is an instrument made use of by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time; the twenty-four inches on the gauge are emblematical of the twenty-four hours in the day, which we are taught so divide into three equal parts, whereby we find eight hours for the service of God and a worthy distressed brother; eight hours for our usual vocation, and eight hours for refreshment and sleep. The common gavel is an instrument made use of by operative masons to break off the corners of rough

stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of 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 lively and living stone for that spiritual building, that house not made with hands, eternal in the heavens.

Q. What was you next presented with? A. A new name.

Q. What was it? A. Caution.

Q. What does it teach? A. It teaches me, as I was barely instructed in the rudiments of Masonry, that I should be cautious over all my words and actions, especially when before its enemies.

Q. What were you next presented with? A. Three precious jewels.

Q. What were they? A. A listening ear, a silent tongue, and a faithful heart.

Q. What do they teach? A. A listening ear teaches me to listen to the instructions of the Worshipful Master, but more especially that I should listen to the calls and cries of a worthy distressed brother. A silent tongue teaches me to be silent in the Lodge, that the peace and harmony thereof may not be disturbed; but more especially that I should be silent when before the enemies of Masonry. A faithful heart, that I should be faithful to the instructions of the Worshipful Master at all times; but more especially that I should be faithful and keep and conceal the secrets of Masonry, and those of a brother, when delivered to me

in charge as such, that they may remain as secure and inviolable in my breast as in his own, before communicated to me.

Q. What was you next presented with? A. Check-words two.

Q. What were they? A. Truth and Union.

Q. How explained? A. Truth is a divine attribute, and the foundation of every virtue. To be good and true are the first lessons we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct; hence, while influenced by this principle, hypocrisy and deceit are unknown amongst 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.

Union is that kind of friendship that ought to appear conspicuous in the conduct of every Mason. It is so closely allied to the divine attribute, truth, that he who enjoys the one, is seldom destitute of the other. Should interest, honor, prejudice, or human depravity ever influence you to violate any part of the sacred trust we now repose in you, let these two important words, at the earliest insinuation, teach you to put on the check-line of truth, which will infallibly direct you to pursue that straight and narrow path which ends in the full enjoyment of the Grand Lodge above, where we shall all meet as Masons and members of one family; where all discord on account of religion, politics, or private opinion, shall be unknown and banished from within our walls.

Q. What followed? A. The Worshipful Master in the East

made a demand of me of something of a metallic kind, which, he said, was 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 had herein been made a Mason.

Q. How did the Worshipful Master then dispose of you? A. He ordered me to be conducted out of the Lodge and invested of what I had been divested, and return for further instruction.

Q. After you returned, how was you disposed of? A. I was conducted to the northeast corner of the Lodge, and there caused to stand upright like a man, my feet forming a square, and received a solemn injunction, ever to walk and act uprightly before God and man, and in addition thereto received too following charge. [For this charge see pages 10-12.]

## SECOND SECTION

Question—Why was you divested of all metals when you was made a Mason? Answer—Because Masonry regards no man on account of his worldly wealth or honors; it is therefore the internal, and not the external qualifications that recommend a man to Masons.

Q. A second reason? A. There was neither the sound of an axe, hammer, or any other metal tool heard at the building of King Solomon's Temple.

Q. How could so stupendous a fabric be erected without the sound of axe, hammer, or any other metal tool? A. All the stones were hewed, squared, and numbered in the quarries where they were raised, all the timbers felled and prepared in the forests of Lebanon, and carried down to Joppa on floats, and taken from thence up to Jerusalem and set up with wooden mauls, prepared for that purpose; which, when completed, every part thereof fitted with that exact nicety, that it had more the resemblance of the handy workmanship of the Supreme Architect of the Universe than of human hands.

Q. Why was you neither naked nor clothed? A. As I was an object of distress at that time, it was to remind me, if ever I saw a friend, more especially a brother, in a like distressed situation, that I should contribute as liberally to his relief as his situation required, and my abilities would admit, without material injury

to myself or family.

Q. Why was you neither barefoot nor shod? A. It was an ancient Israelitish custom adopted among Masons; and we read in the Book of Ruth concerning their mode and manner of changing and redeeming, and to confirm all things, a brother plucked off his shoe and gave it to his neighbor, and that was testimony in Israel. This, then, therefore, we do in confirmation of a token, and as a pledge of our fidelity; therefore signifying that we will renounce our own will in all things, and become obedient to the laws of our ancient institutions.

Q. Why was you hoodwinked? A. That my heart might conceive before my eyes beheld the beauties of Masonry.

Q. A second reason? A. As I was in darkness at that time, it was to remind me that I should keep the whole world so respecting Masonry.

Q. Why had you a cable-tow about your neck? A. In case I had not submitted to the manner and mode of my initiation, that I might have been led out of the Lodge without seeing the form and beauties thereof.

Q. Why did you give three distinct knocks at the door? A. To alarm the Lodge, and let the Worshipful Master, Wardens and brethren know that a poor blind candidate prayed admission.

Q. What do those three distinct knocks allude to? A. A certain passage in Scripture wherein it says, "Ask and it shall be given, seek and ye shall find, knock and it shall be opened unto you."

Q. How did you apply this to your then case in Masonry? A.

I asked the recommendation of a friend to become a Mason; I sought admission through his recommendations and knocked, and the door of Masonry opened unto me.

Q. Why was you caused to enter on the point of some sharp instrument pressing your naked left breast in the name of the Lord? A. As this was a torture to my flesh, so might the recollection of it ever be to my flesh and conscience, if ever I attempted to reveal the secrets of Masonry unlawfully.

Q. Why was you conducted to the centre of the Lodge, and there caused to kneel for the benefit of a prayer? A. Before entering on this, or any other great and important undertaking, it is highly necessary to implore a blessing from Deity.

Q. Why was you asked in whom you put your trust? A. Agreeably to the laws of our ancient institution, no Atheist could be made a Mason; it was, therefore, necessary that I should believe in Deity; otherwise, no oath or obligation could bind me.

Q. Why did the Worshipful Master take you by the right hand and bid you rise, follow your leader, and fear no danger? A. As I was in darkness at that time, and could neither foresee nor avoid danger, it was to remind me that I was in the hands of an affectionate friend, in whose fidelity I might with safety confide.

Q. Why was you conducted three times regularly round the Lodge? A. That the Worshipful Master, Wardens and brethren might see that I was duly and truly prepared.

Q. Why did you meet with those several obstructions on the way? A. This, and every other Lodge is, or ought to be,

a true representation of King Solomon's Temple, which, when completed, had guards stationed at the East, West, and South gates.

Q. Why had they guards stationed at those several gates? A. To prevent any one from passing or re-passing that was not duly qualified.

Q. Why did you kneel on your left knee and not on your right, or both? A. The left side has ever been considered the weakest part of the body; it was, therefore, to remind me that that part I was then taking upon me was the weakest part of Masonry, it being that only of an Entered Apprentice.

Q. Why was your right hand placed on the Holy Bible, Square and Compass, and not your left, or both? A. The right hand has ever been considered the seat of fidelity, and our ancient brethren worshipped Deity under the name of Fides, which has sometimes been represented by two right hands joined together; at others, by two human figures holding each other by the right hand; the right hand, therefore, we use in this great and important undertaking, to signify, in the strongest manner possible, the sincerity of our intentions in the business we are engaged.

Q. Why did the Worshipful Master present you with a lamb-skin, or a white apron? A. The lamb-skin has, in all ages, been deemed an emblem of innocence; he, therefore, who wears the lamb-skin, as a badge of a Mason, is thereby continually reminded of that purity of life and rectitude of conduct, which is so essentially necessary to our gaining admission into the

Celestial Lodge above, where the Supreme Architect of the Universe presides.

Q. Why did the Master make a demand of you of something of a metallic nature? A. As I was in a poor and penniless situation at the time, it was to remind me if ever I saw a friend, but more especially a brother, in a like poor and penniless situation, that I should contribute as liberally to his relief as my abilities would admit and his situation required, without injuring myself or family.

Q. Why was you conducted to the northeast corner of the Lodge, and there caused to stand upright, like a man, your feet forming a square, receiving, at the same time, a solemn charge to walk and act uprightly before God and man? A. The first stone in every Masonic edifice is, or ought to be, placed at the northeast corner; that being the place where an Entered Apprentice Mason receives his first instructions to build his future Masonic edifice upon.

## THIRD SECTION

Question—We have been saying a good deal about a Lodge, I want to know what constitutes a Lodge? Answer—A certain number of Free and Accepted Masons, duly assembled in a room or place, with the Holy Bible, Square and Compass, and other Masonic Implements, with a charter from the Grand Lodge, empowering them to work.

Q. Where did our ancient brethren meet before Lodges were erected? A. On the highest hills, and in the lowest vales.

Q. Why on the highest hills and in the lowest vales? A. The better to guard against cowans and enemies either ascending or descending, that the brethren might have timely notice of their approach, to prevent being surprised.

Q. What is the form of your Lodge? A. An oblong square.

Q. How long? A. From East to West.

Q. How wide? A. Between North and South.

Q. How high? A. From the surface of the earth to the highest heavens.

Q. How deep? A. From the surface to the centre.

Q. What supports your Lodge? A. Three large columns or pillars.

Q. What are their names? A. Wisdom, Strength, and Beauty.

Q. Why so? A. It is necessary there should be wisdom to contrive, strength to support, and beauty to adorn, all great and

important undertakings; but more especially this of ours.

Q. Has your Lodge any covering? A. It has; a clouded canopy, or starry-decked heaven, where all good Masons hope to arrive.

Q. How do you hope to arrive there? A. By the assistance of Jacob's ladder.

Q. How many principal rounds has it got? A. Three.

Q. What are their names? A. Faith, Hope, and Charity.

Q. What do they teach? A. Faith in God, hope in immortality, and charity to all mankind.

Q. Has your Lodge any furniture? A. It has; the Holy Bible, Square, and Compass.

Q. To whom do they belong? A. The Bible to God; the Square to the Master; and the Compass to the Craft.

Q. How explained? A. The Bible to God, it being the inestimable gift of God to man for his instruction, to guide him through the rugged paths of life; the Square to the Master, it being the proper emblem of his office: the Compass to the Craft; by a due attention to which we are taught to limit our desires, curb our ambition, subdue our irregular appetites, and keep our passions and prejudices in due bounds with all mankind, but more especially with the brethren.

