

SECTION FIVE

Blue Lodge Masonry

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BLUE LODGE MASONRY

The following is a verbatim of the first three degrees of Freemasonry. Some of the words and phrases differ from State to State and lodge to lodge, but the substance and concepts remain the same.



FREEMASONRY

FIRST OR ENTERED APPRENTICE DEGREE

MASTER: "Brother Junior, are they all Entered Apprentice Masons in the south?"

JUNIOR WARDEN: "They are, Worshipful."

MASTER: "Brother Senior, are they all Entered Apprentice Masons in the west?"

SENIOR WARDEN: "They are, Worshipful."

MASTER: "They are, in the east."

MASTER: "Brother Junior, the first care of a Mason?"

JUNIOR DEACON: "To see the lodge tyled, Worshipful."

MASTER: "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."

JUNIOR DEACON: "The door is tyled, Worshipful."

MASTER: "Brother, by whom?"

JUNIOR DEACON: "By a Master Mason without the door, armed with the proper implement of his office."

MASTER: "His duty there?"

JUNIOR DEACON: "To keep off all cowans and eaves-droppers, see that none pass or repass without permission from the Master."

MASTER: "Brother Junior, your place in the lodge?"

JUNIOR DEACON: "At the right hand of the Senior Warden in the west."

MASTER: "Your business there, Brother Junior?"

JUNIOR DEACON: "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: "The Senior Deacon's place in the lodge?"

JUNIOR DEACON: "At the right hand of the Worshipful Master in the east."

MASTER: "Your duty there, Brother Senior?"

SENIOR DEACON: "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."

MASTER: "The Secretary's place in the lodge, Brother Senior?"

SENIOR DEACON: "At the left hand of the Worshipful Master in the east."

MASTER: "Your duty there, Brother Secretary?"

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

MASTER: "The Treasurer's place in the lodge?"

SECRETARY: "At the right hand of the Worshipful Master."

MASTER: "Your duty there, Brother Treasurer?"

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

MASTER: "The Junior Warden's place in the lodge, Brother Treasurer?"

TREASURER: "In the south, Worshipful."

MASTER: "Your business there, Brother Junior?"

JUNIOR WARDEN: "As the sun in the south at high meridian is the beauty and glory of the day, so stands the Junior Warden in the south, the better to observe the time, call the crafts from labor to refreshment, superintend them during the hours thereof, see that none convert the hours of refreshment into that of intemperance or excess; and call them out again in due season, that the Worshipful Master

may have honor, and they profit and pleasure thereby."

MASTER: "The Senior Warden's place in the lodge?"

JUNIOR WARDEN: "In the west, Worshipful."

MASTER: "Your duty there, Brother Senior?"

SENIOR WARDEN: "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: "The Master's place in the lodge?"

SENIOR WARDEN: "In the east, Worshipful."

MASTER: "His duty there?"

SENIOR WARDEN: "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: "In like manner so do I, strictly forbidding all profane language, private committees, or any other disorderly conduct whereby the peace and harmony of this lodge may be interrupted while engaged in its lawful pursuits, under no less penalty than the by-laws, or such penalty as the majority of the Brethren present may see fit to inflict. Brethren, attend to giving the signs."

MASTER: "I now declare this lodge of Entered Apprentice Masons duly opened for dispatch of business."

JUNIOR WARDEN: "Come, Brethren, let us pray."

SENIOR DEACON: "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.?"

CANDIDATE: "I do."

SENIOR DEACON: "Do you sincerely declare, upon your honor before these gentlemen, that you are prompted to solicit the privileges of Masonry by a favorable opinion

conceived of the institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow creatures?"

CANDIDATE: "I do.

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

CANDIDATE: "I do."

SENIOR DEACON: "Brethren, at the request of Mr. _____ 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."

SENIOR DEACON: "Who comes there? Who comes there? Who comes there?"

JUNIOR DEACON: "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 him."

SENIOR DEACON: "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?"

SENIOR DEACON: "By what further rights does he expect to obtain this benefit?"

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

SENIOR DEACON: "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."

MASTER: "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."

SENIOR DEACON: "Did you feel anything?"

CANDIDATE: "I did."

SENIOR DEACON: "What was it?"

CANDIDATE: "A torture."

SENIOR DEACON: "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."

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

MASTER: "In whom do you put your trust?"

CANDIDATE: "In God."

MASTER: "Since in God you put your trust, arise, follow your leader and fear no danger."

MASTER: "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."

MASTER: "From whence have you come and whither are you traveling?"

CANDIDATE: "From the west and traveling to the east."

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

CANDIDATE: "In search of light."

MASTER: "Since the candidate is traveling in search of light, you will please conduct him back to the west, from whence he came, and put him in the care of the Senior Warden, who will teach him how to approach the east, the place of light, by advancing upon one upright regular step, to the first step, his feet forming the right angle of an oblong

square, his body erect at the altar, before the Master, and place him in a proper position to take upon him the solemn oath or obligation of an Entered Apprentice Mason."

MASTER: "Mr. _____, you are now placed in a proper position to take upon you the solemn oath or obligation of an Entered Apprentice Mason, which I assure you is neither to affect your religion or politics. If you are willing to take it, repeat your name and say after me:

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

MASTER: "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?"

CANDIDATE: "Light."

MASTER: "Brethren, stretch forth your hands and assist in bringing this new made brother from darkness to light."

MASTER: "And God said let there be light, and there was light."

MASTER: "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 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. 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. 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. The following is the due-guard of an Entered Apprentice Mason.

MASTER: "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."

MASTER: "What is this?"

CANDIDATE: "A grip."

MASTER: "A grip of what?"

CANDIDATE: "The grip of an Entered Apprentice Mason."

MASTER: "Has it a name?"

CANDIDATE: "It has."

MASTER: "Will you give it to me?"

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

MASTER: "What will you do with it?"

CANDIDATE: "Letter it or halve it."

MASTER: "Halve it and begin."

CANDIDATE: "You begin."

MASTER: "Begin you."

CANDIDATE: "B-O."

MASTER: "A-Z."

CANDIDATE: "BOAZ."

MASTER: "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."

MASTER: "Brother, I now present you with a lambskin or white apron. It is an emblem of innocence, and the badge of a Mason---it has been worn by kings, princes and potentates of the earth, who have never been ashamed to wear it. It is more honorable than the diadems of kings, or pearls of princesses, when worthily worn; it is more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, or any other order that can be conferred upon you at this or any other time, except it be in the body of a just and lawfully constituted lodge; you will carry it to the Senior Warden in the west, who will teach you how to wear it as an Entered Apprentice Mason."

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

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

Union is that kind of friendship which ought to appear conspicuous in every Mason's conduct. It is so closely allied to the divine attribute, truth, that he who enjoys the one, is seldom destitute of the other. Should interest, honor, prejudice, or human depravity ever induce you to violate any part of the sacred trust we now repose in you, let these two important words, at the earliest insinuation, teach you to pull on the check-line

of truth, which will infallibly direct you to pursue that straight and narrow path which ends in the full enjoyment of the Grand Lodge above, where we shall all meet as Masons and members of the same family, in peace, harmony, and love; where all discord on account of politics, religion, or private opinion shall be unknown and banished from within your walls.

Brother, it has been a custom from time immemorial to demand, or ask from a newly made brother, something of a metallic kind, not so much on account of its intrinsic value, but that it may be deposited in the archives of the lodge, as a memorial, that you were herein made a Mason;--a small trifle will be sufficient,--anything of a metallic kind will do; if you have no money, anything of a metallic nature will be sufficient; even a button will do."

MASTER: "Search yourself."

MASTER: "Perhaps you can borrow a trifle."

MASTER: "Brother, let this ever be a striking lesson to you and teach you, if you should ever see a friend, or more especially a brother in a like penniless situation, to contribute as liberally to his relief as his situation may require, and your abilities will admit, without material injury to yourself or family."

MASTER: "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."

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

There are three great duties, which, as a Mason, you are charged to inculcate. To God, your neighbor, and yourself. To God, in never mentioning his name but with that reverential awe that is due from a creature to his

Creator; to implore his aid in all your laudable undertakings, and to esteem him as the chief good---To your neighbor, in acting upon the square and doing unto him as you wish he should do unto you; and to yourself in avoiding all irregularity, or intemperance which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these principles will ensure public and private esteem. In the state you are to be 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 honor, glory, and reputation of the institution may be firmly established, and the world at large convinced of its good effects."

