

# **Master Mason Degree**

of Freemasonry

as practiced in the

**State of Nevada**

circa 1986

Since as early as 1727, men have been leaving the Masonic Lodge because Freemasonry is incompatible with a sincere expression of Christianity. When a Mason becomes a born again Christian, he sees Freemasonry clearly for the first time. Many men have left the lodge to follow Jesus Christ. Usually they do so quietly. Often, it takes a period of time before they are released from the spiritual bondage which results from the practice of occult religion. Some former Masons have had substantial ministries. Charles Finney, the 19th century evangelist, was one such man. God used him in a mighty way.

The following exposure has been translated from a Masonic "cypher." The cypher was issued to a former Worshipful Master who has turned his life over to Jesus Christ. He has exposed the content of Masonic ritual so that Christians who wish to witness to Masons will be educated and equipped to take issue with the teachings found within Masonic ritual.

Masonic ritual varies slightly from state to state. Yet, the variations do not change the character of Masonic ritual as practiced in any particular lodge. The striking similarity of the rituals of various states can be demonstrated by examining Masonic Monitors. Monitors often contain selected portions of ritual, in addition to explanations of the meaning of the ritual.

Commercially printed exposures of Masonic ritual are readily available. **LESTER'S LOOK TO THE EAST** and **DUNCAN'S RITUAL** are two of the better known editions in the United States. They are available at many book stores.

Masonic "Cyphers" are commonly used as a memory aid for those who are learning ritual. Such cyphers contain one to several letters which represent each and every word in the ritual. Masonic ritual is not placed entirely in print by the lodge, for obvious reasons. However, Grand Lodges do publish small books which are given to men who are raised to Master Mason. These Masonic "Monitors" contain statements as to the Grand Lodge's authoritative interpretation of the meaning of the ritual. Masonic Monitors are not normally available to the public. Masonic Monitors are available on CDROM for most states from Ephesians 5:11, Inc.

An Internet web site which contains information about leading men away from the Masonic Lodge can be found at <http://www.ephesians5-11.org>

Additional copies of this printed Masonic ritual may be obtained by downloading them from the web site and printing the file using your laser, or ink jet printer, in conjunction with the Adobe Reader. The Adobe Reader is available FREE from Adobe Systems. A link is available on the page where this file is available.

The following abbreviations are used throughout this ritual.

#### Active Participants

WM..... Worshipful Master  
SW... ..Senior Warden  
JW... ..Junior Warden  
Tr..... Treasurer  
Sec..... Secretary  
SD... ..Senior Deacon  
JD..... Junior Deacon  
SS. .... Senior Steward  
JS..... Junior Steward  
Tyl..... Tyler  
Ch..... Chaplain

Lect. .... Lecturer - designated by WM  
Cand....Candidate

(\*; \* \* ; or \* \* \* , normally signifies the number of raps from a gavel. In the case of the Senior Deacon, it signifies his staff, pounding on the floor. When done at either the outer or inner door, it signifies a knock on the door.

(S) signifies the due-guard and sign being given as a salutation to the Worshipful Master.)

Other designations are found. KS represents King Solomon, who is usually portrayed by the Worshipful Master. S-F represents sea faring man, W-F represents way faring man and R#1, R#2, and R#3 represents the three "ruffians." These characters in ritual are portrayed by different lodge members at various times.

Page numbers and line numbers have been placed in the margins as an aid to identifying specific portions of the ritual. By specifying page number, left or right column and line number, a particular section of ritual may be uniquely identified. Of course, those designations pertain only to the printed copy of this document.

1 **MASTER MASONS OPENING:**

WM: \*. Officers, take your respective stations and places; Brethren, be clothed.

5 WM: \*. Brother Senior Warden.

SW: Worshipful Master.

10 WM: Are all present Master Masons?

SW: I will ascertain through the proper officer and report.

15 SW: Brother Junior Deacon.

JD: Brother Senior Warden.

SW: Are all present Master Masons?

20 JD: Brother Senior Warden, all present are Master Masons.

SW: Worshipful Master.

25 WM: Brother Senior Warden.

SW: All present are Master Masons.

30 WM: As further evidence that all present are Master Masons, receive the pass-word from the Senior and Junior Deacons, who will obtain it from the Brethren on the right and left, and communicate it in the East.

35 SW: \*. Deacons, attend the West.

40 SW: Give me the pass-word of a Master Mason. Now obtain it from the Brethren on the right and left and communicate it to the Worshipful Master in the East.

WM: Brother Senior Warden.

45 SW: Worshipful Master.

WM: The pass-word is right and duly received in the East.

50 WM: \*. Brother Junior Deacon.

JD: Worshipful Master.

WM: The first great care of Masons when convened?

55 JD: To see that they are duly tyled.

WM: Attend to that duty and inform the Tyler that I am about to open a Lodge of Master Masons, and direct him to tyle accordingly. 1

JD: Brother Tyler, I am directed to inform you that the Worshipful Master is about to open a Lodge of Master Masons. Take due notice thereof and govern yourself accordingly. 5

JD: \*. 10

Tyl: \*. 10

JD: (S) Worshipful Master, we are duly tyled. 15

WM: How are we tyled? 15

JD: By a Brother Master Mason without, armed with the proper implement of his office. 20

WM: His duty there? 20

JD: To observe the approach of cowans and eavesdroppers, and suffer none to pass or re-pass except such as are duly qualified and have permission from the Worshipful Master. 25

WM: \*. Brother Senior Warden.

SW: (S) Worshipful Master. 30

WM: Are you a Master Mason?

SW: I am. 35

WM: What induced you to become a Master Mason? 35

SW: That I might obtain the Master's Word, travel in foreign countries, work and receive Master's wages, and be thereby better enabled to support myself and family, and contribute to the relief of distressed worthy Master Masons, their widows and orphans. 40

WM: What makes you a Master Mason? 45

SW: My Obligation.

WM: Where were you made a Master Mason? 50

SW: Within the body of a just and duly constituted Lodge of Master Masons, assembled in a place representing the Sanctum Sanctorum of King Solomon's Temple. 55

WM: How many compose a Master Masons Lodge? 55

- 1 SW: Three or more. excess, and see that they return to their labor in 1  
 WM: When composed of five, of whom does it consist? due season, that the Worshipful Master may receive honor, and they pleasure and profit thereby.
- 5 SW: The Worshipful Master, Senior and Junior Wardens, WM: The Senior Warden's station? 5  
 Senior and Junior Deacons. JW: In the West.  
 WM: Brother Senior Warden, the Junior Deacon's place WM: Brother Senior Warden. 10  
 in the Lodge? SW: (S) Worshipful Master. 10  
 10 SW: At my right. WM: Why in the West?  
 WM: \* \*. Brother Junior Deacon. SW: As the sun is in the West at close of day, so 15  
 15 JD: (S) Worshipful Master. stands the Senior Warden in the West to assist  
 WM: Your duty? the Worshipful Master in opening and closing the  
 JD: To carry messages from the Senior Warden in Lodge; paying the Craft their wages, if any be  
 20 the West to the Junior Warden in the south, and due, that none may go away dissatisfied; harmony  
 elsewhere about the Lodge as he may direct. being the support of all institutions, especially this 20  
 Attend the alarms at the outer door and report the of ours.  
 same to the Worshipful Master; also to see that WM: The Master's Station.  
 we are duly tyled. SW: In the East. 25  
 25 WM: The Senior Deacon's place? WM: Why in the East?  
 JD: At the right of the Worshipful Master in the East. SW: As the sun rises in the East to open and govern  
 30 WM: Brother Senior Deacon. the day (WM:\*\*) so rises the Worshipful Master 30  
 SD: (S) Worshipful Master. in the East to open and govern the Lodge, setting  
 WM: Your duty? the Craft at work, giving them proper instruction  
 35 for their labor.  
 SD: To carry orders from the Worshipful Master in the WM: Brother Senior Warden, it is my order that 35  
 East to the Senior Warden in the West, and \_\_\_\_\_Lodge No.\_\_\_\_be now opened on  
 elsewhere about the Lodge as he may direct; refreshment are not perverted to intemperance or  
 welcome and clothe visiting Brethren, attend the 40  
 alarms at the inner door; also to receive and conduct candidates.
- WM: The Junior Warden's station?
- 45 SD: In the South.  
 WM: Brother Junior Warden.  
 JW: (S) Worshipful Master.  
 50 WM: Your duty in the South?  
 JW: To observe the sun at meridian, which is the glory  
 55 and beauty of the day; call the Craft from labor to refreshment, superintend them during the hours thereof, carefully to observe that their means of

the Third Degree of Freemasonry for work and instruction. This communicate to the Junior Warden in the South, and he to the Brethren present, that having due notice thereof, they may govern themselves accordingly. 40

SW: Brother Junior Warden.