Q. Has your Lodge any ornaments? A. It has; the Mosaic, or checkered pavement; the indented tressel; that beautiful tessellated border which surrounds it, with the blazing star in the centre.

Q. What do they represent? A. The Mosaic, or checkered

pavement, represents this world; which, though checkered over with good and evil, yet brethren may walk together thereon and not stumble; the indented tressel, with the blazing star in the centre, the manifold blessings and comforts with which we are surrounded in this life, but more especially those which we hope to enjoy hereafter; the blazing star, that prudence which ought to appear conspicuous in the conduct of every Mason, but more especially commemorative of the star which appeared in the East to guide the wise men to Bethlehem, to proclaim the birth and the presence of the Son of God.

Q. Has your Lodge any lights? A. It has; three.

Q. How are they situated? A. East, West, and South.

Q. Has it none in the North? A. It has not.

Q. Why so? A. Because this and every other Lodge is, or ought to be, a true representation of King Solomon's Temple, which was situated North of the ecliptic; the Sun and Moon, therefore, darting their rays from the South, no light was to be expected from the North; we, therefore, Masonically, term the North a place of darkness.

Q. Has your Lodge any jewels? A. It has; six; three movable and three immovable.

Q. What are the three movable jewels? A. The Square, Level, and Plumb.

Q. What do they teach? A. The Square, morality; the Level, equality; and the Plumb, rectitude of life and conduct.

Q. What are the three immovable jewels? A. The rough

Ashlar, the perfect Ashlar, and the Tressel-Board.

Q. What are they? A. The rough Ashlar is a stone in its rough and natural state; the perfect Ashlar is also a stone, made ready by the working tools of the Fellow Craft to be adjusted in the building; and the Tressle-Board is for the master workman to draw his plans and designs upon.

Q. What do they represent? A. The rough Ashlar represents man in his rude and imperfect state by nature; the perfect Ashlar also represents man in that state of perfection to which we all hope to arrive, by means of a virtuous life and education, our own endeavors, and the blessing of God. In erecting our temporal building, we pursue the plans and designs laid down by the master workman on his Tressle-Board: but in erecting our spiritual building, we pursue the plans and designs laid down by the Supreme Geometrician of the Universe, in the Book of Life, which we, Masonically, term our spiritual Tressle-Board.

Q. Who did you serve? A. My Master.

Q. How long? A. Six days.

Q. What did you serve him with? A. Freedom, Fervency, and Zeal.

Q. What do they represent? A. Chalk, Charcoal, and Earth.

Q. Why so? A. There is nothing freer than chalk, the slightest touch of which leaves a trace behind; nothing more fervent than heated charcoal; it will melt the most obdurate metals; nothing more zealous than the earth to bring forth.

Q. How is your Lodge situated? A. Due East and West.

Q. Why so? A. Because the Sun rises in the East and sets in the West.

Q. A second reason? A. The gospel was first preached in the East and is spreading to the West.

Q. A third reason? A. The liberal arts and sciences began in the East and are extending to the West.

Q. A fourth reason? A. Because all the churches and chapels are, or ought to be, so situated.

Q. Why are all churches and chapels so situated? A. Because King Solomon's Temple was so situated.

Q. Why was King Solomon's Temple so situated? A. Because Moses, after conducting the children of Israel through the Red Sea, by divine command, erected a tabernacle to God, and placed it due East and West, which was to commemorate, to the latest posterity, that miraculous East wind that wrought their mighty deliverance; and this was an exact model of Solomon's Temple; since which time, every well regulated and governed Lodge is, or ought to be, so situated.

Q. To whom did our ancient brethren dedicate their Lodges?  
A. To King Solomon.

Q. Why so? A. Because King Solomon was our most ancient Grand Master.

Q. To whom do modern Masons dedicate their Lodges? A. To St. John the Baptist and St. John the Evangelist.

Q. Why so? A. Because they were the two most ancient Christian patrons of Masonry; and, since their time, in every

well-regulated and governed Lodge there has been a certain point within a circle, which circle is bounded on the East and the West by two perpendicular parallel lines, representing the anniversary of St. John the Baptist and St. John the Evangelist, who were two perfect parallels, as well in Masonry as Christianity, on the vertex of which rests the Book of the Holy Scriptures, supporting Jacob's Ladder, which is said to reach the watery clouds, and, in passing round this circle, we naturally touch on both these perpendicular parallel lines, as well as the Book of the Holy Scriptures; and while a Mason keeps himself thus circumscribed, he cannot materially err.

# **END OF THE LECTURE, AND OF THE FIRST DEGREE**

It is proper to add here that very few Masons ever learn the Lecture. Of course, it is necessary that the officers of the Lodge should understand their own particular part, and that is generally all they learn.

## **THE SECOND OR FELLOW CRAFT MASON'S DEGREE**

This degree is usually called "passing." The ceremonies of opening and closing the Lodge are precisely the same as in the first degree; except two knocks are used in this degree, and the door is entered by the benefit of a pass-word. It is Shibboleth, and explained in the Lecture. The candidate, as before, is taken into the preparation room and prepared in the manner following: All his clothing taken off, except his shirt; furnished with a pair of drawers; his right breast bare; his left foot in a slipper; the right bare; a cable-tow twice 'round his neck; semi-hoodwinked; in which situation he is conducted to the door of the Lodge, where he gives two knocks, when the Senior Warden rises and says, "Worshipful, while we are peaceably at work on the second degree of Masonry, under the influence of faith, hope, and charity, the door of our Lodge is alarmed." Master to Junior Deacon, "Brother Junior, inquire the cause of that alarm." [In many Lodges they come to the door, knock, are answered by the Junior Deacon, and come in without being noticed by the Senior Warden or Master.] The Junior Deacon gives two raps on the inside of the door. The candidate gives one without. It is answered by the Junior Deacon with one; when the door is partly opened by the Junior Deacon, who inquires, "Who comes here? Who comes here?" The Senior Deacon, who is, or

ought to be, the conductor, answers, "A worthy brother, who has been regularly initiated as an Entered Apprentice Mason, served a proper time as such, and now wishes for further light in Masonry, by being passed to the degree of Fellow Craft." Junior Deacon to Senior Deacon, "Is it of his own free will and accord he makes this request?" Senior Deacon replies, "It is." Junior Deacon to Senior Deacon, "Is he duly and truly prepared?" Ans. "He is." Junior Deacon to Senior Deacon, "Is he worthy and well qualified?" Ans. "He is." Junior Deacon to Senior Deacon, "Has he made suitable proficiency in the preceding degree?" Ans. "He has." Junior Deacon to Senior Deacon, "By what further rights does he expect to obtain this benefit?" Ans. "By the benefit of a pass-word." Junior Deacon to Senior Deacon, "Has he a pass-word?" Ans. "He has not, but I have it for him." Junior Deacon to Senior Deacon, "Give it to me." The Senior Deacon whispers in the Junior Deacon's ear, "Shibboleth." The Junior Deacon says, "The pass is right; since this is the case, you will wait until the Worshipful Master in the East is made acquainted with his request, and his answer returned." The Junior Deacon then repairs to the Master and gives two knocks, as at the door, which are answered by two by the Master; when the same questions are asked, and answers returned, as at the door. After which, the Master says, "Since he comes endued with all these necessary qualifications, let him enter this Worshipful Lodge in the name of the Lord, and take heed on what he enters." He enters; the angle of the Square is pressed hard against his naked

right breast, at which time the Junior Deacon says, "Brother, when you entered this Lodge the first time, you entered on the point of the Compass pressing your naked left breast, which was then explained to you. You now enter it on the angle of the Square, pressing your naked right breast; which is to teach you to act upon the square with all mankind, but more especially with the brethren." The candidate is then conducted twice regularly 'round the Lodge and halted at the Junior Warden in the South, where he gives two raps, and is answered by two, when the same questions are asked, and answers returned as at the door; from thence he is conducted to the Senior Warden, where the same questions are asked, and answers returned as before; he is then conducted to the Master in the East, where the same questions are asked, and answers returned as before; the Master likewise demands of him from whence he came, and whither he was traveling; he answers, "From the West, and traveling to the East." The Master says, "Why do you leave the West, and travel to the East?" The candidate answers, "In search of more light." The Master then says to the Senior Deacon, "Since this is the case, you will please conduct the candidate back to the West, from whence he came, and put him in the care of the Senior Warden, who will teach him how to approach the East, 'the place of light,' by advancing upon two upright regular steps to the second step (his heel is in the hollow of the right foot in this degree), his feet forming the right angle of an oblong square, and his body erect at the altar before the Worshipful Master, and place him in a

proper position to take the solemn oath or obligation of a Fellow Craft Mason." The Master then leaves his seat and approaches the kneeling candidate (the candidate kneels on the right knee, the left forming a square; his left arm, as far as the elbow, in a horizontal position, and the rest of the arm in a vertical position, so as to form a square; his arm supported by the Square held under his elbow), and says, "Brother, you are now placed in a proper position to take on you the solemn oath or obligation of a Fellow Craft Mason, which, I assure you, as before, is neither to affect your religion nor politics; if you are willing to take it, repeat your name, and say after me:

"I, A. B., of my own free will and accord, in the presence of Almighty God, and this Worshipful Lodge of Fellow Craft Masons, dedicated to God, and held forth to the Holy Order of St. John, do hereby and hereon most solemnly and sincerely promise and swear, in addition to my former obligation, that I will not give the degree of a Fellow Craft Mason to any one of an inferior degree, nor to any one being in the known world, except it be to a true and lawful brother, or brethren Fellow Craft Masons, or within the body of a just and lawfully constituted Lodge of such; and not unto him nor unto them whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial and due examination, or lawful information. Furthermore, do I promise and swear, that I will not wrong this Lodge, nor a brother of this degree, to the value of two cents, knowingly, myself, nor suffer it to be done by others,

if in my power to prevent it. Furthermore, do I promise and swear, that I will support the Constitution of the Grand Lodge of the United States, and of the Grand Lodge of this State, under which this Lodge is held, and conform to all the by-laws, rules, and regulations of this, or any other Lodge, of which I may at any time hereafter become a member, as far as in my power. Furthermore, do I promise and swear, that I will obey all regular signs and summons given, handed, sent, or thrown to me by the hand of a brother Fellow Craft Mason, or from the body of a just and lawfully constituted Lodge of such; provided it be within the length of my cable-tow, or a square and angle of my work. Furthermore, do I promise and swear, that I will be aiding and assisting all poor and penniless brethren Fellow Crafts, their widows and orphans, wheresoever disposed 'round the globe, they applying to me as such, as far as in my power, without injuring myself or family. To all which I do most solemnly and sincerely promise and swear, without the least hesitation, mental reservation, or self-evasion of mind in me whatever; binding myself under no less penalty than to have my left breast torn open, and my heart and vitals taken from thence and thrown over my left shoulder, and carried into the valley of Jehosaphat, there to become a prey to the wild beasts of the fields, and vultures of the air, if ever I should prove wilfully guilty of violating any part of this my solemn oath or obligation of a Fellow Craft Mason; so keep me God, and keep me steadfast in the due performance of the same."

