

ILLUSTRATIONS

—OF—

MASONRY

—BY—

ONE OF THE FRATERNITY

Who has devoted Thirty Years to the Subject

*"God said, Let there be Light,
and there was Light."*

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Printed for the Proprietor,
1827.

CAPT. WM. MORGAN'S

EPOSITION OF

FREEMASONRY,

Republished with the addition of engravings, showing the Lodge-room
Signs, Grips and Masonic Emblems.

p. II Northern District of New York to wit:

BE IT REMEMBERED, That on the fourteenth day of August, in the fifty-first year of the Independence of the United States of America, A. D. 1826, William Morgan, of the said

district, hath deposited in this office the title of a book, the right whereof he claims as author, in the words following, to wit:—

"Illustrations of Masonry, by one of the fraternity who has devoted thirty years to the subject. 'God said, Let there be light, and there was light.' "

In conformity to the act of Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the time therein mentioned," and also to the act entitled "An act supplementary to the act entitled "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the time therein mentioned," and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

R. R. LANSING,
Clerk of the Northern District of N. Y.

p. III INTRODUCTION.

(WRITTEN FOR THE ORIGINAL EDITION.

By the Publisher, Col. David C. Miller, Batavia, N. Y.)

In the absence of the author, or rather compiler of the following work, who was kidnapped and carried away from the village of Batavia, on the 11th day of September, 1826, by a number of Freemasons, it devolves upon the publisher to attempt to set forth some of the leading views that governed those who embarked in the undertaking.

To contend with prejudice, and to struggle against customs and opinions, which superstition, time, and ignorance have hallowed, requires time, patience, and magnanimity. When we begin to pull down the strongholds of error, the batteries we level against them, though strong, and powerful; and victorious at last, are at first received with violence; and when in our conquering career we meet with scoffs and revilings from the besieged partisans of untenable positions, it the more forcibly impresses us we are but men; and that in every work of reformation and renovation we must encounter various difficulties. For a full confirmation of our statement we might refer to the history of the world. It is not our intention, however, to give a full detail of the whims and caprices of man to bring forth the historic records of other years as proof of the windings and shiftings of the various characters who have "Strutted their brief hour on life's stage" in order to convince that customs, associations, and institutions are like the lives of the authors and abettors, fleeting and fragile. Many of them rise up as bubbles on the ocean, and die away. Circumstances give them existence, and when these causes cease to exist, they go into the same gulf of oblivion as countless exploded opinions and tenets have gone before them. The mind that formed and planned them, goes on in its dazzling flight, bounding over barrier after barrier, till it has arrived at the ultimate goal of consummation.

The daily occurrences before us bring forth the full conviction that the emanation from the God of light is gradually ascending to regions of greater intellectual brilliancy.

p. IV When we view man, in the infancy of society, as in the childhood of his existence, he is weak, powerless and defenceless; but in his manhood and riper years, he has grown to his

full stature, and stands forth in commanding attitude, the favored and acknowledged lord of the world. For his comfort and well-being as a member of society, rules and regulations are necessary. In the various stages of his progress, these systematic improvements undergo various changes, according to circumstances and situations. What is proper and necessary in one grade of society, is wholly useless, and may be alarming in another. Opinions and usages that go down in tradition, and interfere not with our improvements in social concerns, adhere to us more closely and become entwined in all our feelings. It is to this we owe our bigoted attachment to antiquity—it is this that demands from us a superstitious reverence for the opinions and practices of men of former times, and closes the ear against truth, and blinds the eyes to the glare of new lights and new accessions of knowledge through which medium only can they break in upon the mind.

We have within ourselves the knowledge; and everywhere around us the proofs that we are beings destined not to stand still. In our present state of advancement, we look with pity on the small progress of our fathers in arts and sciences, and social institutions; and when compared with our elevated rank, we have just cause of pride and of grateful feelings. They did well for the times in which they lived, but to the ultimatum of perfectability we are nearer, and in the monuments we have before us of the skill and genius of our times and age, we have only fulfilled these destinies for which we were created; and we object to every obstacle that opposes or attempts to oppose the will of heaven.

In the present enlightened state to which society has advanced, we contend that the opinions and tenets and pretended secracies of "olden times," handed down to us, should be fully, fairly and freely canvassed; that from the mist and darkness which have hung over them, they should come out before the open light of day, and be subject to the rigid test of candid investigation. These, preliminary remarks lead as to the main object of our introduction.

We come to lay before the world the claims of an institution

p. V which has been sanctioned by ages, venerated for wisdom, exalted for "light;" but, an institution whose benefits have always been overrated, and whose continuance is not in the slightest degree, necessary. We meet it with its high requirements, its "time honored customs," its swelling titles, and shall show it in its nakedness and simplicity. Strip it of its "borrowed trappings" and it is a mere nothing, a toy not now worthy the notice of a child to sport with. We look back to it as, at one period, a "cement of society and bond of union"—we view it as, at one time, a venerable fort—but now in ruins—which contained within its walls many things that dignified and adorned human nature. We give it due credit for the services it has done; but at present when light has gone abroad into the utmost recesses and corners of the world--when information is scattered wide around us, and knowledge is not closeted in cloisters and cells but "stalks abroad with her beams of light, and her honors and rewards," we may now, when our minority has expired, act up to our character and look no longer to Masonry as our guide and conductor; it has nothing in it now valuable that is not known to every inquiring mind. It contains, wrapped up in its supposed mysteries, no useful truth, no necessary knowledge that has not gone forth to the world through other channels and by other means. If we would have a knowledge of sacred history—of the religion and practices of the Jews, and the terms and technicalities of the Mosaic institutions, we can have recourse to the Bible. If we wish further communications from heaven, we have open to our view the pages of the New Testament. If we would "climb the high ascent of human science, and trace the mighty progress of human genius in every gigantic effort of mind in logic, geometry, mathematics, chemistry, and every other branch of knowledge," we ridicule the idea that Masonry, in her retirements, contains the arts and sciences. The sturdiest Mason in the whole fraternity is not bold enough to uphold or maintain the opinion for one moment in sober reality. The origin of the institution is easily traced to the rude ages of the world—to a body of mechanics, or a corporation of operative workmen, who formed signs and regulations, the more easily to carry on their work, and to protect their order. [The very obligations solemnly tendered to every member,

p. VI carry the strongest internal evidence of the semi-barbarity that prevailed at the time of the institution of the order.] In the course of time, as society increased, and knowledge became more general, it spread, and embracing in its grasp other objects than at first, it enrolled in its ranks men of the first respectability in wealth, talents and worth. But that there is anything intrinsically valuable in the signs, symbols, or words of Masonry, no man of sense will contend. That there is not any hidden secret which operates as a talismanic charm on its possessors, every man of intelligence, Mason or no Mason, must candidly acknowledge. It is worse than idleness for the defenders of the order, at the present day to entrench themselves behind their outward show—the semblance before the world—and to say they are in possession of superior knowledge.

We pretend not to act under a cover. We shall "tell the truth, the whole truth, and nothing but the truth." Masonry, it is true, has long been eulogized in song—it has formed the burthen of the poet's theme, and been the subject of the orator's best performances. Fancy has been almost exhausted in bringing out "new flowers to deck the fairy queen;" but when we come behind the scenes, what is the picture we behold? Are we to rest satisfied with the *ipse dixit* of others, or to examine the truth for ourselves? The touchstone is before our readers in the present publication.

Masonry is of itself naked and worthless. It consists of gleanings from the Holy Scriptures, and from the arts and sciences, which have shone in the world. Linking itself with philosophy and science and religion, on this it rests all its claims to veneration and respect. Take away this borrowed aid, and it falls into ruins.

Much weight is still attached to the argument, that as a tie uniting men—that, as a significant speech, symbolically speaking every language, and at the same time embodying in its constitution everything that is valuable, it should command respect. We meet this argument with facts that cannot be controverted. We put it on a basis that will fling into the back ground every quibble and artifice on the subject; and, in the language of a polemic writer, we challenge opposition to our positon.

The religion inculcated by the Son of Man does all this;

p. VII and in no possible situation can man be placed, that the benign influence of Christianity does not completely supersede the use of a mere human institution. Place a brother in a desert, unfriended and unkown,—leave him in a wilderness where human footsteps never printed the ground, the Divine Benefactor is at his side, and watches over him with parental guidance. Let him be driven on a barbarous coast, in the midst of savage men, and there it is that the breathings of the divine influence spreads around him its shield, brings him into civilized society—in the busy walks of men and are we to be told, as members of community, sojourners on earth, and candidates for heaven, we must be taught our duty at a Mason's lodge? Wherever Masonry exercises its influence with success, there Christianity can have, or should have a more powerful effect. Whenever Masonry claims "kindred with the skies," and exalts herself above every living sublunary thing, then, with an unhallowed step, it obtrudes on the sacred borders of religion, and decks itself in borrowed garments.

Entrenched within these strong walls—decked with all the glitter of high sounding professions, claiming what does not belong to it,—it dazzles "but to bewilder and destroy." In its train, in these United States, are enrolled many periodical works devoted to Masonry; and under the guise of patronizing mechanics—the arts and sciences—lend their aid to carry on the imposing delusion. They take up the specious title of throwing a little illumination on this benighted country, from their secret depositaries. Arrogating to itself what should deck other's brows—assuming to be the parton, the life and soul of all that is great and valuable—it deceives many of its votaries, and from its gaudy premises the most untenable and onerous

conclusions are drawn.

Are we astonished at the wild and heedless manner in which many of the votaries of Masonry rush into every excess, putting at defiance the laws of our civil institutions, which suffer no one to put in jeopardy, but by due forms, and disregarding the command of the Most High, which says, "Thou shalt not kill?" —we can readily trace the cause to the impressions and practices obtained from its false tenets and descriptive arrogance. Masonry is to the modern world what the whore of Babylon was to the ancient; and is the

p. VIII beast with seven heads and ten horns, ready to tear out our bowels, and scatter them to the four winds of heaven.

Masonry gives rogues and evil-minded characters an opportunity of visiting upon their devoted victim, all the ills attending combined power, when exerted to accomplish destruction. It works unseen, at all silent hours, and secret times and places; and, like death when summoning his diseases, pounces upon its devoted subject, and lays him prostrate in the dust. Like the great enemy of man, it has shown its cloven foot, and put the public upon its guard against its secret machinations.

This part of the subject requires no further discussion either by way of ridicule or downright sincerity, but the remark which cannot be too often reiterated, that the world, in its present advanced state, requires no such order for our social intercourse; and when the Masonic mania prevails as it now does in this country, we are exalting a mere human ordinance, with its useless trumpery and laughable accompaniments, for the sublime and unadorned lessons of Heaven.

To some men it is galling and mortifying in the extreme to give up their darling systems. With the increase of years their fondness becomes so great that they cling to them with wild and bewildered attachment. But we would ask them, where now are the Knights of Malta and Jerusalem, and the objects that called forth their perils and journeyings? Where are the crusades and excursions on which our Grand Commanders, Generalissimos and Sir Knights are to be engaged. In no other excursions than Cervantes describes of his redoubtable hero Don Quixote. The days and occasions that called forth these deeds of chivalry and valor have passed like those before the flood; and the mock dignitaries and puppet show actions of Masons in their imitation call forth pity and indignation. When we now see the gaudy show in a lodge-room, and a train of nominal officers with their distinction and badges, it may give us some faint idea of scenes that are past, and may gratify an idle curiosity, but produces no substantial good under heaven. When monasteries and cloisters, and inquisitor's cells and prisons have been broken up before the sweeping march of the moral mind, why this unnecessary mummery should be so much countenanced in this country, above all other

p. IX countries in the world, is a matter of astonishment.

The day we trust will never arrive here, when ranks in Masonry will be stepping-stones to places of dignity and power—when this institution will be a machine to press down the free born spirit of men. We have now no tyrant to rule over us—no kingly potentate to move over our heads the rod of authority; but high in our elevation, and invincible in our strongholds, we put at defiance secret cabals and associations. The public opinion is like a mighty river, and gigantic in its course it will sweep every interposing obstacle before it.

In the work which we submit to the public we have given false coloring to nothing; nor in these remarks have we set down aught in malice. In the firm discharge of our undertaking we have been stern and unbending as the rugged mountain oak; and persecutions, pains and perils have not deterred us from our purpose. We have triumphed over tumult, and clamor, and evil speaking.

When our book goes out to the world, it will meet with attacks of a violent nature from one source, and men of mock titles and order will endeavor to heap upon it every calumny. Men more tenacious of absolute forms and practice than they are attentive to truth and honor, will deny our expositions, and call us liars and impostors.

Such is the treatment, however ungenerous and unjust, which we expect to meet, and for which we are prepared. Truth, we know, is majestic and will finally prevail. The little petty effusions of malice that will be thrown out, will die with their authors, whom this work will survive.

We now aver, in defiance of whatever may be said to the contrary—no matter by whom, how exalted his rank—that this book is what it pretends to be; that it is a master key to the secrets of Masonry; that in the pages before him, the man of candor and inquiry can judge for himself, and then a proper judgment will be formed of our intention.

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p. 11 ILLUSTRATIONS —OF— MASONRY, ETC.

A Description of the Ceremonies used in opening a Lodge of Entered Apprentice Masons; which is the same in all upper degrees, with the exception of the difference in the signs, due-guards, grips, pass-grips, words and their several names; all of which will be given and explained in their proper places as the work progresses.

One rap calls the lodge to order—one calls up the junior and Senior Deacons—two raps call up all the subordinate officers, and three, all the members of the lodge.

The Master having called the lodge to order, and the officers all seated, the Master says to the Junior Warden, 'Brother junior, are they all Entered Apprentice Masons in the south?'

Ans. 'They are, Worshipful.'

Master to the Senior Warden, 'Brother Senior, are they all Entered Apprentice Masons in the west?'

Ans. 'They are, Worshipful.'

The Master then says, 'They are, in the east,' at the same time he gives a rap with the common gavel or mallet, which calls up both Deacons.

Master to Junior Deacon, 'Brother Junior, the first care of a Mason?'

Ans. 'To see the lodge tyled, Worshipful.'

Master to Junior Deacon, 'Attend to that part of your duty, and inform the Tyler that we are

about to open a lodge of Entered Apprentice Masons, and direct him to tyle accordingly.' The Junior Deacon then steps to the door and gives three raps, which are answered by three raps from without; the Junior Deacon then gives one, which is also answered by the Tyler with one; the door is then partly opened and the Junior Deacon delivers his message, and resumes his situation

p. 12 and says, 'The door is tyled, Worshipful.' (at the same time giving the due-guard, which is never omitted when the Master is addressed.)

Master to Junior Deacon, 'Brother, by whom?'

Ans. 'By a Master Mason without the door, armed with the proper implement of his office.'

Master to Junior Deacon, 'His duty there?'

Ans. 'To keep off all cowans and eaves-droppers, see that none pass or repass without permission from the Master.' (Some say without permission from the chair.)

Master to Junior Deacon, 'Brother Junior, your place in the lodge?'

Ans. 'At the right hand of the Senior Warden in the west.'

Master to Junior Deacon, 'Your business there, Brother Junior?'

Ans. 'To wait on the Worshipful Master and Wardens, act as their proxy in the active duties of the lodge, and take charge of the door.'

Master to Junior Deacon, 'The Senior Deacon's place in the lodge?'

Ans. 'At the right hand of the Worshipful Master in the east.' [The Master, while asking the last questions gives two raps, which call up all the subordinate officers.]

Master to Senior Deacon, 'Your duty there, Brother Senior?'

Ans. 'To wait on the Worshipful Master and Wardens, act as their proxy in the active duties of the lodge, attend to the preparation and introduction of candidates, and welcome and clothe all visiting Brethren. [i.e., furnish them with an apron.]

Master to Senior Deacon, 'The Secretary's place in the lodge, Brother Senior?'

Ans. 'At the left hand of the Worshipful Master in the east.'

Master to the Secretary, 'Your duty there, Brother Secretary?'

Ans. 'The better to observe the Worshipful Master's will and pleasure, record the proceedings of the lodge; transmit a copy of the same to the Grand Lodge, if required; receive all moneys and money bills from the hands of the Brethren, pay them over to the Treasurer, and take his receipt for the same.'

p. 13 The Master to the Secretary, 'The Treasurer's place in the lodge?'

Ans. 'At the right hand of the Worshipful Master.'

Master to Treasurer, 'Your duty there, Brother Treasurer?'

Ans. 'Duly to observe the Worshipful Master's will and pleasure; receive all moneys and money bills from the hands of the Secretary; keep a just and true account of the same; pay them out by order of the Worshipful Master and consent of the Brethren.'

The Master to the Treasurer, "The Junior Warden's place in the lodge, Brother Treasurer?"

Ans. 'In the south, Worshipful.'

Master to Junior Warden, 'Your business there, Brother Junior?'

Ans. 'As the sun in the south at high meridian is the beauty and glory of the day, so stands the Junior Warden in the south, the better to observe the time, call the crafts from labor to refreshment, superintend them during the hours thereof, see that none convert the hours of refreshment into that of intemperance or excess; and call them out again in due season, that the Worshipful Master may have honor, and they profit and pleasure thereby.'

Master to the Junior Warden, 'The Senior Warden's place in the lodge?'

Ans. 'In the west, Worshipful.'

Master to Senior Warden, 'Your duty there, Brother Senior?'

Ans. 'As the sun sets in the west to close the day, so stands the Senior Warden in the west to assist the Worshipful Master in opening his lodge, take care of the jewels and implements, see that none be lost, pay the craft their wages, if any be due, and see that none go away dissatisfied.'

Master to the Senior Warden, 'The Master's place in the lodge?'

Ans. 'In the east, Worshipful.'

Master to the Senior Warden, 'His duty there?'

Ans. 'As the sun rises in the east to open and adorn the

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day, so presides the Worshipful Master in the east to open and adorn his lodge, set his crafts to work with good and wholesome laws, or cause the same to be done.' The Master now gives three raps, when all the brethren rise, and the Master taking off his hat, proceeds as follows: In like manner so do I, strictly forbidding all profane language, private committees, or any other disorderly conduct whereby the peace and harmony of this lodge may be interrupted while engaged in its lawful pursuits, under no less penalty than the by-laws, or such penalty as the majority of the Brethren present may see fit to inflict. Brethren, attend to giving the signs.' [Here lodges differ very much. In some they declare the lodge opened as follows, before they give the signs:]

The Master (all the Brethren imitating him) extends his left arm from his body so as to form an angle of about forty-five degrees, and holds his right hand transversely across his left, the palms thereof about one inch apart. This is called the Due Guard, and alludes to the position a Candidate's hands are placed in when he takes the obligation of an Entered Apprentice Mason. The Master then draws his right hand across his throat, the hand open, with the thumb next to

his throat, and drops it down by his side. This is called the penal sign of an Entered Apprentice Mason, (many call it sign) and alludes to the penalty of the obligation. (See obligation.) The Master then declares the lodge opened in the following manner: 'I now declare this lodge of Entered Apprentice Masons duly opened for dispatch of business.' The Senior Warden declares it to the Junior Warden, and he to the Brethren. 'Come, Brethren, let us pray.'—One of the following prayers is used:

Most holy and glorious God! the great architect of the Universe; the giver of all good gifts and graces: Thou hast promised that 'Where two or three are gathered together in thy name, thou wilt be in the midst of them and bless them.' In thy name we assemble, most humbly beseeching thee to bless us in all our undertakings; that we may know and

p. 16 serve thee aright, and that all our actions may tend to thy glory and our advancement in knowledge and virtue. And we beseech thee, O Lord God, to bless our present assembling; and to illuminate our minds through the influence of the Son of Righteousness, that we may walk in the light of thy countenance; and when the trials of our probationary state are over, be admitted into the temple, not made with hands, eternal in the heavens. Amen. So mote it be.

Another prayer, as often used at opening as closing:

Behold, how good and pleasant it is for brethren to dwell together in unity; it is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment; as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forever more. Amen. So mote it be.

The lodge being now open and ready to proceed to business, the Master directs the Secretary to read the minutes of the last meeting, which naturally brings to view the business of the present.

If there are any candidates to be brought forward, that will be the first business to be attended to. I will therefore proceed with a description of the ceremonies used in the admission and initiation of a candidate into the first degree of Masonry.

A person wishing to become a Mason must get some one who is a Mason to present his petition to a lodge, when, if there are no serious objections, it will be entered on the minutes, and a committee of two or three appointed to enquire into his character, and report to the next regular communication. The following is a form of petition used by a candidate; but a worthy candidate will not be rejected for the want of formality in his petition:

To the Worshipful Master, Wardens and Brethren of Lodge No. —, of Free and Accepted Masons.

The subscriber, residing in ——, of lawful age, and by occupation a ——, begs leave to state that, unbiased by friends, and uninfluenced by mercenary motives, he freely and voluntarily offers himself a candidate for the mysteries of Masonry, and that he is prompted to solicit this privilege by a favorable opinion conceived of the institution a desire

p. 17 of knowledge, and a sincere wish of being serviceable to his fellow creatures. Should his petition be granted, he will cheerfully conform to all the ancient established usages and customs of the fraternity.

(Signed)

A. B.

At the next regular communication, (if no very serious objection appears against the candidate) the ballot boxes will be passed; one black ball will reject a candidate. The boxes may be passed three times. The Deacons are the proper persons to pass them. One of the boxes has black and white beans or balls in it, the other empty, the one with the balls in it goes before, and furnishes each member with a black and white ball; the empty box follows and receives them. There are two holes in the top of this box with a small tube, (generally) in each, one of which is black and the other white, with a partition in the box. The members put both their balls into this box as their feelings dictate; when the balls are received, the box is presented to the Master, Senior and Junior Wardens, who pronounce clear or not clear, as the case may be. The ballot proving clear, the candidate (if present) is conducted into a small preparation room, adjoining the lodge when he is asked the following questions and gives the following answers. Senior Deacon to Candidate, "Do you sincerely declare, upon your honor before these gentlemen, that, unbiased by friends, uninfluenced by unworthy motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry.?"

Ans. "I do."

Senior Deacon to candidate. "Do you sincerely declare, upon your honor before these gentlemen, 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?"

Ans. "I do."

Senior Deacon to candidate, "Do you sincerely declare upon your honor before these gentlemen, that you will cheerfully conform to all the ancient established usages and customs of the fraternity?"

Ans. "I do."

After the above questions are proposed and answered and the result reported to the Master, he says, "Brethren

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at the request of Mr. A. B. he has been proposed and accepted in regular form. I therefore recommend him as a proper candidate for the mysteries of Masonry and worthy to partake of the privileges of the fraternity and in consequence of a declaration of his intentions, voluntarily made, I believe he will cheerfully conform to the rules of the order."

The candidate during the time is divested of all his apparel (shirt excepted) and furnished with a pair of drawers kept in the lodge for the use of candidates. The candidate is then blindfolded, his left foot bare, his right in a slipper, his left breast and arm naked, and a rope called a Cable-tow round his neck and left arm, [the rope is not put round the arm in all lodges] in which posture the candidate is conducted to the door where he is caused to give, or the conductor gives three distinct knocks, which are answered by three from within; the conductor gives one more, which is also answered by one from within. The door is then partly opened and the Senior Deacon generally asks, 'Who comes there? Who comes there? Who comes there?'

The conductor, alias the Junior Deacon answers, "A poor blind candidate who has long been desirous of having and receiving a part of the rights and benefits of this worshipful lodge, dedicated (some say erected) to God, and held forth to the holy order of St. John, as all true fellows and brothers have done who have gone this way before him."

The Senior Deacon then asks, "Is it of his own free will and accord he makes this request? Is he duly and truly prepared? worthy and well qualified? and properly avouched for?" All of which being answered in the affirmative, the Senior Deacon to the junior Deacon: "By what further rights does he expect to obtain this benefit?"

Ans. "By being a man, free born, of lawful age, and under the tongue of good report."

p. 19 The Senior Deacon then says, "Since this is the case, you will wait till the Worshipful Master in the east is made acquainted with his request, and his answer returned." The Senior Deacon repairs to the Master, when the same questions are asked and answers returned as at the door; after which the Master says, "Since he comes endowed with all these necessary qualifications, let him enter this worshipful lodge in the name of the Lord, and take heed on what he, enters." The candidate then enters, the Senior Deacon at the same time pressing his naked left breast with the point of the compass, and asks the candidate, "Did you feel anything?"

Ans. "I did."

Senior Deacon to candidate, "What was it?"

Ans. "A torture."

The Senior Deacon then says, "As this is a torture to your flesh, so may it ever be to your mind and conscience if ever you should attempt to reveal the secrets of Masonry unlawfully." The candidate is then conducted to the centre of the lodge, where he and the Senior Deacon kneel, and the Deacon says the following prayer:

"Vouchsafe thine aid, Almighty Father of the universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competency of thy divine wisdom, that by the secrets of our art he may be the better enabled to display the beauties of holiness, to the honor of thy holy name." So mote it be—Amen!"

The Master then asks the candidate, "In whom do you put your trust?"

Ans. "In God."

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

As the candidate and conductor are passing round the room, the Master reads the following passage of Scripture,

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and takes the same time to read it that they do to go round the lodge three times.

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

The candidate is then conducted to the Senior Warden in the west, where the same questions are asked and answers returned as before, from whence he is conducted to the Worshipful Master in the east, where the same questions are asked and answers returned as before. The Master likewise demands of him from whence he came and whither he is traveling.

The candidate answers, "from the west and traveling to the east."

Master inquires, "Why do you leave the west and travel to the east?"

Ans. "In search of light."

Master then says, "Since the candidate is traveling in search of light, you will please conduct him back to the west, from whence he came, and put him in the care of the Senior Warden, who will teach him how to approach the east, the place of light, by advancing upon one upright regular step, to the first step, his feet forming the right angle of an oblong square, his body erect at the altar, before the Master, and place him in a proper position to take upon him the solemn oath or obligation of an Entered Apprentice Mason." The Senior Warden receives the candidate, and instructs him as directed. He first steps off with the left foot and brings up the heel of the right into the hollow thereof; the heel of the right foot against the ankle of the left, will of course form the right angle of an oblong square; the candidate then kneels on his left knee, and places his right foot so as to form a square with the left; he turns his foot round until the ankle bone is as much in front of him as the toes on the left foot, the

p. 21 candidate's left hand is then put under the Holy Bible, square and compass, and the right on them. This is the position in which a candidate is placed when he takes upon him the oath or obligation of an Entered Apprentice Mason. As soon as the candidate is placed in this position, the Worshipful Master approaches him, and says, "Mr. A. B., you are now placed in a proper position to take upon you the solemn oath or obligation of an Entered Apprentice Mason, which I assure you is neither to affect your religion or politics. If you are willing to take it, repeat your name and say after me: " [And although many have refused to take any kind of an obligation, and begged for the privilege of retiring, yet none have ever made their escape; they have been either coerced or persuaded to submit. There are thousands who never return to the lodge after they are initiated.] The following obligation is then administered:

I, A. B., of my own free will and accord, in presence of Almighty God and this worshipful lodge of Free and Accepted Masons, dedicated to God, and held forth to the holy order of St. John, do hereby and hereon most solemnly and sincerely promise and swear that I will always hail, ever conceal and never reveal any part or parts, art or arts, point or points of the secret arts and mysteries of ancient Freemasonry which I have received, am about to receive, or may hereafter be instructed in, to any person or persons in the known world, except it be to a true and lawful brother Mason, or within the body of a just and lawfully constituted lodge of such; and not unto him, nor unto them whom I shall hear so to be, but unto him and them only whom I shall find so to be after strict trial and due examination, or lawful information. Furthermore, do I promise and swear that I will not write, print, stamp, stain, hew, cut, carve, indent, paint, or engrave it on any thing movable or immovable, under the whole canopy of heaven, whereby or whereon the least letter, figure, character, mark, stain, shadow, or resemblance of the same may become legible or intelligible to myself or any other person in the known world, whereby the secrets of Masonry may be unlawfully obtained through my unworthiness. To all of which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self evasion of mind in me

p. 22 whatever; binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water-mark, where the tide ebbs and flows twice in twenty-hours; so help me God, and keep me

steadfast in the due performance of the same."

After the obligation the Master addresses the candidate in the following manner: "Brother, to you the secrets of Masonry are about to be unveiled, and a brighter sun never shone lustre on your eyes; while prostrate before this sacred altar, do you not shudder at every crime? Have you not confidence in every virtue? May these thoughts ever inspire you with the most noble sentiments; may you ever feel that elevation of soul that shall scorn a dishonest act. Brother, what do you most desire?"

Ans. "Light."

Master to brethren, "Brethren, stretch forth your hands and assist in bringing this new made brother from darkness to light." The members having formed a circle round the candidate, the Master says, "And God said let there be light, and there was light." At the same time all the brethren clap their hands, and stamp on the floor with their right foot as heavy as possible, the bandage dropping from the candidate's eyes at the same instant, which, after having been so long blind, and full of fearful apprehensions all the time, this great and sudden transition from perfect darkness to a brighter [if possible] than the meridian sun in a mid-summer day, sometimes produces an alarming effect. I once knew a man to faint on being brought to light; and his recovery was quite doubtful for some time; however, he did come to, but he never returned to the lodge again. I have often conversed with him on the subject; he is yet living, and will give a certificate in support of the above statement at any time if requested.