JW: Brother Senior Warden. 45

SW: It is the order of the Worshipful Master that \_\_\_\_\_ Lodge No \_\_\_ be now opened on the Third Degree of Freemasonry for work and instruction. This communicate to the Brethren present, that having due notice thereof, they may govern themselves accordingly. 50

JW: Brethren, it is the order of the Worshipful Master, communicated to me through the Senior Warden in the West, that \_\_\_\_\_ Lodge No. \_\_\_ be now opened on the Third Degree of 55



1	Tyl: * * * .	SS: Brother _____, who has been duly initiated an Entered Apprentice, passed to the Degree of Fellow Craft, and now wishes further Light in Masonry by being raised to the Sublime Degree of Master Mason.	1
5	WM: Brother Senior Deacon. SD: (S) Worshipful Master. WM: Present the flag of our country at the Altar.	SD: Brother _____, is this an act of your own free will and accord?	5
10	WM: Brethren; you will join with me in the Pledge of Allegiance to the Flag of our Country. (ALL) (Recite the Pledge of Allegiance.)	Cand: It is. SD: Brother Stewards, is he worthy and well qualified? SS: He is.	10
15	WM:*. If there are present any Present or Past Grand Officers, Present or Past Masters, they are cordially and fraternally invited to a seat in our East.	SD: Duly and truly prepared? SS: He is.	15
20	<b>MASTER MASONDEGREE</b> WM: *. Brethren; Brother _____ is in waiting for the Third Degree of Freemasonry, he having made suitable proficiency in the preceding degree. If there is no objection, I shall confer this degree upon him.	SD: Has he made suitable proficiency in the preceding degree? SS: He has.	20
25	WM: Brethren, there being none, I will proceed.	SD: By what further right or benefit does he expect to obtain this important privilege? SS: By the benefit of the pass-word.	25
30	WM: *. Brother Stewards. SS: (S) Worshipful Master.	SD: Has he the pass-word? SS: He has not, I have it for him	30
35	WM: How should a Brother be prepared for the Third Degree of Freemasonry? SS: By being divested of all metallic substances, neither naked nor clothed, barefoot, both knees and breasts bare, hood-winked, and with a cable-tow three times around his body, clothed as a Fellow Craft.	SD: Advance and give it. SS: Tubalcain. (Said softly so as no to be overheard by the candidate.) SD: The pass-word is right. Since the Brother is in possession of all these necessary qualifications, let him wait until the Worshipful Master can be informed of his request, and his answer returned.	35
40	WM: Repair to the preparation room where Brother _____ is in waiting. When thus prepared, cause him to make the usual alarm at the inner door.	SD: * * * . Worshipful Master.	40
45	Cand: * * * . SD: (S) Worshipful Master.	WM: Brother Senior Deacon. SD: There is without, Brother _____, who has been duly initiated an Entered Apprentice, passed to the Degree of Fellow Craft, and now wishes further Light in Masonry by being raised to the Sublime Degree of Master Mason.	45
50	WM: Brother Senior Deacon. SD: There is an alarm at the inner door.	WM: Is this an act of his own free will and accord? SD: It is.	50
55	WM: Attend to the alarm and ascertain the cause. SD: * * * . Who comes here?		55

1	WM: Is he worthy and well qualified?	have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain.	1
	SD: He is.		
5	WM: Duly and truly prepared?	WM: *.	5
	SD: He is.	Chap: In the days when the keepers of the house shall tremble, and the strong men shall bow themselves:	
10	WM: Has he made suitable proficiency in the preceding degree?	JW: * *.	10
	SD: He has.	Chap: And the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets:	15
15	WM: By what further right or benefit does he expect to obtain this important privilege?	SW: * *.	
	SD: By the benefit of the pass-word.	Chap: When the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low:	20
20	WM: Has he the pass-word?	WM: * *.	
	SD: He has not, I have it for him.	Chap: Also when they shall be afraid of that which is high, and fears shall be in the way:	25
25	SD: Tubalcain.	JW: * * *.	
	WM: The pass-word is right. Since the Brother is in possession of all these necessary qualifications, let him enter this Worshipful Lodge of Master Masons, and be received in due and ancient form.	Chap: And the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail:	30
30	SD: * * *. Let him enter this Worshipful Lodge of Master Masons, and be received in due and ancient form.	SW: * * *.	
35	SD: Brother _____, when first you entered a Lodge of Free and Accepted Masons, you were received on the point of a sharp instrument piercing your naked left breast; on your second entrance, you were received on the angle of a square applied to your naked right breast, the morals of which were at those times explained to you. I am now commanded to receive you on the extreme points of the Compasses, extending from your naked right to your naked left breast, which is to teach you that as within the breast are contained the most vital parts of man, so between the extreme points of the Compasses are contained the most valuable tenets of Freemasonry, which are Friendship, Morality, and Brotherly Love.	Chap: Because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the cistern:	35
40		WM: * * *.	40
45		Chap: Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.	
		SD: * * *.	45
50		JW: *. Who comes here?	
	JW: *.	SD: Brother _____, who has been duly initiated an Entered Apprentice, passed to the Degree of Fellow Craft, and now wishes further Light in Masonry by being raised to the Sublime Degree of Master Mason.	50
	Chap: Remember now Thy Creator in the days of thy youth, while the evil days come not;		
55	SW: *.	JW: Brother _____, is this an act of your own free will and accord?	55
	Chap: Nor the years draw nigh, when thou shalt say: I		

1	Cand: It is.			1
	JW: Brother Senior Deacon, is he worthy and well qualified?	SW: Has he made suitable proficiency in the preceding degree?		
5	SD: He is.	SD: He has.		5
	JW: Duly and truly prepared?	SW: By what further right or benefit does he expect to obtain this important privilege?		
10	SD: He is.	SD: By the benefit of the pass-word.		10
	JW: Has he made suitable proficiency in the preceding degree?	SW: Has he the pass-word.		
15	SD: He has.	SD: He has not, I have it for him.		15
	JW: By what further right or benefit does he expect to obtain this important privilege?	SW: Advance and give it.		
	SD: By the benefit of the pass-word.	SD: Tubalcain (whispered)		
20	JW: Has he the pass-word?	SW: The pass-word is right. Since the Brother is in possession of all these necessary qualifications, conduct him to the Worshipful Master in the East for his examination.		20
	SD: He has not, I have it for him.			
25	JW: Advance and give it.	SD: * * *.		25
	SD: Tubalcain (whispered in ear of JW)	WM: *. Who comes here?		
30	JW: The pass-word is right. Since the Brother is in possession of all these necessary qualifications, conduct him to the Senior Warden in the West for his examination.	SD: Brother_____, who has been duly initiated an Entered Apprentice, passed to the Degree of Fellow Craft, and now wishes further Light in Masonry by being raised to the Sublime Degree of Master Mason.		30
35	SD: * * *.	WM: Brother_____, is this an act of your own free will and accord?		35
	SW: *. Who comes here?			
	SD: Brother_____, who has been duly initiated an Entered Apprentice, passed to the Degree of Fellow Craft, and now wishes further Light in Masonry by being raised to the Sublime Degree of Master Mason.	Cand: It is.		
40		WM: Brother Senior Deacon, is he worthy and well qualified?		40
		SD: He is.		
45	SW: Brother_____, is this an act of your own free will and accord?	WM: Duly and truly prepared?		45
	Cand: It is.	SD: He is.		
50	SW: Brother Senior Deacon, is he worthy and well qualified?	WM: Has he made suitable proficiency in the preceding degree?		50
	SD: He is.	SD: He has.		
55	SW: Duly and truly prepared?	WM: By what further right or benefit does he expect to obtain this important privilege?		55
	SD: He is.			

