



Michigan Masonic Ritual

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PREFACE

At the Annual Communication of the Grand Lodge of Michigan on May 28, 1998, the members of Grand Lodge assembled, adopted Resolution No. 3 which authorized "the Most Worshipful Grand Master, Right Worshipful Grand Lecturer and the Ritual Committee to prepare and print the now authorized Michigan Masonic Ritual out in its entirety, EXCEPT the Signs, Tokens, Grips, Words and Passes" and "that each Lodge be issued and be responsible for one (1) of these Rituals." This publication is that authorized ritual along with the Masonic Dictionary and Masonic Glossary taken from the, now out of print, Officers Handbook.

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ENTERED APPRENTICE DEGREE

OPENING

(Within the Lodge)

Brethren, please be clothed and in order. Officers take your stations for opening this Lodge. (*) Is the Tiler of this Lodge present? If so he will approach the East.

(.)

Brother Tiler, your place? - - - Without the door.

Your duty there? - - - To keep off all cowans or eavesdroppers and allow none to pass or repass but such as are duly qualified and have the Worshipful Master's permission.

Receive the implement of your office, repair to your place and be in the active discharge of your duties.

(.)

(*) Brother Senior Warden. - - - Worshipful Master.

Are you sure that all present are Entered Apprentices? - - -
Worshipful Master, (#) I am sure that all present are Entered Apprentices. — (or if not sure) I am not sure, Worshipful, but will ascertain through the proper officers and report.

(*) Brother Senior and Junior Deacons. - - - Brother Senior Warden. - - - Approach the West.

(: : : : :)

Pass right and left through the Lodge and see if all present are Entered Apprentices. - - - (.) - - - (.)

(Instructions: The Senior and Junior Deacons should go to the East and work to the West, bearing in mind that the Senior Warden is in charge.)

Brother Senior Warden, a stranger. - - - Is there a brother present who can vouch for the stranger?

Brother Senior Warden, I will vouch for the Brother. - - -
Brother Senior (or Junior) Deacon the Brother is vouched for.

(If no one present responds, the Senior Warden says:)
Brother, it will be necessary for you to retire and be examined. (: : : : :)

1 (.) - - - (.) (Senior Deacon) Brother Senior
2 Warden, I am sure that all on the right are Entered
3 Apprentices.

4 (Junior Deacon) Brother Senior Warden, I am sure that all
5 on the left are Entered Apprentices.

6 (: : : :)

7 Worshipful Master. (#) I am now sure that all present are
8 Entered Apprentices.

9 I wish then to see them come to order as Entered
10 Apprentices, reserving yourself for the last.

11 (* * *) Brethren, please come to order as Entered
12 Apprentices. (All brethren should be on the step and sign
13 % - #) In order Worshipful.

14 (*) - - - (#)

15 (*) Brother Junior Deacon. - - - Worshipful Master. (#)

16 The first great care of Entered Apprentices when convened?
17 - - - To see that the Lodge is duly tiled.

18 Attend to that duty and inform the Tiler that this Lodge is
19 about to be opened on the Entered Apprentice degree in
20 Masonry for the dispatch of business and direct him to tile
21 accordingly.

22 (.) (* * *) Brother Tiler. - - - Brother Junior
23 Deacon.

24 This Lodge is about to be opened on the Entered Apprentice
25 Degree in Masonry for the dispatch of business. You are
26 directed to tile accordingly.

27 (.) Worshipful Master, (#) this Lodge is tiled.

28 How is it tiled? - - - By a brother Master Mason without
29 the door armed with the proper implement of his office.

30 His duty there? - - - To keep off all cowans or
31 eavesdroppers and allow none to pass or repass but such as
32 are duly qualified and have the Worshipful Master's
33 permission.

34 (*) Brother Senior Warden. - - - Worshipful Master. (#)

35 From whence came you? - - - From a Lodge of the Saints
36 John of Jerusalem.

37 What came you here to do? - - - To learn to subdue my
38 passions and improve myself in Masonry.

39 Then I presume you are an Entered Apprentice? - - - I am
40 so taken and accepted among brothers and fellows.

1 What makes you an Entered Apprentice? - - - My
2 obligation.

3 Where were you made an Entered Apprentice? - - - In a
4 regularly constituted Lodge of Entered Apprentices.

5 What number constitutes a Lodge of Entered Apprentices?
6 - - - Seven or more, consisting of a Worshipful Master,
7 Senior and Junior Wardens, Treasurer, Secretary, Senior
8 and Junior Deacons.

9 The Junior Deacon's place in the Lodge? - - - At the right
10 hand of the Senior Warden in the West, Worshipful. (#)

11 (* *) Brother Junior Deacon. - - - Worshipful Master.
12 (#)

13 Your duty there? - - - To carry messages from the Senior
14 Warden in the West to the Junior Warden in the South and
15 elsewhere around the Lodge as he may direct, and see that
16 the Lodge is duly tiled.

17 The Senior Deacon's place? - - - At the right hand of the
18 Worshipful Master in the East, Worshipful. (#)

19 Brother Senior Deacon. - - - Worshipful Master. (#)

20 Your duty there? - - - To carry orders from the Worshipful
21 Master in the East to the Senior Warden in the West and
22 elsewhere around the Lodge as required, to welcome and
23 accommodate visiting brethren, and to receive and conduct
24 candidates.

25 The Secretary's place? - - - On the left of the Worshipful
26 Master in the East, Worshipful. (#)

27 Brother Secretary. - - - Worshipful Master. (#)

28 Your duty there? - - - To observe the will and pleasure of
29 the Worshipful Master in recording the proceedings of the
30 Lodge, transmit a copy to the Grand Lodge if required,
31 receive all monies paid into the Lodge, paying the same to
32 the Treasurer, taking his receipt therefore.

33 The Treasurer's place? - - - On the right of the Worshipful
34 Master in the East, Worshipful. (#)

35 Brother Treasurer. - - - Worshipful Master. (#)

36 Your duty there? - - - To receive all monies paid into the
37 Lodge by the hand of the Secretary, keep a regular account
38 of the same, paying them out by order of the Worshipful
39 Master and consent of the Lodge.

40 The Junior Warden's station in the Lodge? - - - In the
41 South, Worshipful. (#)

1 Brother Junior Warden. - - - Worshipful Master. (#)

2 Why in the South and your duty there? - - - As the sun in
3 the South at high meridian is the glory and beauty of the
4 day, so stands the Junior Warden in the South to call the
5 craft from labor to refreshment, superintend in the hour
6 thereof and see that none convert the means of refreshment
7 into intemperance or excess, to call them to labor again at
8 the Worshipful Master's order, that he may have pleasure
9 and they profit thereby.

10 The Senior Warden's station? - - - In the West, Worshipful.
11 (#)

12 Brother Senior Warden. - - - Worshipful Master. (#)

13 Why in the West and your duty there? - - - As the sun is in
14 the West at the close of the day, so stands the Senior
15 Warden in the West to assist the Worshipful Master in
16 opening and closing his Lodge, pay the craft their wages if
17 any be their due and see that none go away dissatisfied if in
18 my power to prevent, harmony being the strength and
19 support of all institutions, but more especially this of ours.

20 The Worshipful Master's station? - - - In the East,
21 Worshipful. (#)

22 Why in the East and his duty there? - - - As the sun rises
23 in the East to open and govern the day, so rises the
24 Worshipful Master (@), to open and govern his Lodge, set
25 the craft at work and give them proper instruction.

26 (* * *) Brother Senior Warden. - - - Worshipful Master.
27 (#)

28 It is my order that this Lodge be now opened on the Entered
29 Apprentice degree in Masonry for the dispatch of business,
30 during which time all private committees and other
31 irregular and unmasonic conduct tending to disturb the
32 peace and harmony of the same while engaged in the lawful
33 pursuits of Masonry are strictly forbidden, under no less
34 penalty than such as a majority of the brethren present,
35 acting under the by-laws of this Lodge may see cause to
36 inflict. This you will announce to the Junior Warden in the
37 South and he to the brethren around the Lodge that they,
38 having due and timely notice thereof, may govern
39 themselves accordingly.

40 (Senior Warden) Brother Junior Warden.

41 (Junior Warden) Brother Senior Warden.

42 It is the order of the Worshipful Master that this Lodge be
43 now opened on the Entered Apprentice Degree in Masonry

1 for the dispatch of business, during which time all private
 2 committees and other irregular and unmasonic conduct
 3 tending to disturb the peace and harmony of the same while
 4 engaged in the lawful pursuits of Masonry are strictly
 5 forbidden, under no less penalty than such as a majority of
 6 the brethren present acting under the by-laws of this Lodge
 7 may see cause to inflict. This you will announce to the
 8 brethren around the Lodge that they, having due and
 9 timely notice thereof, may govern themselves accordingly.

10 Brethren, you hear the order of the Worshipful Master as
 11 communicated to me by the Senior Warden in the West.
 12 Agreeably to his order, so let it be done.

13 Together brethren attend the sign. (% - / - #)

14 * (East) * (West) * (South)

15 (Prayer) May the Blessing of Heaven rest upon this
 16 meeting so happily begun. May it be conducted in order and
 17 closed in harmony. Amen.

18 (Response) So mote it be.

19 (Worshipful Master) Brother Senior Deacon. - - -
 20 Worshipful Master (#) - - - Attend the altar.

21 (.)

22 (Instructions to the Senior Deacon: The Senior Deacon
 23 approaches the altar reverently. He first lights the lesser
 24 lights. (East) - - - (West) - - - (South). Then he kneels and
 25 opens the Bible at the proper place (Psalms cxxxiii),
 26 arranges the square and compasses, then rises to his feet
 27 and salutes the Worshipful Master with the sign of an
 28 Entered Apprentice.)

29 (Worshipful Master) Brother Senior Deacon. - - -
 30 Worshipful Master. (#)

31 Approach the East. (.) Receive the flag, repair to the
 32 altar and display it as Masonic law directs. Together
 33 Brethren, salute the flag.

34 (Each brother present places his right hand over the heart
 35 and remains at salute while the Senior Deacon carries the
 36 flag, held at a slight angle, down the north side of the Lodge
 37 room to the west of the altar. He places the flag standard in
 38 a support placed on the south side and near the altar, steps
 39 back one pace and comes to a salute. (The Pledge of
 40 Allegiance may be given here if desired.) All the brethren
 41 remain at salute until the SD completes his, taking their
 42 time from him. The Senior Deacon steps behind the altar,

1 salutes the Worshipful Master with the proper sign and
2 resumes his place.)
3 (Worshipful Master) I now declare this Lodge open for the
4 dispatch of business. (Senior Warden erects his column.)
5 Brother Junior Deacon. - - - Worshipful Master. (#) - - -
6 Inform the Tiler.
7 (.) (* * *) Brother Tiler. - - - Brother Junior
8 Deacon.
9 This Lodge is now open for the dispatch of business.
10 (.)
11 (Junior Deacon) Worshipful Master, (#) the Tiler is
12 informed.
13 (*)

ENTERED APPRENTICE DEGREE

FIRST SECTION

(CANDIDATE PREPARATION

The Candidate is divested of all metals. His left knee is exposed. His left foot is not shod. The cable-tow is placed around his neck. He is hood-winked and he does not wear an Apron.)

(*) Brother Junior Deacon. - - - Worshipful Master. (#)

Ascertain if there are any candidates in waiting to receive the Entered Apprentice degree in Masonry.

(.) (* * *) Brother Tiler. - - - Brother Junior Deacon. - - - Are there any candidates in waiting to receive the Entered Apprentice degree in Masonry?

Mr. _____ is in waiting to receive the Entered Apprentice degree in Masonry.

(.) Worshipful Master, (#) Mr. _____ is in waiting to receive the Entered Apprentice degree in Masonry.

(*) Brother Stewards. - - - Worshipful Master. (#)

Retire, prepare and announce Mr. _____ to receive the Entered Apprentice degree in Masonry.

(*) Brother Secretary. - - - Worshipful Master. (#)

Retire and propound the constitutional questions to the candidate.

(: . : . : . : .)

(Instructions: The stewards march down to the Secretary's desk and right about face. The Secretary falls in between the two and the three proceed to, and out of the inner door into the preparation room. No one other than the Stewards, Secretary and candidate should be allowed in the room. The Secretary then propounds the following questions to the candidate, preferably without the aid of a book.)

Do you seriously declare, upon your honor before these gentlemen, that, unbiased by the solicitation of friends and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry? - - - (Answer) I do.

Do you seriously declare, upon your honor before these gentlemen, that you are prompted to solicit the privileges of Masonry, by a favorable opinion conceived of the

1 institution, a desire for knowledge and a sincere wish to be
2 serviceable to your fellow men? - - - (Answer) I do.

3 Do you seriously declare, upon your honor before these
4 gentlemen, that you will cheerfully conform to all the
5 ancient established usages and customs of the fraternity?
6 - - - (Answer) I do.

7 (.) (Secretary at altar)

8 Worshipful Master. (#) - - - Brother Secretary.

9 The constitutional questions have been propounded to the
10 candidate and answered in the affirmative. (.)

11 (* * *)

12 Worshipful Master. (#) - - - Brother Senior Warden.

13 While peaceably engaged in the lawful pursuits of Masonry
14 there is an alarm at the inner door of the Lodge.

15 (*) Brother Senior Deacon. - - - Worshipful Master. (#)

16 Hail the alarm and see who comes here. (.)

17 Who comes here? - - - Mr. _____, who has long been in
18 darkness and now seeks to be brought to light and to
19 receive a part in the rights and benefits of this Worshipful
20 Lodge, erected to God and dedicated to the Holy Saints
21 John as all brothers and fellows have done before.

22 Mr. _____, is it of your own free-will and accord? - - - It is.

23 Brother Stewards, is he worthy and well qualified, duly and
24 truly prepared? - - - He is.

25 Of lawful age and properly vouched for? - - - He is.

26 By what further rights or benefits does he expect to gain
27 admission? - - - By being a man, free born, of good report
28 and well recommended.

29 Mr. _____, wait with patience until the Worshipful Master
30 shall be informed of your request and his answer returned.
31 (. to altar)

32 (#) Mr. _____, who has long been in darkness and now
33 seeks to be brought to light and to receive a part in the
34 rights and benefits of this Worshipful Lodge, erected to God
35 and dedicated to the Holy Saints John, as all brothers and
36 fellows have done before.

37 Is it of his own free-will and accord? - - - It is.

38 Is he worthy and well qualified, duly and truly prepared?
39 - - - He is.

1 Of lawful age and properly vouched for? - - - He is.

2 By what further rights or benefits does he expect to gain
3 admission? - - - By being a man, free born, of good report
4 and well recommended.

5 Let him enter and be received in due form. (*)

6 (.) Let him enter and be received in due form.

7 (: : : : :)

8 Mr. _____, on entering this Lodge of Entered Apprentices
9 you are received on the point of a sharp instrument piercing
10 your naked left breast, (@) which is to signify that, as this
11 is a torture to your flesh, so may the remembrance of it be
12 to your conscience, should you ever presume to reveal any of
13 the secrets of Freemasonry unlawfully.

14 (*) Brother Senior Deacon. - - - Worshipful Master.

15 Conduct the candidate to the center of the Lodge, cause him
16 to kneel and attend a prayer.

17 (: : : : : between altar and Senior Warden)

18 Kneel and attend a prayer.

19 (* * *) (: : : : : Worshipful Master and Chaplain)

20 (Chaplain) Vouchsafe Thine aid, Almighty Father of the
21 Universe, to this our present convention. Grant that this
22 candidate for Masonry may dedicate and devote his life to
23 Thy service and become a true and faithful brother among
24 us. Endue him with a competency of Thy Divine wisdom,
25 that by the pure principles of our fraternity, he may be
26 better enabled to display the beauties of Brotherly Love,
27 Relief and Truth, to the honor of Thy Holy Name. —
28 Amen.

29 (Response by the brethren) So mote it be.

30 (Instructions: The Master and the Chaplain arise, the
31 Master places his right hand on the shoulder of the
32 candidate, who is still kneeling, and asks) Mr. _____, in
33 whom do you put your trust?

34 (The answer must be voluntarily given.) In God.

35 (After this declaration, the candidate is taken by the right
36 hand, and the Worshipful Master states:)

37 Your trust being in God, your faith is well founded. Arise,
38 follow your conductor and fear no danger.

39 (: : : : : Worshipful Master and Chaplain return to East).
40 (*)

1 (::::: stop at East)

2 (Chaplain) Behold, how good and how pleasant it is for
3 brethren to dwell together in unity. It is like the precious
4 ointment upon the head that ran down upon the beard,
5 even Aaron's beard, that went down to the skirts of his
6 garments. As the dew of Hermon, and as the dew that
7 descended upon the mountains of Zion, for there the Lord
8 commanded the blessing, even life forevermore. (Psalm
9 cxxxiii)

10 (*) (:::::)

11 * (South) * (West) * (East)

12 (* * *)

13 (Junior Warden) Who comes here?

14 Mr. _____, who has long been in darkness and now seeks to
15 be brought to light and to receive a part in the rights and
16 benefits of this Worshipful Lodge erected to God and
17 dedicated to the Holy Saints John, as all brothers and
18 fellows have done before.

19 Mr. _____, is it of your own free-will and accord? - - - It is.

20 Brother Senior Deacon, is he worthy and well qualified,
21 duly and truly prepared? - - - He is.

22 Of lawful age and properly vouched for? - - - He is.

23 By what further rights or benefits does he expect to gain
24 admission? - - - By being a man, free born, of good report
25 and well recommended.

26 Conduct the candidate to the Senior Warden in the West.

27 (:::::)

28 (* * *)

29 (Senior Warden) Who comes here?

30 Mr. _____, who has long been in darkness and now seeks to
31 be brought to light and to receive a part in the rights and
32 benefits of this Worshipful Lodge erected to God and
33 dedicated to the Holy Saints John, as all brothers and
34 fellows have done before.

35 Mr. _____, is it of your own free-will and accord? - - - It is.

36 Brother Senior Deacon, is he worthy and well qualified,
37 duly and truly prepared? - - - He is.

38 Of lawful age and properly vouched for? - - - He is.

1 By what further rights or benefits does he expect to gain
2 admission? - - - By being a man, free born, of good report
3 and well recommended.

4 Conduct the candidate to the Worshipful Master in the
5 East.

6 (: : : :)

7 (* * *)

8 (Worshipful Master) Who comes here?

9 Mr. _____, who has long been in darkness and now seeks to
10 be brought to light and to receive a part in the rights and
11 benefits of this Worshipful Lodge, erected to God and
12 dedicated to the Holy Saints John, as all brothers and
13 fellows have done before.

14 Mr. _____, is it of your own free-will and accord? - - - It is.

15 Brother Senior Deacon, is he worthy and well qualified,
16 duly and truly prepared? - - - He is.

17 Of lawful age and properly vouched for? - - - He is.

18 By what further rights or benefits does he expect to gain
19 admission? - - - By being a man, free born , of good report
20 and well recommended

21 Reconduct him to the Senior Warden in the West, who will
22 teach him to approach the East by one upright regular step,
23 his feet forming an angle of an oblong square, his body erect
24 at the altar before the Worshipful Master in the East. (*)

25 (: : : :)

26 Brother Senior Warden. - - - Brother Senior Deacon.

27 It is the order of the Worshipful Master that you teach this
28 candidate to approach the East by one upright regular step,
29 his feet forming an angle of an oblong square, his body erect
30 at the altar before the Worshipful Master in the East.

31 (.)

32 Mr. _____, face the East. (@) (: : : :) Step off with your
33 left foot; bring the heel of the right to the hollow of the left
34 forming an angle of an oblong square, body erect at the
35 altar, before the Worshipful Master in the East.

36 (.) Worshipful Master, (#) the candidate is
37 instructed.

38 Mr. _____, you are now at the altar of Masonry. Before you
39 can proceed further, it is necessary that you take an
40 obligation appertaining to this degree. It becomes my duty,

1 as well as pleasure to inform you that there is nothing
2 contained in this obligation that conflicts with the duty you
3 owe to God, your country, neighbor, family or yourself. With
4 this assurance on my part are you willing to proceed? - - - I
5 am.

6 (*) Brother Senior Deacon. - - - Worshipful Master.

7 Place the candidate in due form.

8 Kneel on your naked left knee, (@) your right forming a
9 square, your left hand supporting the Holy Bible, square
10 and compasses, your right resting thereon.

11 Worshipful Master, the candidate is in due form.

12 (* * *)

13 (: : : : : Worshipful Master and Chaplain to Altar)

14 Mr. _____, say I, pronounce your name, and repeat after me:

15 I, _____, of my own free-will and accord, in the presence of
16 Almighty God and this Worshipful Lodge, erected to Him
17 and dedicated to the Holy Saints John, do hereby and
18 hereon most solemnly and sincerely promise and swear that
19 I will always hele, ever conceal and never reveal any of the
20 secret arts, parts or points of the hidden mysteries of
21 ancient Freemasonry which may have been heretofore, shall
22 be at this time or at any future period, communicated to me
23 as such to any person or persons whomsoever, except it be
24 to a true and lawful brother Mason or in a regularly
25 constituted Lodge of Masons, nor unto him nor them until
26 by strict trial, due examination or legal information I shall
27 have found him or them as lawfully entitled to the same as
28 I am myself.

29 I further promise and swear that I will not write, print,
30 paint, stamp, stain, cut, carve, mark, nor engrave them, nor
31 cause the same to be done on anything movable or
32 immovable, capable of receiving the least impression of a
33 word, syllable, letter or character, whereby the same may
34 become legible or intelligible to any person under the
35 canopy of Heaven, and the secrets of Masonry be unlawfully
36 obtained through my unworthiness.

37 All this, I most solemnly and sincerely promise and swear
38 with a firm and steadfast resolution to perform the same
39 without any hesitation, mental reservation, or secret
40 evasion of mind whatsoever, and, should I ever knowingly
41 violate this my Entered Apprentice obligation, may I be
42 degraded and suspended or expelled from Masonry. So help
43 me God and keep me steadfast in the due performance of
44 the same.

1 Disengage your hands, and in token of your sincerity, kiss
2 the Book before you which is the Holy Bible. - - - (@)

3 Brother Senior Deacon. - - - Worshipful Master. - - -
4 Remove the cable-tow. - - - (@)

5 Brother _____, in your present condition, what do you most
6 desire?

7 (prompted by Senior Deacon) Light.

8 Brethren, stretch forth your hands and assist me in
9 bringing this newly made Brother to light. (all on step and
10 due-guard, except the Stewards and Senior Deacon)

11 (Chaplain) In the beginning God created the heaven and
12 the earth. And the earth was without form, and void; and
13 darkness *was* upon the face of the deep. And the Spirit of
14 God moved upon the face of the waters. And God said, Let
15 there be light: and there was light. (@) (Genesis 1; 1-3)

16 Brother, on being brought to light, you first discover the
17 three Great Lights in Masonry by the help of the three
18 lesser. The three Great Lights in Masonry are the Holy
19 Bible, Square and Compasses. The Holy Bible is to rule and
20 guide our faith, the square to square our actions and the
21 compasses to circumscribe and keep us within due bounds
22 with all mankind, but more especially with a brother
23 Mason. The three lesser lights are three burning tapers
24 placed in a triangular position, representing the Sun, Moon
25 and Master of the Lodge because, as the Sun rules the day
26 and the Moon governs the night, so ought the Worshipful
27 Master to endeavor to rule and govern his Lodge with equal
28 regularity.

29 (: : : : : Worshipful Master and Chaplain return to East)
30 (*)

31 Brother _____, you now discover me as Worshipful Master
32 approaching you from the East (.) on the step (%)
33 and under the due-guard (/) and sign (#) of an Entered
34 Apprentice.

35 This is the due-guard (/) of an Entered Apprentice; it
36 alludes to the position your hands were in when you took
37 your obligation.

38 This is the sign (#) of an Entered Apprentice; it alludes to
39 the ancient and symbolic penalty of an Entered Apprentice,
40 which was that of having his throat cut across, his tongue
41 torn out by its roots and buried in the rough sands of the
42 sea at low-water mark, where the tide ebbs and flows twice
43 in twenty-four hours should he ever knowingly violate his
44 obligation. This sign (#) you are always to give when you

1 enter or retire from a Lodge of Entered Apprentices, also on
2 arising to address the Worshipful Master. (.)

3 In token of my brotherly love and friendship, I present you
4 with my right hand (@) and with it the grip and word of an
5 Entered Apprentice. As you are uninstructed, your
6 conductor will answer for you.

7 I hele. - - - I conceal.

8 What do you conceal? - - - All the secrets of Masons in
9 Masonry to which this (0) token alludes.

10 What is this? - - - A grip.

11 Of what? - - - Of an Entered Apprentice.

12 Has it a name? - - - It has.

13 Will you give it me? - - - I did not so receive it, neither will I
14 so impart it.

15 How will you dispose of it? - - - I will letter it and halve it.

16 Letter it and begin - - - No, you begin.

17 Begin you. - - - A - - - B - - - O - - - Z - - - BO - - - AZ
18 - - - BOAZ.

19 Arise, go and salute the Junior and Senior Wardens.
20 (.) (*)
21 (: : : : :)
22 (* * *)

23 (Junior Warden) Who comes here? - - - An Entered
24 Apprentice.

25 How shall I know him to be such? - - - By certain signs and
26 a token.

27 Give me a sign. - - - (#)

28 Has that an allusion? - - - It has, to the Ancient and
29 Symbolic penalty of an Entered Apprentice.

30 Give me a token. - - - (0)

31 I hele. - - - I conceal.

32 What do you conceal? - - - All the secrets of Masons in
33 Masonry to which this (0) token alludes.

34 What is this? - - - A grip.

35 Of what? - - - Of an Entered Apprentice.

36 Has it a name? - - - It has.

1 Will you give it me? - - - I did not so receive it, neither will
 2 I so impart it.
 3 How will you dispose of it? - - - I will letter it and halve it.
 4 Letter it and begin. - - - No, you begin.
 5 Begin you. - - - A - - - B - - - O - - - Z - - - BO - - - AZ
 6 - - - BOAZ.
 7 The sign and token are right, Brother.
 8 (: : : :)
 9 (* * *)
 10 (Senior Warden) Who comes here? - - - An Entered
 11 Apprentice.
 12 How shall I know him to be such? - - - By certain signs and
 13 a token.
 14 Give me a sign. - - - (#)
 15 Has that an allusion? - - - It has, to the Ancient and
 16 Symbolic penalty of an Entered Apprentice.
 17 Give me a token. - - - (0)
 18 I hele. - - - I conceal.
 19 What do you conceal? - - - All the secrets of Masons in
 20 Masonry, to which this (0) token alludes.
 21 What is this? - - - A grip.
 22 Of what? - - - Of an Entered Apprentice.
 23 Has it a name? - - - It has.
 24 Will you give it me? - - - I did not so receive it, neither will
 25 I so impart it.
 26 How will you dispose of it? - - - I will letter it and halve it.
 27 Letter it and begin. - - - No, you begin.
 28 Begin you. - - - A - - - B - - - O - - - Z - - - BO - - - AZ
 29 - - - BOAZ.
 30 The sign and token are right, Brother.
 31 (: : : : Stop between the altar and the East)
 32 (*)
 33 (Secretary approaches with a receptacle)
 34 (Secretary) Brother _____, agreeably to a custom adopted in
 35 every regular and well governed Lodge it is necessary that
 36 you be requested to deposit something of a metallic kind,

1 not for its intrinsic value alone, but that it may be laid up
2 among the records in the archives of this Lodge as a
3 memento that you were herein made a Mason. – (@) – A
4 quarter of a dollar, a dime, a penny?

5 Have you examined yourself and are you entirely destitute?
6 - - - I am.

7 Then my Brother, you are poor, poor indeed, and almost
8 naked.

9 (Secretary returns to his place)

10 (Worshipful Master) Brother, this request was made to
11 remind you of your poor and penniless situation and if you
12 ever meet a friend, more especially a brother Mason in like
13 circumstances, you shall contribute as liberally to his relief
14 as you can without material injury to yourself.

15 (. from East)

16 You now discover me as Worshipful Master approaching
17 you from the East a second time, and I present you with a
18 lambskin or white leathern apron, which is an emblem of
19 innocence and the badge of a Mason, more ancient than the
20 Golden Fleece or Roman Eagle and, when worthily worn,
21 more honorable than the Star and Garter or any other order
22 that can be conferred upon you at this time or at any future
23 period, by king, prince, potentate or any other person except
24 he be a Mason. It is hoped you will wear it with equal
25 pleasure to yourself and honor to the fraternity. It may be,
26 my Brother, that in the years to come upon your brow will
27 rest the laurel wreaths of victory, from your breast hang
28 jewels fit to grace the costliest diadem; nay more, with light
29 added to the coming light, your ambitious feet may tread
30 round after round of the ladder that leads to fame within
31 our mystic circle and even the purple of our fraternity may
32 rest upon your honored shoulders. But never again from
33 mortal hands, never again until your enfranchised spirit
34 shall have passed upward and inward through the pearly
35 gates, shall any honor so distinguished, so emblematic of
36 purity and all perfection be bestowed upon you as this
37 which I now confer. It is yours, my Brother, yours to wear
38 through an honorable life, and at your death, for we are all
39 born to die, it may be placed upon the casket which encloses
40 your lifeless remains and with them lowered beneath the
41 silent clods of the valley. May its pure and spotless surface
42 be to you a constant reminder of unblemished purity of life
43 and rectitude of conduct, a never-ending argument for
44 higher thoughts, for nobler deeds, for purer actions. And
45 when at last your weary feet shall have reached the end of
46 their toilsome journey and from your nerveless grasp shall

1 forever drop the working tools of life, may the record of your
 2 life and conduct be as pure and spotless as this fair emblem
 3 which I now place within your hands (@) And, when your
 4 soul shall stand, naked and alone before The Great White
 5 Throne, may it be your lot, my Brother, to hear from Him
 6 who sitteth there as Judge Supreme the welcome words,
 7 'Well done, good and faithful servant, enter thou into the joy
 8 of thy Lord". (. to East)
 9 Carry it to the Senior Warden in the West, who will teach
 10 you how to wear it as an Entered Apprentice.
 11 (*)
 12 (: : : : :)
 13 Brother Senior Warden. - - - Brother Senior Deacon.
 14 It is the order of the Worshipful Master that you teach this
 15 Brother how to wear his apron as an Entered Apprentice.
 16 (Senior Warden) Brother, face the East. (@)
 17 (.) In ancient times the different ranks of Masonry
 18 were distinguished by the manner in which they wore their
 19 aprons. Entered Apprentices, being bearers of burden, wore
 20 theirs with the flap turned up to protect their clothing from
 21 dirt and grime incident to their labors. We work in
 22 speculative Masonry only and an Entered Apprentice
 23 should wear his apron with the flap turned up. (.)
 24 (@) (.)
 25 Worshipful Master (#) the Brother is instructed.
 26 (*)
 27 (: : : : : to East)
 28 I now present you with the working tools of an Entered
 29 Apprentice which are the twenty-four inch gauge and
 30 common gavel.
 31 The twenty-four inch gauge is an instrument made use of
 32 by operative masons to measure and lay out their work, but
 33 we as Free and Accepted Masons are taught to make use of
 34 it for the more noble and glorious purpose of dividing our
 35 time. It being divided into twenty-four equal parts is
 36 emblematic of the twenty-four hours of the day which we
 37 are taught to divide into three equal parts, whereby we find
 38 a portion for the service of God and a distressed Worthy
 39 Brother, a portion for our usual vocations and a portion for
 40 refreshment and sleep.
 41 The common gavel is an instrument made use of by
 42 operative masons to break off the corners of rough stones,

1 the better to fit them for the builder's use, but we as Free
2 and Accepted Masons are taught to make use of it for the
3 more noble and glorious purpose of divesting our minds and
4 consciences of all the vices and superfluities of life, thereby
5 fitting us as living stones for that spiritual building, that
6 house not made with hands, eternal in the heavens.

