

STANDARD WORK

Grand Lodge A.F. & A.M.
of Illinois

**MANUAL FOR OFFICERS
OF
LODGES
ANCIENT FREE AND ACCEPTED MASONS
STATE OF ILLINOIS**



This book is the property of the Most Worshipful Grand Lodge, Ancient Free and Accepted Masons of the State of Illinois.

When no longer needed by an officer or member of a lodge, it must be returned to the Grand Secretary. In any event, this manual must be returned on demand or accounted for to the Grand Secretary or his designated representative each year.

If the holder loses possession by death or otherwise, the finder will please return to:

**THE GRAND SECRETARY
POST OFFICE BOX 4147
SPRINGFIELD, ILLINOIS 62708**

Copyright © 1986 by the
Grand Lodge A.F. & A.M. of Illinois
Springfield, Illinois

This ritual book is designed for instruction use only, and is not to be used by any officer or member during a stated meeting or in any special meeting called for the purpose of conferring degrees. The Master of each lodge shall be held responsible for enforcement of this rule.

CONTENTS

First Degree

Opening	1
First Section	10
Second Section	31
Explanatory Lecture	31
Forms and Supports	36
Tenets and Cardinal Virtues	41
Charge	45
Closing	47

Second Degree

Opening - Up from the First Degree	54
Opening - Short Form	59
First Section	65
Second Section	82
Senior Deacon's Lecture	82
Middle Chamber Lecture	91
Charge	94
Closing - Down to the First Degree	96
Closing - Short Form	100

Third Degree

Opening - Up from the Second Degree	105
Opening - Short Form	109
First Section	114

© 1986 by the Grand Lodge A.F. & A.M. of Illinois

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without prior written permission of the publisher.

Second Section	133
Third Section	155
Historical Lecture	155
Emblems	158
Charge to the Candidate	163
Charge to the Lodge	164
Closing - Down to the Second Degree	166
Closing - Short Form	170

Miscellaneous

Dispensing from One Degree to Another	176
Going from Labor to Refreshment	177
Going from Refreshment to Labor	178
Merging from a Special Meeting to a Stated Meeting	180
Receiving a Visiting Brother	180
Reception of the Most Worshipful Grand Master	183
Reception of a Right Worshipful District Deputy Grand Master	185
Opening and Closing Chart	187

Catechisms

First Degree Catechism	189
Second Degree Catechism	200
Third Degree Catechism	210

ABBREVIATIONS USED IN THIS RITUAL

WM:	Worshipful Master
SW:	Senior Warden
JW:	Junior Warden
TR:	Treasurer
SE:	Secretary
SD:	Senior Deacon
JD:	Junior Deacon
SS:	Senior Steward
JS:	Junior Steward
CH:	Chaplain
TI:	Tiler
MA:	Marshal
CA:	Candidate
JA:	Jubela
JO:	Jubelo
JM:	Jubelum
SC:	Sea Captain
WF:	Wayfaring Man
KS:	King Solomon
HT:	Hiram, King of Tyre
F1:	First Fellowcraft
F2:	Second Fellowcraft
F3:	Third Fellowcraft

(#)	One Rap with a Gavel
(#) (#)	Two Raps with a Gavel
(#) (#) (#)	Three Raps with a Gavel
(+) (+) (+)	Three Knocks on the Door

OPENING ON THE FIRST DEGREE

WM: (#) (Officers take their stations and places. The Pledge of Allegiance is given.)

WM: (#) Brother Junior Deacon. You will see that the Tiler is at his post and close the door.

JD: The Tiler is at his post, Worshipful.

WM: (#) Brother Senior Warden. Are all present Masons?

SW: I will inquire by my proper officer and report.

(#) Brother Junior Deacon. You will proceed to satisfy yourself that all present are Masons.

JD: (May either purge the lodge or ask) Worshipful Master, may I have assistance?

WM: (If assistance is asked for,) Brother _____, you will assist the Junior Deacon.

JD: (On seeing a Brother he does not recognize, stops opposite him and orders him to rise and give his name and the name, number and location of his lodge. He must elicit this information but no ritual is prescribed for this.)

Brother: (Does so.)

WM: Is the Brother vouched for?

(Five situations may now be encountered when purging. Anything else is an emergency situation.)

(1) A Brother who already has been cleared says, "I will vouch for the Brother as a Master Mason."

(2) The challenged Brother says "The Tiler will vouch for me, Worshipful." The Worshipful Master then orders, "Brother Senior Warden, inform the Tiler." The Tiler must be inside the inner door when he does or does not vouch for the challenged Brother.

(3) A Brother who has not yet been cleared says, "I will vouch for the Brother as a Master Mason." If the Junior Deacon does not recognize this second Brother he says "Who vouches for you?" If this Brother is then not vouched for, the Worshipful Master will ask, "Is the Brother vouched for?" If no one vouches for this Brother, the Worshipful Master will order, "Brethren, you will retire, and as soon as possible a committee will be appointed to examine you."

(4) A Brother who has not yet been cleared, and whom the Junior Deacon cannot see, in an area not yet purged, vouches for the challenged Brother. The Junior Deacon (and his assistant, if any) turns and recognizes the vouching Brother.

(5) Instead of asking whether the Brother is vouched for, the Worshipful Master vouches for him: "I will vouch for the Brother as a Master Mason."

(If no one vouches for a challenged Brother, the Worshipful Master will order, "Brother, you will retire, and as soon as possible a committee will be appointed to examine you.")

JD: I am so satisfied, Brother Senior Warden.

SW: (#) All present are Masons, Worshipful.

WM: You will call the brethren to order as Entered Apprentice Masons, reserving yourself for the last.

SW: (#) (#) (#) Brethren, you will come to order as Entered Apprentice Masons. In order, Worshipful.

WM: (#)

(#) Brother Junior Deacon. The first great care of Masons when convened?

JD: To see that the lodge is tiled, Worshipful.

WM: You will perform that duty and inform the Tiler that I am about to open Blank Lodge Number 1986 on the First Degree of Masonry, and direct him to take due notice and tile accordingly.

JD: (+) (+) (+)

TI: (+) (+) (+)

JD: The lodge is tiled, Worshipful.

WM: How tiled?

JD: By a Master Mason armed with the proper implement of his office.

WM: The Tiler's station?

JD: Outside the inner door with a drawn sword in his hand.

WM: His duty?

JD: To guard against the approach of cowans and eavesdroppers and see that none pass or repass but such as are duly qualified and have permission.

WM: (#) Brother Senior Warden. Whence came you?

SW: From a lodge of the Saints John of Jerusalem.

WM: What came you here to do?

SW: To learn to subdue my passions and improve myself in Masonry.

WM: You are a Mason then, I presume?

SW: I am so taken and accepted among brothers and fellows.

WM: What makes you a Mason?

SW: My obligation.

WM: How do you know yourself to be a Mason?

SW: By having been often tried, never denied,

and being ready to be tried again.

WM: How shall I know you to be a Mason?

SW: By certain signs, a token, a word, and the points of my entrance.

WM: What are signs?

SW: Right angles, horizontals, and perpendiculars.

WM: What is a token?

SW: A certain friendly and brotherly grip whereby one Mason may know another in the dark as well as the light.

WM: Where were you made a Mason?

SW: In a regularly constituted lodge of Masons.

WM: What number constitutes a lodge of Masons?

SW: Seven or more.

WM: When of seven, of whom do they consist?

SW: The Worshipful Master, Senior and Junior Wardens, Treasurer and Secretary, Senior and Junior Deacons.

WM: The Junior Deacon's place?

SW: At the right hand of the Senior Warden in the West.

WM: (#) (#) Your duty, Brother Junior Deacon?

JD: To carry messages from the Senior Warden in the West to the Junior Warden in the South and elsewhere around the lodge as directed; to take charge of the door, and with the assistance of the Stewards to prepare and present candidates.

WM: Brother Junior Deacon, the Senior Deacon's place?

JD: At the right hand of the Worshipful Master in the East.

WM: Your duty, Brother Senior Deacon?

SD: To carry orders from the Worshipful Master in the East to the Senior Warden in the West and elsewhere around the lodge as required; to introduce and accommodate visiting brethren, receive and conduct candidates.

WM: Brother Senior Deacon, the Secretary's place?

SD: On your left, Worshipful.

WM: Your duty, Brother Secretary?

SE: To observe the will and pleasure of the Worshipful Master, to record the proceedings of the lodge proper to be written, transmit a copy of the same to the Grand Lodge when required; receive all moneys paid into the lodge, pay them over to the Treasurer, taking his receipt therefore.

WM: Brother Secretary, the Treasurer's place?

SE: On your right, Worshipful.

WM: Your duty, Brother Treasurer?

TR: To receive all moneys paid into the lodge from the hands of the Secretary, keep a just and regular account of the same, pay them out by the order of the Worshipful Master and consent of the lodge.

WM: Brother Treasurer, the Junior Warden's station?

TR: In the South, Worshipful.

WM: Why in the South, Brother Junior Warden?

JW: As the sun in the south at meridian height is the beauty and glory of the day, so is the Junior Warden in the South, the better to observe the time to call the craft from labor to refreshment, superintend them during the hour thereof, see that none convert the means of refreshment into intemperance or excess, call them to labor again at the order of the Worshipful Master, that he may have pleasure and the craft profit thereby.

WM: Brother Junior Warden. The Senior Warden's station?

JW: In the West, Worshipful.

WM: Why in the West, Brother Senior Warden?

SW: As the sun is in the west at the close of

the day, so is the Senior Warden in the West, to assist the Worshipful Master in opening and closing his lodge, pay the craft their wages if any be due so that none may go away dissatisfied, harmony being the strength and support of all institutions, especially ours.

WM: Brother Senior Warden, The Worshipful Master's station?

SW: In the East, Worshipful.

WM: Why in the East?

SW: As the sun rises in the east to open and govern the day, so rises the Worshipful Master in the East to open and govern his lodge, set the craft to work and give them proper instruction.

WM: Brother Senior Warden, it is my order that Blank Lodge Number 1986 be now opened on the First Degree of Masonry. This you will communicate to the Junior Warden in the South and he to the brethren, that all having due notice thereof may govern themselves accordingly.

SW: Brother Junior Warden. It is the order of the Worshipful Master that Blank Lodge Number 1986 be now opened on the First Degree of Masonry. This you will communicate to the brethren, that all having due notice thereof may govern themselves accordingly.

JW: (#) (#) (#) Brethren, it is the order of

the Worshipful Master, communicated to me by the way of the West, that Blank Lodge Number 1986 be now opened on the First Degree of Masonry. Take due notice thereof and govern yourselves accordingly.

WM: Together, Brethren. (#)

SW: (#)

JW: (#)

CH: Supreme Ruler of the Universe, we would reverently invoke Thy blessing at this time; wilt Thou be pleased to grant that this meeting thus begun in order may be conducted in peace and closed in harmony. Amen.

All: So mote it be.

WM: Accordingly, I declare Blank Lodge Number 1986 opened on the First Degree of Masonry. Brother Junior Deacon, inform the Tiler. Brother Senior Deacon. Arrange the Lights.

JD: (+) (+) (+)

TI: (+) (+) (+)

JD: The Tiler is informed, Worshipful.

WM: (#)

FIRST DEGREE — FIRST SECTION

WM: (#) Brother Junior Deacon. You will ascertain if there are any candidates in waiting.

JD: (+) (+) (+)

TI: (+) (+) (+)

JD: Worshipful Master, Mister John Paul Jones is in waiting for the First Degree in Masonry.

WM: (#) Brother Secretary. You will take with you the Stewards, retire and propound the usual interrogatories.

JD: (+) (+) (+)

TI: (+) (+) (+)

SE: Mr. Jones. As you have petitioned for initiation into our mysteries, it becomes my duty to propound to you several interrogatories to which I must require of you unequivocal answers: In the first place, do you believe in the existence of God?

CA: I do.

SE: Have you resided in this state six months or more, next preceding this date?

CA: I have.

SE: Have you ever before petitioned a lodge of Ancient, Free and Accepted Masons for

initiation?

CA: I have not.

SE: Do you seriously declare upon your honor, in the presence of these gentlemen, that unbiased by friends and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?

CA: I do.

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

CA: I do.

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

CA: I do.

SE: As you have been elected by a unanimous ballot to become a member of our Fraternity, it becomes my duty to inform you that the institution of which you are about to become a member is of no light and trifling character, but of high importance and due solemnity.

Masonry consists of a course of ancient hieroglyphic moral instruction, taught agreeably to ancient usages by types, emblems, and allegorical figures. Even the ceremonies of gaining admission within these walls are emblematical of events which all mankind must sooner or later experience. They are emblematical, at least in some small degree, of your great and last change, of your exit from this world to the world to come. You are undoubtedly aware that whatever man may acquire on earth, whether wealth, honor, titles, or even his own merits, can never serve him as a passport to the Grand Lodge above, but previous to his gaining admission there, he must find himself poor and penniless, blind and naked, dependent on the will and pleasure of the Supreme Grand Master. He must be divested of the rags of his own righteousness and clothed in a garment from on high.

And in order to impress this more deeply on your mind, it will be necessary that you be divested of a portion of your outward apparel and clothed in a garment furnished you by the Worshipful Master of this lodge, a garment similar to that worn by all candidates who have gone this way before you.

Are you willing to submit to these rules?

CA: I am.

SE: I will then leave you in the hands of true and trusty friends, who will give you the

necessary instruction and prepare you in a proper manner for your initiation, as all candidates have been who have gone this way before.

TI: (+) (+) (+)

JD: Worshipful Master, there is an alarm at the door.

WM: Attend to the alarm, Brother Junior Deacon.

JD: (+) (+) (+)

JD: Brother Secretary desires admission.

WM: You will admit him.

SE: Worshipful Master, the usual constitutional questions have been propounded and satisfactorily answered.

WM: (#) Brother Junior Deacon. You will retire, prepare and present the candidate for the First Degree. Brother Senior Deacon. You will attend to all alarms and take charge of the door.

SD: (+) (+) (+)

TI: (+) (+) (+)

CA: (+) (+) (+)

SD: Worshipful Master, there is an alarm at the door of the preparation room.

WM: Brother Senior Deacon, attend to the alarm and report the cause.

SD: (+) (+) (+) Who comes here?

JD: Mister John Paul Jones, who has long been in darkness and now seeks to be brought to light and to receive a part in the rights and benefits of this worshipful lodge, erected to God and dedicated to the Saints John, as all brothers and fellows have done before.

SD: Mister Jones, is this of your own free will and accord?

CA: It is.

SD: Brother Junior Deacon, is the candidate worthy and well qualified?

JD: He is.

SD: Is he duly and truly prepared?

JD: He is.

SD: Is he of lawful age and properly vouched for?

JD: He is.

SD: Who vouches for this?

JD: A brother.

SD: By what further rights and benefits does he expect to gain admission?

JD: By being a man, freeborn, of good report, and well recommended.

SD: It is well. You will wait with patience until the Worshipful Master is informed of your request and his answer returned.

(#) (#) (#) Worshipful Master, the alarm was caused by Mister John Paul Jones, who has long been in darkness and now seeks to be brought to light and to receive a part in the rights and benefits of this worshipful lodge, erected to God and dedicated to the Saints John, as all brothers and fellows have done before.

WM: Brother Senior Deacon, is this of his own free will and accord?

SD: It is.

WM: Is the candidate worthy and well qualified?

SD: He is.

WM: Is he duly and truly prepared?

SD: He is.

WM: Is he of lawful age and properly vouched for?

SD: He is.

WM: Who vouches for this?

SD: A brother.

WM: By what further rights and benefits does he expect to gain admission?

SD: By being a man, freeborn, of good report and well recommended.

WM: It is well. Since he comes endowed with all these necessary qualifications, it is my order that he enter this lodge in the name of the Lord and be received in due form.

SD: It is the order of the Worshipful Master that the candidate enter this lodge in the name of the Lord and be received in due form.

Mister Jones, upon your first admission into a lodge of Masons, I receive you on the point of a sharp instrument pressing your naked left breast which is to teach you that as this is an instrument of torture to your flesh, so should the recollection of it be to your conscience should you ever presume to reveal any of the secrets of Freemasonry unlawfully.

No man should ever enter upon any great or important undertaking without first invoking the blessing of Deity.

WM: (#) (#) (#)

SD: You will therefore kneel and attend prayer.

CH: Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry

may dedicate and devote his life to Thy service, and become a true and faithful brother among us. Endue him with a competency of Thy Divine wisdom, that, by the influence of the pure principles of our institution he may be the better enabled to display the beauties of brotherly love, relief and truth, to the honor of Thy holy name. Amen.

All: So mote it be.

WM: Mr. Jones, in whom do you put your trust?

CA: In God.

WM: Give me your right hand. Your trust being in God, your faith is well founded. Arise, follow your conductor, and fear no danger.

(#)

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

JW: (#)

SW: (#)

WM: (#)

SD: (#) (#) (#)

JW: (#) Who comes here?

SD: Mister John Paul Jones, who has long been in darkness and now seeks to be brought to light and to receive a part in the rights and benefits of this worshipful lodge, erected to God and dedicated to the Saints John, as all brothers and fellows have done before.

JW: Mister Jones, is this of your own free will and accord?

CA: It is.

JW: Brother Senior Deacon, is the candidate worthy and well qualified?

SD: He is.

JW: Is he duly and truly prepared?

SD: He is.

JW: Is he of lawful age and properly vouched for?

SD: He is.

JW: Who vouches for this?

SD: A brother.

JW: By what further rights and benefits does he expect to gain this favor?

SD: By being a man, freeborn, of good report, and well recommended.

JW: It is well. You will conduct the candidate to the Senior Warden in the West for further examination.

SD: (#) (#) (#)

SW: (#) Who comes here?

SD: Mister John Paul Jones, who has long been in darkness and now seeks to be brought to light and to receive a part in the rights and benefits of this worshipful lodge, erected to God and dedicated to the Saints John, as all brothers and fellows have done before.

SW: Mister Jones, is this of your own free will and accord?

CA: It is.

SW: Brother Senior Deacon, is the candidate worthy and well qualified?

SD: He is.

SW: Is he duly and truly prepared?

SD: He is.

SW: Is he of lawful age and properly vouched for?

SD: He is.

SW: Who vouches for this?

SD: A brother.

SW: By what further rights and benefits does he expect to gain this favor?

SD: By being a man, freeborn, of good report, and well recommended.

SW: It is well. You will conduct the candidate to the Worshipful Master in the East for further examination.

SD: (#) (#) (#)

WM: (#) Who comes here?

SD: Mister John Paul Jones, who has long been in darkness and now seeks to be brought to light and to receive a part in the rights and benefits of this worshipful lodge, erected to God and dedicated to the Saints John, as all brothers and fellows have done before.

WM: Mister Jones, is this of your own free will and accord?

CA: It is.

WM: Brother Senior Deacon, is the candidate worthy and well qualified?

SD: He is.

WM: Is he duly and truly prepared?

SD: He is.

WM: Is he of lawful age and properly vouched for?

SD: He is.

WM: Who vouches for this?

SD: A brother.

WM: By what further rights and benefits does he expect to gain this favor?

SD: By being a man, freeborn, of good report, and well recommended.

WM: It is well. Since he comes endowed with all these necessary qualifications, it is my order that you reconduct him to the Senior Warden in the West who will teach him to approach the East by one upright regular step, his feet forming the angle of a square, his body erect at the altar before the Worshipful Master.

SD: Brother Senior Warden. It is the order of the Worshipful Master that you teach the candidate to approach the East by one upright regular step, his feet forming the angle of a square, his body erect at the altar before the Worshipful Master.

SW: Brother Senior Deacon, you will face the candidate to the East.

Mister Jones, you will step off one step with your left foot, bringing the heel of

the right to the hollow of the left, forming the angle of a square.

Stand erect. In order, Worshipful.

WM: (#) (#) (#)

Mr. Jones, you are now at the altar of Masonry for the first time; but before proceeding further in our solemn ceremonies, it becomes my duty as the Worshipful Master of this lodge to inform you that it will be necessary that you take upon yourself a solemn oath or obligation pertaining to this degree, and I can assure you, upon the honor of a man and a Mason, that in this obligation there is nothing that will conflict with any duty you owe to God, your country, your family, your neighbor, or yourself. In your advancement thus far you have repeatedly assured us it was of your own free will and accord. If you are still of the same mind, you will advance to our altar.

Kneel on your naked left knee, your right forming a square, your left hand supporting the Holy Bible, Square, and Compasses, your right resting thereon, in which due form you will say "I," repeat your name, and say after me.

CA: I, John Paul Jones.

WM: Of my own free will and accord, in the presence of Almighty God and this worshipful lodge, erected to Him and dedicated to the Saints John, do hereby and hereon most

solemnly and sincerely promise and swear that I will always hele,* ever conceal, and never reveal any of the secret arts, parts, or points of the hidden mysteries of Ancient Freemasonry which have been heretofore, may at this time, or shall at any future period be communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother of this degree or within a regularly constituted lodge of Masons, and neither unto him nor them until by strict trial, due examination or legal information I shall have found him or them as lawfully entitled to the same as I am myself.

I furthermore promise and swear that I will not write, print, paint, stamp, stain, cut, carve, mark nor engrave them nor cause the same to be done upon anything movable or immovable capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to any person under the canopy of heaven.

All this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation or secret evasion of mind whatever,

* Pronounced as "hail."

should I ever knowingly violate this, my solemn obligation of an Entered Apprentice Mason. So help me, God, and keep me steadfast in the due performance of the same.

In token of your sincerity, you will detach your hands and kiss the Bible.

Brother Senior Deacon, you will release the brother from the cable tow. He is bound to us by an obligation, a tie stronger than human hands can impose.

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

SD: Light.

CA: Light.

WM: Brother Senior Deacon and Brethren, you will assist me in bringing the brother from darkness to light.

In the beginning God created the heaven and the earth, and the earth was without form and void, and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters, and God said, let there be light, and there was light. In humble commemoration of which august event, we Masonically say, let there be light, and there is light.

