

~~~~~

This book belongs to Bro.....

.....

of Lodge..... No.....

Place.....

Date of Initiation.....

Date of Passing.....

Date of Raising.....

Date of Presentation of G.L.I.

Certificate..... No.....

Worshipful Master

Junior Warden

Senior Warden

Director of Ceremonies

Secretary

~~~~~

Signatures of the members of the Lodge present on  
the date of Raising.





# **The Rituals of the Three Degrees of Freemasonry**

Published by  
THE GRAND LODGE OF INDIA  
Freemason's Hall,  
Janpath New Delhi -110 001





This compilation is  
the property of the  
**GRAND LODGE OF  
ANTIENT, FREE AND ACCEPTED  
MASONS OF INDIA**

It is issued by the Grand Secretary  
and no other person is authorised  
to print, publish or sell the same  
or any part thereof

**B. KAMAKOTI**  
GRAND SECRETARY



---

**CONTENTS**

	Page
Preface	
Special Notes	
 <b>THE FIRST DEGREE:</b>	
Opening the Lodge in the First Degree	3
The Ceremony of Initiation	10
i. Prayer	14
ii. Obligation	22
iii. Entrustment	27
iv. Investiture	35
v. Charge in the North East	38
vi. Working Tools	42
vii. Warrant Charge	43
viii. Charge after Initiation	46
ix. Tracing Board	52
Closing the Lodge in the First Degree	56

---

---

**THE SECOND DEGREE:**

The Questions of the Second Degree	62
Communication of P.Gp. and P.Wd.	66
Opening the Lodge in the Second Degree	68
The Ceremony of Passing	72
i. Prayer	75
ii. Obligation	83
iii. Entrustment	85
iv. Investiture	93
v. Charge in the South East	95
vi. Working Tools	96
vii. Charge after Passing	98
viii. Tracing Board	100
Closing the Lodge in the Second Degree	106

---

---

**THE THIRD DEGREE:**

The Questions of the Third Degree	110
Communication of P. Gp. and P. Wd.	113
Opening the Lodge in the Third Degree	115
The Ceremony of Raising	120
i. Prayer	123
ii. Obligation	133
iii. Exhortation	137
iv. Traditional History - First Part	140
v. Charge to Brethren	144
vi. Charge After Raising	147
vii. Entrustment	148
viii. Investiture	153
ix. Traditional History - Second Part	155
x. Explanation of the Tracing Board	160
xi. Further Entrustment	161
xii. Working Tools	164
xiii. Final Charge	166
Closing the Lodge in the Third Degree	168

---

---

**MISCELLANEOUS:**

i.	The Calling off	174
ii.	The Calling on	175
iii.	Resuming	176
iv.	Opening/Closing of G.L.I.	177
v.	Opening/Closing of R.G.L.	182
vi.	Opening Hymn.	186
vii.	Closing Hymn.	187
viii.	National Anthem	188
ix.	Form of Address for Presentation of Grand Lodge Certificate	189
x.	Presentation of Grand Lodge Certificate (Shorter form)	193
xi.	List of Toasts	194
xii.	Investiture of Officers	198

**ILLUSTRATIONS:**

Tracing Board of the First Degree	52A
Tracing Board of the Second Degree	100A
Tracing Board of the Third Degree	160A

---



---

## PREFACE

The first edition of the Craft Ritual after the formation of the Grand Lodge of India was published in November 1965. In order to preserve this historical event for posterity, the preface to the first edition is reproduced below:

“At the Seminar and discussion on OUR CEREMONIES held by Grand and Regional Grand Lodges from time to time and on occasions of visits paid by Grand and Regional Grand Officers to daughter Lodges, brethren had drawn attention to the difficulties experienced by them in getting Rituals for use and, when available, the high cost thereof and requested :

- I. that the Grand Lodge should take early steps to publish a ritual for use in daughter Lodges; and
  - II. that the opportunity should be availed of:
    - (a) to bring out a Ritual which would maintain the association with the English, and to some extent, Irish working, whilst at the same time being distinctly Indian, and
-

- 
- (b) to simplify and clarify minor points particularly in the interest of the younger generation of Freemasons.

Accordingly, several drafts of the Ritual were prepared and circulated for comments, observations and proposals to brethren who had evinced general interest in the matter. The final Ritual, which now sees the light of day, is the result of most careful consideration given by a number of brethren with considerable Masonic knowledge, skill and ability. It truly represents a mighty co-operative effort for the general good of the Craft in India. The Grand Lodge cannot but be grateful to them.

It must be made clear that no attempt has been made to compile a new Ritual. The English Ritual has been taken as the base; and certain features in Scottish and Irish working are suitably grafted at appropriate places. Thus, the languages of the commonly used rituals, endeared by previous associations, have been preserved so far as possible in order to make the Ritual suitable for and acceptable to daughter Lodges, whatever be their former Constitution.

---

---

The Procedure Committee and Board of General Purposes considered the draft of the Ritual at various stages, and approved the final draft at their meetings held in Kirkee (Poona) on Friday, the 30th July 1965.

At the Regular Communication held in Kirkee (Poona) on Saturday, the 31st July 1965, Grand Lodge adopted the following resolution:-

“The Grand Lodge wishes to place on record their appreciation of the efforts made by the Board of General Purposes to prepare a composite Ritual for general use in daughter Lodges, which maintains the association with the English, Scottish and to some extent, Irish working whilst at the same time being distinctly Indian; and approve that the Ritual may be published on the 24th November 1965, to mark the fourth anniversary of the Inaugural Meeting of Grand Lodge. There is urgent need to have a Ritual of our own to secure the greatest measure of uniformity of practice and procedure in daughter Lodges.”

New Delhi  
24th Nov. 1965

P.M. SUNDARAM  
Grand Secretary

---

---

## PREFACE TO 2010 EDITION

The Craft Ritual represents the root of the various ceremonies practised by Freemasons in the country today and it gives me great pleasure to bring before you the 23rd and latest version of this book.

Needless to mention, this reprint has been necessitated because the existing stock of these books was exhausted and this has afforded us an opportunity to amend some mistakes which had inadvertently crept into the earlier versions. At the same time we have created a digital version of this ritual for future use. In this regard, I must place on record my gratitude to R W Bro. K Ramabrahmam and his dedicated team of brethren from Visakhapatnam, who have made this possible and generated this valuable asset for the Grand Lodge of India.

Over a period of time our rituals have undergone some change on an ongoing basis and it will be our endeavour to update this book to include such

---

---

developments, as and when they take place. As such, I recommend this edition to every brother with an interest in the ritual.

It is my earnest request that if any brother comes across any mistakes while going through the book or if he has any suggestions for improvement, he should communicate the same to the G.L.I. in writing so that suitable amendments could be made in future editions.

I am confident that all Freemasons will find the book useful and informative in understanding and furthering their knowledge of the Craft.

New Delhi  
10th October 2010

B Kamakoti  
Grand Secretary



---

**SPECIAL NOTES**

- I. Lodges shall arrange to keep all the five Vs. of S.L., namely, The Bible, Gita, Koran, Granth and Zend Avesta, on the Altar. It is important that each V.S.L. should be placed separately and not be piled one upon the other. The Sq. and Cs. will ordinarily be placed in position on that Book to which the W.M. owes his allegiance, except on Installation Nights when they will be placed on that Book on which the Master Elect will take his Ob. The candidates for Initiation, Passing and Raising will take their Ob. on the Book of their faith. The candidate removes his regular dress and wears the special robes provided. P.d, Sq. and Cs. should be readily available to be presented to Can.s on their admission to the Lodge.
- II. The Altar shall be placed immediately in front of the W.M.'s pedestal so that none can pass between the Altar and the pedestal.
- III. When the W.M. gavels once only, the S. and J.Ws, always follow, but the I.G and the Tyler follow only when knks. of the degree are given. Exceptions to this rule are, when the W.M. confirms the minutes or declares the adoption of reports,

- 
- accounts, resolutions, etc. In all cases, the regular and proper intervals should be strictly observed, especially from one officer to another. The volume and rhythm of the knks. should be even and uniform, the tempo being set by the W.M. No knks. are given before reading items on Agenda.
- IV. When a Candidate, awaiting admission to a higher degree, is outside in the ante-room, silent or muffled knks. audible only within the Lodge are given.
- V. The W.M. is not required to return salutes, but may acknowledge them by inclination of the head.
- VI. The W.M. and the Wardens leave their chairs by the left and return by the right side.
- VII. Brethren other than the deacons and the D.of C. always salute the W.M. when crossing the Lodge.
- VIII. A Deacon or Steward carrying his wand, or the D. of C. his wand or baton, does not salute the W.M. during perambulations whether in the course of the ceremony or otherwise; neither does he turn towards the W.M. or give a ceremonial bow, in going about his duties.
-

- IX. Without regular proof no brother can vouch for another in any degree superior to that in which he was with him in open Lodge. It is not desirable to entrust the proving to any brother below the rank of an I.M.
- X. The Inner Guard shall admit no one until the Junior Warden gives him authority for doing so, as the Junior Warden, by virtue of his office, is responsible for all those who are admitted into the Lodge. In the case of official and distinguished visitors, or when in doubt as to the advisability of admitting a visitor, the Junior Warden will refer the same to the Worshipful Master.
- XI. Allocation of work: The W.M. may, at his discretion, allot the work of any part of the degree ceremony. No ban is laid against a Master Mason giving parts of the ceremony, but W.Ms. are urged carefully to weigh the advantages of having as many Past Masters employed as possible and they ought also to consider the appropriateness of the allotment and its effect on the Candidate. If any one other than the W.M. delivers a portion of the ritual, he should do so from the left of the W.M.
-



# Ritual



---

Ceremony of Opening  
the Lodge in the First Degree

*(The brethren being assembled in their proper places in the Lodge, an Opening Hymn may be sung)*

W.M.

S.W.

J.W.

\*

\*

\*

W.M.-Brethren, assist me to open the Lodge.  
*(All rise, if not already standing after Opening Hymn.)*

W.M.- *(to J.W. calling him by name.)* . Bro.  
....., what is the first care of every Freemason ?

J.W.- To see that the Lodge is properly tyled.

W.M.- Direct that duty to be done.

J.W.- *(to I.G. calling him by name)*- Bro.....,  
see that the Lodge is properly tyled.

I.G. *(Goes to door, does not open it, and gives knks. of First Degree. Being answered by Tyler with knks. of First Degree, I.G. returns to position in front*

---

---

*of his seat, with no Sp. or Sn., and says to J.W. by name)* - Bro. ...., the Lodge is properly tyled.

J.W.- *(Gives knks. of First Degree only, no Sp. or Sn., and says to W.M.; no name.)*-The Lodge is properly tyled.

W.M.- *(to S.W. by name.)* - Bro....., the next care?

S.W.- To see that none but Freemasons are present, that they are properly clothed, and stand to order as E.A. Freemasons.

W.M.- Are you satisfied that all present are Freemasons and that they are properly clothed?

S.W.- *(Looks arround satisfies himself and says)*  
I am, W.M.

W.M.- To order, brethren, in the First Degree.  
*(All stand to order as E.A. Freemasons.)*

W.M.-Bro. J.W., how many principal officers are there in the Lodge?

---

---

J.W.- Three; the W.M., and the S. and J.Ws.

W.M.- Bro. S.W., how many assistant officers are there?

S.W.- Three; besides the Tyler. or O.G., namely the S. and J. Deacons., and the I.G.

W.M.- (*To J.W. no name*) - The situation of the Tyler? .

J.W.- Outside the door of the Lodge.

W.M.- His duty?

J.W.- Being armed with a d..n s...d, to keep off all intruders and c.w.s. to Freemasonry and to see that the Cans., are properly prepared.

W.M.- Bro. I.G., your situation in the Lodge?

I.G.- Within the entrance of the Lodge.

W.M.- Your duty?

---

---

I.G.- To admit Freemasons on proof, receive the Cans, in due form, and obey the commands of the J.W.

W.M.- Bro. J.D., your situation in the Lodge?

J.D.- At the right of the S.W.

W.M.- Your duty?

J.D.- To carry all messages and communications of the W.M. from the S. to the J.W., and to see that the same are punctually obeyed.

W.M.- Bro. S.D., your situation in the Lodge?

S.D.- At or near to the right of the W.M.

W.M.- Your duty?

S.D.- To bear all messages and commands from the W.M. to the S.W., and await the return of the J.D.

W.M.- Bro. J.W., your place in the Lodge?

J.W.- In the South.

W.M.- Why are you placed there?

---

---

J.W.- To mark the Sun at its meridian, to call the brethren from labour to refreshment and from refreshment to labour, that profit and pleasure may be the result.

W.M.- Bro. S.W., your place in the Lodge?

S.W.- In the West.

W.M.- Why are you placed there?

S.W.- To mark the setting Sun, to close the Lodge by command of the W.M. after having seen that every brother has had his due.

W.M.- (*to I.P.M.*)-The Master's place?

I.P.M.- In the East.

W.M.- Why is he placed there?

I.P.M.- As the Sun rises in the East to open and enliven the day, so the W.M. is placed in the East to open the Lodge, and employ and instruct the brethren in Freemasonry.

---

---

W.M. (*or Chaplain*)- The Lodge being duly formed, before I declare it open, let us invoke the assistance of the G.A.O.T.U. in all our undertakings; may our labours, thus begun in order, be conducted in peace and closed in harmony. Amen

*(The prayer should be given by Chaplain if he is present and in that case instead of "before I declare" it should be "before W.M. declares")*

Omnes – S.M.I.B.

W.M.- Brethren, in the name of the G.A.O.T.U., I declare the Lodge duly open (*all cut Sn.*) for the purposes of Freemasonry in the First Degree.

W.M.

S.W.

J.W.

\*\*\*

\*\*\*

\*\*\*

*(S. W. raises his Cn. and J. W. lowers his Cn. I.G. goes to door and gives knks. of First Degree and being answered by Tyler, returns to his position. S.D.*

---



---

*goes to the right of I.P.M.; then follows I.P.M. to a position in front of J.W.'s pedestal. J.D. moves from his place as soon as he sees S.D. going to I.P.M. and goes to North., opposite to J.W. The three then move to centre, turn and face East, J.D. on left and S.D. on right of I.P.M. They then simultaneously move to the Altar. The deacons "cope" the wnds. I.P.M. gives E.A.Sn., k..ls on lt.kn., opens the Vs. of S.L., the volume of the Master's faith being opened last, and arranges Sq. and Cs. It is immaterial at which part the Vs. of S.L. are opened, but they should be in such a position as can be read by I.P.M. The Sq. and Cs. should always be placed on the V. of S.L. with points of the Cs. pointing to the bottom of the V. of S.L. and hidden by the ends of the Sq. The brethren stand to order with the Sn. of R. when Vs. of S.L. are being opened. I.P.M. rises and deacons "uncope". I.P.M. gives E.A.Sn.. I.P.M. and deacons. then return to their seats, and J.D, opens T.B. before returning to his seat. All movements must be squared and clockwise. The brethren take their seats after W.M. sits, not before. Business of the Lodge meeting then proceeds).*

---

---

## The Ceremony of Initiation

*(The Lodge is opened in the First Degree. The Can. is prepared by the Tyler and divested of all mls. and h.w.d, he has his rt. a., his lt.br..t and kn. made b..e and his rt. hl. sl. sh. with a c.t. placed about his nk. with the running noose resting on his back. The D. of C, or any P.M. may be permitted to retire to assist preparation. On his return, he should resume his seat without making any announcement. The Can. having been properly prepared, the Tyler brings him to the door of the Lodge and gives one loud knk.)*

I.G. *(Rises with Sp. and Sn.)* - Bro. J.W., there is an alarm.

J.W. - *(No knk., rises, stands to order with Sp. and Sn.)* — W.M. there is an alarm.

W.M.- Bro. J.W. inquire who wants admission.

J.W.- *(Cuts Sn. and sits)*- Bro. I.G, see who wants admission.

---

---

I.G. (*Cuts Sn., unlocks door but remains within the Lodge and says aloud.*)- Whom have you there?

*(I.G. makes sure that Can. is properly prepared.)*

T.- Mr....., a poor Can. in a state of d.s, who has been well and worthily recommended, regularly proposed and approved in open Lodge, and now comes of his own free will and accord, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Freemasonry.

I.G.- How does he hope to obtain those privileges?

T.- By the help of God, being free, and of good report.

I.G.- Halt, while I report to the W.M. (*Closes door, returns to his position, with Sp., and Sn.*)  
W.M., Mr....., a poor Can. in a state of d.s, who has been well and worthily recommended, regularly proposed and approved in open Lodge, and now comes of his own free will and accord,

---

---

properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Freemasonry.

W.M.- How does he hope to obtain those privileges?

I.G.- By the help of God, being free, and of good report.

W.M.- The tng. of good report has already been heard in his favour; do you, Bro. I.G. vouch that he is properly prepared.

I.G.- I do, W.M.

W.M.- Then let him be admitted in due form, Bro. Deacons.

I.G.- *(Cuts Sn., goes to door with p..d in his rt.hd. and awaits deacons. Deacons carrying their wnds. go to door: J.D. is ready to take Can. by his rt.hd. S.D. places k...lg st. to lt. of S.W. on his way to door to take position on Can's lt. Deacons do not cross wnds. I.G. opens door, remains within the Lodge, presents p..d to Can.'s nkd.lt.br..t. and asks Can.).*  
Do you feel anything?

---

---

Can.-I do.

*(I.G. raises p..d. above his h..d to show to W.M. that he has so presented it. J.D. takes Can's rt.hd., passes his lt.a. under rt.a. of Can. so that the two a..s. would be parallel, thereby facilitating easy interlocking of fingers, and leads Can. to lt. of S.W. S.D. remains on lt. of Can. I.G. locks door and resumes his seat.)*

W.M.- Mr....., as no person can be made a Freemason unless he is free and of mature age, I demand of you, are you a free man and of the full age of twenty-one years? *(In the case of a "Lewis" substitute "eighteen years.")*

Can. *(prompted aloud by J.D.)* -I am.

W.M.- Thus assured, I will thank you to k...l, while the blessing of Heaven is invoked on our proceedings. *(Gives single knk. followed by S.W. and J.W. Can. instructed by J.D. k..ls on k..lg. st. Deacons holding wnds. in lt.hd. cross them over Can.'s h..d and give Sn. of R. but no Sp. All stand with Sn. of R. but no Sp. Can. does not give Sn. of R.)*

---

---

---

## Prayer

W.M.-*(or Chaplain)*-Vouchsafe Thine aid, Almighty Architect of the Universe, to our present convention, and grant that this candidate for Freemasonry may so dedicate and devote his life to Thy service as to become a true and faithful brother amongst us. Endue him with a competency of Thy divine wisdom, that, assisted by the secrets of our Masonic art, he may the better be enabled to unfold the beauties of true godliness, to the honour and glory of Thy Holy Name. Amen

Omnes - S.M.I.B *(All drop Sn.of R. Deacons uncross and lower wnds. and then shift them to rt.hd.)*

W.M. - Mr.....,in all cases of difficulty and danger, in whom do you put your trust?

Can. - *(prompted by J.D.)* In God .

W.M.-Right glad am I to find your faith so well founded; relying on such sure support you may safely rise and follow your leader, with a firm but

---

---

humble confidence, for where the name of God is invoked, we trust no danger can ensue.

*(W.M. and brethren. sit. Deacons assist Can. to rise.)*

W.M.

\*

S.W.

\*

J.W.

\*

W.M.- The brethren in the North, East, South and West will take notice that Mr.....is about to pass in view before them, to show that he is the Can. properly prepared, and a fit and proper person to be made a Freemason. *(S.D. pushes k..lg. st. to his lt. to allow Can. to commence perambulation. After perambulation has begun he replaces k..lg. st. in its proper place. J.D takes Can. by rt.hd., whispers to Can. to sp. off with lt.ft. S.D. takes p..d from I.G and places it on W.M.'s ped., and resumes his seat. J.D. takes Can's rt. hd. and leads him slowly round the Lodge, "squaring" carefully at the Northeast and Southeast corners, to the East of J.W.'s pedestal. J.D. strikes J.W. on his rt. shoulder thrice with Can.'s rt. hd.)*

J.W.- Whom have you there?

---

J.D.- Mr....., a poor Can. in a state of d.s, who has been well and worthily recommended, regularly proposed and approved in open Lodge, and now comes of his own free will and accord, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Freemasonry.

J.W.- How does he hope to obtain those privileges?

J.D.- By the help of God, being free, and of good report.

J.W.- *(Rises, J.D. places rt.hd. of Can. in that of J.W.)*- Enter, free, and of good report. *(J.W. restores rt.hd. of Can. to lt.hd. of J.D. and resumes his seat. J.D. leads Can. to South of S.W.s, pedestal squaring carefully at Southwest corner. He then strikes his rt. shoulder thrice with Can.'s rt.hd.)*

S.W.- Whom have you there?

J.D.- Mr....., a poor Can. in a state of d.s, who has been well and worthily recommended,

---



regularly proposed and approved in open Lodge, and now comes of his own free will and accord, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Freemasonry.

S.W.- How does he hope to obtain those privileges?

J.D.- By the help of God, being free, and of good report.

S.W.- (*Rises. J.D. places rt.hd. of Can. in that of S.W.*)- Enter, free, and of good report.

*(S.W. restores rt.hd. of Can. to lt.hd. of J.D. and remains standing; then J.D. conducts Can. to lt. of S.W. by making a forward left wheel and places Can.'s rt.hd. in S.W.'s lt.hd. J.D., turns Can. to face East and stands on lt. of Can.)*

S.W. (*With Sp. and Sn.*) W.M., I present to you Mr....., a Can. properly prepared to be made a Freemason.

---

W.M.- Bro. S.W., your presentation shall be attended to, for which purpose I shall first address a few questions to the Can. which, I trust, he will answer with candor (*SW. cuts Sn. and resumes his seat after restoring Can's rt.hd. to lt.hd. of J.D., who takes Can. by rt.hd. with his lt.hd. and both face East.*)

W.M. (*to Can.*) - Do you seriously declare on your honour that, unbiased by the improper solicitations of friends against your own inclination, and uninfluenced by mercenary or other unworthy motive, you freely and voluntarily offer yourself a Can. for the mysteries and privileges of Freemasonry?