7 Brother Senior Deacon. - - - Worshipful Master.

8 Return the Brother to the place from whence he came,
9 reinvest him with what he has been divested and return
10 him to the Lodge for further instruction. (*)

11 (: : : :)

12 (: : : : : to Northeast Corner - individually)

13 (Senior Deacon) Brother, on your return to the Lodge as
14 the youngest Entered Apprentice, you are placed in the
15 Northeast corner, your feet forming an angle of an oblong
16 square, your body erect at the right hand of the Worshipful
17 Master in the East.

18 (Worshipful Master) And I am pleased to state that you
19 there stand as a just and upright Mason and I give it you
20 strictly in charge ever to walk and act as such.

ENTERED APPRENTICE LECTURE

PART 1

Brother you were divested of all metals when made a Mason for two reasons. First, that you should carry nothing offensive or defensive into the Lodge. Second, at the building of King Solomon's temple there was not heard the sound of an axe, hammer or any tool of iron. The stones were all hewn squared and numbered at the quarries where they were raised; the timbers felled and prepared in the forests of Lebanon, conveyed by sea in floats to Joppa and from thence by land to Jerusalem where they were set up with wooden mauls prepared for the purpose; and when the temple was completed its several parts fitted with such exact nicety that it had more the appearance of the handiwork of the Supreme Architect of the universe than of human hands.

You were neither naked nor clothed, because Masonry regards no man for his worldly wealth or honor. It was thus to show that it is the internal and not the external qualifications of a man that should recommend him to be made a Mason.

You were neither barefoot nor shod. This was in conformity to an ancient Israelitic custom. We read in the book of Ruth that it was the manner in former times concerning redeeming and changing that to confirm all things a man plucked off his shoe and gave it to his neighbor, as this was a testimonial in Israel. This therefore we do to test the sincerity of your intentions in the business on which you were then about to engage.

You were hood-winked, with a cable-tow around your neck for three reasons. First, as you were then in darkness, so shall you keep the whole world as far as it regards the secrets of Freemasonry, until they shall obtain the same as lawfully as you were then about to do. Second, that your heart might be taught to conceal before your eyes could behold the beauties of Freemasonry. Third, had you refused to submit to the forms and ceremonies of your initiation and been found unworthy to be taken by the hand as a brother, you might, by the help of the cable-tow, have been led out of the Lodge without being able to discover even the form thereof.

You were caused to give three distinct knocks to alarm the Lodge and inform the Worshipful Master that you were prepared for initiation. And this alludes to a certain text in scripture: "Ask and ye shall receive, seek and ye shall find,

1 knock and it shall be opened unto you." You asked the
2 recommendation of a friend to be made a Mason; through
3 his recommendation you sought initiation; you knocked at
4 the door of a Lodge and it was opened unto you.

5 You were received on the point of a sharp instrument
6 piercing your naked left breast, which was to signify, as this
7 was an instrument of torture to your flesh, so may the
8 remembrance of it be to your conscience, should you ever
9 presume to reveal any of the secrets of Freemasonry
10 unlawfully.

11 You were caused to kneel and attend a prayer because no
12 man should ever enter upon any great and important
13 undertaking without first invoking the blessing of Deity.

14 You were asked in whom you put your trust because,
15 according to our Masonic institution, no atheist can be
16 made a Mason. It was therefore necessary that you should
17 profess your belief in Deity or no obligation would have
18 been considered binding upon you.

19 You were taken by the right hand, ordered to arise, follow
20 your conductor and fear no danger. This was to show at a
21 time when you could neither foresee nor avoid danger, that
22 you were in the hands of a true and trusty friend in whose
23 fidelity you might with safety confide.

24 You were conducted once around the Lodge, that all the
25 brethren might see that you were duly and truly prepared.

26 You were caused to meet with three separate obstructions
27 on your passage, because there were guards placed at the
28 south, west and east gates of the courts of King Solomon's
29 temple to see that none passed or repassed but such as were
30 duly qualified and had permission. It was therefore
31 necessary that you should meet with these several
32 obstructions, that you might be duly examined before you
33 could be made a Mason.

34 You were caused to kneel on your naked left knee, because
35 the left is said to be the weaker part of man. It was thus to
36 show that it was the weaker part of Masonry you were then
37 entering upon, being that of an Entered Apprentice.

38 You were caused to lay your right hand on the Holy Bible,
39 square and compasses, because the right hand was said by
40 our ancient brethren to be the seat of fidelity. The ancients
41 sometimes worshiped Deity under the name of Fides, which
42 was sometimes represented by two right hands joined, at
43 others by two human figures holding each other by the right
44 hand. The right hand therefore we make use of on this
45 occasion to test in the strongest manner possible the

1 sincerity of your intentions in the business on which you
2 were about to engage.

3 You were requested to deposit something of a metallic kind
4 to remind you of your then extremely poor and penniless
5 situation and that, should you ever meet a friend (more
6 especially a brother) in like circumstances, that you shall
7 contribute as liberally to his relief as you can without
8 material injury to yourself.

9 You were presented with a Lambskin which is the badge of
10 a Mason. The lamb has in all ages been deemed an emblem
11 of innocence. He, therefore, who wears the lambskin as the
12 badge of a Mason is thereby continually reminded of that
13 purity of life and conduct which is essentially necessary to
14 his gaining admission into the Celestial Lodge above where
15 the Supreme Architect of the Universe presides.

16 You were then presented with the working tools of an
17 Entered Apprentice which are the twenty-four inch gauge
18 and common gavel. Their uses have already been explained
19 to you.

20 You were next placed in the Northeast Corner as the
21 youngest Entered Apprentice, because in operative masonry
22 the first stone of a building is usually laid in the Northeast
23 corner. You were therefore placed there to receive your first
24 instructions, whereupon to build your future moral and
25 Masonic edifice.

ENTERED APPRENTICE LECTURE

PART 2

A lodge is a constitutional number of Masons, duly assembled with the Holy Bible, square and compasses and charter or warrant empowering them to work.

Our ancient brethren met on a high hill or in a low vale, the better to observe the approach of cowans or eavesdroppers, either ascending or descending.

The form and extent of a Lodge is an oblong square, extending from east to west, between north and south, from the earth to the heavens and from the surface to the centre. It is of such vast dimensions to signify the universality of Masonry and that Masonic charity should be equally extensive.

This vast fabric is supported by three Grand pillars called wisdom, strength and beauty, because it is necessary that there should be wisdom to contrive, strength to support and beauty to adorn all great and important undertakings. These are represented by the Worshipful Master, Senior and Junior Wardens. The Worshipful Master represents the pillar of wisdom, it being supposed that he has wisdom to open his lodge, set the craft at work and give them proper instruction. The Senior Warden represents the pillar of strength, it being his duty to assist the Worshipful Master in opening and closing his Lodge, to pay the craft their wages if any be their due and see that none go away dissatisfied, harmony being the strength and support of all institutions, more especially this of ours.

The Junior Warden represents the pillar of beauty, it being his duty in all times to observe the sun at meridian height, which is the glory and beauty of the day.

The covering of a Lodge is a clouded canopy or starry-decked heaven where all good Masons hope at last to arrive (by the aid of that theological ladder which Jacob in his vision saw ascending from earth to heaven, the three principal rounds of which are denominated Faith, Hope and Charity, and which admonish us to have faith in God, hope in immortality, and charity for all mankind. The greatest of these is Charity, for Faith may be lost in sight, Hope may end in fruition, but charity extends beyond the grave, through the boundless realms of eternity).

The furniture of a Lodge is the Holy Bible, square and compasses. The Bible is dedicated to God, the square to the Master and the compasses to the craft. The Bible is

1 dedicated to God, because it is the inestimable gift of God to
2 man, and on it we obligate the newly admitted brother. The
3 square to the Master because being the proper Masonic
4 emblem of his office, it is constantly to remind him of the
5 duty he owes to the Lodge over which he has been chosen to
6 preside, and the compasses to the craft, because by a due
7 attention to their use, they are taught to regulate their
8 desires and keep their passions within due bounds.

9 The ornaments of a Lodge are the mosaic pavement, the
10 indented tessel and the blazing star. The mosaic pavement
11 is a representation of the ground floor of King Solomon's
12 temple, with a blazing star in the center. The indented
13 tessel, that beautiful tessellated border or skirting which
14 surrounds it. The mosaic pavement is emblematic of human
15 life, checkered with good and evil, the beautiful border
16 which surrounds it suggests those blessings and comforts
17 which surround us, and which we hope to obtain by a
18 faithful reliance on Divine Providence, which is
19 hieroglyphically represented by the blazing star in the
20 center.

21 All Lodges have three lights, situated east, west and south.
22 None in the North. None in the North because of the
23 situation of King Solomon's temple, that being situated so
24 far north of the ecliptic that the sun or moon at meridian
25 height could dart no rays in at the northern part of it, so we
26 Masonically term the North a place of darkness.

27 All Lodges have six jewels, three movable and three
28 immovable. The movable jewels are the rough ashlar, the
29 perfect ashlar and the trestle-board. The rough ashlar is a
30 stone as taken from the quarry in its rude and natural
31 state. The perfect ashlar is a stone made ready by the
32 workman to be adjusted by the tools of the Fellowcraft. The
33 trestle-board is for the master workman to draw his designs
34 upon. By the rough ashlar we are reminded of our rude and
35 imperfect state in nature; by the perfect ashlar, that state of
36 perfection at which we hope to arrive by a virtuous
37 education, our own endeavors and the blessing of God; and
38 by the trestle-board we are reminded that, as the operative
39 workman erects his temporal building agreeably to the
40 rules and designs laid down by the master on his trestle-
41 board, so should we, both operative and speculative,
42 endeavor to erect our spiritual building agreeably to the
43 rules and designs laid down by the Supreme Architect of
44 the Universe in the Book of Life or Holy Scriptures, which
45 is our spiritual trestle-board.

1 The immovable jewels are the square, level and plumb. The
2 square teaches morality, the level equality and the plumb
3 rectitude of life.

4 All lodges should be situated due east and west, because
5 this was the situation of King Solomon's temple. King
6 Solomon's temple was so situated, because after Moses had
7 safely conducted the children of Israel through the Red Sea
8 when pursued by Pharaoh and his hosts, he then by Divine
9 command erected a tabernacle and situated it due east and
10 west in order to perpetuate the remembrance of that mighty
11 east wind by which their miraculous delivery was wrought
12 and to receive the rays of the rising sun, and as this was an
13 exact model for King Solomon's temple, all Lodges should be
14 situated due east and west.

15 In ancient times Lodges were dedicated to King Solomon,
16 because it was said that he was our first Most Excellent
17 Grand Master or he was the founder of our present system,
18 but in modern times they are dedicated to Saint John the
19 Baptist and Saint John the Evangelist, who were eminent
20 patrons of Masonry and since their time there is
21 represented in every regular and well governed Lodge a
22 certain point within a circle. The point representing an
23 individual brother, the circle representing the boundary
24 line of his duty to God and man, beyond which he is never
25 to suffer his passions, prejudices or interests to betray him
26 on any occasion. This circle is embordered by two
27 perpendicular parallel lines, representing St. John the
28 Baptist and St. John the Evangelist, who were perfect
29 parallels in Christianity as well as Masonry, and upon the
30 vertex rests the Book of Holy Scriptures, which points out
31 the whole duty of man. In going around this circle, we
32 necessarily touch upon these two lines as well as upon the
33 Holy Scriptures, and while a Mason keeps himself thus
34 circumscribed, it is impossible that he should materially
35 err.

36 The tenets of our profession are Brotherly Love, Relief and
37 Truth.

38 By the exercise of brotherly love we are taught to regard the
39 whole human species as one family, the high and low, the
40 rich and poor, who being created by one Almighty Parent
41 and inhabiting the same planet are to aid, support and
42 protect one another. On this principle, Masonry unites men
43 of every country, sect and opinion and conciliates true
44 friendship among those who might otherwise have
45 remained at a perpetual distance.

46 To relieve the distressed is a duty incumbent on all men,
47 but particularly on Masons, who are linked together by an

1 indissoluble chain of sincere affection. To soothe the
2 unhappy, to sympathize with their misfortunes, to
3 compassionate their miseries and to restore peace to their
4 troubled minds is the grand aim we have in view. On this
5 basis we form our friendships and establish our
6 connections.

7 Truth is a divine attribute and the foundation of every
8 virtue. To be good and true is the first lesson we are taught
9 in Masonry. On this theme we contemplate and by its
10 dictates endeavor to regulate our conduct. While influenced
11 by this principle, hypocrisy and deceit are unknown among
12 us; sincerity and plain dealing distinguish us; and the heart
13 and tongue join in promoting one another's welfare and
14 rejoice in one another's prosperity.

15 Brother, a Mason is known by certain signs, a token, a
16 word, and the points of his entrance. The sign, token and
17 word have already been explained to you. It now remains
18 for me to explain the points of your entrance, how many and
19 what they are. They are four: the guttural (@), the pectoral
20 (@), the manual (@) and the pedal (@), which allude to
21 the four cardinal virtues, temperance, fortitude, prudence
22 and justice.

23 Temperance is that due restraint upon our affections and
24 passions which renders the body tame and governable and
25 frees the mind from the allurements of vice. This virtue
26 should be the constant practice of every Mason, as he is
27 thereby taught to avoid excess, or the contracting of any
28 licentious or vicious habit, indulgence in which might lead
29 him to disclose some of those valuable secrets which he has
30 promised to conceal and never reveal, and which would
31 consequently subject him to the contempt and detestation of
32 all good Masons, if not to the Ancient and Symbolic penalty
33 of an Entered Apprentice, which alludes to the guttural.
34 (@)

35 Fortitude is that noble and steady purpose of the mind
36 whereby we are enabled to undergo any pain, peril or
37 danger when prudentially deemed expedient. This virtue is
38 equally distant from rashness and cowardice and, like
39 temperance, should be deeply impressed upon the mind of
40 every Mason as a safeguard or security against any illegal
41 attack that may be made, by force or otherwise, to extort
42 from him any of those secrets with which he has been so
43 solemnly intrusted. This was emblematically represented
44 upon your first admission into the Lodge, when you were
45 received on the point of a sharp instrument piercing your
46 naked left breast which alludes to the pectoral. (@)

1 Prudence teaches us to regulate our lives and actions
2 agreeably to the dictates of reason, and is that habit by
3 which we wisely judge and prudentially determine all
4 things relative to our present and future happiness. This
5 virtue should be the peculiar characteristic of every Mason,
6 not only for the government of his conduct while in the
7 Lodge, but also when abroad in the world. It should be
8 particularly attended to in all strange or mixed companies,
9 and should constantly remind him never to let fall the least
10 sign, token or word whereby the secrets of Masonry might
11 be unlawfully obtained, ever bearing in mind your solemn
12 obligation while kneeling at the altar on your naked left
13 knee, your left hand supporting the Holy Bible, square and
14 compasses, your right resting thereon, which alludes to the
15 manual. (@)

16 Justice is that standard of right which enables us to render
17 to every man his just due without distinction. This virtue is
18 not only consistent with Divine and human laws but is the
19 very cement and support of civil society and, as justice in a
20 great measure constitutes the really good man, so should it
21 be the invariable practice of every Mason never to deviate
22 from the minutest principles thereof, ever remembering the
23 charge you received while standing in the Northeast corner
24 of the Lodge, your feet forming an angle of an oblong
25 square, which alludes to the pedal. (@)

26 In ancient times, Entered Apprentices served their masters
27 with freedom, fervency and zeal and so they should in
28 modern. This was represented by chalk, charcoal and clay,
29 because it was said there was nothing more free than chalk,
30 which upon the slightest touch leaves a trace behind,
31 nothing more fervent than charcoal to which when well
32 lighted most obdurate metals will yield, nothing more
33 zealous than clay or our mother earth, which is constantly
34 employed for man's use and is as continually reminding us
35 that as from it we came, so to it we must as surely return.

ENTERED APPRENTICE DEGREE CHARGE

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

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

In the state you are to be a quiet and peaceful 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 occasion for censure or reproach. Let not interest, favor or prejudice bias your integrity, or influence you to be guilty of a dishonorable action.

Although your frequent appearance at our communications is earnestly solicited, 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. In your leisure hours, that you may improve in Masonic knowledge, you are to converse with well informed brethren, who will always be as ready to give as you will be to receive instruction.

1 Finally, keep inviolably secret the mysteries of the
2 Fraternity, as these are to distinguish you from the rest of
3 the community and mark your consequence among Masons.
4 If, in the circle of your acquaintance, you find a person
5 desirous of being initiated into Masonry, be particularly
6 careful not to recommend him unless you are convinced that
7 he will conform to our tenets and rules, that the honor,
8 glory and reputation of the institution may be firmly
9 established and the world at large convinced of its good
10 effects.

1 ENTERED APPRENTICE CLASS
2 INSTRUCTIONS
3 NON-PUBLIC INFORMATION

4 Hoodwinked with a cable-tow around your neck.

5 Knocks on the door. How many and why, plus the Allusion.

6 You were received on the point of a sharp instrument
7 piercing your naked left breast.

8 You were placed at the Altar, kneeling on your naked left
9 knee, your right forming a square, your left hand
10 supporting the Holy Bible, Square and Compasses, your
11 right resting thereon.

12 Due-guard.

13 Sign.

14 Penalty.

15 After being brought to light, you discovered the three Great
16 Lights in Masonry by the help of the three lesser.

17 You next discovered the Worshipful Master approaching
18 you from the East, on the step, and under the due-guard
19 and sign of an Entered Apprentice.

20 Grip of an Entered Apprentice.

21 Word of an Entered Apprentice.

22 Apron presentation.

23 Obligation (The Ties).

ENTERED APPRENTICE EXAMINATION IN OPEN LODGE

During your initiation into the lodge, after you were brought to light following your obligation, you discovered the Worshipful Master approaching you from the East, on the Step and under the due-guard and sign of an Entered Apprentice.

Give me the due-guard of an Entered Apprentice. - - -
(Done)

This due-guard alludes to the position your hands were in while taking your obligation, your left hand supporting the Holy Bible, square and compasses, your right resting thereon.

Give me the sign of an Entered Apprentice. - - - (Done)

This sign alludes to the ancient and symbolic penalty of an Entered Apprentice, which was that of having his throat cut across, his tongue torn out by its roots and buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours should he ever knowingly violate his obligation.

Give me a token. - - - (0)

I hele. - - - I conceal.

What do you conceal? - - - All the secrets of Masons in Masonry to which this (0) token alludes.

What is this? - - - A grip.

Of what? - - - Of an Entered Apprentice.

Has it a name? - - - It has.

Will you give it me? - - - I did not so receive it, neither will I so impart it.

How will you dispose of it? - - - I will letter it and halve it.

Letter it and begin. - - - No, you begin.

Begin you. - - - A - B - O - Z - BO - AZ - BOAZ.

During your obligation you agreed to always hele, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of Ancient Freemasonry.

Do you confirm this promise? - - - (Assent)

You further promised and swore that you would not write, print, paint, stamp, stain, cut, carve, mark, nor engrave

1 them, nor cause the same to be done on anything movable
2 or immovable, capable of receiving the least impression of a
3 word, syllable, letter or character, whereby the same may
4 become legible or intelligible to any person under the
5 canopy of Heaven, and the secrets of Masonry be unlawfully
6 obtained through your unworthiness.

7 Do you confirm this promise? - - - (Assent)

8 Worshipful Master, (% - #) this concludes the examination
9 of the Brother(s).

ENTERED APPRENTICE DEGREE

CLOSING

(*) Brother Junior Deacon. - - - Worshipful Master. (#)

The last great care of Entered Apprentices when convened?
- - - To see that the Lodge is duly tiled.

Attend to that duty and inform the Tiler that this Lodge is
about to be closed and direct him to tile accordingly.

(.) (* * *) Brother Tiler. - - - Brother Junior
Deacon.

This Lodge is about to be closed. You are directed to tile
accordingly.

(.) Worshipful Master, (#) this lodge is tiled.

How is it tiled? - - - By a brother Master Mason without
the door armed with the proper implement of his office.

His duty there? - - - To keep off all cowans or
eavesdroppers and allow none to pass or repass but such as
are duly qualified and have the Worshipful Master's
permission.

(*) Brother Senior Warden. - - - Worshipful Master. (#)

From whence came you? - - - From a Lodge of the Saints
John of Jerusalem.

What came you here to do? - - - To learn to subdue my
passions and improve myself in Masonry.

Then I presume you are an Entered Apprentice? - - - I am
so taken and accepted among brothers and fellows.

What makes you an Entered Apprentice? - - - My
obligation.

Where were you made an Entered Apprentice? - - - In a
regularly constituted Lodge of Entered Apprentices.

What number constitutes a Lodge of Entered Apprentices?
- - - Seven or more, consisting of a Worshipful Master,
Senior and Junior Wardens, Treasurer, Secretary, Senior
and Junior Deacons.

The Junior Deacon's place in the Lodge? - - - At the right
hand of the Senior Warden in the West, Worshipful. (#)

(* *) Brother Junior Deacon. - - - Worshipful Master.
(#)

- 1 Your duty there? - - - To carry messages from the Senior
2 Warden in the West to the Junior Warden in the South and
3 elsewhere around the Lodge as he may direct and see that
4 the Lodge is duly tiled.
- 5 The Senior Deacon's place? - - - At the right hand of the
6 Worshipful Master in the East, Worshipful. (#)
- 7 Brother Senior Deacon. - - - Worshipful Master. (#)
- 8 Your duty there? - - - To carry orders from the Worshipful
9 Master in the East to the Senior Warden in the West and
10 elsewhere around the Lodge as required, to welcome and
11 accommodate visiting brethren and to receive and conduct
12 candidates.
- 13 The Secretary's place? - - - On the left of the Worshipful
14 Master in the East, Worshipful. (#)
- 15 Brother Secretary. - - - Worshipful Master. (#)
- 16 Your duty there? - - - To observe the will and pleasure of
17 the Worshipful Master in recording the proceedings of the
18 Lodge, transmit a copy to the Grand Lodge, if required,
19 receive all monies paid into the Lodge, paying the same to
20 the Treasurer, taking his receipt therefore.
- 21 The Treasurer's place? - - - On the right of the Worshipful
22 Master in the East, Worshipful. (#)
- 23 Brother Treasurer. - - - Worshipful Master. (#)
- 24 Your duty there? - - - To receive all monies paid into the
25 Lodge by the hand of the Secretary, keep a regular account
26 of the same, paying them out by order of the Worshipful
27 Master and consent of the Lodge.
- 28 The Junior Warden's station in the Lodge? - - - In the
29 South, Worshipful. (#)
- 30 Brother Junior Warden. - - - Worshipful Master. (#)
- 31 Why in the South and your duty there? - - - As the sun in
32 the South at high meridian is the glory and beauty of the
33 day, so stands the Junior Warden in the South to call the
34 craft from labor to refreshment, superintend in the hour
35 thereof and see that none convert the means of refreshment
36 into intemperance or excess, to call them to labor again at
37 the Worshipful Master's order, that he may have pleasure
38 and they profit thereby.
- 39 The Senior Warden's station? - - - In the West, Worshipful.
40 (#)
- 41 Brother Senior Warden. - - - Worshipful Master. (#)

1 Why in the West and your duty there? - - - As the sun is in
2 the West at the close of the day, so stands the Senior
3 Warden in the West to assist the Worshipful Master in
4 opening and closing his Lodge, pay the craft their wages if
5 any be their due and see that none go away dissatisfied if in
6 my power to prevent, harmony being the strength and
7 support of all institutions, but more especially this of ours.

8 The Worshipful Master's station? - - - In the East,
9 Worshipful. (#)

10 Why in the East and his duty there? - - - As the sun rises
11 in the East to open and govern the day, so rises the
12 Worshipful Master (@) to open and govern his Lodge, set
13 the craft at work and give them proper instruction.

14 (* * *) Brother Senior Warden. - - - Worshipful Master.
15 (#)

16 It is my order that this Lodge be now closed and stand
17 closed until our next regular communication unless
18 specially convened, in which case the brethren shall have
19 due and timely notice. In the meantime it is hoped and
20 expected that each brother will demean himself as becomes
21 a man and a Mason. This you will announce to the Junior
22 Warden in the South and he to the brethren around the
23 Lodge that they, having due and timely notice thereof, may
24 govern themselves accordingly.

25 Brother Junior Warden. - - - Brother Senior Warden.

26 It is the order of the Worshipful Master that this Lodge be
27 now closed and stand closed until our next regular
28 communication unless specially convened, in which case the
29 brethren shall have due and timely notice. In the meantime
30 it is hoped and expected that each brother will demean
31 himself as becomes a man and a Mason. This you will
32 announce to the brethren around the Lodge that they,
33 having due and timely notice thereof, may govern
34 themselves accordingly.

35 Brethren, you hear the order of the Worshipful Master, as
36 communicated to me by the Senior Warden in the West.
37 Agreeably to his order, so let it be done.

38 Together Brethren, attend the sign. (% - / - #) (All the
39 brethren should be on the step and give the due-guard and
40 sign.)

41 * (East) * (West) * (South)

42 Brother Senior Warden. - - - Worshipful Master. (#)

43 How should Masons meet? - - - On the level. (@ - all)

1 Brother Junior Warden. - - - Worshipful Master. (#)
2 How should they act? - - - By the plumb.
3 And part on the square. So should we ever meet, act and
4 part in the name of the Lord.
5 (Chaplain) And now may the blessing of Heaven rest upon
6 us and all regular Masons. May brotherly love prevail and
7 every moral and social virtue cement us. Amen.
8 (Response) So mote it be.
9 Brother Senior Deacon. - - - Worshipful Master. (#) - - -
10 Attend the altar.
11 (.) (@) (The Senior Deacon should approach the
12 altar reverently. He kneels at the altar, removes the square
13 and compasses and closes the Bible slowly. He then rises
14 and extinguishes the lesser lights. (South - West - East).
15 He then returns to his position immediately back of the
16 altar and gives the sign of an Entered Apprentice.)
17 Brother Senior Deacon. - - - Worshipful Master. (#) - - -
18 Return the flag to the East.
19 (The Senior Deacon approaches the flag and comes to a
20 salute, accompanied by all the Brethren, who take their
21 time from him. The Senior Deacon then lifts the staff and
22 flag out of the holder, holding it at a slight angle in front of
23 him. Wheels right about face and retraces his steps to the
24 East, where he deposits the staff and flag in the standard
25 provided for the purpose. Steps back two or three paces and
26 comes to a salute. All brethren remain at salute during the
27 carrying of the flag and until the Senior Deacon finishes his
28 final salute, all taking their time from the Senior Deacon,
29 who then returns to his place.)
30 (Worshipful Master) I now declare this Lodge closed.
31 (Senior Warden lowers column)
32 Brother Junior Deacon. - - - Worshipful Master. (#) - - -
33 Inform the Tiler.
34 (.) (* * *) Brother Tiler. - - - Brother Junior
35 Deacon.
36 This Lodge is closed.
37 (.) Worshipful Master, the Tiler is informed.
38 (Worshipful Master) This Lodge is closed. (*)

ENTERED APPRENTICE DEGREE

OPTIONAL SHORT FORM CLOSING

The Entered Apprentice Degree Closing may be amended by replacing Line 12 of Page 32 with the following:

(.) Worshipful Master, (#) the Tiler is informed.

and then by deleting Lines 13 through 37 of Page 32,
deleting Lines 1 through 41 of Page 33 and deleting Lines 1
through 13 of Page 34.

FELLOWCRAFT DEGREE

OPENING

(Within the Lodge)

Brethren, please be clothed and in order. Officers take your stations for opening this Lodge. (*) Is the Tiler of this Lodge present? If so he will approach the East.

(.)

Brother Tiler, your place? - - - Without the door.

Your duty there? - - - To keep off all cowans or eavesdroppers and allow none to pass or repass but such as are duly qualified and have the Worshipful Master's permission.

Receive the implement of your office, repair to your place and be in the active discharge of your duties.

(.)

(*) Brother Senior Warden. - - - Worshipful Master.

Are you sure that all present are Fellowcrafts? - - -
Worshipful Master, (#) I am sure that all present are Fellowcrafts. — (or if not sure) I am not sure, Worshipful, but will ascertain through the proper officers and report.

(*) Brother Senior and Junior Deacons. - - - Brother Senior Warden. - - - Approach the West.

(: : : : :)

Give me the pass of a Fellowcraft. - - - (Junior Deacon gives it to the Senior Deacon (S-th) and he to the Senior Warden)

Pass right and left through the Lodge and see if all present are Fellowcrafts and collect the pass.

(.) - - - (.) (Note instructions to the Deacons as outlined in the Entered Apprentice Degree.)

Brother Senior Warden, a stranger. - - - Is there a Brother present who can vouch for the stranger?

Brother Senior Warden, I will vouch for the Brother. - - -
Brother Senior (or Junior) Deacon, the Brother is vouched for.

(If no one present responds the Senior Warden says:)
Brother, it will be necessary for you to retire and be examined. (: : : : :)

1 Brother Senior Warden, confusion. - - - Communicate and
2 receive the pass. - - - (@)

3 (.) - - - (.) (The Junior Deacon gives the pass to
4 the Senior Deacon and he to the Senior Warden)

5 (Senior Deacon) Brother Senior Warden, I am sure that all
6 on the right are Fellowcrafts.

7 (Junior Deacon) Brother Senior Warden, I am sure that all
8 of the left are Fellowcrafts.

9 (: : : : :)

10 Worshipful Master (#) I am now sure that all present are
11 Fellowcrafts.

12 I wish then to see them come to order as such, reserving
13 yourself for the last.

14 (* * *) Brethren, please come to order as Fellowcrafts.
15 (All brethren should be on the step and sign % - #) In
16 order, Worshipful.

17 (*) - - - (#)

18 (*) Brother Junior Deacon. - - - Worshipful Master. (#)

19 The first great care of Fellowcrafts when convened? - - - To
20 see that the Lodge is duly tiled.

21 Attend to that duty and inform the Tiler that this Lodge is
22 about to be opened on the Fellowcraft Degree in Masonry
23 for the dispatch of business and direct him to tile
24 accordingly.

25 (.) (* * *) Brother Tiler. - - - Brother Junior
26 Deacon.

27 This Lodge is about to be opened on the Fellowcraft Degree
28 in Masonry for the dispatch of business; you are directed to
29 tile accordingly.

30 (.) Worshipful Master, (#) this Lodge is tiled.

31 How is it tiled? - - - By a Brother Master Mason without
32 the door armed with the proper implement of his office.

33 His duty there? - - - To keep off all cowans or
34 eavesdroppers and allow none to pass or repass but such as
35 are duly qualified and have the Worshipful Master's
36 permission.

