

RITUAL

OF THE
THREE SYMBOLIC DEGREES

OF THE
**Ancient & Accepted Scottish Rite
of Freemasons**

under the jurisdiction of the



NATIONAL SUPREME COUNCIL
A.: & A.: S.: R.: of F.: M.:

FOR THE
UNITED STATES OF AMERICA
its Territories and Dependencies

National Offices
5040 Joy Road
Detroit, Michigan 48204

FOREWORD

CAUTION

The ritual is authorized for use only in the meetings of lodges and Masonic bodies operating under and by authority of the National Supreme Council, A. & A. S. R. F. M., incorporated in Washington, D. C., in 1898. No other person or group of persons has any right to use this ritual for any purpose whatsoever under penalty of the law. This ritual shall not be taken outside of the lodge building without the permission of the Worshipful Master of the lodge, who shall be held responsible for its use only as herein stated.

**NATIONAL SUPREME COUNCIL,
ANCIENT AND ACCEPTED
SCOTTISH RITE FREEMASONS
FOR THE UNITED STATES OF AMERICA
ITS TERRITORIES AND DEPENDENCIES.**

In 1864, Baron A. Hugo De Bulow, 33°, a representative of the Grand Orient of France, while in New York City, conferred the Scottish Rite Degrees including the 33rd, on four Negroes, and created them Deputy Inspectors General, as follows: Dr. Peter W. Ray, for New York; Jonathan Miller, for Pennsylvania; Levi Anderson, for Delaware; and Lemuel G. Griffin, for Maryland. Originally, those Negroes belonged to what was then known as the York Rite National Compact. At the behest of Dr. Ray, the new Inspectors General, together with others, formed the Supreme Council of the United States, with Dr. Ray as its Most Powerful Sovereign Grand Commander, and changed from the York Rite to the Scottish Rite.

At the time there were four other Supreme Councils functioning among Negro Masons in the United States. In 1881 Dr. Ray called a meeting of these various Supreme Councils for the purpose of perfecting a merger. Not being able to arrive at any agreement, he dismissed the meeting, abandoning all attempts in this direction, and continued operating the Supreme Council of the United States. In 1888 the Supreme Council of the United States changed its name to the National Supreme Council of the Ancient and Accepted Scottish Rite of Freemasons, for the United States of America, its Territories and Dependencies; and, under this name it was incorporated in Washington, D. C., in October of 1898, thus, continuing its existence until the present time.

Up to 1946, the National Supreme Council had practiced the Scottish Rite from the Fourth Degree up through the Thirty-third. In that year, however, the National Supreme Council at its Annual Communication in Detroit, Michigan, voted to practice the Scottish Rite from the First Degree up through the Thirty-third. After trying various other rituals in the Symbolic Degrees, without much success, in May 1949, at its meeting in Washington, D. C., the National Supreme Council voted and authorized the preparation and use of a ritual specially designed and drafted for its own particular needs and use, and directed its Most Powerful Sovereign Grand Commander, Prof. Wm. J. Fitzpatrick, to assume the task. We trust that the craft will be greatly benefited and aided by its publication and use.

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OFFICERS OF A SYMBOLIC LODGE

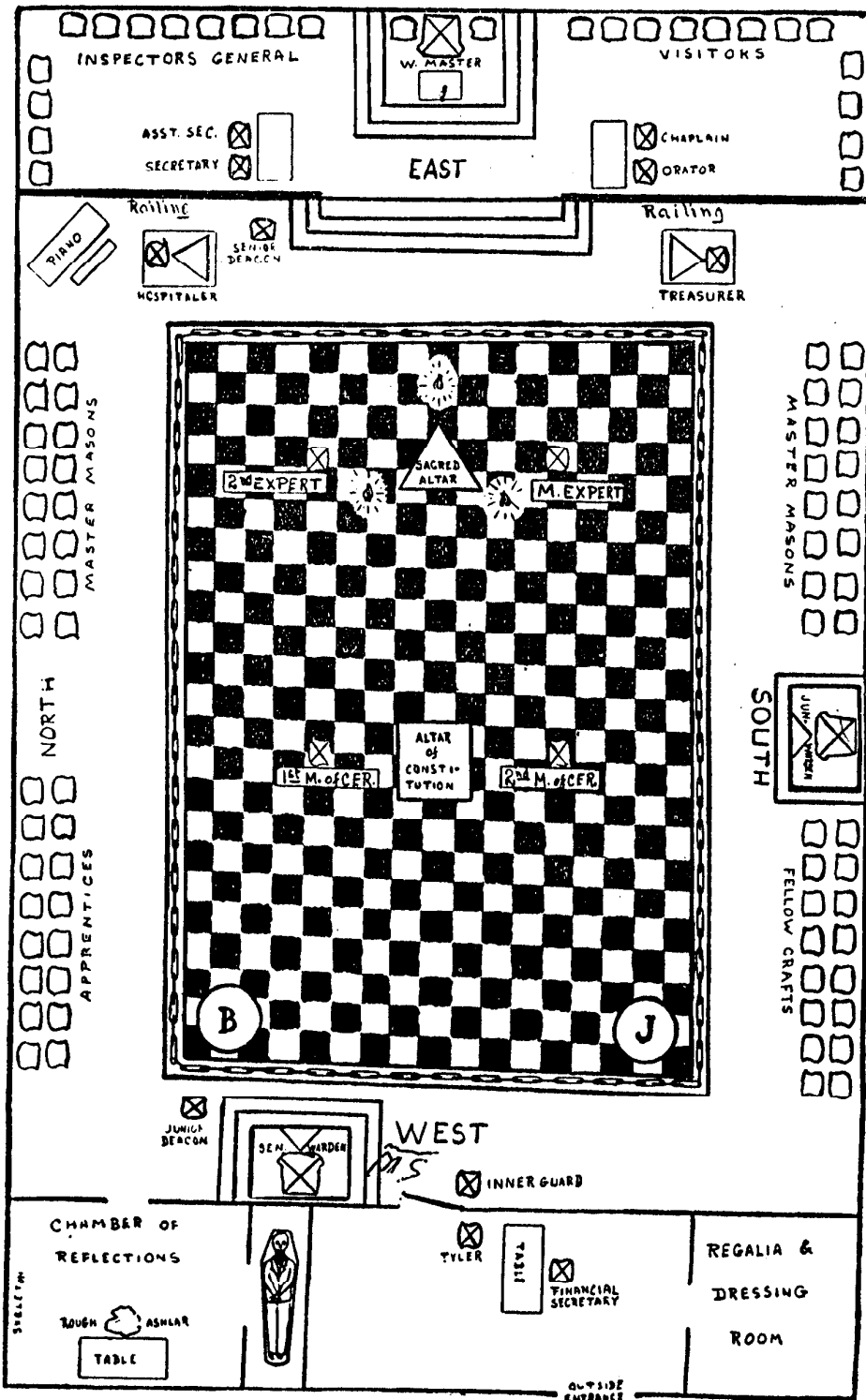
Scottish Rite

<i>Title</i>	<i>Initials</i>
WORSHIPFUL MASTER	W. M.
SENIOR WARDEN	S. W.
JUNIOR WARDEN	J. W.
ORATOR	ORA.
SECRETARY	SEC.
ASSISTANT SECRETARY*	A. SEC.
FINANCIAL SECRETARY#	F. SEC.
TREASURER	TREAS.
FIRST MASTER EXPERT.....	M. E.
SECOND MASTER EXPERT#.....	S. M. E.
FIRST MASTER OF CEREMONIES.....	M. of C.
SECOND MASTER OF CEREMONIES*.....	S. M. of C.
HOSPITALER	HOSP.
CHAPLAIN#	CHAP.
SENIOR DEACON*	S. D.
JUNIOR DEACON*	J. D.
STANDARD BEARER*	S. B.
INNER GUARD	I. G.
TYLER	TYL.

NOTE: Officers marked with an asterisk (*) are optional. Officers marked with (#) are ordinarily optional in a Scottish Rite Lodge, but are mandatory under the jurisdiction of the National Supreme Council.

In the Second Degree the Worshipful Master is called Venerable Master. Other titles are as above. In the Third Degree the Worshipful Master is called Most Respectable Master; and other Officers are addressed as Most Venerable; and the members are addressed as Venerable Brethren.

FLOOR PLAN OF LODGE ROOM



SCOTTISH RITE

I. THE SYMBOLIC TEMPLE

A. ARRANGEMENT OF THE LODGE

All regularly constituted lodges should carry on their labors in a place specially prepared and solemnly consecrated for this particular purpose, called Temple.

The symbolic temple being the representative of the Universe, it takes the form of a cube, corresponding to number 4, symbolic of Nature. Everything is symbolic in it: The four elements, earth, water, air and fire; the four cardinal points, North, South, East and West; the four seasons of the year, Spring, Summer, Autumn and Winter; the celestial canopy with its Sun, Moon, its constellations, and its Signs of the Zodiac; and everything that is represented therein, makes symbolic reference to the same system.

The shape of the lodge should be a rectangle stretching from West to East, the four sides of which should be designated by the four cardinal points: North, South, East and West. Around the walls there should be, at equal distance from each other, twelve columns representing the twelve Signs of the Zodiac and supporting a blue ceiling dotted with brilliant silver stars. This ceiling should be brilliantly blue-white in the East with bright sun rays radiating from the Master's throne, and becoming darker and darker as it extends West ending in complete darkness towards the Northwest. All around the cornice there should be a thick cord or a rope with twelve knots equidistant from each other, ending at each end in a tassel at the West. The walls should be of blue color hangings.

In the East there should be a platform extending the full width of the room, reached by four steps, the edge of which should be protected by a bannister or railing. In the central point of this platform there rises the throne of the Worshipful Master, which should be reached by three other steps, making a total of seven steps above the floor.

The Master's throne should be trimmed in blue and silver, and topped by a blue canopy with a ceiling of blue dotted with brilliant silver stars. Against the back of the throne and immediately under the canopy there should be a brilliantly illuminated transparent Delta with the All-Seeing Eye of Providence or with the name of God in Hebrew characters. On the wall of the East and immediately on each side of the throne and at the same height as the Delta, to the right of the throne a transparence representing the Sun, and in the

same manner, on the left a transparence representing the Moon in 1st Quarter. These are the Three Great Lights of the Universe.

In front of the Master's throne is his station, desk or altar, with the emblem of his office, the Square, in front. It should be quadrangular in shape; and, on it there should be a three light candlestick, lighted, a triangular stone and a mallet or gavel, a flaming sword, the ballot box, the Constitution and statues of the Order, and the rituals of the three Symbolic Degrees. To the right of the Master is the Banner of the lodge, and there also sit the Inspectors General of the Order; and to his left there is a statue of Minerva representing Wisdom; there also sit all other visitors or distinguished persons.

On the West is the Senior Warden's Station, directly opposite the East and a little to the North, between the main entrance and the entrance to the Chamber of Reflections. The station of the Senior Warden should rise three steps above the level of the floor. His desk or altar should be triangular in shape with the flat side facing outward, and the emblem of his office, the Level, showing thereon. To the right of the Senior Warden's station there should be a statue of Hercules, representing Strength. The Junior Warden's station should be midway of the Southern wall facing North. It should be two steps above floor level. His altar or desk should be also triangular, with the flat side outward showing the emblem of this office, the Plumb. To the left of the Junior Warden's station should be a statue of Venus Citerea, representing Beauty. On the altars of both Wardens there should be a triangular stone, a gavel, and the rituals of the three Symbolic Degrees. The desks of the Master and the Wardens should be covered with blue velvet trimmed in silver. The Master's station cover should show on the side that drapes to the front a square and a compass.

On the platform to the North of the Master's throne and midway to the wall and facing South, should be the Secretary's station; and in the same manner to the South, facing North, the Orator's. Their tables should be quadrangular in shape, and should face each other. On the Orator's desk should be the Constitution and the Statutes of the Order and also the rituals for the first three degrees. Both desks should be covered with blue velvet trimmed in silver.

Outside of the railing to the left of the Orator, and to the extreme East of the Southern column is the Treasurer's station facing North; and, in the same manner at the extreme East of the Northern column is the Hospitaler's Station facing South. Their desks should be triangular in shape and covered with blue velvet trimmed in silver. Their stations should rise one step above floor level.

If there is only one Master of Ceremonies and One Master Expert, the Master of Ceremonies shall sit on the floor level, North of the Altar of Constitutions facing South; and the Master Expert on the South of the Sacred Altar facing North. If there is a Second Master Expert, he shall sit on the North of the Sacred Altar facing South. All Masters of Ceremonies and Master Experts shall be armed with swords.

The Senior Deacon shall sit on the floor level in front and to the right of the Worshipful Master; and the Junior Deacon shall sit on the floor level, in front of and to the left of the Senior Warden. They have no desk.

On the inside of the entrance door is the Inner Guard; and on the outside is the Tyler.

On the floor of the Lodge, covering at least two thirds of the floor space, and in the center, at a distance of at least 4 feet from the walls, is the Mosaic Pavement forming a rectangle to conform with the shape of the Lodge floor. This Mosaic Pavement shall consist of a black and white checkered design bordered by a margin containing a chain of continuous and unbroken links.

On the extreme West of the Mosaic Pavement shall be two Corinthian columns, no less than 7 feet in height, situated as follows: On the Northwest corner of the Mosaic Pavement shall be Column "B". On top of the chapitel shall be three opened grenades, and above them the celestial sphere. On the Southwest corner of the Mosaic Pavement shall be situated Column "J" also with three open grenades, and above them the terrestrial sphere. At the foot and to the North side of Column "B" is the Rough Ashlar; and at the foot and to the South side of Column "J" is the Polished Ashlar or cubical stone of the Master Masons. Overhead suspended from the ceiling and between the two columns should be a brilliant flaming star with the letter "G" in the center.

On the extreme East of the Mosaic Pavement, in the center of the Eastern edge is the Sacred Altar of Obligations. This shall be triangular in shape, with the apex or angle to the East, and the flat side or base, to the West. This Altar shall be covered with blue velvet trimmed in silver, and on it there should be a cushion pillow of the same material and color as the covering. On this cushion shall rest the three great lights of Masonry: The Bible, the Square, and the Compass. This Sacred Altar is illuminated by three lights, one at each angle; and guarded by the First Master Expert and the Second Master Expert as shown before. This altar is used exclusively to give the oath of obligation or Sacred Oath to the candidate.

Midway between the Sacred Altar and the Columns "B" and "J" and in the center of the Mosaic Pavement is the Altar of Constitutions. This Altar is quadrangular in shape. It should be covered also with blue velvet trimmed in silver. On this Altar rest the three emblems of authority of the Lodge over its members. On top of the Altar should rest a closed book of the Constitution and Statutes of the Order with the Double Headed Eagle of the National Supreme Council showing, and a Sword placed from Southwest with the point towards the Northeast. On the West side of the Altar and leaning against it or hanging from it is the Charter of the Lodge. The book of Constitution and Statutes represents the legislative power of the National Supreme Council and of the Lodge over its members; the sword of justice represents the judicial authority of the National Supreme Council over the Lodge, and this, in turn, represents the judicial authority of the Lodge over its members; and in the same manner the charter represents the Executive authority of the National Supreme Council over the Lodge, and of the Lodge over its members.

The Altar of Constitutions is used in the first Degree to give the Oath of Allegiance of the National Supreme Council and the National Jurisdiction to the Apprentices when they first join the Order, and to the Masons being healed from other Masonic Jurisdictions. This Altar is guarded by the Master of Ceremonies sitting North of the Altar facing South. If there is only one Master of Ceremonies and one Master Expert they shall have charge and supervision of both altars, but the station of the Expert shall be at the South of the Sacred Altar, facing North.

The members, except the officers or visitors and dignitaries shall sit along the North and South walls as follows: (a) In the First Degree, Apprentices sit along the West half of the Northern wall; Fellow Crafts sit along the West half of the Southern wall; and, Master Masons along the East half of the North and the South walls, the East always being the side of the light. (b) In the Second Degree, Fellow Crafts will sit West of the Altar of Constitution, either Column. Master Masons, East of the Altar of Constitutions, in either Column. (c) In the Third Degree, Master Masons sit along both walls.

Over the entrance door on the outside should be the words "Liberty, Equality, Fraternity" in large characters and well illuminated. Below them should be the initials H. S. U.

B. THE CHAMBER OF REFLECTIONS

On the Northwest corner of the Lodge room there should be a door leading to a small room called the Chamber of Reflections. Every Scottish Rite Lodge must have a Chamber of Reflections. It

is here that the candidate is first led into, so that through meditation and introspection he may better prepare himself physically, mentally and spiritually for the initiation.

The walls and ceiling should be painted or papered in black. The floor should be covered with dry dirt and gravel at least ½ inch thick, and human skulls and bones, if possible, should be scattered on the floor, and skulls and cross bones painted on the walls and one or two skeletons, (either real, or papier mache, or plastic) should lean against the walls. Towards one end of the room there should be an open coffin with a shrouded mummy.

All around the walls there shall be the following signs in white letters against black background:

"If curiosity has brought you here turn back now."

"If you love the vanity of human distinctions either of class, wealth, color, race or social caste, depart now, for we don't know them here."

"If you resent that men shall honestly, charitably and kindly speak to you of your faults and defects, do not go any further."

"Hope and believe! For to conceive and to understand the infinite is to march towards perfection."

"Never forget that all those who think are endowed with intelligence; all those who love are entitled to be loved; and all those who suffer are worthy of your compassion."

"Love those who are good; pity those who are weak; keep away from the liar; and, do not hate anyone."

"Never forget that man is frail, and that he is the slave of his needs and the toy of circumstances."

"The most perfect man is he who is most useful to his fellow-men."

"Do not be too quick to judge men's actions; be careful in your praise; and, never indulge in adulation, criticism or censure."

"Read and learn; observe and imitate; think and work; endeavor to be useful to your brother and the benefits thereof will return to you."

"Never forget that from dust thou came, and to dust thou shalt return. You were born to grow, be useful, and die."

"Earth to earth; ashes to ashes; and dust to dust, and the spirit back to God who gave it."

There shall be a big rough stone to set on, and a quadrangular table draped with a white cloth. On this table there shall be a skull; a dish containing earth; a saucer with a few whole grains of wheat, a small loaf or two or three pieces of stale bread; a glass of water; two saucers, one containing powdered sulfur, the other containing salt; and a small vial of mercury or quick silver. There shall also be on this table a writing pen, ink, and three or four sheets of writing paper, for the candidate to write his last will and testament.

The Chamber of Reflections shall be lighted only by a sombre and faint votive lamp or light. No other shall be permitted.

On the entrance door or to the side over the coffin, there shall be a wicket or port-hole for the Master Expert to thrust the ceremonial questions to the candidate and receive the answers.

The entire pattern of the Lodge is designed to represent the great comprehensiveness of Masonry, for example, the designation of the sides of the temple by the cardinal points of the compass and the starred ceiling representing the universality of Masonry; the Columns, the two Altars, and the Chamber of Reflections representing the four main elements of the Temple of Solomon proper; that is, the Porch, by the Columns; the Sanctuary, by the Altar of Constitutions; the Sactum Sanctorium or Holy of Holiest, by the Sacred Altar; and the Subterranean Vault by the Chamber of Reflections. All other elements of the Lodge have also their respective symbolism.

C. DRESS, REGALIA AND MOVABLE JEWELS

OFFICERS

The jewels of office of the officers of the Lodge constitute the Movable Jewels of the Lodge or Temple. The officers of a Symbolic Lodge, Past Masters, and dignitaries are the only persons that wear a collar. For the officers it should be of Masonic blue satin or velvet, 4 inches wide and with square and compass at the apex and lined in black with the jewel of office suspended from the point or apex of the collar. On the reverse of the collar, at the apex there should be a skull and cross bone in white.

The officers, their rank, stations, jewels and regalia are as follows:

The Worshipful Master sits on the throne in the East; his jewel, the Square; regalia, black robe and Scottish Rite cap, collar as described above except that it carries gold fringe on the outside

edge; apron, a Worshipful Master's apron or a Master Mason's in blue and white, with reverse side black bordered with white, and skull and cross bones; and, white gloves.

Senior Warden in the West, facing the East, between main entrance and Chamber of Reflections so as to command both doors. His jewel is the Level; regalia, same as the Worshipful Master but collar has silver fringe. Apron carries the Level.

Junior Warden in the South facing North midway of the Southern wall. His jewel is the Plumb; and, his regalia the same as the Senior Warden. Apron carries the Plumb.

The Orator sits at the South side of the platform inside of and next to the railing, facing North. His jewel is an open book, on one page is the word "Constitution", and on the other page is the word "Statutes." Regalia; collar same as Master and Wardens but without fringe; apron, same as Master's and Warden's but with insignia of his office; white gloves, plain black Scottish Rite skull cap, black suit, but no robe. An assistant or Junior Orator only takes the Orator's station in his absence.

The Secretary sits at the North side of the platform, inside and next to the railing, facing South. His jewel is two feather pens crossed. Regalia and dress the same as the Orator; but due to the fact that he has to use his hands in writing, he may rest his gloves on his table. If there is an Assistant Secretary, he shall sit at the table with the Secretary to assist him in his labors during the session. His dress and regalia is the same as the Secretary's and the jewel the same except that it shall have a capital "A" at the cross-point.

The Treasurer sits to the left of the Orator, outside of the railing of the platform and at the extreme East of the Southern Column facing North. His jewel is two keys crossed; Regalia and dress the same as the Orator.

The First Master Expert sits to the South of the Sacred Altar facing North; the Second Master Expert sits to the North of the Altar facing South. Their jewel shall be two straight rulers crossed and tied at the cross point by a three loop bow. Dress and regalia are the same as the Orator's.