My brother, upon being brought to light in this degree you discover the three great lights in Masonry by the assistance of the three lesser. The three great lights in

Masonry are the Holy Bible, Square, and Compasses. The Bible is given as the rule and guide of our faith, the Square to square our actions, and the Compasses to circumscribe and keep us within due bounds. The three lesser lights are three burning tapers placed in a triangular form, representing the sun, moon, and Master of the lodge, and are thus explained: As the sun rules the day and the moon governs the night, so should the Worshipful Master endeavor to rule and govern his lodge with equal regularity.

SD: You now behold the Worshipful Master approaching you from the East under the due guard and sign of an Entered Apprentice Mason.

WM: An Entered Apprentice steps off with his left foot, bringing the heel of the right to the hollow of the left, forming the angle of a square, and this is the first step in Masonry. This is the due guard of an Entered Apprentice, and alludes to the position in which your hands were placed while taking your obligation. This is the sign of an Entered Apprentice, and alludes to the penalty of your obligation.

In token of friendship and brotherly love, I present you my right hand and with it the grip and word of an Entered Apprentice Mason, but as you are uninstructed, I will explain them with Brother Senior Deacon.

Brother Senior Deacon, I hele.

SD: I conceal.

WM: What do you conceal?

SD: All the secrets of Masons in Masonry to which this token alludes.

WM: What is this?

SD: A grip.

WM: Of what?

SD: Of an Entered Apprentice Mason.

WM: Has it a name?

SD: It has.

WM: Will you give it me?

SD: I did not so receive it; neither will I so impart it.

WM: How will you dispose of it?

SD: I will letter and halve it with you.

WM: Letter and begin.

SD: No, you begin.

WM: You must begin.

SD: —

WM: —

SD: — —

WM: —

SD: —

WM: — —

SD: — — — —

WM: The grip is right, the word is right. You will now arise and salute the Junior and Senior Wardens as an Entered Apprentice.

(#)

(#) How is it in the South, Brother Junior Warden?

JW: All right in the South, Worshipful.

WM: (#) How is it in the West, Brother Senior Warden?

SW: All right in the West, Worshipful.

WM: (#) My brother, I now have the pleasure of presenting you with a lambskin or white leather apron. It is an emblem of innocence and the badge of a Mason, more ancient than the golden fleece or Roman eagle, more honorable than the Star and Garter, or any other order that can be conferred upon you at this time, or at any future period, by king, prince, potentate, or any other person, except he be a Mason; and which I hope you will wear with equal

pleasure to yourself and honor to the Fraternity. You will carry it to the Senior Warden in the West who will teach you how to wear it as an Entered Apprentice.

(The following is the alternative "long form" apron speech)

My brother, I now present you this lambskin or white leather apron. It is an emblem of innocence and the badge of a Mason—the distinguished badge of a Mason.

It may be that in the coming years, upon your head may rest the laurel wreaths of victory. From your breast may hang jewels fit to grace the diadem of an eastern potentate. Nay, more than these, with light added to the coming light, your ambitious feet may tread round after round of the ladder that leads to fame in our mystic circle, and even the purple of our Fraternity may rest upon your honored shoulders. But never again from mortal hands, never again until your enfranchised spirit shall have passed upward and inward through the pearly gates, shall any honor so distinguished, so emblematical of purity and perfection, be conferred upon you as this which I now bestow. It is yours to wear throughout an honorable life, and at your death to be placed upon the coffin which shall contain your remains, and with them laid beneath the clods of the valley.

Let its pure and spotless surface be to you an ever-present reminder of a "purity of life and rectitude of conduct," a never-

ending argument for nobler deeds, for higher thoughts, for greater achievements. And when at last your weary feet shall have come to the end of life's toilsome journey, and from your nerveless grasp shall drop forever the working tools of life, may the record of your life and actions be as pure and spotless as this fair emblem which I placed in your hands tonight. And when your trembling soul shall stand naked and alone before the great White Throne, may it be your portion to hear from Him, who sitteth as the judge supreme, the welcome words: Well done, thou good and faithful servant! Enter thou into the joy of thy Lord.

SD: Brother Senior Warden. It is the order of the Worshipful Master that you teach the brother how to wear his apron as an Entered Apprentice.

SW: My brother, Masonic tradition informs us that at the building of King Solomon's Temple there were three principal classes of workmen, each of which as a distinctive badge wore their aprons in a particular manner. Entered Apprentices, being bearers of burdens, wore theirs with the bib turned up to prevent soiling their clothing, and although spots upon the apron of the operative workman brought credit rather than disgrace, yet you, as a speculative Mason, are taught to keep yours unspotted from the world.

WM: My brother, it now becomes my duty, in accordance with an ancient custom adopted in every regular and well governed lodge,

to request you to deposit something of a metallic kind, not for its intrinsic worth, but that it may be laid up among the records in the archives of the lodge as a memorial that you were here made a Mason. I therefore make this request of you—something of a metallic kind.

My brother, you are poor indeed. This request has not been made to trifle with your feelings. As we well knew, if you were duly and truly prepared, you had nothing of a metallic kind about you; but it is to make a deep and lasting impression on your mind, and should you ever meet a friend, more especially a brother Mason, in a like destitute situation, you should contribute as liberally to his relief as your ability will permit without material injury to yourself.

As you are now clothed as an Entered Apprentice, you are entitled to your working tools. The working tools of an Entered Apprentice are the twenty-four inch gauge and the common gavel.

The twenty-four inch gauge is an instrument made use of by operative masons to measure and lay out their work. But we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby we find eight hours for the service of God and a

distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep.

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

My brother, you now stand in the northeast corner of the lodge as the youngest Entered Apprentice, and it is with pleasure I can say that you there stand as a just and upright Mason, and I give it you strictly in charge ever to walk and act as such.

You will now be reconducted to the place whence you came, invested with what you have been divested of, and returned to the lodge for further instruction.

FIRST DEGREE — SECOND SECTION

Explanatory Lecture

WM: My brother, you have now passed through the forms and ceremonies of your initiation, many of which to you may have appeared of a

light and trifling character such as might have been waived or adopted at pleasure. But I will, however, inform you that they are such as have been adopted and practiced in all lodges from time immemorial for reasons which I will now proceed to explain.

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

You were neither naked nor clad because Masonry regards no man for his worldly wealth or honors. This, therefore, was to signify 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 Israelitish custom. We read in the book of Ruth of the

manner in former times concerning redeeming and concerning changing. Then, to confirm all things, a man plucked off his shoe and gave it to his neighbor, and this was a testimony in Israel. This, therefore, was done to signify the sincerity of your intentions in the business upon which you were then about to enter.

You were hoodwinked and with a cable tow once around your neck for three reasons. First, as you were then in darkness yourself, so should you keep all the world as regards the secrets of Freemasonry, until they shall obtain them as lawfully as you were then about to do. Second, that your heart might be taught to conceive before your eyes beheld the beauties of Freemasonry. Third, had you refused to submit to the forms and ceremonies of your initiation, being 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 discovering 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 your initiation, and these allude to a text in Scripture: 'Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.' You might have applied this to your then situation in Masonry in this manner: You asked the recommendation of a friend to be made a Mason. Through his recommendation you

sought initiation. You knocked at the door of the lodge and it was opened unto you.

You were received on the point of a sharp instrument pressing your naked left breast to signify that as that was an instrument of torture to your flesh, so should the recollection of it be to your conscience should you ever presume to reveal any of the secrets of Freemasonry unlawfully.

You were conducted to the center of the lodge, caused to kneel and attend prayer, because no man should ever enter upon any great or important undertaking without first invoking the blessing of Deity.

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

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

You were conducted once around the lodge that all the brethren might see that you were duly and truly prepared.

You were caused to meet with several

obstructions on your passage around the lodge because there were guards placed at the south, west and east gates of the outer court of King Solomon's Temple to see that none passed or repassed but such as were duly qualified and had permission. It was therefore necessary that you should meet with these several obstructions that you might be duly examined before you could be made a Mason.

You were caused to kneel on your naked left knee because the left has ever been considered the weaker part of man. This, therefore, was to signify that it was the weaker part of Masonry upon which you were about to enter, it being that of an Entered Apprentice.

You were caused to lay your right hand on the Holy Bible, Square and Compasses because the right hand has in all ages been deemed the seat of fidelity. The ancients at times worshipped a deity under the name of Fides, which we sometimes see represented by two right hands joined; at others by two human figures holding each other by the right hand. The right hand, therefore, was made use of on this occasion to testify in the strongest manner possible the sincerity of your intentions in the business in which you were then engaged.

You were presented with a lambskin or white leather apron because the lamb has in all ages been deemed an emblem of innocence. He, therefore, who wears the lambskin or white leather apron as the badge of a Mason

is thereby continually reminded of that purity of life and conduct which is so essentially necessary to his gaining admission into the celestial lodge where the Supreme Architect of the Universe presides.

You were requested to deposit something of a metallic kind to remind you of your then extremely poor and penniless condition, and should you ever meet a friend, more especially a brother Mason, in a like destitute situation, you should contribute as liberally to his relief as your ability will permit without material injury to yourself.

You were placed in the northeast corner of the lodge as the youngest Entered Apprentice because in operative Masonry the first stone of a building is usually laid in the northeast corner. You were therefore there placed to receive your first instruction whereon to build your future moral and Masonic edifice.

Forms and Supports

WM: I will now proceed to explain to you what constitutes a lodge, its form, supports, covering, furniture, ornaments, lights, jewels, how situated, and to whom dedicated.

A lodge consists of a certain number of Free and Accepted Masons, duly assembled, with the Holy Bible, Square and Compasses, and a charter or warrant empowering them to

work. Our ancient brethren met on a high hill or in a low vale, the better to guard against the approach of cowans and eavesdroppers ascending or descending.

The form of a lodge is an oblong rectangle extending from east to west between north and south, from the earth to the heavens and from the surface to the center. It is said to be thus extensive to denote the universality of Masonry and that a Mason's charity should be equally extensive.

Masonry may be said to be metaphorically supported by three great 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.

They are represented by the three principal officers of the lodge, the Worshipful Master, Senior and Junior Wardens. The Worshipful Master represents the pillar of wisdom, it being supposed that he has wisdom to open and govern his lodge, set the craft to 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, pay the craft their wages if any be due so that none may go away dissatisfied, harmony being the strength and support of all institutions, especially ours. The Junior Warden represents the pillar of beauty, it being his duty to observe the sun at meridian

height, the beauty and glory of the day.

The covering of a lodge is the clouded canopy or starry-decked Heaven, where all good Masons hope at last to arrive, by the aid of a ladder, called Jacob's ladder, having three principal rounds, denominated faith, hope, and charity; teaching faith in God, hope in immortality, and charity to all mankind. But the greatest of these is charity; for faith may be lost in sight—hope ends in fruition—but charity extends beyond the grave, to the boundless realms of eternity.

The furniture of a lodge is the Holy Bible, Square, and Compasses. The Bible we dedicate to the service of God, the Square to the Master, and the Compasses to the craft.

The Bible we dedicate to the service of God, because it is His inestimable gift to man, and on it we obligate a newly admitted brother; the Square to the Master, because it is the proper Masonic emblem of his office, and by it he is constantly reminded of the duty he owes to the lodge over which he has been called to preside; and the Compasses to the craft, who, by due attention to their use, are taught to circumscribe their desires, and keep their passions within due bounds with all mankind, but more especially with our brethren in Freemasonry.

The ornaments of a lodge are the mosaic pavement, the indented tessel, and the

blazing star.

The mosaic pavement is a representation of the ground floor of King Solomon's Temple; the indented tessel of that beautiful tessellated border, or skirting, which surrounded it—with the blazing star in the center. The mosaic pavement is emblematical of human life, checkered with good and evil; the indented tessel which surrounds it, of those manifold blessings and comforts which surround us in this life, and which we hope to enjoy by a faithful reliance on Divine Providence, which is hieroglyphically represented by the blazing star in the center.

A lodge has three lights, situated east, west and south. There is none in the north because of the situation of King Solomon's Temple, which was placed so far north of the ecliptic that neither sun nor moon, at meridian height, could dart any rays into the northern part thereof. The north, therefore, we Masonically term a place of darkness.

A lodge has six jewels; three immovable and three movable. The immovable jewels are the square, level and plumb. The square teaches morality, the level equality, and the plumb, rectitude of life; and are worn by the three principal officers of the lodge, the Worshipful Master, Senior and Junior Wardens.

The movable jewels are the rough ashlar, perfect ashlar and trestle board.

The rough ashlar is a stone taken from the quarry in its rude and natural state. The perfect ashlar is a stone made ready by the hands of the workmen, to be adjusted by the working tools of the fellowcraft. The trestle-board is for the Master to draw designs upon.

By the rough ashlar we are reminded of our rude and imperfect state by nature; by the perfect ashlar, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the trestle-board we are also reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master on his trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great books of nature and revelation, which are our spiritual, moral, and Masonic trestle-board.

Lodges are situated due east and west because King Solomon's Temple was so situated. King Solomon's Temple was so situated because Moses, after safely conducting the children of Israel through the Red Sea when pursued by Pharaoh and his hosts had erected by Divine command, a tabernacle, dedicated to God, which was placed due east and west to perpetuate the remembrance of that mighty east wind by which their miraculous deliverance was wrought, and to receive the rays of the

rising sun. This tabernacle was an exact model for King Solomon's Temple, of which every lodge is a representation. So, all lodges are, or ought to be, situated due east and west.

Lodges in ancient times were dedicated to King Solomon, he being our first Most Excellent Grand Master; in modern times to St. John the Baptist and St. John the Evangelist—two eminent Christian patrons of Freemasonry; and since their time there has been represented, in every regular and well furnished lodge, a certain point within a circle, embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist. On the top of the circle rests the book of Holy Scriptures; the point represents an individual brother, the circle the boundary line of his duty. In going round this circle we necessarily touch on the two parallel lines, as well as on the book of Holy Scriptures; and while a Mason keeps himself circumscribed within their precepts, it is impossible that he should materially err.

Tenets and Cardinal Virtues

WM: The tenets of a Mason's profession are brotherly love, relief, and truth.

By the exercise of brotherly love we are taught to regard the whole human species as one family—the high and low, rich and poor; who, as created by one Almighty

Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle, Masonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

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

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

My Brother: you will hereafter make yourself known among Masons by certain signs, a token, a word, and the points of your entrance. The signs, token, and word have already been explained to you. The points of your entrance are four: namely, the gutteral, pectoral, manual, and pedal,

and allude to the four cardinal virtues, temperance, fortitude, prudence, and justice.

Temperance is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or the contracting of any licentious or vicious habit, the indulgence in which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons, if not to the penalty of your obligation, which alludes to the gutteral.

Fortitude is that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril, or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice, and like the former, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly entrusted, and which was emblematically represented upon your first admission into the lodge when you were received on the point of a sharp instrument pressing your naked left breast, which alludes to the pectoral.

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudentially determine, on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the lodge, but also when abroad in the world. It should be particularly attended to, in all strange and mixed companies, never to let fall the least sign, token or word, whereby the secrets of Masonry may be unlawfully obtained, ever remembering the solemn obligation you took while kneeling on your naked left knee, your right forming a square, your left hand supporting the Holy Bible, Square, and Compasses, your right resting thereon, which alludes to the manual.

Justice is that standard or boundary of right, which enables us to render unto every man his just due, without distinction. This virtue is not only consistent with Divine and human laws, but is the very cement and support of civil society; and, as justice in a great measure constitutes the real good man, so should it be the invariable practice of every Mason never to deviate from the minutest principle thereof, ever remembering the solemn charge you received while standing in the northeast corner of the lodge, your feet forming the angle of a square, which alludes to the pedal.

My brother: it is hoped and expected that

you will apply yourself to the study of masonry as Entered Apprentices served their Masters in ancient times, which was with Freedom, Fervency, and Zeal, emblematically represented by chalk, charcoal, and clay, because there is nothing more free than chalk, the least touch of which leaves a trace behind; nothing more fervent than charcoal, to which when well ignited, the most obdurate metals yield; nothing more zealous than clay or mother earth which is constantly being employed for man's use and is as constantly reminding him that as from it he came so to it he must sooner or later return.

Charge

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

As a Mason, you are to regard the volume of the Sacred Law as the great light in your profession: to consider it as the unerring standard of truth and justice, and to regulate your actions by the Divine precepts it contains. In it you will learn the important duties you owe to God, your neighbor, and yourself. To God, by never mentioning His name but with that awe and reverence which are due from the creature to his Creator; by imploring His aid on all your lawful undertakings, and by looking up to Him in every emergency, for comfort and support. To your neighbor, by acting with him upon the square; by rendering him every kind office which justice or mercy may require; by relieving his distresses, and soothing his afflictions; and by doing to him, as in similar cases you would that he should do unto you. And to yourself, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your faculties in their fullest energy; thereby enabling you to exert the talents wherewith God has blessed you, as well to His glory as to the welfare of your fellow-creatures.

As a citizen, you are enjoined to be exemplary in the discharge of your civil duties, by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws under whose protection you live, and by never losing sight of the allegiance due to your country.

As an individual, you are charged to practice the domestic and public virtues. Let temperance chasten, fortitude support, prudence direct you, and justice be the guide of all your actions. Be especially careful to maintain, in their fullest splendor, those true Masonic ornaments—brotherly love, relief, and truth.

Finally: Be faithful to the trust committed to your care, and manifest your fidelity by a strict observance of the principles of the Fraternity; and by refraining to recommend any one to a participation in our privileges unless you have strong reasons to believe that by a similar fidelity, he will ultimately reflect honor on our ancient Institution.

You will now be seated at the right hand of the Junior Warden in the South.

CLOSING ON THE FIRST DEGREE

(Closing begins here if the lodge has not been opened on a higher degree.)

WM: (#) Brother Junior Deacon. The last as well as the first great care of Masons when convened?

JD: To see that the lodge is tiled, Worshipful.

WM: You will perform that duty and inform the Tiler that I am about to close Blank Lodge Number 1986 and direct him to take due notice and tile accordingly.

JD: (+) (+) (+)

TI: (+) (+) (+)

JD: The lodge is tiled, Worshipful.

WM: How tiled?

JD: By a Master Mason armed with the proper implement of his office.

WM: The Tiler's station?

JD: Outside the inner door with a drawn sword in his hand.

WM: His duty?

JD: To guard against the approach of cowans and eavesdroppers and see that none pass or repass but such as are duly qualified and have permission.

(Closing begins here if lodge has been opened on a higher degree.)

WM: (#) Brother Senior Warden. At the opening of this lodge you informed me that you were a Mason. What makes you a Mason?

SW: My obligation.

WM: Where were you made a Mason?

SW: In a regularly constituted lodge of Masons.

WM: What number constitutes a lodge of Masons?

SW: Seven or more.

WM: When of seven, of whom do they consist?

SW: The Worshipful Master, Senior and Junior Wardens, Treasurer and Secretary, Senior and Junior Deacons.

WM: The Junior Deacon's place?

SW: At the right hand of the Senior Warden in the West.

WM: (#) (#) Your duty, Brother Junior Deacon?

JD: To carry messages from the Senior Warden in the West to the Junior Warden in the South and elsewhere around the lodge as directed; to take charge of the door, and with the assistance of the Stewards to prepare and present candidates.

WM: Brother Junior Deacon, the Senior Deacon's place?

JD: At the right hand of the Worshipful Master in the East.

WM: Your duty, Brother Senior Deacon?

SD: To carry orders from the Worshipful Master in the East to the Senior Warden in the West and elsewhere around the lodge as required; to introduce and accommodate visiting brethren, receive and conduct candidates.

WM: Brother Senior Deacon, the Secretary's

place?

SD: On your left, Worshipful.

WM: Your duty, Brother Secretary?

SE: To observe the will and pleasure of the Worshipful Master, to record the proceedings of the lodge proper to be written, transmit a copy of the same to the Grand Lodge when required; receive all moneys paid into the lodge, pay them over to the Treasurer, taking his receipt therefor.

WM: Brother Secretary, the Treasurer's place?

SE: On your right, Worshipful.

WM: Your duty, Brother Treasurer?

TR: To receive all moneys paid into the lodge from the hands of the Secretary, keep a just and regular account of the same, pay them out by the order of the Worshipful Master and consent of the lodge.

WM: Brother Treasurer, the Junior Warden's station?

TR: In the South, Worshipful.

WM: Why in the South, Brother Junior Warden?

JW: As the sun in the south at meridian height is the beauty and glory of the day, so is the Junior Warden in the South, the better to observe the time to call the craft from labor to refreshment, superintend them

during the hour thereof, see that none convert the means of refreshment into intemperance or excess, call them to labor again at the order of the Worshipful Master, that he may have pleasure and the craft profit thereby.

WM: Brother Junior Warden. The Senior Warden's station?

JW: In the West, Worshipful.

WM: Why in the West, Brother Senior Warden?

SW: As the sun is in the west at the close of the day, so is the Senior Warden in the West, to assist the Worshipful Master in opening and closing his lodge, pay the craft their wages if any be due so that none may go away dissatisfied, harmony being the strength and support of all institutions, especially ours.

WM: Brother Senior Warden, The Worshipful Master's station?

SW: In the East, Worshipful.

WM: Why in the East?

SW: As the sun rises in the east to open and govern the day, so rises the Worshipful Master in the East to open and govern his lodge, set the craft to work and give them proper instruction.

WM: Brother Senior Warden, it is my order that Blank Lodge Number 1986 be now closed.

This you will communicate to the Junior Warden in the South and he to the brethren, that all having due notice thereof may govern themselves accordingly.

SW: Brother Junior Warden. It is the order of the Worshipful Master that Blank Lodge Number 1986 be now closed. This you will communicate to the brethren, that all having due notice thereof may govern themselves accordingly.

JW: (#) (#) (#) Brethren, it is the order of the Worshipful Master, communicated to me by the way of the West, that Blank Lodge Number 1986 be now closed. Take due notice thereof and govern yourselves accordingly.