37 (*) Brother Senior Warden. - - - Worshipful Master. (#)

38 Will you be off or from? - - - From.

1 From what and to what? - - - From an Entered Apprentice
2 to a Fellowcraft.

3 Are you a Fellowcraft? - - - I am, try me.

4 How will you be tried? - - - By the square.

5 Why by the square? - - - Because it is an emblem of
6 morality, and one of the working tools of my profession.

7 What makes you a Fellowcraft? - - - My obligation

8 Where were you made a Fellowcraft? - - - In a regularly
9 constituted Lodge of Fellowcrafts.

10 What number constitutes a Lodge of Fellowcrafts? - - -
11 Five or more, consisting of a Worshipful Master, Senior and
12 Junior Wardens, Treasurer and Secretary.

13 The Secretary's place in the Lodge? - - - On the left of the
14 Worshipful Master in the East, Worshipful. (#)

15 (* *) Brother Secretary. - - - Worshipful Master. (#)

16 Your duty there? - - - To observe the will and pleasure of
17 the Worshipful Master in recording the proceedings of the
18 Lodge, transmit a copy to the Grand Lodge if required,
19 receive all monies paid into the Lodge paying the same to
20 the Treasurer, taking his receipt therefore.

21 The Treasurer's place? - - - On the right of the Worshipful
22 Master in the East, Worshipful. (#)

23 Brother Treasurer. - - - Worshipful Master. (#)

24 Your duty there? - - - To receive all monies paid into the
25 Lodge by the hand of the Secretary, keep a regular account
26 of the same, paying them out by order of the Worshipful
27 Master and consent of the Lodge.

28 The Junior Warden's station in the Lodge? - - - In the
29 South, Worshipful. (#)

30 Brother Junior Warden. - - - Worshipful Master. (#)

31 Why in the South and your duty there? - - - As the sun in
32 the South at high meridian is the glory and beauty of the
33 day, so stands the Junior Warden in the South, to call the
34 craft from labor to refreshment, superintend in the hour
35 thereof and see that none convert the means of refreshment
36 into intemperance or excess, to call them to labor again at
37 the Worshipful Master's order that he may have pleasure
38 and they profit thereby.

39 The Senior Warden's station? - - - In the West, Worshipful.
40 (#)

1 Brother Senior Warden. - - - Worshipful Master. (#)

2 Why in the West and your duty there? - - - As the sun is in
3 the West at the close of the day, so stands the Senior
4 Warden in the West, to assist the Worshipful Master in
5 opening and closing his Lodge, pay the craft their wages, if
6 any be their due and see that none go away dissatisfied, if
7 in my power to prevent, harmony being the strength and
8 support of all institutions, but more especially this of ours.

9 The Worshipful Master's station? - - - In the East,
10 Worshipful. (#)

11 Why in the East and his duty there? - - - As the sun rises
12 in the East to open and govern the day, so rises (@) the
13 Worshipful Master to open and govern his Lodge, set the
14 craft at work and give them proper instruction.

15 (* * *) Brother Senior Warden. - - - Worshipful Master.
16 (#)

17 It is my order that this Lodge be now opened on the
18 Fellowcraft Degree in Masonry for the dispatch of business,
19 during which time all private committees and other
20 irregular and unmasonic conduct tending to disturb the
21 peace and harmony of the same while engaged in the lawful
22 pursuits of Masonry are strictly forbidden, under no less
23 penalty than such as a majority of the brethren present
24 acting under the by-laws of this Lodge may see cause to
25 inflict. This you will announce to the Junior Warden in the
26 South and he to the Brethren around the Lodge, that they,
27 having due and timely notice thereof, may govern
28 themselves accordingly.

29 Brother Junior Warden. - - - Brother Senior Warden.

30 It is the order of the Worshipful Master that this Lodge be
31 now opened on the Fellowcraft degree in Masonry for the
32 dispatch of business, during which time all private
33 committees and other irregular and unmasonic conduct
34 tending to disturb the peace and harmony of the same while
35 engaged in the lawful pursuits of Masonry are strictly
36 forbidden, under no less penalty than such as a majority of
37 the brethren present acting under the by-laws of this Lodge
38 may see cause to inflict. This you will announce to the
39 Brethren around the Lodge that they, having due and
40 timely notice thereof, may govern themselves accordingly.

41 Brethren, you hear the order of the Worshipful Master as
42 communicated to me by the Senior Warden in the West;
43 agreeably to his order, so let it be done.

44 Together Brethren attend the signs. (% - / - #) (% - / - #)

1 * (East) * (West) * (South)
 2 * (East) * (West) * (South)
 3 (Prayer) May the blessing of Heaven rest upon this meeting
 4 so happily begun. May it be conducted in order, and closed
 5 in harmony. Amen.
 6 (Response) So mote it be.
 7 (Worshipful Master) Brother Senior Deacon. - - -
 8 Worshipful Master. (#) - - - Attend the altar.
 9 (.)
 10 (Please note instructions as outlined in the Entered
 11 Apprentice Degree. Bible is opened at Amos, Chapter VII.)
 12 Brother Senior Deacon. - - - Worshipful Master. (#)
 13 (Here follows the Flag ceremony as given in the Entered
 14 Apprentice Degree.)
 15 I now declare this Lodge open for the dispatch of business.
 16 (Senior Warden erects column.)
 17 Brother Junior Deacon. - - - Worshipful Master. (#) - - -
 18 Inform the Tiler.
 19 (.) (* * *) Brother Tiler. - - - Brother Junior
 20 Deacon.
 21 This Lodge is now open for the dispatch of business.
 22 (.) Worshipful Master, (#) the Tiler is informed.
 23 (*)

FELLOWCRAFT DEGREE

FIRST SECTION

(CANDIDATE PREPARATION

The candidate is divested of all metals. His right knee is exposed. His right foot is not shod.

The cable-tow is wrapped twice around his naked right arm. He is hoodwinked. He wears an Apron as an Entered Apprentice.)

(*) Brother Junior Deacon. (.) Worshipful Master.
(#)

Ascertain if there are any candidates in waiting to receive the Fellowcraft Degree in Masonry.

(.) (* * *) Brother Tiler. - - - Brother Junior Deacon. - - - Are there any candidates in waiting to receive the Fellowcraft Degree in Masonry?

Brother ____ is in waiting to receive the Fellowcraft Degree in Masonry.

(.) Worshipful Master, (#) Brother ____ is in waiting to receive the Fellowcraft Degree in Masonry.

(*) Brother Stewards. - - - Worshipful Master. (#)

Retire, prepare and announce Brother ____ to receive the Fellowcraft Degree in Masonry.

(*) Brother Secretary. - - - Worshipful Master. (#)

Retire and collect the fee.

(: : : : :)

(. to altar) Worshipful Master. (#) - - - Brother Secretary.

The fee is collected. (.)

(* * *)

Worshipful Master. (#) - - - Brother Senior Warden.

While peaceably engaged in the lawful pursuits of Masonry there is an alarm at the inner door of the Lodge.

(*) Brother Senior Deacon. - - - Worshipful Master. (#)

Hail the alarm and see who comes here. (.)

Who comes here? - - - Brother ____, who has been regularly initiated an Entered Apprentice and now wishes

1 to receive more light in Masonry by being passed to the
2 Degree of Fellowcraft.

3 Brother _____, is it of your own free-will and accord? - - - It
4 is.

5 Brother Stewards, is he worthy and well qualified, duly and
6 truly prepared? - - - He is.

7 Has he made suitable proficiency in the preceding degree?
8 - - - He has.

9 Is he properly vouched for? - - - He is.

10 By what further right or benefit does he expect to gain
11 admission? - - - By the benefit of the pass.

12 Has he the pass? - - - He has not; I have it for him.

13 Advance and give it. - - - S-th

14 Brother _____, wait with patience until the Worshipful
15 Master shall be informed of your request and his answer
16 returned. (. to altar)

17 (#) Brother _____, who has been regularly initiated an
18 Entered Apprentice and now wishes to receive more light in
19 Masonry by being passed to the Degree of Fellowcraft.

20 Is it of his own free-will and accord? - - - It is.

21 Is he worthy and well qualified, duly and truly prepared?
22 - - - He is.

23 Has he made suitable proficiency in the preceding degree?
24 - - - He has.

25 Is he properly vouched for? - - - He is.

26 By what further right or benefit does he expect to gain
27 admission? - - - By the benefit of the pass.

28 Has he the pass? - - - He has not; I have it for him.

29 Advance and give it.

30 (.) S-th. (.)

31 Let him enter in the name of the Lord and be received in
32 due form. (*)

33 (.) Let him enter in the name of the Lord and be
34 received in due form. (: : : :)

35 Brother _____, on entering this Lodge of Fellowcrafts you
36 are received on the angle of the square pressed to your
37 naked right breast, (@) which is to teach you that the
38 square of virtue should be the rule and guide of your

1 conduct in all your future transactions with mankind. - - -
2 (*)

3 (: : : : stop at East)

4 (Chaplain) Thus he shewed me: and, behold, the Lord stood
5 upon a wall *made* by a plumb-line, with a plumb-line in his
6 hand. And the Lord said unto me, Amos, what seest thou?
7 And I said, A plumb-line. Then said the Lord, Behold, I will
8 set a plumb-line in the midst of my people Israel: I will not
9 again pass by them any more. (Amos VII, 7-8)

10 (*) (: : : :)

11 * (South) * (West) * (East)

12 * * (South) * * (West) * * (East)

13 (* * *)

14 (Junior Warden) Who comes here? - - - Brother _____,
15 who has been regularly initiated an Entered Apprentice and
16 now wishes to receive more light in Masonry by being
17 passed to the Degree of Fellowcraft.

18 Brother _____, is it of your own free-will and accord? - - - It
19 is.

20 Brother Senior Deacon, is he worthy and well qualified,
21 duly and truly prepared? - - - He is.

22 Has he made suitable proficiency in the preceding degree?
23 - - - He has.

24 Is he properly vouched for? - - - He is.

25 By what further right or benefit does he expect to gain
26 admission? - - - By the benefit of the pass.

27 Has he the pass? - - - He has not; I have it for him.

28 Advance and give it. - - - S-th

29 Pass on to the Senior Warden in the West.

30 (: : : :)

31 (* * *)

32 (Senior Warden) Who comes here? - - - Brother _____, who
33 has been regularly initiated an Entered Apprentice and now
34 wishes to receive more light in Masonry by being passed to
35 the Degree of Fellowcraft.

36 Brother _____, is it of your own free-will and accord? - - - It
37 is.

1 Brother Senior Deacon, is he worthy and well qualified,
 2 duly and truly prepared? - - - He is.
 3 Has he made suitable proficiency in the preceding degree?
 4 - - - He has.
 5 Is he properly vouched for? - - - He is.
 6 By what further right or benefit does he expect to gain
 7 admission? - - - By the benefit of the pass.
 8 Has he the pass? - - - He has not; I have it for him.
 9 Advance and give it. - - - S-th
 10 Pass on to the Worshipful Master in the East.
 11 (: : : :)
 12 (* * *)
 13 (Worshipful Master) Who comes here?
 14 Brother _____, who has been regularly initiated an Entered
 15 Apprentice and now wishes to receive more light in
 16 Masonry by being passed to the Degree of Fellowcraft.
 17 Brother _____, is it of your own free-will and accord? - - - It
 18 is.
 19 Brother Senior Deacon, is he worthy and well qualified,
 20 duly and truly prepared? - - - He is.
 21 Has he made suitable proficiency in the preceding degree?
 22 - - - He has.
 23 Is he properly vouched for? - - - He is.
 24 By what further right or benefit does he expect to gain
 25 admission? - - - By the benefit of the pass.
 26 Has he the pass? - - - He has not; I have it for him.
 27 Advance and give it.
 28 (.) S-th. (.)
 29 Reconduct him to the Senior Warden in the West, who will
 30 teach him to approach the East by two upright regular
 31 steps, his feet forming an angle of an oblong square, his
 32 body erect at the altar before the Worshipful Master in the
 33 East. (*)
 34 (: : : :)
 35 Brother Senior Warden. - - - Brother Senior Deacon.
 36 It is the order of the Worshipful Master that you teach this
 37 brother to approach the East by two upright regular steps,

1 his feet forming an angle of an oblong square, his body erect
2 at the altar before the Worshipful Master in the East.

3 (.)

4 (Senior Warden) Brother _____, face the East. (@)
5 (: : : :) Step off with your left foot. Bring the heel of the
6 right to the hollow of the left. Step off with your right foot.
7 Bring the heel of the left to the hollow of the right forming
8 an angle of an oblong square, body erect at the altar before
9 the Worshipful Master in the East.

10 (.) Worshipful Master, (#) the Brother is instructed.

11 Brother _____, you are again at the altar of Masonry. Before
12 you can proceed further it is necessary that you take an
13 obligation appertaining to this Degree. It becomes my duty,
14 as well as pleasure, to inform you that there is nothing
15 contained in this obligation that conflicts with the duty you
16 owe to God, your country, neighbor, family or yourself. With
17 this assurance on my part are you willing to proceed? - - - I
18 am.

19 (*) Brother Senior Deacon. - - - Worshipful Master.

20 Place the brother in due form.

21 Kneel on your naked right knee (@), your left forming a
22 square, your right hand resting on the Holy Bible, square
23 and compasses, your left arm forming a right angle
24 supported by the square.

25 Worshipful Master, the Brother is in due form.

26 (* * *)

27 (: : : : : Worshipful Master and Chaplain to altar)

28 Brother _____, say I, pronounce your name and repeat after
29 me:

30 I, _____, of my own free-will and accord, in the presence of
31 Almighty God and this Worshipful Lodge, erected to Him
32 and dedicated to the Holy Saints John, do hereby and
33 hereon most solemnly and sincerely promise and swear that
34 I will always hele, ever conceal, and never reveal any of the
35 secret arts, parts or points of the Fellowcraft Degree to any
36 person or persons whomsoever, except it be to a true and
37 lawful brother of this degree or in a regularly constituted
38 Lodge of Fellowcrafts, nor unto him nor them until, by strict
39 trial, due examination or legal information, I shall have
40 found him or them as lawfully entitled to the same as I am
41 myself.

1 I further promise and swear that I will stand to and abide
2 by all the laws, rules and regulations of the Fellowcraft
3 Degree, as far as the same shall come to my knowledge.

4 Further that I will answer and obey all due signs and
5 summons sent to me from a Lodge of Fellowcrafts, or given
6 me by a Brother of this Degree, if within the length of my
7 cable-tow.

8 Further that I will aid and assist all poor distressed
9 Fellowcrafts, knowing them to be such, as far as their
10 necessities may require and my ability permit, without
11 material injury to myself.

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

15 All this I most solemnly and sincerely promise and swear
16 with a firm and steadfast resolution to perform the same
17 without any hesitation, mental reservation or secret evasion
18 of mind whatsoever and, should I ever knowingly violate
19 this my Fellowcraft obligation, may I be degraded and
20 suspended or expelled from Masonry. So help me God and
21 keep me steadfast in the due performance of the same.

22 Disengage your hands, and in token of your sincerity, kiss
23 the book before you which is the Holy Bible. - - - (@)

24 Brother Senior Deacon. - - - Worshipful Master. - - -
25 Remove the cable-tow. (@)

26 Brother _____, in your present condition what do you most
27 desire?

28 (prompted by the Senior Deacon) More light in Masonry.

29 Brethren, stretch forth your hands and assist me in giving
30 this Brother more light in Masonry. (All Brethren on step
31 and due-guard, except Stewards and Senior Deacon.)

32 (Chaplain) In the beginning God created the heaven and
33 the earth. And the earth was without form, and void; and
34 darkness *was* upon the face of the deep. And the Spirit of
35 God moved upon the face of the waters. And God said, Let
36 there be light: and there was light. (@) (Genesis 1; 1-3)

37 Brother, on being brought to light you discover more than
38 you have heretofore done: one point of the compasses
39 elevated above the square, the other being hidden, which is
40 to signify that you have as yet received light in Masonry but
41 partially.

42 (: : : : Worshipful Master and Chaplain return to East.)
43 (*)

1 You now discover me as Worshipful Master approaching
 2 you from the East, (.) on the step (% - %) and under
 3 the due-guard (/) and sign (#) of a Fellowcraft.

4 This is the due-guard (/) of a Fellowcraft. It alludes to the
 5 position your hands were in when you took your obligation.

6 This is the sign (#) of a Fellowcraft. It alludes to the
 7 ancient and symbolic penalty of a Fellowcraft, which was
 8 that of having his breast torn open, his heart plucked out
 9 and placed on the highest pinnacle of the temple to be
 10 devoured by the vultures of the air should he ever
 11 knowingly violate his obligation. This sign (#) you are
 12 always to give when you enter or retire from a Lodge of
 13 Fellowcrafts, also on arising to address the Worshipful
 14 Master. (.)

15 In token of the continuance of my brotherly love and
 16 friendship, I present you with my right hand (@) and with
 17 it the pass, the token of the pass, grip and word of a
 18 Fellowcraft. As you are uninstructed your conductor will
 19 answer for you.

20 What is this? - - - The pass-grip of a Fellowcraft.

21 Has it a name? - - - It has.

22 Will you give it me? - - - S-th.

23 Will you be off or from? - - - From.

24 From what and to what? - - - From the pass-grip of a
 25 Fellowcraft to the grip of the same.

26 Pass. (@)

27 What is this? - - - The grip of a Fellowcraft.

28 Has it a name? - - - It has.

29 Will you give it me? - - - I did not so receive it, neither will
 30 I so impart it.

31 How will you dispose of it? - - - I will letter it or halve it.

32 Halve it and begin. - - - No, you begin.

33 Begin you. - - - C - - - J - - - J - - - C - - -
 34 JC.

35 Arise, go and salute the Junior and Senior Wardens.

36 (.) (*)

37 (: : : : :)

38 (* * *)

1 (Junior Warden) Who comes here? - - - A Fellowcraft.
 2 How shall I know him to be such? - - - By certain signs and
 3 tokens.
 4 Give me a sign. - - - (#)
 5 Has that an allusion? - - - It has, to the Ancient and
 6 Symbolic penalty of a Fellowcraft.
 7 Give me a token. - - - (0)
 8 What is this? - - - The pass-grip of a Fellowcraft.
 9 Has it a name? - - - It has.
 10 Will you give it me? - - - S-th.
 11 Will you be off or from? - - - From.
 12 From what and to what? - - - From the pass-grip of a
 13 Fellowcraft to the grip of the same.
 14 Pass. (@)
 15 What is this? - - - The grip of a Fellowcraft
 16 Has it a name? - - - It has.
 17 Will you give it me? - - - I did not so receive it, neither will
 18 I so impart it.
 19 How will you dispose of it? - - - I will letter it or halve it.
 20 Halve it and begin. - - - No, you begin.
 21 Begin you. - - - C - - - J - - - J - - - C - - -
 22 JC.
 23 The sign and tokens are right, Brother.
 24 (: : : :)
 25 (* * *)
 26 (Senior Warden) Who comes here? - - - A Fellowcraft.
 27 How shall I know him to be such? - - - By certain signs and
 28 tokens.
 29 Give me a sign. (#)
 30 Has that an allusion? - - - It has, to the Ancient and
 31 Symbolic penalty of a Fellowcraft.
 32 Give me a token. - - - (0)
 33 What is this? - - - The pass-grip of a Fellowcraft.
 34 Has it a name? - - - It has.
 35 Will you give it me? - - - S-th.

1 Will you be off or from? - - - From.

2 From what and to what? - - - From the pass-grip of a
3 Fellowcraft to the grip of the same.

4 Pass. (@)

5 What is this? - - - The grip of a Fellowcraft.

6 Has it a name? - - - It has.

7 Will you give it me? - - - I did not so receive it, neither will
8 I so impart it.

9 How will you dispose of it? - - - I will letter it or halve it.

10 Halve it and begin. - - - No, you begin.

11 Begin you. - - - C - - - J - - - J - - - C - - -
12 JC.

13 The sign and tokens are right, Brother.

14 (::::: to north of Altar)

15 (*) Brother Senior Deacon. - - - Worshipful Master.

16 Reconduct the Brother to the Senior Warden in the West
17 who will teach him how to wear his apron as a Fellowcraft.

18 (::::: To Senior Warden)

19 Brother Senior Warden. - - - Brother Senior Deacon.

20 It is the order of the Worshipful Master that you teach this
21 Brother how to wear his apron as a Fellowcraft.

22 (Senior Warden) Brother, face the East. (@)

23 (.) In operative masonry a Fellowcraft is the builder
24 of the structure. In ancient times Fellowcrafts wore their
25 aprons with the right corner turned up to provide a
26 receptacle for their tools. We work in speculative Masonry
27 only and a Fellowcraft should wear his apron with the right
28 corner turned up and the flap turned down. (.) (@)
29 (.)

30 Worshipful Master, (#) the Brother is instructed.

31 (*)

32 (:::::)

33 I now present you with the working tools of a Fellowcraft,
34 which are the plumb, square and level.

35 The plumb is an instrument made use of by operative
36 masons to try perpendiculars, the square to square their
37 work, and the level to test horizontals, but we as Free and

1 Accepted Masons, are taught to make use of them for more
2 noble and glorious purposes. The plumb admonishes us to
3 walk uprightly in our several stations before God and man,
4 squaring our actions by the square of virtue, and
5 remembering that we are travelling upon the level of time,
6 to that "undiscovered country from whose bourne no
7 traveller returns."

8 Brother Senior Deacon. - - - Worshipful Master.

9 Return the Brother to the place from whence he came,
10 reinvest him with what he has been divested and, agreeably
11 to an ancient custom adopted in every regular and well
12 governed Lodge, it will be necessary that he make an ascent
13 by a flight of winding stairs consisting of three, five and
14 seven steps to a place representing the Middle Chamber of
15 King Solomon's Temple, there to receive instructions
16 relative to the wages and jewels of a Fellowcraft. (*)

17 (: : : : :)

FELLOWCRAFT DEGREE

SECOND SECTION

(Senior Deacon) Brother you are now about to make an ascent to a place representing the Middle Chamber of King Solomon's Temple through a porch. Masonry is considered under two denominations, operative and speculative.

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

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

We work in speculative only, but our ancient brethren wrought in operative as well as speculative Masonry. They worked six days before they received their wages, but did not work on the seventh, because in six days God created the Heaven and the Earth, and rested upon 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 the Creation, and to adore their great Creator.

The first thing particularly attracting your attention is a representation of two brazen pillars. The one on the left hand is called Boaz and denotes strength. The one on the right is called Jachin and signifies "He will establish". They both together allude to the promise of God to David that he would establish his kingdom in strength.

The pillars which they represent were cast in the clayey grounds on the plains of Jordan by one Hiram Abif or Abiv, a widows son of the tribe of Naphtali. They were cast hollow the better to serve as a safe repository for the archives of

1 Masonry against all inundations and conflagrations. They
2 were eighteen cubits high, twelve in circumference or four
3 in diameter, and were adorned with chapiters of five cubits
4 each making in the whole twenty-three cubits high. The
5 chapiters were adorned with lily-work, net-work and
6 pomegranates which denote peace, unity and plenty. The
7 lily by its purity and the retired situation in which it grows
8 denotes peace, the net-work by the intricate connection of
9 its parts denotes unity and the pomegranates by the
10 exuberance of the seeds denotes plenty.

11 They were further adorned with pommels on their tops
12 representing globes, which denote Masonry universally. The
13 globes are two artificial spherical bodies, on the convex
14 surface of which are represented the countries, seas and
15 various parts of the earth, the face of the Heavens, the
16 planetary revolutions and other particulars. The sphere
17 with the parts of the earth delineated on its surface is called
18 the terrestrial globe and that with the constellations and
19 other Heavenly bodies the celestial globe.

20 Their principal uses, besides serving as maps to distinguish
21 the outward parts of the earth and the situation of the fixed
22 stars, is to illustrate and explain the phenomena arising
23 from the annual revolution and the diurnal rotation of the
24 earth around its own axis. They are the noblest instruments
25 for improving the mind and giving it the most distinct idea
26 of any problem or proposition, as well as enabling it to solve
27 the same. Contemplating these bodies, we are inspired with
28 a due reverence for the Deity and His works, and are
29 induced to encourage the study of astronomy, geography,
30 navigation and the arts dependent on them, by which
31 society has so much benefited.

32 (: : : :)

33 You next discover a flight of winding stairs, consisting of
34 three, five and seven steps.

35 The number three alludes to the first three Degrees in
36 Masonry, which every Lodge confers. Also to the three
37 principal officers of a Lodge, the Worshipful Master, Senior
38 and Junior Wardens.

39 The number five alludes to the five orders in architecture.
40 By order in architecture is meant a system of all the
41 members, proportions and ornaments of columns and
42 pilasters; or, it is a regular arrangement of the projecting
43 parts of a building which, united with those of a column,
44 form a beautiful, perfect and complete whole.

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

10 The five orders are thus classed: The Tuscan, Doric, Ionic,
11 Corinthian and Composite.

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

18 The Doric, which is plain and natural, is the most ancient,
19 and was invented by the Greeks. Its column is eight
20 diameters high, and has seldom any ornaments on base or
21 capital except moldings, though the frieze is distinguished
22 by triglyphs and metopes, and triglyphs compose the
23 ornaments of the frieze. The solid composition of this order
24 gives it a preference in structures where strength and noble
25 simplicity are chiefly required.

26 The Doric is the best proportioned of all the orders. The
27 several parts of which it is composed are founded on the
28 natural position of solid bodies. In its first invention it was
29 more simple than in its present state. In after times, when
30 it began to be adorned, it gained the name of Doric, for
31 when it was constructed in its primitive and simple form,
32 the name of Tuscan was conferred on it. Hence the Tuscan
33 preceded the Doric in rank, on account of its resemblance to
34 that pillar in its original state.

35 The Ionic bears a kind of mean proportion between the
36 more solid and delicate orders. Its column is nine diameters
37 high, its capital is adorned with volutes, and its cornice has
38 dentils. There is both delicacy and ingenuity displayed in
39 this pillar, the invention of which is attributed to the
40 Ionians, as the famous Temple of Diana at Ephesus was of
41 this order. It is said to have been formed after the model of
42 an agreeable young woman of an elegant shape, dressed in
43 her hair, as a contrast to the Doric order, which was formed
44 after that of a strong robust man.

45 The Corinthian, the richest of the five orders, is deemed a
46 masterpiece of art. Its column is ten diameters high, and its

1 capital is adorned with two rows of leaves and eight volutes,
2 which sustain the abacus. The frieze is ornamented with
3 curious devices, the cornice with dentils and modillions.
4 This order is used in stately and superb structures. It was
5 invented at Corinth by Callimachus, who is said to have
6 taken the hint of the capital of this pillar from the following
7 remarkable circumstance: Accidentally passing by the tomb
8 of a young lady, he perceived a basket of toys, covered with
9 a tile placed over an acanthus root, having been left there
10 by her nurse. As the branches grew up, they encompassed
11 the basket, till arriving at the tile, they met with an
12 obstruction, and bent downward. Callimachus, struck with
13 the object, set about imitating the figure. The base of the
14 capital he made to represent the basket, the abacus the tile,
15 and the volutes the bending leaves.

16 The Composite is compounded of the other orders and was
17 contrived by the Romans. Its capital has the two rows of
18 leaves of the Corinthian, and the volutes of the Ionic. Its
19 column has the quarter-round, as the Tuscan and Doric
20 orders, is ten diameters high, and its cornice has dentils or
21 simple modillions. This pillar is generally found in
22 buildings where strength, elegance and beauty are
23 displayed.

24 The ancient and original orders in architecture revered by
25 Masons are no more than three: the Doric, Ionic and
26 Corinthian, which were invented by the Greeks. To these
27 the Romans have added two: the Tuscan, which they made
28 plainer than the Doric, and the Composite, which was more
29 ornamental, if not more beautiful, than the Corinthian. The
30 first three orders alone, however, show invention and
31 particular character, and essentially differ from each other.
32 The other two have nothing but what is borrowed, and
33 differ only accidentally. The Tuscan is the Doric in its
34 earliest state, and the Composite is the Corinthian,
35 enriched with the Ionic. To the Greeks, therefore, and not to
36 the Romans we are indebted for what is great, judicious and
37 distinct in architecture.

38 The number five also alludes to the five senses of human
39 nature: hearing, seeing, feeling, smelling and tasting.

40 Hearing is that sense by which we distinguish sounds, and
41 are capable of enjoying all the agreeable charms of music.
42 By it we are enabled to enjoy the pleasures of society, and
43 reciprocally to communicate to each other our thoughts and
44 intentions, our purposes and desires, while thus our reason
45 is capable of exerting its utmost power and energy. The
46 wise and beneficent Author of Nature intended by the
47 formation of this sense that we should be social creatures

1 and receive the greatest and most important part of our
2 knowledge by the information of others. For these purposes
3 we are endowed with hearing that, by a proper exertion of
4 our rational powers, our happiness may be complete.

5 Seeing is that sense by which we distinguish objects and in
6 an instant of time without change of place or situation view
7 armies in battle array, figures of the most stately
8 structures, and all the agreeable variety displayed in the
9 landscape of nature. By this sense we find our way in the
10 pathless ocean, traverse the globe of earth, determine its
11 figures and dimensions and delineate any region or quarter
12 of it. By it we measure the planetary orbs, and make new
13 discoveries in the sphere of the fixed stars. Nay more, by it
14 we perceive the tempers and dispositions, the passions and
15 affections of our fellow creatures when they wish most to
16 conceal them so that, though the tongue may be taught to
17 lie and dissemble, the countenance would display hypocrisy
18 to the discerning eye. In fine, the rays of light which
19 administer to this sense are the most astonishing parts of
20 the animated creation, and render the eye a peculiar object
21 of admiration.

22 Of all the faculties, sight is the noblest. The structure of the
23 eye and its appurtenances evinces the admirable
24 contrivance of nature for performing all its various external
25 and internal motions, while the variety displayed in the
26 eyes of different animals, suited to their several ways of life,
27 clearly demonstrates this organ to be the masterpiece of
28 nature's work.

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

33 The first three, hearing, seeing and feeling, are the most
34 revered by Masons, because by the sense of hearing we hear
35 the word, by that of seeing we see the sign, and by that of
36 feeling we feel the grip whereby one Mason may know
37 another in the dark as well as in the light.

38 Smelling is that sense by which we distinguish odors, the
39 various kinds of which convey different impressions to the
40 mind. Animal and vegetable bodies and, indeed, most other
41 bodies while exposed to the air continually send forth
42 effluvia of vast subtlety, as well in the state of life and
43 growth as in the state of fermentation and putrefaction.
44 These effluvia being drawn into the nostrils along with the
45 air are the means by which all bodies are smelled. Hence it
46 is evident that there is a manifest appearance of design in
47 the Great Creator's having planted the organ of smell in the

1 inside of that canal through which the air continually
2 passes in respiration.

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

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

18 On the mind all our knowledge must depend. What
19 therefore can be a more proper subject for the investigation
20 of Masons? By anatomical dissection and observation we
21 become acquainted with the body, but it is by the anatomy
22 of the mind alone we discover its power and principles.

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

31 The number seven alludes to the seven liberal arts and
32 sciences which are grammar, rhetoric, logic, arithmetic,
33 geometry, music and astronomy.