After the candidate is brought to light, the Master addresses him as follows: "Brother, on being brought to light, you first discover three great lights in Masonry, by the assistance of three lesser; they are thus explained: the three great lights in Masonry are the Holy Bible, Square and Compass. The Holy Bible is given to us as a rule and guide for our faith and practice; the Square, to square our

p. 23

actions, and the Compass to keep us in due bounds with all mankind, but more especially with the brethren. The three lesser lights are three burning tapers, or candles placed on candlesticks (some say, or candles on pedestals) they represent the sun, moon, and Master of the lodge, and are thus explained. As the sun rules the day and the moon governs the night, so ought the worshipful Master with equal regularity to rule and govern his lodge, or cause the same to be done; you next discover me, as Master of this lodge, approaching you from the east upon the first step of Masonry, under the sign and due-guard of an Entered Apprentice Mason. (The sign and due-guard has been explained.) This is the manner of giving them; imitate me as near as you can, keeping your position. First step off with your left foot, and bring the heel of the right into the hollow thereof, so as to form a square. [This is the first step in Masonry.] The following is the sign of an Entered Apprentice Mason, and is the sign of distress in this degree; you are not to give it unless in distress. [It is given by holding your two hands transversely across each other, the right hand upwards and one inch from the left.] The following is the due-guard of an Entered Apprentice Mason. [This is given by drawing your right hand across your throat, the thumb next to your throat, your arm as high as the elbow in a horizontal position.] "Brother, I now present you my right hand in token of brotherly love and esteem, and with it the grip and name of the grip of an Entered Apprentice Mason." The rights hands are joined together as in shaking hands and eachsticks his thumb nail into the third joint or upper end of the forefinger; the name of the grip is Boaz, and is to be given in the following manner and no other; the Master first gives the grip and word, and divides it for the instruction of the candidate; the questions are as follows: The Master and candidate holding each other by the grip, as before described, the Master says, "What is this?"

Ans. "A grip."

"A grip of what?"

Ans. "The grip of an Entered Apprentice Mason."

p. 24 "Has it a name?"

Ans. "It has."

"Will you give it to me?"

Ans. "I did not so receive it, neither can I so impart it."

"What will you do with it?"

Ans. "Letter it or halve it."

"Halve it and begin."

Ans. "You begin."

"Begin you."

Ans. "B-O."

"A-Z."

Ans. "BOAZ."

Master says, "Right, brother Boaz, I greet you. It is the name of the left hand pillar of the porch of King Solomon's temple. Arise, brother Boaz, and salute the Junior and Senior Wardens, as such, and convince them that you have been regularly initiated as an Entered Apprentice Mason, and have got the sign, grip and word." The Master returns to his seat while the Wardens are examining the candidate, and gets a lambskin or white apron, presents it to the candidate, and observes, "Brother, I now present you with a lambskin or white apron. It is an emblem of innocence, and the badge of a Mason—it has been worn by kings, princes and potentates of the earth, who have never been ashamed to wear it. It is more honorable than the diadems of kings, or pearls of princesses, when worthily worn; it is more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, or any other order that can be conferred upon you at this or any other time, except it be in the body of a just and lawfully constituted lodge; you will carry it to the Senior Warden in the west, who will teach you how to wear it as an Entered Apprentice Mason." The Senior Warden ties the apron on, and turns up the flap instead of letting it fall down in front of the top of the apron. This is the way Entered Apprentice Masons wear, or ought to wear their aprons until they are advanced. The candidate is now conducted to the Master in the east, who says, "Brother, as you are dressed, it is necessary you should have tools to work with; I will now present you with the working tools of an Entered Apprentice

p. 25 Mason, which are the twenty-four inch gauge and common gavel; they are thus explained:—The twenty-four inch gauge is an instrument made use of by operative Masons to measure and lay out their work, but we as Free and Accepted Masons make use of it for the more noble and glorious purpose of dividing our time. The twenty-four inches on the gauge are emblematical of the twenty-four hours in the day, which we are taught to divide into three equal parts, whereby we find eight hours for the service of God, and a worthy, distressed

brother, eight hours for our usual vocations, and eight for refreshment and sleep; the common gavel is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use, but we, as Free and Accepted Masons, use it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living and lively stones, for that spiritual building, that house not made with hands, eternal in the heavens. I also present you with a new name; it is CAUTION; it teaches you that as you are barely instructed in the rudiments of Masonry, that you should be cautious over all your words and actions, particularly when before the enemies of Masonry. I shall next present you with three precious jewels, which are a listening ear, a silent tongue, and a faithful heart. A listening ear teaches you to listen to the instructions of the Worshipful Master; but more especially that you should listen to the calls and cries of a worthy, distressed brother. A silent tongue teaches you to be silent while in the lodge that the peace and harmony thereof may not be disturbed, but more especially that you should be silent before the enemies of Masonry that the craft may not be brought into disrepute by your imprudence. A faithful heart teaches you to be faithful to the instructions of the Worshipful Master at all times, but more especially, that you should be faithful, and keep and conceal the secrets of Masonry, and those of a brother, when given to you in charge, as such; that they may remain as secure and inviolable in your breast as in his own, before communicated to you. I further present you with checkwords, two; their names are truth and union, and are thus explained: Truth is a divine attribute and the foundation

p. 26 of every virtue; to be good and true, is the first lesson we are taught in Masonry; on this theme we contemplate, and by its dictates endeavor to regulate our conduct; hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's welfare and rejoicing in each other's prosperity.

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

Brother, it has been a custom from time immemorial to demand, or ask from a newly made brother, something of a metallic kind, not so much on account of its intrinsic value, but that it may be deposited in the archives of the lodge, as a memorial, that you were herein made a Mason;—a small trifle will be sufficient,—anything of a metallic kind will do; if you have no money, anything of a metallic nature will be sufficient: even a button will do." [The candidate says he has nothing about him; it is known he has nothing.] "Search yourself," the Master replies. He is assisted in searching, nothing is found. "Perhaps you can borrow a trifle," says the Master. [He tries to borrow, none will lend him—he proposes to go into the other room where his clothes are; he is not permitted. If a stranger, he is very embarrassed.] Master to candidate, "Brother, let this ever be a striking lesson to you and teach you, if you should ever see a friend, or more especially a brother in a like penniless situation, to contribute as liberally to his relief as his situation may require, and your abilities will admit, without material injury to yourself or family." Master to Senior Deacon.

p. 27 "You will conduct the candidate back from whence he came, and invest him of what he has been divested, and let him return for further instruction." The candidate is then conducted to the preparation room, and invested of what he had been divested, and returns to the north-east corner of the lodge, and is taught how to stand upright like a man; when and where the

following charge is, or ought to be delivered to him; though it is omitted nine times out of ten, as are near one-half of the ceremonies.

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

There are three great duties, which, as a Mason, you are charged to inculcate. To God, your neighbor, and yourself. To God, in never mentioning his name but with that reverential awe that is due from a creature to his Creator; to implore his aid in all your laudable undertakings, and to esteem him as the chief good—To your neighbor, in acting upon the square and doing unto him as you wish he should do unto you; and to yourself in avoiding all irregularity, or intemperance which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these principles will ensure public and private esteem. In the state you are to be a quiet and peaceable subject, true to your government and just to your country; you are not to countenance disloyalty, but faithfully submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanor be particularly careful to avoid censure or reproach. Although your frequent appearance at our regular meetings is earnestly

p. 28 solicited, yet it is not meant that Masonry should interfere with your necessary vocations; for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those, who, through ignorance, may ridicule it. At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will be always as ready to give, as you will be to receive information. Finally, keep sacred and inviolable the mysteries of the order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to recommend him, unless you are convinced he will conform to our rules, that the honor, glory, and reputation of the institution may be firmly established, and the world at large convinced of its good effects."

The work of the evening being over, I will proceed to give a description of the manner of closing the lodge. It is a very common practice in lodges to close a lodge of Entered Apprentices, and open a lodge of Fellow Crafts, and close that, and open a Master Mason's lodge, all in the same evening.

Some brother generally makes a motion that the lodge be closed; it being seconded and carried:—

The Master to the Junior Deacon—"Brother Junior," [giving one rap which calls up both Deacons,] "the first as well as the last care of a Mason?"

Ans. "To see the lodge tyled, Worshipful."

Master to Junior Deacon, "Attend to that part of your duty, and inform the Tyler that we are about to close this lodge of Entered Apprentice Masons, and direct him to tyle accordingly." The Junior Deacon steps to the door and gives three raps, which are answered by the Tyler with three more; the Junior Deacon then gives one, which is also answered by the Tyler by one. The Junior Deacon then opens the door, delivers his message, and resumes his place in the lodge and says, "The door is tyled, Worshipful."

Master to Junior Deacon, "By whom?"

Ans. "By a Master Mason without the door, armed with the proper implements of his office."

p. 29 Master to Junior Deacon, "His business there?"

Ans. "To keep off all cowans and eavesdroppers and ace that none pass or repass without permission from the chair."

Master to Junior Deacon, "Your place in the lodge, brother Junior?"

Ans. "At the right hand of the Senior Warden in the west."

Master to Junior Deacon, "Your duty there?"

Ans. "To wait on the Worshipful Master and Wardens, act as their proxy in the active duties of the lodge, and take charge of the door."

Master to the Junior Deacon, "The Senior Deacon's place in the lodge?"

Ans. "At the right hand of the Worshipful Master in the east."

Master to Senior Deacon, "Your duty there, brother Senior?"

Ans. "To wait on the Worshipful Master and Wardens, act as their proxy in the active duties of the lodge, attend to the preparation and introduction of candidates, receive and clothe all visiting brethren."

Master to the Senior Deacon, "The Secretary's place in the lodge?"

Ans. "At your left hand, Worshipful."

Master to Secretary, "Your duty there, brother Secretary?"

Ans. "Duly to observe the Master's will and pleasure; record the proceedings of the lodge; transmit a copy of the same to the Grand Lodge, if required; receive all moneys and money bills from the hands of the brethren; pay them over to the Treasurer, and take his receipt for the same."

Master to the Secretary, "The Treasurer's place in the lodge?"

Ans. "At the right hand of the Worshipful Master."

Master to Treasurer, "Your business there, brother Treasurer?"

Ans. "Duly to observe the Worshipful Master's will and pleasure; receive all moneys and money bills from the hands of the Secretary; keep a just and accurate account of the same; pay them out by order of the Worshipful Master and

p. 30 consent of the brethren.

Master to the Treasurer, "The Junior Warden's place in the lodge?"

Ans. "In the south, Worshipful."

Master to the Junior Warden, "Your business there, brother Junior?"

Ans. "As the sun in the south, at high meridian, is the beauty and glory of the day, so stands the Junior Warden in the south, at high twelve, the better to observe the time; call the crafts from labor to refreshment; superintend them during the hours thereof; see that none convert the purposes of refreshment into that of excess or intemperance; call them on again in due season, that the Worshipful Master may have honor, and they pleasure and profit thereby."

The Master to the Junior Warden, [I wish the reader to take particular notice that in closing the lodge the Master asks the Junior Warden as follows: "The Master's place in the lodge?" and in opening he asks the Senior Warden the same question.] "The Master's place in the lodge?"

Ans. "In the east, Worshipful."

Master to Junior Warden, "His duty there?"

Ans. "As the sun rises in the east to open and adorn the day, so presides the Worshipful Master in the east to open and adorn his lodge; set his crafts to work with good and wholesome laws, or cause the same to be done."

Master to Junior Warden, "The Senior Warden's place in the lodge?"

Ans. "In the west, Worshipful."

Master to Senior Warden, "Your business there, brother Senior?"

Ans. "As the sun sets in the west to close the day, so stands the Senior Warden in the west to assist the Worshipful Master in opening and closing the lodge; take care of the jewels and implements; see that none be lost; pay the crafts their wages, if any be due, and see that none go away dissatisfied."

The Master now gives three raps, when all the brethren rise, and the Master asks, "Are you all satisfied?" They answer in the affirmative, by giving the due-guard. Should the Master discover that any declined giving it, inquiry is immediately made why it is so; and if any member is dissatisfied

p. 31 with any part of the proceedings, or with any brother, the subject is immediately investigated. Master to the brethren, "Attend to giving the signs; as I do so do you; give them downwards" (which is by giving the last in opening, first in closing. In closing, on this degree, you first draw your right hand across your throat, as herein before described, and then hold your two hands over each other as before described. This is the method pursued through all the degrees; and when opening on any of the upper degrees, all their signs, of all the preceding degrees, are given before you give the signs of the degree on which you are opening.) This being done, the Master proceeds, "I now declare this lodge of Entered Apprentice Masons regularly closed in due and ancient form. Brother Junior Warden, please inform brother Senior Warden, and request him to inform the brethren that it is my will and pleasure that this lodge of Entered Apprentice Masons be now closed, and stand closed until our next regular communication, unless a case or cases of emergency shall require earlier convention, of which every member shall be notified; during which time it is seriously hoped and expected that every brother will demean himself as becomes a Free and Accepted Mason." Junior Warden to Senior Warden, "Brother Senior, it is the Worshipful Master's will and pleasure that this lodge of Entered Apprentice Masons be closed, and stand closed until our next regular communication, unless a case or cases of emergency shall require earlier convention, of which every brother shall be notified; during which time it is seriously hoped and expected that every brother will demean himself as becomes a Free and Accepted

Mason." Senior Warden to the brethren, "Brethren, you have heard the Worshipful Master's will and pleasure, as communicated to me by brother Junior; so let it be done." Master to the Junior Warden, "Brother Junior, how do Masons meet?"

Ans. 'On the level."

Master to Senior Warden, "How do Masons part?"

Ans. "On the square."

Master to the Junior and Senior Wardens, "Since we meet on the level, brother Junior, and part on the square, brother Senior, so let us ever meet and part, in the name of the Lord." Here follows a prayer sometimes used. Master

p. 32 to the brethren, "Brethren, let us pray."

"Supreme Architect of the Universe! accept our humble praises for the many mercies and blessings which thy bounty has conferred upon us, and especially for this friendly and social intercourse. Pardon, we beseech thee, whatever thou hast seen amiss in us since we have been together; and continue to us thy presence, protection and blessing. Make us sensible of the renewed obligations we are under to love thee supremely, and to be friendly to each other. May all our irregular passions be subdued; and may we daily increase in faith, hope and charity, but more especially in that charity which is the bond of peace, and perfection of every virtue. May we so practice thy precepts that through the merits of the Redeemer we may finally obtain thy promises, and find an acceptance through the Gates, and into the Temple and City of our God. So mote it be—Amen."

A Benediction, oftener used at closing than the preceding prayer.

May the blessing of heaven rest upon us and all regular Masons; may brotherly love prevail, and every moral and social virtue cement us. So mote it be—Amen.

After the prayer the following charge ought to be delivered, but it is seldom attended to; in a majority of lodges it is never attended to.

Master to brethren, "Brethren, we are now about to quit this sacred retreat of friendship and virtue to mix again with the world. Amidst its concerns and employment forget not the duties which you have heard so frequently inculcated, and so forcibly recommended in this lodge. Remember, that around this altar, you have promised to befriend and relieve every brother who shall need your assistance. You have promised in the most friendly manner to remind him of his errors and aid a reformation. These generous principles are to extend further: Every human being has a claim upon your kind offices. Do good unto all. Recommend it more "especially to the household of the faithful." Finally, brethren, be ye all of one mind, live in peace, and may the God of love and peace delight to dwell with and bless you."

In some lodges, after the charge is delivered, the Master says, "Brethren, form on the square." When all the brethren

p. 33 form a circle, and the Master, followed by every brother (except in using the words) says, "And God said let there be light, and there was light." At the same moment that the last of these words drops from the Master's lips, every member stamps with his right foot on the floor, and at the same instant bring their bands together with equal force, and in such perfect unison with each other that persons situated so as to hear it would suppose it the precursor of some dreadful catastrophe. This is called "the shock."

Having described all the ceremonies and forms appertaining to the opening of a lodge of

Entered Apprentice Masons, setting them to work, initiating a candidate, and closing the lodge, I will now proceed to give the lecture on this degree. It is divided into three sections. The lecture is nothing more or less than a recapitulation of the preceding ceremonies and forms, by way of question and answer, and fully explains the same. In fact, the ceremonies and forms (generally Masonically called the work) and lectures are so much the same that he who possesses a knowledge of the lectures cannot be destitute of a knowledge of what the ceremonies and forms are. As the ceremonies used in opening and closing are the same in all the degrees it is thought best to give the whole in one insertion; it being the sincere wish of the writer that every reader should perfectly understand all the formulas of the whole Masonic fabric, as he then will thereby be able to form correct opinions of the propriety or impropriety, advantages or disadvantages of the same.

First Section of the Lecture on the First Degree of Masonry.

"From whence come you as an Entered Apprentice Mason?"

Ans. "From the holy lodge of St. John, at Jerusalem."

"What recommendations do you bring?"

Ans. "Recommendations from the Worshipful Master, Wardens and brethren of that right worshipful lodge, whom greet you."

"What comest thou hither to do?"

Ans. "To learn to subdue my passions, and improve myself in the secret arts and mysteries of ancient Freemasonry."

p. 34 "You are a Mason then, I presume?"

Ans. "I am."

"How shall I know you to be a Mason?"

Ans. "By certain signs and a token."

"What are signs?"

Ans. "All right angles, horizontals and perpendiculars."

"What is a token?"

Ans. "A certain friendly and brotherly grip, whereby one Mason may know another, in the dark as well as in the light."

"Where were you first prepared to be made a Mason?"

Ans. "In my heart."

"Where secondly?"

Ans. "In a room adjacent to the body of a just and lawfully constituted lodge of such."

"How were you prepared?"

Ans. "By being divested of all metals, neither naked nor clothed, barefoot nor shod, hoodwinked, with a Cable Tow* about my neck, in which situation I was conducted to the door

of the lodge."

"You being hoodwinked how did you know it to be a door?"

Ans. "By first meeting with resistance, and afterwards gaining admission."

"How did you gain admission?"

Ans. "By three distinct knocks from without, answered by the same within."

"What was said to you from within?"

Ans. "Who comes there? Who comes there? Who comes there?"

"Your answer?"

Ans. "A poor blind candidate who has long been desirous of having and receiving a part of the rights and benefits of this worshipful lodge, dedicated to God, and held forth to the holy order of St. John, as all true fellows and brothers have done, who have gone this way before me."

"What further was said to you from within?"

Ans. "I was asked if it was of my own free will and accord I made this request, if I was duly and truly proposed, worthy and well qualified, all of which being answered in the affirmative, I was asked by what further rights I expected

*Three miles long

p. 35 to obtain so great a favor or benefit."

"Your answer?"

Ans. "By being a man, free born, of lawful age and well recommended."

"What was then said to you?"

Ans. "I was bid to wait till the Worshipful Master in the cast was made acquainted with my request and his answer returned."

"After his answer returned what followed?"

Ans. "I was caused to enter the lodge."

"How?"

Ans. "On the point of some sharp instrument pressing my naked left breast in the name of the Lord."

"How were you then disposed of?"

Ans. "I was conducted to the center of the lodge and there caused to kneel for the benefit of a prayer." [See page 19]

"After prayer what was said to you?"

Ans. "I was asked in whom I put my trust."

"Your answer?"

Ans. "In God."

"What followed?"

Ans. "The Worshipful Master took me by the right hand and said, 'Since in God you put your trust, arise, and follow your leader, and fear no danger.' "

"How were you then disposed of?"

Ans. "I was conducted three times regularly round the lodge and halted at the Junior Warden in the south, where the same questions were asked and answers returned as at the door."

"How did the Junior Warden dispose of you?"

Ans. "He ordered me to be conducted to the Senior Warden in the west; where the same questions were asked and answers returned as before."

"How did the Senior Warden dispose of you?"

Ans. "He ordered me to be conducted to the Worshipful Master in the east, where the same questions were asked and answers returned as before, who likewise demanded of me from whence I came and whither I was traveling."

"Your answer?"

Ans. "From the west and traveling to the east."

p. 36 "Why do you leave the west and travel to the east?"

Ans. "In search of light."

"How did the Worshipful Master then dispose of you?"

Ans. "He ordered me to be conducted back to the west, from whence I came me, and put in the care of the Senior Warden, who taught me how to approach the east, the place of light, by advancing upon one upright regular step to the first step, my feet forming the right angle of an oblong square, my body erect at the altar before the Worshipful Master."

"What did the Worshipful Master do with you?"

Ans. "He made an Entered Apprentice Mason of me."

"How?"

Ans. "In due form."

"What was that due form?"

Ans. "My left knee bare, bent, my right forming a square; my left hand supporting the Holy Bible, Square, and Compass, and my right covering the same; in which position I took upon me the solemn oath or obligation of an Entered Apprentice Mason. [See page 21.]

"After you had taken your obligation what was said to you?"

Ans. "I was asked what I most desired."

"Your answer?"

Ans. "Light."

"Were you immediately brought to light?"

Ans. "I was."

"How?"

Ans. "By the direction of the Master and assistance of the brethren."

"What did you first discover after being brought to light?"

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

"What were those three great lights in Masonry?"

Ans. "The Holy Bible, Square and Compass."

"How are they explained?"

Ans. "The Holy Bible is given to us as a guide for our faith and practice; the Square to square our actions; and the Compass to keep us in due bounds with all mankind, but more especially with the brethren."

may know another in the dark as well as the light."

p. 37 "What were those three lesser lights?"

Ans. "Three burning tapers, or candle, on candle sticks."

"What do they represent?"

Ans. "The Sun, Moon, and Master of the lodge."

"How are they explained?"

Ans. "As the Sun rules the day, and the Moon governs the night, so ought the Worshipful Master to use his endeavors to rule and govern his lodge with equal regularity or cause the same to be done."

"What did you next discover?"

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

"What did you next discover?"

Ans. "The Worshipful Master a second time approaching me from the east, who presented

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

"What were you next presented with?"

Ans. "The working tools of an Entered Apprentice Mason."

"What were they?"

Ans. "A twenty-four inch gauge and common gavel."

"How were they explained?"

p. 38 Ans. "The twenty-four inch gauge is an instrument made use of by operative masons to measure and lay out their work, but we as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of dividing our time; the twenty-four inches on the gauge are emblematical of the twenty-four hours in the day, which we are taught to divide into three equal parts, whereby we find eight hours for the service of God and a worthy distressed brother, eight hours for our usual vocation, and eight hours for refreshment and sleep. The common gavel is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use, but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as lively and living stones for that spiritual building, that House not made with hands, eternal in the heavens."

"What were you next presented with?"

Ans. "A new name."

"What was that?"

Ans. "Caution."

"What does it teach?"

Ans. "It teaches me as I was barely instructed in the rudiments of Masonry, that I should be cautious over all my words and actions, especially when before its enemies."

"What were you next presented with?"

Ans. "Three precious jewels."

"What are they?"

Ans. "A listening ear, a silent tongue, and a faithful heart."

"What do they teach?"

Ans. "A listening ear teaches me to listen to the instructions of the Worshipful Master, but more especially that I should listen to the calls and cries of a worthy distressed brother. A silent tongue teaches me to be silent in the lodge, that the peace and harmony thereof may

not be disturbed; but more especially that I should be silent when before the enemies of Masonry. A faithful heart, that I should be faithful to the instructions of the Worshipful Master at all times, but more especially that I should be faithful

p. 39 and keep and conceal the secrets of Masonry, and those of a brother, when given to me in charge as such, that they remain as secure and inviolable in my breast, as in his own before communicated to me."

"What were you next presented with?"

Ans. "Check-words two."

"What were they?"

Ans. "Truth and Union."

"How explained?"

"Truth is a divine attribute, and the foundation of every virtue. To be good and true are the first lessons we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct; hence, while influenced by this principle, hypocrisy and deceit are unknown amongst us; sincerity and plain dealing distinguishes us; and heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity. Union is that kind of friendship that ought to appear conspicuous in the conduct of every Mason. It is so closely allied to the divine attribute, truth, that he who enjoys the one is seldom destitute of the other. Should interest, honor, prejudice, or human depravity ever influence you to violate any part of the sacred trust we now repose in you, let these two important words, at the earliest insinuation, teach you to put on the check-line of truth, which will infallibly direct you to pursue that strait and narrow path, which ends in the full enjoyment of the Grand Lodge above, where we shall all meet as Masons and members of one family; where all discord on account of religion, politics or private opinion shall be unknown and banished from within our walls."

"What followed?"

Ans. "The Worshipful Master in the east made a demand of me something of a metallic kind, which he said was not so much on account of its intrinsic value, as that it might be deposited in the archives of the lodge, as a memorial that I had therein been made a Mason."

"How did the Worshipful Master then dispose of you?"

"He ordered me to be conducted out of the lodge and vested of what I had been divested, and returned for further instructions."

p. 40 "After you returned how were you disposed of."

Ans. "I was conducted to the northeast corner of the lodge, and there caused to stand upright like a man, my feet forming a square, and received a solemn injunction, ever to walk and act uprightly before God and man, and in addition thereto, received the following charge: [For this charge see page 27.]

SECTION SECOND.

"Why was you divested of all metals when you was made a Mason?"

Ans. "Because Masonry regards no man on account of his worldly wealth or honors; it is, therefore, the internal and not the external qualifications that recommend a man to Masonry."

"A second reason?"

Ans. "There was neither the sound of an axe, hammer, or any other metal tool heard at the building of King Soloman's temple."

"How could so stupendous a fabric be erected without the sound of axe, hammer, or any other metal tool?"

Ans. "All the stones were hewed, squared and numbered in the quarries where they were raised, all the timbers felled and prepared in the forests of Lebanon, and carried down to Joppa on floats, and taken from thence up to Jerusalem, and set up with wooden mauls, prepared for that purpose; which, when completed, every part thereof fitted with that exact nicety, that it had more the resemblance of the hand workmanship of the Supreme Architect of the Universe, than that of human hands."

"Why was you neither naked nor clothed?"

Ans. "As I was an object of distress at that time, it was to remind me, if ever I saw a friend, more especially a brother, in a like distressed situation, that I should contribute as liberally to his relief as his situation required, and my abilities would admit, without material injury to myself or family."

"Why were you neither barefoot or shod?"

Ans. "It was an ancient Israelitish custom, adopted among Masons; and we read, in the book of Ruth, concerning

p. 41 their mode and manner of changing and redeeming, 'and to confirm all things, a brother plucked off his shoe and gave it to his neighbor, and that was testimony in Israel.' This, then, therefore, we do in confirmation of a token and as a pledge of our fidelity; thereby signifying that we will renounce our own wills in all things, and become obedient to the laws of our ancient institutions."

"Why were you hoodwinked?"

"That my heart might conceive before my eyes beheld the beauties of Masonry."

"A second reason?"

Ans. "As I was in darkness at that time, it was to remind me that I. should keep the whole world so respecting Masonry."

"Why had you a Cable Tow about your neck?"

Ans. "In case I had not submitted to the manner and mode of my initiation, that I might have been led out of the lodge without seeing the form and beauties thereof."

"Why did you give three distinct knocks at the door?"

Ans. "To alarm the lodge, and let the Worshipful Master, Wardens and brethren know that a poor blind candidate prayed admission."

"What does those three distinct knocks allude to?"

Ans. "A certain passage in Scripture, wherein it says, 'Ask and it shall be given, seek and ye shall find, knock and it shall be opened unto you.' "

"How did you apply this to your then case in Masonry?"

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

"Why was you caused to enter on the point of some sharp instrument pressing your naked left breast in the name of the Lord?"

Ans. "As this was a torture to my flesh, so might the recollection of it ever be to my heart and conscience, if ever I attempted to reveal the secrets of Masonry unlawfully."

"Why was you conducted to the center of the lodge, and were caused to kneel for the benefit of a prayer?"

p. 42 Ans. "Before entering on this, or any other great and important undertaking, it is highly necessary to implore blessing from Deity."

"Why was you asked in whom you put your trust?"

Ans. "Agreeable to the laws of our ancient institution, no atheist could be made a Mason, it was therefore necessary that I should believe in Deity; otherwise no oath or obligation could bind me."

"Why did the Worshipful Master take you by the right hand and bid you arise, follow your leader and fear no danger?"

Ans. "As I was in darkness at that time, and could neither foresee nor avoid danger, it was to remind me that I was in the hands of an affectionate friend, in whose fidelity I might with safety confide."

"Why was you conducted three times regularly round the lodge?"

Ans. "That the Worshipful Master, Wardens and brethren might see that I was duly and truly prepared."

"Why did you meet with those several obstructions on the way ?"

Ans. "This and every lodge is, or ought to be, a true representation of King Solomon's Temple, which, when completed, had guards stationed at the east, west and south gates."

"Why had they guards stationed at those several gates ?"

Ans. "To prevent any one from passing or repassing that was not duly qualified."

"Why did you kneel on your left knee and not on your right, or both?"