WM: Together, Brethren. (#)

SW: (#)

JW: (#)

WM: Brother Senior Warden, how should Masons meet?

SW: On the level.

WM: And how act, Brother Junior Warden?

JW: By the plumb.

WM: And part upon the square; so my Brethren, may we ever meet, act and part.

CH: And now may the blessing of Heaven rest upon us and all regular Masons. May

brotherly love prevail and every moral and social virtue cement us. Amen.

All: So mote it be.

WM: Accordingly, I declare Blank Lodge Number 1986 closed in form until its next stated meeting, unless sooner specially convened, in which case due and timely notice will be given by summons or otherwise.

Brother Junior Deacon, inform the Tiler. Brother Senior Deacon. Take charge of the Lights.

JD: (+) (+) (+)

TI: (+) (+) (+)

JD: The Tiler is informed, Worshipful.

WM: (#)

OPENING ON THE SECOND DEGREE UP FROM THE FIRST DEGREE

WM: (#) Brother Senior Warden. Will you be off or from?

SW: From.

WM: From what to what?

SW: From the degree of Entered Apprentice to that of Fellowcraft.

WM: Are all present Fellowcrafts?

SW: I will inquire by my proper officer and report.

(#) Brother Junior Deacon. You will proceed to satisfy yourself that all present are Fellowcrafts.

JD: (Does not purge.) I am so satisfied, Brother Senior Warden.

SW: (#) All present are Fellowcrafts, Worshipful.

WM: As a further evidence you will cause the Senior and Junior Deacons to approach the West, receive from them the pass, direct them to proceed on the right and left, collect the pass from the brethren and convey it to the East.

SW: (#) Brother Senior and Junior Deacons. Repair to the West and give me the pass of a Fellowcraft.

SD: - - - - -

JD: - - - - -

SW: You will now proceed on the right and left, collect the pass from the brethren and convey it to the East.

WM: (#) Brother Senior and Junior Stewards. Repair to the gallery and assist the Deacons in collecting the pass.

SS and JS: - - - - -

Brother: (Gives a wrong pass.)

SD, JD, SS, or JS: (#) Confusion, Worshipful.

WM: (#) Is the Brother vouched for?

(At this point four situations may be encountered. Any other is an emergency situation.)

(1) Instead of asking whether the Brother is vouched for, the Worshipful Master may order, "You will invest the Brother with the pass," thus vouching for him.

(2) A Brother who has already given the pass correctly vouches for the challenged Brother by saying, "I will vouch for the Brother as a Master Mason." The Worshipful Master then orders the Junior Deacon, "You will invest him with the pass."

(3) A Brother who has not yet given the pass vouches for the challenged Brother. When the Junior Deacon comes to this second Brother, the

Brother gives a wrong pass. The Junior Deacon will sound the alarm and the Master will ask if this Brother is vouched for. If no one vouches for him the Worshipful Master will say, "Brother, you and the Brother for whom you vouched will retire, and as soon as possible a committee will be appointed to examine you."

(4) One of the Deacons may vouch for the Brother, in which case the Worshipful Master will order him invested with the pass.

(Naturally, when no one vouches for a Brother who has given a wrong pass, the Worshipful Master will order, "Brother, you will retire, and as soon as possible a committee will be appointed to examine you.")

SS and JS: _ _ _ _ _

JD: _ _ _ _ _

SD: _ _ _ _ _

WM: (#) The pass is right. Brother Senior Warden, are you a Fellowcraft?

SW: I am, try me.

WM: How will you be tried?

SW: By the square.

WM: Why by the square?

SW: Because it is an emblem of morality and one of the working tools of a Fellowcraft.

WM: What is a square?

SW: An angle of 90 degrees or the fourth part of a circle.

WM: What makes you a Fellowcraft?

SW: My obligation.

WM: Where were you made a Fellowcraft?

SW: In a regularly constituted lodge of Fellowcrafts.

WM: What number constitutes a lodge of Fellowcrafts?

SW: Five or more.

WM: When of five, of whom do they consist?

SW: The Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons.

WM: The Junior Deacon's place?

SW: At the right hand of the Senior Warden in the West.

WM: (#) (#) Brother Junior Deacon, the Senior Deacon's place?

JD: At the right hand of the Worshipful Master in the East.

WM: Brother Senior Deacon. The Junior Warden's station?

SD: In the South, Worshipful.

WM: Brother Junior Warden. The Senior Warden's station?

JW: In the West, Worshipful.

WM: Brother Senior Warden, The Worshipful Master's station?

SW: In the East, Worshipful.

WM: Why in the East?

SW: As the sun rises in the east to open and govern the day, so rises the Worshipful Master in the East to open and govern his lodge, set the Craft to work and give them proper instruction.

WM: Brother Senior Warden, it is my order that Blank Lodge Number 1986 be now opened on the Second Degree of Masonry. This you will communicate to the Junior Warden in the South and he to the brethren, that all having due notice thereof may govern themselves accordingly.

SW: Brother Junior Warden. It is the order of the Worshipful Master that Blank Lodge Number 1986 be now opened on the Second Degree of Masonry. This you will communicate to the brethren, that all having due notice thereof may govern themselves accordingly.

JW: (#) (#) (#) Brethren, it is the order of the Worshipful Master, communicated to me

by the way of the West, that Blank Lodge Number 1986 be now opened on the Second Degree of Masonry. Take due notice thereof and govern yourselves accordingly.

WM: Together, Brethren. (#) (#)

SW: (#) (#)

JW: (#) (#)

WM: Accordingly, I declare Blank Lodge Number 1986 opened on the Second Degree of Masonry. Brother Junior Deacon, inform the Tiler. Brother Senior Deacon. Arrange the Lights.

JD: (+) (+) (+)

TI: (+) (+) (+)

JD: The Tiler is informed, Worshipful.

WM: (#)

OPENING ON THE SECOND DEGREE - SHORT FORM

WM: (#) (The officers take their stations and places. The Pledge of Allegiance is given.)

(#) Brother Junior Deacon. You will see that the Tiler is at his post and close the door.

JD: The Tiler is at his post, Worshipful.

WM: (#) Brother Senior Warden. Are all present Fellowcrafts?

SW: I will inquire by my proper officer and report.

(#) Brother Junior Deacon. You will proceed to satisfy yourself that all present are Fellowcrafts.

JD: (Purges the lodge or asks) Worshipful Master, may I have assistance?

WM: Brother _____, you will assist the Junior Deacon.

JD: (On seeing a Brother he does not recognize, stops opposite him and orders him to rise and give his name and the name, number and location of his lodge. He must elicit this information but no ritual is prescribed for this.)

Brother: (Does so.)

WM: Is the Brother vouched for?

(See First Degree - Opening, page 2, for an explanation of the situations that may be encountered when purging.)

JD: I am so satisfied, Brother Senior Warden.

SW: (#) All present are Fellowcrafts, Worshipful.

WM: As a further evidence, you will cause the Senior and Junior Deacons to approach the

West, receive from them the pass, direct them to proceed on the right and left, collect the pass from the brethren, and convey it to the East.

SW: (#) Brother Senior and Junior Deacons. Repair to the West and give me the pass of a Fellowcraft.

SD: - - - - -

JD: - - - - -

SW: You will now proceed on the right and left, collect the pass from the brethren, and convey it to the East.

WM: (#) Brother Senior and Junior Stewards. Repair to the gallery and assist the Deacons in collecting the pass.

SS and JS: - - - - -

Brother: (Gives a wrong pass.)

SD, JD, SS, or JS: (#) Confusion, Worshipful.

(See Second Degree - Opening, page 55, for an explanation of the situations that may be encountered when collecting the pass.)

SS and JS: - - - - -

JD: - - - - -

SD: - - - - -

WM: (#) The pass is right. Brother Senior

Warden, are you a Fellowcraft?

SW: I am, try me.

WM: How will you be tried?

SW: By the square.

WM: Why by the square?

SW: Because it is an emblem of morality and one of the working tools of a Fellowcraft.

WM: What is a square?

SW: An angle of 90 degrees or the fourth part of a circle.

WM: What makes you a Fellowcraft?

SW: My obligation.

WM: Where were you made a Fellowcraft?

SW: In a regularly constituted lodge of Fellowcrafts.

WM: What number constitutes a lodge of Fellowcrafts?

SW: Five or more.

WM: When of five, of whom do they consist?

SW: The Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons.

WM: The Junior Deacon's place?

SW: At the right hand of the Senior Warden in the West.

WM: (#) (#) Brother Junior Deacon, the Senior Deacon's place?

JD: At the right hand of the Worshipful Master in the East.

WM: Brother Senior Deacon. The Junior Warden's station?

SD: In the South, Worshipful.

WM: Brother Junior Warden. The Senior Warden's station?

JW: In the West, Worshipful.

WM: Brother Senior Warden, The Worshipful Master's station?

SW: In the East, Worshipful.

WM: Why in the East?

SW: As the sun rises in the east to open and govern the day, so rises the Worshipful Master in the East to open and govern his lodge, set the Craft to work and give them proper instruction.

WM: Brother Senior Warden, it is my order that Blank Lodge Number 1986 be now opened on the Second Degree of Masonry. This you will communicate to the Junior Warden in the South and he to the brethren, that all having due notice thereof may govern

themselves accordingly.

SW: Brother Junior Warden. It is the order of the Worshipful Master that Blank Lodge Number 1986 be now opened on the Second Degree of Masonry. This you will communicate to the brethren, that all having due notice thereof may govern themselves accordingly.

JW: (#) (#) (#) Brethren, it is the order of the Worshipful Master, communicated to me by the way of the West, that Blank Lodge Number 1986 be now opened on the Second Degree of Masonry. Take due notice thereof and govern yourselves accordingly.

WM: Together, Brethren. (#) (#)

SW: (#) (#)

JW: (#) (#)

CH: Supreme Ruler of the Universe, we would reverently invoke Thy blessing at this time; wilt Thou be pleased to grant that this meeting thus begun in order may be conducted in peace and closed in harmony. Amen.

All: So mote it be.

WM: Accordingly, I declare Blank Lodge Number 1986 opened on the Second Degree of Masonry. Brother Junior Deacon, inform the Tiler. Brother Senior Deacon. Arrange the Lights.

JD: (+) (+) (+)

TI: (+) (+) (+)

JD: The Tiler is informed, Worshipful.

WM: (#)

SECOND DEGREE - FIRST SECTION

WM: (#) Brother Junior Deacon. You will ascertain if there are any candidates in waiting.

JD: (+) (+) (+)

TI: (+) (+) (+)

JD: Worshipful Master, Brother John Paul Jones, an Entered Apprentice, is in waiting and desires to be passed to the degree of Fellowcraft.

WM: You will take with you the Stewards, retire, prepare and present the candidate for the Second Degree. Brother Senior Deacon. You will attend to all alarms and take charge of the door.

SD: (+) (+) (+)

TI: (+) (+) (+)

CA: (+) (+) (+)

SD: Worshipful Master, there is an alarm at the door of the preparation room.

WM: Brother Senior Deacon, attend to the alarm and report the cause.

SD: (+) (+) (+) Who comes here?

JD: Brother John Paul Jones, who has been regularly initiated as an Entered Apprentice, and now seeks more light in Masonry by being passed to the degree of Fellowcraft.

SD: Brother Jones, is this of your own free will and accord?

CA: It is.

SD: Brother Junior Deacon, is the candidate worthy and well qualified?

JD: He is.

SD: Is he duly and truly prepared?

JD: He is.

SD: Has he made suitable proficiency in the preceding degree?

JD: He has.

SD: Who vouches for this?

JD: A brother.

SD: By what further right or benefit does he expect to gain admission?

JD: By the benefit of the pass.

SD: Has he the pass?

JD: He has it not, but I have it for him.

SD: Give me the pass.

JD: - - - - -

SD: The pass is right. You will wait with patience until the Worshipful Master is informed of your request and his answer returned.

SD: (#) (#) (#) Worshipful Master, the alarm was caused by Brother John Paul Jones, who has been regularly initiated as an Entered Apprentice, and now seeks more light in Masonry by being passed to the degree of Fellowcraft.

WM: Brother Senior Deacon, is this of his own free will and accord?

SD: It is.

WM: Is the candidate worthy and well qualified?

SD: He is.

WM: Is he duly and truly prepared?

SD: He is.

WM: Has he made suitable proficiency in the preceding degree?

SD: He has.

WM: Who vouches for this?

SD: A brother.

WM: By what further right or benefit does he expect to gain admission?

SD: By the benefit of the pass.

WM: Has he the pass?

SD: He has it not, but I have it for him.

WM: Give me the pass.

SD: - - - - -

WM: The pass is right. Since he comes endowed with all these necessary qualifications, it is my order that he enter this lodge in the name of the Lord and be received in due form.

SD: It is the order of the Worshipful Master that the candidate enter this lodge in the name of the Lord and be received in due form.

Brother Jones, upon your first admission into a lodge of Masons, you were received on the point of a sharp instrument pressing your naked left breast, which was then explained to you. Upon your first admission into a lodge of Fellowcrafts, I receive you on the angle of a square applied to your naked right breast, which is to teach you that the square of virtue should be the rule and guide of your conduct in all your

future transactions with mankind.

CH: Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. And now abideth faith, hope, charity—these three; but the greatest of these is charity.

JW: (#)

SW: (#)

WM: (#)

JW: (#) (#)

SW: (#) (#)

WM: (#) (#)

SD: (#) (#) (#)

JW: (#) Who comes here?

SD: Brother John Paul Jones, who has been regularly initiated as an Entered Apprentice, and now seeks more light in Masonry by being passed to the degree of Fellowcraft.

JW: Brother Jones, is this of your own free will and accord?

CA: It is.

JW: Brother Senior Deacon, is the candidate worthy and well qualified?

SD: He is.

JW: Is he duly and truly prepared?

SD: He is.

JW: Has he made suitable proficiency in the preceding degree?

SD: He has.

JW: Who vouches for this?

SD: A brother.

JW: By what further right or benefit does he expect to gain this favor?

SD: By the benefit of the pass.

JW: Has he the pass?

SD: He has it not, but I have it for him.

JW: Give me the pass.

SD: - - - - -

JW: The pass is right. You will conduct the candidate to the Senior Warden in the West for further examination.

SD: (#) (#) (#)

SW: (#) Who comes here?

SD: Brother John Paul Jones, who has been regularly initiated as an Entered Apprentice, and now seeks more light in Masonry by being passed to the degree of Fellowcraft.

SW: Brother Jones, is this of your own free will and accord?

CA: It is.

SW: Brother Senior Deacon, is the candidate worthy and well qualified?

SD: He is.

SW: Is he duly and truly prepared?

SD: He is.

SW: Has he made suitable proficiency in the preceding degree?

SD: He has.

SW: Who vouches for this?

SD: A brother.

SW: By what further right or benefit does he expect to gain this favor?

SD: By the benefit of the pass.

SW: Has he the pass?

SD: He has it not, but I have it for him.

SW: Give me the pass.

SD: - - - - -

SW: The pass is right. You will conduct the candidate to the Worshipful Master in the East for further examination.

SD: (#) (#) (#)

WM: (#) Who comes here?

SD: Brother John Paul Jones, who has been regularly initiated as an Entered Apprentice, and now seeks more light in Masonry by being passed to the degree of Fellowcraft.

WM: Brother Jones, is this of your own free will and accord?

CA: It is.

WM: Brother Senior Deacon, is the candidate worthy and well qualified?

SD: He is.

WM: Is he duly and truly prepared?

SD: He is.

WM: Has he made suitable proficiency in the preceding degree?

SD: He has.

WM: Who vouches for this?

SD: A brother.

WM: By what further right or benefit does he expect to gain this favor?

SD: By the benefit of the pass.

WM: Has he the pass?

SD: He has it not, but I have it for him.

WM: Give me the pass.

SD: - - - - -

WM: The pass is right. Since he comes endowed with all these necessary qualifications, it is my order that you reconduct him to the Senior Warden in the West who will teach him to approach the East by two upright regular steps, his feet forming the angle of a square, his body erect at the altar before the Worshipful Master.

SD: Brother Senior Warden. It is the order of the Worshipful Master that you teach the candidate to approach the East by two

upright regular steps, his feet forming the angle of a square, his body erect at the altar before the Worshipful Master.

SW: Brother Senior Deacon, you will face the candidate to the East.

Brother Jones, you will take the Entered Apprentice step. You will now step off one step with your right foot, bringing the heel of the left to the hollow of the right, forming the angle of a square.

Stand erect. In order, Worshipful.

WM: (#) (#) (#) Brother Jones, you are now at the altar of Masonry for the second time; but before proceeding further in our solemn ceremonies, it becomes my duty as the Worshipful Master of this lodge to inform you that it will be necessary that you take upon yourself a solemn oath or obligation pertaining to this degree, similar in character to that which you have taken in the preceding degree, and I can assure you, upon the honor of a man and a Mason, that in this obligation there is nothing that will conflict with any duty you owe to God, your country, your family, your neighbor, or yourself. In your advancement thus far you have repeatedly assured us it was of your own free will and accord. If you are still of the same mind, you will advance to our altar.

Kneel on your naked right knee, your left forming a square, your right hand resting on the Holy Bible, Square, and Compasses,

your left arm forming a right angle supported by a square, in which due form you will say I, repeat your name, and say after me.

CA: I, John Paul Jones.

WM: Of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge, erected to Him and dedicated to the Saints John, do hereby and hereon most solemnly and sincerely promise and swear that I will always hele, ever conceal, and never reveal any of the secret arts, parts, or points of the Fellowcrafts degree to any person or persons whomsoever, except it be to a true and lawful brother of this degree or within a regularly constituted lodge of Fellowcrafts, and neither unto him nor them until by strict trial, due examination or legal information I shall have found him or them as lawfully entitled to the same as I am myself.

I furthermore promise and swear that I will conform to and abide by all the laws, rules and regulations of the Fellowcrafts degree, so far as the same shall come to my knowledge.

Furthermore, that I will answer and obey all due signs and summonses sent to me from a lodge of Fellowcrafts or given to me by a brother of this degree, if within the length of my cable tow.

Furthermore, that I will aid and assist all worthy distressed brother Fellowcrafts, I

knowing them to be such, so far as my ability will permit without material injury to myself.

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

All this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation or secret evasion of mind whatever,

should

I ever knowingly violate this, my solemn obligation of a Fellowcraft Mason. So help me, God, and keep me steadfast in the due performance of the same.

In token of your sincerity, you will detach your hands and kiss the Bible.

Brother Senior Deacon, you will release the brother from the cable tow. He is bound to us by an obligation, a tie stronger than human hands can impose.

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

SD: More light in Masonry.

CA: More light in Masonry.

WM: Brother Senior Deacon and Brethren, you will assist me in bringing the brother from darkness to light.

In the beginning God created the heaven and the earth, and the earth was without form and void, and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters, and God said, let there be light, and there was light. In humble commemoration of which august event, we Masonically say, let there be light, and there is light.

My brother, upon being brought to light in this degree you discover the three great lights in Masonry as before, with this difference: one point of the Compasses elevated above the Square, which is to teach you that you have as yet received light in Masonry but partially.

SD: You now behold the Worshipful Master approaching you from the East under the due guard and sign of a Fellowcraft Mason.

WM: An Entered Apprentice steps off with his left foot, bringing the heel of the right to the hollow of the left, forming the angle of a square, and this is the first step in Masonry. A Fellowcraft steps off with his right foot, bringing the heel of the left to the hollow of the right, forming also the angle of a square, and this is the second step in Masonry. This was given you as the due guard, and this as the sign of an Entered Apprentice, which were then explained to you. This is the

due guard of a Fellowcraft, and alludes to the position in which your hands were placed while taking your obligation. This is the sign of a Fellowcraft, and alludes to the penalty of your obligation.

In token of the continuance of friendship and brotherly love, I present you my right hand and with it the pass, token of the pass, grip, and word of a Fellowcraft Mason, but as you are uninstructed, I will explain them with Brother Senior Deacon. Take me as I take you.

Brother Senior Deacon, will you be off or from?

SD: From.

WM: From what to what?

SD: From the grip of an Entered Apprentice to the pass grip of a Fellowcraft.

WM: Pass. What is this?

SD: The pass grip of a Fellowcraft.

WM: Has it a name?

SD: It has.

WM: Will you give it me?

SD: I did not so receive it; neither will I so impart it.

WM: How will you dispose of it?

SD: I will syllable it with you.

WM: Syllable and begin.

SD: No, you begin.

WM: You must begin.

SD: --

WM: -----

SD: -----

WM: -----

SD: -----

WM: The pass is right. Will you be off or from?

SD: From.

WM: From what to what?

SD: From the pass grip of a Fellowcraft to the real grip of the same.

WM: Pass. What is this?

SD: The real grip of a Fellowcraft.

WM: Has it a name?

SD: It has.

WM: Will you give it me?

SD: I did not so receive it; neither will I so impart it.

WM: How will you dispose of it?

SD: I will letter it with you.

WM: Letter and begin.

SD: No, you begin.

WM: You must begin.

SD: _

WM: _

SD: _

WM: _

SD: _

WM: _

SD: _ _

WM: _ _ _ _

SD: _ _ _ _ _

WM: The grip is right, the word is right. You will now arise and salute the Junior and Senior Wardens as a Fellowcraft.

(#) (To seat lodge.)

(#) How is it in the South, Brother Junior

Warden?

JW: All right in the South, Worshipful.

WM: (#) How is it in the West, Brother Senior Warden?

SW: All right in the West, Worshipful.

WM: (#) Brother Senior Deacon, you will reconduct the brother to the Senior Warden in the West who will teach him how to wear his apron as a Fellowcraft.

SD: Brother Senior Warden. It is the order of the Worshipful Master that you teach the brother how to wear his apron as a Fellowcraft.

