

Ritual
CONTAINING THE
Three Symbolic Degrees

COMPILED AND ARRANGED FOR
**The Prince Hall Grand Lodge
of California**

By

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UNDER DIRECTIONS OF
THE HONORABLE GEORGE R. VAUGHNS, M.W.G.M.

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PREFACE

In the preparation of the following work the compilers have endeavored to present to the Craft a practical Working Book pruned of all esoteric and unnecessary matter, and so arranged that the regular business of the Lodge might be facilitated, and the esoteric part of Free Masonry more readily used in conferring degrees. This is not a new book. It is an enlarged volume of the Book compiled in 1937 by Past Grand Master Roscoe H. Broyles, Past Master Jerome L. Hubert, Sr., and the writer. In the earlier edition the compilers endeavored to present to the Jurisdiction a Book of Instruction that would be an instant guide to the Officers of the Lodge on every occasion. The volume now offered has been prepared in view of these facts. It is the helpful brother, the silent Coach of the young Master Mason. It presents a clear, simple, and convenient outline of Masonic procedure, thus enabling the Master and other Officers to avoid complications. It is the result of the co-operative efforts of Past Grand Master George R. Vaughns, the late William W. Johnson, Grand Lecturer, and Past Masters William L. Hill, Jr., Richard Ellis, Jr., and Joseph Brooks. The hope for the future lies in the uniformity of our work. This may be accomplished only by the use of study material approved by our Grand Lodge.

Starling J. Hopkins,
STARLING J. HOPKINS,
Grand Master, 1949.

OPENING THE LODGE

The hour for opening the Lodge as specified in the by-laws or as indicated, if the meeting be a special one, having arrived, The Worshipful Master will Masonically clothe himself, take his station in the East, give one stroke with the gavel. (At the sound of the gavel the brethren will come to order, and the officers take their respective stations. The Worshipful Master will fill the vacant stations by appointment. This having been accomplished the Worshipful Master will proceed as follows):

W. M.—“Is the Tyler present? If so, let him approach the East.” (At this command, the Tyler, who is all this time near the outer door of the Lodge, approaches the Master's seat in the East, with his jewel, apron and gloves on.)

W. M.—“Brother Tyler, your place in the Lodge?”

Tyler—“Without the inner door, Worshipful Master.”

W. M.—“Your duty there?”

Tyler—“To keep off all cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified and have the Worshipful Master's permission.”

W. M.—“You will receive the implement of your office. (Handing him the sword in a Masonic manner.) Repair to your post, and be in active discharge of your duty.”

(The Tyler retires to the inside of the outer door of the ante-room, and all the Lodge doors are closed after him by the Junior Deacon.)

W. M.—“Brother Junior Deacon.”

J. D.—(Rises)—“Worshipful Master.”

W. M.—The first and constant care of Masons when convened?

J. D.—To see that the Lodge is duly tyled.

W. M.—You will attend to that part of your duty, and inform the Tyler that we are about to open a lodge of Master Masons and direct him to tyle accordingly.

(The Junior Deacon opens the door, and says to the Tyler): “Brother Tyler, it is the order of the Worshipful Master that you tyle this Lodge as Master Masons. (Then closes the door, gives three raps which is responded to by the Tyler with three

aps; the J. D. then gives one rap; which is responded to by the Tyler with one rap.)

J. D.—Worshipful Master, the Lodge is tyled.

W. M.—How tyled?

J. D.—By a brother of this degree, without the inner door, invested with the proper implement of his office, the sword.

W. M.—His duty there?

J. D.—To keep off all cowans and eavesdroppers; suffer none to pass or repass, except such as are duly qualified, and have the Worshipful Master's permission. (Sits down.)

W. M.—Brother Senior Warden.

S. W.—(Rises.) Worshipful Master.

W. M.—Are you sure all present are Master Masons?

(The Senior Warden must be absolutely sure that all present are Master Masons, and in good standing in a regular Lodge. When in doubt of the Masonic standing of any one or more brothers present, he answers as follows):

S. W.—I am not sure that all present are Master Masons, but will ascertain through my proper officers and report. If there is a brother present who cannot give the pass token or the password, the Senior Warden will report the same to the Worshipful Master, who will ascertain if there is a brother present who can vouch for him; if not the Worshipful Master will have him retire to the anteroom until he can be examined by a committee of investigation. Having thoroughly satisfied himself that all present are Master Masons, the Senior Warden will report as follows):

S. W.—(Makes sign of Master Mason.) I am sure, Worshipful Master, that all present are Master Masons.

W. M.—Brethren be clothed.

W. M.—Brother Senior Warden, from whence came you?

S. W.—(Rises and makes sign of Master Mason.) From a Lodge of the Holy Sts. John of Jerusalem.

W. M.—What came you here to do?

S. W.—To learn to subdue my passions and improve myself in Masonry.

W. M.—Then I presume you are a Mason?

S. W.—I am so taken and accepted among all brethren and fellows.

W. M.—How many constitute a Lodge of Entered Apprentice Masons?

S. W.—Seven or more, one Master Mason and six Entered Apprentices, who usually meet on the ground floor of King Solomon's Temple.

W. M.—“When composed of only seven, who are they?”

S. W.—“Worshipful Master, Senior and Junior Wardens, Secretary and Treasurer, Senior Deacon and Tyler.”

W. M.—Are you a Fellowcraft?

S. W.—I am, try me.

W. M.—How will you be tried?

S. W.—By the square.

W. M.—Why by the square?

S. W.—Because it is an emblem of Morality, and one of the working tools of my profession.

W. M.—How many constitute a Lodge of Fellowcraft?

S. W.—Five or more, two Master Masons, and three Fellowcraft, who usually meet in the middle chamber of King Solomon's Temple.

W. M.—When composed of only five, who are they.

S. W.—Worshipful Master, Senior and Junior Wardens, Senior Deacon and Tyler.

W. M.—Are you a Master Mason?

S. W.—I am.

W. M.—What makes you a Master Mason?

S. W.—My obligation.

W. M.—Where were you made a Master Mason?

S. W.—In a regular constituted Lodge of Master Masons.

W. M.—How many constitute a Lodge of Master Masons?

S. W.—Three or more Master Masons, who usually meet in the Sanctum Sanctorum or Holy of Holies of King Solomon's Temple.

W. M.—When composed of only three or more, who are they?

S. W.—Worshipful Master, Senior and Junior Wardens, Senior Deacon, and Tyler.

W. M.—The Junior Deacon's place in the Lodge?

S. W.—At the right of the Senior Warden in the West.

W. M.—(Gives two raps with the gavel, when all officers of the Lodge rise to their feet.) Your duty there, Brother Junior Deacon?

J. D.—(Makes sign of Master Mason.) To carry messages from the Senior Warden in the West, to the Junior Warden in the South, and elsewhere around the Lodge, as he may direct, and to see that the Lodge is Tyled.

W. M.—The Senior Deacon's place in the Lodge?

J. D.—At the right in front of the Worshipful Master in the East.

W. M.—Your duty there Brother Senior Deacon?

S. D.—(Makes sign of Master Mason.) To carry orders from the Worshipful Master in the East to the Senior Warden in the West, and elsewhere around the Lodge, as he may direct; to introduce and accommodate all visiting brethren; to receive and conduct candidates, and to attend at the Altar.

W. M.—The Secretary's place in the Lodge?

S. D.—At the left of the Worshipful Master in the East.

W. M.—Your duty brother Secretary?

Sec. (makes sign of Master Mason).—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 money paid into the Lodge by the hands of the brethren, pass the same over to the Treasurer and take his receipt for the same.

W. M.—The Treasurer's place in the Lodge?

Sec.—At the right of the Worshipful Master in the East.

W. M.—Your duty there Brother Treasurer?

Treas.—(Makes sign of Master Mason.) To receive all moneys paid into the hand of the Secretary; keep a regular and just account of the same, and pay it out by the order of the Worshipful Master and the consent of the Lodge.

W. M.—The Junior Warden's station in the Lodge?

Treas.—In the South, Worshipful Master.

W. M.—Your duty there, Brother Junior Warden?

J. W.—(Makes sign of Master Mason.) As the Sun in the South, at high meridian, is the beauty and the glory of the day, so stands the Junior Warden in the South, the better to observe the time, call the Craft from labor to refreshment, superintend them during the hours thereof, and to see that means of refreshment be not converted into intemperance or excess; and call them on to labor again, that they may have pleasure and profit hereby.

W. M.—The Senior Warden's station in the Lodge?

J. W.—In the West, Worshipful Master.

W. M.—Why in the West, Brother Senior Warden, and your duty there?

S. W.—(Makes sign of Master Mason.) As the Sun is in the West at the close of the day, so is the Senior Warden in the West to assist the Worshipful Master in opening and closing his Lodge, pay the Craft their wages, if any be due, and see that none go away dissatisfied if in my power to prevent, harmony being the strength of all institutions, more especially of ours.

W. M.—The Worshipful Master's station in the Lodge?

S. W.—In the East, Worshipful Master.

W. M.—Why in the East, and his duty there?

S. W.—As the Sun rises in the East, to open and govern the day so rises the Worshipful Master in the East, to open and govern his Lodge, set the Craft to work, and give them proper instructions.

W. M.—(Gives three raps with his gavel, when all the brothers of the Lodge rise, and himself.) So rises the Worshipful Master.

W. M.—The Deacons will arch and escort the Chaplain. (The Senior and Junior Deacons will both come to the Altar, where they will make the duegard and sign of a Master Mason and proceed to the Chaplain's place. On arrival, they arch the Chaplain with their rods, and proceed with him to the Altar. During the escorting of the Chaplain, the brothers sing some suitable Hymn. When they arrive at the Altar the Master will take off his hat and say.)

W. M.—Brethren on the duegard of a Master Mason, while the Chaplain invoke the Blessings of the Deity.

(The Chaplain will repeat the following or some other appropriate prayer.)

PRAYER

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

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

Response: So mote it be.

(The Deacons escort the Chaplain back to his place and return to their places.)

(The Worshipful Master, with his hat off and the brethren on the duegard of a Master Mason, proceeds as follows.)

W. M.—Behold, how good and 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 forever more. Amen.

Response: So mote it be.

W. M.—Brother Senior Warden, it is my orders that this Lodge be opened on the Third Degree of Masonry, for the dispatch of such business as may lawfully come before it, during which time all private committees, and other improper, un-Masonic conduct, tending to destroy the peace of the same while engaged in the lawful pursuits of Masonry, are strictly forbidden, under no less penalty than a majority of the brethren present, acting under the by-laws of this Lodge may see fit to inflict; this you will communicate to the Junior Warden in the South, and he to the brethren around the Lodge that they, having due and timely notice, may govern themselves accordingly.

S. W.—(Making sign of a Master Mason, and turning to the Junior Warden in the South.) Brother Junior Warden, you have heard the orders of the Worshipful Master as communicated to me from the Worshipful Master in the East, that this Lodge be open on the Third Degree of Masonry, for the dispatch of such business as may lawfully come before it, during which time all private committees, and other improper un-Masonic conduct, tending to destroy the peace of the same while engaged in the lawful pursuits of Masonry, are strictly forbidden, under no less penalty than the majority of the brethren present, acting under the by-laws of this Lodge, may see fit to inflict; this you will

communicate to the brethren around the Lodge that they, having due and timely notice, may govern themselves accordingly.

J. W.—(Makes sign of Master Mason.) Brethren in the South, and elsewhere around the Lodge, you have heard the orders of the Worshipful Master, as communicated to me through the Senior Warden in the West, that this Lodge be open on the Third Degree of Masonry, for the dispatch of such business as may lawfully come before it, during which time all private committees, and other improper un-Masonic conduct, tending to destroy the peace of the same while engaged in the lawful pursuits of Masonry, are strictly forbidden, under no less penalty than majority of the brethren present, acting under the by-laws of this Lodge may see fit to inflict. You will please take due notice and govern yourselves accordingly.

J. W.—(Makes sign of Master Mason.) Proclaimed in the south, Worshipful Master.

S. W.—(Makes sign of Master Mason.) Obeyed in the West, Worshipful Master. (Then to the brethren.) Brethren look to the East.

W. M.—Brethren, together on the signs, work up. (Master leading, duegard and sign of Entered Apprentice, duegard and sign of Fellow Craft, and duegard and sign of Master Mason.)

At the completion of the signs the Junior Warden gives one rap with his gavel; Senior Warden one; Master one. Junior Warden one the second time, which is responded by the Senior Warden and then by the Master. Junior Warden one the third time, which is responded to by the Senior Warden and Master.

W. M.—Brother Senior Deacon, attend at the Altar.

(The Senior Deacon taking his rod in hand proceeds to the Altar, on the square, where he makes the duegard and sign of a Master Mason. Then he proceeds on the square to the **northeast** corner of the Altar, where he lights the first taper. He then returns on the square, to the **West Center** of the Altar. Makes the duegard and sign of a Master Mason. Then proceeds on the square to the **South Center** of the Altar, lighting the second taper, returns on the square to the **West Center**, makes the duegard and sign of a Master Mason, proceeds on the square to the **northwest** corner of the Altar and lights the third taper,

returns on the square to the **West Center** of the Altar, makes the duegard and sign of the Master Mason. He then arranges the Three Great Lights. (The Senior Deacon having completed his work at the Altar, will report as follows.)

S. D.—(Makes duegard and sign of Master Mason.) Worshipful Master the work is square.

W. M.—How square?

S. D.—The three tapers are burning in a triangular form about the Altar; the Holy Bible is opened on the Twelfth chapter of Ecclesiastes; both points of the compasses are elevated above the square, the square to the Master and the compasses to the Craft.

W. M.—Brother Senior Deacon, you may work in for the brethren.

(The Senior Deacon leaves the Altar and proceeds to the door of the ante room. He will proceed on the square to a position to three steps from the Altar, Senior Deacon will take one full step with left foot, bringing the heel of the right foot to the hollow of the left, make duegard and sign of Entered Apprentic Mason, take one full step with right foot placing heel of left foot in hollow of the right foot, make duegard and sign of Fellow Craft Mason, he then takes one full step with left foot placing both heels together an angle of a square, makes duegard and sign of a Master Mason. Turns right, takes one full step, turn right and takes three full steps, turns right takes one full step and faces Senior Warden in the West, salutes Senior Warden by making duegard and sign of a Master Mason, which is returned by the Senior Warden, Senior Deacon turns to his right, takes one full step, turns to his right takes three full steps, give the duegard and sign of a Master Mason to the Junior Warden, who returns the same, Senior Deacon then takes one full step and faces the Altar.

S. D.—(Makes duegard and sign of Master Mason.) Worshipful Master, your orders have been obeyed.

W. M.—I thank you my brother.

(Senior Deacon returns to his place in the Lodge, on the square.)

(Worshipful Master gives one rap with his gavel, a signal for all present to be seated. When all are seated the Master will repeat the following:

CHARGE

“The ways of virtue are beautiful. Knowledge is attained by degrees. Wisdom dwells in contemplation: There we must seek her. Let us then, brethren, apply ourselves with becoming zeal to the practice of the excellent principles inculcated by our Order. Let us ever remember that the great objects of our association are the restraint of improper desires and passions, the cultivation of an active benevolence, and the promotion of a correct knowledge of the duties we owe to God, to our neighbor, and ourselves. Let us be united and practice with assiduity the sacred tenets of our Order. Let all private animosities, if any unhappily exist, give place to affection and brotherly love. It is useless parade to talk of the subjection of irregular passions within the walls of the Lodge, if we permit them to triumph in our daily intercourse with each other. Uniting in the great design, let us be happy ourselves, and endeavor to promote the happiness of others. Let us cultivate the great moral virtues, which are laid down on our Masonic Trestleboard, and improve in everything that is good, amiable, and useful. Let the benign Genius of the Mystic Art preside over our councils, and under her sway let us act with dignity becoming the high moral character of our venerable institution.

W. M.—Brother Senior Warden I now declare this Lodge opened on the Third Degree of Masonry.

W. M.—Brother Junior Deacon, you will inform the Tyler. (Junior Deacon delivers message to Tyler and reports as follows:)

J. D.—Worshipful Master, your orders have been obeyed.

W. M.—“Thank you. Clear the ante room.”

WORKING IN

A Brother that arrives late, comes into the ante room, which they find occupied by the Tyler, sword in hand; after inquiring of the Tyler on what degree the Lodge is at work, they are properly clothed, and request the Tyler admit him; the Tyler steps to the door, gives three raps (. . .), which being heard by the Junior Deacon, on the inside, he reports to the Master the alarm, as follows, viz.:

J. D.—Worshipful Master, there is an alarm at the inner door of our Lodge.

W. M.—Attend the alarm, Brother Junior Deacon, and ascertain the cause.

Junior Deacon tyles the door and inquires of the Tyler the cause of the alarm; when the Tyler will report the brother's name and Lodge.

J. D.—(To Worshipful Master)—Brother is without, and wishes admission.

W. M.—Admit him, if properly clothed and in possession of the pass.

WORKING IN—SECOND DEGREE

On entering the Lodge, when opened in the second degree, a brother walks, on the square, to a position within two paces of the west side of the Altar and turns to the right. First, he makes the full step, duegard and sign of an E. A.; second, the full step, duegard and sign of a F. C., which is recognized by the Worshipful Master in the proper Masonic manner. He then turns to the right until he is facing the Senior Warden and makes the duegard and sign of a F. C., which is recognized by the Senior Warden in the proper Masonic manner. Then he turns to the right until he is facing the Junior Warden and makes the duegard and sign of a F. C., which is recognized by the Junior Warden in the proper Masonic manner. He then faces the Worshipful Master, makes the sign of a F. C., greets the Worshipful Master, Wardens and brethren and takes his seat.

WORKING IN—FIRST DEGREE

On entering the Lodge, when opened in the first degree, the work is the same as that of the second degree, with two exceptions, first, the first stop is made within one pace of the Altar; and second, the step, duegard and sign of an E. A. only, is given to the three principal officers.

When two or more brothers are working in, in a Lodge opened in the first or second degree, they are to walk in single file, and on the square, from the entrance door to their proper position on the west side of the Altar, where they will make a right turn thereby forming a straight line side by side by each, which they are to maintain throughout their work.

WORKING OUT—THIRD DEGREE

First, walk to within one pace of the west side of the Altar

facing the Worshipful Master and make step, duegard and sign of M. M., second, turn right, make one step; turn right again, make three steps; turn right again, make one step; turn left facing Senior Warden and make step, duegard, and sign of a F. C., third, turn right, make one step; turn right again and make three steps; turn right again facing Junior Warden and make the step, duegard, and sign of an E. A.; bid Worshipful Master, Wardens and brethren good night and retire.

WORKING OUT—SECOND DEGREE

First, walk to within one pace of the west side of the Altar facing the Worshipful Master and make the step, duegard and sign of a F. C., second, make a complete turn to the right facing the Senior Warden and make the step, duegard and sign of a F. C., third, turn to the right until facing Junior Warden and make the step, duegard and sign of an E. A.; bid Worshipful Master, Wardens, and brethren good night and retire.

WORKING OUT—FIRST DEGREE

First, walk to within one pace of the west side of the Altar facing the Worshipful Master and make step, duegard and sign of an E. A.; second, turn to the right until facing Senior Warden and make the step, duegard, and sign of an E. A.; third, turn to the right until facing Junior Warden and make step, duegard and sign of E. A.; bid Worshipful Master, Wardens and brethren good night and retire.

RAISING FROM AN ENTERED APPRENTICE TO A MASTER'S LODGE

The Worshipful Master will see that all not Master Masons are excused from the Lodge room. Then proceeds as follows:

W. M.—Brother Senior Warden, are you sure all present are Master Masons. (When in doubt the Senior Warden proceeds as explained in the Opening Ceremony. When satisfied he reports as follows):

S. W.—I am sure, Worshipful Master, all present are Master Masons.

W. M.—Since you are sure all present are Master Masons, you will have them come to order as such, reserving yourself for the last.

S. W.—(Gives three raps, all rise.) Brethren, you will come to

order as Master Masons. (Members make duegard of Master Masons.)

S. W.—(Seeing that all members are in order, comes to order himself and reports.) In order, Worshipful Master, and awaits your further will and pleasure.

W. M.—Drop the sign and work up, brethren. The brothers drop their hands and follow the Worshipful Master in making the signs of Fellow Craft and Master Mason. The W. M. then gives one rap, S. W. one, J. W. one, W. M. gives one rap the second time, S. W. one, J. W. one.

W. M.—Brother Senior Deacon, attend at the Altar.

S. D.—(Steps to the Altar and squares work. Page 7. The work is square, Worshipful Master.

W. M.—How square?

S. D.—Page 8.

W. M.—Thank you my brother. Brother Senior Warden, I now declare this Lodge Raised from the E. A. Degree to the M. M. Degree. Brother Junior Deacon inform the Tyler. (W. M. gives one rap to seat the Lodge.)

CALLING THE LODGE FROM LABOR TO REFRESHMENTS

W. M.—Brother Junior Warden, what is the hour?

J. W.—High twelve, Worshipful Master.

W. M.—Since you are satisfied it is high twelve, you will erect your Column and call the Craft from labor to refreshments
..... to be called on again at the sound of the gavel.

J. W.—(Erects his Column; gives three (3) raps with his gavel.) Brethren, you are accordingly at refreshments. (Senior Warden lowers his Column and the Senior Deacon steps to the Altar, extinguishes the three lesser lights, removes the Square and Compass and closes the Bible.)

CALLING THE LODGE FROM REFRESHMENTS TO LABOR

W. M.—(Gives one rap.)

J. W.—(Gives three raps, calling the brethren to order and says): Brethren, you are now called from refreshment to labor again. (Turning to the East says) Worshipful Master I return to you this noble Craft.

W. M.—(Gives one rap, the Senior Warden erects his Column,

the Junior Warden lowers his, and the Senior Deacon squares the work.

ENTERED APPRENTICE DEGREE

W. M.—Brother Senior Warden, are you sure all present are Entered Apprentice Masons?

S. W.—I am sure, Worshipful Master, all present are Entered Apprentice Masons.

W. M.—If you are sure, you will call them to order as such, reserving yourself to the last.

S. W.—(Gives three raps with his gavel, all rise to their feet.) Brethren, you will come to order as Entered Apprentice Masons, on your duegard brethren. (S. W. addresses Worshipful Master.) In order, Worshipful Master, and await your further will and pleasure.

W. M.—Drop your sign and work down brethren. (Brethren make duegard and sign of Master Mason, then duegard and sign of Fellow Craft Mason. Master gives one rap with his gavel, Senior Warden one rap, and Junior Warden one rap. Master gives one rap, Senior Warden follows with one rap, and Junior Warden one rap.

W. M.—Brother Senior Deacon, attend the Altar.

S. D.—(Steps to the West center of the Altar, makes the sign of E. A., arranges the Three Great Light. Makes sign of E. A.)

S. D.—Worshipful Master, the work is square.

W. M.—How square, Brother Senior Deacon?

S. D.—The three burning tapers in a triangle form about the Altar, Holy Bible opened on the 133 Psalms, both points of the Compass hidden by the Square, Square to the Worshipful Master, Compass to the Craft.

W. M.—Brother Senior Warden, I now declare this Lodge of Master Masons closed and an Entered Apprentice opened in its stead.

W. M.—Brother Junior Deacon, inform the Tyler. (Junior Deacon informs the Tyler and tyles the door in the usual manner.)

SECTION 1

W. M.—Brother Senior Deacon you will retire to the preparation room to interrogate the candidate.

The Senior Deacon steps to Altar makes duegard sign and

step of E. A. and retires to preparation room where he gets assent of the following interrogations.

Do you seriously declare upon your honor, that unbiased by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the Mysteries of Masonry?

Candidate.—Yes (or I do.)

Do you seriously declare upon your honor, that you are prompted to solicit the privileges of Masonry by a favorable opinion of the institution, a desire for knowledge, and a sincere wish of being serviceable to your fellow-creature?

Candidate.—Yes.

Do you seriously declare, upon your honor, that you will conform to all the ancient establish usages of the order?

Candidate.—Yes.

Senior Deacon then returns to the lodge and makes his report.

W. M.—Brother Junior Deacon, you will take with you the necessary assistants (the two Stewards), repair to the preparation room, where there is a candidate in waiting (Mr.....), or the First Degree in Masonry, and when duly prepared, you will make your report. (The Junior Deacon and his assistants step to the Altar and make the duegard and sign of an Entered Apprentice Mason, then retire to the preparation room.) and prepare the left breast bare, left knee bare, and left foot bare. Tie a cable-tow once around the candidate's neck and secure a hood-wink over his eyes, and divest him of all metals. Clothed in pajamas. Junior Deacon then makes the following report to Worshipful Master.

S. D.—Worshipful Master, the candidate is duly and truly prepared.

W. M.—How prepared, Brother Junior Deacon?

J. D.—By being divested of all metals, neither naked or clothed, neither barefoot nor shod, hoodwinked, a cable-tow once around his neck, left breast bare, left knee and left foot bare.

W. M.—I thank you, my brother. (Junior Deacon, return to preparation room.

W. M.—Brother Junior Warden, you will make your inspection of the candidate and report your finding. (Junior Warden

steps to the Altar and makes the duegard and sign of an Entered Apprentice Mason and goes to preparation room.)