1 SD: By benefit of the pass-word.  
 WM: Has he the pass-word?  
 5 SD: He has not, I have it for him.  
 WM: Advance and give it.  
 SD: Tubalcain (whispered)  
 10 WM: The pass-word is right. Whence came you and whither are you traveling?  
 SD: From the West, traveling East.  
 15 WM: Why did you leave the West and travel East?  
 SD: In search of further Light in Masonry.  
 20 WM: Since the Brother is in possession of all these necessary qualifications, and in search of further Light in Masonry, re-conduct him to the Senior Warden in the West, who will teach him how to approach the East in due and ancient form.  
 25 SD: Brother Senior Warden.  
 SW: Brother Senior Deacon.  
 30 SD: It is the order of the Worshipful Master that you teach this Brother how to approach the East in due and ancient form.  
 SW: Cause the Brother to face the East.  
 35 SW: Brother\_\_\_\_\_, advance on your left foot as an Entered Apprentice; and on your right as a Fellow Craft. Take an additional step on your left foot, bringing the heel of your right to the heel of your left, thereby forming the angle of a square.  
 40 SW: (S) Worshipful Master.  
 WM: Brother Senior Warden.  
 45 SW: The Brother is in order.  
 WM: Brother\_\_\_\_\_, before you can proceed further in Freemasonry, it will be necessary for you to take an Obligation appertaining to this degree. It becomes my duty as well as pleasure to inform you that there is nothing contained in the Obligation that conflicts with the duties you owe to God, your country, your neighbor, your family, or yourself. With this assurance on my part, are you willing to take the Obligation.  
 50  
 55

Cand: (answers in the affirmative). 1  
 WM: Then advance to the Sacred Altar of Freemasonry. There kneel on your naked knees, both hands resting on the Holy Bible, Square and Compasses. 5  
 SD: (S) Worshipful Master, the Brother is in due form.  
 WM: \* \* \*. 10  
 WM: Brother\_\_\_\_\_, if you are still willing to take the Obligation, say "I", repeat your name in full, and repeat after me.  
 Cand: I,\_\_\_\_\_, of my own free will and accord, 15 in the presence of Almighty God and this Worshipful Lodge of Master Masons, erected to Him and dedicated to the memory of the Holy Saints John, do hereby and hereon solemnly and sincerely promise and swear that I will keep and 20 conceal and never reveal any of the secrets belonging to the Degree of Master Mason, which I have received, am about to receive, or may be hereafter instructed in, to any person unless it shall be to a worthy Brother Master Mason, or 25 within the body of a just and duly constituted Lodge of such, and not unto him or them until by due trial, strict examination, or lawful Masonic information, I shall have found him or them justly entitled to receive the same. 30  
 Furthermore: I do promise and swear that I will support the Constitution of the Grand Lodge of the State of Nevada, also all the laws, rules, and edicts of the same, or of any other Grand Lodge 35 from whose jurisdiction I may hereafter hail; together with the by-laws, rules, and regulations of this or any other Lodge of which I may become a member, so far as the same shall come to my knowledge. 40  
 Furthermore: I do promise and swear that I will answer and obey all due signs and regular summons sent me from the body of a just and duly constituted Lodge of Master Masons, or 45 handed me by a worthy Brother of this degree, if within the length of my cable-tow.  
 Furthermore: I do promise and swear that I will help, aid, and assist all poor and distressed 50 Master Masons, their widows and orphans, they applying to me as such, I finding them worthy, and can do so without material injury to myself or family. 55  
 Furthermore: I do promise and swear that I will keep the secrets of a worthy Brother Master

1 Mason, when communicated to me as such, as secure and inviolate in my breast as they were in his before communication.

5 Furthermore: I do promise and swear that I will not give the Grand Hailing Sign of Distress of a Master Mason, except for the benefit of the Craft while at work or for the instruction of a Brother, unless I am in real distress; and should I see the sign given, or hear the word spoken, I will hasten to the relief of the person so giving it.

15 Furthermore: I do promise and swear that I will not give the substitute for the Master's Word in any other way or manner than that in which I receive it, which will be on the Five Points of Fellowship, and at low breath.

20 Furthermore: I do promise and swear that I will not wrong, cheat, nor defraud a Master Masons Lodge, or a worthy Brother of this degree to the value of anything, knowingly, nor suffer it to be done by another, if in my power to prevent.

25 Furthermore: I do promise and swear that I will not knowingly strike a Brother Master Mason, nor otherwise do him personal violence in anger, except in the necessary defense of myself, family or property.

30 Furthermore: I do promise and swear that I will not have illicit carnal intercourse with a Master Mason's wife, widow, mother, sister or daughter, nor suffer it to be done by another if in my power to prevent.

35 Furthermore: I do promise and swear that I will not be present at the initiating, passing, or raising of an old man in dotage, a young man under age, an irreligious libertine, an atheist, a person of unsound mind, or a woman, knowing them to be such.

40 Furthermore: I do promise and swear that I will not be present at the initiating, passing, or raising of a candidate clandestinely, nor hold Masonic intercourse with a clandestine Mason, or with one who has been suspended or expelled, knowing him to be such, until duly restored.

45 To all of which I do solemnly and sincerely promise and swear, without any hesitation, mental reservation, or secret evasion of mind in me whatsoever; binding myself under no less a penalty than that of having my body severed in twain, my bowels taken thence, and with my body burned to ashes, and the ashes thereof scattered

to the four winds of Heaven, that there might remain neither track, trace nor remembrance among man or Masons of so vile and perjured a wretch as I should be, should I ever knowingly or willfully violate this, my solemn Obligation of a Master Mason. So help me God and make me steadfast to keep and perform the same.

WM: In token of your sincerity, kiss the Holy Bible on which your hands rest. 10

WM: Senior Deacon, remove the cable-tow; we now hold this Brother by a stronger tie.

WM: Brother \_\_\_\_\_, in your present situation, what do you most desire? 15

Cand: Further Light in Masonry (prompted).

WM: Let the Brother be brought to Light. 20

WM: My Brother, on being brought to Light in this degree, you behold the Three Great Lights in Masonry as in the preceding degree, with this difference; both points of the Compasses are above the Square, which is to teach you that you have received, and are entitled to receive all the Light that can be conferred upon or communicated to you in a Master Masons Lodge. 25

WM: \*. You now behold me as Worshipful Master of this Lodge, approaching you from the East, upon the step, under the due-guard and sign of an Entered Apprentice; upon the step, under the due-guard and sign of a Fellow Craft; upon the step, under the due-guard and sign of a Master Mason. My Brother, a Master Mason advances on his left foot, bringing the heel of his right to the heel of his left, thereby forming the angle of a square. This is the due-guard, and alludes to the position of your hands while taking the Obligation; this is the sign, and alludes to the penalty of the Obligation. This due-guard and sign are always to be given as a salutation to the Worshipful Master, also on entering or retiring from a Master Masons Lodge. 30 45

On entering your own or any other Lodge in this jurisdiction, you will advance immediately in front of the Altar and observe the points of the Compasses. Should both points be below the Square, it will be a sure indication that the Lodge is open on the First Degree, wherein you will salute the Worshipful Master with the due-guard and sign of an Entered Apprentice. Should one point be above the Square, it will be an equally sure indication that the Lodge is open on the Second Degree, wherein you will salute the Worshipful

1 Master with the due-guard and sign of a Fellow Craft. Should both points be above the Square, it will also be an equally sure indication that the Lodge is open on the Third Degree, wherein you will salute the Worshipful Master with the due-guard and sign of a Master Mason. 1

5

I now present my right hand in token of the continuance of friendship and brotherly love, and will invest you with the pass-grip and pass-word of a Master Mason. As you are uninstructed, he who has hitherto answered for you, will do so at this time. Give me the real grip of a Fellow Craft. 5

10 SD: \* \* \*. 10

JW: \*. Who comes here?

SD: A duly obligated Master Mason. 15

15 WM: Brother Senior Deacon. 15

SD: Worshipful Master.

JW: How may I know him to be such?

SD: By certain signs and a token.

WM: Will you be off or from?

JW: What are signs? 20

20 SD: From. 20

SD: Right angles, horizontals, and perpendiculars.

WM: From what and to what?

JW: Advance a sign. Has that an allusion? 25

25 SD: From the real grip of a Fellow Craft to the pass-grip of a Master Mason. 25

SD: It has; to the position of my hands while taking the Obligation.

WM: Pass. What is that?

JW: Have you a further sign?

30 SD: The pass-grip of a Master Mason. 30

SD: I have.

WM: Has it a name?

JW: Has that an allusion?

SD: It has.

SD: It has; to the penalty of the Obligation. 35

35 WM: Will you give it to me? 35

JW: What is a token?

SD: I did not so receive it; neither will I so impart it.

SD: A certain friendly or brotherly grip whereby one Mason may know another in the dark as in the light. 40

40 WM: How will you dispose of it? 40

JW: Advance and give me a token. What is that?

SD: Letter or syllable it.

SD: The pass-grip of a Master Mason. 45

WM: Syllable it and begin. 45

JW: Has it a name?

SD: You begin.

SD: It has.

WM: Begin you.

SD: Tu. 50

JW: Will you give it to me?

50 SD: bal. 50

SD: I did not so receive it; neither will I so impart it.

SD: cain.

JW: How will you dispose of it?

55 WM: Tubalcain, my Brother, is the name of this grip. You should always remember it, for should you 55

SD: Letter or syllable it.