34 Grammar teaches the proper arrangement of words
35 according to the idiom or dialect of any particular people,
36 and that excellence of pronunciation which enables us to
37 speak or write a language with accuracy, agreeably to
38 reason and correct usage.

39 Rhetoric teaches us to speak copiously and fluently on any
40 subject, not merely with propriety, but with all advantages
41 of force and elegance, wisely contriving to captivate the
42 hearer by strength of argument and beauty of expression,
43 whether it be to entreat or extort, to admonish or applaud.

44 Logic teaches us to guide our reason discretionally in the
45 general knowledge of things, and directs our inquiries after

1 truth. It consist of a regular train of argument, whence we
2 infer, deduce and conclude according to certain premises
3 laid down, admitted or granted, and in it are employed the
4 faculties of conceiving, judging, reasoning and disposing, all
5 of which are naturally lead on from one graduation to
6 another till the point in question is finally determined.

7 Arithmetic teaches the powers and properties of numbers,
8 which is variously affected by letters, tables, figures and
9 instruments. By this art, reason and demonstrations are
10 given for finding out any certain number whose relation or
11 affinity to another is already known or discovered.

12 Geometry, or the fifth science, is the one which Masonry is
13 more particularly founded. Geometry treats of the powers
14 and properties of magnitudes in general, where length,
15 breadth and thickness are considered. From a point to a
16 line, from a line to a superficies, and from a superficies to a
17 solid. A point is a dimensionless figure, or an indivisible
18 part of space. A line is a point continued, and a figure of one
19 capacity, namely length. A superficies is a figure of two
20 dimensions, namely length and breadth. A solid is a figure
21 of three dimensions, namely length, breadth and thickness.
22 By this science the architect is enabled to construct his
23 plans and execute his designs, the general to arrange his
24 soldiers, the engineer to mark out ground for encampments,
25 the geographer to give us the dimensions of the world and
26 all things therein contained, to delineate the extent of seas,
27 and specify the divisions of empires, kingdoms and
28 provinces. By it, also, the astronomer is enabled to make his
29 observations and to fix the duration of times and seasons,
30 years and cycles. In fine, geometry is the foundation of
31 architecture and the root of mathematics.

32 Music teaches the art of forming concords, so as to compose
33 delightful harmony by a mathematical and proportional
34 arrangement of acute, grave and mixed sounds. This art, by
35 a series of experiments, is reduced to a demonstrative
36 science with respect to tones and the intervals of sound. It
37 inquires into the nature of concords and discords, and
38 enables us to find out the proportion between them by
39 numbers.

40 Astronomy is that Divine art by which we are taught to
41 read the wisdom, strength and beauty of the Almighty
42 Creator in those sacred pages, the Celestial hemisphere.
43 Assisted by astronomy we can observe the motions,
44 measure the distance, comprehend the magnitudes and
45 calculate the periods and eclipses of the heavenly bodies. By
46 it we learn the use of the globes, the systems of the world
47 and the preliminary law of nature. While we are employed

1 in the study of this science, we must perceive unparalleled
2 instances of wisdom and goodness, and through the whole
3 creation trace the glorious Author by His works. For this
4 and many other reasons the number seven is held in high
5 esteem among Masons.

6 We shall next come to the outer door of the middle chamber.

7 (: : : :)

8 Who comes here? - - - A craftsman on his way to the
9 middle chamber.

10 How does he expect to gain admission? - - - By the pass
11 and token of the pass of a Fellowcraft.

12 Give me that pass. - - - S-th.

13 What does this denote? - - - Plenty.

14 How is it represented? - - - By ears of corn hanging near a
15 waterfall.

16 Whence originated this word as a pass? - - - It originated
17 in consequence of a quarrel between Jephtha, judge of Israel,
18 and the Ephraimites. The Ephraimites had long been a
19 treacherous and rebellious people whom Jephtha had sought
20 to subdue by lenient measures, but without effect. They,
21 being highly incensed at not being called to fight and share
22 in the rich spoils of the Ammonitish war and filled with
23 vengeance, gathered together a mighty army, crossed the
24 river Jordan to give Jephtha battle. But Jephtha, being
25 apprised of their intentions, gathered together the mighty
26 men of Gilead, gave them battle and put them to flight; and
27 in order to make his victory more complete he placed guards
28 at the several passages of the Jordan and commanded
29 them, if any should attempt to pass this way, to demand of
30 them "Say now S-th", but they being of a different
31 tongue, could not frame to pronounce it right and said
32 Si-h. This trifling defect proved them enemies and cost
33 them their lives; and there fell at this time of the
34 Ephraimites forty and two thousand, since which time this
35 word has been adopted as a password to gain admission
36 into all regular and well governed Lodges of Fellowcrafts.

37 Give me the token. - - - (0)

38 The pass is right and the token is right. Pass on, Brother.

39 (: : : :)

40 We shall next come to the inner door of the middle chamber.

41 Who comes here? - - - A craftsman on his way to the
42 middle chamber.

1 How does he expect to gain admission? - - - By the grip and
2 word of a Fellowcraft.

3 Give me the grip. - - - (@)

4 Has this a name? - - - It has.

5 Will you give it me? - - - I did not so receive it, neither will
6 I so impart it.

7 How will you dispose of it? - - - I will letter it or halve it.

8 Halve it and begin - - - No, you begin.

9 Begin you - - - C - - - J - - - J - - - C - - -
10 JC.

11 The word is right and the grip is right. Pass on, Brother.

12 (Senior Deacon) Brother, you have now arrived at the place
13 representing the Middle Chamber of King Solomon's
14 Temple, where you will be received and recorded as a
15 Fellowcraft.

16 (Worshipful Master) Brother Secretary. - - - Worshipful
17 Master. (#) - - - Make the record.

18 (Worshipful Master) The first thing particularly attracting
19 your attention on your progress here was a representation
20 of two brazen pillars, one on the left hand and the other on
21 the right, which were explained to you by your conductor.

22 After passing the pillars you passed a flight of winding
23 stairs consisting of three, five and seven steps, which were
24 likewise explained to you. After passing the stairs you
25 arrived at the outer door of the Middle Chamber, which you
26 found guarded by the Junior Warden, who demanded of you
27 the pass and token of the pass of a Fellowcraft. You next
28 arrived at the inner door of the Middle Chamber, which you
29 found guarded by the Senior Warden who demanded of you
30 the grip and word of a Fellowcraft.

31 You have now arrived at a place representing the Middle
32 Chamber where you are received and recorded as a
33 Fellowcraft and are now entitled to your wages as such,
34 which are the corn of nourishment, the wine of refreshment
35 and the oil of joy, which denote plenty, happiness and
36 peace.

37 You are also entitled to the three jewels of a Fellowcraft
38 which are an attentive ear, an instructive tongue and a
39 faithful breast, because the attentive ear receives the sound
40 from the instructive tongue and the mysteries of Masonry
41 are safely lodged in the repository of faithful breasts.

1 I now direct your attention to the letter "G", which is the
2 initial of geometry. Geometry, the first and noblest of
3 sciences, is the basis on which the superstructure of
4 Masonry is erected. By geometry we may trace nature
5 through her various windings to her most concealed
6 recesses. By it we discover the power, the wisdom and the
7 goodness of the Grand Artificer of the Universe and view
8 with delight the proportions which connect this vast
9 machine. By it we discover how the planets move in their
10 different orbits and demonstrate their various revolutions.
11 By it we account for the return of seasons and the variety of
12 scenes which each season displays to the discerning eye.
13 Numberless worlds are around us, all formed by the same
14 Divine Architect, which roll through the vast expanse, and
15 are all conducted by the same unerring law of nature.

16 A survey of nature and the observations of her beautiful
17 proportions first determined man to imitate the Divine plan
18 and study symmetry and order. This gave rise to societies
19 and birth to every useful art. The architect began to design
20 and the plans which he laid down, being improved by
21 experience and time, have produced works which are the
22 admiration of every age.

23 The lapse of time, the ruthless hand of ignorance and the
24 devastations of war have laid waste and destroyed many
25 valuable monuments of antiquity on which the utmost
26 exertions of human genius have been employed. Even the
27 temple of Solomon, so spacious and magnificent and
28 constructed by the most celebrated artists, escaped not the
29 unsparing ravages of barbarous force. Freemasonry
30 notwithstanding has still survived. The attentive ear
31 receives the sound from the instructive tongue and the
32 mysteries of Masonry are safely lodged in the repository of
33 faithful breasts.

34 Tools and implements of architecture are selected by the
35 Fraternity to imprint on the memory wise and serious
36 truths and, thus, through a succession of ages are
37 transmitted unimpaired the excellent tenets of our
38 institution.

39 (* * *)

40 The letter "G" further alludes to the sacred name of Deity,
41 to whom we should all, from the youngest Entered
42 Apprentice who stands in the North-East corner of the
43 Lodge to the Worshipful Master who presides in the East,
44 with all created intelligent beings with reverence most
45 humbly bow. (@)

46 (*)

FELLOWCRAFT DEGREE

CHARGE

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

It is unnecessary to recapitulate the duties which, as a Mason, you are bound to discharge or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value.

Our laws and regulations you are strenuously to support, and always be ready to assist in seeing them duly executed. You are not to palliate or aggravate the offenses of your brethren but in the decision of every trespass against our rules you are to judge with candor, admonish with friendship and reprehend with justice.

The study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration, especially the science of Geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

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

FELLOWCRAFT CLASS

INSTRUCTIONS

NON-PUBLIC INFORMATION

1
2
3
4 Hoodwinked with a cable-tow twice around your naked
5 right arm.

6 Knocks upon the door. How many and to what they allude.

7 You were received on the angle of the square pressed to
8 your naked right breast. This was to remind you that the
9 square of virtue should be the rule and guide of your
10 conduct.

11 You were placed at the Altar kneeling on your naked right
12 knee, your left forming a square, your right hand resting on
13 the Holy Bible, Square and Compasses, your left arm
14 forming a right angle supported by the Square.

15 Due-guard. It alludes to the position your hands were in
16 while taking your obligation.

17 Sign. It alludes to the Ancient and Symbolic penalty of a
18 Fellowcraft.

19 After being brought to light, you discovered the three great
20 lights in Masonry by the help of the three lesser, with one
21 difference, one point of the Compasses elevated above the
22 Square the other being hidden.

23 The Worshipful Master approached you on the step and
24 under the due-guard and sign of a Fellowcraft.

25 The pass and token of the pass.

26 The Grip and Word of a Fellowcraft.

27 Review the obligation and the ties.

FELLOWCRAFT EXAMINATION IN OPEN LODGE

When you were passed to the Degree of Fellowcraft, after you were brought to light following your obligation, you discovered the Worshipful Master approaching you from the East, on the step and under the due-guard and sign of a Fellowcraft.

Give me the due-guard of a Fellowcraft. - - - (Done)

This due-guard alludes to the position your hands were in while taking your obligation — your right hand resting on the Holy Bible, Square and Compasses, your left arm forming a right angle supported by the square.

Give me the sign of a Fellowcraft. - - - (Done)

This Sign alludes to the ancient and symbolic penalty of a Fellowcraft which was that of having his breast torn open, his heart plucked out and placed on the highest pinnacle of the temple to be devoured by the vultures of the air should he ever knowingly violate his obligation.

On your advance to the middle chamber, you were required to give the Pass, Token of the Pass, Grip and Word of a Fellowcraft.

Give me a token. - - - (0)

What is this? - - - The pass-grip of a Fellowcraft.

Has it a name? - - - It has.

Will you give it me? - - - S-th.

Will you be off or from? - - - From.

From what and to what? - - - From the pass-grip of a Fellowcraft to the grip of the same.

Pass. - - - (@)

What is this? - - - The grip of a Fellowcraft.

Has it a name? - - - It has.

Will you give it me? - - - I did not so receive it, neither will I so impart it.

How will you dispose of it? - - - I will letter it or halve it.

Halve it and begin. - - - No, you begin.

Begin you. - - - C - - - J - - - J - - - C - - -
JC.

1 The sign and tokens are right, Brother.

2 During your obligation you agreed to always hele, ever
3 conceal and never reveal any of the secret arts, parts or
4 points of the Fellowcraft degree to any person or persons
5 whomsoever, except it be to a true and lawful Brother of
6 this degree or in a regularly constituted Lodge of
7 Fellowcrafts, nor unto him nor them until by strict trial,
8 due examination or legal information you shall have found
9 him or them as lawfully entitled to the same as you are
10 yourself.

11 Do you confirm this promise? - - - (Assent)

12 You further promised and swore that you would stand to
13 and abide by all the laws, rules and regulations of the
14 Fellowcraft degree, as far as the same shall come to your
15 knowledge.

16 Do you confirm this promise? - - - (Assent)

17 Further, you promised that you would answer and obey all
18 due signs and summons sent to you from a Lodge of
19 Fellowcrafts or given you by a brother of this degree, if
20 within the length of your cable-tow.

21 Do you confirm this promise? - - - (Assent)

22 Further, you promised that you would aid and assist all
23 poor distressed Fellowcrafts, knowing them to be such, as
24 far as their necessities may require and your ability permit,
25 without material injury to yourself.

26 Do you confirm this promise? - - - (Assent)

27 Further, you promised you would not cheat, wrong nor
28 defraud a Brother of this Degree knowingly, nor supplant
29 him in any of his laudable undertakings.

30 Do you confirm this promise? - - - (Assent)

31 Worshipful Master, (% - #) this concludes the examination
32 of the Brother(s).

FELLOWCRAFT DEGREE

CLOSING

- 1 (*) Brother Junior Deacon. - - - Worshipful Master. (#)
2
3 The last great care of Fellowcrafts when convened? - - - To
4 see that the Lodge is duly tiled.
5
6 Attend to that duty and inform the Tiler that this Lodge is
7 about to be closed and direct him to tile accordingly.
8 (.) (* * *) Brother Tiler. - - - Brother Junior
9 Deacon.
10 This Lodge is about to be closed. You are directed to tile
11 accordingly.
12 (.) Worshipful Master, (#) this Lodge is tiled.
13 How is it tiled? - - - By a brother Master Mason without
14 the door armed with the proper implement of his office.
15 His duty there? - - - To keep off all cowans or
16 eavesdroppers and allow none to pass or repass, but such as
17 are duly qualified and have the Worshipful Master's
18 permission.
19 (*) Brother Senior Warden. - - - Worshipful Master. (#)
20 Will you be off or from? - - - From.
21 From what and to what? - - - From an Entered Apprentice
22 to a Fellowcraft.
23 Are you a Fellowcraft? - - - I am, try me.
24 How will you be tried? - - - By the square.
25 Why by the square? - - - Because it is an emblem of
26 morality, and one of the working tools of my profession.
27 What makes you a Fellowcraft? - - - My obligation.
28 Where were you made a Fellowcraft? - - - In a regularly
29 constituted Lodge of Fellowcrafts.
30 What number constitutes a Lodge of Fellowcrafts? - - -
31 Five or more, consisting of a Worshipful Master, Senior and
32 Junior Wardens, Treasurer and Secretary.
33 The Secretary's place in the Lodge? - - - On the left of the
34 Worshipful Master in the East, Worshipful. (#)
35 (* *) Brother Secretary. - - - Worshipful Master. (#)
36 Your duty there? - - - To observe the will and pleasure of
37 the Worshipful Master in recording the proceedings of the

1 Lodge, transmit a copy to the Grand Lodge if required,
 2 receive all monies paid into the Lodge, paying the same to
 3 the Treasurer, taking his receipt therefore.

4 The Treasurer's place? - - - On the right of the Worshipful
 5 Master in the East, Worshipful. (#)

6 Brother Treasurer. - - - Worshipful Master. (#)

7 Your duty there? - - - To receive all monies paid into the
 8 Lodge by the hand of the Secretary, keep a regular account
 9 of the same, paying them out by order of the Worshipful
 10 Master and consent of the Lodge.

11 The Junior Warden's station in the Lodge? - - - In the
 12 South, Worshipful. (#)

13 Brother Junior Warden. - - - Worshipful Master. (#)

14 Why in the South and your duty there? - - - As the sun in
 15 the South at high meridian is the glory and beauty of the
 16 day, so stands the Junior Warden in the South, to call the
 17 craft from labor to refreshment, superintend in the hour
 18 thereof, and see that none convert the means of
 19 refreshment into intemperance or excess, to call them to
 20 labor again at the Worshipful Master's order, that he may
 21 have pleasure and they profit thereby.

22 The Senior Warden's station? - - - In the West, Worshipful.
 23 (#)

24 Brother Senior Warden. - - - Worshipful Master. (#)

25 Why in the West and your duty there? - - - As the sun is in
 26 the West at the close of the day, so stands the Senior
 27 Warden in the West, to assist the Worshipful Master in
 28 opening and closing his Lodge, pay the craft their wages if
 29 any be their due and see that none go away dissatisfied, if
 30 in my power to prevent, harmony being the strength and
 31 support of all institutions, but more especially this of ours.

32 The Worshipful Master's station? - - - In the East,
 33 Worshipful. (#)

34 Why in the East and his duty there? - - - As the sun rises
 35 in the East to open and govern the day, so rises the
 36 Worshipful Master (@) to open and govern his Lodge, set
 37 the craft at work and give them proper instruction.

38 (* * *) Brother Senior Warden. - - - Worshipful Master.
 39 (#)

40 It is my order that this Lodge be now closed and stand
 41 closed until our next regular communication, unless
 42 specially convened, in which case the brethren shall have

1 due and timely notice. In the meantime it is hoped and
2 expected that each brother will demean himself as becomes
3 a man and a Mason. This you will announce to the Junior
4 Warden in the South and he to the Brethren around the
5 Lodge that they, having due and timely notice thereof, may
6 govern themselves accordingly.

7 Brother Junior Warden - - - Brother Senior Warden

8 It is the order of the Worshipful Master that this Lodge be
9 now closed and stand closed until our next regular
10 communication, unless specially convened, in which case
11 the Brethren shall have due and timely notice. In the
12 meantime it is hoped and expected that each brother will
13 demean himself as becomes a man and a Mason. This you
14 will announce to the Brethren around the Lodge that they,
15 having due and timely notice thereof, may govern
16 themselves accordingly.

17 Brethren, you hear the order of the Worshipful Master as
18 communicated to me by the Senior Warden in the West;
19 agreeably to his order, so let it be done.

20 Together Brethren attend the signs. (% - / - #) (% - / - #)

21 * (East) * (West) * (South)

22 * (East) * (West) * (South)

23 Brother Senior Warden. - - - Worshipful Master. (#)

24 How should Masons meet? - - - On the level. (@ - all)

25 Brother Junior Warden. - - - Worshipful Master. (#)

26 How should they act? - - - By the plumb.

27 And part on the square; so should we ever meet, act and
28 part in the name of the Lord.

29 (Chaplain): And now may the blessing of Heaven rest upon
30 us and all regular Masons. May Brotherly love prevail and
31 every moral and social virtue cement us. Amen.

32 (Response) So mote it be.

33 Brother Senior Deacon. - - - Worshipful Master. (#)

34 Attend the altar.

35 (.) (The Senior Deacon should approach the altar
36 reverently, kneels at the altar, removes the square and
37 compasses and closes the Bible slowly. He then arises and
38 extinguishes the lesser lights. (South - West - East) He
39 then returns to his position immediately back of the altar
40 and gives the sign of a Fellowcraft.)

1 (Worshipful Master) Brother Senior Deacon. - - -
2 Worshipful Master. (#)
3 Return the flag to the East.
4 (The Senior Deacon approaches the flag and comes to a
5 salute, accompanied by all the brethren, who take their
6 time from him. The Senior Deacon carries the flag as
7 outlined in the Entered Apprentice degree and places the
8 staff in its support in the East. Steps back two or three
9 paces and comes to a salute. All the brethren remain at
10 salute during this entire time until the Senior Deacon
11 finishes his final salute, all taking their time from the
12 Senior Deacon, who then returns to his place.)
13 (Worshipful Master) I now declare this Lodge closed.
14 (Senior Warden lowers column.)
15 Brother Junior Deacon. - - - Worshipful Master. (#) - - -
16 Inform the Tiler.
17 (.) (* * *) Brother Tiler. - - - Brother Junior
18 Deacon. - - - This Lodge is closed.
19 (.) Worshipful Master, the Tiler is informed.
20 (Worshipful Master) This Lodge is closed. (*)

FELLOWCRAFT DEGREE

OPTIONAL SHORT FORM CLOSING

The Fellowcraft Degree Closing may be amended by replacing Line 12 of Page 66 with the following:

(.) Worshipful Master, (#) the Tiler is informed.
and then by deleting Lines 13 through 37 of Page 66 and deleting Lines 1 through 37 of Page 67.

MASTER MASON DEGREE

OPENING

(Within the Lodge)

Brethren, please be clothed and in order. Officers take your stations for opening this Lodge. (*) Is the Tiler of this Lodge present? If so, he will approach the East.

(.)

Brother Tiler, your place? - - - Without the door.

Your duty there? - - - To keep off all cowans or eavesdroppers and allow none to pass or repass but such as are duly qualified and have the Worshipful Master's permission.

(@) Receive the implement of your office, repair to your place and be in the active discharge of your duties.

(.)

(*) Brother Senior Warden. - - - Worshipful Master.

Are you sure that all present are Master Masons? - - - I am sure, Worshipful, (#) that all present are Master Masons. — (or if not sure) I am not sure, Worshipful, but will ascertain through the proper officers and report.

(*) Brother Senior and Junior Deacons. - - - Brother Senior Warden. - - - Approach the West.

(: : : : :)

Give me the pass of a Master Mason. (Junior Deacon gives it to the Senior Deacon (T-B-C) and he to the Senior Warden.) Pass right and left through the Lodge and see if all present are Master Masons and collect the pass.

(.) - - - (.) (Note instructions to the Deacons as given in the Entered Apprentice Degree as to the correct procedure for purging a Lodge.)

Brother Senior Warden, a stranger. - - - Is there a Brother present who can vouch for the stranger?

Brother Senior Warden, I will vouch for the Brother.

Brother Senior (or Junior) Deacon, the Brother is vouched for.

(If no one present responds the Senior Warden says:) Brother, it will be necessary for you to retire and be examined. (: : : : :)

1 Brother Senior Warden, confusion. - - - Communicate and
2 receive the pass. (@)

3 (.) - - - (.)

4 (Junior Deacon gives the pass to the Senior Deacon and he
5 to the Senior Warden)

6 (Senior Deacon) Brother Senior Warden, I am sure that all
7 on the right are Master Masons.

8 (Junior Deacon) Brother Senior Warden, I am sure that all
9 on the left are Master Masons.

10 (: : : : :)

11 Worshipful Master, (#) I am now sure that all present are
12 Master Masons.

13 I wish then to see them come to order as such, reserving
14 yourself for the last.

15 (* * *) Brethren, please come to order as Master Masons.
16 (% - #) In order, Worshipful.

17 (*) - - - (#)

18 (*) Brother Junior Deacon. - - - Worshipful Master. (#)

19 The first great care of Master Masons when convened? - - -
20 To see that the Lodge is duly tiled.

21 Attend to that duty, and inform the Tiler that this Lodge is
22 about to be opened on the Master Mason Degree in Masonry
23 for the dispatch of business and direct him to tile
24 accordingly.

25 (.) (* * *) Brother Tiler. - - - Brother Junior
26 Deacon.

27 This Lodge is about to be opened on the Master Mason
28 Degree in Masonry for the dispatch of business. You are
29 directed to tile accordingly.

30 (.) Worshipful Master, this Lodge is tiled.

31 How is it tiled? - - - By a Brother Master Mason without
32 the door armed with the proper implement of his office.

33 His duty there? - - - To keep off all cowans or
34 eavesdroppers and allow none to pass or repass but such as
35 are duly qualified and have the Worshipful Master's
36 permission.

37 (*) Brother Senior Warden. - - - Worshipful Master. (#)

38 Will you be off or from? - - - From.

1 From what and to what? - - - From a Fellowcraft to a
2 Master Mason.

3 Are you a Master Mason? - - - I am.

4 What induced you to become a Master Mason? - - - In
5 order that I might travel in foreign countries, work and
6 receive master's wages, the better to enable me to support
7 myself and family and contribute to the relief of distressed
8 Master Masons, their widows and orphans.

9 What makes you a Master Mason? - - - My obligation.

10 Where were you made a Master Mason? - - - In a regularly
11 constituted Lodge of Masters.

12 What number constitutes a Lodge of Masters? - - - Three
13 or more consisting of a Worshipful Master, Senior and
14 Junior Wardens.

15 The Junior Warden's station in the Lodge? - - - In the
16 South, Worshipful. (#)

17 (* *) Brother Junior Warden. - - - Worshipful Master.
18 (#)

19 Why in the South and your duty there? - - - As the sun in
20 the South at high meridian is the glory and beauty of the
21 day, so stands the Junior Warden in the South to call the
22 craft from labor to refreshment, superintend in the hour
23 thereof and see that none convert the means of refreshment
24 into intemperance or excess, to call them to labor again at
25 the Worshipful Master's order, that he may have pleasure
26 and they profit thereby.

27 The Senior Warden's station? - - - In the West, Worshipful.
28 (#)

29 Brother Senior Warden. - - - Worshipful Master. (#)

30 Why in the West and your duty there? - - - As the sun is in
31 the West at the close of the day, so stands the Senior
32 Warden in the West to assist the Worshipful Master in
33 opening and closing his Lodge, pay the craft their wages if
34 any be their due and see that none go away dissatisfied if in
35 my power to prevent, harmony being the strength and
36 support of all institutions but more especially this of ours.

37 The Worshipful Master's station? - - - In the East,
38 Worshipful. (#)

39 Why in the East and his duty there? - - - As the sun rises
40 in the East to open and govern the day, so rises the
41 Worshipful Master @) to open and govern his Lodge, set the
42 craft at work and give them proper instruction.

1 (* * *) Brother Senior Warden. - - - Worshipful Master.
2 (#)

3 It is my order that this Lodge be now opened on the Master
4 Mason Degree in Masonry for the dispatch of business,
5 during which time all private committees and other
6 irregular and unmasonic conduct tending to disturb the
7 peace and harmony of the same while engaged in the lawful
8 pursuits of Masonry are strictly forbidden, under no less
9 penalty than such as a majority of the brethren present,
10 acting under the by-laws of this Lodge, may see cause to
11 inflict. This you will announce to the Junior Warden in the
12 South and he to the Brethren around the Lodge that they,
13 having due and timely notice thereof, may govern
14 themselves accordingly.

15 Brother Junior Warden. - - - Brother Senior Warden. - - -
16 It is the order of the Worshipful Master that this Lodge be
17 now opened on the Master Mason Degree in Masonry for
18 the dispatch of business, during which time all private
19 committees and other irregular and unmasonic conduct
20 tending to disturb the peace and harmony of the same while
21 engaged in the lawful pursuits of Masonry are strictly
22 forbidden, under no less penalty than such as a majority of
23 the Brethren present, acting under the by-laws of this
24 Lodge, may see cause to inflict. This you will announce to
25 the brethren around the Lodge that they, having due and
26 timely notice thereof, may govern themselves accordingly.

27 Brethren, you hear the order of the Worshipful Master, as
28 communicated to me by the Senior Warden in the West,
29 agreeably to his order so let it be done.

30 Together brethren attend the signs. (% - / - #) (% - / - #)
31 (% - / - # - \$)

32 * (East) * (West) * (South)

33 * (East) * (West) * (South)

34 * (East) * (West) * (South)

35 (Chaplain) May the blessing of Heaven rest upon this
36 meeting so happily begun. May it be conducted in order and
37 closed in harmony. Amen.

38 (Response) So mote it be.

39 Brother Senior Deacon. - - - Worshipful Master. (#)
40 Attend the altar.

41 (.) (Please note instructions outlined in the in the
42 Entered Apprentice Degree. Bible is opened at Ecclesiastes,
43 Chapter XII)

1 Brother Senior Deacon. - - - Worshipful Master. (#)
2 (Flag ceremony, See Entered Apprentice Degree)
3 (Worshipful Master) I now declare this Lodge open for the
4 dispatch of business. (Senior Warden erects column)
5 Brother Junior Deacon. - - - Worshipful Master. (#) - - -
6 Inform the Tiler.
7 (.) (* * *) Brother Tiler. - - - Brother Junior
8 Deacon.
9 This Lodge is now open for the dispatch of business.
10 (.)
11 (Junior Deacon) Worshipful Master, (#) the Tiler is
12 informed.
13 (*)

MASTER MASON DEGREE

FIRST SECTION

(CANDIDATE PREPARATION)

The Candidate is divested of all metals. Both knees are exposed. Both feet are not shod. The cable-tow is wrapped three times around the mid-section of his body. He is hood-winked. He wears an apron as a Fellowcraft.)

(*) Brother Junior Deacon. - - - Worshipful Master. (#)

Ascertain if there are any candidates in waiting to receive the Master Mason Degree in Masonry.

(.) (* * *) Brother Tiler. - - - Brother Junior Deacon. - - - - Are there any candidates in waiting to receive the Master Mason Degree in Masonry?

Brother _____ is in waiting to receive the Master Mason Degree in Masonry.

(.) Worshipful Master, (#) Brother _____ is in waiting to receive the Master Mason Degree in Masonry.

(*) Brother Stewards. - - - Worshipful Master. (#)

Retire, prepare and announce Brother _____ to receive the Master Mason Degree in Masonry.

(*) Brother Secretary. - - - Worshipful Master. (#)

Retire and collect the fee.

(: : : : :)

(. Secretary at altar) Worshipful Master. (#) - - - Brother Secretary.

The fee is collected.

(.)

(* * *)

Worshipful Master. (#) - - - Brother Senior Warden.

While peaceably engaged in the lawful pursuits of Masonry there is an alarm at the inner door of the Lodge.

(*) Brother Senior Deacon. - - - Worshipful Master. (#)

Hail the alarm and see who comes here.

(.)

Who comes here? - - - Brother _____, who has been regularly initiated an Entered Apprentice, passed to the

1 degree of Fellowcraft and now wishes to receive further
 2 light in Masonry by being raised to the sublime degree of a
 3 Master Mason.
 4 Brother _____, is it of your own free-will and accord? - - - It
 5 is.
 6 Brother Stewards, is he worthy and well qualified, duly and
 7 truly prepared? - - - He is.
 8 Has he made suitable proficiency in the preceding Degrees?
 9 - - - He has.
 10 Is he properly vouched for? - - - He is.
 11 By what further right or benefit does he expect to gain
 12 admission? - - - By the benefit of the pass.
 13 Has he the pass? - - - He has not; I have it for him.
 14 Advance and give it. - - - T-B-C.
 15 Brother _____, wait with patience until the Worshipful
 16 Master shall be informed of your request and his answer
 17 returned.
 18 (. To Altar)
 19 (#) Brother _____, who has been regularly initiated an
 20 Entered Apprentice, passed to the degree of Fellowcraft,
 21 and now wishes to receive further light in Masonry by being
 22 raised to the Sublime Degree of a Master Mason.
 23 Is it of his own free-will and accord? - - - It is.
 24 Is he worthy and well qualified, duly and truly prepared? -
 25 - - He is.
 26 Has he made suitable proficiency in the preceding degrees?
 27 - - - He has.
 28 Is he properly vouched for? - - - He is.
 29 By what further right or benefit does he expect to gain
 30 admission? - - - By the benefit of the pass.
 31 Has he the pass? - - - He has not; I have it for him.
 32 Advance and give it.
 33 (.) T-B-C. (.)
 34 Let him enter and be received in due form. (*)
 35 (.) Let him enter and be received in due form.
 36 (: : : :) Brother _____, on entering this Lodge of Master
 37 Masons, you are received on both points of the compasses
 38 (@) extending from your naked left to right breast, which

1 is to teach you that, as the vital parts of man are contained
2 within the breast, so the most excellent tenets of our
3 institution are contained between the two points of the
4 compasses, which are friendship, morality and brotherly
5 love.