S. D.—Worshipful Master, the Junior Warden is ready to make his report.

W. M.—Let him enter. (Junior Warden steps to the Altar, making duegard and sign of Entered Apprentice.)

J. W.—Worshipful Master, the candidate is duly and truly prepared.

W. M.—I thank you, my brother.

W. M.—Brother Senior Deacon, inform the Junior Deacon to proceed with his work. (Senior Deacon informs the Junior Deacon to proceed with his work, and returns to his place.

J. D. Alarm door.

S. D.—Worshipful Master, there is an alarm at the inner door of our Lodge.

W. M.—You will attend to the alarm, and ascertain the cause. (The Deacon repairs to the door, gives three distinct knocks, and then opens it.)

S. D.—Who comes here?

J. D. (who always responds for the candidate)—Mr. who has long been in darkness, and now seeks to be brought to light, and to receive a part in the rights and benefits of this worshipful Lodge, erected to God, and dedicated to the Holy Sts. John, as all brothers and fellows have done before.

S. D.—Mr., is it of your own free-will and accord?

Mr.—It is.

S. D.—Brother Junior Deacon, is he worthy, and well qualified?

J. D.—He is.

S. D.—Duly and truly prepared?

J. D.—He is.

S. D.—Of lawful age, and properly vouched for?

J. D.—He is.

S. D.—By what further right or benefit does he expect to gain admission?

J. D.—By being a man, free born, of good repute, and well recommended.

S. D.—Is he such?

J. D.—He is.

S. D.—Since he is in possession of all these necessary quali-

ations, you will wait with patience until the Worshipful Master is informed of his request, and his answer returned.

Deacon closes the door and repairs to the Altar before the Worshipful Master, raps once on the floor with his rod, which is responded to by the Master with his gavel, when the same thing is passed through with as at the door, and the Master says:

W. M.—Let him enter, and be received in due form.

The Senior Deacon takes the compasses from off the altar, repairs to the door, opens it, and says:

S. D.—Let him enter, and be received in due form.

Senior Deacon steps back, while the Junior Deacon, with candidate, enters the Lodge, followed by the two Stewards. As they advance they are stopped by the Senior Deacon, who presents one point of the compasses to the candidate's naked left breast, and says:

S. D.—Mr. ———, on entering this Lodge for the first time, receive you on the point of a sharp instrument pressing your naked left breast, which is to teach you, as it is a torture to your flesh, so should the recollection of it ever be to your mind and conscience, should you attempt to reveal the secrets of Masonry unlawfully.

The Junior Deacon now leaves the candidate in the hands of the Senior Deacon, and takes his seat at the right hand of the Senior Warden in the West; while the Senior Deacon, followed by the two Stewards, proceeds to travel once regularly around the Lodge-room, as follows, viz.: Senior Deacon takes the candidate by the right arm, advances a step or two, when the Master gives one rap with his gavel. (Deacon and candidate stop.)

W. M.—Let no one enter on so important a duty without first invoking the blessing of the Deity. Brother Senior Deacon, you will conduct the candidate to the center of the Lodge, and cause him to kneel for the benefit of prayer.

S. D.—Mr. ———, you will kneel. (Candidate kneels.)

Worshipful Master now leaves his seat in the East, approaches candidate, kneels by his side, and repeats the following prayer, viz.:—

W. M.—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 better enabled to display the beauties of brotherly love, relief, and truth, to the honor of Thy Holy Name. Amen.

Responded to by all, "So mote it be."

W. M. (rising to his feet, taking candidate by the right hand, placing his left on his head).—Mr. "———" (sometimes Masters say, "Stranger!"), in whom do you put your trust?

Candidate (prompted)—In God.

W. M.—Since in God you put your trust, your faith is well founded. Arise (assists candidate to rise), follow your conductor and fear no danger.

The Master retires to his seat in the East, and while the conductor (S. D.) is attending the candidate once around the Lodge-room, he repeats the following passage:—

W. M.—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, even life for evermore.

Having passed once around the Lodge, they halt at the Junior Warden's station in the south.

J. W. (gives one rap; conductor one).—Who comes here?

Conductor (S. D.)—Mr. ———, who has long been in darkness, and now seeks to be brought to light, and to receive a part in the rights and benefits of this Worshipful Lodge, erected to God, and dedicated to the holy Sts. John, as all brothers and fellows have done before.

J. W.—Mr. ———, is it of your own free will and accord?

Mr. ——— It is.

J. W.—Brother Senior Deacon, is he worthy and well qualified?

S. D.—He is.

J. W.—Duly and truly prepared?

S. D.—He is.

J. W.—Of lawful age, and properly vouched for?

S. D.—He is.

J. W.—By what further right or benefit does he expect to gain admission?

S. D.—By being a man, free born, of good repute, and well recommended.

J. W.—Since he is in possession of all these necessary qualifications, I will suffer him to pass on to the Senior Warden's station in the West.

Senior Warden, disposing of him in the same manner as the Junior Warden, suffers him to pass on to the Worshipful Master in the East, who makes the same inquiries as did the Wardens in the South and West, after which the Master says:

W. M.—From whence come you, and whither are you travelling?

S. D.—From the West, and travelling toward the East.

W. M.—Why leave you the West and travel toward the East?

S. D.—In search of light.

W. M.—Since light is the object of your search, you will reconduct the candidate, and place him in charge of the Senior Warden in the West, with my orders that he teach this candidate to approach the East, the place of light, by advancing with one upright, regular step, the heel of his right placed in the hollow of his left foot, his body erect at the Altar, before the Worshipful Master in the East.

Senior Deacon conducts candidate back to the Senior Warden in the West, and says:

S. D.—Brother Senior Warden, it is the orders of the Worshipful Master, that you teach this candidate to approach the East, the place of light, by advancing on one regular upright step to the heel of his right foot placed in the hollow of his left, his body erect at the Altar before the Worshipful Master in the East.

Senior Warden leaves his seat, comes down to the candidate, faces him towards the Worshipful Master, and requests him to step off with his left foot, bringing the heel of his right in the hollow of his left—before the candidate is requested to do this, he is led by the Warden within one pace of the Altar). Senior Warden reports to the Worshipful Master.

S. W.—The candidate is in order, and awaits your further will and pleasure.

The Master now leaves his seat in the East, and, approaching in front of the Altar) the candidate, says:

W. M.—Mr. ———, before you can be permitted to advance any further in Masonry, it becomes my duty to inform you, that

you must take upon yourself a solemn oath or obligation, appertaining to this degree, which I, as Master of this Lodge, assure you will not materially interfere with the duty that you owe to your God, yourself, family, country, or neighbor. Are you willing to take such an oath?

Candidate—I am.

W. M.—Brother Senior Warden, you will place the candidate in due form, which is by kneeling on his naked left knee, his right forming the angle of a square, his left hand supporting the Holy Bible, square, and compasses, his right hand resting thereon.

The Warden now places, or causes the candidate to be placed, in the position commanded by the Worshipful Master.

(Worshipful Master gives three raps with his gavel which is the signal for all present to assemble around the Altar on the square.

W. M.—Mr. ———, you are now in position for taking upon yourself the solemn oath of an Entered Apprentice Mason, and, if you have no objections still, you will say I, your name and repeat after me.

OBLIGATION

I, ———, of my own free will and accord, in the presence of Almighty God, and this Worshipful Lodge, erected to him, and dedicated to the holy **Sts. John**, do hereby and hereon (Master presses his gavel on candidate's knuckles) most solemnly and sincerely promise and swear, that I will always **hail**, ever conceal, and never reveal, any of the arts, parts, or points of the hidden mysteries of Free and Accepted Masonry, which may have been, or hereafter shall be, at this time, or any future period, communicated to me, as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason, or in a regularly constituted Lodge of Masons; nor unto him or them until, by strict trial, due examination, or lawful information, I shall have found him, or them, as lawfully entitled to the same as I am myself. I furthermore promise and swear that I will not print, paint, stamp, stain, cut, carve, mark, or engrave them, or cause the same to be done, on any thing movable or immovable, capable of receiving the least impression of a word, syllable, letter, or character, whereby the same may become legible or intelligible to any person under the canopy of heaven, and the secrets of Masonry thereby unlawfully obtained through my

unworthiness.

All this I most solemnly, sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any mental reservation or secret evasion of mind whatever, binding myself under no less penalty than that of having my throat cut across, my tongue torn out by its roots, 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, should I ever knowingly violate this my Entered Apprentice obligation. So help me God, and keep me steadfast in the due performance of the same.

W. M.—In token of your sincerity, you will now detach your hands, and kiss the book on which they rest, which is the Holy Bible.

After the candidate has kissed the Bible, he is asked by the Master:

W. M.—In your present condition, what do you most desire?
Candidate (prompted).—**Light.**

W. M.—Brethren, you will stretch forth your hands, and assist me in bringing our newly made brother to light.

Here the brethren surrounding the Altar place their hands in form of duegard of an Entered Apprenticed Mason.

W. M.—“In the beginning God created the heavens and the earth. And the earth was without form, and void; and darkness was upon the face of the waters. And God said, Let there be light, and there was light.” (Senior Deacon will now remove hoodwink from candidate’s eyes.)

(Master gives one rap—seating the Lodge.)

W. M.—Brother Senior Deacon, I will now thank you to remove the cable-tow. (Rope is taken off candidate’s neck.)

As we now hold the brother by a stronger tie.

W. M.—My brother, on being brought to light in this degree, you discover both points of the compasses hid by the square, which is to signify that you are yet in darkness as respects Masonry, you having only received the degree of an Entered Apprentice. You also discover the three great lights of Masonry, by the help of the three lesser. The Three Great Lights in Masonry are the Holy Bible, square, and compasses, which are thus explained: the Holy Bible is the rule and guide of our faith and practice; the square, to square our actions; the compasses, to

circumscribe and keep us within bounds with all mankind, but more especially with a brother Mason. The three lesser lights are the three burning tapers which you see placed in a triangular form about this Altar. They represent the sun, moon, and Master of the Lodge; and as the sun rules the day, and the moon governs the night, so ought the Worshipful Master to endeavor to rule and govern his Lodge, with equal regularity.

W. M.—(taking a step back from the Altar).—You next observe me as the Master of this Lodge, approaching you from the East, under the duegard, sign, and step of an Entered Apprentice Mason.

W. M.—Entered Apprentice Masons step off with their left foot, bringing the heel of the right foot in the hollow of the left foot. Duegard, manner in which you placed your hands when you took upon yourself the obligation of an Entered Apprentice Mason. Penal sign—which alludes to the penalty of your obligation, which has been explained to you (Master explains penal sign) and, in token of my brotherly love and favor, present you my right hand (takes the candidate by the right hand, who is yet kneeling at the Altar), and with it the grip and word of an Entered Apprentice. (W. M. to candidate.) Grip me, brother, as I grip you. As you are yet uninformed, your conductor will answer for you. (Senior Deacon.)

W. M. (looking the Deacon in the eye, while holding candidate by the right hand).—I hail.

S. D.—I conceal.

W. M.—What do you conceal?

S. D.—All the secrets of Masons, in Masons, to which this token alludes.

W. M.—What is that?

S. D.—A grip.

W. M.—Of what?

S. D.—Of an Entered Apprentice Mason.

W. M.—Has it a name?

S. D.—It has.

W. M.—Will you give it me?

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

W. M.—How will you dispose of it?

S. D.—I will letter and halve it with you.

W. M.—Letter and begin.

S. D.—No, you begin.

W. M.—Begin you.

S. D.—_____.

W. M.—_____.

S. D.—_____.

W. M.—_____.

S. D.—_____.

W. M.—_____.

S. D.—_____.

W. M. (helping candidate to rise from the Altar, by the right hand).—Rise, my brother, and salute the Junior and Senior Wardens as an obligated Entered Apprentice.

The Deacon takes candidate by the right arm, and passes around the Altar to the Junior Warden's station in the South, stops, gives one rap with his rod on the floor, which is responded to by the Junior Warden with his gavel, once.

J. W.—Who comes here?

S. D.—An obligated Entered Apprentice.

J. W.—How shall I know him to be such?

S. D.—By signs and tokens.

J. W.—What are signs?

S. D.—Right angles, horizontals, and perpendiculars (└, =, |┘).

J. W.—What are tokens?

S. D.—Certain friendly brotherly grips, by which one Mason may know another, in the dark as well as in the light.

J. W.—Give me a sign.

Senior Deacon gives the duegard, and directs the candidate to do likewise.

J. W.—What is that?

S. D.—A duegard.

J. W.—Has it an allusion?

S. D.—It has; it alludes to the manner in which my hands were placed when I took upon myself the obligation of an Entered Apprentice Mason.

J. W.—Have you any further sign?

S. D.—I have. (Makes the sign of an Entered Apprentice.)

J. W.—What is that?

S. D.—Sign of an Entered Apprentice Mason.

J. W.—Has it an allusion?

S. D.—It has, to the penalty of my obligation.

J. W.—Have you any further sign?

S. D.—I have not; but I have a token.

J. W.—Advance your token.

Senior Deacon makes candidate take the Junior Warden by the right hand.

J. W.—I hail.

S. D.—I conceal.

J. W.—What do you conceal?

S. D.—All the secrets of Masons, in Masons, to which this (here presses his thumb-nail on the joint) token alludes.

J. W.—What is that?

S. D.—A grip.

J. W.—Of what?

S. D.—Of an Entered Apprentice Mason.

J. W.—Has it a name?

S. D.—It has.

J. W.—Will you give it me?

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

J. W.—How will you dispose of it?

S. D.—I will letter it, or halve it.

J. W.—Letter it, and begin.

S. D.—No, you begin.

J. W.—Begin you.

S. D.—_____.

J. W.—_____.

S. D.—_____.

J. W.—_____.

S. D.—_____.

J. W.—_____.

J. W.—I am satisfied, and will suffer you to pass on to the Senior Warden in the West for his examination.

The conductor and candidate pass on to the Senior Warden's station, where the same ceremony is gone through with, and suffers them to pass on to the Worshipful Master in the East. As they leave the West, and are nearly to the Master's station in the East, he gives one rap with his gavel, when they halt. The Master takes a white linen apron, sometimes a lambskin, which is kept for such purposes, approaches the candidate, hands it to him rolled up, and says:

W. M.—Brother, I now present you with a white apron, which

is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle, and, when worthily worn, more honorable than the Star and Garter, or any other that can be conferred on you at this time, or any future period, by kings, princes, and potentates, or any other persons, except it be by Masons. I trust that you will wear it with equal pleasure to yourself and honor to the fraternity. You will carry it to the Senior Warden in the West, who will teach you how to wear it as an Entered Apprentice.

Deacon conducts candidate back to the West, and says:

S. D.—Brother Senior Warden, it is the order of the Worshipful Master, that you teach this new-made brother how to wear his apron as an Entered Apprentice.

The Senior Warden takes the apron and ties it on the candidate, with the flap turned up, remarking to the candidate as he does so: This is the way, Brother ———, that Entered Apprentices wore their aprons at the building of King Solomon's Temple, and so you will wear yours until further advanced. Senior Deacon now reconducts the candidate to the Worshipful Master in the East.

W. M.—Brother ———, agreeably to an ancient custom, adopted among Masons, it is necessary that you should be requested to deposit something of a metallic kind or nature, not for its intrinsic valuation, but that it may be laid up among the relics in the archives of this Lodge, as a memento that you were herein made a Mason. Anything, brother, that you may have about you, of a metallic nature, will be thankfully received—a button, pin, five or ten cent piece—anything, my brother.

Candidate feels for something—becomes quite confused. On examination, or reflection, finds himself very destitute, not being able to contribute one pin, his conductor having been careful to take everything from him, in the ante-room, before he entered the Lodge;—finally stammers out that he has nothing of the kind with him, but if permitted to pass out into the ante-room, where his clothes are, he will contribute. This the Master refuses to do, of course, which only helps confuse the candidate more and more. After the Master has kept the candidate in this suspense some moments, he says:

W. M.—Brother ———, you are indeed an object of charity—almost naked, not one cent, no, not even a button or pin to be-

stow on this Lodge. Let this ever have, my brother, a lasting effect on your mind and conscience; and remember, should you ever see a friend, but more especially a brother, in a like destitute condition, you will contribute as liberally to his support and relief as his necessities may seem to demand and your ability permit, without any material injury to yourself or family.

W. M.—Brother Senior Deacon, you will now reconduct this candidate to the place from whence he came, and reinvest him with that which he has been divested of, and return him to the Lodge for further instruction.

Senior Deacon takes candidate by the arm, leads him to the center of the Lodge, at the Altar before the Worshipful Master in the East, makes due guard and sign of an Entered Apprentice and then retires to the ante-room.

After candidate is clothed, the Deacon ties on his apron, and, returning to the Lodge, conducts him to the Worshipful Master in the East, who orders the Deacon to place him in the northeast corner of the Lodge, which is at the Master's right.

W. M.—Brother ———, you now stand in the northeast corner of this Lodge, as the youngest Entered Apprentice, an upright man and Mason, and I give it to you strictly in charge as such ever to walk and act.

Brother, as you are clothed as an Entered Apprentice, it is necessary you should have the working-tools of an Entered Apprentice, which are the twenty-four-inch gauge and common gavel.

W. M.—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. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day which we are taught to divide into three parts, whereby we find a portion for the service of God and the relief of a distressed worthy brother, a portion for our usual avocations, and a portion for refreshment and sleep.

W. M.—The common gavel is an instrument made use of by operative masons to break off the superfluous 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 minds and

consciences of all the vices and superfluities of life, thereby fitting us, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

Lectures pertaining to the Entered Apprentice Degree.

THE COVERING OF A LODGE

The covering of a Lodge is no less than the clouded canopy, or starry-decked heavens, where all good Masons hope at last to arrive, by the aid of the theological ladder, which Jacob, in his vision, saw extending from earth to heaven; the three principal rounds of which are denominated Faith, Hope and Charity; teaching Faith in God, Hope in immortality, and Charity to all mankind.

Of these Charity is the greatest; for Faith may be lost in sight; Hope end in fruition; but Charity extends beyond the grave, through the boundless realms of eternity.

THE ORNAMENTS OF A LODGE

Are the Mosaic Pavement, the Indented Tessel, and the Blazing Star.

The Mosaic Pavement is a representative of the ground-floor of King Solomon's Temple, and is emblematical of human life, checquered with good and evil. The Blazing Star represents the Sun, which enlightens the earth, and by its benign influence dispenses its blessings to all mankind. The Indented, or Tesselated border, refers to the Planets which, in their revolution, for a beautiful border around that grand luminary, and are emblematical of the blessings and comforts which surround us.

JEWELS OF A LODGE

There are six Jewels belonging to a Lodge, three immovable and three movable. The immovable jewels are the Square, Level and Plumb; these are said to be immovable, because they have fixed stations in a Lodge.

The movable jewels are the Rough Ashlar, Perfect Ashlar, and the Trestle Board.

The Rough Ashlar is a stone as taken from the quarry, in its crude and natural state. The Perfect Ashlar is a stone made ready by the hands of the Apprentice, to be adjusted by the working-tools of the Fellow Craft. The Trestle-Board is for the

Master to draw his designs upon.

By the Rough Ashlar we are reminded of our crude and imperfect state by nature; by the Perfect Ashlar, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the Trestle-Board we are also reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his Trestle-Board, so should we, as speculative Masons, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great volume of nature and revelations, which is our moral and Masonic Trestle-Board.

DEDICATION OF A LODGE

Lodges were anciently dedicated to King Solomon, who was our first Most Excellent Grand Master; but Masons professing Christianity dedicate theirs to St. John the Baptist, and St. John the Evangelist, who were two eminent patrons of Masonry, (and since their time, there is represented in every regular and well-governed Lodge, a certain Point within a Circle, the point represents the boundary line of his duty), embordered by two perpendicular parallel lines, representing St. John the Baptist, and St. John the Evangelist; upon the top rest the Holy Scriptures.

In passing around this circle, we necessarily touch upon these two lines, as well as the Holy Scriptures; and while a Mason keeps his desires circumscribed within their precepts, it is impossible that he can materially err.

CHARGE

My Brother: Having passed through the ceremonies of your initiation, I congratulate you on your admission into this ancient and honorable Order; ancient, as having existed from time immemorial; honorable, as tending to make all men so, who are strictly obedient to its teachings and precepts. It is an institution having for its foundation the practice of the social and moral virtues, and to so high an eminence has its credit been advanced that, in every age and country, men pre-eminent for their moral and intellectual attainments have encouraged and promoted its interests. Nor has it been thought derogatory to their dignity that monarchs have, for a season, exchanged the scepter for the

trowel, to patronize our mysteries, and join in our assemblies.

As a Mason, you are to regard the Holy Scriptures as the great light in your profession; they are the unerring standard of truth and justice; and you are to regulate your life and actions by the divine precepts therein contained. No institution was ever raised on better principles, or a more solid foundation than that of ours, which takes the Holy Bible as its cornerstone; nor were ever more excellent rules or useful maxims laid down than are inculcated in the several Masonic Lectures, which you will learn at your leisure, by conversing with well-informed brethren, who will be always as ready to give as you will to receive instructions.

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

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

Your prompt attendance at our meetings, when at labor in the Entered Apprentice Degree, 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.

Finally, be faithful to the trust committed to your care, and manifest your fidelity to our principles, by a strict observance of the Constitutions and Ancient Landmarks of our Order; and by refraining to recommend any person to a participation in our privileges, unless you are satisfied, and have strong reasons to believe that, by a similar fidelity, he will ultimately reflect honor and credit on our ancient and honorable institution.

END OF ENTERED APPRENTICE DEGREE

FELLOW CRAFTS DEGREE

W. M.—Brother Senior Warden, are you sure all present are Fellow Craft Masons?

S. W.—I am sure, Worshipful Master.

W. M.—If you are sure all present are Fellow Craft Masons, you will call them to order as such, reserving yourself to the last.

S. W. (gives three raps with his gavel, all rise to their feet).—Brethren, you will come to order as Fellow Craft Masons. (S. W. addresses Worshipful Master.) In order, Worshipful Master, and await your further will and pleasure.

W. M.—Drop your sign and work down, brethren. (Brethren make duegard and sign of Master Mason. Master gives one rap with his gavel, Senior Warden one rap, and Junior Warden one rap.)

W. M.—Brother Senior Deacon, attend at the Altar.

S. D. (steps to the Altar, makes sign of Fellow Craft, arranges Three Great Lights, makes sign of Fellow Craft) and says:

S. D.—Worshipful Master, the work is square.

W. M.—How square, Brother Senior Deacon?

S. D.—Three burning tapers in a triangle form about the Altar, Holy Bible opened on the VII Chapter of Amos, one point of the compass hidden by the square, square to the Master, compass to the Craft.

W. M.—I thank you, my brother.

W. M.—Brother Senior Warden, I now declare this Lodge of Master Masons closed and a Fellow Craft Lodge opened in its stead.

W. M.—Brother Junior Deacon, inform the Tyler. (Junior Deacon informs the Tyler and tyles the door in the usual manner.)

W. M.—Brother Junior Deacon, you will take with you the necessary assistants (the two Stewards), repair to the preparation room, where there is a brother in waiting, for the second degree in Masonry, and when duly prepared, you will make your report. (The Junior Deacon and his assistants step to the Altar and make the duegard and sign of a Fellow Craft Mason, then retire to the preparation room.) And preparing the candidate as follows, (right breast bare, right knee bare, and right foot bare, tie a cable-tow twice around right arm, and secure a hoodwink over

is eyes, the Junior Deacon makes the following report to the Worshipful Master.

S. D.—Worshipful Master, the candidate is duly and truly prepared.

W. M.—How prepared, Brother Junior Deacon?

S. D.—By being divested of all metals, neither naked or clothed, neither barefoot nor shod, hoodwinked, a cable-tow twice around his right arm, right breast bare, right knee bare, and right foot bare, clothed as an Entered Apprentice Mason.

W. M.—I thank you, my brother. (Junior Deacon returns to preparation room.)

W. M.—Brother Junior Warden, you will make your inspection of the candidate, and report your finding. (Junior Warden steps to the Altar and makes the dueguard and sign of a Fellow Craft Mason and retires to the preparation room.)

S. D.—Worshipful Master, the Junior Warden is ready to make his report.

W. M.—Let him enter. (Junior Warden steps to the Altar, making the dueguard and sign of a Fellow Craft Mason.)

J. W.—Worshipful Master, the candidate is duly and truly prepared.

W. M.—I thank you, my brother.

W. M.—Brother Senior Deacon, inform the Junior Deacon to proceed with his work. (Senior Deacon informs the Junior Deacon to proceed with his work, and returns to his place.)

J. D.—Alarms door.

S. D.—Worshipful Master, there is an alarm at the inner door of our Lodge.

W. M.—You will attend to the alarm, and ascertain the cause. The Senior Deacon gives three raps, which are responded to by the Junior Deacon, and answered to by one rap from the Senior Deacon inside, who opens the door, and says:

S. D.—Who comes here?

J. D. (conductor).—Brother ———, who has been regularly initiated as Entered Apprentice, and now wishes to receive more light in Masonry by being passed to the degree of Fellow Craft.

