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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.”*

BAVARIA:

PRINTED FOR THE AUTHOR.

1826.



Northern District of New-York, to wit :

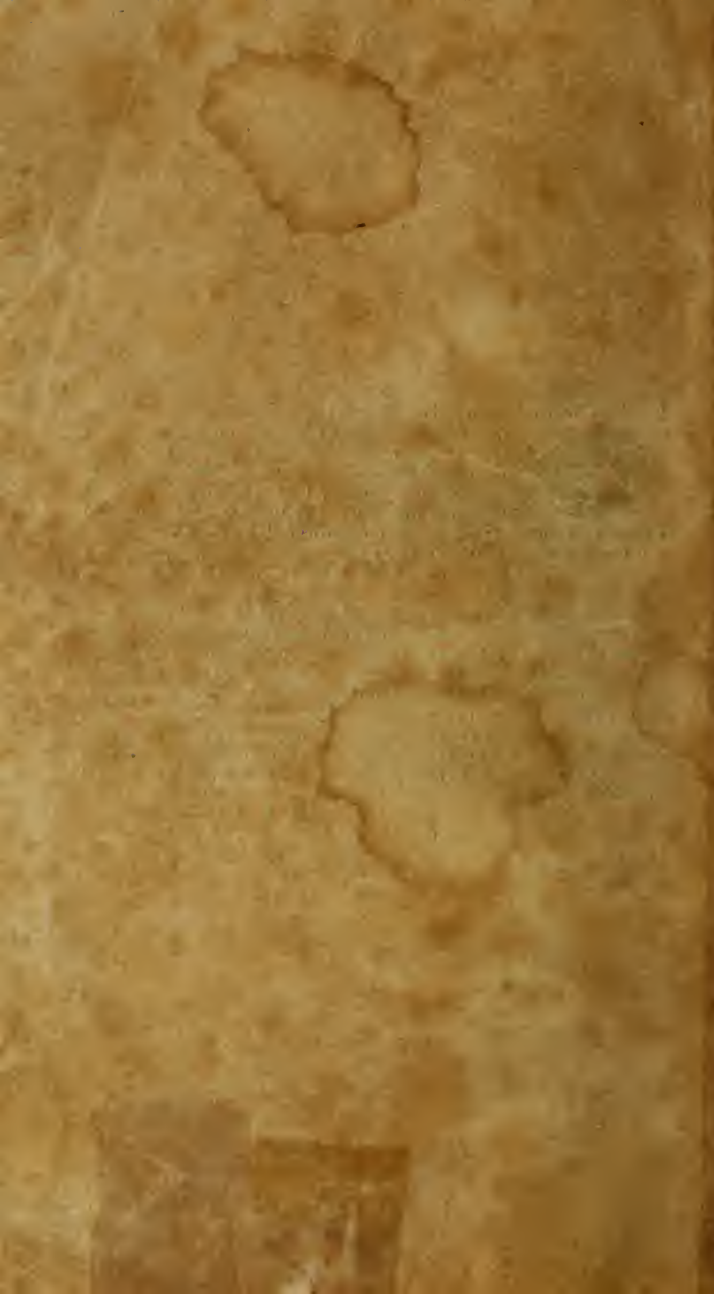


BE IT REMEMBERED, That on the fourteenth day of August, in the fifty-first year of the independence of the United States of America, A. D. 1826, William Morgan, of the said district, hath deposited in this office the title of a book, the right whereof he claims as author, in the words following, to wit :

“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 times 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 times 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 Dist. of N. York.



INTRODUCTION.



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 strong holds 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 proofs 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 insitutions 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 gulph 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.

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 bigotted 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 light and new accessions of knowledge; through which medium only can they break in upon the mind.

We have within ourselves the knowledge, and every where 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 those 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 secrecies 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 subjected to the rigid test of candid investigation. These preliminary remarks lead us to the main object of our introduction.

We come to lay before the world the claims of an institution which has been sanctioned by ages, venerated for wisdom, and 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-honoured 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 uttermost 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 enquiring 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 institution, 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, 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 any thing intrinsically valuable in the signs, symbols, or words of Masonry, no man of sense will contend. That there is 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 eulogised in songs—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 every thing 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 position:—

“The religion inculcated by the Son of Man does all this; 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 unknown,—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; bring him into civilized society—in the busy walks of men, and are we to be told that 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, is 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 depositories. Arrogating to itself what should deck others' brows—assuming to be the patron, 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 be 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 deceptive arrogance. Masonry is to the modern world what the whore of Babylon was to the ancient; and is the 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 trumpey 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, Gene-

ralissimos and Sir Knights are to be engaged.....It no other excursions than Cervantes describes of his redoubtable Hero, *Don Quixotte*. 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 distinctions and badges, it may give us some faint idea of scenes that are past, and may gratify an idle curiosity but produce no substantial good under heaven. When monasteries and cloisters, and Inquisitor's cells and prisons have been broke up before the sweeping march of the moral mind, why this unnecessary mummery should be so much countenanced in this country, above all other 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 strong holds, 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 prepa-

red. 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.

ILLUSTRATIONS

OF

MASONRY, &c.



A DESCRIPTION of the ceremonies used in opening a Lodge of Entered Apprentice Masons; which is the same in all the 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 Tyler then steps to the door and gives three raps, which are answered by three 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, and says, 'the door is tyled, Worshipful,' (at the same time giving the due-guard, which is never omitted when the Master is ad-

dressed.) The Master to the Junior Deacon, '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 question, gives two raps, which calls 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 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 monies and money bills from the hands of the Brethren, pay them over to the Treasurer, and take his receipt for the same.' 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 monies 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 labour 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 on again in due season, that the Worshipful Master may have honour, and they pleasure and profit 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 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 bye-laws, or such penalty as a 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 first sign of a Mason—is the sign of distress in this degree, 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 the throat, and drops it down by his side,

This is called the due-guard of an Entered Apprentice Mason, (many call it the 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 the despatch 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 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 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. 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 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 the form of a 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 prompt to solicit this privilege by a favourable opinion conceived of the institution, a desire 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 honour before these gentlemen, that you are prompt 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 honour 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 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 Junior Deacon generally asks, 'who comes there? who comes there? who comes there?' The conductor, alias the Senior 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 Junior 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 Junior Deacon to Senior 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.' The Junior 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 Junior 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 Junior Deacon at the same time pressing his naked left breast with the point of the compass, and asks the Candidate, 'Did you feel any thing?' *Ans.* 'I Did.' Junior Deacon to Candidate, 'what was it?' *Ans.* 'A torture.' The Junior 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 kneels, 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 honour 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, 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 ever more.”