<p>1 JW: Syllable it and begin. SD: You begin.</p> <p>5 JW: Begin you. Cand: Tu; (Prompted as necessary) JW: bal; 10 Cand: cain. Cand: Tubalcain.</p> <p>15 JW: The word is right. I am satisfied. SD: * * *. SW: *. Who comes here? 20 SD: A duly obligated Master Mason. SW: How may I know him to be such? 25 SD: By certain signs and a token. SW: What are signs? SD: Right angles, horizontals, and perpendiculars. 30 SW: Advance a sign. Has that an allusion? SD: It has; to the position of my hands while taking the Obligation. 35 SW: Have you a further sign? SD: I have.</p> <p>40 SW: Has that an allusion? SD: It has; to the penalty of the Obligation. SW: What is a token? 45 SD: A certainly friendly or brotherly grip, whereby one Mason may know another in the dark as in the light.</p> <p>50 SW: Advance and give me a token. What is that? SD: The pass-grip of a Master Mason. SW: Has it a name? 55 SD: It has.</p>	<p>SW: Will you give it to me? SD: I did not so receive it; neither will I so impart it. SW: How will you dispose of it? SD: Letter or syllable it. SW: Syllable it and begin. SD: You begin. SW: Begin you. Cand: Tu; (prompted as necessary) SW: bal; Cand: cain. Cand: Tubalcain. SW: The word is right; I am satisfied. Conduct the Brother to the Worshipful Master in the East. 25 WM: *. Brother Senior Deacon, re-conduct the Brother to the Senior Warden in the West, who will teach him how to wear his apron as a Master Mason. SD: Brother Senior Warden. 30 SW: Brother Senior Deacon. SD: It is the order of the Worshipful Master that you teach this Brother how to wear his apron as a 35 Master Mason. SW: Cause the Brother to face the East. My Brother, you have already been informed that at the building 40 of King Solomon's Temple, the different bands of workmen were distinguished by the manner in which they wore their aprons. Master Masons wore theirs turned down in the form of a square to designate them as Master Masons or overseers 45 of the work. As a speculative Master Mason you will therefore wear yours in this manner, to admonish you that your acts toward all mankind should possess the qualities of that perfect figure; 50 to symbolize the integrity of your service to God, and to remind you of your four-fold duty, to your country, your neighbor, your family, and yourself.</p> <p>SD: Worshipful Master, your orders have been obeyed. 55 WM: My Brother, as you are now clothed as a Master Mason, I present you emblematically the working</p>	<p>1 5 10 15 20 25 30 35 40 45 50 55</p>
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1 tools, which are all the tools in Masonry, especially  
the Trowel. The Trowel is an instrument used by  
operative masons to spread the cement which  
unites the building into one common mass; but  
5 we, as Free and Accepted Masons, are taught to  
use it for the more noble and glorious purpose of  
spreading the cement of brotherly love and affection  
- that cement which unites us into one sacred  
band or society of friends and Brothers, among  
10 whom no contention should ever exist, save that  
noble contention, or rather emulation, of who best  
can work and best agree.

15 WM: Brother Senior Deacon, re-conduct the Brother to  
the place whence he came, invest him with that  
of which he has been divested, and return him to  
the Lodge for further instruction.

20 WM: My Brother, salute as you have been instructed.

WM: \*. Brother Junior Warden.

JW: (S) Worshipful Master.

25 WM: Call the Craft from labor to refreshment, to resume  
labor at the sound of the gavel in the East.

30 JW: \* \* \*. Brethren; it is the order of the Worshipful  
Master that you be now called from labor to  
refreshment, to resume labor at the sound of the  
gavel in the East. \*.

**MASTER MASON DEGREE - SECOND SECTION**

35 Cast of Characters (in addition to officers):

WM King Solomon (Worshipful Master)

40 SW Senior Grand Warden (Senior Warden)

R #1 First Ruffian (Jubela)

R #2 Second Ruffian (Jubelo)

45 R #3 Third Ruffian (Jubelum)

FC #1 First Fellow Craft

50 FC #2 Second Fellow Craft  
FC #3 Third Fellow Craft

S-F Sea-faring Man

55 W-F Way-faring Man

(When lodge reconvenes, the newly obligated Master

Mason has been adorned with the jewel of the Junior 1  
Warden and placed in the Junior Warden's station. He  
has been given a scant set of instructions on what to do  
when he is called upon by the Worshipful Master.) 5

WM: Brother Junior Warden, what is the hour?

(The Cand is confused by the question, so he has no  
answer to give) 10

WM: Brother Junior Warden, what is the hour?

SW: (S) Worshipful Master, there appears to be a  
stranger in the South. 15

WM: What! A stranger in the South! Brother Senior  
Deacon, conduct the stranger to the East.

WM: My Brother, you have this evening been obligated  
by the various solemn and weighty ties of a Master  
Mason. Having voluntarily assumed this  
obligation, you were brought to Light and  
instructed. You have been taught to wear your  
apron as a Master Mason, and are so wearing it  
among us at this moment. Even our Working 25  
Tools, the implements of Masonry have been  
explained to you, and you have been exhorted to  
make a proper use of the Trowel, the principal  
Working Tool of this degree. All this would imply  
that you are a Master Mason and qualified to travel 30  
and work as one. Nay more, my Brother, I observe  
upon your person a badge of office, the jewel of  
the Junior Warden, one of the principal officers of  
the Lodge, which all doubtless confirms you in  
the belief that you are a Master Mason. Is it so? 35

Cand: (prompted, if necessary, answers in the  
affirmative).

WM: However natural that supposition may be to you, 40  
yet it is erroneous. You have not yet attained the  
Sublime Degree of Master Mason. You are not  
yet a Master Mason, so far as to enable you to  
prove yourself one, or to travel and work as one;  
nor do I know that you will ever become a Master 45  
Mason. You have a way to travel over that is  
extremely perilous. You will be beset with danger  
of many kinds, and may perhaps meet with death,  
as did once befall an eminent Brother of this  
degree. But your trust is in God and your faith is 50  
well founded. Before setting out, therefore, upon  
such a serious enterprise as this, you will repair  
to the Altar for the purpose of prayer. Heretofore  
you have had a Brother to pray for you; now you  
must pray for yourself. Go then, my Brother, and 55  
may the blessing of God accompany you.

1 SD: You are now at the Altar. You must be again hood-winked. Kneel and pray. Your prayer may be mental or audible, and when you have concluded it you will signify the same by saying Amen, and rising.

5

WM: \* \* \*

Cand: Amen.

10

(ALL) So mote it be.

WM: \*

15 SD: My Brother, heretofore you have represented a candidate in search of Light. Now you represent a character, none less a personage than our Grand Master Hiram Abif, who was the Grand Architect at the building of King Solomon's Temple. It was the usual custom of this great and good man, at high twelve, when the Craft was called from labor to refreshment, to enter the Sanctum Sanctorum, or Holy of Holies, there to offer up his adorations to Deity and draw his designs on the Trestle-board. This you have done. He would then retire by the South gate, as you will now do.

20

25

R #1: Grand Master Hiram, I am glad to meet you thus alone; long have I sought this opportunity. You promised us that when the Temple was completed we should receive the secrets of a Master Mason, whereby we could travel in foreign countries and receive wages as such. Behold! The Temple is about completed, and we have not received what we strived for. At first I did not doubt your veracity, but now I do. I therefore demand of you the secrets of a Master Mason.

30

35

SD: Craftsman, this is neither a proper time nor place; wait until the Temple is completed, then, if found worthy, you shall receive them; otherwise you can not.

40

R #1: Talk not to me of time nor place. Now is the time, and here is the place; none other will satisfy me. I therefore demand of you the secrets of a Master Mason.

45

SD: Craftsman, I can not give them.

50 R #1: Grand Master Hiram, for the third and last time I demand of you the secrets of a Master Mason.

SD: Craftsman, I can not, and will not, give them.

55 SD: He then fled, and attempted to pass out at the west gate, as you will now do.

R #2: Grand Master Hiram, most of the Craft are weary, and many are exceedingly anxious to receive the secrets of a Master Mason, and we can see no good reason why we are put off so long; and some of us have determined to wait no longer. I therefore demand of you the secrets of a Master Mason.

1

5

SD: Craftsman, why this violence? I can not give them, neither can they be given, except in the presence of Solomon, King of Israel; Hiram, King of Tyre; and myself.

10

R #2: Grand Master Hiram, your life is in danger. All the avenues of the Temple are securely guarded; escape is impossible. I therefore demand of you the secrets of a Master Mason.

15

SD: Craftsman, I shall not give them. Wait with patience for the proper time.

20

R #2: Grand Master Hiram, I again, and for the last time, demand of you the secrets of a Master Mason, or your life.

SD: My life you can have; my integrity, never!

25

SD: He then fled and attempted to make his exit out at the east gate, as you will now do.

R #3: Grand Master Hiram, I have heard your caviling with Jubela and Jubelo. From them you have escaped; but from me - never! My name is Jubelum. What I purpose, that I perform. I hold in my hand an instrument of death. If you refuse me now, you do so at your peril. I say, give me the secrets of a Master Mason, or I will take your life.

30

35

SD: Craftsman, I have often refused you and shall always refuse you when accosted in this manner. Your demands are vain.