S. D. (turning to candidate).—Brother ———, is it of your own free will and accord?

Candidate—It is.

S. D.—Brother Junior Deacon, is he duly and truly prepared,

worthy and well qualified?

J. D.—He is.

S. D.—Has he made suitable proficiency in the preceding degree?

J. D.—He has.

S. D.—And properly vouched for?

J. D.—He is.

S. D.—Who vouches for him?

J. D.—A brother.

S. D.—By what further right, or benefit, does he expect to gain admission?

J. D.—By the benefit of a pass.

S. D.—Has he that pass?

J. D.—He has it not, but I have it for him.

S. D.—Advance, and give me the pass.

Junior Deacon whispers in the Senior Deacon's ear the password, "———."

S. D.—The pass is right. You will wait with patience until the Worshipful Master is informed of your request, and his answer returned.

The Senior Deacon then closes the door, and repairs to the center of the Lodge, before the Worshipful Master in the East, and sounds his rod twice on the floor, which is responded to by the Master with his gavel, when the same interrogations and answers are repeated by the Master and Deacon as at the door. The Master then says:

W. M.—Let him enter, in the name of the Lord, and be received in due form.

The Senior Deacon then repairs to the door, opens it, and says:

S. D.—Let him enter in the name of the Lord, and be received in due form.

The Junior Deacon leads candidate through the door, followed by the two Stewards. The Senior Deacon stops them by placing the angle of the square against the candidate's right breast.

S. D. (pressing square against candidate's breast).—Brother ———, on entering this Lodge the first time you were received on the points of the compass: I now receive you on the angle of the square, which is to teach you that the square of virtue should be the rule and guide of your conscience in all future transactions with mankind.

The Senior Deacon now takes the candidate by the arm, followed by the Stewards, and conducts him twice around the edge, during which time the Master reads the following passage of Scripture:

"Thus he showed me: and behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel; I will not again pass by them any more."—Amos VII, 7, 8.

(Senior Deacon conducts candidate around the Lodge twice, while the Master is giving the above passage of Scripture, and stops at the Junior Warden's station in the South.)

J. W. (giving two raps, which are responded to by the Deacon).—Who comes here?

S. D. (conductor).—Brother ———, who has been regularly initiated Entered Apprentice, and now wishes to receive more light in Masonry, by being passed to the Degree of a Fellow Craft.

J. W. (turning to candidate).—Brother ———, is it of your own free will and accord?

Candidate—It is.

J. W.—Brother Senior Deacon, is he duly and truly prepared, worthy, and well qualified?

S. D.—He is.

J. W.—Has he made suitable proficiency in the preceding Degree?

S. D.—He has.

J. W.—And properly vouched for?

S. D.—He is.

J. W.—Who vouches for him?

S. D.—A brother.

J. W.—By what further right, or benefit does he expect to gain admission?

S. D.—By the benefit of the pass.

J. W.—Has he that pass?

S. D.—He has it not, but I have it for him.

J. W.—Advance, and give me the pass.

Senior Deacon advances, and whispers in the Junior Warden's ear, "———."

J. W.—The pass is right; I will suffer you to pass on to the Senior Warden's station in the West.

S. W.—Who comes here?

S. D.—Brother——, who has been regularly initiated Entered Apprentice, and now wishes to receive more light in Masonry, by being passed to the Degree of a Fellow Craft.

S. W. (turning to candidate).—Brother ——, is it of your own free will and accord?

Candidate—It is, etc.

Precisely the same questions and answers transpire as at the Junior Warden's station and at the door, and the candidate and conductor are permitted by the Warden to pass to the Worshipful Master's station in the East.

W. M.—Who comes here?

S. D. (for candidate).—Brother ——, who has been regularly initiated Entered Apprentice, and now wishes to receive more light in Masonry, by being passed to the Degree of a Fellow Craft.

W. M. (turning to candidate).—Brother ——, is it of your own free will and accord?

Brother ——.—It is.

W. M.—Brother Senior Deacon (the Master speaking in a very deep tone of voice), is he duly and truly prepared, worthy, and well qualified?

S. D.—He is.

W. M.—Has he made suitable proficiency in the preceding Degree?

S. D.—He has.

W. M.—And properly vouched for?

S. D.—He is.

W. M.—Who vouches for him?

S. D.—A brother.

W. M.—By what further right or benefit does he expect to gain admission?

S. D.—By the benefit of the pass.

W. M.—Has he that pass?

S. D.—He has it not, but I have it for him.

W. M.—Advance and give me the pass.

Senior Deacon advances, and whispers in the Master's ear, "———."

W. M.—The pass is right; from whence came you, and whither are you travelling?

S. D.—From the West, travelling toward the East.

W. M.—Why leave you the West, and travel toward the East?

S. D.—In search of more light.

W. M.—Since that appears to be the object of the candidate's search, it is my orders that he be reconducted to the Senior Warden in the West, who will teach him how to approach the East, by two upright regular steps, his feet forming an angle of a square, his body erect at the Altar before the Worshipful Master in the East.

Senior Deacon conducts the candidate to the Senior Warden in the West, and says:

S. D.—Brother Senior Warden, it is the orders of the Worshipful Master, that you teach this candidate to approach the East, by two upright regular steps, his feet forming an angle of a square, his body erect at the Altar before the Worshipful Master in the East.

Senior Warden leaves his seat, and leads the candidate toward the Altar, when within two steps of it, says:

Brother, you will first step off one full step with your left foot, bringing the heel of your right in the hollow of your left foot, now you will step off with your right foot, bringing the heel of your left in the hollow of your right.

The candidate is now within kneeling distance of the Altar, and the Senior Warden makes the following report to the Master:—

Worshipful Master, the candidate is now in order, and awaits your further will and pleasure.

W. M.—Brother Senior Warden, you will place him in due form for taking upon himself the solemn oath or obligation of a Fellow Craft.

The Senior Warden, with the assistance of the Senior Deacon, now causes the candidate to kneel on his naked right knee, his right hand resting on the Holy Bible, Square and Compass. His left arm forming a right angle, supported by the Square.

W. M.—Brother ———, you are kneeling for the second time at the sacred Altar of Masonry, to take upon yourself the solemn oath or obligation of a Fellow Craft; and I take pleasure, as Master of this Lodge, to say to you (as on a former occasion),

there is nothing in this oath that will interfere with the duty that you owe to your God, your family, country, neighbor, or self. Are you willing to take it?

Candidate—I am.

Here the Master gives three raps with his gavel, which is the signal for all the brethren to assemble around the Altar.

W. M.—Then, if you have no objection, you will say, I, (your name) and repeat after me.

OATH

I, ———, of my own free will and accord, in the presence of Almighty God, and this worshipful Lodge, erected to Him, and dedicated to the holy **Sts. John**, do hereby and hereon (Master presses candidate's hand with the gavel), most solemnly and sincerely promise and swear that I will always hail, and ever conceal, and never reveal any of the secret arts, parts, or points of the Fellow Craft Degree to any person whomsoever, except it be to a true and lawful brother of this degree, or in a regularly constituted Lodge of Fellow Crafts; nor unto him or them until, by strict trial, due examination, or lawful information, I shall find him, or them, as lawfully entitled to the same as I am myself.

I furthermore promise and swear that I will stand to, and abide by, all the laws, rules, and regulations of the Fellow Craft Degree, as far as the same shall come to my knowledge.

Further, I will acknowledge and obey all due signs and summons sent to me from a Lodge of Fellow Crafts, or given me by a brother of that degree, if within the length of my cable-tow.

Further, that I will aid and assist all poor, distressed, worthy Fellow Crafts, knowing them to be such, as far as their necessities may require, and my ability permit, without any injury to myself.

Further, that I will not cheat, wrong, nor defraud a brother of this degree, knowingly, nor supplant him in any of his laudable undertakings.

All this I most solemnly promise and swear with a firm and steadfast resolution to perform the same, without any hesitation, mental reservations, or self-evasion of mind whatever, binding myself under no less penalty than that of having my breast torn open, my heart plucked out, and placed on the highest pinnacle of the temple, there to be devoured by the vultures of the air, should I ever knowingly violate the Fellow Craft obligation. So

help me God, and keep me steadfast in the due performance of the same.

W. M.—Brother ———, you will detach your hand, and kiss twice the book on which thy hand rests which is the Holy Bible. Candidate kisses the book twice.

W. M.—In your present condition, what do you most desire?

The candidate, prompted by his conductor, answers: More light in Masonry.

W. M.—Brethren, you will stretch forth your hands, and assist me in bringing our brother to light.

Here all the brethren place their hands in the form of the dueguard of a Fellow Craft.

W. M.—Let the brother receive light.

At this point the conductor unties the hoodwink, and lets it fall from the candidate's eyes. The Master then gives one rap on the Altar with his gavel, when all the brethren but himself and the conductor (S. D.) take their seats. The Master then says to the candidate:

W. M.—My brother, on being brought to light in this Degree, you behold one point of the compasses elevated above the square, which is to signify that you have received light in Masonry by points.

Then, stepping back a few feet from the Altar, the Worshipful Master continues:

W. M.—Brother, you will observe me approaching you from the East, under the step dueguard of a Fellow Craft (here he makes the dueguard) and sign (here he makes the sign of a Fellow Craft); and in token of the continuance of brotherly love and favor, I present you with my right hand (takes candidate by the right hand), and with it the pass, token, token of the pass, grip, and word of a Fellow Craft. As you are yet uninformed, your conductor will answer for you.

The Worshipful Master now takes the candidate by the Entered Apprentice's grip and says to his conductor, the S. D., while holding the candidate by this grip:

W. M.—Here I left you, and here I find you. Will you be off or from?

S. D. (for candidate).—From.

W. M.—From what, and to what?

S. D.—From the real grip of an Entered Apprentice to the pass

grip of a Fellow Craft.

W. M.—Pass.

W. M.—What is that?

Conductor—The pass grip of a Fellow Craft?

W. M.—Has it a name?

Conductor—It has.

W. M.—Will you give it me?

Conductor—"———."

W. M.—Will you be off or from?

Conductor—From.

W. M.—From what, and to what?

Conductor—From the pass grip of a Fellow Craft to the real grip of the same.

W. M. (moving his thumb to the second joint).—Pass.

W. M.—What is that?

Conductor—The real grip of a Fellow Craft.

W. M.—Has it a name?

Conductor—It has.

W. M.—Will you give it me?

Conductor—I did not so receive it, neither can I so impart it.

W. M.—How will you dispose of it?

Conductor—I will half it with you.

W. M.—Half and begin.

Conductor—No, you begin.

W. M.—Begin you.

S. D.————.

W. M.————.

S. D.————.

W. M.—The pass is right. (At the words, "is right," lifting candidate from his knees at the Altar.) You will arise, and salute the Junior and Senior Wardens as a Fellow Craft.

The conductor having previously removed the cable-tow from the candidate's arm, he conducts him to the Junior Warden's station in the south, halts before that officer, and gives two raps on the floor with his rod, or stamps twice on the floor with his foot, which is responded to by the Junior Warden, in like manner, with his gavel.

J. W.—Who comes here?

Candidate—Brother ——— an obligated Fellow Craft.

J. W.—How shall I know him to be such?

Conductor—By signs and tokens.

J. W.—Give me a sign.

Conductor gives the duegard of a Fellow Craft, and makes the candidate do likewise.

J. W.—What is that?

Conductor—Duegard of a Fellow Craft Mason.

J. W.—Has it an allusion?

Conductor—It has; it alludes to the manner in which my hands were placed when I took upon myself the solemn oath of a Fellow Craft.

J. W.—Have you any other sign?

Conductor—I have. (At the same time he makes the sign of a Fellow Craft, and the candidate does the same.)

J. W.—What is that?

Conductor—The sign of a Fellow Craft Mason.

J. W.—Has it an allusion?

Conductor—It has; it alludes to the penalty of my obligation.

J. W.—Have you any further signs?

Conductor—I have not; but I have a pass, token, token of the pass, grip, and word.

J. W.—Advance, and give me the pass.

Warden takes hold of candidate by the right hand, and says to the conductor:

J. W.—Will you be off or from?

Conductor—From.

J. W.—From what, and to what?

Conductor—From the real grip of an Entered Apprentice to the pass grip of a Fellow Craft.

J. W.—Pass.

J. W.—What is that?

Conductor—The pass grip of a Fellow Craft.

J. W.—Has it a name?

Conductor—It has.

J. W.—Will you give it me?

Conductor—

J. W.—Will you be off or from?

Conductor—From.

J. W.—From what, and to what?

Conductor—From the pass grip of a Fellow Craft, to the real grip of the same.

J. W.—Pass.

J. W.—What is that?

Conductor—The real grip of a Fellow Craft.

J. W.—Has it a name?

Conductor—It has.

J. W.—Will you give it me?

Conductor—I did not so receive it, neither can I so impart it.

J. W.—How will you dispose of it?

Conductor—I will halve it.

J. W.—Halve it, and begin.

Conductor—No, you begin.

J. W.—Beign you.

Conductor—

J. W.—

Conductor—

J. W.—The pass is right, and the word is right. I will suffer you to pass on to the Senior Warden's station in the west.

The conductor and candidate now pass on to the Senior Warden in the west, where they pass precisely the same examination as that just described with the Junior Warden. The Senior Warden then permits them to pass on to the Worshipful Master in the east for his examination. As they (the candidate and conductor) approach the Master's station in the east, and when nearly there, he (the Master) says:

W. M.—Brother Senior Deacon, you will reconduct the candidate to the Senior Warden in the west with my orders that he teach him how to wear his apron as a Fellow Craft.

The Deacon now conducts the candidate to the Senior Warden's station. This officer leaves his seat, and, approaching candidate, turns the flap of his apron down, at the same time saying—Brother, at the building of King Solomon's Temple, the Fellow Crafts wore their aprons with the flap turned down and the left corner turned up, and thus you will wear yours, until further advanced. (Tucks a corner under the string.)

The conductor now reconducts the candidate to the Worshipful Master in the East.

W. M.—I now present you with the working tools of a Fellow Craft Mason, which are the plumb, square, and level.

The Master here shows the candidate these tools, which are generally made of rosewood or ebony, and kept for these occa-

sions on the Master's desk.

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 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, ever squaring our actions by the Square of Virtue, and remembering that we are traveling upon the Level of Time, to "that undiscovered country, from whose bourne no traveler returns."

W. M.—Brother Senior Deacon, it is my orders that you reconduct this candidate to the place from whence he came (preparation room), and invest him with that of which he has been divested, preparatory to making an ascent through a porch, by a flight of winding stairs, consisting of three, five, and seven steps, to a place representing the Middle Chamber of King Solomon's Temple, there to receive instructions relative to the wages and jewels of a Fellow Craft.

The Senior Deacon conducts the candidate to the center of the Lodge, before the Altar, and makes the due guard and sign of a Fellow Craft, which is responded to by the Master. They then retire to the preparation room. After the candidate is out of the room, the Lodge is arranged for his second reception and the completion of the Degree. The conductor then opens the Lodge-door, and taking the candidate by the arm, he leads him forward through the door in front of the pillars.

Conductor—Brother ———, we are now about to make an ascent through a porch, by a flight of winding stairs, consisting of three, five, and seven steps, to a place representing the Middle Chamber of King Solomon's Temple, there to receive instructions relative to the wages due, and jewels of a Fellow Craft.

Masonry is considered under two denominations—namely, Operative and Speculative. By Operative Masonry, we allude to the proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty; and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings, and convenient shelters from the vicissitudes and inclemencies of the seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is

composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary, and beneficent purposes.

By Speculative Masonry, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires him with the most exalted ideas of the perfection of his Divine Creator.

Our ancient brethren worked at both Operative and Speculative Masonry; they worked at the building of King Solomon's Temple, besides numerous other Masonic edifices. They wrought six days, but did not work on the seventh (7th), for in six days God created the heavens and the earth, and rested on the seventh day: therefore our ancient brethren consecrated this day as a day of rest from their labors; thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

Brother, the first thing that particularly attracts our attention are (here the conductor steps forward) two large brazen pillars (pointing at them with his rod), one on the left and one on the right hand. The name of the one on the left hand is Boaz, and signifies strength; the name of the one on the right is Jachin, and denotes establishment; they, collectively, denote strength and establishment, and allude to a passage in Scripture: "In strength shall this house be established." These are representations of the two pillars erected at the outer porch of King Solomon's Temple. They are said to have been in height thirty-five (35) cubits, twelve in circumference, and four in diameter; they are said to have been adorned with two large chapiters of five cubits each, making their entire height forty (40) cubits. These chapiters were ornamented with a representation of network, lily-work, and pomegranates, and are said to denote Unity, Peace, and Plenty. The network, from its connection, denotes unity; the lily-work, from its whiteness, and the retired place in which it grows, purity and peace; the pomegranates, from the exuberance of their seed, denote plenty. These chapiters have on the top of each a globe, or ball; these globes are artificial spherical bodies; on the

convex surfaces of which are represented the countries, seas, various parts of the earth, the face of the heavens, the planetary revolutions; and are said to be thus extensive, to denote the universality of Masonry, and that a Mason's charity ought to be equally extensive. The principal use of these globes, besides serving as maps, to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution and the diurnal rotation of the earth around its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same.

Contemplating these bodies, we are inspired with a due reverence for the Deity and his works and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefited.

The composition of these pillars is molten or cast brass; they were cast whole, on the banks of the river Jordan, in the clay grounds between SUCCOTH and ZAREDATHA, where King Solomon ordered these and all 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 inundation and conflagration, and are said to have contained the archives of Masonry.

Conductor—Brother, we will pursue our journey. (Stepping to the three steps on the floor or carpet.) The next thing that attracts our attention are the winding stairs which lead to the Middle Chamber of King Solomon's Temple, consisting of three, five, and seven steps.

The first three allude to the three principal stages of human life, namely, youth, manhood, and old age. In youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves; so that in old age, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

They also allude to the three principal supports in Masonry,

namely, Wisdom, Strength, and Beauty; for it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings.

They further allude to the three principal officers of the Lodge, viz.: Master, and Senior and Junior Wardens.

Stepping forward to the five steps, he continues:

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

The five orders of architecture are Tuscan, Doric, Ionic, Corinthian, and Composite.

The five human senses are hearing, seeing, feeling, smelling, and tasting, the first three of which have ever been highly esteemed among Masons: hearing, to hear the word; seeing, to see the sign; feeling, to feel the grip, whereby one Mason may know another in the dark as well as in the light. (Steps forward to the seven steps.)

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 wise men of the East, 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.

By this time the Senior Deacon has passed the entire representation of the flight of stairs, and is now at the Junior Warden's station in the south. Upon arriving here, he (the Senior Deacon) says to the candidate:

Brother, we are now approaching the outer door of King Solomon's Temple, which appears to be tyled or guarded by the Junior Warden. (Some say—our Junior Warden.)

As they approach the Junior Warden's station, he (the Junior Warden) exclaims:

J. W.—Who comes here?

S. D.—A Craftsman, on his way to the Middle Chamber of King Solomon's Temple.

J. W.—How do you expect to gain admission?

S. D.—By the pass, and token of the pass of a Fellow Craft,

J. W.—Give me the pass.

S. D.—“_____.”

J. W.—What does that denote?
 S. D.—Plenty.
 J. W.—How is it represented?
 S. D.—By ears of corn hanging near a water-ford.
 J. W.—Why originated this word as a pass?
 S. D.—In consequence of a quarrel which long existed between Jephthah, judge of Israel, and the Ephraimites: the latter had been a stubborn, rebellious people, whom Jephthah had endeavored to subdue by lenient measures, but to no effect. The Ephraimites, being highly incensed 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 **Gilead**, and gave them battle, and put them to flight; and, to make his victory more complete, he ordered guards to be placed on the different passes on the banks of the river Jordan, and commanded, if the Ephraimites passed that way, Say ye **Shibboleth**; but they, being of a different tribe, could not frame to pronounce it aright, and pronounced it **Sibboleth**; which trifling defect proved them to be spies, and cost them their lives, and there fell at that time, 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 password, to be given before entering every regulated and well-governed Lodge of Fellow Crafts.

J. W.—Give me the token (here give the pass grip of a Fellow Craft).
 J. W.—The pass is right, and the token is right; pass on.
 They now pass around the Junior Warden's station, and go to the Senior Warden's station in the West, and as they approach the Senior Warden's station the Senior Deacon remarks:
 Brother, we are now coming to the inner door of the Middle Chamber of King Solomon's Temple, which appears to be guarded by the Senior Warden in the West.
 S. W.—Who comes here?
 S. D.—A Craftsman, on his way to the Middle Chamber.
 S. W.—How do you expect to gain admission?
 S. D.—By the grip and word of a Fellow Craft.
 S. W.—Give me the grip (here give the real grip of a Fellow Craft.)

S. W.—What is that?
 S. D.—The real grip of a Fellow Craft.
 S. W.—Has it a name?
 S. D.—It has.
 S. W.—Will you give it me?
 S. D.—I did not so receive it, neither can I so impart it.
 S. W.—How will you dispose of it?
 S. D.—I will letter it, or halve it with you.
 S. W.—Halve it, and begin.
 S. D.—No, you begin.
 S. W.—Begin you.
 S. D.———.
 S. W.———.
 S. D.———.
 S. W.—The word is right and the grip is right; pass on, brother.

They pass on to the Worshipful Master in the East, and, on their arrival at his desk, the Master rises from his seat, and says:
 W. M.—Brother ——, you have now arrived at the place representing the Middle Chamber of King Solomon's Temple, where you will be received and recorded as a Fellow Craft. Turning to the Secretary's desk, he continues.
 W. M.—Brother Secretary, you will make the record.
 Sec.—It is so recorded.
 W. M.—The first thing that particularly attracted your attention on your passage here, was a representation of two brazen pillars, one on the left and the other on the right, which was explained to you by your conductor; after passing the pillars you passed a flight of winding stairs, consisting of three, five, and seven steps, which was likewise explained to you; after passing the stairs, you arrived at the outer door of the Middle Chamber, which you found closely guarded by the Junior Warden, who demanded of you the pass and token of the pass of a Fellow Craft; you next arrived at the inner door of the Middle Chamber, which you found guarded by the Senior Warden, who demanded of you the grip and word of a Fellow Craft. You have now arrived at the Middle Chamber where you are received and recorded a Fellow Craft. You are now entitled to wages, as such; which are, the **Corn** of nourishment, the **Wine** of refreshment, and the **Oil** to joy, which denote peace, harmony, and strength. You are also entitled to the jewels of a Fellow Craft; which are, an attentive

ear, an instructive tongue, and faithful breast. The attentive ear receives the sound from the instructive tongue, and the mysteries of Masonry are safely lodged in the repository of faithful breasts.

W. M.—I shall now direct your attention to the letter "G" here the Master turns and points to a large gilded letter "G," which is generally placed on the wall back of the Master's seat, and above his head; some Lodges suspend it in front of the Master, by a cord or wire, which is the initial of geometry, the fifth science, it being that on which this Degree was principally founded.

Geometry, the first and noblest of sciences, is the basis upon which the superstructure of Masonry is erected. By geometry, we may curiously trace nature through her various windings to her most concealed recesses. By it we 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 discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of the seasons, and the variety of scenes which each season displays to the discerning eye. Numerous worlds are around us, all formed by the same Divine Artist, and which roll through the vast expanse, and are all conducted by the same unerring law of nature. A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, 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. Freemasonry, notwithstanding, has still survived. The **attentive ear** receives the sound from the **instructive tongue**, and the **mysteries** of Masonry are safely lodged in the repository of faithful breasts. Tools and implements of architecture are selected by the fraternity, to imprint on the memory wise and serious truths;

and thus, through a succession of ages, are transmitted unimpaired the excellent tenets of our institution.

W. M.—Brother ——, this letter has a higher signification; it alludes to the sacred name of Deity (here he gives three raps with his gavel (. . .), when all in the Lodge rise to their feet), to whom we should all, from the youngest Entered Apprentice, who stands in the northeast corner, to the Worshipful Master, who presides in the East, with all sincerity humbly bow (here all bow their heads), with reverence most humbly bow. (Master gives one rap, when all the brethren take their seats again.)

W. M.—Brother ——, this ends this degree, with the exception of a charge, which I will now give to you.

CHARGE

Brother: Being passed 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 to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value.

Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate, or aggravate, the 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 and 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.

END OF FELLOW CRAFT DEGREE

THIRD DEGREE

W. M.—Brother Junior Deacon, you will take with you your necessary assistants and repair to the preparation room, where you will find in waiting Brother——, who has been a regularly initiated Entered Apprentice, passed to the degree of Fellow Craft, and now wishes to receive further light in Masonry, by being raised to the sublime degree of a Master Mason.

PREPARING THE CANDIDATE

The candidate is divested of all wearing apparel, except his shorts or he may be clothed in his pajama pants, both legs of them to be rolled up above his knees, leaving his knees bare, breast bare, a cable-tow wound three times around his body, and hoodwink is tied very closely over his eyes. Clothed as Fellow Craft.