MASTER: "Brother Junior, the first as well as the last care of a Mason?"

JUNIOR DEACON: "To see the lodge tyled, Worshipful."

MASTER: "Attend to that part of your duty, and inform the Tyler that we are about to close this lodge of Entered Apprentice Masons, and direct him to tyle accordingly."

JUNIOR DEACON: "The door is tyled, Worshipful."

MASTER: "By whom?"

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

MASTER: "His business there?"

JUNIOR DEACON: "To keep off all cowans and eavesdroppers and see that none pass or repass without permission from the chair."

MASTER: "Your place in the lodge, brother Junior?"

JUNIOR DEACON: "At the right hand of the Senior Warden in the west."

MASTER: "Your duty there?"

JUNIOR DEACON: "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: "The Senior Deacon's place in the lodge?"

JUNIOR DEACON: "At the right hand of the Worshipful Master in the east."

MASTER: "Your duty there, brother Senior?"

SENIOR DEACON: "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: "The Secretary's place in the lodge?"

SENIOR DEACON: "At your left hand, Worshipful."

MASTER: "Your duty there, brother Secretary?"

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

MASTER: "The Treasurer's place in the lodge?"

SECRETARY: "At the right hand of the Worshipful Master."

MASTER: "Your business there, brother Treasurer?"

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

MASTER: "The Junior Warden's place in the lodge?"

TREASURER: "In the south, Worshipful."

MASTER: "Your business there, brother Junior?"

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

MASTER: "The Master's place in the lodge?"

JUNIOR WARDEN: "In the east, Worshipful."

MASTER: "His duty there?"

JUNIOR WARDEN: "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: "The Senior Warden's place in the lodge?"

JUNIOR WARDEN: "In the west, Worshipful."

MASTER: "Your business there, brother Senior?"

SENIOR WARDEN: "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."

MASTER: "Are you all satisfied?"

MASTER: "Attend to giving the signs; as I do so do you; give them downwards."

MASTER: "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: "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: "Brethren, you have heard the Worshipful Master's will and pleasure, as communicated to me by brother Junior; so let it be done."

MASTER: "Brother Junior, how do Masons meet?"

JUNIOR WARDEN: "On the level."

MASTER: "How do Masons part?"

SENIOR WARDEN: "On the square."

MASTER: "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."

MASTER: "Brethren, let us pray."

MASTER: "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."

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

MASTER: "Brethren, form a square."

MASTER: "And God said let there be light, and there was light."

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

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

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

"What recommendations do you bring?"

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

"What comest thou hither to do?"

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

"You are a Mason then, I presume?"

ANS. "I am."

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

ANS. "By certain signs and a token."

"What are signs?"

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

"What is a token?"

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

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

ANS. "In my heart."

"Where secondly?"

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

"How were you prepared?"

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

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

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

"How did you gain admission?"

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

"What was said to you from within?"

ANS. "Who comes there? Who comes there? Who comes there?"

"Your answer?"

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

"What further was said to you from within?"

ANS. "I was asked if it was of my own free will and accord I made this request, if I was duly and truly proposed, worthy and well qualified, all of which being answered

in the affirmative, I was asked by what further rights I expected to obtain so great a favor or benefit."

"Your answer?"

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

"What was then said to you?"

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

"After his answer returned what followed?"

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

"How?"

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

"How were you then disposed of?"

ANS. "I was conducted to the center of the lodge and there caused to kneel for the benefit of a prayer."

"After prayer what was said to you?"

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

"Your answer?"

ANS. "In God."

"What followed?"

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

"How were you then disposed of?"

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

"How did the Junior Warden dispose of you?"

ANS. "He ordered me to be conducted to the Senior Warden in

the west; where the same questions were asked and answers returned as before."

"How did the Senior Warden dispose of you?"

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

"Your answer?"

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

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

ANS. "In search of light."

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

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

"What did the Worshipful Master do with you?"

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

"How?"

ANS. "In due form."

"What was that due form?"

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

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

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

"Your answer?"

ANS. "Light."

"Were you immediately brought to light?"

ANS. "I was."

"How?"

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

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

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

"What were those three great lights in Masonry?"

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

"How are they explained

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

"What were those three lesser lights?"

ANS. "Three burning tapers, or candle, on candlesticks."

"What do they represent?"

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

"How are they explained?"

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

"What did you next discover?"

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

"What did you next discover?"

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

"What were you next presented with?"

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

"What were they?"

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

"How were they explained?"

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

"What were you next presented with?"

ANS. "A new name."

"What was that?"

ANS. "Caution."

"What does it teach?"

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

"What were you next presented with?"

ANS. "Three precious jewels."

"What are they?"

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

"What do they teach?"

ANS. "A listening ear teaches me to listen to the instructions of the Worshipful Master, but more especially that I should listen to the calls and cries of a worthy distressed brother. A silent tongue teaches me to be silent in the lodge, that the peace and harmony thereof may not be disturbed; but more especially that I should be silent when before the enemies of Masonry. A faithful heart, that I should be faithful to the instructions of the Worshipful Master at all times, but more especially that I should be faithful and keep and conceal the secrets of Masonry, and those of a brother, when given to me in charge as such, that they remain as secure and inviolable in my breast, as in his own before communicated to me."

"What were you next presented with?"

ANS. "Check-words two."

"What were they?"

ANS. "Truth and Union."

"How explained?"

ANS. "Truth is a divine attribute, and the foundation of every virtue. To be good and true are the first lessons we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate

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

"What followed?"

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

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

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

"After you returned how were you disposed of?"

ANS. "I was conducted to the northeast corner of the lodge, and there caused to stand upright like a man, my feet forming a square, and received a solemn injunction, ever to walk and act uprightly before God and man, and in addition thereto, received the following charge: [For this charge see page 10.]

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

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

"A second reason?"

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

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

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

"Why was you neither naked nor clothed?"

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

"Why were you neither barefoot or shod?"

ANS. "It was an ancient Israelitish custom, adopted among Masons; and we read, in the book of Ruth, concerning their mode and manner of changing and redeeming, 'and to confirm all things, a brother plucked off his shoe and gave it to his neighbor, and that was testimony in Israel.' This, then, therefore, we do in confirmation of a token and as a pledge of our fidelity; thereby signifying that we will renounce our own wills in all things, and become obedient to the laws of our ancient institutions."

"Why were you hoodwinked?"

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

"A second reason?"

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

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

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

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

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

"What does those three distinct knocks allude to?"

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

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

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

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

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

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

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

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

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

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

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

fidelity I might with safety confide."

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

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

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

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

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

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

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

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

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

ANS. "The right hand has ever been considered the seat of fidelity, and our ancient brethren worshiped Deity under the name of Fides, which has sometimes been represented by two right hands joined together; at others, by two human figures holding each other by the right hand; the right hand, therefore, we use in this great and important undertaking to signify, in the strongest manner possible, the sincerity of our intentions in the business we are engaged."

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

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

"Why did the Master make a demand of you of something of a

metallic nature?"

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

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

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

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

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

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

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

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

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

"What is the form of your lodge?"

ANS. "An oblong square."

"How long?"

ANS. "From east to west."

"How wide?"

ANS. "Between north and south."

"How high?"

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

"How deep?"

ANS. "From the surface to the center."

"What supports your lodge?"

ANS. "Three large columns or pillars."

"What are their names?"

ANS. "Wisdom, Strength and Beauty."

"Why so?"

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

"Has your lodge any covering?"

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

"How do they hope to arrive there?"

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

"How many principal rounds has it got?"

ANS. "Three."

"What are their names?"

ANS. "Faith, Hope and Charity."

"What do they teach?"

ANS. "Faith in God, Hope in immortality, and Charity to all mankind."

"Has your lodge any furniture?"

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

"To whom do they belong?"

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

"How explained?"

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

"Has your lodge any ornaments?"

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

"What do they represent?"

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

"Has your lodge any lights?"

ANS. "It has three."

"How are they situated?"

ANS. "East, west, and south."

"Has it none in the north?"

ANS. "It has not."

"Why so?"

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

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

"Has your lodge any jewels?"

