



Martin O. Weddington Papers.

Copyright Notice:

This material may be protected by copyright law (U.S. Code, Title 17). Researchers are liable for any infringement. For more information, visit www.mnhs.org/copyright.

SECRET RITUAL of FREEMASONRY

A RITUAL of the
THREE SYMBOLIC
DEGREES of AF+AM
(Ancient Free + Accepted Masons)

PAGE 3
Entered Apprentice (1st DEGREE)

PAGE 62
Fellowcraft Degree (2nd DEGREE)

PAGE 107
Masters Degree (3rd DEGREE)

PAGE 3

OPENING

3 A brother when addressed by an officer, or any officer, when addressed by an officer of higher rank, should come to order by rising and giving S. of F.

W. M.—Officers, take your respective stations and places; Brethren, be clothed. (Bro. Jr. D.)

Jr. D.—(Rising and giving S. of F.) W. M. M.—The first great care of Masons when convened.

Jr. D.—To see that they are duly tiled.

W. M.—Attend to that duty and inform the T. that I am about to open name of Lodge on the Third Degree of Masonry; direct him to take due notice thereof and govern himself accordingly.

Jr. D.—(Speaking through the open door). Brother T.

T.—(S. of F.) Brother J. D.

Jr. D.—I am directed to inform you that the W. M. is about to open name of Lodge on the Third Degree of Masonry; take due notice thereof and govern yourself accordingly. (Closes door). (S. of F.) W. M. (T. ***)

W. M.—Brother Jr. D.

Jr. D.—We are duly tiled.

W. M.—How are we tiled?

Jr. D.—By a M. M. without, armored with the proper implement of his office.

W. M.—His duty there.

Jr. D.—To observe the approach of cowans and eavesdroppers, see that none pass or repass except such as are duly qualified and have permission from the W. M.

W. M.—Brother Sr. W. (Jr. D. seats down).

ANSWERS TO PAGE 3

Page 3.

MEANING of SYMBOLS & LETTERS ABOVE

(I KNOCK) (2 KNOCKS) (3 KNOCKS)

1 KNOCK on door means LODGE is open in 1st Degree.

2 KNOCKS on door LODGE OPEN in 2nd Degree.

3 KNOCKS on door LODGE OPEN in 3rd Degree. MASTER

When Worshipful Knocks. It's with his GAVEL (*one, two or 3 raps with Gavel)

S. of F. — means SIGN OF FREEMASONRY

W. M. is the WORSHIPFUL MASTER speaking.

Jr. D. is the JUNIOR DEACON speaking.

T. is the TILER (He is the officer who keeps watch outside of the door to be sure no one Enters without giving proper Signs etc.)

THE SIGN OF FREEMASONRY (S. of F.) is given by "Advancing on your left foot; advance on your right foot. Take additional Step on your left foot, bringing the heel of your right foot to the heel of your left foot thereby forming an angle of a square, body erect and facing the EAST. Both hands palms down as as when Taking Obligation on the Bible (look pages II9 and I22) after giving S. of F. the Jr. Deacon addresses and says W. M. (WORSHIPFUL MASTER)

DULY TILED means that each officer is wearing his APRON and the PROPER JEWEL (EXPLAINED LATER in EACH DEGREE)

Inform the T.—(Tiler) I am about to open "CATARACT LODGE no 2 AF&AM on the 3rd Degree etc.. (Each Lodge has it's Separate different name and number).

Jr. Deacon. (closes the door from inside)*** (Knocks 3 times on the door) Tiler standing guard outside the door responds with *** (3 Knocks on the door)

M. M. (means a MASTER MASON) —

"WITHOUT" means a Master Mason is waiting outside

PAGE 4

OPENING

Sr. W.—(Rising and giving S. of F.) W. M.

W. M.—Are all present M. M. Ms.

Sr. W.—I will ascertain through my proper officer and report. Brother Jr. D.

Jr. D.—(Reporting at West with staff. S. of F.) Brother Sr. Warden

Sr. W.—Are all present Master Masons.

Jr. D.—(Performs his duty. If there is any persons unknown to him pauses in front of stranger.) (S. of F.) Brother Sr. W.

Sr. W.—Brother Jr. D.

Jr. D.—Here is a gentlemen for whom I cannot vouch as a M. M. Ms.

Sr. W.—Cause the gentlemen to rise.

Jr. D.—(To stranger) Please rise.

Sr. W.—Will any Bro. present vouch for this gentleman as a M. M. Ms. (If vouched for) The voucher is accepted. (If not vouched for) Please retire for a few minutes until a committee can be appointed to examine you.

Jr. D.—(After duty is performed. In the W. M. (S. of F.) Brother Sr. W.

Sr. W.—Brother Jr. D.

Jr. D.—All present are M. M. Ms.

Jr. W.—(S. of F.) W. M. Ms. (Jr. D. takes his place).

W. M.—Brother Sr. W.

Sr. W.—All present are M. M. Ms.

W. M.—As further evidence that all present are M. M. Ms. receive the P. W. from the Sr. and Jr. Ds. who will obtain it from the brethren on the right and left, and communicate it in the E.

Sr. W.—Deacons, approach the W. M. (Deacons rise with staff, meet W. of Alt and proceed together to Sr. W. Stations. When at West) Give me the password

When these letters

W. M. or Jr. D. etc. appear at end of sentence it means the Speaker addresses and says WORSHIPFUL MASTER or JUNIOR DEACON acknowledging him out of respect after giving the Sign of Freemasonry each time.

ANSWERS PAGE 4 BELOW

MEANING of SYMBOLS & LETTERS ABOVE

Sr. W. — (this is the SENIOR WARDEN SPEAKING) .He rises gives

sign of Freemasonry (explained on page 1) "Stepping on LEFT foot bringing HEEL of Right Foot to HEEL of LEFT FOOT forming an Angle of a Square. Arms extended out from elbow with palms down) and saying WORSHIPFUL MASTER.

M. M. (means MASTER MASONS)

Jr D. Reports or walks to WEST of LODGE give the sign of Freemasonry and says "BROTHER SENIOR WARDEN".

Sr W. SENIOR WARDEN answers " All are Present Master Masons".

Jr D. Performs his DUTY (means he observes each Master Mason in the Lodge to see if any STRANGERS are present. Each time you will note the Sign of Freemasonry is given first and then he addresses and says "BROTHER SENIOR WARDEN" (Continued)

Sr W. If Stranger cannot be For the Junior Deacon performs his Duty by taking him to a private room in the (W.)WEST

W. M. As further evidence that all present are MASTER MASONS ,the Senior and Junior DEACONS receive the P. W. (which means the PASS WORD) from the MASTER MASONS sitting in the Lodge and they Pass on the PASS WORD to EACH until it reaches the EAST of the LODGE where the WORSHIPFUL MASTER SITS.

Sr. W. says "Deacons approach the (W.)WEST) of ALT (ALTAR) .The Altar is in center of LODGE ROOM where the BIBLE , COMPASSES and SQUARE lay. (NOTE: NEVER use word COMPASS it is always COMPASSES)

PAGE 5

FIRST DEGREE

5 of Master Mason. (Doing) Now obtain it from the brethren on the right and left, and communicate it to the W. M. in the E.

De.—(Perform their duty.—If there is a person without the P. W. pause as before and say) (S. of F.) W. M.

W. M.—Brother Sr. (or Jr.) D.

D.—There is confusion in the craft.

W. M.—What is the cause of the confusion.

D.—A brother without the P. W.

W. M.—Cause the brother to rise.

D.—(To the brother) Please rise.

W. M.—Will any brother present vouch for this brother as a M. M. in good standing. (If vouched for) The voucher is accepted. Bro. Sr. (or Jr.) D. Invest him with the P. W. and receive it from him. (If not vouched for) Please retire for a few minutes. I will appoint a committee to examine you.

(After duty is performed Deacons meet in th East, and the Sr. D., then the Jr. D. communicate the Password to the W. M. Master.)

W. M.—Brother Sr. W.

Sr. W.—(Rising and S. of F.) W. M. Ms.

W. M.—The P. W. is right and duly received in the E. Are you a M. M. Ms. (Deacons return to their places)

Sr. W.—I am.

W. M.—What induced you to become a M. M. Ms.

Sr. W.—That I might obtain the M. M. W. travel in foreign countries, work and receive M. M. wages and be thereby better enabled to support myself and family and contribute to the relief of distressed

continue
To page
6

ANSWERS TO PAGE 5

Page 5.

MEANING of SYMBOLS and LETTERS Above

All Symbols and Letters the same as pages 1 and 2 Except last paragraph.

Sr. W. That I might obtain the M. M. W. (means the MASTERS WORK) travel and receive M. M. (MASTERS) WAGES.

Continue from page 5

W. M.—What makes you a M. M.?

Sr. W.—My obligation.

W. M.—Where were you made a M. M.?

Sr. W.—Within the body of a just and duly constituted Lodge of a M. M. S., assembled in a place representing the U. S. S. of K. S. T., furnished with the Holy Bible, Sq., and Cs., together with a Charter or Dispensation from some Grand Body of competent jurisdiction empowering it to work.

W. M.—How many compose a M. M. S.?

Sr. W.—Three or more.

W. M.—When composed of five (or seven) of whom does it consist?

Sr. W.—The W. M., Sr. and Jr. Ws, and Sr. and Jr. Ds. (Sec. and Treas.)

W. M.—The Jr. D. place in the L.?

Sr. W.—At my right.

W. M.—(Officers rise.) Bro. Jr. D.

Jr. D.—(S. of F.) W. M.

W. M.—Your duties.

Jr. D.—To carry messages from the Sr. W. in the W. to the Jr. W. in the S., and elsewhere about the L., as he may direct; attend to alarms at the outer door, report the same to the W. M., also to see that we are duly tiled.

W. M.—The Sr. D. place.

Jr. D.—At the right of the W. M. in the E.

W. M.—Brother Sr. D.

Sr. D.—(S. of F.) W. M.

W. M.—Your duties.

Sr. D.—To carry orders from the W. M. in the E. to the Senior W. in the W.

ANSWERS TO PAGE 6

MEANINGS of SYMBOLS and LETTERS Above

W. M.—Where were you made a MASTER MASON.

Sr. W.—within the body of a just and duly constituted Lodge of Master Masons assembled in a place representing the U. S. S. of K. S. T. (which means the Unfinished Sanctum Sanctorum of King Solomon's Temple furnished with the Holy BIBLE Sq. (SQUARE) and Cs. (COMPASSES))

W. M.—How many composed the M. M. S. (MASTER MASONS LODGE)

W. M.—When composed of Five (or seven) of whom does it consist.

Sr. W.—The Worshipful MASTER, Senior Warden and Junior Wardens and Senior and Junior Deacons (Secretary and Treasurer)

W. M.—Where is the Junior Deacons Place in the Lodge.

Sr. W.—at my Right

W. M.—* * (2 knocks with his gavel) (officers rise) The Worshipful Master says "BROTHER JUNIOR DEACON"

Jr. D.—(gives the sign of Freemasons and says Worshipful MASTER

Jr. D.—To carry messages from the Senior Warden in the WEST to the Junior Warden in the South and elsewhere about the LODGE.

and elsewhere about the L., as he may direct; welcome and clothe visiting brethren, attend to alarms at the inner door, also, to receive and conduct candidates.

W. M.—The Jr. Warden station.

Sr. D.—In the South.

W. M.—Brother Jr. Warden.

Jr. W.—(S. of F.) W. M.

W. M.—Your duty in the South.

Jr. W.—To observe the Sun at meridian, which is the glory and beauty of the day; call the Craft from labor to refreshment, superintend them during the hours thereof, carefully to observe that the means of refreshments are not perverted to intemperance or excess; see that they return to their labor in due season, that the W. M. may receive honor and they pleasure and profit thereby.

W. M.—The S. Warden station.

Jr. W.—In the West.

W. M.—Brother Sr. W.

Sr. W.—(S. of F.) W. M.

W. M.—Why in the W.?

Sr. W.—As the Sun is in the W. at close of day, so stands the Sr. W. in the West to assist the W. M. in opening and closing the Lodge, pay the craft their wages if any be due, that none may go away dissatisfied, harmony being the support of all institutions, especially this of ours.

W. M.—The M. S. station.

Sr. W.—In the East.

W. M.—Why in the E.?

Sr. W.—As the Sun rises in the E. to open and govern the day, so rises the W. M. in the East to open and govern the

ANSWERS TO PAGE 7

MEANINGS of SYMBOLS and LETTERS Above

All Symbols and LETTERS the same as previous pages.

8 Lodge, set the Craft at work, giving them proper instructions for their labor.

W. M.—(S. of F.) Brothers Sr. W., it is my order that ~~LODGE NAME~~ be now open on the third degree of Masonry, and stand open for the transaction of such business as may regularly and constitutionally be brought before it; this communicate to the Jr. W. in the S., and he to the brethren present, that having due notice thereof they may govern themselves accordingly.

Sr. W.—Brother Jr. W.

Jr. W.—(S. of F.) Brother Sr. W.

Sr. W.—It is the order of the W. M. that ~~LODGE NAME~~ be now open on the third degree of Masonry, and stand open for the transaction of such business as may regularly and constitutionally be brought before it; this communicate to the brethren present, that having due notice thereof they may govern themselves accordingly.

Jr. W.—Brethren (All S. of F.) it is the order of the W. M. communicated to me through the Sr. W. in the W. that ~~LODGE NAME~~ be now open in the third degree of M., and stand open for the transaction of such business as may regularly and constitutionally be brought before it. I communicate the same to you, that having due notice thereof you may govern yourselves accordingly.

W. M.—Brethren, attend to giving the signs; observe the East. (All Brethren give signs taking time from the East).

W. M.—S. W. *** Jr. W. ***

MEANINGS of SYMBOLS and LETTERS above

W. W. *** (give 3 raps with his gavel) and says "Brother Senior Warden it is my order that Cateract Lodge No 2 AF&AM be now open on the third Degree.

This is repeated on down the line to Senior Warden and Jr. Warden.

W. M. *** Gives 3 raps on Gavel, Senior warden gives 3 raps on gavel and Junior Warden gives 3 raps on Gavel.

organ
(Music and singing)

W. M.—Brethren give your attention to the Chaplain. (Always when at prayer every Brother, including the W. M., come to the S. of F.)

Chap.—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 gather together in Thy name, Thou wilt be in their midst and bless them." In Thy name we have assembled, and in Thy name we desire to proceed in all our doings. Grant that the sublime principles of Free-masonry may so subdue every discordant passion within us, so harmonize and enrich our hearts with Thine own love and goodness, that the Lodge, at this time, may humbly reflect that order and beauty which reign forever before Thy throne. Amen.

Bros.—S. M. I. B.

W. M.—Brother Sr. D.

Sr. D.—(S. of F.) W. M.

W. M.—Attend at the Altar and display the three Great Lights in Masonry.

Sr. D.—(Performs his duty, all Brethren at S. of F., when duty is performed returns to his place).

W. M.—I now declare the Lodge duly opened and in order for business at the same time strictly forbidding all idle, immoral, or other unmasonic conduct, whereby the harmony of the same may be disturbed, under no less a penalty than the by-laws prescribe or a majority of the brethren

ANSWERS TO PAGE 9 BELOW

MEANINGS of SYMBOLS and LETTERS ABOVE

W. M. Brethren give your attention to the Chaplain (always when at prayer every Brother including the Worshipful Master (stand and all give the sign of Freemasonry) (CONTINUED)→

W. M. Attend at the ALTAR and Display the 3 GREAT LIGHTS of MASONRY (the 3 Great Lights are the HOLY BIBLE, COMPASSES and SQUARE.)

S.M.I.B. (So MOTE it Be)

10 present see cause to inflict. Brother Jr. D.

Jr. D.—(S. of F.) W. M.

W. M.—Inform the T.

Jr. D.—***

T.—***

Jr. D.—(Opens door) Brother Tyler.

T.—(S. of F.) Brother Jr. D.

Jr. D.—The Lodge is open on the third degree of Masonry. Closes door; S. of F.) W. M.

W. M.—Brother Jr. D.

Jr. D.—The T. is formed.

W. M.—If there are present any present or past Grand Lodge Officers, present or Past Masters they are cordially and fraternally invited to a seat in the East.

W. M.—

BUSINESS

W. M.—Roll call of officers (Se. call roll, answered by the Sr. D.)

W. M.—Brother Secretary.

S.—(Rising and S. of F.) W. M.

W. M.—I will thank you to read the minutes of our last communication.

S.—(Reads the minutes).

W. M.—Brethren, these are the minutes of our last stated communication; they were read, approved and are now read for your information. (Minutes of special communication, if any, are read). Under sickness and distress, Brother Sr. W.

Sr. W.—(Rising and S. of F.) W. M.

W. M.—Have you anything to report.

Sr. W.—Nothing in the West.

W. M.—Anything in the South, Bro. Jr. W.

Jr. W.—(Rising and S. of F.) nothing in the South.

ANSWERS TO PAGE 10 - BELOW

MEANINGS of SYMBOLS and LETTERS ABOVE

All Symbols & Letters above same as Previous Pages.

W. M.—DOES ANY Brother know of a Brother in sickness or distress, or in need of our aid and sympathy (Report if any).
 (W. M. appoints Committee if reports are made for investigation).
 W. M.—Brother Sec. have you any reports on petitions for membership.
 S.—(S. of F.) I have a favorable (or unfavorable) report upon the application of Mr. A. B.
 W. M.—Brethren, what is your pleasure in reference to this report.
 Any B.—(Rising and S. of F.) W. M.
 W. M.—Brother B.
 B.—I move that the report be received, the committee discharged and the candidate balloted for.
 W. M.—If there is no objection the report will be received, the committee discharged, and the candidate balloted for. (Pause). There being none, it is so ordered: Brother Sr. Deacon, prepare the ballot.
 (S. D. prepares the ballot.)
 W. M.—Display it South, West and East. (Sr. Deacon carries box to the Jr. W. in the South and Sr. Warden in the West for their inspection and returns to the East. W. M. takes the box) Brethren, we are about to ballot upon the application of Mr. A. B. on whom our Committee has reported favorably (or unfavorably); a white ball elects; a black ball or cube rejects. (W. M. ballots and hands the box to Sr. D.) Carry it to the Sr. and Jr. Ws. for their ballots, ballot yourself and place it on the Altar for the ballots of the brethren (doing). Brethren, proceed to ballot, commence on my left: (or) Brethren, proceed to ballot in due form, (which is by giving the due guard and sign of M. M. in front of the Altar before balloting.)
 W. M.—(When all have balloted) Bro. Jr. W.
 Jr. W.—(Rising and S. of F.) W. M.
 W. M.—Have all balloted in the South.
 Jr. W.—All in the South.
 W. M.—Brother Sr. W.
 Sr. W.—(Rising and S. of F.) W. M.
 W. M.—Have all balloted in the West.
 Sr. W.—All in the West.
 W. M.—And all in the East, I therefore declare the ballot closed * Brother Sr. D.
 Sr. D.—(S. of F.) W. M.
 W. M.—Carry the ballot S., W., and E. for inspection. (Doing) Brother Jr. W.
 Jr. W.—(Rising and S. of F.) W. M.
 W. M.—How stands the ballot in the South.
 Jr. W.—Clear (or cloudy) in the South.
 W. M.—Brother Sr. W.
 Sr. W.—(S. of F.) W. M.
 W. M.—How in the West.
 Sr. W.—(Rising and S. of F.) Clear (or cloudy) in the West.
 W. M.—And clear (or cloudy) in the East; accordingly I declare Mr. A. B. duly elected to become a member of this Lodge (or) I declare the application of Mr. A. B. rejected. Brother Secretary you will so inform him and return his petition fee. Brother Secretary.
 S.—(Rising and S. of F.) W. M.
 W. M.—Have you any petitions on your desk.
 S.—I have. (Reads petition).

ANSWERS TO PAGE 11 BELOW

Page 11

MEANINGS of SYMBOLS and LETTERS Above

Symbols and Letters same as previous Pages. — (CONTINUE on page 12) →

MEANING of SYMBOLS and LETTERS above

W. M. Brethren proceed to ballot, commence on my left: (or) Brethren, proceed to ballot in due form (which is by giving the due guard and sign of M. M. in front of altar before balloting.)

DUE GUARD refers to the position of the hands (out front both palms down and the SIGN refers to the position of the feet "Left foot forward, advance on right foot, take additional step with left foot bringing the heel of the right foot to the heel of the left thereby forming an angle of a square.)

all other SYMBOLS and LETTERS as previously illustrated.

PAGE 13

FIRST DEGREE 13

W. M.—Brethren, what is your pleasure with this petition.
 B.—(Rising and S. of F.) W. M.
 W. M.—Brother B.
 B.—I move that the petition be received and referred to a committee for investigation.
 O. B.—(Rising and S. of F.) W. M.
 W. M.—Brother A.
 B.—I second the motion.
 W. M.—All brethren in favor of the motion will make it known by the ancient sign of a Mason (After brethren signify their vote.) All who are opposed by the same sign.
 *It is so ordered. (W. M. can also say before vote is taken: If there is no objection it will be so ordered. *) I will appoint on that committee Bros. A. B. C.

Reports of Committee — Unfinished business
 New Business, etc. etc.

MEANING of SYMBOLS & LETTERS above

All Symbols and Letters are as previous.

Bros A, B, C are three committeemen (Master Masons) who have or will investigate new candidates who have applied for membership.

Everything from page 3 to page 13 is the "OPENING of the LODGE" which is all SIGNS of the 3rd degree. The 1st degree starts bottom page 13

FIRST DEGREE STARTS HERE
FOR THE NEW CANDIDATE

FIRST DEGREE PAGE 13

W. M.—Brother Jr. D.
 Jr. D.—(Rising and S. of F.) W. M.
 W. M.—Ascertain if any candidates are in waiting. If so, their names and for what degree.
 Jr. D.—***
 T.—***
 Jr. D.—(Opens door) Brother Tyler.
 T.—(S. of F.) Brother Jr. D.
 Jr. D.—Are there any candidates in waiting. (Obtains names and reports) (S. of F.) W. M.
 W. M.—Brother Jr. D.

PAGE 14

FIRST DEGREE

14 Jr. D.—Mr. A B is in waiting for the first degree.
 W. M.—Brethren, Mr. A B is in waiting for the first degree of M. He having been duly accepted, if there is no objection I shall confer the degree upon him. (Pause) There being no objection, I will proceed.
 *Bros. Sr. and Jr. Ms. of C.
 Ms. of C.—(Both rise and S. of F.) W. M.
 W. M.—How should a candidate be prepared for the first degree of M.
 Sr. M. C.—By being divested of all metallic substances neither naked nor clothed, barefooted nor shod, left knee and breast bare, hoodwinked and a cabletow about his neck.
 W. M.—Repair to the preparation room, where Mr. A B is in waiting. When thus prepared, cause him to make the usual alarm at the inner door. Bro. Sec. accompany them.
 Sec. and Ms. of C.—(Repair to Altar, Sec. between Ms. of C., salute, face S.—face W.—face N.—face W.—march to preparation room.)
 W. M.—*Brother Jr. W.
 Jr. W.—(Rising and S. of F.) W. M.
 W. M.—Call the Craft from labor to refreshment, to resume labor at the sound of the gavel in the E.
 Jr. W.—*** Brethren (Brothers rise and give S. of F.) It is the order of the W. M. that you be called from labor to refreshment to resume labor at the sound of the gavel in the East.
 (While Lodge is at refreshment the Sec. asks the usual questions of the candidate)

ANSWERS TO PAGE 14 BELOW

page 14

FIRST DEGREE

MEANINGS of SYMBOLS & LETTERS above.

MS of C means MASTERS of CEREMONY (there are two) Senior Master of Ceremony and Junior Master of Ceremony.

*Sec and MS of C—Secretary and Masters of Ceremony (Repair (go) to the Altar. Secretary stands between the two Masters of Ceremony face the S. (South) face the N. (north) face the W. (WEST) march to the preparation room (an outer room in the Northwest corner of the Lodge where the new candidates a.b.c. are waiting.

in the preparation room in presence of the Ms. of C. When finished the Ms. of C. prepare the candidate and the Sec. returns to the Lodge)
 W. M.—* (Calls the Lodge to order)
 Sec.—(S. of F., West of A.) W. M.
 W. M.—Brother
 Sec.—The candidate has answered the usual questions in the affirmative and paid (the balance of) his initiation fee. (Sec. goes to his place). (After candidate is prepared Ms. of C. cause him to make alarm at the inner door.
 Cand.—***
 W. M.—* (Calls Lodge to order.)
 W. M.—*** (Short form): Waiving all signs and ceremony I now declare labor dispensed with in the third degree and the lodge open in the first degree for work and instruction. Brother Sr. D. attend at the Altar.
 Sr. D.—(Performs his duty.)
 W. M.—I now declare the lodge duly open on the first degree.
 W. M.—Brother Jr. D., inform the Tiler.
 Jr. D.—***
 T.—***
 Jr. D.—(Opens door) Brother Tiler.
 T.—(S. of F.) Brother Tiler.
 T.—(S. of F.) Brother Jr. Deacon.
 Jr. D.—The lodge is open on the first degree of Masonry. (Closes door. At S. of F.) W. M.
 W. M.—Brother Jr. Deacon.
 J. D.—The Tiler is informed.
 W. M.—* (Seast the lodge).
 Sr. D.—(Rising and S. of F., with staff) W. M.

ANSWERS TO PAGE 15- BELOW

Page 15

MEANINGS of SYMBOLS & LETTERS Above

After candidate pays his initiation fee to Secretary the Masters of Ceremony prepare him and cause him to make an ALARM on inner door.

The ALARM is *** (3 knocks on the Door)

All other symbols and letters the same as previously illustrated.

PAGE 16

FIRST DEGREE

16 W. M.—Brother Sr. D.
 Sr. D.—There is an alarm at the inner door.
 W. M.—Attend to the alarm and ascertain the cause.
 Sr. D.—(Marches to the inner door). ***
 Sr. M. of C.—*
 Sr. D.—(Opens door). Who comes here.
 Sr. M. of C.—(At S. of F.) Mr. A B, a poor blind candidate, who is desirous of having and receiving a part in the rights, lights and benefits of this W. Lodge erected to God and dedicated to the memory of the Holy Sts. John as all brethren and fellows have done who have gone this way before him.
 Sr. D.—Mr. A B, is this an act of your own; free will and accord?
 Cand.—It is.
 Sr. D.—(Asks same questions of other candidates, if any, each answering.) Bro. Sr. M. of C., is he worthy and well qualified.
 Sr. M. of C.—He is.
 Sr. D.—Duly and truly prepared.
 Sr. M. of C.—He is.
 Sr. D.—By what further right does he expect to obtain this important privilege.

(CONTINUED →)

Cont from
PAGE 16

Sr. D.—Being a man free born of lawful age and well recommended.
Sr. D.—Since the candidate is in possession of all these necessary qualifications, let him (or them) wait until the W. M. can be informed of his (or their) request and his answer returned. (Closes door and goes W. of A.) W. M. (Sr. D. at S. of E.)
W. M.—Brother Sr. D.
Sr. D.—There is (or are) without Mr. A B, a poor blind candidate, who is desirous

ANSWERS TO PAGE 16 BELOW

MEANINGS OF SYMBOLS & LETTERS ABOVE

Sr. D. Marches to Inner Door knock *** 3 times

Sr. M of C (*knocks once on otherside of door, where the candidates are prepared.)

Sr. M of C. Mr. A B a poor blind candidate having received lights and benefits of this W. (Worshipful Lodge) erected to God etc....

Cand. (Candidate) says "It is"

Sr. D. (closes door and goes W. of A. (WEST of ALTAR))

all other Symbols and Letters are the same as previously.

PAGE 17

FIRST DEGREE

of having and receiving a part in the rights, lights and benefits of this W. Lodge erected to God and dedicated to the memory of the Holy Sts. John, as all brethren and fellows have done who have gone this way before him.

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

Sr. D.—It is.

W. M.—Is he worthy and well qualified.

Sr. D.—He is.

W. M.—Duly and truly prepared.

Sr. D.—He is.

W. M.—By what further right does he expect to obtain this important privilege.

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

W. M.—Since the candidate is in possession of all these necessary qualifications, let him, (or them) enter this W. Lodge in the name of God and be received in due and ancient form.

(Marshal rises, goes to West of Altar. Sr. D. and Marshal march to S., then to W. Stewards follow them N., then W. Stewards form arch and)

Sr. D.—(Goes to inner door) * (opens door) Let him enter this W. Lodge in the name of God and be received in due and ancient form.

W. M.—...

(Sr. D. and Mar. lead. Then Ms. of C. Then Cand. with Cond. Then Stewards march S., when in line near Sr. W. Station, facing E.)

Sr. D.—(In front of Candidate) Mr. A B, I am commanded to receive you on the point of a sharp instrument piercing

ANSWERS TO PAGE 17

MEANINGS OF SYMBOLS & LETTERS ABOVE

W. (MEANS WORSHIPFUL) LODGE

S. (SOUTH) W. (WEST) N. (NORTH)

Sr. D. and MAR lead—Senior Deacon and Marshall lead—then Masters of Ceremony. Then candidate with conductor. Then Stewards March SOUTH when in line near Senior warden Station facing EAST.

PAGE 18

FIRST DEGREE

your naked left breast, (using Pt. of Comp.) which is to teach you that as this is an instrument of torture to the flesh, so should the recollection thereof be to your mind and conscience should you ever reveal the secrets of Free Masonry unlawfully.

(Procession marches E., then N., led by Sr. D. and Marshal. When near the N. end)

W. M.—(Lodge does not sit down). Let no man enter upon any great or important undertaking without first invoking the aid of Deity. Bro. Sr. D.

Sr. D.—(S. of E.) W. M.

W. M.—Conduct the candidate to the center of the Lodge and cause him to kneel for the benefit of prayer. (Procession marches E., then S.; when in line between Sr. W. and Alt. conductor causes candidate to kneel).

W. M.—(Approaches from East with Chaplain, places hand on candidate's head, when more than one, Chaplain and conductors assist.)

Chap.—PRAYER (All Bros. including W. M. at S. of E.)

Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention, and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us. Endue him with a competency of Thy Divine Wisdom, that, by the influence of the pure principles of our Fraternity, he may be better enabled to display the beauties of holiness, to the honor of Thy Holy

ANSWERS TO PAGE 18 BELOW

page 18

MEANINGS OF SYMBOLS and LETTERS ABOVE

Your naked left breast (using POINT of COMPASSES) E. (EAST)

When in line between SENIOR WARDEN and ALTAR.

PAGE 19

FIRST DEGREE

name. Amen.

All B.—So mote it be.

W. M.—Mr. A B, in whom do you put your trust.

Cand.—In God.

W. M.—(Asks same questions of each candidate). Your trust being in God your faith is well founded. (Takes Cand. by right hand, assisted if more than one by conductors). Rise, follow your conductor and fear no danger. (Returns to E. with Chap.) * (Lodge sits down) (Sr. D. leads procession N., then E. in front of the W. M., then E. in front of the W. M., then towards W. in front of Jr. W. As they pass, Jr. W., then N. in front of Sr. W. as they pass Sr. W., then E. in front of the W. M., as they pass W. M., then W. and halt in front of Jr. W. station. Chaplain W. of A. and reads)

THE SCRIPTURE LESSON

Chap.—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 garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore.
Sr. D.—(In the S. *** Sr. D. at S. of E.)
Jr. W.—(Rising) * Who comes here.
Sr. D.—Mr. A B, a poor blind candidate who is desirous of having and receiving a part in rights, light and benefits of this W. Lodge erected to God and dedicated to

ANSWERS TO PAGE 19 BELOW

MEANINGS OF SYMBOLS & LETTERS ABOVE

Returns to East with CHAPLAIN as they pass JUNIOR WARDEN he raps, one rap with gavel as does Senior Warden and Worshipful Master give one rap * as they pass.

Chaplain stands at WEST of ALTAR

PAGE 20

20

FIRST DEGREE

the memory of the Holy Sts. John, as all brethren and fellows have done who have gone this way before him (or them).

Jr. W.—Mr. A B, is this an act of your own free will and accord.

Cand.—It is.

Jr. W.—(Same questions to each candidate). Bro. Sr. D. is he (or are they) worthy and well qualified.

Sr. D.—He is (or they are).

Jr. W.—Duly and truly prepared.

Jr. W.—By what further right does he (or do they) expect to obtain this important privilege.

Sr. D.—Being a man (or men) free born, of lawful age and well recommended.

Jr. W.—Since the candidate is in possession of all these necessary qualifications, conduct him (or them) to the Sr. W. in the W. for his examination. (Procession to the W.)

Sr. D.—(In the W. at S. of E.) ***

Sr. W.—(Rising) who comes here.

Sr. D.—Mr. A B, a poor blind candidate, who is desirous of having and receiving a part in the rights, light and benefits of this

(CONTINUE) →

CONTINUED — PAGE 20

W. Lodge, erected to God and dedicated to the memory of the Holy Sts. John, as all brethren and fellows have done who have gone this way before him (or them).

Sr. W.—Brother A B, is this an act of your own free will and accord.

Cand.—It is.

Sr. W.—(Same questions to each candidate). Bro. Sr. D. is he (or are they) worthy and well qualified.

Sr. D.—He is (or they are).

ANSWERS TO PAGE 20 - BELOW

MEANINGS OF SYMBOLS & LETTERS ABOVE

Sr. D. (in the West at Sign of Free-mason) *** 3 raps

PAGE 21

FIRST DEGREE

21

Sr. W.—Duly and truly prepared.

Sr. D.—He is (or they are).

Sr. W.—By what further right does he (or do they) expect to obtain this important privilege.

Sr. D.—Being a man (or men) free born, of lawful age and well recommended.

Sr. W.—Since the candidate is in possession of all these necessary qualifications, conduct him (or them) to the W. M. in the East for his examination. (procession to the E.)

Sr. D.—(In the E. at S. of E.) ***

W. M.—(Does not have to rise) Who comes here.

Sr. D.—Mr. A B, a poor blind candidate, who is desirous of having and receiving a part in the rights, light and benefits of this W. Lodge, erected to God and dedicated to the memory of the Holy Sts. John, as all brethren and fellows have done who have gone this way before him (or them).

W. M.—Mr. A B, is this an act of your own free will and accord.

Cand.—It is.

W. M.—(Same question to each candidate). Bro. Sr. D. is he (or are they) worthy and well qualified.

Sr. D.—He is (or they are).

W. M.—Duly and truly prepared.

Sr. D.—He is (or they are).

W. M.—By what further right does he (or do they) expect to obtain this important privilege.

Sr. D.—Being a man (or men) free born, of lawful age and well recommended.

W. M.—Whence came you and whither are

ANSWERS TO PAGE 21 - BELOW

MEANINGS OF SYMBOLS & LETTERS ABOVE

Sr. D. in the EAST at Sign of Free-mason.