6 (*)

7 (: : : : : stop at East)

8 (Chaplain) Remember now thy Creator in the days of thy
9 youth, while the evil days come not, nor the years draw
10 nigh, when thou shalt say, I have no pleasure in them;
11 While the sun, or the light, or the moon, or the stars, be not
12 darkened, nor the clouds return after the rain:

13 In the day when the keepers of the house shall tremble, and
14 the strong men shall bow themselves, and the grinders
15 cease because they are few, and those that look out of the
16 windows be darkened.

17 And the doors shall be shut in the streets, when the sound
18 of the grinding is low, and he shall rise up at the voice of
19 the bird, and all the daughters of music shall be brought
20 low;

21 Also *when* they shall be afraid of *that which is* high, and
22 fears *shall be* in the way, and the almond tree shall
23 flourish, and the grasshopper shall be a burden, and desire
24 shall fail: because man goeth to his long home, and the
25 mourners go about the streets:

26 Or ever the silver cord be loosed, or the golden bowl be
27 broken, or the pitcher be broken at the fountain, or the
28 wheel broken at the cistern.

29 Then shall the dust return to the earth as it was: and the
30 spirit shall return unto God who gave it. (Ecclesiastes XII
31 1-7)

32 ~ (*) (: : : : :)

33 * (South) * (West) * (East)

34 * * (South) * * (West) * * (East)

35 * * * (South) * * * (West) * * * (East)

36 (* * *)

37 (Junior Warden) Who comes here? - - - Brother _____, who
38 has been regularly initiated an Entered Apprentice, passed
39 to the degree of Fellowcraft, and now wishes to receive
40 further light in Masonry by being raised to the sublime
41 Degree of a Master Mason.

1 Brother _____, is it of your own free-will and accord? - - - It
2 is.

3 Brother Senior Deacon, is he worthy and well qualified,
4 duly and truly prepared? - - - He is.

5 Has he made suitable proficiency in the preceding degrees?
6 - - - He has.

7 Is he properly vouched for? - - - He is.

8 By what further right or benefit does he expect to gain
9 admission? - - - By the benefit of the pass.

10 Has he the pass? - - - He has not; I have it for him.

11 Advance and give it. - - - T-B-C.

12 Go to the Senior Warden in the West.

13 (: : : :)

14 (* * *)

15 (Senior Warden) Who comes here? - - - Brother _____, who
16 has been regularly initiated an Entered Apprentice, passed
17 to the degree of Fellowcraft, and now wishes to receive
18 further light in Masonry by being raised to the Sublime
19 Degree of a Master Mason.

20 Brother _____, is it of your own free-will and accord? - - - It
21 is.

22 Brother Senior Deacon, is he worthy and well qualified,
23 duly and truly prepared? - - - He is.

24 Has he made suitable proficiency in the preceding degrees?
25 - - - He has.

26 Is he properly vouched for? - - - He is.

27 By what further right or benefit does he expect to gain
28 admission? - - - By the benefit of the pass.

29 Has he the pass? - - - He has not; I have it for him.

30 Advance and give it. - - - T-B-C.

31 Go to the Worshipful Master in the East.

32 (: : : :)

33 (* * *)

34 (Worshipful Master) Who comes here? - - - Brother _____,
35 who has been regularly initiated an Entered Apprentice,
36 passed to the degree of Fellowcraft, and now wishes to
37 receive further light in Masonry by being raised to the
38 sublime degree of a Master Mason.

1 Brother _____, is it of your own free-will and accord? - - - It
2 is.

3 Brother Senior Deacon, is he worthy and well qualified,
4 duly and truly prepared? - - - He is.

5 Has he made suitable proficiency in the preceding degrees?
6 - - - He has.

7 Is he properly vouched for? - - - He is.

8 By what further right or benefit does he expect to gain
9 admission? - - - By the benefit of the pass.

10 Has he the pass? - - - He has not; I have it for him.

11 Advance and give it.

12 (.) T-B-C. (.)

13 Reconduct him to the Senior Warden in the West, who will
14 teach him to approach the East by three upright regular
15 steps, his feet forming the angle of a perfect square, his
16 body erect at the altar before the Worshipful Master in the
17 East. (*)

18 (: : : : :)

19 Brother Senior Warden. - - - Brother Senior Deacon.

20 It is the order of the Worshipful Master that you teach this
21 Brother to approach the East by three upright regular
22 steps, his feet forming the angle of a perfect square, his
23 body erect at the altar before the Worshipful Master in the
24 East.

25 (.)

26 Brother _____ face the East. (@) (: : : : :) Step off with
27 your left foot. Bring the heel of the right to the hollow of the
28 left. Step off with your right foot. Bring the heel of the left
29 to the hollow of the right. Step off with your left foot. Bring
30 heel to heel forming the angle of a perfect square, body
31 erect at the altar before the Worshipful Master in the East.

32 (.) Worshipful Master, (#) the Brother is
33 instructed.

34 Brother _____, you are again at the altar of Masonry. Before
35 you can proceed further it is necessary that you take an
36 obligation appertaining to this degree. It becomes my duty,
37 as well as pleasure, to inform you that there is nothing
38 contained in this obligation that conflicts with the duty you
39 owe to God, your country, neighbor, family or yourself. With
40 this assurance on my part are you willing to proceed? - - - I
41 am.

1 (*) Brother Senior Deacon. - - - Worshipful Master. - - -
2 Place the Brother in due form.

3 Kneel on both naked knees (@), both hands resting on the
4 Holy Bible, square and compasses.

5 Worshipful Master, the Brother is in due form.

6 (* * *)

7 (: : : : : Worshipful Master and Chaplain to Altar)

8 Brother _____, say I, pronounce your name and repeat after
9 me:

10 I, _____, of my own free-will and accord, in the presence of
11 Almighty God and this Worshipful Lodge, erected to Him
12 and dedicated to the Holy Saints John, do hereby and
13 hereon most solemnly and sincerely promise and swear that
14 I will always hele, ever conceal and never reveal any of the
15 secret arts, parts or points of the Master Mason's Degree to
16 any person or persons whomsoever, except it be to a true
17 and lawful brother of this degree, or in a regularly
18 constituted Lodge of Master Masons, nor unto him nor them
19 until by strict trial, due examination or legal information I
20 shall have found him or them as lawfully entitled to the
21 same as I am myself.

22 I further promise and swear that I will stand to and abide
23 by all the laws, rules and regulations of the Master Mason's
24 Degree and of the Lodge of which I shall become a member,
25 as far as the same shall come to my knowledge, and that I
26 will ever maintain and support the constitution, laws and
27 edicts of the Grand Lodge under which the same shall be
28 holden.

29 Further, that I will answer and obey all due signs and
30 summons sent to me from a Master Mason's Lodge, or given
31 me by a brother of this degree, if within the length of my
32 cable-tow.

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

37 Further, that I will keep a Brother Master Mason's secret
38 inviolate, when communicated to and received by me as
39 such, murder and treason excepted.

40 Further, that I will not aid nor be present at the initiating,
41 passing or raising of a woman, an old man in dotage, a
42 young man in his non-age, an atheist, a madman nor a fool,
43 knowing them to be such.

1 Further, that I will not sit in a Lodge of clandestine
2 Masons, nor converse upon the secrets of Masonry with a
3 clandestine Mason, nor with one who has been expelled or
4 suspended from a Lodge while under that sentence,
5 knowing him or them to be such.

6 Further, that I will not cheat, wrong nor defraud a Master
7 Mason's Lodge nor a brother of this degree knowingly, nor
8 supplant him in any of his laudable undertakings, but will
9 give him due and timely notice that he may ward off
10 approaching danger.

11 Further, that I will not knowingly strike a brother Master
12 Mason, nor otherwise do him personal violence in anger,
13 except in the necessary defense of myself, family or
14 property.

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

19 Further, that I will not give the Grand Masonic Word in
20 any other manner or form than that in which I shall receive
21 it, and then in low breath.

22 Further, that I will not give the Grand Hailing Sign of
23 distress except in cases of the most imminent danger, in a
24 just and legal Lodge or for the purpose of instruction and,
25 should I ever see or hear it given by a brother in distress, I
26 will immediately go to his relief, should there be a greater
27 probability of saving his life than of losing my own.

28 All this, I most solemnly and sincerely promise and swear
29 with a firm and steadfast resolution to perform the same
30 without any hesitation, mental reservation, or secret
31 evasion of mind whatsoever and, should I ever knowingly
32 violate this, my Master Mason obligation, may I be
33 degraded and suspended or expelled from Masonry. So help
34 me God and keep me steadfast in the due performance of
35 the same.

36 Disengage your hands and, in token of your sincerity, kiss
37 the book before you, which is the Holy Bible. - - - (@)

38 Brother Senior Deacon. - - - Worshipful Master.

39 Remove the cable-tow. - - - (@)

40 Brother, in your present condition what do you most desire?

41 (Prompted by Senior Deacon) Further light in Masonry.

1 Brethren, stretch forth your hands and assist me in giving
2 this Brother further light in Masonry. (All on step and due-
3 guard except Stewards and Senior Deacon.)

4 (Chaplain) In the beginning God created the heaven and
5 the earth. And the earth was without form, and void; and
6 darkness *was* upon the face of the deep. And the Spirit of
7 God moved upon the face of the waters. And God said, Let
8 there be light: and there was light. (@) (Genesis 1; 1-3)

9 Brother, on being brought to light you discover more than
10 you have heretofore done: both points of the Compasses
11 elevated above the square, which is to teach you never to
12 lose sight of the moral application of these useful and
13 valuable instruments which teach Friendship, Morality and
14 Brotherly love.

15 (::::: Worshipful Master and Chaplain return to East)
16 (*)

17 You now discover me as Worshipful Master approaching
18 you from the East on the step (% - % - %), and under the
19 due-guard (/) and sign (#) of a Master Mason.

20 This is the due-guard (/) of a Master Mason; it alludes to
21 the position your hands were in when you took your
22 obligation.

23 This is the sign (#) of a Master Mason; it alludes to the
24 ancient and symbolic penalty of a Master Mason, which was
25 that of having his body severed in twain, his bowels taken
26 from thence and burned to ashes, and the ashes scattered to
27 the four winds of Heaven, that no more remembrance might
28 be had of so vile a wretch as he would be should he ever
29 knowingly violate his obligation. This sign (#) you are
30 always to give when you enter or retire from a Lodge of
31 Master Masons, also on arising to address the Worshipful
32 Master.

33 (. to altar)

34 In token of the further continuance of my Brotherly love
35 and Friendship, I present you with my right hand and with
36 it the pass and token of the pass of a Master Mason. As you
37 are uninstructed your conductor will answer for you. What
38 is this? - - - The pass-grip of a Master Mason.

39 Has it a name? - - - It has.

40 Will you give it me? - - - I did not so receive it, neither will
41 I so impart it.

42 How will you dispose of it? - - - I will letter it or syllable it.

43 Syllable it and begin. - - - No, you begin.

1 Begin you. - - - T - - - B - - - C - - - T-B - - -
 2 T-B-C.
 3 Arise, go and salute the Junior and Senior Wardens.
 4 (.) (*)
 5 (: : : : :)
 6 (* * *)
 7 (Junior Warden) Who comes here? - - - A Master Mason.
 8 How shall I know him to be such? - - - By a certain sign
 9 and token.
 10 Give me a sign. - - - (#)
 11 Has that an allusion? - - - It has to the ancient and
 12 symbolic penalty of a Master Mason.
 13 Give me a token. - - - (0)
 14 What is this? - - - The pass-grip of a Master Mason.
 15 Has it a name? - - - It has.
 16 Will you give it me? - - - I did not so receive it, neither will
 17 I so impart it.
 18 How will you dispose of it? - - - I will letter it or syllable it.
 19 Syllable it and begin. - - - No, you begin.
 20 Begin you. - - - T - - - B - - - C - - - T-B - - -
 21 T-B-C.
 22 The sign and token are right, Brother.
 23 (: : : : :) (* * *)
 24 (Senior Warden) Who comes here? - - - A Master Mason.
 25 How shall I know him to be such? - - - By a certain sign
 26 and token.
 27 Give me a sign. - - - (#)
 28 Has that an allusion? - - - It has to the ancient and
 29 symbolic penalty of a Master Mason.
 30 Give me a token. - - - (0)
 31 What is this? - - - The pass-grip of a Master Mason.
 32 Has it a name? - - - It has.
 33 Will you give it me? - - - I did not so receive it, neither will
 34 I so impart it.
 35 How will you dispose of it? - - - I will letter it or syllable it.

1 Syllable it and begin. - - - No, you begin.

2 Begin you. - - - T - - - B - - - C - - - T-B - - -
3 T-B-C.

4 The sign and token are right, Brother.

5 (::::: to north of altar.)

6 (*) Brother Senior Deacon. - - - Worshipful Master.

7 Reconduct the Brother to the Senior Warden in the West,
8 who will teach him how to wear his apron as a Master
9 Mason. (*)

10 (:::::)

11 Brother Senior Warden. - - - Brother Senior Deacon.

12 It is the order of the Worshipful Master that you teach this
13 Brother how to wear his apron as a Master Mason.

14 (Senior Warden) Brother, face the East. (@)

15 (.) In ancient times Master Mason's wore their
16 aprons with the right corner turned up in the form of a
17 triangle to distinguish them as Master Masons, and as
18 overseers of the work, but in modern times we work in
19 speculative Masonry only and a Master Mason should wear
20 his apron with the right corner and flap turned down.
21 (.) (@) (.)

22 Worshipful Master, (#) the Brother is instructed.

23 (*)

24 (::::: to East)

25 I now present you with the working tools of a Master
26 Mason, which are all the implements of Masonry
27 indiscriminately, but more especially the trowel.

28 The trowel is an instrument made use of by operative
29 Masons to spread the cement which unites a building into
30 one common mass, but we as Free and Accepted Masons are
31 taught to make use of it for the more noble and glorious
32 purpose of spreading the cement of brotherly love and
33 affection, that cement which unites us into one sacred band
34 or society of friends and Brothers, among whom no
35 contention should ever exist but that noble contention or,
36 rather, emulation of who best can work or best agree.

37 Brother Senior Deacon. - - - Worshipful Master.

- 1 Return the brother to the place from whence he came,
- 2 reinvest him with what he has been divested and let him
- 3 wait my further will and pleasure. (*)
- 4 (:::::) (.....)

FROM LABOR TO REFRESHMENT

(*) Brother Junior Warden. - - - Worshipful Master. (#)

Erect your column and call the craft from labor to refreshment and to labor again at the sound of the gavel in the East. (Junior Warden erects column) (Senior Warden lowers column)

(Junior Warden) (* * *) Brethren, it is the order of the Worshipful Master that you come from labor to refreshment and to labor again at the sound of the gavel in the East. Agreeably to his order so let it be done.

Brother Senior Deacon. - - - Brother Junior Warden. (#)

Attend the altar.

(.) (Instructions: The Senior Deacon proceeds to the north side of the altar, kneels, turns the great lights one-quarter turn to the right, and spreads the square and compasses. He then salutes the Junior Warden with the sign of a Master Mason and returns to his place.) (.)

Brother Junior Deacon. - - - Brother Junior Warden. (#)

Inform the Tiler.

(.) (* * *) Brother Tiler. - - - Brother Junior Deacon. - - - This Lodge is called from labor to refreshment.

(.) Brother Junior Warden. (#) - - - Brother Junior Deacon.

The Tiler is informed.

(Junior Warden) (*)

FROM REFRESHMENT TO LABOR

- 1
- 2 (* In the East)
- 3 (Junior Warden) Brother Senior Warden. - - - Brother
- 4 Junior Warden.
- 5 Are you sure that all present are Master Masons? - - -
- 6 Brother Junior Warden, (#) I am sure that all present are
- 7 Master Masons. — (or if not sure) Brother Junior
- 8 Warden, I am not sure but will ascertain through the
- 9 proper officers and report.
- 10 (*) Brother Senior and Junior Deacons. - - - Brother
- 11 Senior Warden. - - - Approach the West.
- 12 (.) - - - (.)
- 13 Pass right and left through the Lodge and see if all present
- 14 are Master Masons.
- 15 (.) - - - (.)
- 16 (Please note the instructions to the Deacons as outlined in
- 17 the E.A. Degree opening. Also, note that the pass is not
- 18 collected in calling from refreshment to labor.)
- 19 Brother Senior Warden, a stranger. - - - Is there a Brother
- 20 present who can vouch for the stranger?
- 21 Brother Senior Warden, I will vouch for the Brother.
- 22 Brother Senior (or Junior) Deacon, the Brother is vouched
- 23 for.
- 24 (If no one present responds, the Senior Warden says:)
- 25 Brother it will be necessary for you to retire and be
- 26 examined.
- 27 (: : : : :) (When purged, the Deacons return to Senior
- 28 Warden and report.) (.) - - - (.)
- 29 (Senior Deacon) Brother Senior Warden, I am sure that all
- 30 on the right are Master Masons.
- 31 (Junior Deacon) Brother Senior Warden, I am sure that all
- 32 of the left are Master Masons.
- 33 (: : : : :)
- 34 (Senior Warden) Brother Junior Warden, (#) I am now
- 35 sure that all present are Master Masons.
- 36 (Junior Warden) (* * *) Brethren, it is the order of the
- 37 Worshipful Master that you come from refreshment to
- 38 labor. Agreeably to his order, so let it be done.

1 Brother Senior Deacon. - - - Brother Junior Warden. (#)
2 - - - Attend the Altar.

3 (Instructions to the Senior Deacon: The Senior Deacon
4 proceeds to the west side of the altar, kneels, turns the
5 great lights back to their original position, rearranges the
6 square and compasses, then moves to the north side of the
7 altar and salutes the Junior Warden with the sign of a
8 Master Mason. He returns to his place.) (.)

9 Brother Junior Deacon. - - - Brother Junior Warden. (#)
10 - - - Inform the Tiler.

11 (.) (* * *) Brother Tiler. - - - Brother Junior
12 Deacon.

13 This Lodge has come from refreshment to labor.

14 (.) Brother Junior Warden. (#) - - - Brother Junior
15 Deacon. - - - The Tiler is informed.

16 (*)

17 (Junior Warden lowers column — Senior Warden erects
18 column)

MASTER MASON DEGREE

SECOND SECTION

ADMONITION TO BRETHREN

(Must be read by the Worshipful Master presiding in the East immediately before the Candidate is conducted into the Lodge room at the beginning of the Second Section of the Master Mason Degree. If more than one Candidate is raised, it may be read only one time.)

My Brethren, you are about to witness the raising of a Brother to the Sublime Degree of Master Mason.

The drama of the Second Section of this degree is rich in beautiful symbolism. It is indeed the impressive climax of the Brother's progress in Freemasonry.

As the important lesson of immortality of the soul is unfolded in the ritual of the degree, there must be no levity in the lodge room. This is a solemn, serious ceremony, and it is imperative that the highest level of dignity and decorum prevail while the work is being conferred.

You must remember that, for this Section of the Master Mason Degree, the Temple is supposed to be silent and unoccupied. There must be no whispering, no laughing, no scuffling or stomping of feet.

Only the participants in the drama are to speak, and they have been instructed not to use any gestures or facial expressions that might induce levity.

At the conclusion of the drama let there be no applause. Bear in mind that the candidate, and only the candidate is the audience. For him, and for all of us, the moment should be too sublime to allow expressions of approval. What you are about to witness may well be one of the richest experiences in a mans life. We ask your full cooperation in helping to impress upon the Brother's mind the beautiful symbolism and the dignified solemnity of this occasion.

(six bells)

(: : : : :) (Fellowcrafts enter and go to work.)

(twelve bells)

(: : : : :) (Fellowcrafts exit.)

(: : : : :) (Senior Deacon and the Candidate enter and proceed to the South. The Candidate sits in the Junior Warden's chair which must be left vacant for him!)

1 (Worshipful Master) (*) Brother _____. Step forward to
2 the altar.

3 (::::: Senior Deacon and Candidate)

4 (..... Worshipful Master to Altar) You now perhaps
5 consider yourself a Master Mason and, as such, entitled to
6 all the rights and benefits appertaining to this degree. I
7 presume you do from the jewel you now wear as a Warden
8 of this Lodge. It becomes my duty however to inform you
9 that you are not, but far from it. You have yet to undergo
10 one of the most trying scenes that human nature ever
11 endured. You have a rough and rugged path to travel, beset
12 with ruffians, if not with murderers. The instance has been
13 known and should you lose your life in the conflict, you will
14 not be the first. You must remember in whom you put your
15 trust, and that he who endureth to the end the same shall
16 be saved.

17 You had on a former degree some one to pray for you; now
18 you have none. You must pray for yourself. You will
19 therefore suffer yourself again to be hood-winked. Kneel
20 and pray either mentally or orally as you prefer. To signify
21 when you have done, say Amen, and make your progress.

22 (.....)

23 (Senior Deacon) Kneel where you are and pray, mentally or
24 orally as you prefer. When you have done say Amen and
25 arise.

26 (* * *) Amen. - - - - So mote it be.

27 (*)

28 (::::: Go to trestle board)

29 (:::::) (South)

30 (1R) Grand Master Hiram Abif, I am glad to meet you
31 alone. I have long sought this opportunity. You will
32 remember that you promised us that when the temple was
33 completed, we would receive the secrets of a Master Mason,
34 whereby we might travel in foreign countries, work and
35 receive Master's wages. Behold, the temple is now about
36 completed and we have not obtained that which we have so
37 long sought. At first I did not doubt your veracity, but now I
38 do. I therefore now demand of you the secrets of a Master
39 Mason.

40 (Senior Deacon) Brother, this is an unusual way of asking
41 for them. It is neither a proper time nor place. Be true to
42 your engagement and I will be to mine. Wait until the
43 Temple is completed and then, if you are found worthy and

1 well qualified, you will undoubtedly received them, but
2 until then you cannot.

3 (1R) This does not satisfy me. Talk not to me of time or
4 place, but give me the secrets of a Master Mason or I will
5 take your life.

6 (S.D.) I cannot, neither can they be given except in the
7 presence of three: Solomon, King of Israel; Hiram, King of
8 Tyre and myself. (@)

9 (1R) This does not satisfy me. I will hear no more of your
10 cavilling. Give me the Master's word, or I will take your life
11 in a moment.

12 (S.D.) I will not! - - - (@)

13 (: : : : : to West)

14 (2R) Give me the secrets of a Master Mason.

15 (S.D.) I can not.

16 (2R) Give me the secrets of a Master Mason or I will take
17 your life.

18 (S.D.) I shall not.

19 (2R) Give me the Master's word or I will take your life in a
20 moment.

21 (S.D.) I will not. - - - - (@)

22 (: : : : : to East)

23 (3R) Give me the secrets of a Master Mason.

24 (S.D.) I can not.

25 (3R) Give me the secrets of a Master Mason or I will take
26 your life.

27 (S.D.) I shall not.

28 (3R) You have escaped Jubela and Jubelo, but me you
29 cannot escape. My name is Jubelum. What I purpose that I
30 perform. I hold in my hand an instrument of death,
31 therefore, give me the Master's word or I will take your life
32 in a moment.

33 (S.D.) I will not.

34 (3R) Then die. (@)

35 (3R) Is he dead?

36 (2R) He is; his skull is broken.

1 (1R) What horrid deed is this we have done? We have
2 murdered our Grand Master Hiram Abif and have not
3 obtained that which we sought.

4 (3R) This is no time for reflection. The question now is:
5 what shall we do with the body?

6 (2R) We will bury it in the rubbish of the temple until low
7 twelve and then we will meet and give it a decent burial.

8 (1R) Agreed.

9 (one bell)

10 (: : : : :) (Fellowcrafts return to work.)

11 (six bells)

12 (: : : : :) (Fellowcrafts exit.)

13 (: : : : :) (1R and 2R proceed to the West to dig a grave.)

14 (lights down)

15 (twelve bells)

16 (1R and 2R return to Southeast) (: : : : :) - - - (.)

17 (3R) Hail, is that you?

18 (1R and 2R) Yes.

19 (3R) Well, we have met according to agreement and now
20 what shall we do with the body?

21 (2R) We will carry it a westerly course from the temple to
22 the brow of the hill west of Mt. Moriah, where we have been
23 and dug a grave due east and west, six feet perpendicular.

24 (3R) Agreed.

25 (: : : : : to West)

26 (3R) Now let us plant an acacia in the head of the grave in
27 order to conceal it and that the place may be known should
28 occasion ever require. (@)

29 (2R) Now let us make our escape out of the country.

30 (: : : : :)

31 (lights up)

32 (: : : : : S.C. and S.F.M.)

33 (1R) Hail, friend. Are you a sea captain?

34 (S.C.) I am.

35 (3R) Are you going to put to sea soon?

1 (S.C.) Immediately.

2 (2R) Whither are you bound?

3 (S.C.) To Ethiopia.

4 (1R) The very place we wish to go. We should like to gain a
5 passage with you, three of us.

6 (S.C.) Very well, you can have a passage, I suppose. You
7 appear to be workmen from the temple at Jerusalem, are
8 you not?

9 (All) We are.

10 (S.C.) I shall be glad of your company. You have a pass
11 from King Solomon, I suppose?

12 (3R) No, we have no pass. We did not know that it was
13 necessary. We were sent out in a hurry and on urgent
14 business. There was nothing said about giving us a pass.
15 Presumably, it was forgotten or not deemed necessary.

16 (S.C.) What, no pass?

17 (2R) We have none.

18 (S.C.) If this is the fact you will not gain a passage with me,
19 I assure you. This is explicitly forbidden, so you may set
20 your hearts at rest.

21 (1R) We must go back and get a pass if this is the
22 regulation.

23 (: : : : :)

24 (S.C. to S.F.M.) They seem to be suspicious characters.
25 (: : : : :)

26 (3R) Well, what shall we do in this case?

27 (2R) We will go to some other port.

28 (1R) But it is as well known in other ports as in this, and if
29 such are the regulations, we shall not gain a passage from
30 any port and what will become of us?

31 (3R) We shall surely be taken and put to death.

32 (2R) We will secrete ourselves until nightfall, steal a small
33 boat and put to sea.

34 (1R) We can never make our escape in this way. It is a
35 dangerous coast and we shall surely be cast away if not
36 taken, but the fact is we shall be taken, for by this time or
37 soon hereafter the sea coast will be lined with our pursuers.

1 (3R) Then let us flee into the interior part of the country
2 and avoid being taken as long as possible.

3 (1R and 2R) Agreed.

4 (: : : : :)

5 (six bells)

6 (: : : :) (Fellowcraft enter — examination of trestle
7 board.)

8 (4th FC) Well Brothers, nothing to do today. No work laid
9 out, no designs drawn on the Trestle Board.

10 (Confusion) (King Solomon and King of Tyre enter and go
11 towards East)

12 (K.S.) What means all this confusion among the workmen.
13 Why are you not at work as usual?

14 (5th FC) Most Worshipful King Solomon, (FC /) there is no
15 work laid out for us and it is said we can have none at
16 present, owing to there being no designs drawn on the
17 trestle board. For this reason many of us are idle.

18 (K.S.) No work laid out? No designs on the trestle board?
19 — What is the meaning of this? Where is our Grand
20 Master Hiram Abif?

21 (6th FC) We do not know, Most Worshipful King Solomon;
22 (FC /) he has not been seen since high twelve yesterday.

23 (K.S.) Not been seen since high twelve yesterday? — I fear
24 that he is indisposed. It is my order that strict search be
25 made for him through the several apartments of the temple
26 and diligent inquiry made. Let him be found if possible.

27 (All go outside)

28 (ALL FC) Have you seen anything of our Grand Master
29 Hiram Abif? - - - Not since high twelve yesterday.

30 (: : : : : to East)

31 (7th FC) Most Worshipful King Solomon, (FC /) diligent
32 search has been made; he cannot be found in, nor about the
33 temple nor heard of. (: : : : :)

34 (K.S.) I fear some accident has befallen him. — Brother
35 Grand Secretary, - - - (FC /) - - - go out and see the craft
36 assembled and the several rolls called and reports made as
37 soon as possible.

38 (. Grand Secretary to outer door) Hail craftsmen, it is
39 King Solomon's order that the several rolls be called and
40 reports made as soon as possible. (delivers rolls)

1 (.)

2 (.) rolls called outside

3 (.)

4 (4th FC) Brother Grand Secretary, this roll has been called
5 and it appears that Fellowcraft Jubela is missing.

6 (5th FC) Brother Grand Secretary, this roll has been called
7 and it appears that Fellowcraft Jubelo is missing.

8 (6th FC) Brother Grand Secretary, this roll has been called
9 and it appears that Fellowcraft Jubelum is missing.

10 (. center of room)

11 (G.S.) Most Worshipful King Solomon, (FC /) the several
12 rolls have been called and reports received, by which it
13 appears that three Fellowcrafts are missing, Jubela, Jubelo
14 and Jubelum, who, from the similarity of their names, I
15 presume are brothers and men from Tyre. (.)

16 (* * *) (the Junior Deacon opens the door)

17 (Tiler) Brother Junior Deacon, twelve Fellowcrafts wish to
18 be admitted; they say they come with important tidings.

19 (J.D.) Most Worshipful King Solomon, (FC /) there are at
20 the gate, twelve Fellowcrafts who wish to be admitted; they
21 say they come with important tidings.

22 (KS) Let them be admitted.

23 (Junior Deacon opens door) Come in you twelve
24 Fellowcrafts.

25 (: : : : : 12 FC to East)

26 (8th FC) Most Worshipful King Solomon. (FC /) We come
27 to inform you that fifteen of us Fellowcrafts seeing the
28 temple about completed and being desirous of obtaining the
29 secrets of a Master Mason, whereby we might travel in
30 foreign countries and receive Master's wages, entered into a
31 horrible conspiracy to extort them from our Grand Master
32 Hiram Abif or take his life, but reflecting with horror on the
33 atrocity of the crime, twelve of us recanted. The other three
34 seemed to persist in their murderous designs and we fear
35 they have taken his life. We therefore now appear before
36 your majesty clothed in white gloves and aprons, in token of
37 our innocence, acknowledging our premeditated guilt and
38 humbly implore your pardon.

39 (KS) Arise, divide yourselves in parties and travel, three
40 east, three west, three north and three south with others

1 whom I may appoint in pursuit of the ruffians and return
2 not without tidings.

3 (: : : : : East)

4 (: : : : : West)

5 (: : : : : North)

6 (: : : : : South)

7 (10th, 11th and 12th Fellowcraft meet Seafaring man)

8 (10th FC) Hail friend, have you seen any strangers pass this
9 way?

10 (S.F.M.) I have, three.

11 (11th FC) Describe them if you please.

12 (S.F.M.) They appeared to be workmen from the temple,
13 seeking a passage into Ethiopia but not having King
14 Solomon's pass, were not able to obtain one, and returned
15 back into the country.