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

"What are the three movable jewels?"

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

"What do they teach?"

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

"What are the three immovable jewels?"

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

"What are they?"

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

"What do they represent?"

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

"Who did you serve?"

ANS. "My Master."

"How long?"

ANS. "Six days."

"What did you serve him with?"

ANS. "Freedom, fervency, and zeal."

"What do they represent?"

ANS. "Chalk, charcoal, and earth."

"Why so?"

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

"How is your lodge situated?"

ANS. "Due east and west."

"Why so?"

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

"A second reason?"

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

"A third reason?"

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

"A fourth reason?"

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

"Why are all Churches and Chapels so situated?"

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

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

ANS. "Because Moses, after conducting the children of Israel through the Red Sea, by Divine command erected a tabernacle to God, and placed it due east and west; which was to commemorate, to the latest posterity, that miraculous east wind that wrought their deliverance;

and this was an exact model of king Solomon's temple. Since which time every well regulated and governed lodge is, or ought to be, so situated."

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

ANS. "To king Solomon."

"To whom do modern Masons dedicate their lodges?"

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

"Why so?"

ANS. "Because they were the two most ancient Christian patrons of Masonry; and since their time, in every well regulated & governed lodge there has been a certain point within a circle, which circle is bounded on the east and the west by two perpendicular and parallel lines, representing the anniversary of St. John the Baptist, and St. John the Evangelist, who were two perfect parallels, as well in Masonry as Christianity; on the vertex of which rests the book of the Holy Scriptures, supporting Jacob's ladder, which is said to reach the watery clouds; and in passing round this circle we naturally touch on both these perpendicular parallel lines, as well as the book of the Holy Scriptures, and while a Mason keeps himself thus circumscribed he cannot materially err."

SECOND OR FELLOW CRAFT DEGREE

SENIOR DEACON: "Worshipful, while we are peaceably at work on the second degree of Masonry, under the influence of faith, hope, and charity, the door of the lodge is alarmed."

MASTER: "Enquire the cause of that alarm."

SENIOR DEACON: "Who comes here? Who comes here?"

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

SENIOR DEACON: "Is it of his own free will and accord he makes this request?"

JUNIOR DEACON: "It is."

SENIOR DEACON: "Is he duly and truly prepared?"

JUNIOR DEACON: "He is."

SENIOR DEACON: "Is he worthy and well qualified?"

JUNIOR DEACON: "He is."

SENIOR DEACON: "Has he made suitable proficiency in the preceding degree?"

JUNIOR DEACON: "He has."

SENIOR DEACON: "By what further rights does he expect to obtain this benefit?"

JUNIOR DEACON: "By the benefit of a pass-word."

SENIOR DEACON: "Has he a pass-word?"

JUNIOR DEACON: "He has not, but I have it for him."

SENIOR DEACON: "Give it to me."

JUNIOR DEACON: "Shibboleth."

SENIOR DEACON: "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."

MASTER: "Since he comes with all these necessary qualifications, let him enter this Worshipful Lodge in the name of the Lord and take heed on what he enters."

SENIOR DEACON: "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."

MASTER: "From whence have you come and whither are you traveling?"

CANDIDATE: "From the west, and traveling to the east."

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

CANDIDATE: "In search of more light."

MASTER: "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 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."

MASTER: "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, _____, of my own free will and accord, in the presence of Almighty God, and this worshipful lodge of Fellow Craft Masons, dedicated to God, and held forth to the holy order of St. John, do hereby and hereon most solemnly and sincerely promise and swear, in addition to my former obligation, that I will not give the degree of a Fellow Craft Mason to any one of an inferior degree, nor to any other being in the known world, except it be to a true and lawful brother or brethren Fellow Craft Masons, within the body of a just and lawfully constituted lodge of such; and not unto him nor unto them, whom I shall hear so to be, but unto him and them only whom I shall find so to be after strict trial and due examination or lawful information.

Furthermore do I promise and swear that I will not wrong this lodge nor a brother of this degree to the value of two cents, knowingly, myself, nor suffer it to be done by others if in my power to prevent it. Furthermore do I promise and swear that I will support the Constitution of the Grand Lodge of the United States, and of the Grand Lodge of this State, under which this lodge is held, and conform to all the by-laws, rules, and regulations of this or any other lodge of which I may at any time hereafter become a member, as far as in my power. Furthermore, do I promise and swear that I will obey all regular signs and summonses given, handed, sent, or thrown to me by the hand of a brother Fellow Craft Mason, or from the body of a just and lawfully constituted lodge of such, provided that it be within the length of my cable-tow, or square and angle of my work. Furthermore, do I promise and swear that I will be aiding and assisting all poor and penniless brethren Fellow Crafts, their widows and orphans, wheresoever disposed round the globe, they applying to me as such, as far as in my power without injuring myself or family. To all which I do most solemnly and sincerely promise and swear without the least hesitation, mental reservation, or self evasion of mind in me whatever; binding myself under no less penalty than to have my left breast torn open and my heart and vitals taken from thence and thrown over my left shoulder and carried into the valley of Jehosaphat, there to become a prey to the wild beasts of the field, and vulture of the air, if ever I should prove willfully guilty of violating any part of this my solemn oath or obligation of a Fellow Craft Mason; so help me God, and keep me steadfast in the due performance of the same."

MASTER: "Detach your hands and kiss the book which is the Holy Bible, twice."

MASTER: "Brother, what do you most desire?"

CANDIDATE: "More light."

MASTER: "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.'"

MASTER: "Brother, what do you discover different from before?"

MASTER: "You now discover one point of the compass elevated above the square, which donates light in this degree; but as one is yet in obscurity, it is to remind you that you are yet one material point in the dark respecting Masonry."

MASTER: "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."

MASTER: "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."

"What is this?"

ANS. "A grip."

"A grip of what?"

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

"Has it a name?"

ANS. "It has."

"Will you give it to me?"

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

"What will you do with it?"

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

"Halve it and you begin."

ANS. "No, begin you."

"You begin."

ANS. "J A."

"CHIN."

ANS. "JACHIN."

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

MASTER: "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."

MASTER: "Brother, I now have the honor of presenting you with a lambskin or white apron as before, which I hope you will continue to wear with honor to yourself and satisfaction

to the brethren; you will please carry it to the Senior Warden in the west, who will teach you how to wear it as a Fellow Craft Mason."

MASTER: "Brother, as you are dressed, it is necessary you should have tools to work with. I will therefore present you with the tools of a Fellow Craft Mason. They are the plumb, square, and level. The plumb is an instrument made use of by operative Masons to raise perpendiculars, the square to square their work, and the level to lay horizontals, but we, as Free and Accepted Masons, are taught to use them for a more noble and glorious purpose; the plumb teaches us to walk uprightly in our several stations before God and man, squaring our actions by the square of virtue, and remembering that we are traveling on the level of time to that undiscovered country from whose bourne no traveler has returned. I further present you with three precious jewels; their names are Faith, Hope, and Charity; they teach us to have faith in God, hope in immortality, and charity to all mankind."

MASTER: "You will now conduct the candidate out of the lodge and invest him of what he has been divested."

SENIOR DEACON: "We are now about to return to the middle chamber of King Solomon's temple."

SENIOR DEACON: "Brother, we have worked in speculative Masonry, but our forefathers wrought both in speculative and operative Masonry; they worked at the building of King Solomon's temple, and many other Masonic edifices; they wrought six days; they did not work on the seventh, because in six days God created the heavens and earth and rested on the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest, thereby enjoying more frequent opportunities to contemplate the glorious works of creation and to adore their great Creator."

SENIOR DEACON: "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.'"

SENIOR DEACON: "These columns are eighteen cubits high, twelve in circumference, and four in diameter; they are

adorned with two large Chapters, one on each, and these Chapters are ornamented with net-work, lily-work, and pomegranates; they denote unity, peace, and plenty. The net-work, from its connection, denotes union, the lily, from its whiteness, denotes purity and peace, and the pomegranate, 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 surface all the maps and charts of the celestial and terrestrial bodies; they are said to be thus extensive to denote the universality of Masonry, and that a Mason's charity ought to be equally extensive. Their composition is molten, or cast brass; they were cast on the river Jordan, in the clay ground, between Succoth and Zaradatha, where King Solomon ordered these and all other holy vessels to be cast; they were cast hollow, and were four inches, or a handbreadth, thick; they were cast hollow better to withstand inundations and conflagrations, were the archives of Masonry, and contained the constitution, rolls, and records."