The candidate is then conducted to the Senior Warden in the West, where the same questions are asked and answers returned as before, from thence 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 travelling. The candidate answers, ‘from the West and travelling 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 travelling 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 angle 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 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 effect your religion nor 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 who 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, hugh, cut, carve, indent, paint, or engrave it on any thing moveable or immoveable, 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 which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self evasion of mind in me 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-four 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 light 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 too, 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 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 right hands are joined together as in shaking hands, and each sticks his thumb nail into the third joint or upper end of the fore finger; 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.' Q. 'a grip of what.' A. The grip of an entered Apprentice mason. Q. Has it a name? A. It has. Q. Will you give it to me? A. I did not so receive it, neither can I so impart it. Q. What will you do with it? A. Letter it or halve it. Q. Halve it and begin. A. You begin. Q. Begin you. A. 'B-O.' Q. 'A-Z.' A. '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 lamb-skin or white apron, presents it to the candidate, and observes, 'Brother, I now present you with a lamb-skin 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 honourable than the diadems of kings, or pearls of princesses, when worthily worn: it is more ancient than

the Golden Fleece or Roman Eagle : more honourable 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 Mason, which are the twenty-four inch guage and common gavel ; they are thus explained :— The twenty-four inch guage 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 guage, 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 builders 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 si-

lent while in the lodge, that the piece 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 your breast as in his own, before communicated to you. I further present you with check-words two; their names are *truth* and *union*, and are thus explained. Truth is a divine attribute, and the foundation of every virtue; to be good and true, is the first lesson we are taught in Masonry; on this theme we contemplate, and by its dictates endeavour 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 others welfare and rejoicing in each others 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, honour, 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 put 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 politicks, religion or private opinion shall be unknown, and banished from within our 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 was herein made a Mason;—a small trifle will be sufficient;—any thing of a metallic kind will do; if you have no money, any thing 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 much embarrassed; Master to candidate, ‘Brother let this ever be a striking lesson to you, and teach you, if you should ever see a friend, but more especially a brother in a like pennyless 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, ‘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 the 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 honourable, 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 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 neighbour, 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 neighbour, in acting upon the square, and doing un-

to 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 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 honour, 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 Masons' 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 Appren-

lice 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 implement of his office.' Master to Junior Deacon, 'His business there?' *Ans.* 'To keep off all cowans and eaves-droppers, and see 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 monies 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 monies 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 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 labour 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 the 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, enquiry is immediately made, why it is so; and if any member is dissatisfied 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 the 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 Mason's 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 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 employments 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 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 hands 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 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.

Q. From whence come you as an Entered Apprentice Mason?

A. From the holy Lodge of St. John, at Jerusalem.

Q. What recommendations do you bring?

A. Recommendations from the Worshipful Master, Wardens and Brethren of that Right Worshipful Lodge, whom greet you.

Q. What comest thou hither to do?

A. To learn to subdue my passions, and improve myself in the secret arts and mysteries of ancient Free Masonry.

Q. You are a Mason, then, I presume?

A. I am.

Q. How shall I know you to be a Mason?

A. By certain signs and a token. Q. What are signs?

A. All right angles, horizontals, and perpendiculars.

Q. What is a token?

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

Q. Where was you first proposed to be made a Mason?

A. In my heart. Q. Where secondly?

A. In a room adjacent to the body of a just and lawfully constituted Lodge of such.

Q. How was you prepared ?

A. By being divested of all metals, neither naked nor clothed, barefoot nor shod, hood-winked with a Cable-Tow* about my neck, in which situation I was conducted to the door of the Lodge.

Q. You being hood-winked how did you know it to be a door ?

A. By first meeting with resistance and afterwards gaining admission.

Q. How did you gain admission ?

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

Q. What was said to you from within ?

A. Who comes there, who comes there, who comes there.

Q. Your answer.

A. 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.

Q. What further was said to you from within ?

A. 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 to obtain so great a favour or benefit.

Q. Your answer ?

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

Q. What was then said to you ?

A. I was bid to wait 'till the Worshipful Master in the East was made acquainted with my request and his answer returned.

Q. After his answer returned what followed ?

A. I was caused to enter the Lodge.

Q. How ?

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

* Three miles long.

Q. How was you then disposed of?

A. I was conducted to the center of the Lodge and there caused to kneel for the benefit of a prayer. (See page 19.)

Q. After prayer what was said to you?

A. I was asked in whom I put my trust.

Q. Your answer? A. In God.

Q. What followed?

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

Q. How was you then disposed of?

A. 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.

Q. How did the Junior Warden dispose of you?

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

Q. How did the Senior Warden dispose of you?

A. 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 travelling.

Q. Your answer?

A. From the West and travelling to the East.

Q. Why do you leave the West and travel to the East?

A. In search of light.

Q. How did the Worshipful Master then dispose of you?

A. 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, 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.

Q. What did the worshipful master do with you?

A. He made an Entered Apprentice Mason of me.

Q. How? A. In due form.

Q. What was that due form?

A. 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]

Q. After you had taken your obligation what was said to you?

A. I was asked what I most desired.

Q. Your answer? A. Light.

Q. Was you immediately brought to light?

A. I was. Q. How? A. By the direction of the Master and assistance of the brethren.

Q. What did you first discover after being brought to light?

A. Three great Lights, in Masonry, by the assistance of three lessers.

Q. What were those three great Lights in Masonry?

A. The Holy Bible, Square, and Compass.

Q. How are they explained?

A. 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.

Q. What were those three lesser lights?

A. Three burning tapers, or candles on candle-sticks.

Q. What do they represent?

A. The Sun, Moon, and Master of the Lodge.

Q. How are they explained?

A. 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.

Q. What did you next discover?

A. 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.

Q. What did you next discover?

A. The Worshipful Master a second time approaching me from the East, who presented me with a lamb-

skin 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 honourable 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 there after, 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.