Can. (*prompted aloud by J.D.*) - I do.

W.M.- Do you likewise pledge yourself that you are prompted to solicit those privileges by a favorable opinion preconceived of the institution, a general desire for knowledge, and a sincere wish to render yourself more extensively serviceable to your fellow creatures.

---

---

Can. (*prompted aloud by J.D.*) - I do.

W.M.- Do you further seriously declare on your honour that, avoiding fear on the one hand and rashness on the other, you will steadily persevere through the ceremony of your initiation and, if once admitted, you will afterwards act and abide by the ancient usages and established customs of the Order?

Can. (*prompted by J.D.*)-I do.

W.M.- Bro. S.W. you will direct the J.D. to instruct the can. to advance to the altar in due form.

S.W. (*remains seated*). Bro. J.D., it is the W.M.'s command that you instruct the Can. to advance to the altar in due form.

*(J.D.- leads Can. to within about three feet of the altar. No squaring. J.D. still holding Can.'s rt.hd., whispers to him to place his f..t together, then to turn out rt.ft. thus forming a sq. at the hls. He should not use his hd. or wnd. to touch Can.'s f..t).*

---

---

J.D. *(to Can. aloud)* Take a Sp. with your lt.ft., about nine inches long, bringing the hls. together in the form of a sq. Take another, a little longer, about twelve inches, hl. to hl. as before. Yet another, still longer, about fifteen inches, hls. together as before.

*(Can. is now immediately in front of the altar and should be in such a position as to be able to k..l there without moving further. J.D. on rt. and S.D. arrives at the same time on lt. of Can.)*

W.M.- It is my duty to inform you that Freemasonry is free, and requires a perfect freedom of inclination in every Can. for its mysteries. It is founded on the purest principles of piety and virtue. It possesses great and invaluable privileges and in order to secure those privileges to worthy men, and we trust, to worthy men alone, vows of fidelity are required. With regard to those vows let me assure you that there is nothing in them hurtful to your feelings as a man of honour, nothing at variance with your religious belief, political

---

---

opinion, or the allegiance you owe to the rulers of the State to which you belong. I further assure you that, with the exception of yourself, everyone here present has already taken those vows. Having these assurances from me, are you now willing to take an ob. of secrecy founded on the principles I have stated, and by it become bound to us as we are to one another?

Can.- I am. *(If Can. does not reply promptly, J.D. should whisper: "Answer")*

W.M.- Then you will k..l on your lt.kn, your rt.ft. formed in a sq. *(W.M. gives single knk. followed by S.W. and J.W. W.M. then gets down to the altar by South of ped. Deacons hold wnds. in lt.hd and cross them over the h..d of Can. All stand with Sn. of R).* Give me your rt.hd. which I place on this V.of S.L. which is the ..... *(names the appropriate Volume).*

W.M. *(to Can.)* - Repeat your several names at length and say after me:

---

---

## Obligation

I,.....,*(Can. gives his name in full)* in the presence of the G. A.O.T.U. and of this worthy, worshipful and warranted Lodge of Free and Accepted Masons, regularly assembled and properly dedicated, of my own free will and accord, do hereby *(touches Can.'s rt.hd. with his lt.hd.)* and hereon *(touches V.of S.L with lt.hd.)* sincerely and solemnly promise and swear, that I will always hele *(pronounced "hail")*, conceal, and never reveal any part or parts, point or points, of the secrets or mysteries, of or belonging to, Free and Accepted Masons in Masonry, which may heretofore have been known by me, or shall now, or at any future period, be communicated to me, unless it be to a true and lawful brother or brothers, and not even to him or them, until after due trial, strict examination, or sure information from a well-known brother that he or they are worthy of that confidence, or in the body of a just, perfect, and regular Lodge of Ancient Freemasons.

---

---

I further solemnly promise that I will not write those secrets, indite, carve, mark, engrave, or otherwise them delineate, or cause or suffer it to be so done by others, if in my power to prevent it, on anything, movable or immovable, under the canopy of Heaven, whereby or whereon, any letter, character, or figure, or the least trace of a letter, character, or figure, may become legible, or intelligible, to myself or any one in the world, so that our secret arts and hidden mysteries may improperly become known through my unworthiness.

These several points I solemnly swear to observe, without evasion, equivocation or mental reservation of any kind, in the certain knowledge that on the violation of any of them I shall be branded as a willfully perjured individual, void of all moral worth, and totally unfit to be received into this worshipful Lodge or any other warranted Lodge, or society of men who prize honour and virtue above the external advantages of rank and fortune.

---

So help me, God, and keep me steadfast in this my Gt. and Solemn Ob. of an E.A. Freemason.  
*(Deacons lower wnds. and shift them to rt.hd. Can.'s rt.hd. remains on V.of S.L. All drop Sn.of R. but remain standing.)*

W.M.- What you have repeated may be considered but a serious promise; as a pledge of your fidelity, and to render it a Solemn Ob., you will seal it on the V. of the S.L. in the manner most binding on your conscience. *(Can. does so by kissing or otherwise respecting the V of S.L.)*

W.M.—Having been kept for a considerable time in a state of d.s, what, in your present situation, is the predominant wish of your ht.?

Can.*(prompted aloud by J.D.)* - L..

W.M.- Bro. J.D. let that blessing be restored to the Can.

*(J.D. loosens h.w., so that it shall be ready for instant removal at W.M.'s final movement of gavel. W.M. holds gavel aloft, moves it first lt., then rt.,*

---

---



*finally bringing it down on ped. with a bang. Only W.M. gives knk., and at W.M.'s knk, the brethren all simultaneously and smartly strike the palms of the hands together as J.D. removes h.w.).*

W.M.- Having been restored to the blessing of material L., let me point out to your attention what we consider the three great, though emblematical, L.s in Freemasonry; they are Vs. of S.L. the Sq., and Cs. The Sacred Writings are to govern our faith, the Sq. to regulate our actions and the Cs. to keep us in due bounds with all mankind, particularly our brethren in Freemasonry. *(W.M. with rt.hd. raises Can. by his rt.hd.)* Rise, newly ob..d brother among Freemasons. *(W.M. resumes his seat by North of ped. and all sit, except J.D. and Can. J.D. takes Can. by rt.hd., turns lt. and conducts him to North side of W.M.'s ped. a foot from it; and both face South. J.D. relinquishes Can's rt.hd.)*

W.M.- You are now enabled to discover the three lesser L.s. They are situated East, South and West, and are meant to represent the Sun, Moon,

---

and Master of the Lodge; the Sun to rule the day, the Moon to govern the night and the Master. to rule and direct his Lodge.

W.M.- Bro.... by your meek and candid behaviour this evening, you have, symbolically, escaped two great dangers, but there was a third which, traditionally, would have awaited you until the latest period of your existence. The dangers you have escaped are those of stbg. and strn. for on your entrance into the Lodge this p..d. (*shows it to Can.*) was presented to your nk.d.lt.br..t. to imply that, had you rashly attempted to rush forward, you would have been accessory to your own death by stbg. whilst the brother who held it would have remained firm and done his duty (*W.M. replaces p..d. on ped.*).

There was likewise this c.t. (*J.D. removes c.t., from nk. of Can. and hands it to W.M. who shows it to Can.*) with a running noose about your nk. which would have rendered any attempt at retreat equally fatal. (*W.M. hands c.t. to I.P.M.*) But the danger

~~~~~

which, traditionally, would have awaited you until your latest hour was the physical penalty at one time associated with the Ob. of a Mason that of having your t.c.a. had you improperly disclosed the secrets of Masonry. The full penalty was that of having the t.c.a, the t.t.o. b.t.r., and b.i.t.s. o.t.s. at l.w.m. or a c.'s l.f.t.s. where t.t.r.e.a.f.t.i.24 hrs. or the more effective punishment of being branded as a willfully perjured individual, void of all moral worth, and totally unfit to be received into this worshipful Lodge, or any other warranted Lodge, or society of men who prize honour and virtue above the external advantages of rank and fortune. The inclusion of such a penalty is unnecessary, for the Ob. you have taken this evening is binding upon you for so long as you shall live.

### Entrustment

W.M.- Having taken the Gt. and Solemn Ob. of an E.A.Freemason, I am now permitted to inform you that there are several degrees in Freemasonry, and peculiar secrets, restricted to each.

~~~~~

---

These, however, are not communicated indiscriminately but are conferred upon candidates according to merit and abilities. I shall, therefore, proceed to entrust you with the secrets of this degree or those marks by which we are known to each other and distinguished from the rest of the world; but I must premise for your general information that all Sqs., Lvls., and Pdrs. are true and proper Sns. to know a Freemason by. You are, therefore, expected to stand perfectly erect (*Can. does so*), your feet formed in a Sq. (*Can. does so*), your body being thus considered an emblem of your mind, and your f..t of the rectitude of your actions.

You will now take a short p..e towards me with your lt.ft. bringing the rt.hl. into its hlw. in the form of a sq. (*Can. instructed by J.D., if necessary, does so*) That is the F.Reg.Sp. in Freemasonry and it is in this position that the secrets, of the degree are communicated. They consist of a Sn., Tkn., and Wd., (*W.M rises, faces Can. and takes Sp.*) Place your h.i.t.p.w.t.t.e.i.t.f.o.a.s.t.t.l.o.t.w.p. (*W.M. illustrates, Can. copies*) The Sn. is given

---

---

b.d.t.h.s.a.t.t.a.d.t.t.s (*W.M. illustrates, Can. copies*). It alludes to the symbolic penalty of the degree, which implied that, as a man of honour a mason would rather have had his t.c.a. (*gives Pl.Sn and ensures that Can. copies*) than improperly disclose the secrets entrusted to him.

The Gp. or Tkn. (*J.D. raises Can. 's rt.hd. and places it in that of W.M. who adjusts Gp. J.D. does not adjust Gp. WM should place the Can.'s tb. in position before doing so himself.*) is given by a d.p.o.t.t.o.t.f.k.o.t.r.h. This Gp. when regularly given and received, serves to distinguish a brother by night as well as by day. This Gp. or Tkn. demands a Wd.; a Wd. highly prized amongst Freemasons as a guard to their privileges. Too much caution, therefore, cannot be observed in communicating it; it should never be given at length but always by lrs. or syls; to enable you to do which, I must first tell you what that Wd., is; it is .... (*W.M. gives Wd. J.D. followed by Can. repeats it; W.M. spells Wd. J.D. followed by Can. spells it also. W.M. retains Can.'s rt.hd. until end of colloquy, when he restores it to J.D. with words "Pass...."*)

---

---

As in the course of the ceremony you will be called on for this Wd.; J.D. will now dictate the answers you are to give.

W.M.- What is this?

Can.- *(prompted aloud by J.D.)* The Gp. or Tkn of an E.A.Freemason.

W.M.- What does it demand?

Can.- *(prompted aloud by J.D.)*-A Wd.?

W.M.- Give me that Wd.

Can. - *(prompted quickly and aloud by J.D.)*-  
At my initiation I was taught to be cautious, I will lr. or hlv. it with you.

W.M.- Which you please, and begin. *(At this stage the Wd. is halved; J.D. followed by Can. gives first half, then W.M. gives second half. J.D. followed by Can. then gives complete Wd.)*

W.M.- This Wd. is derived from the lt.hd.plr. at the pch. way or entrance of K.S.T., so named

---

after...., the Gt.Gd.F. of D., a Pr. and Rlr. in I. The import of the Wd. is "In Str." Pass .... (*WM restores rt.hd. of Can. to lt.hd. of J.D. and sits. J.D. now holding Can.'s rt.hd., turns and passes in front of the altar to Southeast corner where he squares. He then leads can. to rt. of J. W. where they line up parallel to ped. and a foot from it.*)

J.D.- (*With Sp. and Sn.*) Bro. J.W., I present to you Bro..... on his initiation. (*Cuts Sn.*)

J.W.- I will thank Bro. to advance to me as a Freemason. (*Can. instructed by J.D. in a whisper, takes Sp. and gives Sn.*)

J.W.- Have you anything to communicate?

Can.- (*prompted aloud by J.D.*) \_ I have.

J.W.- (*Rises with Sp. J.D. with his lt.hd. places rt.hd. of Can. in that of J.W., adjusting Gp. from above. J.W. does not give Gp. until J.D. has adjusted Can's rt.hd. J.W. retains Gp.*)- What is this?

Can.- (*prompted aloud by J.D.*) The Gp. or Tkn. of an E.A.Freemason.

---

---

J.W.- What does it demand?

Can.- *(prompted aloud by J.D.)* – A Wd.

J.W.- Give me that Wd.

Can.- *(prompted quickly and aloud by J.D.)*

At my initiation I was taught to be cautious; I will lr. or hlv. it with you.

J.W.- Which you please, and begin. (*Done-lettered-full.*)

J.W.-Pass.... (*J.W. replaces Can.'s rt.hd. in lt.hd. of J.D. and sits. J.D. leads Can., squares the Lodge at south west corner and takes him to rt. of S. W. where they line up parallel to ped. and a foot from it.*)

J.D.- *(with Sp. and Sn.)* - Bro. S.W., I present to you Bro. .... on his initiation (*Cuts Sn.*)

S.W.- I will thank Bro. .... to advance to me as a Freemason. (*can. instructed by J.D. in a whisper takes Sp. only*)

S.W.- What is that?

---



---

Can.- (*prompted aloud by J.D.*)- The F.Reg.Sp. in Freemasonry.

S.W. - Do you bring anything else?

Can.- (*prompted aloud by J.D.*)- I do, (*instructed by J.D. Can. gives Sn.*)

S.W.- What is that?

Can.- (*prompted aloud by J.D.*) The Sn. of an E.A.Freemason.

S.W.- To what does it allude?

Can.- (*prompted aloud by J.D.*)- The symbolic penalty of the degree, which implied that, as a man of honour, a mason would rather have had his t.c.a. (*can. gives Sn.*) than improperly disclose the secrets entrusted to him.

S.W.- Have you anything to communicate?

Can. - (*prompted aloud by J.D.*)- I have,

S.W.- (*Rises with Sp. J.D. places. Can's rt.hd. in that of S.W. and adjusts of Gp. from above, in the same way as he did at J.W.'s ped.*)- What is this?

---

Can.- *(prompted aloud by J.D.)*- The Gp. or Tkn. of an E.A.Freemason .

S.W.- What does it demand?

Can.- *(prompted aloud by J.D.)*- A Wd.

S.W. - Give me that Wd.

Can.- *(prompted quickly and aloud by J.D.)*-  
At my initiation I was taught to be cautious; I will lr. or hlv. it with you.

S.W.- Which you please, and begin. *(Done-hlvd.-full)*

S.W.- Whence is that Wd. derived?

Can.- *(prompted aloud by J.D.)*- From the lt.hd.plr. at the pch. way, or entrance of K.S.T., so named after..., the Gt.Gd.F. of D., a Pr. and Rlr. in I.

S.W.- The import of the Wd.?

Can.- *(prompted aloud by J.D.)* - “In Str.”

S.W.- Pass .... *(S.W. replaces Can's rt.hd. in lt.hd. of J.D. and remains standing. J.D. takes Can. to lt.*

*of S.W. by a forward left wheel and places rt.hd. of Can. in lt.hd. of S.W. J.D. lines up on lt. of Can., both facing East.)*

### Investiture

S.W.- *(With Sp. and Sn.)* W.M., I present to you Bro. .... on his initiation, for some mark of your favour.

W.M.- Bro. S.W., I delegate you to invest him with the distinguishing badge of a Freemason.

*(S.W. cuts Sn. and relinquishes hd. of Can. J.D. turns Can. round to face S.W. and assists latter to put on badge of an E.A.Freemason. S.W. then picks up lower rt. corner of the badge with his lt.hd.)*

S.W.- Bro. .... by command of the W.M., I invest you with the distinguishing badge or apron of a Freemason. It is more ancient than the Golden Fleece or the Roman Eagle; more honourable than the Garter, or any other Order in existence, it being

---

the badge of innocence and the bond of Friendship; and I strongly exhort you ever to wear and consider it as such.

You will observe that this badge is made of lambskin, and as the lamb has been from time immemorial, the acknowledged emblem of innocence and purity, it will remind you of that purity of life and actions which should, at all times, distinguish a Freemason.

I trust that you may live many years to wear that badge with pleasure to yourself, usefulness to the Craft, and honour to the Lodge in which you have been initiated.

I further inform you that if you never disgrace that badge (*here S.W. strikes badge of Can. with his rt.hd. and all brethren strike their badges simultaneously*) it will never disgrace you.

*(S.W. resumes his seat. J.D. now moves from behind to rt. of Can. and both face East. in line).*

---

---

**Address**

W.M.- Bro. ...., let me add to the observations of the S.W., that you are never to put on that badge should you be about to enter a Lodge in which there is a brother with whom you are at variance, or against whom you entertain animosity. In such cases it is expected that you will invite him to withdraw in order to settle amicably your differences, which, being happily effected, you may then clothe yourselves, enter the Lodge and work with that love and harmony which should at all times characterize Freemasons. But if, unfortunately, your differences be of such a nature as not to be so easily adjusted, it were better that one or both of you retire than that the harmony of the Lodge should be disturbed by your presence.

Bro. J.D., you will place our newly initiated brother at the Northeast part of the Lodge (*J.D. does so.*)

J.D. - (*to Can.*)- Lt.ft. across the Lodge, rt.ft. down the Lodge , pay attention to the W.M.

---

---

## Charge in the North East

*(If someone other than W.M. gives the Charge, he should do so standing to lt. of W.M. facing Can.)*

W.M.- It is customary, at the erection of all stately and superb edifices, to lay the first or foundation stone at the Northeast corner of the building. You being newly admitted into Freemasonry, are placed at the Northeast part of the Lodge figuratively to represent that stone, and from the foundation laid this evening, may you raise a superstructure perfect in its parts and honourable to the Builder. You now stand, to all external appearance, a just and upright Freemason, and I give it to you in strong terms of recommendation ever to continue and act as such. Indeed, I shall immediately proceed to put your principles, in some measure, to the test by calling upon you to exercise that virtue which may justly be denominated the distinguishing characteristic of a Freemason's heart - I mean Charity. I need not here dilate on its excellencies; no doubt, it has

---

---

often been felt and practised by you; suffice it to say, it has the approbation of Heaven and Earth, and like its sister Mercy, blesses him who gives as well as him who receives.

In a society so widely extended as Freemasonry, the branches of which are spread over the four quarters of the globe, it cannot be denied that we have many members of rank and opulence; neither can it be concealed that, among the thousands who range under its banners, there are some, who perhaps from circumstances of unavoidable calamity and misfortune, are reduced to the lowest ebb of poverty and distress. On their behalf it is our usual custom to awaken the feelings of every new made brother by such a claim on his charity as his circumstances in life may fairly warrant. Whatever, therefore, you feel disposed to give, you will deposit with the J.D.; it will be thankfully received and faithfully applied.

*J.D.- (Alms dish should be handed to J.D. from behind by S.D. during the Charge. J.D. now moves*

---

*out 3 to 4 feet in front of Can. and facing him, holds out the alms dish in his lt.hd. S.D. replaces J.D. on Can.'s right.) - Have you anything now to give in the cause of Charity? (Pause)*

Can.-I have not.

*(If Can. does not answer quickly, J.D. should proceed with second question).*

J.D.- Were you deprived of everything vble. previously to entering the Lodge?

Can.-I was.

J.D.- If you had not been so deprived, would you give freely?

Can.- I would.

*(S.D. takes alms dish from J.D.)*

J.D.- *(turns rt. and faces W.M. with Sp. and Sn.)* -W. M., our new made brother affirms that he was deprived of everything vble. previously to entering the Lodge or he would give freely. *(Cuts Sn. and resumes position on rt. of Can. S.D. resumes his seat.)*

---



---

W.M.- I congratulate you on the honourable sentiments by which you are actuated; likewise on the inability, which in the present instance, precludes you from gratifying them. Believe me, this trial was not made with a view to sport with your feelings; far be from us any such intention. It was done for three especial reasons. First, as I have already premised, to put your principles in some measure to the test; Secondly, to evince to the brethren that you had neither mny. nor mlc. substance about you, for if you had, the ceremony of your initiation, thus far, must have been repeated; and thirdly, as a warning to your own heart, that, should you at any future period, meet a brother in distressed circumstances, who might solicit your assistance, you will remember this peculiar moment you were received into Freemasonry, poor and penniless, and cheerfully embrace the opportunity of practising that virtue you have professed to admire.

*(J.D. will now place Can. in front of W.M.'s ped., facing East and about midline of Lodge, standing to his rt. not holding his hd.)*

---

---

## Working Tools

*(If someone other than W.M. presents the Working Tools, he should do so standing to lt. of W.M.)*

W.M.- I now present to you the Working Tools of an E.A. Freemason. They are the 24-in. Gge the common Gvl. and the Ch...l The 24 in. Gge is to measure our work; the common Gvl. to knock off all superfluous knobs and excrescences, and the Ch...l to further smooth and prepare the stone and render it fit for the hands of the more expert workman. But, as we are not all operative masons, but rather Free and Accepted or Speculative, we apply these tools to our morals. In this sense, the 24-in. Gge represents the twenty-four hours of the day, part to be spent in prayer to Almighty God, part in labour and refreshment and part in serving a friend or brother in time of need, without detriment to ourselves or connections. The common Gvl. represents the force of conscience, and it teaches us that skill without exertion is of little avail; for the heart may conceive and the head

---

---

devise in vain if the hand be not prompt to execute the design. The Ch..l points out to us the advantages of education, by which means alone we are rendered fit members of regularly organized society.

### Warrant Charge

W.M.- (*Stands*)- As you have been called on for certain fees for your initiation, it is but proper that you should know by what authority we act. This is our Warrant from the Grand Lodge of India (*points out Warrant of Lodge to Can.*) which is for your inspection on this or any future evening (*W.M. sits*). This is the Book of Constitutions (*hands Can. a copy of B. of C.*), and these are our Bye-laws (*hands Can. a copy of bye-laws of the Lodge*) both of which I recommend to your serious perusal, as by the one you will be instructed in the duties you owe to the Craft in general, and by the other in those you owe to this Lodge, in particular.