The Hospitaler sits to the right of the Secretary, outside the railing of the platform, and at the extreme East of the Northern Column facing South. His jewel is a purse with loop handle, and showing the figure of a heart with square and compass on the side of the purse. Dress and regalia are the same as the Orator's.

The Master of Ceremonies sits to the North of the Altar of Constitutions facing South. His jewel is two crossed swords. His dress

and regalia the same as that of the Orator's. The Master of Ceremonies and the two Master Experts constitute the Degree Team of the Lodge.

The Senior Deacon shall sit on the floor level to the right and in front of the Worshipful Master; and, the Junior Deacon shall sit on the floor level to the left and in front of the Senior Warden. Their jewel is a dove flying towards the East holding a sprig of Acacia in its bill. Their dress and regalia the same as the Orator's.

The Inner Guard sits inside of the entrance door to the Temple. His jewel is three keys crossed in the center of their stems, two in form of X and the third one upright. His dress and regalia the same as the Orator's. The Inner Guard acts as Standard Bearer in processions when there is none elected. The Standard or Banner of the Lodge shall be of Masonic blue satin, with square and compass embroidered in gold in the center, name of the Lodge and gold fringe.

The Tyler sits in the vestibule outside the entrance door to the Temple. His jewel a sword. His dress and regalia the same as the Orator's. The Tyler has charge of the Register of Attendance and shall see to it that members sign on the right page, and under proper date; visitors sign on the left page. At the close of the meeting shall deliver the same to the Secretary.

MASTER MASONS

The dress of a Master Mason is always black in commemoration of the death of Hiram Abiff. While it is not compulsory for the two lower degrees, it would be advisable for candidates for First or Second Degrees to get their black suits then, in advance of the Third Degree. The Master Mason's head is always covered during the meetings except at the moment of obligation and of consecration. Therefore all Masons before being elevated to the exalted degree of Master Mason must, in addition to black shoes, black necktie, and the white gloves, provide themselves with a black suit and a plain Scottish Rite skull cap. This dress is mandatory for this degree. Regalia:—The regalia of the Master Mason shall consist of the band and the apron. The band shall consist of a sash worn from right shoulder to the left hip. It is of Masonic blue satin or velvet edged with white silk braid and in the center over the chest the square and the compass embroidered in white silk. At the point of junction there is a white rosette with a hook or broach to suspend the jewel. The reverse side is black with skull and cross bones, in white silk embroidery over the chest. The apron is of white lambskin lined on the reverse in black. The white side is edged with blue satin ribbon 1 inch wide, both apron and bib. The apron is decorated

with the letter "M" and on the left the letter "B". The bib shall show the All-Seeing Eye of Providence with rays. On the reverse side a skull and cross bones in white on a black background. The jewel of the Master Mason is the Delta suspended from the lowest point of the band.

FELLOW CRAFTS

The dress of the Fellow Craft is black or dark suit, black shoes, black necktie and white gloves. The regalia is plain white lambskin apron worn with the bib down. No jewel.

APPRENTICES

Dress and regalia the same as Fellow Craft, except that the apron is worn with the bib up.

All members of the Lodge must use swords during the ceremonies and must attend in the regulation dress at all initiations regardless of degree. Master Masons and officers must always wear their Scottish Rite caps, and Master and Wardens their robes.

* * *

II. RITUAL OF THE FIRST DEGREE

A. OPENING CEREMONIES

1. The Call to Order

(All the members having signed the register and being assembled in the Lodge room with their proper regalia and ready for business, the Worshipful Master and the two Wardens take their stations. The W.M. gives one rap of the gavel on the triangular stone, which is repeated in succession by th S.W. and J.W., and then says:)

W. M.—Brethren, please be seated.

(The members all take their seats according to their offices and degrees as already explained.)

W. M.—Is the Tyler present, if so let him approach the East.

W. M.—Your place in this Lodge at the time of business?

TYLER—Without the inner door.

W. M.—Your duties there?

TYLER—To keep out all cowards and eavesdroppers and see that none pass and repass but such that is duly qualified and have permission from the Worshipful Master.

W. M.—Receive the implements of your office, repair to your post and be there in the active discharge of your duties.

W. M.—Brother Inner Guard, post the Tyler and close the door.

(The Inner Guard goes outside to inform the Tyler that the Lodge is about to open and to occupy his station. This done, he returns inside, stands between columns and reports to the W.M.)

I. G.—Worshipful Master, the Tyler has been posted and door made secure.

W. M.—Thank you, Brother I. G., you may take your station.

(Then addressing the Secretary, he continues:)

W. M.—Brother Secretary, call the roll of officers.

(The Secretary shall proceed to call the roll of officers in the order of their rank as already explained, starting with the Worshipful Master. As their offices and names are called respectively, they shall answer "Present". In the absence of any officer, the W.M. shall proceed to fill his station with a M.M. There being seven Master Masons present and all stations having been filled, the W.M. is now ready to proceed to tyle the Lodge.)

2. Tying the Lodge

W. M.—Brother S. W., are you a Mason?

S. W.—My brothers recognize me as such.

W. M.—What is the first duty of the Warden of a Lodge?

S. W.—To make sure that the Temple is well guarded and secure against profanes, both inside and outside.

W. M.—Then proceed to do your duty, dear brother.

S. W.—Brother Junior Warden, ascertain that we are well guarded against profanes both inside and outside.

J. W.—Brother Master of Ceremonies, do your duty.

*(The Master of Ceremonies then proceeds to test the security of the Temple. He rises from his station, and proceeds to the entrance door. He gives three knocks *** which the Tyler answers with another three***; then he give one knock* and the Tyler answers with one*. Then he goes outside to make certain that it is not an impostor answering these knocks, and also looks all around to make sure there are no profanes eavesdropping. Having made sure that everything is alright outside, he returns to enter with the customary knocks which are then answered by the Inner Guard, who lets him in. Once inside he whispers to the Inner Guard, inquiring if anyone has come in while he was out. Then he goes and whispers his report to the J.W. and then proceeds to take his seat, always remembering to pause between columns and salute the East.)*

J. W.—Brother Senior Warden, we are well tyled, both inside and outside.

S. W.—Worshipful Master, the Temple is well guarded both inside and outside.

3. Purging the Lodge

W. M.—Brother S. W., what is the second duty of the Warden of a Lodge?

S. W.—To make sure that all those inside of the Temple are Masons.

*(The W. M. gives three * * * raps which are repeated in succession by the S. W. and the J. W., and orders the Lodge:)*

W. M.—Rise, brethren, and come to order!

(All rise and come to order in the First Degree. The W. M., addressing the Wardens, says:)

W. M.—(Rap) Brothers Senior and Junior Wardens, do your duty.

(Starting from the East to the West each Warden proceeds along his column gathering the Sacred Word in First Degree and the quarterly password. Those that have them remain standing in their places, and those that do not have them are ordered to stand between columns. Their duty finished, the Wardens return to their respective stations.)

J. W.—(Rap) Brother Senior Warden, all the brethren in my column are Masons in good standing and they are in order.

S. W.—(Rap) Worshipful Master, all the brethren in both columns are Masons in good standing and they are in order.

(In case there are any ordered to stand between columns, he shall add:)

Those now standing between columns have not so satisfied the Wardens.

(In such a case the W. M. shall ask for vouchers for the brother or brothers standing between columns. If the brother is in arrears his voucher shall make himself also liable to the Lodge for his arrears. Those not vouched for must be excused until the irregularity is corrected.)

W. M.—All those in the East are also Masons in good standing and they are in order. Be seated brethren. (Rap).

(Everybody is seated, including the Worshipful Master; the Wardens remaining standing at their stations.)

4. Lecturing the Lodge

W. M.—Brother Junior Warden, where is your station in the Lodge?

J. W.—In the South, Worshipful Master.

W. M.—What are your duties there?

J. W.—As the Sun reaching its meridian height in the South is the glory and beauty of the day, so stands the Junior Warden in the South, the better to observe the time; call the craft 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 on again in due season, that the Worshipful Master may have honor, and they, profit and pleasure thereby.

W. M.—Brother Senior Warden, where is your station in the Lodge?

S. W.—In the West, Worshipful Master.

W. M.—What are your duties there?

S. W.—As the sun sets in the West to close the day, so stands the Senior Warden in the West to assist the Worshipful Master to open and to close his Lodge; to gather the jewels and rituals and see that they be stored so that none be lost; to pay the craft their wages, if any be due, and see that none go away dissatisfied, if within my power to do so.

W. M.—Brother Senior Warden, where is the Master's Station in the Lodge?

S. W.—In the East, Worshipful Master.

W. M.—What are his duties there?

S. W.—As the sun rises in the East to govern and illuminate the day, so rises the Worshipful Master in the East (*The W. M. now rises from his seat slowly and with dignity*) to govern the Lodge, and to enlighten the craft with his wisdom and to give wholesome instruction for their work, or cause the same to be done.

W. M.—Brother Senior Warden, at what time do the Apprentices open their work?

S. W.—At high noon.

W. M.—What time is it, Brother Junior Warden?

J. W.—It is high noon sharp, Worshipful Master.

W. M.—Since it is high noon sharp, and this being the hour when the Apprentices open their labors, Brothers Senior and Junior Wardens, invite the brethren in your respective columns, as I am doing it here in the East, to join me in opening the works of this respectful Lodge in the Apprentice Degree.

S. W.—Brother Junior Warden and brethren of my column, at the request of the Worshipful Master I invite you to join him in opening the works of this respectful Lodge in the Apprentice Degree.

J. W.—Brethren of my column, join me in assisting our Worshipful Master to open the works of this respectful Lodge in the Apprentice Degree. (Rap) Anounced Brother Senior Warden.

S. W.—(Rap) Anounced in both columns, Worshipful Master.

W. M.—(Rap) Brother Master of Ceremonies, tyle the Altars so we may begin our work.

(The Master of Ceremonies proceeds from his station to between columns, salutes the East, and then advances to the Sacred Altar. He opens the Bible to the First Degree, and then lights the candles or turns on the lights. Then he proceeds to the Altar of Constitutions arranging the book of Constitution and statutes, the sword and the warrant correctly. This done, he stands between columns and remains standing there for the checking.)

W. M.—(Rap) Brother Junior Warden, check the Altars and satisfy yourself that they are well tyled.

(The Junior Warden comes down from his station, proceeds to the Sacred Altar, examines it, and if it is correct he stands in front of it and salutes the East, then he goes to the Altar of Constitutions and does the same thing. If there is anything wrong, with either Altar, instead of saluting, he will address the W. M.)

J. W.—Worshipful Master, I refuse to salute the Altar.

W. M.—Why, Brother Junior Warden?

J. W.—Because, (*here the J. W. proceeds to give his reasons.*)

W. M.—Brothers Experts, do you concur with the Junior Warden?

(The two Experts examine the Altar or Altars. If they concur with the J. W., they report.)

EXPERTS—We do, Worshipful Master.

(In this case the W. M. then addresses the Master of Ceremonies:)

W. M.—(Rap) Brother Master of Ceremonies proceed to correct the fault.

(In case the two Experts do not agree with the J. M., they shall report.)

EXPERTS—Worshipful Master, we do not concur with the J. W.

(In such case the W. M. comes down from his throne, examines the Altar or Altars, and gives the deciding opinion which is final. Then all salute and return to their seats.)

*(The Altars being lighted and correct, the W. M. then gives three raps * * * which are repeated in succession by the Senior and Junior Wardens, and then he orders:—)*

W. M.—Brethren rise and come to order!

(All rise and come to order. in the First Degree. The W. M. then continues.)

5. Devotionals

W. M.—Before opening our works of this Lodge let us invoke the blessings and mercy of the Grand Architect of the Universe, to the ends that His Spirit may bless our labors. Brother Master of Ceremonies, escort the Chaplain to the Sacred Altar that he may lead us in prayer to the G. A. O. T. U.

(As the M. of C. proceeds to execute the Master's order, the musician or any other brother leads a hymn. As the Chaplain stands or kneels in front of the Sacred Altar, the two Experts and the Master of Ceremonies, who is standing behind the Chaplain, form the canopy of steel over the Chaplain, and remain that way till the end of the prayer. Just before the last strains of the hymn die out, the Chaplain shall begin his opening

prayer, and as he prays the members shall hum the hymn in low tones. The devotionals ended and the Chaplain escorted back to his station, the W. M. then says:)

6. Declaration

W. M.—To the glory of the Grand Architect of the Universe and in His Holy Name; and under the auspices and by authority of the ^{1st} National Supreme Council of the 33rd and Last Degree of the Ancient and Accepted Scottish Rite of Free Masons for the United States of America, its Territories and Dependencies; and by virtue of the powers in me vested as Worshipful Master of this respectful Lodge No..... I hereby declare its works opened in communication in the Apprentice Degree. With me, brethren, by the Sign, the Battery, and the Acclamation!

*(All execute the same with the W. M. Then the W. M. raps three * * * which is repeated in succession by the Senior Warden, the Junior Warden, the Inner Guard, and the Tyler. Then the W. M. raps one *, which is also repeated in succession by the officers here named. Then the W. M. says:)*

W. M.—Be seated brethren.

(All take their seats.)

7. Adoption of the Minutes

W. M.—Brother Secretary, read the minutes of the last communication.

(The Secretary rises to order and reads the minutes of the last meeting. This done, the Secretary remains standing until the minutes are approved.)

W. M.—Brothers Senior and Junior Wardens, you may yield the floor to any brothers of your respective columns to make any remarks or observations relative to the minutes just read by our Brother Secretary.

S. W.—Brother Junior Warden and brethren of my column, the Worshipful Master instructs me to yield the floor to any brother who wishes to make remarks or observations relative to the minutes just read.

J. W.—Brethren of my column the floor is granted to you for any remarks or observations relative to the minutes just read.

(After a pause, if no brother asks for the floor, the J. W. reports:)

J. W.—(Rap) Brother Senior Warden, silence prevails in my column.

S. W.—(Rap) Worshipful Master, silence prevails in both columns.

W. M.—(Rap) Silence also prevails in the East. *(Then, addressing the Orator:)* What are your conclusions on the minutes just read, Brother Orator?

(The Orator shall rise and if there are no corrections to the minutes or other observations, he shall say:)

ORATOR—Worshipful Master, I conclude that the minutes are correct and should be approved.

W. M.—Having heard the conclusions of our Brother Orator, all those in favor of approving the minutes just read let it be known by the usual sign of voting. (Rap)

(All in favor extend their right hands.)

W. M.—Brothers Senior and Junior Warden count the votes in your respective columns and report.

J. W.—(Rap) Brother S. W., majority for approval prevails in my column.

S. W.—(Rap) Worshipful Master, majority for approval prevails in both columns.

W. M.—So it is in the East. The minutes stand approved. (Rap) Brother Master of Ceremonies, do your duty.

(The Master of Ceremonies rises and goes to the Secretary to receive the minutes in open book. He takes it, still opened, to the Worshipful Master, who signs in the appropriate place, then to the Orator, in the same manner, who also signs, and finally back to the Secretary, who finally signs at the foot of the minutes.)

8. Sickness, Distressed and Absentees

W. M.—Brothers Senior and Junior Wardens, announce in your respective columns that the brethren may have the floor to excuse absentee members, report on the sick or distressed, and for other family matters.

S. W.—Brother Junior Warden and brethren of my column, the Worshipful Master will grant the floor to any brother or brethren who wish to excuse absent members, report on the sick or distressed, and for other family matters.

J. W.—Brethren of my column, the Worshipful Master is willing to grant the floor now to any brother or brethren who may wish to excuse absent members, report on the sick and for other family matters. (Rap) Announced, brother Senior Warden.

S. W.—(Rap) Announced, Worshipful Master.

(As the announcement says, at this point the brethren may ask for the floor through their respective Wardens to excuse absent brethren, to bring in reports of sick brethren; or of members' widows and orphans in distress; or any other intimate matters of the Lodge. The Secretary, finally, will read any communications he may have on family matters; and, finally he shall read any confidential communications from other Lodges, or the Grand Lodge or the Grand Council or the National Supreme Council. These matters, if of an emergency nature, may be acted upon at once by the Lodge; otherwise, they will be referred by the W. M. to the proper committees for study, investigation and report at some future date.)

B. RECEPTION OF VISITORS

W. M.—(Rap) Brother Master of Ceremonies, you may repair to the vestibule and bring us the register of visiting brethren and their credentials.

(The Master of Ceremonies retires to the vestibule, and re-enters without ceremonies bringing in the register of visiting brothers and their credentials and deposits them on the Altar of Constitutions. Whereupon the W. M. and the Orator come down from the East and examine the same. After returning both to their stations, the Master says:)

W. M.—(Rap) Brother First Expert, you may accompany the Master of Ceremonies to the vestibule and assist him in examining such visiting brethren as are strangers to this Lodge.

(The Master of Ceremonies and the First Expert leave the Temple to comply with the Master's orders; and, having done so, the Master of Ceremonies knocks at the door in First Degree, which is answered by the Inner Guard, who addresses the Senior Warden:)

I. G.—Brother Senior Warden, there is a knock at the door of the Temple in the Apprentice Degree.

S. W.—Worshipful Master, there is a knock at the Door of the Temple in the Apprentice Degree.

W. M.—See who it is.

S. W.—See who it is.

I. G.—*(Through the wicket.)* Who is it?

M. of C.—*(From the outside.)* It is the visiting brothers, whom I and the Master Expert are accompanying.

I. G.—It is the Master of Ceremonies with the Master Expert accompanying the visiting brothers.

S. W.—It is the visiting brothers accompanied by the Master of Ceremonies and the Master Expert.

*(The Worshipful Master gives three raps * * * which are repeated in succession by the Senior Warden and the Junior Warden, and then says:)*

W. M.—Brethren rise, and come to order.

(All rise and come to order; then addressing the S. W., says:)

W. M.—Let them enter.

S. W.—Let them enter.

(The Inner Guard then opens the door. The Master of Ceremonies steps inside the door and announces the visitors in a loud voice one by one, beginning with the lowest ranking visitor; the visitors entering one by one as their names and rank are announced, with proper signs, march and customary salutation; and as each does so, the Worshipful Master shall invite them to whatever place in the Lodge he may designate. The Master Expert is the last to come in. He joins the Master of Ceremonies and both salute the East from between columns and resume their posts.)

W. M.—(Rap) Be seated, brethren.

(All are seated. Then addressing the visitors:)

W. M.—Dear visiting brethren, in the name of this respectful Lodge I extend to you our fraternal greetings, expressing thereby to you the great satisfaction that we experience with your presence here to witness our labors. Our brother Secretary shall make your visit here and this greeting a matter of record, and we entreat you that as many times as occasion may permit you, return to us in order that you may share with us the humanitarian labor of Freemasonry. Our brother Orator will in due time address you and extend to you the greetings of this jurisdiction.

(Then the Worshipful Master informs the visiting brethren of the works to be carried on for the evening.)

C. ORDER OF THE DAY

1. Communications and Propositions

W. M.—(Rap) Brother Secretary, you may read all communications now on hand in your office, and also inform us of all matters pending final action.

(The Secretary proceeds to comply with the Master's orders. This done, the W. M. announces:)

W. M.—(Rap) Brothers Senior and Junior Wardens, announce in your respective columns that we are about to circulate the bag of propositions.

S. W.—Brother Junior Warden and brethren of the Northern Column, the Worshipful Master announces that we are about to circulate the bag of propositions.

J. W.—Brethren of my column, the Worshipful Master announces that we are about to circulate the bag of propositions. (Rap) Announced brother Senior Warden.

S. W.—(Rap) Announced brother Worshipful Master.

(The Master of Ceremonies then goes and stands between columns with his sword in the right hand and a blue velvet bag in his left. All new matters that are to come up before the Lodge for discussion and action should be in the form of a written motion signed by, at least, two brother Masons, one who proposes the motion and one who seconds it to be deposited in the bag of propositions as it is passed around. Paper should be provided on the outside table for the purpose.)

S. W.—(Rap) Worshipful Master, between Columns stands the Master of Ceremonies with the bag of propositions.

W. M.—Let him proceed.

(The Master of Ceremonies then circulates the bag of propositions in the following order: The Worshipful Master, the Senior Warden, the Junior Warden, the Orator, Chaplain, Secretary, dignitaries in the East, officers along the Southern column, officers along the Northern column, Master Masons in the South, Master Masons in the North, Fellow Crafts, Apprentices. As the Master of Ceremonies stops in front of each brother and extends to him the Bag of Propositions, the brother shall stand, make the sign of the Degree with closed hand, dipping it into the Bag of Propositions regardless of whether he has or not a written motion to propose. The hand is inserted closed and drawn out open. This completed, the Master of Ceremonies stands between columns, goes through the same motion as the others did, and waits standing for the Senior Warden to announce:)

S. W.—(Rap) Worshipful Master, between columns stands the Master of Ceremonies after having circulated the Bag of Propositions.

W. M.—Let him discharge the bag in the East.

(The Master of Ceremonies advances to the East, and there empties the bag of propositions on the Master's desk, and stands to the left of the Master facing him to await his orders. The Master reads to himself all the written motions, one by one, separating and setting aside all those that are not pertinent to the Lodge, then reports:)

W. M.—Brothers Senior and Junior Wardens, announce in your respective columns that the bag of propositions has produced (so many) written motions or propositions, of which (so many) will remain under my gavel as not being pertinent to this Lodge, and the others will be read by our brother Orator.