- 22 FIRST DEGREE
- you travelling.
- Sr. D.—From the W., travelling E.
- W. M.—Why did you leave the W., and travelled E.
- Sr. D.—In search of light in Masonry.
- W. M.—Since the candidate is in possession of all these necessary qualifications, and in search of light in Masonry, reconduct him to the Sr. W. in the W., who will teach him how to approach the E., in due and ancient form.
- Sr. D.—(Procession E., then N., then W., when near Altar halts.) (At S. of F.) Brother Sr. W.
- Sr. W.—Brother Sr. D.
- Sr. D.—It is the order of the W., M., that you teach this candidate how to approach the East in due and ancient form.
- Sr. W.—Cause the candidate to face the E.
- Sr. D.—(Leads procession W., then S., in front of Sr. W. Sta., facing the East.)
- Sr. W.—Mr. A B, advance on your l f, (doing) bring the h. of your r. into the h. of your l. thereby forming the a. of an ob. (doing. (S. of F.) W. M., the candidate is in order.
- W. M.—Mr A B, before you can proceed further in F., M., it will be necessary for you to take a solemn obligation apertaining to the degree of E., A., and I, Master of the Lodge, assure you that there is nothing therein contained which will conflict with your moral, social or civil duties or privileges be they what they may. With this assurance, are you willing to take the obligation.
- Cand.—I am.
- W. M.—Then advance to the Sacred Altar of

ANSWERS TO Page 22 - BELOW
MEANINGS OF SYMBOLS & LETTERS ABOVE

- Sr D. from the W.. (WEST) travelling E.. (EAST)
- Sr W. Mr AB advance on your LEFT FOOT bring the HEEL of your RIGHT into the Hollow of your LEFT thereby forming the ANGLE of an OBLONG.
- W.M. It will be necessary for you to take a solemn obligation apertaining to the degree E.. A.. (Entered Apprentice) and I, Master of the Lodge assure you that there is nothing therein contained which will conflict with your moral, social or civil duties or privileges be they what they may. With this assurance, are you willing to take the obligation.

(This is a PERSONAL NOTE on the ABOVE Statement from the Worshipful Master. The whole Obligation taken by the candidate to MASONRY "CONFLICTS" with any "GOOD" man's MORAL and SOCIAL DUTIES ESPECIALLY when these obligations specify that WOMEN, NEGROS and the rest of Society (who Masonry call PROFANES) are all regarded as

CONTINUED →

LESS PRIVILEGED or 2nd class human beings) in-as-much as they are not permitted to join Freemasonry and in-as-much that Masonry's Moral, Social and Civil duties provide them with WORK, TRAVEL and WAGES to better support themselves and their families, before, and in preference to any other citizen or human being on this earth, whether they are qualified or not. They being MASONS is all the qualifications necessary for MASON to have. These privileges (as stated on page 5) which most assuredly would CONFLICT with a GOOD MAN'S MORAL and SOCIAL ACTS and his CONSCIENCE, if he knowingly accepted a job (deserving more to another) because he was a MASON. The whole Hypocritical obligation forever makes a good man wonder if he is working because he is qualified or (if he is a DUD) and only working because he is a Mason.

PAGE 23

FIRST DEGREE

- 23 F., M., and kneel on your naked left knee, your right forming the angle of a S., your l. h. supporting and resting upon the H., B., S. and C., Conductor places candidate.
- Sr. D.—(At S. of F.) W. M.
- W. M.—Brother Sr. D.
- Sr. D.—The candidate is in due form.
- W. M.—
- (Lodge is formed by Ms. of C. The Brethren are ranged on each side of the Altar. W. M. steps down from the East, and goes to Altar; as he passes Sr. and Jr. Ws. he gives gavel to Sr. W. and hat to Jr. W.; Wardens then step under arch formed by Ms. of C.)
- W. M.—Mr. A B, if you are still willing to take the obligation, say, I, pronounce your name in full and repeat after me.
- (Candidate does it)
- W. M.—Of my own free will and accord, in presence of Almighty God and this Wor. Lodge of Free and Accepted Masons, erected to God, and dedicated to the memory of the Holy Saints John do hereby and hereon solemnly and sincerely promise, and swear that I will keep and conceal and never reveal, any of the secret art or arts, part or parts, point or points, of the hidden mysteries of ancient F., M., which I have received, am about to receive, or may hereafter be instructed in, to any person, unless it shall be to a worthy brother Entered Apprentice, or within the body of a just and duly constituted lodge of such; and not unto him or them whom I shall hear so to be, but unto him or them only whom I

ANSWERS TO → Page 23 - BELOW

MEANINGS OF SYMBOLS & LETTERS ABOVE

F., M., (FREEMASON) and kneel on your naked left knee, your right forming the Angle of a S., (SQUARE) your L.H. (Left Hand) supporting and resting upon the H., B., S., and C., (HOLY BIBLE, SQUARE AND COMPASSES).

FIRST DEGREE

- 24 shall find so to be, after due trial, strict examination, or lawful Masonic information.
- Furthermore, I do promise, and swear that, I will not write, indite, print, paint stamp, stain, hew, cut, carve, mark, or engrave the same upon anything, movable or immovable, whereby or whereon the least word, syllable, letter, or character may become legible or intelligible, to myself or another, whereby the secrets of Free Masonry may be obtained through my unworthiness.
- To all of which I do solemnly and sincerely promise, and swear without any hesitation, mental reservation, or secret evasion of mind in me whatever, binding myself under no less a penalty than that of having my throat cut across my tongue torn out and buried in the sand of the sea at low-water mark where the tide ebbs and flows twice in twentyfour hours, should I ever knowingly or willfully violate this my solemn obligation of Entered Apprentice. So help me God, and make me steadfast to keep and perform the same. (Look Page 133)
- W. M.—In testimony of your sincerity, kiss the Holy Bible upon which your hands rest. (Candidate does.)
- Brother Sr. D. remove the cable-tow. (Conductor removes the cable-tow).
- My brother, in your present situation, what do you most desire.
- Cand.—(Prompted by conductor). Light in Masonry.
- W. M.—Brethren, stretch forth your hands (Brethren stretch their hands on sign of First Degree) and assist me in bringing this newly made brother to true Masonic light.
- "In the beginning God created the heaven and the earth. And the earth was without

ANSWERS TO Page 24 - BELOW

MEANINGS OF SYMBOLS & LETTERS ABOVE

To all of which I do solemnly and sincerely promise, and swear without hesitation, mental reservation or secret evasion of mind in me whatever, binding myself under no less a penalty then that of HAVING MY THROAT CUT ACROSS my TONGUE TORN OUT and BURIED in the SAND of the SEA at LOW-WATER MARK where the TIDE EBBS and FLOWS TWICE in TWENTYFOUR HOURS, should I ever knowingly or willfully violate this my solemn obligation of ENTERED APPRENTICE.

(NOT E) The above sign is how it is said in the Ancient F&AM such as in New York, Minnesota and other states. But the F&AM in California, Hawaii and other States it is said thusly "Having my throat cut across, my tongue torn out by its roots and buried in the SANDS of the SEA a CABLE LENGTH from SHORE WHERE THE TIDE EBBS AND FLOWS.

Either way would be acceptable in the AF&AM and F&AM Lodges.

CONTINUED →

Brother Senior Deacon removes the CABLETOW which is tied around the neck of the Candidate.

W.M. Brethren stretch forth your hands (Brethren stretch their hands on Sign of FIRST DEGREE) (which is explained on page 23 "Your LEFT HAND supporting and resting on the Holy Bible, Square and Compasses" (meaning your LEFT hand stretch forward palm up. This is the DUE FORM as mentioned on page 17 and is the SIGN only of the FIRST DEGREE. The Right hand stretched forward, palm down.

PAGE 25

FIRST DEGREE

- 25 form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."
- In humble commemoration of that august event, I now say Masonically, Let there be light. (Brethren clap hands once.)
- (Conds remove hoodwink from cand.)
- W. M.—The penalty of this obligation comes down from a time when such punishments were inflicted upon heretics, pirates and traitors. Free and Accepted Masons are now taught that this penalty is not literal, but symbolic of the physical sufferings an honest man would undergo rather than violate his solemn vows. The true penalty for violation of this obligation is to incur the contempt and detestation of all honest men.
- W. M.—Bro. A B, on being brought to light in M., you behold the three great lights with the aid of the representatives of the three lesser. The three great Lights, in Masonary are the Holy Bible, Square, and Compasses and are thus explained:
- The Holy Bible is given us as the rule and guide for our faith and practice; the Square, to Square our actions; and the Compasses to circumscribe our desires, and keep our passions in due bounds with all mankind.
- The three Lesser Lights are the Sun, Moon, and the Master of the Lodge, and thus explained:
- As the Sun rules the day and the Moon governs the night, so should the W., M., with equal regularity, rule and govern the Lodge.
- The representatives of the three Lesser Lights are three burning candles, or tapers.

Page 25

MEANING OF SYMBOLS & LETTERS ABOVE.

Meaning of symbols and letters above same as previously explained.

CONTINUE TO PAGE 26

placed upon candlesticks, or pedestals, situated East, West, and South.

I particularly direct your attention to the Great Light in Masonry, the Holy Bible. Howsoever men differ in creed or theology, all good men are agreed that within the covers of the Holy Bible are found those principles of morality which lay the foundation upon which to build a righteous life. F. Mry., therefore open this book upon its altars, with the command to each of its votaries that he diligently study therein to learn the way to everlasting life. Adopting no particular creed, forbidding secretarian discussion within its Lodge rooms, encouraging each to be steadfast in the faith of his acceptance, Freemasonry takes all good men by the hand, and leading them to its altars points to the open Bible thereon, and urges upon each that he faithfully direct his steps through life by the Light he there shall find and as he there shall find it. If, from our sacred altars, the atheist, the infidel, the irreligious man, or the libertine, should ever be able to wrest this book of Sacred Laws, and thus remove, or even obscure, the greatest Light in Masonry, that light which for centuries has been the rule and guide of Freemasons, then could we no longer claim for ourselves the great rank and title of F. and M.; but so long as that sacred light shines upon our altars, so long as it illuminates the pathway of the Craftsmen by its golden rays of truth, so long, and no longer, can Freemasonry live and shed its beneficent influence upon mankind. Guard then, that Book of sacred and immutable law as you would guard your very life. Defend it as you would the flag of your

ANSWERS TO Page 26 - BELOW

MEANING OF SYMBOLS & LETTERS ABOVE

Meaning of Symbols and letters above same as previously explained.

PAGE 27

FIRST DEGREE

country. Live according to its divine teachings, with its everlasting assurance of a blessed immortality.

(The Worshipful Master steps back, faces candidate and then advances.)

Sr. D.—(To Cand.) Behold, the W. M., approaching from the East on the step, (W. M., on the step of E. A.) under the due guard (W. M., gives it), and sign (W. M., gives it) of E. Ap.

W. M.—My Bro. an Entered Apprentice advances on his left, bringing the h. of his rt. into the hol. of his lt. thereby forming the angle of an oblong. This is the d. g. (gives it), and alludes to the position of your hands while taking the obligation; this is the sign (gives it), and alludes to the penalty of the obligation. This due guard and sign are always to be given as a salutation to the W. M., on entering or retiring from an Entered Apprentice's lodge.

(W. M., advances to Altar; if more than one candidate he is accompanied by the Senior and Junior Wardens.)

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

W. M.—Bro. Sr. D.
Sr. D.—(S. of P.) W. M.
W. M.—I conceal.
Sr. D.—I conceal.
W. M.—What do you conceal.

Sr. D.—All the secrets of a Mason in Masonry to which this token alludes. (Gives grip). (Wardens and conductors assist

MEANING OF SYMBOLS & LETTERS ABOVE

Senior Deacon (to Candidate) Behold the Worshipful MASTER approaching from the EAST on the step, (Worshipful Master on the step of ENTERED APPRENTICE [E.. A..] under DUE GUARD (Worshipful Master give it which means stretching LEFT Hand forward PALM up and SIGN OF E.. AP.. (ENTERED APPRENTICE) (or first degree Sign) which is different than the 3rd degree Sign explained on page 22. The sign of ENTERED APPRENTICE is : (below)

W.M. "My brother an Entered apprentice advances on his LEFT FOOT bring the HEEL of his RIGHT FOOT into the HOLLOW (or instep) of his left foot. Thereby forming the ANGLE of an OBLONG. This is the D.g. (DUE GUARD) (W.M gives it by stretching LEFT HAND forward Palm up which alludes to the position of your hands while taking the obligation, this is the sign which alludes to the penalty of the obligation.

The sign given that alludes to the PENALTY is given with the right hand stretched forward with palm down. With palm down the hand flat, right hand is brought up to side of right shoulder then the finger of right hand (with flat palm) cuts across the throat. This is the Sign that alludes to the Penalty of "HAVING MY THROAT CUT ACROSS" This is done while left hand remains with Palm up and Feet remain in same Position of E.. A.. (Entered Apprentice) and SIGN OF FEET is the S.. of F.. (SIGN of FREEMASONRY) for the 1st degree apprentice.

Sr D. "All the secrets of a MASON in MASONRY to which this TOKEN ALLUDES (give GRIP) is a handshake whereby pressure is applied above the knuckles of the 1st finger by the thumb of your brother mason giving this secret grip to you.

PAGE 28

FIRST DEGREE

in giving grip to candidates if more than one)
W. M.—What is that?
Sr. D.—A grip.
W. M.—Of what?
Sr. D.—Entered Apprentice.
W. M.—Has it a name?
Sr. D.—It has.

PAGE 28

W. M.—Will you give it to me—
Sr. D.—I did not so receive it; neither will I so impart it.
W. M.—How will you dispose of it—
Sr. D.—Letter or halve it.
W. M.—Letter it, and begin.
Sr. D.—You begin.
W. M.—Begin you.

(The word and the manner of giving it is taught in the lodge).

W. M.—ABOAZ is the name of this grip, and should always be given in this cautious manner, by lettering or halving. When lettering, always commence with the letter "A"

W. M.—Rise, salute the Junior and Senior Wardens, and satisfy them that you are in possession of the step, due guard, sign, grip, and word of Entered Apprentice. (As the W. M., returns to his station the Wardens start walking to their stations, followed by the Ms. of C.

W. M.—Officers resume your stations. Officers resume their stations. Conductors take their seats.)

W. M.—(Seast the Lodge) *
(S. D. conducts cand. to the Jr. W.'s station in the S. Gives three raps, which are answered by the Jr. W. with one rap.

ANSWERS TO Page 28 - BELOW

MEANINGS OF SYMBOLS & LETTERS ABOVE

W.M.—ABOAZ is the name of this grip and should always be given in this cautious manner, by lettering or halving. When lettering, always commence with the letter "A"
A- B- O- A- Z

PAGE 29

FIRST DEGREE

Candidates are placed on the step of E.. A..)

Jr. W.—Who comes here—
Sr. D.—(S. of F.) A duly initiated Entered Apprentice.

Jr. W.—How may I know him to be such—
Sr. D.—By certain signs and a token—
Jr. W.—What are the signs?
Sr. D.—Right angles, horizontals, and perpendiculars.

Jr. W.—Advance a sign.
(Sr. D. and Cand. give due guard of Entered Apprentice.)
Has that an illusion?

Sr. D.—It has: to the position of my hands while taking the obligation.

Jr. W.—Have you a further sign?
Sr. D.—I have. (Sr. D. and Candidate give sign of Entered Apprentice.)

Jr. W.—Has that an illusion?
Sr. D.—It has: to the penalty of the obligation.

Jr. W.—What is a token?
Sr. D.—A certain friendly or brotherly grip, whereby one Mason may know another in the dark as in the light.

Jr. W.—Advance and give me a token.
(Sr. D. and Candidate give grip).

Jr. W.—What is that?
Sr. D.—A grip.
Jr. W.—Of what?

Sr. D.—Entered Apprentice.
Jr. W.—Has it a name?
Sr. D.—It has.

Jr. W.—Will you give it to me?
Sr. D.—I did not receive it; neither will I so impart it.

Jr. W.—How will you dispose of it?

MEANING OF SYMBOLS & LETTERS ABOVE

Sr. Deacon (S.. F..) Sign of Free-mason is given in the ENTERED APPRENTICE or 1st Degree (which includes DUE GUARD or hands position and SIGN or Feet Position)

Every degree consists of 5 possessions and they have slight changes in each degree. The 5 possessions are :-

- 1) STEP (meaning you step forward on LEFT FOOT in the 1st degree. It changes in other degrees.
- 2) DUE GUARD- is position of the Hands which changes in each degree. In the Apprentice or (1st degree) you extend LEFT arm with palm turned up (refer page 48) and right arm extended with palm down.
- 3) SIGN- is the position of the feet which changes in each degree. In the Apprentice degree you step on LEFT foot bring RIGHT HEEL to the Hollow (or instep) of LEFT foot thereby forming the Angle of an Oblong.
- 4) The GRIP is the Handshake which changes in each degree. In 1st degree it placing pressure on 1st knuckle with the thumb.

- 5) And the WORD (or name) of this Grip which differs in each degree. In 1st degree it is ABOAZ

PAGE 30

FIRST DEGREE

Sr. D.—Letter or halve it.
Jr. W.—Letter it, and begin.
Sr. D.—You begin. (Finished in the Lodge).
Jr. W.—I am satisfied.
(Sr. D. conducts the candidate to the Sr. W.'s station in the W. gives three raps, which are answered by the Sr. W. with one rap. Candidates on the step of E.. A..)

Sr. W.—Who comes here?
Sr. D.—A duly initiated Entered Apprentice.
Sr. W.—How may I know him to be such?
Sr. D.—By certain signs and a token.
Sr. W.—What are signs?
Sr. D.—Right angles, horizontals, and perpendiculars.

Sr. W.—Advance a sign.
(Sr. D. and Cand. give due sign of Entered Apprentice.)
Has that an illusion?

Sr. D.—It has: to the position of my hands while taking the obligation.

Sr. W.—Have you any further sign?
Sr. D.—I have.
(Sr. D. and Candidate give sign of Entered Apprentice.)

Sr. W.—Has that an illusion?
Sr. D.—It has: to the penalty of the obligation.

Sr. W.—What is a token?
Sr. D.—A certain friendly or brotherly grip, whereby one Mason may know another in the dark as in the light.

Sr. W.—Advance and give me a token.
(Sr. D. and Candidate give grip.)

Sr. W.—What is that?
Sr. D.—A grip.
Sr. W.—Of what?

MEANING of SYMBOLS & LETTERS ABOVE

"Letter or Halve it--Letter it"

The word and manner of giving it
TAUGHT in LODGE IS-- the SENIOR
DEACON BEGINS WITH "A" --
WORSHIPFUL MASTER SAYS "B"--
S.D. says "O" -- W.M. says "A" --
S.D. ends "Z".

FIRST DEGREE

31

Sr. D. Entered Apprentice.
Sr. W. Has it a name?
Sr. D. It has.
Sr. W. Will you give it to me?
Sr. D. I did not so receive it; neither will I so impart it.
Sr. W. How will you dispose of it?
Sr. D. Letter or halve.
Sr. W. Letter it, and begin.
Sr. D. You begin. (Finished in the Lodge).
Sr. W. I am satisfied.

(Sr. D. leads candidate toward the East in front of the Altar when the W. M. advances and presents candidate a lambskin, or white leather apron.)

W. M. My Brother, I now present you with a lambskin or white leather apron. It is emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle more honorable than the Star and Garter, when worthily worn.

Let its pure and spotless surface be to you an ever-present reminder of a "purity of life and rectitude of conduct," a never-ending argument for nobler deeds, for higher thoughts, for greater achievements. And when at last your weary feet shall have come to the end of their toilsome journey, and from your grasp shall fall forever the working tools of life, may the record of your life and actions be as white and spotless as the emblem which I place in your hands to-night. May it be your portion to hear from Him who sitteth as the Judge Supreme the welcome words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Carry it to the Senior Warden in the W. who will teach you how to wear it as

Page 31

MEANING of SYMBOLS & LETTERS ABOVE

In front of Altar W.M. present candidate with lambskin apron. (or leather apron) (the emblem of innocence and badge of a Mason etc.)

FIRST DEGREE

32

Entered Apprentice.
(The Sr. D. conducts the Candidate to the West.)
Sr. D. (S. of F.) Brother Sr. W.
Sr. W. Bro. Sr. D.
Sr. D. It is the order of the W. M. that you teach this brother how to wear his apron as Entered Apprentice.
(The Sr. W. takes the apron and ties it on the Cand., with the flap turned up.)
Sr. W. Brother A B, at the building of King Solomon's Temple the different bands of workman were distinguished by the manner in which they wore their aprons. Entered Apprentices wore their aprons with the flaps turned up to prevent soiling their clothes; Masonically to prevent daubing with untempered mortar; thus wear yours until further advanced.

(The Sr. D. conducts the Candidate to the W. M. in the East.)

W. M. Brother A B, agreeably to an ancient established custom, adopted in every regular and well governed Lodge, it becomes my duty at this time to demand of you some metallic substance, not so much on account of its intrinsic value, as that it may be deposited in the archives of the lodge as a memorial that you were at this time and place made a Mason. Any metallic substance you may have the Secretary will receive.

Cand. I have nothing.

W. M. Nothing? Not even a penny to commemorate one of the most important events of your life? (Pause) My brother this is to teach you that should you ever meet a member of the human family, especially a brother Mason, in a like destitute situation,

ANSWER: I have nothing.
PAGE 32

MEANING of SYMBOLS & LETTERS ABOVE

"Entered Apprentice wore aprons with flaps turned up"

PAGE 33

FIRST DEGREE

33

It will be your duty to contribute to his relief as liberally as his necessities may require and your permit.

Brother A B, as you are now clothed as Entered Apprentice, I present you emblematically the working tools, which are the twenty-four-inch gauge and the common gavel, and are thus explained:

The Twenty-four-inch Gauge is an instrument used by operative masons to measure and lay out their work; but we as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of dividing our time. It, being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby are found eight hours for the service of God and a distressed worthy brother; eight for our usual vocations, and eight for refreshment and sleep.

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

W. M. Brother Sr. D., conduct the brother to the Northeast corner of the lodge.
(Sr. D. conducts the Bro. to the North East corner of the Lodge, places him on the step of Entered Apprentice, body erect, facing the W. M.)

MEANING of SYMBOLS & LETTERS ABOVE

Presented the 24 inch gauge and common gavel (tools of the Entered Apprentice)

PAGE 34

FIRST DEGREE

W. M. Brother A B, you there stand an upright man and Mason, and I give it you strictly in charge ever to walk and act as such before God and man. I also present you a new name, which is Caution. It teaches you to be cautious of all your words and actions, especially on the subject of Free Masonry when in the presence of its enemies.

W. M. Brother Sr. D.

Sr. D. (S. of F.) W. M.

W. M. Conduct the brother to the Altar.
(Sr. Deacon does it.)

Reconduct the brother to the place whence he came, invest him with that of which he has been divested, and return him to the lodge for further instruction. (Ms of C. approach the Altar candidate between a salute and retire to the preparation room, Sr. D. returns to his Station.)

W. M. Brother Jr. W.

Jr. W. (S. of F.) W. M.

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

Jr. W. Brethren: (All at S. of F.) it is the order of the W. M. that you be called from labor to refreshment to resume labor at the sound of the gavel in the East.

(Refreshment)

SECOND SECTION--PART I

M. C. (When candidates are ready) ***

W. M. *

Sr. D. (S. of F.) W. M. There is an

ANSWERS TO --Page 34- BELOW

MEANING of SYMBOLS & LETTERS ABOVE

New Name "CAUTION"

PAGE 35

FIRST DEGREE

35

alarm at the inner door.

W. M. Attend to the alarm.

Sr. D. (Goes to door, finds candidate ready to return and conducts them to the Altar, salute, Masters of Cer. go to their places and Sr. D. conducts candidate to the East.)

W. M. My Brother, the second section of this degree rationally accounts for the forms and ceremonies through which you have passed. This Section is composed of a lecture of two parts, the first tracing these forms and ceremonies, the second explaining the reasons therefor. (The W. M. usually adds:) Pay strict attention to these lectures for it will be necessary for you to commit the answers to memory before you can be passed to the Degree of Fellowcraft.

(continued)

LECTURE--PART I

(The W. M. may appoint any members of the Lodge to ask and answer the questions.)

W. M. Brother Sr. D. Whence came you?
Sr. D. From a lodge of the Holy Sts. John of Jerusalem.

W. M. What came you here to do?

Sr. D. Learn to subdue my passions and improve myself in Masonry.

W. M. Then you are a Mason, I presume?

Sr. D. I am so taken and accepted among brethren and fellows.

W. M. What makes you a Mason?

Sr. D. My obligation.

W. M. Where were you made a Mason?

Sr. D. Within the body of a just and duly

ANSWERS TO --Page 35- BELOW

MEANING of SYMBOLS & LETTERS ABOVE

SECOND SECTION PART I.

"PAY strict attention for you must commit this to MEMORY"

LECTURE PART I.

PAGE 36

FIRST DEGREE

constituted lodge of Free and Accepted Masons, assembled in a place representing the ground floor of King Solomon's Temple, furnished with the Holy Bible, Square and Compasses, together with a Charter or dispensation from some Grand Body of competent jurisdiction empowering it to work.

W. M. How do you know yourself to be a Mason?

Sr. D. Having been tried, never denied, and am ready to be tried again.

W. M. How may I know you to be a Mason?

Sr. D. By certain signs, a token, a word, and the perfect points of my entrance.

W. M. What are the signs?

Sr. D. Right angles, horizontals, and perpendiculars.

W. M. Advance a sign. (Sr. D. and Cand. give due guard of Entered Apprentice). Has that an allusion?

Sr. D. It has: to the position of my hands while taking the obligation.

W. M. Have you a further sign?

Sr. D. I have. (Sr. D. and Candidate give sign of Entered Apprentice.)

W. M. Has that an allusion?

Sr. D. It has: to the penalty of the obligation.

W. M. What is a token?

Sr. D. A certain friendly or brotherly grip, whereby one Mason may know another in the dark as in the light.

W. M. Advance and give me a token. (Sr. D. gives grip of Entered Apprentice.) What is that?

Sr. D. A grip.

Page 36

MEANING of SYMBOLS & LETTERS ABOVE

Positions of Hands while taking obligation explained on page 39 and 40.

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

ANSWERS TO — PAGE 37 BELOW

MEANING of SYMBOLS & LETTERS ABOVE

As previous explained in preceding pages.

PAGE 38

39 FIRST DEGREE

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

"On the point of a sharp instrument"
(the point of the Compasses)

PAGE 39

FIRST DEGREE

- Sr. D.—Conducted once regularly around the lodge, and to the Jr. W. in the South, where the same questions were asked and answers returned as the door.
W. M.—How did the Jr. W. dispose of you?
Sr. D.—Directed me to be conducted to the Sr. W. in the West, where the same questions were asked and answers returned as before.
W. M.—How did the Sr. W. dispose of you?
Sr. D.—Directed me to be conducted to the W. M. in the East, where the same questions were asked and answers returned as before; who also demanded whence I came and whither travelling.
W. M.—Your answer?
Sr. D.—From the West travelling East.
W. M.—Why did you leave the West and travelled East?
Sr. D.—In search of light in Masonry.
W. M.—How did the W. M. dispose of you?
Sr. D.—Ordered me reconducted to the Sr. W. in the West, who taught me how to approach the East in due and ancient form.
Sr. D.—Advancing on my left foot, bringing the heel of my right into the hollow of my left, thereby forming the angle of an oblong; body erect, facing the East.
W. M.—What did the W. M. then do with you?
Sr. D.—Made me a Mason.
W. M.—How?
Sr. D.—In due form.
W. M.—What was that due form?
Sr. D.—Kneeling on my naked left knee, my right forming the angle of a square, my

ANSWERS TO — PAGE 39 — BELOW

MEANING of SYMBOLS & LETTERS ABOVE

As previous explained in preceding pages.

PAGE 40

40 FIRST DEGREE

- left hand supporting, my right resting upon the Holy Bible, Square, and Compasses, in which due form I took the solemn obligation of Entered Apprentice.
W. M.—Have you the obligation?
Sr. D.—I have.
W. M.—Repeat it.
I, (name in full), of my own free will and accord, in the presence of Almighty God and this W. M. Lodge of F. and A. M., erected to God, and dedicated to the memory of the Holy Saints John, do hereby and hereon solemnly and sincerely promise, and swear that I will keep and conceal and never reveal any of the secret art or arts, part or parts, point or points, of the hidden mysteries of ancient or points, of the hidden mysteries of ancient about to receive, or may hereafter be instructed in, to any person, unless it shall be to a worthy brother Entered Apprentice, or within the body of a just and duly constituted lodge of such; and not unto him or them whom I shall hear so to be, but unto him and them only whom I shall find so to be, after due trial, strict examination, or lawful Masonic information.

PAGE 40

Furthermore, I do promise, and swear, that I will not write, indite, print, paint, stamp, stain, hew, cut, carve, mark, or engrave the same upon anything, movable or immovable, whereby or whereon the last word, syllable, letter, or character may become legible or intelligible, to myself or another, whereby the secrets of Free Masonry may be obtained through my unworthiness.
To all of which I do solemnly and sincerely promise, and swear without any hesitation, mental reservation, or secret evasion

ANSWERS TO PAGE 40 — BELOW

Obligation of Entered Apprentice as explained on preceding pages.

PAGE 41

FIRST DEGREE

- of mind in me whatever, binding myself under no penalty than that of my the ac, my t g t n o, and br in the sd of the s at lwm, wh the t eb and fl tw m t f hs, should I ever knowingly or willfully, violate this my solemn obligation of Entered Apprentice. So help me God, and make me steadfast to keep and perform the same.
W. M.—After the obligation, what were you asked?
Sr. D.—What I most desired.
W. M.—Your answer?
Sr. D.—Light in Masonry.
W. M.—Did you receive it?
Sr. D.—I did, by order of the W. M., with the assistance of the brethren.
W. M.—On being brought to light, what did you behold?
Sr. D.—The three great lights in Masonry, by aid of the representatives of the three lesser.
W. M.—What are the three great lights in Masonry?
Sr. D.—The Holy Bible, Square and Compasses.
W. M.—How are they explained?
Sr. D.—The Holy Bible is given us as the rule and guide for our faith and practise, the Square to square our actions, and the Compasses to circumscribe our desires and keep our passions in due bounds with all mankind.
W. M.—What are the three lesser lights?
Sr. D.—The Sun, Moon, and Mastro of the L.
W. M.—How are they explained?
Sr. D.—As the Sun rules the day, and the Moon governs the night, so should the W. M. with equal regularity rule and govern the lodge.

ANSWERS TO — PAGE 41 — BELOW

MEANING of SYMBOLS & LETTERS ABOVE

3 Great lights in Masonry—Holy Bible, Square and Compasses.
3 Lesser lights—Sun, Moon and Master of the Lodge.

- W. M.—What are the representatives of the three lesser lights?
Sr. D.—Three burning candles or tapers, placed upon candlesticks or pedestals, situated East, West, and South.
W. M.—What did you next behold?
Sr. D.—The W. M., approaching from the East on the step, under the due guard and sign of Entered Apprentice, who presented his right hand in token of friendship and brotherly love, invested me with the grip and word, ordered me to rise, salute the Jr. and Sr. Ws., and satisfy them that I was in possession of the step, due guard, sign, grip, and word of Entered Apprentice.
W. M.—What did you next behold?
Sr. D.—The W. M., approaching from the East a second time, who presented me with a lambskin, or white leather apron, and informed me it was an emblem of innocence, and the badge of a Mason, ordered me to carry it to the Sr. W. in the West, who taught me how to wear it as Entered Apprentice.
W. M.—How should an Entered Apprentice wear his apron?
Sr. D.—With the flap turned up to prevent soiling his clothes; Masonically to prevent daubing with untempered mortar.
W. M.—What was then demanded of you?
Sr. D.—Some metallic substance; not so much on account of its intrinsic value, as that it may be deposited in the archives of the lodge as a memorial that I was at that time and place made a Mason; but on strict search I found myself entirely destitute.

ANSWERS PAGE 42 — BELOW

MEANING of SYMBOLS & LETTERS ABOVE.

W.M. "What are the representatives of the three lesser lights "

S.D. "The burning candles or tapers placed upon candlesticks or pedestals, situated EAST, WEST and SOUTH. "

PAGE 43

FIRST DEGREE

- W. M.—With what were you then presented?
Sr. D.—The working tools of Entered Apprentice, which are: the twenty-four-inch gauge and the common gavel.
W. M.—How are they explained?
Sr. D.—The Twenty-four-inch Gauge is an instrument used by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of dividing our time. It, being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts, of God and a distressed worthy brother, eight whereby are found eight hours for the service for our usual vocations, and eight for refreshment and sleep.
The Common Gavel is an instrument used by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons are taught to use it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.
W. M.—How were you then disposed of?
Sr. D.—Placed in the Northeast corner of the lodge, before the W. M., who informed me that I there stood an upright man an Mason, and gave me strictly in charge ever to walk and act as such before God and man.
W. M.—With what were you then presented?
Sr. D.—A new name, which is Caution, and

MEANING of SYMBOLS & LETTERS ABOVE

As previously explained in preceding pages.

PAGE 44

FIRST DEGREE

44 teaches me to be cautious over all my words and actions, especially on the subject of Free Masonry when in presence of its enemies.

W. M.—How were you then disposed of?

Sr. D.—Reconducted to the place whence I came, invested with that of which I had been divested, and returned to the lodge for further instruction.

W. M.—Brother A B, I will appoint a committee to instruct you in the lecture that has just passed between the Sr. D. and myself, as it will be necessary for you to commit his answers to memory before you can be passed to the Deg. of FC.

LECTURE—PART II

W. M.—Brother Sr. D.

Sr. D.—W. M.

W. M.—Why were you divested of all metallic substances when made a Mason?

Sr. D.—For two reasons: first, that I might carry nothing offensive or defensive into the lodge; second, at the building of King Solomon's Temple there was not heard the sound of axe, hammer, or any other metallic tool.

W. M.—How could so stupendous an edifice have been erected without the sound of metallic tools?

Sr. D.—The stones were hewn, squared and numbered in the quarries where raised, the timber felled and prepared in the forests of Lebanon, conveyed by sea, in floats, to Joppa, thence by land to Jerusalem, where they were set up by the aid of wooden instruments prepared for that purpose; and when the building was completed.

ANSWERS TO PAGE 44—BELOW

MEANING of SYMBOLS & LETTERS ABOVE

W. M.—"Brother A B, I will appoint a committee to instruct you in the lecture that has just passed between Sr. D. and myself, as it will be necessary for you to commit his answers to memory before you can be passed to the Deg. of FC.. (Deg. of Fellowcraft or second degree of Masonry)

LECTURE *PART II.

LECTURE PART II

All the answers that the Senior Deacon gives to the Worshipful Master & from pages 44 to 49, must be memorized by the candidate before he is prepared to take his 2nd degree or Fellowcraft Degree.