---

---

You are now at liberty to retire, in order to restore yourself to your personal comforts, and on your return to the Lodge I shall call your attention to a Charge, founded on the excellences of the Institution and the qualifications of its members and the Tracing board of this degree will also be explained to you.

*(J.D. holding Can. by rt.hd. takes him directly to North side of S.W.'s ped. and turns him around to face East.)*

J.D.- Salute the W.M. as a Freemason. *(Can. instructed by J.D. takes Sp. and gives Sn. J.D. takes Can. by rt.hd. and conducts him to door which is opened by I.G and closed by him after Can. has retired. Both I.G and J.D. then resume their seats.*

*Outside the Lodge, Can. resumes his ordinary dress, not forgetting to put on his E.A. Apron. When Can. is ready, Tyler gives knks. of First Degree on door of the Lodge. It is a good practice for Tyler to ensure that Can. is properly instructed in Sp. and Sn.)*

---

---

I.G. - *(Rises with Sp. and Sn.)*- Bro. J.W., there is a report.

*(J.W. seated, gives one soft knk. I.G. cuts Sn. goes to door, opens it, and looks out, nothing is said by him.)*

T- The Can. on his return.

I.G.- *(closes door, returns to his position and with Sp. and Sn.)*- W.M., the Can. on his return.

W.M.- Admit him.

*(I.G. cuts Sn., proceeds to door of Lodge but does not open it until J.D., has arrived and is in a position to take Can by rt.hd. on entry. I.G closes door and resumes his seat, J.D. conducts Can. to North of S. W.'s ped.)*

J.D.- Salute the W.M. as a Freemason. *(Can. instructed by J.D., takes Sp. and gives Sn. He is then placed at Northeast part of Lodge and both face W.M.).*

---

---

## Charge after Initiation

*(If someone other than the W.M. gives the Charge, he should do so standing to the lt. of W.M.)*

W.M. - Bro. .... as you have passed through the ceremony of your initiation, let me congratulate you on being admitted a member of our ancient, and honourable institution. Ancient, no doubt it is, as having subsisted from time immemorial, and honourable it must be acknowledged to be, as by a natural tendency it conduces to make those so who are obedient to its precepts. Indeed, no institution can boast of a more solid foundation than that on which Freemasonry rests - the practice of every moral and social virtue. And to so high an eminence has its credit been advanced that in every age monarchs themselves have been promoters of the art; have not thought it derogatory to their dignity to exchange the sceptre for the trowel; have patronized our mysteries and joined in our assemblies.

---

---

As a Freemason, let me recommend to your most serious contemplation the V. of the S.L. charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts it contains. Therein, you will be taught the important duties you owe to God, to your neighbour, and to yourself. To God, by never mentioning His name but with that awe and reverence which are due from the creature to his Creator, by imploring His aid in all your lawful undertakings, and by looking up to Him in every emergency for comfort and support; to your neighbour, by acting with him on the square; by rendering him every kind office which justice, or mercy may require; by relieving his necessities and soothing his afflictions; and by doing to him as, in similar cases, you would wish he should do to you; and to yourself, by such a prudent and well regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy, thereby enabling you to exert those talents wherewith God has

---

---

blessed you, as well to His glory as the welfare of your fellow creatures.

As a citizen of the world, I am to enjoin you to be exemplary in the discharge of your civic duties; by never proposing, or at all countenancing any act that may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws of any State which may, for a time, become the place of your residence, or afford you its protection, and above all, by never losing sight of the allegiance due to the head of your native land, ever remembering that Nature has implanted in your breast a sacred and indissoluble attachment towards that country whence you derived your birth and infant nurture.

As an individual, let me recommend the practice of every domestic as well as public virtue: let Prudence direct you, Temperance chasten you, Fortitude support you, and Justice be the guide of all your actions. Be especially careful to maintain in their fullest splendour those truly Masonic

---



---

ornaments, which have already been amply illustrated, namely, Benevolence and Charity.

Still as a Freemason, there are other excellences of character to which your attention may be peculiarly and forcibly directed. Amongst the foremost of these are Secrecy, Fidelity and Obedience.

*Secrecy* consists in an inviolable adherence to the Obligation you have entered into; never improperly to disclose any of those Masonic secrets which have now been, or may, at any future period, be entrusted to your keeping, and cautiously to avoid all occasions, which may inadvertently lead you so to do.

Your *Fidelity* must be exemplified by a strict observance of the Constitutions of the Fraternity, by adhering to the ancient landmarks of the Order, by never attempting to extort, or otherwise unduly obtain the secrets of a superior degree, and by refraining from recommending anyone to a

---

---

participation of our secrets unless you have strong grounds to believe that, by a similar Fidelity, he will ultimately reflect honour on your choice.

Your *Obedience* must be proved by a strict observance of our laws and regulations, by prompt attention to all signs and summonses, by modest and correct demeanour in the Lodge, by abstaining from every topic of political or religious discussion, by a ready acquiescence in all votes and resolutions duly passed by a majority of the brethren, and by perfect submission to the Master and his Wardens, whilst acting in the discharge of their respective offices.

And, as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may at once enable you to be respectable in life, useful to mankind, and an ornament to the society of which you have this day become a member; to study more especially such of the liberal Arts and

---

---

Sciences as may lie within the compass of your attainment, and, without neglecting the ordinary duties of your station, to endeavour to make a daily advancement in Masonic knowledge.

From the very commendable attention you appear to have given to this charge, I am led to hope that you will duly appreciate the value of Freemasonry, and indelibly imprint on your heart the sacred dictates of Truth, of Honour and of Virtue.

*(No Sn. or salutation is given at the end of the charge. J.D. takes can. directly to West side of T.B. which is kept in the centre of the Lodge whenever possible. J.D. stands on rt. and S.D. on lt. of Can. W.M. leaves his ped. by South goes to East side of T.B. Other brethren may also gather round T.B.)*

---

---

## Tracing Board

The Lodge is here depicted as of rectangular form, in length from East to West, in breadth between North and South, in depth from surface of the earth to its centre and even as high as the heavens, thus typifying the universality of the science and likewise that a Freemason's charity should have no bounds save those of prudence.

Our Lodge is situated due East and West, because all places of Divine worship, as well as Freemasons' regular, well-formed and constructed Lodges are, or ought to be, so situated. Our Lodge is supported by three great pillars, respectively of the Ionic, Doric and Corinthian orders; symbolizing Wisdom, Strength and Beauty, and further representing the three traditional Grand Masters of the Craft who bore sway at the building of the first Temple at Jerusalem- S.K. of I., for his wisdom in building that Temple: H. K. of T., for his strength in supporting him with men and

---

---

materials; and H. A. for his masterly workmanship in beautifying the building.

The figurative covering of a Freemason's Lodge is the celestial canopy of the Heavens, and the way of a Freemason's figurative ascent thereto is by the assistance of a ladder called Jacob's ladder. The ladder has as many staves or rounds as comprise all the moral virtues; but three are principal ones, namely: Faith, Hope and Charity.

The seven stars refer to as many regularly made Freemasons, without which number no Lodge is perfect, neither can any Candidate be legally initiated therein.

The interior of a Freemason's Lodge is composed of Ornaments, Furniture and Jewels. The Ornaments of the Lodge are the Mosaic Pavement, the Blazing Star and the Indented or Tessellated border.

The Furniture of the Lodge consists of the Vs. of S.L., the Cs. and Sq. The Sacred Writings

---

---

are to rule and govern our faith- on them we Obl. our Candidates; so are the Cs. and Sq., when united, to regulate our lives and actions. The Sacred Volumes are derived from God to man in general; the Cs. belong to the Grand Master in particular and the Sq. to the whole Craft.

The Jewels of the Lodge are three movable and three immovable. The movable Jewels are the Sq., Lvl., and Pb.R. They are called movable Jewels because they are worn by the Master and his Wardens, and are transferable from them to their successors on nights of installation. The Master is distinguished by the Sq., the Senior Warden by the Lvl. and the Junior Warden by the Pb.R. *(W.M. and Wardens. display their Collar jewels for Can. to see and the brother who gives the explanation points them out to Can. )*

The immovable Jewels are the Tracing Board and the Rough and Perfect Ashlars. The Tracing Board is for the Master to lay lines and to draw designs on. The Rough Ashlar is for the E.A. to

---

---

work, mark, and indent on; and the Perfect Ashlar is for the experienced Craftsman to try and adjust his jewels on. The Rough Ashlar like-wise represents the rough and unformed mind of man in infancy; and the Perfect Ashlar, the mature mind polished by education and experience. They are called immovable Jewels because they lie open for the brethren to moralize upon.

Pendant to the corners of the Lodge are four tassels, meant to remind us of the four cardinal virtues, namely, Temperance, Fortitude, Prudence and Justice, the whole of which, tradition informs us, were constantly practised by a great majority of our ancient brethren.

The distinguishing characteristics of a good Freemason are Virtue, Honour and Mercy and may they ever be found in a Freemason's br..t.

*(Can. is led to a seat in Northeast of the Lodge by J.D. and resumes his seat.)*

---

---

## Ceremony of Closing the Lodge In the First Degree

W.M.

S.W.

J.W.

\*

\*

\*

W.M. (*Rises*) - Brethren, I rise for the first time to enquire if any brother has ought to propose for the good of Freemasonry in general or of this Lodge.... No..... on the roll of the Grand Lodge of India in particular.

*(Here, Secretary will report the receipt of communications, if any, from Grand Lodge. Grand Officers will give greetings, if so authorized by M.W. the G.M.)*

W.M.

S.W.

J.W.

\*

\*

\*

W.M. (*Rises*) - Brethren, I rise for the second time for the same purpose.

*(Here, Secretary will report the receipt of communications, if any, from Regional Grand Lodge.)*

---



*Regional Grand Officers may, if so authorized, give greetings.)*

W.M.

S.W.

J.W.

\*

\*

\*

W.M. (*Rises*) - Brethren, I rise for the third and last time to enquire if any brother has ought to propose for the good of Freemasonry in general or of this Lodge.....No..... on the roll of the Grand Lodge of India in particular.

*(Here, Secretary will report the receipt of communications, if any, from brethren of the Lodge i.e. apologies, proposals for Joining, Initiation, etc. resignations, requests to be placed on the absent list, etc., etc. Visiting brethren may tender greetings if so authorised. The J.W. may request visiting brethren to join at the Festive Board.)*

W.M.

S.W.

J.W.

\*

\*

\*

W.M.- Brethren, assist me to close the Lodge.  
*(All rise).*

---

W.M.- Bro. J.W., what is the constant care of every Freemason?

J.W.- To prove the Lodge close Tyled.

W.M.- Direct that duty to be done.

J.W.- Bro I.G prove the Lodge close Tyled.

I.G.- *(Goes to door and gives knks. of the First Degree. Being answered by Tyler. I.G. returns to his position, takes Sp. and with Sn. of First Degree)-*  
Bro. J.W., the Lodge is close Tyled. *(Cuts Sn.)*

J.W.- *(Gives knks. of First Degree, takes Sp. and with Sn. of First Degree.)* W.M. the Lodge is close Tyled. *(Cuts Sn.)*

W.M. - Bro. S.W. the next care?

S.W.- To see that the brethren appear to order as Freemasons.

W.M. - To order, brethren, in the First Degree. *(All take Sp. and stand to order with Sn. of First Degree.)*

---

---

W.M.- Bro. S.W., your constant place in the Lodge?

S.W.- In the West.

W.M.- Why are you placed there?

S.W.- As the Sun sets in the West to close the day, so the S.W. is placed in the West to close the Lodge by command of the W.M. after having seen that every brother has had his due.

W.M.- Have all the wages been paid?

S.W.- So far as due and demanded, W.M.

W.M. (*or Chaplain*) - Brethren, before we close the Lodge, let us with all reverence and humility, express our gratitude to the G. A.O.T.U. for favours already received; may He continue to preserve the Order by cementing and adorning it with every moral and social virtue. Amen

Omnes - S.M.I.B.

---

---

W.M.- Bro. S.W., the labours of the evening being ended, you have my command to close the Lodge. (*Gives knks. of First degree with lt.hd. retaining the Sp. and Sn.*)

S.W.- Brethren, in the name of the G.A.O.T.U. and by command of the W.M., I close the Lodge. (*All cut Sn. S.W. gives knks. of the First Degree and lowers his Cn.*)

J.W.- And it is closed accordingly until..... day of.....emergencies excepted of which every brother will have due notice. (*Gives knks. of First Degree and raises his Cn. I.G. goes to door, gives knks. of First Degree. Being answered by Tyler he returns to his position.*)

I.P.M. (*Goes in front of the Altar - The deacons do not leave their seats-gives Sn. of First Degree, k..ls. on lt.kn. removes Sq. and Cs. closes Vs. of S.L, the volume of the master's faith being closed first, rises, and gives Sn. of R. J.D. attends to T.B. I.P.M. returns to his seat and then says*)-Brethren, nothing now remains, but according to ancient custom, to

---

lockup our secrets, in the safe and sacred repository of our hearts, uniting in the act, F, F, F. *(I.P.M. strikes his lt.br.t. with his rt.hd. with Sn. of F. each time as he says these words, brethren doing likewise. A closing Hymn may now be sung.)*

W.M.- Bro. S.W., how should Freemasons meet?

S.W.- On the Lvl., W.M. *(All - W.M. P.Ms, Wardens and brethren - descend to floor of Lodge.)*

W.M.- Bro J.W. how should Freemasons act?

J.W.-On the Pb., W.M.

W.M.- And part on the Sq. So let us meet, act and part; (All give Sn.of R.) may the blessing of the G.A.O.T.U. rest upon us and all regular Freemasons; may brotherly love prevail, and every moral and social virtue cement and unite us. Amen

Omnes: S.M.I.B. (All drop Sn. of R.)

NATIONAL ANTHEM

---

## The Questions of the Second Degree

*(The Lodge being open in the First Degree, J.D. places Can. in Northwest part of Lodge facing W.M. and instructs him to salute as an E.A. Freemason.)*

J.D. - Salute the W.M. as a E.A. freemason.  
*(Can. does so)*

W.M.- *(No knks.)* Brethren, Bro..... is this evening a Can. to be passed to the Second Degree, but it is first requisite that he gives proof of proficiency in the former. I shall, therefore, proceed to put the necessary questions. *(If there is more than one Can., W.M. alters the previous paragraph mentioning the Cans., together and, when they are in position, says, Brethren you will answer these questions alternately commencing with Bro. A. J.D. must be prepared to prompt Can. with answers, in a whisper, if necessary.)*

W.M.- *(to Can.)* Where were you first prepared to be made a Freemason?

Can.- In my Ht.

W.M.- Where next?

---

---

Can.- In a convenient room adjoining the Lodge.

W.M.- Describe the mode of your preparation.

Can.-I was divested of all mls. and h.w.d., my rt.a., lt.br.t. and kn. were made b.e, my rt.hl. was sl. sh. and a c.t. placed about my nk.

W.M.- Where were you made a Freemason?

Can.- In the body of a Lodge, just, perfect and regular.

W.M.- Why just?

Can.- Because the Vs of S.L. were exposed on the Altar.

W.M.- Why perfect?

Can.- Because seven or more brethren were present.

WM - Why regular?

Can.- Because it was held under the Warrant of Grand Lodge.

W.M.- When were you made a Freemason?

Can.- When the Sun was at its meridian.

---

---

W.M.- In this country, Freemasons' Lodges are usually held in the evening; how then do you account for that, which at first view appears to be a paradox?

Can.- The earth constantly revolving on its axis in its orbit round the sun and Freemasonry being universally spread over its surface, it necessarily follows that the sun must always be at its meridian with respect to Freemasonry.

W.M.- What is Freemasonry?

Can.- A peculiar system of morality, veiled in allegory and illustrated by symbols.

W.M.- Name the three Grand Principles on which the Order is founded.

Can.- Brotherly Love, Relief and Truth.

W.M.- Who are fit and proper persons to be made Freemasons?

Can.- Just, upright and free men of mature age, sound judgement and strict morals.

---



---

W.M.- How do you know yourself to be a Freemason?

Can.- By the regularity of my initiation, repeated trials and approbation, and a willingness at all times to undergo examination, when properly called on.

W.M.- How do you demonstrate the proof of your being a Freemason to others?

Can.- By Sns., Tkns. and the Pft .Pts. of my entrance.

W.M.- What are the Pft. Pts. of entrance.?

Can.- Of, At and On. Of my own free will and accord, At the dr. of the Lodge and On the pt. of a s.i. presented to my nk.d.lt.br..t.

W.M.- These are the usual questions, I will put others if any brother wishes me to do so. (*pauses*)

W.M.- I now request any brother below the rank of a F.C. Freemason., except the Can., temporarily to retire from the Lodge.

---

---

## Communication of P.Gp. and P.Wd.

*(J.D. conducts Can. to North side of W.M.'s ped., about a foot from it, and both face South)*

W.M.- Do you pledge your honour as a man and your fidelity as a Freemason that you will steadily persevere through the ceremony of being passed to the degree of F.C.?

Can.- *(prompted aloud by J.D.)*- I do

W.M.- Do you likewise pledge yourself that you will conceal what I shall now impart to you with the same strict caution as the other secrets in Freemasonry?

Can - *(prompted aloud by J.D.)* I do.

W.M.- Then I will entrust you with a test of merit, which is a P.Gp. and a P.Wd. leading to the Degree to which you seek to be admitted. *(W.M. rises, takes Can.'s rt.hd. in his own rt.hd. and says:)*

---

---

The P.Gp. is given by a distinct pressure of the tb. between t.f.a.s.ks.o.t.h. (*here W.M. adjusts Gp. W.M. should place can.'s tb. in position before doing so himself*) This P.Gp. demands a P.Wd., which is Sh...th (*J.D followed by Can. repeats.*). Sh...th denotes pl...y and is usually depicted in our Lodges by an e. of c. near to a f.of w. You must be particularly careful to remember this Wd. as without it you cannot gain admission into a Lodge in a superior degree. Pass. Sh..th.

*(W.M. now restores Can's. hand to J.D. who conducts Can. direct to lt. of S. W. and both face W.M.)*

J.D.- Salute the W.M. as a Freemason.

*(Can. instructed by J.D. takes Sp., and gives Sn. I.G opens door and closes it after exit of Can. I.G. and J.D. return to their seats. Can. is prepared outside by Tyler for P...g as follows: he has his lt.a., his lt. br..t. and rt. kn. made b..e. and his lt. hl. sl. sh.. E.A. Badge is worn. The Lodge is now opened or resumed in the Second Degree. See Special Note IV.)*

---

---

## Ceremony of Opening the Lodge in the Second Degree

*(W.M. requests all brethren below the rank of a F.C. Freemason to retire).*

W.M.

\*

S.W.

\*

J.W.

\*

W.M.-Brethren, assist me to open the Lodge in the Second Degree. *(All rise)*

W.M.-Bro. J.W., what is the first care of every F.C. Freemason?

J.W.- To see that the Lodge is properly tyled.

W.M.- Direct that duty to be done.

J.W.- Bro. I.G., see that the Lodge is properly tyled.

I.G. *(Goes to door and gives knks. of First Degree. After response by Tyler, he returns to position in front of his seat and with Sp. and Sn. of First Degree.)*. Bro. J.W., the Lodge is properly tyled. *(Cuts Sn.)*

---

---

J.W. - *(Gives knks. of First Degree, takes Sp. and with Sn. of First Degree)*- W.M., the Lodge is properly tyled. *(Cuts Sn.)*

W.M.- Bro. S.W., the next care?

S.W.- To see that the brethren appear to order as Freemasons.

W.M.- To order, brethren, in the First Degree.

*(W.M. and brethren take Sp. and stand to order as E.A. Freemasons)*

W.M.- Bro. J.W., are you a F.C. Freemason?

J.W.-I am , W.M., try me and prove me.

W.M.- By what instrument in architecture will you be proved?

J.W.- The Sq.

W.M.- What is a Sq.?

J.W.- An angle of 90 degrees, or the fourth part of a circle.

W.M.- Being yourself acquainted with the proper method, you will prove the brethren

---

---

Craftsmen and demonstrate that proof to me by copying their example.

J.W.- Brethren, it is the W.M.'s command that you prove yourselves Craftsmen. *(All, with the exception of W.M. and J.W., cut First Degree Sn., take Sp. and stand to order with Second Degree Sn.)*

J.W.- W.M., the brethren have proved themselves Craftsmen, and in obedience to your command I thus copy their example. *(J.W. cuts First Degree Sn., takes Sp. and stands to order with Second Degree Sn.)*

W.M.-Bro. J.W., I acknowledge the correctness of the Sn. *(Cuts First Degree Sn., takes Sp. and stands to order with Second Degree Sn.)*

W.M.- *(Or Chaplain)-* Before we open the Lodge in the Second Degree, let us supplicate the G.G.O.T.U. that the rays of Heaven may shed their influence to enlighten us in the paths of virtue and science.

---

---

Amen. (*If this is given by Chaplain, he should say "before W.M. opens...."*)

Omnes – S.M.I.B.

W.M.-Brethren, in the name of the G.G.O.T.U., I declare the Lodge duly open (*all drop lt.hd. to side*) on the Sq. (*all cut rt.hd.*) for the instruction and improvement of Craftsmen.

W.M.

S.W.

J.W.

\* \*\*

\* \*\*

\* \*\*

*(I.G goes to door, gives knks. of Second Degree and, being answered by Tyler., returns to position in front of his seat.)*

*I.P.M. adjusts pt. of Cs. Same procedure to be followed by Deacons and I.P.M. as that of opening in First Degree except that I.P.M. k..ls. on rt.kn. I.P.M. gives Sn. of Second Degree both before and after adjusting Cs. Brethren take their seats after W.M. sits, not before.)*

---

---

## The Ceremony of Passing

*(The Lodge is opened or resumed in the Second Degree. The Can. having been properly prepared, the Tyler brings him to the door of the Lodge and gives knks. of First Degree.)*

I.G. *(Rises with Sp. and Sn. of Second Degree)*

– Bro. J.W., there is an alarm.