40

R #3: Grand Master Hiram, I for the second time demand of you the secrets of a Master Mason.

45

SD: Craftsman, your demands are vain. I shall not give them.

R #3: Grand Master Hiram, I for the third and last time demand of you the secrets of a Master Mason.

50

SD: And I, for the third time, refuse you.

(Jubelum then strikes the Cand across the forehead, he is caused to fall backward into a large canvas that he can be carried in.)

55

1 R #1: What have we done? R #3: Yonder is a sea-faring man. Let us accost him. 1

5 R #2: We have slain our Grand Master Hiram Abif. What shall we do with the body? R #3: Is that your ship there? 5

10 R #3: Let us carry it into a remote corner, and bury it in the rubbish of the Temple. (Having done so): Now let us retire until low twelve, when we will meet here again. S-F: It is. 5

**SOLILOQUY:** R #3 (Jubelum): R #3: Where are you bound? S-F: To Ethiopia. 10

15 At last, the awful deed is done; here, cold and mute, wrapped in the icy cloak of death, the Master sleeps. No more the pageantry of pomp and power. No more the Craftsmen hastening to perform his deep design. No more the Temple rising proudly on its hill and beckoning Heaven itself to smile upon its stately columns. No more shall he these high ambitions gratify. R #3: When do you sail? S-F: Immediately. 15

20 Oh Death, untimely, yet Oh timely Death. Wrested from earth while yet his honors clustered; before the breath of calumny had stained, or slander marred the worth of his achievements, he is fallen; yielding up his life ere he would betray his sacred trust; surrendering all - all that life holds dear - power, wealth, everything - yet holding fast to his Masonic faith. R #3: Do you take passengers? S-F: I do. 15

25 Oh, daring loyalty; Oh, fortitude most grand. For him in coming time shall countless thousands sound his name and sing his praise, who death preferred, than faithless prove, than trust betray. Yet, kept so well, his secret stands revealed and in his death I read it thus: Truth - Honor - Fortitude. R #3: Will you take us? S-F: I will, if you have King Solomon's permit to leave the country. 20

30 But hark. The temple bell rings out the midnight hour. Come now, my comrades, let us haste away and bear with us, where-ere we go, the heavy burden of remorse. R #3: We will pay your demands, but we have no permits. S-F: Then you can not go, for I am strictly forbidden to take any of the workmen from the Temple out of the country without King Solomon's permit. 25

35 R #1: This is the hour. R #3: Then let us return back into the country. KS: \*. Brother Senior Grand Warden, what is the confusion in the Temple, and why are the Craftsmen not at their labors as usual? 35

40 R #2: This is the place. SW: (S) Our Grand Master Hiram Abif is missing and there are no designs on the trestle-board. KS: That is very strange. He has ever been punctual 40 and faithful to his trust. He must be indisposed. Order strict search to be made for him throughout the several apartments of the Temple, and see if he can be found. 45

50 R #3: And here is the body. Assist me to carry it in a due west course from the Temple to the brow of a hill, where I have dug a grave six feet deep east and west and six feet perpendicular, in which we will bury it. SW: Craftsmen; you will make strict search throughout the several apartments of the Temple and see if our Grand Master Hiram Abif can be found. (Fellow Crafts go around the room, asking, "Have you see anything of our Grand Master Hiram Abif?", to which some of the Brethren respond with, "No, I have not seen him since high twelve yesterday.") 50

55 R #3: I will set this sprig of acacia at the head of the grave, that the place may be known should occasion every require it. Now, let us make our escape by way of Joppa, out of the country. FC#1: Brother Senior Grand Warden, strict search has been made, but our Grand Master Hiram Abif can not be found. He has not been seen since high 55

1 twelve yesterday.

SW: (S) Your orders have been obeyed, Most Excellent King Solomon. Strict search has been made throughout the several apartments of the Temple, but our Grand Master Hiram Abif can not be found. He has not been seen since high twelve yesterday.

5

WM: I fear some fateful act has befallen him.

10

FC#1: \* \* \*. Twelve Fellow Crafts, clothed in white gloves and aprons, crave audience with Most Excellent King Solomon.

15

WM: Admit them.

FC#1: (S) Most Excellent King Solomon, we twelve who appear before you are clothed in white gloves and aprons in token of our innocence. We twelve, with three others, seeing the Temple about to be completed, and being desirous of obtaining the secrets of a Master Mason, whereby we could travel in foreign countries and receive wages as such, entered into the horrid conspiracy of extorting them from our Grand Master Hiram Abif, or taking his life; but, reflecting on the atrocity of our intentions, being stricken with horror, we twelve recanted, but we fear the other three have persisted in their murderous design. Wetwelve have come before you to confess our premeditated guilt, and implore your pardon.

20

WM: Brother Grand Secretary, call the roll of the workmen.

35

(The roll of the workmen is called)

Secy: (S) Most Excellent King Solomon, the roll of the workmen has been called and Jubela, Jubelo and Jubelum are found missing.

40

WM: Craftsmen, are they the three who were aligned with you in this horrid conspiracy?

45

FC#1: (S) They are the three, Most Excellent King Solomon.

WM: It is my order that you divide yourselves into parts of three, and three travel east, three west, three north, and three south in pursuit of the ruffians.

50

FC#1: Let us go east.

FC#2: We will go north.

55

FC#3: We will go south.

FC#1: And we, west. 1

FC#1: Yonder is a way-faring man. Let us accost him.

FC#1: Have you seen any strangers pass this way? 5

W-F: I saw some yesterday, three, who from their appearance were workmen from the Temple.

FC#1: Where were they going? 10

W-F: They were seeking a passage to Ethiopia.

FC#1: Did they obtain one? 15

W-F: They did not.

FC#1: Where did they go?

W-F: They returned back into the country. 20

FC#1: This is important. Let us return and report it to King Solomon.

FC#1: (S) Tidings from the west, Most Excellent King Solomon. 25

WM: Report them.

FC#1: We three who pursued a due west course from the Temple, went until we met with a way-faring man, of whom we inquired if he had seen any strangers pass that way, who informed us that he had, three, who from their appearance were workmen from the Temple, seeking a passage to Ethiopia, but not having obtained one they returned back into the country. Deeming this of great importance, we have returned to bring this intelligence to you. 40

WM: Your intelligence proves but one thing to my mind, that the ruffians are still in the country and within our power. You will divide yourselves as before, and travel as before. I now give you positive injunction to find the criminals, and as positive assurance that if you do not, you will be deemed the murderers, and shall suffer for their enormous crime. 45

FC#2: I am weary and worn out and must sit down to rest and refresh myself. 50

FC#1: Don't stop here. Remember, that if we do not find the criminals, we will be deemed the murderers and shall suffer for their enormous crime. 55

FC#2: Alas, this is the reward of evil companionship. Had I but heeded the lessons taught me as a

1 Fellow Craft, I would now be among the workmen  
of the Temple, honored and respected; as it is, I  
am an outcast. Hail, Brothers. This is singular,  
on rising up I accidentally caught hold of this sprig  
5 of acacia, and it easily gave way.

FC#1: That is singular.

10 R #1: O, that my throat had been cut across ——,

FC#1: Hark, what is that?

15 R #1: ——, my tongue torn out, and with my body  
buried in the sands of the sea at low-water mark,  
where the tide ebbs and flows twice in twenty-  
four hours, ere I have been accessory to the death  
of so great and good a man as our Grand Master  
Hiram Abif.

20 FC#3: That is the voice of Jubela.

25 R #2: O, that my left breast had been torn open, my  
heart and vitals taken thence, and with my body  
given as a prey to the vultures of the air, ere I have  
been accessory to the death of so great and good  
a man as our Grand Master Hiram Abif.

FC#2: That is the voice of Jubelo.

30 R #3: It was I who gave the fatal blow; it was I who killed  
him. O, that my body had been severed in twain,  
my bowels taken thence, and with my body  
burned to ashes, and the ashes thereof scattered  
to the four winds of Heaven, ere I have been guilty  
35 of the death of so great and good a man as our  
Grand Master Hiram Abif.

FC #1 I know that voice; that is the voice of Jubelum.

40 FC#3: What shall we do? They are the murderers of  
whom we are in search.

45 FC#2: They are desperate men. It would be a serious  
undertaking to capture them.

50 FC#1: There are but three of them, and there are three of  
us. Our cause is just, and our trust is in God.  
Let us rush in, seize, bound, and take them before  
King Solomon.

55 FC#1: (S) Tidings from the west, Most Excellent King  
Solomon.

WM: Report them.