SENIOR DEACON: "Brother, we will pursue our travels; the next that we come to is a long, winding staircase, with three , five, seven steps, or more."

SENIOR DEACON: "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."

JUNIOR WARDEN: "Who comes here? Who comes here?"

SENIOR DEACON: "A Fellow Craft Mason."

JUNIOR WARDEN: "How do you expect to gain admission?"

SENIOR DEACON: "By a pass, and token of a pass."

JUNIOR WARDEN: "Will you give them to me?"

JUNIOR WARDEN: "What does it denote?"

SENIOR DEACON: "Plenty."

JUNIOR WARDEN: "Why so?"

SENIOR DEACON: "From an ear of corn being placed at the water ford."

JUNIOR WARDEN: "Why was this pass instituted?"

SENIOR DEACON: "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 endeavored 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 put them to flight; and, to make his victory more complete, he ordered guards to be placed at the different passes on the banks of the river Jordan and commanded, if the Ephraimites passed that way, that they should pronounce the word Shibboleth, but they, being of a different tribe, pronounced it Seboleth, which trifling defect proved them spies, and cost them their lives; and there fell that day at the different passes on the banks of the river Jordan forty and two thousand. This word was also used by our ancient brethren to 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."

JUNIOR WARDEN: "Since this is the case, you will pass on to the Senior Warden in the west for further examination."

SENIOR DEACON: "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 tyled by the Senior Warden."

SENIOR WARDEN: "Who comes here? Who comes here?"

SENIOR DEACON: "A Fellow Craft Mason."

SENIOR WARDEN: "How do you expect to gain admission?"

SENIOR DEACON: "By the grip and word."

SENIOR WARDEN: "Will you give them to me?"

SENIOR WARDEN: "They are right, you can pass on to the Worshipful Master in the east."

MASTER: "Who comes here? Who comes here?"

SENIOR DEACON: "A Fellow Craft Mason."

MASTER: "Brother, you have been admitted into the middle chamber of King Solomon's temple for the sake of the letter G. It denotes Deity, before whom we all ought to bow in reverence, worship and adore. It also denotes Geometry, the fifth science, it being that on which this degree was principally founded. By Geometry we may curiously trace nature through her various windings to her most concealed recesses. By it we may discover the power, the wisdom, and the goodness of the Grand Artificer of the universe, and view with delight the proportions which connect this vast machine. By it we may discover how the planets move in their orbits, and demonstrate their various revolutions. By it we may account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds surround us, all formed by the same Divine Architect, which roll through the vast expanse, and all conducted by the same unerring law of nature. A survey of nature, and the observations of her beautiful proportions first determined man to imitate the divine plan, and study symmetry and order. The architect began to design; and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age. The lapse of time, the ruthless hand of ignorance, and the devastations of war have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed. Even the temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. The attentive ear receives the sound from the instructive tongue; and the mysteries of Freemasonry are safely lodged in the repository of faithful breast. Tools and implements of architecture, and symbolic emblems, most expressive, are selected by the fraternity to imprint on the mind wise and serious truth; and thus, through a secession of ages, are transmitted, unimpaired, most excellent tenets of our institution."

LECTURE TEACHER or MONITOR: "Brother, being advanced to the second degree of Masonry, we congratulate you on your preferment. The internal and not the external qualifications of a man are what Masonry regards. As you increase in knowledge, you will improve in social intercourse. It is unnecessary to recapitulate the duties which, as a Mason, you are bound to discharge, or enlarge on the necessity of a strict adherence to them as your own experience must have established their value."

Our laws and regulations you are strenuously to support and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offences of your brethren, but in the decision of every trespass against our rules you are to judge with candor, admonish with friendship, and reprehend with justice. The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of geometry, which is established as the basis of our art. Geometry or Masonry, originally synonymous terms, being of a divine moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality. Your past behavior and regular deportment have merited the honor which we have now conferred; and in your new character it is expected that you will conform to the principles of the order by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagements as a Fellow Craft, and to these duties you are bound by the most sacred ties."

"Are you a Fellow Craft Mason?"

ANS. "I am---try me."

"By what will you be tried?"

ANS. "By the square."

"Why the square:"

ANS. "Because it is an emblem of virtue."

"What is a square?"

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

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

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

"How were you prepared?"

ANS. "By being divested of all metals; neither naked nor clothed; barefoot nor shod; hood-winked; with a cable-

tow twice round by neck; in which situation I was conducted to the door of the lodge, where I gave two distinct knocks."

"What did those two distinct knocks allude to?"

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

"What was said to you from within?"

ANS. "Who comes there? Who comes there?"

"Your answer?"

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

"What was then said to you from within?"

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

"Your answer?"

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

"What is that pass-word?"

ANS. "Shibboleth."

"What further was said to you from within?"

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

"After his answer was returned what followed?"

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

"How did you enter?"

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

"How were you then disposed of?"

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

"How did the Junior Warden dispose of you?"

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

"Your answer?"

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

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

ANS. "In search of more light."

"How did the Worshipful then dispose of you?"

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

"What did the Worshipful Master do with you?"

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

"How?"

ANS. "In due form."

"What was that due form?"

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

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

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

"Your answer?"

ANS. "More light."

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

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

"What did you next discover?"

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

"What did you next discover?"

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

"What were you next presented with?"

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

"What are they?"

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

"What do they teach?"

ANS. "The Plumb is an instrument made use of by operative Masons to raise perpendiculars, the Square to square their work, and the Level to lay horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes: The Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the square of virtue, and remembering that we are all traveling

upon the level of time to that undiscovered country
from whose bourne no traveler returns."

"What were you next presented with?"

ANS. "Three precious jewels."

"What were they?"

ANS. "Faith, hope, and charity."

"What do they teach?"

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

"How were you then disposed of?"

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

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

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

"Where did they work?"

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

"How long did they work?"

ANS. "Six days."

"Did they not work on the seventh?"

ANS. "They did not."

"Why so?"

ANS. "Because in six days God created the 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 labors; thereby enjoying more
frequent opportunities to contemplate the glorious
works of creation, and adore their great Creator."

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

ANS. "I did."

"By what way?"

ANS. "Through a long porch or alley."

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

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

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

ANS. "Boaz, to denote strength."

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

ANS. "Jachin, denoting establishment."

"What do they collectively allude to?"

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

"What were their dimensions?"

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

"Were they adorned with anything?"

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

"Were they ornamented with anything?"

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

"What do they denote?"

ANS. "Unity, peace, and plenty."

"Why so?"

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

"Were those columns adorned with anything further?"

ANS. "They were, viz.: two large globes or balls, one on

each."

"Did they contain anything?"

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

"Why are they said to be so extensive?"

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

"What was their composition?"

ANS. "Molten or cast brass."

"Who cast them?"

ANS. "Our Grand Master, Hiram Abiff."

"Where were they cast?"

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

"Were they cast sound or hollow?"

ANS. "Hollow."

"What was their thickness?"

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

"Why were they cast hollow?"

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

"What did you next come to?"

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

"What do the three steps allude to?"

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

"What do the five steps allude to?"

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

"What are the five orders in architecture?"

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

"What are the five human senses?"

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

"What do the seven steps allude to?"

ANS. "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."

"What did you next come to?"

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

"How did you gain admission?"

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

"What was the name of the pass?"

ANS. "Shibboleth."

"What does it denote?"

ANS. "Plenty."

"Why so?"

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

"Why was this pass instituted?"

ANS. "In consequence of a quarrel which had long existed

between Jephtha, judge of Israel, and the Ephraimites; the latter of whom had long been a stubborn rebellious people whom Jephtha had endeavored 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 Ammonitish 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 Shibboleth; but they, being of a different tribe, pronounced it Seboleth; which trifling defect proved them spies, and cost them their lives: and there fell that day at the different passes on the banks of the river Jordan, forty and two thousand. This word was also used by our ancient brethren to distinguish a friend from foe, and has since been adopted as a proper pass-word to be given before entering any well regulated and governed lodge of Fellow Craft Masons."

"What did you next come to?"

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

"How did you gain admission?"