J.W. *(Rises with Sp. and Sn. of Second Degree)*

– W.M., there is an alarm.

W.M. Bro. J.W., inquire who wants admission.

J.W. *(Cuts Sn. and sits)* Bro. I.G., see who wants admission.

I.G. *(Cuts Sn., unlocks door and says aloud.)*

Whom have you there.?

T.- Bro. ..., who has been regularly initiated into Freemasonry and has made such progress as he hopes will recommend him to be passed to the

---



---

Degree of a F.C. Freemason for which ceremony he is properly prepared.

I.G.- How does he hope to obtain the privileges of the Second Degree?

T.- By the help of God, the assistance of the Sq., and the benefit of a P.Wd.

I.G.- Is he in possession of the P.Wd.?

T.- Will you prove him ?

I.G. - *(After receiving P.Gp. and P.Wd.)* - Halt while I report to the W.M. *(I.G. closes door, returns to his position, with Sp., and Sn. of Second Degree)* W.M., Bro. ..., who has been regularly initiated into Freemasonry and has made such progress as he hopes will recommend him to be passed to the Degree of a F.C. Freemason for which ceremony he is properly prepared.

W.M.- How does he hope to obtain the privileges of the Second Degree?

---

---

I.G.-By the help of God, the assistance of the Sq., and the benefit of a P.Wd..

W.M.- We acknowledge the propriety of the aid by which he seeks admission. Do you, Bro. I.G, vouch that he is in possession of the P.Wd.?

I.G. -I do, W.M.

W.M.- Then let him be admitted in due form, Bro. Deacons.

*(I.G. cuts Sn., goes to door with Sq. in his rt.hd. and awaits Deacons. Deacons, carrying their wnds. go to door. S.D. is ready to take Can. by his rt.hd. J.D. places k..lg st. to lt. of S.W. on his way to door to take position on Can.'s lt. I.G opens door, remains within Lodge and presents Sq. to Can.'s nkd. br..t. He then closes door, raises Sq. above his h..d. to show to W.M. that he has so presented it and resumes his seat. S.D. takes Can. 's rt.hd. and leads him to lt. of S.W. J.D. remains on lt. of Can.)*

S.D. *(to Can.)*. Advance as a Freemason. *(Can. instructed by S.D., takes Sp. and gives Sn. of First Degree)*

---

---

W.M. - Let the Can. k..l. while the blessing of Heaven is invoked on what we are about to do.

W.M.

\*

S.W.

\*

J.W.

\*

*(Can. instructed by S.D., k..ls, with Sn. of R. Deacons holding Wnds. in lt.hd. cross them over Can's h..d and give Sn. of R. but no Sp. All stand with Sn. of R., but no Sp.)*

## Prayer

W.M.- *(or Chaplain)*- We supplicate the continuance of Thine aid, O! Merciful Lord on behalf of ourselves and him who k..ls before Thee. May the work begun in Thy name be continued to Thy Glory, and evermore established in us, by obedience to Thy precepts.

Amen

Omnes – S.M.I.B. *(All drop Sn. of R.)*

W.M.- Let the Can. rise.

---

---

*(W.M. and brethren sit. Deacons uncross wnds., assist Can. to rise, and shift the wnds. to rt.hd. J.D. pushes k..lg.st. to his lt. to allow Can. to commence perambulation. After perambulation has begun, he replaces k..lg.st. in its proper place and then resumes his seat. S.D. takes Can. by rt.hd. whispers to him to sp. off with lt.ft. and leads him.)*

S.D. *(After squaring Northeast corner, halts Can. in front of W.M.'s ped. facing South. and relinquishes Can.'s hd.)*- Salute the W.M. as a Freemason.

*(Can., instructed by S.D., if necessary, takes Sp. and gives Sn. of First Degree, S.D. does not give Sn. S.D. again takes Can. 's rt.hd. in his lt., "squares" Southeast corner, takes Can. to rt. of J.W.'s ped. about a foot away facing West., and relinquishes Can. 's hd.)*

S.D.- Advance to the J.W. as such showing the Sn. and communicating the Tkn. and Wd. *(Can. instructed by S.D. advances to J. W. with Sp. and Sn. of First Degree and then cuts it.)*

J.W.- Have you anything to communicate?

---

Can.- *(prompted aloud by S.D.)*- I have. *(J. W. rises with Sp. Can. assisted by S.D., gives Gp. of First Degree, S.D. adjusting Gp. from above)*

J.W.- What is this?

Can. *(prompted aloud by S.D.)*- The Gp. or Tkn. of an E.A.Freemason.

J.W.- What does it demand?

Can. *(prompted aloud by S.D.)* - A Wd.

J.W.- Give me that Wd. freely and at length.

Can. *(prompted aloud by S.D.)*.....

J.W.- Pass ..... *(Restores rt.hd. of Can. to lt.hd. of S.D. and resumes his seat. Can. is conducted by S.D, after squaring Southwest corner, to front of S. W.'s ped. facing North and halts.)*

S.D.- Salute the S.W. as a Freemason *(Can instructed by S.D. takes Sp. and gives Sn. of First Degree. Can is then led by S.D. to lt. of S. W. by a forward left wheel and both stand facing W.M.)*

---

W.M.

S.W.

J.W.

\*

\*

\*

W.M.- The Brethren will take notice that Bro. ... who has been regularly initiated into Freemasonry, is about to pass in view before them to show that he is the Can. properly prepared to be passed to the degree of a F.C. Freemason.

*(Can. is again led round squaring as before and is halted in front of W.M.'s ped. facing South)*

S.D. - Salute the W.M. as a Freemason. *(Can. does so. Can. is then led to and halted in front of J.W.'s ped., squaring at Southeast corner)*

S.D.- Salute the J.W. as a Freemason. *(Can. does so and is then led, after squaring Southwest corner, to rt. of S.W.'s ped. Can. and S.D. line up facing North.)*

S.D. - Advance to the S.W. as such showing the Sn. and communicating the P.Gp. and P.Wd. that you received from the W.M. previously to leaving the Lodge *(Can. takes Sp. gives Sn. of First Degree )*

---

S.W.- Have you anything to communicate?

Can. *(prompted aloud by S.D.)*-I have, *(S. W. rises and takes Sp. Can. instructed by S.D. gives P.Gp.)*

S.W.- What is this?

Can.- *(prompted aloud by S.D.)*- The P.Gp. leading from the First to the Second Degree.

S.W.- What does this P.Gp. demand?

Can. *(prompted aloud by S.D.)* A P.Wd.

S.W.- Give me that P.Wd.

Can. - *(prompted aloud by S.D.)* Sh..th.

S.W.- What does Sh..th. denote ?

Can. *(prompted aloud by S.D.)*- Pl..y.

S.W.- How is it usually depicted in our Lodges?

Can. *(prompted aloud by S.D.)* By an e. of c. near to a f. of w.

S.W.- Pass, Sh..th. *(S.W. replaces Can's rt.hd. in lt.hd. of S.D. and remains standing. S.D. takes*

---

*Can. to lt. of S.W. by a forward left wheel and places rt.hd. of Can. in lt.hd. of S.W. S.D. lines up on lt. of Can., both facing East.)*

S.W. (*with Sp. and Sn. of F.*) - W.M., I present to you Bro ...., a Can. properly prepared to be passed to the Second Degree.

W.M.- Bro. S.W, you will direct the S.D. to instruct the Can. to advance to the East in due form.

S.W. (*Cuts Sn., restores rt.hd. of Can. to lt.hd. of S.D., and sits. S.D. moves to rt. of Can. from behind and, holding hands, both face East.*) \_ Bro S. D., it is the W.M.'s command that you instruct the Can. to advance to the East in due form.

*(S.D. conducts Can. to the North side about six feet from the altar and makes him face South., S.D. goes to mid-line of Lodge and faces Can.)*

S.D. (*to Can. aloud*). - The method of advancing from West to East in this Degree is by



---

fv.sps. as if ascending a winding staircase. For your information I will go through them, and you will afterwards copy me.

*(S.D. stands in mid-line of Lodge facing South in front of Can., places his f..t at rt. angles, hl. to hl. rt.ft. pointing West and lt.ft. pointing South. He steps off with lt.ft., lifting his f..t. high at each sp. as if ascending a winding staircase. Fv. sps. are taken in prescribed form, finishing in front of the altar with rt.ft. pointing East lt.ft. pointing North hl. to hl. S.D. then instructs Can. to go through prescribed sps., J.D. arrives at altar on Can.'s lt.. at the same time as Can. and S.D. arrive there).*

W.M.- As the secrets of each degree are to be kept separate and distinct, another Ob. will now be required of you, in many respects similar to the former. I further assure you that with the exception of yourself, everyone here present has already taken this Ob. Are you now willing to take this Ob., and by it become further bound to us, as we are to one another?

---

---

**Can.-** I am. (*If can. does not reply promptly, S.D. should whisper: "answer".*)

**W.M.-** Then you will k..l on your rt.kn., your lt. ft. formed in a Sq., place your rt. hd. on this V. of S.L., which is the .... (*names the appropriate Volume*) while your lt. a. will be supported in the angle of the Sq. (*Can., k..ls as directed. S.D. receives Sq. from I.P.M. and passes it to J.D., who arranges arm of Can. in its angle as in Hg. Sn. or Sn. of P., by t.u.t.l.h. with the tb. and l.e.i.t.f.o.a.s., tb. pointing backwards. J.D. supports Sq. in his rt. hd. Can's rt. hd. remains on V. of S.L. until completion of Ob.*)

W.M.

S.W.

J.W.

\*

\*

\*

(*W.M. gets down to the altar, by South of ped. The Deacons holding wnds. in lt. hd. cross them over the h..d of Can. All except J.D. stand with Sn. of R. J.D. does not give Sn. of R. as his rt. hd. is otherwise engaged.*)

---

---

## Obligation

W.M.- (*to Can.*). Repeat your several names at length and say after me:

I.....(*Can. gives his name in full*) in the presence of the G.G.O.T.U and of this worthy and worshipful Lodge of F.C. Freemasons, regularly held, assembled, and properly dedicated, of my own free will and accord, do hereby (*touches Can's rt.hd. with his lt.hd.*) and hereon (*touches V. of .S.L. with his lt.hd.*) solemnly promise and swear that I will always hele (*pronounced "hail"*), conceal, and never improperly reveal any or either of the secrets or mysteries, of or belonging to, the Second Degree in Freemasonry denominated the F.Cs. to him who is but an E.A.Freemason, any more than I would either of them to the uninstructed and popular world, who are not Freemasons. I further solemnly pledge myself to act as a true and faithful Craftsman, answer Sns., obey summonses, and maintain the principles inculcated in the former degree.

---

These several pts. I solemnly swear to observe without evasion, equivocation or mental reservation of any kind. So help me A.G., and keep me steadfast in this my Solemn Ob. of F.C. Freemason. *(All drop Sn. of R., J.D. removes Sq., and lowers Can. 's lt.hd. to his side. Both deacons lower wnds. and shift them to rt.hd. S.D. receives Sq. and passes it to I.P.M.)*

W.M.- As a pledge of your F., and to render this a Solemn Ob., which might otherwise be considered but a serious promise, you will seal it on the V. of the S.L. in the manner most binding on your conscience. *(Can. does so.)*

W.M.- *(pointing to Sq. and Cs.)* - Your progress in Freemasonry is marked by the position of the Sq. and Cs., When you were made an E.A., both pts. were hid., in this Degree one pt. is disclosed, implying that you are now in the mid-way of Freemasonry, superior to that of an E.A. Freemason but inferior to that, to which I trust, you will hereafter attain. *(WM. with his rt.hd. raises Can. by rt.hd. and says)* Rise, newly obligated F.C. Freemason.

*(W.M. resumes his seat by North of ped., and all sit except S.D. and Can. J.D. returns directly to his seat. S.D. takes Can. to North of W.M., ped., about two feet away and both face South. S.D. relinquishes Can.'s rt.hd.)*

## Entrustment

W.M.- Having taken the Solemn Ob. of a F.C. Freemason I shall proceed to entrust you with the secrets, of the degree. You will, therefore, advance towards me as an E.A. Freemason. *(Can. instructed by S.D., if necessary, does so with Sp. and Sn. of First Degree).* You will now take another short p.e towards me with your lt.ft., bringing the rt.hl. into its hlw. as before. That is the Sec.Reg.Sp. in Freemasonry, and it is in this position that the secrets, of this degree are communicated. They consist, as in the former degree, of a Sn., Tkn., and a Wd. with this difference, that in this degree the Sn. is of a threefold nature. *(S.D. should see that Can. makes each part of the threefold sn. accurately, and squarely, especially in the Hg.Sn. W.M. rises, faces Can. and takes Sp.)*

The First part of the three fold Sn. is called the Sn. of F. and is given by p.t.r.h. on t.l.b.w.t. t.e.i.t.f.o.a.s. (*W.M. illustrates and Can. copies*) emblematically to shield the repository of your secrets, from the attacks of the insidious. The second part is called the Hg. Sn. or Sn. of P., and is given by t.u.t.l.h. with the tb. and l.e.i.t.f.o.a.s. tb. pointing backwards. (*W.M. illustrates and Can. copies*). The third part is the Pl.Sn. and is given by d.t.l.h., d.t.r.s.a.t. b.a.d.i.t.t.s. (*W.M. illustrates and Can. copies*).

This is an allusion to the symbolic penalty at one time included in the Ob. of this degree, which implied that as a man of honour, a F.C.Freemason would rather have had his ht.t.f. his br..t - (*W.M. illustrates and ensures Can. copies*), than improperly disclose the secrets entrusted to him. The full penalty was that of having the l.b.l.o. the h.t.t.a.g.t.t.r.bs. of the a. or d. bts.o.t.f.a.p.

The Gp. or Tkn. is given by a d.p.o.t.t.o.t.s.k.o.t.r.h. (*W.M. takes Can's, rt.hd. in his and adjusts Gp. placing can.'s tb. in position before doing so himself*).

This Gp. or Tkn. demands a Wd., a Wd. to be given with the same strict caution as that in the former degree; that is to say, never at length, but always by lrs. or syls.; to enable you to do which I must tell you that the Wd. is ..... (*W.M. gives Wd. S.D. followed by Can. repeats it. W.M. spells Wd. S.D. and Can. spell also. W.M. retains Can. 's rt.hd. until end of colloquy, when he restores it to S.D. with words "Pass, ...."*) As in the course of the ceremony you will be called on for this Wd., the S.D. will now dictate the answers you are to give.

W.M.- What is this?

Can. (*prompted aloud by S.D.*)- The Gp. or Tkn. of a F.C. Freemason.

W.M.- What does it demand?

Can. (*prompted aloud by S.D.*) - A.Wd.

W.M.- Give me that Wd.

Can. (*prompted quickly and aloud by S.D.*) - I was taught to be cautious in this degree as well as in the former, I will lr. or hlv. it with you.

W.M.- Which you please, and begin. *(The Wd. is halved at his stage. S.D., followed by Can. gives first half and W.M. gives the second. S.D. followed by Can. then gives complete Wd.)*

W.M.- This Wd. is derived from the rt.hd.plr. at the pch. way. or entrance of K.S.T., so named after....., the Asst. H.P. who officiated at its dedication. The import of the Wd. is “To est.” and when conjoined with that in the former degree, “Sty.”, for God said: “In str., I will est. this Mine house to stand firm forever.” Pass, ..... *(W.M. restores rt.hd. of Can. to lt.hd. of S.D. and sits. S.D. holding Can.’s rt.hd. turns and passes in front of the altar to Southeast corner where he “squares”. He then leads Can. to rt. of J.W. facing West, lining up parallel to ped.)*

S.D. *(with Sp. and Sn. of Second Degree.)*- Bro. J.W., I present to you Bro. .... on his being passed to the Second Degree. *(Cuts Sn.)*

J.W. – I will thank Bro. .... to advance to me as a F.C. Freemason. *(Can., instructed by S.D., takes Sp. and gives Sn. of Second Degree.)*



---

J.W.- Have you anything to communicate.

Can. *(prompted aloud by S.D.)*- I have.

*(J.W. rises with Sp. Can. assisted by S.D., gives Gp. which J.W. retains till end.)*

J.W.- What is this?

Can. *(prompted aloud by S.D.)*- The Gp. or Tkn. of a F.C. Freemason.

J.W.- What does it demand?

Can. *(prompted aloud by S.D.)*- A.Wd.

J.W.- Give me that Wd.

Can. *(prompted quickly and aloud by S.D.)*-I was taught to be cautious in this degree as well as in the former, I will lr. or hlv. it with you.

J.W.- Which you please, and begin.

*(Done-lettered-full).*

---

---

J.W.- Pass, ..... *(J.W. replaces Can's rt.hd. in the lt.hd. of S.D. and sits, S.D. leads Can., squaring at Southwest corner to rt. of S.W.'s ped. about two feet away. S.D. with Sp, and Sn. of Second Degree.)*

S.D.- Bro. S.W., I present to you Bro. .... on his being passed to the Second degree. *(Cuts Sn.)*

S.W. - I will thank Bro. .... to advance to me as a F.C.Freemason, first as an E.A. *(Can. instructed by S.D. takes Sp. and gives Sn. of E.A. Freemason. He then takes a second Sp.)*

S.W.- What is that?

Can. *(prompted aloud by S.D.)*- The Sec.Reg.Sp. in Freemasonry.

S.W. - Do you bring anything else?

Can. *(prompted aloud by S.D.)*- I do. *(instructed by S.D. gives Sn. of F.)*

S.W.- What is that?

Can.- *(prompted aloud by S.D.)*- The Sn. of F., emblematically to shield the repository of my secrets from the attacks of the insidious.

---

---

S.W.- Do you bring anything else?

Can. (*prompted aloud by S.D.*) - I do  
(*instructed by S.D. gives Hg. Sn. or Sn. of P.*)

S.W. - What is that?

Can. (*prompted aloud by S.D.*)- The Hg. Sn.  
or Sn. of P.

S.W.- Do you bring anything else?

Can. (*prompted aloud by S.D.*)- I do  
(*instructed by S.D. gives Pl. Sn.*)

S.W.- What is that?

Can. (*prompted aloud by S.D.*)- The Pl. Sn.

S.W. - To what does it allude?

Can. (*prompted aloud by S.D.*)- The symbolic penalty, of this degree, which implied that as a man of honour, a F.C. Freemason would rather have had his ht.t.f. his br..t (*Can. cuts. Sn.*) than improperly disclose the secrets, of this degree.

S.W. - Have you anything to communicate?

---

---

Can. (*prompted aloud by S.D.*) - I have.

S.W. (*Rises and takes Sp. Can., instructed by S.D., gives Gp.*)- What is this?

Can. (*prompted aloud by S.D.*)- The Gp. or Tkn. of a F.C.Freemason.

S.W.- What does it demand?

Can. (*prompted aloud by S.D.*)- A.Wd.

S.W.- Give me that Wd.

Can. (*prompted quickly and aloud by S.D.*)-I was taught to be cautious in this degree as well in the former, I will lr. or hlv. it with you.

S.W.- Which you please, and begin. (*Done-similar to that at W.M.'s ped.*)

S.W.- Whence is this Wd. derived?

Can. (*prompted aloud by S.D.*)- From the rt.hd.plr. at the pch. way. or entrance of K.S.T., so named after....., the Asst. H.P. who officiated at its dedication.

S.W.- The import of the Wd.?

---

Can. (*prompted aloud by S.D.*)- To est.

S.W.- And what when conjoined with that in the former Degree?

Can. (*prompted aloud by S.D.*) – “Sty.” for God said: “In str. I will est. this Mine house to stand firm forever”.

S.W.- Pass, ..... (*S.W. replaces Can's rt.hd. in lt.hd. of S.D. and remains standing. S.D. takes Can. to lt. of S.W. by a forward left wheel and places rt.hd. of Can. in lt.hd. of S.W. S.D. lines up on lt. of Can., both facing East.*)

## Investiture

S.W. (*with Sp and Sn. of F.*) - W.M., I present to you Bro. .... on his being passed to the second degree for some further mark of your favour.

W.M.-Bro. S.W., I delegate you to invest him with the distinguishing badge of a F.C. Freemason.

S.W. (*Cuts Sn. Can. faces South. Assisted by S.D., S.W. removes Can's E.A. badge and then invests Can. with the badge of a F.C. Freemason. Holding*

---

*the badge in lt.hd. by right lower corner, S. W. addresses Can.)*- Bro. ...., by the W.M.'s command, I invest you with the distinguishing badge of a F.C. Freemason, to mark the progress you have made in the science. *(S. W. sits. S.D. now resumes his position on rt. of Can. Both face East).*

### Address

W.M.- Let me add to what has been stated by the S.W. that the badge with which you have now been invested, points out that, as a F.C. Freemason, you are expected to make the liberal Arts and Sciences your future study, that you may the better be enabled to discharge your duties as a F.C. Freemason and estimate the wonderful works of the Almighty.

W.M.- Bro. S.D., you will place our brother at the Southeast part of the Lodge. *(S.D. does so, squaring at Northeast and Southeast corners and both face North.)*

S.D. *(to Can.)*- Rt.ft. across the Lodge, lt.ft. down the Lodge; pay attention to the W.M.

---

## Charge in the South East

W.M.- Freemasonry being a progressive science, when you were made an E.A.Freemason, you were placed at the Northeast part of the Lodge to show that you were newly admitted; you are now placed at the Southeast part to mark the progress you have made in the science. You now stand to all external appearance a just and upright F.C. Freemason, and I give it to you in strong terms of recommendation ever to continue and act as such, and, as I trust, the import of the former charge neither is, nor ever will be, effaced from your memory, I shall content myself with observing that, as in the previous Degree you made yourself acquainted with the principles of moral Truth and Virtue, you are now permitted to extend your researches into the hidden mysteries of Nature and Science.