FC#1: As we three who pursued a due west course from 1  
the Temple were returning, one of our number 1  
becoming more weary than the rest, sat down at  
the brow of a hill to rest and refresh himself, and  
on rising up he accidentally caught hold of a sprig 5  
of acacia, which easily gave way, exciting his  
curiosity; and while we were meditating over the  
singularity of the occasion, we heard three frightful  
exclamations from the clefts of the adjacent rocks.  
The first was the voice of Jubela, exclaiming, "O, 10  
that my throat had been cut across, my tongue  
torn out, and with my body buried in the sands of  
the sea, at low-water mark, where the tide ebbs  
and flows twice in twenty-four hours, ere I have  
been accessory to the death of so great and good 15  
a man as our Grand Master Hiram Abif. "The  
second was the voice of Jubelo, exclaiming, "O,  
that my left breast had been torn open, my heart  
and vitals taken thence, and with my body given  
as a prey to the vultures of the air, ere I have been 20  
guilty of the death of so great and good a man as  
our Grand Master Hiram Abif. The third was the  
voice of Jubelum, exclaiming more horribly than  
the rest, "It was I who gave the fatal blow, it was I  
who killed him. O, that my body had been severed 25  
in twain, my bowels taken thence, and with my  
body burned to ashes, and the ashes thereof  
scattered to the four winds of Heaven, ere I have  
been guilty of the death of so great and good a  
man as our Grand Master Hiram Abif." Upon which 30  
we rushed in, seized, bound, and have brought  
them before you.

WM: Jubela, are you guilty of this horrid deed?

R #1: I am guilty, Most Excellent King Solomon.

WM: Jubelo, are you also guilty?

R #2: I am more guilty, Most Excellent King Solomon. 40

WM: Jubelum, are you likewise guilty?

R #3: I am most guilty, Most Excellent King Solomon; I  
am more guilty than the rest. It was I who gave 45  
the fatal blow, it was I who killed him.

WM: Then you shall die, impious wretches, to conspire  
against the life of so great and good a man as  
your Grand Master Hiram Abif. Take them without  
the gates of the city and execute them according 50  
to their several imprecations in the clefts of the  
rocks.

FC#1: (S) Most Excellent King Solomon, your orders 55  
have been obeyed. The murderers have been put  
to death according to their several imprecations  
in the clefts of the rocks.

1		side of the Lodge, double file, facing the East.	1
	WM: It is well. Go now, you Fellow Crafts, in search of the body of your Grand Master Hiram Abif, and if found, observe whether the Master's Word, or a key to it, is on or about it.		
5		DIRGE: (Sung by all, while in Grand Procession): Solemn strikes the funeral chime, Notes of our departing time; As we journey here below, Through a pilgrimage of woe.	5
	FC#1: Here is the place where our worthy Brother sat down to rest and refresh himself. Here is the appearance of a newly made grave. Let us open it. Here is a body, but in such a mangled and putrid condition that it cannot be recognized. What a deathly effluvium arises from it. The Master's Word, or a key to it, can not be found on or about it. Here is a Jewel. Let us remove it and carry it to King Solomon.		
10		Mortals now indulge a tear, For mortality is here. See how wide her trophies wave O'er the slumbers of the grave.	10
15		Here another guest we bring. Seraphs of celestial wing, To our funeral altar come: Waft this friend and brother home.	15
	FC#1: (S) Tidings, Most Excellent King Solomon.		
	WM: Report them.		
20		There, enlarged, thy soul shall see What was veiled in mystery; Heavenly glories of the place Show his Maker, face to face.	20
	FC#1: We traveled a due west course from the Temple to the brow of the hill where our worthy Brother sat down to rest and refresh himself. We found the appearance of a newly made grave; we opened it and discovered a body, but in such a mangled and putrid condition that it could not be recognized; and we found our hands involuntarily placed in this position to guard against the deathly effluvium that arose from it. The Master's Word, or a key to it, could not be found on or about it; however, we found this Jewel, which we have brought up for your inspection.		
25		Lord of all, below - above Fill our hearts with truth and love. When dissolves our earthly tie, Take us to thy Lodge on High.	25
30		WM: Here then lie the remains of your Grand Master Hiram Abif. Stricken down in the performance of duty, a martyr to his faith. He was bourne to this lonely spot by unhallowed hands at a midnight hour, upon the hope that the eye of man would never more behold him, or the hand of justice be laid upon his guilty murderers. Vain hope. Here lies the body of your Grand Master Hiram Abif. His work was not done, yet his column is broken. His death was untimely and his Brethren mourn. The honors so justly his due have not been paid him. His body shall be raised; shall be honored; shall be borne back to the Temple for more decent interment; and a monument shall be erected to commemorate his labors, his fidelity and his untimely death.	30
35			35
	WM: Brother Senior Grand Warden, this is indeed the Jewel of our Grand Master Hiram Abif. No doubt can now remain as to his lamentable fate. Craftsmen, the pardon you sought I now grant you, in token of my appreciation of your efforts to detect the murderers and to deliver the body of your Grand Master Hiram Abif.		
40			40
	WM: Brother Senior Grand Warden, you will form the Craft in Grand Procession to go with me, to endeavor to raise the body of our Grand Master Hiram Abif for more decent interment; and as the Master's Word is now lost, it is my order that the first sign given at the grave, and the first word spoken after the body is raised, shall be adopted for the regulation of all Masters Lodges, until future ages shall find out the right.		
45		WM: Brother Senior Grand Warden, apply to the body the grip of an Entered Apprentice, and endeavor to raise it.	45
50			50
	SW: * * *. Craftsmen, form in Grand Procession to repair with me to the grave, to endeavor to raise the body of our Grand Master Hiram Abif for more decent interment.	SW: Most Excellent King Solomon, owing to the high state of putrefaction, the body having been dead fifteen days, the skin slips from the flesh and it can not be so raised.	55
55			55
	SD: Brethren; form in Grand Procession on the north	(All raise their arms toward Heaven, their arms forming a square, and lowering them by three movements, to their	

1 sides.): Oh Lord, my God, is there no help for the Widow's Son?

5 WM: Brother Senior Grand Warden, you have a stronger grip; that of a Fellow Craft. Apply that to the body and endeavor to raise it.

10 SW: Most Excellent King Solomon, owing to the reason before given, the flesh cleaves from the bones, and the body can not be so raised.

(All, in unison, as above, only this time, it is done twice):  
15 Oh Lord, my God, is there no help for the Widow's Son?  
(Again, with arms raised): Oh Lord, my God, is there no help for the Widow's Son?

WM: Brother Senior Grand Warden, our attempts are vain. What shall we do?

20 SW: Let us pray.

25 Chap: Thou, O God. Knowest our down sitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months is with Thee: Thou hast appointed his bounds that he cannot pass. Turn from him that he may rest till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not till the Heavens be no more. Yet, O Lord, have compassion on the children of Thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation. AMEN.

45 (ALL): So mote it be.

50 WM: Brother Senior Grand Warden, your counsel was timely and good. Masons should ever remember that when the strength and wisdom of man fails, there is an inexhaustible supply above, yielded to us through the power of prayer. My mind is now clear, and the body shall be raised.

55 Craftsmen, you have labored upon the Temple more than six years, honestly toiling, encouraged  
Master Mason Degree Ritual as practiced in Nevada, circa 1986

and buoyed up by the promise that when the Temple was completed, those of you who were found worthy should receive the secrets of a Master Mason. The Master's Word is lost in the death of your Grand Master Hiram Abif, but I will substitute a word which shall be adopted for the regulation of all Master's Lodges, until future ages shall find out the right; and the first word I utter after the body is raised shall be such substitute word. Yea, my Brethren, I have a Word; and though the skin may slip from the flesh, and the flesh cleaves from the bones, there is strength in the Lion of the Tribe of Judah, and he shall prevail.

(The Worshipful Master now reaches down and grasps the candidate's right hand with the real grip of a Master Mason, and as he raises the candidate up, it is done on the Five Points of Fellowship. The WM then whispers the substitute Word into the candidate's ear):

WM: Ma - Ha - Bone.

WM: My Brother, the word you have just received is a Hebrew word, and signifies, "What! The Builder?", and alludes to a particular tie in your Obligation wherein you swore that you would never give the substitute for the Master's Word in any other way or manner than that in which you would receive it, which would be on the Five Points of Fellowship and at low breath. The Five Points of Fellowship are: foot to foot; knee to knee; breast to breast; hand to back; and cheek to cheek or mouth to ear, and teach us these important lessons: Foot to foot, that we should be ever ready to go on foot, even barefoot, on a worthy Master Mason's errand, should his necessities require it, and we be no better provided. Knee to knee, that we should ever remember our Brethren in our devotions to Deity. Breast to breast, that the secrets of a worthy Brother Master Mason, when communicated to us as such, should be as secure and inviolate in our breasts as they were in his before communication. Hand to back, that we should be ever ready to stretch forth a hand to support a falling Brother, and aid him on all lawful occasions. Cheek to cheek, or mouth to ear, that we should be ever ready to whisper wise counsel in the ear of an erring Brother, and warn him of approaching danger.