16 (12th FC) The very fellows we are in pursuit of. — You say
17 they returned back into the country?

18 (S.F.M.) Yes.

19 (12th FC) Well, we must report being in possession of
20 tidings.

21 (: : : : : to East)

22 (10th FC) (FC /) Tidings from the West.

23 (KS) Well, relate.

24 (10th FC) I, being one who pursued a westerly course
25 coming down near the port of Joppa, met a Seafaring man
26 of whom I inquired if he had seen any strangers pass that
27 way. He informed me that he had, three, who, from their
28 appearance were workmen from the temple, seeking a
29 passage into Ethiopia, but not having King Solomon's pass,
30 were not able to obtain one and returned back into the
31 country.

32 (KS) Disguise yourselves and travel as before, with positive
33 injunctions to find the ruffians and with as positive
34 assurance that if you do not, the twelve shall be deemed the
35 murderers and severally suffer for the crime committed.

36 (: : : : : 10th, 11th and 12th FC exit)

37 (: : : : : 1st, 2nd and 3rd FC to grave)

1 (3rd FC) Well brothers, I am tired; I must sit down and rest
2 (@) before I can go any further.

3 (2nd FC) Well, I am tired.

4 (1st FC) What course shall we pursue now?

5 (3rd FC) We must not go and report, if we do the twelve
6 will be put to death. Here are three (:: :: :: :: 10th, 11th
7 and 12th FC) of the poor fellows with us. We must not go
8 and give them up to be put to death.

9 (2nd FC) We must take a northwesterly or a southwesterly
10 course and be off.

11 (1st FC) Agreed, and what way shall we go?

12 (3rd FC) We will go a southwesterly course.

13 (2nd FC) Well, come on, brothers; we must be going.

14 (3rd FC) Hail, what means this acacia coming up so easily?

15 (1st FC) The ground has been newly broken.

16 (2nd FC) This has the appearance of a grave.

17 (Outside) (The imprecation of Jubela) Oh that my throat
18 had been cut across, my tongue torn out by its roots and
19 buried in the rough sands of the sea at low-water mark,
20 where the tide ebbs and flows twice in twenty-four hours,
21 ere I had been accessory to the death of so good a man as
22 our Grand Master Hiram Abif.

23 (4th FC) The voice of Jubela.

24 (Outside) (The imprecation of Jubelo) Oh that my breast
25 had been torn open, my heart plucked out and placed on the
26 highest pinnacle of the temple to be devoured by the
27 vultures of the air, ere I had consented to the death of so
28 good a man as our Grand Master Hiram Abif.

29 (5th FC) The voice of Jubelo.

30 (Outside) (The imprecation of Jubelum) It was I that gave
31 the fatal blow, it was I that killed him. Oh that my body
32 had been severed in twain, my bowels taken from thence
33 and burned to ashes and the ashes scattered to the four
34 winds of heaven, that no more remembrance might be had
35 of so vile a wretch as I am, ere I had caused the death of so
36 good a man as our Grand Master Hiram Abif.

37 (6th FC) The voice of Jubelum! They are all there; rush in
38 and seize them.

39 (:: :: :: ::)

1 (: : : : : 4th, 5th, 6th, 7th 8th and 9th FC enter with
2 ruffians)

3 (: : : : :)

4 (At grave) (4th FC) Hail, craftsmen. While sitting down to
5 rest we heard the horrid imprecations of these three
6 ruffians from the clefts of an adjacent rock, wherein they
7 made a full confession of their guilt, upon which we rushed
8 in, seized, bound and now have them here with us.

9 (5th FC) Let us go and report.

10 (: : : : :)

11 (: : : : :)

12 (: : : : :)

13 (: : : : :)

14 (: : : : :)

15 (1st FC) Most Worshipful King Solomon, (FC /) I, being
16 one who pursued a westerly course and, on my return after
17 several days spent in fruitless search, being more weary
18 than the rest, sat down on the brow of a hill to rest and
19 refresh myself, and on arising accidentally caught hold of
20 an acacia, which easily giving way excited my curiosity. I
21 hailed my companions and on examination we found it to be
22 a grave.

23 About this time a party arrived with these ruffians, who
24 related that while sitting down to rest they heard the
25 following horrid imprecations from the cleft of an adjacent
26 rock:

27 (6th FC) The first was the voice of Jubela, exclaiming: "Oh
28 that my throat had been cut across, my tongue torn out by
29 its roots and buried in the rough sands of the sea at low-
30 water mark, where the tide ebbs and flows twice in twenty-
31 four hours, ere I had been accessory to the death of so good
32 a man as our Grand Master Hiram Abif."

33 (7th FC) The second was the voice of Jubelo exclaiming: "Oh
34 that my breast had been torn open, my heart plucked out
35 and placed on the highest pinnacle of the temple to be
36 devoured by the vultures of the air, ere I had consented to
37 the death of so good a man as our Grand Master Hiram
38 Abif."

39 (9TH FC) The third was the voice of Jubelum exclaiming,
40 more horrid than the rest: "It was I that gave the fatal blow,
41 it was I that killed him. Oh that my body had been severed
42 in twain, my bowels taken from thence and burned to ashes

1 and the ashes scattered to the four winds of heaven, that no
2 more remembrance might be had of so vile a wretch as I
3 am, ere I had caused the death of so good a man as our
4 Grand Master Hiram Abif" upon which they rushed in,
5 seized, bound and now have them before your Majesty.

6 (K.S.) Jubela, Jubelo, and Jubelum, are you guilty or not
7 guilty?

8 (All) Guilty.

9 (K.S.) Vile impious wretches, despicable villains. Reflect on
10 the atrocity of your crime and on the amiable character of
11 your Grand Master whom you have basely assassinated.
12 Hold up your heads and hear your sentences. It is my order
13 that you be taken without the gates of the city and executed
14 agreeably to your several imprecations in the cleft of the
15 rock.

16 (Fifteen march out :: :: :: ::)

17 (Twelve Fellowcrafts return before King Solomon :: :: :: ::)

18 (11th FC) Most Worshipful King Solomon. (FC /) Your
19 order has been duly executed. (@)

20 (K.S.) You twelve Fellowcrafts will now go in search of the
21 body, and if found, observe whether the Master's Word, a
22 key to it, or anything appertaining to the Master's Degree is
23 on or about it.

24 (Twelve repair to the grave :: :: :: ::)

25 (11th FC) Can we find the place where our weary brother
26 sat down to rest and refresh himself?

27 (12th FC) It was a westerly course from the temple and near
28 this mound.

29 (11th FC) Perhaps we can find the place where the acacia
30 was pulled up.

31 (12th FC) Ah, here it lies, a withered branch, a sad
32 memento of the fate of man.

33 (11th FC) Let us dig here and see what discoveries we can
34 make. (@ /)

35 (ALL) Here lies the mortal remains of our Grand Master
36 Hiram Abif.

37 (4th FC) Shall we report this?

38 (5th FC) Yes. (all start toward East)

39 (7th FC) But stay, it was King Solomon's order if the body
40 was found, to observe whether the Master's Word, a key to

1 it or anything appertaining to the Master's Degree was on
2 or about it.

3 (2nd FC) (@) Here is the jewel of his office, shall we
4 remove this?

5 (11th FC) Yes.

6 (4th FC @ removes Jewel)

7 (all return to the East :: :: :: ::)

8 (4th FC) (FC /) Tidings of the body.

9 (K.S.) Where was it found?

10 (5th FC) A westerly course, where our weary brother sat
11 down to rest and refresh himself.

12 (K.S.) Was the Master's Word, a key to it or anything
13 appertaining to the Master's Degree on or about it?

14 (2nd FC) (FC /) Most Worshipful King Solomon, we are only
15 Fellowcrafts. We therefore know nothing about the Master's
16 Word or the Master's Degree. There was discovered nothing
17 on nor about the body, except this jewel of his office
18 whereby his body was designated.

19 (presents jewel)

20 (K.S.) You twelve will now go and assist in raising the
21 body, and

22 My Worthy Brother of Tyre, as the Master's Word is now
23 lost, the first sign given at the grave and the first word
24 spoken after the body shall be raised shall be adopted for
25 the regulation of all Master's Lodges until future
26 generations shall find out the right.

27 (K.T.) Agreed.

28 ~ (All repair to the grave :: :: :: ::)

29 (/ - # - \$ Given by all)

30 (All) Oh Lord, my God, is there no help for the widow's son?

31 Solemn strikes the funeral chime,
32 Notes of our departing time,
33 As we journey here below,
34 Through a pilgrimage of woe.

35 Mortals, now indulge a tear,
36 For mortality is here,
37 See how wide her trophies wave,
38 O'er the slumbers of the grave.

39 Here another guest we bring,

1 Seraphs of celestial wing,
2 To our funeral altar come,
3 Waft our friend and Brother home.

4 Lord of all below, above
5 Fill our souls with Truth and Love,
6 As dissolves our earthly tie,
7 Take us to Thy Lodge on high.

8 (K.S.) Oh Lord, My God, (\$) I fear the Master's Word is
9 forever lost. You will take the body by the Entered
10 Apprentice grip and see if it can be raised.

11 (12th FC) (@) Most Worshipful King Solomon (FC /)
12 Owing to the high state of putrefaction, it having been dead
13 already fifteen days, the skin slips and it cannot be raised.

14 (K.S.) Oh Lord, My God, (\$) I fear the Master's Word is
15 forever lost. My Worthy Brother of Tyre I will thank you to
16 endeavor to raise the body by the Fellowcraft grip.

17 (K.T.) (@) My Worthy Brother, owing to the reasons
18 before given, the flesh cleaves from the bones and it cannot
19 be so raised.

20 (K.S.) Oh Lord, My God. (\$) Oh Lord, My God. (\$) Oh
21 Lord, My God, (\$) I fear the Master's Word is forever lost
22 and my Worthy Brother of Tyre, what shall we do?

23 (K.T.) Let us Pray.

24 (KS) Agreed.

25 (* * *) (King of Tyre)

26 Thou, Oh God, knowest our downsitting and our uprising
27 and understandeth our thoughts afar off. Shield and defend
28 us from the evil intentions of our enemies and support us
29 under the trials and afflictions we are destined to endure
30 while traveling through this vale of tears. Man that is born
31 of a woman is of few days and full of trouble. He cometh
32 forth as a flower and is cut down; he fleeth also as a shadow
33 and continueth not. Seeing his days are determined, the
34 number of his months is with Thee. Thou has appointed his
35 bounds that he cannot pass. Turn from him that he may
36 rest till he shall accomplish his day. For there is hope of a
37 tree, if it be cut down, that it will sprout again and that the
38 tender branch thereof will not cease; but man dieth, and
39 wasteth away, yea, man giveth up the ghost and where is
40 he? As the waters fail from the sea, and the flood decayeth
41 and drieth up, so man lieth down, and riseth not, till the
42 heavens be no more. Yet, Oh Lord, have compassion on the
43 children of Thy Creation; administer them comfort in time

1 of trouble and save them with an everlasting salvation.

2 Amen.

3 (Response) So mote it be.

4 (*)

5 (K.S.) My Worthy Brother of Tyre, I shall now endeavor
6 with your assistance to raise the body by the strong grip of
7 the Lion's Paw of the tribe of Judah.

8 (@) M - H - B - A

9 (K.S.) You have now received that Grand Masonic Word,
10 which you have solemnly sworn never to give in any other
11 manner or form than that in which you have now received
12 it, namely on the five points of Fellowship and then in low
13 breath.

14 The five points of fellowship are: foot to foot, knee to knee,
15 breast to breast, hand to back, cheek to cheek or mouth to
16 ear.

17 Foot to foot, that you will never hesitate to go on foot and
18 out of your way to aid and serve a needy Brother. Knee to
19 knee, that you will ever remember a Brother's welfare as
20 well as your own in all your addresses to the Deity.

21 Breast to breast, that you will ever keep in your breast a
22 Brother's secret, when communicated to and received by
23 you as such, murder and treason excepted.

24 Hand to back, that you will ever be ready to stretch forth
25 your hand to aid and support a fallen Brother, and that you
26 will vindicate his character behind his back, as well as
27 before his face.

28 Cheek to cheek or mouth to ear, that you will ever caution
29 and whisper good counsel in the ear of a Brother, and in the
30 most friendly manner remind him of his errors and aid his
31 reformation, giving him due and timely notice that he may
32 ward off approaching danger.

33 Repair to the East and receive an historical account of this
34 degree.

35 (: : : : :) (Senior Deacon acts as conductor)

36 (* * *)

37 Now brethren, let us see to it, and so regulate our lives by
38 the plumb line of justice, ever squaring our actions by the
39 square of virtue, that when the Grand Warden of Heaven
40 shall call for us we may be found ready. Let us cultivate
41 assiduously the noble tenets of our profession, Brotherly
42 Love, Relief and Truth, and from the square learn morality,

1 from the level equality, and from the plumb rectitude of life.
2 Let us imitate in all his varied perfection him, who when
3 assailed by the murderous hand of rebellious craftsmen,
4 maintained his integrity even in death and sealed his
5 pledge with his vital blood.

6 Let us emulate his amiable and virtuous conduct, his
7 unfeigned piety to his God and his inflexible fidelity to his
8 trust. As the evergreen which bloomed at the head of his
9 grave designated the place of his interment, so may virtue
10 by its everblooming loveliness designate us as Free and
11 Accepted Masons. With the trowel spread liberally the
12 cement of brotherly love and affection. Circumscribed by the
13 compasses, let us ponder well our words and actions and let
14 all the energies of our minds and the affections of our souls
15 be employed in the attainment of our Supreme Grand
16 Master's approbation. Then, when our dissolution draws
17 nigh and the cold winds of death come sighing around us
18 and his chill dew glistens on our brow, with joy will we obey
19 the summons of the Grand Warden of Heaven, and go from
20 our labors on earth to everlasting refreshment in the
21 Paradise of God.

22 Then, by the benefit of a pass, a pure and blameless life,
23 with a firm reliance on Divine Providence shall we gain
24 ready admission into that Celestial Lodge above where the
25 Supreme Architect of the Universe presides, where
26 standing at the right hand of our Supreme Grand Master,
27 He will be pleased to pronounce us just and upright
28 Masons. Then will we be fitly prepared as living stones for
29 that spiritual building, that house not made with hands,
30 eternal in the Heavens, where no discordant voice shall be
31 heard, but all the soul shall experience shall be perfect
32 bliss, and all it shall express will be perfect praise, and love
33 divine will ennoble every heart, and hosannas exalted
34 employ every tongue.

35 (*)

36 (Team retires)

MASTER MASON DEGREE

SECOND SECTION,

OPTIONAL SHORT FORM

(The "Admonition to Brethren" (Lines 9-33, Page 90) must be read before beginning the Second Section. If more than one Candidate is raised, it may be read only once prior to the first Candidate being raised. Note also that each Brother shall, during the course of the meeting in which he is raised, see or experience the Master Mason Degree in its entirety.)

(The optional short form proceeds as follows:)

- begin with Line 38, Page 90,
- continue through Line 8, Page 93,
- begin again with Line 13, Page 93,
- continue through Line 30, Page 93,
- begin again with Line 22, Page 101,
- continue through Line 30, Page 101,
- begin again with Line 8, Page 102,
- continue through Line 34, Page 103.

(Lines 14 and 15 on page 93 are not performed in the optional short form.)

MASTER MASON DEGREE HISTORY

Brother, the second section of this degree exemplifies an instance of virtue, fortitude and integrity seldom equaled if ever excelled in the history of man. You have this evening represented one of the greatest Masons the world has ever known, our Grand Master Hiram Abif, who was slain just before the completion of King Solomon's Temple. His death was premeditated by fifteen Fellowcrafts, who seeing the temple about completed and being desirous of obtaining the secrets of a Master Mason, whereby they might travel in foreign countries and receive Master's wages, entered into a horrible conspiracy to extort them from our Grand Master Hiram Abif or take his life; but, reflecting with horror on the atrocity of the crime, twelve of them recanted. The other three persisted in their murderous designs.

Our Grand Master Hiram Abif was slain at high twelve. It was his usual practice at high twelve, when the craft were called from labor to refreshment, to enter into the unfinished Sanctum Sanctorum or Holy of Holies of the Temple and there to offer up his adoration to the Deity and draw his designs on the trestle board. The three Fellowcrafts who persisted in their murderous designs, knowing this to be his usual practice, placed themselves at the south, west and east gates of the inner court of the temple and there awaited his return.

Our Grand Master Hiram Abif having finished his usual exercises, attempted to retire by the south gate, where he was accosted by Jubela, who thrice demanded of him the secrets of a Master Mason or the Master's Word, and on being refused gave him a blow with a twenty-four inch gauge across his throat, upon which he fled and attempted to pass out at the west gate, where he was accosted by Jubelo, who in like manner thrice demanded of him the secrets of a Master Mason or the Master's Word and on his like refusal gave him a blow with a square across his breast, upon which he fled and attempted to make his escape out of the east gate, where he was accosted by Jubelum, who in like manner thrice demanded of him the secrets of a Master Mason or the Master's Word and on his like refusal gave him a violent blow with a setting-maul on his forehead, which felled him dead on the spot.

They buried the body in the rubbish of the Temple until low twelve or twelve at night when they met by agreement and carried it a westerly course from the temple, to the brow of a hill west of Mount Moriah, where they buried it in a grave

1 dug due east and west, six feet perpendicular, in the head of
2 which they planted an acacia, in order to conceal it and that
3 the place might be known should occasion ever require and
4 made their escape.

5 Our Grand Master Hiram Abif was found to be missing the
6 day following this, there being no designs drawn on the
7 trestle board. King Solomon being informed thereof,
8 supposed him to be indisposed and ordered strict search to
9 be made for him throughout the several apartments of the
10 temple and diligent inquiry made. Search and inquiry were
11 accordingly made but he could not be found. King Solomon,
12 then fearing that some accident had befallen him, ordered
13 the several rolls of the workmen to be called and after roll
14 call it was found that three Fellowcrafts were missing,
15 Jubela, Jubelo and Jubelum, who from the similarity of
16 their names were supposed to be brothers and men from
17 Tyre.

18 About this time, the twelve Fellowcrafts who had recanted
19 from their murderous designs appeared before King
20 Solomon, clothed in white gloves and aprons, in token of
21 their innocence, acknowledging their premeditated guilt
22 and humbly implored his pardon. King Solomon ordered
23 them to divide themselves in parties and travel, three east,
24 three west, three north and three south with others whom
25 he might appoint in pursuit of the ruffians.

26 They traveled and those who pursued a westerly course
27 coming down near the Port of Joppa met a seafaring man, of
28 whom they inquired if he had seen any strangers pass that
29 way. He informed them that he had, three, who from their
30 appearance were workmen from the temple seeking a
31 passage into Ethiopia, but not having King Solomon's pass
32 were not able to obtain one and had returned back into the
33 country.

34 They returned and brought this information to King
35 Solomon, who ordered them to disguise themselves and
36 travel as before, with positive injunctions to find the
37 ruffians and with as positive assurance that if they did not
38 the twelve would be deemed the murderers and severally
39 suffer for the crime committed.

40 They traveled as before, and as those who had pursued a
41 westerly course were returning, one of them being more
42 weary than the rest sat down on the brow of a hill to rest
43 and refresh himself and on arising accidentally caught hold
44 of an acacia which easily giving way excited his curiosity,
45 upon which he hailed his companions and on examination
46 they found it to be a grave.

1 About this time a party arrived with the ruffians and
2 related that while sitting down to rest they heard the horrid
3 imprecations of Jubela, Jubelo and Jubelum, upon which
4 they rushed in seized, bound and brought them before King
5 Solomon, who after a due confession of their guilt ordered
6 them to be taken without the gates of the city and executed
7 agreeably to their several imprecations in the cleft of the
8 rock. They were taken out and executed accordingly.

9 King Solomon then ordered the twelve Fellowcrafts to go in
10 search of the body and if found to observe whether the
11 Master's Word, a key to it or anything appertaining to the
12 Master's Degree was on or about it.

13 The body of our Grand Master Hiram Abif was found a
14 westerly course from the temple, where our weary brother
15 sat down to rest and refresh himself. There was nothing
16 found on nor about the body except the jewel of his office,
17 whereby his body was designated. King Solomon then
18 ordered them to go and assist in raising the body and it was
19 agreed between him and Hiram, King of Tyre that as the
20 Master's Word was then lost, the first sign given at the
21 grave and the first word spoken after the body should be
22 raised, should be adopted for the regulation of all Master's
23 Lodges until future generations should find out the right.

24 They repaired to the grave where they raised their hands
25 above their heads and exclaimed "Oh Lord, My God, is there
26 no help for the widow's son?"

27 King Solomon then ordered one of the Fellowcrafts to take
28 the body by the Entered Apprentice grip and see if it could
29 be raised, but owing to the high state of putrefaction, it
30 having been dead already fifteen days, the skin slipped and
31 the body could not be raised. He then requested the King of
32 Tyre to take it by the Fellowcraft grip, but owing to the
33 reasons before given, the flesh cleaved from the bones and
34 the body could not be so raised.

35 King Solomon then exclaimed "Oh Lord, My God, I fear the
36 Master's Word is forever lost and my Worthy Brother of
37 Tyre, what shall we do?"

38 He said, "Let us pray." After prayer King Solomon took the
39 body by the strong grip of a Master Mason or Lion's Paw
40 and raised it on the five points of fellowship which have
41 been explained to you.

42 They carried the body to the temple from whence they
43 buried it in due form.

44 The body of our Grand Master Hiram Abif was buried three
45 times, first in the rubbish of the temple, second on the brow

1 of a hill west of Mount Moriah, and third and last as near
2 the Sanctum Sanctorum as the Jewish law would permit,
3 and Masonic tradition informs us that there was erected to
4 his memory a marble monument, consisting of a beautiful
5 Virgin weeping over a broken column, before her was a book
6 open, in her right hand a sprig of acacia, in her left an urn,
7 behind her stands Time unfolding her ringlets and counting
8 her hair.

9 The beautiful virgin weeping over the broken column
10 denotes the unfinished temple, likewise the untimely death
11 of our Grand Master Hiram Abif. The book open before her
12 that his virtues therein lie on perpetual record. The sprig of
13 acacia in her right hand the timely discovery of the body.
14 The urn in her left, that his ashes were therein safely
15 deposited to perpetuate the remembrance of that amiable,
16 discreet and exemplary craftsmen. Time unfolding her
17 ringlets and counting her hair denotes that time, patience
18 and perseverance accomplish all things.

MASTER MASON DEGREE

LECTURE

I shall now proceed to give and explain to you the several signs and tokens belonging to this degree. This (/) you will remember is the due-guard of a Master Mason; it alludes to the position your hands were in when you took your obligation, both resting on the Holy Bible square and compasses.

This (#) you will remember is the sign of a Master Mason; it alludes to the ancient and symbolic penalty of a Master Mason.

Also when our ancient brethren repaired to the grave of our Grand Master Hiram Abif, they found their hands involuntarily placed in this position (/) or in this (#) to guard their nostrils from the deathly effluvia that assailed them from the grave.

This (\$) is called the Grand Hailing sign; this also has an allusion. At the raising of the body of our Grand Master Hiram Abif, our ancient brethren, in token of horror and surprise at the mortified state of the body, thus raised their hands above their heads and exclaimed "Oh Lord, My God, is there no help for the Widow's son?" Giving this three times and at the same time exclaiming "Oh Lord, My God!" constitutes the Grand Hailing sign of distress, which you have solemnly sworn never to give except in cases of the most imminent danger, in a just and legal Lodge, or for the purpose of instruction and if ever you see or hear it given by a brother in distress, you are to go to his relief if there is a greater probability of saving his life than of losing your own. The words to be given in the dark or in other circumstances when the sign cannot be seen or cannot be given are, "Oh Lord, My God, is there no help for the Widow's son?" On hearing this you are equally bound to go to the relief of the Brother who gives it.

This (@) you will remember, is the pass-grip of a Master Mason, the name of which is T-B-C who was the first known artificer and cunning workman in metals.
Pass — T-B-C.

This (@) is called the strong grip of a Master Mason or Lion's Paw. This also has a name, it being that which you have solemnly sworn never to give except on the five points of fellowship and then in low breath as you received it.

I shall now proceed to note the several grips by which you were raised to this sublime degree: they being the same

1 that were used at the raising of the body of our Grand
2 Master Hiram Abif and serve to remind us and are said to
3 allude to the three principal dispensations or conditions
4 under which mankind has existed since the creation of the
5 world, namely: mankind by nature, the Jewish Hierarchy
6 and the Christian Dispensation. The Entered Apprentice
7 grip which could not prevail to raise the body owing to the
8 high state of putrefaction, reminds us of mankind in a state
9 of nature, since by the efforts of his own reason, unaided by
10 revelations, he has never been able to prove the immortality
11 of the soul. The Fellowcraft grip which could not prevail to
12 raise the body for similar reasons, reminds us of the Jewish
13 Hierarchy, since after searching the book of the law and the
14 prophets, but few passages are to be found which prove in a
15 clear and undoubted manner the resurrection of the body
16 from the grave. But the strong grip of a Master Mason or
17 Lion's Paw, which did prevail to raise the body, reminds us
18 of the Christian Dispensation which has brought life and
19 immortality to light, and teaches mankind that through the
20 merits of the Lion of the tribe of Judah, their bodies shall at
21 last be raised and become as incorruptible as their souls.

22 There are three Grand Masonic pillars called wisdom,
23 strength and beauty. These are represented by Solomon,
24 King of Israel; Hiram, King of Tyre and Hiram Abif, who
25 were our first three Most Excellent Grand Masters.
26 Solomon, King of Israel, represents the pillar of wisdom,
27 because by his wisdom he erected that stupendous model of
28 excellence which immortalized his name. Hiram, King of
29 Tyre, represents the pillar of strength, because he
30 strengthened King Solomon in that great and glorious
31 undertaking. Hiram Abif represents the pillar of beauty,
32 because by his cunning workmanship the temple was
33 beautified and adorned.

34 The temple was supported by fourteen hundred and fifty-
35 three columns, two thousand, nine hundred and six
36 pilasters, all hewn from the finest Parian marble.

37 There were employed in building the temple: three Grand
38 Masters - illustrious artisans; three thousand three
39 hundred Masters or overseers of the work; eighty thousand
40 Fellowcrafts in the mountains and in the quarries, who
41 were engaged during the building of the temple; a levy out
42 of Israel consisting of thirty thousand who wrought in the
43 quarries one month in three, besides Entered Apprentices
44 and bearers of burden. These were all classed and arranged
45 in such a manner by the wisdom of Solomon, that envy,
46 discord and confusion were not suffered to interrupt the
47 universal peace and tranquility which pervaded the world
48 at that important period.

1 You now behold before you the Master's carpet. Every
2 figure delineated thereon teaches a lesson of the strictest
3 morality.

4 THE THREE STEPS usually delineated upon the Master's
5 carpet are emblematic of the three principal stages of
6 human life: youth, manhood and age. In youth, as Entered
7 Apprentices, we ought industriously to occupy our minds in
8 the attainment of useful knowledge. In manhood, as
9 Fellowcrafts, we should apply our knowledge to the
10 discharge of our respective duties to God, our neighbor and
11 ourselves, so that in age, as Master Masons, we may enjoy
12 the happy reflections consequent upon a well-spent life and
13 die in the hope of a glorious immortality.

14 THE POT OF INCENSE is an emblem of a pure heart,
15 which is always an acceptable sacrifice to the Deity, and as
16 this glows with fervent heat, so should our hearts
17 continually glow with gratitude to the great and beneficent
18 Author of our existence, for the many blessings and
19 comforts we enjoy.

20 THE BEE HIVE is an emblem of industry and recommends
21 the practice of that virtue to all created beings from the
22 highest seraph in heaven to the lowest reptile of the dust. It
23 teaches us that, as we came into the world rational and
24 intelligent beings, so we should ever be industrious ones,
25 never sitting down contented while our fellow-creatures
26 around us are in want, when it is in our power to relieve
27 them without injury to ourselves.

28 When we take a survey of nature, we view man in his
29 infancy, more helpless and indigent than the brute creation.
30 He lies languishing for days, months and years, totally
31 incapable of providing sustenance for himself, or guarding
32 against the attacks of the wild beasts of the field, or
33 sheltering himself from the inclemencies of the weather.

34 It might have pleased the Great Creator of Heaven and
35 earth to have made man independent of all other beings,
36 but as dependency is one of the strongest bonds of society,
37 mankind were made dependent on one another for
38 protection and security, as they thereby enjoy better
39 opportunities for fulfilling the duties of reciprocal love and
40 friendship. Thus was man formed for social and active life,
41 the noblest part of the work of God, and he who will so
42 demean himself as not to be endeavoring to add to the
43 common stock of knowledge and understanding, may be
44 deemed a drone in the hive of nature, a useless member of
45 society, and unworthy of our protection as Masons.

1 THE BOOK OF CONSTITUTIONS guarded by the Tiler's
2 sword reminds us that we should ever be watchful and
3 guarded in our thoughts, words and actions, particularly
4 when before the enemies of Masonry, ever bearing in
5 remembrance those truly Masonic virtues, silence and
6 circumspection.

7 THE SWORD pointing to a naked heart demonstrates that
8 justice will sooner or later overtake us, and although our
9 thoughts, words and actions may be hidden from the eyes of
10 man, yet that all seeing eye, whom the sun, moon and stars
11 obey and under whose watchful care even comets perform
12 their stupendous revolutions, pervades the inmost recesses
13 of the human heart and will reward us according to our
14 merits.

15 THE ANCHOR AND ARK are emblems of a well-grounded
16 hope and a well spent life. They are emblematic of that
17 Divine ark which safely bears us over this tempestuous sea
18 of troubles, and that anchor which shall safely moor us in a
19 peaceful harbor, where the wicked cease from troubling and
20 the weary shall find rest.

21 THE FORTY-SEVENTH PROBLEM OF EUCLID was an
22 invention of our ancient friend and brother, the great
23 Pythagoras, who, in his travels through Asia, Africa and
24 Europe, was initiated into several orders of priesthood, and
25 raised to the sublime degree of a Master Mason.

26 This wise philosopher enriched his mind abundantly in a
27 general knowledge of things, and more especially in
28 geometry or Masonry. On this subject he drew out many
29 problems and theorems, and among the most distinguished
30 he erected this, which in the joy of his heart he called
31 Eureka, signifying in the Greek language, I have found it,
32 and upon the discovery of which he is said to have sacrificed
33 a hecatomb, which was a hundred head of oxen. It teaches
34 Masons to be general lovers of the arts and sciences.

35 THE HOUR GLASS is an emblem of human life. Behold,
36 how swiftly the sands run, and how rapidly our lives are
37 drawing to a close. We can not without astonishment behold
38 the tiny particles which are contained in this machine, how
39 they pass away almost imperceptibly, and yet, in the short
40 space of an hour, they are all exhausted. Thus wastes man.
41 Today he puts forth the tender leaves of hope, tomorrow
42 blossoms, and bears his blushing honors thick upon him;
43 the next day comes a frost, which nips the shoot, and while
44 he thinks his greatness still aspiring, he falls like autumn
45 leaves, to enrich our mother earth.