*(S.D. will now place Can. in front of W.M.'s ped. facing East and about mid-line of Lodge, standing to his rt., not holding his hand.)*

---

---

## Working Tools

*(If some one other than the W.M. presents the Working Tools, he should do so standing to the lt. of W.M. facing can.)*

W.M.- I now present to you the Working Tools of a F.C. Freemason. They are the Sq., Lvl. and Pb.R. The Sq. is to try and adjust rectangular corners of buildings, and assist in bringing rude matter into due form; the Lvl. to lay lvls. and prove horizontals; the Pb.R. to try and adjust uprights, while fixing them on their proper bases. But as we are not all operative Masons, but rather Free and Accepted or Speculative, we apply these tools to our morals. In this sense, the Sq. teaches morality, the Lvl. equality, and the Pb.R. justness and uprightness of life and actions.

Thus by square conduct, level steps, and upright intentions we hope to ascend to those immortal mansions whence all goodness emanates.

---



---

W.M.- You are now at liberty to retire in order to restore yourself to your personal comforts, and on your return to the Lodge, I shall call your attention to a charge founded upon the nature of your engagements as a Craftsman; and the Tracing Board of this Degree will also be explained to you.  
*(S.D. holding Can. by rt.hd. takes him directly to the North side of S.W.'s ped. both face East.)*

S.D.- Salute the W.M. as a F.C.Freemason, first as an E.A.Freemason. *(instructed by S.D., Can. takes Sp., gives Sn. of First Degree, takes another Sp., gives Sn. of Second Degree. I.G. opens door, and after Can. has retired, closes it and both S.D. and I.G. resume seats.*

*Outside Lodge, Can. resumes his ordinary dress not forgetting to put on his F. C. badge. When the Can. is ready, Tyler gives knks. of Second Degree. It is a good practice for Tyler to ensure that Can. is properly instructed in Sp. and Sn.)*

---

---

I.G. (*Rises with the Sp. and Sn. of Second Degree*)- Bro. J.W., there is a report.

J.W. (*Remains seated and gives one soft knk.*)

I.G. (*Cuts Sn., goes to door and opens it.*)

T. - The Can. on his return.

I.G. (*Closes door, returns to his position with Sp. and Sn. of Second Degree*)- W.M. the Can. on his return.

W.M.- Admit him. (*I.G. cuts Sn. S.D. goes to door. I.G. admits Can. and closes door. S.D. takes Can. by rt.hd. and conducts him to lt. of S.W.'s ped. and both face W.M.*)

S.D.- Salute the W.M. as a F.C.Freemason, first as an E.A. (*instructed by S.D., Can. does so. He is then placed at Southeast part of Lodge and faces W.M.*)

### Charge after Passing

*(If someone other than W.M. gives the Charge he should do so standing to the lt. of W.M.)*

---

---

W.M.- Now that you have passed to the Second Degree, we congratulate you on your preferment. It is unnecessary to recapitulate the duties which as a Freemason you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Your behavior and regular deportment have merited the honour which we have conferred; and in your new character it is expected that you will not only conform to the principles of the Order, but also steadily persevere in the practice of every virtue. The study of the liberal arts, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration, especially that of the science of Geometry, which is established as the basis of our Art. As the solemnity of our ceremonies requires a serious deportment, you are to be particularly attentive to your behaviour in our assemblies; you are to preserve our ancient usages and customs sacred and inviolate, and induce others by your example to hold them in veneration. The laws and

---

---

regulations of the Craft you are strenuously to support and maintain. You are not to palliate or aggravate the offences of your brethren; but in the decision of every trespass against our rules, judge with candor, admonish with friendship and reprehend with mercy. Such is the nature of your engagements as a F.C. Freemason, and these duties you are bound by the most sacred ties to observe.

*(S.D. takes Can. directly to West side of T.B. which is kept in the centre of the Lodge whenever possible. S.D. stands on rt. and J.D. on lt. of Can. W.M. leaves his ped. by South goes to East side of T.B. Other brethren may also gather round T.B.)*

### Tracing Board

W.M.- When the temple at Jerusalem was completed by King Solomon, its costliness and splendour became objects of admiration to the surrounding nations, and its fame spread to the remotest parts of the then known world. There was

---

---

nothing, however, in connection with this magnificent structure more remarkable, or that more particularly struck the attention, than the two great plrs., which were placed at the pch. way or entrance, (*Demonstrates with pointer*). That on the lt. was called ....., which denotes “In str.”, that on the rt., ..... which denotes “To est.” and when conjoined “Sty.”, for God said “In str., I will est. this Mine house to stand firm for ever.”

The height of these plrs. was seventeen cubits and a half each, their circumference twelve, their diameter four. These plrs. were adorned with two chapiters, each five cubits high: the chapiters were enriched with network, lily work and pomegranates. Network from the connection of its meshes, denotes unity; lily work from its whiteness, peace; and pomegranates, from the exuberance of their seeds, denote plenty. Those plrs. were further adorned with two spherical balls, on which were delineated maps of the celestial and terrestrial globes, pointing out “Masonry Universal”.

---

---

At the building of K.S.T. an immense number of masons were employed. They consisted of E.As and F.Cs. The E.As. received a weekly allowance of corn, wine and oil; the F.Cs. were paid their wages in specie, which they went to receive in the middle chamber of the Temple. They got there by the pch. way or entrance on the South side. After our ancient brethren had entered the porch, they arrived at the foot of the winding staircase which led to the middle chamber. Their ascent was opposed by the J.W., who demanded of them the P.Gp. and P.Wd. leading from the First to the Second degree. The P.Gp. you are all in possession of, and the P.Wd. I dare say you recollect is Sh..th., Sh..th, denotes pl..y, and is here depicted by an e. of c. near to a f. of w.

The word Sh..th, took its origin as a P.Wd. from the fact that Jephtha, the renowned Gileaditish General used it as a test of the fugitive Ephramites, whom he had recently defeated. They, from a defect in aspiration peculiar to their dialect, could not

---

pronounce Sh..th, properly but called it S....., which small variation discovered their country and cost them their lives; and as Sh..th. was then a Test Wd. to distinguish friend from foe, King Solomon afterwards caused it is to be adopted as a P.Wd. in a F.C.'s Lodge to prevent any unqualified person ascending the winding staircase, which led to the middle chamber of the temple.

After our ancient brethren had given those convincing proofs to the J.W., he said "Pass, Sh..th". They then passed up the winding staircase, consisting of three, five, seven or more steps. Three rule a Lodge, five hold a Lodge, seven or more make it perfect. The three who rule a Lodge are the Master and his two Wardens; the five who hold a Lodge are the Master, two Wardens and two F.Cs; the seven who make it perfect, are two E.As added to the former five. Three rule a Lodge because there were but three Grand Masters who bore sway at the building of the first Temple at Jerusalem namely, S.K. of I., H. K. of T., and H.A. Five hold a Lodge

---

in allusion to the five noble orders of architecture, namely, the Tuscan, Doric, Ionic, Corinthian, and Composite. Seven or more make a perfect Lodge, because King Solomon was seven years and upwards in building, completing, and dedicating the Temple at Jerusalem to God's service. They have like-wise a further allusion to the seven liberal Arts and Sciences, namely, Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy.

After our ancient brethren had gained the summit of the winding staircase, they arrived at the door of the middle chamber, which they found open, but properly tyled against all under the degree of a F.C., by the S.W., who demanded of them the Sn., Tkn., and Wd. of a F.C. Freemason. After they had given him those convincing proofs, he said "Pass, ....." .

They then passed into the middle chamber of the Temple, where they went to receive their wages, which they did without scruple or diffidence,

---



---

without scruple, well knowing they were justly entitled to them, and without diffidence, from the great reliance they placed on the integrity of their employers in those days.

When our ancient brethren were in the middle chamber of the Temple their attention was peculiarly drawn to certain Hebrew characters, which are here depicted by the letter 'G' (*A P.M. gives single knk. followed by S.W. and J.W. If W.M. is not giving the explanation of T.B., he stands in his place and gives single knk. All stand to order with Sn. of R.*) denoting God, the G.G.O.T.U., to whom we must all submit and whom we ought humbly to adore.

*(All drop Sn. of R. , W.M. resumes his seat and then all sit. Can. is led to a seat in Southeast of the Lodge by S.D. who resumes his seat. No Sn. or salutation.)*

---

---

## Ceremony of Closing the Lodge in the Second Degree

W.M.

S.W.

J.W.

\*

\*

\*

W.M.- Brethren, assist me to close the Lodge in the second degree. (*All rise.*)

W.M.- Bro. J.W., what is the constant care of every F.C.Freemason.?

J.W.- To prove the Lodge close tyled.

W.M.- Direct that duty to be done.

J.W.- Bro. I.G., prove the Lodge close tyled.

I.G.- (*Goes to door and gives knks. of second degree. Being answered by Tyler, he returns to his position and with Sp. and Sn. of second degree says.*)-

Bro. J.W. the Lodge is close tyled. (*Cuts Sn.*)

---

---

J.W. (*Gives knks. of second degree, takes Sp. and with Sn. of second degree*). W.M., the Lodge is closed. (*Cuts Sn.*)

W.M.- Bro. S.W., the next care?

S.W.- To see that the brethren appear to order as Craftsmen.

W.M.- To order, brethren, in the second degree. (*All take Sp., give Sn. of second degree and hold Sn. until S.W. closes Lodge.*)

W.M.- Bro. J.W., in this position what have you discovered?

J.W.- A sacred "Smb1".

W.M.- Bro. S.W., where is it situated?

S.W.- In the C..e of the building.

W.M.- (*to J.W., no name*)- To whom does it allude?

J.W.- The G.G.O.T.U.

---

---

W.M.- (*or Chaplain*) - Then, brethren, let us remember that wherever we are, and whatever we do, He is with us, and His all seeing eye observes us, and, whilst we continue to act in conformity with the principles of the Craft, let us not fail to discharge our duty to Him with fervency and zeal. Amen

Omnes – S.M.I.B.

W.M.- Bro. S.W., the labours of this degree being ended, you have my command to close the Lodge. (*Gives knks. of second degree with lt.hd. and then resumes Hg. Sn. and retains Sp. and Sn. until Lodge is closed by S.W.*)

S.W.- Brethren, in the name of the G.G.O.T.U. and by command of the W.M. I close (*Drops lt.hd. to side, all copy*) this FC's Lodge. (*Cuts Sn. all copy. S.W. gives knks. of second degree.*)

---

---

J. W.- Happy have we met,  
Happy may we part,  
And happy meet again.

*(Gives knks. of second degree.)*

*(I.G. goes to door, gives knks. of second degree. Being answered by Tyler, I.G. returns to his position. I.P.M. adjusts pt. of Cs. Same procedure to be followed as in the case of opening in second degree. I.P.M. gives Sn. of second degree before k..lg. on his rt.kn. and after adjusting Cs. gives Sn. of First Degree. Brethren take their seats when W.M. sits, not before. The E.A. Freemasons are admitted.)*

---

---

## Test Questions of the Third Degree

*(The Lodge being open in the second degree, S.D. places Can. in the Northwest part of the Lodge, facing W.M. and instructs him to salute as a F.C. Freemason.)*

S.D. : Salute the W.M. as a F.C. Freemason.

W.M.- *(No knks.)*- Brethren, Bro. .... is this evening a Can. to be raised to the Third Degree, but it is first requisite that he gives proof of proficiency in the Second. I shall, therefore, proceed to put the necessary questions. *(If there is more than one Can., W.M. alters the previous paragraph mentioning the Cans., together, and when they are in position, says: Brethren, you will answer these questions alternately, commencing with Bro. A. S.D. must be ready to prompt, if necessary.)*

W.M.- *(To Can.)*- How were you prepared to be passed to the second degree?

Can.- In a manner somewhat similar to the former, save that in this degree I was not h.w.d.,

---

~~~~~  
my lt.a., br.t., and rt.kn. were made b..e, and my  
lt.hl. was sl.. sh.

W.M.- On what were you admitted?

Can.- The Sq.

W.M.- What is a Sq.?

Can.-An angle of... dgs. or the... prt. of a cle.

W.M.- What are the peculiar objects of  
research in this degree?

Can.- The hidden mysteries of Nature and  
Science.

W.M.- As it is the hope of reward that  
sweetens lab., where did our ancient brethren go  
to receive their wages?

Can.- Into the middle chamber of K.S.T.

W.M.- How did they receive them?

Can.- Without scruple or diffidence.

W.M.- Why in this peculiar manner?

Can.- Without scruple, well knowing they  
were justly entitled to them; and without diffidence,  
~~~~~

---

from the great reliance they placed on the integrity of their employers in those days.

W.M.- What were the names of the two great plrs. which were placed at the pch..way or entrance of K.S.T?

Can.- That on the lt. was called ..... and that on the rt. ....

W.M.- What are their separate and conjoint significations?

Can.- The former denotes “In str. ”, the latter “To est. ”, and when conjoined “Sty.” for God said, “In str., I will est. this Mine house to stand firm forever.”

W.M.- These are the usual questions; I will put other, if any brother wishes me to do so.(pauses)

W.M.- I now request any brother below the rank of a M.M., except the Can., temporarily to retire from the Lodge.

---



---

## Communication of P.Gp. and P.Wd.

*(S.D. conducts Can. to North side of W.M.'s ped., about a foot from it, and both face South)*

W.M.- Do you pledge your honour as a man and your fidelity as a Craftsman that you will steadily persevere through the Ceremony of being raised to the degree of a M.M.?

Can. *(Prompted aloud by S.D.)*- I do.

W.M.- Do you likewise pledge yourself that you will conceal what I shall now impart to you with the same strict caution as the other secrets, in Freemasonry?

Can. *(prompted aloud by S.D.)*- I do.

W.M.- Then I will entrust you with a test of merit, which is a P.Gp. and a P.Wd. leading to the degree to which you seek to be admitted. *(W.M. rises, takes Can.'s rt.hd. in his own rt.hd. and says:)*

---

The P.Gp. is given by a distinct pressure of the tb. between the s.a.t.ks.o.t.r.h. (*here W.M. adjusts Gp., placing can.'s tb. in position before doing so himself*) This P.Gp. demands a P.Wd., which is T.cn. (*S.D. instructs Can. to repeat*). T.cn. was the first art. in mls. The import of the Wd. is “worldly possessions”. You must be particularly careful to remember this wd. as without it you cannot gain admission into a lodge in a superior degree. Pass, T.cn.

*(W.M. now restores can's. hand to S.D. who conducts can. direct to lt. of S. W. and both face W.M.)*

S.D.- Salute the W.M. as a F.C.Freemason, first as an E.A. (*Can., instructed by S.D., does so. I.G. opens door and closes it after exit of Can. I.G. and S.D. return to their seats.*

*Can. is prepared outside by Tyler for rg. as follows: he has both his a..s., br..ts, and kns. b..e and both hls. sl.. sh. F.C. badge is worn.*

*The lodge is now opened or resumed in the Third degree. See Special Note IV.)*

---

## Ceremony of Opening the Lodge in the Third Degree

*(W.M. requests all brethren. below the rank of  
M.M. to retire).*

W.M.

S.W.

J.W.

\*

\*

\*

W.M.- Brethren, assist me to open the lodge  
in the Third degree. *(All rise.)*

W.M.- Bro. J. W., what is the first care of every  
M.M.?

J.W.- To see that the lodge is properly tyled.

W.M.- Direct that duty to be done.

J.W.- Bro. I.G. see that the Lodge is properly  
tyled.

I.G. *(Goes to door and gives knks. of second  
degree. When answered with same knks. by Tyler, he  
returns to his position in front of his seat and with  
Sp. and Sn. of second degree.)*- Bro. J.W. the Lodge  
is properly tyled. *(Cuts Sn.)*

---

---

J.W. (*Gives knks. of second degree, takes Sp. and with Sn. of second degree*) - W.M., the Lodge is properly tyled. (*Cuts Sn.*)

W.M.- Bro. S.W., the next care?

S.W.- To see that the brethren appear to order as Craftsmen.

W.M.- To order, brethren, in the second degree. (*W.M. and Brethren take Sp. and stand to order as F.C.Freemasons.*)

W.M.- Bro. J.W. are you a M.M.?

J.W.-I am, W.M., try me and prove me.

W.M.- By what instruments in Architecture will you be proved?

J.W.- The Sq. and Cs.

W.M.- Being yourself acquainted with the proper method, you will prove the brethren M.Ms, by Sns., and demonstrate that proof to me by copying their example.

---

J. W.- Brethren, it is the W.M.'s command that you prove yourselves M.Ms, by Sns. *(All except W.M. and J. W., first take Sp, then drop lt.hd. into position, give Sn. of H., Sn. of Symp. and Pl. Sn., not forgetting to recover.)*

J. W.- W.M., the brethren have proved themselves M.Ms, by Sns. and in obedience to your command, I thus copy their example. *(Takes Sp. and gives all three Sns.)*

W.M.- Bro. J.W., I acknowledge the correctness of the Sns. *(Takes Sp. and gives all three Sns. Pl. Sn. is held by all until W.M. declares the lodge open in the Third degree).*

W.M.- Bro. J.W., whence come you?

J. W.- The East.

W.M.- Bro. S.W. whither directing your course?

S.W.- The West.

W.M.- *(to J. W., no name.)*- What inducement have you to leave the East and go to the West?

---

---

J.W.- To seek for that which was lost which, by your instruction and our own industry, we hope to find.

W.M.- (*to S.W., no name.*) What is that which was lost?

S.W.- The genuine secrets of a M.M.

W.M.- (*To J.W., no name.*) How came they to be lost?

J.W.- By the untimely death of our Master, H.A.

W.M.- (*To S.W., no name.*) Where do you hope to find them?

S.W.- With the C..e

W.M.- (*To J.W., no name.*) what is a C..e?

J.W.- A point within a circle, from which every part of the circumference is equidistant.

W.M.- (*to S.W., no name.*) Why with the C..e?

S.W.- That being a point from which a M.M. cannot err.

---

W.M.- We will assist you to repair that loss and may Heaven aid our united endeavours. Amen

Omnes – S.M.I.B.

W.M.- Brethren, in the name of the M. H., I declare the lodge duly open *(All cut Pl.Sn., and make no recovery, - the only instance of no recovery of Pl.Sn. in Third degree - but remain standing to order with Sp. until W.M., says "All glory etc. ")* on the C..e. for the purposes of Freemasonry in the Third degree.

W.M.

S.W.

J.W.

\*\* \*

\*\* \*

\*\* \*

*(I.G. goes to door, gives knks. of Third degree. When answered by Tyler, he returns to his position. I.P.M. adjusts Pts. of Cs. Same procedure to be followed by deacons and I. P.M. as that of opening in First degree except that I.P.M. k..ls. on b. kns. and gives Pl. Sn. of Third degree both before and after adjusting Cs.)*

W.M.- All Glory to the M. H.

*(All give Gd. or R. Sn. - once only. The brethren take their seats after W.M. sits, not before.)*

---

## The Ceremony of Raising

*(The lodge is opened or resumed in the Third degree. The deacons lay down the Sht., which should be open and not folded during any part of the ceremony. The Skl. and C. Bs., are placed at the head of the Grv., after Can. arrives at the altar to take Ob. Can. having been properly prepared, the Tyler brings him to the door of the Lodge and gives knks. of Second degree.)*

I-G. *(Rises with Sp. and Pl. Sn. of Third degree.)*

- Bro. J.W., there is an alarm.

J.W.- *(No knks., rises with Sp. and Pl. Sn. of Third degree.)* - W.M. there is an alarm.

W.M.- Bro. J.W., inquire who wants admission.?

J-W. *(Cuts Sn. and sits)* - Bro. I.G., see who wants admission.

I.G.- *(Cuts Sn., unlocks door and says aloud)-*  
Whom have you there?

---



---

T.- Bro. ....., who has been regularly initiated into Freemasonry, passed to the Degree of a F.C. Freemason, and has made such further progress as he hopes will entitle him to be raised to the Sublime degree of a M.M., for which ceremony he is properly prepared.

I.G.- How does he hope to obtain the privileges of the Third degree?

T.- By the help of God, the united aid of the Sq. and Cs., and the benefit of a P.Wd.

I.G. - Is he in possession of the P.Wd.?

T.- Will you prove him?

I.G. -*(After receiving P.Gp. and P.Wd.)*- Halt, while I report to the W.M. *(Closes door, returns to his position, takes Sp., and with Pl. Sn. of Third degree.)* W.M., Bro. ....., who has been regularly initiated into Freemasonry, passed to the degree of a F.C. Freemason, and has made such further progress as he hopes will entitle him to be raised to

---

---

the sublime degree of a M.M., for which ceremony he is properly prepared.

W.M.- How does he hope to obtain the privileges of the Third degree?

I.G.- By the help of God, the united aid of the Sq. and Cs. and the benefit of a P.Wd.

W.M.- We acknowledge the powerful aid by which he seeks admission; do you, Bro. I.G., vouch that he is in possession of the P.Wd.?

I.G.-I do, W.M. (*Cut Sn.*)

W.M.- Then let him be admitted in due form, Bro. Deacons. (*All L..s., except that of W.M., are now extinguished. The L.. on W.M. 's ped. should be dimmed. I.G., goes to the door with Cs. in his rt.hd. and awaits deacons. Deacons carrying their wnds. go to the door. S.D. is ready to take Can. by his rt.hd. J.D. places K..lg.St. to lt. of S.W. on his way to the door to take position on Can's. lt.. I.G. opens door, remains within lodge, presents pts. of the Cs., one to each br..t. of Can. He then closes door, raises*

---

*Cs. above his h..d to show to W.M. that he has so applied them and resumes his seat. S.D. takes Can's rt.hd. and leads him to lt. of S.W. about two feet away from k.lg.st. and faces East. J.D. remains on lt. of Can.)*

S.D. *(to Can.)*- Advance as a F.C.Freemason, first as an E.A.Freemason. *(Instructed by S.D., Can., takes Sp. and gives Sn. of First degree, takes another Sp. and gives Sn. of Second degree.)*

W.M. - Let the Can. k... l while the blessing of Heaven is invoked on what we are about to do *(Gives single knk., followed by S.W. and J.W. Can., instructed by S.D., k....ls. with Sn. of R. Deacons holding wnds. in lt.hd. cross them over Can.'s h..d and give Sn. of R., but no Sp. All stand with Sn. of R. but no Sp.)*

### Prayer

W.M.- *(or Chaplain)*- Almighty and Eternal God, Architect and Ruler of the Universe, at Whose creative fiat all things first were made, we, the frail creatures of Thy providence, humbly implore Thee

to pour down on this convocation, assembled in Thy Holy Name, the continual dew of Thy blessing. Especially, we beseech Thee, to impart Thy grace to this Thy servant, who offers himself a Can. to partake with us the mysterious secrets, of a M.M. Endue him with such fortitude that in the hour of trial he fail not, but that passing safely under Thy protection through the valley of the shadow of death, he may finally rise from the tomb of transgression, to shine as the stars for ever and ever.