The Master then says, "Detach your hands and kiss the book,

which is the Holy Bible, twice." The bandage is now (by one of the brethren) dropped over the other eye, and the Master says, "Brother (at the same time laying his hand on the top of the candidate's head), what do you most desire?" The candidate answers, after his prompter, "More light." The Master says, "Brethren, form on the square, and assist in bringing our new-made brother from darkness to light; 'And God said, Let there be light, and there was light.'" At this instant all the brethren clap their hands, and stamp on the floor, as in the preceding degree. The Master says to the candidate, "Brother, what do you discover different from before?" The Master says, after a short pause, "You now discover one point of the Compass elevated above the Square, which denotes light in this degree; but as one is yet in obscurity, it is to remind you that you are yet one material point in the dark respecting Masonry." The Master steps off from the candidate three or four steps, and says, "Brother, you now discover me as a Master of this Lodge, approaching you from the East, under the sign and due-guard of a Fellow Craft Mason; do as I do, as near as you can, keeping your position." The sign is given by drawing your right hand flat, with the palm of it next to your breast, across your breast, from the left to the right side, with some quickness, and dropping it down by your side; the due-guard is given by raising the left arm until that part of it between the elbow and shoulder is perfectly horizontal, and raising the rest of the arm in a vertical position, so that that part of the arm below the elbow, and that part above it, forms a

square; this is called the due-guard of a Fellow Craft Mason. The two given together are called the sign and due-guard of a Fellow Craft Mason, and they are never given separate; they would not be recognized by a Mason if given separately. The Master, by the time he gives his steps, sign, and due-guard, arrives at the candidate, and says, "Brother, I now present you with my right hand, in token of brotherly love and confidence, and with it the pass-grip and word of a Fellow Craft Mason." The pass, or more properly the pass-grip, is given by taking each other by the right hand, as though going to shake hands, and each putting his thumb between the fore and second finger, where they join the hands, and pressing the thumb between the joints. This is the pass-grip of a Fellow Craft Mason; the name of it is Shibboleth. Its origin will be explained in the Lecture; the pass-grip some give without lettering or syllabing, and others give it in the same way they do the real grip. The real grip of a Fellow Craft Mason is given by putting the thumb on the joint of the second finger, where it joins the hand, and crooking your thumb so that each can stick the nail of his thumb into the joint of the other. This is the real grip of a Fellow Craft Mason; the name of it is Jachin; it is given in the following manner: If you wish to examine a person, after having taken each other by the grip, ask him, "What is this?" A. "A grip." Q. "A grip of what?" A. "The grip of a Fellow Craft Mason." Q. "Has it a name?" A. "It has." Q. "Will you give it to me?" A. "I did not so receive it, neither can I so impart it." Q. "What will you do with it?" A. "I'll letter it or halve it." Q.

"Halve it, and you begin." A. "No; begin you." Q. "You begin."  
A. "JA." Q. "CHIN." A. "JACHIN." Q. "Right, Brother Jachin,  
I greet you."

After the Master gives the candidate the pass-grip and grip, and their names, he says, "Brother, you will rise and salute the Junior and Senior Wardens as such, and convince them that you have been regularly passed to the degree of a Fellow Craft Mason, and have got the sign and pass-grip, real grip, and their names." [I do not here express it as expressed in Lodges generally; the Master usually says you will rise and salute the Wardens, &c., and convince them, &c., that you have got the sign, pass-grip, and word. It is obviously wrong, because the first thing he gives is the sign, then the due-guard, then the pass-grip, and their names.] While the Wardens are examining the candidate, the Master gets an apron, and returns to the candidate, and says, "Brother, I now have the honor of presenting you with a lamb-skin, or white apron, as before, which I hope you will continue to wear, with honor to yourself, and satisfaction to the brethren; you will please carry it to the Senior Warden in the West, who will teach you how to wear it as a Fellow Craft Mason." The Senior Warden ties on his apron, and turns up one corner of the lower end of the apron, and tucks it under the apron string. The Senior Deacon then conducts his pupil to the Master, who has by this time resumed his seat in the East, where he has, or ought to have, the floor carpet to assist him in his explanations. Master to the candidate, "Brother, as you are dressed, it is

necessary you should have tools to work with; I will, therefore, present you with the tools of a Fellow Craft Mason. They are the Plumb, Square, and Level. The Plumb is an instrument made use of by operative masons to raise perpendiculars; the Square, to square their work; and the Level, to lay horizontals, but we, as Free and Accepted Masons, are taught to use them for more noble and glorious purposes; the Plumb teaches us to walk uprightly, in our several stations, before God and man; squaring our actions by the square of virtue; and remembering that we are traveling on the level of time to that 'undiscovered country, from whose bourne no traveler has returned.' I further present you with three precious jewels; their names are Faith, Hope, and Charity; they teach us to have faith in God, hope in immortality, and charity to all mankind." The Master to the Senior Deacon, "You will now conduct the candidate out of this Lodge, and invest him with what he has been divested." After he is clothed, and the necessary arrangements made for his reception, such as placing the columns and floor carpet, if they have any, and the candidate is reconducted back to the Lodge; as he enters the door, the Senior Deacon observes, "We are now about to return to the middle chamber of King Solomon's Temple." When within the door, the Senior Deacon proceeds, "Brother, we have worked in speculative Masonry, but our forefathers wrought both in speculative and operative Masonry. They worked at the building of King Solomon's Temple, and many other Masonic edifices; they wrought six days; they did not work on the seventh, because

in six days God created the heavens and the earth, and rested on the seventh day. The seventh, therefore, our ancient brethren consecrated as a day of rest; thereby enjoying more frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator." Moving a step or two, the Senior Deacon proceeds, "Brother, the first thing that attracts our attention are two large columns, or pillars, one on the left hand, and the other on the right; the name of the one on the left hand is Boaz, and denotes strength; the name of the one on the right hand is Jachin, and denotes establishment; they collectively allude to a passage in Scripture, wherein God has declared in his word, 'In strength shall this house be established.' These columns are eighteen cubits high, twelve in circumference, and four in diameter; they are adorned with two large chapiters, one on each, and these chapiters are ornamented with net work, lily work, and pomegranates; they denote unity, peace, and plenty. The net work, from its connection, denotes union; the lily work, from its whiteness, purity and peace; and the pomegranate, from the exuberance of its seed, denotes plenty. They also have two large globes, or balls, one on each; these globes or balls contain, on their convex surfaces, all the maps and charts of the celestial and terrestrial bodies; they are said to be thus extensive to denote the universality of Masonry, and that a Mason's charity ought to be equally extensive. Their composition is molten, or cast brass; they were cast on the banks of the river Jordan, in the clay-ground between Succoth and Zaradatha, where King Solomon

ordered these and all other holy vessels to be cast; they were cast hollow; and were four inches, or a hand's breadth thick; they were cast hollow, the better to withstand inundations and conflagrations; they were the archives of Masonry, and contained the constitution, rolls, and records." The Senior Deacon having explained the columns, he passes between them, advances a step or two, observing as he advances, "Brother, we will pursue our travels; the next thing that we come to is a long, winding staircase, with three, five, seven steps, or more. The three first allude to the three principal supports in Masonry, viz., wisdom, strength, and beauty; the five steps allude to the five orders in architecture, and the five human senses; the five orders in architecture are the Tuscan, Doric, Ionic, Corinthian, and Composite; the five human senses are Hearing, Seeing, Feeling, Smelling, and Tasting; the three first of which have ever been highly essential among Masons: Hearing, to hear the word; Seeing, to see the sign; and Feeling, to feel the grip, whereby one Mason may know another in the dark as well as in the light. The seven steps allude to the seven sabbatical years; seven years of famine; seven years in building the temple; seven golden candlesticks; seven wonders of the world; seven planets; but more especially the seven liberal arts and sciences, which are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy; for this, and many other reasons, the number seven has ever been held in high estimation among Masons." Advancing a few steps, the Senior Deacon proceeds, "Brother, the next thing we come to is the outer door of

the middle chamber of King Solomon's Temple, which is partly open, but closely tyled by the Junior Warden" [It is the Junior Warden in the South who represents the Tyler at the outer door of the middle chamber of King Solomon's Temple], who, on the approach of the Senior Deacon and candidate, inquires, "Who comes here? Who comes here?" The Senior Deacon answers, "A Fellow Craft Mason." Junior Warden to Senior Deacon, "How do you expect to gain admission?" A. "By a pass, and token of a pass." Junior Warden to Senior Deacon, "Will you give them to me?" [The Senior Deacon, or the candidate (prompted by him), gives them; this and many other tokens, or grips, are frequently given by strangers when first introduced to each other. If given to a Mason, he will immediately return it; they can be given in any company unobserved, even by Masons, when shaking hands. A pass, and token of a pass; the pass is the word Shibboleth; the token, alias the pass-grip, is given, as before described, by taking each other by the right hand, as if shaking hands, and placing the thumb between the forefinger and second finger, at the third joint, or where they join the hand, and pressing it hard enough to attract attention. In the Lecture it is called a token, but generally called the pass-grip. It is an undeniable fact that Masons express themselves so differently, when they mean the same thing, that they frequently wholly misunderstand each other.]