PAGE 45

FIRST DEGREE

45 pleted, every part thereof fitted with such exact nicety, that it resembled more the handy work of the Supreme Architect of the Universe than of human hands.

W. M.—Why were you neither naked nor clothed?

Sr. D.—Masonry regards no man on account of his worldly wealth or honors; it is the internal and not the external qualifications that recommended a man to Ma-

PAGE 45

W. M.—Why were you neither barefoot nor shod?

Sr. D.—Agreeable to an ancient Israelitish custom, adopted amongst Masons. We read in the Book of Ruth concerning their manner of changing and redeeming, that "To confirm all things, a man plucked off his shoe and gave it to his neighbor"; that was testimony in Israel. This, therefore, we do, testifying thereby in the strongest manner possible the sincerity of our intentions in the work in which we are engaged.

W. M.—Why were you hoodwinked, and had a cable-tow about your neck?

Sr. D.—For three reasons: first, that my heart might conceive, before my eyes beheld, the beauties of Masonry; second, as I was in darkness, it was to teach me to keep the whole world so respecting the secrets of Free Masonry, except from such as wereas justly entitled to receive the same as I was about becoming; third, had I not conformed to the ceremonies of my initiation, thereby rendering myself unworthy to be taken by the hand as a Mason, I might, by the aid of the

PAGE 46

FIRST DEGREE

46 Scable-tow, have been led out of the lodge without having beheld even the form thereof.

W. M.—Why were you caused to give three distinct knocks?

Sr. D.—To alarm the lodge, and inform the W. M., that a poor blind candidate craved admission.

W. M.—To what do the three knocks allude?

Sr. D.—A certain passage of Scripture which reads: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

W. M.—How did you find that passage verified by your situation in Masonry at that time?

Sr. D.—I asked of a friend the recommendation to be made a Mason; through his recommendation I sought initiation; I knocked and the door of Masonry was opened unto me.

W. M.—Why were you received on the point of a sharp instrument piercing your naked left breast?

Sr. D.—To teach me that, as that was an instrument of torture to the flesh, so should the recollection thereof be to my mind and conscience should I ever reveal the secrets of Free Masonry.

W. M.—Why were you conducted to the center of the lodge and caused to kneel for the benefit of prayer?

Sr. D.—Before entering upon any great or important undertaking we ought always to invoke the aid of Deity.

W. M.—Why were you asked in whom you put your trust?

Sr. D.—Agreeable to our ancient laws, no

PAGE 47

FIRST DEGREE

47 Southeast can be made a Mason; it was therefore necessary that I should express a belief in Deity, otherwise no obligation would have been regarded as binding.

W. M.—Why were you taken by the right hand, ordered to rise, follow your conductor, and fear no danger?

Sr. D.—As I was in darkness, and could nothing foresee, nor avoid danger, it was to teach me that I was in the hands of a faithful friend, in whose fidelity I might confide with safety.

PAGE 47

W. M.—Why were you conducted once regularly around the lodge?

Sr. D.—That the W. M., Ws. and brethren might see that I was duly and truly prepared.

W. M.—Why were you caused to meet with the several obstacles on your passage around the lodge?

Sr. D.—This, and every regular and well governed lodge, is, or ought to be, a correct representation of King Solomon's Temple, which had guards stationed at the South, West, and East gates to prevent any from passing or repassing, except such as were duly qualified and had permission from King Solomon. It was therefore necessary that I should meet with those several obstructions, and be at each of these stations duly examined.

W. M.—Why were you caused to kneel on your naked left knee, and not on your right, or both?

Sr. D.—The left side has ever been deemed the weakest part of the human body. It was therefore to teach me that I was about taking upon myself the weakest

PAGE 48

FIRST DEGREE

48 part of Masonry, being that of Entered Apprentice only.

W. M.—Why did your right hand rest upon the Holy Bible, Square and Compasses, and not your left, or both?

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

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

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

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

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

W. M.—Why were you placed in the Northeast corner of the lodge?

Sr. D.—In the erection of public buildings, specially those of Masonic form the first stone is, or ought to be, laid in the North-

PAGE 49

FIRST DEGREE

49 east corner. I was therefore placed in the Northeast corner of the lodge to receive my first instructions, whereon to build my future moral and Masonic edifice.

CONTINUE

PAGE 49

THIRD SECTION

W. M.—This brings us to the third and last section of the degree, which explains the nature and principles of our constitution. Here, too, we receive instruction relative to the form, supports, covering, furniture, ornaments, lights, and jewels, of a lodge; how it should be situated, and to whom dedicated. You are taught by the aid of impressive symbols to discharge with propriety the duties that devolve upon you as a man and Mason.

LODGE

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

THE CHARTER

The Holy Bible, Square and Compasses have been previously explained to you; the Charter has not. It pleased the Grand Lodge of Free and Accepted Masons of the State of New York, over which M. W. Grand Master, at present presides, to grant to this Lodge the Charter now in its possession, empowering it to confer the three degrees of Masonry, which power we are now partly exercising.

(Charter is shown to candidate.) It is signed by the Grand Lodge Officers.

PAGE 50

FIRST DEGREE

50 With the seal of the Grand Lodge attached and contains all the necessary instructions for retaining the same.

LODGES HELD

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

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

FORM

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

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

SUPPORTS

A Lodge is supported by three great pillars, denominated Wisdom, Strength, and Beauty, for there should be wisdom to contrive, strength to support, and beauty to adorn, all great and important undertakings. They are represented by three principal officers of the Lodge: the pillar Wisdom, by the W. M.; in the East, who is presumed to have

(CONTINUE TO PAGE 51)

FIRST DEGREE 51
wisdom to open and govern the Lodge; the pillar Strength, by the Senior Warden in the West whose duty it is to assist the W. M. in the discharge of his arduous duties; and the pillar Beauty, by the Jr. W. in the South, whose duty it is to call the Craft from labor to refreshment, superintend them during the hours thereof, carefully to observe that the means of refreshment are not perverted to intemperance or excess see that they return to their labor in due season, that the W. M. may receive honor, and the pleasure and profit thereby.

COVERING

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

FURNITURE

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

The Holy Bible is dedicated to the service of God, because it is the inestimable gift of God to man, and upon it we obligate our newly made brethren; the Square to the W. M., because it is the proper Masonic emblem

FIRST DEGREE 52
of his office; and the Compasses to the craft, for, by a due attention to their use, we are taught to circumscribe our desires and keep our passions in due bounds.

ORNAMENTS

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

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

LIGHTS

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

JEWELS

A Lodge has six jewels, three movable and three immovable.

The Immovable Jewels are the Square, the Level and the Plumb. They are so termed because they are appropriated to particular parts of the Lodge where alone they should be found the Square to the East, the Level to

FIRST DEGREE 53
the West, and the Plumb to the South. Although the brethren occupying those stations, may from time to time be changed, still the Jewels will always be found in their respective stations in the Lodge. The Square teaches morality; the level, equality; and the plumb rectitude of conduct.

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

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

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

HOW SITUATED

A lodge is situated due east and west, because King Solomon's Temple was so situated.

Moses, by Divine Command, having conducted the children of Israel out of the land of Egypt, from the house of bondage, through the Red Sea, into the wilderness, erected a Tabernacle to God, which he situated due

FIRST DEGREE 54
east and west, to commemorate to the latest posterity that miraculous east wind which wrought their mighty deliverance. King Solomon's Temple is said to have been a representation of that Tabernacle.

TO WHOM DEDICATED

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

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

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

PRINCIPAL TENETS

The principal Tenets of our profession are three-fold, 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 human race as one family, the high, the low, the

FIRST DEGREE 55
rich, the poor, who, as created by one Almighty Parent and inhabiting the same planet, should aid, support and protect one another. On this principle, Masonry unites men of every country, sect, and opinion, and promotes true friendship among those who might otherwise have remained perpetually at a distance.

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

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

W. M.—My Brother, in order that you may better understand what is to follow I will ask the Sr. D. a question.

W. M.—Brother Sr. D.

Sr. D.—(S. of F.) W. M.

W. M.—How may I know you to be a Mason?

Sr. D.—By certain signs, a token, a word, and the perfect points of my entrance.

W. M.—My Brother, the signs, token and word have been explained to you, but

FIRST DEGREE 56
the perfect points of your entrance have not.

They are four—the Pectoral, the Manual, the Guttural, and the Pedal; they represent the four cardinal virtues—Fortitude, Prudence, Temperance and Justice.

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

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and determine on all things relative to our present, as well as our future happiness. This virtue should be your characteristic, not only in the government of your conduct while in the Lodge, but also when abroad in the world. You should be particularly cautious, in all strange and mixed companies, never to let fall the least sign, token or word, whereby the secrets of Freemasonry might be obtained, ever bearing in remembrance that solemn moment while kneeling at the sacred altar of Freemasonry, with your left hand supporting, and right resting upon the Holy Bible, Square and Compasses, you solemnly prom-

FIRST DEGREE 57
ised to conceal and never reveal any of the secrets of Freemasonry. This is the second perfect point of your entrance: the Manual.

Temperance is that due restraint upon the passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be your constant practice, as you are thereby taught to avoid excess, and the contracting of any licentious or vicious habit, the indulgence of which might lead you to disclose those secrets which you have promised to conceal and never reveal, the betrayal of which would subject you to the contempt and detestation of all good Masons, if not to the pen: for vice, of your ob.: that of having your th. c ac, your t tr ot, and bur in the sd of the s, at low-w m, where the tide eb and fl twice in twenty-four hours; this is the third perfect point of your entrance, the Guttural.

Justice is that standard which enables us to render to every man his due, without distinction. This virtue is not only consistent with Divine and human law, but is the very cement and support of society; and, as justice, in a great measure, distinguishes the good man, so should it be your practice to be just, ever remembering while standing in the Northeast corner of the lodge, your feet forming the angle of an oblong, your body erect before the W. M., you were told that you there stood an upright man and Mason, and it was given you strictly in charge: ever to walk and act as such before God and man. This is the fourth perfect point of your entrance: the Pedal, and alludes to the position of your feet while standing in the N. E. corner of the Lodge.

FIRST DEGREE 58
CHALK, CHARCOAL AND CLAY

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

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

SYMBOLISM

The First or Entered Apprentice Degree of Masonry is intended symbolically to represent the entrance of man into the world, in which he is afterward to become a living and thinking actor. Coming from the ignorance and darkness of the outer world, his first cravings is for light; not that physical light which springs from the great orb of day as its fountain, but that moral and intellectual light which emanates from the primal Source of all things—from the Great Archi-

FIRST DEGREE

test of the Universe, the Creator of the sun and of all that it illuminates. Hence the great, the primary object of the first degree is to symbolize the birth of intellectual light into the mind; and the Entered Apprentice is the type of unregenerative man groping in moral and mental darkness and seeking for the light which is to guide his steps and point him to the path which leads to duty and to Him who gives to duty its reward.

CHARGE

Brother: As you are now introduced into the first principles of Freemasonry, I congratulate you upon being accepted into this ancient and honorable Fraternity—ancient as having subsisted from time immemorial, honorable as tending in every particular so to render all men who conform to its precepts. No institution was ever raised upon a better principle; or more solid foundation; nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures. The greatest and best of men, in all ages, have been encouragers and promoters of art, and have never deemed it derogatory to their dignity to level themselves with the Fraternity, extend its privileges, and patronize its assemblies. There are three great duties, which, as a Mason, you are charged to inculcate—to God (W. M. M. at this point all rises at S. of F. 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 imploring His aid in all your laudable undertakings and esteeming His as the Chief Good (W. M. M. * all brothers sit down) to

FIRST DEGREE

your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you; and to your self, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

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

In your outward demeanor, be particularly careful to avoid censure or reproach.

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

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

Finally, keep sacred and inviolate the mysteries of the Fraternity, as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly careful not to

FIRST DEGREE

recommend him, unless you are convinced that he will conform to our rules, that the honor, glory, and reputation of the Institution may be firmly established, and the world at large convinced of its good effects.

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

- W. M.—*** (Short form): Waiving all signs and ceremony I now declare labor dispensed with on the first degree of Masonry and labor resumed on the third. Brother Senior Deacon, Attend at the Altar.
- Sr. D.—(Performs his duty.)
- W. M.—I now declare the lodge duly opened on the third degree.
- W. M.—Brother Jr. D., inform the Tiler.
- Jr. D.—***
- Jr. D.—(Opens door) Brother Tiler.
- T.—(S. of F.) Brother Jr. Deacon.
- Jr. D.—The lodge is open on the third degree of Masonry. (Closes door. At S. of F. W. M. M.)
- W. M.—Brother Jr. Deacon.
- Jr. D.—The Tiler is informed.
- W. M.—* (Seats the lodge).

Fellowcraft Degree (2nd DEGREE)

FELLOWCRAFT DEGREE (SECOND DEGREE) (PAGES 63 to 106)

FELLOWCRAFT DEGREE

(Note:—We use the plural instead of the singular for this degree. However, if only one candidate is being passed, use the singular.)

- W. M.—Brother Jr. D.
- Jr. D.—(S. of F.) W. M. M.
- W. M.—Ascertain if any Cand. are in waiting. If so their names and for what degree.
- Jr. D.—***
- T.—*** (Jr. D. opens door). Brother T. are there any candidates in waiting? If so, their names and for what degree. (Obtains card with names of candidates in full, closes door.)
- Jr. D.—(S. of F.) W. M. M.
- W. M.—Brother Jr. D.
- Jr. D.—Brothers A. B. C. are in waiting for the second degree of Masonry.
- W. M.—Brethren: Bros. A B C are in waiting for the second degree of Masonry. They having made suitable proficiency in the proceeding degree, if there is no objection, I shall confer the degree upon them. (Pause). There being no objection I will proceed. * Bros. Sr. and Jr. M. of C.
- Ms. of Cs.—(Rise, give S. of F.) W. M. M.
- W. M.—How should a candidate be prepared for the Second Degree of Masonry?
- Sr. M.—of C.—By being divested of all metallic substances, neither naked nor clothed, barefoot, nor shod, right knee and breast bare, hoodwinked, and a cable-tow twice around his right arm, clothed as E. A.
- W. M.—Repair to the preparation room, where Bros. A. B. C. are in waiting. When thus prepared, cause them to make the usual alarm at the inner door.

MEANING of SYMBOLS & LETTERS ABOVE

The FELLOW CRAFT DEGREE candidate is prepared as the Entered Apprentice except that the RIGHT KNEE and RIGHT BREAST are BARE instead of the Left knee and Left Breast Bare as in the 1st Degree (Entered Apprentice) and the CABLETOW is wrapped TWICE around his RIGHT ARM instead of around his Neck as in the 1st degree. The Senior and Junior Masters of Ceremony are present

- W. M. Brother Jr. D.
- Jr. D. (S. of F.) W. M. M. (sign of Fellowcraft)
- W. M. Ascertain if any Cand. are in waiting. If so their names and what Degree.
- Jr. D. *** (gives 3 knocks on door)
- T.—*** (Tyler gives 3 knocks outside door)
- (Jr. D. opens door) Brother T (Bro Tiler) are there any Candidate in waiting? etc...

SECOND DEGREE

Ms. of C.—(Repair to Altar, salute and March to inner door to preparation room.) (Note:—The short form may be used in changing the lodge.)

- W. M.—Brother Jr. D.
- Jr. D.—(S. of F.) W. M. M.
- W. M.—The last as well as first great care of Masons when convened.
- Jr. D.—To see that they are duly tiled.
- W. M.—Attend to that duty, and inform the Tyler that I am about to dispense with labor in the Third Degree for the purpose of opening the Lodge on the Second Degree for work and instruction; direct him to take due notice thereof and govern himself accordingly.
- Jr. D.—***
- T.—***
- Jr. D.—Brother T.
- T.—(S. of F.) Brother Jr. D.
- Jr. D.—The W. M. is about to dispense with labor in the Third Degree for the purpose of opening the Lodge on the Second Degree for work and instruction. Take due notice thereof and govern yourself accordingly. (Close the door. S. of F.) W. M. M.
- W. M.—Brother Jr. D.
- Jr. D.—The T. is informed.
- W. M.—*** I now declare labor dispensed with in the Third D. Brother J. D., inform the Tiler.
- Jr. D.—***
- T.—***
- Jr. D.—Brother T.
- T.—(S. of F.) Brother Jr. D.
- Jr. D.—Labor is dispensed with in the Third Degree. (Closes door. S. of F.) W. M. M.

MEANING of SYMBOLS & LETTERS ABOVE.

Same as previous explained.

SECOND DEGREE

- W. M.—Brother Jr. D.
- Jr. D.—The T. is informed.
- W. M.—* Brother Sr. W.
- Sr. W.—(S. of F.) W. M. M.
- W. M.—Are you a Fellowcraft?
- Sr. W.—I am; try me.
- W. M.—By what will you be tried.
- Sr. W.—By the square.
- W. M.—Why by the square?
- Sr. W.—Because it is an emblem of morality and one of the tools of a Fellowcraft.
- W. M.—What is a square?
- Sr. W.—An angle of ninety degrees, or the fourth part of a circle.
- W. M.—What makes you a Fellowcraft?
- Sr. W.—My obligation.
- W. M.—Where were you made a Fellowcraft?
- Sr. W.—Within the body of a just and duly constituted Lodge of Fellowcrafts, assembled in a place representing the Middle Chamber of King Solomon's Temple, furnished with the Holy Bible, Square and Compasses, together with a Charter or dispensation from some Grand Body of Competent Jurisdiction empowering it to work.
- W. M.—How many compose a Fellowcraft's Lodge?
- Sr. W.—Five or more.
- W. M.—When composed of five, of whom does it consist?
- Sr. W.—The W. M., Senior and Junior Wardens and Senior and Junior Deacons.
- W. M.—The Jr. D's place in the Lodge.
- Sr. W.—At my right.
- W. M.—* Brother Jr. D.
- Jr. D.—(S. of F.) W. M. M.

MEANING of SYMBOLS & LETTERS ABOVE

SAME as previous explained.

SECOND DEGREE

- W. M.—The Sr. D's place.
- Jr. D.—At the right of the W. M. in the E.
- W. M.—Brother Sr. D.
- Sr. D.—(S. of F.) W. M. M.
- W. M.—The Jr. Warden Station.
- Sr. D.—In the South.
- W. M.—Brother Jr. Warden.
- Jr. W.—(S. of F.) W. M. M.
- W. M.—The Sr. Warden Station.
- Jr. W.—In the West.
- W. M.—Brother Sr. Warden.
- Sr. W.—(S. of F.) W. M. M.
- W. M.—The Master's Station.
- Sr. W.—In the East.
- W. M.—Why in the East?
- Sr. W.—As the sun rises in the East to open and govern the day, so rises the W. M. in the East (W. M. rises), to open and govern the lodge, set the Craft at work giving them proper instructions for their labors.
- W. M.—*** Brother Sr. W., it is my order that the Lodge be now open on the second degree for work and instruction. This communicate to the Jr. W. in the South and he to the brethren present that having due notice thereof they may govern themselves accordingly.
- Sr. W.—Brother Jr. W.
- Jr. W.—(S. of F.) Brother Sr. Warden.
- Sr. W.—It is the order of the W. M. that the L. be now open on the second D. for the work and instruction. This communicate to the brethren present that having due notice thereof they may govern themselves accordingly.
- Jr. W.—Brethren (All give S. of F.) it is

MEANING of SYMBOLS & LETTERS ABOVE

SECOND DEGREE

67

the order of the W. M. communicated to me through the Sr. W. in the West, that the Lodge be now open on the second degree for work and instruction. I communicate the same to you that having due notice thereof you may govern yourselves accordingly.

W. M.—Brethren, attend to giving the signs: observe the East. (S. of Ent. Apprentice and Fellowcraft, taking time from the East.) **

Sr. W.—**

Jr. W.—**

W. M.—Bros. Sr. D., attend at the Altar.

Sr. D.—(Goes to Altar, gives S. of P., displays the Great Lights and returns to his place).

W. M.—I now declare the lodge duly opened on the second degree. Bro. Jr. D., inform th T..

Jr. D.—***

T.—***

Jr. D.—Brother T.

T.—(S. of F.) Brother Jr. D.

Jr. D.—The Lodge is now open on the Second Degree (Closes door).

Jr. D.—(S. of F.) W. M.

W. M.—Brother Jr. D.

Jr. D.—The T. is informed.

W. M.—

(The Lodge may be called from labor to refreshment).

W. M.—Brother Jr. Warden.

Jr. W.—(S. of F.) W. M.

W. M.—Call the Craft from labor to refreshment, to assume labor at the sound of the gavel in the East.

Jr. W.—*** Brethren (All rise, S. of F.)

ANSWERS TO PAGE 67 — BELOW

MEANING of SYMBOLS & LETTERS ABOVE

W.M. I now declare the lodge duly opened on the second degree Bro Jr D. inform the T.. (T .. TILER)

All lodges open on 3rd degree then move down to 2nd or 1st if cand.

or candidates are present in outer room ,ready for next degree.

SECOND DEGREE

68

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

(When candidates are ready)

Candidates: ***

W. M.— (All come to order).

Sr. D.—(S. of F.) W. M.

W. M.—Brother Sr. D.

Sr. D.—There is an alarm at the inner door.

W. M.—Attend to the alarm and ascertain the cause.

Sr. D.—***

M. of C.—

Sr. D.—(Opens door) Who comes here.

M. of C.—(S. of F.) Bros. A B C, who have been duly initiated Entered Apprentices, and now wish more light in Masonry by being passed to the degree of F. C.

Sr. D.—Brother A. Is this an act of your own free will and accord.

Bro. A.—It is.

Sr. D.—Brother B. Is this an act of your own free will and accord.

Bro. B.—It is. (Same question of all other Candidates).

Sr. D.—Brother Sr. M. of C. are they worthy and well qualified. —> CONTINUED

M. of C.—They are.

Sr. D.—Duly and truly prepared.

M. of C.—They are.

Sr. D.—Have they made suitable proficiency in the preceding degree.

M. of C.—They have.

Sr. D.—By what further right or benefit do they expect to obtain this important privilege.

ANSWERS TO PAGE 68 — BELOW

MEANING of SYMBOLS & LETTERS ABOVE SAME as previous pages.

CANDIDATES are ready—(all Work and Signs of Freemasonry before the candidates enter, at the Signs of the 2nd degree or Fellowcraft Degree). When the candidate(s) ENTER, he (they) enter with the SIGNS of Freemasonry he was taught in the first Degree.

SECOND DEGREE

69

M. of C.—Benefit of the Password.

Sr. D.—Have they the Password?

M. of C.—They have not, I have it for them.

Sr. D.—Advance and give it. (M. of C. does)

The P. W. is right. Since the Brothers are in possession of all these necessary qualifications, let them wait until the W. M. can be informed of their request and his answer returned. (Closes door, goes to West of Altar, S. of F.) W. M.

W. M.—Brother Sr. D.

Sr. D.—There are without Brothers A, B, and C, who have been duly initiated Entered Apprentices, and now wish more light in Masonry by being passed to the degree of Fellowcraft.

W. M.—Is it an act of their own free will and accord.

Sr. D.—It is.

W. M.—Are they worthy and well qualified.

Sr. D.—They are.

W. M.—Duly and truly prepared.

Sr. D.—They are.

W. M.—Have they made suitable proficiency in the preceding degree.

Sr. D.—They have.

W. M.—By what further right or benefit do they expect to obtain this important privilege.

Sr. D.—Benefit of the Password.

W. M.—Have they the Password?

Sr. D.—They have not, I have it for them.

W. M.—Give it for the benefit of the Craft. (Sr. D. does). The P. W. is right. Since Brothers A B C are in possession of all these necessary qualifications, let them enter this W. Lodge of Fellow-

ANSWERS TO PAGE 69 BELOW

MEANING of SYMBOLS & LETTERS ABOVE

W.M. "Have they the PASSWORD" (P.W.) All other signs etc as on previous pages.

SECOND DEGREE

70

crafts and be received in due and ancient form. (Marshal goes to Altar and takes Sr. D. by the arm, followed by Stewards, they go to inner door.)

Sr. D.— (Opens door.) Let them enter this W. Lodge of Fellowcrafts and be received in due and ancient form. (Brothers brought in).

W. M.—*** (All stand).

Sr. D.—Brothers A B C, when first you entered a L. of F. and A. Ms., you were received on the point of a sharp instrument piercing your naked left breast, the moral of which was then explained to you. I am now commanded to receive you on the angle of a square applied to your naked right breast, which is to teach you that the Square of virtue should be a rule and guide for your practice through life.

(Music and March)

W. M.—

Jr. W.— * — Sr. W.— W W. M.—

Jr. W.— ** — Sr. W.— ** — W. M.— **

Chap.—(W. of A, when Brothers are at S.) 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 sees thou, and he 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.

Sr. D.—***

Jr. W.—* (Rises) Who comes here?

Sr. D.—(S. of F.) Bros. A B C, who have been duly initiated. Ent. Apps. and now

ANSWERS TO PAGE 70 — BELOW

MEANING of SYMBOLS & LETTERS ABOVE

Sr. D. " Brothers A B C when first you entered a L.. of F.. and A. MS.. (means-Lodge of Free and accepted Masons)

Chap (W of A (West of altar) when Brothers are at S.. (south)

SECOND DEGREE

71

wish more light in Masonry by being passed to the degree of Fellowcraft.

Jr. W.—Brother A, is this an act of your own free will and accord.

Bro. A.—It is. (Same question asked of each Bro.

Jr. W.—Brother Sr. D., are they worthy and well qualified.

Sr. D.—They are.

Jr. W.—Duly and truly prepared.

Sr. D.—They are.

Jr. W.—Have they made suitable proficiency in the preceding degree.

Sr. D.—They have.

Jr. W.—By what further right or benefit do they expect to obtain this important privilege.

Sr. D.—Benefit of the Password.

Jr. W.—Have they the Password?

Sr. D.—They have not, I have it for them.

Jr. W.—Advance and give it. (Does it). The P. W. is right. Since the Brothers are in possession of all these necessary qualifications, conduct them to the Sr. W. in the West for his examination. (Conducts candidates to West.)

Sr. D.—***

Sr. W.—(Rises) Who comes here? —> CONTINUED

Sr. D.—Brothers A B C, who have been duly initiated E. As. and now wish more light in Masonry by being passed to the degree of Fellowcraft.

Sr. W.—Brother A, is this an act of your own free will and accord.

Bro. A.—It is. (Same question asked of each Brother).

Sr. W.—Brother Sr. D., are they worthy and well qualified.

ANSWERS TO PAGE 71 — BELOW

MEANING of SYMBOLS & LETTERS ABOVE.

Same as previous explained.

SECOND DEGREE

Sr. D.—They are.

Sr. W.—Duly and truly prepared.

Sr. D.—They are.

Sr. W.—Have they made suitable proficiency in the preceding degree.

Sr. D.—They have.

Sr. W.—By what further right or benefit do they expect to obtain this important privilege.

Sr. D.—Benefit of the Password.

Sr. W.—Have they the Password?

Sr. D.—They have not, I have it for them.

Sr. W.—Advance and give it. (Does). The P. W. is right. Since the Brothers are in possession of all these necessary qualifications, conduct them to the W. M. in the East for his examination. (Conduct the candidates to the East.)

Sr. D.—***

M. M.—* Who comes here.

Sr. D.—Brothers A B C, who have been duly initiated Entered Apprentices and now wish more light in Masonry by being passed to the degree of Fellowcraft.

W. M.—Brother A, is this an act of your own free will and accord.

Bro. A.—It is. (Same question asked of each Brother).

W. M.—Brother Sr. D., are they worthy and well qualified.

Sr. D.—They are.

W. M.—Duly and truly prepared.

Sr. D.—They are.

W. M.—Have they made suitable proficiency in the preceding degree.

Sr. D.—They have.

W. M.—By what further right or benefit do they expect to obtain this important privilege.

ANSWERS TO PAGE 72 BELOW

MEANING of SYMBOLS & LETTERS ABOVE

Same as previous explained

- Sr. D.—Benefit of the Password.
W. M.—Have they the Password?
Sr. D.—They haven't, I have it for them.
W. M.—Advance and give it. (Does) The password is right. Whence came you and whither traveling?
Sr. D.—From the W., traveling E..
W. M.—Why did you leave the W. and travelled E..
Sr. D.—In search of more L. in M..
W. M.—Since the brothers are in possession of all these necessary qualifications, and in search of more light in M., reconduct them to the Sr. W. in the W., who will teach them how to approach the E. in D. and A. of F..
(Sr. D. conducts candidates to N. S. of L. facing Sr. W.)
Sr. W.—Brother Sr. D.
Sr. D.—It is the order of the W. M. that you teach these brothers how to approach the E. in due and ancient form.
Sr. W.—Cause the Brothers to face the E. (Does it.) Brothers A B C, advance on your l. f. as Ent. Apps. (Doing), take an additional step on your r. f. (Doing), bring the h. of the l. into the h. of your right, (Doing) thereby forming the A. of an O. (S. of F.) W. M..
W. M.—Brother Sr. W.
Sr. W.—The Brothers are in order.
W. M.—Brothers A, B, C, before you can proceed further in F. M., it will be necessary for you to take a solemn obligation appertaining to the D. of FC., and I, Master of the Lodge, assure you there is nothing therein contained which will conflict with your moral, social, or civil

ANSWERS TO Page 73—BELOW

MEANING of SYMBOLS & LETTERS ABOVE

- W.M. "Why did you leave the W. and travelled E.. (EAST)
Sr D. "In search of more L.. in M. (light in Masonry)
W.M. "reconduct them to the Sr W. (Senior Warden) in the W. (West) who will teach them how to approach the E.. (EAST) in D.. and A. of F.. (Due and Ancient Form) of Freemasonry)
Sr W. "Cause the Brothers to face (East) Brothers ABC advance your L.F. (LEFT FOOT) as Entered Apprentice, take an additional step on your R.F. (Right) bring the HEEL of the L (left) into the h. (hollow) of your right thereby forming the A. an O. (Angle of an oblong)
W. M. Bros. ABC before you can proceed further in F.. M.. (Free-Masonry) it will be necessary for you to take a solemn obligation etc...

- duties or privileges, be they what they may. With this assurance, are you willing to take the obligation.
Bro. A.—I am.
W. M.—Then advance to Sr. A. of F. M. and kneel on your naked r. k. your left forming the A. of a S. your R. H. resting upon the H. B. S. and Cs. your L. in a vertical position, your A. forming a S. (Conductor places Candidates.)
Sr. D.—(S. of F.) W. M..
W. M.—Brother Sr. D.
Sr. D.—The brothers are in due form.
W. M.—(Brethren, form the Lodge). (Officers take their places)
W. M.—(At A.) Brothers A, B, C, if you are still willing to take the obligation, say I, as I touch your hand, pronounce your name in full (Doing) and repeat after me:
Of my own free will and accord, in presence of A. M. G. and this W. Lodge of FCs. erected to Him and dedicated to the memory of the Holy Sts. John, do hereby and hereon, solemnly and sincerely promise and swear that I will keep and conceal and never reveal any of the secrets belonging to the D. of FC., which I have received, am about to receive, or may hereafter be instructed in, to any person, unless it shall be to a worthy brother FC., or within the body of a just and duly constituted L. of such; and not unto him or them until by due trial, strict examination, or lawful masonic information, I shall have found him or them justly entitled to receive the same.
Furthermore, I do promise and swear that I will answer and obey all due Ss. and

MEANING of SYMBOLS & LETTERS ABOVE

- W.M. "Then advance to the S. A. of F. M. (SACRED Altar of Free Masonry) and kneel on you naked r.k. (right knee) your left forming the A. of a S (ANGLE OF a SQUARE) your R.H (RIGHT HAND) resting on the H.B.S. and Cs (HOLY BIBLE, SQUARE AND COMPASSES) your L (LEFT) in a Vertical position your A (ARM) forming a S (SQUARE) (meaning your left arm is bent at elbow as when taking an oath on the Bible. This is the DUE FORM of the FELLOWCRAFT. RIGHT ARM extended forward Palm down LEFT ARM bent at elbow as taking an Oath thereby forming a Square with the elbow)
Ss (signs)
W.M. (at A) (at Altar)
Of my own free will and accord in presence of A. M. G. (All MIGHTY GOD) and this W.. (Worshipful) Lodge.

- regular Sms. sent to me from the body of a just and duly constituted L. of Fcs. or handed me by a Brother of this D., if within the length of my CT., and the S. and A. of my work.
Furthermore, I do promise and swear that I will help, aid and assist all poor and distressed Fcs. they applying to me as such I finding them worthy, and can do so without material injury to myself or family.
Furthermore, I do promise and swear that I will not wrong, cheat nor defraud a Fcs. L. nor a brother of this D. to the value of anything, knowingly, nor suffer it to be done by another, if in my power to prevent it.
To all of which I do solemnly and sincerely promise and swear without any hesitation, mental reservation or secret evasion of mind in me whatever, binding myself under no less a penalty than that of h. my l. b. torn open, my h. and ls taken thence to the V. of J. and left a prey to the V. of the air, should I ever knowingly or willfully, violate this my solemn obligation of FC.. So help me God and make me steadfast to keep and perform the same.
W. M.—(Pause) In testimony of your sincerity, kiss the H. B. upon which your hand rests. (Doing) Brother Sr. D.
Sr. D.—(S. of F.) W. M..
W. M.—Remove the CT (conductors remove the CT) My Brothers, in your present situation what do you most desire?
Brothers.—More L. in M..
W. M.—Let the brothers be brought to light. (Done by Conductors). The penalty of this obligation comes down from a time when such punishment was inflicted upon heretics, pirates and traitors. Free and Accepted Masons are now taught that this penalty is not literal but symbolic of the physical sufferings an honest man would undergo rather than violate his solemn vows. The true penalty for the violation of this obligation is to be branded a perjured wretch, void of all moral worth.
Brothers A, B, C, on being brought to light in this D., you behold the three G. L. in M., as in the preceding D., with this difference; one p. of the C. is above the S. which is to teach you that you have received and are entitled to receive, more L. in M., but as one is still hidden from your view, it is also to teach you that you are yet one material point in the darkness respecting Free Masonry.
(W. M. steps back towards East and faces brothers.)
Sr. D.—Behold the W. M. approaching from the East, on the s. (W. M. on step of FC.) under the d. g. (doing) and s. (doing) of Entered Apprentice, under the d. g. (doing) and s. of FC. (doing).
W. M.—My brothers, a FC. advances on his r. f. bringing the h. of his l. into the h. of the r. thereby forming the a. of a o. This is the d. g. and alludes to the position of your hands while taking the obligation; this is the sign, and alludes to the p. of the o. This d. g. and s. are always to be given as a salutation to the W. M. on entering or retiring from a FC. L..
My brothers, before rising from the A. where you have taken the solemn obligation of FC., I will call your attention to one of its ties. You have sworn that you will an-

MEANING of SYMBOLS & LETTERS ABOVE

- Sms. (summons) L. of Fcs (lodge of Fellowcraft) D. (degree) CT (Cabletow) S. and A. (signs and Angles) Fcs L. (Fellowcrafts Lodge)

"binding myself under no less a penalty than that of h. my l. b torn

open my h and ls taken thence to the V. of J. and left a prey to the V. of the air.