ANS. "By the grip and word."

"How did the Senior Warden dispose of you?"

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

"Does it denote anything?"

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

THE THIRD, OR MASTER MASON'S DEGREE

SENIOR WARDEN: "Worshipful, while we are peaceably at work on the third degree of Masonry, under the influence of humanity, brotherly love, and affection, the door of our lodge appears to be alarmed."

MASTER: "Brother Senior, enquire the cause of that alarm."

JUNIOR DEACON: "Who comes there? Who comes there? Who comes there?"

SENIOR DEACON: "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: "Is it of his own free will and accord he makes this request?"

SENIOR DEACON: "It is."

JUNIOR DEACON: "Is he duly and truly prepared."

SENIOR DEACON: "He is."

JUNIOR DEACON: "Is he worthy and well qualified?"

SENIOR DEACON: "He is."

JUNIOR DEACON: "Has he made suitable proficiency in the preceding degrees?"

SENIOR DEACON: "He has."

JUNIOR DEACON: "By what further rights does he expect to obtain this benefit?"

SENIOR DEACON; "By the benefit of a pass-word."

JUNIOR DEACON: "Has he a pass-word?"

SENIOR DEACON: "He has not, but I have got it for him."

JUNIOR DEACON: "Will you give it to me?"

SENIOR DEACON: "Tubal Cain."

JUNIOR DEACON: "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."

MASTER: "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."

JUNIOR DEACON: "Let him enter this worshipful lodge, in the name of the Lord, and take heed on what he enters."

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

MASTER: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them while the sun or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease because they are few, and those that look out of the windows 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 home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

MASTER: "From whence have you come, and whither are you traveling?"

CANDIDATE: "From the west, and traveling to the east."

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

CANDIDATE: "In search of more light."

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

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

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

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

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

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

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

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

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

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

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

MASTER: "What do you most desire?"

CANDIDATE: "More light."

MASTER: "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."

MASTER: "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."

MASTER: "Brother, I now present you with my right hand, in token of brotherly love and affection, and with it the pass-grip and word."

ONE or BOTH of the WARDENS: "Worshipful, we are satisfied that Bro. _____ is an obligated Master Mason."

MASTER: "Brother, I now have the honor to present you with a lamb-skin or white apron, as before, which I hope you will continue to wear, with credit to yourself and satisfaction and advantage to the brethren; you will please carry it to the Senior Warden in the west, who will teach you how to wear it as a Master Mason."

MASTER: "Brother, I perceive you are dressed, it is of course necessary you should have tools to work with. I will now present you with the working tools of the Master Mason, and explain their use to you. The working tools of a Master Mason are all the implements of Masonry indiscriminately, but more especially the trowel. The

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

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

You are now about to travel, to give us a specimen of your fortitude, perseverance, and fidelity in the preservation of what you have already received. Fare you well, and may the Lord be with you and support you through all your trials and difficulties."

CONDUCTOR: "Brother, we are now in a place representing the sanctum sanctorum, or holy of holies, of King Solomon's temple. It was the custom of our Grand Master, Hiram Abiff, every day at high twelve, when the Crafts were from labor to refreshment, to enter into the sanctum sanctorum, and offer up his devotions to the ever living God. Let us, in imitation of him, kneel and pray."

CONDUCTOR: "Thou, O God, knowest our down-sitting and up-rising, 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 which we are destined to endure while traveling through this vale of tears. Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower, and is cut down, he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of months are with thee, thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fall from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not up till the heavens shall be no more. Yet, O Lord, have compassion on the children of thy creation;

administer unto them comfort in time of trouble, and save them with an everlasting salvation. Amen, so mote it be."

CONDUCTOR: "Brother, in further imitation of our Grand Master, Hiram Abiff, let us retire at the south gate."

JUNIOR WARDEN (representing Jubela): "Who comes here?"

CONDUCTOR: "Grand Master, Hiram Abiff."

JUBELA: "Our Grand Master, Hiram Abiff! Give me the Master Mason's word or I'll take your life!"

CONDUCTOR: "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."

RUFFIAN: "What shall we do? We have killed our Grand Master, Hiram Abiff!"

2ND RUFFIAN: "Let us carry him out of the east gate, and bury him in the rubbish till low twelve, and then meet and carry him a westerly course and bury him."

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

MASTER (alias KING SOLOMON): "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."

MASTER: "What success?"

SENIOR WARDEN: "We cannot find our Grand Master, my lord."

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

MASTER: "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."

MASTER: "What success?"

MASTER (alias SOLOMON): "I had this embargo laid to prevent the ruffians from making their escape. 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."

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!"

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!"

JUBELUM: "O that my body had been severed in two in the midst, and divided to the north and south, my bowels burnt to ashes in the center, and the ashes scattered by the four winds of heaven, that there might not the least track or remembrance remain among men, or Masons, of so vile and 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."

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

SECOND FELLOW CRAFT: "It is our cause is good, let us seize them."

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

JUBELA: "Guilty, my lord."

MASTER: "Jubelo, guilty or not guilty?"

JUBELO: "Guilty, my lord."

MASTER: "Jubelum, guilty or not guilty?"

JUBELUM: "Guilty, my lord."

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

MASTER: "Nothing but a faint resemblance of the letter G! That is not the Master's word nor a key to it. I fear the Master's word is forever lost! Nothing but a faint resemblance to the letter G! That is not the Master's word nor a key to it. I fear the Master's word is forever lost! Nothing but a faint 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 widow's son?"

MASTER: "I will go with them myself in person, and try to raise the body by the Master's grip, or lion's paw."

MASTER: "Mah-hah-bone."

CANDIDATE: "Mah-hah-bone."

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

MASTER: "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 labor to refreshment, to enter into the sanctum sanctorum and offer up his devotions to the ever-living God, and draw out his plans and designs on the trestle-board, for the Crafts to pursue their labor. On a certain day Jubela, Jubelo, and Jubelum placed themselves at the south, west, and east gates of the temple, and Hiram, having finished his devotions and labor, attempted to retire at the south gate, where he was met by Jubela, who demanded of him the Master Mason's word, and on his refusal to give it Jubela gave him a violent blow with the twenty-four inch gauge across the throat; on which Hiram fled to the west gate, where he was accosted in the same manner by Jubelo, but with more violence. Hiram told him that he could not give the word then because Solomon, king of Israel, Hiram, king of Tyre, and himself had entered into a solemn league that the word never should be given unless they three were present; but, if he would wait with patience till the Grand Lodge assembled at Jerusalem, if he was then found worthy he should receive it, otherwise he could not. Jubelo replied, in a very peremptory manner: 'If you do not give me the Master's word I'll take your life'; and on Hiram's refusal to give it Jubelo gave him a severe blow with the square across the left breast, on which he fled to the east gate, where he was accosted by Jubelum in the same manner, but with still more violence. Here Hiram reasoned as before; Jubelum told him that he had heard his caviling with Jubela and Jubelo long enough, and that he was still put off, and the temple was almost finished, and he was determined to have the word or take his life. 'I want it so that I may be able to get wages as a Master Mason in any country to which I may go for employ, after the temple is finished, and that I might 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 east gate and buried it in the rubbish till low twelve at night, when the three met, agreeable to appointment, and carried the body a westerly direction, and buried it at the brow of a hill, in a grave dug due east and west, six feet perpendicular, and made their escape. King Solomon, coming up to the temple at low six in the morning, found the Crafts all in confusion, and, on inquiring the cause, was informed that their Grand Master, Hiram Abiff, was missing, and

there were no plans and designs laid down on the trestle-board for the Crafts to pursue their labor. Solomon ordered immediate search to be made in and about the Temple for him; no discovery being made, he then ordered the Secretary to call the roll of workmen, to see if any were missing; it appearing that there were three, viz: Jubela, Jubelo and Jubelum, Solomon observed:

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

Solomon immediately ordered twelve Fellow Crafts to be selected from the bands of the workmen, clothed in white gloves and aprons in token of their innocence, and sent three east, three west, three north and three south, in search of the ruffians, and if found to bring them up before him. The three that traveled a westerly course, coming near the coast of Joppa, fell in with a warfaring man, who informed them that he had seen three men pass that way that morning, who, from their appearance and dress, were workmen from the Temple, inquiring for a passage to Ethiopia, but were unable to obtain one in consequence of an embargo which had recently been laid on all the shipping, and had turned back into the country. After making still further and more diligent search, and after making no further discovery, they returned to the Temple and reported to Solomon the result of their pursuit and inquiries. On which Solomon directed them to go and search again, and search until they found their Grand Master, Hiram Abiff, if possible, and if he was not found, the twelve who had confessed should be considered as the murderers and suffer accordingly.