S. D.—Worshipful Master, the Junior Deacon is ready with his report.

W. M.—Brother Senior Deacon, let him enter to make his report. (Junior Deacon enters and advances to Altar.)

J. D.—Worshipful Master, the candidate is duly and truly prepared.

W. M.—How prepared?

J. D.—By being divested of all metals, neither naked nor clothed, hoodwinked, with a cable-tow wound three times around his body. Both feet bare, both knees bare, and breast bare, clothed as a Fellow Craft.

W. M.—I thank you, my brother.

(Junior Deacon repairs to preparation room.)

W. M.—Brother Junior Warden, will you now make your inspection of the candidate?

(Junior Warden repairs to the preparation room, and makes a very close inspection of the candidate.)

S. D.—Worshipful Master, the Junior Warden is ready to make his report.

W. M.—Let him enter.

(Junior Warden enters and advances to the Altar.)

J. W.—Worshipful Master, I find the candidate duly and truly prepared.

W. M.—Brother Senior Deacon, inform the Junior Deacon that

he may proceed with his work.

(The J. D. takes the candidate by the right arm, leads him up to the door of the Lodge room, and gives three loud, distinct knocks.)

S. D.—Worshipful Master, while engaged in the lawful pursuit of Masonry, there is an alarm at the inner door of our Lodge.

W. M.—You will attend to the alarm, and ascertain the cause. (Senior Deacon gives three loud knocks, which are responded to by one from the Junior Deacon. The Senior Deacon then answers with one rap, and opens the door.)

S. D.—Who comes here?

J. D.—Brother ———, who has been regularly initiated Entered Apprentice, passed to the degree of Fellow Craft, and now wishes to receive further light in Masonry, by being raised to the sublime degree of a Master Mason.

S. D.—Brother ———, is this of your own free will and accord? Candidate—It is.

S. D.—Brother Junior Deacon, is he worthy and well qualified?

J. D.—He is.

S. D.—Duly and truly prepared?

J. D.—He is.

S. D.—Has he made suitable proficiency in the preceding degrees?

J. D.—He has.

S. D.—And properly vouched for?

J. D.—He is.

S. D.—Who vouches for him?

J. D.—A brother.

S. D.—By what further right or benefit does he expect to gain admission?

J. D.—By the benefit of the pass.

S. D.—Has he that pass?

J. D.—He has not, but I have it for him.

S. D.—Advance, and give it to me.

(Junior Deacon gives the Senior Deacon the pass of a Master Mason.)

S. D.—The pass is right; you will wait with patience until the Worshipful Master is informed of your request and his answer returned.

(Senior Deacon closes the door, advances to the Altar, sounds

his rod on the floor three times, which is responded by the Master with three raps of the gavel, then the Senior Deacon makes the sign of a Master Mason.)

W. M.—Who comes here?

S. D.—Brother ———, who has been regularly initiated Entered Apprentice, passed to the degree of Fellow Craft, and now wishes to receive further light in Masonry, by being raised to the sublime degree of a Master Mason.

W. M.—Is it of his own free will and accord?

S. D.—It is.

W. M.—Is he worthy and well qualified, duly and truly prepared?

S. D.—He is.

W. M.—Has he made suitable proficiency in the preceding degrees?

S. D.—He has.

W. M.—And properly vouched for?

S. D.—He is.

W. M.—Who vouches for him?

S. D.—A brother.

W. M.—By what further right or benefit does he expect to gain admission?

S. D.—By the benefit of the pass.

W. M.—Has he that pass?

S. D.—He has not, but I have it for him.

W. M.—Advance, and give it to me.

(Senior Deacon steps to the Master and gives him the pass of a Master Mason.)

W. M.—The password is right, let him enter and be received in due form.

Senior Deacon repairs to the door, opens it, and says:

S. D.—Let him enter and be received in due form.

Junior Deacon advances, followed by the Stewards, with rods, when the Senior Deacon stops them, by placing his hand against the candidate, and saying:

S. D.—Brother ———, on entering this Lodge for the first time, you were received on the point of the compass, pressing your naked left breast, the moral of which was explained to you. On entering the second time, you were received on the angle of the square, which was also explained to you. I now receive you

on both points of the compass, extending from your naked left to your naked right breast, which is to teach you, that as the vital parts of man are contained within the breasts, so the most excellent tenets of our institution are contained between the points of the compass, they are Friendship, Morality, and Brotherly Love.

Junior Deacon passes the candidate over to the Senior Deacon and takes his place in the Lodge.

Senior Deacon and Stewards proceed to conduct the candidate three times around the Lodge, during which time the Master recites the following passage of Scripture:

W. M.—“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 stars be not darkened, nor the clouds return after the rain. In the days 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 birds, 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 at the fountain, or the wheel at the cistern. Then shall the dust return to the Earth as it was; and the spirit shall return unto God, who gave it.”

J. W.—Who comes here?

S. D.—Brother ———, who has been regularly initiated Entered Apprentice, passed to the degree of Fellow Craft, and now wishes to receive more light in Masonry, by being raised to the Sublime Degree of a Master Mason.

J. W.—Brother ———, is this of your own free will and accord?

Candidate—It is.

J. W.—Brother Senior Deacon, is he worthy and well qualified, duly and truly prepared?

S. D.—He is.

J. W.—Has he made suitable proficiency in the preceding degrees?

S. D.—He has.

J. W.—And properly vouched for?

S. D.—He is.

J. W.—Who vouches for him?

S. D.—A brother.

J. W.—By what further right or benefit does he expect to gain admission?

S. D.—By the benefit of the pass.

J. W.—Has he that pass?

S. D.—He has it not, but I have it for him.

J. W.—Advance, and give the pass.

Senior Deacon steps forward and gives the Junior Warden the pass of a Master Mason.

J. W.—The pass is right, I suffer you to pass on to the Senior Warden station in the West, for his examination.

Senior Deacon conducts candidate to Senior Warden in the West.

S. W.—Who comes here?

S. D.—Brother ———, who has been regularly initiated Entered Apprentice, passed to the degree of Fellow Craft, and now wishes to receive further light in Masonry by being raised to the Sublime Degree of a Master Mason.

S. W.—Brother ———, is this of your own free will and accord?

Candidate—It is.

S. W.—Brother Senior Deacon, is he worthy and well qualified, duly and truly prepared?

S. D.—He is.

S. W.—Has he made suitable proficiency in the preceding degrees?

S. D.—He has.

S. W.—And properly vouched for?

S. D.—He is.

S. W.—Who vouches for him?

S. D.—A brother.

S. W.—By what further right or benefit does he expect to gain admission?

S. D.—By the benefit of the pass.

S. W.—Has he that pass?

S. D.—He has not, but I have it for him.

S. W.—Advance and give me the pass.

(Senior Deacon steps forward and gives the Senior Warden the pass of a Master Mason.)

S. W.—The pass is right, I suffer you to pass on to the Worshipful Master, for his examination.

W. M.—Who comes here?

S. D.—Brother ———, who has been regularly initiated Entered Apprentice, passed to the degree of Fellow Craft, and now wishes to receive more light in Masonry by being raised to the Sublime Degree of a Master Mason.

W. M.—Brother ———, is this of your own free will and accord?

Candidate—It is.

W. M.—Brother Senior Deacon, is he worthy and well qualified, duly and truly prepared?

S. D.—He is.

W. M.—Has he made suitable proficiency in the preceding degrees?

S. D.—He has.

W. M.—And properly vouched for?

S. D.—He is.

W. M.—Who vouches for him?

S. D.—A brother.

W. M.—By what further right or benefit does he expect to gain admission?

S. D.—By the benefit of the pass.

W. M.—Has he that pass?

S. D.—He has not, but I have it for him.

W. M.—Advance and give me the pass.

(Senior Deacon steps forward and gives the Worshipful Master the pass of a Master Mason.)

W. M.—The pass is right, from whence came you, and whither are you traveling?

S. D.—From the West, traveling toward the East.

W. M.—Why you leave the West and travel toward the East?

S. D.—In search of further light in Masonry.

W. M.—Since that is the object of your search, you will reconduct this candidate to the Senior Warden in the West, with my

orders that he be taught to approach the East, the place of further light in Masonry, by three upright, regular steps, his body erect at the Altar before the Worshipful Master in the East.

(The Senior Deacon conducts the candidate to the Senior Warden in the West.)

S. D.—Brother Senior Warden, it is the orders of the Worshipful Master that you teach this candidate to approach the East, the place of further light in Masonry, by three upright regular steps, his body erect at the Altar before the Worshipful Master in the East.

(The Senior Warden faces the candidate toward the East.)

S. W.—Brother, you will step off with your left foot one full step, and bring the heel of your right in the hollow of your left foot; now step off with your right foot, and bring the heel of your left in the hollow of your right foot; now step off with your left foot, and bring both heels together.

S. W.—The candidate is in order, Worshipful Master, and awaits your further will and pleasure.

W. M.—You will cause him to kneel on his naked knees, both hands resting on the Holy Bible, square, and compass.

W. M.—Brother ———, you are kneeling, for the third time, at the Altar of Masonry, to take upon yourself the solemn oath of a Master Mason; and I, as Master of this Lodge, take pleasure, as on former occasions, in informing you that there is nothing in it which will interfere with the duty you owe to your God, your neighbor, your country, or self. Are you willing to take the oath?

Candidate—I am.

(Master gives three raps with his gavel, all brothers assemble on the Lodge floor on the square).

W. M.—You will repeat your name, and say after me:

OATH

W. M.—“I, in presence of Almighty God, and this worshipful Lodge, erected to Him and dedicated to the holy Sts. Johns, do hereby and hereon most solemnly promise and swear, that I will always hail, ever conceal, and never reveal any of the secrets, arts, parts or points, of the Master Mason’s Degree, to any person whomsoever, except it be a true and lawful brother of this degree, or in a regularly constituted Lodge of

Master Masons, nor unto him or them, until by strict trial, due examination, or lawful information, I shall have found him or them, as lawfully entitled to the same as I am myself.

"I furthermore promise and swear, that I will stand to and abide by all laws, rules, and regulations of the Master Mason's Degree, and of the Lodge of which I may hereafter become a member, as far as the same shall come to my knowledge; and that I will ever maintain and support the constitution, laws, and edicts of the Grand Lodge under which the same shall be holden.

"Further, that I will acknowledge and obey all due signs and summonses sent to me from a Master Masons' Lodge, or given me by a brother of that degree, if within length of my cable-tow.

"Further, that I will aid and assist all poor, distressed, worthy Master Masons, their widows and orphans, knowing them to be such, as far as their necessities may require, and my ability permit, without material injury to myself or family.

"Further, that I will keep a worthy Master Mason's secrets inviolable, when communicated to and received by me as such, murder and treason excepted.

"Further, that I will not aid, nor be present at, the initiation, passing, or raising of a woman, an old man in his dotage, a young man in his nonage, an atheist, a madman, or fool, knowing them to be such.

"Further, that I will not sit in a Lodge of clandestine-made Masons, nor converse on the subject of Masonry with a clandestine-made Mason, nor one who has been expelled or suspended from a Lodge, while under that sentence, knowing him or them to be such.

"Further, I will not cheat, wrong, nor defraud a Master Masons' Lodge, nor a brother of this degree, knowingly, nor supplant him in any of his laudable undertaking, but give him due and timely notice, that he may ward off all danger.

"Further, that I will not knowingly strike a brother Master Mason, or otherwise do him personal violence in anger, except in the necessary defense of my family or property.

"Further, that I will not have illegal carnal intercourse with a Master Mason's wife, his mother, sister, or daughter, nor suffer the same to be done by others, if in my power to prevent.

"Further, that I will not give the Grand Masonic word, in any other manner or form than that in which I shall receive it, and

then in a low breath.

"Further, that I will not give the Grand Hailing Sign of Distress, except in case of the most imminent danger, in a just and lawful Lodge, or for the benefit of instruction; and if ever I should see it given, or hear the words accompanying it, by a worthy brother in distress, I will fly to his relief, if there is a greater probability of saving his life than losing my own.

"All this I most solemnly promise and swear, with a firm and steady resolution to perform the same, without any mental reservation, or secret evasion of mind whatever, binding myself, under no less penalty than that of having my body severed in two, my bowels taken from thence and burned to ashes, the ashes scattered before the four winds of heaven, that no more remembrance might be had of so vile and wicked a wretch as I would be, should I ever, knowingly, violate this, my Master Mason's Obligation. So help me God, and keep me steadfast in the due performance of the same."

W. M.—You will detach your hands and kiss the book, which is the Holy Bible, three times. In your present condition, what do you most desire?

Candidate—Light.

W. M.—Let him receive light.

Senior Deacon takes off the hoodwink and removes the cable-tow, and the candidate sees all the brethren on the duegard of a Master Mason. The Worshipful Master gives one rap with his gavel, when all brethren retire to their seats, leaving at the Altar the Master, Senior Deacon, and the candidate.

W. M.—Brother ——, on receiving further light, you perceive more than you have heretofore. Both points of the compass are elevated above the square, which is to teach you never to lose sight of those truly Masonic virtues, which are Friendship, Morality, and Brotherly Love.

(The Master steps back three paces from the Altar.)

W. M.—Brother ——, you now discover me approaching you from the East, under the step, duegard, and signs of the three degrees. Entered Apprentice Masons step off with their left foot, bringing the heel of the right in the hollow of the left. Duegard, (Master shows candidate the duegard of an Entered Apprentice Mason), manner in which you placed your hands when you took upon yourself the solemn oath of an Entered Apprentice Mason.

Penal sign. (Master shows candidate the penal sign of an Entered Apprentice Mason), it alludes to the penalty of your obligation.

Fellow Craft Masons step off with their right foot, bringing the heel of the left in the hollow of the right, duegard, (Master shows candidate the duegard of a Fellow Craft Mason), manner in which you placed your hands when you took upon yourself the solemn oath of a Fellow Craft Mason, penal sign, (Master shows candidate the penal sign of a Fellow Craft Mason), it alludes to the penalty of your obligation. Master Masons step off with their left foot, and bring both heels together forming the angle of a square, duegard, (Master shows candidate the duegard of a Master Mason), manner in which you placed your hands when you took upon yourself the solemn oath of a Master Mason, penal sign, (Master shows candidate the penal sign of a Master Mason), it alludes to the penalty of your obligation.

W. M.—In token of the further continuance of my brotherly love and favor, I present you my right hand, and with it the pass and token of the pass of a Master Mason.

(Worshipful Master takes the candidate by the "real grip" of a Fellow Craft, and says, your conductor will answer for you.)

W. M.—Will you be off or from?

S. D.—From.

W. M.—From what and to what?

S. D.—From the "real grip" of a Fellow Craft to the pass grip of a Master Mason.

W. M.—Pass.

W. M.—What is that?

S. D.—The pass grip of a Master Mason.

W. M.—Has it a name?

S. D.—It has.

W. M.—Will you give it to me?

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

W. M.—How will you dispose of it?

S. D.—I will letter it, or syllable it.

W. M.—Syllable it, and begin.

S. D.—No, you begin.

W. M.—Begin you.

S. D.—

W. M.—

S. D.—

W. M.—You will arise, and salute the Junior and Senior Wardens as an obligated Master Mason.

The Senior Deacon will lead the candidate from the Altar, to the Junior Warden's station in the south, and give three raps on the floor with his rod, the Junior Warden responding by three raps with his gavel.

J. W.—Who comes here?

S. D.—Brother ———, an obligated Master Mason.

J. W.—How shall I know him to be such?

S. D.—By the pass and token of the pass of a Master Mason.

J. W.—Advance the token.

J. W.—Will you be off, or from?

S. D.—From.

J. W.—From what, and to what?

S. D.—From the real grip of a Fellow Craft to the pass grip of a Master Mason.

J. W.—Pass.

J. W.—What is that?

S. D.—The pass grip of a Master Mason.

J. W.—Has it a name?

S. D.—It has.

J. W.—Will you give it to me?

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

J. W.—How will you dispose of it?

S. D.—I will letter it, or syllable it.

J. W.—Syllable it and begin.

S. D.—No, you begin.

J. W.—Begin you.

S. D.—

J. W.—

S. D.—

J. W.—Brother Senior Deacon, the token is right, and the pass is right. You will pass on to the Senior Warden's station in the West, for his examination.

Senior Deacon conducts the candidate to the Senior Warden in the West, and gives three raps on the floor with his rod, the Senior Warden responding by three raps with his gavel.

S. W.—Who comes here?

S. D.—Brother ———, an obligated Master Mason.

S. W.—How shall I know him to be such?
 S. D.—By the pass and token of the pass of a Master Mason.
 S. W.—Advance the token.
 S. W.—Will you be off, or from?
 S. D.—From.
 S. W.—From what, and to what?
 S. D.—From the real grip of a Fellow Craft to the pass grip of a Master Mason.
 S. W.—Pass.
 S. W.—What is that?
 S. D.—The pass grip of a Master Mason.
 J. W.—Has it a name?
 S. D.—It has.
 J. W.—Will you give it to me?
 S. D.—I did not so receive it, neither can I so impart it.
 J. W.—How will you dispose of it?
 S. D.—I will letter it, or syllable it.
 J. W.—Syllable it and begin.
 S. D.—No, you begin.
 J. W.—Begin you.
 S. D.———.
 S. W.———.
 S. D.———.
 S. W.—Brother Senior Deacon the token is right, and the pass is right. You will pass on to the Worshipful Master in the East.
 As the Senior Deacon approaches the East with the candidate, the Worshipful Master says:
 W. M.—Brother Senior Deacon, you will reconduct the candidate to the Senior Warden in the West, with my orders that he teach him how to wear his apron as a Master Mason.
 The Senior Deacon conducts the candidate to the Senior Warden in the West.
 S. D.—Brother Senior Warden, it is the order of the Worshipful Master that you teach this candidate how to wear his apron as a Master Mason.
 S. W.—Master Masons wear their aprons square to designate them as Master Masons, or as overseers of the work, and so you will wear yours.
 The Senior Deacon now conducts the candidate back to the Worshipful Master in the East.

W. M.—Brother ——, as you are clothed as a Master Mason, it is necessary that you should have the working tools of a Master Mason, the working tools of a Master Mason are all the implements of Masonry appertaining to the first three degrees 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 best can work and best agree.

W. M.—Brother Senior Deacon, you will now reconduct this candidate to the place from whence he came, and reinvest him with that which he has been divested and await my further will and pleasure.

The Senior Deacon then leads the candidate to the center of the Lodge, at the Altar, and makes the due guard and sign of a Master Mason, which is responded by the Master, after which the Senior Deacon and the candidate pass out of the Lodge. While they are going out, the Master gives three sounds with his gavel and says, in a loud tone of voice.

W. M.—Brother Junior Warden, what is the hour?

J. W.—High twelve, Worshipful Master.

W. M.—If you are so satisfied it is high twelve, you will erect your column, and call the Craft from labor to refreshment, for the space of —— minutes, calling them on at the sound of the gavel.

Junior Warden gives one rap with his gavel and says, you are according at refreshments.

When the candidate is fully dressed, the door is unceremoniously thrown open, and he, in company with others, is permitted to enter the Lodge. His friends now approach him, and congratulate him upon his Masonic appearance, asking him how he likes the degree, and if he is not glad he is through.

Worshipful Master gives one rap with his gavel.

J. W.—Brethren, you are now called from refreshments to labor again. Worshipful Master, I present you this noble Craft.

W. M.—I thank you, my brother.

Worshipful Master gives one rap with his gavel, and all brethren take their seats.

W. M.—Brother Senior Warden, do you know any further business before this Lodge of Master Masons before we proceed to close?

S. W.—Nothing in the West, Worshipful Master.

W. M.—Brother Junior Warden, do you know any further business before we proceed to close?

J. W.—Nothing in the south, Worshipful Master.

W. M.—Have you anything on your desk, Brother Secretary?

Sec.—Nothing, Worshipful Master.

W. M.—We will then proceed to close; but before doing so, I am sure the Craft would enjoy hearing a few remarks from our newly made brother, is he present?

After the candidate has his say, the Worshipful Master says:

W. M.—Brother ——, you will please approach the East.

W. M.—Brother ——, I presume you now consider yourself a Master Mason, and, as such, entitled to all the privileges of a Master Mason, do you not?

Candidate—I do.

W. M.—I presumed that you did from the jewel that you wear, it being the Senior Warden's jewel.

W. M.—Brother ——, you are not yet a Master Mason, neither do I know that you ever will be, until I know how well you will withstand the amazing trials and dangers that await you. The Wardens and Brethren of this Lodge require a more satisfactory proof of your fidelity to your trust, before they are willing to intrust you with the more valuable secrets of this degree. You have a rough and rugged road to travel, beset with thieves, robbers, and murderers; and should you lose your life in the attempt, it will not be the first instance of the kind, my brother. You will remember in whom you put your trust, with that divine assurance, that "he who endureth unto the end, the same shall be saved." Heretofore you have had some one to pray for you, but now you have none. You must pray for yourself. You will therefore suffer yourself to be again hoodwinked, and kneel where you are, and pray orally or mentally, as you please. When through, signify by saying "Amen," arise and pursue your journey.

After the candidate has said "Amen," the Senior Deacon takes

him by the right arm, assists him to arise, and they proceed to travel three times around the Lodge. As they start, the Senior Deacon commences to relate the following story to the candidate:

S. D.—Brother, it was the usual custom of our Grand Master, Hiram Abiff, to enter into the unfinished "Sanctum Sanctorum, or Holy of Holies," of King Solomon's Temple, each day at high twelve, while the craft were called from labor to refreshments, for the purpose of drawing out his designs upon the Trestle-Board, whereby the Craft might pursue their labors; after which, it was further his custom to offer up his devotions to the Deity. Then he would retire at the south gate of the outer courts of the Temple; and, in conformity with the custom of our Grand Master, whose memory we all so reverently adore, we will now retire at the south gate of the Temple.

As they approach the Junior Warden's station in the south, the Junior Warden steps silently out from his seat to the floor, and confronts the blindfolded candidate, clinching him by the collar in a very rough manner, and at the same time exclaiming:

J. D.—Grand Master Hiram Abiff, I am glad to meet you thus alone. I have long sought this opportunity. You will remember you promised us, that when the Temple was completed, we should receive the secrets of a Master Mason, whereby we might travel in foreign countries, work, and receive Master's wages. Behold, the Temple is now about to be completed, and we have not obtained that which we have so long sought. At first, I did not doubt your veracity; but now I do. (Gives candidate a sudden twitch by the collar) I therefore now demand of you the secrets of a Master Mason.

S. D.—Brother, this is an unusual way of asking for them. It is neither a proper time nor place; but be true to your engagement, and I will be true to mine. Wait until the Temple is completed, and then, if you are found worthy and well qualified; you will unquestionably receive the secrets of a Master Mason; but, until then, you cannot.

J. W.—This (shaking candidate) does not satisfy me. Talk not to me of time or place, but give me the secrets of a Master Mason, or I will take your life.

S. D.—I cannot; nor can they be given, except in the presence of Solomon, king of Israel, Hiram, king of Tyre, and myself.

J. W.—That does not satisfy me. I'll hear no more of your

cavilling (clinches candidate more fiercely). Give me the Master's word, or I will take your life in a moment.

S. D.—I shall not.

Junior Warden gives the candidate a brush across the throat with his right hand, and at the same time relinquishes his hold with his left, and permits the Senior Deacon and candidate to pass on to the Senior Warden's station in the West.

S. W.—Give me the secrets of a Master Mason.

S. D.—I cannot.

S. W.—Give me the secrets of a Master Mason (shakes candidate).

S. D.—I shall not.

S. W.—Give me the Master's word, or I will take your life in a moment (gives candidate a sudden shake).

S. D.—I will not.

Senior Warden gives the candidate a brush with his right hand across the left breast, and at the same time lets him pass, the Senior Deacon hurrying him on toward the east end of the Lodge, where the Master is stationed.

W. M.—Give me the secrets of a Master Mason.

S. D.—I cannot.

W. M.—Give me the secrets of a Master Mason, or I will take your life.

S. D.—I shall not.

W. M.—You have (here Master seizes the candidate more fiercely, and affects a great earnestness of purpose) escaped "Jubela" and "Jubelo"; me you cannot escape; my name is "Jubelum," what I purpose, that I perform. I hold in my hand an instrument of death; therefore, give me the Master's word, or I will take your life in a moment.

S. D.—I will not.

W. M.—Then die.

The Worshipful Master gives the candidate a blow on the forehead with a setting-maul; at the same time pushing him backward, brings the candidate's heels against the edge of the canvas, trips him up, and the candidate falls upon his back, caught in the canvas clear of the floor.

"THE DRAMA OF THE THIRD DEGREE."

Ruffian—Is he dead?

Answer—He is, his skull is broken.

Ruffian—What horrid deed is this we have done.

Answer—We have murdered our Grand Master, Hiram Abiff, and have not obtained that which we have sought: this is no time for vain reflection—the question is, what shall we do with the body?

Answer—We will bury it in the rubbish of the Temple, until low twelve, and then we will meet and give it a decent burial.

Answer—Agreed.