After the Junior Warden has received the pass Shibboleth, he inquires, "What does it denote?" A. "Plenty." Junior Warden to Senior Deacon, "Why so?" A. "From an ear of corn being

placed at the water-ford." Junior Warden to Senior Deacon, "Why was this pass instituted?" A. "In consequence of a quarrel which had long existed between Jephthah, Judge of Israel, and the Ephraimites, the latter of whom had long been a stubborn, rebellious people, whom Jephthah had endeavored to subdue by lenient measures, but to no effect. The Ephraimites being highly incensed against Jephthah, for not being called to fight and share in the rich spoils of the Ammonitish war, assembled a mighty army, and passed over the river Jordan to give Jephthah battle; but he, being apprised of their approach, called together the men of Israel, and gave them battle, and put them to flight; and to make his victory more complete, he ordered guards to be placed at the different passes on the banks of the river Jordan, and commanded, if the Ephraimites passed that way, that they should pronounce the word Shibboleth; but they, being of a different tribe, pronounced it Sibboleth, which trifling defect proved them spies, and cost them their lives; and there fell that day, at the different passes on the banks of the river Jordan, forty and two thousand. This word was also used by our ancient brethren to distinguish a friend from a foe, and has since been adopted as a proper pass-word, to be given before entering any well-regulated and governed Lodge of Fellow Craft Masons." Since this is the case, you will pass on to the Senior Warden in the West for further examination. As they approach the Senior Warden in the West, the Senior Deacon says to the candidate, "Brother, the next thing we come to is the inner door of the

middle chamber of King Solomon's Temple, which we find partly open, but more closely tyled by the Senior Warden;" when the Senior Warden inquires, "Who comes here? Who comes here?" The Senior Deacon answers, "A Fellow Craft Mason." Senior Warden to Senior Deacon, "How do you expect to gain admission?" A. "By the grip and word." The Senior Warden to the Senior Deacon, "Will you give them to me?" They are then given as hereinbefore described. The word is Jachin. After they are given, the Senior Warden says, "They are right; you can pass on to the Worshipful Master in the East." As they approach the Master, he inquires, "Who comes here? Who comes here?" Senior Deacon answers, "A Fellow Craft Mason." The Master then says to the candidate, "Brother you have been admitted into the middle chamber of King Solomon's Temple for the sake of the letter G. It denotes Deity, before whom we all ought to bow with reverence, worship, and adoration. It also denotes Geometry, the fifth science: it being that on which this degree was principally founded. By Geometry we may curiously trace nature through her various windings to her most concealed recesses; by it we may discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine; by it we may discover how the planets move in their different orbits, and demonstrate their various revolutions; by it we account for the return of a season, and the variety of scenes which each season displays to the discerning eye. Numberless worlds

surround us, all formed by the same Divine Architect, which roll through this vast expanse, and all conducted by the same unerring law of nature. A survey of nature, and the observations of her beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. The architect began to design; and the plans which he laid down, being improved by experience and time, have produced works which are 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, on which the utmost exertions of human genius have 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. The ATTENTIVE EAR received the sound from the INSTRUCTIVE TONGUE; and the mysteries of Freemasonry are safely lodged in the repository of FAITHFUL BREASTS. Tools and implements of architecture, and symbolic emblems, most expressive, are selected by the fraternity to imprint on the mind wise and serious truths; and thus, through a succession of ages, are transmitted, unimpaired, the most excellent tenets of our institution."

Here the labor ends of the Fellow Craft's degree. It will be observed that the candidate has received, in this place, the second section of the Lecture on this degree. This course is not generally pursued, but it is much the most instructive method; and when it is omitted, I generally conclude that it is for want of a knowledge

of the Lecture. Monitorial writers (who are by no means coeval with Masonry) all write, or copy, very much after each other, and they have all inserted in their books all those clauses of the several Lectures which are not considered by the wise ones as tending to develop the secrets of Masonry. In some instances, they change the phraseology a little; in others, they are literal extracts from the Lectures. This, it is said, is done to facilitate the progress of learners, or young Masons; when, in fact, it has the contrary effect.

The following charge is, or ought to be, delivered to the candidate after he has got through the ceremonies; but he is generally told, "It is in the Monitor, and you can learn it at your leisure." "Brother, being advanced to the second degree of Masonry, we 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 Mason, you are bound to discharge; or 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 offences 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. The study of the liberal arts, that valuable branch of education, which

tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of Geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality. 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 engagements as a Fellow Craft, and to these duties you are bound by the most sacred ties."

I will now proceed with the Lecture on this degree; it is divided into two sections.

## **FIRST SECTION**

Question—Are you a Fellow Craft Mason? 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 virtue.

Q. What is a Square? A. An angle extending to ninety degrees, or the fourth part of a circle.

Q. Where was you prepared to be made a Fellow Craft Mason? A. In a room adjacent to the body of a just and lawfully constituted Lodge of such, duly assembled in a room or place,

representing the middle chamber of King Solomon's Temple.

Q. How was you prepared? A. By being divested of all metals; neither naked nor clothed; barefooted nor shod; hoodwinked; with a cable-tow twice 'round my neck; in which situation I was conducted to the door of the Lodge, where I gave two distinct knocks.

Q. What did those two distinct knocks allude to? A. To the second degree in Masonry, it being that on which I was about to enter.

Q. What was said to you from within? A. Who comes there? Who comes there?

Q. Your answer? A. A worthy brother, who has been regularly initiated as an Entered Apprentice Mason; served a proper time as such; and now wishes for further light in Masonry, by being passed to the degree of a Fellow Craft.

Q. What was then said to you from within? A. I was asked if it was of my own free will and accord I made this request; if I was duly and truly prepared, worthy and well qualified; and had made suitable proficiency in the preceding degree; all of which being answered in the affirmative, I was asked by what further rights I expected to obtain so great a benefit.

Q. Your answer? A. By the benefit of a pass-word.

Q. What is that pass-word? A. Shibboleth.

Q. What further was said to you from within? A. I was bid to wait till the Worshipful Master in the East was made acquainted with my request and his answer returned.

Q. After his answer was returned, what followed? A. I was caused to enter the Lodge.

Q. How did you enter? A. On the angle of the Square presented to my naked right breast, in the name of the Lord.

Q. How were you then disposed of? A. I was conducted twice regularly around the Lodge, and halted at the Junior Warden in the South, where the same questions were asked, and answers returned as at the door.

Q. How did the Junior Warden dispose of you? A. He ordered me to be conducted to the Senior Warden in the West, where the same questions were asked, and answers returned as before.

Q. How did the Senior Warden dispose of you? A. He ordered me to be conducted to the Worshipful Master in the East, where the same questions were asked, and answers returned as before, who likewise demanded of me from whence I came, and whither I was traveling.

Q. Your answer? A. From the West, and traveling to the East.

Q. Why do you leave the West and travel to the East? A. In search of more light.

Q. How did the Worshipful Master then dispose of you? A. He ordered me to be conducted back to the West, from whence I came, and put in care of the Senior Warden who taught me how to approach the East, by advancing upon two upright regular steps to the second step, my feet forming the right angle of an oblong square, and my body erect; at the altar before the Worshipful Master.

Q. What did the Worshipful Master do with you? A. He made a Fallow Craft Mason of me.

Q. How? A. In due form.

Q. What was that due form? A. My right knee bare bent; my left knee forming a square; my right hand on the Holy Bible, Square, and Compass; my left arm forming an angle, supported by the Square, and my hand in a vertical position; in which posture I took upon me the solemn oath, or obligation, of a Fellow Craft Mason. [See pages 26 and 27 for obligation.]

Q. After your oath, or obligation, what was said to you? A. I was asked what I most desired.

Q. Your answer? A. More light.

Q. On being brought to light, what did you discover different from before? A. One point of the Compass elevated above the Square, which denoted light in this degree; but as one point was yet in obscurity, it was to remind me that I was yet one material point in the dark respecting Masonry.

Q. What did you next discover? A. The Worshipful Master approaching me from the East, under the sign and due-guard of a Fellow Craft Mason, who presented me with his right hand in token of brotherly love and confidence, and proceeded to give me the pass-grip and word of a Fellow Craft Mason, and bid me arise and salute the Junior and Senior Wardens, and convince them that I had been regularly passed to the degree of a Fellow Craft, and had the sign, grip, and word of a Fellow Craft Mason.

Q. What next did you discover? A. The Worshipful Master

approaching me a second time from the East, who presented me a lamb-skin, or white apron, which, he said, he hoped I would continue to wear with honor to myself and satisfaction and advantage to my brethren.

Q. What was you next presented with? A. The working tools of a Fellow Craft Mason.

Q. What are they? A. The Plumb, Square, and Level.

Q. What do they teach? [I think this question ought to be, "How explained?"] A. The Plumb is an instrument made use of by operative Masons to raise perpendiculars; the Square, to square the work, and the Level, to lay horizontals; but we, as Free and Accepted Masons, are taught to make use of 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; and remembering that we are all traveling upon the level of time, to that undiscovered country, from whose bourne no traveler returns.

Q. What was you next presented with? A. Three precious jewels.

Q. What were they? A. Faith, Hope, and Charity.

Q. What do they teach? A. Faith in God, hope in immortality, and charity to all mankind.

Q. How was you then disposed of? A. I was conducted out of the Lodge, and invested of what I had been divested.

## SECOND SECTION

Question—Have you ever worked as a Fellow Craft Mason?

Answer—I have, in speculative; but our forefathers wrought both in speculative and operative Masonry.