(meaning—Having my left breast torn open my heart and lungs taken thence to the Valley of Jehoshaphat and left a prey to the Vultures of the Air) (refer page 133)

Correct dictionary spelling is:

JEHOSHAPHAT

Page 76

MEANING of SYMBOLS & LETTERS ABOVE

Sr D "Behold the W. M. (Worshipful Master) approaching from the East on the s (W. M. on step of FC) under the Dg (dueguard) and s (sign) of Entered apprentice under the dg and s of FC. (Fellowcraft)

On being brought to light in this D. you behold the three G. L. in M. (GREAT LIGHTS IN MASONRY) as in the preceding D. (Degree) with this difference; one p of the C. (one point of the compasses) is above the S. (Square) which is to teach you that you have received and are entitled to receive more L. in M. (More Light in Masonry) etc...

W.M. My brothers, a FC. (Fellowcraft) advances on his R.F (right foot) bringing the h. (heel) of his l (left foot) into the H (hollow) of the r (right) thereby forming the a of a o (angle of an oblong) This is the d.g. (Due guard) and alludes to the position of your hands while taking the obligation; this is the sign, and alludes to the P. (penalty) of the o. (obligation)

When taking obligation the hands are..Left hand in vertical position arm forming a square. Right hand resting on Bible, Square and Compasses. The "penalty" of the obligation is illustrated thusly; with left still in vertical position, bring right from resting on Bible up to Breast (with elbow almost in line with shoulder) then with fingers slightly bent, bring hand across (from left to right) the chest, (symbolic of having breast torn open, heart and lungs removed).

(NOTE—Refer page 27 1st degree hand comes across throat (having throat cut). 2nd degree, right hand tears across chest as above.

When you get to the 3rd Degree (refer to page 121) you will find the right hand cuts across the middle of body, (cuttin it in twain).

SECOND DEGREE 77
Swear and obey all due s. and regular sms. sent to you from the body of a just and duly constituted Lodge of F.C., or handed you by a worthy brother of this D., if within the length of your c. t. and sq. and an. of your work. The length of your c. t. alludes to your ability to obey summonses, and the sq and a of your w to the propriety of answering sgs. Should you receive a summons from this or any other lodge, health and business permitting, it would be your duty to obey it; health or business not permitting, it would not be within the length of your c. t. Should you see a M. s. given at what you deem an improper time, or an improper place, you are not bound to answer it; it would not be within the sq. and angle of your work. Your own judgment must teach you when and where to answer signs.

I now present my right hand in token of continuancy of friendship and brotherly love, and will invest you with the p. w. r. g. and w. but as you are uninstructed, he who has hitherto answered for you will at this time Give me the g. of E. A. (Given) Bro. Sr. D. Sr. D. (S. of F.) W. M. W. M. Will you be off or from. Sr. D. From. W. M. From what and to what? Sr. D. From the g. of E. A. to the p. g. of F.C. W. M. Pass (Doing) What is that? Sr. D. The past grip of Fellowcraft. W. M. Has it a name? Sr. D. It has. W. M. Will you give it to me? Sr. D. I did not so receive it, neither will I so impart it.

Answers to Page 77 - BELOW

MEANING OF SYMBOLS & LETTERS ABOVE

Obey all due s (signs) and regular sms (summons) sent to you from the body of a just and duly constituted Lodge of F.C., (Fellowcraft) if within the length of your c. t. (cable tow and sq (square) and an (angle) of your work etc. Should you see a M.. (Masonic) s. (sign) given at what you deem an improper time or an improper place you are not bound to answer it. etc..

"and will invest you with the p. g. p. w. r. g and w. (Pass grip, Pass word, Real grip and Word.)

Sr D. From the g (grip) of E.. A.. (entered apprentice) to the p. g. (Pass grip) of F.C (Fellowcraft)

(NOTE: In each degree the GRIP of previous degree becomes the PASS GRIP of the new degree until a new real grip of that degree is given. Therefore the Grip of Entered Apprentice (1st degree) is now the PASS GRIP of the Fellowcraft (2nd degree) until the REAL GRIP of Fellowcraft is given to you. Then when you go on to the 3rd degree (master Mason degree) the REAL GRIP of the

Continued - PAGE 77
Fellowcraft will become the past grip of the Master Mason (3rd Deg.) until they give you the REAL GRIP of THE MASTERMASON) Therefore the grip of Entered Apprentice is the PASS GRIP of Fellowcraft which : (refer to pages 27 and 28) is the word BOAZ (and pressing thumb on first knuckle of left hand). The NEW GRIP of the Fellowcraft is the word SHIBBOLETH (and pressing the thumb on second knuckle of left hand (refer page 79)

SECOND DEGREE

78
W. M. How will you dispose of it? Sr. D. Letter or syllable it. W. M. Letter it and begin. Sr. D. You begin. W. M. Begin you (Doing). Will you be off or from. Sr. D. From. W. M. From what and to what? Sr. D. From the past grip of Fellowcraft to the real grip of the same. W. M. Pass (Doing). Has it a name? Sr. D. It has. W. M. Will you give it to me? Sr. D. I did not so receive it neither will I so impart it. W. M. How will you dispose of it. Sr. D. Letter or syllable it. W. M. Syllable it and begin. Sr. D. You begin. W. M. Begin you. (Doing) is the name of this grip and should always be given in this cautious manner, by lettering or halving. When lettering, always commence with the letter "A" Rise, salute the Jr. and Sr. Wardens and satisfy them that you are in possession of the Due Guard, Sign, Pass Grip, Pass Word, Real Grip, and Word of Fellowcraft. (W. M. goes to the E. Officers take their stations.) W. M. Sr. D. (Conducts brothers to Jr. W.) *** Jr. W. * Who comes here. Sr. D. (S. of F.) Worthy Bros. F.C. Jr. W. How may I know them to be such. Sr. D. By certain signs and tokens. Jr. W. What are signs.

Answers To Page 78 - BELOW

MEANING OF SYMBOLS & LETTERS ABOVE

Sr D "From the past grip of Fellowcraft to the Real grip of the same.

W.M. Pass (doing it) Has it a name?

Sr D. It has

WM Will you give it to me

Sr D I did not so receive it neither will I so impart it.

W.M. How will you dispose of it.

Sr.D. Letter or syllable it

W.M Syllable it and begin

Sr. D. You begin

W.M Begin you (Doing) Shabboloth

is the name of this grip and should always be given in this cautious manner by lettering or syllable . When lettering it always commence with the letter "A" (This Pass Word (shabboloth) is syllabellized (Te) shab-bo-leth)

SECOND DEGREE 79

Sr. D. Right angles, horizontals and perpendiculars. Jr. W. Advance a sign. Sr. D. (Doing) (Brothers should copy). Jr. W. Has that an allusion. Sr. D. It has, to be the position of my hands while taking the obligation. Jr. W. Have you a further sign. Sr. D. I have (Doing, Brothers copy). Jr. W. Has that an allusion? Sr. D. It has, to the penalty of the obligation. Jr. W. What are tokens? Sr. D. Certain friendly or brotherly grips whereby one Mason may know another in the dark as in the light. Jr. W. Advance and give me a token. Sr. D. (Doing, brothers to each other). Jr. W. What is that? Sr. D. The past grip of Fellowcraft. Jr. W. Has it a name. Sr. D. It has. Jr. W. Will you give it to me? Sr. D. I did not so receive it, neither will I so impart it. Jr. W. How will you dispose of it? Sr. D. Letter or syllable it. Jr. W. Letter it and begin. Sr. D. You begin. Jr. W. Begin you. (Doing) Will you be off or from. Sr. D. From. Jr. W. From what and to what? Sr. D. From the past grip of Fellowcraft to the real grip of the same. Jr. W. Pass (Doing) What is that? Sr. D. The real grip of Fellowcraft. Jr. W. Has it a name.

Answers To Page 79 - BELOW

MEANING OF SYMBOLS & LETTERS ABOVE

Jr.W "Advance a Sign. Sign of Fellowcraft is: - advance on Right foot bringing heel of left foot into hollow of Right foot thereby forming the angle of an oblong. this is called the DUE GUARD.

Jr W: "Has that an allusion?

Sr.D. "It has. The position of hands which is :- Left hand in vertical position, arm forming a square. Right hand extended forward palm down.

Jr. w:- "Have you a further Sign?

Sr.D. "I have" (doing-Brothers copy) It is illustrated thus:- with left hand still in vertical position, bring right hand up (with palm down) until elbow is in line with shoulder then with fingers slightly bent (as a Lions Paw clutched to tear open) bring hand across the chest (from left to right) symbolic of having breast torn open, heart and lungs removed.

Jr W: "Has this an allusion ?

Sr.D.: It has. This allusion is the "PENALTY" of Obligation described above

CONTINUED

Jr W.: Advance me a Token
Sr.D: Doing (brothers to each other)
This TOKEN is the Hand Shake of the first Degree (Entered apprentice) pressure of thumb on 1st knuckle of of right hand .
Sr. D.: This is the Past grip of the Fellowcraft . meaning the grip of the Entered Apprentice.
Jr W.: Has it a name. It has . Letter it and begin A-B-O-A-Z . Junior Warden or Candidate begins with "A" . Jr W says "B" Candidate "O", Jr W. "A" Candidate "Z".

SECOND DEGREE

80
Sr. D. It has. Jr. W. Will you give it to me? Sr. D. I did not so receive it, neither will I so impart it. Jr. W. How will you dispose of it? Sr. D. Letter or syllable it. Jr. W. Syllable it and begin. Sr. D. You begin. Jr. W. Begin you (Doing) . I am satisfied. Sr. D. (Conducts brothers to Sr. W.) *** Sr. W. * Who comes here. Sr. D. (S. of F.) Worthy Bros. F.C. Sr. W. How may I know them to be such? Sr. D. By certain signs and tokens. Sr. W. What are signs? Sr. D. Right angles, horizontals and perpendiculars. Sr. W. Advance a sign. Sr. D. (Doing. Brothers should copy.) Sr. W. Has that an allusion. Sr. D. It has, to the position of my hands while taking the obligation. Sr. W. Have you a further sign? Sr. D. I have (Doing. Brothers copy). Sr. W. Has that an allusion? Sr. D. It has, to the penalty of the obligation. Sr. W. What are tokens? Sr. D. Certain friendly or brotherly grips whereby one Mason may know another in the dark as in the light. Sr. W. Advance and give me a token. Sr. D. (Doing, brothers to each other). Sr. W. What is that? Sr. D. The past grip of Fellowcraft. Sr. W. Has it a name? Sr. D. It has. Sr. W. Will you give it to me?

Answers To Page 80 - BELOW

MEANING OF SYMBOLS & LETTERS ABOVE

Jr.W. "How will you dispose of it?

Sr. D: Letter or Syllable it

Jr W.: Syllable it and begin.

The REAL GRIP of Fellowcraft is SHIBBOLETH and it is divided in 3 syllables, Shib- bo- leth. The Candidate or Jr W begins with "SHIB" the Sr Deacon says "BO" and the Candidate end with "LETH"

Sr W.-Advance a SIGN -the sign of Fellowcraft is given which is advancing on right foot bringing the heel of left foot into the hollow of the right foot thereby forming the angle of an oblong. (this is the DUE GUARD)

Sr Deacons- It has the allusion of my hands which is left hand in Vertical position arm forming a square. Right hand extended forward palm down as resting on the Holy Bible etc

Sr W:-Have you a further sign
Sr D:-I have - this is the "PENALTY" of obligation which is illustrated thusly: with left hand still in vertical position bring right hand from (resting on Bible position) palm down, up to Breast (with elbow in line with shoulder, then with fingers slightly bent, bring hand across the chest (from left to right) symbolia of having breast torn open, heart and lungs removed from (from Claw of a LIONS PAW)

Sr W:-advance and give me a TOKEN - The TOKEN is the Past grip of Fellowcraft or name and grip of Entered apprentice which is the name BOAZ and hand shake of pressure of thumb on knuckle of 1st finger right hand.

PAGE 81

SECOND DEGREE

81

- Sr. D.-I did not so receive it, neither will I so impart it.
Sr. W.-How will you dispose of it.
Sr. D.-Letter or syllable it.
Sr. W.-Letter it and begin.
Sr. D.-You begin.
Sr. W.-Begin you. (Doing) Will you be off or from.
Sr. D.-From.
Sr. W.-From what and to what?
Sr. D.-From the past grip of Fellowcraft to the real grip of the same.
Sr. W.-Pass. (Doing) What is that.
Sr. D.-The real grip of Fellowcraft.
Sr. W.-Has it a name?
Sr. D.-It has.
Sr. W.-Will you give it to me.
Sr. D.-I did not so receive it, neither will I so impart it.
Sr. W.-How will you dispose of it?
Sr. D.-Letter or syllable it.
Sr. W.-Syllable it and begin.
Sr. D.-You begin.
Sr. W.-Begin you (Doing) I am satisfied.
Sr. D.-Conducts brothers N. S. of L. towards E. when near A.
W. M.-* Brother Sr. D.
Sr. D.-S. of F. W. M.
W. M.-Reconduct the brothers to the Sr. W. in the W., who will teach them how to wear their aprons as Fellowcrafts. (Does)
Sr. D.-S. of F. Brother Sr. W.
Sr. W.-Brother Sr. D.
Sr. D.-It is the order of the W. M. that you teach these brothers how to wear their aprons as Fellowcraft.
Sr. W.-Brothers A, B, C, you have already

ANSWERS TO Page 81 - BELOW

MEANING OF SYMBOLS & LETTERS ABOVE

Sr W ; Letter it and begin- You be Sr W; (doing) The Sr Deacon or candidate begins to letter the past grip of Fellowcraft which is the grip of Entered Apprentice by beginning with "A" - the Senior warden says "B" the candidate "O" The Sr. W. says (or the Candidate says) "Z" (A-BOAZ).

Sr D.: The Real grip of Fellowcraft
Sr W-Has it a name?
Sr W-Syllable it and begin.
Sr Deacon Begins with "SHIB", Sr W "BO" Senior Deacon (or candidate finishes "LETH" (SHIBBOLETH) the Real grip of Fellowcraft with the hand shake pressing on 2nd knuckle of Right hand.

Sr. D- (conducts brothers walking them N.S.L.. (North to South of Lodge toward the E(EAST) when near A (ALTER)

PAGE 82

SECOND DEGREE

82

- been informed that at the building of King Solomon's Temple the different bands of workman were distinguished by the manner in which they wore their aprons. Fellowcrafts wore theirs with the left corner tucked up, thus wear yours until further advanced.
(Sr. D. conducts brothers to the E.)
W. M.-My brothers, as you are now clothed as Fellowcrafts, I present you emblematically with the working tools, which are the Plumb, Square and the Level are thus explained.
The plumb is an instrument used by operative masons to try perpendiculars, the square to square their work, and the level to prove horizontals; but we as F. and A. M. are taught to use them for more noble and glorious purposes. The Plumb admonishes us to walk uprightly in our various stations before God and man, squaring our actions by the square of virtue, ever remembering that we are traveling upon the level of time to "that undiscovered country from whose bourne no traveler returns."
I also present you the three precious jewels, which are the Attentive Ear, the Instructive Tongue and the Faithful Breast, which teach us this important lesson. The Attentive Ear receives the sound from the Instructive Tongue, and the mysteries of F. M. are safely lodged in the repository of the Faithful Breasts.
W. M.-Bro. Sr. D.-
Sr. D.-S. of F. W. M.
W. M.-Reconduct the brothers to the place whence they came, invest them with that of which they have been divested and re-

ANSWERS TO Page 82 - BELOW

MEANING OF SYMBOLS & LETTERS ABOVE

"at the building of King Solomon's Temple the different bands of workmen were distinguished by the manner in which they wore their aprons. Fellowcraft wore theirs with left corner tucked up .

I also present you with the three precious JEWELS, which are the Attentive Ear, the Instructive Tongue and the Faithful Breast.

The Mysteries of F.. M..(Free Masonry) are safely lodged in the repository of the Faithful Breasts...

PAGE 83

SECOND DEGREE

83

- turn them to a place representing the Middle Chm. of King Solomon's Temple. (M. of C. proceed to A. and stand apart. Sr. D. places brothers between them, all saute, and retire except Sr. D.)
W. M.-* Bro. Jr. W.
Jr. W.-S. of F. W. M.
W. M.-Call the Craft from labor to refreshment, to resume labor at the sound of the gavel in the E.
Jr. W.-* Brethren (all at S. of F.) It is the order of the W. M. that you be called from labor to refreshment, to resume labor at the sound of the gavel in the East.
(At Refreshment)

SECOND SECTION

Middle Chamber Lecture

- M. of C.- (When Candidates are ready) ***
W. M.-* (Calls Lodge to order).
Sr. D.- (Conducts the Candidates inside of Lodge room and begins):
The Second Section of this D. has reference to the origin of the Institution and views Masonry under two denominations Operative and Speculative.

By operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings and convenient shelter from the vicissitudes and inclemencies of seasons; and while it displays the effect of human wisdom, as well in the choice as in the arrangements of

ANSWERS TO Page 83 - BELOW

MEANING OF SYMBOLS AND LETTERS ABOVE

SECOND SECTION

The 2nd section of this D..(Degree) has reference to the origin of the Institution and views Masonry under two denominations, Operative and Speculative.

By Operative we allude to a proper application of the useful rules of Architecture...etc

SECOND DEGREE

the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in men for the best, most salutary and beneficent purposes.

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

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

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

At the building of King Solomon's Temple there were eighty thousands Fellowcrafts employed. These were all under the immediate direction of our ancient operative Grand Master H. A. On the evening of the sixth day their work was inspected and all those who had proved themselves worthy, by strict fidelity to their duties, were invested with certain mystic signs, grips and words, to enable them to gain admission into the Middle Chamber

ANSWERS TO Page 84 - BELOW

MEANING OF SYMBOLS AND LETTERS ABOVE

By SPECULATIVE or Free Masonry we learn to subdue our passions, act upon the square, keep a tongue of good report, maintain secrecy and practice charity etc...

"there were eighty thousands Fellowcraft employed. These were all under the immediate direction of our Ancient operative Grand Master H.A. (HIRAM ABIFF) etc

PAGE 85

SECOND DEGREE

85

of King Solomon's Temple. On the same day and hour King Solomon, accompanied by his confidential officers consisting of his Secretary, the Sr. and Jr. Wds., repaired to the middle Chamber to meet them. His Secretary he placed near his person, the Sr. W. at the inner and the Jr. W. at the outer door, giving them strict instructions to suffer none to enter except such as were in possession of certain mystic signs, grips and words previously established; so that when any did enter he knowing that they must have been faithful workman or they could not have gained admission, had nothing to do but order their names recorded as such and pay them their wages, which they received in corn, wine and oil, emblematical of nourishment, refreshment and joy, and after simply admonishing them of the reverence due the great and sacred name of God, suffered them to depart in peace until the time should arrive for commencing the following week's work. This, you will perceive, was all accomplished on the evening of the sixth day, that no unnecessary labor, might be performed on the seventh. (Continued)

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

In doing this it will be necessary for us to make an advance emblematically, through a porch, up a flight of winding stairs consisting of three, five and seven steps, through an outer and inner door. In making this advance we

Answers TO → Page 85 - BELOW
MEANING OF SYMBOLS & LETTERS ABOVE

PAGE 86

86 SECOND DEGREE

necessarily pass between two pillars, representing those famous pillars erected at the entrance to the porch of King Solomon's Temple, one on the right hand, the other on the left. The name of the one on the left hand was B., denoting strength; the name of the one on the right, L., denoting establishment, collectively alluding to several promises of God to David, one of which reads, "And thine house and thine Kingdom shall be established forever before thee."

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

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

Peace, that here in the broad platform of brotherly love, the high, the low, the rich, the poor, may meet together with one common

Answers TO → Page 86 - BELOW

MEANING OF SYMBOLS & LETTERS ABOVE

pass between two pillars representing those famous pillars erected at the entrance to the porch of King Solomon's Temple. The name of the one on the left hand was B., (BOAZ) denoting strength. The name of the one on the right J., (JASON) denoting establishment collectively alluding to several promises of God to David etc..

PAGE 87

SECOND DEGREE 87

purpose, the perpetuation of each others friendship and each others love.

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

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

Those pillars were surmounted by two spherical bodies, on the surface of which were represented the countries, seas and various parts of the earth, the face of the heavens, and the planetary revolutions.

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

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

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

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

These three steps allude to the precious jewels; the attentive ear, the instructive tongue and the faithful breast, which have already been explained to you; they also allude

Answers TO → Page 87 - BELOW
MEANING OF SYMBOLS & LETTERS ABOVE

(Pass between the pillars and take 3 short steps) These 3 steps allude to the precious jewels; the attentive ear, the instructive tongue and the faithful breast.

PAGE 88

88 SECOND DEGREE

to the three principal officers of the L., the W., M., in the E., the Sr. W. in the W., and Jr. W. in the S.

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

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

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

By orders 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 when 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 rigors of the seasons obliged men to contrive shelter from the inclemencies of the weather, we learn that they first planted trees on end and then laid others across to support a covering. The bands which connected those trees at top and bottom are said to have given rise to the idea of the base and capital of pillars; and, from this simple hint originally proceeded the more improved art of architecture. (continued)

continued PAGE 88

The five Orders are thus classed: Tuscan, Doric, Ionic, Corinthian and Composite.

The ancient and original Orders of Architecture, revered by Masons, are three, the Doric, Ionic, and Corinthian which were invented by the Greeks. To these the Romans have added two, the Tuscan, which they made plainer than the Doric, and the Composite.

Answers TO → Page 88 - BELOW

MEANING OF SYMBOLS & LETTERS ABOVE:

(precious jewels) they also allude to the three principal officers of the L. (Lodge) the W., M., in the E., (W.M. in the East) Sr W. in the W., (West) and Jr W in the S., (south)

PAGE 89

SECOND DEGREE 89

which is more ornamental than the Corinthian.

The first three Orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ accidentally; the Tuscan is the Doric in its earliest state, and the Composite is the Corinthian enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious, and distinct in Architecture.

The five human senses are hearing, seeing, feeling, smelling and tasting. The first three of which have ever been deemed prerequisite to being made a Mason; for by hearing we distinguish the word; S., by seeing we perceive the sign (gives sign of FC) and by feeling we receive that friendly or brotherly grip whereby one Mason may know another in the dark as in the light. (Give g.) We will now make a still further advance and ascend the seven steps.

(Take seven short steps towards the Jr. Wd. Station.)

The seven liberal Arts and Sciences are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy.

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

Arithmetic is the Science of numbers, or that branch of mathematics which considers the properties of numbers in general. We have but a very imperfect idea of things without quantity, and as imperfect an idea of quantity

Answers TO → Page 89 - BELOW

MEANING OF SYMBOLS & LETTERS ABOVE

The five human senses are hearing, seeing, feeling, smelling and tasting

PAGE 90

SECOND DEGREE

90 itself without the aid of arithmetic. All the works of the Almighty are expressed in number, weight and measure; therefore to understand them rightly, we ought to understand arithmetical calculations; and the greater the advancement we make in the mathematical sciences, the more capable we shall be of considering such things as are the ordinary subjects of our conception, and be thereby lead to a better knowledge of our Great Creator and the works of his creation.

Geometry treats of the parts and properties of magnitudes in general, where length, breadth, and thickness are considered—from a point to a line from a line to a superficies and from a superficies to a solid. A point is that which has position but no magnitude and is the beginning of all geometrical matter. A line has length without breadth. A surface is that which has length and breadth without thickness. A solid is a magnitude which has length, breadth, and thickness.

By this science the Architect is enabled to construct his plans and execute his designs; the General, to arrange his soldiers; the Engineer to mark out grounds for encampments; the Geographer, to give us the dimensions of the world, and all things therein contained, to delineate the extent of the seas, and specify the divisions of Empires, Kingdoms, and Provinces. By it, also, the Astroomer is enabled to make his observations, and to fix the durations of times, and seasons, years, cycles.

(Organ starts playing very softly).

Music is the science which affects the passions by sound. There are few who have not felt its charms, and acknowledged its expressions to be intelligible to the heart. It is a

Answers TO → Page 90 - BELOW

MEANING OF SYMBOLS & LETTERS ABOVE

ALL EXPLANATORY in the Arts and Sciences

PAGE 91

SECOND DEGREE 91

language of delightful sensations, far more eloquent than words; it breathes to the ear the clearest intimations; it touches and gently agitates the agreeable and sublime passions; it wraps us in melancholy, and elevates us in joy; it dissolves and inflames; it melts us in tenderness and excites us to war.

(Organ plays Star Spangled Banner).

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

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

And the mellowing tides of old cathedral airs vibrating through aisles and arches have stilled the ruffled spirit, and sweeping away the discordant passions of men, have borne them along singing aloud the chorus of the Heaven-born Anthem: Peace on earth, good will towards men.

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

W. M.***

(All brethren sing Hymn).

W. M.***

Sr. D.—Astronomy is that science which treats of heavenly bodies, their motions, magnitudes, distances, and physical constituents. How eloquent of Deity is the celest-

continued

MEANING OF SYMBOLS & LETTERS ABOVE

Same as preceding page.

PAGE 92

92 SECOND DEGREE

ial hemisphere, spangled with the most magnificent heralds of His infinite glory. They speak to the whole universe, for there is no people so barbarous as to fail to understand their language, no nation so distant that their voices are not heard among them.

My brother, we are now approaching a place representing the outer door to the middle chamber of King Solomon's Temple which we shall find partly opened but closely tiled by the Jr. Wd., who will demand of us the pass word of F. Let us advance and make a regular alarm.

(All in front of Jr. Wd. Sta.)

- S. D.***
J. W.* (Rises) Who comes here?
S. D.—Fellowcrafts endeavoring to work their way into a place representing the Middle chamber of King Solomon's Temple.
J. W.—How do you expect to gain admission?
S. D.—By the pass word of Fellowcraft.
J. W.—Give it.
S. D.—S..
J. W.—What does it denote?
S. D.—Plenty.
J. W.—How represented?
S. D.—By a sheaf of corn, suspended near a waterford, which teaches us that while we have bread to eat and pure running water to drink, we have all that nature requires.

Jr. W.—By whom was this pass word instituted?

Sr. D.—By Jephthah, a Judge of Israel, in a war with the Ephraimites. The Ephra-

Answers to Page 92 - Below
MEANING OF SYMBOLS & LETTERS ABOVE

- S.D. (Senior Deacon gives three raps)***
J.W.* (Junior warden gives one rap) Who comes here.
S.D Fellowcrafts endeavoring to work their way into a place representing the Middle Chamber of King Solomons Temple.
S.D By the pass word of Fellowcraft.
S.d. S.. (Shabboleth)

PAGE 93

93 SECOND DEGREE

bellious people whom Jephthah had striven to subdue by mild and lenient measures, but without effect. They, being highly incensed at Jephthah for not being called to fight and share in the rich spoils of the Amonitish War, gathered together a mighty army, crossed the river Jordan, and prepared to give Jephthah battle; but he, being apprised of their approach, called together the men of Israel, went forth, gave them battle, and put them to flight. To make his victory more complete, he stationed guards at the different passes along the banks of the river, and said unto them: "If you see any strangers pass this way say unto them: 'Now say ye S..' The Ephraimites, being of a different tribe could not frame to pronounce the word and said "Z.." *Continued*

PAGE 93

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

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

- Jr. W.—I am satisfied; pass on.
Sr. D.—My brothers, we are now approaching a place representing the inner door of King Solomon's Temple, which we shall also find partly open but closely tiled by the Sr. Wd., who will demand of us the real grip and word of F. Let us advance

Answers to Page 93 - BELOW
MEANING OF SYMBOLS & LETTERS ABOVE

Jephthah station guards at the different passes along the banks of the river and said unto them "If you see any strangers pass this way say unto them "Now say ye S.. (SHABBOLETH)" The Ephraimites being of a different tribe could not frame to pronounce the word and said "Z.." (ZIBOLETH) This trifling defect proved them enemies and cost them their lives, forty and two thousand... etc

PAGE 94

94 SECOND DEGREE

- and make a regular alarm (In front of Sr. Ws. station) ***
Sr. W.—Who comes here?
Sr. D.—F..s endeavoring to work their way into a place representing the Middle Chamber of King Solomon's Temple.
Sr. W.—How do you expect to gain admission?
Sr. D.—By the real grip and word.
Sr. W.—Advance and give it.
(Sr. D. gives real grip and word of F.)
Sr. W.—I am satisfied; pass in.
Sr. D.—(Conducts the Candidates West of A.. facing the E..)

My brothers we are now in a place representing the Middle Chamber of King Solomon's Temple. Behold the Letter G suspended in the E.. It is the initial of Geometry, and the basis of F.. M.. By Geometry we may curiously trace nature through her various windings and to her most concealed recesses.

By Geometry we discover the power, wisdom and goodness of the G.. A.. of the U.., and view with awe the proportion of this vast system.

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

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

A survey of Nature, and the observation of her beautiful proportion, first determined

MEANING OF SYMBOLS & LETTERS ABOVE

My brothers we are now in a place representing the middle chamber of King Solomons Temple. Behold the Letter G suspended in the E.. (EAST) It is the initial of Geometry and the basis of F.. M.. (FREE MASONRY)

By Geometry we discover the power, wisdom and goodness of the G.. A.. of the U.. (GREAT ARCHITECT OF THE UNIVERSE) etc

PAGE 95

95 SECOND DEGREE

man to imitate the divine plan, and study simetry and order. This gave rise to societies, and birth to every useful art. The Architect began to design; and the plans which he laid down, improved by time and experience have resulted in works which have been the admiration of every age. The lapse of time, the ruthless hands of ignorance, and the devastation of war have laid waste and destroyed many valuable monuments of antiquity, upon which the utmost exertions of human genius had been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous forces. F.. M.. notwithstanding still survives.

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

Tools and implements of architecture, and symbolic emblems most expressive, are selected by the fraternity, to impress upon the mind wise and serious truths; and thus through a succession of ages are transmitted unimpaired, the most excellent tenets of our institution.

Every brother admitted within the sacred walls of this Middle Chamber should heed the lessons herein inculcated, and remember that as a Mason he is also a builder, not of a material edifice, but of a Temple more glorious than that of Solomon, a temple of honor, of justice, of purity, of knowledge, and of truth, and that these emblems of the operative masons art indicate the labors he is to perform, the dangers he is to encounter, and the preparations he is to make, in the uprear

Answers to Page 95 - BELOW

MEANING OF SYMBOLS & LETTERS ABOVE

whole page self explanatory....

PAGE 96

96 SECOND DEGREE

ing of that spiritual fabric wherein his soul shall find forever and forever more.

Many long years ago, upon the eastern plains was thus our Institution set up, based upon principles more durable than the metal wrought into the statues of ancient Kings. Age after age rolled by, storm and tempest hurled their thunders at its head, wave after wave of bright, insidious sands curled about its feet and heaped their sliding grains against its side; men came and went in fleeting generations; seasons fled like hours through the whirling wheel of time; but through the tempest and the storm, through the attrition of the waves and sands of life, through good report and bad, it has continued to shed its beneficent influence wider and wider over the earth.

(Conducts the candidates to the E..

- Sr.D.—(S.. of F..) W.. M..
W. M.—Brother Sr. D.
Sr. D.—I have the pleasure of presenting Brothers..... who have made an advance emblematically through a porch up a flight of winding stairs, consisting of three, five, and seven steps, through an outer and an inner door, into a place representing the Middle Chamber of King Solomon's Temple and now await your pleasure.
W. M.—My brothers, I congratulate you upon your arrival into a place representing the Middle Chamber of King Solomon's Temple. It was there our ancient brethren had their names recorded as faithful workmen; it is here you are entitled to have yours recorded as such. Brother Secretary.

Answers to Page 96 - BELOW

MEANING OF SYMBOLS & LETTERS ABOVE

whole page self explanatory as preceding pages.

PAGE 97

97 SECOND DEGREE

- Sec.—(S.. of F..) W.. M..
W. M.—Make the necessary records.
S.—The record is made.
W. M.—It was there also our ancient brethren received their wages consisting of corn, wine and oil, emblematical of nourishment, refreshment and joy.
The wages of a F.C.. being corn, wine and oil, was to signify that our ancient brethren, who passed to this degree, were entitled to their wages, not only for the necessities and comforts of life, but many of its superfluities; and may your industrious habits and strict application to business procure for you a plenty of the corn of nourishment, the wine of refreshment and oil of joy.
The letter G, to which your attention has been directed on your passage hither, has a still higher and more significant meaning:*** (All rise, on level). It is the initial of the great and sacred name of (God) before whom all, from the E.. A.. in the north east corner to the W.. M.. in the E.., should humbly, reverently and devoutly bow. (All bow)

My brothers there is also a lecture connected with this degree consisting of a series of questions and answers, which will now be passed between .. and .. Pay strict attention for, were you at any time undergoing an examination, the answers would be yours, and it will be necessary for you to become perfect in them before you can be raised to the sublime degree of Master Mason.

LECTURE

(Note: The W.. M.. may appoint any two brothers to give this Lecture.)
W. M.—Brother Senior Deacon.

Answers to Page 97 - BELOW
MEANING OF SYMBOLS & LETTERS ABOVE

The letter G to which your attention has been directed on your passage hither has a still higher and more significant meaning.*** (three raps with gavel) It is the initial of the great and sacred name of GOD etc....

- 93 SECOND DEGREE
- Sr. D.—(S. of F.) W. M.
- W. M.—Are you a Fellow Craft?
- Sr. D.—I am; try me.
- W. M.—By what will you be tried?
- Sr. D.—By the Square.
- W. M.—Why by the Square?
- Sr. D.—Because it is an emblem of mortality, and one of the working tools of Fellow Craft.
- W. M.—What is a Square?
- Sr. D.—An angle of ninety degrees, or the fourth part of a circle.
- W. M.—What makes you a Fellow Craft?
- Sr. D.—My obligation.
- W. M.—Where were you made a Fellow-Craft?
- Sr. D.—Within the body of a just and duly constituted Lodge of Fellow Crafts, assembled in a place representing the Middle Chamber of King Solomon's Temple, furnished with the Holy Bible, Square, and Compasses, together with a charter ordination from some Grand Body of Competent Jurisdiction empowering it to work.
- W. M.—How may I know you to be a Fellow Craft?
- Sr. D.—By certain signs and tokens.
- W. M.—What are signs?
- Sr. D.—Right angles, horizontals and perpendiculars.
- W. M.—Advance a sign (Sr. D. and Candidate give due guard of Fellow Craft) Has that an allusion?
- Sr. D.—It has, to the position of my hands while taking the obligation.
- W. M.—Have you a further sign?
- Sr. D.—I have. (Sr. Deacon and Candidate

Answers To Page 98 - BELOW

MEANING OF SYMBOLS & LETTERS ABOVE

This page identical to pages 79 and 80 only the candidate does it with the Senior Deacon when questions asked by Worshipful Master.