Ans. "The left side has ever been considered the weakest part of the body; it was therefore to remind me that the part I was then taking upon me was the weakest part of Masonry, it being that only of an Entered Apprentice."

"Why was your right hand placed on the Holy Bible, Square and Compass, and not your left, or both?"

Ans. "The right hand has ever been considered the seat of fidelity, and our ancient brethren

worshiped Deity under the name of Fides, which has sometimes been represented

p. 43 by two right hands joined together; at others, by two human figures holding each other by the right hand; the right hand, therefore, we use in this great and important undertaking to signify, in the strongest manner possible, the sincerity of our intentions in the business we are engaged.

"Why did the Worshipful Master present you with a lambskin or white apron?"

Ans. "The lambskin has, in all ages, been deemed an emblem of innocence; he, therefore, who wears the lambskin, as a badge of a Mason, is thereby continually reminded of that purity of life and rectitude of conduct which is so essentially necessary to our gaining admission into the celestial lodge above, where the Supreme Architect of the Universe presides."

"Why did the Master make a demand of you of something, of a metallic nature?"

Ans. "As I was in a poor and pennyless situation at that time, it was to remind me if ever I saw a friend, but more especially a brother, in the like poor and pennyless situation, that I should contribute as liberally to his relief as my abilities would admit and his situation required, without injuring myself or family."

"Why was you conducted to the northeast corner of the lodge, and there caused to stand upright like a man, your feet forming a square, receiving at the same time a solemn charge ever to walk and act upright before God and man?"

Ans. "The first stone in every Masonic edifice is, or ought to be placed at the northeast corner, that being the place where an Entered Apprentice Mason receives his first instructions to build his future Masonic edifice upon."

THIRD SECTION.

"We have been saying a good deal about a lodge; I want to know what constitutes a lodge?"

Ans. "A certain number of Free and Accepted Masons duly assembled in a room, or place, with the Holy Bible,

p. 44 Square and Compass, and other Masonic implements with a charter from the Grand Lodge empowering them to work."

"Where did our ancient Brethren meet before lodges were erected?"

Ans. "On the highest hills, and in the lowest vales."

"Why on the highest hills and the lowest vales?"

Ans. "The better to guard against cowans and enemies, either ascending or descending, that the brethren might have timely notice of their approach to prevent being surprised."

"What is the form of your lodge?"

Ans. "An oblong square."

"How long?"

Ans. "From east to west."

"How wide?"

Ans. "Between north and south."

"How high?"

Ans. "From the surface of the earth to the highest heavens."

"How deep?"

Ans. "From the surface to the center."

"What supports your lodge?"

Ans. "Three large columns or pillars."

"What are their names?"

Ans. "Wisdom, Strength and Beauty."

"Why so?"

Ans. "It is necessary there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings, but more especially this of ours."

"Has your lodge any covering?"

Ans. "It has; a clouded canopy, or a starry decked heaven, where all good Masons hope to arrive."

"How do they hope to arrive there?"

Ans. "By the assistance of Jacob's ladder."

"How many principal rounds has it got?"

Ans. "Three."

"What are their names?"

Ans. "Faith, Hope and Charity."

"What do they teach?"

p. 45 Ans. "Faith in God, Hope in immortality, and Charity to all mankind."

"Has your lodge any furniture?"

Ans. "It has; the Holy Bible, Square, and Compass."

"To whom do they belong?"

Ans. "The Bible to God, the Square to the Master, and the Compass to the Craft."

"How explained?"

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

"Has your lodge any ornaments?"

Ans. "It has; the mosaic, or chequered pavement, the indented tessels, the beautiful tessellated border which surrounds it, with the blazing star in the center."

"What do they represent?"

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

"Has your lodge any lights?"

Ans. "It has three."

"How are they situated?"

Ans. "East, west, and south."

"Has it none in the north?"

Ans. "It has not."

"Why so?"

Ans. "Because this and every other lodge is, or ought to be a true representation of King Solomon's Temple, which

p. 46 was situated north of the ecliptic; the sun and moon therefore darting their rays from the south, no light was to be expected from the north; we, therefore, Masonically, term the north a place of darkness."

"Has your lodge any jewels?"

Ans. "It has six; three movable and three immovable."

"What are the three movable jewels?"

Ans. "The Square, Level, and Plumb."

"What do they teach?"

Ans. "The Square, morality; the Level, equality; and the Plumb, rectitude of life and conduct."

"What are the three immovable jewels?"

Ans. "The rough Ashlar, the perfect Ashlar, and the Trestle-board."

"What are they?"

Ans. "The rough Ashlar is a stone in its rough and natural state; the perfect Ashlar is also a stone made ready by the working tool of the Fellow Craft to be adjusted in the building: and the Trestle-board is for the master workman to draw his plans and designs upon."

"What do they represent?"

Ans. "The rough Ashlar represents man in his rude and imperfect state by nature; the perfect Ashlar also represents man in that state of perfection to which we all hope to arrive by means of a virtuous life and education, our own endeavors, and the blessing of God. In erecting our temporal building we pursue the plans and designs laid down by the master workman on his Trestle-board; but in erecting our spiritual building we pursue the plans and designs laid down by the supreme Geometrician of the universe, in the book of life, which we Masonically term our spiritual Trestle-board."

"Who did you serve?"

Ans. "My Master."

"How long?"

Ans. "Six days."

"What did you serve him with?"

Ans. "Freedom, fervency, and zeal."

"What do they represent?"

Ans. "Chalk, charcoal, and earth."

"Why so?"

p. 47 Ans. "There is nothing freer than chalk, the slightest touch of which leaves a trace behind; nothing more fervent than heated charcoal, it will melt the most obdurate metals; nothing more zealous than the earth to bring forth."

"How is your lodge situated?"

Ans. "Due east and west."

"Why so?"

Ans. "Because the sun rises in the east and sets in the west."

"A second reason?"

Ans. "The gospel was first preached in the east, and is spreading to the west."

"A third reason?"

Ans. "The liberal arts and sciences began in the east and are extending to the west."

"A fourth reason?"

Ans. "Because all Churches and Chapels are, or ought to be, so situated."

"Why are all Churches and Chapels so situated?"

Ans. "Because king Solomon's temple was so situated."

"Why was king Solomon's temple so situated?"

Ans. "Because Moses, after conducting the children of Israel through the Red Sea, by Divine command erected a tabernacle to God, and placed it due east and west; which was to commemorate, to the latest posterity, that miraculous east wind that wrought their deliverance; and this was an exact model of king Solomon's temple. Since which time every well regulated and governed lodge is, or ought to be, so situated."

"To whom did our ancient brethren dedicate their lodges?"

Ans. "To king Solomon."

"Why so?"

Ans. "Because king Solomon was our most ancient Grand Master."

"To whom do modern Masons dedicate their lodges?"

Ans. "To St. John the Baptist and St. John the Evangelist."

"Why so?"

Ans. "Because they were the two most ancient Christian patrons of Masonry; and since their time, in every well regulated & governed lodge there has been a certain point

p. 48 within a circle, which circle is bounded or, the east and the west by two perpendicular and parallel lines, representing the anniversary of St. John the Baptist, and St. John the Evangelist, who were two perfect parallels, as well in Masonry as Christianity; on the vertex of which rests the book of the Holy Scriptures, supporting Jacob's ladder, which is said to reach the watery clouds; and in passing round this circle we naturally touch on both these perpendicular parallel lines, as well as the book of the Holy Scriptures, and while a Mason keeps himself thus circumscribed he cannot materially err."

[Thus ends the first degree of Masonry, and the reader who has read and paid attention to it knows more of Masonry than any Entered Apprentice Mason in christendom, and more of this degree than one hundredth part of the Master Masons, or even Royal Arch Masons; for very few ever attempt to learn the lectures, or even the obligations; they merely receive the degrees, and there stop, with the exception of a few who are fascinated with the idea of holding an office; they sometimes endeavor to qualify themselves to discharge the duties which devolve upon them in their respective offices The offices of secretary and treasurer are by some considered the most important in the lodge, particularly where there is much business done.]

SECOND OR FELLOW CRAFT DEGREE.

I will now introduce the reader to the second degree of Masonry. It is generally called passing, as will be seen in the lecture. I shall omit the ceremonies of opening and closing, as they are precisely the same as in the first degree, except two knocks are used in this degree, and the door is entered by the benefit of a pass-word. It is Shibboleth. It will be explained in the lecture.

The candidate, as before, is taken into the preparation room, and prepared in the manner following:

All his clothing taken off, except his shirt; furnished with a pair of drawers; his right breast bare; his left foot in a slipper, his right bare; a cable-tow twice around his neck; semi-hood-winked; in which situation he is conducted to the door of the lodge, where he gives two knocks, when the Senior Deacon rises and says: "Worshipful, while we are peacably at work on the second degree of Masonry, under the influence of faith, hope, and charity the door of the lodge is alarmed." Master to Senior Deacon, "Enquire the cause of that alarm." [In many lodges they come to the door, knock, are answered by the Senior Deacon, and come in without their being noticed by the Senior Warden or Master.] The Senior Deacon gives two raps on the inside of the door. The candidate gives one without; it is answered by the Senior Deacon with one, when the door is partly opened by the Senior Deacon, who enquires, "Who comes here? Who comes here?"

Figure 2 Note: In modern lodges both eyes are covered, and the cable-tow is put around the naked right arm, instead of around the neck. See cut.

p. 50 The Junior Deacon, who is or ought to be the conductor, answers, "A worthy brother who has been regularly initiated as an Entered Apprentice Mason, served a proper time as such, and now wishes for further light in Masonry by being passed to the degree of Fellow Craft."

Senior Deacon to Junior Deacon. "Is it of his own free will and accord he makes this request?"

Ans. "It is."

Senior Deacon to Junior Deacon: "Is he duly and truly prepared?"

Ans. "He is."

Senior Deacon to Junior Deacon. "Is he worthy and well qualified?"

Ans. "He is."

Senior Deacon to Junior Deacon. "Has he made suitable proficiency in the preceding degree?"

Ans. "He has."

[Very few know any more than they did the night they were initiated, have not heard their obligation repeated, nor one section of the lecture, and in fact a very small proportion of Masons ever learn either.]

Senior Deacon to Junior Deacon. "By what further rights does he expect to obtain this benefit?"

Ans. "By the benefit of a pass-word."

Senior Deacon to Junior Deacon. "Has he a pass-word?"

Ans. "He has not, but I have it for him."

Senior Deacon to Junior Deacon. "Give it to me."

The Junior Deacon whispers in the Senior Deacon's ear, "Shibboleth."

The Senior Deacon says, "The pass is right; since this is the case, you will wait till the Worshipful Master in the east is made acquainted with his request, and his answer returned."

The Senior Deacon then repairs to the Master and gives two knocks, as at the door, which are answered by two by the Master, when the same questions are asked, and answers returned as at the door, after which the Master says, "Since he comes with all these necessary qualifications, let him enter this Worshipful Lodge in the name of the Lord and take heed on what he enters." As he enters, the angle of the square is pressed hard against his naked right breast,

p. 51 at which time the Senior Deacon says, "Brother, when you entered this lodge the first time, you entered on the point of the compass pressing your naked left breast, which was then explained to you. You now enter it on the angle of the square pressing your naked right breast, which is to teach you to act upon the square with all mankind, but more especially with the brethren." The candidate is then conducted twice regularly round the lodge, and halted at the Junior Warden in the south, where he gives two raps, and is answered by two, when the same questions are asked, and answers returned as at the door; from thence he is conducted to the Senior Warden, where the same questions are asked and answers returned as before; he is then conducted to the Master in the east, where the same questions are asked and answers returned as before; the Master likewise demands of him from whence he came and whither he is traveling.

He answers, "From the west, and traveling to the east."

The Master asks, "Why do you leave the west and travel to the east?"

Ans. "In search of more light."

The Master then says to the conductor, "Since this is the case, you will please conduct the candidate back to the west from whence he came, and put him in care of the Senior Warden, who will teach him how to approach the east, the place of light, by advancing upon two upright regular steps to the second step [his heel is in the hollow of the right foot on this degree], his feet forming the right angle of an oblong square, and his body erect at the altar before the Worshipful Master, and place him in a proper position to take the solemn oath or obligation of a Fellow Craft Mason."

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

p. 52 "I, A. B., of my own free will and accord, in the presence of Almighty God, and this worshipful lodge of Fellow Craft Masons, dedicated to God, and held forth to the holy order of St. John, do hereby and hereon most solemnly and sincerely promise and swear, in addition to my former obligation, that I will not give the degree of a Fellow Craft Mason to any one of an inferior degree, nor to any other being in the known world, except it be to a true and lawful brother or brethren Fellow Craft Masons, within the body of a just and lawfully constituted lodge of such; and not unto him nor unto them, whom I shall hear so to be, but unto him and them only whom I shall find so to be after strict trial and due examination or lawful information. Furthermore do I promise and swear that I will not wrong this lodge nor a brother of this degree to the value of two cents, knowingly, myself, nor suffer it to be done by others if in my power to prevent it. Furthermore do I promise and swear that I will support the Constitution of the Grand Lodge of the United States, and of the Grand Lodge of this State, under which this lodge is held, and conform to all the by-laws, rules, and regulations of this or any other lodge of which I may at any time hereafter become a member, as far as in my power. Furthermore, do I promise and swear that I will obey all regular signs and summonses given, handed, sent, or thrown to me by the hand of a brother Fellow Craft Mason, or from the body of a just and lawfully constituted lodge of such, provided that it be within the length of my cable-tow, or square and angle of my work. Furthermore, do I promise and swear that I will be aiding and assisting all poor and penniless brethren Fellow Crafts, their widows and orphans, wheresoever disposed round the globe, they applying to me as such, as far as in my power without injuring myself or family. To all which I do most solemnly and sincerely promise and swear without the least hesitation, mental reservation, or self evasion of mind in me whatever; binding myself under no less penalty than to have my left breast torn open and my heart and vitals taken from thence and thrown over my left shoulder and carried into the valley of Jehosaphat, there to become a prey to the wild beasts of the field, and vulture of the air, if ever I should prove willfully guilty of violating any part of this my solemn oath or obligation

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of a Fellow Craft Mason; so help me God, and keep me steadfast in the due performance of the same."

"Detach your hands and kiss the book which is the Holy Bible, twice." The bandage is now (by one of the brethren) dropped over the other eye, and the Master says, "Brother [at the same time laying his hand on the top of the candidate's head], what do you most desire?"

The candidate answers after his prompter, "More light."

The Master says, "Brethren, form on the square and assist in bringing our new made brother from darkness to light. 'And God said let there be light, and there was light.' " At this instant all the brethren clap their hands and stamp on the floor as in the preceding degree. The Master says to the candidate, "Brother, what do you discover different from before?" The Master says after a short pause, "You now discover one point of the compass elevated above the square, which donates light in this degree; but as one is yet in obscurity, it is to remind you that you are yet one material point in the dark respecting Masonry." The Master steps off from the candidate three or four steps, and says, Brother, you now discover me as master of this lodge approaching you from the east, under the sign and due-guard of a Fellow Craft Mason; do as I do as near as you can and keep your position." The sign is given by drawing your right hand flat, with the palm of it next to your breast, across your breast from the left to the right side with some quickness, and dropping it down by your side; the due-guard is given by raising the left arm until that part of it between the elbow and shoulder is perfectly

horizontal, and raising the rest of the arm in a vertical position, so that that part of the arm below the elbow and that part above it form a square. This is called the the due-guard of a Fellow Craft Mason. The two given together, are called the signs and due-guard of a Fellow Craft Mason, and they are never given separately; they would not be recognized by a Mason if given separately. The Master, by the time he gives his steps, signs, and due-guard, arrives at the candidate

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and says, "Brother, I now present you with my right hand, in token of brotherly love and confidence, and with it the pass-grip and word of a Fellow Craft Mason." The pass, or more properly the pass-grip, is given by taking each other by the right hand, as though going to shake hands, and each putting his thumb between the fore and second fingers where they join the hand, and pressing the thumb between the joints. This is the pass-grip of a Fellow Craft Mason, the name of it is Shibboleth. [see pict. 1] Its origin will be explained in the lecture; the pass-grip some give without lettering or syllabbling, and others give it in the same way they do the real grip; the real grip of a Fellow Craft Mason is given by putting the thumb on the joint of the second finger where it joins the hand, and crooking your thumb so that each can stick the nail of his thumb into the joint of the other; this is the real grip of a Fellow Craft Mason; the name of it is Jachin, [see pict. 2] it is given in the following manner: If you wish to examine a person after having taken each other by the grip, ask him, "What is this?" Ans. "A grip."

"A grip of what?"

Ans. "The grip of a Fellow Craft Mason."

"Has it a name?"

Ans. "It has.

"Will you give it to me ?"

Ans. "I did not so receive it, neither can I so impart it."

"What will you do with it?"

Ans. "I'll letter it or halve it."

"Halve it and you begin."

Ans. "No, begin you."

"You begin."

Ans. "J A."

CHIN.

p. 55 Ans. "JACHIN."

"Right, brother, Jachin, I greet you."

As the signs, due-guards, grips, words, pass-words, and their several names comprise pretty much all the secrets of Masonry, and all the information necessary to pass us as Masons, I intend to appropriate a few passages in the latter part of this work to the exclusive purpose of explaining them; I shall not, therefore, spend much time in examining them as I progress. After the Master gives the candidate the pass-grip and grip, and their names, he says, "Brother, you will rise and salute the Junior and Senior Wardens, as such, and convince them that you have been regularly passed to the degree of a Fellow Craft Mason, and have got the sign and pass-grip, real grip and their names." [I do not here express it as expressed in lodges generally; the Master generally says, "You will arise and salute the Wardens, &c, and convince them, &c., that you have got the sign, pass-grip, and word." It is obviously wrong, because the first thing he gives is the sign, then due-guard, then the pass-grip, real grip, and their names.] While the Wardens are examining the candidate, the Master gets an apron, and returns to the candidate, and says, "Brother, I now have the honor of presenting you with a lambskin or white apron as before, which I hope you will continue to wear with honor to yourself and satisfaction to the brethren; you will please carry it to the Senior Warden in the west, who will teach you how to wear it as a Fellow Craft Mason." The Senior Warden ties on his apron and turns up one corner of the lower end of the apron and tucks it under the apron string. The Senior Deacon then conducts his pupil to the Master, who has by this time resumed his seat in the east, where he has, or ought to have, the floor carpet to assist him in his explanations. Master to the candidate, "Brother, as you are dressed, it is necessary you should have tools to work with. I will therefore present you with the tools of a Fellow Craft Mason. They are the plumb, square, and level. The plumb is an instrument made use of by operative Masons to raise perpendiculars, the square to square their work, and the level to lay horizontals, but we, as Free and Accepted Masons, are taught to use them for a more noble and glorious purpose; the plumb teaches us to walk uprightly in our several stations

p. 56 before God and man, squaring our actions by the square of virtue, and remembering that we are traveling on the level of time to that undiscovered country from whose bourne no traveler has returned. I further present you with three precious jewels: their names are Faith, Hope, and Charity; they teach us to have faith in God, hope in immortality, and charity to all mankind." The Master to the Senior Deacon, "You will now conduct the candidate out of the lodge and invest him of what he has been divested." After he is clothed and the necessary arrangements made for his reception, such as placing the columns and floor carpet, if they have any, and the candidate is reconducted back to the lodge; as he enters the door the Senior Deacon observes, "We are now about to return to the middle chamber of King Solomon's temple." When within the door the Senior Deacon proceeds, "Brother, we have worked in speculative Masonry, but our forefathers wrought both in speculative and operative Masonry; they worked at the building of King Solomon's temple, and many other Masonic edifices; they wrought six days; they did not work on the seventh, because in six days God created the heavens and earth and rested on the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest, thereby enjoying more frequent opportunities to contemplate the glorious works of creation and to adore their great Creator." Moving a step or two, the Senior Deacon proceeds, "Brother, the first thing that attracts our attention are two large columns, or pillars, one on the left hand and the other on the right; the name of the one on the left hand is Boaz, and denotes strength; the name of the one on the right hand is Jachin, and denotes establishment; they collectively allude to a passage in Scripture wherein God has declared in his word, 'In strength shall this House be established.'

These columns are eighteen cubits high, twelve in circumference and four in diameter; they are adorned with two large Chapters, one on each, and these Chapters are ornamented with net-work, lily-work, and pomegranates; they denote unity, peace, and plenty. The net-work, from its connection, denotes union, the lily, from its whiteness, purity and peace, and the pomegranate, from the exuberance of its seed, denotes plenty. They also have two large globes or

p. 57 balls, one on each; these globes or balls contain on their convex surface all the maps and charts of the celestial and terrestrial bodies; they are said to be thus extensive to denote the universality of Masonry, and that a Mason's charity ought to be equally extensive. Their composition is molten, or cast brass; they were cast on the river Jordan, in the clay ground, between Succoth and Zaradatha, where King Solomon ordered these and all other holy vessels to be cast; they were cast hollow, and were four inches, or a hand-breadth, thick; they were cast hollow better to withstand inundations and conflagrations, were the archives of Masonry, and contained the constitution, rolls, and records." The Senior Deacon having explained the columns, he passes between them, advancing a step or two, observing as he advances, "Brother, we will pursue our travels; the next that we come to is a long, winding staircase, with three, five, seven steps, or more." The first three allude to the three principal supports in Masonry, viz.: wisdom, strength, and beauty; the five steps allude to the five orders in architecture, and the five human senses; the five orders in architecture are the Tuscan, Doric, Ionic, Corinthian, and Composite; the five human senses are hearing, seeing, feeling, smelling, and tasting, the first three of which have ever been highly essential among Masons—hearing, to hear the word; seeing, to see the sign; feeling, to feel the grip whereby one Mason may know another in the dark as well as in the light. The seven steps allude to the seven sabbatical years, seven years of famine, seven years in building the temple, seven golden candlesticks, seven wonders of the world, seven planets, but more especially the seven liberal arts and sciences, which are grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy; for this and many other reasons the number seven has ever been held in high estimation among Masons. Advancing a few steps, the Senior Deacon proceeds, "Brother, the next thing we come to is the outer door of the middle chamber of King Solomon's temple, which is partly open, but closely tyed by the Junior Warden." [It is the Junior Warden in the south, who represents the Tyler at the outer door of the middle chamber of King Solomon's temple], who on the approach of the Senior Deacon and candidate enquires, "Who comes here? Who comes here?"

p. 58 The Senior Deacon answers, "A Fellow Craft Mason."

Junior Warden to Senior Deacon, "How do you expect to gain admission?"

Ans. "By a pass, and token of a pass."

Junior Warden to Senior Deacon, "Will you give them to me?"

The Senior Deacon or the candidate (prompted by him) gives them; this and many other tokens and grips are frequently given by strangers, when first introduced to each other. If given to a Mason he will immediately return it; they can be given by any company unobserved, even by Masons, when shaking hands. A pass and token of a pass; the pass is the word Shibboleth; the token, alias the pass-grip is given as before described, by taking each other by the right hand, as if shaking hands, and placing thumb between the forefinger and the second finger at the third joint, or where they join the hand, and pressing it hard enough to attract attention. In the lecture it is called a token, but generally called the pass-grip; it is an undeniable fact that Masons express themselves so differently, when they mean the same thing, that they frequently wholly misunderstand each other.

After the Junior Warden has received the pass, Shibboleth, he enquires, "What does it denote?"

Ans. "Plenty."

Junior Warden to Senior Deacon, "Why so?"

Ans. "From an ear of corn being placed at the water ford."

Junior Warden to Senior Deacon, "Why was this pass instituted?"

"In consequence of a quarrel, which had long existed between Jeptha, judge of Israel, and the Ephraimites, the latter of whom had long been a stubborn, rebellious people, whom Jeptha had endeavored to subdue by lenient measures, but to no effect. The Ephraimites, being highly incensed against Jeptha for not being called to fight and share in the rich spoils of the Amonitish war, assembled a mighty army and passed over the river Jordan to give Jeptha battle; but he, being apprised of their approach, called together the men of Israel, and put them to flight; and, to make his victory more complete, he ordered guards to be placed at the different

p. 59 passes on the banks of the river Jordan and commanded if the Ephraimites passed that way, that they should pronounce the word Shibboleth, but they, being of a different tribe, pronounced it Seboleth, which trifling defect proved them spies, and cost them their lives; and there fell that day at the different passes on the banks of the river Jordan forty and two thousand. This word was also used by our ancient brethren to distinguish a friend from a foe, and has since been adopted as a proper pass-word, to be given before entering any well regulated and governed lodge of Fellow Craft Masons." "Since this is the case, you will pass on to the Senior Warden in the west for further examination." As they approach the Senior Warden in the west, the Senior Deacon says to the candidate, "Brother, the next thing we come to is the inner door of the middle chamber of King Solomon's temple, which we find partly open, but more closely tyed by the Senior Warden," when the Senior Warden enquires, "Who comes here? Who comes here?"

The Senior Deacon answers, "A Fellow Craft Mason."

Senior Warden to Senior Deacon, "How do you expect to gain admission?"

Ans. "By the grip and word."

The Senior Warden to the Senior Deacon, "Will you give them to me?"

They are then given as herein before described. The word is Jachin. After they are given the Senior Warden says, "They are right, you can pass on to the Worshipful Master in the east." As they approach the Master, he enquires, "Who comes here? Who comes here?"

Senior Deacon answers, "A Fellow Craft Mason."

The Master then says to the candidate, "Brother, you have been admitted into the middle chamber of King Solomon's temple for the sake of the letter G. It denotes Deity, before whom we all ought to bow in reverence, worship and adore. It also denotes Geometry, the fifth science, it being that on which this degree was principally founded. By Geometry we may curiously trace nature through her various windings to her most concealed recesses. By it we may discover the power, the wisdom, and the goodness of the Grand Artificer of the universe, and view with delight the proportions which

p. 60 connect this vast machine. By it we may discover how the planets move in their orbits, and demonstrate their various revolutions. By it we may account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds surround us, all formed by the same Divine Architect, which roll through the vast expanse, and all conducted by the same unerring law of nature. A survey of nature, and the observations of her beautiful proportions first determined man to imitate the divine plan, and

study symmetry and order. The architect began to design; and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age. The lapse of time, the ruthless hand of ignorance, and the devastations of war have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed. Even the temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. The attentive ear 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, and symbolic emblems, most expressive, are selected by the fraternity to imprint on the mind wise and serious truth; and thus, through a succession of ages, are transmitted, unimpaired, most excellent tenets of our institution." Here ends the work part of the Fellow Craft degree. It will be observed that the candidate has received, in this place, the second section of the lecture on this degree. This course is not generally pursued, but it is much the most instructive method, and when it is omitted I generally conclude that it is for want of a knowledge of the lecture. Monitorial writers [who are by no means coeval with Masonry] all write and copy very much after each other, and they all inserted in their books all those clauses of the several lectures which are not considered by the wise ones as tending to develop the secrets of Masonry. In some instances they change the phraseology a little; in others, they are literal extracts from the lectures. This, it is said, is done to facilitate the progress of learners or young Masons when in fact it has the contrary effect. All lecture teachers (and there are

p. 61 many traveling about the country with recommendations from some of their distinguished brethren) when they come to any of those clauses, will say to their pupils: "I have not committed that; it is in the Monitor; you can learn it at your leisure." This course of procedure subjects the learner to the necessity of making his own questions, and, of course, answering monitorially, whether the extracts from the lectures are literal or not. Again, there is not a perfect sameness in all the Monitors, or they could not all get copyrights; hence the great diversity in the lectures as well as the work. The following charge is, or ought to be, delivered to the candidate after he has got through the ceremonies; but he is generally told, "It is in the Monitor, and you can read it at your leisure."

"Brother, being advanced to the second degree of Masonry, we congratulate you on your preferment. The internal and not the external qualifications of a man are what Masonry regards. As you increase in knowledge, you will improve in social intercourse. It is unnecessary to recapitulate the duties which, as a Mason, you are bound to discharge, or enlarge on the necessity of a strict adherence to them as your own experience must have established their value. Our laws and regulations You are strenuously to support and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offences of your brethren, but in the decision of every trespass against our rules you are to judge with candor, admonish with friendship, and reprehend with justice. The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of geometry, which is established as the basis of our art. Geometry or Masonry, originally synonymous terms, being of a divine moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality. Your past behavior and regular deportment have merited the honor which we have now conferred; and in your new character it is expected that you will conform to the principles of the order by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagements as a Fellow Craft, and to these

p. 62 duties you are bound by the most sacred ties."

I will now proceed with the lecture on this degree. It is divided into two sections.

SECTION FIRST.

"Are you a Fellow Craft Mason?"

Ans. "I am—try me."

"By what will you be tried?"

Ans. "By the square."

"Why by the square?"

Ans. "Because it is all emblem of virtue."

"What is a square?"

Ans. "An angle extending to ninety degrees, or the fourth part of a circle."

"Where were you prepared to be made a Fellow Craft Mason?"

Ans. "In a room adjacent to the body of a just and lawfully constituted lodge of such, duly assembled in a room or place, representing the middle chamber of King Solomon's temple."