Omnes – S.M.I.B. (*All drop Sn. of R.*)

W.M. - Let the Can. rise. (*W.M. and Brethren. sit. Deacons uncross wnds. Deacons assist Can. to rise and shift wnds. to rt.hd. J.D. pushes k..lg st. to his lt. to allow Can. to commence perambulation. After perambulation has begun, he replaces k..lg st. in its proper place. S.D. takes Can. by rt.hd., whispers to him to sp. off with lt.ft. and leads him squaring at each corner. J.D. follows close behind.*)

S.D. (*Squaring Northeast corner, halts Can. in front of W.M.'s ped. facing South. and relinquishes*

---

*Can's rt.hd.)- Salute the W.M. as a Freemason. (Can. instructed by S.D. if necessary, takes Sp. and gives Sn. of First degree, S.D. does not give Sn. S.D. again takes Can.'s rt.hd. in his lt., squares Southeast corner, takes Can. to rt. of J.W.'s ped., about a foot away, facing West and relinquishes Can. 's hd.)*

S.D.- Advance to the J.W. as such showing the Sn. and communicating the Tkn. and Wd. *(Can., instructed by S.D. advances to J.W. with Sp. and Sn. of First degree, then cuts it.)*

J.W.- Have you anything to communicate?

Can.- *(prompted aloud by S.D.)- I have. (J. W. rises with Sp. Can. assisted by S.D., gives Gp. of First Degree, S.D. adjusting Gp. from above)*

J.W.- What is this?

Can. *(prompted aloud by S.D.)- The Gp. or Tkn. of an E.A. Freemason.*

J.W.- What does it demand?

Can. *(prompted aloud by S.D.) - A Wd.*

J.W.- Give me that Wd., freely and at length.

---

---

Can. - (*prompted aloud by S.D.*).....

J.W.- Pass, .... (*Restores rt.hd. of Can. to lt.hd. of S.D. and resumes his seat. Can. is conducted by S.D. after “squaring” Southwest corner, to front of S.W.’s ped. facing North, and halts.*)

S.D.- Salute the S.W. as a Freemason. (*Can. instructed by S.D., takes Sp. and gives Sn. of First degree. Can. is then led by S.D. to lt. of S.W. and both stand facing W.M., J.D. to lt. of Can. Can. is again led round, J.D. close behind. Can. “squaring” as before. Can. is halted in front of W.M.’s ped. facing South.*)

S.D.- Salute the W.M. as a F.C. Freemason. (*Can., instructed by S.D., does so. Can. is then led to and halted in front of J.W.’s ped. after ‘squaring’ at Southeast corner.*)

S.D.- Salute the J.W., as a F.C. Freemason. (*Can. does so, facing West and is then led, after “squaring” at Southwest corner, to rt. of S.W.’s ped. Can. and S.D. line up facing North, J.D. behind Can.*)

---

---

S.D.- Advance to the S.W. as such, showing the Sn. and communicating the Tkn. and Wd. of that degree (*Can. instructed by S.D. takes Sp, and gives Sn. of Second degree.*)

S.W.- Have you anything to communicate?

Can. (*prompted aloud by S.D.*). I have. (*S.W. rises and takes Sp. Can. instructed by S.D. gives Gp. of Second degree, S.D. adjusting the Gp. from above.*)

S.W.- What is this?

Can.- (*prompted aloud by S.D.*). The Gp. or Tkn. of a F.C. Freemason.

S.W.- What does it demand?

Can. (*prompted aloud by S.D.*). A Wd.

S.W.- Give me that Wd., freely and at length.

Can. (*prompted aloud by S.D.*) .....

S.W.- Pass, ... (*S.W. replaces Can's rt.hd. in lt.hd. of S.D. and remains standing. S.D. takes Can.*)

---

*to lt. of S. W. by a forward left wheel and places rt. hd. of Can. in lt. hd. of S. W. S.D., can. and J.D. stand in line facing East.)*

W.M.

S.W.

J.W.

\*

\*

\*

W.M. - The brethren will take notice that Bro....., who has been regularly initiated into Freemasonry and passed to the Degree of a F.C. Freemason is about to pass in view before them to show that he is the Can. properly prepared to be raised to the Sublime degree of a M.M. *(Can. is led round a third time, "squaring" as before. Can. is halted in front of W.M. ped. facing South.)*

S.D.- Salute the W.M. as a F.C. Freemason. *(Instructed by S.D., Can. does so. Can is then led to and halted in front of J.W.'s ped. squaring at the Southeast corner)*

S.D.- Salute the J.W. as a F.C. Freemason. *(Can. instructed by S.D., does so. facing West., and is then led to rt. of S.W.'s ped. squaring at Southwest*



---

*corner. Can. and S.D. line up facing North. J.D. comes behind Can.)*

S.D.- Advance to S.W. as such, showing the Sn. and communicating the P.Gp. and P.Wd. that you received from the W.M. previously to leaving the Lodge. *(Can., instructed by S.D. takes Sp. and gives Sn. of Second degree.)*

S.W.- Have you anything to communicate?

Can.*(prompted aloud by S.D.)*- I have.

*(S.W. rises and takes Sp. Can. instructed by S.D., gives P.Gp)*

S.W.- What is this?

Can.- *(prompted aloud by S.D.)* - The P.Gp. leading from the Second to the Third degree.

S.W.- What does this P.Gp. demand?

Can.*(prompted aloud by S.D.)*- A P. Wd.

S.W.- Give me that P.Wd.

Can.*(prompted aloud by S.D.)*- T.cn.

S.W.-What was T.cn.?

---

Can. -*(prompted aloud by S.D.)* - The first art. in mls.

S.W.- The import of the Wd.?

Can.-*( prompted aloud by S.D.)* – Worldly possessions.

S.W.- Pass T.cn.*(Restores rt.hd. of Can. to lt.hd. of S.D. and remains standing. S.D. conducts Can. to lt. of S.W., places rt.hd. of Can. in lt.hd. of S.W. and stands on lt. of Can., J.D. who was behind Can. so far, moves so as to take up position on lt. of S.D. All three face East. )*

S.W.*(with Sp. and Sn. of F.)* - W.M., I present to you Bro. ...., a Can. properly prepared to be raised to the Third degree.

W.M.- Bro. S.W., you will direct the deacons to instruct the Can. to advance to the East by the proper Sps. *(S.W. cuts Sn., restores rt.hd. of Can. to lt.hd. of S.D. and sits. S.D. now moves to rt. of Can. from behind. J.D., on lt. All three face E.)*

S.W.- Bro. Deacons, it is the W.M.'s command that you instruct the Can. to advance to

---

the East by the proper Sps. (*S.D. conducts Can., J.D. following behind, to a convenient point in the North., about midway of the sht., where he leaves Can., with J.D. on his lt., both facing South. S.D. faces Can. from the h..d. of the grv.*)

S.D. (*to Can. aloud*). The method of advancing from West to East in this degree is by.... the first .... as if stepping over a grv., the other ....ordinary walking ..... For your information I will go through them, and you will afterwards copy me. (*S.D. stands at h..d of grv., his f..t. formed in a sq., hl. to hl., lt.ft. pointing East and rt.ft. pointing South. Commencing with lt.ft, the first Sp. is taken across to the North side of the grv., about one-third of the latter's length, lt.ft. pointing North. The Sp. is completed by bringing the rt.ft. up to the lt.ft, hl. to hl. in the form of a sq., rt.ft. pointing East. Commencing with the rt.ft, the second Sp. is taken across to the South. side of the grv. about two-thirds of the latter's length, rt.ft. pointing South. This Sp. is completed by bringing the lt.ft. up to the rt.ft, hl. to hl. in the form of a sq., lt.ft. pointing East.*)

---

*Commencing with the lt.ft., the third Sp. is taken to the ft. of the grv., the lt.ft. pointing East. The Sp. is completed by bringing up the rt.ft. to the lt.ft., hl. to hl., in the form of a sq. Commencing with the lt.ft. ... ordinary walking Sps. are now taken towards the altar, finishing with the f.t. hl. to hl. in the form of a sq., lt.ft. pointing Northeast and rt.ft. pointing Southeast. S.D. returns to Can. takes him by rt.hd. places him in position at the h..d of grv. and instructs him how to take Sps. In front of the altar, S.D., takes position at Can's rt. J.D. moves so as to arrive at the altar, simultaneously with S.D. and Can., and takes position on lt. of Can.)*

W.M.- It is but fair to inform you that a most serious trial of your fortitude and fidelity and a more solemn ob. await you. Are you prepared to meet them as you ought.

Can. - I am. *(If Can. does not reply promptly, S.D. should whisper. "Answer")*

W.M.- Then you will k..l on b. kns., place b. hds. on this V. of S.L., which is .....*(names it)*

W.M.

S.W.

J.W.

\*

\*

\*

*( W.M. gets down to the altar by South of the ped.. Deacons holding wnds. in lt.hd. cross them over the h..d of Can. All stand with Sn. of R.)*

### Obligation

W.M. *(to Can.)*- Repeat your several names at length, and say after me:

I, ....., *(Can. gives his name in full)* in the presence of the M.H., and of this worthy and worshipful lodge of M.Ms., duly constituted, regularly assembled, and properly dedicated, of my own free will and accord, do hereby *(touches Can.'s rt.hd. with his lt.hd.)* and hereon *(touches V. of S.L. with his lt.hd.)* most solemnly promise and swear, that I will always hele *(pronounced "hail")*, conceal, and never reveal any or either of, the secrets or mysteries, of or belonging to, the degree of a M.M. to anyone in the world, unless it be to him or them

---

to whom the same may justly and lawfully belong, and not even to him or them until after due trial, strict exam., or full conviction that he or they are worthy of that confidence, or in the body of a M.M.'s lodge, duly opened on the C..e.

I further solemnly pledge myself to adhere to the principles of the Sq. and Cs., answer and obey all lawful Sns. and Smns. sent to me from a M.M.'s lodge, if within the length of my c.t., and plead no excuse, except sickness or the pressing emergencies of my own public or private avocations.

I further solemnly engage myself to maintain and uphold the fv. pts. of. fp. in act as well as in word; that my hd. given to a M.M., shall be a sure pledge of brotherhood; that my f..t. shall travel through dangers and difficulties to unite with his, in forming a column of mutual defense and support; that the posture of my daily supplications shall remind me of his wants and dispose my heart to succor his weakness and relieve his necessities,

---

---

so far as may fairly be done without detriment to myself or connections, that my br..t. shall be the sacred repository of his secrets, when entrusted to my care - murder, treason, felony, and all other offences contrary to the laws of God and the ordinances of the realm being at all times most especially excepted.

And, finally, that I will maintain a M.M.'s honour and carefully preserve it as my own. I will not injure him myself, or knowingly suffer it to be so done by others if in my power to prevent it; but, on the contrary, will boldly repel the slanderer of his good name, and most strictly respect the chastity of those nearest and dearest to him, in the persons of his wife, his sister, and his child. All these pts., I solemnly swear to observe, without evasion, equivocation or mental reservation of any kind.

So help me the M. H., and keep me steadfast in this my great and solemn Ob. of a M.M. (*all drop Sn.of R.*)

---

---

W.M.- As a pledge of your fidelity, and to render this binding as a Solemn Ob., for so long as you shall live, you will seal it on the V. of the S.L. in the manner most binding on your conscience.  
*(Can. does so)*

W.M. (*Pointing to Sq. and Cs.*)- Let me once again call your attention to the position of the Sq. and Cs. When you were made an E.A. Freemason, both pts. were hid; in the Second degree one pt. was disclosed; in this both pts. are exhibited, implying that you are now at liberty to work with both those pts. in order to render the circle of your Masonic duties complete. *(W.M. with his rt.hd. raises Can. by rt.hd. and says:)*

W.M.- Rise, newly ob....d M.M. *(W.M. resumes his seat by North side of ped. and all sit except S.D., Can and J.D., who step backwards to the ft. of the grv. and face the W.M.)*

---



---

## Exhortation

W.M. (*Where the W.M. gives the Exhortation, he will do so from his seat. Where the I.P.M. or a P.M. gives it, he stands facing Can. a little to the South of the altar.*) - Having entered upon the solemn ob. of a M.M., you are now entitled to demand that last and greatest trial by which alone you can be admitted to a participation in the secrets, of this degree. But it is first my duty to call your attention to a retrospect of those degrees in Freemasonry through which you have already passed, that you may the better be enabled to distinguish and appreciate the connection of our whole system, and the relative dependency of its several parts.

Your admission among Freemasons in a state of helpless indigence was an emblematical representation of the entrance of all men on this, their mortal existence. It inculcated the useful lessons of natural equality and mutual dependence. It instructed you in the active principles of universal

---

---

beneficence and charity - to seek the solace of your own distress, by extending relief and consolation to your fellow creatures in the hour of their affliction. Above all, it taught you to bend with humility and resignation to the will of the G.A.O.T.U. to dedicate your heart, thus purified from every baneful and malignant passion, fitted only for the reception of truth and wisdom, to His Glory and the welfare of your fellow-mortals.

Proceeding onwards, still guiding your progress by the principles of moral truth, you were led in the Second degree to contemplate the intellectual faculty and to trace it from its development, through the path of heavenly science, even to the throne of God himself. The secrets of Nature and the principles of intellectual truth were then unveiled to your view.

To your mind, thus modeled by Virtue and Science, Nature, however, presents one great and useful lesson more. She prepares you by

---

---

contemplation, for the closing hour of existence, and when by means of that contemplation she has conducted you through the intricate windings of this mortal life, she finally instructs you how to die.

Such, my brother, are the peculiar objects of the Third Degree in Freemasonry; they invite you to reflect on this awful subject and teach you to feel that, to the just and virtuous man, death has no terrors equal to the stain of falsehood and dishonour.

Of this great truth the traditional annals of Freemasonry afford a glorious example in the unshaken fidelity and noble death of our Master, H.A., who was sln. just before the completion of K.S.T. at the construction of which he was the principal Architect. The manner of his death is traditionally reported to have been as follows:

---

---

W.M.- Bro. Wardens. (*S. and J.W.s advance together with Lvl. and Pb.R. respectively. They come up behind deacons. Deacons step one pace outwards and Wardens come up in line between them and Can., S.W. on lt. and J.W. on rt. of Can., Deacons return direct to their seats.*)

### Traditional History - First Part

W.M.- Fifteen F.Cs. of that superior class appointed to preside over the rest, finding that the work was nearly completed but that they were not in possession of the secrets of the Third degree, conspired to obtain them by any means, even, if necessary, to have recourse to violence. At the moment, however, of carrying their conspiracy into execution, twelve of the fifteen recanted, but three, of a more determined and atrocious character than the rest, persisted in their impious design, in the prosecution of which they planted themselves respectively at the South, North and East entrances of the T., whither our Master had retired to pay his

---

---

adoration to the M.H. as was his wonted custom at the hour of high twelve. (*The D. of C. strikes 12 times on a gong. W.M. pauses at this stage for a while.*)

Having finished his devotions, he attempted to return by the South entrance, where he was opposed by the first of those ruffians, who, for want of other weapon, had armed himself with a heavy Pb.R. and in a threatening manner demanded the secrets, of a M.M. warning him that death would be the consequence of a refusal. Our Master, true to his ob., answered that those secrets, were known to but three in the world and that without the consent and cooperation of the other two, he neither could, nor would, divulge them, but intimated that he had no doubt patience and industry would, in due time, entitle the worthy Freemasons to a participation of them, but that, for his own part, he would rather suffer death than betray the sacred trust reposed in him.

---

---

This answer, not proving satisfactory, the ruffian aimed a violent blow at the h..d. of our Master, but being startled by the firmness of his demeanour, it missed his fh..d., and only glanced on his rt.tmpl. (*here J. W. touches Can.'s rt.tmpl. with Pb.R. making the movement from front to back*) but with such force as to cause him to reel and sink on his lt.kn. (*Can. does so, instructed, if necessary, by J. W. and then regains erect position.*)

Recovering from the shock, he made for the North entrance, where he was accosted by the second of those ruffians, to whom he gave a similar answer with undiminished firmness, when the ruffian, who was armed with a Lvl. struck him a violent blow on the lt.tmpl. (*here S. W. gently strikes Can.'s lt.tmpl. with Lvl.*) which brought him to the ground on his rt.kn. (*Can. does so instructed by S. W., and regains erect position.*)

Finding his retreat cut off at both those pts., he staggered, faint and bleeding, to the East

---

---

entrance, where the third ruffian was posted, who received a similar answer to his insolent demand, for even at this trying moment our Master remained firm and unshaken, when the villain, who was armed with a heavy Ml, struck him a violent blow on the fh..d. (*here W.M., remaining seated, goes through the movement. If I.P.M., or a P.M., is delivering the Exhortation, D. of C. hands heavy Ml. to him, who then touches Can's fh..d with it*) which laid him lls. at his f..t. (*assisted by both Wardens. Can. is laid.*)

---

---

### Charge to Brethren

W.M.- The brethren will take notice that in the recent ceremony, as well as in his present situation, our brother has been made to represent one of the brightest characters recorded in the annals of Freemasonry, namely, our Master H.A., who lost his life in consequence of his unshaken fidelity to the sacred trust reposed in him; and I hope this will make a lasting impression on his and your minds, should you ever be placed in a similar state of trial.

Bro. J.W, you will endeavour to raise the representative of our Master by the E.A.Gp. (*J.W. comes forward, steps across Can. with his rt.ft., lifts Can.'s rt.hd., with his rt.hd., gives E.A.Gp., slips it and gently replaces Can.'s rt.hd. to his side. He then retires anti-clockwise to the h..d of grv. on the rt. side of Can. to report*).

J.W. (*With Sp. and Pl. Sn. of Third degree*) - W.M., it proves a slip. (*Cuts Sn. not forgetting to recover*)

---



---

W.M.- Bro S.W., you will try the F.Cs. (*S.W. comes forward, steps across Can. with his lt.ft. and gives F.C.Gp., slips it and gently replaces Can.'s rt.hd. to his side. He then retires clockwise to h..d of grv. on lt. side of Can. to report*):

S.W.- (*With Sp. and Pl. Sn. of Third degree.*)  
W.M., it proves slip, likewise. (*Cuts Sn., not forgetting to recover.*)

W.M.- Bro. Wardens, you having both failed in your attempts, there yet remains a third method, namely, by taking a more firm hold of the sinews of the hd. and raising him on the fv. Pts. of fp., which, with your assistance, I will make trial of. (*W.M. getting down by South of ped. approaches Can. and then puts ft. to ft., takes Can's rt.hd. by MM.'s Gp. and with the aid of Wardens, rs., Can. on the fv. pts. of fp. The S.W. sees that Can.'s lt.hd. is extended properly over W.M.'s rt. shoulder, bent back, vertical and open to East and tb. in form of a sq. In this Hd. over Bk. position W.M. continues*)

---

---

W.M.- It is thus all M.Ms, are rsd. from a figurative d..h. to a re-union with the former companions of their toils. (*W.M. disengages himself.*)

W.M.- Bro. Wardens resume your seats. (*Wardens do so. No "squaring". W.M. takes Can. by both hds. and gently edges him round so that Can. stands in North. facing South. W.M. faces the Can. 4 or 5 ft. from him.*)

---

---

## Charge After Raising

W.M. (*To Can.*) - Let me now beg of you to observe that the light of a M.M. is but darkness visible, serving only to express that gloom which rests on the prospect of futurity. It is that mysterious veil which the eye of human reason cannot penetrate unless assisted by that Light which is from above.

Yet, even by this glimmering ray, (*indicates*) you may perceive that you stand on the very brink of the grv. into which you have just figuratively d..d. and which, when this transitory life shall have passed away, will again receive you into its cold bosom.

Let the emblems of mortality (*indicates them*) which lie before you lead you to contemplate your inevitable destiny and guide your reflections to that most interesting of all human studies, the knowledge of yourself. Be careful to perform your allotted task while it is yet day; continue to listen

---

---

to the voice of Nature, which bears witness that even in this perishable frame resides a vital and immortal principle, which inspires a holy confidence that the Lord of Life will enable us to trample the King of Terrors beneath our feet, and lift our eyes to that bright Morning Star, whose rising brings Peace and Salvation to the faithful and obedient of the human race. (*L..s. are restored.*)

*(W.M. takes Can. by b. hds. and moves gently round in an anti-clockwise direction until Can. is in South facing North and W.M. in North facing Can. four to five feet away from him.)*

## Entrustment

W.M.- I cannot better reward the attention you have paid to this Exhortation and Charge than by entrusting you with the secrets, of the degree. You will, therefore, advance to me as a F.C. Freemason, first as an E.A. Freemason. (*Can. takes Sp. and gives Sn. of an E.A. Freemason, takes another Sp. and gives Sn. of F.C. Freemason*) You will now

---

---

take another sh..t p..e towards me with your lt.ft. and bring the rt.hl. into its hlw. as before, That is the Td.Reg.Sp. in Freemasonry, and it is in this position that the secrets, of the degree are communicated. They consist of Sns., Tkn. and a Wd.