They roll the canvas around and over the candidate where he fell, which is in the east or northeast corner of the Lodge, and, for a few moments, retire, when the Lodge becomes still as the hour of midnight; not a sound is permitted to be made; all go if at all, from place to place on tiptoe. The Master silently steps to the East, near the candidate's head, and strikes the hour of low twelve (which is twelve o'clock at night) on a bell. As the last sound of twelve dies away, the three ruffians cautiously approach the body, and converse among themselves as follows:

First Ruffian—Is that you, Jubela?

Answer—Yes.

Second Ruffian—Is that you, Jubelum?

Answer—Yes.

Third Ruffian—Is that you, Jubelo?

Answer—Yes.

First Ruffian—Well, we have all met as agreed upon: the question is, what shall we do with the body? It is now past midnight, and if we do not act with decision, daylight will be upon us, and we will be discovered and taken.

Third Ruffian—We will carry the body a westerly course from the Temple to the brow of the hill west of Mount Moriah, where I have dug a grave due east and west, and six feet perpendicular.

Answer—Agreed.

A sufficient number of the brethren now take up the body, and raising it on their shoulders, proceed to carry it around the Lodge, head foremost, three times, in representation of ascending a hill, the last time halting in the west end of the Lodge, nearly in front of the Senior Warden's station, and a little to the right. Upon arriving here they commence to lower it into the grave, after the candidate is lowered, one of the ruffians says: Let us plant an acacia at the head of the grave in order to conceal it,

and that the place may be known should occasion hereafter require.

Ruffian—Now let us make our escape out of the country.

First Ruffian—Hello, friend. Are you a sea captain?

Captain—I am.

Second Ruffian—Are you going to put to sea soon?

Captain—Immediately.

Third Ruffian—Whither are you bound?

Captain—To Ethiopia.

Ruffian—The very port to which we wish to go. We three should like to take a passage with you.

Captain—Very well, you can have a passage. I suppose you are brothers, workmen from the Temple, and journeying are you not?

Ruffians—We are.

Captain—I should be glad of your company. You have a pass from King Solomon, I presume?

Ruffian—No, we have no pass; we did not know it was necessary. We were sent in haste and on urgent business; there was nothing said about giving us a pass, and we presume it was forgotten, or not deemed necessary.

Captain—What no pass? What! no pass? If this is the case you cannot get a passage with me, I assure you. That is strictly forbidden; so you may set your minds at rest.

Ruffian—We will go back and get a pass, if that is the case.

Captain—The sooner the better. Suspicious characters. (The ruffians now return near to the body, when the following conversation takes place.)

First Ruffian—What shall we do in this case?

Second Ruffian—We will go to some other port.

Third Ruffian—But the rules are as strict in other ports as in this. If such are the regulations, we shall not get pass any port, what will become of us?

Second Ruffian—We shall be taken and put to death.

Third Ruffian—Let us secrete ourselves until night and steal a small boat and put to sea.

First Ruffian—We cannot make our escape in that way. It is a dangerous coast, by this time our escape has been discovered, and the sea-coast lined with our pursuers.

Second Ruffian—Then let us flee into the interior parts of the country, and avoid being taken as long as possible.

Ruffian—Agreed!

They now retire from the body, in different directions. When all has been quiet in the Lodge for a few seconds, the brethren jump up, commence laughing, singing, and exclaiming:

“No work today, Craftsmen, we are having good times; I wonder how long it will last.”

They shuffle about a few moments, when they are called to order by the sound of the gavel from the Master’s seat in the East, who inquires in a loud voice as follows:

King Solomon—Brother Junior Grand Warden, what means all this confusion among the workmen? Why are they not at work as usual?

J. G. W.—Most Worshipful King Solomon, there is no work laid out for us, and it is said we can have none. No designs are drawn on the Trestle-Board, and for this reason many of us are idle.

K. S.—No work laid out—no designs drawn on the Trestle-Board? What is the meaning of this? Where is our Grand Master, Hiram Abiff?

J. G. W.—We do not know, Most Worshipful King Solomon. He has not been seen since high twelve yesterday.

K. S.—Not been seen since high twelve yesterday? I fear he is indisposed. It is my orders that strict search be made for him through the apartments of the Temple, and due inquiry made. Let him be found, if possible.

The brethren commence, in loud voices to inquire of one another: “Have you seen anything of our Grand Master Hiram Abiff?” Not since high twelve yesterday, etc., etc.

J. G. W.—Most Worshipful King Solomon, diligent search has been made. He cannot be found. He has not been seen since high twelve yesterday, and is not in or about the Temple.

K. S.—I fear that some accident has befallen him. Brother Grand Secretary, you will go out and see to calling the several rolls of the Craft, and report to me as soon as possible.

G. Sec.—Assemble, Craftsmen! It is King Solomon’s orders that the several rolls be called, and report made as soon as possible. The Secretary commences to call off a lot of Bible names, to which each brother responds “Here” in a loud voice, until he calls that of the First Ruffian, “Jubela! Jubela! Jubela!” After calling a few more names, which are responded to by the brethren.

ren, he says "Jubelo! Jubelo! Jubelo!" and after a few more names, he says "Jubelum! Jubelum! Jubelum!" finishing with a few other names, he reports as follows to King Solomon:

G. Sec.—Most Worshipful King Solomon, the several rolls have been called, and reports made, by which it appears that three Fellow Crafts are missing, namely, Jubela, Jubelo, and Jubelum, who, from the similarity of their names, I presume are brothers, and men from Tyre.

J. G. W.—Most Worshipful King Solomon, there are at the gate twelve Fellow Crafts, who wish to be admitted: they say they come with important tidings.

K. S.—Let them be admitted.

Here the Junior Deacon opens the ante-room door, and says: "Come in, you twelve Fellow Crafts"; when all those that were left out by the Secretary come into the Lodge. They advance before the Master in the East, and form across the Lodge, when all make the due guard and sign of a Fellow Craft, which is responded to by the Master. Then one of the best posted relates the following, in a clear and distinct voice:

"Most Worshipful King Solomon, we come to inform you that fifteen of us Fellow Crafts, seeing the Temple about to be completed, and being desirous of obtaining the secrets of a Master Mason, by which we might travel in foreign countries, and receive Master's wages, entered into a horrid conspiracy to extort them from our Grand Master, Hiram Abiff, or take his life; but, reflecting with horror on the atrocity of the crime, twelve of us recanted; but the other three persisted in their murderous design, and we fear that they have taken the Grand Master's life. We therefore now appear before your Majesty, clothed with white gloves and aprons, in token of our innocence, and, acknowledging our premeditated guilt, we humbly implore your pardon." (They all kneel.)

K. S.—Arise, you twelve Fellow Crafts, divide yourselves into parties and travel—three east, three north, three south, and three west—with others whom I shall appoint, in search of the ruffians.

The brother who has acted the part of sea-captain now takes his station at the door again, when these Fellow Crafts approach him in the West.

First Craftsman—Hello, friend! have you seen any strangers

pass this way?

Stranger—I have, three.

Craftsman—Describe them, if you please.

Stranger—They were three brothers, workmen from the Temple, seeking a passage to Ethiopia, but, not having King Solomon's pass, and not able to obtain one, turned back into the country.

Second Craftsman—The very fellows of whom we are in pursuit. You say they turned back into the country?

Stranger—Yes.

Craftsman—We will go in pursuit of them; they are the fellows we want. (Moving off, one says:)

Let us report.

And at the same time he steps before the Master's desk, and reports as follows:

"Most Worshipful King Solomon, I, being one of those who pursued a westerly course, coming down near the port of Joppa, met a Wayfarer, of whom I inquired if he had seen any strangers pass that way; he informed me that he had—three—who from their appearance were workmen from the Temple, seeking a passage to Ethiopia, but not having King Solomon's pass, and not able to obtain one, turned back into the country.

K. S.—Divide yourselves and travel, as before, with positive instructions to find the ruffians, and with as positive assurance that, if you do not, the twelve shall be deemed the murderers, and suffer severally, for the crime committed.

They now separate about the Lodge, one saying:

"This is very unjust of the King. We are told, if we do not find the ruffians we must be punished—put to death, probably. What have we done? It is very true, we have been associated with these three ruffians, but we have not committed any actual crime."

By this time they are near the candidate (who is still lying on the floor, rolled up in the canvas), when one of the party sits down near his head, and at the same time says:

"Well, brothers, I am very weary; I must sit down and rest before I can go any farther."

One of his companions says: "I am tired, too!" and sits down near the candidate.

Another says: "What course shall we pursue? We must not go and report ourselves: if we do, the twelve will be put to

death. Here are three of the poor fellows with us; we must not go and give them up, to be put to death; rather let us take a northwesterly or a southwesterly course. Which way shall we go?"

One of the brethren then replies: "We will go a southwesterly course, and will come up with our brothers." Attempting to get up, he exclaims, "Hello! what's this?" at the same time pulling up the evergreen—or acacia, as it is styled—at the head of the grave. "What means this acacia coming up so easily? The ground has been newly broken; this has the appearance of a grave," pointing to the candidate on the floor.

One of the brothers, representing one of the three ruffians, in a corner nearby, is now heard to exclaim, in a loud, but deep tone of voice:

"Oh! that my throat had been cut across, my tongue torn out by its roots, and 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."

"Hark! that is the voice of Jubela."

"Oh! that my breast had been torn open, my heart plucked out, and placed upon the highest pinnacle of the Temple, there to be devoured by the vultures of the air, ere I had consented to the death of so good a man as our Grand Master, Hiram Abiff."

"Hark! that is the voice of Jubelo."

"Oh! that my body had been severed in two, my bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven, that no more remembrance might be had of so vile and wicked a wretch as I. Ah! Jubela, 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."

"That is the voice of Jubelum."

The three craftsmen, having stood by the candidate all this time, listening to the ruffians, whose voices they recognize, say one to another:

"What shall we do?"

One says:

"Our cause is just; let us rush in and seize them."

Upon which the Fellow Crafts rush forward over benches and chairs, and secure the ruffians in no very gentle manner, and

lead them to the Worshipful Master's seat in the East, when another group reports to the Master:

"Most Worshipful King Solomon, I, being one who pursued a westerly course, and, on my return, after several days of fruitless search, being more weary than my companions, sat down on the brow of a hill to rest and refresh myself; and, on rising, accidentally caught hold of a sprig of acacia, which, easily giving way, excited my suspicions. Having my curiosity aroused, I examined it, and found it to be a grave."

As soon as the craftsman has finished this report, another party arrives with the ruffians, and reports as follows:

"Most Worshipful King Solomon, while sitting down to rest and refresh ourselves, we heard the following horrid exclamations from the clefts of the adjacent rocks. The first was the voice of Jubela exclaiming: 'Oh! that my throat had been cut across, my tongue torn out by its roots, and 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 was that of Jubelo, exclaiming: 'Oh! that my breast had been torn open, my heart plucked out and placed upon the highest pinnacle of the Temple, there to be devoured by the vultures of the air, ere I had consented to the death of so good a man as our Grand Master, Hiram Abiff.' The third was the voice of Jubelum, exclaiming, louder than the rest: 'It was I that gave the fatal blow, it was I that killed him. Oh! that my body had been severed in two, my bowels taken from thence, and burned to ashes, the ashes scattered to the four winds of heaven, that no more remembrance might be had of so vile and wicked a wretch as I. Ah! Jubela! 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.' Upon which we rushed in, seized and bound the ruffians, and now have them before your majesty."

K. S.—Jubela, you stand charged as accessory to the death of our Grand Master, Hiram Abiff. What say you, guilty or not guilty?

One answers, in a very penitent manner:

Guilty, my lord.

K. S.—Jubelo, you also stand charged as accessory to the death of our Grand Master, Hiram Abiff. What say you, sir, guilty

or not guilty?

Answer—Guilty, my lord.

K. S.—Jubelum, you stand charged as the willful murderer of our Grand Master, Hiram Abiff. What say you, sir, guilty or not guilty?

Answer—Guilty, my lord.

K. S.—Vile, impious wretches! despicable villains! reflect with horror on the atrocity of your crime, and on the amiable character of your Worshipful Grand Master, whom you have so basely assassinated. Hold up your heads, and hear your sentence. It is my orders that you be taken without the gates of the court, and be executed, according to your several imprecations, in the clefts of the rocks. Brother Junior Grand Warden, you will see that my orders are duly executed. Begone!

They all pass out of the Lodge with a rush, into the ante-room. One, acting as the principal mover, raises his right foot from the floor, at the same time his hands, in the manner of slapping them together, makes two false motions, but at the third all bring down their right feet and hands together, producing a very sharp noise. A momentary silence then ensues, during which one of the party groans, as if nearly dying. This is all intended to produce its effect upon the ears of the candidate. It also represents the execution and dying groans of Jubela, the first ruffian, and is repeated twice more to represent the death of the other two ruffians.

The ruffians being executed, the brothers all return quietly to the Lodge, when one of them reports, in a loud tone of voice:

“Most Worshipful King Solomon, your orders have been duly executed upon the three murderers of Grand Master, Hiram Abiff.”

K. S.—You twelve Fellow Crafts will go in search of the body, and, if found, observe whether the Master’s word, or a key to it, or any thing that appertains to the Master’s Degree, is on or about it.

The brethren representing the twelve repentant conspirators now walk out near the spot where the candidate is lying, and, when close to him, one of the party says:

“Well, brothers, can we find where the acacia was pulled up?”

Approaching the candidate, another replies:

“Yes, this is the place; let us remove the rubbish and dig down here.”

A third, lifting up the canvas, says:

“Yes, here is the body of our Grand Master, Hiram Abiff, in a mangled and putrid state. Let us go and report. But what were our orders? We were ordered to observe whether the Master’s word, or a key to it, or any thing appertaining to the Master’s Degree, was on or about the body; but, brothers, we are only Fellow Crafts, and know nothing about the Master’s word, or a key to it, or any thing appertaining to the Master’s Degree; we must, however, make an examination, or we will be put to death.”

They then commence to search about the candidate, lifting off the canvas, feeling about his neck, etc., etc.; finally, one of the brethren, taking hold of the jewel which is attached to the yoke about the candidate’s neck, exclaims:

“This is the jewel of his office.”

Another says:

“Let us go and report that we find nothing on or about the body excepting the jewel of his office.”

One of the brothers now takes off the jewel from the candidate’s neck, and all repair to the Master’s seat in the East, and report:

“Tidings of the body.”

K. S.—Where was it found?

Answer—A westerly course, where our weary brother sat down to rest and refresh himself.

K. S.—Was the Master’s word, or a key to it, or any thing appertaining to the Master’s Degree, on or about it?

Answer—Most Worshipful King Solomon, we are but Fellow Crafts; we therefore know nothing about the Master’s word or the Master’s Degree. There was nothing found on or about the body excepting the jewel of his office, by which his body was discovered.

They present the jewel to the Master, who, on examination of it, says:

“This is the jewel of our Grand Master, Hiram Abiff; there can be no longer any doubt as to the identity of the body.”

K. S.—You twelve Fellow Crafts will now go and assist in raising the body.

Turning in his seat toward the Treasurer's desk, he says to the Treasurer:

"My worthy brother of Tyre, as the Master's word is now lost, the first sign given at the grave, and the first word spoken, after the body is raised, shall be adopted for the regulation of all Masters' Lodges, until future generations shall find out the right."

Treasurer—Agreed.

All now form in a circle around the body, the Master and Wardens at the head, when the Master makes the sign of "distress" of a Master Mason. As the Master makes this sign, he says:

"O Lord my God, I fear the Master's word is forever lost!"

After the sign is made, the whole party commence marching. Three times around the body with the sun, singing some appropriate hymn. After circumambulation, ceremonies continue as follows:

Master (as K. S.) makes the "sign of distress" accompanied by the following exclamation, viz.: "O Lord my God, I fear the Master's word is forever lost!" He then turns to the Junior Warden, and says: "You will take the body by the Entered Apprentice grip, and see if it can be raised."

The Junior Warden then takes hold of the candidate's right hand, giving him the Entered Apprentice's grip, and then lets his hand slip off in a careless manner, and reports:

"Most Worshipful King Solomon, owing to the high state of putrefaction, it having been dead already fifteen days, the skin slips, and the body cannot be raised."

K. S. (making sign of distress).—O Lord my God, I fear the Master's word is forever lost!

Turning to the Senior Warden, he continues:

K. S.—My worthy brother of Tyre, I will thank you to endeavor to raise the body by the Fellow Craft's grip.

The Senior Warden then takes the candidate's right hand, giving the real grip of a Fellow Craft and letting his hand slip off quickly, he reports as follows:

"Owing to the reason before given, the flesh cleaves from the bone, and the body cannot be so raised."

K. S.—O Lord my God! O Lord my God!! O Lord my God!!! Is there no hope for the widow's son?

At each exclamation he gives the grand hailing sign of distress,

which would be three times, then, turning to the Senior Warden, says:

"My worthy brother of Tyre, what shall we do?"

S. W.—Let us pray.

The brethren now all kneel around the body on one knee. The Master kneels at the head of the candidate, and taking off his hat, repeats the following prayer:

PRAYER

Thou, O God! knowest our down-sitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while travelling 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 the 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 them comfort in time of trouble, and save them with an everlasting salvation. Amen.

Response—So mote it be.

All the brethren now rise to their feet.

K. S. (to the S. W.).—My worthy brother of Tyre, I shall endeavor (with your assistance) to raise the body by the strong grip, or lion's paw, of the tribe of Judah.

The Master steps to the feet of the candidate, bending over, takes him by the real grip of a Master Mason, places his right foot against the candidate's right foot, and his hand to his back, and, with the assistance of the brethren, raises him up perpendicularly in a standing position, and, when fairly on his feet, gives him the grand Masonic word on the five points of fellowship.

In the mean time, the canvas is slipped out of the Lodge, and

as the Master commences to give or whisper the word in the candidate's ear, some one of the brethren slips off the hoodwink, and this is the first time he has seen light, probably, in an hour. The following is the representation of the Master giving candidate the grand Masonic word, or at least this is a substitute, for, according to Masonic tradition, the right one was lost at the death of Hiram Abiff. This word cannot be given in any other way, and by Masons is considered a test of all book Masons.

The Master having considered the word, which is....., in low breath, requests the candidate to repeat it with him, which is in this wise:

Master whispers in the candidate's ear—

Candidate——.

Master——.

Master telling candidate never to give it in any other way than that in which he has received it. The Master, stepping back one pace, now says:

“Brother ——, you have now received that grand Masonic word, which you have solemnly sworn never to give in any other way or form than that in which you have received it, which is on the five points of fellowship, and then in low breath:

“The five points of fellowship are—foot to foot, knee to knee, breast to breast, hand to back, and cheek to cheek, or mouth to ear.

“1st. Foot to foot—that you will never hesitate to go on foot, and out of your way, to assist and serve a worthy brother.

“2nd. Knee to knee—that you will ever remember a brother's welfare, as well as your own, in all your adorations to Deity.

“3rd. Breast to breast—that you will ever keep in your breast a brother's secrets, when communicated to and received by you as such, murder and treason excepted.

“4th. Hand to back—that you will ever be ready to stretch forth your hand to assist and save a fallen brother; and that you will vindicate his character behind his back, as well as before his face.

5th. Cheek to cheek, or mouth to ear—that you will ever caution and whisper good counsel in the ear of an erring brother. and, in the most friendly manner, remind him of his errors, and aid his reformation, giving him due and timely notice, that he may ward off approaching danger.”

All the brethren take their seats but the Master and candidate, when the Master continues:

“Brother ——, you will now repair to the East, and receive an historical account of this degree.”

Master now takes his seat in the East, and requests candidate to stand before him.

HISTORICAL ACCOUNT

W. M.—Brother ——, the second section of this degree exemplifies an instance of virtue, fortitude, and integrity seldom equalled, if ever excelled, in the history of man.

You have this evening represented one of the greatest men, and perhaps the greatest Mason, the world ever knew, viz., our Grand Master, Hiram Abiff, who was slain just before the completion of King Solomon's Temple. His death was premeditated by fifteen Fellow Crafts, who, seeing the Temple about to be completed, and being desirous of obtaining the secrets of a Master Mason, whereby they might travel in foreign countries and receive Master's wages, entered into a horrid conspiracy to extort them from our Grand Master, Hiram Abiff, or take his life; but, reflecting with horror on the atrocity of the crime, twelve of them recanted; the other three persisted in their murderous designs.

Our Grand Master, Hiram Abiff, was slain at high twelve. It was his usual practice at that hour, while the craft were called from labor to refreshment, to enter into the unfinished “Sanctum Sanctorum, or Holy of Holies,” of the Temple, and there offer up his adorations to the Deity, and draw his designs on the trestle-board.

The three Fellow Crafts who persisted in their murderous designs, knowing this to be his usual practice, placed themselves at the south, west, and east gates of the inner courts of the temple, and there awaited his return.

Our Grand Master, Hiram Abiff, having finished his usual exercises, attempted to retire by the south gate, when he was accosted by Jubela, who thrice demanded of him the secrets of a Master Mason, or the Master's word, and, on his being refused, gave him a blow with the twenty-four-inch gauge across his throat, upon which he fled and attempted to pass out at the west gate, where he was accosted by Jubelo, who, in like manner, demanded of him the secrets of a Master Mason, or the Master's

word, and, on his being refused, gave him a blow with the square across his breast, upon which he fled, and attempted to make his escape out at the east gate, where he was accosted by Jubelum, who, in like manner, thrice demanded the secrets of a Master Mason, or the Master's word, and, on his like refusal, gave him a violent blow with the setting-maul on his forehead, which felled him dead on the spot.

The ruffians buried the body in the rubbish of the Temple until low twelve, or twelve at night, when they met by agreement and carried it a westerly course from the Temple, to the brow of a hill west of Mount Moriah, where they buried it in a grave dug due east and west, six feet, perpendicular, at the head of which they planted an acacia, in order to conceal it, and that the place might be known, should occasion ever require, and made their escape.

Our Grand Master, Hiram Abiff, was found to be missing on the following day; his absence was discovered by there being no designs drawn on the trestle-board.

King Solomon, believing him to be indisposed, ordered strict search and due inquiry to be made for him through the several apartments of the Temple, that he might be found, if possible. But nothing could be seen or heard of him.

Then, fearing some accident had befallen him, the king ordered the several rolls of the workmen to be called, and there appeared to be three missing, namely: Jubela, Jubelo, and Jubelum, who, from the similarity of their names, were supposed to be brothers and men from Tyre.

About this time, the twelve Fellow Crafts, who had recanted from their murderous designs, appeared before King Solomon, clothed in white gloves and aprons, in token of their innocence, acknowledging their premeditated guilt, and, kneeling, implored his pardon.

King Solomon then ordered them to divide themselves into parties, and travel three east, three west, three north, and three south; and that they should, with others whom he should appoint, go in search of the ruffians.

The three that pursued a westerly course, coming down near the port of Joppa, met with a Waywarer, of whom they made inquiry, if he had seen any strangers pass that way; he informed them that he had, three, who, from their appearance, were workmen from the Temple, seeking a passage into Ethiopia, but not

having King Solomon's pass, were not allowed to obtain one, and had turned back into the country.

They returned and bore this information to King Solomon, who ordered them to disguise themselves and travel as before, with positive instructions to find the ruffians and with as positive assurance that, if they did not, the twelve should be deemed the murderers, and suffer severely for the crime committed.

They travelled as before, and after fifteen days of weary travel and hardships, one of the brethren, being more weary than the rest, sat down on the brow of a hill, west of Mount Moriah, to rest and refresh himself, and, on attempting to rise, caught hold of an acacia, which early giving way, excited his curiosity: upon examination they found it to be a grave.

About this time a party arrived with the ruffians, and related that while sitting down to rest and refresh themselves, they heard the following horrid exclamations from the clefts of an adjacent rock.

The first was the voice of Jubela, exclaiming:

"Oh! that my throat had been cut across," etc., etc.

The second was the voice of Jubelo, exclaiming:

"Oh! that my heart had been plucked out," etc., etc.

The third was the voice of Jubelum, exclaiming:

"Oh! that my body had been severed in two," etc., etc.

Upon which they rushed in, seized, bound, and brought them before King Solomon; who, after a due conviction of their guilt, ordered them to be taken without the gates of the courts of the Temple, and executed according to the several imprecations upon their own heads.

King Solomon then ordered the twelve Fellow Crafts to go in search of the body, and, if found, to observe whether the Master's word, or a key to it, or any thing appertaining to the Master's Degree, was on or about it.

The body of our Grand Master, Hiram Abiff, was found in a westerly course from the Temple, where our weary brothers sat down to rest and refresh themselves.

On removal of the earth, they came to the body of our Grand Master, Hiram Abiff, which they found in a high state of putrefaction, and in a mutilated and mangled condition, it having been buried already fifteen days, the effluvia which arose from it compelled them to place involuntarily their hands thus

(Master here places his hands in form of a duegard of a Master Mason, which alludes to the manner in which his hands were placed when he took the oath of a Master Mason), to guard their nostrils—but nothing was found on or about the body except the jewel of his office, by which his body was easily identified.

King Solomon then ordered them to go and assist in raising the body; and it was agreed between him and Hiram, king of Tyre, that as the Master's word was then lost, the first sign given at the grave, and the first word spoken after the body should be raised, should be used for the regulation of all Masters' Lodges, until future generations should find the right one.