"How were you prepared?"

Ans. "By being divested of all metals; neither naked nor clothed; barefoot nor shod; hood-winked; with a cable-tow twice round my neck; in which situation I was conducted to the door of the lodge, where I gave two distinct knocks."

What did those two distinct knocks allude to?"

Ans. "The second degree in Masonry, it being that on which I was about to enter."

"What was said to you from within?"

Ans. "Who comes there? Who comes there?"

"Your answer?"

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

"What was then said to you from within?"

Ans. "I was asked if it was of my own free will and

p. 63 accord I made this request; if I was duly and truly prepared worthy, and well qualified, and had made suitable proficiency in the preceding degree; all of which being answered in the affirmative, I was asked by what further rights I expected to obtain so great a benefit."

"Your answer?"

Ans. "By the benefit of a pass-word."

"What is that pass-word?"

Ans. "Shibboleth."

"What further was said to you from within?"

Ans. "I was bid to wait till the Worshipful Master in the cast was made acquainted with my request, and his answer returned."

"After his answer was returned what followed?"

Ans. "I was caused. to enter the lodge."

"How did you enter?"

Ans. "On the angle of the square, presented to my naked right breast, in the name of the Lord."

"How were you then disposed of?"

Ans. "I was conducted twice regularly round the lodge and halted at the Junior Warden in in the south, where the same questions were asked and answers returned as at the door.

"How did the Junior Warden dispose of you?"

Ans. "He ordered me to be conducted to the Worshipful Master in the east, where the same questions were asked and answers returned as before, who likewise demanded of me from whence I came and whither I was traveling."

"Your answer?"

Ans. "From the west, and traveling to the east"

"Why did you leave the west and travel to the east?"

Ans. "In search of more light."

"How did the Worshipful then dispose of you?"

Ans. "He ordered me to be conducted back to the west, from whence I came, and put in care of the Senior Warden, who taught me how to approach the east by advancing upon two upright regular steps to the second step, my feet forming the right, angle of an oblong square and my body erect at the altar before the Worshipful Master.

p. 64 "What did the Worshipful Master do with you ?"

Ans. "He made a Fellow Craft Mason of me."

"How?"

Ans. "In due form."

"What was that due form?"

Ans. "My right knee bare, bent, my left knee forming a square, my right hand on the Holy Bible, Square and Compass, my left arm forming an angle supported by the Square, and my hand in a vertical position, in which posture I took upon me the solemn oath or obligation of a Fellow Craft Mason." [See page 52 for obligation.]

"After your oath of obligation what was said to you?"

Ans. "I was asked what I most desired."

"Your answer?"

Ans. "More light."

"On being brought to light, what did you discover different from before?"

Ans. "One point of the Compass elevated above the Square, which denoted light in this degree, but as one point was yet in obscurity, it was to remind me that I was yet one material point in the dark respecting Masonry."

"What did you next discover?"

Ans. "The Worshipful Master approaching me from the east, under the sign and due-guard of a Fellow Craft Mason, who presented me with his right hand, in token of brotherly love and confidence, and proceeded to give me the pass-grip and word of a Fellow Craft Mason, and bid me rise and salute the Junior and Senior Wardens, and convince them that I had been regularly passed to the degree of a Fellow Craft, and had the sign, grip, and word of a Fellow Craft Mason."

"What did you next discover?"

Ans. "The Worshipful Master approaching me a second time from the east, who presented me with a lambskin or white apron, which he said he hoped I would continue to wear with honor to myself, and satisfaction and advantage to the brethren."

"What were you next presented with?"

Ans. "The working tools of a Fellow Craft Mason."

"What are they?"

p. 65 Ans. "The Plumb, Square, and Level."

"What do they teach?" [I think this question ought to be "How explained?"]

Ans. "The Plumb is an instrument made use of by operative Masons to raise perpendiculars, the Square to square their work, and the Level to lay horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes: The Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the square of virtue, and remembering that we are all traveling upon the level of time to that undiscovered country from whose bourne no traveler returns."

"What were you next presented with?"

Ans. "Three precious jewels."

"What were they?"

Ans. "Faith, hope, and charity."

"What do they teach?"

Ans. "Faith in God, hope in immortality, and charity to all mankind."

"How were you then disposed of?"

Ans. "I was conducted out of the lodge, and invested of what I had been divested."

SECTION SECOND.

"Have you ever worked as a Fellow Craft Mason?"

Ans. "I have in speculative; but our forefathers wrought both in speculative and operative Masonry."

"Where did they work?"

Ans. "At the building of King Solomon's temple, and many other Masonic edifices."

"How long did they work?"

Ans. "Six days."

"Did they not work on the seventh?"

Ans. "They did not."

"Why so?"

Ans. "Because in six days God created the heaven and

p. 66 the earth, and rested on the seventh day; the seventh day, therefore, our ancient brethren consecrated as a day of rest from their labors; thereby enjoying more frequent opportunities to contemplate the glorious works of creation, and adore their great Creator."

"Did you ever return to the sanctum sanctorum, or holy of holies, of King Solomon's temple?"

Ans. "I did."

"By what way?"

Ans. "Through a long porch or alley."

"Did anything particular strike your attention on your return?"

Ans. "There did, viz.: two large columns, or pillars, one on the left hand and the other on the right."

"What was the name of the one on your left hand?"

Ans. "Boaz, to denote strength."

"What was the name of the one on your right hand?"

Ans. "Jachin, denoting establishment."

"What do they collectively allude to?"

Ans. "A passage in Scripture wherein God has declared in his word, 'In strength shall this

house be established.' "

"What were their dimensions?"

Ans. "Eighteen cubits in height, twelve in circumference, and four in diameter."

"Were they adorned with anything?"

Ans. "They were, with two large Chapiters, one on each."

"Were they ornamented with anything?"

Ans. "They were, with wreaths of net-work, lily-work, and pomegranates."

"What do they denote?"

Ans. "Unity, peace, and plenty."

"Why so?"

Ans. "Net-work, from its connection, denotes union; lilywork, from its whiteness and purity, denotes peace; and pomegranates from the exuberance of its seed, denotes plenty."

"Were those columns adorned with anything further?"

Ans. "They were, viz.: two large globes or balls, one or each."

p. 67 "Did they contain anything?"

Ans. "They did, viz.: All the maps and charts of the celestial and terrestrial bodies."

"Why are they said to be so extensive?"

Ans "To denote the universality of Masonry, and that a Mason's charity ought to be equally extensive."

"What was their composition?"

Ans. "Molten or cast brass."

"Who cast them?"

Ans "Our Grand Master, Hiram Abiff."

"Where were they cast?"

Ans. "On the banks of the river Jordan, in the clay ground between Succoth and Zaradatha, where King Solomon ordered these and all other holy vessels to be cast."

"Were they cast sound or hollow?"

Ans. "Hollow."

"What was their thickness?"

Ans. "Four inches or a hand-breadth."

"Why were they cast hollow?"

Ans. "The better to withstand inundations and conflagrations; were the archives of Masonry and contained the constitution, rolls and records."

"What did you next come to?"

Ans. "A long, winding stair-case, with three, five, seven steps or more."

"What do the three steps allude to?"

Ans. "The three principal supports in Masonry, viz.: wisdom, strength and beauty."

"What do the five steps allude to?"

Ans. "The five orders in architecture, and the five human senses."

"What are the five orders in architecture?"

Ans. "The Tuscan, Doric, Ionic, Corinthian and Composite."

"What are the five human senses?"

Ans. "Hearing, seeing, feeling, smelling and tasting, the first three of which have ever been deemed highly essential among Masons: hearing, to hear the word; seeing, to see the sign, and feeling, to feel the grip, whereby one Mason may know another in the dark as well as the light.

p. 68 "What do the seven steps allude to?"

Ans. "The seven sabbatical, years, seven years of famine, seven years in building the Temple, seven golden candle sticks, seven wonders of the world, seven planets; but more especially the seven liberal arts and sciences, which are grammar, rhetoric, logic, arithmetic, geometry, music and astronomy. For these and many other reasons the number seven has ever been held in high estimation among Masons."

"What did you next come to?"

Ans. "The outer door of the middle chamber of King Solomon's Temple, which I found partly open, but closely tyled by the Junior Warden."

"How did you gain admission?"

Ans. "By a pass and token of a pass."

"What was the name of the pass?"

Ans. "Shibboleth."

"What does it denote?"

Ans. "Plenty."

"Why so?"

Ans. "From an ear of corn being placed at the water ford."

"Why was this pass instituted?"

Ans. "In consequence of a quarrel which had long existed between Jeptha, judge of Israel, and the Ephraimites; the latter of whom had long been a stubborn rebellious people whom Jeptha had endeavored to subdue by lenient measures, but to no effect. The Ephraimites being highly incensed against Jeptha for not being called to fight and share in the rich spoils of the Ammonitish war, assembled a mighty army and passed over the river Jordan to give Jeptha battle, but, he, being apprised of their approach, called together the men of Israel, and gave them battle, and put them to flight; and, to make his victory more complete, he ordered guards to be placed at the different passes on the banks of the river Jordan, and commanded, if the Ephraimites passed that way, that they should pronounce the word Shibboleth; but they, being of a different tribe, pronounced it Seboleth; which trifling defect proved them spies, and cost them their lives: and there fell that day at the different passes on the banks of the river Jordan, forty and two thousand. This word was also used by our ancient brethren to

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distinguish a friend from foe, and has since been adopted as a proper pass-word to be given before entering any well regulated and governed lodge of Fellow Craft Masons."

"What did you next come to?"

Ans. "The inner door of the middle chamber of King Solomon's Temple, which I found partly open, but closely tyled by the Senior Warden."

"How did you gain admission?"

Ans. "By the grip and word."

"How did the Senior Warden dispose of you?"

Ans. "He ordered me to be conducted to the Worshipful Master in the east, who informed me that I had been admitted into the middle chamber of King Solomon's Temple, for the sake of the letter G."

"Does it denote anything?"

Ans. "It does. DEITY, before whom we should all bow with reverence, worship and adore. It also denotes geometry, the fifth science; it being that on which this degree was principally founded."

Thus ends the second degree of Masonry.

THE THIRD, OR MASTER MASON'S DEGREE.

The traditional account of the death and several burials, and resurrection of Hiram Abiff, the widow's son [as hereafter narrated], admitted as facts, this degree is certainly very interesting. The Bible informs us that there was a person of that name employed at the building of King Solomon's Temple; but neither the Bible, the writings of Josephus, nor any other writings, however ancient, of which I have any knowledge, furnish any information respecting his death. It certainly is very singular, that a man so celebrated as Hiram Abiff, was an arbiter between Solomon, king of Israel, and Hiram, king of Tyre, universally

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acknowledged as the third most distinguished man then living, and in many respects the greatest man in the world, should pass off the stage of action in the presence of King Solomon, three thousand three hundred grand overseers, and one hundred and fifty thousand workmen, with whom he had spent a number of years, and neither King Solomon, his bosom friend, nor any other among his numerous friends even recorded his death or anything about him. I make these remarks now, hoping that it may induce some person who has time and capacity to investigate the subject, and promulgate the result of his investigation. I shall let the subject rest where it is, at present; it is not intended that it should form any part of this little volume. The principal object of this work is to lay before the world a true history of Freemasonry, without saying anything for or against it.

A person who has received the two preceding degrees, and wishes to be raised to the sublime degree of a Master Mason, is [the lodge being opened as in the preceding degrees] conducted from the preparation room to the door, [the manner of preparing him is particularly explained in the lecture] where he gives three distinct knocks, when the Senior Warden rises and says, "Worshipful, while we are peaceably at work on the third degree of Masonry, under the influence of humanity, brotherly love, and affection, the door of our lodge appears to be alarmed."

The Master to the Senior Deacon, "Brother Senior, enquire the cause of that alarm."

The Senior Deacon then steps to the door and answers the three knocks that have been given by three more: [these knocks are much louder than those given on any occasion, other than that of the admission of candidates in the several degrees] one knock is then given without and

p. 71 answered by one within, when the door is partly opened and the Junior Deacon asks, "Who comes there? Who comes there? Who comes there?"

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

Junior Deacon to Senior Deacon, "Is it of his own free will and accord he makes this request?"

Ans. "It is."

Junior Deacon to Senior Deacon, "Is he duly and truly prepared."

Ans. "He is."

Junior Deacon to Senior Deacon, "Is he worthy and well qualified?"

Ans. "He is."

Junior Deacon to Senior Deacon, "Has he made suitable proficiency in the preceding degrees?"

Ans. "He has."

Junior Deacon to Senior Deacon, "By what further rights does he expect to obtain this benefit?"

Ans. "By the benefit of a pass-word."

Junior Deacon to Senior or Deacon, "Has he a pass-word?"

Ans. "He has not, but I have got it for him."

The Junior Deacon to the Senior Deacon, "Will you give it to me?"

The Senior Deacon then whispers in the ear of the Junior Deacon, "Tubal Cain."

Junior Deacon says, "The pass is right. Since this is the case, you will wait till the Worshipful Master be made acquainted with his request and his answer returned."

The Junior Deacon then repairs to the Master and gives three knocks as at the door; after answering of which, the same questions are asked and answers returned as at the door, when the Master says, "Since he comes endued with all these necessary qualifications, let him enter this worshipful lodge, in the name of the Lord, and take heed on what he enters."

The Junior Deacon returns to the door and says, "Let

p. 72 him enter this worshipful lodge, in the name of the Lord, and take heed on what he enters."

In entering, both points of the compass are pressed against his naked right and left breasts, when the Junior Deacon stops the candidate and says, "Brother, when you first entered this lodge, you were received on the point of the compass, pressing your naked left breast, which was then explained to you; when you entered it the second time you were received on the angle of the square, which was also explained to you; on entering now you are received on the two extreme points of the compass, pressing your right and left breasts, which are thus explained: As the most vital parts of man are contained between the two breasts, so are the most valuable tenets of Masonry contained between the two extreme points of the compass, which are virtue, morality, and brotherly love."

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

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

p. 73 be darkened, and the doors shall be shut in the streets; when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. Also, when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel at the cistern. Then shall the dust return to the earth as it was; and the

spirit shall return unto God who gave it."

The conductor and candidate halt at the Junior Warden in the South, where the same questions are asked and answers returned as at the door. He is then conducted to the Senior Warden in the west, where the same questions are asked and answers returned as before; from whence he is conducted to the Worshipful Master in the east, who asks the same questions and receives the same answers as before, and who likewise asks the candidate from whence he came and whither he is traveling.

Ans. "From the west, and traveling to the east."

"Why do you leave the west, and travel to the east?"

Ans. "In search of more light."

The Master then says to the Senior Deacon, "You will please conduct him back to the west, from whence he came and put him in care of the Senior Warden, and request him to teach the candidate how to approach the east, by advancing upon three upright, regular steps to the third step, his feet forming a square, his body erect at the altar, before the Worshipful Master, and place him in a proper position to take upon him the solemn oath or obligation of a Master Mason."

The Master then comes to the candidate and says, "Brother, you are now placed in a proper position [the lecture explains it] to take upon you the solemn oath or obligation of a Master Mason, which I assure you, as before, is neither to affect your religion or politics. If you are willing to take it, repeat your name and say after me: "

I, A. B., of my own free will and accord, in the presence

p. 74 of Almighty God, and this worshipful lodge of Master Masons, dedicated to God, and 'held forth to the holy order of St. John, do hereby and hereon most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the degree of a Master Mason to any of an inferior degree, nor to any other being in the known world, except it be to a true and lawful brother or brethren Master Masons, within the body of a just and lawfully constituted lodge of such; and not unto him nor unto them whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial and due examination, or lawful information received. Furthermore do I promise and swear, that I will not give the Master's word which I shall hereafter receive, neither in the lodge nor out of it, except it be on the five points of fellowship, and then not above my breath. Furthermore do I promise and swear, that I will not give the grand hailing sign of distress except I am in real distress, or for the benefit of the Craft when at work; and should I ever see that sign given or the word accompanying it, and the person who gave it appearing to be in distress I will fly to his relief at the risk of my life, should there be a greater probability of saving his life than losing my own. Furthermore do I promise and swear that I will not wrong this lodge, nor a brother of this degree to the value of one cent, knowingly, myself, or suffer it to be done by others, if in my power to prevent it. Furthermore do I promise and swear, that I will not be at the initiating, passing and raising a candidate at one communication, without a regular dispensation from the Grand Lodge for the same.

Furthermore do I promise and swear that I will not be at the initiating, passing, or raising a candidate in a clandestine lodge, I knowing it to be such. Furthermore do I promise and swear that I will not be at the initiating of an old man in dotage, a young man in nonage, an Atheist, irreligious libertine, idiot, mad-man, hermaphrodite, or woman. Furthermore do I promise and swear that I will not speak evil of a brother Master Mason, neither behind his back nor before his face, but will apprise him of all approaching danger, if in my power. Furthermore do I promise and swear that I will not violate the chastity of a Master Mason's wife, mother,

p. 75 sister, or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent it.

Furthermore do I promise and swear that I will support the constitution of the Grand Lodge of the state of ——, under which the lodge is held, and conform to all the by-laws, rules, and regulations of this or any other lodge of which I may at any time hereafter become a member.

Furthermore do I promise and swear that I will obey all regular signs, summonses, or tokens given, handed, sent, or thrown to me from the hand of a brother Master Mason, or from the body of a just and lawfully constituted lodge of such, provided it be within the length of my cable-tow.

Furthermore do I promise and swear that a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted; and they left to my own election.

Furthermore do I promise and swear that I will go on a Master Mason's errand whenever required, even should I have to go bare-foot and bare-headed, if within the length of my cable-tow.

Furthermore do I promise and swear that I will always remember a brother Master Mason when on my knees offering up my devotions to Almighty God.

Furthermore do I promise and swear that I will be aiding and assisting all poor, indigent Master Masons, their wives and orphans, wheresoever disposed around the globe, as far as in my power, without injuring myself or family materially.

Furthermore do I promise and swear that if any part of my solemn oath or obligation be omitted at this time, that I will hold myself amenable thereto whenever informed. To all which I do most sincerely promise and swear, with a fixed and steady purpose of mind in me to keep and perform the same, binding myself under no less penalty than to have my body severed in two in the midst, and divided to the north and south, my bowels burnt to ashes in the center, and the ashes scattered before the four winds of heaven, that there might not the least track or trace of remembrance remain among men. or Masons, of so vile and perjured a wretch as I

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should be, were I ever to prove willfully guilty of violating any part of this my solemn oath or obligation of a Master Mason. So help me God, and keep me steadfast in the due, performance of the same.

The Master then asks the candidate, "What do you most desire ?"

The candidate answers after his prompter, "More light."

The bandage which was tied round his head in the preparation room is, by one of the brethren who stands behind him for that purpose, loosened and put over both eyes, and he is immediately brought to light in the same manner as in the preceding degree, except three stamps on the floor and three claps of the hands are given in this degree. On being brought to light, the Master says to the candidate, "You first discover, as before, three great lights in Masonry, by the assistance of three lesser, with this difference: both points of the compass are elevated above the square, which denotes to you that you are about to receive all the light

that can be conferred on you in a Master's lodge." The Master steps back from the candidate and says, "Brother, you now discover me, as Master of this lodge, approaching you from the east under the sign and due-guard of a Master Mason. "The sign is given by raising both hands and arms to the elbows, perpendicularly, one on each side of the head, the elbows forming a square. The words accompanying this sign, in case of distress, are, "O Lord, my God! is there no help for the widow's son?" As the last words drop from your lips, you let your hands fall, in that manner best calculated to indicate solemnity. King Solomon is said to have made this exclamation on the receipt of the information of the death of Hiram Abiff. Masons are all charged never to give the words except in the dark, when the sign cannot be seen.

Here Masons differ very much; some contend that Solomon gave this sign and made this exclamation when in

1/2 Note.—The sign as now given is shown on the next page.

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formed of Hiram's death, and work accordingly in their lodges. Others say the sign was given and the exclamation made at the grave, when Solomon went to raise Hiram, and, of course, they work accordingly; that is to say, the Master who governs the lodge, holding the latter opinion, gives the sign, etc., at the grave, when he goes to raise the body, and vice versa.

The Due Guard is made by holding both hands in front, palms down, as shown in cut [see pict. 1], and alludes to the manner of holding the hands while taking the obligation of Master Mason.

The Penal Sign is given by putting the right hand to the left side of the bowels, the hand open, with the thumb next to the belly, and drawing it across the belly, and letting it fall; this is done tolerably quick. This alludes to the penalty of the obligation: "Having my body severed in twain," etc. See page 75. After the Master has given the sign and due guard, which does not take more than a minute, he says, "Brother, I now present you with my right hand, in token of brotherly love and affection, and with it the pass-grip and word."

The pass-grip is given by pressing the thumb between the joints of the second and third fingers where they join the hand [see pict. 2]; the word or name is Tubal Cain. It is the password to the Master's degree. The Master, after giving the candidate the pass-grip and word, bids him rise and salute the Junior and Senior Wardens, and convince them that he is an obligated Master Mason, and is in possession of the pass-grip and word. While the Wardens are examining the candidate, the Master returns to the cast and gets an apron, and, as he returns to the candidate, one of the Wardens (sometimes both) says to the Master, "Worshipful, we are satisfied that Bro. —— is an obligated Master Mason." The Master then says to the candidate, "Brother, I now have the honor to present you with a lamb-skin or white apron, as before, which I hope you will continue to wear, with credit to yourself and satisfaction and advantage to the brethren; you will please carry it to the Senior Warden in the west, who will teach you how to wear it as a Master Mason."

The Senior Warden ties on the apron and lets the flaps

p. 78 fall down before, in its natural and common situation.

The Master returns to the seat and the candidate is conducted to him. Master to candidate,

"Brother, I perceive you are dressed, it is of course necessary you should have tools to work with. I will now present you with the working tools of the Master Mason, and explain their use to you. The working tools of a Master Mason are all the implements of Masonry indiscriminately, but more especially the trowel. The trowel is an instrument made use of by operative masons to spread the cement which unites a building into one mass, but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band or society of friends and brothers, among whom no contention should ever exist but that noble contention, or, rather, emulation, of who can best work or best agree. I also present you with three precious jewels; their names are Humanity, Friendship, and Brotherly Love.

Brother, you are not invested with all the secrets of this degree, nor do I know whether you ever will be until I know how you withstand the amazing trials and dangers that await you.

You are now about to travel, to give us a specimen of your fortitude, perseverance, and fidelity in the preservation of what you have already received. Fare you well, and may the Lord be with you and support you through all your trials and difficulties." [In some lodges they make him pray before he starts.] The candidate is then conducted out of the lodge, clothed, and returns; as he enters the door his conductor says to him, "Brother, we are now in a place representing the sanctum sanctorum, or holy of holies, of King Solomon's temple. It was the custom of our Grand Master, Hiram Abiff, every day at high twelve, when the Crafts were from labor to refreshment, to enter into the sanctum sanctorum, and offer up his devotions to the ever living God. Let us, in imitation of him, kneel and pray." They then kneel and the conductor says the following prayer:

"Thou, O God, knowest our down-sitting and up-rising, and understandest our thoughts afar off, shield and defend

p. 79 us from the evil intentions of our enemies, and support us under the trials and afflictions which we are destined to endure while traveling through this vale of tears. Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower, and is cut down, he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of months are with thee, thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fall from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not up till the heavens shall be no more. Yet, O Lord, have compassion on the children of thy creation; administer unto them comfort in time of trouble, and save them with an everlasting salvation. Amen, so mote it be."

They then rise, and the conductor says to the candidate: "Brother, in further imitation of our Grand Master, Hiram Abiff, let us retire at the south gate." They then advance to the Junior Warden [who represents Jubela, one of the ruffians], who exclaims, "Who comes here?" [The room is dark, or the candidate hoodwinked.] The conductor answers, "Grand, Master, Hiram Abiff."

"Our Grand Master, Hiram Abiff!" exclaims the ruffian; "he is the very man I wanted to see." [Seizing the candidate by the throat at the same time, and jerking him about with violence.] "Give me the Master Mason's word or I'll take your life!" The conductor replies, "I cannot give it now, but if you will wait till the Grand Lodge assembles at Jerusalem, you are found worthy, you shall then receive it, otherwise you cannot." The ruffian then gives the candidate a blow with the twenty-four inch gauge across the throat, on which he fled to the west gate, where he was accosted by the second ruffian, Jubelo, with more violence, and on his refusal to comply with his request, he gave him a severe blow with the square across his breast, on which he attempted to make his escape at the east gate, where he was accosted by the third ruffian, Jubelum, with still more violence, and on refusing to

comply with his request, the ruffian gave him a violent blow with the common gavel on the forehead, which brought him to the floor; on which one of them exclaimed, "What shall we do? We have killed our Grand Master, Hiram Abiff!"

Another answers, "Let us carry him out of the east gate, and bury him in the rubbish till low twelve, and then meet and carry him a westerly course and bury him."

The candidate is taken up in a blanket, on which he fell, and carried to the west end of the lodge, and covered up and left; by this time the Master has resumed his seat [King Solomon is supposed to arrive at the temple at this juncture] and calls to order, and asks the Senior Warden the cause of all that confusion.

The Senior Warden answers, "Our Grand Master, Hiram Abiff, is missing, and there are no plans or designs laid down on the Trestle-board for the Craft to pursue their labors."

The Master, alias King Solomon, replies, "Our Grand Master missing! Our Grand Master has always been very punctual in his attendance; I fear he is indisposed; assemble the Crafts, and search in and about the temple, and see if he can be found."

They all shuffle about the floor awhile, when the Master calls them to order and asks the Senior Warden. "What success?"

p. 81 He answers, "We cannot find our Grand Master, my lord."

The Master then orders the Secretary to call the roll of workmen and see whether any of them are missing.

The Secretary calls the roll and says, "I have called the roll, my lord, and find that there are three missing, viz.: Jubela, Jubelo, and Jubelum."

His lordship then observed, "This brings to my mind a circumstance that took place this morning. Twelve Fellow Crafts, clothed in white gloves and aprons, in token of their innocence, came to me and confessed that they twelve, with three others, had conspired to extort the Master Mason's word from their Grand Master, Hiram Abiff, and in case of refusal to take his life. They twelve had recanted, but feared the other three had been base enough to carry their atrocious designs into execution."

Solomon then ordered twelve Fellow Crafts to be drawn from the bands of the workmen, clothed in white gloves and aprons, in token of their innocence, and sent three east, three west, three north, and three south in search of the ruffians, and if found to fetch them forward.

Here the members all shuffle about the floor awhile, and fall in with a reputed traveler, and inquire of him if he had seen any traveling men that way; he tells them that he has seen three that morning near the coast of Joppa, who from their dress and appearance were Jews, and who were workmen from the temple, inquiring for a passage to Ethiopia, but were unable to obtain one in consequence of an embargo which had recently been laid on all the shipping, and had turned back into the country.

The Master now calls them to order again, and asks the Senior Warden, "What success?" He answers by relating what had taken place.

Solomon observes, "I had this embargo laid to prevent the ruffians from making their escape," and adds, "You will go and search again, and search till you find them, if possible, and if they are not found the twelve who confessed shall be considered as the reputed murderers and suffer accordingly."

The members all start again and shuffle about awhile.

p. 82 until one of them, as if by accident, finds the body of Hiram Abiff, alias the candidate, and hails his traveling companions, who join him, and while they are hammering out something over the candidate the three reputed ruffians, who are seated in a private corner near the candidate, are heard to exclaim in the following manner:

First, Jubela—"O that my throat had been cut across, my tongue torn out, and my body buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the death of so good a man as our Grand Master, Hiram Abiff!"

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

The third, Jubelum—"O that my body had been severed in two in the midst, and divided to the north and south, my bowels burnt to ashes in the center, and the ashes scattered by the four winds of heaven, that there might not the least track or remembrance remain among men, or Masons, of so vile and perfidious a wretch as I am; ah, Jubela and Jubelo, it was I that struck him harder than you both. It was I that gave him the fatal blow; it was I that killed him outright;"

The three Fellow Craft's who had stood by the candidate all this time, listening to the ruffians, whose voices they recognized, say, one to the other:

"What shall we do; there are three of them, and only three of us?"

"It is," said one, in reply; "our cause is good, let us seize them."

On which they rush forward, seize and carry them to the Master, to whom they relate what had passed. The Master then addresses them in the following manner [they in many lodges kneel or lie down, in token of their guilt and penitence]:

"Well, Jubela, what have you got to say for yourself, guilty or not guilty?"

p. 83 Ans. "Guilty, my lord."

"Jubelo, guilty or not guilty?"

Ans. "Guilty, my lord."

"Jubelum, guilty or not guilty?"

Ans. "Guilty, my lord."

The Master, to the three Fellow Crafts who took them:

"Take them without the west gate of the temple and have them executed according to the several imprecations of their own mouths."