S. W.—Brother Junior Warden and brethren of my column, the Worshipful Master announces that the bag of propositions has produced..... written motions or propositions of whichwill remain under his gavel as not being pertinent to this Lodge, and the others will be read by our brother Orator.

J. W.—Brethren of my column, the Worshipful Master announces that the bag of propositions has producedwritten motions or propositions, of which.....will remain under his gavel as not being pertinent to this Lodge, and the others will be read by our brother Orator. (Rap) Announced brother Senior Warden.

S. W.—(Rap) Announced brother Worshipful Master.

(The Worshipful Master then hands to the Master of Ceremonies those propositions that are to be read by the Orator, and the Master of Ceremonies places the same on the Orator's desk, returning then to his post. The Orator then shall read aloud each proposition one by one. If the matter proposed is of an emergency nature, the W. M. may open discussion on it and a final vote; but, before a vote is taken, the Orator shall be the last to speak on any subject, then the Master shall ask him for his conclusions and recommendations. This shall be done usually on the "Unreadiness", then the vote is taken. If it is his opinion and recommendation that the proposition should be defeated, he shall state his reasons, unless such reasons are obvious to everyone. All matters not of an emergency nature shall be referred by the W. M. to the proper committee for consideration and report at a future meeting. Then the Lodge passes on to the balloting of profanes, or of brethren who are up for filiation or reinstatement.)

2. Balloting

W. M.—Brother Secretary, please read the names of profanes waiting for initiation with their personal circumstances and also the names of brethren who are up for filiation or reinstatement.

(The Secretary carries out the orders of the W. M., reading in a loud voice.)

W. M.—(Rap) Brothers Senior and Junior Wardens announce to the brethren in your respective columns, that we shall now proceed to ballot on the profane (or Brother "John Doe") whose name and personal circumstances the Secretary has just read.

S. W.—Brother Junior Warden and brethren of my column, the Worshipful Master announces that we shall proceed to ballot on the profane (or brother “John Doe”) whose name and personal circumstances were just read by the Secretary.

J. W.—Brethren of my column, the Worshipful Master announces that we shall proceed to ballot on profane (or brother “John Doe”) whose name and personal circumstances were just read by the Secretary. (Rap) Announced, brother Senior Warden.

S. W.—(Rap) Announced brother Worshipful Master.

(In the meantime the Master of Ceremonies stands between columns with his sword held upright in his right hand and the ballot box in the other.)

S. W.—(Rap) Brother Worshipful Master, between columns stands the Master of Ceremonies with the ballot box ready, and only awaiting your orders.

S. W.—He may circulate the ballot box to vote for profane (or brother “John Doe.”)

(The Master of Ceremonies then shall proceed to circulate the ballot box in the same manner as he circulated the bag of propositions, i.e., starting with the Worshipful Master, then the Wardens, etc., as already described. Having completed the circulation of the ballot box, he returns between columns where he casts his own ballot, and awaits the announcement by the S. W.)

S. W.—(Rap) Worshipful Master, between columns stands the Master of Ceremonies after have circulated the ballot box.

W. M.—Brother Master of Ceremonies, come to the East and surrender the ballot box to our brother Orator that he may examine the same and give us the results.

(The Master of Ceremonies complies with the orders of the W. M., takes the ballot box to the Orator, who takes it, examines it and calls out the results in a loud voice. Then he returns the ballot box to the Master of Ceremonies, who in turn takes it first to the W. M., then to the S. W., and lastly to the J. W., each one announcing in loud voice the results as he examines the ballot box.)

3. Reports of Committees

(The balloting thus finished, the W. M. will then call for reports of committees giving way in the discussions first to those matters of an urgent or preferred nature.)

(These matters all being disposed of, the Lodge turns into a lodge of instruction for the purpose of giving readings or listening to lectures on Masonic subjects, etc. On initiation nights the Lodge can omit this part of the ceremony, and at this point call upon the Orator to welcome the visitors, especially the strangers who are visiting for the first time. He should strongly recommend reinstatement or affiliation to those visiting Masons who may be slumbering.)

(If there are no initiations, then the W. M. shall proceed to close the Lodge in accordance with the closing ritual.)

D. INITIATION

1. Preliminary Remarks

(One of the most important works that is entrusted to and the duty of a Lodge is the initiation of a profane into Free Masonry. This important ceremony should be carried out with the greatest reverence and seriousness of purpose; and, during the reception of a profane, there

should prevail the greatest silence and the utmost respect, regardless of how odd or how humorous may sound the answers given by the profane.)

(No brother has the right to speak to the candidate or candidate; but the W. M. or the Orator when invited to do so.)

(All the brethren shall be armed with swords during the initiation, but it is imperative not to produce any more noises with them than those called for by the ritual, and even these shall be done with moderation.)

(Lastly, during the initiation all entering and leaving of the Lodge by the brethren shall be strictly prohibited, unless it is a case of absolute necessity, and in such case, the brother shall ask permission of the W. M. or the S. W., then go silently between columns, give the sign and leave as quietly as possible; the same is done on entering.)

2. Preparation of the Candidate

a. SURRENDER OF THE CANDIDATE. *(The candidate shall be brought to the Lodge by his sponsor, and made to sit outside the vestibule of the Lodge at a distance far enough to keep him from peering and eavesdropping or from seeing anyone. At the appropriate moment the W. M. shall excuse the sponsor, who shall then go after the candidate and bring him to the vestibule of the Lodge where the Master of Ceremonies and the two Experts, who constitute the "Degree Team" of the Lodge, shall be waiting for him with drawn swords. It is very important that the candidate, at first, should not know the identity of the members of the "Degree Team" even by their dress; therefore, the members of the Degree Team should be clothed in black robes with a black hood over their heads and a black mask covering their faces with only their eyes visible. They shall wear either white or black gloves, preferably black. They shall not be called either by their names nor by their titles, but shall be known as guides; the First Expert being called "Guide No. 1" or just plain "No. 1"; the Second Expert as "Guide No. 2" or just plain "No. 2"; and the Master*

of Ceremonies as "Guide No. 3". They may be identified by wearing a sash or a ribbon badge of a different color for each one over their robes. Their voices should be disguised by a heavy, thunderous tone. The first Master Expert, sometimes called just Master Expert for short, is the Chairman of the Degree Team. The Second Master Expert and the Master of Ceremonies will assist.)

b. DIVESTING OF THE METALS AND OF ALL WEALTH. *(As soon as the candidate has been surrendered to the Degree Team by his sponsor, the latter shall then return to the Lodge room, and from then on the candidate is in complete charge of the Degree Team. Addressing the candidate, and still in the vestibule, the First Master Expert says:)*

M. E.—Sir, we are about to begin the ceremonies of your admission into the great world fraternity of Freemasons, in accordance with your own voluntary application. If at any point during the ceremony you should change your mind and wish to retract the step that you are about to take, tell me frankly and we will allow you to leave this Temple in peace and without hindrance. Are you ready and willing to go through your initiation?

(The candidate shall answer. If in the affirmative, the M. E. shall then continue:)

M. W.—Now you must surrender to me all articles of metal on your person, including coins, jewelry, etc., and all instruments of wealth or human vanity and worldly power. You must come into Masonry in a spirit of Godliness and humility.

(The candidate then removes all jewelry, takes out all moneys, keys and other valuables from his pockets and surrenders them to the First M. E., who in turn shall deposit them in a canvas bag already at hand for the purpose, and turns them over to the Master of Cere-

monies. Care must be taken to count all moneys and make a list of all valuables, taking this list to the W. M. when the bag is taken in. If there is more than one candidate, each candidate shall have a separate bag which shall be identified by number and each candidate given a tag to correspond to the number of his bag. As the M. E. delivers the bag with the metals and other valuables to the M. of C., he says:)

M. E.—Guide No. 3, take these objects of worldly wealth, power and vanity to the bosom of our Temple that they may be used to relieve the suffering of destitute widows and orphans.

(The Master of Ceremonies takes the bag to the Secretary and the list to the Master, and returns forthwith. Then addressing the candidate, the Expert continues:)

M. E.—Sir, you are coming into Masonry to give and not to receive, except one thing: **THE LIGHT**. For, the only values that the Mason prizes and recognizes, are not material, but spiritual values. Are you ready to proceed?

(If the candidate answers in the affirmative, then he is blindfolded.)

c. DISORIENTATION. *(Once blindfolded, the Candidate must not have any idea or suspicion of which way he is going or where he is being taken. To accomplish this, he must be disoriented. This is done by the Degree Team by simply spinning the candidate rapidly around on his feet, first to the right and then to the left, and then to the right again, until he has lost all sense of direction and is helpless to find his way, except at the hands of the Degree Team. It must be borne in mind that this spinning makes a person temporarily dizzy and unstable on his feet; so, care must be taken not to carry this out too violently nor allow the candidate to fall to the floor. If the candidate is elderly and weak or infirm, disorientation may be dispensed with on the advice of a physician and by order of the W. M. Before he can recover his senses, the candidate must be rushed*

immediately to the Chamber of Reflections, and made to sit at once on the rough stone with his back to the door and his face to the table. The Degree Team must stay with him until he has regained his sense of balance. There must be no giggling or whispering during the ceremony of disorientation.)

d. PHYSICAL PREPARATION. *(Once he has regained his balance, the M. E. shall say to him:)*

M. E.—Take off your clothes; for naked you came into the world, and naked you must also enter into this new world of Masonic life and principles. You must be born again; therefore you must strip yourself of all your worldly prejudices, passions and doctrines and come into our Fraternity in the nakedness of your conscience, to take on the garments of Masonry which thou shalt wear with dignity and pride until you die.

(The candidate takes off all his clothes including his socks until he is completely naked. Then he is given a white shirt and a white pair of trousers. The better practice is for the candidate to supply himself for his initiation with a cheap suit of pajamas, preferably white, which shall be handed to him at this moment. There shall also be in the Chamber of Reflections a right foot slipper; or, sufficient right foot slippers for each candidate in case of a plural initiation. The M. E. continues:)

M. E.—Take these two garments and put them on. Be careful to leave three points of nakedness on your body: Your left breast and arm, your right knee, and your left foot. You shall wear your right sock and put a slipper on your right foot.

(This done, the M. E. shall then place a cable tow around his neck. With this, the physical preparation of the candidate is complete.)

e. MENTAL PREPARATION. *With the physical preparation of the candidate completed he is then ordered to sit down on the rough stone facing the table. Once seated, the M. E. says to the candidate:)*

M. E.—I am not going to leave you now; when you hear a knock you may remove your blindfold and, while I return, you must read and ponder over the words and objects that you see around you. You are now in the bosom of the earth. As you observe and as you read, Think! Profane,

THINK!! THINK!!!

(The M. of C. and the Second M. E. should tiptoe out of the Chamber of Reflections as the First M. E. is speaking to the candidate, leaving only the M. E. with him. As the M. E. says the last three words, he also tiptoes out of the Chamber of Reflections, closing the door behind him, giving a hard knock on the door with the pommel of his sword as he closes the door. The candidate removes the blindfold and is left in complete silence and to himself long enough to give time to read, observe and think. Care must also be taken at this point not to disturb the silence of the Chamber of Reflections with unnecessary loud speaking in the Lodge room. Sufficient time having elapsed for observation, reading, and thought, the spiritual preparation of the candidate must follow.)

f. SPIRITUAL PREPARATION. (The mental preparation completed, the M. E. shall give one loud knock on the door, open the wicket and thrust in the point of his sword carrying a triangular piece of white paper. On each side of the triangle there shall be one of the following questions respectively:)

(1—What is Man's duty to God?)

(2—What is Man's duty to himself?)

(3—What is Man's duty of his fellowman?)

(As he thrusts these three questions on the point of his sword to the candidate he says:)

M. E.—Answer these three questions on this sheet of paper in your own handwriting, and when you have finished, knock and I shall return.

(The candidate, having answered the question on each side of the sheet in his own words, knocks on the door and the M. E. shall thrust his sword through the wicket instructing the candidate:)

M. E.—Place your answers on the point of this sword. *(This done, he continues:)* On the table you will find paper, pen and ink. While I return you must write your last will and testament. If you finish before I return, knock.

(The M. E. then withdraws the sword with the answers, and as he leaves for the Lodge room he gives one hard blow with the pommel of his sword on the door of the Chamber of Reflections and retires to the Lodge room with the answers, which he deposits on the Altar of Constitutions. While all this is going on, the Lodge inside continues:)

3. The Good of the Order

W. M.—Brothers Senior and Junior Wardens, announce in your respective columns, as I am hereby doing in the East, that I am yielding the floor to any brother who may wish to speak for the good of the Order in general, and in particular of this Respectable Lodge.

S. W.—Brother Junior Warden and brethren of my column, the Worshipful Master will yield the floor to any brother who may wish to speak for the good of the Order in general, and particularly of this Respectable Lodge.

J. W.—Brethren of my column, the Worshipful Master will yield the floor to any brother who may

wish to speak for the good of the Order, in general, and in particular of this Respectable Lodge.

(Rap) Announced, Brother Senior Warden.

S. W.—(Rap) Announced, Bro. Worshipful Master.

(After a reasonable pause if no one asks for the floor the J. W. shall announce:)

J. W.—(Rap) Silence prevails in my column, Brother Senior Warden.

S. W.—(Rap) Silence prevails in both columns, Worshipful Master.

W. M.—Since silence prevails in both columns, and also in the East, we shall now proceed to the initiation of the Candidate (or Candidates) now awaiting in the Chamber of Reflections.

4. Reception of Candidate

(As soon as the candidate is ready to come in, the Master shall continue within the Lodge:)

W. M.—My dear brethren, it is necessary that the act that we are about to carry out be preceded by all the formalities which guarantee the utmost security of our Order, insofar as it relates to the admission of profanes in our midst. It is always opportune to take indispensable precautions to obtain the greatest security; and, therefore, even though all the formalities of the Rite have been complied with and although the readings and the balloting taken have been favor-

able to this candidate that we are about to initiate, our brother Secretary will please read again the application of the Candidate, so that, if any brother, of those present here, has any reasons why this candidate should not be admitted in our Fraternity, he should submit such reasons now so that this Resp. Lodge may discuss them if it sees fit. Brother Secretary, please read the candidate's application.

(The Secretary reads the application; and, after a reasonable pause, if no brother asks to speak, the Junior Warden shall say:)

J. W.—(Rap) Silence prevails in the Southern Column, Brother Senior Warden.

S. W.—(Rap) Silence prevails in both columns, Worshipful Master.

W. M.—Silence prevails also in the East. Brother Orator, have you any remarks to make in the name of the law?

ORATOR—I would like to ask our Brother Treasurer if the necessary fees have been paid in accordance to our Regulations.

TREASURER—The profane has *(or has not)* paid the necessary fee in accordance with the Regulations.

ORATOR—I want the Treasurer's answer to be made a matter of record for future reference.

W. M.—(Rap) It is so ordered. Brother Master Expert, you will please bring to the East the candidate's answer to the questions propounded.

(The Master Expert obeys the Worshipful Master's order, and deposits the answers on the Master's desk.)

W. M.—Here are the answers of this profane who is now in the Chamber of Reflections.

(The Master reads each question and each answer in the order already given. After reading, he says:)

W. M.—Brothers Senior and Junior Wardens, you may yield the floor in your respective columns to any brother who may wish to speak on this document.

S. W.—Brother Junior Warden and brethren of my column, the Worshipful Master has ordered me to yield the floor to any brother of my column who may wish to speak on the document just read.

J. W.—Brethren of the Southern column, the Worshipful Master has ordered me to yield the floor to any brother of my column who may wish to speak on the document just read.

(After a pause, if no one asks to speak, the Junior Warden announces:)

J. W.—(Rap) Silence prevails in my column, Brother Senior Warden.

S. W.—(Rap) Silence prevails in both columns, Worshipful Master.

W. M.—Brother Orator, what are your conclusions?

ORATOR—I conclude that the answers be accepted.
(Or any other conclusions he may have.)

W. M.—All those in favor of accepting the candidate's answers as given, let it be known by the usual sign of voting among Masons. (Rap) Brothers

Senior and Junior Wardens, count the votes in your respective columns as I do it in the East.

(Pause for voting and counting.)

J. W.—(Rap) Brother Senior Warden, there is majority *(or so many votes)* in my column.

S. W.—(Rap) Worshipful Master, there is majority in both columns.

W. M.—(Rap) So ordered. Brother Master Expert, bring the candidate to the door of the Temple; and you, dear brethren in the Temple, please observe the silence that the occasion calls for.

(The Degree Team retires to the Chamber of Reflections, blindfolds the candidate and brings him to the door of the Temple over various obstacles, especially large rocks placed in his way. Once having arrived at the door the First Master Expert knocks at the door in a profane manner.)

(The Inner Guard immediately announces to the Senior Warden:)

I. G.—Brother Senior Warden, there is an alarm at the door of the Temple.

S. W.—Brother Worshipful Master, there is an alarm at the door of the Temple.

W. M.—Brother Senior Warden, ascertain the cause of the alarm.

S. W.—Brother Inner Guard, ascertain the cause of the alarm.

I. G.—*(Opening the wicket)* Who dares disturb the peace and harmony of this Lodge?

M. E.—*(From outside)* It is I, with a stranger who wishes to penetrate our Sacred Mysteries.

I. G.—It is the Master Expert with a stranger who wishes to penetrate our Sacred Mysteries.

S. W.—It is the Master Expert with a stranger who wishes to penetrate our Sacred Mysteries.

W. M.—What sort of indiscretion is this brother Master Expert, when you know we should be protected against profanes? Tell that profane whom you are conducting to withdraw from this Temple because we don't need him.

(The Master's last sentence is repeated by the Senior Warden to the Inner Guard, and from the Inner Guard to the Master Expert. The Master Expert answers:)

M. E.—He insists on coming in and demands that we open the doors of our Temple.

(The answer is relayed from the Inner Guard to the S. W. and from the S. W. to the W. M., who says:)

W. M.—By what right or benefit does he expect to gain this favor?

(This question is relayed from the S. W. to the I. G. and from the latter to the M. E. outside, who answers:)

M. E.—That he is a man, free born, honest, and of good report.

(The answer is relayed to the W. M. in the same manner as before, then he asks:)

W. M.—Who answers for him?

(The question is relayed in the same manner as before.)

M. E.—I, his conductor.

(This answer is also relayed as previously.)

W. M.—Ask him his name, his age, his civil status, his occupation, his nationality and his domicile.

(This order is relayed to the Master Expert, and after all items have been answered the W. M. addresses the Secretary:)

W. M.—Brother Secretary, is this the profane who we are waiting to initiate and whose application you just read?

SECRETARY—Yes, Worshipful Master.

W. M.—Brother Senior Warden, let him enter.

(The S. W. relays the order to the I. G., who in turn opens the door with great violence and noise and allows the Degree Team to enter with the candidate. As the I. G. opens the door, the W. M. gives a loud rap with his gavel, and he and the Wardens keep rapping their gavels as the candidate is brought slowly between the columns. Then the W. M. gives a loud rap with his gavel, and all the rapping ceases. The Master Expert then presses the point of his sword against the naked left breast of the candidate, where it remains during his examination.)

W. M.—Sir, feel with your hand and tell me what object is it that presses against your chest.

CANDIDATE—A sword.

W. M.—That sword, which is now pointing toward your heart, represents in the symbolic language which we use, the painful remorse that will befall you if at any time in your life you betray our Fraternity, forgetting the promises that you shall make before us. Does your conscience accuse you of trying to penetrate our Sacred Mysteries with the purpose of betraying those who are about to become your brothers?

(The candidate answers.)

W. M.—Sir, the requirements that we demand to be admitted in our midst are unqualified sincerity, absolute perseverance, and honesty of purpose.

We are going to ask you a number of questions, and from the answers that you give we shall determine the sincerity of your purpose, the firmness of your convictions, the degree of your education, and what we are to expect from you as a brother. Are you willing to answer these questions candidly and honestly; and, are you willing to go through your initiation without fear or embarrassment by the tests that you have already suffered and those that are still to come, before you reach the goal of your desires and aspirations?

CANDIDATE—I am.

5. Examination of the Candidate

(After each of the following questions the W. M. should pause long enough to give the candidate time to think and answer. If he cannot answer one question, pass to the next.)

W. M.—Have you asked of your own freewill to be a Freemason?

(The candidate answers.)

W. M.—Do you know of your own knowledge if your sponsor is himself a Freemason?

(The candidate answers.)

W. M.—Has he told you anything about what we do in here?

(The candidate answers.)

W. M.—Do you know what is Freemasonry?

(The candidate answers.)

W. M.—Not knowing what Freemasonry is, how did you dare to ask to be admitted into our Order?

(The candidate answers.)

W. M.—What impressions and ideas have been created in your mind by your observations in the death room that you just came from?

(The candidate answers.)

W. M.—The place that you just left should induce you to meditate on the shortness of life, teaching us that we should make good use of the time allotted us to carry out the mission that man has to perform on the earth on which he lives and in the society in which he mingles. We want to impress upon every profane that goes into that Chamber that the man who comes to us from a profane world in which every fanaticism, discord, greed, vanity and many other enslaving passions prevail, must die to that world and be reborn to the world of Masonry where brotherly love is practiced and virtue prevails. Does not it impress your mind the condition in which you find yourself among us, blindfolded, unarmed, defenseless, and completely subject to our will?

(The candidate answers.)

W. M.—Are you not afraid that we will take advantage of your confidence?

(The candidate answers.)

W. M.—Are you not afraid of this moral cross-examination to which we are subjecting you?

(The candidate answers.)

W. M.—Sir, on a piece of paper that we gave you, and in your own handwriting, you gave us your answers to the questions we asked you regarding your duty to God, to yourself, and to your fellowman. Do you now again ratify by word of mouth those answers that you gave in writing?