Q. Where did they work? A. At the building of King Solomon's Temple, and many other Masonic edifices.

Q. How long did they work? A. Six days.

Q. Did they not work on the Seventh? A. They did not.

Q. Why so? A. Because in six days God created the heavens and the earth, and rested on the seventh day; the seventh day, therefore, our ancient brethren consecrated as a day of rest from their labors; thereby enjoying more frequent opportunities to contemplate the glorious works of creation, and adore their great Creator.

Q. Did you ever return to the sanctum sanctorum, or holy of holies, of King Solomon's Temple? A. I did.

Q. By what way? A. Through a long porch, or alley.

Q. Did anything particular strike your attention on your return? A. There did; viz.: Two large columns, or pillars, one on the left hand, and the other on the right.

Q. What was the name of the one on the left hand? A. Boaz, to denote strength.

Q. What was the name of the one on the right hand? A. Jachin, denoting establishment.

Q. What do they collectively allude to? A. A passage in Scripture, wherein God has declared in his word, "In strength shall this house be established."

Q. What were their dimensions? A. Eighteen cubits in height, twelve in circumference, and four in diameter.

Q. Were they adorned with anything? A. They were; with two large chapiters, one on each.

Q. Were they ornamented with anything? A. They were; with wreaths of net work, lily work, and pomegranates.

Q. What do they denote? A. Unity, Peace, and Plenty.

Q. Why so? A. Net work, from its connection, denotes union; lily work, from its whiteness and purity, denotes peace; and pomegranates, from the exuberance of its seed, denotes plenty.

Q. Were those columns adorned with anything further? A. They were; viz.: Two large globes, or balls, one on each.

Q. Did they contain anything? A. They did; viz.; All the maps and charts of the celestial and terrestrial bodies.

Q. Why are they said to be so extensive? A. To denote the universality of Masonry, and that a Mason's charity ought to be equally extensive.

Q. What was their composition? A. Molten, or cast brass.

Q. Who cast them? A. Our Grand Master, Hiram Abiff.

Q. Where were they cast? A. On the banks of the river Jordan, in the clay ground between Succoth and Zaradatha, where King Solomon ordered these and all other holy vessels to be cast.

Q. Were they cast solid or hollow? A. Hollow.

Q. What was their thickness? A. Four inches, or a hand's breadth.

Q. Why were they cast hollow? A. The better to withstand inundations or conflagrations; were the archives of Masonry, and contained the constitution, rolls, and records.

Q. What did you next come to? A. A long, winding staircase, with three, five, seven steps, or more.

Q. What does the three steps allude to? A. The three principal supports in Masonry, viz., Wisdom, Strength, and Beauty.

Q. What does the five steps allude to? A. The five orders in architecture, and the five human senses.

Q. What are the five orders in architecture? A. The Tuscan, Doric, Ionic, Corinthian, and Composite.

Q. What are the five human senses? A. Hearing, Seeing, Feeling, Smelling, and Tasting; the first three of which have ever been deemed highly essential among Masons: Hearing, to hear the word; Seeing, to see the sign; and Feeling, to feel the grip, whereby one Mason may know another in the dark as well as in the light.

Q. What does the seven steps allude to? A. The seven sabbatical years; seven years of famine; seven years In building the temple; seven golden candlesticks; seven wonders of the world; seven planets; but more especially the seven liberal arts and sciences, which are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy; for these, and many other reasons, the number seven has ever been held in high estimation

among Masons.

Q. What did you next come to? A. The outer door of the middle chamber of King Solomon's Temple, which I found partly open, but closely tyled by the Junior Warden.

Q. How did you gain admission? A. By a pass, and token of a pass.

Q. What was the name of the pass? A. Shibboleth.

Q. What does it denote? A. Plenty.

Q. Why so? A. From an ear of corn being placed at the waterford.

Q. Why was this pass instituted? A. In consequence of a quarrel which had long existed between Jephthah, Judge of Israel, and the Ephraimites, the latter of whom had long been a stubborn, rebellious people, whom Jephthah had endeavored to subdue by lenient measures, but to no effect. The Ephraimites being highly incensed against Jephthah, for not being called to fight and share in the rich spoils of the Ammonitish war, assembled a mighty army, and passed over the river Jordan to give Jephthah battle; but he, being apprised of their approach, called together the men of Israel, and gave them battle, and put them to flight; and to make his victory more complete, he ordered guards to be placed at the different passes on the banks of the river Jordan, and commanded, if the Ephraimites passed that way, that they should pronounce the word Shibboleth; but they, being of a different tribe, pronounced it Sibboleth, which trifling defect proved them spies, and cost them their lives; and

there fell that day, at the different passes on the banks of the river Jordan, forty and two thousand. This word was also used by our ancient brethren to distinguish a friend from a foe, and has since been adopted as a proper pass-word, to be given before entering any well-regulated and governed Lodge of Fellow Craft Masons.

Q. What did you next discover? A. The inner door of the middle chamber of King Solomon's Temple, which I found partly open, but closely tyled by the Senior Warden.

Q. How did you gain admission? A. By the grip and word.

Q. How did the Senior Warden dispose of you? A. He ordered me to be conducted to the Worshipful Master in the East, who informed me that I had been admitted into the middle chamber of King Solomon's Temple for the sake of the letter G.

Q. Does it denote anything? A. It does; Deity—before whom we should all bow with reverence, worship, and adoration. It also denotes Geometry, the fifth science; it being that on which this degree was principally founded.

Thus ends the second degree of Masonry.

# **THE THIRD, OR MASTER MASON'S DEGREE**

The traditional account of the death, several burials, and resurrection of Hiram Abiff, the widow's son (as hereafter narrated), admitted as facts, this degree is certainly very interesting. The Bible informs us that there was a person of that name employed at the building of King Solomon's Temple; but neither the Bible, the writings of Josephus, nor any other writings, however ancient, of which I have any knowledge, furnish any information respecting his death. It is very singular that a man so celebrated as Hiram Abiff was, and arbiter between Solomon, King of Israel, and Hiram, King of Tyre, universally acknowledged as the third most distinguished man then living, and in many respects, the greatest man in the world, should pass off the stage of action, in the presence of King Solomon, three thousand, three hundred grand overseers, and one hundred and fifty thousand workmen, with whom he had spent a number of years, and neither King Solomon, his bosom friend, nor any other among his numerous friends, even recorded his death, or anything about him.

A person who has received the two preceding degrees, and wishes to be raised to the sublime degree of a Master Mason, is (the Lodge being opened as in the preceding degrees) conducted from the preparation room to the door (the manner of preparing

him is particularly explained in the Lecture), where he gives three distinct knocks, when the Senior Warden rises and says, "Worshipful, while we are peaceably at work on the third degree of Masonry, under the influence of humanity, brotherly love, and affection, the door of our Lodge appears to be alarmed." The Master to the Junior Deacon, "Brother Junior, inquire the cause of that alarm." The Junior Deacon then steps to the door and answers the three knocks that have been given by three more (the knocks are much louder than those given on any occasion, other than that of the admission of candidates in the several degrees); one knock is then given without, and answered by one from within, when the door is partly opened, and the Junior Deacon asks, "Who comes there? Who comes there? Who comes there?" The Senior Deacon answers, "A worthy brother, who has been regularly initiated as an Entered Apprentice Mason, passed to the degree of a Fellow Craft, and now wishes for further light in Masonry, by being raised to the sublime degree of a Master Mason." Junior Deacon to Senior Deacon, "Is it of his own free will and accord he makes this request?" A. "It is." Junior Deacon to Senior Deacon, "Is he worthy and well qualified?" A. "He is." Junior Deacon to Senior Deacon, "Has he made suitable proficiency in the preceding degree?" A. "He has." Junior Deacon to Senior Deacon, "By what further rights does he expect to obtain this benefit?" A. "By the benefit of a pass-word." Junior Deacon to Senior Deacon, "Has he a pass-word?" A. "He has not, but I have it for him." Junior Deacon

to Senior Deacon, "Will you give it to me?" The Senior Deacon then whispers in the ear of the Junior Deacon, "Tubal Cain." Junior Deacon says, "The pass is right; since this is the case, you will wait till the Worshipful Master be made acquainted with his request, and his answer returned." The Junior Deacon then repairs to the Master, and gives three knocks, as at the door; after answering which, the same questions are asked and answers returned, as at the door; when the Master says, "Since he comes endued with all these necessary qualifications, let him enter this Worshipful Lodge in the name of the Lord, and take heed on what he enters." The Junior Deacon returns to the door and says, "Let him enter this Worshipful Lodge in the name of the Lord, and take heed on what he enters." In entering, both points of the Compass are pressed against his naked right and left breasts, when the Junior Deacon stops the candidate and says, "Brother, when you first entered this Lodge, you was received on the point of the Compass pressing your naked left breast, which was then explained to you; when you entered it the second time, you were received on the angle of the Square, which was also explained to you; on entering it now, you are received on the two extreme points of the Compass pressing your naked right and left breasts, which are thus explained: As the most vital points of man are contained between the two breasts, so are the most valuable tenets of Masonry contained between the two extreme points of the Compass, which are 'Virtue, Morality, and Brotherly Love.'" The Senior Deacon then conducts the candidate three times

regularly around the Lodge. [I wish the reader to observe, that on this, as well as every other degree, the Junior Warden is the first of the three principal officers that the candidate passes, traveling with the Sun, when he starts around the Lodge, and as he passes the Junior Warden, Senior Warden, and Master, the first time going around, they each give one rap; the second time, two raps; and the third time, three raps. The number of raps given on those occasions are the same as the number of the degree, except the first degree, on which three are given, I always thought improperly.] During the time the candidate is traveling around the room, the Master reads the following passage of Scripture, the conductor and candidate traveling, and the Master reading, so that the traveling and reading terminates at the same time:

"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 Moon, 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 grasshopper 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 at the cistern. Then shall the dust return to the earth, as it was; and the spirit return unto God who gave it."