They are then hurried off to the west end of the room. Here this part of the farce ends. The Master then orders fifteen Fellow Crafts to be selected from the bands of workmen, and sent, three east, three west, three north, three south, and three in and about the temple, in search of their Grand Master, Hiram Abiff [in some lodges they send only twelve, when their own lectures say fifteen were sent], and charges them, if they find the body, to examine carefully on and about it for the Master's word or a key to it. The three that travel westerly course come to the candidate, and finger about him little, and are called to order by the Master, when they report that they had found the grave of their Grand Master, Hiram Abiff, and, on moving the earth till they come to the body, they involuntarily found their hands raised in this position (showing it at the same time; it is the due-guard of this degree), to guard their nostrils against the offensive effluvia which arose from the grave, and that they had searched carefully on and about the body for the Master's word, but had not discovered anything but a faint resemblance of the letter G on the left breast. The Master, on the receipt of this information (raising himself), raises his hands three several times above his head (as herein before described) and exclaims, "Nothing but a faint resemblance of the letter G! That is not the Master's word nor a key to it. I fear the Master's word is forever lost! Nothing but a faint resemblance to the letter G! That is not the Master's word nor a key to it. I fear the Master's word is forever lost! [The third acclamation is different from the other two; attend to it. It has been described on page 76.] Nothing but a faint resemblance of the letter G! That is not the Master's word

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nor a key to it. O Lord, my God, is there no help for the widow's son?"

The Master then orders the Junior Warden to summon a lodge of Entered Apprentice Masons, and repair to the grave and try to raise their Grand Master by the Entered Apprentice's grip. They go to the candidate and take hold of his forefinger and pull it; return and tell the Master that they could not raise him by the Entered Apprentice's grip; that the skin cleaved from the bone. A lodge of Fellow Crafts are then sent, who act as before, except that they pull the candidate's second finger. The Master then directs the Senior Warden (generally) to summon a lodge of Master Masons, and says, "I will go with them myself in person, and try to raise the body by the Master's grip, or lion's paw." [Some say by the strong grip, or lion's paw.] They then all assemble round the candidate, the Master having declared that the first word spoken after the body was raised should be adopted as a substitute for the Master's word, for the government of Master Masons' lodges in all future generations. He proceeds to raise the candidate, alias the representative of the dead body of Hiram Abiff. He (the candidate) is raised on what is called the five points of fellowship, which are foot to foot, knee to knee, breast to breast, hand to back and mouth to ear. This is done by putting the inside of your right foot to the inside of the right foot of the person to whom you are going to give the word, the inside of your knee to his, laying your right breast against his, your left hands on the back of each other, and your mouths to each other's right ear (in which position alone you are permitted to give the word), and whisper the word Mahhah-bone. The Master's grip is given by taking hold of each other's hand as though you were going to shake hands, and sticking the nails of each of your fingers into the joint of the other's wrist where it unites with the hand. In this position

p. 85 the candidate is raised, he keeping his whole body stiff, as though dead. The Master, in

raising him, is assisted by some of the brethren, who take hold of the candidate by the arms and shoulders; as soon as he is raised to his feet, they step back and the Master whispers the word Mah-hah-bone in his ear, and causes the candidate to repeat it, telling him, at the same time, that he must never give it in any manner other than that in which he receives it. He is also told that Mah-hah-bone signifies marrow in the bone. They then separate, and the Master then makes the following explanation respecting the five points of fellowship:

Master to candidate. "Brother, foot to foot teaches you that you should, whenever asked, go on a brother's errand, if within the length of your cable-tow, even if you should have to go barefoot and bareheaded. Knee to knee, that you should always remember a Master Mason in your devotions to Almighty God. Breast to breast, that you should keep the Master Mason's secrets, when given to you in charge as such, as secure and inviolable in your breast as they were in his own before communicated to you. Hand to back, that you should support a Master Mason behind his back as before his face. Mouth to ear, that you should support his good name as well behind his back as before his face."

After the candidate is through with what is called the work part, the Master addresses him in the following manner:

"Brother, you may suppose, from the manner you have been dealt with to-night, that we have been fooling with you, or that we have treated you different from others; but I assure you that is not the case. You have this night represented one of the greatest men that ever lived in the tragical catastrophe of his death, burial, and resurrection; I mean Hiram Abiff, the widow's son, who was slain by three ruffians at the building of King Solomon's temple, and who, in his inflexibility, integrity, and fortitude, never was surpassed by man. The history of that momentous event is thus related: Masonic tradition informs us that, at the building of King Solomon's temple, fifteen Fellow Crafts, discovering that the temple was almost finished, and not having the Master Mason's word, became very impatient and entered into a horrid conspiracy to extort the Master Mason's word from their

p. 86 Grand Master, Hiram Abiff, the first time they met him alone, or take his life, that they might pass as Masters in other countries, and receive wages as such but, before they could accomplish their designs, twelve of them recanted, but the other three were base enough to carry their atrocious designs into execution. Their names were Jubela, Jubelo, and Jubelum. It was the custom of our Grand Master, Hiram Abiff, every day at high twelve, when the Craft were from labor to refreshment, to enter into the sanctum sanctorum and offer up his devotions to the ever-living God, and draw out his plans and designs on the trestle-board, for the Crafts to pursue their labor. On a certain day (not named in any of our traditional accounts) Jubela, Jubelo, and Jubelum placed themselves at the south, west, and east gates of the temple, and Hiram, having finished his devotions and labor, attempted (as was his usual custom) to retire at the south gate, where he was met by Jubela, who demanded of him the Master Mason's word [some say the secrets of a Master Mason], and on his refusal to give it Jubela gave him a violent blow with the twenty-four inch gauge across the throat; on which Hiram fled to the west gate, where he was accosted in the same manner by Jubelo, but with more violence. Hiram told him that he could not give the word then because Solomon, king of Israel, Hiram, king of Tyre, and himself had entered into a solemn league that the word never should be given unless they three were present; but, if he would wait with patience till the Grand Lodge assembled at Jerusalem, if he was then found worthy he should receive it, otherwise he could not. Jubelo replied, in a very peremptory manner: 'If you do not give me the Master's word I'll take your life'; and on Hiram's refusal to give it Jubelo gave him a severe blow with the square across the left breast, on which he fled to the east gate, where he was accosted by Jubelum in the same manner, but with still more violence. Here Hiram reasoned as before; Jubelum told him that he had heard his caviling with Jubela and Jubelo long enough, and that he was still put off, and the temple was almost finished, and he was determined to have the word or take his life. 'I want it so that I may be able to get wages as a Master Mason in any country to which I may go I for employ, after the temple is finished, and that I might be

p. 87 able to support my wife and children.' Hiram persisting in his refusal, he gave Hiram a violent blow with the gavel on the forehead, which felled him to the floor and killed him. They took the body and carried it out of the east gate and buried it in the rubbish till low twelve at night (which is 12 o'clock), when the three met, agreeable to appointment, and carried the body a westerly direction, and buried it at the brow of a hill, in a grave dug due east and west, six feet perpendicular, and made their escape. King Solomon, coming up to the temple at low six in the morning (as was his usual custom), found the Crafts all in confusion, and, on inquiring the cause, was informed that their Grand Master, Hiram Abiff, was missing, and there were no plans and designs laid down on the trestle-board for the Crafts to pursue their labor. Solomon ordered immediate search to be made in and about the Temple for him; no discovery being made, he then ordered the Secretary to call the roll of workmen, to see if any were missing; it appearing that there were three, viz.: Jubela, Jubelo and Jubelum, Solomon observed:

"This brings to my mind a circumstance that took place this morning. Twelve Fellow Crafts came to me, dressed in white gloves and aprons in token of their innocence, and confessed that they twelve with three others had conspired to extort the Master Mason's word from their Grand Master, Hiram Abiff, and in case of his refusal to take his life; they twelve had recanted, but feared the other three had been base enough to carry their atrocious design into execution."

Solomon immediately ordered twelve Fellow Crafts to be selected from the bands of the workmen, clothed in white gloves and aprons in token of their innocence, and sent three east, three west, three north and three south, in search of the ruffians, and if found to bring them up before him. The three that traveled a westerly course, coming near the coast of Joppa, fell in with a warfaring man, who informed them that he had seen three men pass that way that morning, who, from their appearance and dress, were workmen from the Temple, inquiring for a passage to Ethiopia, but were unable to obtain one in consequence of an embargo which had recently been laid on all the shipping, and had turned back into the country. After making still further and more diligent search,

p. 88 and after making no further discovery, they returned to the Temple and reported to Solomon the result of their pursuit and inquiries. On which Solomon directed them to go and search again, and search until they found their Grand Master, Hiram Abiff, if possible, and if he was not found, the twelve who had confessed should be considered as the murderers and suffer accordingly.

They returned again in pursuit of the ruffians, and one of the three that traveled a westerly course, being more weary than the rest, sat down at the brow of a hill to rest and refresh himself; and in attempting to rise caught hold of a sprig of cassia, which easily gave way and excited his curiosity, and made him suspicious of a deception, on which he hailed his companions, who immediately assembled, and on examination found that the earth had been recently moved; and, on moving the rubbish, discovered the appearance of a grave; and while they were confabulating about what measure to take, they heard voices issuing from a cavern in the clefts of the rocks, on which they immediately repaired to the place, where they heard the voice of Jubela exclaim, "O! that my throat had been cut across, my tongue torn out, and my body buried in the rough sands of the sea at low water-mark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the death of so good a man as our Grand Master, Hiram Abiff." On which they distinctly heard the voice of Jubelo exclaim, "O! that my breast had been torn open, and my heart and vitals taken from thence and thrown over my left shoulder, to the valley of Jehosaphat, there to become a prey to the wild beasts of the field and vultures of the air, ere I had conspired to take the life of so good a man as our Grand Master, Hiram Abiff. When they more distinctly heard the voice of Jubelum exclaim, "O! that my body had been severed in two in the midst, and divided to the north and

the south, my bowels burnt to ashes in the center, and the ashes scattered by the four winds of heaven, that there might not remain the least track or trace of remembrance among men or Masons of so vile and perjured a wretch as I am, who wilfully took the life, of so good a man as our Grand Master, Hiram Abiff. Ah! Jubela and Jubelo, it was I that struck him harder than you both! It

p. 89 was I that gave him the fatal blow! It was I that killed him outright!" On which they rushed forward, seized, bound, and carried them up before King Solomon, who, after hearing the testimony of the three Fellow Crafts, and the three ruffians having plead guilty, ordered them to be taken out at the west gate of the Temple and executed agreeable to the several imprecations of their own mouths. King Solomon then ordered fifteen Fellow Crafts to be selected from the bands of the workmen, clothed with white gloves and aprons, in token of their innocence, and sent three east, three west, three north, three south and three in and about the Temple, in search of the body of their Grand Master, Hiram Abiff, and the three that traveled a westerly course found it under that sprig of cassia, where a worthy brother sat down to rest and refresh himself; and on removing the earth till they came to the coffin, they involuntarily found their hands raised, as herein before described, to guard their nostrils against the offensive effluvia that arose from the grave. It is also said that the body had lain there fourteen days, some say fifteen. The body was raised in the manner herein before described, carried up to the Temple, and buried as explained in the closing clauses of the lecture. Not one third part of the preceding history of this degree is ever given to a candidate. A few general, desultory, unconnected remarks are made to him, and he is generally referred to the manner of raising, and the lecture, for information as to the particulars. Here follows a charge which ought to be and sometimes is delivered to the candidate after hearing the history of the degree.

An address to be delivered to the candidate after the history has been given.

"Brother, your zeal for the institution of Masonry, the progress you have made in the mystery, and your conformity to our regulations, have pointed you out as a proper object of our favor and esteem. You are bound by duty, honor and gratitude to be faithful to your trust, to support the dignity of your character on every occasion, and to enforce, by precept and example, obedience to the tenets of the order. In the character of Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren,

p. 90 and to guard them against breach of fidelity. To preserve the reputation of the fraternity, unsullied, must be your constant care—and for this purpose it is your province to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate; and by the regularity of your own behavior, afford the best example for the conduct of others less informed. The ancient landmarks of the order, entrusted to your care, you are carefully to preserve; and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity. Your virtue, honor, and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you this evening represent; thus you will render yourself deserving the honor which we have conferred, and merit the confidence that we have reposed."

Here follows the lecture on this degree, which is divided into three sections.

SECTION FIRST.

"Are you a Master Mason"

Ans. "I am—try me, prove me—disprove me if you can."

"Where were you prepared to be made a Master Mason?"

Ans. "In a room adjacent to the body of a just and lawfully constituted lodge of such, duly assembled in a room representing the sanctum sanctorum, or holy of holies, of King Solomon's Temple."

"How were you prepared?"

Ans. "By being divested of all metals, neither naked nor clothed; barefoot nor shod; with a cable-tow three times about my naked body; in which posture I was conducted to the door of the lodge, where I gave three distinct knocks."

"What did those three distinct knocks allude to?"

Ans. "To the third degree of Masonry; it being that on

p. 91 which I was about to enter."

"What was said to you from within?"

Ans. "Who comes there? Who comes there? Who comes there?"

"Your an answer?"

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

"What further was said to you from within?"

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

"Your answer?"

Ans. "By the benefit of a pass-word."

"What is that pass-word?"

Ans. "Tubal Cain."

"What next was said to you?"

Ans. "I was bid to wait till the Worshipful Master in the east was made acquainted with my request and his answer returned."

"What followed after his answer was returned?"

Ans. "I was caused to enter the lodge on the two extreme points of the compass, pressing my naked right and left breasts, in the name of the Lord."

"How were you then disposed of?"

Ans. "I was conducted three times regularly round the lodge, and halted at the Junior Warden in the south, where the same questions were asked and answers returned as at the door."

"How did the Junior Warden dispose of you?"

Ans. "He ordered me to be conducted to the Senior Warden in the west, where the same questions were asked and answers returned as before."

"How did the Senior Warden dispose of you?"

Ans. "He ordered me to be conducted to the Worshipful Master in the east, where by him the same questions were asked, and answers returned as before, who likewise demanded

p. 92 of me from whence I came, and whither I was traveling."

"Your answer?"

Ans. "From the east and traveling to the west."

"Why do you leave the east, and travel to the west?"

Ans. "In search of light."

"How did the Worshipful Master then dispose of you?"

Ans. "He ordered me to be conducted back to the west, from whence I came, and put in care of the Senior Warden, who taught me how to approach the east, by advancing upon three upright, regular steps to the third step, my feet forming a square and my body erect at the altar before the Worshipful Master."

"What did the Worshipful Master do with you?"

Ans. "He made an obligated Master Mason of me."

"How?"

Ans. "In due form."

"What was that due form?"

Ans. "Both my knees bare bent, they forming a square; both hands on the Holy Bible, Square and Compass; in which posture I took upon me the solemn oath or obligation of a Master Mason."

"After your obligation, what was said to you?"

Ans. "What do you most desire?"

"Your answer?"

Ans. "More light."

[The bandage round the head is now dropped over the eyes.]

"Did you receive light?"

Ans. "I did."

"On being brought to light on this degree, what did you first discover?"

Ans. "Three great lights in Masonry, by the assistance of three lesser, and both points of the compass elevated above the square, which denoted to me that I had received, or was about to receive all the light that could be conferred on me in a Master's Lodge."

"What did you next discover?"

Ans. "The Worshipful Master approaching me from the east, under the sign and due-guard of a Master Mason, who presented me with his right hand in token of brotherly love

p. 93 and confidence, and proceeded to give me the pass-grip and word of a Master Mason, [the word is the name of the pass-grip] and bid me arise and salute the Junior and Senior Wardens and convince them that I was an obligated Master Mason, and had the sign, pass-grip and word. [Tubal Cain.]

"What did you next discover?"

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

"What were you next presented with?"

Ans. "The working tools of a Master Mason."

"What are they?"

Ans. "All the implements of Masonry indiscriminately, but more especially the trowel."

"How explained?"

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

"What were you next presented with?"

Ans. "Three precious jewels."

"What are they?"

Ans. "Humanity, friendship and brotherly love."

"How were you then disposed of?"

Ans. "I was conducted out of the lodge and invested with what I had been divested, and returned again in due season."

SECTION SECOND.

"Did you ever return to the sanctum sanctorum or holy of holies of King Solomon's Temple?"

Ans. "I did."

"Was there anything particular took place on your return?"

p. 94 Ans "There was, viz.: I was accosted by three ruffians, who demanded of me the Master Mason's word."

"Did you give it to them?"

Ans. "I did not, but bid them wait with time and patience till the Grand Lodge assembled at Jerusalem; and then, if they were found worthy, they should receive it; otherwise they could not."

"In what manner were you accosted?"

Ans. "In attempting to retire to the south gate, I was accosted by one of them, who demanded of me the Master Mason's word, and on refusing to comply with his request he gave me a blow with the twenty-four inch gauge, across my breast, on which I fled to the west gate, where I was accosted by the second, with more violence, and on my refusing to comply with his request he gave me a severe blow with the square, across my breast, on which I attempted to make my escape at the east gate, where I was accosted by the third, with still more violence, and on my refusing to comply with his request he gave me a violent blow with the common gavel on the forehead, and brought me to the floor."

"Whom did you represent at that time?"

Ans. "Our Grand Master, Hiram Abiff, who was slain at the building of King Solomon's Temple."

"Was his death premeditated?"

Ans. "It was, by fifteen Fellow Crafts, who conspired to extort from him the Master Mason's word; twelve of whom recanted, but the other three were base enough to carry their atrocious designs into execution."

"What did they do with the body?"

Ans. "They carried it out at the east gate of the Temple and buried it till low twelve at night, when they three met, agreeable to appointment, and carried it a westerly course from the Temple, and buried it under the brow of a hill in a grave six feet due east and west, six feet perpendicular, and made their escape."

"What time was he slain?"

Ans. "At high twelve at noon, when the Crafts were from labor to refreshment."

"How come he to be alone at this time?"

Ans. "Because it was the usual custom of our Grand Master, Hiram Abiff, every day at high twelve, when the

p. 95 Crafts were from labor to refreshment, to enter into the sanctum sanctorum or holy of

holies, and offer up his adorations to the ever living God, and draw out his plans and designs on his trestle-board, for the Crafts to pursue their labor."

"At what time was he missing?"

Ans. "At low six in the morning, when King Solomon came up to the Temple, as usual, to view the work, and found the Crafts all in confusion, and on inquiring the cause, he was informed that their Grand Master, Hiram Abiff, was missing, and no plans or designs were laid down on the trestle-board for the Crafts to pursue their labor."

"What observations did King Solomon make at that time?"

Ans. "He observed that our Grand Master, Hiram Abiff, had always been very punctual in attending, and feared that he was indisposed, and ordered search to be made in and about the Temple, to see if he could be found."

"Search being made and he not found, what further remarks did King Solomon make?"

Ans. "He observed he feared some fatal accident had befallen our Grand Master, Hiram Abiff; that morning twelve Fellow Crafts, clothed in white gloves and aprons in token of their innocence, had confessed that they twelve, with three others, had conspired to extort the Master Mason's word from their Grand Master, Hiram Abiff, or take his life; that they twelve had recanted, but feared the other three had been base enough to carry their atrocious designs into execution."

"What followed?"

Ans. "King Solomon ordered the roll of workmen to be called to see if there were any missing."

"The roll being called, were there any missing?"

Ans. "There were three, viz.: Jubela, Jubelo, Jubelum."

"Were the ruffians ever found?"

Ans. "They were."

"How?"

Ans. "By the wisdom of King Solomon, who ordered twelve Fellow Crafts to be selected from the band of the workmen, clothed in white gloves and aprons in token of their innocence, and sent three east, three west, three north

p. 96 and three south in search of the ruffians, and if found to bring them forward."

"What success ?"

Ans. "The three that traveled a westerly course from the Temple, coming near the coast of Joppa, were informed by a way-faring man that the three men had been seen that way that morning, who from their appearance and dress were workmen from the Temple, inquiring for a passage to Ethiopia, but were unable to obtain one in consequence of an embargo, which had recently been laid on all the shipping, and had turned back into the country."

"What followed?"

Ans. "King Solomon ordered them to go and search again, and search till they were found, if possible, and if they were not found, that the twelve who had confessed should be

considered as the reputed murderers, and suffer accordingly."

"What success?"

Ans. "One of the three that traveled a westerly course, from the Temple, being more weary than the rest, sat down under the brow of a hill to rest and refresh himself, and in attempting to rise caught hold of a sprig of cassia, which easily gave way, and excited his curiosity and made him suspicious of a deception, on which he hailed his companions who immediately assembled, and on examination found that the earth had recently been moved, and on moving the rubbish discovered the appearance of a grave; and while they were confabulating about what measures to take, they heard voices issuing from a cavern in the clefts of the rocks; on which they immediately repaired to the place, where they heard the voice of Jubela exclaim, 'O that my throat had been cut across, my tongue torn out, and my body buried in the rough sands of the sea, at low watermark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the death of so good a man as our Grand Master, Hiram Abiff!' On which they distinctly heard the voice of Jubelo, 'O that my left breast had been torn open, and my heart and vitals taken from thence and thrown over my left shoulder, carried into the valley of Jehosaphat, and there to become a prey to the wild beasts of

p. 97 the field, and vultures of the air, ere I had conspired the death of so good a man as our Grand Master, Hiram Abiff!'

The third, Jubelum, 'O that my body had been severed in two in the midst, and divided to the north and south, my bowels burnt to ashes in the centre, and the ashes scattered by the four winds of heaven, that there might not the least track or remembrance remain among men or Masons of so vile and perjured a wretch as I am; ah! Jubela, and Jubelo, it was I that struck him harder than you both—it was I that gave him the fatal blow—it was I that killed him outright!'

On which they rushed forward, seized, bound and carried them up to the Temple of King Solomon.

"What did King Solomon do with them?"

Ans. "He ordered them to be executed agreeably to the several imprecations of their own mouths."

"Was the body of our Grand Master, Hiram Abiff, ever found?"

Ans. "It was."

"How?"

Ans. "By the wisdom of King Solomon, who ordered fifteen (in some lodges they say twelve) Fellow Crafts to be selected from the bands of the workmen and sent, three east, three west, three north, three south and three in and about the temple, to search for the body."

"Where was it found?"

Ans. "Under a sprig of cassia, where a worthy brother sat down to rest and refresh himself."

"Was there anything particular took place on the discovery of the body?"

Ans. "There was, viz.: on moving the earth till we came to the coffin, we involuntarily found our hands in this position, to guard our nostrils against the offensive effluvia which arose from the grave."

"How long had the body lain there?"

Ans. "Fourteen days."

"What did they do with the body?"

Ans. "Raised it in a Masonic form and carried it up to the temple for more decent interment."

"Where was it buried?"

Ans. "Under the Sanctum Sanctorum, or holy of holies of King Solomon's Temple, over which they erected a marble

p. 98 monument, with this inscription delineated thereon: A virgin weeping over a broken column, with a book open before her, in her right hand a sprig of cassia, in her left an urn. Time standing behind her, with his hands infolded in the ringlets of her hair."

"What do they denote?"

Ans. "The weeping virgin denotes the unfinished state of the temple; the broken column, that one of the principal supports of Masonry had fallen; the book open before her, that his memory was on perpetual record; the sprig of cassia, the timely discovery of his grave; the urn in her left hand, that his ashes are safely deposited under the Sanctum Sanctorum, or holy of holies of King Solomon's Temple, and Time, standing behind her, with his hands infolded in the ringlets of her hair, that time, patience and perseverance will accomplish all things."

SECTION SECOND.

"What does a Master's lodge represent?"

Ans. "The Sanctum Sanctorum, or holy of holies of King Solomon's Temple."

"How long was the temple building?"

Ans. Seven years, during which it rained not in the day-time, that the workmen might not be obstructed in their labor."

"What supported the temple."

Ans. "Fourteen hundred and fifty-three columns and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble."

"What further supported it?"

Ans. "Three grand columns, or pillars."

"What were they called?"

Ans. "Wisdom, strength and beauty."

"What did they represent?"

Ans. "The pillar of wisdom represented Solomon, King of Israel, whose wisdom contrived the mighty fabric; the pillar of strength, Hiram, King of Tyre, who strengthened Solomon in his

glorious undertaking; the pillar of beauty, Hiram Abiff, the widow's son, whose cunning craft and curious

p. 99 workmanship beautified and adorned the temple."

"How many were there employed in the building of King Solomon's Temple?"

Ans. "Three Grand Masters, three thousand three hundred Masters, or overseers of the work, eighty thousand Fellow Crafts, and seventy thousand Entered Apprentices; all those were classed and arranged in such a manner by the wisdom of Solomon that neither envy, discord nor confusion were suffered to interrupt that universal peace and tranquillity that pervaded the work at that important period."

"How many constitutes an Entered Apprentice lodge?"

Ans. "Seven; one Master and six Entered Apprentices."

"Where did they usually meet?"

Ans. "On the ground floor of King Solomon's Temple."

"How many constitute a Fellow Craft's lodge?"

Ans. "Five; two Masters and three Fellow Crafts."

"Where did they usually meet?"

Ans. "In the middle chamber of King Solomon's Temple."

"How many constitute a Master's lodge?"

Ans. "Three Master Masons."

"Where did they usually meet?"

Ans. "In the Sanctum Sanctorum, or holy of holies of King Solomon's Temple."

"Have you any emblems on this degree?"

Ans. "We have several, which are divided into two classes."

"What are the first class?"

Ans. "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 all-seeing eye, the anchor and ark, the forty-seventh problem of Euclid, the hour-glass, the scythe, and the three steps usually delineated on the Master's carpet. which are thus explained: The pot of incense is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity and, as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence for the manifold blessings and comforts we enjoy. The 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

p. 100 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, when it is in our power to relieve them without inconvenience to ourselves. When we take a survey of nature, we behold man, in his infancy, more helpless and indigent than the brute creation; he lies languishing for days, weeks, 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 of all other beings, but, as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God, and he that will so demean himself, as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection as Masons.

The book of constitutions, guarded by the Tyler's sword, reminds us that we should be ever watchful and guarded in our thoughts, words, and actions, particularly when before the enemies of Masonry, ever bearing in remembrance those truly Masonic virtues, silence and circumspection. The sword pointing to a naked heart, demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions may be hidden from the eye 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.

p. 101 The forty-seventh problem of Euclid: This was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of a Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry, or Masonry, on this subject he drew out many problems and theorems; and among the most distinguished he erected this, which, in the joy of his heart, he called Eureka, in the Grecian language signifying, I have found it; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences. The hour glass is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close. We cannot without astonishment behold the little particles which are contained in this machine; how they pass away, almost imperceptibly, and yet to our surprise in a short space of an hour they are all exhausted. Thus wastes man! To-day, he puts forth the tender leaves of hope; to-morrow, blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the root, and when he thinks his greatness is still ripening, he falls like autumn leaves, to enrich our mother earth. The scythe is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. Behold! what havoc the scythe of time makes among the human race; if by chance we should escape the numerous evils, incident to childhood and youth, and with health and vigor come to the years of manhood, yet withal we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us. The three steps usually delineated upon the Masters carpet, are emblematical of the three principal stages of human life, viz.: youth, manhood and age. In youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellow Craft, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves, that so in age, as Master Mason, we may enjoy the happy reflections consequent on a well spent life, and die in the hope of a glorious immortality.

p. 102 "What are the second class of emblems?"

Ans. "The spade, coffin, death-head, marrow-bones, and sprig of cassia, which are thus explained: The spade opens the vault to receive our bodies where our active limbs will soon moulder to dust. The coffin, death-head, and marrowbones, are emblematical of the death and burial, of our Grand Master, Hiram Abiff, and are worthy of our serious attention. The sprig of cassia is emblematical of that important part of man which never dies—and when the cold winter of death shall have passed, and the bright summer's morn of the resurrection appears, the Son of Righteousness shall descend, and send forth his angels to collect our ransomed dust; then, if we are found worthy, by his pass word, we shall enter into the celestial lodge above, where the Supreme Architect of the Universe presides, where we shall see the King in the beauty of holiness and with him enter into an endless eternity. Here ends the three first degrees of Masonry, which constitute a Master Mason's Lodge. A Master Mason's Lodge and a chapter of Royal Arch Masons, are two distinct bodies, wholly independent of each other. The members of a Chapter are privileged to visit all Master Mason's Lodges when they please, and may be, and often are members of both at the same time; and all the members of a Master Mason's Lodge, who are Royal Arch Masons, though not members of any Chapter, may visit any Chapter. I wish the reader to understand that neither all Royal Arch Masons nor Master Masons are members of either Lodge or Chapter; there are tens of thousands who are not members and scarcely ever attend, although privileged to do so. A very small proportion of Masons, comparatively speaking, ever advance any further than the third degree, and consequently never get the great word which was lost by Hiram's untimely death. Solomon, king of Israel; Hiram, King of Tyre, and Hiram Abiff; the widow's son having sworn that they nor neither of them would ever give the word except they three were present; [and it is generally believed that there was not another person in the world at that time that had it], consequently the word was lost, and supposed to be forever; but the sequel will show it was found after the lapse of four hundred and seventy years; notwithstanding the word Mah-hah-bone,

p. 103 which was substituted by Solomon, still continues to be used by Master Masons, and no doubt will be as long as Masonry attracts the attention of men; and the word which was lost is used in the Royal Arch degree.