They returned again in pursuit of the ruffians, and one of the three that traveled a westerly course, being more weary than the rest, sat down at the brow of a hill to rest and refresh himself; and in attempting to rise caught hold of a sprig of cassia, which easily gave way and excited his curiosity, and made him suspicious of a deception, on which he hailed his companions, who immediately assembled, and on examination found that the earth had been recently moved; and, on moving the rubbish, discovered the appearance of a grave; and while they were confabulating about what measure to take, they

heard voices issuing from a cavern in the clefts of the rocks, on which they immediately repaired to the place, where they heard the voice of Jubela exclaim, "O! that my throat had been cut across, my tongue torn out, and my body buried in the rough sands of the sea at low water-mark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the death of so good a man as our Grand Master, Hiram Abiff." On which they distinctly heard the voice of Jubelo exclaim, "O! that my breast had been torn open, and my heart and vitals taken from thence and thrown over my left shoulder, to the valley of Jehosaphat, there to become a prey to the wild beasts of the field and vultures of the air, ere I had conspired to take the life of so good a man as our Grand Master, Hiram Abiff. When they more distinctly heard the voice of Jubelum exclaim, "O! that my body had been severed in two in the midst, and divided to the north and the south, my bowels burnt to ashes in the center, and the ashes scattered by the four winds of heaven, that there might not remain the least track or trace of remembrance among men or Masons of so vile and perjured a wretch as I am, who wilfully took the life of so good a man as our Grand Master, Hiram Abiff. Ah! Jubela and Jubelo, it was I that struck him harder than you both! It was I that gave him the fatal blow! It was I that killed him outright!" On which they rushed forward, seized, bound, and carried them up before King Solomon, who, after hearing the testimony of the three Fellow Crafts, and the three ruffians having plead guilty, ordered them to be taken out at the west gate of the Temple and executed agreeable to the several imprecations of their own mouths. King Solomon then ordered fifteen Fellow Crafts to be selected from the bands of the workmen, clothed with white gloves and aprons, in token of their innocence, and sent three east, three west, three north, three south and three in and about the Temple, in search of the body of their Grand Master, Hiram Abiff, and the three that traveled a westerly course found it under that sprig of cassia, where a worthy brother sat down to rest and refresh himself; and on removing the earth till they came to the coffin, they involuntarily found their hands raised, as herein before described, to guard their nostrils against the offensive effluvia that arose from the grave. It is also said that the body had lain there fourteen days, some say fifteen. The body was raised in the manner herein before described, carried up to the Temple, and buried as explained in the closing clauses of the lecture."

MASTER: "Brother, your zeal for the institution of Masonry, the progress you have made in the mystery, and your

conformity to our regulations, have pointed you out as a proper object of our favor and esteem. You are bound by duty, honor and gratitude to be faithful to your trust, to support the dignity of your character on every occasion, and to enforce, by precept and example, obedience to the tenets of the order. In the character of Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against breach of fidelity. To preserve the reputation of the fraternity, unsullied, must be your constant care---and for this purpose it is your province to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate; and by the regularity of your own behavior, afford the best example for the conduct of others less informed. The ancient landmarks of the order, entrusted to your care, you are carefully to preserve; and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity. Your virtue, honor, and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you this evening represent; thus you will render yourself deserving the honor which we have conferred, and merit the confidence that we have reposed."

"Are you a Master Mason?"

ANS. "I am--try me, prove me--disprove me if you can."

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

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

"How were you prepared?"

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

"What did those three distinct knocks allude to?"

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

"What was said to you from within?"

ANS. "Who comes there? Who comes there? Who comes there?"

"Your answer?"

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

"What further was said to you from within?"

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

"Your answer?"

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

"What is that pass-word?"

ANS. "Tubal Cain."

"What next was said to you?"

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

"What followed after his answer was returned?"

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

"How were you then disposed of?"

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

"How did the Junior Warden dispose of you?"

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

"How did the Senior Warden dispose of you?"

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

"Your answer?"

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

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

ANS. "In search of light."

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

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

"What did the Worshipful Master do with you?"

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

"How?"

ANS. "In due form."

"What was that due form?"

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

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

ANS. "What do you most desire?"

"Your answer?"

ANS. "More light."

"Did you receive light?"

ANS. "I did."

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

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

"What did you next discover?"

ANS. "The Worshipful Master approaching me from the east, under the sign and due-guard of a Master Mason, who presented me with his right hand in token of brotherly love and confidence, and proceeded to give me the pass-grip and word of a Master Mason, and bid me arise and salute the Junior and Senior Wardens and convince them that I was an obligated Master Mason, and had the sign, pass-grip and word."

"What did you next discover?"

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

"What were you next presented with?"

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

"What are they?"

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

"How explained?"

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

emulation of who can best work or best agree."

"What were you next presented with?"

ANS. "Three precious jewels."

"What are they?"

ANS. "Humanity, friendship and brotherly love."

"How were you then disposed of?"

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

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

ANS. "I did."

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

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

"Did you give it to them?"

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

"In what manner were you accosted?"

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

"Whom did you represent at that time?"

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

"Was his death premeditated?"

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

"What did they do with the body?"

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

"What time was he slain?"

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

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

ANS. "Because it was the usual custom of our Grand Master, Hiram Abiff, every day at high twelve, when the Crafts were from labor to refreshment, to enter into the sanctum sanctorum or holy of holies, and offer up his adorations to the ever living God, and draw out his plans and designs on his trestle-board, for the Crafts to pursue their labor."

"At what time was he missing?"

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

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

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

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

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

"What followed?"

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

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

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

"Were the ruffians ever found?"

ANS. "They were."

"How?"

ANS. "By the wisdom of King Solomon, who ordered twelve Fellow Crafts to be selected from the band of the workmen, clothed in white gloves and aprons in token of their innocence, and sent three east, three west, three north and three south in search of the ruffians, and if found to bring them forward."

"What success?"

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

"What followed?"

ANS. "One of the three that traveled a westerly course, from the Temple, being more weary than the rest, sat down under the brow of a hill to rest and refresh himself, and in attempting to rise caught hold of a sprig of cassia, which easily gave way, and excited his curiosity and made him suspicious of a deception, on

which he hailed his companions who immediately assembled, and on examination found that the earth had recently been moved, and on moving the rubbish discovered the appearance of a grave; and while they were confabulating about what measures to take, they heard voices issuing from a cavern in the clefts of the rocks; on which they immediately repaired to the place, where they heard the voice of Jubela exclaim, 'O that my throat had been cut across, my tongue torn out, and my body buried in the rough sands of the sea, at low 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, 'O that my left breast had been torn open, and my heart and vitals taken from thence and thrown over my left shoulder, carried into the valley of Jehosaphat, and there to become a prey to the wild beasts of the field, and vultures of the air, ere I had conspired the death of so good a man as our Grand Master, Hiram Abiff!'

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

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

"What did King Solomon do with them?"

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

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

ANS. "It was."

"How?"

ANS. "By the wisdom of King Solomon, who ordered fifteen Fellow Crafts to be selected from the bands of the workmen and sent, three east, three west, three north, three south and three in and about the temple, to search for the body."

"Where was it found?"

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

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

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

"How long had the body lain there?"

ANS. "Fourteen days."

"What did they do with the body?"

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

"Where was it buried?"

ANS. "Under the Sanctum Sanctorum, or holy of holies of King Solomon's Temple, over which they erected a marble monument, with this inscription delineated thereon: A virgin weeping over a broken column, with a book open before her, in her right hand a sprig of cassia, in her left an urn. Time standing behind her, with his hands infolded in the ringlets of her hair."

"What do they denote?"

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

"What does a Master's lodge represent?"

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

"How long was the temple building?"

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

"What supported the temple?"

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

"What further supported it?"

ANS. "Three grand columns, or pillars."

"What were they called?"

ANS. "Wisdom, strength and beauty."