Q. What was you next presented with?

A. The working tools of an Entered Apprentice Mason.

Q. What were they?

A. The twenty-four inch gauge and common gavel.

Q. How were they explained?

A. The twenty-four inch gauge is an instrument made use of by operative Masons to measure and lay out their work, but we as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of dividing our time; 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 builders 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.

Q. What was you next presented with?

A. A New name. Q. What was that? A. Caution.

Q. What does it teach?

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

Q. What was you next presented with ?

A. Three precious jewels.

Q. What were they ?

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

Q. What do they teach ?

A. A listening ear, teaches me to listen to the instructions of the Worshipful Master, but more especially 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 and keep and conceal the secrets of Masonry, and those of a brother, when delivered to me in charge as such, that they may remain as secure and inviolable in my breast, as in his own before communicated to me.

Q. What was you next presented with ?

A. Check-words two. Q. What were they ?

A. Truth and Union. Q. How explained ?

A. Truth is a divine attribute, and the foundation of every virtue. To be good and true are the first lessons we are taught in Masonry. On this theme we contemplate, and by its dictates endeavour to regulate our conduct: hence, while influenced by this principle, hypocrisy and deceit are unknown amongst us; sincerity and plain dealing distinguishes us; and the heart and tongue join in promoting each others welfare, and rejoicing in each others 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 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 one family; where all discord on account of religion, politicks, or private opin-

ion shall be unknown and banished from within our walls.

Q. What followed?

A. The Worshipful Master in the East made a demand of me of 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.

Q. How did the Worshipful Master then dispose of you?

A. He ordered me to be conducted out of the Lodge and invested of what I had been divested, and returned for further instructions,

Q. After you returned how was you disposed of?

A. I was conducted to the North East 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 31.)

SECOND SECTION.

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

A. Because Masonry regards no man on account of his worldly wealth or honours; it is therefore the internal, and not the external qualifications that recommends a man to Masons.

Q. A second reason?

A. There was neither the sound of an axe, hammer, or any other metal tool heard at the building of King Solomon's Temple.

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

A. 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 malls, prepared for that purpose; which, when completed, every part thereof fitted with that exact nicety, that it had more the resemblance of the handy workmanship of the Supreme Architect of the Universe, than that of human hands.

Q. Why was you neither naked nor clothed?

A. 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.

Q. Why was you neither barefoot nor shod ?

A. It was an ancient Israelitish custom, adopted among Masons ; and we read in the book of Ruth concerning their mode and manner of changing and redeeming, "and to confirm all things, a brother plucked off his shoe and gave it to his neighbour, 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.

Q. Why was you hood-winked ?

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

Q. A second reason ?

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

Q. Why had you a Cable-Tow about your neck ?

A. 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.

Q. Why did you give three distinct knocks at the door ?

A. To alarm the Lodge, and let the Worshipful Master, Wardens and brethren know that a poor blind candidate prayed admission.

Q. What does those three distinct knocks allude to ?

A. 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.'

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

A. 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.

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

A. 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.

Q. Why was you conducted to the centre of the Lodge, and there caused to kneel for the benefit of a prayer?

A. Before entering on this, or any other great and important undertaking, it is highly necessary to implore a blessing from Deity.

Q. Why was you asked in whom you put your trust?

A. 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.

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

A. 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.

Q. Why was you conducted three times regularly round the Lodge?

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

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

A. This and every other 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.

Q. Why had they guards stationed at those several gates?

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

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

A. 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.

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

A. The right hand has ever been considered the seat of fidelity, and our ancient brethren worshipped Deity under the name of FIDES; which has sometimes been represented 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.

Q. Why did the Worshipful Master present you with a lamb-skin, or white apron?

A. The lamb skin has, in all ages, been deemed an emblem of innocence; he, therefore, who wears the lamb-skin, 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.

Q. Why did the Master make a demand of you of something of a metallic nature?

A. 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.

Q. Why was you conducted to the north-east 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 uprightly before God and man?

A. The first stone in every masonic edifice is, or ought to be placed at the north-east corner, that being the place where an Entered Apprentice Mason receives his first instructions to build his future masonic edifice upon.

THIRD SECTION.

Q. We have been saying a good deal about a Lodge, I want to know what constitutes a Lodge?

A. A certain number of Free and Accepted Masons duly assembled in a room, or place, with the Holy Bible, Square and Compass, and other masonic implements, with a Charter from the Grand Lodge empowering them to work.

Q. Where did our ancient brethren meet before lodges were erected?

A. On the highest hills, and in the lowest vales.

Q. Why on the highest hills and in the lowest vales?

A. 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.

Q. What is the form of your Lodge?

A. An oblong square.

Q. How, long? A. From East to West.

Q. How, wide? A. Between North and South.

Q. How, high? A. From the surface of the earth to the highest heavens.

Q. How, deep? A. From the surface to the centre.

Q. What supports your Lodge?

A. Three large Columns or Pillars.

Q. What are their names?

A. Wisdom, Strength, and Beauty.

Q. Why so? A. 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.

Q. Has your lodge any covering?

A. It has; a clouded canopy, or starry decked heaven, where all good mason's hope to arrive.

Q. How do they hope to arrive there?

A. By the assistance of Jacob's ladder.

Q. How many principal rounds has it got?

A. Three. Q. What are their names? A. Faith, Hope, and Charity.

Q. What do they teach? A. Faith in God, Hope in immortality, and Charity to all mankind.

Q. Has your lodge any furniture?

A. It has; the Holy Bible, Square, and Compass.

Q. To whom do they belong?

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

Q. How explained? A. 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, sub-

due our irregular appetites, and keep our passions and prejudices in due bounds with all mankind, but more especially with the brethren.

Q. Has your Lodge any ornaments?

A. It has; the mosaic, or chequered pavement; the indented tessel, that beautiful tessellated border which surrounds it, with the blazing star in the centre.

Q. What do they represent?

A. The 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 Tessel, with the blazing star in the centre, 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.

Q. Has your Lodge any lights?

A. It has three. Q. How are they situated?

A. East, West, and South.

Q. Has it none in the North? A. It has not.

Q. Why so? A. Because this and every other lodge is, or ought to be a true representation of King Solomon's Temple, which was situated north of the ecliptic; the sun and moon therefore darting their rays from the south, no light was to be expected from the north; we, therefore, masonically, term the north a place of darkness.