The conductor and candidate halt at the Junior Warden in the South, where the same questions are asked and answers returned, as at the door; he is then conducted to the Senior Warden, where the same questions are asked and answers returned as before; from thence he is conducted to the Worshipful Master in the East, who asks the same questions and receives the same answers as before; and who likewise asks the candidate from whence he came, and whither he is traveling? Ans. "From the West, and traveling to the East." Q. "Why do you leave the West and travel to the East?" A. "In search of more light." The Master then says to the Senior Deacon, "You will please conduct the candidate back to the West, from whence he came, and put him in the care of the Senior Warden, and request him to teach the candidate how to approach the East, by advancing upon three upright regular steps to the third step, his feet forming a square, his body erect at the altar before the Worshipful Master, and place him in a proper position to take upon him the solemn oath or obligation of a Master Mason." The Master then comes to the candidate and says, "Brother, you are now placed in a proper position (the Lecture explains it) to take upon you the solemn

oath or obligation of a Master Mason, which I assure you, as before, is neither to affect your religion nor politics. If you are willing to take it, repeat your name, and say after me:

"I, A. B., of my own free will and accord, in the presence of Almighty God, and this Worshipful Lodge of Master Masons erected to God, and dedicated to the Holy Order of St. John, do hereby and hereon most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the degree of a Master Mason to any one of an inferior degree, nor to any other being in the known world, except it be to a true and lawful brother, or brethren Master Masons, or within the body of a just and lawfully constituted Lodge of such; and not unto him, nor unto them, whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial and due examination, or lawful information received. Furthermore, do I promise and swear, that I will not give the Master's word, which I shall hereafter receive, neither in the Lodge, nor out of it, except it be on the five points of fellowship, and then not above my breath. Furthermore, do I promise and swear, that I will not give the grand hailing sign of distress, except I am in real distress, or for the benefit of the craft when at work; and should I ever see that sign given, or the word accompanying it, and the person who gave it appearing to be in distress, I will fly to his relief at the risk of my life, should there be a greater probability of saving his life than of losing my own. Furthermore, do I promise and swear, that I will not wrong this Lodge, nor a brother of this degree,

to the value of one cent, knowingly, myself, nor suffer it to be done by others, if in my power to prevent it. Furthermore, do I promise and swear, that I will not be at the initiating, passing, and raising a candidate at one communication, without a regular dispensation from the Grand Lodge for the same. Furthermore, do I promise and swear, that I will not be at the initiating, passing, or raising a candidate in a clandestine Lodge, I knowing it to be such. Furthermore, do I promise and swear, that I will not be at the initiating of an old man in dotage, a young man in nonage, an atheist, irreligious libertine, idiot, madman, hermaphrodite, nor woman. Furthermore, do I promise and swear, that I will not speak evil of a brother Master Mason, neither behind his back, nor before his face, but will apprise him of all approaching danger, if in my power. Furthermore, do I promise and swear, that I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent it. Furthermore, do I promise and swear, that I will support the constitution of the Grand Lodge of the State of –, under which this Lodge is held, and conform to all the by-laws, rules, and regulations of this, or any other Lodge, of which I may, at any time hereafter, become a member. Furthermore, do I promise and swear, that I will obey all regular signs, summons, or tokens given, handed, sent, or thrown to me from the hand of a brother Master Mason, or from the body of a just and lawfully constituted Lodge of such: provided it be within the length of my cable-tow. Furthermore, do I promise and swear, that

a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted; and they left to my own election. Furthermore, do I promise and swear, that I will go on a Master Mason's errand, whenever required, even should I have to go barefoot and bareheaded, if within the length of my cable-tow.<sup>3</sup> Furthermore, do I promise and swear, that I will always remember a brother Master Mason when on my knees, offering up my devotions to Almighty God. Furthermore, do I promise and swear, that I will be aiding and assisting all poor indigent Master Masons, their wives and orphans, wheresoever disposed 'round the globe, as far as in my power, without injuring myself or family materially. Furthermore, do I promise and swear, that if any part of this my solemn oath or obligation be omitted at this time, that I will hold myself amenable thereto, whenever informed. To all which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind in me, to keep and perform the same, binding myself under no less penalty than to have my body severed in two in the midst, and divided to the North and South, my bowels burnt to ashes in the centre, and the ashes scattered before the four winds of heaven, that there might not the least tract or trace of remembrance remain among men or Masons of so vile

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<sup>3</sup> Literally a rope several yards in length, but mystically three miles; so that a Master Mason must go on a brother Master Mason's errand whenever required, the distance of three miles, should he have to go barefoot and bareheaded. In the degrees of knighthood the distance is forty miles.

and perjured a wretch as I should be, were I ever to prove wilfully guilty of violating any part of this my solemn oath or obligation of a Master Mason; so help me God, and keep me steadfast in the due performance of the same."

The Master then asks the candidate, "What do you most desire?" The candidate answers after his prompter, "More light." The bandage which was tied 'round his head in the preparation room is, by one of the brethren who stands behind him for that purpose, loosened and put over both eyes, and he is immediately brought to light in the same manner as in the preceding degree, except three stamps on the floor, and three claps of the hands are given in this degree. On being brought to light, the Master says to the candidate, "You first discover, as before, three great lights in Masonry, by the assistance of three lesser, with this difference, both points of the Compass are elevated above the Square, which denotes to you that you are about to receive all the light that can be conferred on you in a Mason's Lodge." The Master steps back from the candidate and says, "Brother, you now discover me as Master of this Lodge, approaching you from the East, under the sign and due-guard of a Master Mason." The sign is given by raising both hands and arms to the elbows perpendicularly, one on either side of the head, the elbows forming a square. The words accompanying this sign in case of distress are, "O Lord, my God, is there no help for the widow's son?" As the last words drop from your lips, you let your hands fall in that manner best calculated to indicate solemnity. King Solomon is said to

have made this exclamation on the receipt of the information of the death of Hiram Abiff. Masons are all charged never to give the words except in the dark, when the sign cannot be seen. Here Masons differ very much; some contend that Solomon gave this sign, and made this exclamation when informed of Hiram's death, and work accordingly in their Lodges. Others say the sign was given, and the exclamation made at the grave when Solomon went there to raise Hiram, and, of course, they work accordingly; that is to say, the Master who governs a Lodge holding the latter opinion, gives the sign, &c., at the grave, when he goes to raise the body, and vice versa. The due-guard is given by putting the right hand to the left side of the bowels, the hand open, with the thumb next to the belly, and drawing it across the belly and let it fall; this is done tolerably quick. After the Master has given the sign and due-guard, which does not take more than a minute, he says, "Brother, I now present you with my right hand in token of brotherly love and affection, and with it the pass-grip and word." The pass-grip is given by pressing the thumb between the joints of the second and third fingers, where they join the hand, and the word or name is Tubal Cain. It is the pass-word to the Master's degree. The Master, after having given the candidate the pass-grip and word, bids him rise and salute the Junior and Senior Wardens, and convince them that he is an obligated Master Mason, and is in possession of the pass-grip and word. While the Wardens are examining the candidate, the Master returns to the East and gets an apron, and as he returns

to the candidate, one of the Wardens (sometimes both) says to the Master, "Worshipful, we are satisfied that Brother – is an obligated Master Mason." The Master then says to the candidate, "Brother, I now have the honor to present you with a lamb-skin, or white apron, as before, which, I hope, you will continue to wear with credit to yourself, and satisfaction and advantage to the brethren; you will please carry it to the Senior Warden in the West, who will teach you how to wear it as a Master Mason."

The Senior Warden ties on his apron, and lets the flap fall down before in its natural and common situation.

The Master returns to his seat, and the candidate is conducted to him. Master to candidate, "Brother, I perceive you are dressed; it is, of course, necessary you should have tools to work with; I will now present you with the working tools of a Master Mason, and explain their uses to you. The working tools of a Master Mason are all the implements of Masonry indiscriminately, but more especially the Trowel. The Trowel is an instrument made use of by operative Masons to spread the cement which unites a building into one common mass; but we, as Free and Accepted Masons, are taught to make use of 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, but that noble contention, or rather emulation, of who can best work, or best agree. I also present you with three precious jewels; their names are Humanity, Friendship,

and Brotherly Love. Brother, you are not yet invested with all the secrets of this degree, nor do I know whether you ever will, until I know how you withstand the amazing trials and dangers that await you. You are now about to travel to give us a specimen of your fortitude, perseverance, and fidelity, in the preservation of what you have already received; fare you well, and may the Lord be with you, and support you through your trials and difficulties." [In some Lodges they make him pray before he starts.] The candidate is then conducted out of the Lodge, clothed, and returns; as he enters the door, his conductor says to him, "Brother, we are now in a place representing the SANCTUM SANCTORUM, or HOLY OF HOLIES, of King Solomon's Temple. It was the custom of our Grand Master, Hiram Abiff, every day at high twelve, when the crafts were from labor to refreshment, to enter into the sanctum sanctorum and offer up his devotions to the ever living God. Let us, in imitation of him, kneel and pray." They then kneel, and the conductor says the following prayer:

"Thou, O God, knowest our downsitting and 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 through 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 are with Thee: Thou hast appointed his

bounds that he cannot pass; turn from him, that he may rest till he shall accomplish 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 flood decayeth and drieth up, so man lieth down and riseth not up till the heavens shall be no more. Yet, O Lord! have compassion on the children of Thy creation; administer unto them comfort in time of trouble, and save them with an everlasting salvation. Amen. So mote it be."