SW: My brother, Masonic tradition informs us that at the building of King Solomon's Temple, Fellowcrafts wore their aprons with the bib turned down and the left corner turned up in the form of a triangle to serve as a receptacle for their working tools. As a speculative Fellowcraft you will therefore wear yours in this manner, that the three sides of the triangle thus formed may symbolize the fidelity, industry and skill which should characterize your work as a Fellowcraft.

WM: My brother, as you are now clothed as a Fellowcraft, you are entitled to your working tools. The working tools of a Fellowcraft are the plumb, square and level.

The plumb is an instrument made use of by

operative masons to try perpendiculars; the square, to square their work; and the level, to prove horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes.

The plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the square of virtue, ever remembering that we are traveling upon the level of time, to "that undiscovered country, from whose bourn no traveler returns."

You will now be reconducted to the place whence you came, invested with what you have been divested of, and, in accordance with an ancient custom adopted in every regular and well governed lodge, it will be necessary that you make a regular advance through a porch, by a flight of winding stairs consisting of three, five and seven steps, to a place representing the Middle Chamber of King Solomon's Temple, where you will find the Worshipful Master who will give you instruction relative to the wages and jewels of a Fellowcraft.

SECOND DEGREE - SECOND SECTION

Senior Deacon's Lecture

SD: My brother: Masonry is considered under two denominations, operative and speculative.

By operative masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty, and from which will result a due proportion and 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.

Our ancient brethren wrought in operative and speculative both. We work in speculative only. They wrought six days before receiving their wages; they did not work on the seventh because in six days God created the heaven and the earth, and rested on the seventh day; the seventh, therefore, our ancient brethren consecrated

as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of the creation, and to adore their great Creator.

The first object to which I will call your attention on your passage to the Middle Chamber is a representation of two brazen pillars, one on your left hand, the other on your right. The one on the left hand is called Boaz and denotes strength; the one on the right is called Jachin and denotes establishment. Taken together they allude to a promise of God to David that he would establish his kingdom in strength. They were cast on the plains of Jordan in the claygrounds between Succoth and Zeredathah, where all the brazen vessels of King Solomon's Temple were cast by one Hiram Amon or Abi, a widow's son of the tribe of Naphtali. They were cast hollow to serve as a repository for the archives of Masonry and to guard against accident by inundation and conflagration.

They were each thirty-five cubits in height, twelve in circumference and about four in diameter. They were adorned by chapters of five cubits each, making in all forty cubits high.

These chapters were ornamented with lily-work, network and pomegranates, which denote Peace, Unity and Plenty. The lily from its purity and the retired situation in which it grows denotes Peace; the network from the intimate connection of its parts denotes Unity, and the pomegranate

from the exuberance of its seed denotes Plenty.

These pillars were further adorned by pommels on their tops, representing globes, denoting the universality of Masonry. Let us pass on.

The next object to which I will call your attention is a representation of a flight of winding stairs, consisting of three, five and seven steps.

The number three alludes to the three degrees which every Master Masons lodge confers. Also, to the three principal officers of the Lodge, the Worshipful Master, Senior and Junior Wardens.

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

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

simple hint originally proceeded the more improved art of architecture.

The orders are classed thus: the Tuscan, Doric, Ionic, Corinthian and Composite.

The ancient and original orders of architecture, revered by Masons, are but three—the Doric, Ionic, and Corinthian, which were invented by the Greeks. To these the Romans have added two—the Tuscan, which they made plainer than the Doric; and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally. The Tuscan is the Doric in its earliest state; and the Composite is the Corinthian, enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious, and distinct in architecture.

The Number Five further alludes to The Five Human Senses, which are hearing, seeing, feeling, smelling, and tasting.

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

The Number Seven alludes to the seven liberal arts and sciences which are grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy.

Masonry, however, is more particularly founded on geometry, or the fifth science.

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

A point is a position without dimensions.

A line is a figure of one capacity, namely, length.

A superficies is a figure of two dimensions, length and breadth.

A solid is a figure of three dimensions, length, breadth and thickness.

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

fine, geometry is the foundation of architecture and the root of the mathematics.

The next place at which we shall arrive is a representation of the outer door of the Middle Chamber, which we shall find strongly guarded by the Junior Warden in the South. Let us approach the place.

JW: Who comes here?

SD: A Fellowcraft on his way to the Middle Chamber to receive instruction relative to the wages and jewels of a Fellowcraft.

JW: How does he expect to gain admission?

SD: By the pass and token of the pass.

JW: Give me the pass.

SD: - - - - -

JW: What does it denote?

SD: Plenty.

JW: How is it represented?

SD: By a sheaf of corn suspended near a waterford.

JW: Whence originated this word as a pass?

SD: In consequence of a quarrel between Jephtha, Judge of Israel, and the Ephraimites. The Ephraimites had long been a turbulent and rebellious people whom

Jephtha had sought to subdue by wise and lenient measures but without effect. They being highly incensed and fraught with vengeance at not being called upon to fight and share in the rich spoils of the Ammonitish war, gathered together a mighty army and crossed the river Jordan to give Jephtha battle; but he being apprised of their intentions, assembled the men of Gilead, gave them battle and put them to flight. And to make his victory more complete, he placed guards at the several passes on the banks of the river Jordan and commanded them, if any should attempt to pass that way to demand of them, 'say now Shibboleth.' But they, being of a different tribe could not frame to pronounce it aright and said "Sibboleth," which trifling difference proved them enemies and cost them their lives. And there fell at that time, of the Ephraimites, forty and two thousand; since which time this word has been adopted as a pass whereby to gain admission into every regular and well-governed lodge of Fellowcrafts.

JW: Give me the token.

JW: The pass is right, the token is right. Pass on.

SD: We shall next arrive at a place representing the inner door of the Middle Chamber, which we shall find more strongly guarded by the Senior Warden in the West. Let us approach the place.

SW: Who comes here?

SD: A Fellowcraft on his way to the middle chamber to receive instruction relative to the wages and jewels of a Fellowcraft.

SW: How does he expect to gain admission?

SD: By the grip and word of a Fellowcraft.

SW: Give me the grip.

SW: What is this?

SD: The Real Grip of a Fellowcraft.

SW: Has it a name?

SD: It has.

SW: Will you give it me?

SD: I did not so receive it, neither will I so impart it.

SW: How will you dispose of it.

SD: I will letter it with you.

SW: Letter and begin.

SD: No, you begin.

SW: You must begin.

SD: —

SW: —

SD: —

SW: —

SD: —

SW: —

SD: — —

SW: — — — —

SD: — — — — —

SW: The grip is right, the word is right. Pass on.

SD: You have now arrived within a representation of the Middle Chamber where you will find the Worshipful Master, who will give you instruction relative to the wages and jewels of a Fellowcraft.

Middle Chamber Lecture

WM: My brother, you have now arrived within a representation of the Middle Chamber of King Solomon's Temple where you will be received and recorded as a Fellowcraft. Brother Secretary. You will make a record.

The first object which most particularly attracted your attention on your passage hither was a representation of two brazen pillars, one on your right hand, the other on your left, which were explained to you by your conductor.

After passing the pillars you arrived at a flight of winding stairs consisting of three, five and seven steps, which were also explained to you.

After passing the stairs you arrived at a representation of the outer door of the Middle Chamber which you found strongly guarded by the Junior Warden in the South, who demanded of you the pass and token of the pass of a Fellowcraft. After passing the outer door you arrived at the inner door of the Middle Chamber which you found more strongly guarded by the Senior Warden in the West, who demanded of you the grip and word of a Fellowcraft.

You next arrived within the Middle Chamber where you were received and recorded as a Fellowcraft, and are now entitled to an explanation of the wages and jewels of a Fellowcraft.

The wages of a Fellowcraft are corn, wine and oil, emblematical of the corn of nourishment, the wine of refreshment, and the oil of joy, denoting plenty, health, and peace. The jewels of a Fellowcraft are the attentive ear, the instructive tongue and the faithful breast.

My Brother, I will now call your attention to the letter G which you see above the Master's chair. It is the initial of Geometry. Geometry is the basis on which the superstructure of Masonry is erected.

By geometry we may curiously trace nature

through her various windings to her most concealed recesses. By it we discover the power, wisdom, and goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their respective orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us—all framed by the same Divine Artist—which roll through the vast expanse and are conducted by the same unerring law of nature.

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

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

mysteries of Freemasonry are safely lodged in the repository of faithful breasts. Tools and implements of architecture—symbols most expressive—have been selected by the Fraternity to imprint on the memory wise and serious truths; and thus, through a succession of ages, are transmitted unimpaired the most excellent tenets of our Institution.

(#) (#) (#)

The letter G has a still higher and holier significance. It alludes to the sacred name of Deity before Whom all Masons from the youngest Entered Apprentice who stands in the northeast corner of the lodge to the Worshipful Master who presides in the East, together with all created intelligences, should with reverence most humbly bow.

(#)

Charge

WM: My brother: Being advanced to the second degree of Freemasonry, I congratulate you on your preferment.

Masonry is a progressive moral science, divided into different degrees; and as its principles and mystic ceremonies are regularly developed and illustrated, it is intended and hoped that they will make a deep and lasting impression upon the mind.

It is unnecessary to recapitulate the duties which, as a Fellowcraft, you are bound to discharge. Your general good reputation affords satisfactory assurance that you will not suffer any consideration to induce you to act in any manner unworthy of the respectable character you now bear; but, on the contrary, that you will ever display the discretion, the virtue, and the dignity which become a worthy and exemplary Mason.

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

The impressive ceremonies of this degree are calculated to inculcate upon the mind of the novitiate the importance of the study of the liberal arts and sciences, especially of the noble science of geometry, which forms the basis of Freemasonry, and which, being of a divine and moral nature, is enriched with the most useful knowledge; for while it proves the wonderful properties of nature, it demonstrates the more important truths of morality. To the study of geometry, therefore, your attention is specially directed.

Your past regular deportment and upright conduct have merited the honor we have

conferred. In your present character, it is expected that at all our assemblies you will observe the solemnities of our ceremonies, that you will preserve the ancient usages and customs of the Fraternity sacred and inviolate, and thus, by your example, induce others to hold them in due veneration.

Such is the nature of your engagements as a Fellowcraft, and to a due observance of them you are bound by the strongest ties of fidelity and honor.

You will now be seated at the right hand of the Senior Warden in the West.

CLOSING ON THE SECOND DEGREE DOWN TO THE FIRST DEGREE

(Tiling must precede closing if the lodge has not been opened on the Third Degree.)

WM: (#) Brother Junior Deacon. The last as well as the first great care of Masons when convened?

JD: To see that the lodge is tiled, Worshipful.

WM: You will perform that duty and inform the Tiler that I am about to close Blank Lodge Number 1986 and direct him to take due notice and tile accordingly.

JD: (+) (+) (+)

TI: (+) (+) (+)

JD: The Lodge is tiled, Worshipful.

WM: How tiled?

JD: By a Master Mason armed with the proper implement of his office.

WM: The Tiler's station?

JD: Outside the inner door with a drawn sword in his hand.

WM: His duty?

JD: To guard against the approach of cowans and eavesdroppers and see that none pass or repass but such as are duly qualified and have permission.

(If lodge has been opened on the Third Degree, closing begins here.)

WM: (#) Brother Senior Warden. At the opening of this lodge you informed me that you were a Fellowcraft. What makes you a Fellowcraft?

SW: My obligation.

WM: Where were you made a Fellowcraft?

SW: In a regularly constituted lodge of Fellowcrafts.

WM: What number constitutes a lodge of Fellowcrafts?

SW: Five or More.

- WM:** When of five, of whom do they consist?
- SW:** The Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons.
- WM:** The Junior Deacon's place?
- SW:** At the right hand of the Senior Warden in the West.
- WM:** (#) (#) Brother Junior Deacon, the Senior Deacon's place?
- JD:** At the right hand of the Worshipful Master in the East.
- WM:** Brother Senior Deacon. The Junior Warden's station?
- SD:** In the South, Worshipful.
- WM:** Brother Junior Warden. The Senior Warden's station?
- JW:** In the West, Worshipful.
- WM:** Brother Senior Warden, the Worshipful Master's station?
- SW:** In the East, Worshipful.
- WM:** Why in the East?
- SW:** As the sun rises in the east to open and govern the day, so rises the Worshipful Master in the East to open and govern his lodge, set the Craft to work, and give them proper instruction.

- WM:** Brother Senior Warden, it is my order that Blank Lodge Number 1986 be now closed on the Second Degree of Masonry. This you will communicate to the Junior Warden in the South and he to the brethren, that all having due notice thereof may govern themselves accordingly.
- SW:** Brother Junior Warden. It is the order of the Worshipful Master that Blank Lodge Number 1986 be now closed on the Second Degree of Masonry. This you will communicate to the brethren, that all having due notice thereof may govern themselves accordingly.
- JW:** (#) (#) (#) Brethren, it is the order of the Worshipful Master, communicated to me by the way of the West, that Blank Lodge Number 1986 be now closed on the Second Degree of Masonry. Take due notice thereof and govern yourselves accordingly.
- WM:** Together, Brethren. (#) (#)
- SW:** (#) (#)
- JW:** (#) (#)
- WM:** Accordingly, I declare Blank Lodge Number 1986 closed on the Second Degree of Masonry. Brother Junior Deacon, inform the Tiler. Brother Senior Deacon. Arrange the lights in the Entered Apprentice Degree.
- JD:** (+) (+) (+)
- TI:** (+) (+) (+)

JD: The Tiler is informed, Worshipful.

WM: (#)

CLOSING ON THE SECOND DEGREE - SHORT FORM

(Tiling must precede closing if the lodge has not been opened on the Third Degree.)

WM: (#) Brother Junior Deacon. The last as well as the first great care of Masons when convened?

JD: To see that the lodge is tiled, Worshipful.

WM: You will perform that duty and inform the Tiler that I am about to close Blank Lodge Number 1986 and direct him to take due notice and tile accordingly.

JD: (+) (+) (+)

TI: (+) (+) (+)

JD: The Lodge is tiled, Worshipful.

WM: How tiled?

JD: By a Master Mason armed with the proper implement of his office.

WM: The Tiler's station?

JD: Outside the inner door with a drawn sword in his hand.

WM: His duty?

JD: To guard against the approach of cowans and eavesdroppers and see that none pass or repass but such as are duly qualified and have permission.

(If lodge has been opened on the Third Degree, closing begins here.)

WM: (#) Brother Senior Warden. At the opening of this lodge you informed me that you were a Fellowcraft. What makes you a Fellowcraft?

SW: My obligation.

WM: Where were you made a Fellowcraft?

SW: In a regularly constituted lodge of Fellowcrafts.

WM: What number constitutes a lodge of Fellowcrafts?

SW: Five or More.

WM: When of five, of whom do they consist?

SW: The Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons.

WM: The Junior Deacon's place?

SW: At the right hand of the Senior Warden in the West.

WM: (#) (#) Brother Junior Deacon, the Senior

Deacon's place?

JD: At the right hand of the Worshipful Master in the East.

WM: Brother Senior Deacon. The Junior Warden's station?

SD: In the South, Worshipful.

WM: Brother Junior Warden. The Senior Warden's station?

JW: In the West, Worshipful.

WM: Brother Senior Warden, the Worshipful Master's station?

SW: In the East, Worshipful.

WM: Why in the East?

SW: As the sun rises in the east to open and govern the day, so rises the Worshipful Master in the East to open and govern his lodge, set the Craft to work, and give them proper instruction.

WM: Brother Senior Warden, it is my order that Blank Lodge Number 1986 be now closed. This you will communicate to the Junior Warden in the South and he to the brethren, that all having due notice thereof may govern themselves accordingly.

SW: Brother Junior Warden. It is the order of the Worshipful Master that Blank Lodge Number 1986 be now closed. This you will

communicate to the brethren, that all having due notice thereof may govern themselves accordingly.

JW: (#) (#) (#) Brethren, it is the order of the Worshipful Master, communicated to me by the way of the West, that Blank Lodge Number 1986 be now closed. Take due notice thereof and govern yourselves accordingly.

WM: Together, Brethren. (#) (#)

SW: (#) (#)

JW: (#) (#)

WM: Brother Senior Warden, how should Masons meet?

SW: On the level.

WM: And how act, Brother Junior Warden?

JW: By the plumb.

WM: And part upon the square. So, my Brethren, may we ever meet, act and part.

CH: And now may the blessing of Heaven rest upon us and all regular Masons; may brotherly love prevail, and every moral and social virtue cement us. Amen

All: So mote it be.

WM: Accordingly, I declare Blank Lodge Number 1986 closed until its next stated meeting unless sooner specially convened, in which

case due and timely notice will be given by summons or otherwise.

Brother Junior Deacon, inform the Tiler.
Brother Senior Deacon. Take charge of the lights.

JD: (+) (+) (+)

TI: (+) (+) (+)

JD: The Tiler is informed, Worshipful.

WM: (#)

OPENING ON THE THIRD DEGREE UP FROM THE SECOND DEGREE

WM: (#) Brother Senior Warden. Will you be off or from?

SW: From.

WM: From what to what?

SW: From the degree of Fellowcraft to that of Master Mason.

WM: Are all present Master Masons?

SW: I will inquire by my proper officer and report.

(#) Brother Junior Deacon. You will proceed to satisfy yourself that all present are Master Masons.

JD: (Does not purge.) I am so satisfied, Brother Senior Warden.

SW: (#) All present are Master Masons, Worshipful.

WM: As a further evidence you will cause the Senior and Junior Deacons to approach the West, receive from them the pass, direct them to proceed on the right and left, collect the pass from the brethren and convey it to the East.

SW: (#) Brother Senior and Junior Deacons. Repair to the West and give me the pass of a Master Mason.

SD: _ _ _ _ _

JD: _ _ _ _ _

SW: You will now proceed on the right and left, collect the pass from the brethren and convey it to the East.

WM: (#) Brother Senior and Junior Stewards. Repair to the gallery and assist the Deacons in collecting the pass.

SS and JS: _ _ _ _ _

Brother: (Gives a wrong pass.)

SD, JD, SS, or JS: (#) Confusion, Worshipful.

WM: (#) Is the Brother vouched for?

(See Second Degree - Opening, page 55, for an explanation of the situations that may be encountered when collecting the pass.)

SS and JS: _ _ _ _ _

JD: _ _ _ _ _

SD: _ _ _ _ _

WM: (#) The pass is right. Brother Senior Warden, are you a Master Mason?

SW: I am.

WM: What makes you a Master Mason?

SW: My obligation.

WM: Where were you made a Master Mason?

SW: In a regularly constituted lodge of Master Masons.

WM: What number constitutes a lodge of Master Masons?

SW: Three or more.

WM: When of three, of whom do they consist?

SW: The Worshipful Master, Senior and Junior Wardens.

WM: The Junior Warden's station?

SD: In the South, Worshipful.

WM: (#) (#) Brother Junior Warden. The Senior Warden's station?

JW: In the West, Worshipful.

WM: Brother Senior Warden, The Worshipful Master's station?

SW: In the East, Worshipful.

WM: Why in the East?

SW: As the sun rises in the east to open and govern the day, so rises the Worshipful Master in the East to open and govern his lodge, set the Craft to work and give them proper instruction.

WM: Brother Senior Warden, it is my order that Blank Lodge Number 1986 be now opened on the Third Degree of Masonry for (instruction, work, business, etc.). This you will communicate to the Junior Warden in the South and he to the brethren, that all having due notice thereof may govern themselves accordingly.

SW: Brother Junior Warden. It is the order of the Worshipful Master that Blank Lodge Number 1986 be now opened on the Third Degree of Masonry for (instruction, work, business, etc.). This you will communicate to the brethren, that all having due notice thereof may govern themselves accordingly.

JW: (#) (#) (#) Brethren, it is the order of the Worshipful Master, communicated to me by the way of the West, that Blank Lodge Number 1986 be now opened on the Third Degree of Masonry for (instruction, work, business, etc.). Take due notice thereof and govern yourselves accordingly.

WM: Together, Brethren. (#) (#) (#)

SW: (#) (#) (#)

JW: (#) (#) (#)

WM: Accordingly, I declare Blank Lodge Number 1986 opened on the Third Degree of Masonry for (instruction, work, business, etc.). Brother Junior Deacon, inform the Tiler. Brother Senior Deacon. Arrange the Lights. (If lodge has been opened up from the First

Degree) Accordingly, I declare Blank lodge Lodge Number 1986 opened on the Third Degree of Masonry in form for (instruction, work, business, etc.). Brother Junior Deacon, inform the Tiler. Brother Senior Deacon. Arrange the Lights.

JD: (+) (+) (+)

TI: (+) (+) (+)

JD: The Tiler is informed, Worshipful.

WM: (#)

OPENING ON THE THIRD DEGREE SHORT FORM

WM: (#) (Officers take their stations and places. The Pledge of Allegiance is given.)

(#) Brother Junior Deacon. You will see that the Tiler is at his post and close the door.

JD: The Tiler is at his post, Worshipful.

WM: (#) Brother Senior Warden. Are all present Master Masons?

SW: I will inquire by my proper officer and report.

(#) Brother Junior Deacon. You will proceed to satisfy yourself that all present are Master Masons.

JD: (Purges or asks) Worshipful Master, may I have assistance?

WM: (If assistance is asked for,) Brother _____, you will assist the Junior Deacon.

JD: (On seeing a Brother he does not recognize, stops opposite him and orders him to rise and give his name and the name, number and location of his lodge. He must elicit this information but no ritual is prescribed for this.)

Brother: (Does so.)

WM: Is the Brother vouched for?

(See First Degree - Opening, page 2, for an explanation of the situations that may be encountered when purging.)

JD: I am so satisfied, Brother Senior Warden.

SW: (#) All present are Master Masons, Worshipful.

WM: As a further evidence, you will cause the Senior and Junior Deacons to approach the West, receive from them the pass, direct them to proceed on the right and left, collect the pass from the brethren, and convey it to the East.

SW: (#) Brother Senior and Junior Deacons. Repair to the West and give me the pass of a Master Mason.

SD: - - - - -

JD: - - - - -

SW: You will now proceed on the right and left, collect the pass from the brethren, and convey it to the East.