Q. Has your Lodge any Jewels?

A. It has six; three movable and three immovable.

Q. What are the three movable Jewels?

A. The Square, Level, and Plumb.

Q. What do they teach?

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

Q. What are the three immovable Jewels?

A. The rough Ashlar, the perfect Ashlar, and the Trestle-Board. Q. What are they?

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

Q. What do they represent ?

A. 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.

Q. Who did you serve ? A. My Master.

Q. How long ? A. Six days.

Q. What did you serve him with ?

A. Freedom, fervency, and zeal.

Q. What do they represent ?

A. Chalk, Charcoal, and Earth. Q. Why so.

A. 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.

Q. How is your lodge situated ? A. Due east & west.

Q. Why so ? A. Because the sun rises in the east and sets in the west.

Q. A second reason ? A. The gospel was first preached in the east, and is spreading to the west.

Q. A third reason ? A. The liberal arts and sciences began in the east and are extending to the west.

Q. A fourth reason ? A. Because all Churches and Chapels are, or ought to be so situated.

Q. Why are all Churches and Chapels so situated ?

A. Because King Solomon's Temple was so situated.

Q. Why was King Solomon's Temple so situated ?

A. 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 mighty 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.

Q. To whom did our ancient brethren dedicate their Lodges ? A. To King Salomon.

Q. Why so? A. Because King Solomon was our most ancient Grand Master.

Q. To whom do modern masons dedicate their lodges?

A. To St. John the Baptist, & St. John the Evangelist.

Q. Why so? A. Because they were the two most ancient Christian patrons of Masonry; and since their time, in every well regulated and governed Lodge, there has been a certain point within a circle, which circle is bounded on the East and the West by two perpendicular 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 vortex of which rests the book of the Holy Scriptures, supporting Jacob's Ladder which is said to reach to 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 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 endeavour to qualify themselves to discharge the duties which devolve on 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.]

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 password: it is *Shiboleth*. 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, the right bare; a cable-tow twice round his neck; semi-

hoodwinked; in which situation he is conducted to the door of the Lodge, where he gives two knocks, when the Senior Warden rises and says, 'Worshipful, while we are peaceably at work on the second degree of Masonry, under the influence of faith, hope, and charity, the door of our Lodge is alarmed.' Master to Junior Deacon, 'Brother Junior, enquire the cause of that alarm.' [In many Lodges they come to the door, knock, are answered by the Junior Deacon, and come in without their being noticed by the Senior Warden or Master.] The Junior Deacon gives two raps on the inside of the door. The candidate gives one without; it is answered by the Junior Deacon with one, when the door is partly opened by the Junior Deacon, who enquires, 'who comes here? who comes here?' The Senior 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.' 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 and 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 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.] 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 Deacon, 'Has he a pass-word?' *Ans.* 'He has not, but I have it for him.' Junior Deacon to Senior Deacon, 'Give it to me?' The Senior Deacon whispers in the Junior Deacon's ear, *Shiboleth*. The Junior 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 Junior 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 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.' As he enters, the angle of the square is pressed hard against his naked right breast, at which time the Junior 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 was travelling; he answers, ' From the West and travelling 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 candidate, ' 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'—

'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, 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 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 bye-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 summons' 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 pennyless 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 vultures of the air, if ever I should prove wilfully guilty of violating any part of this my solemn oath or obligation of a Fellow-Craft Mason; so keep 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) dropt 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 preceeding degree. The Master says to the candidate, 'Br. 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 denotes 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, & 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, forms a square. This is called the due-guard of a Fellow-Craft Mason. The two given together, are called the sign 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, sign, and due-guard, arrives at the candidate 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 *Shiboleth*. Its origin will be explained in the lecture—the pass-grip some give without lettering or syllabing, 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*; 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.' Q. 'A grip of what?' Ans. 'The grip of a Fellow-Craft Mason.' Q. 'Has it a name?' Ans. 'It has.' Q. 'Will you give to me?' Ans. 'I did not so receive it, neither can I so impart it.' Q. 'What will you do with it?' Ans. 'I'll letter it or halve it.' Q. 'Halve it and you begin?' Ans. 'No, begin you.' Q. 'You begin?' Ans. 'J-A.' Q. 'C-H-I-N.' A. 'JACHIN.' Q. 'Right, brother *Jachin*, I greet you.'

As the signs, due-guards, grips, pass-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 honour of presenting you with a lamb-skin or white apron as before, which I hope you will continue to wear with honour 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. I will give you the plumb, square, and level. The plumb is now made use of by operative Masons to raise perpendicular lines; the square to square their work; and the level to level their work; but we, as Free and Accepted Masons,

are taught to use them for more noble and glorious purposes; the plumb teaches 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 travelling on the level of time to that undiscovered country, from whose bourn no traveller 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 with 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 re-conducted 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 Solomons 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 Chapiters, one on each, and these Chapiters are ornamented with net work, lilly work, and pomegranates; they denote unity, peace and plenty. The net work, from its connection denotes union, the lilly work from its whiteness, purity and peace, and the pomegranates from

the exuberance of its seed denotes plenty. They also have two large globes or balls, one on each; these globes or balls contain on their convex surfaces 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 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; they were cast hollow; and were four inches or a hands breadth thick; they were cast hollow, the 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 thing that we come to, is a long winding stair case, with three, five, seven steps or more.' The three first 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, & Composite; the five human senses, are hearing, seeing, feeling, smelling and tasting; the three first of which, have ever been highly essential among Masons, hearing, to hear the word, seeing, to see the sign, and feeling, to feel the grip, whereby one Mason may know another in the dark as well as in the light. 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 several 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 Tyled 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 Tem-

ple,] who on the approach of the Senior Deacon and candidate enquires, 'who comes here, who comes here?' 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 or 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 in any company unobserved, even by Masons, when shaking hands. *A pass and token of a pass*; the pass is the word *Shiboleth*; 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 the thumb between the fore finger and 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 *Shiboleth*, 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?' Ans. 'In consequence of a quarrel which had long existed between Jephtha, judge of Israel, and the Ephraimites, the latter of whom had long been a stubborn, rebellious people, whom Jephtha had endeavoured to subdue by lenient measures, but to no effect. The Ephraimites being highly incensed against Jephtha for not being called to fight and share in the rich spoils of the Amomitish war, assembled a mighty army and passed over the river Jordan—to give Jephtha 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 *Shiboleth*; 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 Junior 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?' Junior 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 with 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 connect this vast Machine: By it, we may discover how the planets move in their different orbits, and demonstrate their various revolutions: By it, we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds surround us, all formed by the same divine Architect, which roll through this vast expanse, and all cou-

ducted 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 truths; and thus, through a succession of ages, are transmitted, unimpaired, the most excellent tenets of our institution.' Here ends the work part of the Fellow-Craft's 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 or copy very much after each other, and they have 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 many travelling 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, an-

swerfing 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 copy-rights; 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 candour, 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 behaviour and regular deportment have merited the honour which we have now conferred; and in your new character it is expected that you will conform to the principles of the order, by steadily persevering in the practice of every commendable virtue.