My Brother, I will now instruct you as to the manner of arriving at the real grip and word of a Master Mason. As you are uninstructed, he who has hitherto answered for you will do so at this time. Give me the pass-grip of a Master Mason.

WM: Brother Senior Deacon.

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SD: Worshipful Master.

WM: Will be you be off or from?

SD: From.

WM: From what and to what?

SD: From the pass-grip of a Master Mason to the real grip of the same.

WM: Pass. What is that?

SD: The real grip of a Master Mason, or lion's paw.

WM: Has it a name?

SD: It has.

WM: Will you give it to me?

SD: Place yourself in the proper position to receive it and I will.

WM: Mark the difference, my Brother, Heretofore your answer has been; I did not so receive it, neither will I so impart it. Now it is: Place yourself in the proper position to receive it and I will.

WM: What is the proper position to receive it?

SD: On the Five Points of Fellowship.

WM: What are the Five Points of Fellowship?

SD: Foot to foot, knee to knee, breast to breast, hand to back, and cheek to cheek or mouth to ear. (Cand and WM are placing themselves on the Five Points of Fellowship as the SD names them.)

WM: Ma.

Cand: Ha.

WM: Bone.

(WM may have the cand begin, while still in position, ie.,

Cand: Ma.

WM: Ha.

Cand: Bone

being sure the candidate fully understands the word.)

WM: My Brother, the Grand Hailing Sign of Distress of a Master Mason is given in this manner: raising the hands toward Heaven, your arms forming a square, and lowering them by three distinct motions to the sides, and alludes to a particular tie in your Obligation, wherein you swore that you would not give the Grand Hailing Sign of Distress of a Master Mason, except for the benefit of the Craft while at work or for the instruction of a Brother, unless you were in real distress. Should you be in a place where the Sign could not be seen, the words, "O Lord, my God, is there no help for the Widow's son?", are to be substituted, but the sign and words are never to be given together. Should you see the Sign or hear the Words, you will hasten to the relief of the person so giving them, for you may rest assured that they come from one who has traveled the same road and received the same Light in Masonry that you have.

WM: My Brother, you will now return to the East, and receive an historical account of this degree.

**MASTER MASON LECTURE:**

WM: \*

Lect: Sacred history informs us that it was determined in the councils of infinite wisdom that a Temple should be founded at Jerusalem, which should be erected to God, and dedicated to His Holy Name. The high honor and distinguished privilege of performing this sacred service was denied to David, King of Israel, because, as the Scriptures inform us, he had made great wars and shed blood abundantly. From the same sacred source we learn that the God of Israel had promised David that out of his loins he should raise up seed to serve Him. This divine and memorable promise was afterward fulfilled in the person of Solomon, and in the splendid and unexampled career of his prosperity. After David had been gathered to his fathers, and the last honor paid to his memory, Solomon wielded the sceptre of Israel, peace reigned within her borders, and the Children of Israel looked forward with peculiar satisfaction for the display of that wisdom which was destined to astonish and amaze the world.

In the second month of the fourth year of his reign, Solomon commenced the erection of this edifice, the curious workmanship of which was calculated

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1 to excite the wonder and admiration of all  
succeeding ages. It was located on Mount  
Moriah, near the place where Abraham was about  
to offer up his son Isaac, and where David met  
5 and appeased the destroying angel that was visible  
over the threshing floor of Ornan, the Jebusite.

10 About that time, King Solomon received a  
congratulatory letter from Hiram, King of Tyre,  
offering him every assistance in his power, and  
manifesting a strong desire to participate in the  
high honors then clustering around the Throne of  
Israel. Thus was the building progressing, with  
the assistance of Hiram, King of Tyre, and under  
15 the immediate supervision of our ancient operative  
Grand Master Hiram Abif, and was well nigh  
completed when several of the Craft, in an attempt  
to extort from Grand Master Hiram Abif the secrets  
of a Master Mason, became his assassins, and  
20 for a short period the building was impeded in its  
progress.

25 You, my brother, have this evening represented  
that cunning workman who fell a martyr to his  
integrity and inflexible fidelity.

30 His death was premeditated by fifteen Fellow  
Crafts who, seeing the Temple about to be  
completed and being desirous of obtaining the  
secrets of a Master Mason, whereby they could  
travel in foreign countries and receive wages as  
such, entered into the horrid conspiracy of extorting  
them from our Grand Master Hiram Abif or taking  
35 his life. But, reflecting on the atrocity of their  
intentions and being stricken with horror, twelve  
of them recanted; the other three, however,  
persisted in their murderous designs.

40 It was the usual custom of this great and good  
man, at high twelve, when the craft were called  
from labor to refreshment, to enter into the  
Sanctum Sanctorum or Holy of Holies, there to  
offer up his adorations to Deity, and to draw his  
designs on the trestle-board. The three Fellow  
45 Crafts who persisted in their murderous design,  
knowing that to be his usual custom, placed  
themselves at the south, west and east gates of  
the Temple and there awaited his return.

50 On the day of his death, having fulfilled his usual  
custom, he attempted to retire by the south gate,  
where he was accosted by Jubela, who thrice  
demanded of him the secrets of a Master Mason,  
and on being refused, gave him a blow with a  
55 twenty-four inch gauge across the throat, upon  
which he fled and attempted to pass out at the  
west gate where he was accosted by Jubelo, who

in like mind, thrice demanded of him the secrets  
of a Master Mason, and on being refused, gave  
him a blow with a square upon his breast, upon  
which he fled and attempted to make his escape  
5 out at the east gate, where he was assaulted by  
Jubelum, who in like manner thrice demanded of  
him the secrets of a Master Mason, and on being  
thrice refused, gave him a violent blow with a  
setting maul on his forehead, which felled him  
10 dead on the spot.

15 They then buried the body in the rubbish of the  
Temple until low twelve, or twelve at midnight,  
when they met by agreement and carried it in a  
due west course from the Temple to the brow of a  
hill, where they buried it in a grave dug six feet  
20 deep east and west and six feet perpendicular, at  
the head of which they planted a sprig of acacia,  
that the place might be known should occasion  
ever require it, and made their exit.

25 The following day our Grand Master Hiram Abif  
was missing. His absence was detected by there  
being no designs drawn on the Trestle-board.  
King Solomon being informed of this supposed  
him to be indisposed, and ordered strict search  
30 to be made for him throughout the several  
apartments of the Temple to see if he could be  
found. Strict search was made but he could not  
be found. King Solomon then feared that some  
fearful accident had befallen him.

35 The twelve Fellow Crafts, who had recanted from  
their murderous design, presented themselves  
before King Solomon, clothed in white gloves and  
aprons, in token of their innocence, confessed  
their premeditated guilt and implored his pardon.  
King Solomon then ordered a roll of the workmen  
40 to be called and upon roll-call there were three  
Fellow Crafts missing, namely Jubela, Jubelo, and  
Jubelum.

45 King Solomon then ordered them to divide  
themselves into parts of three and three travel east,  
three west, three north and three south in pursuit  
of the ruffians.

50 The twelve departed and those who traveled a due  
west course from the Temple went until they met  
with a way-faring man of whom they inquired if he  
had seen any strangers pass that way, who  
55 informed them that he had, three, who from their  
appearance were workmen from the Temple,  
seeking a passage to Ethiopia, but not having

1 obtained one, returned back into the country.

5 They returned and brought this information to King Solomon, who ordered them to divide as before and travel as before, with the positive injunction to find the criminals, and as positive assurance that if they did not, they would be deemed the murderers, and should suffer for their enormous crime.

10 They traveled as before and as those who pursued a due west course from the Temple were returning, one of their number becoming more weary than the rest, sat down at the brow of a hill to rest and refresh himself, and on arising he accidentally caught hold of a sprig of acacia, which easily giving way, excited his curiosity, and while they were meditating over the singularity of the occasion, they heard three frightful exclamations issuing from the clefts of the adjacent rocks. The first was the voice of Jubela, exclaiming O, that my throat had been cut across, my tongue torn out, and with my body buried in the sands of the sea at low-water mark, ere I have been accessory to the death of so great and good a man as our Grand Master Hiram Abif. The second was the voice of Jubelo, exclaiming, O, that my left breast had been torn open, my heart and vitals taken thence, and with my body given as a prey to the vultures of the air, ere I have been accessory to the death of so great and good a man as our Grand Master Hiram Abif; and the third was the voice of Jubelum, exclaiming more horribly than the rest, it was I who gave the fatal blow, it was I who killed him. O, that my body had been severed in twain, by bowels taken thence, and with my body burned to ashes and the ashes thereof scattered to the four winds of Heaven, ere I have been guilty of the death of so great and good a man as our Grand Master Hiram Abif.