They then rise, and the conductor says to the candidate, "Brother, in further imitation of our Grand Master, Hiram Abiff, let us retire at the South gate." They then advance to the Junior Warden (who represents Jubela, one of the ruffians), who exclaims, "Who comes here?" [The room is dark, or the candidate hoodwinked.] The conductor answers, "Our Grand Master, Hiram Abiff." "Our Grand Master, Hiram Abiff!" exclaims the ruffian, "he is the very man I wanted to see (seizing the candidate by the throat at the same time, and jerking him about with violence); give me the Master Mason's word, or I'll take your life." The conductor replies, "I cannot give it now, but if you will wait till the Grand Lodge assembles at Jerusalem, if you are worthy, you shall then receive it, otherwise you cannot." The ruffian then gives the candidate a blow with the twenty-four-inch gauge across the throat, on which he fled to the West gate, where he was accosted by the second ruffian, Jubelo, with

more violence, and on his refusing to comply with his request, he gave him a severe blow with the Square across his breast; on which he attempted to make his escape at the East gate, where he was accosted by the third ruffian, Jubelum, with still more violence, and refusing to comply with his request, the ruffian gave him a violent blow with the common gavel on the forehead, which brought him to the floor, on which one of them exclaimed, "What shall we do, we have killed our Grand Master, Hiram Abiff?" Another answers, "Let us carry him out at the East gate and bury him in the rubbish till low twelve, and then meet and carry him a westerly course and bury him." The candidate is then taken up in a blanket, on which he fell, and carried to the West end of the Lodge, and covered up and left; by this time the Master has resumed his seat (King Solomon is supposed to arrive at the Temple at this juncture), and calls to order, and asks the Senior Warden the cause of all that confusion; the Senior Warden answers, "Our Grand Master, Hiram Abiff, is missing, and there are no plans or designs laid down on the Tressle-Board for the crafts to pursue their labor." The Master, alias King Solomon, replies, "Our Grand Master missing; our Grand Master has always been very punctual in his attendance; I fear he is indisposed; assemble the crafts, and search in and about the Temple, and see if he can be found." They all shuffle about the floor a while, when the Master calls them to order, and asks the Senior Warden, "What success?" He answers, "We cannot find our Grand Master, my Lord." The

Master then orders the Secretary to call the roll of workmen, and see whether any of them are missing. The Secretary calls the roll, and says, "I have called the roll, my Lord, and find that there are three missing, viz.: Jubela, Jubelo and Jubelum." His Lordship then observes, "This brings to my mind a circumstance that took place this morning—twelve Fellow Crafts, clothed in white gloves and aprons, in token of their innocence, came to me and confessed that they twelve, with three others, had conspired to extort the Master Mason's word from their Grand Master, Hiram Abiff, and in case of refusal to take his life; they twelve had recanted, but feared the other three had been base enough to carry their atrocious designs into execution." Solomon then ordered twelve Fellow Crafts to be drawn from the bands of the workmen, clothed in white aprons, in token of their Innocence, and sent three East, three West, three North, and three South, in search of the ruffians, and, if found, to bring them forward. Here the members all shuffle about the floor awhile, and fall in with a reputed traveler, and inquire of him if he had seen any traveling men that way; he tells them that he had seen three that morning near the coast of Joppa, who from their dress and appearance were Jews, and were workmen from the Temple, inquiring for a passage to Ethiopia, but were unable to obtain one, in consequence of an embargo which had recently been laid on all the shipping, and had turned back into the country. The Master now calls them to order again, and asks the Senior Warden, "What success?" He answers by relating what had taken

place. Solomon observes, "I had this embargo laid to prevent the ruffians from making their escape;" and adds, "you will go and search again, and search till you find them, if possible; and if they are not found, the twelve who confessed shall be considered as the reputed murderers, and suffer accordingly." The members all start again, and shuffle about awhile, until one of them, as if by accident, finds the body of Hiram Abiff, alias the candidate and hails his traveling companions, who join him, and while they are humming out something over the candidate, the three reputed ruffians, who are seated in a private corner near the candidate, are heard to exclaim in the following manner—first, Jubela, "O that my throat had been cut across, my tongue torn out, and my body buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the death of so good a man as our Grand Master, Hiram Abiff."

The second, Jubelo, "O that my left breast had been torn open, and my heart and vitals taken from thence, and thrown over my left shoulder, carried into the valley of Jehosaphat, and there to become a prey to the wild beasts of the field, and vultures of the air, ere I had conspired the death of so good a man as our Grand Master, Hiram Abiff."

The third, Jubelum, "O that my body had been severed in two in the midst, and divided to the North and South, my bowels burnt to ashes in the centre, and the ashes scattered by the four winds of heaven, that there might not the least track or trace

of remembrance remain among men or Masons of so vile and perjured a wretch as I am. Ah, Jubela and Jubelo, it was I that struck him harder than you both—it was I that gave him the fatal blow—it was I that killed him outright."

The three Fellow Crafts who had stood by the candidate all this time listening to the ruffians, whose voices they recognized, says one to the other, "What shall we do, there are three of them, and only three of us?" "It is," said one in reply, "our cause is good, let us seize them;" on which they rush forward, and carry them to the Master, to whom they relate what had passed. The Master then addresses them in the following manner (they in many Lodges kneel, or lie down, in token of their guilt and penitence): "Well, Jubela, what have you got to say for yourself—guilty or not guilty?" A. "Guilty, my Lord." "Jubelo, guilty or not guilty?" A. "Guilty, my Lord." "Jubelum, guilty or not guilty?" A. "Guilty, my Lord." The Master to the three Fellow Crafts who took them, "Take them without the West gate of the Temple, and have them executed according to the several imprecations of their own mouths." They are then hurried off to the West end of the room. Here this part of the farce ends. The Master then orders fifteen Fellow Crafts to be elected from the bands of the workmen, and sent three East, three West, three North, three South; and three in and about the Temple, in search of their Grand Master, Hiram Abiff [In some Lodges they only send twelve, when their own Lectures say fifteen were sent], and charges them if they find the body, to examine carefully

on and about it for the Master's word, or a key to it. The three that traveled a Westerly course come to the candidate and finger about him a little, and are called to order by the Master, when they report that they have found the grave of their Grand Master, Hiram Abiff, and, on moving the earth till they came to the body, they involuntarily found their hands raised in this position [showing it at the same time; it is the due-guard of this degree], to guard their nostrils against the offensive affluvia which arose from the grave; and that they had searched carefully on and about the body for the Master's word, but had not discovered anything but a faint resemblance of the letter G on the left breast. The Master, on the receipt of this information (raising himself), raises his hand three several times above his head (as herein before described), and exclaims twice, "Nothing but a faint resemblance of the letter G! that is not the Master's word, nor a key to it, I fear the Master's word is forever lost!" [The third exclamation is different from the others—attend to it; it has been described in pages 40 and 41.] "Nothing but a faint resemblance of the letter G! that is not the Master's word, nor a key to it." "O Lord, my God, is there no help for the widow's son?" The Master then orders the Junior Warden to summon a Lodge of Entered Apprentice Masons, and repair to the grave to raise the body of their Grand Master, by the Entered Apprentice's grip. They go to the candidate and take hold of his forefinger and pull it, and return and tell the Master that they could not raise him by the Entered Apprentice's grip; that the skin cleaved from

the bone. A Lodge of Fellow Crafts are then sent, who act as before, except that they pull the candidate's second finger. The Master then directs the Senior Warden [generally] to summon a Lodge of Master Masons, and says, "I will go with them myself in person, and try to raise the body by the Master's grip, or lion's paw." [Some say by the strong grip, or the lion's paw.] They then all assemble around the candidate, the Master having declared the first word spoken after the body was raised, should be adopted as a substitute for the Master's word, for the government of Master Mason's Lodges in all future generations; he proceeds to raise the candidate, alias the representative of the dead body of Hiram Abiff. He [the candidate] is raised on what is called the five points of fellowship, which are foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear. This is done by putting the inside of your right foot to the inside of the right foot of the person to whom you are going to give the word, the inside of your knee to his, laying your right breast against his, your left hands on the back of each other, and your mouths to each other's right ear [in which position you are alone permitted to give the word], and whisper the word Mah-hah-bone. The Master's grip is given by taking hold of each other's right hand, as though you were going to shake hands, and sticking the nails of each of your fingers into the joint of the other's wrist, where it unites with the hand. In this position the candidate is raised, he keeping his whole body stiff, as though dead. The Master, in raising him, is assisted by some of the brethren, who take hold of

the candidate by the arms and shoulders. As soon as he is raised to his feet they step back, and the Master whispers the word Mah-hah-bone in his ear, and causes the candidate to repeat it, telling him at the same time that he must never give it in any manner other than that in which he receives it. He is also told that Mah-hah-bone signifies marrow in the bone. They then separate, and the Master makes the following explanation respecting the five points of fellowship. Master to candidate, "Brother, foot to foot teaches you that you should, whenever asked, go on a brother's errand, if within the length of your cable-tow, even if you should have to go barefoot and bareheaded. Knee to knee, that you should always remember a Master Mason in your devotion to Almighty God. Breast to breast, that you should keep the Master Mason's secrets, when given to you in charge as such, as secure and inviolable in your breast, as they were in his own, before communicated to you. Hand to back, that you should support a Master Mason behind his back, as well as before his face. Mouth to ear, that you should support his good name as well behind his back as before his face."

After the candidate is through with what is called the work part, the Master addresses him in the following manner: "Brother, you may suppose from the manner you have been dealt with to-night, that we have been fooling with you, or that we have treated you different from others, but I assure you that is not the case. You have, this night, represented one of the greatest men that ever lived, in the tragical catastrophe of his death, burial,

and resurrection; I mean Hiram Abiff, the widow's son, who was slain by three ruffians at the building of King Solomon's Temple, and who, in his inflexibility, integrity, and fortitude, never was surpassed by man. The history of that momentous event is thus related. Masonic tradition informs us that at the building of King Solomon's Temple, fifteen Fellow Crafts discovering that the Temple was almost finished, and not having the Master Mason's word, became very impatient, and entered into a horrid conspiracy to extort the Master Mason's word from their Grand Master, Hiram Abiff, the first time they met him alone, or take his life, that they might pass as Masters in other countries, and receive wages as such; but before they could accomplish their designs, twelve of them recanted, but the other three were base enough to carry their atrocious designs into execution. Their names were Jubela, Jubelo, and Jubelum.