'Such is the nature of your engagements as a Fellow-Craft, and to these duties you are bound by the most sacred ties.'

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

SECTION FIRST.

Q. Are you a Fellow-Craft Mason ?

A. I am—try me.

Q. By what will you be tried ?

A. By the Square.

Q. Why by the Square ?

A. Because it is an emblem of virtue.

Q. What is a Square ?

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

Q. Where was you prepared to be made a Fellow-Craft Mason ?

A. 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.

Q. How was you prepared ?

A. 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.

Q. What did those two distinct knocks allude to ?

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

Q. What was said to you from within ?

A. Who comes there ? who comes there ?

Q. Your answer ?

A. 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.

Q. What was then said to you from within ?

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

Q. Your answer ?

A. By the benefit of a pass word.

Q. What is that pass word ? A. *Sheboleth.*

Q. What further was said to you from within ?

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

Q. After his answer was returned what followed?

A. I was caused to enter the Lodge.

Q. How did you enter?

A. On the angle of the square presented to my naked right breast in the name of the Lord.

Q. How was you then disposed of?

A. I was conducted twice 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.

Q. How did the Junior Warden dispose of you?

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

Q. How did the Senior Warden dispose of you?

A. 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 whether I was travelling.

Q. Your answer?

A. From the West and travelling to the East.

Q. Why do you leave the West and travel to the East?

A. In search of more light.

Q. How did the Worshipful Master then dispose of you?

A. 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.

Q. What did the Worshipful Master do with you?

A. He made a Fellow-Craft Mason of me.

Q. How? A. In due form.

Q. What was that due form?

A. 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 pos-

ture I took upon me the solemn oath or obligation of a Fellow-Craft Mason. [See page 48 for obligation.]

Q. After your oath or obligation what was said to you?

A. I was asked what I most desired.

Q. Your answer? A. More light.

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

A. 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 Masoury.

Q. What did you next discover?

A. 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.

Q. What did you next discover?

A. 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 honour to myself, and satisfaction and advantage to the brethren.

Q. What was you next presented with?

A. The working tools of a Fellow-Craft Mason.

Q. What are they?

A. The Plumb, Square, and Level.

Q. What do they teach? [I think this question ought to be, 'How explained?']

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

Q. What was you next presented with?

A. Three precious jewels.

Q. What were they? A. Faith, Hope, and Charity.

Q. What do they teach?

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

Q. How was you then disposed of?

A. I was conducted out of the Lodge, and invested of what I had been divested.

SECTION SECOND.

Q. Have you ever worked as a Fellow-Craft Mason?

A. I have, in speculative; but our forefathers wrought both in speculative and operative Masonry.

Q. Where did they work?

A. At the building of king Solomon's Temple, and many other masonic edifices.

Q. How long did they work? A. Six days.

Q. Did they not work on the seventh?

A. They did not.

Q. Why so?

A. Because, in six days God created the Heavens and the Earth, and rested on the seventh day; the seventh day, therefore, our ancient brethren consecrated as a day of rest from their labours; thereby enjoying more frequent opportunities to contemplate the glorious works of creation, and adore their great Creator!

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

A. I did. Q. By what way?

A. Through a long porch or-alley.

Q. Did any thing particular strike your attention on your return?

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

Q. What was the name of the one on your left hand?

A. *Boaz*, to denote strength.

Q. What was the name of the one on your right hand?

A. *Jachin*, denoting establishment.

Q. What do they collectively allude to?

A. A passage in Scripture wherein God has declared in his word, 'In strength shall this House be established.'

Q. What were their dimensions?

A. Eighteen cubits in height, twelve in circumference, and four in diameter.

Q. Were they adorned with any thing ?

A. They were with two large Chapters, one on each.

Q. Were they ornamented with any thing ?

A. They were with wreaths of net-work, lilly-work and pomegranates,

Q. What do they denote ?

A. Unity, peace and plenty. Q. Why so ?

A. Net work from its connection, denotes union, lilly-work, from its whiteness and purity, denotes peace, and pomegranates, from the exuberance of its seed, denotes plenty.

Q. Were those columns adorned with any thing further ?

A. They were, viz: Two large globes or balls, one on each.

Q. Did they contain any thing ?

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

Q. Why are they said to be so extensive ?

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

Q. What was their composition ?

A. Molten, or cast brass. Q. Who cast them ?

A. Our Grand Master, Hiram Abiff.

Q. Where were they cast ?

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

Q. Were they cast sound or hollow ? A. Hollow.

Q. What was their thickness ?

A. Four inches or a hands breadth.

Q. Why were they cast hollow ?

A. The better to withstand inundations and conflagrations ; were the archives of masonry, and contained the constitution, rolls and records.

Q. What did you next come to ?

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

Q. What does the three steps allude to ?

A. The three principal supports in masonry, viz: Wisdom, strength, and beauty.

Q. What does the five steps allude to ?

A. The five orders in architecture, and the five human senses.

Q. What are the five orders in architecture?

A. The Tuscan, Doric, Ionic, Corinthian, and Composite.

Q. What are the five human senses?

A. Hearing, seeing, feeling, smelling, and tasting, the first three of which has 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.

Q. What does the seven steps allude to?

A. 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 these and many other reasons the number seven has ever been held in high estimation among Masons.