(The candidate answers.)

W. M.—Tell us what is your understanding of God, and what is your professed religion?

(The candidate answers.)

W. M.—Masonry admits all men regardless of what their professed religion may be. It recognizes the existence of a Supreme Being, absolute and infinite, to which it gives the name of Grand Architect of the Universe, and taking human reason as the only means of investigating this Supreme Cause, it treats with absolute respect the means and the manner in which each man renders homage to God. Man owes to God his existence, his powers of reason, and his freedom of action. Are you in accord with these principles of Masonry?

(The candidate answers.)

(The Worshipful Master must not forget at any moment that during the examination of the candidate Masonry proclaims the absolute freedom of religious conscience, and therefore, shall allow the candidate to express himself freely, steering him away from pet notions and ideas accepted even by some of our most learned men.)

W. M.—Will you please explain to us more clearly your answers in reference to man's duty to himself and to his fellowman?

(The candidate shall answer and he must be listened to attentively, but the W. M. may help him along in order to discover his most intimate thoughts.)

W. M.—What man owes to himself can be summed up in the following: To know himself, to esteem himself, to honor himself, to conserve himself, to search for the truth, and to make himself loved by his fellowmen. Thus, he owes to them his knowledge, his talents, his friendship, his humanity and his compassion, wishing for them nothing less than what he would wish for himself.

(The W. M. shall then ask the Orator, by signs only, if he wishes to question the candidate, and the Orator, also by signs, shall answer. If in the affirmative, the W. M. shall say to the candidate:)

W. M.—Sir, there is a gentleman among us who would like to ask you a few questions. I want you to answer him with the same frankness and sincerity that you did to me.

(The Orator then proceeds to ask questions and to make such other observations as will bring out the candidate's moral qualities and the extent of his education. This finished, the W. M. says:)

W. M.—Sir, before we can finally admit you into Freemasonry, you must submit to certain moral and physical tests which are compulsory. These tests must be carried out in three voyages that you must make. Are you willing to undergo those voyages to be a Freemason?

(If the candidate answers in the affirmative, the W. M. says:)

W. M.—Guide No. 1, do your duty.

(The Master Expert takes the candidate out of the Lodge room with lost steps, and awaits out in the vestit-

bule with the candidate until he is notified to return him to the Lodge room.)

W. M.—Brothers Senior and Junior Wardens, announce in your respective columns that any brother of either column has the floor to make any remarks with reference to the examination of the candidate who has just left the Temple.

(The Wardens make the announcement in the usual form. If any brother wishes to have the candidate brought back for any question that he may wish to ask, he shall first state his question to the Lodge in the same form that he wants it put to the candidate and make it brief and to the point. This finished, the W. M. says:)

W. M.—Brethren, are we satisfied with the examination of the candidate and his answers? If so, let it be known by your voting sign. (Rap) Brothers Junior and Senior Wardens, please count.

(The Wardens count and announce, in the usual manner, the results in their respective columns. If the vote is majority for approval the W. M. shall order the Degree Team to bring the candidate back into the Temple and stand him between columns.)

W. M.—Sir, are you still willing to undergo the tests?

CANDIDATE—I am.

6. The First Voyage

W. M.—Guides, take the candidate on his first voyage.

(Having gone through his trial by earth while in the Chamber of Reflections, the first voyage of the candidate should represent his trial by air. The candidate is carried from the West to East by way of the North and then back to West by way of the South, three times. During this voyage noise should be made imitating a very violent storm, such as the howling of the wind, the

sound of thunder, the slamming of doors and rattling of windows, the lashing and breaking of tree branches; and, the candidate should be made to stumble over objects representing fallen trees. A realistic touch can be added by blowing an electric fan in the candidate's face during the voyage. On the third round he is stopped in front of the Junior Warden's station, who gives a violent rap of the gavel and says:)

J. W.—(Rap) Who comes there?

M. E.—A candidate who wishes to be led from darkness to light and receive a part of the lights and benefits of this Resp. Lodge.

J. W.—Who vouches for him?

M. E.—I do.

J. W.—If so, let him pass.

(The M. E. then leads the candidate between columns and reports to the W. M.)

M. E.—Worshipful Master, the first voyage has been completed.

W. M.—Tell me, Mr. what did you experience on this first voyage?

(The candidate answers in his own words. Then the Master explains:)

W. M.—This voyage represents the violence of human passions, which when unleashed and uncontrolled as a violent storm, can cause great destruction even wars and general calamity, and which disturb the peace of man. It is also symbolic of the violence that man experiences in the terrible struggles of virtue against vice, charity against selfishness, and liberty against tyranny. In this terrible struggle to keep evil passions under control, it is necessary to over-

come great obstacles with constant determination. This is why you met so many obstacles in your first voyage and why you heard such violent noises. Freemasonry combats evil passion and cultivates human virtue. What is your opinion of fanaticism?

(The candidate explains.)

W. M.—Fanaticism is a moral distortion. It is the intolerant cult of an idea. It is one of the most dangerous and damaging of human passions, because it beclouds the intelligence and fetters human reason thus preventing in man the free and clear use of his mental faculties. Religious fanaticism leads to superstition, awakens in a man hatred for his fellowman, generates fury destroying all sense of pity in the human heart, and leads man to the practice of cruel persecution, violence and even bloodshed. Political fanaticism drags man down to the lowest and most destructive excesses. Awakens in him all his evil passions and most ignoble ambitions, it generates envy, and leads him to adulation, to servilism, and even to abject slavery and immorality; because as long as man is not free of all servitude, he cannot be truly moral. The highest ideals and most beautiful conceptions of the human spirit cannot thrive in the midst of the passion of fanaticism, because human reason must be free of all prejudice that may hinder its progress in search of the truth. Tell me, Mr., what is your idea of VIRTUE?

(The candidate answers.)

W. M.—Virtue may be defined as a moral energy by which man adopts the habitual practice of good, duty, and justice. It is a natural impulse towards honesty, and a desire to sacrifice for the benefit of others. It is a determination to control our evil passions, dominating them with firmness and decision, in order that we may act with that moral reason which leads us to do what is good and what is right. It is the triumph of the moral will over our evil passions and sensual desires. It is the result of man's struggle to reach perfection by the only path that it can be reached, that of charity, of devotion to your fellowman, that of self-denial and personal sacrifice. Finally, it is the ideal of Masonry in action, for Masonry is made up of virtuous men, whose beneficial influence reaches out, not only to the members of the Order, but to the entire profane world. Are you willing to continue on your test?

CANDIDATE—I am.

W. M.—I want you to notice the difference between this voyage and the first one that you just completed, because I am going to ask you to express your observations.

7. The Second Voyage

W. M.—Guides, you may proceed with the second voyage.

(The Degree Team takes the candidate again from the West to the East by way of the North and back to the West by way of the South twice. During the voyage the obstacles shall diminish and the only sound that will

be heard will be that of swords, clashing in the air as if in combat. At the end of the second circuit around, the candidate is brought before the Senior Warden, who halts him with a loud rap of the gavel. The Noises Stop.)

S. W.—(Rap) Who comes there?

M. E.—A candidate who wishes to be led from darkness to light and receive a part of the lights and benefits of this Resp. Lodge.

S. W.—Who vouches for him?

M. E.—I, his conductor.

S. W.—Let him pass and be purified by water.

(The Degree Team takes the candidate around on the third circuit of this voyage, and apply the three ablutions to the candidate, one on the head in the North; one on the heart in the East, and one on the hands in the South, returning him to between columns. The M. E. then reporting:)

M. E.—Worshipful Master, the Second voyage has been completed.

W. M.—Tell me, Mr., what lessons have you derived from the second symbolic voyage?

(The candidate explains his experiences of this voyage and the moral impressions created in his mind.)

W. M.—You noticed that in this voyage you did not meet as many obstacles in your travel as you met in the first voyage. This is to teach you that man can conquer the obstacles of life and reach the realization of his purposes with constant perseverance. The clash of swords that you heard means to you that you have to fight

as a member of our Order to defend virtue and to protect the weak. The sword is the emblem of combat; and in the Mason it is the emblem of his constant struggle and combat against vice, ignorance, and fanaticism. This struggle begins within himself and extends to the social order. The Mason wears his sword as a symbol of honor, of good conscience, and of protection to the weak. You have been also purified with water and cleansed of your errors, passions, vices, and imperfections of the profane world. You must be purified in thought, sentiment and action. You must always carry engraved in your heart a noble purpose in all your actions, together with a deep love for human progress. Do these things and you need never have any doubt that your brethren in our Fraternity will always recognize you as a good Mason. Tell me what do you understand by PROGRESS?

(The candidate explains.)

W. M.—The idea of progress resigns us to accept the shortcomings of the present to live in the hope of a better future. It inspires in us extraordinary courage to work in the endless task of striving for human perfection, in which task each one of us has a peculiar job to do. When good seed is planted, it is very seldom lost; on the contrary, it gives birth to a beautiful plant, or to a giant tree the fruits of which are capable of feeding and sustaining man. Let us all put our hands to the task, for if our work responds to an idea, like the tree to the seed,

we shall have made a contribution to human happiness. Are you ready to undertake the third voyage?

CANDIDATE—I am.

8. The Third Voyage

W. M.—Brother Expert, conduct the profane on his Third and last voyage.

(In the same manner as before, the Degree Team shall conduct the candidate around the Lodge room in two circuits. On this voyage there shall be no obstacles to the march of the candidate; and, instead of noises, there shall be music, either the members singing softly a hymn or a soft music from an organ or other appropriate instrument. After the second circuit the candidate is lead around to the Master's station, where he is halted with a loud rap. The music stops. The Master says:)

W. M.—(Rap) Who comes there?

M. E.—A candidate who wishes to be led from darkness to light and receive a part of the lights and benefits of this Resp. Lodge.

W. M.—Who vouches for him?

M. E.—I, myself.

W. M.—Let him pass and be purified by fire.

(The candidate is then taken around the third circuit of this voyage. As he travels he is flashed with flame from Lycopodium powder, and he is stopped in the North, the East and the South to hold his hands for an instant over hot coals, candle flame or other form of fire. The third circuit ends in the West between columns. This time, the Senior Warden reports:)

S. W.—(Rap) Worshipful Master, the third voyage has been completed.

W. M.—Candidate, on this voyage you found absolutely no obstacles in your path. Your perseverance has conquered them and you find yourself much closer to the goal you desire to reach. The trial by fire expresses to you that the Mason should never fear dangers, tortures nor persecutions, nor dread of dangers of self sacrifice, in his efforts to propagate the redeeming doctrines of our Order for the benefit of humanity. Do you feel that you have courage sufficient to face death, defy it, and suffer it rather than betray and deny the principles of freedom and progress embodied in Freemasonry?

(The candidate answers.)

9. The Bitter Cup

(The Master Expert now places to the lips of the candidate the cup containing the bitter liquid and induces him to drink.)

W. M.—This bitter cup of which you are now drinking is a symbol of the bitter sufferings and cruel pains that an honest man has to endure in order to fulfill his duty in sincerity, in honesty, and in truth. It is the eternal problem of the inseparable sufferings that go with human life. But if you endure with integrity these sufferings and hardships of life, not only shall your brothers try to sweeten your destiny and your tribulations, but there will also be the sweet

reward of a satisfied conscience and a peaceful spirit, (*here the M. E. gives him to drink of the sweet liquid*) that comes to the man who, in the midst of a wicked and corrupt profane world, has done his best and has performed his moral duty inspired by virtue and self-denial on behalf of his fellowman.

10. The Pledge of Blood

W. M.—Candidate, in your life as a Mason you may be called upon sometime to shed your blood in defense of the principles of Masonry which you are espousing or in defense of your brothers. We want to know, before we give you the solemn oath of a Mason, if you are willing and ready now to shed your blood at any time in defense of the ideals of Masonry or in defense of your brother Masons; and, also, are you willing to seal your oath to the Fraternity with your own blood?

(The candidate answers.)

W. M.—Master Expert, proceed with the operation.

M. E.—Candidate, from what part of your body do you want your blood drawn?

(The candidate answers. This usually being the bare left arm, the M. E. shall tie a handkerchief or a thick cord above the candidate's elbow as if to prevent the free flow of blood, then takes a pocket knife or some other sharp pointed instrument and simulates making a cut into the flesh, followed by some lukewarm syrupy liquid to simulate blood trickling down the arm. As the M. E. completes the operation, the W. M. says:)

W. M.—Candidate, blood is the vivid expression of organic life and existence. You find it in plants and trees in the form of sap; and, in animals in the form of blood. Man cannot live without it. Your blood has now mingled with the blood of the rest of the Masons of the world, and you are now flesh of our flesh, and blood of our blood; and, by ties of blood you are united to us forever. Masonry recognizes neither race nor nationality; for, after all, we are all blood-brothers under the skin.

11. The Burning Seal

W. M.—Candidate, before we give you the Sacred Oath, there are two more requirements that we shall demand of you. One is that you be branded with hot irons over your heart with the mark of the true Mason. Signs and pass words alone are not enough to identify the true Masons; for, in the past, cowans and eavesdroppers have stolen them and used them as impostors to the detriment of our Fraternity. Therefore, we have found it necessary to adopt a seal, a Burning Seal which we burn into the flesh over the heart as the Mark of the True Mason. Are you willing and ready to be so branded?

(The candidate answers. If in the affirmative, the W. M. continues:)

W. M.—Let me warn you however, that as long as you remain loyal to our Fraternity and to the principles of Masonry, that Seal shall be a mark of

distinction that every brother in our Fraternity will be pleased to honor. But, on the other hand, should you prove untrue, disloyal and a traitor to our cause, that burning seal shall eat up your flesh and corrode your heart until it is consumed and you die. With this further warning, are you still willing and ready to be branded with the Mark of the True Mason?

CANDIDATE—I am.

W. M.—Master Expert, are the hot irons ready.

M. E.—They are white-hot and ready, Worshipful Master.

W. M.—Proceed with the operation.

(The M. E. takes a burning candle, and in a quick manner, presses the burning end of the candle over the candidate's left breast and withdraws it quickly as he flinches and before he can realize what the burning object is. The ceremony of branding being completed, the W.M. continues.)

12. The Bond of Charity

W. M.—Now we come to the last requirement before you take the Sacred Oath. I am going to refer first to your last will and testament that you wrote before coming into our midst. Have you thought well of the full extent of your dispositions? Do you wish to make any changes in it before we carry it out?

(The candidate answers each question. The W. M. then continues:)

W. M.—I notice that in your will you made no provision for the poor nor for the widows and orphans. You cannot be a Mason unless you have the true spirit of charity in your heart. There are unfortunate human beings who are suffering and dying for want of the most elementary necessities of life. In my possession I have the metals, coins and other profane values of which you were divested before being admitted to this hallowed place, because they are emblems of human vanity and desire that the Mason must be free from. We practice charity as one of the most valuable virtues that should adorn a man. We have in our charge an unfortunate widow to whom we give aid and succor, do you wish to contribute to this worthy cause? From the moneys that I have in my possession, do you wish me to set aside a certain amount to increase the contribution that we dedicate daily to this unfortunate woman?

(The candidate answers.)

W. M.—A certain gentleman will approach you now and you may whisper to his ear the amount that you want us to take out for this act of charity toward this unfortunate widow. But we want an act of good faith and sincerity from you and not an act of ostentation for a display of vanity, perhaps even at the expense of depriving yourself or your family of the most elementary necessities of life.

(The M. E. then approaches the candidate and inclines his ear to listen to the whisper. The candidate whispers to him the amount and the M. E. proceeds to relay it, also by whisper, to the W. M.)

W. M.—In the name of the widow under our care, we thank you for your gift. I have finished now the symbolic part of your initiation, and we shall come now to realities.

∞ 13. The Sacred Oath

W. M.—The faithfulness and perseverance that you have shown during these ceremonies have made you worthy of joining our ranks as a Freemason. But before we give you the Sacred Oath, again and for the last time I am asking you, after all you have seen and heard, and experienced do you still persist in being a Freemason?

CANDIDATE—I do.

W. M.—Is it in honesty and sincerity with goodness purpose in your heart, and of your own free will?

CANDIDATE—It is.

W. M.—Master Expert lead the candidate to the Sacred Altar, let him kneel on his left knee, place his right hand on the Holy Bible, place his right knee on the square and in his left hand place the compass pointed to his conscience, that he may take his Sacred Oath in humility, and on the Holy Bible, the Square, and the Compass. Now brethren that assist me in his solemn ceremony, join me in hallowing this candidate at this sacred moment with a canopy of steel.

*(The W. M. then raps * * * which is repeated by the Wardens in the usual manner.)*

W. M.—To order brethren.

*(All rise and come to order in the First Degree.)
(The two Experts then join swords from North to South over the head of the candidate, and W. M. comes down from his throne to the East of the Sacred Altar and with the M. of C. behind the candidate, in the same manner join their swords from East to West.)*

W. M.—Candidate, repeat this oath after me:

“In the presence of the Grand Architect of the Universe and of this assembly of Freemasons, under the auspices of the National Supreme Council for the United States of America, its Territories and Dependencies, I, (*Candidate repeats his full name*) of my own free will and accord hereby solemnly promise and swear upon my honor never to reveal any of the secrets and mysteries of Freemasonry to me revealed, except to a legitimate Mason in good standing, or in a regularly constituted Lodge of this Rite. I also promise and swear never to write, mark, outline in any written signs or characters the Sacred Word of this Degree, and only to reveal the same, in due form, from mouth to ear, to a legitimate Mason in good standing or in a regularly constituted Lodge. I further promise and swear to always love my brother Masons, vowing to give them my aid and assistance in their necessities and even shed my blood to the last drop in their defense and in defense of the Order. I would rather have my throat cut than to violate this my solemn promise and Sacred Oath, so help me God.”

W. M.—Candidate, does the taking of this oath cause you any uneasiness of conscience?

CANDIDATE—No.

W. M.—Do you ratify it right now, and are you willing to ratify it when you are given the light?

CANDIDATE—I am.

(The W. M. and the M. of C. now remove their swords, leaving only an arch of steel by the two Experts.)

14. The Rite of Illumination

(The W. M. then goes back to his throne and says:)

W. M.—(Rap) Brother Senior Warden what do you ask for this profane now before the Sacred Altar?

S. W.—The Light!

W. M.—(Rap) Brother Junior Warden, what do you ask for this profane now before the Sacred Altar?

J. W.—The Light!

W. M.—(Rap) Brother Orator, as representative of the law, what do you ask for this profane now before the altar?

ORATOR—The Light!

(The W. M. then gives one hard rap with the gavel and asks the candidate in a harsh voice:)

W. M.—(Rap) Profane, what is it that you want from us now?

CANDIDATE—The Light!

W. M.—*(In a loud voice and with a hard Rap)* Masonic peoples of the world, you who are the real sovereigns, what do you ask for this profane now before the Sacred Altar?

ALL—*(In a loud chorus)* The Light !!!

W. M.—(Rap) Very well; it is so ordered, and the will of the people shall be executed. I have had your consent, and now I need your help. Draw near and aid me in giving this profane the Light.

(The lights of the Temple are all extinguished except the lights at the Sacred Altar. The members all surround the candidate with drawn swords held in the left hand and pointing to the heart of the candidate. Everyone must be masked either with a black hood, a black mask, or at least a handkerchief covering the face so that nothing may be seen but the glitter of the eyes. The candidate must not recognize anyone when the blindfold falls from his eyes. The Master comes down from his throne with the Flaming Sword, the gavel and the triangular stone and stands opposite the candidate. Everything being ready, the Master speaks to the candidate.)

W. M.—Profane, at the third blow of the gavel, that shall ring from the Sacred Altar, you shall have The Light.

(Pause: and then continuing very slowly and deliberately.)

And God said: "LET THERE BE LIGHT!"

(Then he strikes slowly and firmly three blows with the gavel on the triangular stone. At the third blow, the M. of C., who has been standing behind the candidate all the time, shall suddenly snatch the blindfold from the candidate's eyes. As he opens his eyes in the twilight of the room and finds himself surrounded by strangers pointing swords at him, the W. M. says:)

W. M.—Be not afraid. Those swords that you see pointing to your heart are in the hands of friends who are willing and ready to defend and protect you as a brother once you become one of us. You notice that they are held in the left hand, which is the closest to the heart. But these same swords can change to the right hand (*All change swords to the right hand*) where they become symbols of justice to mete out due and deserved punishment without mercy to you if you should ever become a traitor to the cause of Freemasonry or violate the sacredness of the Oath you have just taken. Now that you have been given the Light, do you still ratify the Oath that you have taken and reaffirm the promise that you have just made?

CANDIDATE—I do.

W. M.—Brethren, you may remove your masks, withdraw your swords and return to your places.

(All obey the orders of the Worshipful Master and return to their places, where they remain standing and in order in the First Degree.)

W. M.—Master Expert, you may take the candidate back to resume his clothing and return him to the Lodge room to complete this solemn ceremony.

(The Master Expert obeys the Master's orders. As soon as the candidate leaves the room the lights are turned on again and the brethren ordered to be seated.)

15. Welcome to Visitors

(While the candidate is resuming his clothing, the W. M. shall request of the Orator to give the welcome address to the visiting brethren. If there are no visitors

the Lodge may take up briefly other miscellaneous matters. The candidate having resumed his clothing, is brought back to the Lodge room in the usual manner by the M. E. and stood between columns.)

S. W.—(Rap) Worshipful Master, between columns stands the Master Expert with the candidate after having resumed his clothing, awaiting your instructions.