SECOND DEGREE

99

- W. M.—Has that an allusion?
- Sr. D.—It has, to the penalty of the obligation.
- W. M.—What are the tokens?
- Sr. D.—Certain friendly or brotherly grips whereby one Mason may know another in the dark as in the light.
- W. M.—Advance and give me a token. (Pass grip of F. C. given) What is that?
- Sr. D.—The pass grip of Fellow Craft.
- W. M.—Has it a name?
- Sr. D.—It has.
- W. M.—Will you give it to me?
- Sr. D.—I did not so receive it, neither will I so impart it.
- W. M.—How will you dispose of it?
- Sr. D.—Letter or syllable it.
- W. M.—Letter it, and begin.
- Sr. D.—You begin.
- W. M.—Begin you. (Finished in the Lodge.) Will you be off or from?
- Sr. D.—From.
- W. M.—From what and to what?
- Sr. D.—From the pass grip of Fellow Craft to the real grip of the same.
- W. M.—Pass. (Real grip of Fellow Craft given.) What is that?
- Sr. D.—The real grip of Fellow Craft.
- W. M.—Has it a name?
- Sr. D.—It has.
- W. M.—Will you give it to me?
- Sr. D.—I did not so receive it, neither will I so impart it.
- W. M.—How will you dispose of it?
- Sr. D.—Letter or syllable it.

MEANING OF SYMBOLS & LETTERS ABOVE

This page identical to pages 80 and 81. These rituals, signs etc are repeated over and over again.

W.M.—Has it an allusion?

Sr. D.—It has to the PENALTY of the Obligation which is a repetition of page 80 "Bringing Right hand up to Breast, cutting bent fingers across chest from left to right (symbolic of breast torn open, heart and lungs removed.)"

W.M.—Advance and give me a Token (same as page 80) pressure on first knuckle, the grip of Entered Apprentice called the past grip of fellow-craft.

WM :—Has it a name? Give it to me, Letter it and begin. Same as page 79 the name of the past grip of fellow-craft is the name of grip of entered apprentice which is A-B-O-A-Z (and it is lettered.)

Sr.D.:—the REAL GRIP of Fellowcraft

W.M.:—Has it a Name? Syllable it and Begin

This is same as page 81 The name of Real Grip of Fellowcraft is Syllabled SHIB-BO-LETH. PAGE 100

100 SECOND DEGREE

- W. M.—Begin you. (Finished in the lodge.) Where were you prepared to be made a Fellow Craft?
- Sr. D.—In a room adjoining the body of a just and duly constituted lodge of Fellow Crafts.
- W. M.—How were you prepared?
- Sr. D.—Divested of all metallic substances, neither naked nor clothed, barefoot nor shod, right knee and breast bare, hood-winked and a cable-tow twice about my right arm, clothed as Entered Apprentice, in which condition I was conducted to a door of the lodge, and caused to give three distinct knocks, which were answered by three within.
- W. M.—Why was a cable-tow twice around your right arm?
- Sr. D.—To teach me that, as a Fellow Craft, I would be under a double tie to the fraternity.
- W. M.—To what did the three knocks allude?
- Sr. D.—To the three precious jewels.
- W. M.—What was said to you from within?
- Sr. D.—Who comes there?
- W. M.—Your answer?
- Sr. D.—A worthy Brother who has been duly initiated Entered Apprentice, and now wishes more light in Masonry by being passed to the degree of Fellow Craft.
- W. M.—What were you then asked?
- Sr. D.—If it was an act of my own free will and accord; if I was worthy and well qualified, duly and truly prepared; if I had made suitable proficiency in the preceding degree; all of which being answered in the affirmative, I was asked

SECOND DEGREE

101

- by what further right or benefit I expected to obtain this important privilege.
- W. M.—Your answer?
- Sr. D.—Benefit of the password.
- W. M.—Had you the password?
- Sr. D.—I had not; my conductor had and gave it for me.
- W. M.—What were you then told?
- Sr. D.—Since I was in possession of all these necessary qualifications, I should wait until the Worshipful Master could be informed of my request, and his answer returned.
- W. M.—What was his answer when returned?
- Sr. D.—Let him enter this Worshipful lodge of Fellow Crafts, and be received in due and ancient form.
- W. M.—How were you received?
- Sr. D.—On the angle of a Square applied to my naked right breast, which was to teach me that the Square of Virtue should be a rule and guide for my practice through life.
- W. M.—How were you then disposed of?
- Sr. D.—Conducted twice regularly around the lodge, and to the Junior Warden in the South, where the same questions were asked and answers returned as at the door.
- W. M.—How did the Junior Warden dispose of you?
- Sr. D.—Directed me to be conducted to the Senior Warden in the West, where the same questions were asked and answers returned as before.
- W. M.—How did the Senior Warden dispose of you?

MEANING OF SYMBOLS & LETTERS ABOVE

102 SECOND DEGREE

- Sr.D.—Directed me to be conducted to the Worshipful Master in the East, where the same questions were asked and answers returned as before; who also demanded of me whence I came and whither I was traveling.
- W. M.—Your answer?
- Sr. D.—From the West, traveling East.
- W. M.—Why did you leave the West and traveled East?
- Sr. D.—In search of more light in Masonry.
- W. M.—How did the W. M. dispose of you?
- Sr. D.—Ordered me reconducted to the Senior Warden in the West, who taught me how to approach the East in due and ancient form.
- W. M.—What was that due and ancient form?
- Sr. D.—Advancing on my right foot, bringing the heel of my left into the hollow of my right, thereby forming the angle of an oblong, body erect, facing the East.
- W. M.—What did the W. M. then do with you?
- Sr. D.—Made me a Fellow Craft.
- W. M.—How?
- Sr. D.—In due form.
- W. M.—What was that due form?
- Sr. D.—Kneeling on my naked right knee, my left forming the angle of a square, my right hand resting on the Holy Bible, Square and Compasses, the left in a vertical position, my arm forming a square, in which due form I took the solemn obligation of Fellow Craft.
- W. M.—Have you that obligation?
- Sr. D.—I have.

MEANING OF SYMBOLS & LETTERS ABOVE

SECOND DEGREE

103

- W. M.—Repeat it. (See pages 74-75) After the obligation, what were you asked?
- Sr. D.—What I most desired.
- W. M.—Your answer?
- Sr. D.—More light in Masonry.
- W. M.—Did you receive it?
- Sr. D.—I did, by order of the Worshipful Master.
- W. M.—On being brought to light, what did you behold?
- Sr. D.—The three great lights in Masonry, as in the preceding degree, with this difference one point of the Compasses was above the Square, which was to teach me that I had received and was entitled to receive more light in Masonry; but as one point was still hidden from my view, it was also to teach me that I was yet one material point in the dark respecting Free Masonry.
- W. M.—What did you next behold?
- Sr. D.—The Worshipful Master approaching from the East on the step, under the due guard and sign of Fellow Craft, who presented his right hand in token of continuance of friendship and brotherly love, and invested me with the pass grip, pass word, real grip, and word, ordered me to rise, salute the Sr. and Jr. Wardens and satisfy them that I was in possession of the step, due guard, sign, pass grip, pass word, real grip, and word of the Fellow Craft.
- W.M.—How were you then disposed of?
- Sr. D.—Reconducted to the Senior Warden in the West, who taught me how to wear my apron as a Fellow Craft.

Answers To Page 103 - BELOW

MEANING OF SYMBOLS & LETTERS ABOVE

Refer to last page of Fellowcraft page 106B for review of Step, Due Guard, Sign, Past grip, Past word, Real grip and word of Fellowcraft/

SECOND DEGREE

104

- W. M.—How should a Fellow Craft wear his apron?
- Sr. D.—With the left corner tucked up.
- W. M.—With what were you then presented?
- Sr. D.—The working tools of Fellow Craft, which are the Plumb, Square, and Level, and are thus explained: The Plumb is an instrument used by operative Masons to try perpendiculars, the Square to square their work, and the Level to prove horizontals; but we, as Free and Accepted Masons are taught to use them for more noble and glorious purposes. The Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of Virtue, ever remembering that we are traveling on the Level of Time to that "undiscovered country from whose bourne no traveller returns."
- W. M.—With what were you then presented?
- Sr. D.—Three precious jewels, the Attentive Ear, the Instructive Tongue, and the Faithful Breast; they teach us this important lesson: the Attentive Ear receives the sound from the Instructive Tongue, and the mysteries of Free Masonry are safely lodged in the repository of the Faithful Breast.
- W. M.—How were you then disposed of?
- Sr. D.—Reconducted to the place whence I came, invested with that of which I had been divested, and returned to a place representing the Middle Chamber of King Solomon's Temple.

MEANING OF SYMBOLS & LETTERS ABOVE

The working tools of Fellowcraft which are the Plumb, Square and Level.

PAGE 105

SECOND DEGREE

105

ize the struggles of a candidate groping in darkness for intellectual light, that of the second degree represents the same candidate laboring amid all the difficulties that encumber the young beginner in the attainment of learning and science. The Entered Apprentice is to emerge from darkness to light; the Fellow Craft is to come out of ignorance into knowledge. This degree, therefore, by fitting emblems is intended to typify those ardent struggles for the attainment of truth—moral and intellectual truth and, above all, that divine truth the comprehension of which surpasseth human understanding, and to which, standing in the Middle Chamber after his laborious ascent of the winding stairs, he can only approximate by the reception of an imperfect and yet glorious reward in the revelation of that hieroglyphic light which none but Craftsmen ever saw.

CHARGE

My Brother: Being advanced to the second degree of Free Masonry, I congratulate you on your preferment. The internal and not the external qualifications of a man are what Masonry regards. As you increase in knowledge, you will improve in social intercourse. It is unnecessary to recapitulate the duties which, as a Fellow Craft, you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offenses of your brethren; but in the decision of every trespass against our rules.

Answers to — Page 105
MEANING OF SYMBOLS & LETTERS ABOVE

All self explanatory. PAGE 106

106 SECOND DEGREE

you are to judge with candor, admonish with friendship, and reprehend with justice.

Be just and fear not; never speak ill of any man, unless you are sure that what you say be true; "avoid suspicion; like the fabled upas, it blights all healthy life, and makes a desert around it."

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 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 engagement as a Fellow Craft, and to these duties you are bound by the most sacred ties.

This, my brother, concludes the second degree of Masonry. You will step to the West of the Altar, salute and retire. The Secretary will notify you when to present yourself for the third degree.

MEANING OF SYMBOLS & LETTERS ABOVE.

Self Explanatory.....

This my brother concludes the second degree of Masonry.....

Page 106B

Meanings of Symbols and Explanation of page 103.

(possessions of The 7 steps of Fellowcraft)

- 1) STEP— means stepping forward on Right foot.
- 2) DUE GUARD— is completion of position of feet— bringing the left heel into the Hollow of the Right foot thereby forming the angle of an oblong.
- 3) SIGN— is the position of the hands (illustrated with left hand in vertical position with bent elbow, arm forming a square and Right hand extended forward Palm down as when taking the obligation on the Holy Bible, square and compasses. This alludes to the "PENALTY" of the Obligation. Illustrated by bringing the right hand up until elbow in line with shoulder then with fingers bent (as a Lions PAW bring hand across chest (from left to right) Symbolic of having breast torn open, heart and lungs removed.
- 4) PASS GRIP is handshake of Entered apprentice, with pressure of thumb on 1st knuckle of right hand.
- 5) PASSWORD— is BOAZ of entered apprentice which is lettered A-B-O-A-Z.
- 6) REAL GRIP— Is handshake of Fellowcraft or pressure of thumb on 2nd knuckle of right hand.
- 7) WORD — Of fellow craft is SHIBBOLETH which is syllabled in 3 parts SHIB-BO-LETH

DUE GUARD refers to the position of the feet (standing)

DUE FORM refers to position of legs and feet while kneeling taking obligation.

The DUE FORM is:— Kneeling on my naked right knee, left forming angle of a square, right hand resting on Holy Bible, square and Compasses. Left hand vertical position my arm forming a square in which DUE FORM you took the Solemn obligation of Fellowcraft.

Masters Degree (3rd DEGREE)

PAGE 107

THIRD DEGREE

107

- W. M.—* Brother Jr. D.
Jr. D.—(S. of F.) W. M.
W. M.—Ascertain if any candidates are in waiting. If so, their names and for what Degree.
Jr. D.—***
T.—***
Jr. D.—(Opens door). Brother T. are there any candidates in waiting? If so, their names and for what degree. (Obtains card with names from the Tiler. Closes door. S. of F.) Worshipful Master.
W. M.—Brother Jr. D.
Jr. D.—Brother A B, is in waiting for the Third Degree.
W. M.—Brethren, Brother A B is in waiting for the third degree of Masonry, he having made suitable proficiency in the preceding degree. If there is no objection, I shall confer the degree upon him.
(Pause) There being no objection I will proceed. * Brothers Sr. and Jr. Ms. of C. (Both rise at S. of F.)
W. M.—How should a brother be prepared for the third degree of Masonry.
Sr. M. of C.—By being divested of all metallic substances, neither naked nor clothed, barefoot nor shod, both knees and breasts bare, hoodwinked, and a cable-tow three times around his body, clothed as Fellow Craft.
W. M.—Repair to the preparation-room, where Brother A B is in waiting; when thus prepared, cause him to make the usual alarm at the inner door.
(Ms. of C. repair to the Altar, salute, march to the preparation-room and prepare candidate. The W. M. may continue

Page 107

THIRD DEGREE

(MASTER MASON (S DEGREE))

MEANINGS of SYMBOLS and LETTERS ABOVE

ALL SIGNS and SYMBOLS same as previous pages except the CABLE-TOW is wrapped 3 times around his body (the Cable tow is usually a rope) (the Hoodwink is usually a mask over the eyes)

PAGE 108

THIRD DEGREE

- 108 with the regular business or call Lodge to refreshment).
Bro. A B.—(When ready ***
Sr. D.—(Rising at S. of F.) W. M.
W. M.—Brother Sr. D.
Sr. D.—There is an alarm at the inner door.
W. M.—Attend to the alarm, and ascertain the cause.
Sr. D.—(Marches to inner door) ***
Sr. M. of C.—*
Sr. D.—(Opens door). Who comes here?
M. C.—(S. of F.) Bro. AB, who has been duly 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 Master Mason.
Sr. D.—Brother A B, is this an act of your own free will and accord? — CONTINUED

- Bro. A. B.—It is.
Sr. D.—Brother Sr. M. of C., is he worthy and well qualified?
M. C.—He is.
Sr. D.—Duly and truly prepared?
M. C.—He is.
Sr. D.—Has he made suitable proficiency in the preceding degree?
M. C.—By what further right or benefit does he expect to obtain this important privilege?
M. C.—Benefit of the password.
Sr. D.—Has he the password?
M. C.—He has not; I have it for him.
Sr. D.—Advance and give it.
(M. C. gives the word to the Sr. D.)
Sr. D.—The password is right. Since the Bro. is in possession of all these necessary qualifications, let him wait until the W.

Page 108

MEANINGS of SYMBOLS and LETTERS ABOVE

Same as previous pages. The Passwords etc., of the 3rd degree given to candidate starts bottom of page 109 and page 114. These pages are the passwords and signs given between the Worshipful Master, the Senior Deacon and Junior Warden before the candidate is admitted to the Lodge.

PAGE 109

THIRD DEGREE

109

- M. C. can be informed of his request and his answer returned. (Closes door and returns to the Altar.) (S. of F.) W. M.
W. M.—Brother Sr. D.
Sr. D.—There is without Bro. A B, who has been duly initiated Ent. Ap. passed to the degree of Fellow Craft, and now wishes further light in Masonry by being raised to the sublime degree of Master Mason.
W. M.—Is it an act of his own free will and accord?
Sr. D.—It is.
W. M.—Is he worthy and well qualified?
Sr. D.—He is.
W. M.—Duly and truly prepared?
Sr. D.—He is.
W. M.—Has he made suitable proficiency in the preceding degree?
Sr. D.—He has.
W. M.—By what further right or benefit does he expect to obtain this important privilege?
Sr. D.—Benefit of the password.
W. M.—Has he the password?
Sr. D.—He has not; I have it for him.
W. M.—Give it for the benefit of the Craft.
(The Sr. D. gives the password of M. M.)
The password is right. Since the brother is in possession of all these necessary qualifications, let him enter this W. L. of Master Masons and be received in due and ancient form.
Sr. D.—(Opens door) Let him enter this W. L. of Master Masons and be received in due and ancient form.
W. M.—***
(Candidate is marched West of Altar close to the West facing the East. Sr.

THIRD DEGREE

Deacon stands in front of candidate.)
D.—Brother A B, when first you entered a lodge of Free, and Accepted Masons, you were received on the point of a sharp instrument piercing your naked left breast; on your second entrance you were received on the angle of a square applied to your naked right breast; the morals of which were then explained to you. I am now commanded to receive you on the extreme points of the Compasses extending from your naked right to your naked left breast (places compasses) which is to teach you that, as within the breasts are contained the most vital parts of man so between the extreme points of the Compasses are contained the most valuable tenets of Freemasonry, which are friendship, morality, and brotherly love. (Organist plays march.)
(Conductor takes candidate by right arm and follows Sr. Deacon and Marshal who lead procession.)

Jr. W. *—Sr. W. *—W. M. *
Jr. W. **—Sr. W. **—W. M. **
Jr. W. ***—Sr. W. ***—W. M. ***
Chap.—(West of Altar)

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease because they are few, and those that look

THIRD DEGREE

111

out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

Sr. D.—(S. of F.) ***
Jr. W.—* Who comes here?
Sr. D.—Brother A B, who have been duly initiated Ent. Apprentice, passed to the degree of Fellow Craft, and now wishes further light in Masonry by being raised to the sublime degree of Master Mason.
Jr. W.—Brother A B, is this an act of your own free will and accord?
Bro. A.—It is.
Jr. W.—Brother Sr. D., is he worthy and well qualified?
Sr. D.—He is.
Jr. W.—Duly and truly prepared?
Sr. D.—He is.
Jr. W.—Has he made suitable proficiency in the preceding degree?
Sr. D.—He has.
Jr. W.—By what further right or benefit

THIRD DEGREE

112

does he expect to obtain this important privilege?

Sr. D.—Benefit of the password.
Jr. W.—Has he the password?
Sr. D.—He has not; I have it for him.
Jr. W.—Advance and give it.
(The Sr. D. gives the password of M. M.)
The password is right. Since the brother is in possession of all these necessary qualifications, conduct him to the Sr. W. in the West for his examination.
(Sr. D. does as directed.)
Sr. D.—(S. of F.) ***
Sr. W.—* Who comes here?
Sr. D.—Brother A B, who has been duly initiated Ent. Apprentice, passed to the degree of Fellow Craft, and now wishes further light in Masonry by being raised to the sublime degree of Master Mason.
Sr. W.—Brother A B, is this an act of your own free will and accord?
Bro. A.—It is.
Sr. W.—Brother Sr. D., is he worthy and well qualified?
Sr. D.—He is.
Sr. W.—Duly and truly prepared?
Sr. D.—He is.
Sr. W.—Has he made suitable proficiency in the preceding degree?
Sr. D.—He has.
Sr. W.—By what further right or benefit does he expect to obtain this important privilege?
Sr. D.—Benefit of the password.
Sr. W.—Has he the password?
Sr. D.—He has not; I have it for him.
Sr. W.—Advance and give it.
(The Sr. D. gives the password of M. M.)

THIRD DEGREE

113

The password is right. Since the brother is in possession of all these necessary qualifications conduct him to the W. M. in the East for his examination.
(Sr. D. does as directed.)

Sr. D.—(S. of F.) ***
W. M.—* Who comes here?
Sr. D.—Bro. A B, who have been duly 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 Master Mason.
W. M.—Brother A B, is this an act of your own free will and accord?
Bro. A.—It is.
W. M.—Brother Sr. D., is he worthy and well qualified?
Sr. D.—He is.
W. M.—Duly and truly prepared?
Sr. D.—He is.
W. M.—Has he made suitable proficiency in the preceding degree?
Sr. D.—He has.
W. M.—By what further right or benefit does he expect to obtain this important privilege?
Sr. D.—Benefit of the password.
W. M.—Has he the password?
Sr. D.—He has not; I have it for him.
W. M.—Advance and give it.
(The Sr. D. does.)
The password is right. Whence came you and whither are you traveling?
Sr. D.—From the West, traveling East.
W. M.—Why did you leave the West and traveled East?
Sr. D.—In search of further light in Masonry.

THIRD DEGREE

114

W. M.—Since the brother is in possession of all these necessary qualifications, and in search of further light in Masonry, re-conduct him to the Sr. W. in the West, who will teach him how to approach the East in due and ancient form.
(The Sr. D. conducts the brother to the North of the lodge. When near the Altar, halts.)
Sr. D.—(S. of F.) Brother Sr. Warden.
Sr. W.—Brother Sr. Deacon.
Sr. D.—It is the order of the W. M. that you teach this brother how to approach the East in due and ancient form.
Sr. W.—Cause the brother to face the East. (The order is obeyed).
Brother A B, advance on your left foot as Entered Apprentice; advance on your right foot as Fellow Craft. Take an additional step on your left foot, bringing the heel of your right to the heel of your left, thereby forming the angle of a square, body erect facing the East.
W.—(S. of F.) W. M.
Sr. W.—Brother Sr. W.
Sr. W.—The brother is in order.
W. M.—Brother A B, before you can proceed further in Freemasonry, it will be necessary for you to take a solemn obligation appertaining to the degree of Master Mason, and I, Master of the lodge, assure you that there is nothing therein contained which will conflict with your moral, social, or civil duties or privileges, be they what they may. With this assurance, are you willing to take the obligation?
Bro. A B.—I am. Page 114

MEANINGS OF SYMBOLS AND LETTERS ABOVE

Sr. W.—CAUSE the brother (or candidate) to face the EAST.
Sr. W.—The candidate, Brother AB, follows the instructions of the Senior Warden which is the STEP and DUE GUARD of the MASTER MASTER (3rd) Degree.
Advance on left foot of Entered Apprentice, advance on Right foot of Fellowcraft. Take additional Step on Left foot brining heel of your Right foot to the Heel of your left foot thereby forming the angle of a Square body erect facing the EAST.

THIRD DEGREE

115

W. M.—Then advance to the sacred altar of Freemasonry, and kneel on both naked knees, both hands resting upon the Holy Bible, Square, and Compasses. (Conductor places candidate).
Sr. D.—(S. of F.) W. M.
W. M.—Brother Sr. D.
Sr. D.—The brother is in due form.
W. M.—*** (Lodge is formed W. M. descends from the East to the Altar.) Bro. A B, if you are still willing to take the obligation, say, I, (does it) pronounce your name in full, (does it) and repeat after me: CONTINUED

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

Furthermore I do promise and swear that I will support the Constitution of the Grand Lodge of, also all laws, rules and edicts of the same, or of any other Grand Lodge from whose jurisdiction I may hereafter hail, together with the by-laws, rules, and regulations of this or any other lodge of which

MEANINGS OF SYMBOLS AND LETTERS ABOVE

Self explanatory

THIRD DEGREE

I may become a member, so far as the same shall come to my knowledge.

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

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

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

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

Furthermore, I do promise and swear that I will not give the substitute for the Master's word in any other manner than that in which I received it, which will be on the five points of fellowship, and at low breath. (P. 114)

Furthermore, I do promise and swear that I will not wrong, cheat, nor defraud a Master Mason lodge, nor a brother of this degree, to the value of anything, knowingly,

MEANINGS OF SYMBOLS AND LETTERS ABOVE

Self explanatory

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

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

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

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

To all of which I solemnly and sincerely promise and swear, without any hesitation, mental reservation, or secret evasion of mind in me whatever, binding myself under no less a penalty than that of having my body sev in tw, my bs t then and b to a, the a thereof sc to the f ws of h, that there might remain neither track, trace, nor remembrance among men or Masons of so vile and perjured a wretch as I should be should I ever knowingly or wilfully violate this my solemn obligation of Master Mason. So help me God, and make me steadfast to keep and perform the same.

W. M.—In testimony of your sincerity, kiss the Holy Bible upon which your hands rest. (Doing).

Brother Sr. D., remove the cable-tow.

Page 117

MEANINGS of SYMBOLS and LETTERS ABOVE

To all of which I solemnly and sincerely promise and swear, without any hesitation mental reservation or secret evasion of mind in me whatever. Binding myself under no less a "PENALRY" than that of having my body sev in two (severed in twain) my bs t then (my bowels taken thence) and b to a (burned to ashes), The a thereof sc to the f ws of h (the ashes thereof scattered to the four winds of heaven) that there might remain neither track, trace etc..

(the "PENALTIES" of 1st, 2nd and 3rd Degrees are described on page 134)

PAGE 118

THIRD DEGREE

We now hold the brother by a stronger tie.

(Conductor removes the cable-tow.) Brother A B, in your present situation, what do you most desire?

Bro. A B.—Further light in Masonry.

W. M.—Let the brother be brought to light. (Doing).

W. M.—The penalty of this obligation comes down to us from a time when such punishments were inflicted upon heretics, pirates and traitors. Free and Accepted Masons are now taught that this penalty is not literal but symbolic of the physical sufferings an honest man would undergo rather than violate his solemn vows. The true

penalty for violation of this obligation is to be ostracised as unworthy of the fellowship of an upright men and Masons.

W. M.—My brother, on being brought to light in this degree, you behold the three great lights in Masonry as in the preceding degree, with this difference: both points of the Compasses are above the Square, which is to teach you that you have received, and are entitled to receive, all the light that can be conferred upon or communicated to you in a Master Mason lodge.


(W. M. retires a few steps back and faces candidate.)


Sr. D.—Behold the Worshipful Master approaching from the East on the step (W. M. doing), under the due guard, (W. M. doing) and sign of Entered Apprentice; on the step, under the due guard and sign of Fellowcraft (W. M. doing); on the step, under the due guard and sign of Master Masons. (W. M. doing.)


Page 118

MEANINGS of SYMBOLS and LETTERS ABOVE

Same as previous pages

The Compasses and Square lay on the Altar with the Holy Bible. In the 1st Degree both ends of the compasses lay under the square thusly 

In the 2nd degree one end of compasses above the square thusly. 

In 3rd Degree both ends of compasses are above the square thusly. 

PAGE 119

THIRD DEGREE

W. M.—My brother, a M. . . advances on his left foot, (doing) bringing the heel of his right to the heel of his left, thereby forming the angle of a square. This is the due guard, (gives it) and alludes to the position of your hands while taking the obligation;

This is the sign (gives it) and alludes to the penalty of the obligation. This due guard and sign (gives them) are always to be given as salutation to the W. . M. on entering or retiring from a Master Masons Lodge. On entering this or any other Lodge in this jurisdiction advance to the Altar and observe the position of the Compasses. Should both points be beneath the Square, it will be a sure indication that the lodge is opened on the first degree when you will salute the W. . M. with the due guard and sign (gives them) of Entered Apprentice. Should one point be above the Square, it will be an equally sure indication that the lodge is open on the second degree when you will salute the W. . M. with the due guard and sign (gives them) of Fellowcraft. Should both points be above the Square, it will also be an equally sure indication that the lodge is open on the third degree when you will salute the W. . M. with the due guard and sign (gives them) of Master Mason.

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

W. M.—Give me the real grip of Fellow Craft (doing). Brother Sr. D., will you be off or from

MEANINGS of SYMBOLS and LETTERS ABOVE

The SIGN of the Master Mason Degree is given :—Both arms extended forward palms down (as when taking obligation on Holy Bible, Compasses and Square) This DUE GUARD (position of feet) with the SIGN (position of hands) of Master Mason Degree are always given together as salutation to the W.M. (WORSHIPFUL Master) on entering any Lodge.

PAGE 120

THIRD DEGREE

Sr. D. From.

W. M.—From what and to what?

Sr. D.—From the real grip of Fellowcraft to the pass grip of Master Mason.

W. M.—Pass (doing) What is that?

Sr. D.—The pass grip of Master Mason.

W. M.—Has it a name?

Sr. D.—It has.

W. M.—Will you give it to me?

Sr. D.—I did not so receive it; neither will I so impart it.

W. M.—How will you dispose of it?

Sr. D.—Letter or syllable it.

W. M.—Syllable it, and begin.

Sr. D.—You begin.

W. M.—Begin you. (Continued in lodge.)

W. M.—My brother is the name of this grip. You should always remember it, for should you be present at the opening of a lodge this password will be demanded of you by one of the deacons, and should you be unable to give it, it will cause confusion in the Craft.

Rise, salute the Jr. and Sr. Wardens, and satisfy them that you are a duly obligated Master Mason in possession of the step, due guard, sign, pass grip, and password.

W. M.—(Returns to the East.) *

(The Sr. Deacon conducts the brother to the Jr. W's station, and gives three raps on the floor with his rod.)

Jr. W.—* Who comes here?

Sr. D.—(S. of F.) A duly obligated Master Mason.

Jr. W.—How may I know him to be such?

Sr. D.—By certain signs and a token.

Jr. W.—What are the signs?

Page 120

MEANINGS of SYMBOLS and LETTERS ABOVE

The Pass Grip of the Master Mason (3rd degree) is the REAL Grip of the Fellowcraft (2nd degree) of hand shake with pressure on second knuckle. It's name is SHIBBOLETH which is Syllabled into 3 parts SHIB-BO-LETH

THIRD DEGREE

Sr. D.—Right angles, horizontals, and perpendiculars.

Jr. W.—Advance a sign. (Due guard of Master Mason is given.) Has that an allusion?

Sr. D.—It has: to the position of my hands while taking the obligation.

Jr. W.—Have you a further sign.

Sr. D.—I have. (Gives sign of Master Mason.)

Jr. W.—Has that an allusion?

Sr. D.—It has: to the penalty of the obligation.

Jr. W.—What is a token?

Sr. D.—A certain friendly or brotherly grip, whereby one Mason may know another in the dark as in the light.

Jr. W.—Advance and give me a token. (The pass grip of Master Mason is given.)

What is that?

Sr. D.—The pass grip of Master Mason.

Jr. W.—Has it a name?

Sr. D.—It has.

Jr. W.—Will you give it to me?

Sr. D.—I did not so receive it; neither will I so impart it.

Jr. W.—How will you dispose of it?

Sr. D.—Letter or syllable it.

Jr. W.—Syllable it and begin.

Sr. D.—You begin.

Jr. W.—Begin you. (Continued in lodge.)

Jr. W.—I am satisfied.

(The Sr. Deacon conducts the brother to the Sr. W's station, and gives three raps on the floor with his rod.)

Sr. W.—* Who comes here?

Sr. D.—(S. of F.) A duly obligated Master Mason.

Sr. W.—How may I know him to be such?

Page 121

MEANINGS of SYMBOLS and LETTERS ABOVE

Jr. W.—Advance a Sign (DUE GUARD OF Master Mason is given) by: Stepping forward on LEFT FOOT bringing RIGHT HEEL to HEEL of the LEFT FOOT thereby forming the angle of a Square.

Sr. D.—The allusion as to the position of hands while taking the obligation of 3rd Degree which is done by both hands stretched forward palms down (as when on Holy Bible, Compasses and Square).

Jr. W.—What is a token?

Sr. D.—The pass grip or token of Master Mason is given first, which is the Real Grip of Fellowcraft or handshake with pressure on the second knuckle.

Sr. D.—Its name is the REAL name of Fellowcraft which is syllabled SHIB-BO-LETH.

THIRD DEGREE

Sr. D.—By certain signs and a token.
 Sr. W.—What are signs?
 Sr. D.—Right angles, horizontals, and perpendiculars.
 Sr. W.—Advance a sign. (Due guard of Master Mason is given.) Has that an allusion.
 Sr. D.—It has: to the position of my hands while taking the obligation.
 Sr. W.—Have you a further sign?
 Sr. D.—I have. (Give sign of Master Mason).
 Sr. W.—Has that an allusion?
 Sr. D.—It has: to the penalty of the obligation.
 Sr. W.—What is a token?
 Sr. D.—A certain friendly or brotherly grip, whereby one Mason may know another in the dark as in the light.
 Sr. W.—Advance and give me a token. (The grip of Master Mason is given.)
 Sr. D.—The grip of Master Mason.
 Sr. W.—Has it a name?
 Sr. D.—It has.
 Sr. W.—Will you give it to me?
 Sr. D.—I did not so receive it; neither will I so impart it.
 Sr. D.—Letter it or syllable it.
 Sr. W.—Syllable it and begin.
 Sr. D.—You begin.
 Sr. W.—Begin you. (Continued in lodge.)
 Sr. W.—I am satisfied.
 (Sr. D. conducts candidate East, on No. side of Lodge. When near the Altar)
 W. M.—Brother Sr. D., reconducts the bro. to the Sr. W. in the West, who will teach him how to wear his apron as a Master Mason.
 Sr. D.—(Before the Sr. W. in the W.) Bro.

MEANING of SYMBOLS and LETTERS ABOVE

Sr. W.—Advance a SIGN (Due Guard of Master Mason is given) by: Stepping forward on Right Foot bringing heel of Left foot to Heel of Right foot thereby forming angle of a square.

Sr. D.—Its allusion is to the position of the hands given by: extending both arms forward, palms down.

Sr. D.—Its "PENALTY" is illustrated (in this 3rd degree) by Both arms extended forward Palms down (at waist line) The Right Hand (with palm down) cuts across the middle of waist from left to right with palm flat and first finger cutting across (symbolic of BODY BEING Severed in TWAIN or cut in two) (refer to page 134)

Sr. W.—What is a Token? Advance and give me a Token. (The Token) REAL GRIP of the Master Mason is given by: Handshake with Pressure on 3rd knuckle of Right hand with thumb. This is the finger next to the Pinky or small finger. Actually these pressures are not on the bone of the 1st, 2nd and 3rd knuckles but in 3rd degree the soft spot between the pinky and third fin-

ger. In 2nd degree the soft spot between the 3rd and 2nd finger. In 1st degree the soft spot between the 2nd and 1st finger.

Sr. W.—Has it a Name? The name of the Master Mason grip is TUBALCAIN.

Sr. W.—Syllable it.—It is Syllabled in 3 parts TU- BAL- CAIN. The candidate starts "TU", the Sw. says "BAL", and candidate finishes "CAIN"

When you see a small pin in the lapel of a mans coat (or on his ring) that shows 2 BALLS with a CANE between them; this is the Master Mason pin, Symbolic of TU-BAL-CAIN (two balls and a CANE)

THIRD DEGREE 123

ther Sr. Warden (S. of F.), it is the order of the Worshipful Master that you teach this brother how to wear his apron as Master Mason.

Sr. W.—(Arranges apron as M. M. on Cand.) Brother A B, you have already been informed that at the building of King Solomon's Temple the different bands of workman were distinguished by the manner in which they wore their aprons. Master Masons wear theirs thus; thus wear yours.