Q. What did you next come to?

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

Q. How did you gain admission?

A. By a pass, and token of a pass.

Q. What was the name of the pass? A. *Shiboleth*.

Q. What does it denote? A. Plenty. Q. Why so.

A. From an ear of corn being placed at the water-ford.

Q. Why was this pass instituted?

A. In consequence of a quarrel which had long existed between Jephtha, judge of Israel, and the Ephraimites; the latter of whom had long been a stubborn, rebellious people, whom Jephtha had endeavoured to subdue by lenient measures; but to no effect. The Ephraimites being highly incensed against Jephtha 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 Jephtha 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 *Shiboleth*;

but they, being of a different tribe, pronounced it *Sebo- leth*; 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.

Q. What did you next come to?

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

Q. How did you gain admission?

A. By the grip and word.

Q. How did the Senior Warden dispose of you?

A. He ordered me to be conducted to the Worshipful Master in the East, who informed me that I had been admitted into the middle chamber of king Solomon's Temple for the sake of the letter G:

Q. Does it denote any thing?

A. 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, 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 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 any thing about him. I make these remarks now, hoping that they may induce some person who has time and capacity to investigate the subject, and promulgate the result of their investigations. 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 any thing 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 Masoury, under the influence of humanity, brotherly love; and affection, the door of our Lodge appears to be alarmed.' The Master to the Junior Deacon, 'Brother Junior, enquire the cause of that alarm.' The Senior Deacon then steps to the door and answers the three knocks that had 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 answered by one from within, when the door is partly opened, and the Junior Deacon asks, 'Who comes there? who comes there? who comes there?' The Sen'r 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.' Jun'r 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 Deacon, 'Has he a pass-word?'

Ans. 'He has not, but I have got it for him.' The Junior Deacon to 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 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 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 was 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 was received on the angle of the square, which was also explained to you; on entering it now you are received on the two extreme points of the compass pressing your naked 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, travelling 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 the 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 travelling round the room, the Master reads the following passage of Scripture, the conductor and candidate travelling; and the Master reading, so that the travelling and reading terminates 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 cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. Also, when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or even 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 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 thence he is conducted to the W. 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 travelling. *A.* 'From the West, and travelling to the East.' *Q.* '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 the candidate 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 nor 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 presence of Almighty God, and this worshipful Lodge of Master Masons, erected to God, and dedicated 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 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, Master Masons, 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 who 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, nor 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 non-age, an Atheist, irreligious libertine, idiot, mad man, hermaphrodite nor 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 apprize 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, 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 this Lodge is held, and conform to all the bye-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, summons' 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 him 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 barefoot, and barehead, 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 Mason's, their wives and orphans, wheresoever disposed round 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 this my solemn oath or obligation be omitted at this time, that I will hold myself amenable there to whenever informed. To all which I do most solemnly, and 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 centre, 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 should be, were I ever to prove wilfully guilty of violating any part of this my solemn oath or obligation of a Master Mason. So help me God; and keep me stedfast 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 preceeding 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 either 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 informed 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 there to raise Hiram, and of course

they work accordingly ; that is to say, the Master who governs a Lodge, holding the latter opinion, gives the sign &c. at the grave, when he goes to raise the body, and vice versa. The due-guard 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 let it fall ; this is done tolerably quick. 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, the word or name is *Tubal Cain*. It is the pass-word 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 East and gets an apron, and as he returns to the candidate, one of the Wardens [some times both] says to the Master, ' Worshipful, we are satisfied that Br. ——— is an obligated Master Mason.' The Master then says to the candidate, ' Brother, I now have the honour 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 flap fall down before in its natural and common situation.

The Master returns to his 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 a Master Mason, and explain their uses 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 common mass ; but we, as free and accepted Masons, are taught to make

use of it for the more noble and glorious purpose, of spreading the cement of *brotherly love* and affection; that cement which unites us into one sacred band or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation of who 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 yet invested with all the secrets of this degree, nor do I know whether you ever will 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 Solomons Temple. It was the custom of our Grand Master Hiram Abiff, every day at high twelve, when the Crafts were from labour 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 setting and upraising, and understandest our thoughts afar off, shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while travelling through this vale of tears. Man that is born of a woman, is of few days and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth

and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet, O Lord! have compassion on the children of thy creation; administer 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 russians] who exclaims, 'Who cometh here?' [The room is dark, or the candidate hood-winked,] the conductor answers, 'Our Grand Master Hiram Abiff.' 'Our Grand Master Hiram Abiff!' exclaims the russian, '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, if you are found worthy, you shall then receive it, otherwise you cannot.' The russian then gives the candidate a blow with the twenty-four inch gage across the throat, on which he fled to the West gate, where he was accosted by the second russian, *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 russian *Jubelum*, with still more violence, and on refusing to comply with his request, the russian gave him a violent blow with the common gavel on the fore-head, 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, 'less carry him out at 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 then 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 Crafts to pursue their labours.' 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 a while, when the Master calls them to order, and asks the Senior Warden 'what success,' 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 bring them forward. Here the members all shuffle about the floor awhile and fall in with a reputed traveller, and inquire of him if he had seen any travelling men that way; he tells them that he had seen three that morning near the coast of Joppa, who from their dress and appearance were Jews, and 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, until one of them as if by accident, finds the body of Hiram Abiff, alias the candidate, and hails his travelling companions who join him, and while they are humming 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 the 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 trace of 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.' The three Fellow-Crafts who had stood by the candidate all this time listening to the ruffians, whose voices they recognised, says 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?' *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 the 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 only send 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 travelled a westerly course, comes to the candidate and finger about him a 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, [shewing 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 any thing but a feint 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 feint 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 feint 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!' [The third exclamation is different from the other two—attend to it, it has been described in page 69.] 'Nothing but a feint resemblance of the letter G! that is not the Master's word nor a key to it. O Lord my God, is there no help for the widows 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 the body of their Grand Master, by the Entered Apprentice's grip.' They go to the candidate and take hold of his fore finger 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 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 Mason's 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 *Mah-hah-bone*. The Master's grip is given by taking hold of each other's right 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 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 which he receives it.—He is also told that *Mah-hah-bone*, signifies marrow in the bone.—They then separate, and the Master 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 barehead. Knee to knee, that you should always remember a Master Mason in your devotion 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 well as before his face. Mouth to ear, that you should support his good name as well be,