W. M.—Brother Master Expert, advance the candidate to the Altar of Constitutions for the Oath of Allegiance to our jurisdiction.

16. Oath of Allegiance

*(The Master Expert obeys the Worshipful Master's orders, conducting the candidate to the Altar of Constitutions where he takes the Oath kneeling: The Experts and the M. of C. form the canopy of steel over his head. The W. M. strikes three * * * with his gavel, which are repeated in succession by the S. W. and the J. W., and says:)*

W. M.—Rise and to order brethren.

(All rise and come to order in the First Degree. The Master comes down from his throne with the Flaming Sword in one hand and the gavel in the other, accompanied by the Senior Deacon, who has a new white lambskin apron and a new pair of white gloves in one hand (or a tray), a 24 inch ruler and a mallet in the other. The Master approaches the Altar of Constitutions, joins his sword to the others to complete the canopy of steel and addresses the candidate:)

W. M.—Candidate, for the third and last time I now ask you, do you reaffirm the Sacred Oath that you took a moment ago?

CANDIDATE—I do.

W. M.—Then it now becomes my duty to administer to you the oath that will bind you as a brother within our jurisdiction. Raise your right hand and place your left hand on the book of Constitution on the Altar, and repeat after me:

“In the presence of the Grand Architect of the Universe and of this assembly of Freemasons, I, (*candidate repeats his full name*) hereby pledge and give, upon my honor, my allegiance, fealty, and fidelity to the National Supreme Council for the United States of America, its Territories and Dependencies and to no other; to obey its orders and decrees and also Constitution, Statutes, Laws and regulations of the Order; to obey and respect all constituted authority within the Order, and in particular, the Officers and the By-Laws of my Lodge; I further promise and swear to recognize, obey and hold supreme the authority of the National Supreme Council of which Ill. Bro. John H. Burns is now the most Powerful Sovereign Grand Commander, and no other. So help me God.”

17. Consecration

W. M.—If you are faithful to your oath, the Grand Architect of the Universe will duly reward you. If not, may He hold you to due account.

To the glory of the Grand Architect of the Universe, and in the name of the National Supreme Council, I as Worshipful Master of this

Respectable Lodge No.
by the powers in me vested by the Constitution and laws of the Order I hereby confer upon you the First Degree of the Ancient and Accepted Scottish Rite, and declare you to be an Apprentice of said Rite, and an active member in good standing of this Respectable Lodge.

(Then he strikes three times slowly with his gavel on the Flaming Sword.)

18. Investiture

W. M.—Rise now, and let me invest you with the garment and badge of your degree. (*He takes the white apron from the Senior Deacon and ties it around the waist of the candidate, and then continues—*) This white apron that I gird around your waist is the symbol of labor. With it many of the most eminent and learned men of the world have been honored. Wear it with pride and honor as they have worn it, and bring it always on you as often as you come to labor in the Temple. As long as you are an Apprentice you will wear it with the bib up.

And these gloves that I now hand to you, (*he takes the gloves from the Senior Deacon and hands them to the candidate*) put them on and wear them with pride and honesty of purpose. The hand that you apply to your task, let it be always clean; and, if it must be soiled, let it be with the soil of honest labor; but never stain these gloves with the blood of your brother nor with the filth of a dishonest act.

Lastly, let me entrust you with the tools of

the Apprentice. They are the 24 inch gauge and the mallet. (*The S. D. hands the ruler and the mallet to him, and he in turn, to the candidate.*) The 24 inch gauge is emblematic of the 24 hours of the day which you shall divide 8 to labor, 8 to service of God and of your fellow-man, and 8 to yourself in meditation, self-improvement and rest; and, with the mallet you shall work and smooth the Rough Ashlar of our human imperfections. And now, dear Brother, since from now on I can truthfully call you a brother, let me welcome you into our midst (*he shakes his hand*) and give you the fraternal embrace of a brother Mason which through me is now given to you by all the Masons scattered throughout the earth.

(He gives the candidate the Masonic embrace of the Scottish Rite and returns to his throne.)

19. Proclamation

W. M.—Brother Master of Ceremonies you may now give the proclamation on behalf of our new Brother to the four corners of the earth.

(The M. of C. now withdraws his sword from the canopy of steel, leaving only the arch of steel formed by the swords of the two Experts, and still under the arch of steel the candidate is conducted between columns, and faced to the East. The Master of Ceremonies with sword upright and standing between the candidate and the Altar of Constitutions now proclaims in a loud voice:)

M. of C.—As Master of Ceremonies of the Respectable Lodge, I now proclaim from the East to the

West and from the North to the South, Brother now standing between columns, an Apprentice of the Ancient and Accepted Scottish Rite, and an active member in good standing of this Respectable Lodge. Proclaimed, Bro. Junior Warden.

J. W.—(Rap) Proclaimed Bro. Senior Warden.

S. W.—(Rap) Proclaimed Bro. Worshipful Master.

W. M.—Let us salute with the sign, a triple battery and the acclamation the entry of our new beloved Brother now standing between columns into our Order and into our Lodge. With me brethren by the sign the triple battery and the acclamation. (*All execute them together with the Master.*) You may seat our new brother to the head of the column of the Apprentices.

(The order is obeyed, and the W. M. shall say:)

W. M.—(Rap) Be seated brethren.

(Everybody is seated, and the Master addressing the new brother shall continue:)

20. Return of the Metals

W. M.—My dear Brother, the Master of Ceremonies shall return to you the metals and other things of profane value of which you were divested at the start of your initiation. Nothing is missing from them and nothing have we taken away for charity in spite of your kind offer. Masonry only wants your love for humanity and

the purity of your heart. But Masons never part from each other without making secret contributions for the relief of the needy, and in all their meetings they circulate a bag where they all deposit their offering to this cause. When the bag is passed around you will have an opportunity to make your contribution in such a manner that none of us, not even those next to you, may know the amount you have contributed.

We shall now destroy and disappear in your presence the papers that you signed containing your answers to the three fundamental questions and also your last will and testament, thus proving to you that your word of honor with us is sufficient.

(The Master of Ceremonies returns to the candidate his metals, monies, and other valuables previously taken from the Brother. Then receiving from the W. M. the papers with his answers to the three questions and the last will and testament, he shall carry them on the point of his sword to between columns, where he shall stand, and on a nod from the W. M., he shall set a match to them and remain standing holding them up until they have burned to ashes.)

21. Instruction

W. M.—Bro. Master Expert you may now instruct our new Brother in the sign, the grip, the passwords, the march, and other items of the unwritten work of an Apprentice.

(The Master Expert proceeds to obey the orders of the W. M. and when finished he shall remain between columns and report:)

M. E.—Worshipful Master, our new brother has been duly instructed in the unwritten work.

22. The Orator's Address

W. M.—Very well, Bro. Expert, you may resume your station! (*Addressing the new Brother*) Now, my dear brother, I want you to listen attentively to the oration that the Orator of this Resp. Lodge will render in your honor. (*Addressing the Orator:*) Brother Orator, you have the floor.

(The Orator then makes the customary explanatory speech to new members and to the Temple in general after each initiation. When he shall have finished there will be no profane applause; but, the W. M. will say:)

W. M.—Brother Secretary, you will make a matter of record in your minutes the great satisfaction which this Temple has experienced listening to the most brilliant discourse of our Brother Orator, while we give our applause with the sign, the battery and the acclamation.

*(Then he raps * * * which is repeated in succession by the S. W. and the J. W. and the Brethren all rise and come to order in the First Degree.)*

W. M.—With me brethren, by the sign of the battery and the acclamation.

(They all execute them with the W. M.)

W. M.—(Rap) Be seated brethren.

(No one should be allowed to speak after the Orator has spoken, so that the teaching of the Orator may linger and remain in the mind of the new brother. The only exception to this rule is the new member himself in case he wants to give thanks for his initiation.)

(The initiation ends with the ceremonial banquet after the closing. It must never be dispensed with. The banquet is at the expense of the new candidate or candidates. It is always better to wait until there are more than one candidate ready so that the expense of the banquet may not be too heavy on one man. The money for the banquet should be advanced at least 12 hours ahead of the initiation in order to do the proper shopping and preparing of the food. The banquet must never be held in the Lodge room, but must be at a place prepared for the purpose in the same building or elsewhere, even at a local restaurant. Every Lodge should elect or appoint a Master of Banquet, who shall have complete charge of all ceremonial banquets.)

E. CLOSING THE LODGE

1. The Charity Bag

W. M.—Brothers Senior and Junior Wardens, announce in your respective columns that we are going to circulate the Charity Bag.

S. W.—Brother Junior Warden and brethren of my column the Worshipful Master announces that we are going to circulate the Charity Bag.

J. W.—Brethren of my column the Worshipful Master announces that we are about to circulate the Charity Bag. (Rap) Announced, Bro. Senior Warden.

S. W.—(Rap) Announced, Worshipful Master.

(In the meantime, while the Wardens are making the announcements, the Master of Ceremonies stands between columns with the sword poised in his right hand and the velvet bag in his left waiting to be announced by the Senior Warden.)

S. W.—(Rap) Worshipful Master, between columns stands the Master of Ceremonies ready to circulate the Charity Bag.

W. M.—Let him pass.

(The Master of Ceremonies then proceeds to circulate the Charity Bag in the same manner that he circulated the bag of propositions. Having done so, he returns to between columns and stands.)

S. W.—(Rap) Worshipful Master, between columns stands the Master of Ceremonies after having circulated the Charity Bag.

W. M.—Let him, escorted by the M. E., deposit the same on the Orator's desk that he may count the same and announce the results.

(The orders of the Master are complied with, and after counting, the Orator announces:)

ORATOR—Worshipful Master, the Charity Bag has produced the sum of in profane coin.

W. M.—Brothers Senior and Junior Wardens announce in your respective columns that the Charity Bag has produced the sum of in profane coin.

(The Wardens make the announcements in customary routine, after which the Master says:)

W. M.—Brother Senior Deacon you may receive the charity collection from the Orator and turn it over to our Brother Hospitaler. Brother Secretary, you shall enter the amount in your report of work for the day.

(The Master's orders are executed.)

2. Report of Work

W. M.—Brother Secretary, give us your report of work for the day together with receipts of the evening.

(The Secretary shall stand and read the report of work for the evening, together with the financial report for the evening. This financial report shall embrace the last balance in the Treasury as read in the last meeting, which balance shall specify how much for grand charity and how much for general funds, any monies received between meetings with the names of the persons paying and what for; any disbursements between meetings and by what authority of the Lodge; the receipts of the evening to be turned over to the Treasurer; and the new balance in the Treasury after adding all receipts and subtracting all authorized disbursements. This new balance shall be carried to the next meeting, and shall separate, grand charity from general fund. After reading the report of work for the evening the Secretary shall remain standing and the Master shall say:)

W. M.—Brothers Senior and Junior Warden announce in your respective columns that if there are no corrections to the report of work just made, the same will stand approved.

(The Wardens repeat the announcement in the customary way. If no one wishes to make corrections the Junior Warden announces:)

J. W.—(Rap) Silence prevails in my column, Bro. Senior Warden.

S. W.—(Rap) Silence prevails in both columns, Worshipful Master.

W. M.—Silence also prevails in the East. Brother Orator, what is your conclusion?

ORATOR—My conclusion is that the report is correct and should be approved.

W. M.—(Rap) It is so ordered. There being no corrections, the report on work stands approved. Brother Treasurer, you may repair to the Secretary's desk receive the correct amount from the Secretary and give due receipt therefor.

(The Treasurer goes over, takes charge of all moneys on the Secretary's desk and gives him receipt by item.)

(This report on work and passing over the monies should never be omitted in any regular meeting.)

3. Lecturing the Lodge

W. M.—Brother Junior Warden, are the laborers in your column satisfied and happy?

J. W.—They are, Worshipful Master.

W. M.—And those in yours, Bro. Senior Warden?

S. W.—They also are, Worshipful Master.

W. M.—Brother Orator, tell me, what is your opinion of the works performed?

ORATOR—They are just and perfect, Worshipful Master.

W. M.—What is your age as an Apprentice, Brother Senior Warden?

S. W.—My age is years, Worshipful Master.

W. M.—At what time do the Apprentices end their labor?

S. W.—At midnight.

W. M.—What time is it, Brother Junior Warden?

J. W.—It is sharp midnight.

W. M.—Then, since this is the hour at which the Apprentices end their works, and these works have been just and perfect, Brothers Senior and Junior Wardens, invite the brethren in your respective columns, as I do it in the East, to join you and me in closing the works of this Respectable Lodge in the Apprentice Degree.

(The Wardens repeat the announcement in the usual manner, after which they report:)

J. W.—(Rap) Announced, Brother Senior Warden.

S. W.—(Rap) Announced, Brother Worshipful Master.

4. Declaration

*(The W. M. now gives three * * * raps with his gavel which are repeated in succession by the Sr. and Jr. Wardens, and the Master says:)*

W. M.—Rise and to order brethren.

“To the Glory of the Grand Architect of the Universe, in His Holy Name, and under the auspices of the National Supreme Council of the 33rd and last Degree of the Ancient and Accepted Scottish Rite for the United States of America, its Territories and Dependencies, and by the powers vested in me as its Worshipful Master I hereby declare the works of this Respectful.....Lodge No.in the Apprentice Degree closed. With me by the sign, the battery and the acclamation, brethren.

*(They execute the same, after which the Worshipful Master raps three * * *, repeated by the Senior Warden, the Junior Warden, the Inner Guard and the Tyler. Then the Master raps one *, repeated in the same manner, after which the Master says:)*

W. M.—Do you promise on your word of honor that you will not reveal to any profane nor to any Mason absent from this meeting what has transpired here?

(All extend the right hand forward, palms down, towards the Altar of Constitution, saying:)

ALL—“We Promise”.

(Then the Master says:)

W. M.—Brother Master of Ceremonies clear the Altars, extinguish the lights, and gather up the rituals.

(The M. of C. retires the Bible, Square and Compass from the Sacred Altar, extinguishes the lights; then retires the Constitution, Sword and Warrant from the Altar of Constitution, gathers up the rituals and turns them to the W. M. This done, the Master says:)

W. M.—Before we separate, let us form the chain of union.

(The Master and Wardens come down and all, except visitors from other jurisdictions, circle around to form the chain in the customary way. Then the quarterly password is passed around, from mouth to ear, parting from the Master. After the word is back to the Master they all test the chain three times with the Scottish Rite Motto:)

ALL—“Liberty! Equality! Fraternity!”

*(The Master than raps one * with the gavel and says:)*

W. M.—(Rap) This Lodge is closed. Let us retire in peace.

(The Closing of the Lodge in the Apprentice Degree in the foregoing pages is the long form. This form of closing should not be used when passing from the Apprentice Degree to the Companion Degree. In such case, the short form given in the following pages should be used, leaving the long form to close in the Apprentice Degree after having worked in the Second and Third Degrees.)

III. CEREMONY OF PASSING

(Short Form)

In our jurisdiction the Fellow Craft or Second Degree is conferred by communication only. It is seldom conferred by initiation. Therefore, we shall limit ourselves in these pages to give only the Opening Ceremonies (short form), the Obligation and the Consecration of the Second Degree, the Examination of the Third Degree, and the Closing Ceremonies.

A. CLOSING FIRST DEGREE

(Short Form)

(The Lodge is opened in the First Degree; and, after reading and approving the minutes of the previous meeting; disposing of Family Matters; and, receiving visiting brethren, the Master gives one rap of the gavel and says:)

W. M.—(Rap) Brothers Senior and Junior Wardens, announce in your respective columns that it is my intention to suspend the works in this Apprentice Chamber to open the works in the Chamber of Fellow Crafts.

(The Wardens make the announcement in the accustomed manner, and the Master raps three and says:)

W. M.—(Rap, Rap, Rap) Rise and come to order brethren in the First Degree.

(All rise and come to order.)

With me, brethren, by the sign, the battery and acclamation.

(All execute the same with the Master.)

Apprentices, please cover the Temple.

(Apprentices all leave in the usual manner.)

S. W.—Worshipful Master, the Apprentices have covered the Temple.

W. M.—Since we are now protected from the curiosity of the Apprentices, we may now proceed with our work. Be seated, brethren. (Rap)

B. CHAMBER OF THE FELLOW CRAFT

1. OPENING CEREMONIES

(In this Chamber the Master is addressed as Most Venerable Master; and the members address each other as Fellow Crafts. The decorations of the Lodge are the same as in the Apprentice Degree. The Master gives one rap of the gavel and says:)

W. M.—Brother Senior Warden, what is the first duty of a Warden in the Chamber of Fellow Crafts?

S. W.—To ascertain that the Temple is well guarded from the indiscretions of profanes and Apprentices.

W. M.—Ascertain it, dear brother.

S. W.—Brother Inner Guard, do your duty.

(The Inner Guard knocks in the Second Degree, which is answered by the Tyler; then goes outside, searches, and returns whispering the results of his inquiry to the Senior Warden, who in turn reports to the Master:)

S. W.—(Rap) The Temple is well guarded inside and outside, Most Venerable Master.

W. M.—What is the second duty of a Warden in a Lodge of Fellow Crafts?

S. W.—To ascertain that all the brothers in both columns are Fellow Craft Masons.

W. M.—Brothers Senior and Junior Wardens, do your duty. (Rap) Rise brethren and to order, Second Degree.

(All rise and come to order in the Second Degree. The Wardens then gather the password in the Second Degree along their respective columns the same as in the Apprentice Degree, after which they return to their stations. This task finished, the Junior Warden announces:)

J. W.—(Rap) Brother Senior Warden, all the brethren in my Column are Fellow Craft Masons.

S. W.—(Rap) Most Venerable Master, all the brethren in both Columns are Fellow Craft Masons.

W. M.—So are those in the East. (Rap) Be seated please brethren.

(All are seated. Then the Most Venerable Master proceeds to lecture the Chamber:)

W. M.—Brother Senior Warden, are you a Fellow Craft?

S. W.—I have seen the letter “G”.

W. M.—Why did you become a Fellow Craft?

S. W.—To know the letter “G”.

W. M.—At what hour do the Fellow Crafts begin their works?

S. W.—At high noon.

W. M.—What time is it, Brother Junior Warden?

J. W.—It is high noon sharp, Most Venerable Master.

W. M.—This being then the appointed hour for Fellow Crafts to begin their works, brothers Senior and Junior Wardens invite the workers in your respective columns to join in opening the works of this Respectable Lodge in Chamber of Fellow Crafts.

(The Wardens repeat the announcement to their respective columns, and then report:)

J. W.—(Rap) Announced, Brother Senior Warden.

S. W.—(Rap) Announced in both Columns, Most Venerable Master.

W. M.—(Rap) Rise and to Order, brethren.

(All rise and come to order in the Second Degree.)

W. M.—To the Glory of the Grand Architect of the Universe, in His Holy Name, and by the powers vested in me, I hereby declare the works of this Respectable.....Lodge No. open in the Second Degree. With me brethren, by the battery, the sign, and the acclamation!

(All execute the same with the Master, after which he gives a rap of the gavel and says:)

Be seated, brethren.

(All take their seats.)

W. M.—Brother Secretary, have anything on your desk to be taken up by this Chamber at this time?

(The Secretary may here read the applications of candidates for the Second Degree; and, also the applications of candidates to be examined for exaltation to the Third Degree. Candidates for the Second Degree, after having been examined and approved for promotion, shall be given under the canopy of steel the following obligation after the Master has commanded the members to stand by three raps of the gavel repeated by the Wardens in the usual manner:)

2. OATH OF THE FELLOW CRAFT

“I, a member of this Respectable Lodge, hereby ratify my obligation as an Apprentice. I furthermore

solemnly promise and swear, in the presence of this assembly of Masons, that I will faithfully comply with my duties as a Fellow Craft Mason; that I will never reveal to any profane or to an Apprentice the secrets of this Degree to me entrusted. I furthermore promise and swear to honor Science, to be faithful to Virtue, to love my brethren, and to defend and aid them in their necessities. Should I fail in this my promise I shall consent that my heart be torn out and dashed to the earth where the vultures may devour it, and that there remain no memory of my unworthy being among Masons. God help me to keep this pledge.”

3. CONSECRATION

(After the oath has been given, and while the candidate is still under the canopy of steel on his knees, the Master demands ratification of the Oath:)

W. M.—Do you understand the oath that you have just taken and if so, do you ratify yourself in the pledge thus made?

CANDIDATE—I do.

W. M.—To the Glory of the Grand Architect of the Universe, in His Holy Name, and by virtue of the powers vested in me by my brethren as Worshipful Master of this Respectable Lodge, I hereby consecrate and constitute you a Fellow Craft Mason, this being the Second Degree of the Ancient and Accepted Scottish Rite, and declare you a member in good standing of this

Chamber of Fellow Crafts by the mystic number of this Degree.

(The Master then strikes the battery of the Second Degree with his gavel on his Flaming Sword, and then continues, after ordering the candidate to stand:)

W. M.—Receive these fraternal embraces that through me extend to you the Fellow Craft Masons scattered over the surface of the earth.

(He gives the candidate the Masonic embrace, and then pulling down the bib on his apron he says:)

W. M.—You can take down the bib on your apron now, and you shall wear it, from now on, with the bib down. Brother Master of Ceremonies, conduct the candidate between columns and proclaim him a Fellow Craft Mason of this Rite.

(The Master returns to his throne, and the Master of Ceremonies conducts the candidate between columns, and proclaims him as follows:)

M. of C.—As Master of Ceremonies of the Respectable Lodge, I hereby proclaim, from the East to the West and from the North to the South, Brother, a Fellow Craft Mason and an active member in good standing of this Chamber of Fellow Crafts. Proclaimed, Most Venerable Master.