What was the word of the Royal Arch degree before they found the Master's word which was lost at the death of Hiram Abiff, and was not found for four hundred and seventy years? Were there any Royal Arch Masons before the Master's word was found? I wish some Masonic gentleman would solve these two questions. The ceremonies, history, and the lecture, in the preceding degree, are so similar, that perhaps, some one of the three might have been dispensed with, and the subject well understood by most readers, notwithstanding, there is a small difference between the work and history, and between the history and the lecture. I shall now proceed with the Mark Master's degree, which is the first degree in the Chapter. The Mark Master's degree, the Past Master's, and the Most Excellent Master's are called lodges of Mark Master Masons, Past Masters, and Most Excellent Masters; yet, although called lodges, they are a component part of the Chapter. Ask a Mark Master Mason if he belongs to the Chapter, he will tell you he does, but that he has only been marked. It is not an uncommon thing, by any means, for a Chapter to confer all four of the degrees in one night, viz.: The Mark Master, Past Master, Most Excellent Master, and Royal Arch degree.

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FREEMASONRY AT A GLANCE.

ENTERED APPRENTICE DEGREE.

The Holy Bible on the altar is usually opened at the 123d Psalm and the square and compass placed thereon, the latter open and both points placed below the square. [see pict. 1]

PREPARATION OF CANDIDATE ENTERED APPRENTICE DEGREE.—He is ushered into the "preparation room," where he meets the Junior Deacon and Stewards who divest him of all his clothing except his shirt. He is then handed an old pair of drawers which he puts on; the left leg is rolled up above the knee; the left sleeve of the shirt is rolled up above the elbow, a hoodwink is fastened over both eyes, a rope, called a cable-tow, is put once around his neck, and a slipper (with the heel slip-shod) is put upon the right foot. [see pict. 2]

DUE: GUARD OF AN ENTERED APPRENTICE--HOLD out the left hand a little in front of the body and in a line with the lower button of the vest, the hand being open and palm turned upward. Now place the right hand horizontally across the left and about two or three inches above it. [see pict. 3]

PENAL SIGN OF AN ENTERED APPRENTICE—MADE from the due-guard by dropping the left hand carelessly; at the same time raise the right arm and draw the hand, still open, across the throat, thumb

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next the throat, and drop the hand perpendicularly by the side. These movements ought to be made in an off hand manner, without stiffness.

SIGN WITHOUT DUE-GUARDS—(The usual way outside the lodge.) Simply draw the open hand carelessly across the throat and let it fall down by the side.

Worshipful Master to Candidate:—"You will advance to the altar, kneel upon your naked left knee, your right forming a square, your left hand supporting the holy Bible, square and compass, your right resting thereon, in which due form you will say, I, with your name in full, and repeat after me." [see pict. 1]

GRIP OF AN ENTERED APPRENTICE.—Take hold of each other's hands as in ordinary hand-shaking and press the top of your thumb hard against the first knuckle-joint of the first finger near the hand. If the person whom you are shaking hands with is a Mason, he will generally return a like pressure on your hand. [see pict. 2]

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ENTERED APPRENTICE WORD—Boaz. It is The name of this grip.

ENTERED APPRENTICE STEP.—Step off one step with the left foot and bring the heel of your

right foot to the hollow of your left.

The Holy Bible ought to be opened at the 7th chapter of Amos and one point of the compass elevated above the square. [see pict. 1]

PREPARATION OF CANDIDATE FELLOW CRAFT DEGREE.—He is ushered into the "preparation room" as before, and divested of all his clothing as in the preceding degree. In this case the right leg of the old drawers is raised up above the knee, the right sleeve of the shirt is rolled up above the elbow, the slipper is now put upon the left foot, the left heel being slip shod. The hoodwink is again put over both eyes and the cable-tow is put twice around the naked right arm and an apron tied on, in which condition he is "duly and truly prepared" and led by the Junior Deacon to the door of the lodge as before. [see pict. 2]

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Worshipful Master to Candidate:—You will advance to the altar, kneel upon your naked right knee, your left forming a square, your right hand resting on the Holy Bible, square and compass, your left forming a right angle supported by the square in which due form you will say, "I," with your name in full, and repeat after me. [see pict. 1]

DUE GUARD OF A FELLOW CRAFT.—Hold out the right hand a little from the body and on a line with the lower button of the vest, the palm being open and turned down-ward; also raise the left arm so as to form a right angle at the elbow, from the shoulder to the elbow being horizontal and fore-arm perpendicular. [see pict. 2]

SIGN OF A FELLOW CRAFT.—Made from the due-guard by dropping the left hand carelessly to the side and at the same time raise the right hand to the left breast, with the palm towards the breast and the fingers a little crooked; then draw the hand smartly across the breast from left to right and let it drop perpendicularly to the side. [see pict. 3]

SIGN WITHOUT DUE GUARD.—The usual way on outside the lodge). Draw the right hand, palm open and fingers a little crooked, smartly across the breast from left to right and drop it carelessly by your side.

PASS GRIP OF A FELLOW CRAFT.—Take each other's hands as in ordinary hand-shaking and press the top of your thumb hard against the space between the first and second knuckles of the right hand. Should the person whose hand you hold be a Fellow Craft, he will return a like pressure on your hand, or else may give you the grip of an Entered Apprentice. [see pict. 4]

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PASS OF FELLOW CRAFT—Shibboleth. It is the name of this grip.

REAL GRIP OF A FELLOW CRAFT.—Take each other by the right hand as in ordinary hand-shaking and press top of your thumb hard against the second knuckle. Should the man whose hand you shake be a Fellow Craft, he will return a similar pressure on your hand, or may possibly give you any one of the two preceding grips. [see pict. 1]

WORD OF FELLOW CRAFT—Jachin. It is the name of this the real grip.

FELLOW CRAFT OR SECOND STEP.—Step off one step with the right foot and bring the heel of the left foot to the hollow of the right your feet forming the angle of an oblong square.

MASTER MASON'S DEGREE.

The Holy Bible ought to be opened at the 12th chapter of Ecclesiastes and both points of the compass elevated above the square.

PREPARATION OF CANDIDATE MASTER MASON'S DEGREE.—He is conducted into the preparation room as in the preceding degree. All his clothing is removed as before; both legs of the drawers are tucked up above the knees, both sleeves of the shirt are tucked up above the elbows, both breasts of the shirt are turned, making both breasts bare. The hoodwink is again fastened over both eyes and the cable-tow is put three times around his body. No slipper is used in this degree. Should the shirt be closed in front, it must be taken off or turned front backwards, as both breasts must be bare. An apron is then tied on and worn as a Fellow Craft, and thus he is "duly and truly prepared." [see pict. 3]

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Worshipful Master to Candidate, "You will advance to the altar, kneel upon both your naked knees, both hands resting on the Holy Bible, square and compass in which due form you will say, "I," with your name in full and repeat after me." [see pict. 1]

DUE-GUARD OF A MASTER MASON.—Extend both hands in front of the body on a line with the lower button of the vest with the palms open and turned downward, both hands being close together, thumbs nearly touching. [see pict. 2]

SIGN of A MASTER MASON.—Made from the due-guard by dropping the left hand carelessly and drawing the right across the body from left to right side on a line with the lower button of the vest, the hand being open as before, palm downward and the thumb towards the body. Then drop the hand perpendicularly to the side. [see pict. 2]

SIGN WITHOUT DUE-GUARD.—(Ordinary manner outside the lodge.) Simply draw the right hand as above described, carelessly across the body and drop it by the side.

PASS-GRIP OF A MASTER MASON—Take hold of each other's hands as in ordinary hand shaking and press the top of your thumb hard against the space between the second and third knuckles. Should the man whose hand you shake be a Mason he may return or give any previous grip. [see pict. 3]

PASS OF MASTER MASON—Tubal Cain. It is the name of this grip.

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STRONG GRIP OF A MASTER MASON OR LION'S PAW.—Grasp each other's right hands very firmly, the spaces between the thumb and first finger being interlocked and the tops of the fingers being pressed hard against each other's wrist where it joins the hand, the fingers of each being somewhat spread. [see pict. 1]

CANDIDATE AS HIRAM ABIFF FALLING INTO THE CANVAS, having been struck in the forehead by the setting maul of the supposed third ruffian, Jubelum. [see pict. 2]

FIVE POINTS OF FELLOWSHIP.

Worshipful Master:—Which are the five points of fellowship?

Senior Deacon:—Foot to foot (Master and candidate extend their right feet, placing the inside of one against that of the other). Knee to knee (they bring their right knees together); breast to breast (they bring their right breasts together); hand to back (Master places his left hand on the candidate's back, the candidate's is placed by the Deacon on the Master's back); cheek to cheek or mouth to ear (Master puts his mouth to candidate's right ear thus bringing the right cheek of each together. [see pict. 3]

MASTER'S WORDS—(whispered in the ear of the candidate), Mah-hah bone, after which the candidate whispers the same word in the Master's ear.

(The End)

The Abduction and Murder of Captain William Morgan

In March 1826 Morgan formed a partnership with David C. Miller, John Davids, and Russel Dyer. Miller, who had taken only the first Masonic Degree (Morgan was Royal Arch), was a printer and publisher of the Batavia Republican Advocate. Like Morgan Miller sought profit, but in addition he was infuriated by the establishment of a rival local newspaper, the Peoples Press, whose editors were Masons. David and Dyer were to furnish capital for the publication.

News of this enterprise spread quickly among Masons of the towns and villages throughout the Burned-over District- Rochester, Buffalo, Lockport, Canandaiga, LeRoy, and Lewiston. These Masons not realizing that published exposes were commonplace in England and France were available in the United States, and knowingly only that to write and publish such secrets was a heinous offense in light of Masonic tradition, determined to prevent the books publication. Morgan and his partners received various threats and were constantly harassed, but the book appeared nevertheless.

On August 4 Morgan's partners drew up a bond for \$500,000, which the author was to receive

in exchange for his manuscript. The bond evidently was worthless, for two days later he wrote his partners and charged them with evasion and dishonesty. Amid rumors, purported violence, and intrigue, Morgans book received a copyright on August 14 under the title *Illustrations of Masonry, By One Of The Fraternity Who Has Devoted Thirty Years to the Subject*. It was detailed and, by all accounts, accurate narrative of three Blue Lodge degrees as then conferred in New York, giving all the secret signs, passwords, obligations, and grips, and was replete with woodcut illustrations. When Miller advertised the book for sale at one dollar a copy in the *Republican Advocate* on December 14 (after Morgans abduction), its content included an introduction by the printer that denounced Masonry in scathing terms.

In mid-September 1826 local Masons began to take direct action against Morgan, hoping to stop the books appearance. On September 10, an unsuccessful attempt was made to destroy Miller's print shop by fire. Prominent Masons in Batavia later offered a reward of \$100 if it could be proved that any of the brethren were responsible. That same day, Nicholas Cheseboro, master (head) of Ontario Master's Lodge at Canandaiga, obtained a warrant for Morgan's arrest on a charge of theft, claiming that he had stolen a shirt and cravat from a local tavern keeper, from whom he had rented a room in May 1826. The following day, a constable (who was not a Mason) and five others who were lodge brothers journeyed to Batavia, arrested Morgan, and took him to Danold's Tavern. Morgan was then taken to Canandaiga on the theft charge, but the magistrate released him because of lack of evidence. He was rearrested immediately on the claim of \$2.69 due an innkeeper. Morgan admitted the debt, and the authorities incarcerated him about 10:00 P.M.

The next evening, September 12, 1826, the Canandaiga jailer was absent. Cheseboro, with two Masonic assistants, after some difficulty persuaded the jailers wife to release Morgan upon payment of the debt. Morgan was then escorted from the jail. About 9:00 P.M. a shrill whistle sounded, and the jailers wife rushed to the window, only to see Morgan struggling with two men and shouting "Murder!" A yellow carriage appeared, and four men threw Morgan into it. The carriage went "clattering" into the night, and Morgan was never seen in public again.

Morgan's exact fate has remained a mystery since that dark evening, for his corpse was never found. From the mass of confusing and contradictory testimony, some obtained in court, some given many years later in deathbed "confessions", it appears that the approximately sixty-nine Masons involved in Morgan's abduction had made an arrangement with Masonic brethren in Canada by which Morgan was to receive a sum of money (perhaps \$500) and a farm on which he would live out his days incognito. The plan collapsed, however, and no satisfactory documented explanation was ever offered by those involved. Morgan was apparently held a prisoner in the French powder magazine at abandoned Fort Niagara. On September 19, 1827, he was allegedly bound with weights and thrown into the Niagara River (below the falls), near the place where the river sluggishly flows into Lake Ontario. Of course, this account is conjecture, for authorities never located Morgan's body, and although his abduction was ultimately proved in court, his murder was not. For years it was rumoured that Morgan had been seen in Canada and in more exotic places-in Smyrna in the Ottoman Empire and in British Honduras. It was also reported that Morgan had become an Indian Chief and that he had "turned pirate" and had been hanged in Cuba for his crimes.

This writer agrees with New York's third special counsel of 1831, Victory Birdseye, that Morgan was probably murdered by misguided Masons, who, when the Canadian deal fell apart, panicked and decided that by getting rid of the author, they would somehow prevent publication of *The Illustrations*. To their chagrin, not only did the book appear, duly advertised, in mid-December, but within a year, Morgan's abduction and alleged murder had produced a violent moral crusade against Masonry and an [incipient political party](#) as well.

The Antimasonic Party in the United States 1826-1843
William Preston Vaughn
The University Press of Kentucky 1983.

**A very brave man
MAY HE REST IN PEACE**

Much has been made of the death of an anti-Mason, 'Captain' William Morgan. What is not often revealed are the details surrounding this matter. Here, in brief, are some facts:

William Morgan was born in 1774 (yes, well over 200 years ago!) in Virginia. In 1819 he was married to a girl sixteen years of age and two years later he moved to Canada and became a distiller. Fire destroyed his brewery and reduced him to poverty after which he moved again. In 1823, he was at Rochester, New York and took up residence in Batavia, New York in 1826. While he had visited lodges before this time, there is no evidence to show where (or if) he was initiated, despite his rather complete knowledge of the ritual. He was denied admission to the local Lodge and Chapter (of York Rite Masonry) at Batavia for reasons unknown. (Refusal to admit a Mason to a lodge meeting is quite rare but does happen when a visitor's status as a Mason is in question.) However, it is confirmed that he received the York Rite Royal Arch Degree at LeRoy, New York in 1825. When a new Chapter was proposed in his own town, his name was on the petition but objection was made to his being included and a new petition was prepared without it. Resenting this action, Morgan apparently became bitter and sought revenge. He entered into a conspiracy with the local newspaper editor to publish a malicious book on Freemasonry.

(Some reports indicate that David C. Miller, the newspaper editor, had received the Entered Apprentice - first - degree in Freemasonry but objections arose and he was prevented from proceeding further. This, some Masonic scholars assert, could have given rise to his interest in taking part in the scheme of Morgan's....)

There was great resentment in the town and the newspaper building was set on fire but no serious damage was done. As a result of this hotheadedness, four Freemasons were indicted and three were sent to jail. In fact, the Masons themselves offered a reward for the guilty party and some assert that Miller set the fire himself. There is, however, no proof as to what actually happened.

Morgan was arrested several times on various claims, some real and some apparently 'trumped up', possibly at the instigation of the local Masons. In one of these instances, a man came to pay the bail for Morgan and from that day on, Morgan was supposedly never seen again. Some 'eye-witness' reports tell of him being taken away by a group of men carrying torches. Other 'eye-witness' reports indicate that he was given a horse and wagon and rode away alone. There were at least a half-dozen 'eye-witness' reports, all of which were at odds

with the other.

Since then, various explanations have been put forth over the years, the most common being that Morgan was murdered by Masons.

A month after Morgan left the jail, a badly decomposed body was found some distance away. The now-widow of Morgan first said it was not her husband and was quite emphatic in so doing, citing total difference in body height, facial hair, etc. Later, she changed her story. Reports are that the corpse changed appearance several times as well leading to charges and counter-charges of skullduggery!

A Mrs. Monroe claimed that it was the remains of her husband and those remains were turned over to her after an inquest. The foes of Masonry did not believe it then and they don't believe it now. There were subsequent stories of seeing Morgan in other lands but despite the interest of thousands of scholars and some 39 different official investigations, the mystery is just as obscure now as it was then.

With a solid victory over the Britain and enormous changes taking place in the new country, Americans at this time faced a "villain vacuum" similar to our early-'90s directionlessness in the wake of the Cold War. Those in upper state New York in particular had been the 'subjects' of frequent and persistent visits by traveling preachers railing about the Hell-fires of damnation which would surely consume them - hence the reference to the 'Burnt-over District'. These people, along with many others in the Northeast of the relatively new United States sought a new 'bad guy' on whom to blame their troubles. Secret societies, it was believed, were a very real threat to the fragile new republic, and Freemasons because of their secrecy became public enemy number one. Their fervor was heightened by publication of works about the Illuminati which ostensibly sought world control. It was a difficult time for people facing difficult hardships of daily living and potential economic ruin due to rampant inflation.

The 'targets' of their anger could be spotted easily: they were the leaders of the community and of business. They were the influential in all walks of life. They met together in mostly well-appointed buildings wearing clothes many others could only covet.

There is little question, then, why they would be the object of such jealousy - and having William Morgan's disappearance as a rallying point, it became a wonderful 'popular cause' around which politicians could gain support.

While Freemasonry promptly disavowed any sympathy with those who might have decided to punish Morgan for his supposed wrongdoing, it did little to check the resentment which grew and festered in this poor area where unemployment ran extraordinarily high and people were willing to believe anything that might explain their misfortunes.

It's highly unlikely we'll ever know what really happened to William Morgan. 170+ years separate us from those involved and yet despite the furor which led to the formation of the Anti-Masonic (political) Party in the United States, even Morgan's contemporaries were unable to solve the mystery.

It remains today a 'Masonic Mystery'.

Despite the horrific claims made by the foes of Freemasonry, they don't know any more than the rest of us. There has never again been a similar incident anywhere in the world.

To add further intrigue, it was later alleged that Morgan's widow became one of the wives of Joseph Smith who was then forming his Mormon Church. This connection gives anti-Masons with religious objections to both Freemasonry and Mormonism some type of 'hook' on which to hang their harangues. Of course, they ignore the facts that Morgan was against Masonry and his wife then chose to be with someone who would become a Mason.... Confusing, isn't it?

It is important to remember that the strong sentiments which gave rise to the Anti-Masonic party were not limited to hatred of Masonry alone. In 1834, for example, an anti-Catholic mob set fire to a convent in Charlestown (now Somerville), Massachusetts and the following year, Samuel F. B. Morse (better remembered as a portrait painter and inventor of the telegraph) published his Foreign Conspiracy which became something of a textbook for those crusading against what they thought was a popish plot to gain control of the United States.

Update: August, 2001

It is not our intent to cast the "Morgan Affair" as a 'conspiracy' by anti-Masons to defame Freemasonry. It simply was not! As a result, we have re-written a paragraph above in which the word was used making at least one reader misunderstand what we wrote.

The early 1800s in the newly created United States were rife with conspiracy theories. The Illuminati - although by then only an imaginary organization - was seen by many as being the secret controller of the world. At a time when allegiances and alliances swayed by the whims of individual rulers and the United States still had yet to sort out what type of 'democracy' they had really invented, such theories were powerful indeed. Thoughts of hidden conspirators fueled by soaring inflation and lack of employment in places like Batavia, gave rise to many feelings of inadequacy. People sought consolation in the conspiracy theories of the day, regularly trumpeted from the pulpits of evangelists who were losing their 'flocks' to an increasingly more mobile society. While some of those who believed such wild theories were surely honest and forthright, others saw intrusions from each and every outside force even if there were none.

The defining example of these conspiracy theories rampant at the time is, to us, the convent burning and the killing of innocent Catholic nuns in Massachusetts in 1834 - eight years AFTER Morgan - all because some few residents there thought the Pope was going to take over their country. The Morgan Affair reflects few differences. The fear of the Freemasons and Illuminati was palpable. The presumed murder of an individual was the final proof of all for some that Freemasonry was without law and would ultimately control them.

If Masons killed Morgan, they should have been punished. No Mason is above the law and the SECOND duty that a Mason has is to his country and its laws (the first, to God) so clearly an act of murder is neither condoned nor pardonable. Dozens of inquiries and inquests and hundreds of scholarly inquiries since that time, however, have failed to produce proof that any such act really did occur.

Today, anti-Masons like to use the example of Morgan to show the evils of Freemasonry while ignoring both the millions of men who've been members during the intervening nearly 200 years and the fact that such an event has never again reoccurred in the history of the organization. That statement is not - by any means - an attempt to say, "So what? It's only one...." Rather, we are of the belief that IF Masons murdered Morgan they should have been swiftly punished for their crimes and if they did not, the anti-Masonic faction should drop their use of this tired canard immediately. We repeat: there is no proof that Morgan was ever murdered.

March, 2003: The Grand Lodge of Masons in Vermont is placing online a text which recounts much of the 'Morgan hysteria' that effected Masonry there far more than elsewhere. You can read it by clicking [here](#).

Revival In America

Early in 1831, Alexis de Tocqueville (1805-1859), a famous French statesman, received official permission from the French government to travel to the United States to study the reason behind America's greatness. After having spent nine months in our land, he returned and delivered the following report to the French Parliament:

I went at your bidding and passed through their thorough-fares of trade; I ascended their mountains and went down their valleys; I visited their manufactories, their commercial markets and emporiums of trade; I entered their judicial courts and legislative halls; but I sought everywhere in vain until I entered the Church. It was there as I listened to the soul-elevating principles of the Gospel of Christ, as they fell from Sabbath to Sabbath upon the masses of the people, that I learned why America was great and free and why France was a slave.

America is great because America is good, and if America ever ceases to be good, America will cease to be great.

Tocqueville visited America during our nation's Second Great Awakening, when pulpits were aflame with the gospel of repentance and salvation. Very significant were the thousands of Masons who flocked to church altars to renounce their Masonic oaths and receive Christ as Savior. Evangelist Charles Finney specifically included repentance from Freemasonry in his preaching and saw this action as a precursor to revival. America was experiencing revival amidst the Anti-Masonic Movement.

Little or no mention is made in our history books of the Anti-Masonic Movement, which formed the Anti-Masonic Party in 1827. The Random House Dictionary of the English Language gives a sketchy definition:

Anti-Masonic party, U.S. Hist. A former political party (1826-35) that opposed Freemasonry in civil affairs.

Anti-Mason, U.S. Hist. A member of the Anti-Masonic party or a supporter of its principles.

The Encyclopaedia Britannica gives a broader view of the Anti-Masonic Movement than do the dictionaries, yet it, too, holds to the media standard of reporting only part of the facts. We shall let the Britannica speak for itself before we tell the complete story.

In U.S. history, the Anti-Masonic Movement reflected a long-standing suspicion of secret fraternal orders, culminating in the political activities of the Anti-Masonic Party (1827-36). The movement was touched off in 1826 in western New York by the mysterious disappearance of William Morgan, a Freemason who had prepared for publication a book revealing the secrets of the Order of the Masons. Charged with stealing and indebtedness, Morgan was imprisoned and then reportedly kidnapped shortly after his release. He was never heard from afterward, and it was widely thought that he had been murdered. After prolonged investigation... the press, churches, temperance and antislavery elements joined in condemning the apparent "murder."

When 15 Anti-Masonic candidates were elected to the New York Assembly in 1827, the dynamic political nature of the issue was recognized and the anti-Masonic Party was organized. National conventions met at Philadelphia in 1830 and at Baltimore in 1831, the latter to nominate [renounced Mason] William Wirt, former U.S. attorney general, as a presidential candidate. By this time the movement had spread across the Middle Atlantic States and into New England, usually through church, temperance, and anti-slavery channels.

The Anti-Masonic national nominating convention in Baltimore, with 13 states represented by 116 Anti-Masons, was the first of its kind in...U.S. Politics. The convention required a special three-fourths majority rather than a simple majority to nominate, a precedent followed by the Democrats in subsequent national conventions for more than a century. The convention system has been used since by the major U.S. political parties.

The Anti-Masonic Party won a large number of Congressional seats in 1832, but thereafter internal improvements and the protective tariff became the major issues. By late in the decade, Anti-Masonic agitation had been largely superseded by anti-slavery activities, and remnants of the party merged with the newly formed Whig Party in 1838.

After the "Morgan Affair," when John Quincy Adams learned of these odious Masonic Obligations and partialities during his Presidency, he united his National Republican Party with the Anti-Masonic Party, which union became the Whig Party in 1838. In 1845, he wrote of Freemasonry, "A more perfect agent for the devising and execution of conspiracies against church or state could scarcely have been conceived."

Freemasonry In Early America

A brief history of the activity of Masonry in America, both politically and militarily, must be understood before we can fully comprehend the appalling truth behind the censored story that spawned the Anti-Masonic Movement.

There are two separate Masonic forces in the world — one headquartered in London, the other in Paris. The Paris Lodge is of Templar origin. Its founders were the Knights Templar, who fled to Scotland during their 14th century persecution. While in Scotland they developed an esoteric form of worship that was carried into workingman lodges.

Most workingmen in those days built cathedrals and castles out of stone. As stonemasons, they quartered close to work in mason lodges. Apprentices quartered in "entered apprentice" lodges; craftsmen in "fellow craftsmen" lodges; and taskmasters in "master mason" lodges. The Templars attached their form of mystic worship to these three degrees of labor. Hence stone-mason lodges were turned into centers of esoteric worship.

This form of esoteric worship was carried from Scotland to London at the turn of the 17th century when Scottish King James VI, who had reigned in Scotland from 1567 to 1603, was appointed by England's childless Queen Elizabeth I to reign as King James I over their United Kingdoms. This is the same King James who authorized the 1611 King James Version of the Bible.

During the 1640s, when civil war erupted against the Stuart dynasty, the freedom fighters were of the working class. Naturally they planned their secret strategy against the throne from behind the walls of their mason lodges. After they won their freedom, they became known as free masons.

In 1660 the Stuarts were back on the throne. The Glorious Revolution in 1688 permanently dethroned them. In 1717 the Stuart remnant were exiled to France, along with their Scottish masonry. By 1755 the Scottish Rite had developed to 32 degrees, broadened its name to the Scottish Rite of French Freemasonry, and in 1760 began to plan for revolution to win freedom for the workingmen of France. In 1782, and with assistance from the Illuminati, the Scottish Rite of French Freemasonry began agitating for revolution, finally triggering the French Revolution of 1789 to 1793.

The Scottish Rite was brought to America during the French and Indian war (1754-1760), settling at Charleston, S.C. on the 33rd degree parallel. In 1786 the Southern Jurisdiction of Scottish Rite Freemasonry adopted the French Masonic constitution as a basis for its constitution. It is therefore Templar and republican in origin. In 1801 the 33rd and final degree was created at Charleston. Today the Masonic world is ruled from that city, with its secretariat headquartered in Washington, D.C.

Masonic Lodges with French Constitutions end their prayers in the name of the Great Architect of the Universe. (Sometimes the title "Grand Architect" is substituted for the title "Great Architect").

The other force of Freemasonry is of Rosicrucian origin headquartered in London. In 1717, after the exile of the Stuarts to France, seven British Rosicrucians united English Freemasonry under a Grand Lodge. Placed at its head was the king of England. From then until now, English Masonry has remained royalist and Rosicrucian. The British kept the three original degrees of Freemasonry until 1860, when they added the additional degrees of the Scottish Rite, but for competitive reason dropped the name "Scottish."

Before the French and Indian War, American lodges were of British origin under British constitutions. Within the lodges were two factions vying for control — Moderns and Ancients. Moderns wanted to update the ancient rituals. Under their control prayers ended in the Name of Jesus Christ. When the Ancients merged with the Moderns in 1813, lodges became purely deistic and prayers in Christ's name gradually died out as the ancient rituals returned. Under the Ancients, prayers began to be offered in the name of the Great Architect of the Universe, as is done in French Freemasonry.

A few Ancient lodges existed in America before 1813. For example, the Boston lodge went Ancient in 1751, as did St. John's Lodge in Philadelphia ten years later. The British founded the Philadelphia lodge in 1730, which was the earliest known lodge in the North American colonies. One of its first initiates was Ben Franklin, who received his degrees in February of 1731.

As stated earlier, French lodges did not appear in America until the French and Indian War, where young George Washington first learned soldiering. These lodges were "military" or "traveling lodges," exclusively for soldiers and diplomats. Military lodges became famous during our War of Independence. George Washington officiated in them, as we shall see.

George Washington is an important figure, both in Masonic history and in understanding the story of William Morgan. Morgan, a Royal Arch Mason, renounced Freemasonry, and in 1826 planned to expose the dangers of its secrets in a book. Washington likewise warned the whole country on the eve of his death to beware of secret societies. Both men were specific in their warning; the European Illuminati had infiltrated American Freemasonry.