(The Sr. D. conducts the brother to the W. M. in the East.)

W. M.—My Brother, as you are now clothed as Master Mason, I present you emblematically the working tools, which are all the tools of Masonary, especially the Trowel, an instrument used by operative Masons to spread the cement which unites the several parts of a building into one common mass; but we, as Free and Accepted Masons are taught to use it for the more noble and glorious purpose of spreading the cement of Brotherly Love and Affection, that cement which unites us into one sacred band or society of friends and brothers, among whom no contention should ever exist, save that noble contention, or rather emulation, of who best can serve and best agree.

Brother Sr. D., reconduct the brother to the place whence he came, invest him with that of which he has been divested and in due time return him to the lodge for further instruction.

(Sr. Deacon conducts candidate to West of Altar Masters of Ceremony march to Altar candidate between them, salute and retire, Sr.)

MEANING of SYMBOLS and LETTERS ABOVE

S of F (Sign of Freemason in 3rd degree)
 Sr. W.—(Arranges apron as Master Mason on Candidate) with both flaps or corners turned down.

THIRD DEGREE

124

Deacon returns to his place.)

SECOND SECTION

(When candidate is ready) ***

Sr. D.—(Rise and S. of F.) W. M.
 W. M.—Brother Sr. D.
 Sr. D.—There is an alarm at the inner door.
 W. M.—Attend to the alarm and ascertain the cause.
 Sr. D.—(Marches to door.) * (Opens door.)
 Who comes here?
 Sr. M. of C.—Candidate returning.
 Sr. D.—(S. of F.) W. M.
 W. M.—Brother Sr. D.
 Sr. D.—Candidate returning.
 W. M.—Admit him.

(All enter Lodge. Ms. of C. go to their stations candidate West of Altar facing East in front of Sr. W.)

Sr. D.—My brother, in your further progress in this degree it will be necessary for you to represent our ancient operative Grand Master Hiram Abiff, the widow's son, who for his integrity and fidelity became eminently distinguished, and whose name is held in high veneration by the craft. It is for that reason you are invested with this jewel as the appropriate emblem or badge of his office. (Places jewel on candidate.) You will therefore perceive that you are not yet fully invested with all the secrets of a Master Mason, nor do I know that you ever will be; for, like him, it will be necessary for you to give us satisfactory proof of your fidelity to the trust already reposed in you. In doing this your path may be beset with dangers and difficulties, and even your life itself may be threatened. You will therefore summon to your aid all your fortitude, that truly distinguished Masonic

MEANING of SYMBOLS and LETTERS ABOVE.

Self explanatory.

THIRD DEGREE

125

cardinal virtue, to enable you to endure the trials which are before you.

Human life, my brother, is a constant scenes of trials; and we, weak, frail mortals, are taught to place our dependents upon the Supreme Architect of the Universe alone for support, protection and deliverance. You were taught at your initiation in Masonary: before entering upon any great or important undertaking you ought always to invoke the aid of Deity; Then you had a faithful friend to pray for you; now you must pray for yourself.

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

(The brother is hoodwinked; then he kneels at the altar and prays. When he has said "Amen" the lodge is darkened; the Sr. D. takes him by the right arm and assists him to rise, and leads him toward the Jr. W's station. The three obstructions of Masonary—Ja, Jo, and Jm.—are represented by three brothers who are stationed South, West, and East. As the brother who is conducted by the Sr. Deacon approaches the Jr. W's station, he confronted by Ja, First Ruffian.)

Ja.—Grand Master Hiram Abiff, I am glad to meet you alone; this is an opportunity I have sought. You promised that, when the Temple should be completed, to give us the secret word of Master Mason, to enable us to obtain Master's wages while traveling in foreign lands. Behold, the Temple is about

The three obstructions of Masonry Ja (Jubela) Jo, (Jubelo) Jm. (Jubelum) are the 3 Ruffians who murder their GRAND MASTER HIRAM ABIFF as will be explained in the Allegory to follow (refer to page 133)

The Senior Deacon walks with candidate (hoodwinked) to Junior Warden in the South. The Senior Deacon the part of HIRAM ABIFF and the Junior Warden acts the part of the First Ruffian, Jubela.

THIRD DEGREE

126

completed, and I demand the secret word of Master Mason.

Sr. D.—This is neither time nor place to give the secret word of Master Mason; wait until the Temple is completed and dedicated; then, if found worthy, you will receive it; otherwise you cannot.

Ja.—Cannot? Talk not to me of time nor place, give me the secret word of Master Mason.

Sr. D.—I will not.

—a.—Will not? Give me the secret word of Master Mason this instant, or I will take your life.

Sr. D.—I shall not.

Ja.—Then die. (Strikes him.)

(The Sr. D. then conducts the brother to the West, where he is confronted by Jo, Second Ruffian, who says:)

Jo.—Grand Master Hiram Abiff I demand the secret word of Master Mason.

Sr. D.—I cannot give it.

Jo.—Cannot? Give me the secret word of Master Mason.

Sr. D.—I will not.

Jo.—Will not? Give me the secret word of Master Mason this instant, or I will take your life.

Sr. D.—I shall not.

Jo.—Then die. (Strikes him.)

(They then pass on to the East, where Jm., third ruffian confronts them.)

Jm.—Grand Master Hiram Abiff, I demand the secret word of Master Mason.

Sr. D.—I cannot give it.

Jm.—Cannot, I heard you caviling with Ja. and Jo., from them you have escaped; from me you cannot. Give me the secret

MEANING of SYMBOLS and LETTERS ABOVE

Allegory is explained—1st Ruffian strikes Hiram Abiff. The Senior Deacon marches with candidate to Senior Warden in the West who acts the part of the 2nd Ruffian (Jubelo) and Ruffian strikes Hiram ABIFF. The Senior Deacon marches with candidate to the Worshipful Master in the EAST who acts the part of the 3rd ruffian (Jubelum) 3rd Ruffian strikes GRAND MASTER HIRAM ABIFF.

Continued Page 127

THIRD DEGREE

127

word of Master Mason.
Sr. D.—I will not.
Jm.—Will not? I hold in my hand an instrument of death. Give me the secret word of Master Mason this instant, or I will take your life.
Sr. D.—My life you may take; my integrity never.
Jm.—Then die. (Strikes)
Ja.—Alas. What have we done?
Jo.—Slain our Grand Master, Hiram Abiff, and not obtained the secret word of Master Mason.
Jm.—Don't cavil about the secret word of Master Mason. Let us bury the body in the rubbish, and meet at low twelve for consultation.
Ja. and Jo.—Agreed.
(They take up the body, carry it to the middle of the lodge, and deposit it. After a few moments' silence the hour of twelve is struck, and the three Ruffians meet at the body.)
Jm.—Is that you, Ja?
Ja.—It is.
Jm.—Is that you, Jo?
Jo.—It is.
Jm.—Assist me to carry the body a westerly course to the brow of a hill where I have a grave prepared, and bury it.
Ja. and Jo.—Agreed.
(They carry the body toward the West, and lay it before the Sr. W.'s station.)
Jm.—I now propose that we plant this sprig of acacia at the head of the grave to mark the spot, should future occasion require us to find it.
Ja. and Jo.—Agreed.

Page 127

MEANING of SYMBOL and LETTERS ABOVE

Same as previous page—self explanatory

PAGE 128

THIRD DEGREE

128
Jm.—Now let us make our escape from the realm.
(The three then retire in different directions. After a few moments' silence there is some confusion, when the Master calls for order. The W. M. is then styled Most Excellent King Solomon, and says:)
K. S.—Brother Hiram, King of Tyre.
H. K. of T.—(Represented by the Sr. W.) (S. of F.) M. E. K. S.
K. S.—What is the cause of this confusion, and why are not the craft at their labor as usual?
(H. K. of T.—M. E. K. S. there are no designs upon the Trestle-board whereby the craft can pursue their labor; and G. M. H. A. is missing)
K. S.—G. M. H. A. missing? He has ever been punctual in the performance of every duty. I fear some accident has befallen him. Cause strict search to be made in and about the several apartments of the Temple, and see if he can be found.
H. K. of T.—Craftsmen, assemble. (12 brothers as craftsmen report at West.) Make strict search in and about the several apartments of the Temple, and see if G. M. H. A. can be found.
(Four of the brethren then travel around the lodge, and ask of each other the following questions:)
First Bro.—Have you seen our Grand Master Hiram Abiff?
Sec. Bro.—Not since high twelve yesterday.
Third Bro.—Have you seen our Grand Master, Hiram Abiff?

MEANING of SYMBOLS and LETTERS ABOVE

The W. M. (Worshipful Master) then takes the part and acts as King Solomon talking to Hiram King of TYRE (H. K. of T) who is represented by the Senior Warden)
M. E. K. S. (MOST EXCELLENT KING SOLOMON.
G. M. H. A. (GRAND MASTER HIRAM ABIFF)

PAGE 129

THIRD DEGREE

129

Fourth Bro.—Not since high twelve yesterday.
F. R.—Brother H. K. of T, strict search has been made in and about the several apartments of the Temple, and our G. M. H. A. cannot be found; he has not been seen since high twelve yesterday.
H. K. of T.—Most E. K. S., strict search has been made in and about the several apartments of the Temple, and our G. M. H. A. cannot be found; he has not been seen since high twelve yesterday.
(An alarm is now heard at the inner door.)
H. K. of T.—M. E. K. S., there is an alarm.
K. S.—Attend to the alarm, and ascertain the cause.
H. K. of T.—Twelve Fellow Crafts seek an audience, and say that they have an important communication.
K. S.—Admit them.
(The twelve Fellow Crafts are admitted, and passing to the East, kneel before K. Solomon.)
First F. C.—M. E. K. S., we twelve (Fellow Crafts), with three others, entered into a conspiracy to extort from our G. M. H. A. the secret word of Master Mason, or take his life; reflecting on the enormity of the crime we have recanted, and now appear before you, clothed in white gloves and aprons in token of innocence, and humbly crave your pardon. We fear, however, that the others have been so base as to carry their murderous design into execution.
K. S.—Rise, repair to your labors; your pardon will depend upon your future conduct.

Page 129

MEANING of SYMBOLS and LETTERS ABOVE

Same as previous page.

PAGE 130

130

THIRD DEGREE

Bro. H. K. of T., you will cause the several rolls of the bands of workman to be called, and see who, if any, are missing.
H. K. of T.—Brother Secretary.
Sec.—Bro. H. K. of T.
K. of T.—Call the several rolls of workmen and see who, if any, are missing.
Sec.—Craftsmen, assemble for roll-call. (After calling twelve names—see (Nehemiah, chapter 10—he reports:)
Bro. K. of T. The several rolls of workmen have been called and three are missing—Ja., Jo. and Jm.—brothers and men of Tyre.
H. K. of T.—M. E. K. S., the several rolls of workmen have been called, and three are missing, Ja., Jo., Jm., brothers and men of Tyre.

K. S.—Bro. H. K. of T. (twelve Fellow Crafts appeared before me this morning, clothed in white gloves and aprons, token of innocence, knelt and confessed that they, with three others, had entered into a conspiracy to extort from G. M. H. A., the secret word of Master Mason, or take his life. Reflecting on the enormity of the crime, they had recanted and humbly craved my pardon. They feared, however, that the others had been so base as to carry their murderous design into execution. Select from the different bands of workmen those twelve Fellow Crafts, divide them into parties of three, and send them East, West, North and South in search of the absentees.
H. K. of T.—Craftsmen, assemble. (12 Crafts—men assemble before the West, all at S.)

Page 130

MEANING of SYMBOLS and LETTERS ABOVE

Same as previous pages

PAGE 131

THIRD DEGREE

131

of F.) You who appeared before King Solomon this morning and confessed, will divide into parties of three, and travel, East, West, North and South in search of the absentees, and return not without tidings.
First Party.—Let us pursue a Westerly course.
Sec. P.—Let us pursue an Easterly course.
Third P.—We go North.
Fou. P.—We go South.
(The Western Party meets a seafaring man, and say:)
First F. C.—Companions, here is a seafaring man; let us inquire of him if he has seen any strangers pass this way.
Sec. and Third F. Cs.—Agreed.
First F. C.—Sir, have you seen any strangers pass this way?
Seaman.—I did; three yesterday.
First F. C.—Will you describe them?
S.—From their general appearance I supposed them to be men of Tyre; from their strong family resemblance, brothers; and from their being clothed in white gloves and aprons must have been workmen from the Temple. They were endeavoring to obtain passage into Ethiopia; but upon being informed that King Solomon had issued an edict forbidding any to leave the realm without his pass, and they not having it, failed to obtain passage, and returned into the interior.
FIRST F. C.—These are tidings.
Sec. F. C.—This is important.
Third F. C.—Let us go up and report.
(They appear before K. S.)
First F. C.—Tidings, Most Excellent.
K. S.—What tidings?

page 131

MEANING of SYMBOLS and LETTERS ABOVE

First party—Second party—Third party
Fourth party.
First Fellowcraft, 2nd Fellowcraft,
3rd Fellowcraft, 4th Fellowcraft.

THIRD DEGREE

132

First F. C.—We three, who pursued a Westerly course, on arriving at the city of Joppa fell in with a seafaring man, of whom we inquired if he had seen any strangers pass that way. He replied that he had; three the day before, who from their general appearance he supposed were men of Tyre; from their strong family resemblance, brothers; and from their being clothed in white gloves and aprons must have been workmen from the Temple. They were endeavoring to obtain passage into Ethiopia; but upon being informed that King Solomon had issued an edict forbidding any to leave the realm without his pass, and they not having it, failed to obtain passage, and returned into the country.
K. S.—These, no doubt, were the Ruffians. But this is not satisfactory. Divide yourselves into parties as before, and travel as before, with the positive assurance that if you do not succeed in bringing the Ruffians to justice you will be deemed the murderers of our G. M. H. A., and suffer accordingly.
Craftsmen.—Let us again pursue a Westerly course.
(They assemble in the middle of the lodge near the prostrate brother.)
First F. C.—Companions, I am weary, and will sit down on the brow of this hill to rest and refresh myself.
Second F. C.—Come along, come along; we have an important duty to perform.
First F. C.—Hail, companions, hail! On attempting to rise I accidentally caught hold of this sprig of acacia, which so

Page 132

MEANING of SYMBOLS and LETTERS ABOVE

Self explanatory.

PAGE 133

THIRD DEGREE

133

easily gave way that it excites my suspicions.
Second F. C.—The earth seems to have been recently removed.
Third F. C.—It presents the appearance of a newly made grave.
(Voices are heard from the adjacent rocks.)
First R.—Oh that my throat had been cut across, my tongue torn out and buried in the 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 murder of our Grand Master, Hiram Abiff!
First F. C.—That is the voice of Jubela.
Second R.—Oh, that my left breast had been torn open, my heart and lungs taken thence to the Valley of Jehosafat, and there left a prey to the vultures of the air ere I had been accessory to the murder of our Grand Master, Hiram Abiff!
Second F. C.—That is the voice of Jubelo.
Third R.—Oh that my body had been severed in twin, my bowels taken thence and burned to ashes, the ashes thereof scattered to the four winds of heaven, that there might remain neither track, trace nor remembrance among men or masons of so vile and perjured a wretch as I, who have slain our Grand Master, Hiram Abiff!
Third F. C.—That is the voice of Jubelum.
Let us rush in, seize, bind, and take them before King Solomon.
(They take them before King Solomon, and report:)
First F. C.—Most Eminent King Solomon, tidings.
K. S.—What tidings? — CONTINUE p 134

MEANING OF SYMBOLS and LETTERS ABOVE

First R is First Ruffian (Jubela)
 Second R is Second Ruffian (Jubelo)
 Third R is Third Ruffian (Jubelum)
 F.C. (is 1st, 2nd and 3rd Fellowcraft)

PAGE 134

134 THIRD DEGREE

First F. C.—We three, who pursued a West-ly course, on arriving at the brow of a hill, I, being weary, sat down to rest and refresh myself. On attempting to rise, I accidentally caught hold of a sprig of acacia, which so easily gave way that it excited my suspicion. I thereupon hailed my companions, and while conversing on the singularity of the occurrence we distinctly heard voices from the clefts of the adjacent rocks; the first of which we recognized as the voice of Jubela exclaiming, "Oh that my throat had been cut across, my tongue torn out and buried in the 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 murder of our Grand Master, Hiram Abiff!"

The second we recognized as the voice of Jubelo exclaiming, "Oh that my left breast had been torn open, my heart and lungs taken thence to the Valley of Jehoshaphat, and there left prey to the vultures of the air, ere I had been accessory to the murder of our Grand Master, Hiram Abiff!"

The third we recognized as the voice of Jubelum exclaiming: "Oh that my body had been severed in twain, my bowels taken thence and burned to ashes, the ashes thereof scattered to the four winds of heaven, that there might remain neither track, trace, nor remembrance among men or Masons of so vile and perjured a wretch as I, who has slain our Grand Master, Hiram Abiff!"

We thereupon rushed in, sized, bound and have them before you.

K. S.—Jubela, you stand charged with being accessory to the murder of our Grand

Page 134

MEANING OF SYMBOLS and LETTERS ABOVE

Self explanatory

PAGE 135

THIRD DEGREE

135

Master Hiram Abiff. What say you to the charge; guilty or not guilty?

Ja.—Guilty.

K. S.—Jubelo, you stand charged with being accessory to the murder of our Grand Master, Hiram Abiff. What say you to the charge; guilty or not guilty?

Jo.—Guilty.

K. S.—Jubelum, you stand charged with the murder of our Grand Master Hiram Abiff. What say you to the charge; guilty or not guilty?

Jm.—Guilty.

K. S.—Vile and impious wretches, reflect on the enormity of your crime, and the amiable character of him you have slain. Look up and receive your sentence, which is that you be taken without the walls of the city, and severally executed agreeably to the imprecations of your own mouths. Begone.

(The three Ruffians are led out of the lodge, and the Craftsmen return and report.)

Continue

PAGE 135

First F. C.—Most Eminent King Solomon, the Ruffians have been executed agreeably to your command.

K. S.—It is well. Now go forth in search of the body of our Grand Master, Hiram Abiff and if found make diligent search on and about it for anything whereby it may be clearly identified.

First F. C.—Craftsmen, let us again pursue a West-ly course to the brow of the hill where I sat down to rest and refresh myself.

Second and Third F. Cs.—Agreed.
 (They again assemble near the body.)

Page 135

MEANING OF SYMBOLS and LETTERS ABOVE

Self explanatory

PAGE 136

THIRD DEGREE

136

First F. C.—Here seems to be the spot.

Second F. C.—Yes, here is the sprig of acacia.

Third F. C.—It presents the appearance of a grave.

First F. C.—Let us remove the earth. Alas! here is a body but it is in so mangled and putrid condition that it is impossible for us to pursue the search; let us stand aside until the effluvia passes off. (Give due Guard of M. M. head turned left.) Now let us resume our search. Here is a jewel.

Second F. C.—Let us remove it, and go up and report. (They remove the jewel, proceed to the East and kneel before King Solomon.)

First F. C.—Tidings, Most Excellent.

K. S.—What tidings?

First F. C.—We who pursued a West-ly course; on arriving at the brow of a hill where I, being weary, sat down to rest and refresh myself, discovered the appearance of a newly made grave. We thereupon removed the earth and found a body, but in so mangled and putrid a condition that we involuntarily found our hands placed in this position (Given) to guard our nostrils from the effluvia arising therefrom.

Alas! I fear the Master's word is lost, for summed the search, but found nothing save this jewel.

K. S.—Present the jewel. (Doing.) There can be no further doubt as to the death of G. M. H. A., as this jewel which he wore. Brother Hiram, King of Tyre, there can be no longer a doubt that our Grand Master Hiram Abiff, is slain; or as to the identity of

Page 136

MEANING OF SYMBOLS & LETTERS ABOVE

Let us stand aside until the effluvia passes off (give DUE GUARD of Master Mason) which is; Stepping forward on right foot—stepping forward on left foot—stepping forward on Right foot again bringing Heel of the Left foot to the Heel of the Right foot thereby forming an angle of a square. Turning head to the LEFT.

PAGE 137

THIRD DEGREE

137

the body, for this is the jewel which he wore. Alas! I fear the Master's word is lost, for you will remember that it was agreed between yourself, myself, and our Grand Master, Hiram Abiff, that the secret word of Master Mason should not be given unless we three were present and agreed. One of our number is no more.

I propose that you assemble the craft and repair with me to the grave of our Grand Master, Hiram Abiff, for the purpose of raising the body and bringing it up to the Temple for more decent interment.

I also propose that the first sign given on arriving at the grave and the first word spoken after the body shall have been raised shall be respectively the grand hailing sign of distress of Master Mason, and the word a substitute for that which is (lost) unless the wisdom of future generations shall discover and bring to light the true word.

H. K. of T.—Agreed. Brother Grand Marshal, assemble the craft.

G. M.—Craftsmen, assemble on the North side of the Lodge two by two facing the East.

(They are formed two by two, in procession, and singing the funeral dirge. When assembled at the body, the W. M. and brethren stand in a circle about it, King Solomon at the head and Hiram of Tyre at the feet. King Solomon makes the sign of distress of Master Mason, and repeats the words which belong to it.)

K. S.—Brother Hiram, King of Tyre, endeavor to raise the body of our Grand Master Hiram Abiff, by the grip of Entered Apprentice.

H. K. of T.—Most Eminent King Solomon,

Page 137

MEANING OF SYMBOLS & LETTERS ABOVE

EXPLANATION page 140
The FIVE POINTS of FELLOWSHIP.

PAGE 138

138 THIRD DEGREE

owing to the high state of putrefaction the body cannot be raised; the skin slips from the flesh.

K. S.—Endeavor to raise the body by the grip of Fellowcraft.

H. K. of T.—For the reason before assigned the body cannot be so raised; the flesh cleaves from the bone.

K. S.—Brother Hiram, King of Tyre, in our present emergency what shall we do?

H. K. of T.—Let us pray.

(The brethren all kneel around the body on one knee. The Master kneels at the head of the body, and removing 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 traveling through this vale of tears. Man that is born of a woman is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth as a shadow, and continueth not. Seeing his days are determined, the number of his months is with Thee; Thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall have accomplished his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea man giveth up the ghost and where is he? As the waters fall from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not, till the heavens be no more. Yet, O Lord, have

MEANING OF SYMBOLS & LETTERS ABOVE

Explained on page 140
 The FIVE POINTS OF FELLOWSHIP

PAGE 139

THIRD DEGREE

139

compassion on the children of Thy creation; administer them comfort in time of trouble, and save them with everlasting salvation. Amen. So mote it be.

PRAYER

Almighty God, our Heavenly Father, who in Thy wise dispensation hast permitted death to be one of the inescapable experiences of the human lot, grant that in this symbolic representation of our inevitable meeting with death, our minds may be stirred, not only to the uncertainty and brevity, but also to the seriousness of life, and our hearts lifted up to that larger hope and firmer faith in Thine abiding care and love that through the gateway of death we may enter into Thy everlasting habitations, Thy finished Sanctum Sanctorum, where we may continue in Thy service and abide in Thy peace forevermore. Amen.
 All—So mote it be.

K. S.—Brethren, arise. Brother Hiram, King of Tyre, assist me to raise the body of our Grand Master, Hiram Abiff, by the strong grip of Master Mason, or Lion's Paw.

(K. S. goes to the foot of the body and assisted by Hiram of Tyre, raises him to an upright position and gives substitute for Masters word on five points of fellowship.)

W. M.—My Brother, the words you have just received, are (hebrew) words and signify, what, the Builder, and allude to a particular tie in your obligation, wherein you have sworn that you would not give the substitute for the Master's word in any other manner than that in which you received it, which would be on the five points of fellowship and at low breath.

PAGE 139

MEANING OF SYMBOLS & LETTERS ABOVE
 After the Prayer:

K. S. (King Solomon role is played by the Worshipful Master)

(Refer P.128) He says: "Brethren arise Brother Hiram King of TYRE (role is played by Senior Warden) (refer to page 128) "Assist me to raise the body of our Grand Master Hiram Abiff, by the strong grip of Master Mason or LION'S PAW.

The Candidate (at this point in the Ritual) is still blindfolded and he is made to lie on the floor assuming the role now of the murdered Grand Master Hiram Abiff. He is PICKED-UP from this position (on the floor) with the strong grip of the LIONS PAW. (which is also described on page 141)

The LIONS PAW Grip is done thusly: Worshipful Master (playing role of King Solomon) with bent strong fingers grasps the lower right arm (above the wrist) of the candidate laying on the floor) and

CONTINUE—7

pulls him up to standing position. K.S. (Worshipful Master) Goes to the Foot of the body with Hiram of TYRE (Senior Warden) each grabbing one arm of Candidate lying on the floor, raises him to upright position. This is called the LIONS PAW. This LIONS PAW is done on 5 points of fellowship (explained on p. 140) which is Foot to Foot, Knee to Knee, Breast to Breast, Hand to back and Mouth to Ear. Worshipful Master and Senior Warden pull candidate up from lying position on floor (as anyone would naturally pull someone up from the floor). One grabbing the right arm above the wrist, the other grabbing left arm above the wrist (This is called the LIONS PAW GRIP). The SUBSTITUTE WORD is Whispered in ear, syllabled, MAR-HA-BON-EE.

PAGE 140

140 THIRD DEGREE

The five points of fellowship are: foot to foot; knee to knee; breast to breast, hand to back, and mouth to ear; and they teach us this important lesson:

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

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

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

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

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

W. M.—My Brother, I will now instruct you as to the manner of arriving at the real grip of Master Mason; but as you are uninstructed, he who has hitherto answered for you will at this time give me the pass grip of Master Mason. (Given) Brother Sr. Deacon, will you be off or from.

Sr. D.—From.

W. M.—From what and to what?

Sr. D.—From the pass grip of Master Mason to the real grip of the same. (Given).

W. M.—What is that?

MEANING of SYMBOLS & LETTERS ABOVE

The Five Points of Fellowship are

1. Foot to Foot: (while giving the Master Masons REAL GRIP which is the LIONS PAW Grip explained on page 141. Each Master Mason places his right foot to the side of right foot of other mason.
2. Knee to Knee: Then each Mason places his Right knee to touch the Right knee of other Mason.
3. Breast to Breast: Then each Mason And embraces the other, Breast to Breast placing their Left hand on the back of Right shoulder of the other (simultaneously).
4. Hand to Back: other, Breast to Breast placing their Left hand on the back of Right shoulder of the other (simultaneously).
5. Mouth to Ear: Then each Master Mason whispers the SECRET "SUBSTITUTE" WORD of the MASTER MASON'S LIONS PAW GRIP in the RIGHT EAR of the other Mason which is Syllabled "MAR-HA-BON-EE" in each others EAR (Symbolic of Ritual of Raising up Hiram ABIFF (the candidate) as acted out on page 139).

PAGE 141

THIRD DEGREE

141

Sr. D.—The real grip of Master Mason or Lion's paw.

W. M.—Has it a name?

Sr. D.—It has.

W. M.—Will you give it to me?

Sr. D.—Place yourself in the proper position to receive it and I will.

W. M.—Mark the difference, my Brother. Heretofore your answers have been, I did not so receive it, neither will I so impart it; now it is, place yourself in the proper position to receive it and I will. What is the proper position?

Sr. D.—On the five points of fellowship.

W. M.—What are the five points of fellowship?

Sr. D.—Foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear. (W. M. and candidates do as told by Sr. Deacon and word given).

W. M.—My Brother, the grand hailing sign of distress of Master Mason is given in this manner (give sign). Copy, my brother, raising your hands towards heaven, the arms forming a square and lowering by two motions to the side, and alludes to a particular tie in your obligation wherein you swore that you would not give the grand hailing sign of distress of Master Mason, except for the benefit of the Craft while at work or the instruction of a brother, unless you are in real distress. Should it be in a place where the sign cannot be seen, you are to use these words: O.L.M.G.W.T.N.T.H.T.W.S.

But this sign and words are never to be given together.

MEANING of SYMBOLS & LETTERS ABOVE

Sr D.: The REAL GRIP of the Master Mason is called the LIONS PAW and instead of the Handshake of the pass grip which was putting pressure on the 3rd knuckle (or soft spot between pinky finger and 3rd finger) the LIONS PAW GRIP is done thusly:—Each Master Mason with bent fingers and pressure grasps the middle of the RIGHT ARM of each other (Symbolic of a LIONS PAW clawing at the lower part of Right Arm.)

W.M. Has it a Name?

Sr. D: It has (which is given by Whispering in the EAR of each other when in the "PROPER POSITION" (which is the 5 points of Fellowship) the "SUBSTITUTE WORD" is MAR-HA-BON-EE (Syllabled—each whispering one syllable to the other)

W.M.— My brother the grand hailing sign of distress of Master Mason is given as a sign described above Should it be in a place where the sign cannot be seen you are to use these words O.L.M.G.W.T.N.T.H.T. W.S. which means "OH LORD MIGHTY GOD WILT THOU NOT THEN HELP THY WIDOWS SON"

(In California and some other states a short form is said which is "OH LORD MY GOD IS THERE NO HELP FOR THY WIDOWS SON". The SIGN and the WORDS are never to be given together). PAGE 142

112 THIRD DEGREE

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

(Bro. Sr. D. conducts the brother to the East where he will receive further instructions.)

(The Master then repairs to his Station in the East, and the brother stands, or is seated, as directed.)

Third Section
HISTORICAL LECTURE

Sacred history informs us that it was determined in the councils of infinite wisdom that a Temple should be founded at Jerusalem, which should be erected to God, and dedicated to His Holy name. The high honor and distinguished privilege of performing this sacred service was denied to David, King of Israel, because (as the Scriptures inform us) he had made great wars and shed blood abundantly. We also learn from the same sacred source that the God of Israel had promised David that out of his loins He would raise up seed

to serve Him. This divine and memorable promise was afterwards fulfilled in the person of Solomon, and in his splendid and unexampled career of prosperity. After David had been gathered to his fathers, and the last honors paid to his memory, Solomon wielded the scepter of Israel, peace reigned within her borders, and the children of Israel looked forward with peculiar satisfaction for the display of that wisdom which was destined to astonish

PAGE THIRD DEGREE 143

and amaze the world. In the second month of the fourth year of his reign, Solomon commenced the erection of this edifice, the curious workmanship of which was calculated to excite the wonder and admiration of all succeeding ages. It was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel, which was visible over the threshing-floor of Ornan, the Jebusite. About this time, King Solomon received a congratulatory letter from Hiram K. of T. offering him every assistance in his power, and manifesting a strong desire to participate in the high honors then clustering around the Throne of Israel. Thus was the building progressing, with the assistance of Hiram, K. of T. and under the immediate supervision of our ancient operative Grand Master Hiram Abiff, and was well-nigh completed when several of the Craft in an attempt to extort from Grand Master Hiram Abiff, the secret word of Master Mason, became his assassins. Thus for a short period was the building impeded in its progress.

You, my brother, have this evening represented our ancient operative Grand Master Hiram Abiff, whose custom it was every day at high twelve while the craft were at refreshment, to enter the Temple and draw his designs upon the Trestle-board, after which he repaired to the unfinished Sanctum Sanctorum, to offer up his prayers to the ever-living and true God. After performing these pious devotions on the day of his death, he attempted to pass out at the South Gate, where he was accosted by Jubela, who thrice demanded the secret word of Master Mason, and on his

PAGE 144

144 THIRD DEGREE

third refusal struck him with a twenty-four inch gauge across the throat; then he attempted to pass out at the West Gate, where he was accosted by Jubelo, who also thrice demanded the secret word of Master Mason, and on his third refusal struck him with the angle of a square on the right breast; he then attempted to pass out at the East Gate, where he was accosted by Jubelum, who also thrice demanded the secret word of Master Mason, and on his third refusal struck him with a setting maul on the forehead, which felled him lifeless at his feet. The Ruffians then buried the body in the rubbish and agreed to meet at low twelve for consultation. They accordingly met and carried the body a Westerly course to the brow of a hill, where they had a grave prepared, and buried it, planted a sprig of acacia at the head of the grave to mark the spot, should future occasion require them to find it, and then endeavored to make their escape from the realm. It was also the custom of Solomon, King of Israel, every morning to enter the Temple for the purpose of inspecting the work, and see if it was being completed in all its parts agreeably to the plans which he had received from David, his father. On arriving at the Temple on this occasion, he found the craftsmen in confusion. He repaired to the Hall of Audience, where he met Hiram, King of Tyre, of whom he inquired the cause, and was informed that there were no designs on the Trestle-board, and that Grand Master, Hiram Abiff, was missing. He then ordered strict search to be made in and about the several apartments of the Temple to see if he could be found. Strict search was accordingly made but with-

out tidings; he had not been seen since high twelve the day before.

About this time Fellow Crafts appeared before King Solomon, clothed in white clothes and aprons, tokens of innocence, and confessed that they, with three others, had entered into a conspiracy to extort from Grand Master Hiram Abiff, the secret word of Master Mason or take his life. Reflecting on the enormity of the crime, they had recanted and humbly craved his pardon; they feared, however, that the others had been so base as to carry their murderous design into execution.

He ordered them to repair to their labor, at the same time informing them that their pardon would depend on their future conduct. He then ordered the several rolls of workmen to be called, to see which, if any, were missing. The rolls were accordingly called, and three were missing, Jubela, Jubelo and Jubelum, brothers and men of Tyre. He then requested Hiram, King of Tyre, to select from the different bands of workmen these twelve Fellow Crafts who had appeared before him, divide them into parties of three and send them East West, North and South in search of the absentees. Those who pursued a Westerly course on arriving at the city of Joppa, fell in with a seafaring man, of whom they inquired if he had seen any strangers pass that way. He replied that he had; three the day before, who from their general appearance he supposed to be men of Tyre, and from a strong family resemblance brothers, and from their being clothed in white gloves and aprons must have been workmen from the Temple. They were endeavoring to obtain passage to Ethiopia, but King Solomon having issued an edict for-

bidding any persons leaving the realm without his pass, and not having it, they failed to obtain passage, and returned into the country. With this information they returned to King Solomon, who said that these, no doubt, were the ruffians but that it was not satisfactory, and ordered them to again travel with the positive assurance that if they did not succeed in bringing the Ruffians to justice they would be deemed the murders of our Grand Master, Hiram Abiff, and suffer accordingly.