Of the Sns. the first and second are casual, the third Pl. The first casual Sn. is called the Sn. of H., and is given from the F.C's. You will stand to order as a F.C.Freemason. (*can. stands to order with Sn. of Second degree. W.M. takes Sp. and stands to order with Sn. of Second degree*) Now drop the l.h.i.t.p, e.t.r.w.t.h.i.o.t.r.s., as if struck with H.....at some dreadful and afflicting sight. (*W.M. illustrates, Can. copies.*)

The Second casual Sn. is called the Sn. of Symp. and is given by bending the fh..d a little forward and gently smg. the fh..d. once with the bunched fgs. of the rt.hd. held close together (*W.M. illustrates and Can. copies*)

---

Place your hd. in this position with the t.e.i.t.f.o.a.s. and with the tb. to the lt. of the nl. (*W.M. illustrates, Can. copies*). The Pl. sn. is given by taking the hd. to the lt. side of the body and d.i.s.a.t.b. d.i.t.t.s.a.r.w.t.t. directed to the nl. (*W.M. illustrates, Can copies*). This is an allusion to the symbolic penalty, at one time included in the Ob. in this degree, which implied that as a man of honour, a M.M. would rather have been svrd. in two (*W.M. illustrates with recovery and ensures Can. copies*) than improperly disclose the secrets entrusted to him. The full penalty was that of being svrd. in two the b.b.t.as. and t. as. s. over t.f.o.t.e. and w.b.t.f.c.w.o.h. that no trace or remembrance of so vile a wretch might longer be found among men, particularly M.Ms.

The Gp. or Tkn. is the first of the fv.pt.s. of fp. They are (*W.M. illustrates with aid of Can.*) Hd. to Hd., Ft. to Ft., Kn. to Kn., Br..t. to Br..t., and Hd. over Bk. (*W.M. disengages*) and may be thus briefly explained. (*W.M. gives Fv.Pts. of Fp. a second time illustrating each with aid of Can. and explaining*)

*each pt. as he gives it.)* Hd. to Hd., I greet you as a brother; Ft. to Ft. I will support you in all your laudable undertakings; Kn. to Kn., the posture of my daily supplications shall remind me of your wants; Br..t. to Br..t., your lawful secrets, when entrusted to me as such, I will keep as my own; and hd. over Bk., I will support your character in your absence as well as in your presence. It is in this position alone, and then only in a wh. except in open lodge and by command of the W.M., that the wd. is given. It is M.....or M..... (S.D. moves behind Can. to assist. W.M. disengages and stands in front of can.)

You are now at liberty to retire in order to restore yourself to your personal comforts and on your return to the Lodge, these Sns. Tkn. and Wd. will be further explained. (W.M. resumes seat from rt. side of ped. S.D. conducts Can. directly to North side of S.W.'s ped. both facing East.)

S.D.- Salute the W.M. in the Three degrees. (Can., instructed by S.D., takes a Sp. and gives Sn.)

---

*of First degree, takes another Sp. and gives Sn. of Second degree, takes a third Sp. and gives Pl. Sn. of Third degree. I.G. opens door and after Can. has retired, closes it and resumes his seat. S.D. removes sh..t and Skl. and C.Bs. and then resumes his seat.*

*Outside lodge, Can. resumes his ordinary dress, not forgetting to put on his F. C. badge. When Can. is ready, Tyler gives knks. of Third degree on door of lodge. It is a good practice for Tyler to ensure that Can. is properly instructed in Sp. and full Sns. of Third degree.)*

*I.G.- (Rises with Sp. and Pl. Sn. of Third degree.) Bro. J.W., there is a report. (J.W. remains seated and gives one soft knk. I.G. cuts sn. goes to door and opens it.)*

T.- The Can. on his return.

*I.G.- (Closes door, returns to his position with Sp. and Pl. Sn. of Third degree)- W.M., Can. on his return.*

---



W.M.- Admit him. *(I.G. cuts Sn., proceeds to door of lodge, but does not open it until S.D. has arrived and is in a position to take Can. by rt.hd. On entry, I.G. closes door and returns to his seat. S.D. conducts Can. to North of S.W.'s ped. facing East and says:).*

S.D.- Salute the W.M. in the Three degrees. *(In a whisper says: "Full Sns. of Third degree". Can. instructed by S.D., gives full Sns. S.D. conducts him to lt. of S.W. then places Can.'s rt.hd. in lt.hd. of S.W. who rises with Sp. and Pl. Sn. S.D. moves to lt. of Can. both facing East.)*

## Investiture

S.W.- W.M., I present to you Bro. .... on his being raised to the Third degree, for some further mark of your favour.

W.M.- Bro. S.W., I delegate you to invest him with the distinguishing badge of a M.M.

---

---

S.W.- *(Cuts Sn. Can. faces South. Assisted by S.D., S.W. removes Can.'s F.C. badge and then invests Can. with the badge of a M.M.. Holding the badge in lt.hd. by right lower corner, S.W. addresses Can.)* -  
Bro. ..., by the W.M.'s command, I invest you with the distinguishing badge of a M.M. to mark the further progress you have made in the Science.  
*(S.W. sits, no salute: S.D. now resumes his position on rt. of Can., both face W.M.)*

## Address

W.M.-I must state that the Badge with which you have now been invested, not only points out your rank as a M.M., but is meant to remind you of those great duties you have just solemnly engaged yourself to observe, and, whilst it marks your own superiority, it calls on you to afford assistance and instruction to the brethren in the inferior degrees.

*(S.D. places the Can. in front and a little to North of W.M. 's ped. No squaring.)*

---

---

## Traditional History - Second Part

W.M.- We left off at that part of our traditional history which mentions the death of our Master H.A. A loss so important as that of the principal Architect could not fail of being generally and severely felt. The want of those plans and designs which had hitherto been regularly supplied to the different classes of workmen was the first indication that some heavy calamity had befallen our Master. The Menatschin, or Prefects, or more familiarly speaking, the Overseers, deputed some of the most eminent of their number to acquaint King Solomon with the utter confusion into which the absence of Hir. had plunged them, and to express their apprehension that to some fatal catastrophe must be attributed his sudden and mysterious disappearance.

King Solomon immediately ordered a general muster of the workmen throughout the different departments, when three of the same class, of

---

---

Overseers were not to be found. On the same day the twelve F. Cs. who had originally joined in the conspiracy, came before the King and made a voluntary confession of all they knew, down to the time of withdrawing themselves from the number of the conspirators. This naturally increased the fears of King Solomon for the safety of his chief artist. He, therefore, selected fifteen trusty F.Cs., and ordered them to make diligent search after the person of our Master, to ascertain if he were yet alive, or had suffered death in the attempt to extort from him the secrets of his exalted degree.

Accordingly, a stated day having been appointed for their return to Jerusalem, they formed themselves into three F.C. lodges and departed from the three entrances of the Temple. Many days were spent in fruitless search; indeed, one class returned without having made any discovery of importance. A second, however, was more fortunate, for on the evening of a certain day, after having suffered the greatest privations and personal fatigues, one of the brethren, who had rested himself in a reclining

---

---

posture, to assist his rising, caught hold of a shrub that grew near, which, to his surprise, came easily out of the ground. On a closer examination, he found that the earth had been recently disturbed; he therefore, hailed his companions, and with their united endeavours reopened the ground, and there found the body of our Master very indecently interred. They covered it again with all respect and reverence, and to distinguish the spot, stuck a sprig of ac..a at the h..d of the grv.

They then hastened to Jerusalem to impart the afflicting intelligence to King Solomon He, when the first emotions of his grief had subsided, ordered them to return and raise our Master to such a sepulcher as became his rank and exalted talents. At the same time he informed them that by his untimely death the genuine secrets, of a M.M. were lost. He, therefore, charged them to be particularly careful in observing whatever casual Sns., Tkn. or Wd. that might occur when paying this last sad tribute of respect to departed merit.

---

They performed their task with the utmost fidelity. On re-opening the ground, one of the brethren, looking round, (W.M. *rises, no Sp.*) saw some of his companions in this position (*W.M. gives Sn. of H., Can. copies*) as if struck with H..... at the dreadful and afflicting sight; (*W.M. drops Sn.*) while others viewing the ghastly wound still visible on his fh..d, smote their own (*W.M. gives Sn. of Symp., Can. copies*) in sympathy with his sufferings. (*W.M. sits*).

Two of the brethren then descended the grv., and endeavoured to raise him by the E.A.'s Gp., which proved a slip; they then tried that of a F.C. which proved a slip likewise. Having both failed in their attempts, a zealous and expert brother took a more firm hold of the sinews of the right hand, and with their assistance raised him on the fv. pts. of fp. While some looked on in speechless grief, others, more animated, exclaimed M.... or M....., both wds. having a similar import, the one signifying the d..h of the Bro., the other the Bro. is

---

sln. King Solomon, therefore, ordered that those casual Sns., Tkn and Wd. should designate all M.Ms, throughout the universe, until time or circumstances should restore the genuine.

It only remains to account for the third class, who had pursued their researches in the direction of Joppa, and were meditating their return to Jerusalem, when, accidentally passing the mouth of a cavern, they heard sound of deep lamentation and regret. On entering the cave to ascertain the cause, they found three men answering the description of those missing, who, on being charged with the murder, and finding all chances of escape cut off, made a full confession of their guilt. They were then bound and led to Jerusalem, where King Solomon sentenced them to that d..h which the heinousness of their crime so amply merited.

---

---

## Explanation of the Tracing Board

W.M. (*I.P.M. hands T.B. and Pencil. to W.M., who takes pencil in rt. hd. to point various items on T.B.*) - Our Master was ordered to be reinterred as near to the Sanctum Sanctorum as the Israelitish law would permit; there, in a grv. from the center three feet East and three feet West, three feet between North and South and five feet or more perpendicular.

He was not buried in the Sanctum Sanctorum because nothing common or unclean was allowed to enter there; not even the H. P. but once a year; nor then until after many washings and purifications against the great day of expiation for sins, for, by the Israelitish law, all flesh was deemed unclean. The same fifteen trusty F.Cs. were ordered to attend the funl. clothed in white aprons and gloves as emblems of their innocence.

---



You have already been informed that the Working Tools with which our Master was sln. were the Pb.R., Lvl. and Heavy Ml. The ornaments of a M. M's lodge are the Porch, the Dormer, and the Square Pavement. The Porch was the entrance to the Sanctum Sanctorum, the Dormer the window that gave L. to the same; and the Square Pavement for their H. P. to walk on. The H. P.'s, office was to burn incense to the honour and glory of the M. H. and to pray fervently that the Almighty of His unbounded wisdom and goodness would be pleased to bestow peace and tranquility on the Israelitish nation during the ensuing year. The C, Skl. and C.Bs., being emblems of mortality, allude to the untimely d.h of our Master H.A. (*W.M. returns TB. and Pencil to I.P.M.*)

## Further Entrustment

In the course of the ceremony you have been informed of three Sns. In this degree; the whole of them are fv., corresponding in number with the fv.pts.of fp. They are the Sn. of H., the Sn. of Symp.,

the Pl.Sn., the Sn. of G. and D., and the Sn. of J. and E., likewise called the Gd. or R.Sn. For the sake of regularity, I will go through them and you will copy me. *(W.M. rises with Sp. S.D. instructs Can. to take Sp. also, and to copy Sns. made by W.M. but not to repeat wds.)*

This is the Sn. of H; this of Symp.; this the Pl. Sn. The Sn. of G. and D. is given by passing the fore fg. of rt.hd., the other fgs. cl..d., across the fh..d, and d.i.o.t.r.e.b.i.t.f.o.a.s. This took its rise at the time our Master was making his way from the North to the East entrance of the T., when his agony was so great that perspiration stood in large drops on his fh..d., and he made use of this Sn. *(does it and Can. copies)* as a temporary relief to his sufferings. This is the Sn. of J. and E., likewise called the. Gd. or R. Sn. *(Does it by throwing up b.a..s. with fgs. together above the h..d. and dropping the a..s. to the sds. and Can. copies as before.)* It took its rise at the time the T. was completed, and King Solomon, with the princes of his household, went

to view it, when they were so struck with its magnificence that with one simultaneous motion they raised their hands thus and exclaimed (*W.M. gives Sn. Can. copies*) “Oh Wonderful Masons!”

In England the Sn. of G and D. is given by passing the r.h.a.c.t. fh..d and d.i.o.t.l.e.b.i.t.f.o.a.s. (*W.M. gives Sn., Can copies*). On the continent of Europe, it is given in a different manner - by claspings the hds. and elevating them with their b...ks to the fh...d. (*Can. copies Sn. but does not repeat wds.*), exclaiming, “Come (*W.M. followed by Can. drops Sn.*) to my assistance, you ch. of the w. on the supposition that all M.Ms. are brothers to H.A., who was a w.’s son. In certain parts of Scotland, Ireland, and the States of America, the Sn. of G and D. is given in a still different manner by throwing up the hds. with the ps., extd. towards the heavens. (*Can. copies*) and d...g them, with three distinct ms. to the sds., exclaiming, “O.L. my G, O.L. my G, O.L. my G, is there no help for the w.’s son.” (*Can. doesn’t repeat wds. S.D. now places*)

---

*Can. in front of W.M.'s ped. facing East and about mid-line of Lodge, standing to his right, not holding his hand).*

## Working Tools

W.M. (*sits. If someone other than the W.M. presents the Working Tools, he should do so standing to the lt. of W.M., facing south*) - I now present to you the Working Tools of a M.M. They are the Sk. Pcl. and Cs. The Sk. is an implement which acts on a centre pin, whence a line is drawn to mark out the ground for the foundation of the intended structure. With the Pcl. the skillful art..t delineates the building in a draft or plan for the instruction and guidance of the worker. The Cs. enable him, with accuracy and precision, to ascertain and determine the limits and proportions of its several parts. But as we are not all operative but rather Free and Accepted, or Speculative, we apply these tools to our morals.

---

---

In this sense, the Sk. points out that straight and undeviating line of conduct laid down for our pursuit in the Vs. of S.L. The Pcl. teaches us that our words and actions are observed and recorded by the Almighty Architect, to whom we must give an account of our conduct through life. The Cs. remind us of His unerring and impartial justice, who, having defined for our instruction the limits of good and evil, will reward or punish, as we have obeyed or disregarded His Divine commands.

Thus the Working Tools of a M.M. teach us to bear in mind, and act according to the laws of our Divine Creator that, when we shall be summoned from this sublunary abode, we may ascend to the Gd.L. above, where the world's Great Architect lives and reigns for ever.

---

---

## Final Charge

W.M. (*If someone other than W.M. gives the charge, he should do so standing to the lt. of W.M. facing can.*) - Bro. .... your zeal for the institution of Freemasonry, the progress you have made in the art, and your conformity to the general regulations, have pointed you out as a proper object of our favour and esteem. In the character of a Master Mason you are henceforth authorized to correct the errors and irregularities of brethren and fellows, and guard them against a breach of fidelity.

To improve the morals and correct the manners of men in society must be your constant care. With this view, therefore, you are always to recommend, to inferiors, obedience and submission; to equals, courtesy and affability; to superiors, kindness and condescension. You are to inculcate universal benevolence, and by the regularity of your own behaviour afford the best example for the conduct of others.

---

---

The Ancient Landmarks of the Craft, which are here entrusted to your care, you are to preserve sacred and inviolate, and never suffer any infringement of our rites, or a deviation from established usage and customs. Duty, honour and gratitude now bind you to be faithful to every trust, to support with becoming dignity your new character, and to enforce, by precept and example, the tenets of the system.

Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist, whom you have this evening represented.

By this exemplary conduct, you will convince the world that merit has been your title to our privileges, and that on you our favours have not been undeservedly bestowed. (*S.D. seats Can. in the body of Lodge and resumes his seat. No Sn. or salutation.*)

---

---

## Ceremony of Closing the Lodge In the Third Degree

W.M.

S.W.

J.W.

\*

\*

\*

W.M. - Brethren, assist me to close the Lodge in Third degree. *(All rise.)*

W.M.- Bro. J.W., what is the constant care of every M.M.?

J.W.- To prove the Lodge close Tyled.

W.M. - Direct that duty to be done.

J.W.- Bro. I.G., prove the Lodge close Tyled.

I.G. *(Goes to door and gives knks. of Third degree. Being answered by Tyler, he returns to his position, takes Sp. and with Pl. Sn. of Third degree).*

Bro. J.W. the Lodge is close Tyled. *(Cuts Sn.)*

---



---

J.W.- *(Gives knks. of Third degree, takes Sp. and with Pl. Sn. of Third degree).* W.M., the Lodge is close Tyled. *(Cuts Sn.)*

W.M.- Bro S.W. the next care?

S.W.- To see that the brethren appear to order as M.Ms.

W.M.- To order, brethren, in the Third degree. *(All take Sp, and give Pl. Sn. of Third degree. Pl. Sn. is held by all until the Lodge is closed in Third degree by S.W.)*

W.M.- Bro. J.W., whence come you?

J.W.- The West., whither we have been in search of the genuine secrets, of a M.M.

W.M.- Bro. S.W., have you found them?

S.W.- We have not, W.M., but we bring with us certain substituted secrets, which we are anxious to impart for your approbation.

---

W.M.- Let those substituted secrets be regularly communicated to me. *(Both Wardens leave their respective peds. by lt. side, maintaining Pl. Sn. They come to the center of the Lodge and face each other, S.W. facing South and J.W. facing North and about a yard from each other with Sp. and still holding Pl. Sn. S.W. should remember that secrets, are being communicated to him by J.W. and await all movements from the later before responding. J.W. now takes a short Sp, holds out rt.hd. to S.W., who takes it, and J.W. gives to S.W. the P.Gp. leading from Second to Third degree. Hands are held aloft, and the J.W. bending forward, whispers to S.W. the P.Wd. Hands are loosened and by a direct movement both Wardens resume Pl.Sn. J.W. then takes another short Sp. and gives Sn. of H., Sn., of Symp., and Pl. Sn. J.W. then communicates fv.pts of fp, without speaking, and on the fifth, whispers the Wd., of a M.M.Both Wardens. then resume Sp. and Pl.Sn. by a direct*

---

*movement. J.W. then salutes S.W. by cutting Pl.Sn. and recovering. He then turns right and regains his ped. by rt. side).*

S.W. (*Still holding Pn.Sn. moves to the mid line of the Lodge and turns to face East and with Sp. says*)- W.M., condescend to receive from me the substituted secrets, of a M.M.

W.M.- Bro. S.W., I will receive them with pleasure, and for the information of the brethren you will speak the Wds. aloud. (*W.M. leaves ped. by lt. side, still holding Pl.Sn. and faces S.W. with Sp. about a yard from the latter. The same procedure is carried out as above, except that W.M. is, in this case the recipient of secrets. P.Wd. and the Wds. are spoken aloud. S.W. then salutes W.M. by cutting Pl.Sn. and recovering. W.M. then turns rt. after which S.W. turns rt. and both resume their peds. by rt. side, still holding Pl.Sn.*)

---

---

W.M.- Brethren, the substituted secrets, of a M.M., thus regularly communicated to me, I, as Master of this Lodge and thereby the humble representative of King Solomon, sanction and confirm with my approbation, and declare that they shall designate you and all M.Ms., throughout the Universe, until time or circumstances shall restore the genuine.

*(All the brethren bend little forward and say)-*

With gratitude to our Master we bend.

W.M.- All gratitude to the M. H. *(All give Gd or R. Sn., once, and then directly resume Pl.Sn.)*

W.M.- Bro. S.W. the labours of this degree being ended, you have my command to close the lodge. *( Gives knks. of Third degree with the lt.hd. keeping up Pl.Sn. with rt.hd.)*

---

---

S.W.- Brethren, in the name of the M. H., and by command of the W.M., I close (*All cut Pl.Sn.*) this M.M.'s lodge. (*All recover and then drop rt.hd. S.W. gives knks. of Third degree.*)

J.W.- And it is closed accordingly, (*gives knks. of Third degree. The I.G. goes to door, gives knks. of Third degree and, when answered by Tyler returns to his position. I.P.M. adjusts pts. of Cs., same procedure to be followed as in opening in Third degree. He gives Pl. Sn. of Third degree before k..lg on b.kns. and after adjusting the Cs. gives Sn. of Second degree. J.D. attends to T.B. The brethren take their seats when W.M. sits, not before. F.C.Freemasons are admitted.*)

---

---

## The Calling Off

W.M.

\*

S.W.

\*

J.W.

\*

W.M.- Principal Officers upstanding.

*(W.M. and Wardens rise, Brethren remain seated)*

Bro. J.W., what time is it?

J.W.- High time, W.M.

W.M.- Your duty?

J.W.- To call the brethren from labour to refreshment.

W.M.-I will thank you to declare it.

J.W.- Brethren, it is the will and pleasure of the W.M, that you cease labour and go to refreshment. Keep within hail, so as to come in due time, that profit and pleasure may be the result.

*(J.W. gives single knk. and raises his Cn. S.W. gives single knk. and lowers his Cn. W.M. gives single knk. Deacons do not leave their seats. All stand with Sn. of R. I.P.M. closes Vs. of S.L. with Sq. and Cs., in position. J.D. attends to T.B.)*

---

---

## The Calling On

*(The Brethren having resumed their places in the Lodge.)*

W.M.

S.W.

J.W.

\*

\*

\*

W.M.- Principal Officers upstanding. *(W.M. and Wardens rise, Brethren remain seated.)* Bro. J.W, what time is it?

J.W.- Past high time, W.M.

W.M.- Your duty?

J.W.- To call the brethren from refreshment to labour.

W.M.- I will thank you to declare it.

J.W.- Brethren, it is the will and pleasure of the W.M. that you cease refreshment and return to labour for the further dispatch of Masonic business. *(J.W. gives single knk. and lowers his Cn. S.W. gives single knk. and raises his Cn. W.M. gives single knk.. The deacons do not leave their seats, and all rise with Sn. of R. I.P.M. opens the Vs. of S.L. The three Principal Officers resume seats and J.D. attends to T.B. Work is resumed.)*

---

---

## Resuming

*(When the Lodge has been opened in the three Degrees, it may be resumed in any Degree by the following method.)*

W.M.

S.W.

J.W.