W. M.—Brethren, let us welcome Brother, into this Chamber of Fellow Crafts, with the sign, the battery and the acclamation of this Degree. With me, brethren!

(All execute the sign, the battery, and the acclamation of the Second Degree together with the Master:)

W. M.—Conduct the new Brother to the head of the column of Fellow Crafts.

(The order is executed, and the Master gives one rap of the gavel, saying:)

Let us all be seated.

(All are seated, and then addressing the new Fellow Craft, he continues:)

W. M.—My dear brother, the work that corresponds to you from now on, shall consist in preparing the cubical stone and perfecting the work of the Apprentice for delivery to the Masters. You shall receive your wages in Column “J”, and hereafter you shall occupy, in the Apprentice Chamber, a seat in the Southern Column West of the Altar of Constitutions; and, in this Chamber, a seat in either column, West of the Altar of Constitutions. The Master Expert shall give you your instructions in the unwritten work of this Degree. Brother Secretary, is there anything else pending on your table for this Chamber of Fellow Crafts?

(If there are Fellow Crafts to be examined for exaltation to the Degree of Master Mason, the Secretary shall so state; and after being informed by the Treasurer that the necessary fee and all other financial obligations have been satisfied, the Master shall proceed to the examination of the candidate.)

4. EXAMINATION FOR THIRD DEGREE

(This examination, under the direction of the Most Venerable Master, shall consist of three parts: (1) the catechism of the First and Second Degrees. (2) Unwritten work of the First and Second Degrees, including grips, passwords, marches, batteries, tyling the Altars in both Degrees, etc. (3) Questions on the philosophy of the First Degree, in order to test the candidate's intelligence and understanding of the fundamental principles

of Masonry. Questions shall be asked by the Master. Any Master Mason through his Warden may ask questions of the candidate. Fellow Crafts cannot ask any questions. The examination completed, no vote shall be taken in this Chamber. Only the Masters' Chamber can vote on his approval after due report by the Master, the Wardens and the recommendation of the Orator are given in the Masters' Chamber. After approval, the Masters' Chamber shall notify the candidate when to come before that Chamber for exaltation.)

(There being no further business to come before this Chamber of Fellow Craft, the Master shall then proceed to close the same, to reopen either to the Chamber of Apprentice or in the Master's Chamber. In either case the closing is the same.)

5. CLOSING THE CHAMBER OF FELLOW CRAFT

W. M.—Brother Junior Warden, are the Fellow Crafts in your Column happy and satisfied?

J. W.—They are Most Venerable Master.

W. M.—And those in your Column, Brother Senior Warden?

S. W.—They are also, Most Venerable Master.

W. M.—What is your opinion on the works performed, Brother Orator?

ORATOR—They are just and perfect, Most Venerable Master.

W. M.—How old are you as a Fellow Craft, Brother Senior Warden?

S. W.—Five years old.

W. M.—At what hour do the Fellow Crafts close their works?

S. W.—At midnight, Most Venerable Master.

W. M.—What time is it, Brother Junior Warden?

J. W.—It is exactly midnight, Most Venerable Master.

W. M.—Then, this being the hour in which the Fellow Crafts close their works, brothers Senior and Junior Wardens, invite the brethren in your respective columns, as I am doing here in the East, to join you and me in closing the works of the Chamber of Fellow Crafts.

(The Wardens make the announcement in the usual manner, after which they report:)

J. W.—(Rap) Announced, Brother Senior Warden.

S. W.—(Rap) Announced, Most Venerable Master.

(The Master then raps five (three and two) which is repeated by the Wardens in succession.)

W. M.—Rise and to order, brethren!

(All rise and come to order in the Second Degree.)

To the Glory of the Grand Architect of the Universe, and in His Holy Name, and by the powers vested in me by the brethren of this Respectable Lodge, I hereby declare the works of this Chamber of Fellow Crafts closed. With me brethren, by the sign, the battery, and the acclamation. *(They all execute them.)* Do you promise on your honor as Fellow Craft Freemasons not to reveal to any profane nor Apprentice what you have seen or heard in this Chamber?

ALL—*(Extending the hand.)* We promise.

M. W.—If you so do, may God reward you; if not may He demand it of you. The works of this Chamber are now closed. (Rap)

IV. RITUAL OF THE MASTER MASON

A. DECORATION OF THE LODGE

The Master's Lodge shall be draped all in black, with tears skulls, and crossbones all in white and in groups of three, five and seven. The drapery on the various stations of the various officers shall be draped in black trimmed in silver. On the Worshipful Master's station there shall be a flaming sword, an hour glass, the Square, the Compass, and the setting maul. On his station there should also be a human skull. Towards the wall and to the right of the Worshipful Master, there shall be a human skeleton with a mallet in his right hand in attitude of striking. To the West there shall be the same two columns as in the Apprentice Degree, but the column of the Southwest shall have the letter "M" while the column of the Northwest will have the letter "B". On top of the columns, instead of the two globes, there shall be two urns with ashes, with branches of Acacia standing out from the top. To the right of the Senior Warden there shall be a human skeleton armed with a square; and to the right of the Junior Warden there shall be a human skeleton armed with 24-inch ruler. Both skeletons should have these objects in their right hand.

The Lodge in Third Degree is called The Master's Chamber. It is lighted by 9 lights, outside of those on the Altar. The 9 lights are placed three at the Master's station, three at the Senior Warden's station, and three at the Junior Warden's station. During initiation these lights should be masked at each station with a cylindrical box covered with black cloth with the following inscriptions on those boxes; on the Worshipful Master's station the inscription should read: "TEACH THE IGNORANT"; the one for the Senior Warden should read: "SUPPRESS THE GREEDY"; on the one at the Junior Warden's station should read: "UNMASK THE HYPOCRITE". From the skull that is on the Master's desk there should emerge a beam of light from the interior which should come out of the eyes, the nose and the teeth of the skull.

On the Altar of Constitutions, which is also covered with black velvet with tears in white, there should be the Charter of the Lodge, the Book of Constitutions, the Sword, the band and the apron for the candidate and also a manual of the Master Mason. The Altar of Obligation is the same as the First Degree, with the exception that the covering is of black velvet strewn with tears, and the Great Lights of the Sacred Altar would be placed in Third Degree.

In the center of the Lodge Room West of the Altar of Constitutions and on a death shroud there should be a coffin lying from

West to East, with the head toward the West and the feet towards the East. At the head of the coffin there should be a Master's apron, at the feet of the coffin there should be a compass open to 90 degrees with the legs over the square. During initiation an effort should be made so that the beams of light from the skull on the Master's desk should be directed to this coffin. Lastly from the folds of a second shroud over the East half of the coffin there should stick out a branch of green Acacia.

To the East over the Master's throne the Sun and the Moon should be covered with black crepe, as in eclipse. Near the Junior Deacon's station there should be a bell with a cord within his reach, to be sounded by him at the proper time during the ceremony. The rest of the arrangements of the Lodge is the same as in the Apprentice Degree.

The paper on which the Master Mason's write is called Tracing Board and Documents in a Master Mason's Lodge are called Engraved Boards.

B. OFFICERS AND MEMBERS

The officers in a Master Mason's Lodge are the same as those in the Apprentice Lodge, but their titles and form of address are different. The Master of the Lodge is addressed as Most Respectable Master. The officers are addressed as Most Venerable Senior Warden, Most Venerable Junior Warden, etc., and the members are addressed as Venerable Brothers.

C. DRESS AND REGALIA

The Communications in a Master Mason's Lodge are always in mourning, in commemoration of the death of Hiram Abiff. Therefore, the members should always attend dressed in black, and the Master and Wardens in their black robes. All present, including visitors, should have their heads covered, except at the moments of obligation and of consecration, when they shall uncover for that ceremony. The Regalia is the same as that of the Apprentice Degree, with the exception that during the first part of the ceremony the members should turn their bands with the black side out and the officers their collars with the black side out, and all should also reverse their aprons with the black side out until after the consecration.

D. OPENING CEREMONIES

(The Lodge should first be opened in the First Degree, and after reading and approving the minutes of the previous communication, and allowing the entry of visitors and after disposing of urgent matters that cannot wait for another meeting, the chamber should close in First Degree with the short closing ceremony and re-open immediately in the Second Degree. And here, the same as in the First Degree the minutes of the last session should be read and after being approved the Worshipful Master should give one blow of the gavel and request all Fellow Crafts to leave the room, after which the work should proceed then to formal opening in Third Degree as follows:)

W. M.—Most Venerable Brother Senior Warden, are you a Master Mason?

S. W.—The Acacia is known to me.

W. M.—Which is the first duty of a Warden of a Masters' Lodge?

S. W.—To ascertain if we are protected from Apprentices and Fellow Crafts.

W. M.—Ascertain it my Brother.

S. W.—Brother M. of C. do your duty.

(The Master of Ceremonies tests the security of the Temple.)

S. W.—(Rap) Most Respectable Master the Temple is well guarded inside and outside.

- W. M.—What is the second duty of a Warden of a Masters' Lodge?
- S. W.—To ascertain that all the brethren of both columns are Master Masons.
- W. M.—Most Venerable Brethren Senior and Junior Wardens do your duty. (Rap)
- (The Master gives one rap of the gavel, and all stand to order in the Third Degree. The Wardens, starting from the East gather the passward, the Sacred Word and the grip from the brethren in their respective columns, while those who are in the East, only at the Master's option, approach the Master one by one and give him the grip, the password, and the Sacred word. This duty completed, the Wardens return to their stations and report.)*
- J. W.—(Rap) Most Venerable Brother Senior Warden the brethren of my column are all Master Masons.
- S. W.—(Rap) Most Respectable Master the brethren in both columns are Master Masons.
- W. M.—Those in the East are also all Master Masons. Be seated! (Rap)
- W. M.—Brother Senior Warden: How old are you?
- S. W.—I am seven years old and more.
- W. M.—At what hour do the Master Masons begin their work?
- S. W.—At high noon, Most Respectable Master.
- W. M.—What time is it, Most Venerable Brother Junior Warden?
- J. W.—It is high noon sharp!

- W. M.—This being then the hour in which the Master Masons begin their work, announce in your respective columns, Most Venerable Brothers Senior and Junior Wardens, that it is my intention to open the works of this Respectable Lodge in the Third Degree.
- S. W.—Venerable Brethren of my column, on behalf of the Most Respectable Master I request that you join me and the Most Venerable Junior Warden to assist our Most Respectable Master in opening the works of this Resp. Lodge in the Third Degree.
- J. W.—(Rap) Venerable brethren of my column, on behalf of the Most Venerable Brother Senior Warden and our Most Respectable Master I ask you to join me and them in opening the works of this Most Respectable Lodge in the Third Degree. (Rap) Announced, Most Venerable Brother Senior Warden.
- S. W.—(Rap) Announced, Most Respectable Master.
- W. M.—(Three raps) Rise and come to order, Venerable Brethren.
- (The Wardens repeat the raps, and everybody rises and comes to order in the Third Degree.)*
- W. M.—To the Glory of the Grand Architect of the Universe, in His Holy Name, and under the auspices of the National Supreme Council for the United States of America, its Territories and Dependencies, and by virtue of the powers vested in me, as Most Respectable Master of this Respectable Lodge, I hereby declare open

the works of this Respectable.....
Lodge No.in the Third Degree.
With me Venerable Brethren by the sign, the
battery, and the acclamation of the Third De-
gree. (*They all execute the same, the acclama-
tion for this Degree being "Liberty! Equality!
Fraternity!"*) Be seated Venerable Brethren.
(Rap) Most Venerable Brother Secretary you
have the floor to communicate to us the minutes
of our last communication.

*(After reading and approving the minutes of the
last communication the Master shall grant the floor in
the usual manner to the members for correction of the
minutes and for family matters.)*

*(This part of the ceremony being finished, the Mas-
ter then will order the Master of Ceremonies to intro-
duce the visiting brothers who have not already been in-
troduced in First and Second Degree, after having signed
the Register and having undergone their examination
of credentials and challenges.)*

*(The visiting brethren must come in covered, to
order in the Third Degree and with the march of the
Third Degree. After having saluted the Master, the
Wardens, and the brethren in the usual manner, the
Worshipful Masten then will ask each one:)*

W. M.—Are you a Master Mason?

THE VISITOR—The Acacia is known to me.

W. M.—Where do you come from?

THE VISITOR—From the West.

W. M.—Where are you going?

THE VISITOR—To the East.

W. M.—What are you looking for?

THE VISITOR—A Lodge of Master Masons.

W. M.—What do you expect to find there?

THE VISITOR—Mourning and sadness on account of
the death of my excellent Master; and knowl-
edge and strength to destroy error and to es-
tablish the truth.

W. M.—My dear Venerable Brother you shall find here
what you are looking for. Kindly be seated!
(Rap)

1. Approval of the Fellow Craft

*(After the opening ceremonies and the admission of
visitors to the Chamber, the Master shall turn over to
the Orator the application of the Fellow Craft for his ex-
altation to the Master's Degree, which should be endorsed
by one of the Wardens or other Master Masons. After
reading the same by the Orator the Master shall say:)*

W. M.—Most Venerable Brothers Senior and Junior
Wardens, announce to your respective columns
as I am doing hereby in the East, that I am
opening discussion on the application just read
by our Most Venerable Brother Orator.

*(The Wardens make the announcement in the cus-
tomary manner, after which the Master says:)*

W. M.—In the first place I am going to grant the floor
to our Most Venerable Brother Secretary so
that he may give reading to the personal cir-
cumstances of Fellow Craft

SEC.—Most Respectable Master, according to the doc-
ument that I have in my hand I can give the
following facts: That Fellow Craft.....

has spent in his Degree the regulation period of time; that he has the sufficient profane age required by our Statutes for the Third Degree; that he has attended regular meetings and special meetings of our Lodge; and in those meetings that he could not attend personally he sent in his dues and his contribution to the Charity Bag; that he was initiated an Apprentice on the, 19..... and that at the present time he is a member in good standing of his Lodge and in the full exercise of all his rights and privileges.

W. M.—Most Venerable Brother Senior Warden, give us your report on Fellow Craft.....

S. W.—Most Respectable Master, Fellow Craft.....
has worked very earnestly on the cubical stone; he has studied and understands perfectly the Second Degree, and he practices within and without the Temple the fundamental principles of Masonry, keeping his steps within the path of honor and honesty, and being a true Mason in his home, in the profane world and within our Order. In one word he has been a very industrious and intelligent worker and I have nothing on his record that should impede his progress.

W. M.—Most Venerable Brother Junior Warden, give us your report on Fellow Craft.....

J. W.—Most Respectable Master, Fellow Craft.....
has always been an excellent example to the Apprentices; he has taken time and patience to

teach them the use of their tools, and to instill in them the manner of good behavior in the Lodge during the hours of labor. He has always been modest and kind to his brethren, and I have no complaint of any kind against him.

W. M.—Most Venerable Brother Treasurer, what is the financial standing of Fellow Craft in his obligations to the Treasury?

TREAS.—He is up to date, Most Respectable Master.

W. M.—On my part, Most Venerable Brethren, I inform you with reference to Fellow Craft..... that he has always observed an irreproachable profane conduct, he complies with diligence and faithfulness his duties as a father, as a son, as a husband and as a Brother, and he performs punctually and with honesty his duties as a citizen and his rights in the community. He is disciplined, liberal, and tolerant and he has executed faithfully every task that has been commanded by this Temple, giving at all times proof of his progress in the Degree of Fellow Craft, and of which all of you have full knowledge. Most Venerable Brothers Senior and Junior Wardens, invite the brethren of your respective column, as I am doing it here in the East, to give us any report or information that they may have with reference to Fellow Craft

.....
(The Wardens make the announcement in the customary form, and when the brethren shall have finished speaking or if no one asks for the floor, after a reasonable pause, the Junir Warden reports:)

- J. W.—(Rap) Silence prevails in my column, Most Venerable Brother Senior Warden.
- S. W.—(Rap) Silence prevails in both columns, Most Respectable Master.
- W. M.—Since silence prevails in the Chamber you will kindly give us your conclusion, Most Venerable Brother Orator.
- ORA.—Most Respectable Master and Venerable Brethren, from the reports that you have given with reference to Fellow Craft.....it is my conclusion that we should proceed with his exaltation.
- W. M.—You have heard the conclusion of our Most Venerable Brother Orator; shall we proceed then to the exaltation of Fellow Craft.....? If so, let it be known by your sign of approval. (Rap) Most Venerable Brothers Senior and Junior Wardens observe your respective columns for approval or disapproval. (*The vote is taken as usual.*)

(The Master Expert assisted by the Second Expert and the Master of Ceremonies shall repair to the vestibule to prepare the candidate, and in the meantime all the lights of the Chamber shall be extinguished, except those of the Altar of Obligations, and the lights on the desks of the Master and the Wardens shall be masked with a cylindrical box as already indicated, and the Chamber shall be given the funeral aspect that the ritual calls for.)

(The ceremony of exaltation to the sublime Degree of Master Mason is one of the most dignified and touching of all the literature of Masonry and should be carried out with the greatest seriousness in purpose and procedure; and the Wardens shall become so familiar with

the Ritual as not to hesitate or be tardy in giving the answers called for in the Ritual, in order not to detract from the beauty and brilliancy of the ceremony. The same may be remarked of the Experts and the Master of Ceremonies and of all Officers who are in charge of carrying out the Ritual. Absolute quiet should prevail outside and inside.)

(With reference to the brethren, they shall observe the strictest silence and gravity in their demeanor, without affectation or exaggeration and shall be on the alert to follow the indications and directions of the Experts and the Master of Ceremonies who are the Degree Team of the Lodge.)

(Everyone should have his head covered, and with the aprons, bands and collars turned with the black side out.)

(Except in very exceptional cases, for instance when the Grand Master, or the Sovereign Grand Commander or the Deputy Inspector General, or some member of the Supreme Council should wish to come in, no one should be allowed to come in or leave the Temple during the ceremony of exaltation; and, those who by special circumstances are allowed to do so, shall give all signs in the Second Degree while the candidate is in the room.)

2. Preparation of the Candidate

(On orders from the Most Respectable Master the two Experts shall conduct the candidate to the door of the Temple, dressed as in Second Degree, where the Master of Ceremonies shall be standing waiting for him in order to assist the Experts during the ceremonies.)

3. Ceremony of Raising

(The Degree Team shall conduct the candidate to the door of the Temple and knock in the Second Degree.)

- I. G.—Most Venerable Senior Warden there is a knock at the door of the Chamber in the Second Degree.

S. W.—Most Respectable Master there is a knock at the door of the Chamber in the Second Degree?

W. M.—Who dares to disturb our bereavement?

M. EXP.—*(From the outside)* We are bringing a Fellow Craft whom we have surprised in the vicinity of the Temple absorbed in complete meditation and thought.

W. M.—How dare you, Most Venerable Brother Expert, to have forgotten your duty of chasing away from our Temple any suspicious person and specially a Fellow Craft? How do you know but that you may be bringing to us one of the guilty persons of the murder that we are here grieving? Examine his hands to see if they are stained with blood; and bring me his apron so that we can examine it carefully.

(The Expert examines the hands of the candidate, he takes away his apron and goes inside of the Chamber with it to the Master. In the meantime the Inner Guard closes the door, leaving the candidate with the Second Expert and the Master of Ceremonies outside.)

M. EXP.—Most Respectable Master, the hands of the Fellow Craft are pure and clean, and as far as his apron, here it is.

(He hands the Apron to the Master.)

(The Master examines the apron carefully and after being satisfied that it has no stains, returns it to the Master Expert and says:)

W. M.—The apron of Fellow Craft..... has no stains of any kind that could indicate his having taken part in this most horrid crime. It

is pure; however, let us find out his name before allowing him to enter; we cannot take too many precautions.

(The Master Expert returns to the Degree Team and the Inner Guard opens the door partly again.)

W. M.—Most Venerable Brother Senior Warden, ask the Most Venerable Brother Expert what is the name of the candidate that he is conducting, his age, and what place did he occupy in the Temple.

(The Senior Warden transmits these questions to the Expert, who answers from the outside:)

M. EXP.—The name of the Brother who is with me is; he is 5 years old, and the place he occupies in the Lodge is between the Square and the Compass.

W. M.—Ask him what was he doing in the place where he was found, and what was the reason for his meditation?

M. EXP.—He says that he was approaching this place because, having complied with his period of time and wishing more Masonic knowledge, his desire was to be admitted to this Chamber.

W. M.—Is this the only reason for his pretensions?

M. EXP.—He has received his wages punctually in Column "J"; he has labored every day to make good use of the materials provided by his Masters who have never had to reproach him, and he has made a ladder of three and five rounds.

W. M.—Let him enter!

(The Degree Team shall bring the candidate blind-folded into the Temple backwards, and as he passes the door the Inner Guard shall close the door with a hard slam. The candidate is brought between columns and stood there, still with his back to the East. The entire Chamber shall be in complete and absolute silence.)

W. M.—Fellow Craft....., do you promise, even though you are denied the Degree for which you aspire, not to reveal anything that you have seen or may see in this Chamber?

CANDIDATE—I do promise.

W. M.—From the examination to which you were submitted in the Chamber of the Second Degree, we have been able to determine that you have always tried to fulfill the duties imposed on you by that Degree, that you have always made good use of the materials that were placed at your disposal, in order to build the portion of architecture which corresponded to you in the distribution of the work. Today, you wish to acquire a new knowledge; but, aren't you afraid in coming to this Chamber that you are going to be submitted to tests and trials that your courage will not allow you to stand?

(The candidate answers.)