They repaired to the grave, when King Solomon ordered one of the Fellow Crafts to take the body by the Entered Apprentice grip, and see if it could be raised; but, on account of its high state of decomposition, it could not be raised—the flesh cleaved from the bone.

King Solomon then ordered them to take it by the Fellow Craft grip; but on trial, for the reason before given, the Fellow Craft's grip failed to benefit any—it could not be raised.

King Solomon then exclaimed:

"O Lord my God, I fear the Master's word is forever lost! My brother of Tyre, what shall we do? Let us pray."

After prayer, King Solomon took the body by the strong grip of a Master Mason, or lion's paw, and raised it on the five points of fellowship, which have been explained to you. The body was then carried to the Temple for a more decent burial, and was interred in due form.

The body of our Grand Master was buried three times: first, in the rubbish of the Temple; secondly, on the brow of a hill west of Mount Moriah; and, thirdly and lastly, as near the "Sanctum Sanctorum, or Holy of Holies," of King Solomon's Temple, as the Jewish law would permit; and Masonic tradition informs us that there was erected to his memory a Masonic monument, consisting of "a beautiful virgin, weeping over a broken column; before her was a book open; in her right hand a sprig of acacia, in her left an urn; behind her stands Time, unfolding and counting the ringlets of her hair."

The beautiful virgin weeping over the broken column denotes the unfinished state of the Temple, likewise the untimely death of our Grand Master, Hiram Abiff; the book open before her, that

his virtues lay on perpetual record; the sprig of acacia in her right hand, the divinity of the body; the urn in her left, that his ashes were therein safely deposited, under the "Sanctum Sanctorum, or Holy of Holies," of King Solomon's Temple.

Time, unfolding the ringlets of her hair, denoted that time, patience, and perseverance accomplish all things.

The Master now gives and explains to the candidate the several signs and tokens of this Degree, commencing with the first, and ending with the grips.

The Master next calls the candidate's attention to the three grand Masonic pillars, usually delineated on Master's carpet (a Master's carpet is a large map that Lodges generally keep, which is highly embellished with Masonic emblems).

Master, pointing to these pillars, says: "These are called the three grand Masonic columns or pillars, and are designated Wisdom, Strength, and Beauty.

"The pillar of Wisdom represents Solomon, King of Israel, whose wisdom contrived the mighty fabric; the pillar of Strength, Hiram, King of Tyre, who strengthened Solomon in his grand undertaking; the pillar of Beauty, Hiram Abiff, the widow's son, whose cunning craft and curious workmanship beautified and adorned the Temple.

"The construction of this grand edifice was attended with two remarkable circumstances. From Josephus we learn, that although seven years were occupied in building it, yet, during the whole time, it rained not in the daytime, that the workmen might not be obstructed in their labor, and from sacred history it appears that there was neither the sound of hammer, nor axe, nor any tool of iron, heard in the house while it was building. This famous fabric was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters—all hewn from the finest Parian marble.

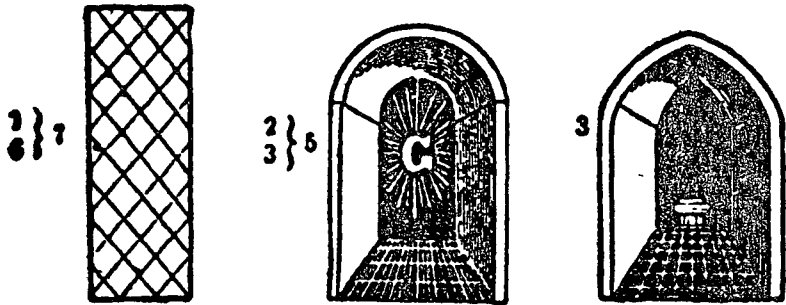
"There were employed in its building three Grand Masters; three thousand three hundred Masters, or overseers of the work; eighty thousand Fellow Crafts, or hewers on the mountains and in the quarries; and seventy thousand Entered Apprentices, or bearers of burdens. All these were classed and arranged in such a manner, by the wisdom of Solomon, that neither envy, discord, nor confusion was suffered to interrupt that universal peace and tranquility which pervaded the world at that important period."

"Brother, seven constitute a Lodge of Entered Apprentices—one Master Mason, and six Entered Apprentices. They usually meet on the Ground Floor of King Solomon's Temple.

"Five constitute a Lodge of Fellow Crafts—two Master Masons and three Fellow Crafts. They usually meet in the Middle Chamber of King Solomon's Temple.

"Three constitute a Lodge of Master Masons—three Master Masons. They meet in the Sanctum Sanctorum, or Holy of Holies of King Solomon's Temple."

MASTERS CARPET OF EMPLEMS

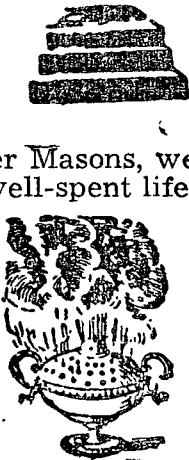


THE THREE STEPS

Usually delineated upon the Master's carpet, are emblematical of the three principal stages of human life, viz.: youth, manhood, and age. In youth, as Entered apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves; so that in age, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

THE POT OF INCENSE

Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.



THE BEEHIVE

Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that, as we come into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want, when it is in our power to relieve them without inconvenience to ourselves.

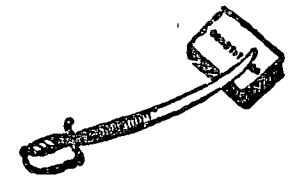


When we take a survey of nature, we view man, in his infancy, more helpless and indigent than the brute creation; he lies languishing for days, months, and years, totally incapable of providing sustenance for himself, or guarding against the attack of the wild beasts of the forest, or sheltering himself from the inclemencies of the weather.

It might have pleased the great Creator of heaven and earth to have made man independent of all other beings; but, as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection as Masons.

THE BOOK OF CONSTITUTIONS, GUARDED BY THE TYLER'S SWORD,

Reminds us that we should be ever watchful and guarded in our thoughts, words, and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly masonic virtues, silence and circumspection.

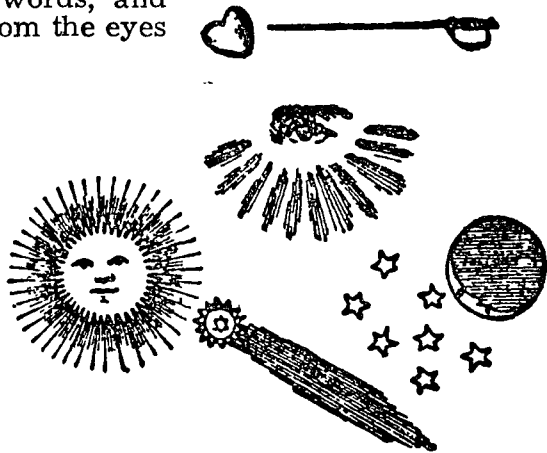


THE SWORD POINTING TO A NAKED HEART
Demonstrate that justice will sooner or later overtake us; and

although our thoughts, words, and actions may be hidden from the eyes of man, yet that

ALL SEEING EYE!

whom the sun, moon, and stars obey, and under whose watchful care even comets perform their stupendous revolutions, beholds the inmost recesses of the human heart, and will reward us according to our works.



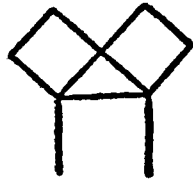
THE ANCHOR AND ARK

Are emblems of a well-grounded hope and a well-spent life. They are emblematical of that divine ark which safely bears us over this tempestuous sea of troubles, and that anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.



THE FORTY-SEVENTH PROBLEM OF EUCLID

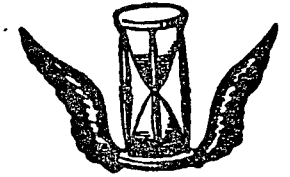
This was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of a Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in geometry or masonry. On this subject he drew out many problems and theorems, and, among the most distinguished he erected this, which in the joy of his heart he



called "Eureka," in the Grecian language signifying, "I have found it"; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

THE HOUR-GLASS

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

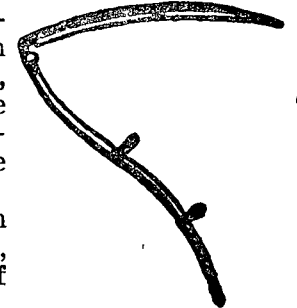


THE SCYTHE

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

Brother, permit me to call your attention to the last emblem on the carpet—the spade, setting-maul, coffin, grave, and sprig of acacia.

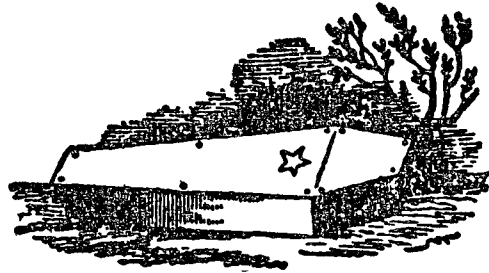
The spade, which dug the grave of our Grand Master, may soon dig ours; the setting-maul, which terminated his earthly existence, may be among the casualties which will, sooner or later, terminate ours; the coffin, which received his remains, may soon receive ours; the grave, that abode for the dead, may soon be our grave; the acacia (that evergreen which once marked the tem-



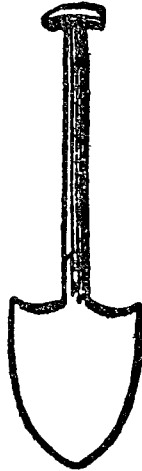
porary resting-place of the illustrious dead), that bloomed and flourished at the head of our Grand Master's grave, and was the cause of its timely discovery, is an emblem of our faith in the immortality of the soul, which never! never—no, never dies.



SETTING-MAUL



COFFIN, GRAVE, AND ACACIA



SPADE

This, my brother, may soon designate our last resting-place in that everlasting and silent abode, that haven of rest, that peaceful home, "where the wicked cease from troubling, and the weary are at rest."

Brother, be ever mindful of that great change, when we shall be called from labors on earth to that everlasting refreshment in the paradise of God.

Let me admonish you, in the most serious manner, in reference to the close of life, that, when the cold winter of death shall have passed, and the bright summer morn of the resurrection appears, the Sun of Righteousness shall descend and send forth His angels to collect our ransomed dead; then, if we are found worthy, by the benefit of his "pass" we shall gain a ready admission into that celestial Lodge above, where the Supreme Architect of the Universe presides, where we shall see the King in the beauty of holiness, and with him enter into an endless eternity.

Some Masters add the following:

Thus, brother, we close our lecture on the emblems with the solemn thought of death. We are all born to die; we follow our friends to the brink of the grave, and, standing on the shore of a vast ocean, we gaze with exquisite anxiety until the last struggle is over, and we see them sink into the fathomless abyss. We feel our own feet sliding from the precarious brink on which we stand, and a few more suns, and we will be whelmed 'neath death's awful wave, to rest in the stilly shades, and darkness and silence will reign around our melancholy abode. But is this the end of man, and of aspiring hopes of all faithful Masons? No! blessed be God, we pause not our feet at the first or second step; but, true to our principles, look forward for greater light. As the embers of mortality are faintly glimmering in the sockets of existence, the Bible removes the dark cloud, draws aside the sable curtains of the tomb, bids hope and joy rouse us, and sustains and cheers the departing spirit; it points beyond the silent grave, and bids us turn our eyes with faith and confidence upon the opening scenes of our eternity.

The Worshipful Master gives three raps with his gavel, which brings the whole Lodge to their feet.

CHARGE TO THE LODGE

And now, my brethren, let us see to it, and so regulate our lives by the plumb-line of justice, ever squaring our actions by the square of virtue, that when the Grand Warden of Heaven may call for us, we may be found ready; let us cultivate assiduously the noble tenets of our profession—brotherly love, relief, and truth—and, from the square, learn morality; from the level, equality; from the plumb, rectitude of life. Let us imitate, in all his various perfections, him who, when assailed by the murderous band of rebellious craftsmen, maintained his integrity, even in death, and sealed his pledge with his own blood. Let us emulate his amiable and virtuous conduct, his unfeigned piety to his God, his inflexible integrity to his trust; and as the evergreen that bloomed at the head of the grave betokened the place of his interment, so may virtue's ever-blooming loveliness designate us as Free and Accepted Masons. With the trowel, spread liberally the cement of brotherly love and affection; and, circumscribed by the compass, let us ponder well our words and actions, and let all the energies of our minds and the affections of our souls be

employed in the attainment of our Supreme Grand Warden's approbation. Thus, when dissolution draws night, and the cold winds of death come sighing around us, and his chilly dews already glisten on our foreheads, with joy shall we obey the summons of the Grand Warden of Heaven, and go from our labors on earth to everlasting refreshments in the Paradise of God. Then, by the benefit of the pass—a pure and blameless life—with a firm reliance on Divine Providence, shall we gain ready admission into that Celestial Lodge above, where the Supreme Grand Warden forever presides—forever reigns. When, placed at his right hand, he will be pleased to pronounce us just and upright Masons, then shall we be fitted as living stones for that spiritual temple, "that house not made with hands, eternal in the heavens," where no discordant voice shall be heard, but all the soul shall experience shall be perfect bliss, and all it shall express shall be perfect praise, and love divine shall ennoble every heart, and hallelujahs exalted employ every tongue.

The Master gives one rap with his gavel, when all take their seats except the candidate, who remains standing before the Master, by whom he is addressed as follows:

W. M.—Brother, in closing this Degree, I now give you the following:

CHARGE

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

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

vate; 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, intrusted to your care, you are carefully to preserve; and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.

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

W. M.—Brother, you will now take your seat in this Lodge as a Master Mason, after stepping to the Secretary's desk, and signing your name to the constitution and by-laws—which will then make you a member of this Lodge.

END OF THIRD DEGREE

CLOSING CEREMONY

W. M.—Brother Senior Warden, do you know of anything further to come before this Lodge before closing?

S. W. (rises, makes sign of Master Mason).—Nothing, Worshipful Master. (Sits down.)

W. M.—Brother Junior Warden, is there anything in the south?

J. W. (rises, makes sign of Master Mason).—Nothing, Worshipful Master. (Sits down.)

W. M.—Brother Secretary, is there anything on your desk? (Reading of receipts and disbursements.)

Sec. (rises, makes sign of Master Mason).—Nothing, Worshipful Master. (Sits down.)

W. M.—Has any brother around the Lodge anything to offer for the benefit of Masonry before we proceed to close?

(There being no reply, the Master proceeds.)

W. M.—Brother Junior Deacon, the last as well as first care of Mason when convened?

J. D. (Makes sign of Master Mason).—To see that the Lodge is duly tyled.

W. M.—You will attend that part of your duty and inform the Tyler that we are about to close this Lodge and direct him to tyle

accordingly.

(Junior Deacon opens door, delivers the message, tyles the Lodge and reports.)

J. D. (makes sign of Master Mason).—Worshipful Master, the Lodge is duly tyled.

W. M.—How tyled?

J. D.—By a brother of this degree within the outer door.

W. M.—His duty there?

J. D.—To keep off all cowan and eavesdroppers, and suffer none to pass or repass, except such as are duly qualified and have the Worshipful Master's permission.

W. M.—Brother Senior Warden, at the opening of this Lodge you informed me that you were a Master Mason. What induced you to become a Master Mason?

S. W. (rises, makes sign of Master Mason).—"In order that I might travel in foreign countries, work and receive Master's wages, being better enabled to support myself and family and contribute to the relief of worthy distressed Master Masons, their widows and orphans."

W. M.—Have you ever travelled?

S. W.—"I have, from West to East and from East to West again."

W. M.—Why did you leave the West and travel to the East?

S. W.—In search of light.

W. M.—Why did you leave the East and travel back to the West?

S. W.—In search of that which was lost.

W. M.—To what do you allude, my brother?

S. W.—The Master's word.

W. M.—Did you find it?

S. W.—I did not, but I found a substitute.

W. M.—Will you give it me?

S. W.—I can not, nor shall it be given, in any other manner than that which I received it, which is on the five points of Fellowship and in a low breath.

W. M.—The Junior Deacon's place?

S. W.—At the right hand of the Senior Warden in the West.

W. M. (gives two raps; all officers rise).—Brother Junior Deacon, your duty there?

J. D.—(See opening.)

W. M.—The Senior Deacon's place?

J. D.—At the right hand, in front of the Worshipful Master in the East.

W. M.—Your duty there, Brother Senior Deacon?

S. D.—(See opening.)

W. M.—The Secretary's place?

S. D.—At the left hand of the Worshipful Master in the East.

W. M.—Your duty there, Brother Secretary?

Sec.—(See opening.)

W. M.—The Treasurer's place?

Sec.—At the right hand of the Worshipful Master in the East.

W. M.—Your duty there, Brother Treasurer?

Treas.—(See opening.)

W. M.—The Junior Warden station?

Treas.—In the south, Worshipful Master.

W. M.—Why in the south, and your duty there, Brother Junior Warden?

J. W.—(See opening.)

W. M.—The Senior Warden station?

J. W.—In the West, Worshipful Master.

W. M.—Why in the West, and your duty there, Brother Senior Warden?

S. W.—(See opening.)

W. M.—The Worshipful Master station?

S. W.—In the East, Worshipful Master.

W. M.—Why in the East, and his duty there?

S. W.—As the sun rises in the East to open and govern the day, so rises the Worshipful Master in the East to open and govern his Lodge, set the Craft to work and give them proper instructions.

W. M. (gives three raps of gavel, all brothers rise).—So rises the Worshipful Master in the East.

W. M.—The Deacons will arch and escort the Chaplain.

(The Senior and Junior Deacons will both come to the Altar, where they will make the duegard and sign of Master Mason and proceed to the Chaplain's place. On arrival, they arch the Chaplain with their rods and proceed with him to the Altar. During the escorting of the Chaplain, the brothers sing some suitable hymn. When they arrive at the Altar the Master will take off his hat and say):

W. M.—Brethren, on the duegard of a Master Mason, while

the Chaplain invokes the blessings of the Deity.

The Chaplain will then repeat the following or some suitable prayer:

PRAYER

Supreme Architect of the Universe, accept our humble thanks for the many and blessings which Thy bounty has conferred on 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 present protection and blessing. Make us sensible of the renewed obligation we are under to love Thee, and as we are about to separate and return to our respective places of abode, wilt Thou be pleased to influence our hearts and minds, that we may, each one of us, practice out of the Lodge those great moral duties which are inculcated in it, and with reverence study and obey the laws which Thou hast given in Thy Holy Word. Amen.

Response—So mote it be.

The Deacons escort the Chaplain back to his place and then return to their respective places.

W. M.—Brother Senior Warden, it is my orders that this Lodge be now closed and stand closed until our next communication, barring emergency, when all or a suitable number, shall have due and timely notice. In the meantime, it is hoped and expected that every brother will demean himself as becomes a man and a Mason. This you will communicate to the Junior Warden in the south and he to the brethren about the Lodge that they, having due and timely notice, may govern themselves accordingly.

S. W. (makes sign of Master Mason, turns to Junior Warden in the south).—Brother Junior Warden, you will have heard the orders of the Worshipful Master as communicated to me from the Worshipful Master in the East, that this Lodge be now closed and stand closed until our next communication, barring emergency, when all or a suitable number, shall have due and timely notice. In the meantime, it is hoped and expected that every brother will demean himself as becomes a man and a Mason. This you will communicate to the brethren around the Lodge that they, having due and timely notice, may govern themselves accordingly.

J. W. (makes sign of Master Mason).—Brethren in the south

and elsewhere around the Lodge, you have heard the orders of the Worshipful Master as communicated to me through the Senior Warden in the West, that this Lodge be now closed and stand closed until our next communication, barring emergency, when all or a suitable number shall have due and timely notice. In the meantime, it is hoped and expected that every brother will demean himself as becomes a man and a Mason. You will please take due notice and govern yourselves accordingly.

J. W. (makes sign of Master Mason).—Proclaimed in the south, Worshipful Master.

S. W. (makes sign of Master Mason).—Obeyed in the West, Worshipful Master. (To members) Brethren, look to the East.

W. M.—Brethren, together on the signs, start in the Master Mason and work through the Fellow Craft and Entered Apprentice.

At the completion of sign, the Worshipful Master gives one rap with the gavel, Senior Warden gives one rap with his gavel, Junior Warden one rap. The Master then gives one rap, second time, responded by Senior Warden, then Junior Warden. The Master one rap the third time, responded to by Senior and Junior Wardens.

W. M.—Brother Senior Warden, how should Masons meet?

S. W.—On the level. (Stepping down to the floor.)

W. M.—And how act, Brother Junior Warden?

J. W.—By the plumb. (Stepping down to the floor.)

W. M.—And how part, Brother Past Masters?

Past Masters—On the square.

W. M.—And so let us ever meet, act, and part. (At this command the brethren form a square, extending from southeast to the northwest. The Master then gives the following charge from the East with Brothers on the square.)

CHARGE

Brethren:—You are now about to quit this sacred retreat of friendship and virtue, to mix again with the world. Amid its concerns and temptations, forget not the duties you have heard so frequently inculcated and so forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember that you have promised to befriend and relieve every brother who shall need your assistance, you have promised to remind

him in the most friendly manner, of his errors, and, if possible, to aid him in a reformation. These generous principles are to extend further. Every human being has a claim upon your kind offices. Do good unto all. Remember it "especially to the household of the faithful."

Finally, brethren, be ye of one mind, live in peace, and may the God of love and peace delight to dwell with and bless you."

W. M.—Brother Senior Deacon you will attend at the Altar.

(Senior Deacon holding rod in left hand proceeds to the Altar, where he makes the sign of a Master Mason. Then he proceeds on the square around the northwest to the northeast corner of the Altar, where he extinguishes the first taper. He then proceeds on the square around the northwest and southwest corners to the south center of the Altar, where he extinguishes the second taper. From there he proceeds on the square around the southwest corner to the northwest corner of the Altar, where he extinguishes the third taper. He then steps to the west center of the Altar, removes the square and compasses from the Bible, raises one lid of the Bible to a position where he may close the same at the sound of the gavel.)

With the brothers on the dugard of a Master Mason, the Master removes his hat and repeats the following:

BENEDICTION

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

Response—So mote it be.

W. M.—"Brother Senior Warden, by the grace of God, and by virtue of the power in me vested, I now declare this Lodge closed. Brother Junior Deacon, you will inform the Tyler."

Worshipful Master gives one rap with his gavel.

When the Lodge is closed, the Senior Deacon closes the Bible, and the brethren divest themselves of their regalia, preparatory to returning to their respective homes.

RECEIVING GRAND MASTER

When the Grand Master visits a Lodge he must be received with the greatest respect, and the Master of the Lodge should always offer him the chair, cover of the Lodge, and emblem of authority, which the Grand Master may or may not accept at

his pleasure. The following ceremony is to be observed on such occasions:

The Master opens his Lodge in the Third Degree, and if the Grand Master arrives early and remains in the Lodge during the opening ceremony, when the Lodge is declared opened, the Master will immediately request him and other Grand officers, if there are any present, to retire to the ante-room that he may be received according to ancient usage. The Marshal escorts the Grand Master to the ante-room and returns to the Lodge. The Master orders the Deacons to stand immediately inside of the entrance door to arch and escort the Grand Master when he enters.

The brethren form two lines extending from the chair to the west, six feet from the south and north side of the Altar and facing the Altar. The line on the south side of the Altar makes an opening for the Grand Master and his escorts to pass through, closing the same after they have passed. The Lodge being arranged in this manner, the Master orders the Marshal and deposes a Past Master to escort the Grand Officers, who enter in the following form:

Marshal
Past Master
Grand Officers, double file
Grand Master

They proceed, on the square, to the west side of the Altar, where the Senior Deacon introduces the Grand Officers, beginning with the Grand Master. The Master receives the Grand Master according to ancient usage, with the private Grand Honors of Masonry, and instructs the Deacons to escort him to the East. The Master then resigns the chair, gavel and cover of the Lodge to the Grand Master, and delivers to him the Treasurer's and Secretary's books, and a statement of the funds of the Lodge for his inspection. Having examined them, the Grand Master expresses his approbation, or makes such observations as the circumstances and situation of the Lodge may require.

Should the Grand Master retire before the Lodge is closed, the same ceremony must be observed as at his entrance.

GRAND HONORS

The Grand Honors of Masonry are those peculiar acts and

gestures by which the Craft have always been accustomed to express their homage, their joy or their grief on memorable occasions. They are of two kinds, the private and public, which are used on different occasions and for different purposes.

The private Grand Honors of Masonry are performed in a manner known only to Master Masons, since they can only be used in a Master's Lodge. They are practised by the Craft only on four occasions: When the Grand Master or his Deputy or when a Past Grand Master visits a Lodge; when a Masonic hall is to be consecrated; a new Lodge to be constituted; and a Master elect is installed. The same courtesies are accorded to Grand Masters and Past Grand Masters of foreign jurisdictions. They are used at all these ceremonies as tokens of congratulation and homage. And as they can only be given by Master Masons, it is evident that they are only used in a Master's Lodge.