"It was the custom of our Grand Master, Hiram Abiff, every day at high twelve, when the crafts were from labor to refreshment, to enter into the sanctum sanctorum, and offer his devotions to the ever living God, and draw out his plans and designs on the Tressle-Board for the crafts to pursue their labor. On a certain day (not named in any of our traditional accounts), Jubela, Jubelo and Jubelum placed themselves at the South, West, and East gates of the Temple, and Hiram having finished his devotions and labor, attempted (as was his usual custom) to retire at the South gate, where he was met by Jubela, who demanded of him the Master Mason's word (some say the

secrets of a Master Mason), and on his refusal to give it, Jubela gave him a violent blow with a twenty-four-inch gauge across the throat; on which Hiram fled to the West gate, where he was accosted in the same manner by Jubelo, but with more violence. Hiram told him that he could not give the word then, because Solomon, King of Israel, Hiram, King of Tyre, and himself had entered into a solemn league that the word never should be given, unless they three were present; but if he would have patience till the Grand Lodge assembled at Jerusalem, if he was then found worthy he should then receive it, otherwise he could not; Jubelo replied in a very peremptory manner, "If you do not give me the Master's word, I'll take your life;" and on Hiram's refusing to give it, Jubelo gave him a severe blow with the Square across the left breast, on which he fled to the East gate, where he was accosted by Jubelum, in the same manner, but with still more violence. Here Hiram reasoned as before; Jubelum told him that he had heard his caviling with Jubela and Jubelo long enough, and that the Master's word had been promised to him from time to time for a long time; that he was still put off, and that the Temple was almost finished, and he was determined to have the word or take his life. "I want it so that I may be able to get wages as a Master Mason in any country to which I may go for employ, after the Temple is finished, and that I may be able to support my wife and children." Hiram persisting in his refusal, he gave Hiram a violent blow with the gavel on the forehead, which felled him to the floor and killed him; they took the body and carried it out

of the West gate, and buried it in the rubbish till low twelve at night (which is twelve o'clock), when they three met agreeably to appointment, and carried the body a westerly course, and buried it at the brow of a hill, in a grave, dug due East and West, six feet perpendicular, and made their escape. King Solomon coming up to the Temple at low six in the morning (as was his usual custom), found the crafts all in confusion, and on inquiring the cause, was informed that their Grand Master, Hiram Abiff, was missing, and there was no plans or designs laid down on the Tressle-Board, for the crafts to pursue their labor. Solomon ordered search to be made inland about the Temple for him; no discovery being made, he then ordered the Secretary to call the roll of workmen to see if any were missing; it appearing that there were three, viz.: Jubela, Jubelo and Jubelum, Solomon observed, "This brings to my mind a circumstance that took place this morning. Twelve Fellow Crafts came to me, dressed in white gloves and aprons, in token of their innocence, and confessed that they twelve, with three others, had conspired to extort the Master Mason's word from their Grand Master, Hiram Abiff, and in case of his refusal to take his life; they twelve had recanted, but feared the three others had been base enough to carry their atrocious designs into execution." Solomon immediately ordered twelve Fellow Crafts to be selected from the bands of the workmen, clothed in white gloves and aprons, in token of their innocence, and sent three East, three West, three North, and three South, in search of the ruffians, and, if found, to bring them up before him. The

three that traveled a westerly course, coming near the coast of Joppa, fell in with a wayfaring man, who informed them that he had seen three men pass that way that morning, who, from their appearance and dress, were workmen from the Temple, inquiring for a passage to Ethiopia, but were unable to obtain one, in consequence of an embargo which had recently been laid on all the shipping, and had turned back into the country. After making further and more diligent search, and making no further discovery, they returned to the Temple and reported to Solomon the result of their pursuit and inquiries. On which Solomon directed them to go again, and search until they found their Grand Master, Hiram Abiff, if possible; and if he was not found, the twelve who had confessed should be considered as the murderers, and suffer accordingly.

They returned again in pursuit of the ruffians, and one of the three that traveled a westerly course, being more weary than the rest, sat down at the brow of a hill to rest and refresh himself; and, in attempting to rise, caught hold of a sprig of cassia, which easily gave, and excited his curiosity, and made him suspicious of a deception; on which he hailed his companions, who immediately assembled, and, on examination, found that the earth had been recently moved; and on moving the rubbish, discovered the appearance of the grave, and while they were confabulating about what measures to take, they heard voices issuing from a cavern in the clefts of the rocks, on which they immediately repaired to the place, where they heard the voice of

Jubela exclaim: "O that my throat had been cut across, my tongue torn out, and my body buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the death of so good a man as our Grand Master, Hiram Abiff"—on which they distinctly heard the voice of Jubelo exclaim, "O that my left breast had been torn open, and my heart and vitals taken from thence, and thrown over my left shoulder, carried into the valley of Jehosaphat, there to become a prey to the wild beasts of the field, and vultures of the air, ere I had conspired to take the life of so good a man as our Grand Master, Hiram Abiff"—when they more distinctly heard the voice of Jubelum exclaim, "O that my body had been severed in two in the midst, and divided to the North and the South, my bowels burnt to ashes in the centre, and the ashes scattered by the four winds of heaven, that there might not remain the least trace of remembrance among men or Masons of so vile and perjured a wretch as I am, who wilfully took the life of so good a man as our Grand Master, Hiram Abiff. Ah, Jubela and Jubelo, it was I that struck him harder than you both—it was I that gave him the fatal blow—it was I that killed him outright!" on which they rushed forward, seized, bound, and carried them before King Solomon, who, after hearing the testimony of the three Fellow Crafts, and the three ruffians having pleaded guilty, order them to be taken out at the West gate of the Temple, and executed agreeably to the several imprecations of their own mouths. King Solomon then ordered fifteen Fellow Crafts to be elected from the bands of the

workmen, clothed with white gloves and aprons, in token of their innocence, and sent three East, three West, three North, three South; and three in and about the Temple, in search of the body of our Grand Master, Hiram Abiff; and the three that traveled a westerly course found it under a sprig of cassia, where a worthy brother sat down to rest and refresh himself; and on removing the earth till they came to the coffin, they involuntarily found their hands raised, as hereinbefore described, to guard their nostrils against the offensive effluvia that 'rose from the grave. It is also said that the body had lain there fourteen days; some say fifteen.

The body was raised in the manner herein before described, carried up to the Temple, and buried as explained in the closing clauses of the Lecture. Not one-third part of the preceding history of this degree is ever given to a candidate. A few general, desultory, unconnected remarks are made to him, and he is generally referred to the manner of raising, and to the Lecture, for information as to the particulars. Here follows a charge which ought to be, and sometimes is, delivered to the candidate after hearing the history of the degree.

## **An Address to be Delivered to the Candidate after the History Has Been Given**

"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 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 Order.

"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, and for this purpose, it is your province to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. 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 Order, 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 vow, or betray your trust: but be true and faithful, and imitate the example of that celebrated artist whom you this evening represent: thus you will render yourself deserving the honor which we have conferred, and merit the confidence that we have reposed."

Here follows the Lecture on this degree, which is divided into

three sections.

## FIRST SECTION

Question—Are you a Master Mason? Answer—I am; try me, disprove me if you can.

Q. Where were you prepared to be made a Master Mason? A. In a room adjacent to the body of a just and lawfully constituted Lodge of such, duly assembled in a room, representing the SANCTUM SANCTORUM, or HOLY OF HOLIES, of King Solomon's Temple.

Q. How were you prepared? A. By being divested of all metals; neither naked nor clothed; barefooted nor shod; with a cable-tow three times about my naked body; in which posture I was conducted to the door of the Lodge, where I gave three distinct knocks.

Q. What did those three distinct knocks allude to? A. To the third degree in Masonry; it being that on which I was about to enter.

Q. What was said to you from within? A. Who comes there? Who comes there? Who comes there?

Q. Your answer? A. A worthy brother, who has been regularly initiated as an Entered Apprentice Mason, passed to the degree of a Fellow Craft, and now wishes for further light in Masonry, by being raised to the sublime degree of a Master Mason.

Q. What further was said to you from within? A. I was asked

if it was of my own free will and accord I made this request; if I was duly and truly prepared; worthy and well qualified; and had made suitable proficiency in the preceding degree; all of which being answered in the affirmative, I was asked by what further rights I expected to obtain that benefit.

Q. Your answer? A. By the benefit of a pass-word.

Q. What was that pass-word? A. Tubal Cain.

Q. What was next said to you? A. I was bid to wait till the Worshipful Master in the East was made acquainted with my request, and his answer returned.

Q. After his answer was returned, what followed? A. I was caused to enter the Lodge on the two extreme points of the Compass pressing my right and left breasts, in the name of the Lord.

Q. How were you then disposed of? A. I was conducted three times regularly around the Lodge and halted at the Junior Warden in the South, where the same questions were asked and answers returned, as at the door.

Q. How did the Junior Warden dispose of you? A. He ordered me to be conducted to the Senior Warden in the West, where the same questions were asked and answers returned as before.

Q. How did the Senior Warden dispose of you? A. He ordered me to be conducted to the Worshipful Master in the East, where the same questions were asked, and answers returned as before; who likewise demanded of me from whence I came, and whither I was traveling.

Q. Your answer? A. From the West, and traveling to the East.

Q. Why do you leave the West and travel to the East? A. In search of light.

Q. How did the Worshipful Master dispose of you? A. He ordered me to be conducted back to the West, from whence I came, and put in care of the Senior Warden, who taught me how to approach the East, by advancing upon three upright regular steps to the third step, my feet forming a square, and my body erect at the altar before the Worshipful Master.

Q. What did the Worshipful Master do with you? A. He made an obligated Master Mason of me.

Q. How? A. In due form.

Q. What was that due form? A. Both my knees bare bent, they forming a square; both hands on the Holy Bible, Square, and Compass; in which posture I took upon me the solemn oath or obligation of a true Master Mason.

Q. After your obligation, what was said to you? A. What do you most desire.

Q. Your answer? A. More light. [The bandage around the head is now dropped over the eyes.]

Q. Did you receive light? A. I did.

Q. On being brought to light on this degree, what did you first discover? A. Three great lights in Masonry, by the assistance of three less, and both points of the Compass elevated above the Square, which denoted to me that I had received, or was about to receive, all the light that could be conferred on me in a Master's

Lodge.

Q. What did you next discover? A. The Worshipful Master approaching me from the East, under the sign and due-guard of a Master Mason, who presented me with his right hand in token of brotherly love and confidence, and proceeded to give me the pass-grip and word of a Master Mason [the word is the name of the pass-grip], and bid me rise and salute the Junior and Senior Wardens, and convince them that I was an obligated Master Mason, and had the sign, pass-grip, and word (Tubal Cain).

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