1 THE SCYTHE is an emblem of time, which cuts the brittle
2 thread of life and launches us into eternity. Behold, what
3 havoc the scythe of Time makes among the human race. If
4 we should escape the numerous evils incident to childhood
5 and youth, and with health and vigor arrive at the years of
6 manhood, yet withal we must soon be cut down by the all-
7 devouring scythe of Time, and be gathered into the land
8 whither our fathers have gone before us.

9 The last three to which I call your attention are the setting-
10 maul, spade and coffin: the setting-maul with which our
11 Grand Master Hiram Abif was slain, and which is an
12 emblem of the casualties or diseases by which our existence
13 may be terminated; the spade which dug his and may ere
14 long dig our grave; the coffin which received his and may
15 ere long receive our remains. These are striking emblems
16 of mortality and afford a serious reflection to a thinking
17 mind. But the acacia or evergreen which bloomed in the
18 head of his grave, reminds us of that immortal part which
19 survives the grave and bears the nearest affinity to that
20 Supreme Intelligence which pervades and animates all
21 nature and can never, no, never die.

MASTER MASON DEGREE CHARGE

Brother, your zeal for the institution of Masonry, the progress you have made in its mysteries 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 institution.

In the character of a Master Mason you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity.

To preserve the reputation of the Fraternity unsullied must be your constant care, and for this purpose it is your province to recommend to your inferiors in rank, obedience and submission, to your equals, courtesy and affability, to your superiors, kindness and condescension.

Universal benevolence you are always to inculcate, and by the regularity of your own behavior afford the best example for the conduct of others less informed. The ancient landmarks of Masonry entrusted to your care you are carefully to preserve, and never allow them to be infringed, or countenance a deviation from the established usages and customs of the Fraternity.

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

Brother, repair to the Secretary's desk, sign the roll of membership and you will then become entitled to all the rights and benefits which this Lodge can confer upon you.

MASTER MASON CLASS INSTRUCTIONS NON-PUBLIC INFORMATION

Hoodwinked with a cable-tow three times around your body.

Knocks on door, how many and to what do they allude?

You were received on both points of the Compasses extended from your naked left to right breast, which is to teach you that as the vital parts of man are contained within the breast, so the most excellent tenets of our institution are contained between the two points of the Compasses, which are: Friendship, Morality and Brotherly Love.

You were placed at the Altar kneeling on both naked knees, both hands resting on the Holy Bible, Square and Compasses.

Due-guard. It alludes to the position your hands were in while taking your obligation.

Sign. It alludes to the Ancient and Symbolic penalty of a Master Mason. (EXPLAIN)

After being brought to light, you discovered more than you had heretofore done, both Points of the Compasses elevated above the Square, which is to teach you never to lose sight of the moral application of these useful and valuable instruments which teach Friendship, Morality and Brotherly Love.

The Worshipful Master approached you on the step and under the due-guard and Sign of a Master Mason.

The Pass and Token of the Pass.

The Grand Hailing Sign and Grand Hailing Sign of Distress. (EXPLAIN)

Grand Masonic Word (EXPLAIN)

Review the Obligation. (TIES)

MASTER MASON EXAMINATION IN OPEN LODGE

- 1
2
- 3 When you were raised to the Sublime Degree of Master
4 Mason, after you were brought to light following your
5 obligation, you discovered the Worshipful Master
6 approaching you from the East, on the Step and under the
7 due-guard and sign of a Master Mason.
- 8 Give me the due-guard of a Master Mason. - - - (Done)
- 9 This alludes to the position your hands were in while taking
10 your obligation: both hands resting on the Holy Bible,
11 Square and Compasses.
- 12 Give me the sign of a Master Mason. - - - (Done)
- 13 This Sign alludes to the ancient and symbolic penalty of a
14 Master Mason, which was that of having his body severed
15 in twain, his bowels taken from thence and burned to ashes,
16 and the ashes scattered to the four winds of heaven that no
17 more remembrance might be had of so vile a wretch as he
18 would be should he ever knowingly violate his obligation.
- 19 Give me the Grand Hailing Sign. - - - (Done)
- 20 This Sign also has an allusion. At the raising of the body of
21 our Grand Master Hiram Abif our Ancient Brethren in
22 token of horror and surprise at the mortified state of the
23 body thus raised their hands above their heads and
24 exclaimed, "Oh Lord, My God, is there no help for the
25 Widow's son?"
- 26 Give me a token. - - - (@ - 0)
- 27 What is this? - - - The pass-grip of a Master Mason.
- 28 Has it a name? - - - It has.
- 29 Will you give it me? - - - I did not so receive it, neither will
30 I so impart it.
- 31 How will you dispose of it? - - - I will letter it or syllable it.
- 32 Syllable it and begin. - - - No, you begin.
- 33 Begin you. - - - T - - - B - - - C - - - T-B - - -
34 T-B-C.
- 35 What is this called? - - - (Strong Grip) The strong grip of a
36 Master Mason or Lion's Paw.
- 37 Has this a name? - - - It has.

1 Will you give it me? - - - I cannot, neither can it be given,
2 except in a proper form.

3 What is that proper form? - - - On the five points of
4 fellowship and then in low breath.

5 Advance and give it. - - -) M - H - B - A.

6 The word is right.

7 During your obligation, you agreed to always heke, ever
8 conceal, and never reveal any of the secret arts, parts or
9 points of the Master Mason's Degree to any person or
10 persons whomsoever, except it be to a true and lawful
11 Brother of this degree or in a regularly constituted Lodge of
12 Master Masons.

13 Do you confirm this promise? - - - (Assent)

14 You further promised and swore that you would stand to
15 and abide by, all the laws, rules and regulations of the
16 Master Mason's degree, and of the Lodge of which you shall
17 become a member, as far as the same shall come to your
18 knowledge, and that you will ever maintain and support the
19 constitution, laws and edicts of the Grand Lodge, under
20 which the same shall be holden.

21 Do you confirm this promise? - - - (Assent)

22 Further, that you would answer and obey all due signs and
23 summons sent to you from a Master Mason's Lodge, or
24 given you by a Brother of this degree, if within the length of
25 your cable-tow.

26 Do you confirm this promise? - - - (Assent)

27 Further, that you would aid and assist all poor distressed
28 Master Masons, their widows and orphans, knowing them
29 to be such, as far as their necessities may require and your
30 ability permit, without material injury to yourself or family.

31 Do you confirm this promise? - - - (Assent)

32 Further, that you would keep a Brother Master Mason's
33 secret, inviolate, when communicated to and received by
34 you as such, murder and treason excepted.

35 Do you confirm this promise? - - - (Assent)

36 Further, that you would not aid, nor be present at, the
37 initiating, passing or raising of a women, an old man in
38 dotage, a young man in his non-age, an atheist, a madman
39 nor a fool, knowing them to be such.

40 Do you confirm this promise? - - - (Assent)

1 Further, that you would not sit in a Lodge of clandestine
2 Masons, nor converse upon the secrets of Masonry with a
3 clandestine Mason, nor with one who has been expelled or
4 suspended from a Lodge while under that sentence,
5 knowing him or them to be such.

6 Do you confirm this promise? - - - (Assent)

7 Further, that you would not cheat, wrong nor defraud a
8 Master Mason's Lodge, nor a Brother of this degree
9 knowingly, nor supplant him in any of his laudable
10 undertakings, but would give him due and timely notice
11 that he might ward off approaching danger.

12 Do you confirm this promise? - - - (Assent)

13 Further, that you would not knowingly strike a Brother
14 Master Mason, nor otherwise do him personal violence in
15 anger, except in the necessary defense of yourself, family or
16 property.

17 Do you confirm this promise? - - - (Assent)

18 Further, that you would not have illicit carnal intercourse
19 with a Master Mason's wife, his mother, sister or daughter,
20 nor suffer the same to be done by others, if in your power to
21 prevent.

22 Do you confirm this promise? - - - (Assent)

23 Further, that you would not give the Grand Masonic Word
24 in any other manner or form than that in which you
25 received it, and then in low breath.

26 Do you confirm this promise? - - - (Assent)

27 Further, that you would not give the Grand Hailing Sign of
28 distress, except in cases of the most imminent danger, in a
29 just and legal Lodge or for the purpose of instruction, and
30 should you ever see or hear it given by a Brother in distress,
31 you would immediately go to his relief, should there be a
32 greater probability of saving his life than of losing your
33 own.

34 Do you confirm this promise? - - - (Assent)

35 And should you ever knowingly violate this, your Master
36 Mason obligation, may you be degraded and suspended or
37 expelled from Masonry.

38 Do you confirm this promise? - - - (Assent)

39 Worshipful Master, (% - #) this concludes the
40 examination of the Brother(s).

MASTER MASON DEGREE

CLOSING

- 1 (*) Brother Junior Deacon. - - - Worshipful Master. (#)
2
3 The last great care of Master Masons when convened? - - -
4 To see that the Lodge is duly tiled.
5
6 Attend to that duty and inform the Tiler that this Lodge is
7 about to be closed and direct him to tile accordingly.
8 (.) (* * *) Brother Tiler. - - - Brother Junior
9 Deacon.
10 This Lodge is about to be closed. You are directed to tile
11 accordingly.
12 (.) Worshipful Master, (#) this Lodge is tiled.
13 How is it tiled? - - - By a Brother Master Mason without
14 the door, armed with the proper implement of his office.
15 His duty there? - - - To keep off all cowans or
16 eavesdroppers and allow none to pass or repass but such as
17 are duly qualified and have the Worshipful Master's
18 permission.
19 (*) Brother Senior Warden. - - - Worshipful Master. (#)
20 Will you be off or from? - - - From.
21 From what and to what? - - - From a Fellowcraft to a
22 Master Mason.
23 Are you a Master Mason? - - - I am.
24 What induced you to become a Master Mason? - - - In
25 order that I might travel in foreign countries, work and
26 receive Master's wages, the better to enable me to support
27 myself and family, and contribute to the relief of distressed
28 Master Masons, their widows and orphans.
29 What makes you a Master Mason? - - - My obligation.
30 Where were you made a Master Mason? - - - In a regularly
31 constituted Lodge of Masters.
32 What number constitutes a Lodge of Masters? - - - Three
33 or more, consisting of a Worshipful Master, Senior and
34 Junior Wardens.
35 The Junior Warden's station in the Lodge? - - - In the
36 South, Worshipful. (#)
37 (* *) Brother Junior Warden. - - - Worshipful Master.
38 (#)

1 Why in the South and your duty there? - - - As the sun in
2 the South at high meridian is the glory and beauty of the
3 day, so stands the Junior Warden in the South to call the
4 craft from labor to refreshment, superintend in the hour
5 thereof, and see that none convert the means of
6 refreshment into intemperance or excess, to call them to
7 labor again at the Worshipful Master's order, that he may
8 have pleasure and they profit thereby.

9 The Senior Warden's station? - - - In the West, Worshipful.
10 (#)

11 Brother Senior Warden. - - - Worshipful Master. (#)

12 Why in the West and your duty there? - - - As the sun is in
13 the West at the close of the day, so stands the Senior
14 Warden in the West, to assist the Worshipful Master in
15 opening and closing his Lodge, pay the craft their wages if
16 any be their due and see that none go away dissatisfied if in
17 my power to prevent, harmony being the strength and
18 support of all institutions, but more especially this of ours.

19 The Worshipful Master's station? - - - In the East,
20 Worshipful. (#)

21 Why in the East and his duty there? - - - As the sun rises
22 in the East to open and govern the day, so rises (@) the
23 Worshipful Master to open and govern his Lodge, set the
24 craft at work and give them proper instruction.

25 (* * *) Brother Senior Warden. - - - Worshipful Master.
26 (#)

27 It is my order that this Lodge be now closed and stand
28 closed until our next regular communication unless
29 specially convened, in which case the brethren shall have
30 due and timely notice. In the meantime it is hoped and
31 expected that each brother will demean himself as becomes
32 a man and a Mason. This you will announce to the Junior
33 Warden in the South and he to the brethren around the
34 Lodge that they, having due and timely notice thereof, may
35 govern themselves accordingly.

36 Brother Junior Warden. - - - Brother Senior Warden.

37 It is the order of the Worshipful Master that this Lodge be
38 now closed and stand closed until our next regular
39 communication unless specially convened, in which case the
40 brethren shall have due and timely notice. In the meantime
41 it is hoped and expected that each brother will demean
42 himself as becomes a man and a Mason. This you will
43 announce to the brethren around the Lodge that they,

1 having due and timely notice thereof, may govern
2 themselves accordingly.

3 (Junior Warden) Brethren, you hear the order of the
4 Worshipful Master as communicated to me by the Senior
5 Warden in the West. Agreeably to his order, so let it be
6 done.

7 Together brethren attend the signs. (% - / - #) (% - / - #)
8 (% - / - # - \$)

9 * (East) * (West) * (South)
10 * (East) * (West) * (South)
11 * (East) * (West) * (South)

12 Brother Senior Warden. - - - Worshipful Master. (#)
13 How should Masons meet? - - - On the level. (@ - all)
14 Brother Junior Warden. - - - Worshipful Master. (#)
15 How should they act? - - - By the plumb.
16 And part on the square. So should we ever meet, act and
17 part in the name of the Lord.

18 (Chaplain) And now may the blessing of Heaven rest upon
19 us and all regular Masons, may Brotherly love prevail and
20 every moral and social virtue cement us. Amen.

21 (Response) So mote it be.

22 Brother Senior Deacon. - - - Worshipful Master. (#)
23 Attend the altar.

24 (.) (The Senior Deacon should approach the altar
25 reverently. Kneels at the altar, removes the square and
26 compasses from the open page and closes the Bible slowly.
27 He then rises and extinguishes the lesser lights (South —
28 West — East) and returns to a position immediately back
29 of the altar and gives the sign of a Master Mason.)

30 Brother Senior Deacon. - - - Worshipful Master. (#) - - -
31 Return the flag to the East.

32 (The Senior Deacon approaches the flag and comes to a
33 salute, accompanied by all the Brethren, who take their
34 time from him. The Senior Deacon carries the flag as
35 outlined in the Entered Apprentice Degree and places the
36 staff in its support in the East. Steps back two or three
37 paces and comes to a salute. All the brethren remain at
38 salute during this entire time until the Senior Deacon
39 completes his salute, taking their time from him. The
40 Senior Deacon then returns to his place.)

1 (Worshipful Master) I now declare this Lodge closed.
2 (Senior Warden lowers column.)
3 Brother Junior Deacon. - - - Worshipful Master. (#) - - -
4 Inform the Tiler that this Lodge is closed.
5 (.) (* * *) Brother Tiler. - - - Brother Junior
6 Deacon.
7 This Lodge is closed.
8 (.) Worshipful Master. The Tiler is informed.
9 (Worshipful Master) This Lodge is closed. (*)

1 **MASTER MASON DEGREE**
2 **OPTIONAL SHORT FORM CLOSING**

3 The Master Mason Degree Closing may be amended by
4 replacing Line 12 of Page 120 with the following:

5 (.) Worshipful Master, (#) the Tiler is informed.
6 and then by deleting Lines 13 through 38 of Page 120 and
7 deleting Lines 1 through 24 of Page 121.

CHANGING DEGREES

(*) Brother Junior Deacon. - - - Worshipful Master. (#)

Inform the Tiler that this Lodge is about to be closed in the Master Mason degree and opened in the Fellowcraft degree for the dispatch of business, and direct him to tile accordingly.

(.) (* * *) Brother Tiler. - - - Brother Junior Deacon.

This Lodge is about to be closed in the Master Mason degree and opened in the Fellowcraft degree for the dispatch of business. You are directed to tile accordingly.

(.) Worshipful Master, (#) the Tiler is informed.

(* * *) Brother Senior Warden. - - - Worshipful Master. (#)

We will close this Lodge in the Master Mason degree by signs, and open this Lodge in the Fellowcraft degree by signs. Together brethren, attend the signs for closing this Lodge in the Master Mason Degree.

(% - / - #) (% - / - #) (% - / - # - \$)

I now declare this Lodge closed in the Master Mason degree. Together Brethren attend the signs for opening this Lodge in the Fellowcraft Degree.

(% - / - #) (% - / - #)

I now declare this Lodge opened in the Fellowcraft Degree for the dispatch of business.

Brother Senior Deacon. - - - Worshipful Master. (#)
Attend the altar.

(.) (The Senior Deacon approaches the altar as in the Lodge opening, and changes the open Bible from the Ecclesiasties, Chapter XII, to Amos, Chapter VII. He then gives the sign of a Fellowcraft and returns to his place.)
(.)

Brother Junior Deacon. - - - Worshipful Master. (#) - - -
Inform the Tiler.

(.) (* * *) Brother Tiler. - - - Brother Junior Deacon.

This Lodge is now open in the Fellowcraft degree for the dispatch of business.

1 (.) Worshipful Master, (#) the Tiler is informed.
2 (*)

OPTIONAL FORM FOR CHANGING DEGREES

Michigan Lodges may use, at the discretion of the Worshipful Master, an alternate form for changing degrees.

(*) Brother Junior Deacon. - - - Worshipful Master. (#)

Inform the Tiler that this Lodge is about to be closed in the Master Mason Degree and opened in the Fellowcraft Degree for the dispatch of business, and direct him to tile accordingly.

(.) (* * *) Brother Tiler. - - - Brother Junior Deacon.

This Lodge is about to be closed in the Master Mason Degree, and opened in the Fellowcraft Degree for the dispatch of business. You are directed to tile accordingly.

(.) Worshipful Master, (#) the Tiler is informed.

(* * *) Brother Senior Warden. - - - Worshipful Master. (#)

I now declare this Lodge closed in the Master Mason Degree and open in the Fellowcraft Degree for the dispatch of business. (Sign changes here)

Brother Senior Deacon. - - - Worshipful Master. (#)

Attend the altar.

(.) (The Senior Deacon approaches the altar as in the Lodge opening and changes the open Bible to the proper place and the square and compasses to their proper position. Gives the sign and returns to his place.) (.)

Brother Junior Deacon. - - - Worshipful Master. (#) - - - Inform the Tiler.

(.) (* * *) Brother Tiler. - - - Brother Junior Deacon.

This Lodge is now open in the Fellowcraft Degree for the dispatch of business.

(.) Worshipful Master, (#) the Tiler is informed.

(*)

(The same form is used in changing from the Fellowcraft degree to the Entered Apprentice Degree or from the Entered Apprentice or Fellowcraft degree to the Master Mason degree.)

1
2 (The following is the phraseology which is desirable to use
3 in spreading the ballot)

4 (*On voting on a petition for the degrees*)

5 (Worshipful Master) - - - Brethren, you are about to cast
6 your ballot on the petition of Mr. _____ to receive the
7 Entered Apprentice degree in Masonry. A white ball elects,
8 a black cube rejects. Be careful when voting, and make no
9 mistakes.

10 (*On voting for advancement*)

11 (Worshipful Master) - - - Brethren, you are about to cast
12 your ballot on the continued worthiness of Brother _____ to
13 receive the Fellowcraft (or Master Mason) degree in
14 Masonry.

15 A white ball elects, a black cube rejects. Be careful when
16 voting and make no mistakes.

17 (*On voting for transfer of membership*)

18 (Worshipful Master) - - - Brethren, you are about to cast
19 your ballot on the petition of Brother _____ for membership
20 in this Lodge. A white ball elects, a black cube rejects. Be
21 careful when voting and make no mistakes.

22
23 **When a rejection occurs after a secret ballot,** the
24 Worshipful Master shall have read aloud in open lodge Key
25 4-20 SECTION 17.

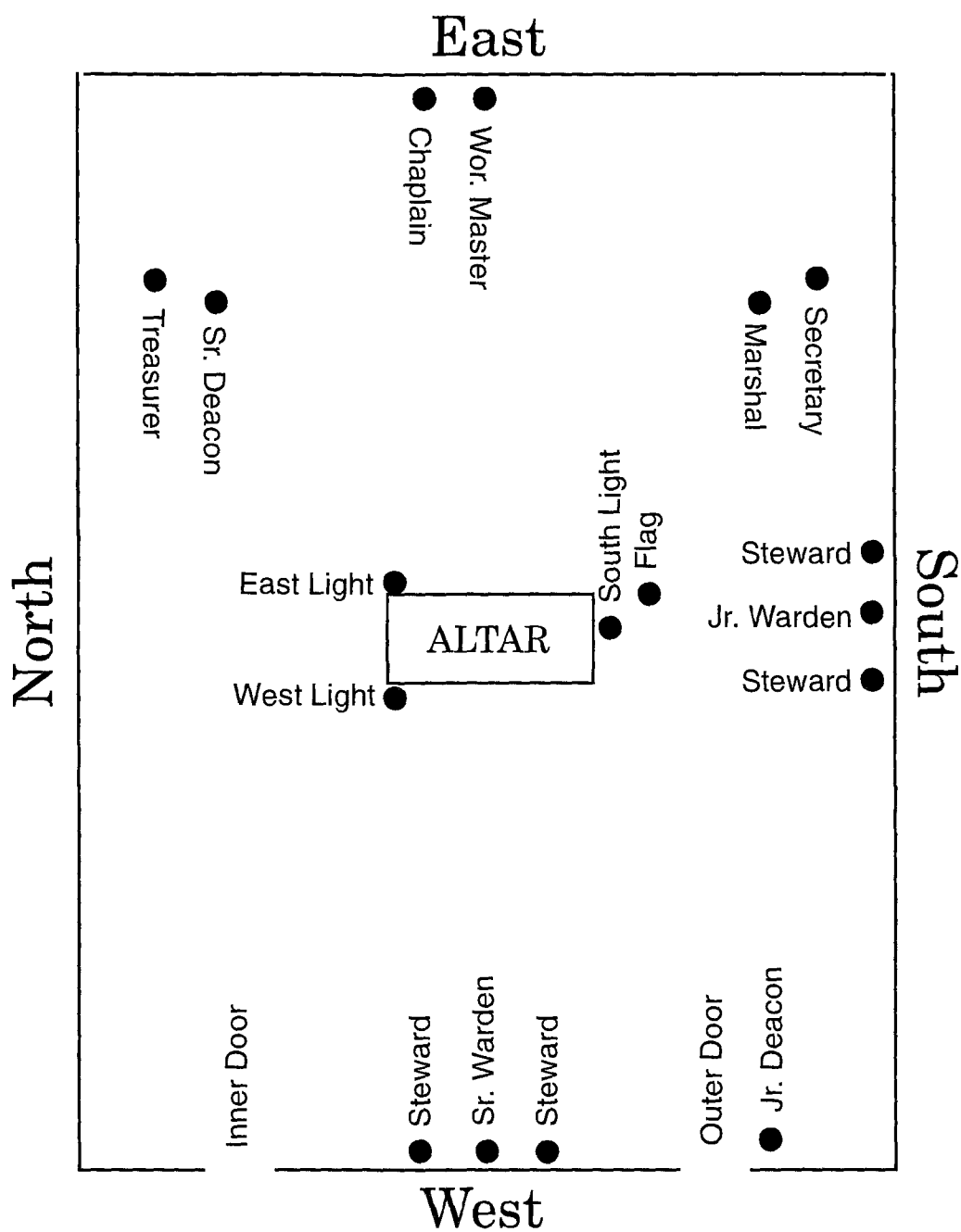
TEST OATH

I, _____, of my own free-will and accord, in the presence of Almighty God and these witnesses, do hereby and hereon most solemnly and sincerely swear that I have been regularly initiated an Entered Apprentice, passed to the Degree of Fellowcraft, and raised to the sublime Degree of a Master Mason, all in a just and legally constituted Lodge of Free and Accepted Masons, that I do not now stand under the sentence of suspension or expulsion and know of no good cause why I should not be admitted to a seat in this Lodge. So help me God.

KEY TO SYMBOLS USED

(*)	One Knock
(* *)	Two Knocks
(* * *)	Three Knocks
(%)	Step
(/)	Due-guard
(#)	Sign
(\$)	Grand Hailing Sign.
(0)	Token
(@)	Action
(.)	One person moving
(: : : : :)	Two persons moving
(: . : . : .)	Three or more persons moving
- - -	other person responding
—	pause

*Diagram showing the proper
setup of the Lodge Room.*



*Where a cluster of three lights is used as the
lesser lights, it should be placed in the same
position as the East light in this diagram.*

MASONIC DICTIONARY

Abif. "My father", used as a term of respect

Acacia. Eastern plant, sometimes a tree; evergreen; emblem of immortality

accepted. Approved; admitted

accord. Consent; agreement

acknowledged. One who has received the R.A.M. degree (which *see*) of Most Excellent Master

active member. Actually a member; not honorary

adhering Mason. Refused to renounce Masonry during anti-Masonic crusade

adjourn. Unknown in Masonry. Master decides when to close lodge

admitted. Joined by affiliation; allowed to enter

adoption. Ceremony, akin to baptism, in some lodges in Europe

adoption lodges. Name for old order admitting both sexes

adoptive Masonry. So-called Masonic order admitting women

advanced. Passing from lower to higher degree

affiliate. (verb) To join a lodge when already a Master Mason; (noun) one who has thus become a member. *See* unaffiliate

age, lawful. Qualification of candidate; twenty-one years; in some countries, twenty-five

age, Masonic. Legendary age in some rites; the initiate is said to be of that age

Ahiman Rezon. Book of Constitutions in South Carolina and Pennsylvania; name is variously translated, but "intimate brother Secretary" is commonly accepted

alarm. Notice of desire for admission; mode in which notice is given

allegory. Fable, legend, concealing lesson or truth

All-seeing Eye. Masonic symbol of Deity. Is upon Great Seal of the United States; see any one dollar bill

Almond-tree. Has white flowers; symbolic of old age, when hair turns white

Alpha and Omega. First and last letters of Greek alphabet; means "beginning and ending"

Altar. Holy structure which is focus of worship. In the Masonic lodge is emblematic of the Sanctum Sanctorum, or Holy of Holies, which *see*

Amen. Response to, ending of, prayer; signifies completion. *See* So mote it be

ambulatory lodge. *See* military lodge, field lodge

American Rite. York Rite: Symbolic Lodges, Royal Arch Chapters, Cryptic Councils, Knight Templar Commanderies

ample form. Opening, closing ceremonies by Grand Master or his representative

Ancient Craft Masonry. Consists of the first three degrees

androgynous degrees. Conferred on men and women

Anno Depositionis. Year of the Deposit; date used by Cryptic Masonry. Add 1000 to A.D. date

Anno Domini. Year of the Lord; common date

Anno Inventionis. Year of Discovery; date used by Royal Arch Masons. Add 530 to A.D. date

Anno Lucis. Year of Light; date used in Ancient Craft Masonry. Add 4000 to A.D. date

Anno Mundi. Year of the world; date used in Scottish Rite. Add 3760 to A.D. date

Anno Ordinis. Year of the Order; date used by Knights Templar. Subtract 1118 from A.D. date

Antient. Grand Lodge in England, 1751. *see* Modern

anti-Masonry. Anti-Masonic Party, formed 1826 after William Morgan was falsely said to have been murdered by Freemasons

Apple Tree Tavern. Where Grand Lodge of England was organized, 1717. *See* Goose and Gridiron

apostate. One who violates obligations and renounces Masonry

apron. Badge of a Mason; necessary clothing in lodge; properly made of lambskin, which *see*

ashlar. Rough ashlar, unsquared stone; perfect ashlar, stone ready for use

assembly. Cryptic craft meetings

aspirant. Seeker for knowledge

asylum. Meeting place of Knights Templar

atheist. Non-believer in Deity

Atholl Masons. "Antient" Masons of which third and fourth Dukes of Atholl were Grand Masters

badge of a Mason. Lambskin apron

ballot. Ball, cube or paper secret vote

barefoot. Israelites sealed contracts by removing shoes; anciently bare feet marked respect

baton. Insignia of office of Marshal and/or Master of Ceremonies

battery. Formal blows of gavel, or hands

Blue Lodge. Lodge working the first three degrees

Blazing Star. Symbol of Divine Providence

Boaz. Left hand pillar in porch of Solomon's Temple

Book of Constitutions. Volume of laws governing Freemasons

Book of the Law. Holy Book on the Altar; *see* V.S.L. in abbreviations

brazen pillars. Two, in porch of Solomon's Temple flanking entrance

broken column. Emblematic of untimely death

by-laws. Secondary laws governing body adopting them

cable-tow. Rope for confining or leading. Its length is "three miles" or "scope of a brother's ability"

calling off. Dispensing with stated communication sometimes calling "from labor to refreshment"

canopy. Sky; blue vault. Ritualistically, may be "clouded", "celestial", "star" or "starry-decked"

capstone, cap-stone, cope-stone. Last laid stone in a building

Capitular Masonry. Royal Arch Masonry

captivity. Fate of the Jews in Egypt

cardinal. Principal; important

carpet. Tracing board of emblems for instruction of candidates. *See* chart, tracing board

Cassia. Corruption of Acacia, which *see*

catch questions. Not sanctioned by authority; improper in examination

catechism. Questions and answers in degrees

cedars of Lebanon. Trees used in building the Temple

censer. Metallic vessel of burning coals on which incense is sprinkled

certificate. Diploma issued by authority

Chair, Oriental. Seat of the Master

chapter. Top of a column or pillar; ornamental head of a support. Not to be confused with

chapter. Body of Royal Arch Masonry and of Scottish Rite

charge, charges. Charge summarizing duties is given candidates following each degree. "Old Charges", laws in ancient manuscript constitutions of Freemasonry, first published in 1723

chart. Pictures of emblems for instruction of candidates, formerly carpet or tracing board, which *see*

charter. Authority by which a lodge is created and works; also called warrant of constitution

charter member. Original member; usually a signer of petition for a charter given a lodge

circumambulation. Walking around, east to west by way of south; refers to the motion of the sun in the heavens

clandestine. Irregular, unauthorized, illegally made Mason or Masonic body. *See* regular

clay ground. Between Succoth and Zeredathah (which *see*); thirty-five miles northeast of Jerusalem

clefts of the rock. Mountainous region of Palestine abounds in deep clefts and caves

clothing. White apron, white gloves, emblem of Masonic rank; other decorations authorized by Grand Lodges

collar. Worn by officers, suspending jewel of rank

colors. Blue in Craft Degrees; red in Royal Arch; purple in Cryptic Masonry and Symbolic Grand Lodge; white and black in Templars; all colors are used in Scottish Rite. Mourning, black, except A.A.S.R., which is violet

columns. Supports of a lodge; Wisdom, Strength and Beauty. *See* Broken column, brazen pillars

Columns, Wardens'. Emblems of authority, used to advise state of lodge

communicated. Some degrees in Scottish Rite may be given by description, not by conferral. *See* conferred

communication. Masonic meeting; regular and stated are set forth in by-laws; called or special are at pleasure of Master; emergent, called by Grand Master; some term any special communication "emergent"

companion. Title in Royal Arch Chapters equivalent to "brother" in Symbolic Lodge

compasses. Great Light dedicated to the Craft. "Compass" in six American Jurisdictions

Composite. One of five orders of architecture

conclave. Meeting of Commandery of Knights Templar

conferred. A degree worked upon a candidate. *See* exemplified, communicated

consecration. Ceremonial dedication to sacred purposes

constituent. Lodges of a Grand Lodge; called "subordinate" (which *see*) in some Jurisdictions

Constitutions of 1723. First Printed by Mother Grand Lodge, England. Compiled by James Anderson

convention. Any lodge meeting

Corinthian. One of five orders of architecture

corn, wine and oil. Ancient wages; Masonic elements of consecration

cornerstone. Foundation of building; laid Masonically only for public buildings and usually in northeast corner

cornucopia. Emblem of abundance; jewel of lodge Steward

council. Body of Royal and Select Masters; body in Scottish Rite

covenant. Pledge, promise, solemn agreement. *See* token

covering of a lodge. Clouded or starry-decked heaven. "Star-decked" in some Jurisdictions. *See* canopy

cowan. Uninstructed Mason; Mason without the word

Craft. Name of Freemasons

crafted. Completion of Degree of Fellowcraft. *See* passed

craftsmen. A number of Masons; entire body of Masons

Cryptic Masonry. Royal and Select Masters

dais. Platform elevated above floor in lodge room

dale. Valve or valley

darkness. Symbol of ignorance; lack of Masonic Light. *See* North

declaration. Newly elected Master's assent to charges and regulations; statement by petitioner for degrees; part of opening and closing ceremonies

dedication. Setting aside for certain purpose by solemn ceremony

degrees, high. Degrees other than those of Ancient Craft Masonry are sometimes improperly so designated. No degree is "higher" than Master Mason; some are numerically larger

demit. *See* dimit

deputation. Authority granted by Grand Master to Provincial Grand Master, now superseded by dispensation (which *see*); formerly, Grand Master's permission to open an emergent lodge

dew of Hermon. In lands with little rainfall, dew is precious. The dew of Hermon is proverbially heavy; therefore, a blessing

dimit. To withdraw from lodge; document attesting withdrawal; sometimes spelled demit

diploma. Certificate showing lodge membership

discalceation. Rite of uncovering feet when approaching holy ground.

dispensation. Authority given by Grand Master to dispense with certain regulations; temporary document given

Doric. One of five orders of architecture

dormant. Lodge which has ceased to work

dotage. Age of senility. No definite number of years. *See* nonage

due examination. Proper character of work in strict trial, which *see*

due form. According to Grand Lodge requirements

due-guard. Probably contraction of the French "Dieu garde" — God guard; saluter; mode of recognition

ear of corn. Emblem of plenty. *See* sheaf of wheat, waterfall

ear, listening, attentive. One of three jewels of a Mason

East. Source of light

East, Grand. City and temple in which Grand Lodge holds communications and issues edicts; seat of Grand Master.