WM: (#) Brother Senior and Junior Stewards. Repair to the gallery and assist the Deacons in collecting the pass.

SS and JS: - - - - -

Brother: (Gives a wrong pass.)

SD, JD, SS, or JS: (#) Confusion, Worshipful.

WM: (#) Is the Brother vouched for?

(See Second Degree - Opening, page 55, for an explanation of the situations that may be encountered when collecting the pass.)

SS and JS: - - - - -

JD: - - - - -

SD: - - - - -

WM: (#) The pass is right. Brother Senior Warden, are you a Master Mason?

SW: I am.

WM: What makes you a Master Mason?

SW: My obligation.

WM: Where were you made a Master Mason?

SW: In a regularly constituted lodge of Master Masons.

WM: What number constitutes a lodge of Master Masons?

SW: Three or more.

WM: When of three, of whom do they consist?

SW: The Worshipful Master, Senior and Junior Wardens.

WM: The Junior Warden's station?

SD: In the South, Worshipful.

WM: (#) (#) Brother Junior Warden. The Senior Warden's station?

JW: In the West, Worshipful.

WM: Brother Senior Warden, The Worshipful Master's station?

SW: In the East, Worshipful.

WM: Why in the East?

SW: As the sun rises in the east to open and govern the day, so rises the Worshipful Master in the East to open and govern his lodge, set the Craft to work and give them proper instruction.

WM: Brother Senior Warden, it is my order that

Blank Lodge Number 1986 be now opened on the Third Degree of Masonry for (instruction, work, business, etc.). This you will communicate to the Junior Warden in the South and he to the brethren, that all having due notice thereof may govern themselves accordingly.

SW: Brother Junior Warden. It is the order of the Worshipful Master that Blank Lodge Number 1986 be now opened on the Third Degree of Masonry for (instruction, work, business, etc.). This you will communicate to the brethren, that all having due notice thereof may govern themselves accordingly.

JW: (#) (#) (#) Brethren, it is the order of the Worshipful Master, communicated to me by the way of the West, that Blank Lodge Number 1986 be now opened on the Third Degree of Masonry for (instruction, work, business, etc.). Take due notice thereof and govern yourselves accordingly.

WM: Together, Brethren. (#) (#) (#)

SW: (#) (#) (#)

JW: (#) (#) (#)

CH: Supreme Ruler of the Universe, we would reverently invoke Thy blessing at this time; wilt Thou be pleased to grant that this meeting thus begun in order may be conducted in peace and closed in harmony. Amen.

All: So mote it be.

WM: Accordingly, I declare Blank Lodge Number 1986 opened on the Third Degree of Masonry for (instruction, work, business, etc.). Brother Junior Deacon, inform the Tiler. Brother Senior Deacon. Arrange the Lights.

JD: (+) (+) (+)

TI: (+) (+) (+)

JD: The Tiler is informed, Worshipful.

WM: (#)

THIRD DEGREE - FIRST SECTION

WM: (#) Brother Junior Deacon. You will ascertain if there are any candidates in waiting.^o

JD: (+) (+) (+)

TI: (+) (+) (+)

JD: Worshipful Master, Brother John Paul Jones, a Fellowcraft, is in waiting and desires to be raised to the sublime degree of Master Mason.

WM: You will take with you the Stewards, retire, prepare and present the candidate for the Third Degree. Brother Senior Deacon. You will attend to all alarms and take charge of the door.

SD: (+) (+) (+)

TI: (+) (+) (+)

CA: (+) (+) (+)

SD: Worshipful Master, there is an alarm at the door of the preparation room.

WM: Brother Senior Deacon, attend to the alarm and report the cause.

SD: (+) (+) (+) Who comes here?

JD: Brother John Paul Jones, who has been regularly initiated as an Entered Apprentice, passed to the degree of Fellowcraft, and now seeks further light in Masonry by being raised to the sublime degree of Master Mason.

SD: Brother Jones, is this of your own free will and accord?

CA: It is.

SD: Brother Junior Deacon, is the candidate worthy and well qualified?

JD: He is.

SD: Is he duly and truly prepared?

JD: He is.

SD: Has he made suitable proficiency in the preceding degree?

JD: He has.

SD: Who vouches for this?

JD: A brother.

SD: By what further right or benefit does he expect to gain admission?

JD: By the benefit of the pass.

SD: Has he the pass?

JD: He has it not, but I have it for him.

SD: Give me the pass.

JD: - - - - -

SD: The pass is right. You will wait with patience until the Worshipful Master is informed of your request and his answer returned.

(#) (#) (#)

Worshipful Master, the alarm was caused by Brother John Paul Jones, who has been regularly initiated as an Entered Apprentice, passed to the degree of Fellowcraft, and now seeks further light in Masonry by being raised to the sublime degree of Master Mason.

WM: Brother Senior Deacon, is this of his own free will and accord?

SD: It is.

WM: Is the candidate worthy and well qualified?

SD: He is.

WM: Is he duly and truly prepared?

SD: He is.

WM: Has he made suitable proficiency in the preceding degree?

SD: He has.

WM: Who vouches for this?

SD: A brother.

WM: By what further right or benefit does he expect to gain admission?

SD: By the benefit of the pass.

WM: Has he the pass?

SD: He has it not, but I have it for him.

WM: Give me the pass.

SD: - - - - -

WM: The pass is right. Since he comes endowed with all these necessary qualifications, it is my order that he enter this lodge in the name of the Lord and be received in due form.

SD: It is the order of the Worshipful Master that the candidate enter this lodge in the

name of the Lord and be received in due form.

Brother Jones, upon your first admission into a lodge of Masons, you were received on the point of a sharp instrument pressing your naked left breast; upon your first admission into a lodge of Fellowcrafts, you were received on the angle of a square applied to your naked right breast, which at those times were explained to you. Upon your first admission into a lodge of Master Masons, I receive you on the points of the compasses extending from your naked right to left breast, which is to teach you that as the most vital parts of man are contained within the breast, so are the most excellent tenets of our institution contained within the points of the compasses, which are friendship, morality, and brotherly love.

CH: Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened; and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid

of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

JW: (#)

SW: (#)

WM: (#)

JW: (#) (#)

SW: (#) (#)

WM: (#) (#)

JW: (#) (#) (#)

SW: (#) (#) (#)

WM: (#) (#) (#)

SD: (#) (#) (#)

JW: (#) Who comes here?

SD: Brother John Paul Jones, who has been regularly initiated as an Entered Apprentice, passed to the degree of

Fellowcraft, and now seeks further light in Masonry by being raised to the sublime degree of Master Mason.

JW: Brother Jones, is this of your own free will and accord?

CA: It is.

JW: Brother Senior Deacon, is the candidate worthy and well qualified?

SD: He is.

JW: Is he duly and truly prepared?

SD: He is.

JW: Has he made suitable proficiency in the preceding degree?

SD: He has.

JW: Who vouches for this?

SD: A brother.

JW: By what further right or benefit does he expect to gain this favor?

SD: By the benefit of the pass.

JW: Has he the pass?

SD: He has it not, but I have it for him.

JW: Give me the pass.

SD: - - - - -

JW: The pass is right. You will conduct the candidate to the Senior Warden in the West for further examination.

SD: (#) (#) (#)

SW: (#) Who comes here?

SD: Brother John Paul Jones, who has been regularly initiated as an Entered Apprentice, passed to the degree of Fellowcraft, and now seeks further light in Masonry by being raised to the sublime degree of Master Mason.

SW: Brother Jones, is this of your own free will and accord?

CA: It is.

SW: Brother Senior Deacon, is the candidate worthy and well qualified?

SD: He is.

SW: Is he duly and truly prepared?

SD: He is.

SW: Has he made suitable proficiency in the preceding degree?

SD: He has.

SW: Who vouches for this?

SD: A brother.

SW: By what further right or benefit does he expect to gain this favor?

SD: By the benefit of the pass.

SW: Has he the pass?

SD: He has it not, but I have it for him.

SW: Give me the pass.

SD: _ _ _ _ _

SW: The pass is right. You will conduct the candidate to the Worshipful Master in the East for further examination.

SD: (#) (#) (#)

WM: (#) Who comes here?

SD: Brother John Paul Jones, who has been regularly initiated as an Entered Apprentice, passed to the degree of Fellowcraft, and now seeks further light in Masonry by being raised to the sublime degree of Master Mason.

WM: Brother Jones, is this of your own free will and accord?

CA: It is.

WM: Brother Senior Deacon, is the candidate worthy and well qualified?

SD: He is.

WM: Is he duly and truly prepared?

SD: He is.

WM: Has he made suitable proficiency in the preceding degree?

SD: He has.

WM: Who vouches for this?

SD: A brother.

WM: By what further right or benefit does he expect to gain this favor?

SD: By the benefit of the pass.

WM: Has he the pass?

SD: He has it not, but I have it for him.

WM: Give me the pass.

SD: _ _ _ _ _

WM: The pass is right. Since he comes endowed with all these necessary qualifications, it is my order that you reconduct him to the Senior Warden in the West who will teach him to approach the East by three upright regular steps, his feet forming the angle of a square, his body erect at the altar before the Worshipful Master.

SD: Brother Senior Warden. It is the order of

the Worshipful Master that you teach the candidate to approach the East by three upright regular steps, his feet forming the angle of a square, his body erect at the altar before the Worshipful Master.

SW: Brother Senior Deacon, you will face the candidate to the East.

Brother Jones, you will take the Entered Apprentice step. You will take the Fellowcraft step. You will now step off one step with your left foot, bringing the heel of the right to the heel of the left, forming the angle of a square.

Stand erect. In order, Worshipful.

WM: (#) (#) (#) Brother Jones, you are now at the altar of Masonry for the third time; but before proceeding further in our solemn ceremonies, it becomes my duty as the Worshipful Master of this lodge to inform you that it will be necessary that you take upon yourself a solemn oath or obligation pertaining to this degree, similar in character to those which you have taken in the preceding degrees, and I can assure you, upon the honor of a man and a Mason, that in this obligation there is nothing that will conflict with any duty you owe to God, your country, your family, your neighbor, or yourself. In your advancement thus far you have repeatedly assured us it was of your own free will and accord. If you are still of the same mind, you will advance to our altar.

Kneel on your naked knees, your hands resting on the Holy Bible, Square, and Compasses, in which due form you will say I, repeat your name, and say after me.

CA: I, John Paul Jones.

WM: Of my own free will and accord, in the presence of almighty God and this worshipful lodge, erected to Him and dedicated to the Saints John, do hereby and hereon most solemnly and sincerely promise and swear that I will always hele, ever conceal, and never reveal any of the secret arts, parts, or points of the Master Mason's Degree to any person or persons whomsoever, except it be to a true and lawful brother of this degree or within a regularly constituted lodge of Master Masons, and neither unto him nor them until by strict trial, due examination or legal information I shall have found him or them as lawfully entitled to the same as I am myself.

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

Furthermore, that I will answer and obey all due signs and summonses sent to me from a Master Masons' lodge or given to me by a

brother of this degree, if within the length of my cable tow.

Furthermore, that I will keep the secrets of a worthy brother Master Mason as inviolable as my own when communicated to and received by me as such, murder and treason excepted.

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

Furthermore, that I will not assist in nor be present at the initiating, passing, or raising of a woman, an old man in his dotage, a young man under age, an atheist, a madman, nor a fool, I knowing them to be such.

Furthermore, that I will not sit in a lodge of clandestine masons nor converse upon the secrets of Freemasonry with a clandestine mason, nor with one who is under the sentence of expulsion or suspension, to my knowledge while under such sentence.

Furthermore, that I will not knowingly strike a brother Master Mason nor otherwise do him personal violence in anger, except it be in the necessary defense of my person, family or property.

Furthermore, that I will not cheat, wrong nor defraud a Master Masons' Lodge nor a

brother of this degree, nor supplant him in any of his laudable undertakings, but will give him due and timely notice that he may ward off approaching danger if in my power.

Furthermore, that I will not have illicit carnal intercourse with a brother Master Mason's wife, his mother, sister nor daughter, I knowing them to be such, nor suffer it to be done by others if in my power to prevent.

Furthermore, that I will not give the Grand Hailing Sign or Sign of Distress of a Master Mason unless in real distress or in cases of the most imminent danger, in a regularly constituted lodge of Master Masons, or in a secure place for Masonic instruction; and should I see the sign given or hear the words accompanying it, I will repair to the relief of the person so giving it if there is a greater probability of saving his life than of losing my own.

Furthermore, that I will not give the Grand Masonic Word in any other manner or form than that in which I shall hereafter receive it, and then only in low breath.

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation or secret evasion of mind whatever,

should I ever knowingly violate this, my solemn obligation of a Master Mason, so help me, God, and keep me steadfast in the due performance of the same.

In token of your sincerity, you will detach your hands and kiss the Bible.

Brother Senior Deacon, you will release the brother from the cable tow. He is bound to us by an obligation, a tie stronger than human hands can impose.

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

SD: Further light in Masonry.

CA: Further light in Masonry.

WM: Brother Senior Deacon and Brethren, you will assist me in bringing the brother from darkness to light.

In the beginning God created the heaven and the earth, and the earth was without form and void, and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters, and God said, let there be light, and there was light. In humble commemoration of which august event, we Masonically say, let there be light, and there is light.

My brother, upon being brought to light in this degree you discover the three great

lights in Masonry as before, with this difference: both points of the Compasses elevated above the Square, which is to teach you never to lose sight of the Masonic application of that useful and valuable instrument which teaches friendship, morality, and brotherly love.

SD: You now behold the Worshipful Master approaching you from the East under the due guard and sign of a Master Mason.

WM: An Entered Apprentice steps off with his left foot, bringing the heel of the right to the hollow of the left, forming the angle of a square. A Fellowcraft steps off with his right foot, bringing the heel of the left to the hollow of the right, forming also the angle of a square, and these are the first and second steps in Masonry. A Master Mason steps off with his left foot bringing the heel of the right to the heel of the left, forming the angle of a square, and this is the third step in Masonry. This was given you as the due guard, and this as the sign of an Entered Apprentice. This was given you as the due guard, and this as the sign of a Fellowcraft, which at those times were explained to you. This is the due guard of a Master Mason and alludes to the position in which your hands were placed while taking your obligation. This is the sign of a Master Mason, and alludes to the penalty of your obligation.

In token of the further continuance of friendship and brotherly love, I present

you my right hand and with it the pass and token of the pass of a Master Mason, but as you are uninstructed, I will explain them with Brother Senior Deacon. Take me as I take you.

Brother Senior Deacon, will you be off or from?

SD: From.

WM: From what to what?

SD: From the real grip of a Fellowcraft to the pass grip of a Master Mason.

WM: Pass. What is this?

SD: The pass grip of a Master Mason.

WM: Has it a name?

SD: It has.

WM: Will you give it me?

SD: I did not so receive it; neither will I so impart it.

WM: How will you dispose of it?

SD: I will syllable it with you.

WM: Syllable and begin.

SD: No, you begin.

WM: You must begin.

SD: - - -

WM: - -

SD: - - - -

WM: - - - - -

SD: - - - - -

WM: The name of this grip is - - - - -
- - - - - was the first
inventor of curious smithwork and of
metallic operations by fire, and was
the eighth man from Adam. You will now
arise and salute the Junior and Senior
Wardens as a Master Mason.

(#) (#) How is it in the South, Brother
Junior Warden?

JW: All right in the South, Worshipful.

WM: (#) How is it in the West, Brother Senior
Warden?

SW: All right in the West, Worshipful.

WM: (#) Brother Senior Deacon, you will
reconduct the brother to the Senior Warden
in the West who will teach him how to wear
his apron as a Master Mason.

SD: Brother Senior Warden. It is the order of
the Worshipful Master that you teach the
brother how to wear his apron as a Master
Mason.

SW: My brother, Masonic tradition informs us that at the building of King Solomon's Temple, Master Masons wore their aprons with the corner turned down in the form of a square to designate them as Master Masons or overseers of the work. As a speculative Master Mason you will therefore wear yours in this manner to admonish you that your actions toward all mankind should possess the qualities of that perfect figure, to symbolize the integrity of your service to God, and to remind you of your four-fold duty to your country, your family, your neighbor, and yourself.

WM: My brother, as you are now clothed as a Master Mason, you are entitled to your working tools. The working tools of a Master Mason are all the implements of Masonry indiscriminately, but more especially the trowel.

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

You will now be reconducted to the place whence you came, invested with what you have been divested of, and await the

further will and pleasure of the Worshipful Master.

THIRD DEGREE - SECOND SECTION

WM: The lodge will be at ease until the sound of the gavel in the East.

MA: The lodge is at ease.

WM: (#) (#) Brother Senior Deacon. You will conduct Brother Jones to the East.

My brother, I suppose you now consider yourself a Master Mason and entitled to all the rights and privileges of a Master Mason. I presume you do from the jewel you wear. However natural this supposition may be to you, it is erroneous. You are not yet a Master Mason so far as to enable you to prove yourself one or to travel and work as a Master Mason. The impressive ceremonies which are to follow and in which you are to take an important part are intended to impress on the mind of the candidate the solemn and binding character of the obligations which he has taken and to symbolize the vital and fundamental truth of the immortality of the soul and the life beyond the grave.

You have a rough and rugged road to travel, beset with ruffians and maybe with murderers, and should you lose your life in the conflict, you will not be the first. My brother, remember in Whom you put your trust. "He that endureth to the end shall be saved." In a preceding degree you had

someone to pray for you, but now you must pray for yourself. You will therefore suffer yourself again to be hoodwinked.

Kneel where you are and pray, either mentally or orally as you choose. When done, you will say "amen," arise, and make your progress.

(#) (#) (#)

CA: Amen

WM: (#)

SD: My brother, heretofore in your progress in Masonry you have been a candidate in search of Masonic Light. You now represent our ancient Grand Master Hiram Abif, who was Grand Architect at the building of King Solomon's Temple, and was slain just before its completion. It was the custom of this great and good man at high twelve, while the craft were called from labor to refreshment, to enter into the unfinished sanctum sanctorum or holy of holies of the Temple, there to offer up his devotions to Deity and draw his designs on the trestle-board. This you have done. On the day of his assassination he attempted to retire at the south gate, as you are about to do.

JA: Grand Master Hiram, I am glad to meet you thus alone. This is an opportunity I have long sought. You know you promised us that when the temple was completed we should receive the secrets of a Master Mason or the Master's word, whereby we might travel

in foreign countries, work and receive Master's wages. Behold, the temple is well nigh completed and we have not obtained that for which we have so long sought. I therefore demand of you the secrets of a Master Mason.

SD: My brother, this is an unusual way of asking for the secrets of a Master Mason, neither is it a proper time nor place. You keep your promise and I will keep mine. Wait until the temple is completed, when, if found worthy, you will doubtless receive them. Otherwise you can not.

JA: Talk not to me of time nor place. At first I did not doubt your veracity, but now I do. Give me the secrets of a Master Mason.

SD: I shall not, neither can they be given until the temple is completed, and then only in the presence of three: Solomon, King of Israel; Hiram, King of Tyre; and myself.

JA: I will have no more of your parley. Give me the secrets of a Master Mason or the Master's Word or I will take your life.

SD: I will not.

JO: Grand Master Hiram, give me the secrets of a Master Mason.

SD: I can not.

JO: Give me the secrets of a Master Mason.

SD: I shall not.

JO: Give me the secrets of a Master Mason or the Master's word or I will take your life.

SD: I will not.

JM: Grand Master Hiram, give me the secrets of a Master Mason.

SD: I can not.

JM: Jubela and Jubelo you have evaded, but me you cannot escape. My name is Jubelum; what I purpose, that I perform. Give me the secrets of a Master Mason.

SD: I shall not.

JM: In my hand I hold an instrument of death with which if you do not give me the secrets of a Master Mason or the Master's word I will take your life in an instant.

SD: I will not.

JM: Die then.

JA: What horrid deed is this we have done?

JO: We have murdered our Grand Master Hiram Abif and have not obtained that for which we have so long sought.

JM: Is he dead?

JA: He is. His skull is broken.

JO: Well, this is no time for reflection. What shall we do with the body?

JM: Let us bury it in the rubbish of the Temple until low twelve when we three will meet and give it a more decent burial.

JA and JO: Agreed.

JM: Now I will stay here and watch while you two go and dig a grave, after which we will meet and bury it.

JA and JO: Agreed.

JM: Is that you, Jubela?

JA: Yes.

JM: Is that you, Jubelo?

JO: Yes. Is that you, Jubelum?

JM: Yes. Low twelve and we are not yet discovered. Now, what shall we do with the body?

JA: Let us convey it a westerly course from the Temple to the brow of a hill west of Mount Moriah, where we have been and dug a grave, due east and west, six feet perpendicular, and there bury it.

JO and JM: Agreed.

JM: Let us plant this acacia in the head of the grave to conceal it and that the place may be known should occasion ever require.

Now, let us make our escape.

Hello. Are you a sea captain?

SC: I am.

JM: Are you going to put to sea soon?

SC: I am, tomorrow.

JM: Whither are you bound?

SC: To Ethiopia.

JM: The very place we wish to go. Here are three of us. Can we get a passage with you?

SC: You can. I shall be pleased with your company. You have King Solomon's pass, I presume?

JM: King Solomon's pass? No, we came away in a hurry and on urgent business and must go. We did not suppose a pass would be necessary. We have plenty of money and will pay you any price you ask.

SC: There is an embargo laid on all the shipping, and if you have not King Solomon's pass you cannot get a passage with me, neither can you from this port.

JM: Well, I suppose we will have to go back and get a pass.

SC: The sooner the better. You are suspicious looking characters.

JM: Well, what shall we do now?

JA: Let us steal a boat and put to sea.

JO: Agreed.

JM: Hold! That will not do. This is an ironbound coast, and we shall be thrown against the rocks and dashed to pieces.

JA: Well, what shall we do?

JO: Let us flee to some other port.

JA: Agreed.