Washington's Boycott of English Masonic Lodges

Washington was an adhering Mason from age 21 to his death. His Masonic credentials began at Fredericksburg, Va., Lodge No. 4, where he was initiated 1st degree on Nov. 4, 1752; passed to 2nd degree on March 3, 1753; and raised to 3rd degree on Aug. 4, 1753. Lodge No. 4 was a British constituted lodge, which offered only three degrees. At that time, George Washington was as high as he could go in colonial Freemasonry. A year after initiation, he visited the lodge once again, and never returned. In fact, he never set foot in any British lodge after the Revolution began.

Washington was not alone in breaking connections with the mother lodge of England. Freemason Albert G. Mackey informs us, "Soon after the beginning of the Revolution, a disposition was manifested among American Free-masons to dis sever their connection, as subordinates, with the Masonic authorities of the mother country, and in several of the newly erected States the Provincial Grand Lodges assumed an independent character."

Another record of Washington's affiliation with a lodge was in Virginia. (Virginia had "dissevered" its lodges from English control.) Lodge No. 39 of Alexandria, previously working under the Grand Lodge of Penn., transferred its allegiance to Virginia in 1788 and became Lodge No. 22. On April 28, Washington was made Charter Master in absentia and reelected Dec. 29.

Worshipful Master George Washington presiding over Lodge No. 22. Life Magazine, Oct. 8, 1956, p. 122

There is no record that Washington renounced his Masonic oaths, resigned from any lodge, be it British or French, or protested his leadership role in a lodge in absentia. Our first President was an active Mason his entire life, writing cordial letters to, and receiving letters from lodges until his death. Throughout his political career he visited a number of French lodges and officiated in some, but always boycotted English lodges.

President Washington also enjoyed attending public Masonic functions. On Sept. 18, 1793, he is pictured in a painting wearing his Masonic apron laying the cornerstone of the Capitol

Building. And in 1795, he assisted in laying out the streets of the Capitol in the shape of Masonic symbols.

Washington constantly gave a Masonic idiom. When speaking of "Providence," which was our founding father's term for God, he frequently used the phrase "Grand Architect of the Universe." He believed the success of the Revolution was due to the "Grand Architect of the Universe," and ended his frequent prayers in that deity's name. In short, writes Masonic scholar William H. Stemper, "Freemasonry was Washington's political theology. It enabled him to project a political sacrality. Washington's usage of Freemasonry as a political theology was to reconcile and harmonize democracy with the providential moral working of the foundation of the Republic. Yet, there is little or no 'sacred' mystery [in Washington's lifestyle]."

Washington was so revered by American Masons that several started a movement to make him national Grand Master of all U.S. Masons. To create a national Grand Lodge, all state Grand Lodges were required to relinquish their authority. Massachusetts Masons did not consent, and the idea died.

Most of General Washington's hands-on Masonic activity occurred during our War of Independence. Until then Masonry's growth was slow in America. During war Masonic membership increases, because Masonic oaths demand of Masons (whether friend or foe) that they protect each other from harm.

I will not give the grand hailing sign of distress except I am in real distress... should I ever see that sign given, or the word accompanying it, and the person who gave it appearing to be in distress, I will fly to his relief at the risk of my life, should there be a greater probability of saving his life than of losing my own.

This oath was practiced at least twenty years before the Revolution. Consequently, it was a great incentive for a soldier to join Freemasonry. According to Masonic records, "Members of the Craft were among the highest in command of all armies...."

Masonic Partiality

Here we discover an extreme partiality among Masonic soldiers that gives privileges not afforded the average soldier. When the war was over, this partiality extended to their private and public lives. For example, a Mason often found it easier to find work than did a non-Mason. If venturing into business, a Mason was assured a loan simply by giving the proper hand-shake to a Masonic banker. Should a Mason choose politics as a career, he was guaranteed votes of all Masons who had reached the Royal Arch degree (13th degree in Scottish Rite and 7th degree in York Rite), which oath reads:

I will promote a companion Royal Arch Mason's political preferment in preference to another of equal qualifications.

Once in political office, the Mason must vote the dictates of his Masonic superiors. In the Masonic book, Webb's Monitor, we read:

Right or wrong his very existence as a Mason hangs upon obedience to the powers immediately set above him. The one unpardonable crime in a Mason is contumacy [insubordination] or disobedience.

Masonic partiality also permits Master Masons to commit criminal acts and find protection among Masons. The Master Mason swears:

A Master Mason's secrets given to me in charge as such, and I knowing him to be such, shall remain as secure and inviolable in my breast as in his own...murder and treason excepted.

If a Mason is a defendant in court, Masonic partiality extends to the witness stand. In the Masonic Hand Book we read:

You must conceal all the crimes of your brother Masons, except murder and treason, and these only at your own option, and should you be summoned as a witness against a brother Mason, be always sure to shield him. Prevaricate, don't tell the whole truth in this case, keep his secrets, forget the most important points. It may be perjury to do this, it is true, but you're keeping your obligations, and remember if you live up to your obligations strictly, you'll be free from sin.

Masonic partiality extends to the jury box. The Blue Lodge degrees read:

Whenever you see any of our signs made by a brother Mason, and especially the grand hailing sign of distress, you must always be sure to obey them, even at the risk of your life. If you're on a jury, and the defendant is a Mason, and makes the grand hailing sign, you must obey it; you must disagree with your brother jurors, if necessary, but you must be sure not to bring the Mason guilty, for that would bring disgrace upon our order. It may be perjury, to be sure, to do this, but then you're fulfilling your obligation, and you know if you live up to your obligations you'll be free from sin.

Once a Mason reaches Royal Arch degree, he is to conceal all crimes of brother Masons, including murder and treason. Royal Arch Masons swear:

I will aid and assist a companion Royal Arch Mason, when engaged in any difficulty, and espouse his cause, so far as to extricate him from the same, if in my power, whether he be right or wrong.... A companion Royal Arch Mason's secrets, given me in charge as such, and I knowing him to be such, shall remain as secure and inviolable, in my breast as in his own, murder and treason not excepted.

Although there is an upside to being a Mason, which is preferential treatment of each other in every walk of life, including protection should a Mason himself commit crimes, there is also a downside. A Mason must agree to maintain silence of knowledgeable crimes committed by brother Masons, including murder. If summoned to court as a juror or a witness on behalf of a brother Mason being prosecuted, he must perjure himself.

Preferential treatment, partiality, and hiding crimes are contrary to Holy Scriptures that lay open on the Masonic altar. The Apostle Paul wrote in I Tim. 5:21-22, "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure."

During War Partiality Increases Masonic Membership

Preservation of life was the bait that enabled Freemasonry to rapidly grow during our War of Independence. A soldier had a greater chance of returning home if he joined a military lodge. In Life Magazine (Oct. 8, 1956), we read: "During the Revolutionary War, Washington...favored creation of military Lodges for soldiers. There were at least 11 such Lodges, the most famous being American Union Lodge Number One. At Valley Forge, Washington helped initiate Lafayette into Masonry."

By the time our revolution was won, Masons occupied every dominant position that militarily protected or politically governed this fledgling nation. Freemasonry confirms in a 1951 Masonic edition of the Holy Bible (page 6) that twenty-four of Washington's major generals were Masons, as were thirty of his thirty-three brigadier generals. And of the 56 signers of the Declaration of Independence, 53 were claimed by Freemasonry to be Master Masons. In fact, there is ample evidence to show that we won the Revolution because of complicity among American, French and British Masons.

After the war, Masonic partiality helped pave the road to the White House. George Washington, an able candidate, was elected first President of the United States. His Vice President was Freemason John Adams, who is reported to have been the founder of the

Masonic Lodges in New England. (John Adams was the father of President John Quincy Adams (1825-1828). For twenty years following his presidency, John Quincy Adams played an important role in the anti-Masonic Movement.)

At George Washington's inauguration, Masonic involvements continued to prevail. Robert Livingston, Grand Master of New York's Grand Lodge, administered the Oath of Office. Marshal of the day was Freemason General Jacob Morton. Washington's escort was Freemason General Morgan Lewis. The Bible used for the oath of office was a Masonic Edition from St. John's Lodge No. 1 of New York.

Again, near the end of Washington's second term as President, when he announced that he would not seek a third term, the President received a letter from Grand Lodge of Penn. congratulating Him for his many years of Masonic and public service. Washington's cogent response brings into focus the subtlety and importance of this stage in American Masonic development:

Fellow citizens and brothers...I have received your address with all Brotherly affection... [T]o have been, in any degree, an instrument in the hands of Providence to promote orders and union, and erect upon a solid foundation, the true principles of government, is only to have shared with many others in a labour, the result of which, let us hope, will prove through all ages a sanctuary for Brothers, and a lodge for the virtues... Permit me to reciprocate your prayers, and to supplicate that we all may meet thereafter in the eternal Temple whose Builder is the Great Architect of the Universe.

One year before his death, Washington was informed by letter that Masonic partiality had enabled evil to enter the Lodge. Agents of the European Illuminati had infiltrated his beloved Freemasonry for the express purpose of subverting our government. The letter also accused our first President of "presiding over the English lodges in this country." (In Charles G. Finney's book on Freemasonry, the "Introduction," pp. Ixi-Ixvii, contains a brief history of the Order of the Illuminati in early America).

On Sept. 25, 1798, Washington responded to the accusation: "I have little more to add than thanks for your wishes, and favorable sentiments, except to correct an error you have run into of my presiding over the English lodges in this country. The fact is I preside over none, nor have I been in one more than once or twice within the last thirty years. I believe, notwithstanding, that none of the lodges in this country are contaminated with the principles ascribed to the society of the Illuminati."

The accusation made of Washington that he presided "over the English lodges in this country" was to apparently suggest he was a secret agent for the British. As Masonic history records, and as we have revealed, our first President was careful not to set foot in any English lodge after the Revolution began. During and after the Revolution, Washington's Masonic activity was only in lodges that had "dissevered" from the "mother country." And the military lodges in which Washington officiated were founded by the French, whose great assistance in military arms, funds, and soldiering is a matter of historic record to the success of our Revolution.

However, Washington's answer to the question of Illuminati activity in American lodges is indeed interesting. It certainly reveals his knowledge of this European order. We must therefore consider it here, since it also was the concern of Captain William Morgan, whose 1826 book was not only intended to reveal the awful blood oaths of Freemasonry, but also intended to expose Illuminati activity in American lodges.

John M. Roberts, in The Mythology of Secret Societies, states, "The illuminati were the first society to use for political subversion the machinery of secret organization offered by freemasonry...[T]hrough the craft they began to spread."

According to Salem Kirban in Satan's Angels Exposed, the Illuminati had already infiltrated fifteen lodges in America long before Washington wrote his Sept. 25 letter. For example, in 1785 the Columbian Lodge of the Order of the Illuminati was established in New York City. Its

members included George Clinton, Governor of New York and his nephew DeWitt Clinton, who was destined to be Governor of New York during The Morgan Affair. Another member of the Columbian lodge was Clinton Roosevelt, ancestor of Franklin D. Roosevelt. And Thomas Jefferson was identified with an illuminati lodge in Virginia. According to Professor Charles Elliott Norton (1827-1908), lecturer at Harvard from 1874-1898, the Illuminati were planning to use the USA as a catalyst for their one-world government. If it could be proven that thirteen states could successfully unite under one federal government, all governments of the world could likewise unite under a one-world federation.

But, how was George Washington to know this? Although a Mason he never frequented English lodges, and rarely was active in the reconstituted American Lodges. He certainly was knowledgeable of the existence of the Illuminati, but was obviously ignorant of inroads it had made in our society.

His naivety did not last long. During the summer or fall of 1799, just months before his death, Washington was informed by John Adams that indeed the Illuminati had infiltrated American Freemasonry, and that this order was a danger to our new Republic. Because of his faith in Adams, our first president immediately warned the whole country to beware of all secret societies — not that he believed secret societies were bad, but rather that he recognized how their structure enabled easy penetration by the Illuminati, who had designs for America not in step with his own.

Thomas Jefferson and John Adams later disagreed over the use of American Freemasonry by the Illuminati. In fact, "John Adams...accused Jefferson of using the lodges that he himself had founded, for subversive Illuminati purposes. The three letters of Adams which deal with this problem are in the Wittenburg Square Library in Philadelphia."

As stated earlier, since the founding of the United Grand Lodge of England in 1717, there has been a struggle between Moderns and Ancients for the internal control of all Lodges. The Moderns were Rosicrucians who reigned from 1717 to 1813. Their prayers in Lodge ended in the Name of Jesus Christ. In 1813, when the Illuminati completed their takeover of American Masonry, they put in power the Ancients, who were deists. Since then it has been forbidden to mention the Name of Jesus Christ in Lodge.

History suggests that from our nation's birth, Satan has had a plan for America. His plan? Use the United States of America as the catalyst for a United Nations of the World. But the God of the Bible slowed Satan's plan with three Great Awakenings: The first two are dated 1739-1750 and 1824-1835. The Second Great Awakening took place amidst the Anti-Masonic Movement, which put American Freemasonry to flight for nearly a century.

Three Great Awakenings

So shall they fear the name of the Lord from the West, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. (Isaiah 59:19)

This Scripture may be a prophecy of the Church in America. Church history records that during the past two centuries, most missionaries and their funding have come "from the west," which has resulted in our Savior's "glory [being seen in the east] from the rising of the sun." To date, no nation but America has accomplished the "great commission" on this large a scale.

In Hebrew, the phrase "lift up a standard" can be translated "put to flight." God's Word has always been the standard that put the enemy to flight. "Enemy" can be translated "adversary." Satan is also translated "adversary." He is the enemy of the Church who is put to flight by the preaching of the gospel.

In Scripture, when a direction on the compass is given, its reference point is usually Jerusalem. Therefore, the direction "west" carries the idea of "extreme west," for it can be translated "the region of the evening sun." West, from the vantage point of Jerusalem, is

Europe and finally America.

History records that the "standard" lifted up in the "west" was the gospel of Christ preached by the evangelical Church. History also records that the enemy (Satan) employed the use of western government to openly persecute the Church — first the Roman Empire, then the Holy Roman Empire. Christians fleeing the latter persecution settled America.

When Satan followed the Church to America, he could not persecute Her through government, because our Constitution provided freedom of religion. Hence he went underground in the form of secret societies to infiltrate our government and churches. Eventually he would have the Constitution reinterpreted by a Supreme Court stacked with Masons, which did occur in 1962. That year six of our nine High Court justices ruled that our Constitution "implied" separation of church and state. All six were Masons.

Meanwhile, Isaiah 59:19 was fulfilled in America by the preaching of the gospel during three Great Awakenings.

First Great Awakening

"When the enemy shall come in like a flood..."

God first lifted up His standard of evangelism in America in 1739, nine years after the first Masonic Lodge was planted on our soil. For the next decade George Whitefield (1714-1770) became a popular preacher in both England and America. With the Wesley brothers, he worked for revival in the church. His preaching tours in America helped kindle the First Great Awakening.

During that same period, Jonathan Edwards (1703-1758), a Congregational minister, became one of the most influential theologians and evangelists in American history. His preaching was an important factor in the Great Awakening in New England. As the most learned scholar of his generation, Edwards became president of a college known today as Princeton University.

So powerful were these revivals that by the time our constitution was written and passed by Congress in 1787, two-thirds of the three million citizens in the United States were professing Christians.

Where Christ's Standard is Lifted Up

When a democratic nation is dominated by a majority of citizens who are Bible-believing and Spirit-led Christians, pagans work their mystic arts in secret. And so it was in early America following the First Great Awakening. Christians controlled the vote. Therefore, biblical standards were written into our civil laws. As a consequence, illuminated Freemasonry was compelled to commence its anti-Christian program for America more slowly than the 33rd degree Supreme Council desired.

Previous evidence submitted and subsequent evidence will reveal that the Masonic conspiracy took the following three phases: (1) the Constitution of the United States of America was written as a wholly deistic instrument; (2) Masons would hold every political post of importance in the budding federal, state, and local governments; and (3) Freemasonry would take over all media resources. This not only would include the press, but schools and pulpits as well. By 1826, Masons dominated the majority of these positions and were ready to broadcast their successes.

The Complete Story behind the Anti-Masonic Movement

Before the year 1826, nothing slowed the progress of Freemasonry to occupy every seat of political and religious importance in America. By 1826, so confident had the Fraternity become that it began to congratulate itself in broad speeches at their public festivals. That year a Mr. Bainaird (no first name available) announced, "Masonry is exercising its influence in the sacred

desk, in the legislative hall, and on the bench of justice."

Captain William Morgan, who had been practicing the craft of Free-masonry for many years, heard Bainaird's speech. Morgan, under the command of Freemason Andrew Jackson, had fought the British in the War of 1812. As was the custom of military men in those days, Morgan had joined Freemasonry for protection, and worked his way up the degrees to become a Royal Arch Mason. When he accepted Christ as Savior and Lord of his life, he renounced Freemasonry and demitted from the Lodge. When he heard Mr. Bainaird's speech, Capt. Morgan was disturbed. Charles Finney writes of Morgan's opinion of Freemasonry: "He regarded it as highly injurious to the cause of Christ, and as eminently dangerous to the government of our country."

As was John Adams aware that the Illuminati had infiltrated American Freemasonry, and was planning to take over our government, Morgan was likewise aware. Captain Morgan could not let Mr. Bainaird's speech stand without revealing these facts. The captain began to voice his intent to publish a book exposing the Illuminati, as well as revealing the Masonic rituals and vile oaths of the first three degrees.

Morgan contracted with a local printer, David C. Miller, who had likewise renounced Freemasonry after salvation. No sooner had the ink dried on the contract than trouble began. Morgan disappeared. His badly decomposed body was found a year later in Oak Orchard Harbor and identified by his wife and dentist. Miller was abducted, but escaped to print the book.

Masonic Oaths and Masonic Partiality were behind the Murder of William Morgan and the subsequent cover-up

On June 13, 1861, the Committee of Correspondence, Grand Lodge of Pennsylvania, wrote:

Masonry is as old as government. It constitutes a government in itself. Its origin, principles, organization and administration are to be found in loyalty, obedience, hope charity, love. It is operative everywhere, because its foundation can be laid among mankind wherever mankind exist. Resistance to, or disobedience of any of these principles is not permitted in Masonic sovereignty. Masonry could not exist a moment, it would not have lived longer than languages, races, and empires, if it had tolerated insubordination or rebellion against its authority.

A heavy burden is placed on the shoulders of a Mason when he joins the lodge. He is no longer his own man. He must obey unseen powers set above him, whether he agrees with them or not, or else he pays the penalty with his life. Yet, there is a reward for those who obey – Masonic partiality.

As documented earlier, Masonic partiality means success in this present world. To a soldier it means protection during war. To an applicant it means work. To an employee it means a promotion. To a businessman it means customers and/or a loan. To a politician it means a vote. To a civil servant it means an appointment. To a criminal it means protection from the law.

Simply put, Masonic partiality can get a Mason where he wants to go in life, whether he is honorable or dishonorable. If he fails to obey the rules in this game of partiality, he is not successful. If he blatantly breaks his oath, or disobeys Masonic authority, he meets the most gruesome death — so say the words he pronounces against himself when taking the oaths.

Oaths of the Blue Degrees

(1st three degrees)

First, a Blue Lodge Mason (degrees 1-3) agrees to "ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of Ancient Freemasonry." Second, he

promises "to always be ready to obey all Masonic authority set above him, and never cheat, wrong, nor defraud a fellow Mason." Then he takes the following blood oath:

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, binding myself under a no less penalty than that of having my throat cut across, my tongue torn out by its roots and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours... [end 1st degree, Entered Apprentice].

...having my breast torn open, my heart plucked out and given as a prey to the beast of the field and the fowls of the air... [end 2nd degree, Fellow Craft].

...having my body severed in twain, my bowels taken from thence and burned to ashes, and the ashes scattered to the four winds of heaven, that no trace or remembrance may be had of so vile and perjured a wretch as I... [end 3rd degree, Master Mason]. ...should I ever knowingly violate this my solemn obligation. So help me God, and keep me steadfast in the due performance of the same.

These oaths are crucial to the success of Freemasonry's conspiracy for world dominion over governments and its planned annihilation of the Church. The Fraternity's ability to maintain secrecy among its membership has determined its success in the past. Now, to guarantee its success in the future, William Morgan's blatant disobedience to his Masonic obligation to "ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of Ancient Freemasonry" demanded his immediate death.

Morgan's 9/11 Capture and Subsequent Murder

Sept. 11, 1826, Morgan was abducted. Within 48 hours three Masons murdered him. Twenty-two years later one of the three made a deathbed confession, the details of which can be read in Finney's book on pages 6-10.

In 1826 and the year following there was a general consensus among Masons that Morgan was indeed killed as penalty for his crimes against the Brotherhood. How or when Morgan was killed, and what Mason or Masons were "honored" with the task, was not known by the majority of lodge brothers. But, like the Niagara River in which he was drowned, rumors flowed endlessly among them. Following are four.

Elias Wilder of Elba, New York, himself not a Mason, said that "two or three weeks before William Morgan was carried from Batavia, I had a conversation with Freemason Cyrus Grout on the subject of Morgan's attempt to publish the secrets of Masonry. Mr. Grout told me that the Masons had sent to the Grand Lodge of New York for instructions, and when they got word from them there would be something done." After the abduction of Morgan, Mr. Wilder had another conversation with Cyrus Grout on the subject of what had become of Morgan, and Grout said to him, "Morgan was gone a fishing on the Niagara River of Lake Ontario."

A Mason by the name of William Terry of Niagara County was told by a fraternity brother that Morgan was "taken and carried away, had been killed, and sunk in Lake Ontario." Mr. Terry also stated that word came from the New York Grand Lodge that those engaged in the murder of Morgan, if indicted, were "to be kept harmless, and that all expense requisites to pay any fines that might be imposed was to be defrayed by the Grand Lodge; and that the actors in the affair of the abduction of Morgan so acted in obedience to orders coming from Grand Lodge."

Mason Sylvester R. Hathaway of Niagara County was told by another Mason that "two ruffians had taken him [Morgan] out and cut his throat and tied his body to a rope and stone and threw it into the lake."

Dr. Samuel Taggart, a Freemason from Byron, New York, told two other Masons, John

Southworth and Luther Wilder of the same city, that he would "not be afraid to bet a thousand dollars that Morgan was not in the land of the living; that he had taken a voyage to Lake Ontario without float or boat and would never be seen again by any human being."

Many decent men of the order of Masons justified the murder of Morgan by saying, "that efforts to learn the fate of Morgan would be useless – that if they had done anything with him, it was no one's business but their own."

These quotes are taken from depositions made March 9, 1827 by Justice of the Peace Andrew Dibble of Genesse County, NY. Mr. Dibble was one of several J.P.'s to whom 38 law-abiding citizens took witnesses after forming committees to conduct an independent investigation into the abduction and murder of Morgan.

Citizens of "the land of the free and the home of the brave" were forced to take action, because proper authorities delayed, botched, or hid evidence. To the man, these "proper authorities" were Masons, obeying orders from the Grand Lodge of New York, while disobeying the laws of the land.

Seven citizen committees in as many counties were established to investigate these crimes. For nearly a year they took leave of their jobs and paid their own expenses to return justice to our land. In contrast, Freemasonry used civil servants and public funds to obstruct justice. Upon completion of their investigations, the citizens presented evidence and demanded action.

Masons directly involved in the abduction, murder, and cover-up of these crimes numbered at least 136. They were not all from the same locality, but scattered along 100 miles of countryside. They worked in perfect concert a daring and criminal scheme without incurring the risk of full conviction or punishment. Many were of respectable character, yet their reputation came second to their primary obligation of obeying their diabolical oaths.

All that was necessary to conceal Morgan's kidnapping and murder was Masonic partiality found in oaths taken in the first three degrees of Freemasonry, as well as oaths taken in Royal Arch and Knights Templar degrees. Oaths in the first three degrees forbid Blue Lodge Masons from divulging criminal acts of brother Masons, with the exception of murder and treason. Royal Arch and Knights Templar oaths forbid Masons from divulging all criminal acts of brother Masons, including murder and treason. Of the Masons involved in the crime, 136 were of the latter degrees.

Evidence against Freemasonry was so compelling that it precipitated a mass exodus from the Lodge. Of 50,000 Masons in America at that time, 45,000 withdrew their membership and renounced their oaths, forcing the closure of 2,000 lodges.

The Crime in more Detail

When William Morgan contracted with printer David C. Miller of Batavia to publish *Illustrations of Masonry*, the Masonic fraternity went into action to form a conspiracy to stop them. One group of sixty-nine Masons moved against Morgan, while another group of sixty-seven Masons moved against Miller. Their intrigues were carried out in six stages from Aug. 9 through Sept. 20, 1826. Stages 3-6 began Sept. 10 and ended Sept. 20.

1. In New York newspapers published at Canandaigua, Batavia and Black Rock, an anonymous Mason denounced Morgan as an imposter. Although these places were far apart from each other, all were within the limits of the region in which subsequent acts of violence were committed.
2. Masons employed a spy to infiltrate the meeting between Morgan and Miller for the purpose of betraying the manuscripts of the proposed work to the Masonic Lodges in an attempt to frustrate the printing of the book.
3. Masons employed an agent to secretly prepare materials for torching the printing office.

4. Several masons from various locales rendezvoused at the home of a high-degree Mason to plan the forcible seizure of the manuscripts and the destruction of the printing press.

5. Masons abused laws by hunting up small debts or civil offenses with which to carry out harassment suits against Morgan and Miller. Once arrested, these men were in the hands of Masons for easy abduction.

6. By abusing the due processes of the law, the Masonic hierarchy planned the capture and murder both Morgan and Miller. Officers of justice who themselves were Masons, were involved in the conspiracy. Their efforts failed in the case of Miller, but succeeded against Morgan.

The Plot Thickens

On Aug. 9, 1826, a newspaper article was published in Canandaigua, NY exactly as you see copied below. The print was immediately picked up by other newspapers throughout the state, including Spirit of the Times and the People's Press in Batavia, Morgan's hometown.

The article denouncing Captain William Morgan is actually a coded Masonic call-to-arms. And Masons are obligated to obey this notice, because of the following oath: "I promise and swear that I will obey all regular signs, summonses, or tokens given."

The article is a two-part coded command (one written, one visual). These commands are calling to arms Master Masons and Royal Arch Masons.

Written message: "Brethren and Companions are particularly requested to observe, mark and govern themselves accordingly.

Visual Message: two right hands with index fingers pointing to both the coded problem and the coded command.

Message decoded: Master Masons are called "Brothers." Royal Arch Masons are known as "Companions." We shall once again quote the obligations of these two degrees before we decipher the coded message.

During the initiation of the Master Mason, he is told, "You must conceal all the crimes of your brother Masons, except murder and treason, and these only at your own option...."

The Royal Arch Mason swears, "A companion Royal Arch Mason's secrets, given me in charge as such, and I knowing him to be such, shall remain as secure and inviolable, in my breast as in his own, murder and treason not excepted."

The first portion of the written code identifies which degree of Mason is to respond to the call-to-arms. The second portion informs Brothers and Companions "to observe, mark and govern themselves accordingly."

Observe in context means to "vigilantly observe Morgan's movements."

Mark, in Masonic parlance, refers to a "token," "debt," or "favor" that must be returned when asked. A favor is returned when a command is obeyed.

Govern means, "to organize a strategy for the capture of William Morgan."

The command handed down is found in the visual coded message of the "pointing right hands." A right hand is one of the most important symbols in Freemasonry. It both identifies and commands. It identifies with a particular and peculiar "grip" of a "brother" or "companion," even in the dark. We read how it commands in Mackey's Encyclopedia of Freemasonry. "The right hand has in all ages been deemed an important symbol to represent

the virtue of fidelity...to an obligation." In another place we read, "The right hand was naturally used instead of the left, because it was...the instrument by which superiors give commands to those below them."

The two pointing right hands give a reason and a command: (1) "Morgan is considered a swindler and dangerous man," meaning "he has broken his oath of silence by exposing Masonic secrets"; and (2) "There are people in this village who would be happy to see this Capt. Morgan," meaning "Morgan is to be captured and brought before the lodge tribunal."

Simply stated, Master Masons and Royal Arch Masons were ordered to observe and report the movements of Morgan, plan a strategy for his capture, and when commanded, meet out just punishment to this traitor.

The Plot to Kidnap and Murder William Morgan

(following pages are actual depositions taken from court records)

On Sunday, Sept. 10, 1826, the Ontario county coroner, Nicholas G. Chesebro, himself the Master of the Lodge at Canandaigua, applied for and obtained from Jeffrey Chipman, justice of the peace, a warrant to arrest Morgan, who lived fifty miles away at Batavia. Morgan's alleged offense was larceny for neglecting to return a shirt and tie that had been borrowed the previous May. Armed with the warrant, the coroner hired a carriage at the public's expense to pick up ten Royal Arch Masons along the fifty-mile route. Their names and occupations were: Holloway Hayward – constable; Henry Howard – merchant; Asa Nowlen and James Ganson – innkeepers; John Butterfield – storekeeper; Samuel S. Butler – physician; and finally, Ella G. Smith, Harris Seymour, Moses Roberts, and Joseph Scofield – occupations unknown. All ten men were anxious and willing to share in avenging the insulted majesty of their Masonic law.