They traveled as directed and on arriving at the brow of a hill, one of the companions, being weary, sat down to rest and refresh himself. On attempting to arise, he accidentally caught hold of a sprig of acacia, which so easily gave way as to excite his suspicion. He thereupon hailed his companions, and, while conversing on the singularity of the occurrence they distinctly heard voices issuing from the cliffs of the adjacent rocks the first of which they recognized as the voice of Jubela exclaiming: Oh, that my throat had been cut across, my tongue torn out and buried in the 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 murder of our Grand Master Hiram Abiff. The second as that of Jubelo, exclaiming: Oh, that my heart and lungs taken thence to the valley of Jehosaphat and left a prey to vultures of the air, ere I had been accessory to the murder of our Grand Master Hiram Abiff, and the third as the voice of Jubelum, exclaiming: Oh that my body had been severed in twain my bowels taken thence and burned to ashes, and the ashes thereof scattered to the four winds

of heaven that they might remain neither track, trace nor remembrance, amongst men or masons, of so vile and perjured a wretch as I, who has slain our Grand Master Hiram Abiff. They thereupon rushed in, sized, bound, and took them before King Solomon, who, after due confession from each, ordered them to be taken without the walls of the city and severally executed agreeably to the imprecations of their own mouths. The ruffians were executed agreeably to his command.

From those exclamations have arisen, the penalties of the obligations which you have taken in Masonry. King Solomon then ordered the Fellow Crafts to go forth in search of the body of Grand Master Hiram Abiff, and if found, to make diligent search on and about it for anything where it might be clearly identified.

They went forth as directed, and on arriving at the brow of the hill where the weary companion sat down to rest and refresh himself, discovered the appearance of a grave. On removing the earth, found a body, but in so mangled and putrid a condition that they found their hands involuntarily in this position (Due guard of M. M.) to guard their nostrils from the effluvia arising therefrom.

After the effluvia had passed off, they made diligent search on and about the body, but found nothing save a jewel, which they agreed to remove, and go up, and report.

King Solomon, on beholding the jewel, said there could no longer be any doubt as to the death of our Grand Master, Hiram Abiff, or as to the identity of the body, as that was the jewel which he wore. Alas! He feared the Master's word was lost; for it was agreed be-

tween himself, Hiram King of Tyre, and Hiram Abiff, that the secret word of Master Mason should not be given unless they three were present and agreed. One of their number was no more. He proposed to Hiram, King of Tyre, to assemble the craft, and repair with him to the grave for the purpose of raising the body and bringing it to the Temple for more decent interment. He also proposed that the first sign given on arrival at the grave, and the first word spoken after the body should have been raised, should be respectively the grand hailing sign of distress of Master Mason, and the word, a substitute for that which was lost; unless the wisdom of future generations should discover, and bring to light the true word. The word alluded to was that given to you on the five points of fellowship and at low breath.

The grand hailing sign of distress is given in this manner: (gives it) copy, my brothers. Raising your hands towards heaven, your arms forming a square, and lowering them by two motions to the side, and alludes to a particular tie in your obligation wherein you swore that you would not give the grand hailing sign of distress of Master Mason except for the benefit of the Craft while at work, or the instruction of a brother unless you were in real distress. Should you be in a place where the sign cannot be seen the words O.L.M.G. W.T.N.T.H.T.W.S. are to be substituted. Should you see the sign given or hear the words accompanying the same you shall hasten to the relief of the one so giving them for you may rest assured that they come from one who has travelled the same road and received the same light in Masonry that you have.

The Grand Hailing Sign of Distress is given in this manner "Raising your hands towards heaven, your arms forming a square (bent at elbows) fingers of Right Hand touching fingers of Left Hand) and lowering them by two MOTIONS to the side. The "SUBSTITUTE SIGN" (When this REAL SIGN cannot be seen) are the words O.L.M.G.W.T.N.T.H.T.W.S. (P.141)

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

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

SYMBOLISM

Thus have I rehearsed to you the legend of

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

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

THE THREE PILLARS

The three pillars were explained to you in a preceding degree as representing Wisdom, Strength and beauty; here they represent our three ancient Grand Masters. The pillar Wisdom, Solomon, King of Israel, by whose the Temple was erected which has so honored and exalted his name; the pillar Strength Hiram, King of Tyre, who strengthened King Solomon in his great and important undertaking; and the pillar Beauty Hiram Abiff, the widow's son, of the tribe of Naphtali, by whose cunning workmanship the Temple was so beautified and adorned.

Entered Apprentices hold their meetings on the ground floor of King Solomon's Temple, seven constituting a lodge, one Master Mason and six Entered Apprentices.

Fellow Crafts hold their meetings in the Middle Chamber of King Solomon's Temple; five constituting a lodge, two Master Masons and three Fellow Crafts.

Master Masons hold their meetings in the unfinished Sanctum Sanctorum of King Solomon's Temple, three constituting a lodge.

THE THREE STEPS

The Three Steps usually delineated upon

the Master's carpet are emblematical of the three principal stages of human life, youth, manhood, and age. In youth, as Entered Apprentices, we should occupy our minds in the attainment of useful knowledge; in manhood, as Fellowcrafts, we should apply our knowledge to the discharge of our duties to God, our neighbor, and ourselves; so that in age, as Master Masons, we may enjoy the happy reflection consequent upon a well-spent life, and die in the hope of a glorious immortality.

POT OF INCENSE

The Pot of Incense is an emblem of a pure heart, always an acceptable offering to Deity, and as this glows with heat, so should our hearts continually glow with gratitude to our Creator for the manifold blessings and comforts we enjoy.

THE BEEHIVE

The Bee Hive is an emblem of industry, teaching the practice of that virtue to all men. As we came into the world rational and intelligent beings, so should we ever be industrious, never content to be idle, while our fellows creatures are in want, it is in our power to relieve them. When we take a survey of nature, we view man in his infancy, more helpless than the brute creation. He lies languishing for days, months and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of heaven and earth to make man independent of all other beings, but as dependence is one of the strongest bonds of society, men were made dependent on one another for protection and security.

ity, whereby they enjoy better opportunities to form the ties of love and friendship. Thus was man formed for social and active work, the noblest work of God; and he that will so demean himself as not to endeavor to add to the common stock of knowledge and understanding, may be deemed a useless member of society, unworthy of our protection as Masons.

THE BOOK OF CONSTITUTIONS

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

SWORD AND NAKED HEART

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

ALL SEEING EYE

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

ANCHOR AND ARK

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

THIRD DEGREE 153
FORTY-SEVENTH PROBLEM

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

HOOR GLASS

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 can not without astonishment behold the little particles in the device; how they pass away almost imperceptibly, and yet, to our surprise, in a short space of an hour they are all exhausted. Thus wastes man! Today he puts forth the tender leaves of hope; to-morrow, blossoms and bears his honors; the next day comes a frost which nips the shoot; and when he thinks his greatness is still aspiring, he falls like autumn leaves, to enrich our mother earth.

THE SCYTHE

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

I will now call your attention to the third and last class of emblems, which are as sacred a portion as any portion of the degree you have received, and I trust you will ever retain them as such. (W. M. ***) They are the Setting Maul, Spade, Coffin, and Sprig of Acacia.

154 THIRD DEGREE

The Setting Maul is emblematical of that with which Grand Master, Hiram Abiff, was slain.

The Spade, of that which was used in opening his grave, reminding us that ere long a similar instrument may be used to open our grave, and the Coffin, of that which inclosed his remains.

These, my brother, are striking emblems for and to a reflecting mind afford subjects for serious contemplation; but when we reflect on the Sprig of Acacia found blooming at the head of the grave, we are reminded that we survive the grave and which will never, never, never die.

W. M.***

CHARGE

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

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

In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the Fraternity unsullied must be your constant care. Universal benevolence you are always to inculcate, and, by the regularity of your own behavior, afford the best example for the conduct of others less informed. The ancient landmarks of the

THIRD DEGREE 155

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

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

CHARGE

My Brother, each of our three degrees has its paramount duty. The Entered Apprentice, your duty to God; the Fellowcraft, your duty to your neighbor; the Master Mason, your duty to yourself. There is no strained reversal of order in this, nor does Masonry differ with nature or revelation in her sequence of teaching. God comes first always, for in Him we live and move and have our being. Our neighbor comes second, because God Himself has ordered in those ten greater Commandments written with His own finger of Divinity. We ourselves, come last because without duty to God we should lack the strength to perform, and without duty to our neighbor we should lack the Golden Rule, which shows us the duty owed to ourselves. Your manhood does not depend upon your position but upon your character. The establishment, as well as the acknowledgement of true manhood is in your own hands. Too many think that reputation ensures it; do not wait for

156 THIRD DEGREE

that. Seek the true definition of a man and then exemplify it.

Do not have two characters, one for your fellows and another for privacy. Be a true man in your own home as well as out in life. Scorn to debase yourself because the door of publicity is locked. Let even your own solitude keep company with the gentleman within it. Speak the same language to men that you do to your mother. Look upon women as you would have other men look upon your sisters. Resent the unclean speech as a challenge against your claim to good breeding. Demand respectful treatment from your neighbor, but first command your own self respect. Let nothing be more intolerable in your sight than the letting down of yourself to a lower level. Bid men come up to you, but refuse to descend a single step to them. Do not measure your importance by your titles or your money, but by the texture of your character and the cleanliness of your speech. Make others to know always that a gentleman stands before them. The teaching of this degree, then, is that it is your duty to make the most and the best of yourself as a man among men; as a son, or husband, or father; as a citizen of this great Republic; as a duly obligated Master Mason; as the most glorious climax of all created things; for the true man is the human image of the Mason's God.

LECTURE

W. M.—Brother Senior Deacon, are you a Master Mason?

Sr. D.—I am.

W. M.—What induced you to become a Master Mason?

Sr. D.—That I might obtain the Master's

THIRD DEGREE 157

word, travel in foreign countries, work and receive Master's wages, and be thereby better enabled to support myself and family, and contribute to the relief of distressed Master Masons, their widows and orphans.

W. M.—What makes you a Master Mason?

Sr. D.—My obligation.

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

Sr. D.—Within the body of a just and duly constituted lodge of Master Masons, assembled in a place representing the unfinished Sanctum Sanctorum of King Solomon's Temple, furnished with the Holy Bible, Square, and Compasses, together with a charter or dispensation from some Grand Body of competent jurisdiction empowering it to work.

W. M.—How may I know you to be a Master Mason?

Sr. D.—By certain signs and tokens.

W. M.—What are the signs?

Sr. D.—Right angles, horizontals, and perpendiculars.

W. M.—Advance a sign. (Sr. D. gives due guard of Master Mason).

W. M.—Has that an allusion?

Sr. D.—It has; to the position of my hands while taking the obligation.

W. M.—Have you a further sign?

Sr. D.—I have (gives sign of Master Mason).

W. M.—Has that an allusion?

Sr. D.—It has; to the penalty of the obligation.

W. M.—What is a token?

Sr. D.—Certain friendly or brotherly grip, whereby one Mason may know another

158 THIRD DEGREE

in the dark as in the light.

W. M.—Advance and give me a token. (Sr. D. gives past grip of Master Mason).

W. M.—What is that?

Sr. D.—The past grip of Master Mason.

W. M.—Has it a name?

Sr. D.—It has.

W. M.—Will you give it to me?

Sr. D.—I did not so receive it; neither will I so impart it.

W. M.—How will you dispose of it?

Sr. D.—Letter or syllable it.

W. M.—Syllable it and begin.

Sr. D.—You begin.

W. M.—Begin you. (Finished in the lodge.)

W. M.—Will you be off or from?

Sr. D.—From.

W. M.—From what and to what?

Sr. D.—From the pass grip of Master Mason to the real grip of the same.

W. M.—Pass. (real grip of Master Mason is given.)

W. M.—What is that?

Sr. D.—The real grip of Master Mason.

W. M.—Has it a name?

Sr. D.—It has.

W. M.—Will you give it to me?

Sr. D.—Put yourself in a proper position to receive it and I will.

W. M.—What is that proper position?

Sr. D.—On the five points of fellowship.

W. M.—What are the five points of fellowship?

Sr. D.—Foot to foot; knee to knee; breast to breast; hand to back; and mouth to ear.

(word is given)

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

THIRD DEGREE 159

Sr. D.—In a room adjoining the body of a just and duly constituted lodge of Master Masons.

W. M.—How were you prepared?

Sr. D.—Divested of all metallic substances, neither naked nor clothed, barefoot nor shod, both knees and breasts bare, hood-winked, and a cable-tow three times around my body, clothed as a Fellowcraft, in which condition I was conducted to a door of the lodge, and caused to give three distinct knocks, which were answered by three within.

W. M.—Why was a cable-tow three times around your body?

Sr. D.—To teach me that my duties and obligation became more and more extensive as I advanced in Masonry.

W. M.—To what do the three knocks allude?

Sr. D.—To the third degree of Masonry, upon which I was entering.

W. M.—What was then said to you from within?

Sr. D.—Who comes here.

W. M.—Your answer?

Sr. D.—A worthy brother, who has been duly 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 Master Mason.

W. M.—What were you then asked?

Sr. D.—If it was an act of my own free will and accord, if I was worthy and well qualified, duly and truly prepared, if I had made suitable proficiency in the preceding degree; all of which being answered in the affirmative, I was asked by

160 THIRD DEGREE

further right or benefit I expected to obtain this important privilege.

W. M.—Your answer?

Sr. D.—Benefit of the password.

W. M.—Had you the password?

Sr. D.—I had not; my conductor had and gave it to me.

W. M.—What were you then told?

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

W. M.—What was his answer when returned?

Sr. D.—Let him enter this Worshipful lodge of Master Masons, and be received in due and ancient form.

W. M.—How were you received?

Sr. D.—On the extreme points of the Compasses extending from my naked right to my naked left breast, which was to teach me that, as within the breasts are contained the most vitals parts of man, so between the extreme points of the Compasses are contained the most valuable tenets of Free Masonry, which are friendship, morality, and brotherly love.

W. M.—How were you then disposed of?

Sr. D.—Conducted three times regularly around the lodge, and to the Jr. Warden in the South, where the same questions were asked and answers returned as at the door.

W. M.—How did the Junior Warden dispose of you?

Sr. D.—Directed me to be conducted to the Sr. Warden in the West, where the same

- questions were asked and answers returned as before.
- W. M.—How did the Sr. Warden dispose of you?
- Sr. D.—Directed me to be conducted to the W. Master in the East, where the same questions were asked and answers returned as before; who also demanded whence I came and wither traveling.
- W. M.—Your answer?
- Sr. D.—From the West, traveling East.
- W. M.—Why did you leave the West and travel East?
- Sr. D.—In search of further light in Masonary.
- W. M.—How did the W. M. dispose of you?
- Sr. D.—Ordered me reconducted to the Sr. Warden in the West, who taught me how to approach the East in due and ancient form.
- W. M.—What was that due and ancient form?
- Sr. D.—Advancing on my left foot, bringing the heel of my right to the heel of my left, thereby forming the angle of a square; body erect, facing the East.
- W. M.—What did the Master then do with you?
- Sr. D.—Obligated me as Mason Master.
- W. M.—How?
- Sr. D.—In due form.
- W. M.—What is that due form?
- Sr. D.—Kneeling on both my naked knees, both hands resting upon the Holy Bible, Square, and Compasses, in which due form I took the solemn obligation of a Master Mason.
- W. M.—Have you that obligation?

- Sr. D.—I have.
- W. M.—Repeat it.
- Sr. D.—(Repeats obligation. See pages 115-116)
- W. M.—After the obligation, what were you asked?
- Sr. D.—What I most desired.
- W. M.—Your answer.
- Sr. D.—Further light in Masonary.
- W. M.—Did you receive it?
- Sr. D.—I did, by order of the W. Master.
- W. M.—On being brought to light, what did you behold?
- Sr. D.—The three great lights of Masonary, as in the preceeding degree, with this difference: both points of the Compasses were above the Square, which was to teach me that I had received and was entitled to receive all the light that could be conferred on or communicated to me in a Master Mason's lodge.
- W. M.—What did you next behold?
- Sr. D.—The W. Master approaching from the East on the step, under the due guards and sign of Master Mason, who presented his right hand in token of continuance of friendship and brotherly love, and invested me with the pass grip and password, ordered me to rise, salute the Jr. and Sr. Wardens, and satisfy them that I was a dully obligated Master Mason in possession of the step, due guard, sign, pass grip and password.
- W. M.—How were you then disposed of?
- Sr. D.—Reconducted to the Sr. Warden in the West, who taught me how to wear my apron as a Master Mason.
- W. M.—How should a Master Mason wear

- Sr. D.—With the flap and corner down.
- W. M.—With what were you then presented?
- Sr. D.—The working tools of Master Mason, which are all the tools of Masonary, especially the trowel, an instrument used by operative Masons to spread the cement into one common mass; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of spreading the cement of brotherly love and affection, that cement which unites us into one sacred band or society of friends and brothers, among whom no contention should ever exist save that noble contention, or rather emulation, of who best can work and best agree.
- W. M.—How were you then disposed of?
- Sr. D.—Reconducted to the place whence I came, invested with that of which I had been divested, and in due time returned to the lodge for further instruction.

CLOSING THE THIRD DEGREE

- W. M.—Brother Jr. Deacon.
- Jr. D.—(S. of F.) W. M.
- W. M.—The last as well as the first great care of Masons when convened?
- Jr. D.—To see that they are duly tiled.
- W. M.—Attend to that duty, and inform the Tiler that I am about to close the lodge, direct him to take due notice thereof and govern himself accordingly.
- Jr. D.—***
- T.—***
- Jr. D.—(Opens door) Brother Tiler.
- T.—(S. of F.) Brother Jr. Deacon.
- r. D.—The W. M. is about to close the

- lodge. Take due notice thereof and govern yourself accordingly.
- Jr. D.—(S. of F.) W. M.
- W. M.—Brother Jr. Deacon.
- Jr. D.—We are duly tiled.
- W. M.—How are we tiled?
- Jr. D.—By a Master Mason without, armed with the proper implements of his office.
- W. M.—His duty there?
- Jr. D.—To observe the approach of cawans and eavesdroppers, and to see that none pass or repass except such as are duly qualified and have permission from the Worshipful Master.
- W. M.—Brother Sr. Warden.
- Sr. D.—(S. of F.) W. M.
- W. M.—Are you a Master Mason?
- Sr. —I am.
- W. M.—What induced you to become a Master Mason?
- Sr. W.—That I miht obtain the Master's word, travel in foreign countries, work and receive Master's wages, and be thereby better enabled to support myself and famiy, and contribute to the relief of distressed worthy Masons, Masons, their widows and orphans.
- W. M.—What makes you a Master Mason?
- Sr. W.—My obligation.
- W. M.—Where were you made a Master Mason?
- Sr. W.—Within the body of a just and duly constituted lodge of Master Masons, assembled in a place representing the unfinished Sanctorum Sanctorum of King Solomon's Temple, furnished with the Holy Bible, Square, and Compasses, together with a charter or disposition from

- some Grand Body of competent jurisdiction empowering it to work.
- W. M.—How many compose a Master Mason lodge?
- Sr. W.—Three or more.
- W. M.—When composed of five, of whom does it consist?
- Sr. W.—The Worshipful Master, Senior and Junior Wardens, and Senior and Junior Deacons.
- W. M.—Brother Senior Warden, the Junior Deacon's place in the lodge?
- Sr. W.—At my right.
- W. M.—** (Officers rise.) Bro. Jr. Deacon.
- Jr. D.—(S. of F.) W. M.
- W. M.—The Sr. Deacon's place in the lodge?
- Jr. D.—At the right of the Worshipful Master in the East.
- W. M.—Brother Senior Deacon.
- Sr. D.—(S. of F.) W. M.
- W. M.—The Junior Warden's Station?
- Sr. D.—In the South.
- W. M.—Brother Junior Warden.
- Sr. D.—(S. of F.) W. M.
- W. M.—The Senior Warden station.
- Jr. W.—In the West.
- W. M.—Brother Senior Warden.
- Sr. D.—(S. of F.) W. M.
- W. M.—The Master's station?
- Sr. W.—In the East.
- W. M.—Why in the East?
- Sr. 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 the lodge, set the craft to work, giving them proper instructions for their labor.
- W. M.—*** Brother Senior Warden, it is

- my order that (—) lodge be now closed, and stand closed until its next regular communication, unless especially convened, in which emergency due and timely notice will be given. This you will communicate to the Junior Warden in the South, and he to the brethren present, that, having due notice thereof, they may govern themselves accordingly.
- Sr. W.—Brother Junior Warden.
- Jr. W.—(S. of F.) Brother Sr. Warden.
- Sr. W.—It is the order of the W. M. that (—) lodge be now closed, and stand closed until its next regular communication, unless especially convened, in which emergency due and timely notice will be given. This you will communicate to the brethren present, that, having due notice thereof, they may govern themselves accordingly.
- Jr. W.—Brethren. (All brethren S. of F.) It is the order of the Worshipful Master, communicated to me through the Senior Warden in the West, that (—) lodge be now closed, and stand closed until its next stated communications, unless specially convened, in which emergency due and timely notice will be given. I communicate the same to you, that, having due notice thereof, you may govern yourselves accordingly.
- W. M.—Brethren, attend to giving the signs; observe the East. (The signs of the three degrees are now given by the W. Master and brethren.)
- W. M.—Brother Sr. Warden, how should Masons meet?
- Sr. W.—On the level.

IGNORANCE IS THE GREATEST EVIL in the WORLD—The Millennium of education occured during the past 20 years where everything was taught from Judo to sex to aero-dynamics. Every segment of society had been purged during the past 20 years—Jews, Catholics, priests, nuns, boyscouts, movie stars, your next door neighbor, everything and everyone has been coputerized and the innermost secrets of their lives, morals and motives have been calulated and put on some kind of record. Everyone & everything has been exposed except one segment of Society and that segment of society are Masons & Freemasonry whose secrets (behind their closed doors) are Immune from being exposed. Masons & Freemasonry have been given license to expose everyone and everything throughout the whole world while they are given license to be "ABOVE THE LAW". Masons and Masonry "Morals & Dogma" refer to all non-masons as Profanes. They discriminate against all women, negroes, and profanes who they regard as second class human beings. Masons & Freemasonry believe that all profanes should be kept in Ignorance. Therefore— to enlighten all profanes, women and negroes let each make one to five copies (or as many copies as each can afford) of these Freemasonic Rituals and pass them on to other profanes, woman & negroes, who in turn will make copies to pass on, until every profane, negro & woman is no longer in ignorance of the Secrets of Freemasonic RITUAL.— Then under the freedom of Information Act research into Civil File number-794309 in the Hennepin District Court to discover how Masons & Freemasonry use our Constitutional Courts of Law to Enforce their Masonic Laws on a Mason who refuses to abide by Masonic Laws & rules to discriminate against women & treat them as 2nd class humans (which is unconstitutional) and which has resulted in a Big Wheel Mason Judge, Ben Grussendorf of Aitkin and Masonic County Attorney Thomas Cline stealing Joseph Williams' home for a phoney framed-up Masonically contrived lien of \$1500. put on his 5 bedroom, 40 acre mortgage free home to be sold by the local Masonic Sheriff Wm. Sobey. This is the second time these Masonic Judges Masonic County Attorney & Masonic Sheriff contrived, stole and sold Joseph Williams' home for \$1500. after he served this country honorably in the armed forces for 22 years. All because he will not obey Masonic Laws and rules and beat down a young single virgin girl of 30 years into being a 2nd class human being below him (a 3rd Degree Mason) which according to Masonic Oath he's taken he must obey.

Please make copies and pass them on to other profanes, women and blacks.—Thank you.

Ancient & Accepted Scottish Rite of Freemasonry Book Entitled:

"MORALS and DOGMA" by Albert Pike, page 356 reads- Quote- "So Masonry still follows the ancient manner of teaching. It's symbols, instructions and lecture are often partial and one-sided. They offer Perpetual Problems to excite curiosity. They reach the understanding through the eye and Religious Teachings conveyed through the most impressive Mode of Exhibition and demonstrations. This Systematic Method of Indirect Suggestions, by allegory or Symbols are the most effective instruments of instruction by disclosing to EVERYONE it's secrets in proportion to his training and power to comprehend. These shows of mystery under a Veil of Allegory contain suggestions, if not lessons which in many opinions elevate the character of the spectators enabling them to live better and die happier. These means of impressive exhibitions are devised to arouse a dormant intellect which invites it to seek, compare and Judge." unquote

The following pages contain photocopies from the "CALIFORNIA FREEMASON" magazine published quarterly since 1955 and distributed to Masons and their families and suggested by the Grand Master to be passed on to friends, neighbors, church, pastor and public libraries.

These photocopies are to prove that Freemasonry publishes these magazines for the one purpose of putting into practice their "MORAL & DOGMA" and "ANCIENT MANNER OF TEACHING" using these magazines as their "Systematic METHOD" of "INDIRECT SUGGESTION" and "Allegory" in order to offer "PERPETUAL PROBLEMS" and to EXCITE CURIOSITY to all those who are not Masons. (especially WOMEN, NEGROS & CATHOLICS) whom Masons discriminate against and regard as second-class human beings in opposition and disregard to our Constitutional LAWS.

To prove that it is the "MORALS & DOGMA" of Masons and Freemasonry who are the designers, instigators and proximate cause of the "PERPETUAL PROBLEMS" of "UNEMPLOYMENT" and the "FINANCIAL PROBLEMS" in the world today the next three photocopies will prove this.

In the California Freemason, Spring 1955 Vol.-2 No. 2 on page 70 it reads- quote- "A smooth sea never made a skillful mariner neither do UNINTERRUPTED PROSPERITY AND SUCCESS qualify for usefulness and happiness." -unquote

That is why we have "PERPETUAL PROBLEMS" of UNEMPLOYMENT, INFLATION and DEPRESSIONS, BECAUSE MASONS & FREEMASONRY DESIGN these DEPRESSIONS and UNEMPLOYMENT-As proven in the California Freemason SUMMER 1973 VOL. 20 No. 3 page 105 showing Governor RONALD REAGAN speaking at MASONIC CORNER STONE CEREMONY with Grand Master William H. PRICE and other Grand Lodge Dignitaries.

And now Ronald Reagan as President-Unemployment is at an all time high. But-These "PERPETUAL PROBLEMS" of "UNEMPLOYMENT" and "INTERRUPTED PROSPERITY" are not designed for MASONS or their families as proven in California Freemason, April-June 1959, Vol 6-No. 2 it reads- quote-"The Employment Bureau registers and seeks to find employment for Master Masons, their wives, widows, sons and daughters under 21 and mothers and sisters provided they are NOT MARRIED TO NON-MASONS." - unquote- All this is discrimination. Jobs being denied even to wives and daughters (who may be Eastern Stars or Job Daughters) if they are married to NON-MASONS. Masons and Masonry providing Employment Bureaus to obtain jobs for MASONS alone is against EQUAL JOBS-EQUAL PAY for all, and depriving some other more qualified person the right to a job because he is a NON-MASON or she is married to a NON-MASON.

The article "ERROR and TRUTH" proves that MASONS and FREEMASONRY believe that there are certain people (NON-MASONS, WOMEN and NEGROS) who should always be kept in "IGNORANCE" because "IT IS NOT EVERY MAN'S BUSINESS TO SEARCH FOR TRUTH." — SINCE WHEN IS "TRUTH" for the "RIGHTS" of the "FEW" only?

"WOMEN the CHIEFEST APPLE OF DISCORD AMONG MEN" - "THE WORST ENEMY-ROMAN CATHOLICS" — And Grand Lodge ruled that any MASTER MASON who visits a NEGRO MASON LODGE IS subject to TRIAL and prevented from visiting other Lodges in many parts of the world." — are all evidence and Facts that Masons and Freemasonry disregard the Constitutional Laws of our Country but can "VEIL" their discrimination by using these "Impressive Modes of Exhibition and Demonstration" in these California Freemason Magazines to "ENTRAP" all those NON-MASONS into "PERPETUAL PROBLEMS" and to "EXCITE CURIOSITY" because of their IGNORANCE about MASONRY and their Systematic METHOD of using these PARTIAL and ONE-SIDED allegorical articles to succeed in these Entrapments.



Rothschild Photo

GOVERNOR RONALD REAGAN SPEAKS AT HUNTINGTON BEACH CORNERSTONE CEREMONY

Behind him sits Grand Master William H. Price (wearing hat) and other Grand Lodge dignitaries.

Cornerstones at Huntington

SUMMER
1973
VOL 20
NO-3
PAGE 105

X A smooth sea never made a skillful mariner, neither do uninterrupted prosperity and success qualify for usefulness and happiness. The storms of adversity, like those of the ocean, rouse the faculties, and excite the invention, prudence, skill, and fortitude of the voyager. The martyrs of ancient times, in bracing their minds to outward calamities, acquired a loftiness of purpose and a moral heroism worth a lifetime of softness and security. —Iowa Grand Lodge Bulletin.

ERROR AND TRUTH

It is much easier to perceive error than to find truth; the former lies on the surface so that it is easily got at; the latter lies in the depth which it is not every man's business to search for.

John Wolfgang von Goethe, 1749-1832

LIFE STORY-VAN BOETHE - SUMMER 1973 VOL 19-NO 3 PAGE 129

English Wives

An English Brother gives this account

Ladies' festivals are held entirely at the discretion of the Master of the Lodge; the funds raised to run them and any profit or loss accruing from them are kept entirely separate from any monies of the Lodge.

dies will be in your party, and who and what Brother do you desire to sit near."

The members fill in this slip and return to the secretary and usually the number attending is between 150 and

tended w.
The Employment Bureau registers and seeks to find employment for Master Masons, their wives, widows, sons and daughters under 21, and mothers and sisters provided they are not married to non-Masons. Jobs are obtained as well as counsel for those seeking employment. Many positions are filled through this office, saving a fee to those who might have secured a position through a pay agency.

George C. Courages

Life's tragedy is that we get old too soon and wise too late.

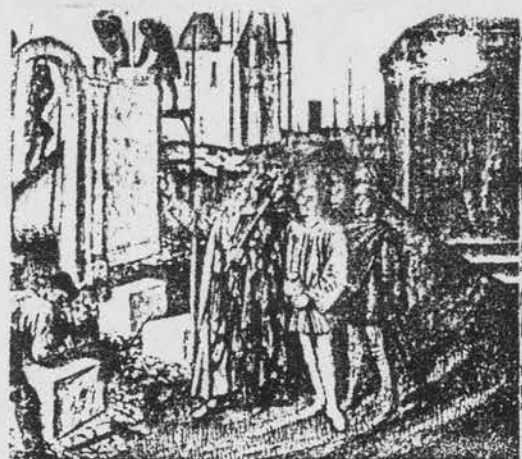
Reprove not a scorner, lest he hate thee; rebuke a wise man, and he will love thee.

Proverbs, 9:8

California Freemason

JUNE

1973 VOL 6-NO 2
PAGE 69



They brought their women with them.

ture of a doubt that Speculative Freemasonry came to us from the operative guilds and lodges whose craftsmen erected the magnificent cathedrals, palaces, and public buildings of the Middle Ages.

To these three apples of discord, mainly, nationalism, politics, and religion, our Grand Master might well have added a fourth. That he did not do so is undoubtedly due to the fact that it was so fundamental that no Mason of his day could imagine it as a matter of dispute. The apple of discord to which we refer as the chiefest apple of discord among men, is women. It is a fundamental tenet of Freemasonry and one of the landmarks in this Grand Jurisdiction (West Virginia) that only a man may be made a Mason. This does not mean that a Mason should immolate himself from women, but it does mean, in our opinion, that women have no place in our Masonic Lodge Halls or our Masonic deliberations. Women can not be initiated into our Mysteries without destroying Freemasonry as we understand it.

California Freemason Summer 1964 VOL 11-NO 3

NEW YORK TIMES SQUARE CLUB

Masons working for the "world's greatest newspaper," "The New York Times," have a Square Club which each year awards a scholarship named in honor of the late Hugh McLarrin, Times employee who founded the organization.

Oregon A. F. & A. M.

44,486 Members

Annual Communication held June 11, Most Worshipful Clarence A. Kopp,

has for October 22nd, at which it is proposed to have Bingo, fish-pond, fortune telling, and perhaps other forms of gambling.

"It has been for some years the policy of the Grand Lodge to look with disfavor on such forms of entertainment and money raising activities, and it is my policy to concur."

"THE WORST ENEMY"

Recently a Georgia Mason received a letter from a prominent Masonic leader in the Philippines. We quote from the letter: "You can assure your brethren in that area that the worst enemy we have in the Philippines is The Roman Catholic Church. They are doing their best to down Masonry in this corner of the world. I have had to appear before civil authorities to defend the good name and rights of Masonry and Freemasons in our country against the evil designs of the Roman Catholic Church here."

Is this the NEW FREEDOM that was gained for the Philippines? If you have any doubt about what the Vatican does when it becomes politically powerful enough to do it, read again the words of our brother in the Philippines. Georgia Masonic Messenger Grand Lodge of Georgia

5-NO 1 California Freemason Spring 1959 VOL 5-NO

NEGRO MASONS

agreement for healing the breach between them and many documents detailing the negotiations.

The papers dealing with Negro Masonry are fewer in number than those in any of the other groups. The most important are copies of documents concerning the recognition by the Grand Lodge of Massachusetts, of the regularity of Prince Hall Masonry, and the subsequent withdrawal of recognition of the Grand Lodge of Massachusetts by several other Grand lodges.



Curious Wives

Dislike secrecy

SEVERAL WIVES of Masons have said they would like their husbands to tell them more about Masonry and what is done in a Masonic Lodge. They do not like the "secrecy" with which their husbands treat the subject.

Actually, there is very little a husband cannot tell his wife, or anyone else. A mode of recognition, a word or two, is all that is "secret" about Freemasonry. The procedure followed in a Masonic Lodge is much the same as that followed in any other organization—with one exception. The Master controls all debate and motions, where in other groups the head is subject to control by the members.

A Lodge is much like a home. No wife would want her husband to tell outsiders everything that was done or said within the walls of their home. Their "spats," financial problems, erring members of the family, charitable gifts, little disturbances that iron out in a day or so, but if broadcast in the community would be magnified out of proportion, should be kept within the walls of the home. The same is true with the Lodge.

The Grand Master ruled:

"No Master Mason who is a member of a Lodge which holds Masonic Communication with Negro Masons is eligible to visit a Florida Lodge, and any member of a Florida Lodge who visits another Lodge which is composed of Negro members, even though in part, or permits Negro Masons to visit their Lodges, is subject to trial by such Florida Lodge in which he holds membership."

Grand Lodge voted to suspend the ruling until it could be given further consideration at the next Annual Communication. If it was adopted it would prevent Florida Masons from visiting Lodges in many parts of the world.

SPRING 1961 VOL 9 NO 2 PAGE 8

"VIDEO TACEOQUE"

When Queen Elizabeth was shown a list of Conspirators about to be charged with Treason her only comment was "video taceoque," meaning "I see and I say nothing."

It is suggested that this Motto should be posted in the Tiler's room, above the door to the lodge. What you see here, and what you observe here, you should leave here. This should be the rule for all who enter, and all who pass and re-pass.

Why should this be so? Surely not because Free Masonry is a Secret Society, which it is not. Rather, because our Lodge is a family of friends and brothers, all of whom are entitled individually and collectively to have their rights of privacy respected, in the same manner in which members of natural families are entitled to privacy.