JM: Hold! That will not do. Before we can arrive at another port the whole coast will be lined with our pursuers and we shall be taken and executed.

JO: Well, what shall we do.

JM: Let us flee into the mountains and secrete ourselves as well as we can and preserve our lives as long as we can.

JA and JO: Agreed.

All: (Confusion.)

KS: (#) Brother Senior Grand Warden. What is the cause of all this confusion? Why are not the craft pursuing their labors?

HT: Most Excellent King Solomon, there are no designs on the trestleboard.

KS: No designs on the trestleboard? Where is our Grand Master Hiram Abif?

HT: He has not been seen since high twelve yesterday.

KS: Not been seen since high twelve yesterday? I fear he is indisposed. Let strict search and due inquiry be made for him in and about the several apartments of the Temple, and see if he can be found.

HT: (#) (#) (#) Craftsmen. Let strict search and due inquiry be made in and about the several apartments of the Temple, and see if our Grand Master Hiram Abif can be found.

All: Have you seen anything of our Grand Master Hiram Abif? Not since high twelve yesterday.

HT: (#) Most Excellent King Solomon, strict search and due inquiry have been made in and about the several apartments of the Temple and our Grand Master Hiram Abif cannot be found.

KS: I fear some fatal accident has befallen him.

(#) Brother Grand Secretary. Let the several rolls of the workmen be called.

SE: Craftsmen, assemble. Assemble for roll call.

Abraham?

Adoniram?

Ammishaddai?

Jubela?

Jubela?

Jubela?

Benjamin?

Bezaleel?

Belshazzar?

Jubelo?

Jubelo?

Jubelo?

Jethro?

Josephus?

Jedidiah?

Jubelum?

Jubelum?

Jubelum?

Zebulun?

Zephaniah?

Zedekiah?

Most Excellent King Solomon, the several rolls of the workmen have been called as ordered, and three Fellowcrafts are missing, namely Jubela, Jubelo, and Jubelum, who, from the similarity of their names, are supposed to be brothers and men of Tyre.

F1: (#) (#) (#)

SE: Most Excellent King Solomon, there are without twelve Fellowcrafts who say they have important tidings to communicate.

KS: You will admit them.

SE: Enter, you twelve Fellowcrafts.

F1: Most Excellent King Solomon, fifteen of us Fellowcrafts, seeing the Temple about to be completed and being desirous of receiving the secrets of a Master Mason or the Master's Word, whereby we might travel in foreign countries, work, and receive Master's wages, entered into a horrid 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 us have recanted. The other three, we fear, have persisted in their murderous design. We therefore appear before your Majesty clad in white gloves and aprons in token of our innocence, acknowledge our premeditated guilt, and most humbly implore your pardon.

KS: (#) Arise, you twelve Fellowcrafts, and divide yourselves into parties and travel three east, three west, three north, and three south, with others whom I shall appoint, in search of the ruffians, and return not without tidings.

F2: Hello, friend. Have you seen any strangers pass this way?

WF: I have, three.

F2: What sort of appearing men were they?

WF: They appeared to be workmen from the Temple and men of Tyre, seeking a passage into Ethiopia, but not having King Solomon's pass, they could not obtain a passage and turned back into the country.

F2: These are doubtless the very men we are in search of. You say they turned back into the country?

WF: They did.

F2: Now let us go up and report this intelligence to King Solomon.

Most Excellent King Solomon, tidings.

KS: Report.

F2: We being of the party who pursued a westerly course, on coming down near the port of Joppa fell in with a wayfaring man of whom we inquired if he had seen any strangers pass that way. He informed us

that he had, three, who from their appearance were workmen from the Temple and men of Tyre, seeking a passage into Ethiopia. But not having your pass, they could not obtain a passage and turned back into the country.

KS: These are doubtless the ruffians. It is now my order that you disguise yourselves and travel as before with positive injunctions to find the ruffians and with as positive assurance that if you do not, you twelve Fellowcrafts shall be deemed the murderers and severally suffer for the crime committed.

Depart. (#)

F3: Well, here we are back in sight of the Temple. It will not do for us to go up and report, for if we do, the poor Fellowcrafts will be executed.

F1: Let us take a southwesterly or northwesterly course.

F2: Well, I am tired. I am going to sit down and rest and refresh myself.

F3: Oh, come along. We may as well go up and report ourselves and suffer the penalty of our conspiracy.

F2: Hold, companions! On attempting to arise I accidentally caught hold of this acacia, which easily giving way excites my curiosity. Let us look around here. This has the appearance of a newly made grave.

JA: Ohhhhhhhh. . .

F1: Listen.

JA: . . . _____, _____
_____, _____

_____, ere I had been accessory to the death of so great a man as our Grand Master Hiram Abif.

F1: That is the voice of Jubela.

JO: Oh, _____,
_____, ere I had consented to the death of so good a man as our Grand Master Hiram Abif.

F2: That is the voice of Jubelo.

JM: Oh, _____,
_____, _____
_____, _____

_____, ere I had caused the death of so great and so good a man as our Grand Master Hiram Abif. Oh, Jubela and Jubelo, it is I who am more guilty than you both. It was I who gave the fatal blow. It was I who killed him.

F3: That is the voice of Jubelum. They are confessing their guilt. What shall we do?

F1: Let us rush in, seize, bind, and take them before King Solomon.

F2: But they are desperate men.

F3: Well, we have truth and justice on our side. Let us rush in.

Most Excellent King Solomon, we being of the party who pursued a westerly course a second time, were returning after several days fruitless search when one brother, being more weary than the rest, sat down at the brow of a hill west of Mount Moriah to rest and refresh himself. On attempting to arise he accidentally caught hold of an acacia which, easily giving way, excited his curiosity. Whereupon he hailed his companions and on our return and examination we found the appearance of a newly made grave. While meditating on this singular circumstance we heard the following horrid exclamations from the clefts of an adjacent rock. The first was the voice of Jubela who exclaimed, "Oh,

_____,
_____,

_____, ere I had been accessory to the death of so great a man as our Grand Master Hiram Abif." The second was the voice of Jubelo who exclaimed, "Oh,

_____,

_____, ere I had consented to the death of so good a man as our Grand Master Hiram Abif."

The Third was the voice of Jubelum who exclaimed in tones of greater horror than the others, "Oh,

_____,
_____,
_____,

_____, ere I had caused the death of so great and so good a man as our Grand Master Hiram Abif. Oh, Jubela and Jubelo, it is I who am more guilty than you both. It was I who gave the fatal blow. It was I who killed him." Whereupon we rushed in, seized and bound them, and we now have them before your Majesty.

KS: What have you to say, Jubela? Are you guilty?

JA: Guilty, Most Excellent King Solomon.

KS: Are you guilty, Jubelo?

JO: More guilty, Most Excellent King Solomon.

KS: What have you to say, Jubelum? Are you guilty or not guilty?

JM: Most guilty, Most Excellent King Solomon.

KS: Vile miscreants and infamous wretches that you are! You have murdered your Grand Master Hiram Abif and have not obtained that for which you so long sought. Reflect on the atrocity of your crime and on the amiable and exemplary character of him whom you have so basely assassinated. Hold up your heads and receive your sentence.

It is my order that you be taken without the gates of the city and there executed according to your several imprecations while in the clefts of the rock.

Away with them! (#)

F3: Most Excellent King Solomon, your orders have been duly executed.

KS: It is now my order that you twelve Fellowcrafts go in search of the body of our Grand Master Hiram Abif, and if found, to observe whether the Master's word or a key to it or anything appertaining to the Master's degree is on or about it.

F3: Where is that weary brother who sat down to rest and refresh himself?

F2: Here I am.

F3: Do you think you can find the place?

F2: I think I can.

Here is the acacia, and here is the place.

F3: Let us dig down and see what we can find.

F1: This is the body of our Grand Master Hiram Abif.

F2: What was it King Solomon ordered us to do?

F3: To observe whether the Master's word or a key to it or anything appertaining to the

Master's degree was on or about the body.

F1: What do we know about the Master's word or a key to it? We are only Fellowcrafts.

F2: True, but we must obey orders.

F3: Well, let us examine and see what we can find.

F1: What is this?

F2: That must be the jewel of his office.

F3: Let us take this and go up and report, and if King Solomon says nothing about the Master's word or a key to it, we won't.

F1 and F2: Agreed.

F3: Most Excellent King Solomon, tidings from the body.

KS: Report.

F3: The body of our Grand Master Hiram Abif was found a westerly course from the Temple in a grave dug due east and west, six feet perpendicular, in the brow of a hill where our weary brother sat down to rest and refresh himself.

KS: Was the Master's word or a key to it or anything appertaining to the Master's degree found on or about it?

F3: Nothing was found but this jewel of his office by which the body was designated.

KS: Present it. This is indeed the jewel of our Grand Master Hiram Abif. It is now my order that you twelve Fellowcrafts go and assist in raising the body, and as the Master's word is now lost, I propose, my worthy companion of Tyre, that the first sign given on arriving at the grave and the first word spoken after the body shall be raised shall be adopted as the sign and word for the regulation of all Master's lodges until future generations shall find out the right.

HT: Agreed.

KS: Oh Lord, my God, is there no help for the widow's son?

All: Solemn strikes the funeral chime,
Notes of our departing time,
As we journey here below,
Through a pilgrimage of woe.

Mortals now indulge a tear!
For mortality is here;
See how wide her trophies wave
O'er the slumbers of the grave!

Lord of all! below—above,
Fill our hearts with truth and love,
As dissolves our earthly tie,
Take us to Thy lodge on high.

KS: It is now my order that one of you twelve Fellowcrafts take the body by the Entered Apprentice grip and see if it can be raised.

F3: Most Excellent King Solomon, owing to the high state of putrefaction, the body having been dead already fifteen days, the skin slips and it cannot be so raised.

All: Oh Lord, my God, is there no help for the widow's son?

KS: My worthy companion of Tyre. You will now take the body by the Fellowcraft's grip and see if it can be raised.

HT: Most Excellent King Solomon, owing to the reasons already assigned, the flesh cleaves from the bone and it cannot be so raised.

All: Oh Lord, My God, I fear the Master's word is forever lost.

KS: My worthy companion of Tyre, what shall we do?

HT: Let us pray.

Thou, O God! knowest our downsitting and our uprising and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of woman is of few days and full of trouble. He cometh forth as a flower and is cut down; he fleeth also as a shadow and continueth not. Seeing his days are determined, the number of his months is with Thee; Thou has appointed his bounds that he cannot pass; turn from him that he

may rest till he shall accomplish his day. For there is hope of a tree if it be cut down that it will sprout again and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost and where is he? As the waters fail from the sea and as the flood decayeth and drieth up, so man lieth down and riseth not up until the heavens shall be no more. Yet, O Lord, have compassion upon the children of Thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation. Amen.

All: So mote it be.

KS: I now command perfect silence, and with your assistance, my worthy companion of Tyre, I will now raise the body by the strong grip of a Master Mason or the Lion's Paw.

My brother, you have now been raised by the strong grip of a Master Mason or the Lion's Paw on the five points of fellowship, which are foot-to-foot, knee-to-knee, breast-to-breast, hand-to-back, and cheek-to-cheek or mouth-to-ear. Foot-to-foot teaches that you will ever go on foot and out of your way to assist a needy, worthy brother. Knee-to-knee that in all your devotions to Deity you will remember a brother's welfare as well as your own. Breast-to-breast that you will ever keep within your breast the secrets of a worthy brother Master Mason as inviolable as your own when communicated to and received by you as such, murder and

treason excepted. Hand-to-back that you will ever stretch forth your hand to save a falling brother, and that you will vindicate his character behind his back as well as before his face. Cheek-to-cheek or mouth-to-ear that you will ever whisper good council in the ear of an erring brother and in the most friendly manner remind him of his errors and aid his reformation, and that you will give him due and timely notice that he may ward off approaching danger if in your power.

The word which I have just given you is the word adopted for the regulation of all Masters lodges until future generations shall find out the right, and is that word which you have solemnly sworn never to give in any other manner or form than that in which you have received it, and then only in low breath.

I will now further explain to you the signs pertaining to this degree. This, you will remember, was given you as the due guard, and this as the sign of a Master Mason. They have a further allusion. Our ancient brethren on arriving at the grave of our Grand Master Hiram Abif involuntarily placed their hands in this or this position to shield their nostrils from the offensive effluvia which assailed them from the grave.

This is the Grand Hailing Sign or sign of distress of a Master Mason, raising your hands in this manner and letting them fall three times, and is that sign which you

have solemnly sworn never to give unless in real distress or in cases of the most imminent danger, in a regularly constituted lodge of Master Masons, or in a secure place for Masonic instruction. Should you be in distress, you will give this sign. A Master Mason observing it will repair to your relief if there is a greater probability of saving your life than of losing his own, and should you see the sign given, your obligation will be the same.

The words substituted for this sign in the dark or at other times when it cannot be given are "Oh Lord, my God, is there no help for the widow's son?" and are equally as binding on you as though you had seen the sign given.

These also have a further allusion. Our ancient brethren on raising the body of our Grand Master Hiram Abif, in token of horror and surprise at the mangled condition 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?"

I will now further explain the grips pertaining to this degree. Take me as I take you.

Brother Senior Deacon, will you be off or from?

SD: From.

KS: From what to what?

SD: From the pass grip of a Master Mason to the true grip of the same.

KS: Pass. What is this?

SD: The strong grip of a Master Mason or the Lion's Paw.

KS: Has it a name?

SD: It has, it being that which I have solemnly sworn never to give in any other manner or form than that in which I received it, and then only in low breath.

KS: Will you give it me?

SD: I will if you will place yourself in a proper position to receive it.

KS: What is that position?

SD: Foot-to-foot, knee-to-knee, breast-to-breast, hand-to-back, and cheek-to-cheek or mouth-to-ear.

KS: You will now repair to the East and receive a historical account of this degree.

(#)

THIRD DEGREE - THIRD SECTION

Historical Lecture

WM: My Brother: You have this evening

represented one of the greatest men, if not the greatest man and Mason, that ever lived, no less a man than our ancient Grand Master Hiram Abif, who was slain just before the completion of the Temple. And Masonic tradition informs us that they erected to his memory a marble monument consisting of a beautiful virgin weeping over a broken column, before her a book open, in her right hand a sprig of acacia, in her left an urn, and Time behind her standing, unfolding her ringlets and counting her hair.

The beautiful virgin weeping over the broken column denotes the unfinished Temple and the untimely death of our Grand Master Hiram Abif. The book open before her that his virtues there live on perpetual record. The sprig of acacia in her right hand, the timely discovery of the body. The urn in her left that his ashes were there safely deposited to perpetuate the remembrance of that amiable, distinguished, and exemplary character. And Time, behind her standing, unfolding her ringlets and counting her hair, that time, patience, and perseverance will accomplish all things.

Masonry may be said to be supported by three great pillars called Wisdom, Strength and Beauty, by which are represented our three ancient Most Excellent Grand Masters: Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abif. The pillar of Wisdom represents King Solomon, whose great wisdom contrived and executed that stupendous monument of architecture which immortal-

ized his name and proved the admiration of succeeding generations.

The pillar of Strength represents Hiram, King of Tyre, who strengthened and supported King Solomon in this great and glorious undertaking.

The pillar of Beauty represents Hiram Abif, by whose great skill in the arts and sciences and cunning workmanship the Temple was beautified and adorned.

The Temple at Jerusalem was supported by fourteen hundred fifty-three columns and two thousand nine hundred six pilasters, all hewn from the finest Parian marble.

There were employed in its erection one hundred fifty-three thousand three hundred three workmen; namely, three Grand Masters, three thousand three hundred masters or overseers of the work, eighty thousand fellow crafts or hewers in the mountains, and seventy thousand entered apprentices or bearers of burdens.

The three steps usually delineated upon the master's carpet are emblematical of the three principal stages of human life, namely, youth, manhood, and age. They also allude to the three degrees in Freemasonry, Entered Apprentice, Fellowcraft and Master Mason. In youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellowcrafts, we should apply that knowledge to the discharge of our

respective duties to God, our neighbor, and ourselves, so that in age, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.

Emblems

WM: My Brother: I will now call your attention to nine classes of emblems or symbols of Masonry, eight of which are—the pot of incense, the bee-hive, the book of constitutions guarded by the Tyler's sword, the sword pointing to a naked heart, the anchor and ark, the forty-seventh problem of Euclid, the hour-glass and scythe.

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

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

ourselves.

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

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

The book of constitutions guarded by the Tyler's sword reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the uninitiated; ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

The sword pointing to a naked heart demon-

strates that justice will sooner or later overtake us; and although our thoughts, words, and actions may be hidden from the eyes of man, yet that all-seeing eye whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

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

The forty-seventh problem of Euclid was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of priesthood, and is said to have been raised to the sublime degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, more especially in geometry, or Masonry. On this subject he drew out many problems and theorems; and among the most distinguished he erected this, when, in the joy of his heart, he exclaimed, Eureka! signifying, in the Grecian language, I have found it; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

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

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

Lastly, my Brother, I will call your attention to the setting-maul, the spade, and the coffin.

The setting-maul, by which our Grand Master Hiram Abif was slain, is emblematical of that casualty or disease by which our own existence must sooner or later terminate. The spade which dug his must ere long dig

our graves. The coffin which received his must ere long receive our remains. These are striking emblems of mortality and afford serious reflection for the thinking mind. But the acacia or evergreen which bloomed at the head of his grave and betrayed the place of interment is emblematical of the immortal part which survives the grave and bears the nearest affinity to that supreme intelligence which pervades and animates all nature, and which can never, no never, die.

Thus, my Brother, we close our lecture on the solemn thoughts of death: we are born, we breath, we suffer, we mourn, and we die. Yes, my brother, we are all born to die. We follow our friends to the brink of the grave and, standing on the shore of a vast ocean, gaze with exquisite anxiety until the last dreadful struggle is over, and see them sink into the fathomless abyss. We feel our own feet slide from the precarious bank on which we stand, and but a few suns more, my Brother, and we too will be whelmed middeath's awful waves, there rest in the stilly shade where the worm shall cover us and nought but silence and darkness reign around our melancholy abode.

But is this the end of man and the expiring hope of faithful Masons? No, blessed be God, but true to our principles we pause not at our first or second step but press forward for greater light; and as the last embers of mortal life are yet feebly glimmering in the socket of existence, the

Bible, that Great Light in Masonry, lifts the shroud, draws aside the sable curtains of the tomb, and bids hope and joy rouse up to sustain and cheer the departing spirit. It points beyond the dark valley of the shadow of death and bids us turn an eye of faith and confidence to the vast and opening scenes of boundless eternity.

Charge to the Candidate

WM: My Brother; Your zeal for our Institution, the progress you have made in our mysteries, and your steady conformity to our useful regulations, have pointed you out as a proper object for this peculiar mark of our favor.

Duty and honor now alike bind you to be faithful to every trust; to support the dignity of your character on all occasions; and strenuously to enforce, by precept and example, a steady obedience to the tenets of Freemasonry. Exemplary conduct on your part will convince the world that merit is the just title to our privileges, and that on you our favors have not been undeservedly bestowed.

As a Master Mason you are authorized to correct the irregularities of your less informed brethren, to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurements to vicious practices. To preserve unsullied the reputation of the Fraternity ought to be your constant care;

and therefore it becomes your province to caution the inexperienced against a breach of fidelity. To your inferiors in rank or office you are to recommend obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are zealously to inculcate, and, by the regularity of your own conduct, endeavor to remove every aspersion against this venerable Institution. Our ancient landmarks you are carefully to preserve, and not suffer them, on any pretense, to be infringed, or countenance a deviation from our established customs.

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

You will now sign the constitution and by-laws of our lodge and take a seat as a member thereof, entitled to all the rights and privileges of a Master Mason.

Charge to the Lodge

WM: (#) (#) (#) And now my Brethren, let us see to it, and so regulate our lives, by

the plumbline of justice, ever squaring our actions by the square of virtue, that when the Grand Warden of Heaven shall call for us, we may be found ready. Let us cultivate assiduously the noble tenets of our profession, brotherly love, relief, and truth; from the square learn morality; from the level equality; and from the plumb, rectitude of life.

Let us imitate in all his varied perfection him, who, when assailed by the hands of murderous craftsmen, maintained his integrity even in death and sealed his principles with his vital blood. Let us emulate his amiable and virtuous character, his unfeigned piety to God and his inflexible fidelity to his trust, and as the acacia or evergreen which bloomed at the head of his grave betrayed the place of interment, so may virtue, by its ever blooming loveliness, designate us as Free and Accepted Masons. With the trowel spread liberally the cement of brotherly love; circumscribed by the compasses, let us ponder well our words and actions, and let all the energies of our minds and the affections of our souls be employed in the attainment of our Supreme Grand Master's approbation. Then, when our dissolution draws nigh, and the cold winds of death come sighing around us, and his chill dews already glisten upon our foreheads, with joy shall we obey the summons of the Grand Warden of Heaven and go from our labors on earth to eternal refreshment in the paradise of God, where, by the benefit of the pass of a pure and blameless life and

an unshaken confidence in the merits of the Lion of the tribe of Judah, shall we gain ready admission into the celestial lodge where the Supreme Architect of the Universe presides; there, placed at His right hand, He will be pleased to pronounce us just and upright Masons. Then, my Brethren, will we be fitly prepared for that spiritual building, that house not made with hands, eternal in the Heavens, where no discordant voice shall arise, and all the soul shall experience shall be perfect bliss, and all it shall express shall be perfect praise, and love divine ennoble every heart, and hosannas exalted employ every tongue.

(#)

CLOSING ON THE THIRD DEGREE DOWN TO THE SECOND DEGREE

WM: (#) Brother Senior Warden. Is there anything further in the West to bring before this lodge of Master Masons?

SW: Nothing in the West, Worshipful.

WM: (#) Anything in the South, Brother Junior Warden?

JW: Nothing in the South, Worshipful.

WM: (#) Anything on your table, Brother Secretary?

SE: Nothing on the Secretary's table, Worshipful.