Eastern Star. American adoptive Order admitting Master Masons, their wives, mothers, widows, sisters and daughters

eavesdropper. Secret listener; spy

edict. Decree of Grand Master or Grand Lodge

Edwin, Prince. Said to have been Grand Master of Masons in 926 and Patron of Masonry in England

emblem. Symbol

emergent lodge. Special communication of a lodge; lodge formed by dispensation, commonly called U.D. (Under Dispensation) *See* communication

entered. Candidate who has received degree of Entered Apprentice

Entered Apprentice. First Degree of Masonry; one who has received that degree

esoteric. Not written; secret; only for the initiated. *See* exoteric

Ethiopia. Country south of Egypt

Euclid. Celebrated geometrician; lived 323-283 B.C.

eunuch. Emasculated male

evergreen. Symbol of Acacia and thus of immortality

exemplified. Masonic degree for instruction

exoteric. Written; not secret; opposed to esoteric

emeritus. Honor given for service.

encampment. Assembly of Knights Templar

faith. Theological virtue in Entered Apprentice degree

Fellowcraft. Second Degree of Freemasonry; one who has received that degree

female Mason. Cannot exist; contradiction in terms; any ceremony purporting to make a woman a Mason is illegal and only legal ceremonies make Masons

field lodge. Army or Navy traveling lodge. *See* ambulatory, military lodge

five-pointed star. ★, Symbol of fellowship; the pentalpha, which *see*

five points of fellowship. Duties of a Mason

floor cloth. Canvas illustrating emblems; same as carpet, tracing board, trestleboard, which *see*

fool. Not of sound reason; unfit for initiation

ford of Jordan. Passage across river where Ephraimites were slain

form of the lodge. Ritualistically, an oblong square

forty-seventh problem of Euclid. To demonstrate that sum of square of base and altitude of right-angled triangle equal square of hypotenuse

foundation stone. Symbol of divine truth, especially in Royal Arch Masonry

fraternity. Brotherhood; Masonry as a whole

freeborn. Master of will and action by birth; not a bondsman or slave

Freemason. Now, speculative Mason; anciently, a stone mason free to travel

free-will and accord. Unsolicited; voluntary

furniture of a lodge. Three Great Lights and charter

G. Important symbol explained in Fellowcraft Degree

gauge. Working tool of Entered Apprentice

gauntlets. Gloves worn by Knights Templar; sometimes by Grand Masters. Often used in lodges of the Revolutionary period

gavel. Emblem of authority of Master; a working tool

Gilead. Mountainous region east of the Jordan

globes. On brazen pillars; symbols of universality in Fellowcraft Degree

goat. Mythical animal supposed to be present in lodges; associated with Masonry by traducers of two hundred years ago

Golden Fleece. Order of chivalry in Europe, established 1419

Goose and Gridiron. London tavern; first meeting of Grand Lodge of England was held here 1717. *See* Apple Tree Tavern

Gormogons. Anti-Masonic Society of England, 1724

Gothic Constitutions. Supposedly adopted by Freemasons at York, England, 10th century

Grand. Principal; first

Grand East. *See* East, Grand

Grand Honors. Private, given only behind tiled doors; public, given at funerals and cornerstone layings; differ in form in different Jurisdictions

Grand Lodge. Governing body of Ancient Craft Masonry

Grand Orient. Governing body of Scottish Rite in foreign countries
Grand (or Great) Architect (or Artificer) of the Universe. The

Deity

Great Lights. Volume of Sacred Law, square and compasses. "Compass"
in six Grand Jurisdictions in the United States

Green Dragon Tavern. Boston Tea Party organized here, 1773

Gregorians. Eighteenth century anti-Masonic body organized to ridicule
Freemasonry

guttural. Relating to the throat

hail. Greet

hale. Hearty, well

heal. To regularize an improperly made Mason

heel. Part of the foot

hele. To cover, conceal or hide

hands, clasped. Symbol of fidelity

height of lodge. Symbolically from earth to heaven. *See* form of a lodge

high degrees. *See* degrees, high

high twelve. Noon

Hiram. King of Tyre; master builder of Temple; the Master's gavel is
sometimes called a Hiram

Hiram Abif. The Builder; the Widow's Son; architect of Solomon's
Temple

Holy of Holies. Innermost room of Temple; sanctuary of ark of the
covenant; Sanctum Sanctorum. *See* Altar

honorarium. Fee; emolument; gift for service

honorary member. Title conferred by a lodge or Grand Lodge;
generally includes all rights of membership except voting and
holding office

hoodwink. Eye bandage; symbol of darkness, secrecy, helplessness

horn of plenty. Cornucopia; jewel of Steward

immovable jewels. Square, level and plumb

indented tessel. Ornamental border surrounding mosaic pavement

insignia. Badges of office

installation. Formal induction into Masonic office

ionic. One of five orders of architecture

irregular. Not according to Masonic law. *See* regular, clandestine

Jachin. Right hand pillar of porch of Solomon's Temple. *See* Boaz

Jacob's ladder. In Entered Apprentice Degree its rounds represent
Faith, Hope and Charity

Jehovah. Old Testament name of God

jewels. Movable: rough ashlar, perfect ashlar and trestleboard.

Immovable; square, level and plumb; emblems worn by officers and
some past officers

joined hands. Express fidelity

Joppa. Mediterranean seaport thirty-five miles northwest of Jerusalem

Jordan. River of Judea where Ephraimites were slain

Judah, Tribe of. Jewish tribe, bearing on its standard a lion

just and regularly constituted. Lodge with legal number of brethren
to open and work, created by lawful authority, and having charter

keystone. Royal Arch symbol; sometimes called capstone, which *see*

Koran. Sacred book of Mohammedans

ladder, theological. *See* Jacob's ladder

lamb. Emblem of innocence

lambskin. Material of Masonic apron. *See* apron

landmarks. Ancient usages, customs and laws, written and unwritten, which cannot be changed without altering the character of Freemasonry. No exclusive list satisfactory to all Masonic authorities has been made

lawful (or legal) information. Obtained in a tiled lodge; by receiving avouchment; by examination. *See* vouching

laws of Masonry. Written and unwritten, include landmarks, old charges, general and local regulations, ancient usages. *See* charges, landmarks

Lebanon. Mountainous land on northern border of Palestine

lecture. Part of a degree; explanation

left hand. Symbol of equity and justice; also of weaker part of Masonry

legend. Traditional tale. *See* allegory

Lesser Lights. Altar illuminants

level. One of three immovable jewels, especially for Senior Wardens. *See* jewels

Lewis. Son of a Mason. In former times a Lewis might be made a Mason before he was of age; North Dakota accepts the petition of a Lewis before he is twenty-one, but will not initiate him until he is of age

libertine. Today, dissolute, immoral; formerly, a dissenter, unbeliever in religion

Liberty, Equality, Fraternity. Motto of French Freemasons

light. Symbol of knowledge

Lights, Great. *See* Great Lights

lily-work. Emblem on pillars in porch of Temple. *See* pillars, porch, Jachin, Boaz

Lion of the Tribe of Judah. Symbol of strength and sovereignty; the Messiah

lion's paw. Esoteric Masonic symbol

lodge. Chartered group of Masons

lodge of instruction. Masons congregated for learning

Lodge of St. John. Traditional Mother Lodge at Jerusalem, dedicated to St. John the Baptist and St. John the Evangelist

Louveteau. Same as Lewis, which *see*

low twelve. Midnight

Macbenac. Blessed son; sacred word of old French rite

made. Same as raised, which *see*

make. To confer the degree of Master Mason

making Mason at sight. Prerogative of most Grand Masters, who may call an "Occasional (emergent which *see*) Lodge" and confer the degrees on self-selected candidate

mallet. Gavel

manual. Relating to the hand. *See* Monitor

Marshal. Master of Ceremonies

Mason. Probably from the medieval Latin "Maconner", to build

Masonry. Freemasonry

Master. Chief officer of a lodge

Master Mason. Third degree of Freemasonry; one who has received that degree

maul, setting. *See* setting maul

Memphis, Rite of. Organized in Paris in 1814; has 96 degrees. Not recognized Masonry

metal. Divestiture of metals is symbolic of poverty

Middle Chamber. Intermediate between the porch and Holy of Holies in Solomon's Temple

military lodge. Traveling lodge established in Army and Navy. *See* ambulatory, field lodge

Mock Masons. Apostates of 1747 who paraded with profanes

Monitor. Book containing exoteric work and instructions; in many Grand Jurisdictions called Manual

Modern. Name of oldest Grand Lodge. *See* Antient

monotheism. Belief in one God. *See* religion

moon. One of three Lesser Lights

Morgan, William. *See* Anti-Masonry

Moriah, Mount. Hill of Jerusalem on which Temple was erected; where Abraham offered up Isaac and Jehovah appeared to David

mortality, symbol of. Skull; skull and crossed bones; coffin and spade

mosaic pavement. Alternate black and white squares; symbol of good and evil. *See* tessellated

Moses. Lawgiver of Israel

Most Worshipful. Title given Grand Master, Grand Lodge. Means "most greatly respected". *See* Right Worshipful

movable jewels. *See* jewels

mysteries. Ancient societies from which some claim Freemasonry is descended

mystic tie. Bond between brethren; between brother and Mother Lodge. *See* cabletow

Naphtali. Tribe of Israelites

Naymus Grecus. Traditional person referred to in some old charges

network. Interlaced ornamental work; decorations of pillars in the porch of Solomon's Temple; emblem of unity and strength. *See* lily work, pommels

Ne Varietur. That it may not be changed; genuine

nomination. Offering a candidate for office; in Masonry often (not always) forbidden

non-affiliate. Mason not belonging to a lodge

noon. Midday; high twelve; sun at meridian

nonage. Less than twenty-one years. *See* dotage

North. Place of darkness, symbol of ignorance

Northeast corner. First instructions here begin; cornerstones are here laid; symbol of commencement; of sacrifice. *See* cornerstone

numbers, sacred. Three, five, seven, nine

oath. Part of, but not synonymous with, obligation, which *see*

oath, Tiler's. Declaration of visitor that he has been regularly initiated, passed and raised and does not stand suspended or expelled

obedience. Lodges "under the obedience of a Grand Lodge" are under its jurisdiction

obligation. Solemn promise; part of a degree

oblong square. Ritualistic term for form of lodge

occasional lodge. Emergent lodge, which *see*

occupied territory. State or country in which a Grand Lodge has jurisdiction

oil. Element of consecration

omnific word. The Tetragrammaton, which *see*

operative Masons. Builders. *See* speculative

order. Society, fraternity

orders of architecture (five). Tuscan, Doric, Ionic Corinthian, Composite

Orient. East. *See* Grand Orient

Oriental Chair. Seat of Worshipful Master

ornaments of a lodge. Mosaic pavement, indented tessel (tessellated border), blazing star

overseer. Ritualistically, a Master Mason; title of officer in a Mark Lodge of R.A.M.

Palestine. Holy Land, Canaan, Promised Land, Judea; Land of Israel, whole country of the Jews East and West of the Jordan

passed. Advancement from Entered Apprentice to Fellowcraft Degree.
See crafted

Passing the Chair. Ceremony making elected Master eligible to installation in some Jurisdictions. *See* Past Master's Degree

password. Mode of recognition

Past. Former officer

Past Master's Degree. Virtual, the second degree in Royal Arch Masonry; Actual, degree conferred on Masters in many Jurisdictions before installation

Past Master's Jewel. Compasses open 60° on quadrant. Sometimes combined with square. In Pennsylvania, forty-seventh problem of Euclid, suspended from a square

patent. Diploma or certificate in the Scottish Rite

Patrons of Masonry. St. John the Baptist and St. John the Evangelist

pectoral. Relating to the breast

pedal. Relating to the feet

penalty. Expulsion, suspension (definite or indefinite), reprimand (public or private)

pentalpha. Triple triangle of Pythagoras; five pointed star which produces five alphas in different positions

perfect ashlar. *See* ashlar

perfect points. Esoteric symbols in Entered Apprentice Degree

pillars of the porch. Two brazen columns of Solomon's Temple. *See* porch, Jachin, Boaz

plenty. Symbolized by sheaf of wheat or ear of corn suspended near a waterfall or waterford

plumb, plumb-line. One of three immovable jewels working tool of a Fellowcraft; jewel of Junior Warden, *See* jewels

point within a circle. Symbol concealing geometrical truths. Some believe it symbolic of method of making a square by use of compasses ritualistically, a symbol of a Mason and his character

pomegranate. Symbol of plenty

pōmmels. Globes on pillars at entrance of Solomon's Temple. *See* pillars, lily work, network

porch of the Temple. Probably an entrance or vestibule rather than outside structure

pot of incense. Symbol of a pure heart

preparation. Masonic ceremonies in anteroom prior to a degree

profane. Non-Mason; from Latin, meaning "outside the Temple," uninitiated

Pythagoras. Celebrated Greek philosopher and geometrician; lived about 582 B.C. *See* forty-seventh problem

qualifications. Moral, physical, intellectual and possessing civil and personal liberty by birthright. *See* freeborn

quarry. Whence stone is obtained; act of taking stone

raised. Having completed the degree of Master Mason. *See* made

recognition. Personal; accomplished by signs, grips and tokens: Official; establishment of relations between Grand Lodges

Recorder. Secretary in certain Masonic bodies

refreshment. Period when lodge is called from labor. Anciently, food and drink

regimental lodge. Military lodge. *See* ambulatory

register. List of officers and members

registry. List of lodges and members under the obedience of a Grand Lodge

Regius poem. Oldest known document of Freemasonry, A.D. 1390

regular. According to duly constituted authority. An "irregular" (which *see*) lodge is one not properly and legally constituted by a recognized Grand Lodge. *See* clandestine

rejected candidate. Another lodge cannot legally receive petition from, without waiver of jurisdiction

relief. One of the principal tenets of Masonry

religion. Religious belief of a Mason must be monotheistic. *See* monotheism

resign. Officers elected and installed cannot; members dimit (which *see*) to leave a lodge

returns. Reports of a lodge to Grand Lodge

right hand. Symbol of fidelity. *See* left hand

Right Worshipful. Applied to Grand Officers below Grand Master. In Pennsylvania Grand Masters are Right Worshipful. In Texas Past Grand Masters are Right Worshipful. *See* Most Worshipful

rite. A defined practice; solemn ceremony

ritual. Work and lectures, esoteric and exoteric, which *see*

rod. Implement carried by Deacons and Stewards; emblem of power

Roman Eagle. Symbol of imperial power of the Roman empire. *See* Golden Fleece, Star and Garter

rough ashlar. *See* ashlar

Royal Art. Freemasonry

Saints John. St. John The Baptist, whose "day" is June 24 and St. John the Evangelist, whose "day" is December 27; both Masonic dates are usually observed. *See* Patrons

Sanctuary. Holy of Holies in Solomon's Temple, which *see*

Sanctum Sanctorum. Holy of Holies, which *see*

Scald Miserables. Society opposed to Masonry, 1741

Scottish Rite. Branch of Masonry culminating in 33rd Degree, the governing body of which is a Supreme Council. In the U.S. are two, Northern, of fifteen States; Southern, of all the rest

scythe. Symbol of time

Seafaring, Wayfaring man. Characters in legend, met near port of Joppa

seal. Design adopted by which to attest official papers

Seal of Solomon. Star of David; two interlaced triangles forming a six-pointed star, containing in the center the initial of Jehovah

secrecy. Obligatory on all Masons for esoteric work

setting maul. Wooden mallet used by operative Masons

sheaf of wheat. Emblem of plenty. *See* ear of corn, waterfall

shibboleth. Ear of corn; sheaf of wheat; stream of water

shoe. Symbol of covenant. *See* barefoot, discalceation

side degrees Not officially recognized as a part of Masonic systems

signs. Means of recognition; symbols of consciousness of obligation

So mote it be. Response to Masonic prayer; oldest words of ritual; appear in Regius poem, which *see*; also *see* Amen

speculative. Non-operative: all Freemasons now are speculative, not actual builders with stone. *See* operative

Sprig of Acacia. Emblem of immortality

square. One of three immovable jewels; Master's emblem. *See* jewels

square and compasses. Two Great Lights; symbols of duty

Star and Garter. English order, 1349, *See* Golden Fleece, Roman Eagle

steps. Three, on the Master's carpet; special attitudes for candidates

strict trial. Manner of examination of visiting brother

sublime. Applied to Master Mason degree because of its lofty teachings

Succoth. Ancient city of Palestine

subordinate. Lodges under a Grand Lodge. *See* constituent

summons. Imperative demand to appear

supports of a lodge. Wisdom, Strength and Beauty

sword. Tiler's emblem of authority; pointing to naked heart, an emblem of divine judgment

symbol. Design or object significant of idea or concealed truth

symbolic degrees. First three degrees

tabernacle. Tent, movable temple, in the wilderness model of Solomon's Temple

table lodge. Special First Degree ceremony sometimes used at banquets

tessellated. Checkered with mosaic work. *See* mosaic, indented tessel

Tetragrammaton. Name of the mystic number four symbol of Deity whose name was expressed by four letters. *See* omnific word

three. Most sacred of numbers

throne. Seat of the Master; oriental chair of King Solomon

time. Represented by winged old man, with scythe and hourglass, disentangling ringlets of weeping virgin

token. Mode of recognition; visible sign of a covenant, which *see*

tracing board, trestleboard. Board on which the Master draws his designs; often used as a name of lodge notices to members. *See* carpet, chart

trowel. Symbol of brotherly love

Tubal Cain. First known worker in metals

Tuscan. One of five orders of architecture

twenty-four inch gauge. Working tool; symbol of proper division of hours

unaffiliate. Mason not member of a lodge. *See* affiliate

vale. Valley, low place

valley. In the Scottish Rite used for city, as, "Valley of Boston"

vouching. Statement by brother that he knows another to be a Mason. Must be by word of mouth and in presence of the brother vouched for. *See* lawful

warrant of constitution. *See* charter

waterfall, waterford. Symbol of plenty. *See* shibboleth

weeping virgin. Symbol of grief for unfinished state of Temple. *See* time

white. Symbolic of innocence and purity

Widow's Son. Hiram the Builder

winding stairs. Symbol in Fellowcraft Degree

wine. Element of consecration

work. Conferring of degrees; ritual or other labor

Worshipful. Title, meaning "respected"

Year of Light, Year of Masonry. *See* Anno Lucis

York Rite. *See* American Rite

Zeredathah. Place between which and Succoth brass work and pillars were cast in clay ground

MASONIC GLOSSARY

MASONIC WORDS MISPRONOUNCED

Pronunciations are from Funk and Wagnall's Standard Dictionary, from Haywood's Pronouncing Dictionary in the new third volume of Mackey's Encyclopedia, and from Funk and Wagnall's Bible Dictionary. Emphasis is on the syllable that is printed in italics.

- abacus** – *ab-a-cus*, not a-bac-is
- acacia** – *a-kay-shia*, not a-kay-siah
- acanthus** – *a-kan-this*
- accessory** – *ak-sess-ory*, not a-sess-ory
- adoration** – *ad* or *ay-shun*
- adult** – *a- dult*, not a-dult
- affiliate** – *a-fill-i-ate*, not a-fill-yate
- affinity** – *a-finn-ity*
- agreeably** – *a-gree-a-bly*, not agreeabelly
- Ahiman Rezon** – *Ah-high-man Re-zon*, not *Ah-high-man Ree-son*
(although frequently so pronounced)
- alimentary** – *al-i-men-tary* (pertaining to the digestive tract)
- allegorical** – *al-e-gor-i-kal*
- alleviate** – *a-lee-vi-ate*, not a-leev-yate
- Ammonitish** – *Am-on-i-tish*, not Am-mon-eye-tish, or Am-on-i-tish
- ancient** – *ain-shent*, not ain-si-ent
- annihilate** – *a-nigh-hil-ate*, not a-nill-i-ate
- Anno Lucis** – *An-no Lu-kis*, not An-no Lu-sis
- apotheosis** – *ap-o-the-o-sis*, not ap-o-the-o-sis
- appurtenances** – *a-purr-te-nances*
- archangel** – *ark-an-jel*, not artch-an-jel
- architect** – *ark-i-tect*, not artch-i-tek, or ark-i-tek
- Architecture** – *ark-i-tec-ture*
- archives** – *ar-kives*, not ar-chives
- artificer** – *ar-tif-i-cer*, not ar-ti-fi-cer
- ashlar** – *ash-ler*
- aspirant** – *as-pie-rent*, not as-pair-rent
- assiduity** – *as-i-diu-i-ty*, not as-i-doo-i-ty
- atrocitiy** – *a-tross-ity*
- attacked** – *a-tact*, not at-tak-ed
- audacious** – *aw-day-shus*, not aw-day-see-us
- barbarous** – *bar-bar-us*, not bar-bar-us
- begone** – *be-gon*, not be-gawn
- beneficent** – *be-neff-i-sent*
- blessed** – *bless-ed*, or blest; usually *bless-ed* in reading the Bible
- Boaz** – *Bo-az*, not Bo-aze, or B-o-ze
- cable-tow** – *cab-la-toe*; rhymes with "able-go"
- Callimachus** – *ka-lim-a-kis*, not kal-ih-mack-us
- capitular** – *ka-pit-u-lar*; not kap-i-tu-lar
- caviling** – *kavv-ling*, not ca-vil-ing
- celestial** – *se-less-chal*
- cement** – *se-ment*, not see-ment

chapiter – *chap-i-ter*, not *chap-ter*
circumambulation – *sir-kum-am-bu-lay-shun*
circumscribed – *sir-kum-scribe-'d*
circumspection – *sir-kum-spek-shun*
clandestine – *clan-des-tin*, not *clan-des-tin*
clefts – *klefts*, not cliffs or clifts
clothed – *cloth'd*, not *clo-thed*
column – *col-um*, not *col-yum*
compasses – *kumm-pas-es*
composite – *com-pos-it*, or *com-pos-it*. Both correct with *com-pos-it* preferred
confidant – *con-fi-dant* (a friend) not *con-fi-dent* (meaning *sure*)
conspiracy – *con-spir-a-cy*, not *con-spy-ra-cy*
contemplating – *con-tem-play-ting*, or *con-tem-pla-ting*
contemplative – *con-tem-play-tive*, not *con-temp-la-tive*
copiously – *ko-pee-us-ly*
corporeal – *kor-po-re-al*, not *cor-poral*
Darius – *Dar-eye-us*, not *Dar-i-us*
delineate – *de-lin-e-ate*, not *dee-lin-e-ate*
demit, dimit – *de-mit* or *di-mit*, not *dee-mit* or *die-mit*
demonstrative – *de-mon-strah-tiv*, not *de-mon-stra-tiv*
dentils – *den-tils*
Desaguliers – *Daze-ah-goo-li-air*
despicable – *des-pi-ka-b'l*, not *des-pic-ab'l*
destitute – *des-ti-tiut*, not *des-ti-toot*
dew – *diu*, not *doo*
different – *dif-er-ent*, not *diff-rent*
diligent – *dil-i-jent*
discipline – *dis-i-plin*, not *dis-sip-plin*
discrete – *dis-kreet*
dissimulation – *di-sim-u-lay-shun*
diurnal – *di-er-nal*
divest – *di-vest*, not *die-vest*
due-guard – *diu-gard*, not *doo-gard*
eastward – *east-ward*, not *east-ard*
ecliptic – *e-klip-tik*
effuvia – *e-floo-vi-a*
emblematical – *em-ble-mat-i-kal*
emeritus – *e-mer-i-tus*, not *e-mer-ee-tus*
endue – *en-diu*
entablature – *en-tab-la-ture*
Ephesus – *ef-a-sus*, not *e-fa-sus*
Ephraimites – *E-fray-mites*
equivocation – *e-kwiv-o-kay-shun*
esoteric – *es-o-ter-ik*, not *ee-sot-er-ic*
Ethiopia – *eeth-e-o-pi-a*
Euclid – *u-klid*
eunuch – *you-nok*, not *you-nutch*
Eureka – *u-ree-ka*
exemplary – *eg-zem-pla-ry*
exoteric – *ex-o-ter-ik*, not *ex-ot-er-ic*
fervency – *fer-ven-sy*, not *fer-ven-sy*
Fides – *fid-ez*
finance – *fi-nance*, not *fye-nance*
forehead – *for-ed*, not *four-head*

frieze – freeze
God – rhymes with *odd*, not *awed*
gorgeous – *gor-jus*, not *gor-jee-u*
harassed – *hair-ast*
hecatomb – *hek-a-tome*, not *hek-a-toom*
hele – *hale*, not *heel*
height – *hite*, not *hithe*
hieroglyphics – *hire-o-glif-iks*
horizon – *hor-eye-zon*, not *hor-eye-zon*
humble – *hum-ble*, not *um-ble*
hypocrisy – *hip-pok-ri-sy*
idiom – *id-i-um*
imminent – *imm-i-nent*. Do not confuse with *eminent*.
impious – *im-pius*, not *im-pie-us*
implications – *im-pli-kay-shuns*
imprecation – *im-pre-kay-shun*
inculcated – *in-kul-ka-ted*
inestimable – *in-ess-ti-ma-b'l*
insidious – *in-sid-i-us*
institute – *in-sti-tiut*, not *in-sti-toot*
intelligible – *in-tel-i-ji-b'l*
interesting – *in-tres-ting*, not *in-ter-est-ing*
interment – *in-tur-ment*
inviolable – *in-vi-o-la-b'l*
irrevocable – *ir-rev-o-cab-le*, not *ir-re-voc-a-ble*
Jachin – *Jay-kin*, not *Jah-kin* or *Jaw-kin*
Jephtha – *jef-tha*
Jerusalem – *Je-ru-sa-lem*, not *Gee-ru-sa-lem*
knew – *niu*, not *noo*
legend – *lej-end*, not *lee-jend*
legible – *lej-i-b'l*
libertine – *lib-er-teen*, not *lib-er-tin*
mausoleum – *maw-so-lee-um*, not *maw-so-le-um*
memory – *mem-o-ry*, not *mem-ry*
metopes – *met-o-pee-z*
modillions – *mo-dill-yuns*
Moriah – *Mo-rye-a*
mosaic – *mo-zay-ic*, not *moz-i-ac*
murderer – *mur-der-er*, not *murd-rer*
naked – *nay-ked*, not *neck-ed*
Naphtali – *Naf-ta-lie*, not *Nap-thal-eye*
obsequies – *ob-see-quiz*, not *ob-see-quiz*
often – *of-en*, not *oft-en*, or *of-ten*
operative – *op-er-a-tiv*
overseer – *o-ver-see-er*, not *o-ver-seer*
Palestine – *Pal-es-tyne*, not *Pal-es-tin*, or *Pal-es-teen*
palliate – *pal-le-ate*
Parian – *Par-i-an*, not *Pay-ri-an*
pectoral – *pek-tor-al*, not *pek-tor-al*
pedal – *pe-dal*, not *pee-dal*
penal – *peen-al*, not *penn-al*
Pharaoh – *Fay-ra-oh*, or *Fay-roh*, not *Fair-a-oh* or *Fair-oh*
pilaster – *pi-last-tar*, not *pie-last-er*
pique – *peek*
pomegranate – *pom-gran-it*, not *pom-e-gran-ate*, or *pom-gran-ate*

precept – *pre-cept*, not *pre-cept*
putrefaction – *piu-tre-fak-shun*
Pythagoras – *Pith-ag-or-as*, not *Pie-thag-or-as*
recognize – *re-cog-nize*, not *reck-o-nize*
requiem – *ree-quee-em*, not *ree-quem*
reverent – *rev-er-ent*, not *rev-rent*
Saints John – Only the first word is pluralized
Samaritan – *Sam-ar-i-tan*, not *Say-mar-i-tan*
sanctum sanctorum – *sangk-tum sangk-to-rum*
schism – *sizz-em*, not *skiz-em*
Shekinah – *Sheek-eye-nah*, not *Shek-i-nah*
Shibboleth – *Shib-bo-leth*, not *Shy-bo-leth*
Sinai – *Sigh-nay-eye*, not *Sigh-nie*, or *Sign-eye*
solstice – *sol-stis*, not *sol-steece*
speculative – *spek-u-lay-tiv*
spherical – *sfer-i-kal*
subtle – *sut-’l*
Succoth – *suck-oth*, not *sue-coth*
superfices – *soo-per-fish-i-eez*, or *soo-per-fish-eez*, not *soo-per-fiss-eez*
superintendent – *siu-per-in-ten-dent*, not *soop-er-in-ten-dent*
tabernacle – *tab-er-nak-el*, not *ta-ber-nack-el*
tenets – *ten-ets*, not *teen-ets*
terrestrial – *te-res-tri-al*
tesselated – *tes-sel-ate-ed*, not *tes-sel-a-ted*
tortuous – *tor-tu-us*, not *tort-you-us*
triglyph – *try-glif*
Tyrian – *Tir-i-an*, not *Tire-i-an*
unerring – *un-urr-ing*
unfeigned – *un-fain’d*
vicissitudes – *vi-sis-i-tiudes*
westward – *west-ward*, not *west-ard*
Zeredatha – *Zer-e-dath-ah*, not *Ze-red-a-tha* (although frequently so pronounced)

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