bind 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 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 Crafts were from labour 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 his trestle board for the Crafts to pursue their labour. 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 labour, 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 he

cause 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 refusing 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 cavilling with Jubela and Jubelo long enough, and that the Master's word had been promised to him from time to time for a long time, 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 for employ, after the Temple is finished, and that I may be 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 West gate and buried it in the rubbish till low twelve at night, (which is twelve o'clock) when they three met agreeable to appointment, and carried the body a westerly course 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 enquiring the cause, was informed that their Grand Master Hiram Abiff was missing, and there were no plans and desigus laid down on the trestle-board for the Crafts to pursue their labour. 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 inno-

cence, 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 travelled a westerly course, coming near the coast of Joppa, fell in with a way-faring 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, and 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 travelled 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 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 water mark, where the tide ebbs and

flows twice in twenty-four hours, ere I had been accessary 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 left breast had been torn open, and my heart and vitals taken from thence and thrown over my left shoulder, to the valley of Jehoshaphat, 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 centre, 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 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 travelled 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 favour and esteem.

‘ You are bound by duty, honour, and gratitude, to be faithful to your trust; to support the dignity of your character on every occasion; and to enforce, by precept and example, obedience to the tenets of the order.

‘ In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity.

‘ To preserve the reputation of the fraternity unsullied, must be your constant care; and for this purpose it is your province to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate; and, by the regularity of your own behaviour, 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, honour, 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 honour 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.

Q. Are you a Master Mason ?

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

Q. Where was you prepared to be made a Master Mason ?

A. 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.

Q. How was you prepared ?

A. 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.

Q. What did those three distinct knocks allude to ?

A. To the third degree of Masonry ; it being that on which I was about to enter.

Q. What was said to you from within ?

A. Who comes there ? who comes there ? who comes there ?

Q. Your answer ?

A. 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.

Q. What further was said to you from within ?

A. 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 preceding degrees ; all of which being answered in the affirmative, I was asked by what further rights I expected to obtain that benefit.

Q. Your answer ? A. By the benefit of a pass-word

Q. What is that pass-word ? A. *Tubal Cain.*

Q. What next was said to you ?

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

Q. What followed after his answer was returned ?

A. 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:

Q. How was you then disposed of ?

A. 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.

Q. How did the Junior Warden dispose of you ?

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

Q. How did the Senior Warden dispose of you ?

A. 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 of me, from whence I came, and whither I was travelling.

Q. Your answer ?

A. From the East and travelling to the West.

Q. Why do you leave the East and travel to the West ?

A. In search of light.

Q. How did the Worshipful Master then dispose of you ?

A. 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.

Q. What did the Worshipful Master do with you ?

A. He made an obligated Master Mason of me.

Q. How ? A. I due form.

Q. What was that due form ?

A. 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.

Q. After your obligation, what was said to you ?

A. What do you most desire ?

Q. Your answer ?

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

Q. Did you receive light ? A. I did.

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

A. Three great lights in Masonry, by the assistance

of three less, 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*.

Q. What did you next discover?

A. 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 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 rise 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.]

Q. What did you next discover?

A. The Worshipful Master approaching me a 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 honour to myself, and satisfaction and advantage to the brethren.

Q. What was you next presented with?

A. The working tools of a *Master Mason*.

Q. What are they?

A. All the implements of masonry indiscriminately, but more especially the trowel.

Q. How explained?

A. The trowel is an instrument made use of by operative *Masons* to spread the cement which unites a building into one common mass, but we as free and Accepted *Masons* are taught to make use of it for the more noble and glorious purpose, of spreading the cement of brotherly love and affection; 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.

Q. What was you next presented with?

A. Three precious jewels.

Q. What are they?

A. Humanity, friendship and brotherly love.

Q. How was you then disposed of?

A. I was conducted out of the *Lodge* and invested with what I had been divested, and returned again in due season.

SECTION SECOND.

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

A. I did.

Q. Was there any thing particular took place on your return?

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

Q. Did you give it to them?

A. 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.

Q. In what manner was you accosted?

A. 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 my 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.

Q. Whom did you represent at that time?

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

Q. Was his death premeditated?

A. 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.

Q. What did they do with the body?

A. They carried it out at the West 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.

Q. What time was he slain?

A. At high twelve at noon, when the Crafts were from labour to refreshment.

Q. How come he to be alone at that time?

A. Because it was the usual custom of our Grand Master Hiram Abiff every day at high twelve, when the Crafts were from labour 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 labour.

Q. At what time was he missing?

A. 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 labour.

Q. What observations did King Solomon make at that time?

A. 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.

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

A. 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.

Q. What followed?

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

Q. The roll being called, were there any missing?

A. There were three, viz; Jubela, Jubelo and Jubelum.

Q. Were the ruffians ever found?

A. They were. Q. How?

A. 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, and three South in search of the ruffians, and if found to bring them forward.

Q. What success?

A. The three that travelled a westerly course from the Temple, coming near the coast of Joppa, were informed by a way-faring man, that 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.

Q. What followed?

A. 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.

Q. What success?

A. One of the three that travelled 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 casia, 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 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 left breast had been torn open, and my heart and vitals taken from thence, thrown over my left shoulder, carried

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, and my bowels burnt to ashes in the centre, and the ashes scattered before (or 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 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 to King Solomon.

Q. What did King Solomon do with them?

A. He ordered them to be executed agreeable to the several imprecations of their own mouths.

Q. Was the body of our Grand Master Hiram Abiff ever found?

A. It was. Q. How?

A. 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.

Q. Where was it found?

A. Under that sprig of cassia where a worthy brother sat down to rest and refresh himself.

Q. Was there any thing particular took place on the discovery of the body?

A. 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.

Q. How long had the body lain there?

A. Fourteen days.

Q. What did they do with the body?

A. Raised it in a Masonic form and carried it up to the Temple for more decent interment.

Q. Where was it buried?

A. Under the sanctum sanctorum, or holy of holies of

King Solomon's Temple, over which they erected a marble 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.

Q. What do they denote?

A. 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 THIRD.

Q. What does a Master's Lodge represent?

A. The *sanctum sanctorum* or holy of holies of King Solomon's Temple.

Q. How long was the Temple building?

A. Seven years, during which, it rained not in the day time, that the workmen might not be obstructed in their labour.

Q. What supported the Temple?

A. Fourteen hundred and fifty-three columns, and two thousand nine hundred and six Pilasters; all hewn from the finest Parian marble.