WM: (#) Have any of the brethren around the lodge anything to offer for the good of Masonry or for this lodge in particular? If not, we will proceed to close.

(#) Brother Junior Deacon. The last as well as the first great care of Masons when convened?

JD: To see that the lodge is tiled, Worshipful.

WM: You will perform that duty and inform the Tiler that I am about to close Blank Lodge Number 1986 and direct him to take due notice and tile accordingly.

JD: (+) (+) (+)

TI: (+) (+) (+)

JD: The Lodge is tiled, Worshipful.

WM: How tiled?

JD: By a Master Mason armed with the proper implement of his office.

WM: The Tiler's station?

JD: Outside the inner door with a drawn sword in his hand.

WM: His duty?

JD: To guard against the approach of cowans and eavesdroppers and see that none pass or repass but such as are duly qualified and have permission.

- WM:** (#) Brother Senior Warden. At the opening of this lodge you informed me that you were a Master Mason. What induced you to become a Master Mason?
- SW:** That I might travel in foreign countries, work and receive Master's wages, and be thereby the better enabled to support myself and family and contribute to the relief of worthy distressed brother Master Masons, their widows and orphans.
- WM:** What makes you a Master Mason?
- SW:** My obligation.
- WM:** Where were you made a Master Mason?
- SW:** In a regularly constituted lodge of Master Masons.
- WM:** What number constitutes a lodge of Master Masons?
- SW:** Three or More.
- WM:** When of three, of whom do they consist?
- SW:** The Worshipful Master, Senior and Junior Wardens.
- WM:** The Junior Warden's station?
- SW:** In the South, Worshipful.
- WM:** (#) (#) Brother Junior Warden. The Senior Warden's station?

- JW:** In the West, Worshipful.
- WM:** Brother Senior Warden, the Worshipful Master's station?
- SW:** In the East, Worshipful.
- WM:** Why in the East?
- SW:** As the sun rises in the east to open and govern the day, so rises the Worshipful Master in the East to open and govern his lodge, set the Craft to work, and give them proper instruction.
- WM:** Brother Senior Warden, it is my order that Blank Lodge Number 1986 be now closed on the Third Degree of Masonry. This you will communicate to the Junior Warden in the South and he to the brethren, that all having due notice thereof may govern themselves accordingly.
- SW:** Brother Junior Warden. It is the order of the Worshipful Master that Blank Lodge Number 1986 be now closed on the Third Degree of Masonry. This you will communicate to the brethren, that all having due notice thereof may govern themselves accordingly.
- JW:** (#) (#) (#) Brethren, it is the order of the Worshipful Master, communicated to me by the way of the West, that Blank Lodge Number 1986 be now closed on the Third Degree of Masonry. Take due notice thereof and govern yourselves accordingly.

WM: Together, Brethren. (#) (#) (#)

SW: (#) (#) (#)

JW: (#) (#) (#)

WM: Accordingly, I declare Blank Lodge Number 1986 closed on the Third Degree of Masonry. Brother Junior Deacon, inform the Tiler. Brother Senior Deacon. Arrange the lights in the Fellowcraft Degree.

JD: (+) (+) (+)

TI: (+) (+) (+)

JD: The Tiler is informed, Worshipful.

WM: (#)

CLOSING ON THE THIRD DEGREE SHORT FORM

WM: (#) Brother Senior Warden. Is there anything further in the West to bring before this lodge of Master Masons?

SW: Nothing in the West, Worshipful.

WM: (#) Anything in the South, Brother Junior Warden?

JW: Nothing in the South, Worshipful.

WM: (#) Anything on your table, Brother Secretary?

SE: Nothing on the Secretary's table, Worshipful.

WM: (#) Have any of the brethren around the lodge anything to offer for the good of Masonry or for this lodge in particular? If not, we will proceed to close.

(#) Brother Junior Deacon. The last as well as the first great care of Masons when convened?

JD: To see that the lodge is tiled, Worshipful.

WM: You will perform that duty and inform the Tiler that I am about to close Blank Lodge Number 1986 and direct him to take due notice and tile accordingly.

JD: (+) (+) (+)

TI: (+) (+) (+)

JD: The Lodge is tiled, Worshipful.

WM: How tiled?

JD: By a Master Mason armed with the proper implement of his office.

WM: The Tiler's station?

JD: Outside the inner door with a drawn sword in his hand.

WM: His duty?

JD: To guard against the approach of cowans and

eavesdroppers and see that none pass or repass but such as are duly qualified and have permission.

WM: (#) Brother Senior Warden. At the opening of this lodge you informed me that you were a Master Mason. What induced you to become a Master Mason?

SW: That I might travel in foreign countries, work and receive Master's wages, and be thereby the better enabled to support myself and family and contribute to the relief of worthy distressed brother Master Masons, their widows and orphans.

WM: What makes you a Master Mason?

SW: My obligation.

WM: Where were you made a Master Mason?

SW: In a regularly constituted lodge of Master Masons.

WM: What number constitutes a lodge of Master Masons?

SW: Three or More.

WM: When of three, of whom do they consist?

SW: The Worshipful Master, Senior and Junior Wardens.

WM: The Junior Warden's station?

SW: In the South, Worshipful.

WM: (#) (#) Brother Junior Warden. The Senior Warden's station?

JW: In the West, Worshipful.

WM: Brother Senior Warden, the Worshipful Master's station?

SW: In the East, Worshipful.

WM: Why in the East?

SW: As the sun rises in the east to open and govern the day, so rises the Worshipful Master in the East to open and govern his lodge, set the Craft to work, and give them proper instruction.

WM: Brother Senior Warden, it is my order that Blank Lodge Number 1986 be now closed. This you will communicate to the Junior Warden in the South and he to the brethren, that all having due notice thereof may govern themselves accordingly.

SW: Brother Junior Warden. It is the order of the Worshipful Master that Blank Lodge Number 1986 be now closed. This you will communicate to the brethren, that all having due notice thereof may govern themselves accordingly.

JW: (#) (#) (#) Brethren, it is the order of the Worshipful Master, communicated to me by the way of the West, that Blank Lodge Number 1986 be now closed. Take due notice thereof and govern yourselves accordingly.

WM: Together, Brethren. (#) (#) (#)

SW: (#) (#) (#)

JW: (#) (#) (#)

WM: Brother Senior Warden, how should Masons meet?

SW: On the level.

WM: And how act, Brother Junior Warden?

JW: By the plumb.

WM: And part upon the square. So, my Brethren, may we ever meet, act and part.

CH: And now may the blessing of Heaven rest upon us and all regular Masons; may brotherly love prevail, and every moral and social virtue cement us. Amen

All: So mote it be.

WM: Accordingly, I declare Blank Lodge Number 1986 closed until its next stated meeting unless sooner specially convened, in which case due and timely notice will be given by summons or otherwise. Brother Junior Deacon, inform the Tiler. Brother Senior Deacon. Take charge of the lights.

JD: (+) (+) (+)

TI: (+) (+) (+)

JD: The Tiler is informed, Worshipful.

WM: (#)

DISPENSING FROM ONE DEGREE TO ANOTHER

WM: (#) Brother Senior Warden. It is my order that Blank Lodge Number 1986 dispense with labor on the (First, Second, or Third) Degree and resume on the (First, Second, or Third). This you will communicate to the Junior Warden in the South and he to the brethren that all having due notice thereof may govern themselves accordingly.

SW: (#) Brother Junior Warden. It is the order of the Worshipful Master that Blank Lodge Number 1986 dispense with labor on the (First, Second, or Third) Degree and resume on the (First, Second, or Third). This you will communicate to the brethren that all having due notice thereof may govern themselves accordingly.

JW: (#) (#) (#) Brethren, it is the order of the Worshipful Master communicated to me by the way of the West that Blank Lodge Number 1986 dispense with labor on the (First, Second, or Third) Degree and resume on the (First, Second, or Third). Take due notice thereof and govern yourselves accordingly.

WM: Together, Brethren. (#) or (#) (#) or (#) (#) (#)

SW: (#) or (#) (#) or (#) (#) (#)

JW: (#) or (#) (#) or (#) (#) (#)

WM: Accordingly I declare Blank Lodge Number

1986 at labor on the (First, Second, or Third) Degree of Masonry. Brother Junior Deacon, inform the Tiler. Brother Senior Deacon. Arrange the lights.

JD: (+) (+) (+)

TI: (+) (+) (+)

JD: The Tiler is informed, Worshipful.

WM: (#)

GOING FROM LABOR TO REFRESHMENT

WM: (#) Brother Junior Warden. How goes the hour?

JW: High twelve, Worshipful.

WM: It being high twelve, it is my order that Blank Lodge Number 1986 be now called from labor to refreshment until 7:45 p.m. this evening. This you will communicate to the brethren that all having due notice thereof may govern themselves accordingly.

JW: (#) (#) (#) Brethren, it is the order of the Worshipful Master that Blank Lodge Number 1986 be now called from labor to refreshment until 7:45 p.m. this evening. Take due notice thereof and govern yourselves accordingly.

WM: Together, Brethren. (#) or (#) (#) or (#) (#) (#)

SW: (#) or (#) (#) or (#) (#) (#)

JW: (#) or (#) (#) or (#) (#) (#)

WM: Accordingly, I declare Blank Lodge Number 1986 at refreshment. Brother Junior Deacon, inform the Tiler. Brother Senior Deacon. Take Charge of the lights.

JD: (+) (+) (+)

TI: (+) (+) (+)

JD: The Tiler is informed, Worshipful.

WM: (#)

GOING FROM REFRESHMENT TO LABOR

WM: (#) (#) Brother Junior Deacon. You will see that the Tiler is at his post and close the door.

JD: The Tiler is at his post, Worshipful.

WM: (#) Brother Junior Warden. How goes the hour?

JW: One hour past high twelve, Worshipful.

WM: (#) Brother Senior Warden. Are all present (Masons, Fellowcrafts, or Master Masons)?

SW: I will inquire by my proper officer and report.

(#) Brother Junior Deacon. You will proceed to satisfy yourself that all present are (Masons, Fellowcrafts, or Master Masons).

JD: Worshipful Master, may I have assistance?

WM: Brother Junior Deacon, I am informed that all present are vouched for.

JD: I am so satisfied, Brother Senior Warden.

SW: (#) All present are (Masons, Fellowcrafts, or Master Masons), Worshipful.

(The Master may have the Deacons and Stewards collect the pass at this time if he wishes. See Second Degree - Opening, page 55, for an explanation of the situations that may be encountered when collecting the pass.)

WM: (#) Brother Junior Warden. It being one hour past high twelve, it is my order that Blank Lodge Number 1986 be now called from refreshment to labor on the (First, Second, or Third) Degree of Masonry. This you will communicate to the brethren, that all having due notice thereof may govern themselves accordingly.

JW: (#) (#) (#) Brethren, it is the order of the Worshipful Master that Blank Lodge Number 1986 be now called from refreshment to labor on the (First, Second, or Third) Degree of Masonry. Take due notice thereof and govern yourselves accordingly.

WM: Together, Brethren. (#) or (#) (#) or (#)

(#) (#)

SW: (#) or (#) (#) or (#) (#) (#)

JW: (#) or (#) (#) or (#) (#) (#)

WM: Accordingly, I declare Blank Lodge Number 1986 at labor on the (First, Second, or Third) Degree of Masonry. Brother Junior Deacon, inform the Tiler. Brother Senior Deacon. Arrange the lights.

JD: (+) (+) (+)

TI: (+) (+) (+)

JD: The Tiler is informed, Worshipful.

WM: (#)

MERGING FROM A SPECIAL MEETING TO A STATED MEETING

WM: Brethren, the hour for the Stated Meeting having arrived and the lodge having been opened on the Third Degree, further work in the Special Meeting will be dispensed with and the business of the Stated taken up. Brother Secretary, you will make a record.

RECEIVING A VISITING BROTHER (TEST OATH)

TI: (+) (+) (+)

JD: Worshipful Master, there is an alarm at the

door.

WM: Attend to the alarm, Brother Junior Deacon.

JD: (+) (+) (+)

(The Tiler informs the Junior Deacon that a visiting Brother desires admission. The Junior Deacon inquires if the Brother is vouched for. If the Tiler says the visiting Brother is not vouched for, the following ensues.)

JD: Brother John Paul Jones, Blank Lodge Number 1986, Springfield, Illinois, desires admission.

WM: Is he vouched for?

JD: He is not.

WM: Brother _____ and Brother _____ will act as a committee, retire without ceremony, and examine the visiting Brother.

(The first Brother named to the committee will be in charge of the investigation. The committee must see documentary evidence that the visiting Brother is a member of the Craft, ascertain whether the Brother belongs to a recognized lodge, administer the Test Oath, and satisfy themselves by whatever examination they choose that the Brother is a Mason. All Brethren in the room when the Test Oath is given must participate.)

Test Oath: I, John Paul Jones, 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 as an Entered Apprentice, passed to the degree of Fellowcraft, and raised to the sublime degree of Master Mason in a regularly constituted lodge of Masons, that I am not now under the sentence of expulsion or suspension and know of no good reason why I should not hold Masonic fellowship with my brethren, so help me, God.

TI: (+) (+) (+)

JD: Worshipful Master, there is an alarm at the door.

WM: Attend to the alarm, Brother Junior Deacon.

JD: (+) (+) (+)

(If the Examining Committee does not accept the visiting brother as a Mason in good standing or from a recognized jurisdiction, and wishes to return to the lodge, the Junior Deacon will report, "Two members of this lodge desire admission." The Worshipful Master will order them admitted and that ends the matter of the visiting brother. If the Committee accepts the visiting brother, the following ensues:)

JD: The Examining Committee desire admission.

WM: You will admit them.

First Brother Named to the Committee:

Worshipful Master, your committee have examined Brother John Paul Jones, Blank Lodge Number 1986, Springfield, Illinois, and find him to be a Master Mason in good standing.

RECEPTION OF THE MOST WORSHIPFUL GRAND MASTER

(Note: A full description of this ritual with floor movements is given on pages 85-89 of Ceremonials for Use of the M. W. Grand Lodge of Ancient Free and Accepted Masons of the State of Illinois and Its Constituent Lodges, available through your lodge secretary.)

TI: (+) (+) (+)

JD: Worshipful Master, there is an alarm at the door.

WM: Attend to the alarm, Brother Junior Deacon.

JD: (+) (+) (+)

The Most Worshipful Grand Master desires admission.

WM: (#) Brother _____, Right Worshipful Deputy Grand Master, and Brother _____, Right Worshipful Senior Grand Warden, will act as a committee, retire with the Senior Deacon and Stewards, and attend to the introduction of the Most Worshipful Grand Master.

JD: (+) (+) (+)

TI: (+) (+) (+)

TI: (+) (+) (+)

JD: Worshipful Master, there is an alarm at the door.

WM: Attend to the alarm, Brother Junior Deacon.

JD: (+) (+) (+)

The committee with the Most Worshipful Grand Master are prepared to enter.

WM: You will admit them.

(#) (#) (#)

Senior Committeeman: Worshipful Master, I have the honor of presenting Brother _____, Most Worshipful Grand Master of Ancient, Free, and Accepted Masons of the State of Illinois.

WM: You will conduct the Most Worshipful Grand Master to the East.

Brethren, I have the honor of introducing Brother _____, Most Worshipful Grand Master of Ancient, Free, and Accepted Masons of the State of Illinois. Join me in according him the grand honors. Together, Brethren.

RECEPTION OF A RIGHT WORSHIPFUL DISTRICT DEPUTY GRAND MASTER

(Note: A full description of this ritual with floor movements is given on pages 89-92 of Ceremonials for Use of the M. W. Grand Lodge of Ancient Free and Accepted Masons of the State of Illinois and Its Constituent Lodges, available through your lodge secretary.)

TI: (+) (+) (+)

JD: Worshipful Master, there is an alarm at the door.

WM: Attend to the alarm, Brother Junior Deacon.

JD: (+) (+) (+)

The Right Worshipful District Deputy Grand Master desires admission.

WM: (#) Brother Senior and Junior Wardens. Attend to the introduction of the Right Worshipful District Deputy Grand Master.

WM: (#) (#) (#)

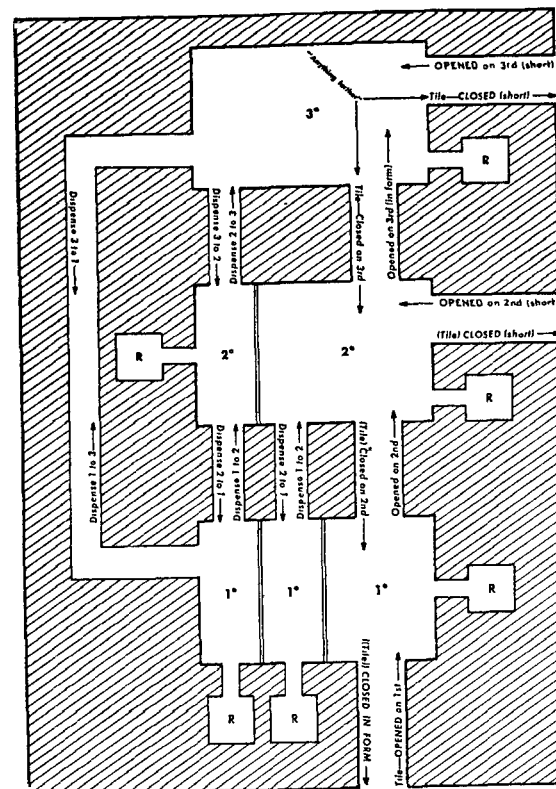
SW: Worshipful Master, I have the honor of presenting Brother _____, Right Worshipful District Deputy Grand Master of Ancient, Free, and Accepted Masons of the _____ District of the State of Illinois.

WM: You will conduct the Right Worshipful District Deputy Grand Master to the East.

Brethren, I have the honor of introducing
 Brother _____, Right Worshipful
 District Deputy Grand Master of Ancient,
 Free, and Accepted Masons of the _____
 District of the State of Illinois.

(#)

OPENING AND CLOSING CHART



Opening and Closing Chart Directions

With a pointer, enter the chart at any of the three openings and trace along the paths. These paths represent openings, closings, dispensing, and to and from refreshment. Any combination of paths that can be traced without obstruction in either direction indicates a correct succession of ceremonies. (R indicates refreshment.)

short refers to short form opening or closing: opening direct on the 2nd, opening direct on the 3rd, closing direct from the 3rd, and closing direct from the second.

in form is recited by the Master only when opening on the 3rd up from the 2nd after having opened on the 2nd up from the 1st. In form is always recited by him when closing from the 1st.

Tile. Tiling precedes the closing of the highest degree that was opened. Anything further, followed by tiling, always precedes closing on the 3rd down to the 2nd, or closing direct from the 3rd (short form). Tiling precedes closing on the 2nd down to the 1st or closing direct from the 2nd (short form), if the 3rd has not been opened. Tiling precedes closing from the 1st if a higher degree has not been opened. Tiling always is included in the opening ceremony of the 1st.

CATECHISMSFIRST DEGREE CATECHISM

WM: (#) Brother Junior Deacon. You will admit Brother John Paul Jones, an Entered Apprentice.

JD: (+) (+) (+)

TI: (+) (+) (+)

WM: Brother Jones, are you ready for your examination?

CA: I am.

WM: Brother _____, you will conduct the examination.

Q— Whence came you?

A— From a lodge of the Saints John of Jerusalem.

Q— What came you here to do?

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

Q— You are a Mason then, I presume?

A— I am so taken and accepted among brothers and fellows.

Q— What makes you a Mason?

A— My obligation.

Q— How do you know yourself to be a Mason?

A— By having been often tried, never denied, and being ready to be tried again.

Q— How shall I know you to be a Mason?

A— By certain signs, a token, a word, and the points of my entrance.

Q— What are signs?

A— Right angles, horizontals, and perpendiculars.

Q— Give me a sign.

Q— Has that an allusion?

A— It has, to the penalty of my obligation.

Q— What is a token?

A— A certain friendly and brotherly grip whereby one Mason may know another in the dark as well as the light.

Q— Give me a token. I hele.

A— I conceal.

Q— What do you conceal?

A— All the secrets of Masons in Masonry to which this token alludes.

Q— What is this?

A— A grip.

Q— Of what?

A— Of an Entered Apprentice Mason.

Q— Has it a name?

A— It has.

Q— Will you give it me?

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

Q— How will you dispose of it?

A— I will letter and halve it with you.

Q— Letter and begin.

A— No, you begin.

Q— You must begin.

Q— Where were you made a Mason?

A— In a regularly constituted lodge of Masons.

Q— Where were you first prepared to be made a Mason?

A— In my heart.

Q— Where were you secondly prepared?

A— In a room adjacent to a regularly constituted lodge of Masons.

Q— How were you prepared?

A— By being divested of all metals, neither naked nor clad, barefoot nor shod, hoodwinked, and with a cable tow once around my neck, in which condition I was conducted to the door of the lodge by a friend whom I afterwards found to be a brother.

Q— Being hoodwinked, how did you know it to be a door?

A— By first meeting with resistance and afterwards gaining admission.

Q— How gained you admission?

A— By three distinct knocks.

Q— What was said to you from within?

A— Who comes here?

Q— Your answer?

A— Mister John Paul Jones, who has long been in darkness and now seeks to be brought to light and to receive a part in the rights and benefits of this Worshipful Lodge, erected to God and dedicated to the Saints John, as all brothers and fellows have done before.

Q— What were you then asked?

A— If it was of my own free will and accord, if

I was worthy and well qualified, duly and truly prepared, of lawful age and properly vouched for, all of which being answered in the affirmative, I was asked by what further rights and benefits I expected to gain admission.

Q— Your answer?

A— By being a man, freeborn, of good report and well recommended.

Q— How were you then disposed of?

A— I was directed to wait with patience until the Worshipful Master was informed of my request and his answer returned.

Q— What answer did he return?

A— Let him enter in the name of the Lord and be received in due form.

Q— How were you received?