"What did they represent?"

ANS. "The pillar of wisdom represented Solomon, King of Israel, whose wisdom contrived the mighty fabric; the pillar of strength, Hiram, King of Tyre, who strengthened Solomon in his glorious undertaking; the pillar of beauty, Hiram Abiff, the widow's son, whose cunning craft and curious workmanship beautified and adorned the temple."

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

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

"How many constitutes an Entered Apprentice lodge?"

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

"Where did they usually meet?"

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

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

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

"Where did they usually meet?"

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

"How many constitute a Master's lodge?"

ANS. "Three Master Masons."

"Where did they usually meet?"

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

"Have you any emblems on this degree?"

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

"What are the first class?"

ANS. "The pot of incense, the bee-hive, the book of constitutions, guarded by the Tyler's sword, the sword pointing to a naked heart, the all-seeing eye, the anchor and ark, the forty-seventh problem of Euclid, the hour-glass, the scythe, and the three steps usually delineated on the Master's carpet, which are thus explained: The pot of incense is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity and, as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence for the manifold blessings and comforts we enjoy. The bee-hive is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the 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 for himself; of guarding against the attacks of the wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of heaven and earth to have made man independent of all other beings, but, as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and

friendship. Thus was man formed for social and active life, the noblest part of the work of God, and he that will so demean himself, as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection as Masons.

The book of constitutions, guarded by the Tyler's sword, reminds us that we should be ever watchful and guarded in our thoughts, words, and actions, particularly when before the enemies of Masonry, ever bearing in remembrance those truly Masonic virtues, silence and circumspection. The sword pointing to a naked heart, demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions may be hidden from the eye of man yet that all-seeing eye, whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits. The anchor and ark, are emblems of a well-grounded hope and a well spent life. They are emblematical of that Divine ark which safely wafts us over this tempestuous sea of troubles, and that anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.

The forty-seventh problem of Euclid: This was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of a Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry, or Masonry, on this subject he drew out many problems and theorems; and among the most distinguished he erected this, which, in the joy of his heart, he called Eureka, in the Grecian language signifying, I have found it; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences. The hour glass is an emblem of human life. Behold! what havoc the scythe of time makes among the human race; if by chance we should escape the numerous evils, incident to childhood and youth, and with health and vigor come to the years of manhood, yet withal we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us. The three steps usually delineated upon the Masters carpet, are emblematical

of the three principal stages of human life, viz.: youth, manhood and age. In youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellow Craft, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves, that so in age, as Master Mason, we may enjoy the happy reflections consequent on a well spent life, and die in the hope of a glorious immortality."

"What are the second class of emblems?"

ANS. "The spade, coffin, death-head, marrow-bones, and sprig of cassia, which are thus explained: The spade opens the vault to receive our bodies where our active limbs will soon moulder to dust. The coffin, death-head, and 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 important part of man which never dies--and when the cold winter of death shall have passed, and the bright summer's morn of the resurrection appears, the Son of Righteousness shall descend, and send forth his angels to collect our ransomed dust; then, if we are found worthy, by his pass word, we shall enter into the celestial lodge above, where the Supreme Architect of the Universe presides, where we shall see the King in the beauty of holiness and with him enter into an endless eternity."

POINTS OF DARKNESS IN THE
BLUE LODGE

FIRST OR ENTERED APPRENTICE DEGREE

1. " They are, Worshipful." p. 1

Is it right for a Christian to call another person "Worshipful Master"?

Only God our Father is worthy "to receive glory and honor and power." Only God the Son is the Lamb worthy "to receive power and riches and wisdom and might and honor and glory and blessing." We should worship no other and certainly call no one "Worshipful".

2. "Who comes there? A poor blind candidate..." p. 4

Is it right for a Christian to agree that he is poor and blind?

We have been blessed with every spiritual blessing and lavished with the riches of grace. We have had blinders removed and we have been brought from darkness into light. Any Christian who is poor and blind doesn't need Freemasonry, he needs to repent.

3. "...the rights and benefits of this worshipful lodge," p. 4

Is the lodge of Masonry worshipful?

No one could ever make or build anything that is worthy of our worship. In all of Creation, nothing comes close to the worthiness of our Creator.

4. "...held forth to the holy order of St. John," p. 4

Does the Lord Jesus sponsor a "holy order of St. John"?

John loved, labored for, and ministered to only one holy order. We call it the Church. The Lord Jesus Christ calls it His Body.

5. "Is it of his own free will and accord he makes this request?" and "let him...take heed on what he enters." p.4

Is it God's Will for us to be ignorant of the schemes of the Accuser of the Brethren?

Satan uses our words, commitments, associations, and relationships against us before our Heavenly Father. To solidify his accusations against us, he gets us to

verbalize our willingness to make our choices.

6. "By being a man, free born, of lawful age," p. 4

What if a Christian is not "free born"?

Racism is a pernicious attitude that is "killing" America. The pride, hatred, maliciousness, and slander associated with it feed the improvement of two principalities operating over Masonry: Destruction and Death.

7. "...let him enter...in the name of the Lord," p. 4

Why can't one enter the lodge in the Name of Jesus?

Any Mason that uses the Name of Jesus Christ in the Lodge is out of order. Any lodge that allows the use of the Name of Jesus Christ is in jeopardy of being ruled clandestine.

8. "Did you feel anything? I did. What was it? A torture." p.4

Does the Holy Spirit lead us into commitments that require submission to torture?

Throughout history Christians have been persecuted for their commitment to serve and obey Jesus. Often this persecution has included torture. But, never has God required or even permitted torture as a means of our commitment.

9. "Why do you leave the west and travel to the east? In search of light." p. 5

Is it right for a Christian to be search of light?

Although we are light, have light, and follow light, our process and procedure is within the parameters of God's Word and the person of His Spirit. Never do we gain light by means of the astrological concept of circumambulation.

10. "...I do most solemnly and sincerely promise and swear... finding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots..." p. 6

Is it right for a Christian to take oaths, especially oaths that decimate his body?

We only steward our bodies which have been created, redeemed, and now owned and indwelt by God. His commanded responsibilities to us concerning our bodies do not allow for such oaths.

11. "Brother, to you the secrets of Masonry are about to be unveiled, and a brighter sun never shone lustre on your eyes..." p. 6

Is there any brighter revelation than that provided by our Heavenly Father to the Church of the Lord Jesus Christ in the Word illumined by the Holy Spirit?

Jesus the Living Word quickens the Written Word to us.
Any other "light" is disguised darkness.

12. "...while prostrate before this sacred altar..." p. 6

Before whom and/or what should a Christian prostrate himself?

We bow, kneel, and humble ourselves only to God. No one else and no thing else is "worshipful". We can have only one master.

13. "I now present you with a lambskin or white apron. It is an emblem of innocence..." p. 8

Are Christians innocent or forgiven?

We once were Sinners but now, by the Blood of Jesus and because of God's merciful forgiveness we have and are the Righteousness of God. We can never stand innocent but we are eternally forgiven.

14. "...I shall next present you with three precious jewels which are a listening ear, a silent tongue, and a faithful heart. A listening ear teaches you to listen to the instructions of the Worshipful Master; but more especially that you should listen to the calls and cries of a worthy, distressed brother. A silent tongue teaches you to be silent while in the lodge that the peace and harmony thereof may not be disturbed, but more especially that you should be silent before the enemies of Masonry that the craft may not be brought into disrepute by your imprudence. A faithful heart teaches you to be faithful to the instructions of the Worshipful Master at all times, but more especially, that you should be faithful, and keep and conceal the secrets of Masonry, and those of a brother, when given to you in charge, as such; that they may remain as secure and inviolable in your breast as in his own, before communicated to you." p. 8-9

Is not the Church desperately in need of members whose only commitment is to Jesus and whose practicing allegiance is to the members of His Body?

These three concepts are really shackles of darkness. Their bondage cause the recipient to be "dead" in the Church. These men cannot hear the Truth of the Head of

the Church. Their tongues wag continually bringing strife and disorder in the Church. Their hearts at best are doubleminded and at worst intent on evil rebellion in the Church.

15. "...the Grand Lodge above, where we shall all meet..." p. 9

Will everyone make it to Heaven, even those who have not received the Lord Jesus?