Q. What further supported it?

A. Three grand columns, or pillars.

Q. What were they called?

A. Wisdom, strength and beauty.

Q. What did they represent?

A. The pillar of wisdom represented Solomon King of Israel; whose wisdom contrived the mighty fabric; the pillar of strength, Hiram King of Tyre, who strengthened Solomon in his glorious undertaking; the pillar of beauty, Hiram Abiff the widows son, whose cunning craft and curious workmanship beautified and adorned the Temple.

Q. How many were there employed in the building of King Solomon's Temple.

A. Three Grand Masters, three thousand three hundred Masters, or overseers of the work, eighty thousand Fellow-Crafts, and seventy thousand Entered Apprentices; 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 tranquility that pervaded the work at that important period.

Q. How many constitutes an Entered Apprentice Lodge?

A. Seven; one Master and six Entered Apprentices.

Q. Where did they usually meet?

A. On the ground floor of King Solomon's Temple.

Q. How many constitutes a Fellow-Craft's Lodge?

A. Five; two Masters and three Fellow Crafts.

Q. Where did they usually meet?

A. In the middle chamber of King Solomon's Temple.

Q. How many constitutes a Master's Lodge?

A. Three Master Masons.

Q. Where did they usually meet?

A. In the *sanctum sanctorum* or holy of holies of King Solomon's Temple.

Q. Have you any emblems on this degree?

A. We have several which are divided into two classes.

Q. What are the first class?

A. 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 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 endeavouring 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 eyes of man; yet, that *all-seeing eye*, whom the *sun, moon, and stars* obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.—The *anchor and ark*, are emblems of a well grounded *hope* and a well spent life. They are emblematical of that divine *ark* which safely wafts us over this tempestuous sea of troubles, and that *anchor* which shall safely moor us in a peaceful harbour, where the wicked cease from troubling, and the weary shall find rest.—The *forty-seventh problem of Euclid*: This was an invention of our ancient friend and brother, the great Pythagorus, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of priesthood, and raised

to the sublime degree of a Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in geometry, or Masonry : on this subject he drew out many problems and theorems ; and among the most distinguished he erected this, which, in the joy of his heart, he called *Eureka*, in the Grecian language signifying, *I have found it* ; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.—The *hour-glass* is an emblem of human life. Behold ! how swiftly the sands run, and how rapidly our lives are drawing to a close. We cannot without astonishment behold the little particles which are contained in this machine ; how they pass away almost imperceptibly, and yet to our surprise, in the short space of an hour they are all exhausted. Thus wastes man ! to-day, he puts forth the tender leaves of hope ; to-morrow, blossoms, and bears his blushing honours thick upon him ; the next day comes a frost ; which nips the shoot, 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 arrive 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 Master's carpet, are emblematic of the three principal stages of human life, viz : youth, manhood, and age. In youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge : in manhood, as Fellow-Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbours, and ourselves ; that so in age, as Master Masons, we may enjoy the happy reflections consequent on a well spent life, and die in the hope of a glorious immortality.

Q. What are the second class of emblems ?

A. 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 *marrow bones*, 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 immortal 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 Masons' 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 shew it was found after a lapse of four hundred and seventy years, notwithstanding the word *Mah hah bon*, which was substituted by Solomon, still continues to be used by Master Masons, and no doubt will 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? Was there any Royal Arch Mason's 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 Degrees.

The following are the Signs, Due-Guards, Grips, Pass-Grips, Words, and Pass-Words of the three preceding Degrees.

ENTERED APPRENTICE'S DEGREE.

Sign.—Hold the two hands transversely across each other, the right hand upwards and one inch from the left.

Due-Guard.—Draw the right hand across the throat, the thumb next to the throat, the arm as high as the elbow in a horizontal position, and let the hand fall down by the side.

Grip.—The right hands are joined together, as in shaking hands, and each sticks his thumb nail into the third joint or upper end of the fore finger.

Word.—BO-AZ, which is given by lettering or halving.

FELLOW-CRAFT'S DEGREE.

Sign.—Draw your right hand flat, with the palm of it next to your breast, across the breast, from left to right, with some quickness, as if you were going to tear open the left breast, and let it drop down by your side.

Due-guard.—Raise 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, forms a square. The sign and due-guard are given at the same time, in this degree.

Pass-grip.—Take each other by the right hand, as if to shake hands, and each put his thumb between the fore and second fingers where they join the hand, and pressing the thumb between the joints. The name of the pass-grip is *Shiboleth*, and is the pass-word.

Real grip.—Take each other by the right hand, as if to shake hands, and put the thumb on the joint of the second finger where it joins the hand, and crooking the thumb so that each can stick the nail of his thumb into the joint of the other.

Word—JA-CHHN—given in the same manner as in the first degree.

MASTER MASON'S DEGREE.

Sign.—Raise both hands and arms perpendicularly, one on either side of the head, the elbow 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 are pronounced, let the hands fall with an air of solemnity.—These words must not be given except in the dark, when the sign cannot be seen, and is the sign of distress in this degree.

Duc-Guard.—Put the right hand to the left side of the bowels, the hand open, with the thumb next to the belly, draw it across the belly, and let it fall: this is done tolerably quick.

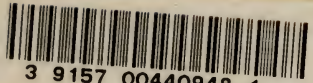
Pass-Grip.—Press the thumb between the joints of the second and third fingers where they join the hand. The name of it is *Tubal-Cain*, and is the pass-word.

Real-Grip.—Take hold of each other’s right hand, as if to shake hands, and stick the nails of each of your fingers into the joint of the others’ wrist, where it unites with the hand.

Word—MAH HAH BON. The word must be given in the following manner:—Place the inside of the 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 each others’ back, and your mouths to each others’ right ear, when the word must be given not above a whisper. This word is sometimes vulgarly pronounced *Mah mah bo*.

A more full explanation of the signs, grips, words, &c. will be given at the conclusion of the second part of this work, which will comprise the following degrees, viz: Mark Master, Present or Past Master, Most Excellent Master, and the Royal Arch—to which will also be added, several of the degrees in the Order of Knighthood.

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