The public Grand Honors, as their name imports, do not partake of this secret character. They are given on all public occasions, in the presence of the profane as well as the initiated. They are used at the laying of cornerstones of public buildings, or in other services in which the ministrations of the Fraternity are required. They are given in the following manner:

Both arms are crossed on the breast, the left uppermost, and the open palms of the hands sharply striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall smartly upon the thighs. This is repeated three times.

Address to a Brother Upon the Presentation of a Lambskin Apron by the Lodge.

My brother, in behalf of the Lodge, I now present to you this white Lambskin Apron. It may be, that in the coming years, upon your brow shall rest the laurel leaves of victory; it may be that, pendant from your breast, may hang jewels fit to grace the diadem of some Eastern potentate.

Aye! more than these, for light, added to coming light, may enable your ambitious feet to tread round after round the ladder that leads to fame, in our Mystic Order; and even the purple of our Fraternity may rest upon your honored shoulders; but never

again, from mortal hands, never again, until your enfranchised spirit shall have passed upward and inward, through the pearly gates, can a greater honor be bestowed, or one more emblematical of purity and innocence, than that which has been conferred upon you tonight.

This Apron, the special gift of this Lodge, is your's to wear upon all proper occasions throughout an honorable life, and at your death, it is to be placed upon the coffin that contains your lifeless remains and with them shall be laid beneath the silent clods of the valley.

May the pure and spotless surface of this Apron be an ever-present reminder of that "purity of heart and uprightness of conduct so essentially necessary," thus keeping pure your thoughts, and inspiring nobler deeds and greater achievements!

Then, when at last, your weary feet shall have come to the end of life's toilsome journey, and, from your nerveless grasp, shall drop, forever, the working tools of life, may the record of your life and actions be as pure and spotless as this Apron now is; and when your soul, freed from earth, shall stand naked and alone before the Great White Throne, may it be your portion to hear from Him who sits thereon, the welcome plaudit: "Well done, thou good and faithful servant! Enter thou into the joy of thy Lord!"

STUDY SECTION—PART I

1st DEGREE

THE FORM OF THE LODGE

A Lodge is an oblong. It extends from East to West and from North to South; it is said to be thus extensive to denote the universality of Masonry, and to teach us that a Mason's charity should be equally extensive, for in every country and every clime are Masons to be found.

SUPPORTS OF THE LODGE

A Lodge has three principal supports, represented by three pillars, denominated Wisdom, Strength and Beauty; for it is necessary to have wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. These pillars are represented in the Lodge by the Worshipful Master, Senior Warden and Junior Warden.

FURNITURE OF THE LODGE

Every regular and well-governed Lodge is furnished with the Holy Bible, the Square, and the Compasses, together with a Charter or dispensation. The Holy Bible is dedicated to the service of God, because it is the inestimable gift of God to man; the Square to the Master, because it is the proper Masonic emblem of his office, and the Compasses to the Craft, because, by a due attention to their use, they are taught to circumscribe their desires and keep their passions in due bounds with all mankind, especially the brethren.

LIGHTS OF THE LODGE

In addition to the three Great Lights in Masonry, there are three Symbolized Lights of a Lodge, and their situation is represented by the three principal stations, the East, West and South. There is none in the north, because King Solomon's Temple, of which every Lodge is a typical representation, was so far north of the ecliptic that neither the sun nor moon, at its meridian height, could dart any rays into the northern part of the building. The north we therefore call a place of darkness.

HOW SITUATED

A Lodge is situated due east and west; because when Moses crossed the Red Sea, being pursued by Pharaoh and his host, he

erected, by divine command, a tabernacle which he placed due east and west, to receive the first rays of the rising sun, and commemorate that mighty east wind by which the miraculous deliverance of his people was wrought. This tabernacle was an exact model of King Solomon's Temple, for which reason all Masonic Lodges are, or should be, situated due east and west.

TENETS

The principal tenets of our profession are threefold, including the inculcation and practice of those truly commendable virtues, Brotherly Love, Relief and Truth.

BROTHERLY LOVE

By the exercise of Brotherly Love we are taught to regard the whole human race as one family—the high, the low, the rich, the poor—who, being created by one Almighty Parent, and inhabitants of the same planet, ought to aid, support and protect each other. On this principle Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

RELIEF

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

TRUTH

Truth is a divine attribute and the foundation of every virtue. To be good men and true is the first lesson we are taught in Free 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 the tongue join in promoting each other's welfare and rejoicing in each other's prosperity.

THE FOUR CARDINAL VIRTUES

The four Cardinal Virtues are Temperance, Fortitude, Prudence and Justice. These virtues are thus explained:

TEMPERANCE

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

FORTITUDE

Is that noble and steady purpose of mind whereby we are enabled to undergo any pain, peril or danger, when prudently deemed expedient. This virtue is equally distant from rashness and cowardice; and, like temperance, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been entrusted and which

PRUDENCE

Teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and prudently determine on all things relative to our present as well as our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct when in the Lodge, but also when abroad in the world. He should be particularly careful, in all strange and mixed companies, never to let fall the least sign, token or word whereby the secrets of Freemasonry might be unlawfully obtained.

JUSTICE

Is that standard or boundary of right which enables us to render unto every man, without distinction, his just due. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society; and, as justice in a great

measure constitutes the really good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof, ———

Entered Apprentices should serve with

Freedom, Fervency, Zeal.

Ch. Ch. Cl.

Our Mother Earth, of all the elements, has never proved unfriendly to man; bodies of water deluge him with rain, oppress him with hail, and drown him with inundation. The air rushes in storms, and prepares the tempest; fire lights the volcano; but the earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessaries of life, she never refuses her accustomed yield—spreading his pathway with flowers and his table with plenty; though she produces poisons, still she supplies the antidote, and returns with interest every good committed to her care; and when at last we are called upon to pass through the “dark valley of the shadow of death” she once more receives us, and piously covers our remains within her bosom; thus admonishing us that, as from her we came, so to her we must shortly return.

Part 2 First Section

Q.—From whence came you?

A.—From a Lodge of the Holy Sts. John of Jerusalem.

Q.—What came you here to do?

A.—To learn to subdue my passions and improve myself in Masonry.

Q.—Then I presume you are a Mason?

A.—**I am so taken and accepted among all brothers and fellows.**

Q.—How do you know yourself to be a Mason?

A.—By having been often tried, never denied, and willing to be tried again.

Q.—How shall I know you to be a Mason?

A.—By certain signs, a token, a word, and the perfect points of my entrance.

Q.—What are signs?

A.—Right angles, horizontals, and perpendiculars (⊥, =, ||).

Q.—What are tokens?
A.—Certain friendly or brotherly grips, by which one Mason may know another in the dark as well as in the light.
Q.—Give me a sign.
Here give sign of Entered Apprentice.
Q.—Has that an allusion?
A.—It has; to the penalty of my obligation.
Q.—Give me a token.
Here give token of Entered Apprentice.
Q.—I hail.
A.—I conceal.
Q.—What do you conceal?
A.—All the secrets of Masons, in Masons, to which this (here press with thumb-nail the first joint hard) token alludes.
Q.—What is that?
A.—A grip.
Q.—Of what?
A.—Of an Entered Apprentice Mason.
Q.—Has it a name?
A.—It has.
Q.—Will you give it me?
A.—I did not so receive it, neither will I so impart it.
Q.—How will you dispose of it?
A.—I will letter it or halve it.
Q.—Letter it, and begin.
A.—No, you begin.
Q.—Begin you. (Some say, No, you begin.)
A.—_____
Q.—_____
A.—_____
Q.—_____
A.—_____
Q.—_____
A.—_____
Q.—Where were you first prepared to be made a Mason?
A.—In my heart.
Q.—Where were you next prepared?
A.—In a room adjacent to a regularly constituted Lodge of Free and Accepted Masons.
Q.—How were you prepared?

A.—By being divested of all metals, neither naked nor clothed, barefoot nor shod, hoodwinked, with a cable-tow around my neck; in which condition I was conducted to the door of a Lodge by a friend, whom I afterward found to be a brother.
Q.—How did you know it to be a door, being hoodwinked?
A.—By first meeting with resistance, afterward gaining admission.
Q.—How gained you admission?
A.—By three distinct knocks.
Q.—What were said to you from within?
A.—Who comes here?
Q.—Your answer?
A.—Mr. —, who has long been in darkness, and now seeks to be brought to light, and to receive a part in the rights and benefits of this worshipful Lodge, erected to God, and dedicated to the Holy Sts. John, as all brothers and fellows have done before.
Q.—What were you then asked?
A.—If it was of my own free will and accord; if I was worthy and well qualified; duly and truly prepared; of lawful age and properly vouched for. All of which being answered in the affirmative, I was asked by what further right or benefit I expected to gain admission.
Q.—Your answer?
A.—By being a man, free born, of good repute, and well recommended.
Q.—What followed?
A.—I was directed to wait with patience until the Worshipful Master should be informed of my request, and his answer returned.
Q.—What answer did he return?
A.—Let him enter, and be received in due form.
Q.—How were you received?
A.—On the point of a sharp instrument pressing my naked left breast.
Q.—How were you then disposed of?
A.—I was conducted to the center of the Lodge, caused to kneel, and attend at prayer.
Q.—After attending at prayer, what were you then asked?
A.—In whom I put my trust.
Q.—Your answer.

A.—In God.

Q.—What followed?

A.—My trust being in God, I was taken by the right hand, and informed that my faith was well founded; ordered to arise, follow my conductor, and fear no danger.

Q.—Where did you follow your conductor?

A.—Once around the Lodge, to the Junior Warden's station in the south, where the same questions and like answers were asked and returned as at the door.

Q.—How did the Junior Warden dispose of you?

A.—He bid me be conducted to the Senior Warden in the West, and he to the Worshipful Master in the East, where the same questions were asked and like answers returned as before.

Q.—How did the Worshipful Master dispose of you?

A.—He ordered me to be reconducted to the Senior Warden in the West, who taught me to approach the East by one upright, regular step, my feet forming an angle of an oblong square, my body erect, at the Altar before the Worshipful Master in the East?

Q.—What did the Worshipful Master then do with you?

A.—He made me a Mason in due form.

Q.—What was that due form?

A.—Kneeling on my naked left knee, my right forming a square, my left hand supporting the Holy Bible, square, and compasses, my right resting thereon, in which due form I took the solemn oath of an Entered Apprentice, which is as follows, some Lodges require the obligation repeated).

Q.—After the obligation, what were you then asked?

A.—What I most desired.

Q.—Your answer?

A.—Light.

Q.—Did you receive light?

A.—I did, by the order of the Worshipful Master and the assistance of the brethren.

Q.—On being brought to light, what did you first discover?

A.—The three great lights in Masonry, by the help of the three lesser.

Q.—What are the three great lights in Masonry?

A.—The Holy Bible, square, and compasses.

Q.—What are their Masonic use?

A.—The Holy Bible is the rule and guide to our faith and prac-

tice; the square, to square our actions; and the compasses, to circumscribe and keep us within bounds with all mankind, but more especially with a brother Mason.

Q.—What are the three lesser lights?

A.—Three burning tapers, in a triangular position.

Q.—What do they represent?

A.—The sun, moon, and Master of the Lodge.

Q.—Why so?

A.—Because, as the sun rules the day, and the moon governs the night, so ought the Worshipful Master to endeavor to rule and govern his Lodge, with equal regularity.

Q.—What did you then discover?

A.—The Worshipful Master approaching me from the East, under the due guard and sign of an Entered Apprentice; who, in token of his brotherly love and favor, presented me with his right hand, and with it the grip and word of an Entered Apprentice and ordered me to arise and salute the Junior and Senior Wardens as an Entered Apprentice.

Q.—After saluting the Wardens, what did you then discover?

A.—The Worshipful Master approaching me from the East a second time, who presented me with a white apron which he informed me was an emblem of innocence and the badge of a Mason; that it had been worn by kings, princes, and potentates of the earth; that it was 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 or any time thereafter by king, prince, potentate, or any other person, except he be a Mason; and hoped that I would wear it with equal praise to myself and honor to the fraternity; and ordered me to carry it to the Senior Warden in the West; who taught me how to wear it as an Entered Apprentice.

Q.—How should an Entered Apprentice wear his apron?

A.—With the flap turned up.

Q.—After being taught to wear your apron as an Entered Apprentice, what were you then informed?

A.—That, agreeably to an ancient custom, adopted in every regulated and well-governed Lodge it was necessary that I should be requested to deposit something of a metallic kind, not from its intrinsic valuation, but that it might be laid up, among the relics in the archives of the Lodge, as a memorial that I was

therein made a Mason; but, on strict examination, I found myself entirely destitute.

Q.—How were you then disposed of?

A.—I was ordered to be returned to the place from whence I came, and reinvested of what I had been divested of, and returned to the Lodge for further instructions.

Q.—On your return to the Lodge, where were you placed, as the youngest Entered Apprentice?

A.—In the northeast corner, my feet forming a right angle, my body erect, at the right hand of the Worshipful Master in the East, an upright man and Mason, and it was given me strictly in charge ever to walk and act as such.

Q.—What did the Worshipful Master then present you with?

A.—The working-tools of an Entered Apprentice Mason, which are the twenty-four-inch gauge and common gavel.

Q.—What is their use?

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. It being divided into twenty four equal parts is emblematical of the twenty four hours of the day, which we are taught to divide into three parts, whereby we find a portion for the service of God and the relief of a distressed worthy brother, a portion for our usual avocations, and a portion for refreshment and sleep.

The common gavel is an instrument made use of by operative masons, to break off the superfluous 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 minds and consciences of all the vices and superfluities of life, thereby fitting us, as living stones of that spiritual building, that house not made with hands, eternal in the heavens.

Second Section

Q.—Why were you divested of all metals when made a Mason?

A.—For the reason, first, that I should carry nothing offensive or defensive into the Lodge; second, at the building of King Solomon's Temple, there was not heard the sound of an axe, hammer, or any tool of iron.

Q.—How could a building of that stupendous magnitude be

erected without the aid of some iron tool?

A.—Because the stones were hewed, squared, and numbered at the quarries where they were raised; the trees felled and prepared in the forests of Lebanon, carried by sea in floats to Joppa, and from thence by land to Jerusalem, where they were set up with wooden mauls, prepared for that purpose; and, when the building was completed, its several parts fitted with such exact nicety, that it had more the resemblance of the handy workmanship of the Supreme Architect of the universe than of that of human hands.

Q.—Why were you neither naked or clothed?

A.—Because Masonry regards no one for his worldly wealth or honors; it is the internal, and not the external qualifications of a man that should recommend him to be made a Mason.

Q.—Why were you neither barefoot nor shod?

A.—It was in conformity to an ancient Israelitish custom: we read in the book of Ruth, that it was their manner of changing and redeeming; and to confirm all things, a Mason plucked off his shoe and gave it to his neighbor, and that was testimony in Israel. This then we do in confirmation of a token, and as a pledge of our fidelity; thereby signifying that we will renounce our own will in all things, and become obedient to the laws of our ancient institution.

Q.—Why were you hoodwinked, and a cable-tow put about your neck?

A.—For the reason, first, as I was then in darkness, so I should keep the whole world in darkness so far as it related to the secrets of Free Masonry. Secondly: 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 beauty thereof.

Q.—Why were you caused to give three distinct knocks?

A.—To alarm the Lodge, and inform the Worshipful Master that I was prepared for Masonry, and, in accordance to our ancient custom, that I should ask. "Ask, and ye shall receive; seek, and ye shall find: knock, and it shall be opened unto you."

Q.—How did you apply this to your then situation in Masonry?

A.—I asked the recommendation of a friend to become a Mason; through his recommendation I sought admission; I knocked at the door of the Lodge and it was opened unto me.

Q.—Why were you received on the point of a sharp instrument

pressing your naked left breast?

A.—As that was an instrument of torture to my flesh, so might the recollection of it be to my conscience, should I ever presume to reveal the secrets of Free Masonry.

Q.—Why were you caused to kneel and attend at prayer?

A.—Because no man should ever enter upon a great and important undertaking without first imploring the blessings of Deity.

Q.—Why were you asked in whom you put your trust?

A.—Because, agreeably to our most ancient institution, no atheist could be made a Mason; it was therefore necessary that I should put my trust in Deity, or no oath would have been considered binding among Masons.

Q.—Why were you taken by the right hand, ordered to arise, follow your conductor, and fear no danger?

A.—It was to assure me, as I could not foresee nor avoid danger, that I was in the hands of a true and trusty friend, in whose fidelity I might with safety confide.

Q.—Why were you conducted **once around the Lodge**?

A.—That the brethren might see that I was duly and truly prepared.

Q.—Why were you caused to meet with the several obstructions on your passage?

A.—Because there were guards placed at the south, west, and east gates of the courts of King Solomon's Temple, to see that none passed or repassed but such as were duly and truly prepared and had permission; it was therefore necessary that I should meet with these several obstructions, that I might be duly examined before I could be made a Mason.

Q.—Why were you caused to kneel on your naked left knee?

A.—Because the left side is considered to be the weakest part of man; it was therefore to show that it was the weaker part of Masonry I was then entering upon, being that of an Entered Apprentice.

Q.—Why were you caused to rest your right hand on the Holy Bible, square, and compasses?

A.—Because the right hand was supposed by our ancient brethren to be the seat of fidelity, and so they worshipped Deity under the name of **Fides**, which was supposed to be represented by the right hands joined, and by two human figures holding each

other by the right hand; the right hand, therefore, we masonically use to signify in the strongest manner possible the sincerity of our intentions in the business in which we are engaged.

Q.—Why were you presented with a lambskin or white linen apron, which is the badge of a Mason?

A.—Because the lamb, in all ages, has been deemed an emblem of innocence; he, therefore, who wears the lambskin as a badge of a Mason is thereby continually reminded of that purity of life and conduct which is essentially necessary to his gaining admission into that celestial Lodge above, where the Supreme Architect of the universe presides.

Q.—Why were you requested to deposit something of a metallic kind?

A.—To remind me of my extremely poor and penniless state, and that, should I ever meet with a friend, more especially with a brother, in like destitute circumstances, I should contribute as liberally to his relief as his circumstances demanded, without any material injury to myself.

Q.—Why were you conducted to the northeast corner of the Lodge, as the youngest Entered Apprentice, and there caused to stand upright like a man, your feet forming a square—receiving at the same time a solemn charge ever to walk and act uprightly before God and man?

A.—Because the first stone of a building is usually laid in the northeast corner. I was therefore placed there to receive my first instructions where to build my future Masonic and moral edifice.

Q.—What were you next presented with?

A.—A new name.

Q.—What was that?

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 to the 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 before the enemies of Masonry. A faithful heart, 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 being communicated to me.**

Q.—What were you next presented with?

A.—The Grand Master's check-word.

Q.—What was that?

A.—Truth.

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 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.

Third Section

Q.—What is a Lodge?

A.—A certain number of Masons duly assembled, with the Holy Bible, square, and compasses, and charter, or warrant empowering them to work.

Q.—Where did our ancient brethren usually meet?

A.—On a high hill or in a low valley.

Q.—Why so?

A.—The better to observe the approach of cowans, or eavesdroppers, ascending or descending.

Q.—What is the form and covering of a Lodge?

A.—An oblong square, extending from east to west, between the north and south, from the earth to the heavens, and from the surface to the center.

Q.—Why of such vast dimension?

A.—To signify the universality of Masonry, and that a Mason's charity should be equally extensive.

Q.—What supports this vast fabric?
A.—Three great pillars, constituting Wisdom, Strength, and Beauty.

Q.—Why are they so called?

A.—Because it is necessary there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings.

Q.—By whom are they represented?

A.—By the Worshipful Master, and the Senior and Junior Wardens.

Q.—Why are they said to represent them?

A.—The Worshipful Master represents the pillar of Wisdom, because he should have wisdom to open his Lodge, set the Craft at work, and give them proper instructions. The Senior Warden represents the pillar of Strength, it being his duty to assist the Worshipful Master in opening and closing his Lodge, to pay the Craft their wages, if any be due, and see that none go away dissatisfied, harmony being the strength of all institutions, more especially of ours. The Junior Warden represents the pillar of Beauty, it being his duty at all times to observe the sun at high meridian, which is the glory and beauty of the day.

Q.—What covering has a Lodge?

A.—A clouded canopy, or starry-decked heavens, where all good Masons hope to arrive.

Q.—What furniture has a Lodge?

A.—The Holy Bible, square, and compasses.

Q.—To whom are they dedicated?

A.—The Bible is dedicated to God, the square to the Master, and the compasses to the Craft.

Q.—Why are they thus dedicated?

A.—The Bible is dedicated to God, because it is the inestimable gift of God to man, etc.

Q.—What are the ornaments of a Lodge?

A.—The mosaic pavement, the indented tessel, and the blazing star.

Q.—What are they?

A.—The mosaic pavement is a representation of the Ground Floor of King Solomon's Temple, with a blazing star in the center; the indented tessel, that beautiful tessellated border which surrounds it.

Q.—Of what are they emblematical?

A.—The mosaic pavement represents this world, which, though checkered over with good and evil, yet brethren may walk together thereon, and not stumble.

Q.—How many lights has a Lodge?

A.—Three.

Q.—How are they situated?

A.—East, west, and south.

Q.—None in the north?

A.—No.

Q.—Why none in the north?

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.—How many jewels has a Lodge?

A.—Six: three movable, and three immovable.

Q.—What are the movable jewels?

A.—The rough ashler, the perfect ashler, and the trestle-board.

Q.—What are they?

A.—Rough ashler is a stone in its rough and natural state; the perfect ashler is also a stone, made ready by the working-tools of the fellow craft, to be adjusted in the building; and the trestle-board is for the master workman to draw his plans and designs upon.

Q.—Of what do they remind us?

A.—By the rough ashler we are reminded of our rude and imperfect state by nature; by the perfect ashler of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the trestle-board we are also reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the universe, in the great book of Revelation, which is our spiritual, moral, and Masonic trestle-board.

Q.—What are the three immovable jewels?

A.—The square, level, and plumb.

Q.—What do they masonically teach us?

A.—The square teaches morality; the level, equality; and the plumb teaches rectitude of life.

Q.—How should a Lodge be situated?

A.—Due east and west.

Q.—Why so?

A.—Because, after Moses had safely conducted the children of Israel through the Red Sea, by Divine command he 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—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 were Lodges dedicated in ancient times?

A.—To King Solomon.

Q.—Why so?

A.—Because it was said he was our most ancient Grand Master, or the founder of our present system.

Q.—To whom in modern times?

A.—To St. John the Baptist and St. John the Evangelist, who were two eminent Christian patrons of Masonry; and since their time there is, or ought to be, represented in every regular and well-governed Lodge a certain "point within a circle," the point representing an individual brother, the circle the boundary line of his conduct beyond which he is never to suffer his prejudices or passions to betray him. This circle is embodied by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist; and upon the top rest the Holy Scriptures. In going round this circle, we necessarily touch upon these two lines, as well as upon the Holy Scriptures; and while a Mason keeps himself circumscribed within their precepts it is impossible that he should materially err.

Q.—What are the points of your profession?

A.—Brotherly love, relief, and truth.

Q.—Why so?

Q.—Brother, you informed me that I should know you by certain signs, and tokens, and words, and the points of your entrance: You have already satisfied me as to the signs and words. I now require you to explain to me the points of your entrance:

how many, and what are they?

A.—They are four: the Guttural, the Pectoral, the Manual, and the Pedestal, which allude to the four cardinal virtues, viz.: Temperance, Fortitude, Prudence, and Justice.

Temperance is that due restraint upon our affections and passions which renders the body tame and governable and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons.

This virtue alludes to the Mason's obligation, which is the Guttural.

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

Prudence teaches us to regulate our lives and actions agreeably to the dictates of our reason, and is that habit by which we wisely judge, and prudentially determine, on all things relative to our present, as well as to our future happiness. This virtue should be the invariable practice of every Mason never to for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed companies, never to let fall the least sign, token, or word, whereby the secrets of Masonry might be unlawfully obtained. Especially, brother in Masonry, you should always remember your oath as an Entered Apprentice, while kneeling at the Altar, on your naked left knee, your left hand supporting the Holy Bible, square, and compasses, your right resting thereon, which alludes to the Manual.

Justice is that standard or boundary of right which enables us to render to every man without distinction his just due. This virtue is not only consistent with Divine and human laws, but is the very cement and support of civil society; and as justice in a great measure constitutes the real good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof.

The charge you received while standing in the northeast corner of the Lodge, your feet forming a right angle, was an allusion to the Pedestal.

Q.—How did Entered Apprentices serve their Master in ancient times, and how should they in modern?

A.—With freedom, fervency, and zeal.

Q.—How were they represented?

A.—By Chalk, Charcoal, and Clay.

Q.—Why were they said to represent them?

A.—Because it was said there was nothing more free than chalk, which, under the slightest touch, leaves a trace behind; nothing more fervent than charcoal to melt—when well lit, the most obdurate metals will yield; nothing more zealous than clay, or our mother earth, to bring forth.