On the evening of 9/10, the party stopped at the tavern of James Ganson. They were six miles from Batavia. Before daybreak Monday morning on 9/11, five of the Masons were led by the constable to rent another coach at public expense. They proceeded from Ganson's Tavern to Batavia. At daybreak they seized Morgan.

Near sunset on 9/11, the Masons arrived back in Canandaigua. The prisoner was immediately taken before the justice of the peace who had issued the warrant. The futility of the complaint was established and Morgan was set free, since the person from whom he had borrowed the shirt and tie had not shown up in court. In fact, this person was unaware of the actions against Morgan and had not sought a prosecution for the so-called offense. The idea originated in the mind of the coroner, who executed the plan by using the law to serve the vindictive purpose of Freemasonry.

Morgan's release posed a problem for the conspirators. They needed him jailed to give ample time to complete their schemes against him. Out of jail, Morgan could elude them. So, no sooner had the hapless prisoner been released that he found the same coroner tapping him on the shoulder; this time armed with a bogus writ for a debt of two dollars to a tavern keeper of Canandaigua. Without the ability to pay, Morgan was returned to jail.

With Morgan secure, the Masons could concentrate on making arrangements to complete the remainder of their plot. On Tuesday evening of the next day (Sept. 12), the same coroner made his appearance at the jail. After some negotiation, Morgan was once more released. No sooner was he on the street dreaming of escape from these annoyances, when upon a given signal a yellow carriage and gray horses were seen by three witnesses rolling toward the jail in the bright moonlight with extraordinary speed. A few minutes passed. Morgan was seized, gagged, and bound, then thrown into the carriage, which was filled with Masons. Without turning, the carriage sped away. Morgan was now completely in the power of his enemies. With the veil of law removed, the arm of the flesh would now be employed.

Drawing of Morgan's kidnapping

Life Magazine, Oct. 8, 1956, p. 122.

The carriage moved along night and day, over a hundred miles of well-settled country. Fresh horses and carriage drivers were supplied at six different places, with corresponding changes of men guarding Morgan to carry on the conspiracy. With one exception, every individual involved was a Mason bound by secret oaths "to conceal and never reveal the crime of a brother Mason." The inadvertent exception was Corydon Fox, a last minute carriage driver on one of the routes to Lewiston. Fox was later initiated by unanimous vote of the Masons in Lewiston. Officiating in the ceremony to initiate Fox was a reverend clergyman from Rochester. This clergyman was the only Mason in the carriage with Morgan on the leg from Rochester to Lewiston. The driver of the carriage on that leg was Freemason Jeremiah Brown, a member of the New York state legislature.

It afterward appeared in evidence gathered by citizen investigators that the Buffalo lodge was also involved in the plot, as were the lodges at LeRoy, Bethany, Covington, Lockport, and Rochester. Each lodge contributed manpower, horses, or other preparation made along the route traveled by the party. Nowhere was there delay, hesitation, explanation, or discussion. Everything was carried out in silence, right up to the hour of the evening of Sept. 14, when the prisoner was taken from the carriage at Fort Niagara and lodged in the place originally designed for a powder magazine.

Fort Niagara was an unoccupied military post near the mouth of the Niagara River. During the War of 1812, jurisdiction of the fort had been turned over by the State to the Federal Government. At the end of the war the Federal Government had entrusted the Fort to a Mason. This Mason opened the gates to the conspirators.

On the evening the carriage arrived at Fort Niagara, there was an installation ceremony at the Masonic Lodge "Benevolent" in the neighboring town of Lewiston, at which the arch conspirator, Nicholas G. Chesebro (the coroner), was to be made Grand High Priest. The ceremony was actually a cover for planning the next move against Morgan. An invitation was given to Masons from distant points to come together at the ceremony and consult upon what to do next with this Masonic traitor.

At the "ceremony" several Masons hesitated at the idea of murder. Messengers were dispatched to Rochester for advice. At Rochester they did not proceed hastily, nor adopt their ultimate decision without long and painful reluctance. They earnestly deliberated upon their Masonic obligation. Their final conclusion was that Masonic oaths were binding. Morgan had certainly and essentially violated them. The Masons at Rochester made a unanimous decision that Morgan must die.

In understanding Masonic thought, as well as Masonic common sense — if their obligations are binding, Masons are righteous in their decision to execute Morgan. Hence, it was not a sin, but rather an honor for the eight Masons who volunteered to draw lots to carry out the penalty. Three of the lots were marked. The executioners were not to look at their lots until they arrived home. Those three with marked lots were to rendezvous at a predetermined location and carry out their Masonic duty.

The same clergyman who had accompanied Morgan from Rochester to Lewiston adjourned the meeting in prayer. He blasphemously invoked God's blessing upon the premeditated violation of His most solemn law — "Thou shalt not kill."

At midnight Sept. 19, the three executioners took their victim from the fort, rowed him by boat to the middle of the Niagara, fastened weights around his body and pushed him overboard. Twenty-two years later (1848), one of the three confessed on his deathbed the evil deed he had done. That deathbed confession is printed in detail in Finney's book, pages 6-10.

That such a tragedy could be executed in a land that guarantees freedom of speech, security of life and liberty; that it could enlist citizens of good reputation from so many quarters; that it could secure the cooperation of legislators, judges, sheriffs, constables, coroners,

clergymen, generals, physicians, and lawyers; that with impunity it could involve all these possibilities and more, turned the current of popular indignation from the guilty individuals toward the Masonic institution itself. Thus, the Anti-Masonic Movement turned into a political movement, which opposed all secret societies at the polls.

Freemasonry, instead of repenting of its diabolical murder of William Morgan, has since reinforced its devilish obligations by reminding Masons of what happened to Morgan when he broke his Masonic oath. From the Masonic Hand Book we read:

When a brother reveals any of our great secrets; whenever, for instance, he tells anything about Boaz, or Tubalcain, or Jachin, or that awful Mah-hah-bone [a blasphemous name representing Jesus Christ], or even whenever a minister prays in the name of Christ in any of our assemblies, you must always hold yourself in readiness, if called upon, to cut his throat from ear to ear, pull out his tongue by the roots, and bury his body at the bottom of some lake or pond.

Of course, all this must be done in secret, as it was in the case of that man Morgan, for both law and civilization are opposed to such barbarous crimes, but then, you know you must live up to your obligation, and so long as you have sworn to do it, by being very strict and obedient in the matter, you'll be free from sin.

The Plot to Kidnap and murder David C. Miller

While coroner Nicholas Chesebro led one group of sixty-nine Masons in deliberating the fate of Morgan, constable Jesse French led another group of sixty-seven Masons in an attempted destruction of Miller's print shop, as well as the kidnapping and planned murder of Miller. Like Morgan, Miller was a Mason, albeit only an Entered Apprentice (1st degree). Yet, the attitude of Masons toward Miller was the same as that toward the high-degree Morgan. Miller must also be killed. Following are some quotes of Masons concerning the fate of Miller:

In Buffalo a politician said he was astonished Miller had been permitted to go so far in printing the book; that if he should come to Buffalo, there were twenty Masons willing to take his life in less than half an hour.

In Leroy a physician and former sheriff of the county declared at a public table, "The book should be suppressed, if it cost everyone of us our lives."

In Batavia a Mason holding a respectable office declared, "Miller's office will not stand there long." Two Batavia justices of the peace (both Masons), left town on the day Miller's print shop was to be leveled. As they boarded the stage, one justice turned to a citizen and said in the presence of the other justice, "I should not be surprised if when I return to Batavia I find Miller's office leveled with the ground." The citizen asked, "Do you two think such proceedings against Miller right?" The second justice answered with a smirk, "If you found a man abusing your marriage bed, would you have recourse to the law, or take a club and beat his brains out?"

The conspiracy against Miller actually began before the conspiracy against Morgan. In the early summer of 1826, rumors began to spread in the town of Batavia that Miller, a newspaper publisher in town, was planning to print Morgan's book. The rumor excited no one but Masons, who avowed that the suppression of the work was determined at all costs.

Their first attack was an attempt to bankrupt Miller. A large number of subscribers to his paper suddenly withdrew their subscriptions, followed by numerous lawsuits against Miller to enforce the payment of small debts. The collection of these debts was done in a manner so as to embarrass Miller.

This failing, Freemasonry's second attempt was to infiltrate his business and steal the manuscript to Morgan's book. The Mason selected for the task was well known for his skill in deception. His name was Daniel Johns, a Knights Templar who lived about fifty miles from

Batavia.

About the middle of August, Mr. Johns appeared in Batavia and lodged at one of the public houses. The next morning he presented himself before Miller, proposing that he assist the printer in the publication of the book, offering to advance any sum of money that might be needed in the venture. Johns was accepted and received into Miller's confidence. Within days Johns absconded with the manuscript.

Miller, a shrewd man himself, had prepared for such an occasion. When contracting with Capt. Morgan, he had the captain write four copies of the manuscript. Two were to remain at the captain's home – one visible and one hidden in a straw mattress. Two were to be held at Miller's office, one visible and the other likewise hidden. Johns absconded only with the visible copy.

When Miller proceeded to print Morgan's book, only then did the Masons learn that there was another manuscript. They supposed it to be hidden either at Morgan's house, or at the printing office, and made plans to get it.

One Saturday evening in August, when Captain Morgan was away, three Masons (Johnson Goodwill, Daniel H. Dana, and Thomas McCully) were sent to the Captain's home to find the manuscript. As Mrs. Morgan opened the door, Goodwill and Dana, without permission or ceremony, brushed her aside and proceeded upstairs to rummage among the trunks, boxes, drawers and every other place where it was probable the manuscript might be found. McCully remained downstairs to keep Mrs. Morgan from sounding an alarm. They left without the papers, unaware they were hidden in the straw mattress.

Upon hearing of the unwelcome intrusion on Mrs. Morgan, Miller anticipated the Masons might attack his office, so he set up a fortification. When the Masons learned of the printer's defense, they planned to burn the building to the ground, capture Miller and kill him along with Morgan.

Miller's office was in a wooden building. Occupying the ground floor was a family of ten. Upstairs was the print shop, with sleeping quarters for six employees. The reckless determination of the Lodge to burn out Miller gave no concern for these sixteen souls, nor for the villagers, for had the fire made much headway, a considerable portion of the town would have been consumed.

The arsonist was Freemason Richard Howard of Buffalo, a bookbinder by trade. Howard's plan was to implicate John Mann, a blacksmith from Buffalo, by having him purchase the ingredients to torch Miller's office. The blacksmith declined, so Howard purchased a keg of turpentine himself, which purchase later tied him to the crime.

Howard took a late stage to Batavia and arrived in the city on Sunday night, 9/10, the evening before Morgan's 9/11 capture. Howard immediately went to Miller's office, splashed turpentine on the siding directly under the stairs leading to the printing apartment above, then soaked cotton balls and straw with turpentine and scattered them around the foundation.

Anticipating trouble, Miller had earlier set a watch on the print shop. Almost immediately after the flame was lit it was discovered and quickly extinguished. Howard was chased by one of the lookouts and barely escaped. When he was later implicated in the crime, he never stood trial, for he mysteriously disappeared. It was believed he had been spirited out of the country by Freemasons and lived the rest of his life in a foreign land, leaving behind his wife and children.

Failing in their attempt to burn out Miller, the Masons planned to take the print shop by force, level the building, destroy the printing press, capture Miller and kill him. The Lodge at Batavia informed the Lodge at Buffalo that Tuesday, Sept. 12 would be the perfect day, since the two local justices of the peace were scheduled to stand as witnesses before a justice of the peace in a neighboring town. The only official left in Batavia was the sheriff, and he was one of them.

Meanwhile, on September 9/11 Captain William Morgan failed to return home to his 23-year-old wife and two small children. Early Tuesday morning, September 12, Mrs. Morgan sent for Sheriff William R. Thompson to inquire of her husband's whereabouts. The sheriff informed her that Morgan had been arrested for stealing a shirt and tie, that he believed it was a pretense to spirit him out of town and kill him. Mrs. Morgan, knowledgeable of the manuscript hidden in the straw mattress, offered to give it up in return for the release of her husband. The sheriff accepted and took the manuscript to a Mason named George Ketchum, who in turn took the papers to the Masons in Rochester. Morgan, however, was not released.

At about high noon that same day, while the sheriff was visiting with Mrs. Morgan over her husband's fate, and while the two justices of the peace were officiating in a neighboring village, a crowd of sixty-seven men suddenly appeared from all directions in the little town of Batavia. Nearly all were carrying clubs or sticks newly cut. So as not to be recognized, each dressed alike. Leading them was constable Jesse French.

French selected six of the ruffians and together went to Miller's office, and in a rude and violent manner arrested him under the pretense of having a warrant. They carried Miller to a neighboring village where he was illegally confined in a Masonic Lodge room, assaulted and threatened with the fate of Morgan. By the assistance of friends and his own intrepidity, Miller escaped. Meanwhile, the citizens at Batavia, hearing of Miller's capture, surrounded his office with weapons in hand. Gradually, the crowd of Masons disbursed.

Citizen Investigators

These outrages extended over six counties. In this alarming emergency, the agents of government were paralyzed. The public institutions and provisions for the preservation of tranquility and the repression of crime seemed worthless. Therefore, in a move unprecedented in our nation's history, and in defiance of the most malignant, persevering, and ingenious counteraction by Freemasons, the citizens of New York took the matter into their own hands. At great expense of their own time and money, they suspended their private concerns and gave themselves up to all the labors of a complicated investigation. At every turn they met obstruction to justice. They could obtain no involuntary testimony; they received no assistance from public office; and in their travels their lives were endangered. Still they went on fearlessly and successfully – inquiring cautiously but persistently into all the circumstances of these most revolting crimes. Their sole purpose was to obtain enough evidence to be effective for the judicial exposure and punishment of the offenders. Yet, all the while their motives were venomously slandered and their conduct belied in the Masonic-controlled press. Such tenacity on the part of these citizens is indicative of the safety, and prophetic of the perpetuity of our free institutions.

In the end the citizen investigators uncovered enough evidence to bring charges against individual Masons and the Masonic Institution as a whole. However, the sheriffs in all the counties in which these deeds of violence against Morgan had been committed, whose duty it was under the laws of New York to select and summon the grand juries, were all Freemasons. Several had themselves been party to the crime. Hence, they did not hesitate to make use of their power as officers of justice to screen the criminals from conviction. The jurors were most of them Masons, with some of them participants in the crimes into which it became their civil duty to inquire.

Five years were consumed in attempting to obtain a legal conviction of the various offenders, but to no avail. Some of the suspected persons indeed stood trial. But it was a mockery of justice, for the secret obligation prevailed in the jury box. Consequently, they were one and all rescued in the moment of their utmost need. Others vanished from the scene and eluded pursuit even to the farthest limits of the United States. The Masonic coroner, the one most guilty of perpetuating these offenses, was tracked to a Lodge in New York City. From there the citizen investigators discovered that Masons in that city secreted him aboard a vessel below the harbor and sent him to a foreign land, leaving his wife and children behind.

Important witnesses were carried off at the moment their evidence was indispensable, and placed beyond the jurisdiction of the State. Those who were called to testify, and actually sat on the stand, stood doggedly mute. Others placed themselves entirely under the guidance of legal advisers employed to protect them from incriminating themselves. All the while, distant Lodges responded favorably to the call for aid in the defense of their accused brethren by forwarding sums of money for their legal liabilities.

The sixty-nine Masons who actually participated in the abduction and murder of Captain William Morgan gradually dropped out of sight. So well hidden were they that it was the belief of all who were knowledgeable of these events that they lived and died outside of the United States, secure from every danger of legal punishment. Twenty-two years after the fact, one of the three who actually murdered Morgan made a deathbed confession, which is printed in detail in Finney's book on pp. 6-10.

Persons engaged in these outrages were either Royal Arch Masons at the time of their crimes, or made so shortly after. As such, they were obligated by oath to conceal and never reveal the crimes of brother Masons, treason and murder not excepted. Should they disobey, they knew the consequences. Hence, Masons called as witnesses perjured themselves. Others were excused from testifying by alleging they would incriminate themselves. And yet, all those who were guilty of participating in the offenses were praised by the Fraternity as heroes of fidelity to their duty, and victims to the prejudices of their fellow citizens. To their dying day, they were still retained as worthy and cherished members of their beloved Fraternity.

One faithful and able state officer, whose lawful duty was to investigate these offences, officially reported on the proceedings in which he had been in charge:

Difficulties that never occurred in any other prosecution have been met at every step. Witnesses have been secreted: they have been sent off into Canada, and into different states of the Union. They have been apprised of process being issued to compel their attendance, and have been thereby enabled to evade its service. In one instance, after a party implicated had been arrested and brought into this state, he was decoyed from the custody of the individual having him in charge, and finally escaped. These occurrences have been so numerous and various as to forbid the belief that they are the result of individual effort alone; and they have evinced the concert of so many agents as to indicate an extensive combination to screen from punishment those charged with a participation in the offences upon William Morgan.

The irony of all ironies is that shortly following the ransacking of Mrs. Morgan's house by three Masons, and the murder of her husband by three other Masons, benevolent Freemasonry came to her financial aid. James Ganson, who was directly involved with the abduction of her husband, visited Mrs. Morgan, assuring her that the Lodge was making arrangements for her support, that she would be well-provided for, that her children would be sent to school as soon as they were old enough.

After Freemasonry determined how Mrs. Morgan and her children were to be cared for, they appointed Thomas McCully to deliver the message. McCully, you recall, was one of the three Masons who had earlier bullied their way into her house, ransacking it in their attempt to find the manuscript to her husband's book. Now benevolent McCully informs Mrs. Morgan, "Freemasonry has raised support for your family, and has provided board for you and your children at a public tavern in the village." The tavern was the same where her husband had been detained after his arrest.

Six months after the murder of her husband, Henry Brown of Batavia, who was Grand Commander of the Knights Templar at LeRoy, New York, called on Mrs. Morgan and handed her a bag containing silver dollars that had been collected from the various Lodges throughout the state.

Her distress of mind and unprotected situation did not sway her to bow to their hypocritical benevolence. Without hesitation she said, "I shall accept no assistance from the Masons."

Several years later Mrs. Morgan was provided for when she became the first wife of former Freemason Joseph Smith — founder of Mormonism.

During "The Morgan Affair," the ends of justice were defeated by the oath of Freemasonry, which came in conflict with the duty to society and to God, and succeeded in setting it aside. Gradually, the opposition to Masonry became more and more political and the Anti-Masonic Party was formed.

"The Morgan Affair" triggers the Second Great Awakening

At the turn of the 19th century, a quarter century before these Masonic atrocities, Almighty God had once again set up His standard in America to put the Masonic enemy to flight and bring revival to our land. Men, such as Francis Asbury, the first bishop of the Methodist Church in America, with Peter Cartwright, Timothy Dwight, and Lyman Beecher, led the way to the Second Great Awakening. The most eminent figure and symbol of this awakening was former Mason Charles G. Finney (1792-1875), who, after becoming a Christian in 1824, renounced his affiliation with the Lodge and two years later began preaching, bringing great revival to the Eastern States. His meetings were characterized by deep and open mourning over sin. After Morgan's murder Finney included repentance from Masonry wherever he went, resulting in thousands of Masons renouncing their oaths after receiving Christ as Savior. Because of these experiences, it has been agreed by many that Finney wrote the textbook on revival.

Recall Christ's promise to the evangelical Philadelphia Church, "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." (Rev. 3:9).

This promise suggests the submission of a "synagogue of Satan" to the preaching of the evangelical church. Such submission can only be God-sent and God-controlled, causing the synagogue of Satan (those who say they are Jews and are not), to bow in shame before the work of evangelism.

What group during the Second Great Awakening might be identified as the synagogue of Satan? The answer comes from three sources: (1) Masonic authorities; (2) Holy Scripture; and (3) theologians.

Our first Masonic authority is 33rd degree Albert Pike, the most important figure of 19th century Masonry. Before joining the Lodge in 1850, Pike was first a member of the Illuminati, which had infiltrated Freemasonry four decades before "The Morgan Affair." In his 1871 Masonic publication, *Morals and Dogma*, Pike documents that rituals in the Scottish Rite (degrees 4-33) were acquired from the Jewish Cabala (also Kabalah or Kabala):

All truly dogmatic religions have issued from the Kabalah and return to it: everything scientific and grand in the religious dreams of all the illuminati...is borrowed from the Kabalah; all Masonic associations owe to it their secrets and their symbols.

The Kabalah alone consecrates the alliance of the Universal Reason and the Divine Word; it establishes, by the counterpoises of two forces apparently opposite, the eternal balance of being; it alone reconciles Reason with Faith, Power with Liberty, Science with Mystery; it has the keys of the Present, the Past, and the Future.

Masonry is a search after Light. That search leads us directly back, as you see, to the Kabalah. In that ancient and little understood medley of absurdity and philosophy, the Initiate will find the source of many doctrines; and may in time come to understand the Hermetic philosophers, the Alchemists, all the Anti-papal Thinkers of the Middle Ages....

Thus was a second Bible born, unknown to, or rather uncomprehended by, the Christians....

Since the Scottish Rite rituals come from the Jewish Cabala, the Scottish Rite is known as the Jewish Rite of Freemasonry. Because of this, the second Masonic authority, 33rd degree Albert

G. Mackey explains the Jewish character of Gentile Masons in Mackey's Encyclopedia of Freemasonry:

"Each Lodge is and must be a symbol of the Jewish Temple; each Master in the chair representing the Jewish King; and every Freemason a personation of the Jewish Workman."

If gentile initiates, who make up the bulk of membership in the Scottish Rite, claim to be Jews and clearly are not, does this not support the first portion of the three-source equation, that the Masonic Lodge is a counterfeit synagogue?

Source two of the three-source equation prompts the question, "Is this counterfeit synagogue a satanic order?" The answer is found in Scripture, the source of our second confirmation. Jesus Christ, speaking in Matthew 5:33-37, informs us from where sworn oaths come:

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

In Greek, the word "evil" can be translated "the devil." Therefore, the taking of oaths, according to Jesus Christ, comes from the devil, or Satan.

James, the brother of Jesus, wrote in James 5:12 "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and you nay, nay; lest ye fall into condemnation."

In Greek, the word "condemnation" can also be translated "deceit" or "hypocrisy." It comes from a primitive root word, which means, "to be covertly placed in an inferior position." Fairly translated, Christians who take Masonic oaths are hypocrites, who permit themselves to be deceived.

Conclusion: If Masonry requires the taking of oaths, which it does, then according to Scripture these oaths are of Satan. And if Masonry claims to pattern its lodges after the Jewish temple, which it does, then there can be little doubt that Masonic Lodges qualify as synagogues of Satan.

Source three of the three-source equation comes from two theologians. In 1961 the Roman Curia, the supreme government of the Vatican, published *The Plot Against The Church*, a book in which Catholics were warned that Scottish Rite Freemasonry is the synagogue of Satan spoken of by Jesus Christ, and that its agents were planning to infiltrate the Catholic Church during Vatican II. This book also states that Pope Clement XII declared in 1738 that the Masonic lodge is "the synagogue of Satan."

The second theologian is former 33rd degree Mason Dr. Jonathan Blanchard, preaching companion with Finney, and president of Wheaton College in mid-1800s. Following Morgan's example of exposing the Blue Lodge degrees, Blanchard exposed all 33 degrees of Freemasonry in a two-volume work entitled, *Scottish Rite Masonry Illustrated*. In that work he stated, "Every lodge is a Synagogue of Satan and its ritual is Sorcery."

Dedication of Solomon's Temple is re-enacted by Brooklyn Royal Arch Masons, Orient Chapter 138. This ritual, never before photographed, is part of a ceremony awarding Most Excellent Master degree to prospective Royal Arch Masons. High Priest of Jews (center) kneels before cherubim-decorated Ark of the Covenant flanked by members of the Jewish tribes. King Solomon stands before Bible (background) surrounded by princes, workmen and court attendants. Life Magazine, p. 105, Oct. 8, 1956

Rev. 2:9 and 3:9

"them of the synagogue of Satan,
which say they are Jews, and are not, but do lie."

Jesus said to the evangelical Philadelphia Church (which some Bible scholars believe is headquartered in America), "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

In Greek, the phrase "worship before thy feet," can be translated, "to prostrate oneself in homage." Did Freemasonry submit to the preaching of the gospel of Jesus Christ following the Morgan Affair? Did Masons come and worship before the feet of evangelicals? Charles G. Finney gives the answer, which can be read in more detail on page 179 in his book:

Before the publishing of Morgan's book, the Baptist denomination...had been greatly carried away by Freemasonry. A large proportion of its eldership and membership were Freemasons. A considerable number of ministers and members of other branches of the Christian Church had also fallen into the snare. The murder of Wm. Morgan and the publication of Masonry...broke upon the churches...like a clap of thunder from a clear sky. The facts were such, the revelations were so clear, that the Baptist denomination backed down, and took the lead in renouncing and denouncing the institution. Their elders and associated churches, almost universally, passed resolutions disfellowshipping adhering Masons... Now it is worthy of all consideration and remembrance, that God set the seal of His approbation [approval] upon the action taken by those churches at that time, by pouring out His Spirit upon them.

Great revivals immediately followed...In 1830 the greatest revival spread over this [land] that had ever been known in this or any other country.

As you shall read in Finney's book, when God's Word was delivered, Masons by the thousands rushed to the altars, repented and bowed before the feet of evangelicals and worshipped God. This may have been in fulfillment of Christ's prophecy to the Philadelphia Church in America: "Behold, I will make them of the synagogue of Satan...to come and worship before thy feet, and to know that I have loved thee." (Rev. 3:9).

As a result of these revivals, great conventions were called by thousands of repentant Masons, who made public confessions of their relation to the institution, and openly renounced Freemasonry. The proceedings of these conventions, part of which you have just read, were published everywhere, and Masons attending the conventions returned home and made public their Masonic oaths.

As revival swept the northern states, so ashamed were Masons of their institution that Freemasonry was almost universally renounced. Of the 50,000 Masons in America in 1826, a total of 45,000 had by 1830 turned their backs on the Lodge, resulting in the suspension of 2,000 lodges.

This was the America visited in 1831 by French statesman, Alexis de Tocqueville, who afterwards returned to France and reported, "It was there [in the Churches] as I listened to the soul-elevating principle of the Gospel of Christ, as they fell from Sabbath to Sabbath upon the masses of the people, that I learned why America was great and free.... America is great because America is good, and if America ever ceases to be good, America will cease to be great."

America was good in those days because repentance and salvation was preached during two Great Awakenings (1739-1750 and 1824-1835). As a result, tens of thousands of sinners responded, including 45,000 Masons.

Civil War — Retaliation of Freemasonry

Freemasonry, however, was not dead. Of the original 50,000 Masons in our land prior to the Morgan Affair, the remaining 5,000 went underground to plan a strategy for Freemasonry's

comeback. The result was Civil War!

As documented earlier, Masonic partiality means success in this present world. To a soldier it means protection during war. In the Masonic book entitled, 10,000 Famous Freemasons, Freemason William Denslow informs us of Freemasonry's comeback during our Civil War:

"By 1860 New York had 432 lodges and 25,000 members, 10,000 more than before the Morgan Affair. In 1861, the year the Civil War began, the nationwide count of Freemasons had grown to 200,000. During the war over a hundred military lodges were formed. By the end of the war, there were 500,000 Masons throughout America."

Third Great Awakening

Almighty God is never taken by surprise. He preempted our Civil War by nearly three years with the Third Great Awakening of 1857. This Awakening was triggered with a prayer meeting in New York City. Within a year evangelism swept the Northeast. After our Civil War evangelism continued, resulting in the greatest missionary movement this world has ever known.

This was the plan of Freemasonry. The EPILOG of Finney's book, entitled "Freemasonry's Retaliation Against the Church," documents that in 1889 a world council of Masons met in Paris, France to plan a strategy to weaken the Church in America. Their plan was to turn the Church "materialistic." Thirteen years later, in the year 1913, Freemasonry was ready to infiltrate the Church. The date set was exactly 100 years after the 1826 Morgan Affair. During the month of January 1926, Freemasonry gave the order for every Mason in America to join a local church and "liberalize it, modernize it and render it aggressive and efficient" for Masonic use.

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Taken from the INTRODUCTION of:

"The Character, Claims and Practical Workings of Freemasonry"
by Rev. Charles G. Finney

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If you want a PDF version of this article adjusted for a three ring notebook, click [here](#).

Footnote documentation of this historic event is in the above book by Finney.

Finney's book can be ordered at www.scarletandthebeast.com

What can be done? Amazingly, it is connected with Debt Elimination for each individual. Not only does this end personal debt, it places the people first in line as creditors to the National Debt ahead of the banks. They don't wish for you to know this. It has to do with recognizing WHO you really are in A New Beginning: A Practical Course in Miracles. You CAN take back your power and stop volunteering to pay taxes to the collection agency for the BEAST. You can take back that which is yours, always has been yours and use it to pay off your debts. And you can send others to these pages to discover what you are discovering.