W. M.—Are you willing to answer candidly the questions that I am going to ask you?

(The candidate answers in the affirmative.)

W. M.—Tell me, what is your purpose in asking to be exalted to the Degree of Master Mason?

(The candidate answers.)

W. M.—Is it not rather for the curiosity of trying to find out what is going on in here, and also to find out what measures have the Master Masons taken against those false Fellow Crafts who betrayed Masonry, forgetting their promises, fanning the flames of passion, and throwing the workers of the Temple in the most violent confusion? Are you one of those evil Masons who, because they are still in darkness, dare to combat that which they do not know because they have not been able to understand our great mysteries and the sublime purpose sought by the universal work of our Order? Are you perhaps a slave of those same passions that urged those traitor Fellow Crafts to commit the most horrid crime? Answer me!

(The candidate answers.)

W. M.—In order to ascertain the truth of your answers I have to submit you to certain tests, if you still persist in your desire to be received as a Master Mason. Do you still persist?

CANDIDATE—I persist, Most Venerable Master.

W. M.—Very well, Brother; tell me, what is the difference between material man and the spiritual man, according to your opinion?

(The candidate's explanations should be received in silence, with no comment one way or the other; then, when he shall have finished his answer, the Master continues:)

W. M.—Man is constituted of two elements: One that thinks and one that does not think. Human thought is a fact in itself, and at the same

time it is an evident fact also that a purely material substance does not think. Scientific observations prove to us that matter is never destroyed; and that it only changes its form and its place. The human body is decomposed and disintegrates as such, but the elements that form it are never destroyed; they are scattered in the atmosphere, in the soil, and in water, and in this manner they produce millions of new chemical combinations without these combinations destroying a single atom. If matter is never destroyed and never dies, but only that it changes in form, how much more should the spirit be imperishable and indestructible, transforming itself just like matter but never being destroyed.

(The candidate may elaborate on this if he so desires.)

W. M.—What is your understanding of love for humanity?

(The candidate answers.)

W. M.—What is your opinion of dueling?

(The candidate answers.)

W. M.—We Masons do not approve of dueling, as it is against all Masonic principles. Now I want you to explain to me in all honesty and sincerity your conduct and your attitude towards other men. Have you ever shed the blood of your fellowman in a duel in order to satisfy a wrong or for vengeance?

(If the candidate answers this question in the affirmative, the Most Respectable Master must assure himself of the candidate's repentance before proceeding any

further. And if he is convinced that the candidate is sincere in his repentance over having shed the blood of his fellow man then he shall proceed to his purification with crystal water. This is one of the most important acts of the Master's ritual and one which has had a very salutary effect on individuals who like to fight duels. If the candidate does not show any repentance or is not willing to show a change of attitude towards duelling, he should not be given the Master Mason's Degree.)

W. M.—What do you think of suicide?

(The candidate answers.)

W. M.—We consider that suicide is either an insane act or an act of cowardice. In the first case, it is a disease; but the coward that kills himself because he cannot sustain the moral or physical sufferings of life is a vile and cowardly being unworthy of bearing the name of man.

W. M.—Have you worked hard in trying to divest your spirit of all social vanities and worldly cares since you became a Fellow Craft?

(The candidate answers.)

W. M.—Do you harbor in your heart any sentiment of hatred, desire for vengeance, or any reproachable intentions against any brother Mason, or any profane?

(The candidate answers.)

W. M.—If, unfortunately, you should still have in your heart any resentment against a brother, are you willing to drop such resentment now in this Chamber and forget it completely?

(The candidate should answer in the affirmative.)

(The examination may continue from now on with the candidate's opinion on the concepts of Liberty, Equality, Fraternity and the right of Charity. When the questioning of the candidate shall have been completed, and on a signal from the Master of Ceremonies the last Fellow Craft who was exalted to the Third Degree, and in his absence the Master Mason last exalted present, shall quietly get into the coffin and stretch out with his feet on the compass, the right hand over his heart and with his left hand to the side of the body. The death shroud should cover him from his feet to the lower edge of his apron, and a piece of white crepe stained in blood shall cover his face.)

W. M.—Most Venerable Brother Senior Warden, you have heard the questions asked of this Fellow Craft, and the answers given by him. Do you still think him worthy of the honor of being raised to the exalted degree of a Master Mason?

S. W.—Yes, Most Respectable Master, I think he is.

W. M.—Most Venerable Brother Expert, take the Fellow Craft on his first voyage.

(The Degree Team then shall take the candidate around the Lodge room three times, traveling from the West to the East by way of the North, then back to the West by way of the South. On the third round the candidate is stopped in front of the Junior Warden's station where he knocks on the Junior Warden's desk in the First Degree. The Junior Warden shall rise and strike him with a roll of paper on the nape of the neck and exclaim:)

J. W.—Who comes here?

M. E.—A Fellow Craft who has served his full time as such, and desires to be exalted to the degree of a Master Mason.

J. W.—How does he expect to gain admission?

M. E.—Through the grip, the sign, and the password.

J. W.—How is it possible for him to give them?

M. E.—He is well qualified for the test.

J. W.—(To the candidate) Well, give them to me.

(The candidate gives the Junior Warden the sign and the grip of an Apprentice, and whispers to his ear the Sacred Word of the First Degree.)

J. W.—Let him pass. (Rap)

(The Degree Team then leads the candidate between columns.)

J. W.—Most Venerable Brother Senior Warden, the candidate has passed the South correctly.

S. W.—(Rap) Most Respectable Master, the first voyage has been successfully completed.

W. M.—Most Venerable Brother Expert, you may proceed with the candidate on his second voyage.

(The second voyage is performed the same as the first, but this time the candidate is stopped at the Senior Warden's station, and there he shall knock in Second Degree on the Senior Warden's desk, who shall rise, and strike the candidate on the breast with a roll of paper and exclaim:)

S. W.—Who comes there?

(The answer to this question, the same as the rest of the questions asked on the first voyage, shall be repeated here; but this time the candidate gives the sign and the grip of a Fellow Craft, and whisper to his ear the password of the Second Degree, after which the Senior Warden shall say:)

S. W.—Let him pass.

(The candidate is led back to between columns.)

S. W.—(Rap) Most Respectable Master, the candidate has passed the West correctly, and has completed the second voyage.

W. M.—Very well, but I am still not so satisfied of the qualifications of this candidate for the exalted degree of a Master Mason, and we ought to convince ourselves of the innocence of this Fellow Craft in the great tragedy that has befallen us.

(Addressing the candidate:)

W. M.—We are going to submit you now to the last test that will tell us if you were one of the accomplices or if you are guilty of the crime for which we weep.

(Addressing the Degree Team:)

W. M.—Most Venerable Brother Expert, take the candidate on his third voyage.

(The Degree Team shall execute this voyage the same as the two previous ones, but will end between columns where they shall stand the candidate facing East.)

W. M.—(Rap) Uncover that corpse!

(The Master of Ceremonies takes off the hoodwink from the candidate, then uncovers the coffin, while the Master Expert points the corpse to the candidate. After a brief silent pause the Master shall say:)

W. M.—There you have, Fellow Craft....., the cause of our sorrow and of the mourning that you see all around. One of our brethren has been wickedly murdered, and we have the suspicion that this crime was committed by some of you Fellow Crafts. Are you guilty or not guilty?

CANDIDATE—I am not guilty, Most Venerable Master.

W. M.—Well, I want you to know that the victim of this horrid crime is our dear and beloved Master Hiram, who with his knowledge and his kindness won the love and admiration of Masons of the world. The light that shone on all of us has been put out. Those who have committed this iniquity deserve their just punishment; and, regardless of how much you deny it, we shall find out by means of this hard test if you know anything of the conspiracy that ended in his death or if you had any part in it. Most Venerable Brother Expert, make the candidate walk over the corpse of our Master Hiram, to see if by this means we can force a confession of the crime out of him.

(The Master Expert will take the candidate and make him walk over the coffin in the Master's March, ending with his feet against the foot of the coffin. During this march over the coffin he shall drop the sign of the Fellow Craft. The steps completed, the hoodwink is put back over the eyes; and the member slips out of the coffin, returning to his place.)

W. M.—The peacefulness of your expression and the firmness with which you walked over the coffin in which lay the body of our Grand Master lead us to believe in your innocence, but still we are not fully convinced. Now that you know the cause of our bereavement and our grief, it becomes absolutely necessary before proceeding any further, that you take the oath of a Master Mason. Are you willing to take such an obligation as all Masons have done before you?

CANDIDATE—Yes, I am.

W. M.—Let me warn you that this is one of the most Sacred Oaths known to man, and you must take it with perfect knowledge of its foundation. Are you willing to live up to its obligations?

CANDIDATE—Yes, I am.

*(The Master then raps * * * and the members rise; all uncover their heads and the Master of Ceremonies conducts the candidate to the Sacred Altar, where he kneels placing his right hand on the Square, the Compass and the Bible. The Master then continues:)*

W. M.—I want you to pay strict attention to the Oath that you are about to take.

(The Degree Team now forms the canopy of steel over the candidate's head, the same as in the Apprentice Degree. The Master then reads the following oath, which the candidate repeats after him:)

OATH OF THE MASTER MASON

I, (*Candidate repeat his name*), of my own free will and accord, in the presence of Almighty God, and of this Respectable Lodge of Master Masons, and of the Master Masons scattered throughout the face of the earth, do hereby and hereon most solemnly and sincerely promise and swear as I have heretofore done, and in addition thereto;

That I will not communicate the secrets of a Master Mason to a Fellow Craft, nor those of a Fellow Craft to an Apprentice, neither these nor any of them to any person or persons whatsoever except it be a true and lawful brother Mason, or within the body of a just and lawfully constituted Lodge of Masons, nor unto him or them until by strict trial and due examination, I find them as lawfully entitled to them as I am myself.

I furthermore promise and swear that I will stand to and abide by all the laws, rules and regulations of a Master Masons' Lodge, so far as the same come to my knowledge; and, that I will stand to and obey all due signs and summonses sent me from a Lodge of Master Masons, or handed me by a brother of this Degree, if within the length of my cable-tow.

I furthermore promise and swear that I will keep the secrets of a brother Master Mason, when communicated to me as such, murder and treason excepted, and they left to my own choice..

I furthermore promise and swear that I will help, aid and assist all poor, distressed brother Master Masons, their widows and orphans, they applying to me as such and I deeming them worthy; and, that I will not give the grand hailing sign of distress, except it be in case of the most imminent danger, or suffering in the case of innocence and virtue, or in a Lodge for instruction; and, when I see or hear it given by a worthy brother in distress, I will fly to the relief of him who gives it, if there be a great probability of saving his life than losing my own.

I furthermore promise and swear that I will not cheat, wrong or defraud a Lodge of Master Masons, or a brother of this Degree, knowing them to be such, but will give them due and timely notice, that they may ward off all approaching danger; and, that I will not violate the chastity of a Master Mason's wife, his mother, his sister or his daughter knowing them to be such.

I furthermore promise and swear that I will not visit a clandestine Lodge of Masons, nor converse Masonically with a clandestine Mason, nor with one who has been suspended or expelled, while under that sentence, knowing him to be such.

I furthermore promise and swear that I will not give the grand Masonic word in any other manner than that in which I shall receive it, which will be on the five points of fellowship, and then in a low breath.

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same, without the least equivocation, mental reservation or self-evasion whatever; binding myself under no less a penalty than that of having my body severed in two, my bowels torn from thence and burned to ashes, and these scattered to the four winds of heaven, that no more remembrance might be

had among men or Masons of so vile a wretch as I should be, should I, in the least, knowingly or wittingly violate or transgress this my Master Mason's obligation. **SO HELP ME GOD AND KEEP ME STEADFAST.**

W. M.—Do you ratify yourself in this oath promising that you will keep it to the letter?

CANDIDATE—I do.

W. M.—In token of your sincerity kiss the Bible before you. (*Candidate kisses the Bible three times.*) Most Venerable Brother Secretary, make record of the oath of this Fellow Craft to the pledge of a Master Mason. Venerable brethren be seated. (Rap)

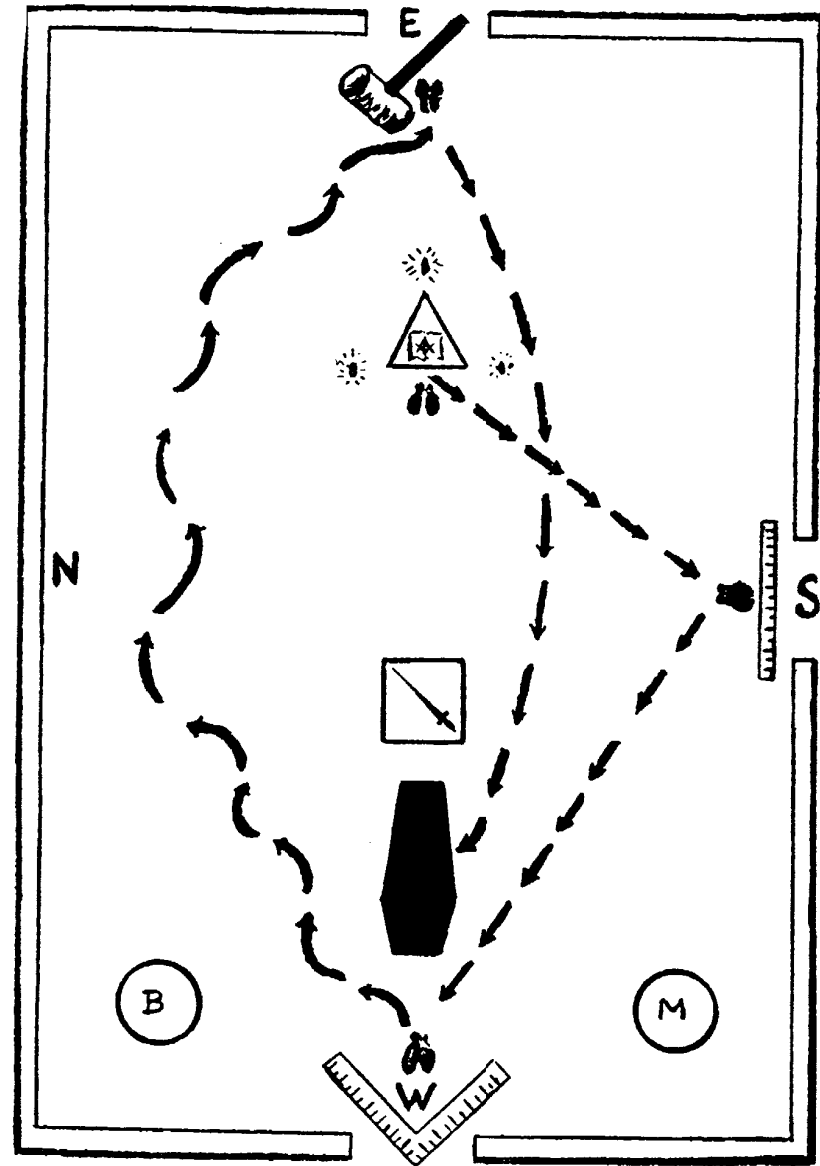
(*The M. E. takes the candidate between columns, and seats him facing East.*)

W. M.—(*To the candidate*) I am now going to reveal to you all of the details of the sad event that we here bereave. I want your strict attention, because from this symbolic narration, you will some day be able to understand the beautiful and sublime teachings that rise from its various interpretations. Every Master Mason is exalted in the death of our Grand Master Hiram. You too must live through it to be so exalted.

(*The Master here gives one rap of the gavel, which is repeated by the Wardens, and continues:*)

W. M.—Solomon, King of Israel, desiring to erect a Temple to the glory of the Supreme Architect of the Universe, asked Hiram King of Tyre, his friend and ally, to send him his most bril-

LEGEND OF HIRAM ABIFF



SCOTTISH RITE

liant architect. Hiram, King of Tyre, sent him his most renowned friend, Hiram Abiff, the widow's son of the tribe of Naphtali, whose father was a man of Tyre, a skilled worker in brass. Hiram Abiff was a man of great virtue, of profound knowledge, and considered the most brilliant architect of antiquity.

He took charge immediately of the building of the Temple, co-ordinating all its parts with exquisite care, and wise prudence; and, rising every morning early, he had direct supervision of all the work.

Since the number of laborers was very great, it became necessary for the sake of organization and order, and taking into account the merits and capabilities of each individual, to divide them into three classes or grades as follows: Apprentices, Fellow Craft and Masters.

The wages paid to each class or grade was different, and in order to prevent fraud or misrepresentation he gave to each grade or class certain signs, grips and pass words. He set up two pillars on the porch of the Temple. He called the right pillar column J, and the left pillar column B. The Apprentices received their wages at column B, the Fellow Crafts at column J, and the Masters in the Masters' Chamber.

The work of the erection of the Temple was being carried on rapidly and efficiently, but as it was reaching its completion, three Fellow

Crafts, dissatisfied with their wages and greedy to become Masters, which they yet did not merit, decided to obtain by force the Sacred Word of the Master Mason, and designed to threaten the Respectable Master Hiram with death in order to obtain it; and, once in their possession they could go to any place on the face of the earth, be admitted as Masters and receive the wages of a Master Mason. The names of those three wretched Fellow Crafts were Jubela, Jubelo, and Jubelum. They decided to lay in wait for him at the three entrances to the Temple. Jubela, armed with a ruler, placed himself at the South entrance; Jubelo, armed with a heavy iron square at the West entrance; and Jubelum, armed with a heavy mallet at the East entrance.

(The Master gives a hard rap of the gavel and exclaims in a loud voice:)

W. M.—Cursed be forever the names of those three traitors!!!

(The Degree Team takes the candidate to the vestibule. At this point the Master pauses for an instant and the Junior Deacon strikes twelve on the bell. When the bell has sounded the twelfth stroke, the candidate is brought back into the Temple to be taken to the Sacred Altar and made to kneel; and, as the candidate enters, the Master continues:)

W. M.—Now it was the custom that every day at noon while the workmen were at rest, Hiram came to the Temple to inspect the progress of the work and to pray. Hiram came to the Altar and, falling on his knees, he prayed saying:

“Grand Architect of the Universe and Creator of all that exists, give me the knowledge, strength and skill with which to accomplish this great task, the building of this Temple to thy glory. Amen! Amen! Amen!”

When Hiram had finished his prayer and his inspection he started to leave the Temple by the South entrance. *(The candidate is led to the Junior Warden’s station.)* On reaching there Jubela stopped him and asked Hiram for the Sacred Word of the Master Mason.

J. W.—*(Grasping the candidate roughly)* Give me the Sacred Word of a Master Mason!

CANDIDATE—No, that is not the way to obtain it.

J. W.—Give me the Sacred Word of a Master Mason!

CANDIDATE—No, you must work out your full time as a Fellow Craft.

J. W.—Give me the Sacred Word of a Master Mason!

CANDIDATE—No, you wretched, IGNORANCE has made you my enemy.

W. M.—*(Continuing)* Then Jubela, blind with rage at the Master’s refusal, pounced upon him and struck him a forceful blow on the throat with the ruler that he had in his hand.

(The Junior Warden then strikes the candidate on the throat with the ruler, saying:)

“Well, die then!”

W. M.—Hiram, badly wounded, ran towards the entrance of the West, where he met a second Fellow Craft, Jubelo, who stopped him and demanded of him the Sacred Word of a Master Mason.

S. W.—(*Rising and seizing the candidate*) Give me the Sacred Word of the Master Mason!

CANDIDATE—I cannot.

S. W.—Give me the Sacred Word of the Master Mason!

CANDIDATE—I cannot.

S. W.—Give me the Sacred Word of the Master Mason!

CANDIDATE—No! Your HYPOCRISY hides your wickedness.

W. M.—Seeing that the Master Hiram was firm in his refusal, Jubelo, burning with rage, cursed and struck the Master a terrible blow over the heart with the iron Square that he had in his hand.

(The Senior Warden strikes the candidate on his breast with the Square, saying:)

“Well, die then!”

W. M.—Hiram was dazed and weakened by this severe blow, but making a great effort, he staggered towards the East entrance. (*The candidate is led staggering to the Master’s station.*) There waited for him the third Fellow Craft, Jubelum, to make the same demands of him as the other two.

(At this point the Master shall come down from his throne with the setting maul in his right hand, and grasping the candidate shall demand of him:)

W. M.—Give me the Sacred Word of the Master Mason!

CANDIDATE—I do not have it.

W. M.—Give me the Sacred Word of the Master Mason!

CANDIDATE—I do not have it.

W. M.—Give me the Sacred Word of the Master Mason!

CANDIDATE—You will never get it because GREED is your motive.

(At the third denial the Master strikes the Candidate with the setting Maul on the forehead, pushing him backwards on a waiting canvas at the same time and saying:)

“Well, die then!”

(The Degree Team shall grasp the Candidate as he falls back, lay him on the floor on the canvas with his feet to the East and his head to the West. They cover him with the pall and the blood-stained shroud. In the meantime the Master returns to his throne and continues his narration:)

W. M.—After having committed their crime, the three murderers came together, and began asking one of the other for the Sacred Word of a Master Mason, but seeing that neither one of them had it, they realized then that they had committed a useless crime, and decided then to hide the corpse of Master Hiram, covering it for the time being with dirt and rubbish; and, that night they took it to a forest far from the city, where they buried it.