Lodge membership avails nothing. Only those whose names have been written in the Lamb's Book of Life will make it to Heaven. Many Masons are Jews, Moslems, Hindus, or Deists.

16. "Finally, keep sacred and inviolable the mysteries of the order, as these are to distinguish you from the rest of the community." p. 10

What should be the distinguishing characteristics of a Christian in his community?

Christians are to be distinguishable by their love for each other, but the character of Jesus developed in them, and by the fruit of the Spirit grown through them.

17. "Pardon, we beseech thee, whatever thou hast seen amiss in us..." p. 13-14

Does the Biblical doctrine of confession include requesting pardon and a lack of specific knowledge of personal sin?

Biblical confession is agreeing with God on what He has said about our sin. He is always specific and personal. Forgiveness and cleansing is never transacted when we disagree with or are ignorant of His revelations of our sin.

18. "...thereby signifying that we will renounce our own wills in all things, and become obedient to the laws of our ancient institutions," p. 22

Who is our Lord, who rules our will, who are we to obey?

With Jesus Christ of Nazareth as our Lord, we no longer have wills to renounce. We can have only one Master.

19. "As I was in darkness at that time..." p. 22

Is a Christian in darkness?

Repeatedly, God's declaration about His children is that we have been brought from darkness into light. How can any Christian deny this and disagree with the Father?

20. "...it is highly necessary to implore a blessing from Deity... it was therefore necessary that I should believe in Deity;" p. 23

Are Christians so unfamiliar with their Heavenly Father that they know Him only as Deity?

He is Creator and Sustainer. He is Elohim and El Shaddai. He is Yahweh, Rophe, Tsidkenu, Jireh and more. To us by His Spirit He is Abba Father.

21. "...our ancient brethren worshipped Deity under the name of Fides?" p. 24

Has Jehovah Elohim ever revealed Himself by the name of FIDES?

To identify Jehovah Elohim as one of the gods of an ancient culture is blasphemy.

22. "...that purity of life and rectitude of conduct which is so essentially necessary to our gaining admission into the celestial lodge above," p. 24

Is salvation a gift or a payment?

We count on His holy righteousness not our pure rectitude to get to Heaven. How could any Christian be party to ~~designating~~ the Blood of Jesus?
designating

23. "...a starry decked heaven, where all good Masons hope to arrive." p. 26

Does God's Word instruct us to hope we get to Heaven?

While Masons may hope, Christians are supposed to know with eternal certainty that they are saved. We have God's promise, Jesus' Blood and the Spirit's seal.

24. "How do they hope to arrive there? By the assistance of Jacob's ladder." p. 26

Who is our hope of glory?

We are more than conquerors and victorious overcomers, not because we climb a ladder, but because we are in the Beloved and He is in us.

25. "...the perfect Ashlar also represents man 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." p. 28

Is salvation by grace or by works?

How deep does one have to dig to know the muck of this pit is not of - from - by - for God. Salvation by "a virtuous life" is an unfruitful work of darkness. Christians must stay away or get out and warn others.

26. "To whom do modern Masons dedicate their lodges? To St. John the Baptist and St. John the Evangelist. Why so? Because they were the two most ancient Christian patrons of Masonry..." p. 29

Did John the Baptist and/or the Apostle John ever support, protect, or champion Masonry?

John the Baptist saw, knew, and trusted in the Lamb of God not the lambskin apron of Abaddon. The Apostle John was exiled because of God's Word and his testimony of Jesus and His Blood, not the heresy and efficacy of Masonry.

27. "...on the vertex of which rests the book of the Holy Scriptures, supporting Jacob's ladder..." p. 29

Does the Bible support the concept of reaching Heaven by climbing a ladder of human effort?

God declares through His Word that all human efforts fall short of His Glory.

SECOND OR FELLOWCRAFT DEGREE

1. "Worshipful, while we are peaceably at work on the second degree of Masonry, under the influence of faith, hope, and charity,..." p. 29

Should Christians be under the influence of a "faith" which is in a system of disguised darkness, of "hope" which is based upon human effort, and of "charity" which is a misnomer for beneficent loyalty to men that must supercede submission and obedience to Jesus and His Body?

The sad and concealed Truth is that Masons operate under the influence of rulers, powers, world forces of darkness, and spiritual forces of wickedness.

2. "...act upon the square with all mankind, but more especially with the brethren." p. 31

How are Christians to prioritize their loyalties?

In submissive obedience to our Lord Jesus Christ, we

must do good to all men but especially to the Church, His Body. If the Lodge fits this scheme, it would be part of "all men", meaning the LOST world.

3. "...I assure you as before is neither to affect your religion nor politics;..." p. 31

Does false worship, erroneous confession, spiritual bondage, blasphemy, and salvation by works affect a Christian?

We are in a relationship that precludes and excludes these. Including any of these will affect our relational fellowship with Jesus. Anyone who says they will not is a son of Belial, the father of lies.

4. "...these globes or balls contain on their convex surface all the maps and charts of the celestial and terrestrial bodies; they are said to be thus extensive to denote the universality of Masonry,..." p. 34

Should a Christian become a "brother" to those who do not confess that Jesus is Lord?

Universalism is one of the doctrines of Freemasonry. Masonry is universal; men of various religions, having various gods are accepted. Christians must reject fellowship with these men and their false doctrines.

5. "...they...were the archives of Masonry, and contained the constitution, rolls, and records." p. 35

Did or does Solomon's Temple have anything to do with Freemasonry?

Solomon's Temple was God's chosen place for Him to "tabernacle" among His people. Its location and layout was instructive for the proper and only acceptable way for anyone to approach and commune with God. Its proper presentation rejects all Freemasonry is and teaches.

6. "...the next that we come to is a long, winding staircase, with three, five, seven steps, or more." p. 35

Did Solomon's Temple have a winding staircase and/or do Christians have a winding staircase we must climb to get to Heaven?

No devices of symbolism can ever make this allusion to salvation by works acceptable to the standard of the Living or Written Word.

7. "...the letter G...also denotes Geometry...By it we may discover the power, the wisdom, and the goodness of the Grand Artifices of the Universe..." p. 36

Does a Christian discover the power, wisdom, and the goodness of our Triune God by geometry?

All that any of us ever know about God is by the revelation of Himself through the person of His Son Jesus Christ or the profession of His Word, the Bible.

THIRD OR MASTER MASON'S DEGREE

1. "...Furthermore do I promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter..." p. 49

Should a Christian's commitment to moral purity be exclusive?

God has drawn the lines of moral purity. His parameters bless us and honor Him. Masonic parameters are unBiblical, immoral, and unGodly.

2. "Brother, we are now in a place representing the sanctum sanctorum, or holy of holies, of King Solomon's temple. It was the custom of our Grand Master, Hiram Abiff, every day at high twelve, when the Crafts were from labor to refreshment, to enter into the sanctum sanctorum, and offer up his devotions to the ever living God. Let us, in imitation of him, kneel and pray." p. 51

Did God ever allow anyone, including the high priest, to enter the Holy of Holies in the Temple on a daily basis?

This foundationally fractured allegory of Solomon's Temple serves to reinforce the Masonic theology of salvation by works. It psychologically manipulates the men deeper into the bondage of the heresy. The true lessons from the Temple teach the absolute necessity of the Blood of Jesus.

3. "You have this night represented one of the greatest men that ever lived in the tragical catastrophe of his death, burial, and resurrection..." p. 54

What is the Christian reality of death, burial and resurrection?

Jesus died, was buried and rose again to live forever. Except for a timely few, we will die, be buried, and rise again to live forever. All this occurs by the power of God because of the victory of Jesus. The "light", wisdom, sublimeness, knowledge, and attainment of the third degree of Masonry avails nothing.

4. "The sword pointing to a naked heart, demonstrates that justice will sooner or later overtake us...and will reward us according to our merits." p. 68

Do we want to be rewarded according to our merits?

My reward is because of Jesus. In fact, my reward is Jesus! Even my "good works" are predetermined by God and accomplished by His grace. I'm just a vessel that apart from Him can do nothing.

5. "...if we are found worthy, by his pass word, we shall enter into the celestial lodge above..." p. 69

Do Christians have a password that demonstrates their attainment of worthiness?

We are one with the Living Word who is our worthiness. In Him we have already passed from death into life.