STUDY SECTION SECOND DEGREE

Part 2

ORDERS OF ARCHITECTURE

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

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

CLASSIFICATION OF ARCHITECTURE

The five orders are thus classed: The Tuscan, Doric, Ionic, Corinthian and Composite.

The Tuscan

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

The Doric

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

(When invented it was more simple than in its present form, and the name of Tuscan was conferred upon it. In after times, when it began to be adorned, it gained the name of Doric. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

The Ionic

(The Ionic bears a kind of mean proportion between the more solid and the more delicate orders. Its column is nine diameters high; its capital is adorned with volutes, and its cornice has dentils. There are both delicacy and ingenuity displayed in this pillar, the invention of which is attributed to the Ionians, as the famous temple of Diana, at Ephesus, was of this order. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair, as a contrast to the Doric order, which was formed after that of a strong, robust man.

The Corinthian

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

(It was invented at Corinth, by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance: Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered with a tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up they encompassed the basket, until, arriving at the tile, they met with an obstruction and bent downward. Callimachus, struck with the object, set about imitating the figure. The vase of the capital he made to represent the basket, the abacus the tile, and the volutes the bending leaves.

The Composite

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

THE FIVE HUMAN SENSES

The Five Human Senses are Hearing Seeing, Feeling, Smelling and Tasting, the first three of which have ever been deemed prerequisite to being made a Mason.

Hearing

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

Seeing

(Seeing is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of Nature. By this sense we find our way on the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs and make new discoveries in the sphere of the fixed stars. Nay, more, by it we perceive the tempers and dispositions, the passions and affections of our fellow-creatures when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance will display the hypocrisy to the discerning eye. In fine, the rays of the light which administer to this sense are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

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

Feeling

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

Smelling

(Smelling is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, and indeed most other bodies, while exposed to the air, continually send forth effluvia of great subtlety, as well in a state of life and growth as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils along with the air, are the means by which all bodies are distinguished. Hence it is evident that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal through which the air continually passes in respiration.

Tasting

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

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

(The proper use of these five senses enables us to form just and accurate notions of the operations of Nature; and when we reflect on the objects with which our senses are gratified we become conscious of the infinite depth of love manifested by the Creator toward the creatures of His creation.

(To sum up the whole of this transcendent measure of God's bounty to man, we may add that Memory, Imagination, Taste, Reasoning, Moral Perception, and all the active powers of the soul, present a vast and boundless field for philosophical dis-

quisition which far exceeds human inquiry, and are peculiar mysteries known only to Nature and to Nature's God, to whom all are indebted to creation, preservation and every blessing we enjoy.)

SEVEN LIBERAL ARTS AND SCIENCES

The seven Liberal Arts and Sciences are: Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy, and are here described.

Grammar

Teaches the proper arrangement of words, according to the idiom or dialect of any particular people, and that excellency of pronunciation which enables us to speak or write a language with accuracy, agreeably to reason and correct usage.

Rhetoric

Teaches us to speak copiously and fluently on any subject, not merely with propriety, but with all the advantages of force and elegance, (wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat or exhort, to admonish or applaud).

Logic

Teaches us to guide our reason discretionally on the general knowledge of things, and directs our inquiries after truth.

(It consists of a regular train of argument, whence we infer, deduce and conclude, according to certain premises laid down, admitted or granted; and in it are employed the faculties of conceiving, judging, reasoning and disposing; all of which are naturally led on from one gradation to another, till the point in question is finally determined.)

Arithmetic

Teaches the powers and properties of numbers, which is variously effected by letters, tables, figures and instruments.

(By this art, reasons and demonstrations are given for finding out any number whose relation or affinity to another is already known or discovered.)

Geometry

Treats of the powers and properties of magnitudes in general, where length, breadth and thickness are concerned—from a point to a line, from a line to a superficies and from a superficies to a solid.

Natural Advantages of Geometry

(A point is a dimensionless figure, or an indivisible part of space.

(A line is a point continued and a figure of one dimension, namely length and breadth.

(A solid has three dimensions, namely, length, breadth and thickness.)

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

In fine, Geometry is the foundation of architecture, and the root of the mathematics.

Music

Teaches the art of forming concords, so as to compose delightful harmony, by a mathematical and proportional arrangement of acute, grave and mixed sounds.

(This art, by a series of experiments, is reduced to a demonstrative science, with respect to tones and the intervals of sound. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.)

Astronomy

Is that divine art by which we are taught to read the wisdom, strength and beauty of the Almighty Creator in those sacred pages, the celestial hemisphere.

Assisted by Astronomy, we can observe the magnitudes, and calculate the periods and eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the preliminary laws of nature. While we are employed in the study of this science, we must perceive unparalled instances of wisdom and goodness, and through the whole creation, trace the glorious Author by His works.

FELLOW CRAFT, OR SECOND DEGREE

Q.—Are you a Fellow Craft?

A.—I am. Try me.

Q.—How will you be tried?

A.—By the square.

Q.—Why by the square?

A.—Because it is an emblem of morality, and one of the working tools of my profession.

Q.—What is a square?

A.—An angle of ninety degrees or a fourth part of a circle.

Q.—Where were you made a Fellow Craft?

A.—In a regular constituted Lodge of Fellow Crafts.

Q.—How were you prepared?

A.—By being divested of all metals, neither naked nor clothed, barefoot nor shod, hoodwinked, with a cable-tow twice about my right arm, in which condition I was conducted to the door of a Lodge by a brother.

Q.—Why had you a cable-tow twice about your right arm?

A.—To signify, as a Fellow Craft, that I was under a double tie to the fraternity.

Q.—How gained you admission?

A.—By three distinct knocks.

Q.—To what do they allude?

A.—To the three jewels of a Fellow Craft—an attentive ear, an instructive tongue, and a faithful breast.

Q.—What was said to you from within?

A.—Who comes there?

Q.—Your answer?

A.—Brother ———, who has been regularly initiated Entered Apprentice, and now wishes to receive more light in Masonry, by being passed to the degree of Fellow Craft.

Q.—What were you then asked?

A.—If it was of my own free will and accord, if I was worthy and well qualified, duly and truly prepared, had made suitable proficiency in the preceding degree, and was properly vouched for; all of which being answered in the affirmative, I was asked by what further right or benefit I expected to gain admission.

Q.—Your answer?

A.—By the benefit of the pass.

Q.—Did you give the pass?

A.—I did not; but my conductor gave it for me.

Q.—What followed?

A.—I was bid to wait with patience until the Worshipful Master should be informed of my request and his answer returned.

Q.—What answer did he return?

A.—Let him enter, in the name of the Lord, and be received in due form.

Q.—How were you received?

A.—On the angle of the square presented to my naked right breast, which was to teach me that the square of virtue should be the rule and guide of my conduct, in all my future transactions with mankind.

Q.—How were you then disposed of?

A.—I was conducted twice around the Lodge to the Junior Warden in the south, where the same questions were asked and like answers returned as at the door.

Q.—How did the Junior Warden dispose of you?

A.—He directed me to pass on to the Senior Warden in the West, and he to the Worshipful Master in the East, where the same questions were asked and like answers returned as before.

Q.—How did the Worshipful Master dispose of you?

A.—He ordered me to be returned to the Senior Warden in the West, who taught me to approach the East by two upright regular steps, my feet forming an angle of a square, my body erect at the Altar before the Worshipful Master in the East.

Q.—What did the Worshipful Master then do with you?

A.—He made me a Fellow Craft in due form.

Q.—What was that due form?

A.—Kneeling on my naked knee, my left forming a square, my right hand on the Holy Bible, square, and compasses, my left arm forming a right angle supported by the square in which due form I took the oath of a Fellow Craft. (Repeat the oath.)

Q.—After the obligation, what were you then asked?

A.—What I most desired.

Q.—Your answer?

A.—More light in Masonry.

Q.—Did you receive light?

A.—I did, by the order of the Worshipful Master, and the assistance of the brethren.

Q.—On being brought to light, what did you first discover,

more than you had heretofore discovered?

A.—One point of the compasses elevated above the square, which was to signify that I had received light in Masonry by points.

Q.—What did you then discover?

A.—The Worshipful Master approaching me from the East, under the due guard and sign of a Fellow Craft; who, in token of the continuance of his brotherly love and favor, presented me with his right hand, and with it the pass, token, token of the pass, grip and word of a Fellow Craft, and ordered me to arise and salute the Junior and Senior Warden as such.

Q.—After saluting the Wardens, what did you then discover?

A.—The Worshipful Master ordered me to the Senior Warden in the West, who taught me to wear my apron as a Fellow Craft.

Q.—How should a Fellow Craft wear his apron?

A.—With the flap turned down, and the left corner turned up.

Q.—After being taught to wear your apron as a Fellow Craft, how were you then disposed of?

A.—I was conducted to the Worshipful Master in the East, who presented me with the working tools of a Fellow Craft (the plumb, square, and level), and taught me their use.

Q.—What is their use?

A.—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 make use of them for more noble and glorious purposes: the plumb admonishes us to walk upright, in our several stations, before God and man; squaring our actions by the square of virtue; and remembering that we are travelling, upon the level of time, to “that undiscovered country from whose bourne no traveller returns.”

Q.—How were you then disposed of?

A.—I was ordered to be returned to the place from whence I came, and invested of what I had been divested of, and was informed that, agreeably to an ancient custom in every well-governed Lodge, it therefore became necessary that I should make a regular ascent, by a flight of winding stairs, consisting of three, five, and seven steps, to a place representing the Middle Chamber of King Solomon's Temple, there to receive instructions relative to the wages and jewels of Fellow Craft.

Second Section

Q.—Have you ever worked as a Fellow Craft?

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

Q.—Where did they work?

A.—At the building of King Solomon's Temple, and of many other Masonic edifices.

Q.—How long did they work?

A.—Six days.

Q.—Did they 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 middle chamber, 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 any thing in 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, which denotes 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?

Q.—What were their dimensions?

A.—Thirty-five cubits in height, twelve in circumference, and four in diameter.

Q.—Were they adorned with any thing?

A.—They were; with two large chapiters, one on each.

Q.—What was the height of these chapters?
 A.—Five cubits.
 Q.—Were they adorned with any thing?
 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 their seed, denote plenty.
 Q.—Were those columns adorned with any thing further?
 A.—They were, viz.: with two large globes or balls, one on each.
 Q.—What was the entire height of these pillars?
 A.—Forty cubits.
 Q.—Did they contain any thing?
 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 Zaredatha, 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; they were said to contain all the archives of Masonry.
 Q.—What did you next come to?
 A.—A long, winding staircase, or flight of winding stairs, consisting of three, five, and seven steps.

Q.—To what do the three steps allude?
 A.—The three principal supports in Masonry, namely: wisdom, strength, and beauty; they also allude to the three stages in human life: youth, manhood, and age; they further allude to the three degrees in Masonry: Entered Apprentice, Fellow Craft, and Master Mason.
 Q.—What do 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 do the seven steps allude to?
 A.—The seven Sabbatical years, seven years of famine, seven years of war, 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 tyed by the Junior Warden in the south.
 Q.—How did you gain admission?
 A.—By the pass, and token of the pass of a Fellow Craft.
 Q.—What was the name of the pass?
 A.—
 Q.—What does it denote?
 A.—Plenty.
 Q.—How is it represented?
 A.—By ears of corn hanging near a water-ford.
 Q.—Why originated this word as a pass?
 A.—In consequence of a quarrel which had long existed between Jephthah, Judge of Israel, and the Ephraimites, etc.
 Q.—What did you next discover?

A.—The inner door of the Middle Chamber of King Solomon's Temple.

Q.—How did you gain admission?

A.—By the grip and word of a Fellow Craft.

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 arrived at a place representing the Middle Chamber of King Solomon's Temple, where I would be received and recorded as such; which record was then made by the Secretary (by the orders of the Worshipful Master), and I was presented with the wages of a Fellow Craft, and also the jewels of a Fellow Craft.

Q.—What are the wages of a Fellow Craft?

A.—The corn of nourishment, the wine of refreshment, and the oil of joy.

Q.—What do they denote?

A.—Peace, harmony, and strength.

Q.—What are the jewels of a Fellow Craft?

A.—An attentive ear, an instructive tongue, and a faithful breast.

Q.—How explained?

A.—The attentive ear receives the sound from the instructive tongue, and the mysteries of Masonry are lodged in the repository of a faithful breast.

Q.—What were you next shown?

A.—The letter **G**.

Q.—To what does it allude?

A.—Geometry, the fifth science; but more particularly to the sacred name of the Deity, to whom we should all, from the youngest Entered Apprentice who stands in the northeast corner, to the Worshipful Master who presides in the East, with reverence most devoutly and humbly bow.

This is the end of the Fellow Craft Degree, or Second Degree in Masonry.

Part III THIRD DEGREE First Section

Q.—Are you a Mason?

A.—I am.

Q.—What induced you to become a Master Mason?

A.—In order that I might travel in foreign countries, work and receive Master's wages, being better enabled to support myself and family, and contribute to the relief of worthy distressed Master Masons, their widows and orphans.

Q.—What makes you a Master Mason?

A.—My obligation.

Q.—Where were you made a Master Mason?

A.—In a regularly constituted Lodge of Masons.

Q.—How were you prepared?

A.—By being divested of all metals, neither naked nor clothed, barefoot nor shod, hoodwinked, with a cable-tow three times around my body, in which condition I was conducted to the door of the Lodge by a brother.

Q.—Why had you a cable-tow three times around your body?

A.—To signify that my duties and obligations become more and more binding as I advance in Masonry.

Q.—How gained you admission?

A.—By three distinct knocks.

Q.—To what do they allude?

A.—To the three jewels of a Master Mason, which are friendship, morality, and brotherly love.

Q.—What was said to you from within?

A.—Who comes here?

Q.—Your answer?

A.—Brother ———, who has been regularly initiated Entered Apprentice, passed to the Degree of Fellow Craft, and now wishes further light in Masonry, by being raised to the sublime Degree of a Master Mason.

Q.—What were you then asked?

A.—If it was of my own free will and accord, if I was worthy and well qualified, duly and truly prepared, had made suitable proficiency in the preceding Degree, and was properly vouched

for; all which being answered in the affirmative, I was asked by what further right or benefit I expected to gain admission.

Q.—What followed?

A.—I was directed to wait with patience until the Worshipful Master should be informed of my request, and his answer returned.

Q.—What answer did he return?

A.—Let him enter, and be received in due form.

Q.—How were you received?

A.—On both points of the compasses, extending from my naked left to my right breast, which was to teach me that, as the most vital parts of man are contained within the breast, so the most excellent tenets of our institution are contained between the points of the compasses, which are, friendship, morality, and brotherly love.

Q.—How were you then disposed of?

A.—I was conducted three times around the Lodge, to the Junior Warden in the south, where the same questions were asked, and like answers returned as at the door.

Q.—How did the Junior Warden dispose of you?

A.—He directed me to the Senior Warden in the West, and he to the Worshipful Master in the East, where the same questions were asked, and like answers returned as before.

Q.—How did the Worshipful Master dispose of you?

A.—He ordered me to be returned to the Senior Warden in the West, who taught me to approach the East by three upright regular steps, my feet forming the angle of a perfect square, my body erect at the Altar, before the Worshipful Master in the East.

Q.—What did the Worshipful Master do with you?

A.—He made me a Master Mason in due form.

Q.—What was that due form?

A.—Kneeling on both my naked knees, both hands resting on the Holy Bible, square, and compasses; in which due form I took the solemn oath of a Master Mason, which is as follows:

(Here give the obligation.)

Q.—After the obligation, what were you asked?

A.—What I most desired.

Q.—Your answer?

A.—Further light in Masonry.

Q.—Did you receive it?

A.—I did, by order of the Worshipful Master and the assistance of the brethren.

Q.—On being brought to light, what did you discover more than you had heretofore discovered?

A.—Both points of the compasses elevated above the square, which was to teach me never to lose sight of those truly Masonic virtues, which are friendship, morality, and brotherly love.

Q.—What did you then discover?

A.—The Worshipful Master approaching me from the East, under the due guard of a Master Mason, who, in token of further continuance of his brotherly love and favor, presented me with his right hand, and with it the pass and token of the pass of a Master Mason, and ordered me to arise and salute the Junior and Senior Wardens as such.

Q.—After saluting the Wardens, what did you observe?

A.—The Worshipful Master, who ordered me to the Senior Warden in the West, who taught me how to wear my apron as a Master Mason.

Q.—How should a Master Mason wear his apron?

A.—With the flap and corners turned down, which is to distinguish him as a Master Mason, or an overseer of the work.

Q.—After being taught to wear your apron as a Master Mason, how were you then disposed of?

A.—I was conducted to the Worshipful Master in the East, who presented me with the working-tools of a Master Mason, which are all the implements of Masonry indiscriminately, but more especially the trowel.

Q.—What is the use of these tools?

A.—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, etc.

Q.—How were you then disposed of?

A.—I was ordered to be returned to the place from whence I came, and reinvested of what I had been divested of, and wait the Worshipful Master's will and pleasure.

Second Section

Q.—What does a Master's Lodge represent?

A.—The unfinished Sanctum Sanctorum, or Holy of Holies, of

King Solomon's Temple.

Q.—Did you ever return to the Lodge?

A.—I did.

Q.—On your return to the Lodge, where were you placed?

A.—In the center, where I was caused to kneel, and implore the blessings of Deity.

Q.—After imploring the blessings of Deity, what followed?

A.—I arose, and on my passage around the Lodge was accosted by three Fellow Crafts, who thrice demanded of me the secrets of a Master Mason; and, on being refused, the first gave me a blow with the twenty-four-inch gauge, across my throat; the second with a square, across my breast; the third with a setting-maul, on my forehead, which felled me on the spot.

Q.—What did you then represent?

A.—Our Grand Master, Hiram Abiff, who was slain just before the completion of King Solomon's Temple.

Q.—Was his death premeditated?

A.—It was, by fifteen Fellow Crafts, who, seeing the Temple about to be completed, and being desirous of obtaining the secrets of a Master Mason, whereby they might travel in foreign countries, work, and receive Master's wages, entered into a horrid conspiracy to extort them from our Grand Master, Hiram Abiff, or take his life; but, reflecting with horror on the atrocity of the crime, twelve of them recanted; the other three persisted in their murderous designs.

Q.—At what hour was our Grand Master, Hiram Abiff, slain?

A.—At high twelve.

Q.—How came he to be assassinated at that hour?

A.—It was his usual practice at high twelve, while the Craft were called from labor to refreshment, to enter into the unfinished Sanctum Sanctorum, or Holy of Holies of the Temple, and there to offer up his adorations to Deity, and there to draw his designs on the trestle-board.

Q.—Who were the murderers?

A.—The three Fellow Crafts who persisted in their murderous designs, knowing this to be his usual practice, placed themselves at the south, west, and east gates of the inner courts of the Temple, and there awaited his return.

Q.—What followed?

A.—Our Grand Master, Hiram Abiff, having finished his usual

exercises, attempted to retire at the south gate, where he was accosted by Jubela, who thrice demanded of him the secrets of a Master Mason, or the Master's word; and, on being refused, gave him a blow with the twenty-four-inch gauge across the throat, upon which he fled, and attempted to pass out at the west gate, where he was accosted by Jubelo, who, in like manner, thrice demanded of him the secrets of a Master Mason, or the Master's word; and, on his being refused, gave him a blow with a square across his breast, upon which he fled, and attempted to make his escape out at the east gate, where he was accosted by Jubelum, who, in like manner, thrice demanded of him the secrets of a Master Mason, or the Master's word: and, on his being refused, gave him a violent blow with a setting-maul, on his forehead, which felled him dead on the spot.

Q.—What did they do with the body?

A.—They buried it in the rubbish of the Temple until low twelve, or twelve at night, when they met by agreement and carried it a westerly course from the Temple, to the brow of a hill West of Mount Moriah, where they buried it in a grave dug due east and west, six feet perpendicular, at the head of which they planted an acacia, in order to conceal it, and that the place might be known, should occasion ever require; and then made their escape.

Q.—When was our Grand Master, Hiram Abiff, found to be missing?

A.—On the following day.

Q.—How was his absence discovered?

A.—By there being no designs drawn on the trestle-board.

Q.—What followed?

A.—King Solomon, being informed of this, supposed him to be indisposed, and ordered strict search to be made for him through the several apartments of the Temple, and due inquiry made; search and inquiry were accordingly made, but he could not be found.

Q.—What followed?

A.—King Solomon, fearing some accident had befallen him, ordered the several rolls of the workmen to be called; and, after roll-call, it was found that three Craftsmen were missing, namely, Jubela, Jubelo, and Jubelum, who, from the similarity of their names, were supposed to be brothers, and men from Tyre.

Q.—What followed?

A.—At this time, the twelve Fellow Crafts, who had recanted from their murderous designs, appeared before King Solomon, clothed in white gloves and aprons, in token of their innocence, acknowledging their premeditated guilt, and humbly imploring his pardon.

Q.—What followed?

A.—King Solomon ordered them to divide in parties, and travel three east, three west, three north, and three south, with others whom he should appoint, in search of the ruffians.

Q.—What followed?

A.—The three, as they were passing a westerly course, coming down near the port of Joppa, met a seafaring man, of whom they inquired if he had seen any strangers pass that way. He informed them that he had seen three, who, from their appearance, were workmen from the Temple, seeking a passage into Ethiopia; but, not having King Solomon's pass, were unable to obtain one, and had returned back into the country.

Q.—What followed?

A.—They returned and bore this intelligence to King Solomon, who ordered them to divide themselves, and travel as before, with positive instructions to find the ruffians, and with as positive assurance, that if they did not the twelve should be deemed the murderers, and suffer severely for the crime committed.

Q.—What followed?

A.—They travelled as before, and, after many days of hardships and toil, on their return one of the brethren, more weary than the rest, sat down on the brow of a hill to rest and refresh himself, and on attempting to rise, accidentally caught hold of an acacia, which easily giving way, aroused his curiosity; upon which he hailed his companions, and on examination found it to be a grave.

Q.—What followed?

A.—At this time a party arrived with the ruffians, and related that, while sitting down to rest and refresh themselves, they heard the following horrid exclamations from the clefts of an adjacent rock: the first was the voice of Jubela, exclaiming, "Oh! that my throat had been cut across," etc.; the second was the voice of Jubelo, exclaiming, "Oh! that my breast had been torn open," etc., etc.; the third was the voice of Jubelum, exclaiming,

"Oh! that my body had been severed in two, my bowels taken from thence," etc., etc. Upon which they rushed in, seized, bound, and brought them before King Solomon; who, after due conviction of their guilt, ordered them to be executed according to their several imprecations upon their own heads, uttered from the clefts of the rocks.

Third Section

Q.—How long was the Temple in building?

A.—Seven years; during which it rained not in the daytime, that the workmen might not be obstructed in their labor.

Q.—What supported the Temple?

A.—Fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters; all hewn from the finest Parian marble.

Q.—What further supported it?

A.—Three grand columns or pillars.

Q.—What were they called?

A.—Wisdom, Strength, and Beauty.

Q.—What did they represent?

A.—The pillar of Wisdom represented Solomon, king of Israel, whose wisdom contrived the mighty fabric; the pillar of strength, Hiram, king of Tyre, who strengthened Solomon in his grand undertaking; the pillar of Beauty, Hiram Abiff, the widow's son, whose cunning craft and curious workmanship beautified and adorned the Temple.

Q.—How many were there employed in the building of King Solomon's Temple?

A.—Three Grand Masters, three thousand three hundred Masters or overseers of the work, eighty thousand Fellow Crafts, and seventy thousand Entered Apprentices, etc.

Q.—How many constitute an Entered Apprentices' Lodge?

A.—Seven; one Master and six Entered Apprentices.

Q.—Where did they usually meet?

A.—On the Ground Floor of King Solomon's Temple.

Q.—How many constitute a Fellow Crafts' Lodge?

A.—Five; two Masters and three Fellow Crafts.

Q.—Where did they usually meet?

A.—In the Middle Chamber of King Solomon's Temple.

Q.—How many constitute a Masters' Lodge?

A.—Three Master Masons.

Q.—Where did they usually meet?

A.—In the Sanctum Sanctorum, or Holy of Holies, of King Solomon's Temple.

Q.—Have you any emblems in this Degree?

A.—We have several, and they are divided into two classes.

Q.—What are the first class?

A.—The Pot of Incense, the Beehive, the Book of Constitutions guarded by the Tyler's Sword, the Sword pointing to a Naked Heart, the All-seeing Eye, the Anchor and Ark, the forty-seventh Problem of Euclid, the Hour-Glass, the Scythe, and the Three Steps on the Master's Carpet.

Q.—How are they explained?

These answers are monitorial.

Q.—What are the second class of emblems?

A.—The Setting-Maul, Spade, Coffin, Grave, and Sprig of Acacia; and are thus explained.

Reader, I have given you the whole of the first three Degrees in Masonry. This ends the third, or Master Masons' Degree.

But few Masons take sufficient interest in Masonry to be advanced further, and consequently do not get the password which was lost by the tragical death of Hiram Abiff.

King Solomon is said to have substituted, in place of the lost one, the word now used in Master Masons' Degree, viz.: which is given on the five points of fellowship, and in low breath.