(The Degree Team, assisted by other brethren, then pick up the body of the Candidate and place it in the coffin. The Degree Team then stand between columns; and the Master continues:)

W. M.—The absence of Hiram from his daily work of the Temple made Solomon suspicious that he may have become the victim of an attempt on his life on the part of enemies jealous of his fame, and he did not hesitate to tell the workers of his terrible suspicions, specially after he found out that three Fellow Crafts were missing. As the news of the disappearance of

Hiram and the three Fellow Crafts and of Solomon's suspicions spread among the workers, nine Fellow Crafts, frightened and repentant, felt it their duty to tell their Master what they knew of the plot to kill Master Hiram and of their opposition.

(At this point, with the Degree Team still standing between Columns, three members join the First Master Expert, three other members join the Second Master Expert, and three join the Master of Ceremonies between Columns, and enter into whispered conversations among themselves.)

W. M.—The three Masters brought their Fellow Crafts before Solomon, who listened with great interest and emotion to their story of the plot to kill Hiram. *The three Masters and nine "Fellow Crafts" go to the East.*)

M. E.—Most Respectable Master, we have brought before you nine Fellow Crafts working under us, who say that they were invited by three other Fellow Crafts to get the Sacred Word of a Master Mason from our beloved Master Hiram, even if it became necessary to take his life in order to get it. These nine not only refused to join in the plot, but they have felt it their duty to expose the traitors and reveal their names.

W. M.—*(Yelling)* Who are they?

THE NINE MEMBERS IN CHORUS—Jubela! Jubelo!
Jubelum!

W. M.—*(Giving a hard rap of the gavel)* Cursed be the names and the memory of those three assassins!

ONE OF THE NINE MEMBERS—We, at first, thought it to our advantage to obtain the Master's grip and Sacred Word without undergoing the trials and toils exacted of Fellow Crafts. But on more mature and sober thought, we changed our minds and refused to go through with the plot. And now, we feel sorry and repentant for the part that we did take in the plot. We are afraid that our Master has been slain by the other three. *(The nine take their seats.)*

W. M.—*(Continuing)* Solomon commended the nine Fellow Crafts for their honesty and truth, and sent the three Master Masons in search of the three assassins to be brought before him, first, to get from them information as to what they had done with the body of Master Hiram in order that it might be recovered; and, second, to deal with them later according to justice.

W. M.—Most Venerable brother Experts and Master of Ceremonies, search the regions to the East, the South and the West and see if you find traces of the murderers of our Master Hiram. We must know from them what they have done with the body.

(The Degree Team scatter themselves through the Chamber as though looking for the fugitives, and then leave the Chamber together, search on the outside, and return between Columns.)

1st M. E.—Most Respectable Master, we have traveled for three days and three nights, one by way of the South, one by way of the West, and one by way of the East, and on the third night we

were to meet at a cave to spend the night. As I approached the cave from the South I heard a voice from the depth of the cave say: "Oh! Woe be unto me! Would to God that my throat had been cut (*demonstrating*) and my tongue torn by the root, ere I had been accessory to the death of our Grand Master Hiram!"

2nd M. E.—And as I approached the cave from the West, I heard a voice from the depth of the cave wail: "Oh! Woe be unto me! Would to God that my heart had been torn out from my breast (*demonstrating*) and dashed to the earth for food to the vultures, rather than to have taken part in the death of our Grand Master Hiram."

M. of C.—And as I approached the cave from the East, I heard a voice from the depth of the cave moan: "Oh! Woe be unto me! Would to God that my body had been severed in two (*demonstrating*), my bowels torn from thence and burned to ashes, and these scattered to the four winds of heaven, rather than to have given the mortal blow that killed our Grand Master Hiram."

W. M.—Then it is true that our Master Hiram has been slain?

M. E.—Yes, Most Respectable Master, we attempted to capture the three assassins in order that they might confess their crime before you and reveal the whereabouts of the body of our Master Hiram; but as we ran to seize them, they ran

farther into the depth of the cave and escaped by another outlet, losing all trace of them.

W. M.—(*Continuing*) Then the Master Masons assembled in their Chamber, and draped it in black as a sign of mourning. (*Officers drape their stations with black cloth.*) They all agreed with Solomon to spare no effort to find the body of their beloved Master for the purpose of giving it a worthy burial. To this end, Solomon sent nine Master Masons, who left immediately, and after two days of search were about to return disappointed and discouraged. (*The Degree Team and six other members led by the Master of Expert, circle the Chamber three times, ending between Columns, where they remain standing. The Master then continues:*) The third day, as they were resting from their search in a forest at the foot of Mount Lebanon, one of them noticed a mound of fresh earth. He called the attention of his fellows to the mound, and they all decided to remove the earth, and as they did so, they discovered a corpse which turned out to be the body of their beloved Master Hiram. They covered it promptly with earth again and they placed thereon a branch of Acacia that they might recognize the place again, and left immediately for Jerusalem.

(*The Master Expert removes part of the covering from the coffin, and measures the coffin from East to West, from North to South, and from top to bottom with the silver square, and the Master of Ceremonies places a branch of Acacia on the candidate's right hand while*

still in the coffin, and the left hand he places on his breast forming a square, and reports:)

M. of C.—Most Respectable Master, in our search we arrived at a place where we found a fresh grave measuring seven feet from East to West, five feet from top to bottom, and three feet from North to South. In it a corpse is buried, and we recognize it to be that of our Respectable Master Hiram; and, in order to know the place again, we have placed on it a sprig of Acacia.

W. M.—King Solomon, as soon as he was informed of the finding of the body of his most brilliant architect, ordered the nine Master Masons to go back and bring the body to Jerusalem, searching the corpse also for the Sacred Word of the Master Mason. But as they were unable to find it, and believing it had been lost, they decided that the first sign given and the first word pronounced in discovering the body of Hiram, should be a substitute sign and the Sacred Word that shall be used until future ages find out the right ones. The nine Master Masons left immediately for Mount Lebanon to raise the body of Hiram Abiff. *(The Master then gives one hard rap of the gavel and continues:)*

W. M.—Most Venerable brothers Senior and Junior Wardens, invite the Venerable brothers in your respective columns to join you and me in carrying out one of the most solemn obligations of a Master Mason, that of raising the body of

our Grand Master, Hiram Abiff, and returning it to Jerusalem that it may be given the honorable burial that his name and standing deserved.

(The Master comes down from his throne and stands midway between the Sacred Altar and the Northern Column, facing East; the Senior Warden descends from his station and stands at the left of the Master, also facing East; and, the Junior Warden comes down from his station and stands at the right of the Master, also facing East. The Degree Team shall then divide the remaining members into three equal groups and line one group in single column behind the Master, the second group in the same manner behind the Senior Warden, and the third group in the same manner behind the Junior Warden, all facing East. The three members of the Degree Team shall then distribute themselves one to the rear of each group. The Master then orders:)

W. M.—Most Venerable brother Junior Warden, proceed with your column to the West by way of the North until you come to Mount Lebanon, find the grave of our beloved Grand Master, see if you can raise it by the sign and Sacred Word of an Apprentice, and return it to us to Jerusalem for burial with high honors.

(The Junior Warden proceeds by leading his column to the North, passing in front of the other two standing columns, then proceeds West passing around Column B, and then to the coffin where the candidate lies. There the column stops; the Junior Warden takes the silver square, measures the coffin from North to South, then removes the pall slightly to the side, and exclaims:)

J. W.—This is the grave of our Grand Master. It measures exactly three feet from North to South, there is also the branch of Acacia, and answers in every respect the description given by our nine brethren. Let us see if we can raise

it by the grip and Sacred Word of an Apprentice that we may return it to Jerusalem for decent burial.

(They all surround the coffin, the Junior Warden leans over the coffin, removes the sprig of Acacia from the candidate's hand, gives him the grip of the Apprentice, and whispers in his ear the Sacred Word of the First Degree. The candidate makes no effort to rise. The Junior Warden then places the Acacia back in his hand, and covers the body again, leaving things as he found them. They all form again in single column, and the Junior Warden leads the return to the starting place by way of the South traveling East, then North, and then to the positions where they started from. The Junior Warden then reports:)

J. W.—Most Respectable Master, we found the grave of our Grand Master exactly as described by our nine brethren, and measuring exactly three feet from North to South and a branch of Acacia marked the place. I tried to raise it by the grip and the Sacred Word of an Apprentice. I could not, Most Respectable Master, for the skin was putrid and separated from the flesh.

W. M.—Most Venerable Brother Senior Warden, proceed with your column to the West by way of the South until you come to Mount Lebanon, find the grave of our beloved Grand Master, see if you can raise it by the grip and Sacred Word of a Fellow Craft, and return it to Jerusalem that we might give it burial with high honors.

(The Senior Warden leads his column to the South, passing in front of the two standing columns, then proceeds West, passing around Column M, and then to the coffin where the candidate lies. There the column stops:)

the Senior Warden takes the silver square, and measures the coffin from top to bottom, then removes the pall slightly to the side, and exclaims:)

S. W.—This is the grave of our Grand Master Hiram. It measures exactly five feet from top to bottom, and there is also the branch of Acacia. The grave answers every description given by our nine brethren. Let me see if we can raise it by the grip and the Sacred Word of a Fellow Craft, that we may return it to Jerusalem for honorable burial.

(They all surround the coffin, the Senior Warden leans over it, removes the sprig of Acacia from the candidate's hand, gives him the grip of a Fellow Craft and whispers in his ear the sacred Word of the Second Degree. The candidate makes no effort to rise. The Senior Warden then places the Acacia back in his hand, and covers the body again, leaving things just as he found them. They all form again in single file, and the Senior Warden leads his column back to the starting point, going in a Northerly direction around Column B, then East to the starting point and reports:)

S. W.—Most Respectable Master, we found the grave of our Grand Master Hiram exactly as described by our nine brethren, measuring five feet exactly from top to bottom, and a branch of Acacia marked the place. I tried to raise it by the grip and the Sacred Word of a Fellow Craft; but, I could not, Most Respectable Master, the flesh was corrupted and separated from the bone.

W. M.—Come, Venerable Brethren, and assist me in raising the body of our Grand Master Hiram on the Five Points of Perfection of a Master Mason, that we may return it to Jerusalem for decent and honorable burial.

(The three Columns then march together turning right at the South, then to the West passing around Column M. then to the coffin. They march around the coffin, with the Master standing at the foot, the Senior and the Junior Warden stand towards the head, but one on one side and the other on the other side of the coffin. The Master then removes the pall altogether, and with the silver square measures the coffin from East to West. He examines the corpse carefully, then exclaims:)

W. M.—Truly this is the grave of our Grand Master Hiram; three feet from North to South, five feet from top to bottom, and seven feet from East to West. Then there is the Acacia. Invoke with me the Grand Architect of the Universe, brethren, for great is our grief!

(As he says the last sentence he raises his arms to heaven, forming squares at the elbows; then, giving the Grand Hailing Sign of Distress, he exclaims:)

W. M.—Oh, Lord! Oh, Lord! Oh, Lord! Is there no help for the Widow's Son?

(Then he removes the Acacia from the hand of the candidate, and gives him Master's grip, saying:)

W. M.—Venerable brethren, it is only by our united effort as Master Masons that we can raise the body of our Grand Master from its grave. Join me now in this solemn act.

(As he says these last words, the Wardens, assisted by the other members, raise the coffin slowly to the erect position, while the Master pulls the candidate up by the grip, saying:)

W. M.—Rise, my brother from a dead level to a living perpendicular; for, from death comes eternal life!

(As the coffin reaches the erect position, the Master, still pulling the Lion's Claw, brings the candidate out of the coffin; and, as he steps out with his right foot,

the Master shall place his right foot against his, the right knee against right knee, breast to breast, and left hand of each, openly, to the back of the other; and, in this position the Master shall whisper into the ear of the candidate the Sacred Word of a Master Mason, after which, and before breaking away, the Master shall continue by explaining to him "The Five Points of Perfection of a Master Mason" saying:)

W. M.—Foot to foot means that regardless of the distance that may separate Masons one from the other we must run to the assistance of each other in the hour of need. Knee to knee means that we are joined together as brother Masons in our reverence to God. Breast to breast means that we must guard deeply in our hearts the secrets entrusted to us by a brother Mason. Hand to back means that we must always keep a protective hand to the back of a brother Mason, whether it is to warn him from unseen dangers, or from the evil tongue of slander. Mouth to ear means that the secrets of Masonry must never be written, but transmitted between Masons only from mouth to ear. Those, my dear brother, are "The Five Points of Perfection of a Master Mason." On those five points, and only on those, must you ever give the sacred word of a Master Mason, as I have given it to you: From mouth to ear.

(The coffin is now removed, the Lodge is lighted anew, the Master returns to his Throne, and the rest of the members to their respective places. The candidate now is knelt at the Sacred Altar under the canopy of steel.)

(The Master now comes down from his throne, and joining his sword from the East to those of the Degree Team, now consecrates the candidate as follows:)

W. M.—To the Glory of the Grand Architect of the Universe, in His Holy Name, and under the auspices of the National Supreme Council of the 33rd and Last Degree of the Ancient and Accepted Scottish Rite for the United States of America, its Territories and Dependencies, and by the powers vested in me as the Worshipful Master of this Respectable Lodge, I now institute and consecrate you a Master Mason, this being the Third Degree of the Ancient and Accepted Scottish Rite as known the world over, and an active member in good standing in this Respectable Lodge.

(The Most Respectable Master now strikes with the gavel on his sword the battery of the Third Degree. Then he hands the Flaming Sword to the Senior Deacon who is standing by to render aid; and, as he orders the candidate to rise he hands him the gavel. As soon as the candidate rises, the Master proceeds to the investiture.)

W. M.—And now let me invest and attire you with the emblems and regalia of the Master Mason. This Band and this Apron, (*placing the apron on the candidate and then the band from the right shoulder to the left hip, as he continues*) are the emblems of the Master Mason, the highest degree in Masonic symbolism; and, hereafter you shall wear the same to all your meetings at the Temple. You should always feel proud and honored while wearing them. Let me also hand to you the catechism and the Manual of the Master Mason, so that you may acquire the necessary knowledge of your Degree, and in turn, be duly qualified by your knowledge to teach and direct Apprentices and Fellow Crafts in the

tasks of our Order. (*Hands to him a catechism and a Manual of the Master Mason.*) Lastly, dear Venerable Master, let me give and you receive the embrace that the Master Masons scattered over the face of the earth give to you as the symbol of their affection and welcome to this Chamber. (*He gives him the Masonic embrace.*) Most Venerable Master of Ceremonies, proclaim our new Venerable Master Mason between columns. (*The Master of Ceremonies now conducts the candidate between columns.*)

M. of C.—As Master of Ceremonies of this Most Respectable Lodge, I hereby proclaim, from the East to the West and from the North to the South, active member in good standing of the same, the Venerable Master, who is now standing between columns! (*Then, turning to the Senior Warden, he says:*) Proclaimed, Most Venerable Senior Warden.

S. W.—(Rap) Proclaimed, Most Respectable Master.

W. M.—Venerable Brethren, assist me in according our new Venerable Master the honors of the Degree. With me, Venerable Brethren, by the sign, the battery, and the acclamation: (*All execute the same; the acclamation for this Degree being: "Liberty! Equality! Fraternity!"*) The M. of C. now returns the gavel to the W. M. and resumes his place between columns.)

W. M.—(Rap) Be seated. Most Venerable Master of Ceremonies, conduct the Venerable Master to the head of Column "B"

and have him be seated. (*This is executed by the Master of Ceremonies, and the Master continues:*) Brethren, since we have found the Lost Word, let us take off our mourning.

(The members and officers all turn their regalia with the black side in and the bright side out. Then, addressing the candidate, the Master continues:)

W. M.—Venerable Master, you noticed not long ago that I handed you the gavel instead of to my Deacon. The meaning of that is that you have now acquired the right to hold and to wield that gavel; that is, you have the right now to be elected Worshipful Master of this or any other Lodge of Masons, provided you have the other qualifications necessary for the office according to Masonic Law. You have now the right to assist, as a visitor, the higher councils of the Order; and you also have the right to be elected to any office within the Lodge at its opportune time. In one word, the Degree of Master Mason awards unto you the fullness of your Masonic rights within the Symbolic Degrees, and in accordance with Masonic Law. Make yourself always worthy of the enjoyment of these Masonic rights, by complying faithfully and sincerely with your duties that you have assumed. Always remember that to us the Master Masons, our Master Hiram represents Humanity such as we Masons conceive it, that is, in its full enjoyment of its LIBERTY, EQUALITY, and FRATERNITY, which foster virtue, and at the same time are

the most powerful instruments in the search for the Truth; that to us the murderers of Hiram Abiff represent IGNORANCE, HYPROCRISY, and GREED, and that these are the enemies of Humanity. Make it a firm purpose to study and learn, so that you may be able to understand with intelligence the different interpretations of the legend of the death of Hiram Abiff, and glean from such a beautiful symbolism the many lessons that characterize the Degree of a Master Mason. Freemasonry, keeping us continually in the face of Death, makes us lose fear of it, and teaches us at all times that man's existence being so limited, he should dedicate such existence to the fulfillment of his mission on behalf of Humanity. Today, more than ever, you should be more exact than before in the performance of your duty, you should be tolerant, charitable, humble without servilism, and above all, a more convinced Mason, and a much more serious man. With these good qualities, and laboring constantly on behalf of our beautiful ideals, you can always bear with pride the honorable title of a MASTER MASON. Most Venerable brother Master of Ceremonies, conduct the Venerable Master to the Most Venerable brother Senior Warden who, assisted by the Most Venerable Master Expert, will instruct him in the sign, the grip, the march, and other teachings of this exalted Degree.

(The Master of Ceremonies executes the Master's command.)

(After the instructions in the unwritten part of the work of this degree the new Master Mason is returned to his seat, and the Master says:)

W. M.—Our Most Venerable Master Orator is going to give the address required by our Rite, and I request that you give him your most undivided attention, so that you can penetrate and have some understanding of the importance of the Degree to which you have just been exalted. *(Then turning to the Orator)* Most Venerable Brother Orator, you have the floor.

(The Orator then proceeds to pronounce his discourse, and when he shall have finished, the Master says:)

W. M.—Most Venerable Brother Secretary, make it a matter of record in the minutes of the day, the gratification and great satisfaction with which this Masters' Chamber has listened to the discourse of our Most Venerable Brother Orator, in honor and for the information and knowledge of our Venerable Master If he has anything to say, he may have the floor.

(As a rule the candidate makes a few remarks expressing thanks for his Degree and the treatment accorded, etc., after which the Master's Chamber shall proceed to close.)

(The Most Respectable Master gives a rap of the gavel, which is repeated in succession by the Wardens, and says:)

W. M.—Most Venerable Brother Senior Warden, how do the Venerable Masters in your column feel by now?

S. W.—They are happy and satisfied.

W. M.—And those in your column, Most Venerable Brother Junior Warden?

J. W.—They also are happy and satisfied.

W. M.—Our Most Venerable Brother Orator will please give us his opinion on the works accomplished.

ORA.—The works have resulted just and perfect, Most Respectable Master.

W. M.—Most Venerable Brother Senior Warden, at what hour do the Master Masons close their works?

S. W.—At midnight, Most Respectable Master.

W. M.—What time is it, Most Venerable Brother Junior Warden?

J. W.—It is midnight sharp.

W. M.—Since this is the hour in which the Master Masons accustom to close their works, and these have resulted just and perfect, Most Venerable Brothers Senior and Junior Wardens, invite the Master Masons in your respective columns, as I do to those in the East, to join you and me in closing the works of this Masters' Chamber.

(The Wardens repeat the announcement in the customary manner, after which the Junior Warden reports:)

J. W.—(Rap) Announced, Most Venerable Brother Senior Warden.

S. W.—(Rap) Announced, in both columns, Most Respectable Master.

*(The Master raps three * * * which are repeated by the Wardens.)*

W. M.—Rise and come to order, Venerable Masters!

(All rise and come to order in the Third Degree.)

W. M.—To the Glory of the Grand Architect of the Universe, in His Holy Name, and under the auspices of the National Supreme Council of Sovereign Grand Inspectors General of the Ancient and Accepted Scottish Rite for the United States of America, its Territories and Dependencies, and by the power vested in me as the Worshipful Master of this Lodge, I hereby declare its works of this Masters' Chamber closed. With me, Venerable Masters, by the sign, the battery and the acclamation of this Degree.

(They all execute them together with the Master. The M. of Ceremonies then removes the Great Lights.)

W. M.—Do you promise never to reveal what has transpired in this Chamber?

(All make the sign of assent of the Mason.)

ALL—(In chorus) We promise.

The Lodge then proceeds to reopen and close in Second Degree; and then reopen in First Degree for the final closing in First Degree. The Symbolic Lodge always opens and closes in First Degree, regardless of any works that it may have to do in the Second and Third Degree.

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Fenols (6)

NATIONAL SUPREME COUNCIL
Life Members — Council of Great Nine
(1974)

- Ill. John H. Burns, 33° Detroit, Mich.
 Most Powerful Sovereign Grand Commander
- Ill. George W. Brown, 33° Sanford, Fla.
 Lieutenant Sovereign Grand Commander
- Ill. Rev. J. Henry Bonney, 33° Detroit, Mich.
 Grand Secretary General
- Ill. Arthur Anderson, 33° Detroit, Mich.
 Grand Treasurer General
- Ill. Rev. Richard Dixon, 33° Dallas, Texas
 Grand Orator
- Ill. Clarence W. Mayfield, 33° Washington, D. C.
 Grand Standard Bearer
- Ill. Jack Wilson, 33° Brooklyn, N. Y.
 Grand Minister of State
- Ill. Wilbert Tucker, 33° Long Island, N. Y.
 Grand Captain of the Guard
- Ill. Rev. Charles H. Williams, 33° Detroit, Mich.
 Grand Chancellor