Anyone who ever watched the T.V. program wherein children were permitted, or even encouraged to prattle of family matters must have felt the shock of sympathetic embarrassment for all concerned. Let us bear ever in mind that it is the Worshipful Master who speaks for the Lodge, and it is the Secretary who communicates for it. Let us therefore guard against unworthy conduct induced by artful or designing interrogators, or resulting from our own foolish words.

When we leave the Lodge Hall let us ever strive to leave everything behind, except only the high moral purposes which Masonry ever enjoins us to carry with us, whithersoever dispersed.

LAUREN M. HANDLEY

This SUMMER 1970 119 VOL 17 NO 3

PAGE 177
AUTUMN 1969 VOL 16 NO 4

LODGE SECRETS UPSETS WIFE

Dear Abby: My husband recently joined the Masonic lodge. Naturally, I was very proud of him, but now it has presented a problem for us.

He tells me that this is a "secret organization" and he has given his word that he will tell no one about the secrets of the lodge.

Abby, in all the 18 years we have been married we have not kept any secrets from each other. I have cried, begged, threatened, and tried everything I could think of to make him tell me these "secrets" of his lodge, but he refuses.

How can an organization which is supposed to be dedicated to such high ideals create a barrier between a man and his wife? I'd appreciate your views.—Wife of a Mason.

Dear Wife: Consider yourself fortunate to be married to a man whose word means something. And quit pestering him to reveal the lodge secrets or you'll lose your Mason by degrees.

Abigail Van Buren's Advice Column is syndicated in newspapers throughout the United States

HONORING POLICEMEN AND FIREMEN

We are hearing more and more about Lodges and other Masonic organizations which have had enthusiastic and successful meetings where a police chief has been honored. In other instances the same thing has been done for a fire chief. These public servants often feel that their services are not appreciated. Several California Lodges have adopted this idea with great success. Here is an opportunity for your program chairman to work on.

AUTUMN 1969 VOL 16 NO 4 177

Every man that I ask "Are you a mason either deny it or get huffed up about it and say (as Judge said to me over the phone when I had asked him if he was a mason). He said to me "What difference does it make?" Don't you think it makes a difference when masonry proclaims that their members are made known and therefore not a sedret organization, yet they **REFUSE TO ANSWER** deny or lie when they are asked?

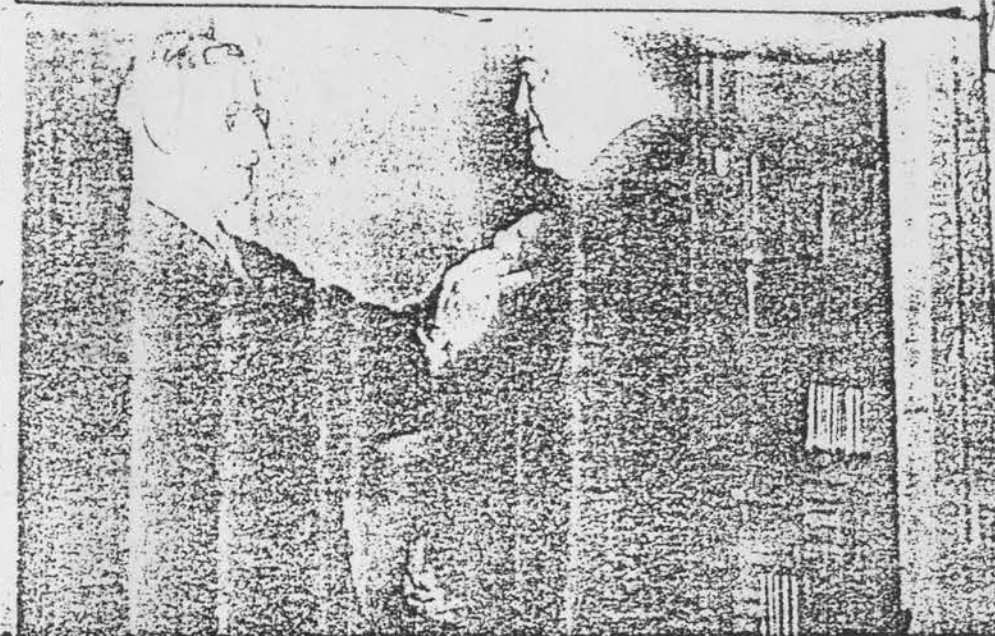
A/
Q. In that quote I just read It says masonrys only secrets are grips and passwords whereby they can make themselves known to each other while "unknown to the world". In the book "Politics of Lying by David Wise published 1973 on page 23 it reads" The government can lie, withhold information or classify it. The Executive branch has Powerful Public relations and information machines to sell those policies and only the truths that it wishes the public to have. The size and scope and operation of this information are Hidden from public view." unquote- In other words, it's unknown to the world or hidden from public view. Who are these with Powerful Public Relations with information machines that ~~sell~~ only those truths that it wants the public to know? And do you know the size and scope of Freemasonry in Minnesota, in the United States, in the world?

A/
Q. On page 70 of California Freemason, 1955 Spring edition Vol 2 No 2 it says Quote- "Minnesota masons 66, 188 members in 290 lodges, U. S. Masons, 3 million, 800 thousand in over 15 thousand lodges. **WORLD MASONS 550,000,000**

Now maybe I can give a little insight into who these are with powerful public relations with information machines that tell only those truths that it wants the public to know.

In a collage publication I picked up at U of M called "Norhtern -Hi Tribune" (a student publication) dated friday May 5, 1972 is a column written by Jack Anderson Washington D.C. He writes -quote- " J. Edgar Hoover's Pride- No FBI man ever tried to fix a case or defraud the taxpayers. J. Edgar Hoover died as he would have wished, in harness when he took over the FBI over 48 years ago. But we would be hypocritical if we didn't make note of FBI excess under Hoover. He halted abuses but with characteristic discretion **MADE INFORMATION** from FBI files available only to the right people. Snooping with LASER infra-ray and micro-waves to eavesdrop and pierce darkness into the private lives of movies stars, sports heroes, political figures and public personalities. Hoover used the FBI to investigate the slightest criticism by anyone. Never-the-less J. Edgar Hoover now beyond the judgement of those who **CRITICIZED** is entitled to the final measure of praise now paid him. But it should not be forgotten amid the tributes that the FBI has been guilty of excess." unquote

On pages 29 of California Freemason Winter edition 1956 Vol, 3, No 1 is a picture of J. Edgar Hoover- it reads -quote- "J. Edgar Hoover given Masonic Medal. Past Grand Master of Missouri Ray V. Denslow pins the Royal Arch Gold Medal on the chief of the FBI. He is a member of the ~~22~~ **FEDERAL** Lodge No. 1 Free and Accepted Masons in Washington D.C. He also received a medal from the Grand Lodge of New York and the 33 of Scottish Rites." unquote



J. EDGAR HOOVER GIVEN MASONIC MEDAL Photo by Wm. R. De
Past Grand Master of Missouri Ray V. Denslow pins the Royal Arch Gold Medal on the Chief of the F.B.I. The citation was for distinguished service to the government of the United States and to humanity and society. Brother John Edgar Hoover has been Director since (1924) of the Federal Bureau of Investigation, universally known as the F.B.I. He is a Presbyterian and a member of Federal Lodge No. 1, F. & A.M., in Washington, D.C. Previously he was the recipient of the Medal for Distinguished Achievement from the Grand Lodge of New York. Last October he received the 33° of the Scottish Rite at a ceremony participated in by our P.G.M. Henry Clausen as a member of the Supreme Council of the Scottish Rite of Freemasonry.
WINTER 1956 VOL 3 NO 1

Freemasons exercise no censorship. Any member of the Craft is at liberty to write a book expressing his views on any aspect of Masonic knowledge. Every member is free to purchase and read whatever is published, and attribute to the author's views whatever weight he may deem proper. As a result, many writers, without adequate training, either in research or in literary craftsmanship, have published works not only marred by serious misstatements of fact, but containing expressions of opinion more or less at variance with the ancient landmarks, the old Charges and Constitutions, and the teachings of the leading authorities of the Craft. "Certain authors have written a number of books some of which, in the opinion of competent critics, are sound and some unsound. Indeed, not a few books contain much valuable information, which is intermingled with opinions and conclusions, that modern research has set aside. "Your Grand Lodge Library and its competent staff can save a great deal of time

California Freemason

AUTUMN 1957 VOL 4 NO 4

In line with the Grand Master's urging that we convey a good public image, may we suggest that when all of the members of your own family have read the magazine, you pass it on to a friend or neighbor, to the pastor of your church, or to a public library. They too will find it interesting. *— How can we take when urging*

VISION

Do not expect easily to convince men of the truth or to lead them to think aright. The subtle human intellect can weave its mists over even the clearest vision.

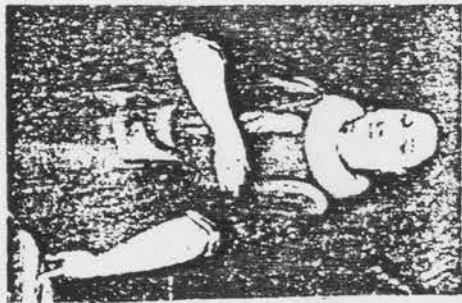
Albert Pike

1983 VOL 10 NO 3 119

ALBERT PIKE is the Author of "MORALS & DOGMA" therefore it is "the Subtle Human Intellect of Masons and Freemasonry" who can (and does) "weave it's mist over the clearest vision" (with all their "VEIL" and "HIDDEN" allegories in business, in government, in court rooms) making it almost impossible to easily convince **NON-MASONS, Catholics, women or negroes** of the TRUTH or to LEAD THEM to THINK ARIGHT.

The Lady Mason

The Story of Elizabeth St. Leger



MASONRY
BANK
LEADER
PAGE 57
SPRING 1961
VOL. 14 NO. 2

WOMEN are not admitted into Masonry, but there is a well authenticated story that a lady was given the first and second degrees in the early 18th century. Her name was Elizabeth St. Leger, the daughter of Lord Doneraile, also known as James St. Leger, of Doneraile Court, County Cork, Ireland. She was born in 1713 and was married in 1733 to Richard Aldworth of Newmarket Court, County Cork. That is why, in the several versions of her story, she is spoken of in some as Elizabeth St. Leger, and in others as Mrs. Aldworth.

The faintest and most authentic account of her adventures is one assured at Cork, with the consent of the family, in 1711. As the author states in his introduction: "By the kindness of Lord Doneraile, Colonel Aldworth of Newmarket Court, Lord Doneraile's son, Mr. James St. Leger and other members of the family, I have fortunately been able to piece together a record of the incident which I hope will be accepted as the most authentic account of what actually transpired."

It would appear that the lodge into which Miss St. Leger was initiated was a somewhat aristocratic organization, consisting principally of the gentry and most respected and wealthy inhabitants of the country around Doneraile. The meetings usually took place in the town but, while Lord Doneraile was Master, were

frequently held in his Lordship's residence, the Castle Doneraile.

On one occasion, when the castle was undergoing certain internal alterations the lodge meeting was held in a large room separated from a small library by a partition of stud and brickwork. The wall was undergoing repairs at the time and a portion of it had been removed and the bricks loosely replaced, without mortar, in the position they were ultimately to occupy. The young lady, being giddy and thoughtless, was determined to satisfy her curiosity and learn what went on in the lodge room and so, with a pair of scissors she removed a brick from the wall and placed herself so as to command a full view of everything that occurred, and thus, witnessed the first two degrees of Masonry.

Becoming cognizant, from what she heard, that the brethren were about to separate, Miss St. Leger became aware, for the first time, of

the real danger of her position and began frantically to consider how she could retire without observation. She became very nervous and excited and being in the dark stumbled over a chair which made a loud crash. The lady who was in the lobby, on which both the library and lodge room opened, burst open the door and, with a light in one hand and a drawn sword in the other, confronted the now terrified lady, who fell in a faint. He was immediately joined by the members of the lodge and, it is asserted, that had it not been for the prompt appearance of her father, Lord Doneraile, and other cool headed brethren, her life might have been sacrificed then and there for what was then considered a crime.

This Lordship's first thought was to resuscitate the swooning lady, without alarming the household, and endeavor to obtain from her an explanation as to what had occurred. Having done so, he communicated his findings to the lodge, but found that many of them were still furious, so Miss St. Leger was placed under guard of the files in the room where she was found, while the members deliberated as to what should be done. For over two long hours the trembling lady could hear the loud and angry discussion going on during which they even went so far as to propose and second a motion that she should be put to death, though that extreme penalty did not come to a vote.

At length the good sense of the majority succeeded in calming the angry and irritated feelings of the others. It was finally decided to force the culprit to submit to the usual trial.

Guilty to the Masonic initiation! If she refused they were to again assemble and discuss further what should be done.

Miss St. Leger was exhausted and terrified by the storminess of the debate and the threats on her life which she could not avoid overhearing, so she gladly accepted the offer. Accordingly, she was clad as a candidate, initiated as an entered apprentice and passed in the Fellowcraft degree and was thereafter recognized as a member of the Craft in good standing.

After her marriage Mrs. Aldworth, as we must now call her, still continued her connection with the Craft. There is nothing to prove that she was ever in the lodge after her initiation.

What we do know is that Miss St. Leger was a most exemplary member of the Craft. Holding the distinction of being the only lady member, she had such veneration for Masonry that she would never let it be spoken of lightly in her presence, nor would she touch upon the subject but with the greatest caution and, when she did, it was under evident embarrassment and in apprehension that she might, in a moment of inadvertence, commit a breach of Masonic duty. Furthermore, as a Mason, she was always noted for her true charity which she dispensed with an open hand, thus proving herself to be a worthy representative of the knightly St. Legers, and adding fresh lustre to the family motto—"Haut et Hon"—High and Good (1744 and 1748 and 1749 and 1750 and 1751 and 1752 and 1753 and 1754 and 1755 and 1756 and 1757 and 1758 and 1759 and 1760 and 1761 and 1762 and 1763 and 1764 and 1765 and 1766 and 1767 and 1768 and 1769 and 1770 and 1771 and 1772 and 1773 and 1774 and 1775 and 1776 and 1777 and 1778 and 1779 and 1780 and 1781 and 1782 and 1783 and 1784 and 1785 and 1786 and 1787 and 1788 and 1789 and 1790 and 1791 and 1792 and 1793 and 1794 and 1795 and 1796 and 1797 and 1798 and 1799 and 1800 and 1801 and 1802 and 1803 and 1804 and 1805 and 1806 and 1807 and 1808 and 1809 and 1810 and 1811 and 1812 and 1813 and 1814 and 1815 and 1816 and 1817 and 1818 and 1819 and 1820 and 1821 and 1822 and 1823 and 1824 and 1825 and 1826 and 1827 and 1828 and 1829 and 1830 and 1831 and 1832 and 1833 and 1834 and 1835 and 1836 and 1837 and 1838 and 1839 and 1840 and 1841 and 1842 and 1843 and 1844 and 1845 and 1846 and 1847 and 1848 and 1849 and 1850 and 1851 and 1852 and 1853 and 1854 and 1855 and 1856 and 1857 and 1858 and 1859 and 1860 and 1861 and 1862 and 1863 and 1864 and 1865 and 1866 and 1867 and 1868 and 1869 and 1870 and 1871 and 1872 and 1873 and 1874 and 1875 and 1876 and 1877 and 1878 and 1879 and 1880 and 1881 and 1882 and 1883 and 1884 and 1885 and 1886 and 1887 and 1888 and 1889 and 1890 and 1891 and 1892 and 1893 and 1894 and 1895 and 1896 and 1897 and 1898 and 1899 and 1900 and 1901 and 1902 and 1903 and 1904 and 1905 and 1906 and 1907 and 1908 and 1909 and 1910 and 1911 and 1912 and 1913 and 1914 and 1915 and 1916 and 1917 and 1918 and 1919 and 1920 and 1921 and 1922 and 1923 and 1924 and 1925 and 1926 and 1927 and 1928 and 1929 and 1930 and 1931 and 1932 and 1933 and 1934 and 1935 and 1936 and 1937 and 1938 and 1939 and 1940 and 1941 and 1942 and 1943 and 1944 and 1945 and 1946 and 1947 and 1948 and 1949 and 1950 and 1951 and 1952 and 1953 and 1954 and 1955 and 1956 and 1957 and 1958 and 1959 and 1960 and 1961 and 1962 and 1963 and 1964 and 1965 and 1966 and 1967 and 1968 and 1969 and 1970 and 1971 and 1972 and 1973 and 1974 and 1975 and 1976 and 1977 and 1978 and 1979 and 1980 and 1981 and 1982 and 1983 and 1984 and 1985 and 1986 and 1987 and 1988 and 1989 and 1990 and 1991 and 1992 and 1993 and 1994 and 1995 and 1996 and 1997 and 1998 and 1999 and 2000 and 2001 and 2002 and 2003 and 2004 and 2005 and 2006 and 2007 and 2008 and 2009 and 2010 and 2011 and 2012 and 2013 and 2014 and 2015 and 2016 and 2017 and 2018 and 2019 and 2020 and 2021 and 2022 and 2023 and 2024 and 2025 and 2026 and 2027 and 2028 and 2029 and 2030 and 2031 and 2032 and 2033 and 2034 and 2035 and 2036 and 2037 and 2038 and 2039 and 2040 and 2041 and 2042 and 2043 and 2044 and 2045 and 2046 and 2047 and 2048 and 2049 and 2050 and 2051 and 2052 and 2053 and 2054 and 2055 and 2056 and 2057 and 2058 and 2059 and 2060 and 2061 and 2062 and 2063 and 2064 and 2065 and 2066 and 2067 and 2068 and 2069 and 2070 and 2071 and 2072 and 2073 and 2074 and 2075 and 2076 and 2077 and 2078 and 2079 and 2080 and 2081 and 2082 and 2083 and 2084 and 2085 and 2086 and 2087 and 2088 and 2089 and 2090 and 2091 and 2092 and 2093 and 2094 and 2095 and 2096 and 2097 and 2098 and 2099 and 2100 and 2101 and 2102 and 2103 and 2104 and 2105 and 2106 and 2107 and 2108 and 2109 and 2110 and 2111 and 2112 and 2113 and 2114 and 2115 and 2116 and 2117 and 2118 and 2119 and 2120 and 2121 and 2122 and 2123 and 2124 and 2125 and 2126 and 2127 and 2128 and 2129 and 2130 and 2131 and 2132 and 2133 and 2134 and 2135 and 2136 and 2137 and 2138 and 2139 and 2140 and 2141 and 2142 and 2143 and 2144 and 2145 and 2146 and 2147 and 2148 and 2149 and 2150 and 2151 and 2152 and 2153 and 2154 and 2155 and 2156 and 2157 and 2158 and 2159 and 2160 and 2161 and 2162 and 2163 and 2164 and 2165 and 2166 and 2167 and 2168 and 2169 and 2170 and 2171 and 2172 and 2173 and 2174 and 2175 and 2176 and 2177 and 2178 and 2179 and 2180 and 2181 and 2182 and 2183 and 2184 and 2185 and 2186 and 2187 and 2188 and 2189 and 2190 and 2191 and 2192 and 2193 and 2194 and 2195 and 2196 and 2197 and 2198 and 2199 and 2200 and 2201 and 2202 and 2203 and 2204 and 2205 and 2206 and 2207 and 2208 and 2209 and 2210 and 2211 and 2212 and 2213 and 2214 and 2215 and 2216 and 2217 and 2218 and 2219 and 2220 and 2221 and 2222 and 2223 and 2224 and 2225 and 2226 and 2227 and 2228 and 2229 and 2230 and 2231 and 2232 and 2233 and 2234 and 2235 and 2236 and 2237 and 2238 and 2239 and 2240 and 2241 and 2242 and 2243 and 2244 and 2245 and 2246 and 2247 and 2248 and 2249 and 2250 and 2251 and 2252 and 2253 and 2254 and 2255 and 2256 and 2257 and 2258 and 2259 and 2260 and 2261 and 2262 and 2263 and 2264 and 2265 and 2266 and 2267 and 2268 and 2269 and 2270 and 2271 and 2272 and 2273 and 2274 and 2275 and 2276 and 2277 and 2278 and 2279 and 2280 and 2281 and 2282 and 2283 and 2284 and 2285 and 2286 and 2287 and 2288 and 2289 and 2290 and 2291 and 2292 and 2293 and 2294 and 2295 and 2296 and 2297 and 2298 and 2299 and 2300 and 2301 and 2302 and 2303 and 2304 and 2305 and 2306 and 2307 and 2308 and 2309 and 2310 and 2311 and 2312 and 2313 and 2314 and 2315 and 2316 and 2317 and 2318 and 2319 and 2320 and 2321 and 2322 and 2323 and 2324 and 2325 and 2326 and 2327 and 2328 and 2329 and 2330 and 2331 and 2332 and 2333 and 2334 and 2335 and 2336 and 2337 and 2338 and 2339 and 2340 and 2341 and 2342 and 2343 and 2344 and 2345 and 2346 and 2347 and 2348 and 2349 and 2350 and 2351 and 2352 and 2353 and 2354 and 2355 and 2356 and 2357 and 2358 and 2359 and 2360 and 2361 and 2362 and 2363 and 2364 and 2365 and 2366 and 2367 and 2368 and 2369 and 2370 and 2371 and 2372 and 2373 and 2374 and 2375 and 2376 and 2377 and 2378 and 2379 and 2380 and 2381 and 2382 and 2383 and 2384 and 2385 and 2386 and 2387 and 2388 and 2389 and 2390 and 2391 and 2392 and 2393 and 2394 and 2395 and 2396 and 2397 and 2398 and 2399 and 2400 and 2401 and 2402 and 2403 and 2404 and 2405 and 2406 and 2407 and 2408 and 2409 and 2410 and 2411 and 2412 and 2413 and 2414 and 2415 and 2416 and 2417 and 2418 and 2419 and 2420 and 2421 and 2422 and 2423 and 2424 and 2425 and 2426 and 2427 and 2428 and 2429 and 2430 and 2431 and 2432 and 2433 and 2434 and 2435 and 2436 and 2437 and 2438 and 2439 and 2440 and 2441 and 2442 and 2443 and 2444 and 2445 and 2446 and 2447 and 2448 and 2449 and 2450 and 2451 and 2452 and 2453 and 2454 and 2455 and 2456 and 2457 and 2458 and 2459 and 2460 and 2461 and 2462 and 2463 and 2464 and 2465 and 2466 and 2467 and 2468 and 2469 and 2470 and 2471 and 2472 and 2473 and 2474 and 2475 and 2476 and 2477 and 2478 and 2479 and 2480 and 2481 and 2482 and 2483 and 2484 and 2485 and 2486 and 2487 and 2488 and 2489 and 2490 and 2491 and 2492 and 2493 and 2494 and 2495 and 2496 and 2497 and 2498 and 2499 and 2500 and 2501 and 2502 and 2503 and 2504 and 2505 and 2506 and 2507 and 2508 and 2509 and 2510 and 2511 and 2512 and 2513 and 2514 and 2515 and 2516 and 2517 and 2518 and 2519 and 2520 and 2521 and 2522 and 2523 and 2524 and 2525 and 2526 and 2527 and 2528 and 2529 and 2530 and 2531 and 2532 and 2533 and 2534 and 2535 and 2536 and 2537 and 2538 and 2539 and 2540 and 2541 and 2542 and 2543 and 2544 and 2545 and 2546 and 2547 and 2548 and 2549 and 2550 and 2551 and 2552 and 2553 and 2554 and 2555 and 2556 and 2557 and 2558 and 2559 and 2560 and 2561 and 2562 and 2563 and 2564 and 2565 and 2566 and 2567 and 2568 and 2569 and 2570 and 2571 and 2572 and 2573 and 2574 and 2575 and 2576 and 2577 and 2578 and 2579 and 2580 and 2581 and 2582 and 2583 and 2584 and 2585 and 2586 and 2587 and 2588 and 2589 and 2590 and 2591 and 2592 and 2593 and 2594 and 2595 and 2596 and 2597 and 2598 and 2599 and 2600 and 2601 and 2602 and 2603 and 2604 and 2605 and 2606 and 2607 and 2608 and 2609 and 2610 and 2611 and 2612 and 2613 and 2614 and 2615 and 2616 and 2617 and 2618 and 2619 and 2620 and 2621 and 2622 and 2623 and 2624 and 2625 and 2626 and 2627 and 2628 and 2629 and 2630 and 2631 and 2632 and 2633 and 2634 and 2635 and 2636 and 2637 and 2638 and 2639 and 2640 and 2641 and 2642 and 2643 and 2644 and 2645 and 2646 and 2647 and 2648 and 2649 and 2650 and 2651 and 2652 and 2653 and 2654 and 2655 and 2656 and 2657 and 2658 and 2659 and 2660 and 2661 and 2662 and 2663 and 2664 and 2665 and 2666 and 2667 and 2668 and 2669 and 2670 and 2671 and 2672 and 2673 and 2674 and 2675 and 2676 and 2677 and 2678 and 2679 and 2680 and 2681 and 2682 and 2683 and 2684 and 2685 and 2686 and 2687 and 2688 and 2689 and 2690 and 2691 and 2692 and 2693 and 2694 and 2695 and 2696 and 2697 and 2698 and 2699 and 2700 and 2701 and 2702 and 2703 and 2704 and 2705 and 2706 and 2707 and 2708 and 2709 and 2710 and 2711 and 2712 and 2713 and 2714 and 2715 and 2716 and 2717 and 2718 and 2719 and 2720 and 2721 and 2722 and 2723 and 2724 and 2725 and 2726 and 2727 and 2728 and 2729 and 2730 and 2731 and 2732 and 2733 and 2734 and 2735 and 2736 and 2737 and 2738 and 2739 and 2740 and 2741 and 2742 and 2743 and 2744 and 2745 and 2746 and 2747 and 2748 and 2749 and 2750 and 2751 and 2752 and 2753 and 2754 and 2755 and 2756 and 2757 and 2758 and 2759 and 2760 and 2761 and 2762 and 2763 and 2764 and 2765 and 2766 and 2767 and 2768 and 2769 and 2770 and 2771 and 2772 and 2773 and 2774 and 2775 and 2776 and 2777 and 2778 and 2779 and 2780 and 2781 and 2782 and 2783 and 2784 and 2785 and 2786 and 2787 and 2788 and 2789 and 2790 and 2791 and 2792 and 2793 and 2794 and 2795 and 2796 and 2797 and 2798 and 2799 and 2800 and 2801 and 2802 and 2803 and 2804 and 2805 and 2806 and 2807 and 2808 and 2809 and 2810 and 2811 and 2812 and 2813 and 2814 and 2815 and 2816 and 2817 and 2818 and 2819 and 2820 and 2821 and 2822 and 2823 and 2824 and 2825 and 2826 and 2827 and 2828 and 2829 and 2830 and 2831 and 2832 and 2833 and 2834 and 2835 and 2836 and 2837 and 2838 and 2839 and 2840 and 2841 and 2842 and 2843 and 2844 and 2845 and 2846 and 2847 and 2848 and 2849 and 2850 and 2851 and 2852 and 2853 and 2854 and 2855 and 2856 and 2857 and 2858 and 2859 and 2860 and 2861 and 2862 and 2863 and 2864 and 2865 and 2866 and 2867 and 2868 and 2869 and 2870 and 2871 and 2872 and 2873 and 2874 and 2875 and 2876 and 2877 and 2878 and 2879 and 2880 and 2881 and 2882 and 2883 and 2884 and 2885 and 2886 and 2887 and 2888 and 2889 and 2890 and 2891 and 2892 and 2893 and 2894 and 2895 and 2896 and 2897 and 2898 and 2899 and 2900 and 2901 and 2902 and 2903 and 2904 and 2905 and 2906 and 2907 and 2908 and 2909 and 2910 and 2911 and 2912 and 2913 and 2914 and 2915 and 2916 and 2917 and 2918 and 2919 and 2920 and 2921 and 2922 and 2923 and 2924 and 2925 and 2926 and 2927 and 2928 and 2929 and 2930 and 2931 and 2932 and 2933 and 2934 and 2935 and 2936 and 2937 and 2938 and 2939 and 2940 and 2941 and 2942 and 2943 and 2944 and 2945 and 2946 and 2947 and 2948 and 2949 and 2950 and 2951 and 2952 and 2953 and 2954 and 2955 and 2956 and 2957 and 2958 and 2959 and 2960 and 2961 and 2962 and 2963 and 2964 and 2965 and 2966 and 2967 and 2968 and 2969 and 2970 and 2971 and 2972 and 2973 and 2974 and 2975 and 2976 and 2977 and 2978 and 2979 and 2980 and 2981 and 2982 and 2983 and 2984 and 2985 and 2986 and 2987 and 2988 and 2989 and 2990 and 2991 and 2992 and 2993 and 2994 and 2995 and 2996 and 2997 and 2998 and 2999 and 3000 and 3001 and 3002 and 3003 and 3004 and 3005 and 3006 and 3007 and 3008 and 3009 and 3010 and 3011 and 3012 and 3013 and 3014 and 3015 and 3016 and 3017 and 3018 and 3019 and 3020 and 3021 and 3022 and 3023 and 3024 and 3025 and 3026 and 3027 and 3028 and 3029 and 3030 and 3031 and 3032 and 3033 and 3034 and 3035 and 3036 and 3037 and 3038 and 3039 and 3040 and 3041 and 3042 and 3043 and 3044 and 3045 and 3046 and 3047 and 3048 and 3049 and 3050 and 3051 and 3052 and 3053 and 3054 and 3055 and 3056 and 3057 and 3058 and 3059 and 3060 and 3061 and 3062 and 3063 and 3064 and 3065 and 3066 and 3067 and 3068 and 3069 and 3070 and 3071 and 3072 and 3073 and 3074 and 3075 and 3076 and 3077 and 3078 and 3079 and 3080 and 3081 and 3082 and 3083 and 3084 and 3085 and 3086 and 3087 and 3088 and 3089 and 3090 and 3091 and 3092 and 3093 and 3094 and 3095 and 3096 and 3097 and 3098 and 3099 and 3100 and 3101 and 3102 and 3103 and 3104 and 3105 and 3106 and 3107 and 3108 and 3109 and 3110 and 3111 and 3112 and 3113 and 3114 and 3115 and 3116 and 3117 and 3118 and 3119 and 3120 and 3121 and 3122 and 3123 and 3124 and 3125 and 3126 and 3127 and 3128 and 3129 and 3130 and 3131 and 3132 and 3133 and 3134 and 3135 and 3136 and 3137 and 3138 and 3139 and 3140 and 3141 and 3142 and 3143 and 3144 and 3145 and 3146 and 3147 and 3148 and 3149 and 3150 and 3151 and 3152 and 3153 and 3154 and 3155 and 3156 and 3157 and 3158 and 3159 and 3160 and 3161 and 3162 and 3163 and 3164 and 3165 and 3166 and 3167 and 3168 and 3169 and 3170 and 3171 and 3172 and 3173 and 3174 and 3175 and 3176 and 3177 and 3178 and 3179 and 3180 and 3181 and 3182 and 3183 and 3184 and 3185 and 3186 and 3187 and 3188 and 3189 and 3190 and 3191 and 3192 and 3193 and 3194 and 3195 and 3196 and 3197 and 3198 and 3199 and 3200 and 3201 and 3202 and 3203 and 3204 and 3205 and 3206 and 3207 and 3208 and 3209 and 3210 and 3211 and 3212 and 3213 and 3214 and 3215 and 3216 and 3217 and 3218 and 3219 and 3220 and 3221 and 3222 and 3223 and 3224 and 3225 and 3226 and 3227 and 3228 and 3229 and 3230 and 3231 and 3232 and 3233 and 3234 and 3235 and 3236 and 3237 and 3238 and 3239 and 3240 and 3241 and 3242 and 3243 and 3244 and 3245 and 3246 and 3247 and 3248 and 3249 and 3250 and 3251 and 3252 and 3253 and 3254 and 3255 and 3256 and 3257 and 3258 and 3259 and 3260 and 3261 and 3262 and 3263 and 3264 and 3265 and 3266 and 3267 and 3268 and 3269 and 3270 and 3271 and 3272 and 3273 and 3274 and 3275 and 3276 and 3277 and 3278 and 3279 and 3280 and 3281 and 3282 and 3283 and 3284 and 3285 and 3286 and 3287 and 3288 and 3289 and 3290 and 3291 and 3292 and 3293 and 3294 and 3295 and 3296 and 3297 and 3298 and 3299 and 3300 and 3301 and 3302 and 3303 and 3304 and 3305 and 3306 and 3307 and 3308 and 3309 and 3310 and 3311 and 3312 and 3313 and 3314 and 3315 and 3316 and 3317 and 3318 and 3319 and 3320 and 3321 and 3322 and 3323 and 3324 and 3325 and 3326 and 3327 and 3328 and 3329 and 3330 and 3331 and 3332 and 3333 and 3334 and 3335 and 3336 and 3337 and 3338 and 3339 and 3340 and 3341 and 3342 and 3343 and 3344 and 3345 and 3346 and 3347 and 3348 and 3349 and 3350 and 3351 and 3352 and 3353 and 3354 and 3355 and 3356 and 3357 and 3358 and 3359 and 3360 and 3361 and 3362 and 3363 and 3364 and 3365 and 3366 and 3367 and 3368 and 3369 and 3370 and 3371 and 3372 and 3373 and 3374 and 3375 and 3376 and 3377 and 3378 and 3379 and 3380 and 3381 and 3382 and 3383 and 3384 and 3385 and 3386 and 3387 and 3388 and 3389 and 3390 and 3391 and 3392 and 3393 and 3394 and 3395 and 3396 and 3397 and 3398 and 3399 and 3400 and 3401 and 3402 and 3403 and 3404 and 3405 and 3406 and 3407 and 3408 and 3409 and 3410 and 3411 and 3412 and 3413 and 3414 and 3415 and 3416 and 3417 and 3418 and 3419 and 3420 and 3421 and 3422 and 3423 and 3424 and 3425 and 3426 and 3427 and 3428 and 3429 and 3430 and 3431 and 3432 and 3433 and 3434 and 3435 and 3436 and 3437 and 3438 and 3439 and 3440 and 3441 and 3442 and 3443 and 3444 and 3445 and 3446 and 3447 and 3448 and 3449 and 3450 and 3451 and 3452 and 3453 and 3454 and 3455 and 3456 and 3457 and 3458 and 3459 and 3460 and 3461 and 3462 and 3463 and 3464 and 3465 and 3466 and 3467 and 3468 and 3469 and 3470 and 3471 and 3472 and 3473 and 3474 and 3475 and 3476 and 3477 and 3478 and 3479 and 3480 and 3481 and 3482 and 3483 and 3484 and 3485 and 3486 and 3487 and 3488 and 3489 and 3490 and 3491 and 3492 and 3493 and 3494 and 3495 and 3496 and 3497 and 3498 and 3499 and 3500 and 3501 and 3502 and 3503 and 3504 and 3505 and 3506 and 3507 and 3508 and 3509 and 3510 and 3511 and 3512 and 3513