A— On the point of a sharp instrument pressing my naked left breast, which was to teach me that as that was an instrument of torture to my flesh, so should the recollection of it be to my conscience should I ever presume to reveal any of the secrets of Freemasonry unlawfully.

Q— How were you then disposed of?

A— I was conducted to the center of the lodge, caused to kneel, and attend prayer.

Q— After prayer, what were you asked?

A— In whom I put my trust.

Q— Your answer?

A— In God.

Q— What followed?

A— I was taken by the right hand and informed that my trust being in God, my faith was well founded, ordered to arise, follow my conductor, and fear no danger.

Q— How were you then disposed of?

A— I was conducted once around the lodge to the Junior Warden in the South where the same questions were asked and like answers returned as at the door.

Q— How did the Junior Warden dispose of you?

A— He directed me to the Senior Warden in the West and he to the Worshipful Master in the East, where the same questions were asked and like answers returned as before.

Q— How did the Worshipful Master dispose of you?

A— He ordered me to be reconducted to the Senior Warden in the West who taught me to approach the East by one upright regular step, my feet forming the angle of a square, my body erect at the altar before the Worshipful Master.

Q— What did the Worshipful Master then do with you?

A— He made me a Mason in due form.

Q— What is that due form?

A— Kneeling on my naked left knee, my right forming a square, my left hand supporting the Holy Bible, Square, and Compasses, my right resting thereon, in which due form I took upon myself the solemn oath or obligation of an Entered Apprentice Mason, which is as follows:

I, John Paul Jones, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge, erected to Him and dedicated to the Saints John, do hereby and hereon most solemnly and sincerely promise and swear that I will always hele, ever conceal, and never reveal any of the secret arts, parts, or points of the hidden mysteries of ancient Freemasonry which have been heretofore, may at this time, or shall at any future period be communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother of this degree or within a regularly constituted lodge of Masons, and neither unto him nor them until by strict trial, due examination or legal information I shall have found him or them as lawfully entitled to the same as I am myself.

I furthermore promise and swear that I will not write, print, paint, stamp, stain, cut, carve, mark nor engrave them nor cause the

same to be done upon anything movable or immovable capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to any person under the canopy of heaven.

All this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation or secret evasion of mind whatever,

should I ever knowingly violate this, my solemn obligation of an Entered Apprentice Mason, so help me, God, and keep me steadfast in the due performance of the same.

Q— After taking the obligation, what were you asked?

A— What I most desired.

Q— Your answer?

A— Light.

Q— Did you receive light?

A— I did, by order of the Worshipful Master and the assistance of the brethren.

Q— Upon being brought to light, what did you first discover?

A— The three great lights in Masonry by the assistance of the three lesser.

Q— What are the three great lights in Masonry?

A— The Holy Bible, Square, and Compasses.

Q— What are their Masonic uses?

A— The Bible is given as the rule and guide of our faith, the Square to square our actions, and the Compasses to circumscribe and keep us within due bounds.

Q— What are the three lesser lights?

A— Three burning tapers placed in a triangular form, representing the sun, moon, and Master of the lodge.

Q— Why so?

A— As the sun rules the day and the moon governs the night, so should the Worshipful Master endeavor to rule and govern his lodge with equal regularity.

Q— What did you next discover?

A— The Worshipful Master approaching me from the East under the due guard and sign of an Entered Apprentice Mason, who, in token of friendship and brotherly love, presented me his right hand and with it the grip and word of an Entered Apprentice, ordered me to arise and salute the Junior and Senior Wardens as such.

- Q— After saluting the wardens, what did you next discover?
- A— The Worshipful Master approaching me from the East a second time, who presented me with a lambskin or white leather apron, which he informed me was an emblem of innocence and the badge of a Mason, ordered me to carry it to the Senior Warden in the West who taught me how to wear it as an Entered Apprentice.
- Q— How should an Entered Apprentice wear his apron?
- A— With the bib turned up.
- Q— After being taught how to wear your apron, how were you then disposed of?
- A— I was reconducted to the Worshipful Master in the East, who informed me that according to an ancient custom adopted in every regular and well governed lodge, it became necessary that I be requested to deposit something of a metallic kind, not for its intrinsic worth, but that it might be laid up among the records in the archives of the lodge as a memorial that I was there made a Mason, but upon strict search I found myself entirely destitute.
- Q— With what were you then presented?
- A— The working tools of an Entered Apprentice and taught their uses.
- Q— What are the working tools of an Entered Apprentice?

- A— The twenty-four inch gauge and the common gavel.
- Q— What are their Masonic uses?
- A— The twenty-four inch gauge is an instrument made use of by operative masons to measure and lay out their work. But we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby we find eight hours for the service of God and a distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep.
- The common gavel is an instrument made use of by operative masons to break off the rough and superfluous parts of stones, the better to fit them for the builder's use, but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of the vices and superfluities of life, thereby fitting our minds, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.
- Q— How were you then disposed of?
- A— I was placed in the northeast corner of the lodge, my feet forming the angle of a square, my body erect at the right hand of the Worshipful Master in the East, who was pleased to say that I there stood as a just

and upright Mason, and gave it me strictly in charge ever to walk and act as such.

Q— How were you then disposed of?

A— I was reconducted to the place whence I came, invested with what I had been divested of, and returned to the Lodge for further instruction.

WM: (#) Brother Jones, you will give the due guard and sign of an Entered Apprentice and retire.

JD: (+) (+) (+)

TI: (+) (+) (+)

WM: (Declares the examination satisfactory or unsatisfactory.)

SECOND DEGREE CATECHISM

WM: Brother Junior Deacon. You will admit Brother John Paul Jones, a Fellowcraft.

JD: (+) (+) (+)

TI: (+) (+) (+)

WM: Brother Jones, are you ready for your examination?

CA: I am.

WM: Brother _____, you will conduct the examination.

Q— Will you be off or from?

A— From.

Q— From what to what?

A— From the degree of Entered Apprentice to that of Fellowcraft.

Q— Are you a Fellowcraft?

A— I am. Try me.

Q— How will you be tried?

A— By the square.

Q— Why by the square?

A— Because it is an emblem of morality and one of the working tools of a Fellowcraft.

Q— What is a square?

A— An angle of ninety degrees or the fourth part of a circle.

Q— What makes you a Fellowcraft?

A— My obligation.

Q— Where were you made a Fellowcraft?

A— In a regularly constituted lodge of Fellowcrafts.

Q— How were you prepared?

A— By being divested of all metals, neither naked nor clad, barefoot nor shod, hoodwinked, and with a cable tow twice around my naked right arm, in which condition I was conducted to the door of the lodge by a brother.

Q— Why had you a cable tow twice around your naked right arm?

A—To signify that as a Fellowcraft I was under a double tie to the fraternity.

Q— How gained you admission?

A— By three distinct knocks.

Q— What was said to you from within?

A— Who comes here?

Q— Your answer?

A— Brother John Paul Jones, who has been regularly initiated as an Entered Apprentice, and now seeks more light in Masonry by being passed to the degree of Fellowcraft.

Q— What were you then asked?

A— If it was of my own free will and accord. If I was worthy and well qualified, duly and truly prepared, and had made suitable proficiency in the preceding degree, all of which being answered in the affirmative, I was asked by what further right or benefit I expected to gain admission.

Q— Your answer?

A— By the benefit of the pass.

Q— Did you give the pass?

A— I did not, but my conductor gave it for me.

Q— How were you then disposed of?

A— I was directed to wait with patience until the Worshipful Master was informed of my request and his answer returned.

Q— What answer did he return?

A— Let him enter in the name of the Lord and be received in due form.

Q— How were you received?

A— On the angle of a square applied to my naked right breast, which was to teach me that the square of virtue should be the rule and guide of my conduct in all my future transactions with mankind.

Q— How were you then disposed of?

A— I was conducted twice around the lodge to the Junior Warden in the South, where the same questions were asked and like answers returned as at the door.

Q— How did the Junior Warden dispose of you?

A— He directed me to the Senior Warden in the West, and he to the Worshipful Master in the

East, where the same questions were asked and like answers returned as before.

Q— How did the Worshipful Master dispose of you?

A— He ordered me to be reconducted to the Senior Warden in the West who taught me to approach the East by two upright, regular steps, my feet forming the angle of a square, my body erect, at the altar before the Worshipful Master.

Q— What did the Worshipful Master then do with you?

A— He made me a Fellowcraft Mason in due form.

Q— What is that due form?

A— Kneeling on my naked right knee, my left forming a square, my right hand resting on the Holy Bible, Square and Compasses, my left arm forming a right angle supported by a square, in which due form I took upon myself the solemn oath or obligation of a Fellowcraft Mason, which is as follows.

I, John Paul Jones, of my own free will and accord, in the presence of almighty God and this Worshipful Lodge, erected to him and dedicated to the Saints John, do hereby and hereon most solemnly and sincerely promise and swear that I will always hele, ever conceal, and never reveal any of the secret arts, parts, or points of the Fellowcrafts Degree to any person or persons whomsoever,

except it be to a true and lawful brother of this degree, or within a regularly constituted lodge of Fellowcrafts, and neither unto him nor them until by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

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

Furthermore, that I will answer and obey all due signs and summonses sent to me from a lodge of Fellowcrafts or given to me by a brother of this degree, if within the length of my cable tow.

Furthermore, that I will aid and assist all worthy distressed brother Fellowcrafts, I knowing them to be such, so far as my ability will permit without material injury to myself.

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

All this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation, or secret evasion of mind whatever,

should I ever knowingly violate this, my solemn obligation of a Fellowcraft Mason, so help me, God, and keep me steadfast in the due performance of the same.

Q— After taking the obligation, what were you asked?

A— What I most desired.

Q— Your answer?

A— More light in Masonry.

Q— Did you receive more light?

A— I did, by order of the Worshipful Master and the assistance of the brethren.

Q— Upon being brought to light, what did you discover more than before?

A— One point of the Compasses elevated above the Square which was to teach me that I had as yet received light in Masonry but partially.

Q— What did you next discover?

A— The Worshipful Master, approaching me from the East under the due guard and sign of a Fellowcraft Mason, who, in token of the continuance of friendship and brotherly love, presented me his right hand and with it the pass, token of the pass, grip, and word of a Fellowcraft, ordered me to arise and salute the Junior and Senior Wardens as such.

Q— After saluting the Wardens, what did you next discover?

A— The Worshipful Master, who ordered me to be reconducted to the Senior Warden in the West who taught me how to wear my apron as a Fellowcraft.

Q— How should a Fellowcraft wear his apron?

A— With the bib turned down and the left corner turned up in the form of a triangle.

Q— After being taught how to wear your apron, how were you then disposed of?

A— I was reconducted to the Worshipful Master in the East who presented me with the working tools of a Fellowcraft and taught me their uses.

Q— What are the working tools of a Fellowcraft?

A— The plumb, square, and level.

Q— What are their Masonic uses?

A— The plumb is an instrument made use of by operative masons to try perpendiculars; the square, to square their work; and the level, to prove horizontals; but we as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes. The plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the square of virtue, ever remembering that we are traveling upon the

level of time, to "that undiscovered country, from whose bourn no traveler returns."

Q— How were you then disposed of?

A— I was reconducted to the place whence I came, invested with what I had been divested of, and on my return to the lodge made a regular advance through a porch by a flight of winding stairs consisting of three, five, and seven steps, to a place representing the Middle Chamber of King Solomon's Temple, where I received instruction relative to the wages and jewels of a Fellowcraft.

Q— What are the wages of a Fellowcraft?

A— Corn, wine and oil, emblematical of the corn of nourishment, the wine of refreshment, and the oil of joy.

Q— What do these denote?

A— Plenty, health and peace.

Q— What are the jewels of a Fellowcraft?

A— The attentive ear, the instructive tongue, and the faithful breast.

Q— Will you be off or from?

A— From.

Q— From what to what?

A— From the grip of an Entered Apprentice to the pass grip of a Fellowcraft.

Q— Pass. What is this?

A— The pass grip of a Fellowcraft.

Q— Has it a name?

A— It has.

Q— Will you give it me?

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

Q— How will you dispose of it?

A— I will syllable it with you.

Q— Syllable and begin.

A— No, you begin.

Q— You must begin.

Q— Will you be off or from?

A— From.

Q— From what to what?

A— From the pass grip of a Fellowcraft to the real grip of the same.

Q— Pass. What is this?

A— The real grip of a Fellowcraft.

Q— Has it a name?

A— It has.

Q— Will you give it me?

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

Q— How will you dispose of it?

A— I will letter it with you.

Q— Letter and begin.

A— No, you begin.

Q— You must begin.

WM: (#) Brother Jones, you will give the Due Guard and Sign of a Fellowcraft and retire.

JD: (+) (+) (+)

TI: (+) (+) (+)

WM: (Declares the examination satisfactory or unsatisfactory.)

THIRD DEGREE CATECHISM

Q— Will you be off or from?

A— From.

Q— From what to what?

A— From the degree of Fellowcraft to that of Master Mason.

Q— Are you a Master Mason?

A— I am.

Q— What induced you to become a Master Mason?

A— That I might travel in foreign countries, work and receive Master's wages, and be thereby the better enabled to support myself and family, and contribute to the relief of worthy distressed brother Master Masons, their widows and orphans.

Q— What makes you a Master Mason?

A— My obligation.

Q— Where were you made a Master Mason?

A— In a regularly constituted lodge of Master Masons.

Q— How were you prepared?

A— By being divested of all metals, neither naked nor clad, barefoot, hoodwinked, and with a cable tow three times around my body, in which condition I was conducted to the door of the lodge by a brother.

Q— Why had you a cable tow three times around your body?

A— To signify that as I advanced in Masonry my duties and obligations became more and more extensive.

Q— How gained you admission?

A— By three distinct knocks.

Q— What was said to you from within?

A— Who comes here.

Q— Your answer?

A— Brother John Paul Jones, who has been regularly initiated as an Entered Apprentice, passed to the degree of Fellowcraft, and now seeks further light in Masonry by being raised to the sublime degree of Master Mason.

Q— What were you then asked?

A— If it was of my own free will and accord, if I was worthy and well qualified, duly and truly prepared, and had made suitable proficiency in the preceding degree, all of which being answered in the affirmative I was asked by what further right or benefit I expected to gain admission.

Q— Your answer?

A— By the benefit of the pass.

Q— Did you give the pass?

A— I did not, but my conductor gave it for me.

Q— How were you then disposed of?

A— I was directed to wait with patience until

the Worshipful Master was informed of my request and his answer returned.

Q— What answer did he return?

A— Let him enter in the name of the Lord and be received in due form.

Q— How were you received?

A— On the points of the compasses extending from my naked right to left breast which was to teach me that, as the most vital parts of man are contained within the breast, so are the most excellent tenets of our Institution contained within the points of the compasses, which are friendship, morality, and brotherly love.

Q— How were you then disposed of?

A— I was conducted three times around the lodge to the Junior Warden in the South where the same questions were asked and like answers returned as at the door.

Q— How did the Junior Warden dispose of you?

A— He directed me to the Senior Warden in the West and he to the Worshipful Master in the East where the same questions were asked and like answers returned as before.

Q— How did the Worshipful Master Dispose of you?

A— He ordered me to be reconducted to the Senior Warden in the West who taught me to approach

the East by three upright, regular steps, my feet forming the angle of a square, my body erect at the altar before the Worshipful Master.

Q— What did the Worshipful Master then do with you?

A— He made me a Master Mason in due form.

Q— What is that due form?

A— Kneeling on my naked knees, my hands resting on the Holy Bible, Square, and Compasses, in which due form I took upon myself the solemn oath or obligation of a Master Mason which is as follows.

I, John Paul Jones, of my own free will and accord, in the presence of almighty God and this Worshipful Lodge, erected to Him and dedicated to the Saints John, do hereby and hereon most solemnly and sincerely promise and swear that I will always hele, ever conceal, and never reveal any of the secret arts, parts, or points of the Master Mason's Degree to any person or persons whomsoever, except it be to a true and lawful brother of this degree or within a regularly constituted lodge of Master Masons, and neither unto him nor them until by strict trial, due examination or legal information I shall have found him or them as lawfully entitled to the same as I am myself.

I furthermore promise and swear that I will conform to and abide by all the laws, rules, and regulations of the Master Mason's Degree

and of the lodge of which I shall hereafter become a member, and that I will ever maintain and support the constitution, laws, and edicts of the Grand Lodge under which the same shall be holden, so far as the same shall come to my knowledge.

Furthermore, that I will answer and obey all due signs and summonses sent to me from a Master Masons' lodge or given to me by a brother of this degree, if within the length of my cable tow.

Furthermore, that I will keep the secrets of a worthy brother Master Mason as inviolable as my own when communicated to and received by me as such, murder and treason excepted.

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

Furthermore, that I will not assist in nor be present at the initiating, passing, or raising of a woman, an old man in his dotage, a young man under age, an atheist, a madman, nor a fool, I knowing them to be such.

Furthermore, that I will not sit in a lodge of clandestine masons nor converse upon the secrets of Freemasonry with a clandestine mason, nor with one who is under the sentence of expulsion or suspension, to my knowledge while under such sentence.

Furthermore, that I will not knowingly strike a brother Master Mason nor otherwise do him personal violence in anger, except it be in the necessary defense of my person, family or property.

Furthermore, that I will not cheat, wrong nor defraud a Master Masons' Lodge nor a brother of this degree, nor supplant him in any of his laudable undertakings, but will give him due and timely notice that he may ward off approaching danger if in my power.

Furthermore, that I will not have illicit carnal intercourse with a brother Master Mason's wife, his mother, sister nor daughter, I knowing them to be such, nor suffer it to be done by others if in my power to prevent.

Furthermore, that I will not give the Grand Hailing Sign or Sign of Distress of a Master Mason unless in real distress or in cases of the most imminent danger, in a regularly constituted lodge of Master Masons, or in a secure place for Masonic instruction; and should I see the sign given or hear the words accompanying it, I will repair to the relief of the person so giving it if there is a greater probability of saving his life than of losing my own.

Furthermore, that I will not give the Grand Masonic Word in any other manner or form than that in which I shall hereafter receive it, and then only in low breath.

All this I most solemnly and sincerely

promise and swear, with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation or secret evasion of mind whatever,

should I ever knowingly violate this, my solemn obligation of a Master Mason, so help me, God, and keep me steadfast in the due performance of the same.

Q— After taking the obligation, what were you asked?

A— What I most desired.

Q— Your answer?

A— Further light in Masonry.

Q— Did you receive further light?

A— I did, by order of the Worshipful Master and the assistance of the brethren.

Q— Upon being brought to light, what did you discover more than before?

A— Both points of the Compasses elevated above the Square which was to teach me never to lose sight of the Masonic application of that useful and valuable instrument which teaches friendship, morality, and brotherly love.

Q— What did you next discover?

A— The Worshipful Master approaching me from the East under the due guard and sign of a Master Mason, who, in token of the further continuance of friendship and brotherly love, presented me his right hand and with it the pass and token of the pass of a Master Mason, ordered me to arise and salute the Junior and Senior Wardens as such.

Q— After saluting the Wardens, what did you next discover?

A— The Worshipful Master who ordered me to be reconducted to the Senior Warden in the West who taught me how to wear my apron as a Master Mason.

Q— How should a Master Mason wear his apron?

A— With the corner turned down in the form of a square to designate him as a Master Mason or overseer of the work.

Q— After being taught how to wear your apron, how were you then disposed of?

A— I was reconducted to the Worshipful Master in the East who presented me with the working tools of a Master Mason which are all the implements of Masonry indiscriminately, but more especially the trowel, and taught me its use.

Q— What is its use?

A— The trowel is an instrument made use of by

operative Masons to spread the cement which unites the building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection—that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree.

Q— How were you then disposed of?

A— I was reconducted to the place whence I came, invested with what I had been divested of, and awaited the further will and pleasure of the Worshipful Master.

Q— From what to what, by what, and on what, were you raised to the sublime degree of Master Mason?

A— From a dead level to a living perpendicular by the strong grip of a Master Mason or the Lion's Paw, on the five points of fellowship.

Q— What are the five points of fellowship?

A— Foot-to-foot, knee-to-knee, breast-to-breast, hand-to-back, and cheek-to-cheek or mouth-to-ear.

Q— What do they teach?

A— Foot-to-foot teaches that I well ever go on foot and out of my way to assist a needy worthy brother. Knee-to-knee that in all my

devotions to Deity I will remember a brother's welfare as well as my own. Breast-to-breast that I will ever keep within my breast the secrets of a worthy brother Master Mason as inviolable as my own, when communicated to and received by me as such, murder and treason excepted. Hand-to-back that I will ever stretch forth my hand to save a falling brother, and that I will vindicate his character behind his back as well as before his face. Cheek-to-cheek or mouth-to-ear that I will ever whisper good council in the ear of an erring brother and, in the most friendly manner, remind him of his error and aid his reformation, and that I will give him due and timely notice that he may ward off approaching danger if in my power.

Q— Will you be off or from?

A— From.

Q— From what to what?

A— From the real grip of a Fellowcraft to the pass grip of a Master Mason.

Q— Pass. What is this?

A— The pass grip of a Master Mason.

Q— Has it a name?

A— It has.

Q— Will you give it me?

A— I did not so receive it, neither will I so

impart it.

Q— How will you dispose of it?

A— I will syllable it with you.

Q— Syllable and begin.

A— No, you begin.

Q— You must begin.

Q— Will you be off or from?

A— From.

Q— From what to what?

A— From the pass grip of a Master Mason to the true grip of the same.

Q— Pass. What is this?

A— The strong grip of a Master Mason or the Lion's Paw.

Q— Has it a Name?

A— It has, it being that which I have solemnly sworn never to give in any other manner or form than that in which I received it and then only in low breath.

Q— Will you give it me?

A— I will, if you will place yourself in a proper position to receive it.

Q— What is that position?

A— Foot-to-foot, knee-to-knee, breast-to-breast, hand-to-back, and cheek-to-cheek or mouth-to-ear.