\*

\*

\*

W.M.- Principal Officers upstanding. *(W.M. and Wardes rise. Brethren remain seated.)* Brethren, by virtue of the power in me vested as the W.M., and thereby the humble representative of King Solomon, I resume the Lodge in the..... Degree. *(Gives knks. of the degree in which Lodge is resumed, followed by Wardens, I.G. and Tyler on door. All rise with Sn. of R. I.P.M. adjusts Sq. and Cs., the deacons do not leave their seats and J.D. attends to T.Bs.)*

---



~~~~~

**Grand Lodge of India -  
Ceremony of Opening/Closing**

(Opening Hymn.)

M.W.G.M.

G.S.W.

G.J.W.

\*

\*

\*

M.W.G.M.- Brethren, assist me to open/close this Grand Lodge.

M.W.G.M.- To order, Brethren, *(All stand but give no Sn.)*

M.W.G.M. - Bro. G.I.G., where is your situation in the Grand Lodge?

G.I.G. - *(With Sp. and Pl. Sn. of M.M.)-*  
Within the Inner porch of the Grand Lodge, M.W.  
The G.M.

M.W.G.M.- What is your duty?

G.I.G- To give due report of all approaching brethren and to see that they are properly clothed and ranged under their respective banners, M.W.  
the G.M.

~~~~~

---

M.W.G.M.- Do you find them so ranged ?

G.I.G. - They are, to the best of my knowledge, M.W. The G.M.

M.W.G.M.- Where is the situation of the J.G.W.?

G.I.G. - In the South, M.W. The G.M. (*Cuts Sn.*)

M.W.G.M.- Bro. J.G.W., whom do you represent?

J.G.W.- (*With sp. and Pl. sn. of third degree*)  
B..., Prince of the people, on Mount Tabor, M.W.  
The G.M.

M.W.G.M.- Where is the situation of the S.G.W.?

J.G.W. - In the West, M.W. The G.M. (*Cuts Sn.*)

M.W.G.M.- Bro. S.G.W., whom do you represent?

---

---

S.G.W. (*With sp. and Pl. sn. of M.M.*) J., the Assistant H. P., on Mount Sinai, M.W. The G.M.

M.W.G.M.- Where is the situation of the Dy. G. M.?

S.G.W. - At the right of the M.W. The G.M.  
(*Cuts Sn.*)

M.W.G.M.- R.W. Bro. Dy. G.M., whom do you represent?

Dy. G.M. (*With sp. and Pl. sn. of M.M.*)- H.A., Prince of Architects, M.W. The G.M.

M.W.G.M.- What is your duty?

Dy. G.M. - To lay schemes, draw designs, and assist M.W. the G.M. in the execution of the work, M.W. The G.M.

M.W.G.M.- Where is the situation of the M.W. The G. M.?

Dy. G.M. - In the East, M.W. The G.M.

---

---

M.W.G.M.- Whom does he represent?

Dy. G.M. - The Royal S.....n. (*Cuts Sn.*)

M.W.G.M.- Brethren, I call on the Grand Chaplain to invoke the blessing of the G.A.O.T.U.

*(All give Sn. of R.)*

G. Chap.- Accept, we beseech Thee, G.A.O.T.U., our humble and hearty thanks for as many blessings received from Thine infinite goodness.

Grant that the precepts and principles of the Order may be deeply engraven on our hearts and so dispose our words and actions, that eschewing those things that are contrary to our profession, and following all such things as are agreeable to the same, they may continue to cement and adorn the Sacred Edifice, both now and evermore. Amen.

Omnes -S.M.I.B.

---

M.W. The GM.- In the name of the M. H. God and of the Royal S...n, I declare this Grand Lodge opened/closed in ample form.

*(All drop Sn. of R.)*

M.W.G.M.	**	**	*
G.S.W.	**	**	*
G.J.W.	**	**	*
G.I.G.	**	**	*
G.T.	**	**	*

*(All stand to order with Sn. of R. Grand Director of Ceremonies opens/ closes the Vs. of S.L.)*

M.W.GM.- Be seated, brethren.

*(Closing Hymn.)*

NATIONAL ANTHEM

---

**Regional Grand Lodge -  
Ceremony of Opening/Closing  
(Opening Hymn.)**

R.W.R.G.M. \*

S.R.G.W. \*

J.R.G.W. \*

R.W.R.G.M.- Brethren, assist me to open/  
close this R.G.L.

R.W.R.G.M.- To order, Brethren, *(All stand  
to order, but give no Sn.)*

R.W.R.G.M.- Bro. R.G.I.G, where is your  
place in the R.G.L.?

R.G.I.G. *(With sp. and Pl. sn. of M.M.)* -  
Inside the entrance of the R.G.L., R.W.R.G.M.

R.W.R.G.M.- Your duty there?

R.G.I.G. - To give due report of all  
approaching brethren and to see that they are  
properly clothed, and ranged under their respective  
banners, R.W. The R.G.M.

---

---

R.W.R.G.M.- Are they so ranged?

R.G.I.G. - They are to the best of my knowledge, R.W.R.G.M.

R.W.R.G.M.- The place of the Junior R.G.W.?

R.G.I.G. - In the South; R.W.R.G.M. (*Cuts Sn.*)

R.W.R.G.M. - Bro. Junior R.G.W., whom do you represent?

J.R.G.W. - (*With sp. and Pl. sn. of M.M.*) B..., a Prince and Ruler in I....l, R.W.R.G.M.

R.W.R.G.M.- The place of the Senior R.G.W.?

J.R.G.W. - In the West, R.W. R.G.M. (*Cuts Sn.*)

R.W.R.G.M.- Bro. Senior R.G.W., whom do you represent?

S.R.G.W. - (*With sp. and Pl. sn. of M.M.*) J...., the Assistant H. P., who officiated at the dedication of K.S.T., R.W. The R.G.M.

---

---

R.W.R.G.M.- The place of the Deputy R.G.M.?

S.R.G.W. - At the right of and near to the R.W.R.G.M. (*Cuts Sn.*)

R.W.R.G.M.- Bro. Dy. R.G.M., whom do you represent?

Dy. R.G.M. (*With Sp. and Pl. sn. of MM.*) - H.A., R.W.R.G.M.

R.W.R.G.M. - What is your duty?

Dy. R.G.M.- To lay schemes, draw designs, and assist the R.W.R.G.M. in the execution of the work.

R.W.R.G.M.- The place of the R.G.M.

Dy.R.G.M. - In the East, R.W.R.G.M.

R.W.R.G.M. - Whom does he represent?

Dy.R.G.M.- The glorious S.....n. (*Cuts Sn.*)

R.W.R.G.M.-I call on the R.G. Chaplain to invoke the blessing of the G.A.O.T.U.

---



*(All give Sn ofR.) -*

R.G. Chap. -Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy Holy name. Amen

Omnes- *S.M.I.B.*

R.W.R.G.M.- In the name of the M.H. God and of the glorious S.....n, I declare this Regional Grand Lodge opened/closed in due form. *(All drop Sn. of R.)*

R.W.R.G.M.	**	**	*
S.R.G.W.	**	**	*
J.R.G.W.	**	**	*
R.G.I.G.	**	**	*
R.G.T.	**	**	*

*(All stand to order with Sn. ofR. Regional Grand Director of Ceremonies opens/closes the Vs. of S.L.)*

R.W.R.G.M.- Be seated, Brethren.

*(Closing Hymn.)*

NATIONAL ANTHEM

---

## Opening Hymn

Hail Eternal, by Whose aid  
All created things were made;  
Heaven and earth, Thy vast design;  
Hear us, Architect Divine!

May our work, begun in Thee,  
Ever blest with order be;  
And may we, when labours cease,  
Part in harmony and peace.

By Thy glorious Majesty,  
Be the trust we place in Thee,  
By the Badge and Mystic Sign,"  
Hear us, Architect Divine!

Amen.

Omnes –S.M.I.B..

---

---

## Closing Hymn

Now the evening shadows closing,  
Worn from toil to peaceful rest,  
Mystic Arts and Rites reposing  
Sacred in each faithful breast.

God of light! Whose love unceasing,  
Doth to all Thy works extend,  
Crown our order with Thy blessing,  
Build, sustain us to the end.

Humbly now we bow before Thee,  
Grateful for Thine aid Divine,  
Everlasting power and glory,  
Mighty Architect be Thine.

Amen.

Omnes –S.M.I.B..

---

---

**NATIONAL ANTHEM**

JANA GANA MANA ADHINAYAKA JAYA HE

BHARATA BHAGYA VIDHATA,

PANJAB SINDHU GUJARATA MARATHA

DRAVIDA UTKALA BANGA

VINDHYA HIMACHALA YAMUNA GANGA,

UCHHALA JALADHI TARANGA,

TAVA SHUBHA NAME JAGE

TAVA SHUBHA ASHISHA MAANGE,

GAHE TAVA JAYA GATHA.

JANA GANA MANGALA DAYAKA JAYA HE,

BHARATA BHAGYA VIDHATA,

JAYA HE, JAYA HE, JAYA HE,

JAYA, JAYA, JAYA, JAYA HE.

---

---

**Form of Address for  
Presentation of  
Grand Lodge Certificate**

It is customary for Freemasons to be given a certificate on being registered in the Books of the Grand Lodge, and on attaining the Degree of a Master Mason you are entitled to a certificate issued by our Most Worshipful The Grand Master.

I have now much pleasure in presenting your certificate to you in open Lodge. (*W.M. hands it.*) Please examine it while I explain its meaning.

The document is surmounted by the crest of the Grand Lodge and its motto, “Brotherly Love, Relief and Truth”. You will observe that the body of the certificate is divided by a column. This is of the Ionic Order and signifies Wisdom, since it alludes to the wisdom of S. K. of I., in building, completing and dedicating the Temple at Jerusalem to the service of the G.A.O.T.U.

---

---

Flanking this central pillar are two others. That on the lt. is of the Doric Order which denotes Strength and alludes to the strength of H. K. of T., in supporting King Solomon with men and materials. That on the rt. is of the Corinthian Order, meaning Beauty. It refers to H.A. whose beautiful work in adorning the temple won the admiration of all beholders.

The Three Pillars rest on the flooring of the Lodge, symbolizing the light and darkness, the joys and sorrows of our checkered existence. At the bases of the pillars are the three Great Emblematical Lights in Freemasonry, the Vs. of S.L., the Sq., and Cs. You will observe also the Working tools. of the three Degrees; the rough and perfect Ashlars, and the Celestial and Terrestrial Globes, pointing out Masonry Universal.

The wording of the certificate testifies to the fact that the Brother referred to in the text has been received into our Order. The date of initiation is

---

---

recorded Anno Domini. In testimony that the Brother's name has been registered in the books of the Grand Lodge, our V. Worshipful Brother Grand Secretary has subscribed his name and affixed the seal of Grand Lodge with the date Anno Domini as well as Saka Era.

A final clause states that the possession of this certificate does not entitle a Brother to admission into any Lodge without due examination. Neither, it should be noted, does examination alone give entrance without production of this Voucher, should it be so demanded.

To a Brother to whom it is issued, this document, therefore, is of unique interest. It testifies that Grand Lodge considers the foundation stone placed in the Northeast part of the Lodge not many months ago, was well and truly laid; it is a means of Masonic identification, a proof of membership in cases of accident or unforeseen calamity; a passport when visiting a Foreign Lodge, where the Sns. may differ from our own. Even as

---

---

no Lodge is “regular” without the production of the Warrant entrusted to its Master, so should no individual Mason omit to take his certificate with him when attending any special Masonic assembly.

But, Brother....., your certificate at present, is incomplete. You are required to add your usual autograph in the margin, and from that signature there must be no subsequent variation. This you will now do in the North of the Lodge at our Bro Secretary’s table.

*(Done.)*





---

## Shorter form of Address for Presentation of Grand Lodge Certificate

As you have attained the Degree of a Master Mason, your name has been registered in the books of the Grand Lodge as a member of our Order. In testimony thereof, the Grand Lodge has issued to you this certificate. You must carry this with you, should it be demanded, when attending a Lodge other than your own, or any other Masonic assembly. It will serve as a means of identification, a proof of membership, a passport when visiting a foreign Lodge, where the Sns. may differ from our own. You should, therefore, carefully preserve it.

As this certificate is incomplete without your signature you are requested to add your usual autograph in the margin in the presence of Bro. Secretary. *(Done)*

---

---

## LISTS OF TOASTS

### A. Daughter Lodges:

- (i) The President and the Republic of India.
  - (ii) The Craft.
  - (iii) The M.W. the Grand Master,
  - (iv) R.W. The Deputy Grand Master, R.W., The Assistant Grand Master and the rest of the Officers of the Grand Lodge of India, Present and Past.
  - (v) R.W. the Regional Grand Master.
  - (vi) W. The Deputy Regional Grand Master, W. The Assistant Regional Grand Master, and the rest of the Officers of the Regional Grand Lodge of \_\_\_\_\_, Present and Past.
  - (vii) The newly installed W. Master, W.Bro..... and his officers.
-

- 
- (viii) The I.P.M. and the out-going Officers.
  - (ix) The Visitors.
  - (x) The Tyler's Toast

While all the above toasts will be taken on Installation Night; at ordinary meetings of daughter Lodges items (i) to (vi) and (x) above will be taken. In some Lodges, it has been the practice to have toasts for (a) Masonic Charity and (b) Absent brethren on Installation Nights. They may continue to do so. There shall be no Toasts for Sister Constitutions or District etc., Grand Lodges or their Constitutions at the meeting of Daughter Lodges.



---

**B. Regional Grand Lodges:**

- (i) The President and the Republic of India.
  - (ii) The Craft.
  - (iii) The M.W. The Grand Master,
  - (iv) R.W. The Deputy Grand Master, R.W. The Assistant Grand Master and the rest of the Officers of the Grand Lodge of India, Present and Past.
  - (v) R.W. The Regional Grand Master.
  - (vi) The Visitors
  - (vii) The Tyler's Toast
  - (viii) Toasts, if any, for visiting dignitaries from other constitutions will be given under item (vi) above.
-

---

### C. Grand Lodge:

- (i) The President and the Republic of India.
- (ii) The Craft.
- (iii) The M.W. The Grand Master.
- (iv) R.W. The Deputy Grand Master, R.W. The Assistant Grand Master and the rest of the Officers of the Grand Lodge of India, Present and Past.
- (v) The Visitors (*Who are official representatives of Sister Grand Lodges.*)
- (vi) The Tyler's Toast.

Distinguished representatives from other Grand Bodies will be toasted under item (v) above.

Note: In response to formal toasts of Obligation, e.g. B. (iii) and (iv), the senior most Grand Officer present will be invited to respond.

---

---

## Investiture of Officers

I.O. - W. Master, you will now invest the I.P.M.

W.M.- *(rises in his place and says)*- W. Bro.... (naming him), I have much pleasure in investing you with this Jewel as the I.P.M. of the Lodge, feeling assured, from the manner in which you transacted the business of the Lodge during your Mastership, that should I at any time require assistance, my reliance on your co-operation will not be misplaced.

I.O.- Worshipful Master, you will now appoint and invest your Officers.

*(A copy of the list of new Officers should be ready in the hands of W.M. The I.O. or D. of C. goes to the center of the Lodge and with the Sp. and the Sn. of the First Degree says;)*

---

I.O. - W.M., whom do you appoint your S.W.?

W.M.-Bro. \_\_\_\_\_ (*The I.O. or D. of C. collects the necessary Collar, Gavel, Cn. or Wnd., as the case may be, takes the named brother by the rt.hd. to W.M.s ped. P.Ms. are taken to the South, of the ped., brethren to the North of the ped. After investiture, the Officer is taken directly to his seat without "squaring". The D. of C. proceeds to center of the Lodge and addresses the W.M. as before. After investiture, the W.M. shakes hand with each Officer before he is conducted to his seat. No. Sn. or salutation is given.*)

W.M.- Bro. .... I appoint you my S.W, and invest you with the insignia of your office (*invests the S.W. with the collar*). The Lvl. (*takes hold of the Lvl. with the lt.hd.*), being an emblem of equality, points out the equal measures you are bound to pursue in conjunction with me in the well ruling and governing of the Lodge (*releases the Lvl.*), I, therefore, place in your hand this Gvl. (*hands the*

---

*Gvl. to the S.W.)* as an emblem of power, to enable you to assist me in preserving order in the Lodge, especially in the West. I also present to you the Cn. of your office (*hands the Cn. to the S.W.*), which you will place erect when the lodge is opened, to point out to the brethren that the lodge is engaged in Masonic business. Your place is in the West, your duty to mark the setting sun, to close the Lodge by my command, after having seen that every brother has had his due (*The W.M. shakes hand with him by the rt.hd. in congratulation. The I. O. or D. of C. takes the S.W. by the rt.hd. and conducts him to his chair, no "squaring" and leads the Brother who has been acting as the S.W. to a seat among the P.M.s*)

I.O. or D of C. (*Position, Sp., and Sn. as before. The procedure is similar each time before interrogating the W.M. as to the appointment of each Officer.*)-  
W.M., whom do you appoint your J.W.?

---



---

W.M.-Bro.....(*The I.O. or D. of C. proceeds as before.*)

W.M.- Bro....., I appoint you my J.W. and I now invest you with the Collar and Jewel of your office, (*invests the JW with the Collar*). The Pb.R. (*holding it in his lt.hd.*), being an emblem of uprightness, points out the integrity of the measures you are bound to pursue in conjunction with me and your brother S.W. in the well ruling and governing of the Lodge (*releases the Pb.R.*), particularly in the examination of Visitors, lest through your neglect, any unqualified person should gain admission to our assemblies and the brethren be thereby innocently led to violate their Ob. I, therefore, place in your hand this Gvl. (*hands the Gvl. to the J.W.*) as an emblem of power, to enable you to assist me and your brother S.W. in preserving order in the lodge, especially in the South. I also present to you the Cn. of your office (*hands the Cn. to the J.W.*) which you will place horizontal whenever the lodge is open for Masonic

---

---

business and erect whenever the lodge is called from labour to refreshment, that matter being under your immediate supervision as the ostensible steward of the Lodge. Your place is in the South, your duty to mark the sun as its meridian, to call the brethren from labour to refreshment and from refreshment to labour that profit and pleasure may be the result. *(The W.M. shakes hand with him by the rt.hd. in congratulation. The I.O. or D. of C. proceeds with the J.W. as before.)*

*(The Officers are then appointed and invested, one by one, in the following order: Chaplain, Treasurer, Secretary, Director of Ceremonies, Senior Deacon, Junior Deacon, Bearers of Vs. of S.L., Sword Bearer, Assistant Secretary, Assistant Director of Ceremonies, Almoner, Organist, Inner Guard and Stewards. The W.M. may use the following addresses and, if he wishes, add other suitable details in particular cases. The W.M. shakes hand with each by rt.hd. in congratulation.)*

---

---

W.M.- I appoint you Chaplain of the Lodge, and now invest you with the Collar and Jewel of your office (*invests Chaplain with Collar*). It will be your duty, as far as may be possible, to attend the meeting of the Lodge, in order that you may exercise your sacred office in the devotional portions of our Ceremonies.

W.M.- You having been elected Treasurer of the Lodge, I now invest you with the Collar and Jewel of your office. The due discharge of the important duties committed to your charge will justly entitle you to our gratitude.

W.M.-I appoint you Secretary of this Lodge, and I now invest you with the Collar and Jewel of your office. Your zeal for Freemasonry and your attachment to this Lodge will, I am confident, induce you to discharge the duties of your office with fidelity, so as to merit the confidence and esteem of your brethren. I look forward to your help, assistance and cooperation in my work.

---

---

W.M.-I appoint you Director of Ceremonies of this Lodge, and I now invest you with the Collar and Jewel of your office. I have every confidence that you will give to your duties the attention which their importance demands.

W.M.- I appoint you Senior Deacon of this Lodge, and I now invest you with the Collar and Jewel of your office. It is part of your duty to attend to Cans., during the Ceremonies of Passing and Raising and I am confident that you will attend to the duties of your office with vigilance and attention.

W.M.- I appoint you Junior Deacon of this Lodge, and I now invest you with the Collar and Jewel of your office. It is part of your duty to attend on Cans., during the Ceremony of Initiation and I am confident that you will attend to the duties of your office with vigilance and attention.

W.M.- I appoint you Bearer of V. of S.L/  
Sword Bearer/Assistant Secretary/Assistant Director

---

---

of Ceremonies/Almoner/Organist of this Lodge, and I now invest you with the Collar and Jewel of your office.

W.M.- I appoint you Inner Guard of this Lodge, and I now invest you with the Collar and Jewel of your office. It is your duty to admit Freemasons on proof, receive the Cans. in due form and obey the commands of the Junior Warden.

W.M.- I appoint you Steward of this Lodge and I now invest you with the Collar and Jewel of your office. It is part of your duty to introduce visitors, and to see that they are properly accommodated and that the tables are properly furnished. Your regular and early attendance will be the best proof of your zeal and attachment.

*(The W.M. summons the Tyler by two quick knks. The Wardens do not give knks. The Tyler is admitted to the Lodge by the I.G. The D. of C. attends on him as he did before for other Officers. The Tyler carrying the Collar and the sword in the lt.hd., pt.*

---

*downwards, salutes on entrance with the Sp. and Sn of the First degree, and proceeds to the W.M.,’s ped and surrenders them to the W.M. If he is not reelected, he takes a seat in the body of the lodge. If he is reelected, he stands to the North or South of W.M.’s ped. as prescribed. The D. of C. takes him or the newly elected Tyler, as the case may be, by the rt.hd. to the North or South of W.M.s ped. as required.)*

W.M.- Bro....., you having been elected (*or re-elected*) Tyler of the Lodge, I now invest you with the Collar and Jewel of your office (*holds the Jewel with the lt.hd.*), which is a Sword appended to a Collar (*Drops the Jewel*). Your place is outside the door of the lodge, your duty to see that the Cans. are properly prepared and to give the proper reports on the door of the Lodge when Cans. members or visitors require admission. I place in your hand this Sword. (*does so, and the Tyler holds the Sword vertically by the hilt, pt. down, in the lt.hd.*) to enable you to keep off all intruders and cowans to

---

Freemasonry and suffer none to pass but such as are duly qualified. *(Accompanied by the D. of C, the Tyler goes direct to the North of the S.W. takes Sp. and gives Sn. of the First degree and retires, door being opened and shut by the I.G. The D. of C. returns to his seat.)*

---