45 Whereupon they rushed in, seized, bound, and took them before King Solomon, who ordered them taken without the gates of the city and there executed according to their several imprecations in the clefts of the rocks. They were accordingly executed.

50 King Solomon then ordered the Fellow Crafts to go in search of the body of our Grand Master Hiram Abif, and if found, to observe whether the Master's Word or a key to it could be found on or about it.

55 His body was found at the brow of the hill where one worthy Brother sat down to rest and refresh himself. The Master's Word or a key to it could

not be found on or about it.

5 King Solomon then ordered them to go with him to raise the body for more decent interment, and ordered that as the Master's Word was then lost, the first sign given at the grave and the first word spoken after the body was raised should be adopted for the regulation of all Masters Lodges, until future ages should find out the right.

10 They repaired to the grave where King Solomon ordered them to take the body by the grip of an Entered Apprentice and endeavor to raise it, but owing to the horrible state of putrefaction, the body having been dead fifteen days, the skin slipped from the flesh and it could not so be raised. King Solomon then ordered them to take it by the real grip of a Fellow Craft and endeavor to raise it, but owing to the reason before given, the flesh cleaved from the bones, and it could not be so raised. King Solomon then took it by the strong grip of a Master Mason and raised it on the Five Points of Fellowship, which are, foot to foot, knee to knee, breast to breast, hand to back, and cheek to cheek or mouth to ear.

30 They teach us these important lessons; foot to foot, that we should be ever ready to go on foot, even barefoot, on a worthy Master Mason's errand, should his necessities require it and we be no better provided; knee to knee, that we should ever remember our Brethren in our devotions to Deity; breast to breast, that the secrets of a worthy Brother Master Mason, when communicated to us as such, should be as secure and inviolate in our breasts as they were in his before communication; hand to back, that we should be ever ready to stretch forth a hand to support a falling Brother and aid him on all lawful occasions; cheek to cheek or mouth to ear, that we should be ever ready to whisper wise counsel into the ear of an erring Brother and warn him of approaching danger.

45 They carried the body to the Temple and buried it in due form, and Masonic tradition informs us that a monument was erected to his memory, on which was delineated a beautiful Virgin weeping over a broken column; before her lay a book, open; in her right hand a sprig of acacia; in her left, an urn; and behind her stood Time with his fingers unfolding and counting the ringlets of her hair.

55 The broken column denotes the untimely death of our Grand Master Hiram Abif; the beautiful Virgin, weeping, denotes the Temple, unfinished; the book open before her, that his virtues there lie

1 on perpetual record; the sprig of acacia in her  
right hand, the timely discovery of his body; the  
urn in her left, that his ashes were there safely  
deposited to perpetuate the remembrance of so  
5 distinguished a character; and Time standing  
behind her unfolding the ringlets of her hair denotes  
that time, patience and perseverance will  
accomplish all things.

10 Thus we close the second section with a tribute  
to the memory of that distinguished artist, who  
preferred to lose his life rather than betray his  
trust, and whose death exhibited an instance of  
virtue, fortitude and integrity seldom equaled, and  
15 never excelled in the history of man.

In the third section, many particulars relative to  
King Solomon's Temple are considered. This  
section also illustrates certain hieroglyphical  
20 emblems and inculcates many useful lessons to  
extend knowledge and promote virtue.

This magnificent Temple, which long challenged  
the admiration of the world, far exceeded in  
splendor all other structures that had hitherto been  
erected. It was begun in the month of April, A. M.  
25 2992, 480 years after the Children of Israel came  
out of the land of Egypt, and it was finished in the  
month of October, A. M. 2999, 1005 years before  
30 Christ.

There were two remarkable events attending the  
erection of the edifice. Sacred history informs us  
that there was not heard the sound of axe,  
35 hammer, or any metal tool in the building; and  
Josephus informs us that, although a little more  
than seven years were employed in its erection,  
it did not rain except in the night season and while  
the Craft were gone from labor to refreshment.  
40 This we regard as a striking manifestation of the  
superintending care of Divine Providence.

The Temple is said to have been supported by  
45 1453 columns and 2906 pilasters, all hewn from  
the finest Parian marble.

There were employed in its erection, three Grand  
Masters, three thousand three hundred Masters  
50 or overseers of the work, eighty thousand Fellow  
Crafts or hewers in the mountains and quarries,  
and seventy thousand Entered Apprentices or  
bearers of burdens. All these were classed and  
arranged in such manner by the wisdom of King  
55 Solomon that neither envy, discord nor confusion  
was suffered to interrupt or disturb the peace and  
good fellowship which prevailed among the

workmen.

Entered Apprentices formerly held their meetings  
on the checkered pavement, or ground floor of  
King Solomon's Temple, where they met every  
5 evening to receive instructions relative to the work  
of the following day. A Lodge of Entered  
Apprentices consists of seven or more and must  
be composed of one Master Mason and six or  
10 more Entered Apprentices.

Fellow Crafts held their meetings in the Middle  
Chamber of King Solomon's Temple, where they  
met on the evening of the sixth day of each week  
to receive their wages. A Lodge of Fellow Crafts  
15 consists of five or more, and must be composed  
of two Master Masons and three or more Fellow  
Crafts.

Master Masons held their meetings in the Sanctum  
Sanctorum or Holy of Holies of King Solomon's  
Temple, where they met occasionally to devise  
plans for the prosecution of the work. A Lodge of  
20 Master Masons consists of three or more, and  
must be composed of three Master Masons,  
25 representing Solomon, King of Israel; Hiram, King  
of Tyre; and Hiram Abif.

The three pillars here represented were explained  
in a preceding degree, and there represented  
30 Wisdom, Strength and Beauty. Here they  
represent our three ancient Grand Masters:  
Solomon, King of Israel; Hiram, King of Tyre; and  
Hiram Abif. The pillar Wisdom, Solomon, King of  
Israel, by whose wisdom the Temple was erected,  
35 the superb model of excellence which has so  
honored and exalted his name; the pillar Strength,  
Hiram, King of Tyre, who strengthened King  
Solomon in his great and important undertaking;  
40 and the pillar Beauty, Hiram Abif, the Widow's  
Son of the tribe of Naphtali, by whose cunning  
workmanship the Temple was so beautified and  
adorned.

The three steps usually delineated on the Master's  
carpet are emblematical of the three principal  
45 stages of human life: Youth, Manhood and Age.  
In Youth, as Entered Apprentices, we ought  
industriously to occupy our minds in the attainment  
of useful knowledge; in Manhood, as Fellow  
Crafts, we should apply our knowledge to the  
50 discharge of our respective duties to God, our  
neighbor, and ourselves, so that in age, as Master  
Masons, we may enjoy the happy reflection  
consequent on a well spent life, and die in the  
hope of a glorious immortality. 55

There are nine classes of Masonic emblems, the

1 first eight of which are: the Pot of Incense, the  
Beehive, the Book of Constitutions guarded by  
the Tyler's Sword, the Sword pointing to the Naked  
5 Heart, the All-seeing Eye, the Anchor and the Ark,  
the Forty-seventh Problem of Euclid, the Hour-  
glass and the Scythe.

10 The Pot of Incense is an emblem of a pure heart,  
which is always an acceptable sacrifice to Deity,  
and as this glows with fervent heat, so should our  
hearts continually glow with gratitude to the great  
and beneficent Author of our existence for the  
manifold blessings and comforts we enjoy.

15 The Beehive is an emblem of industry, and  
recommends the practice of that virtue to all  
created beings, from the highest seraph in heaven  
to the lowest reptile of the dust. It teaches us  
20 that as we came into the world rational and  
intelligent beings, so we should ever be  
industrious ones; never sitting down contented  
while our fellow creatures around us are in want,  
especially when it is in our power to relieve them  
without inconvenience to ourselves.

25 The Book of Constitutions guarded by the Tyler's  
Sword reminds us that we should be ever watchful  
and guarded in our thoughts, words and actions,  
particularly when before the enemies of Masonry,  
30 ever bearing in remembrance those truly Masonic  
virtues, silence and circumspection.

35 The Sword pointing to the Naked Heart  
demonstrates that justice will sooner or later  
overtake us; and although our thoughts, words  
and actions may be hidden from the eyes of men,  
yet that All-seeing Eye, whom the Sun, Moon and  
40 Stars obey, and under whose watchful care even  
the Comets perform their stupendous revolutions,  
pervades the inmost recesses of the human Heart,  
and will reward us according to our merits.

45 The Anchor and the Ark are emblems of a well-  
grounded hope and a well-spent life. They are  
emblematical of the Divine Ark which safely wafts  
us over this tempestuous sea of troubles, and  
that Anchor which shall safely moor us in a  
peaceful harbor, where the wicked cease from  
troubling and the weary are at rest.

50 The Forty-seventh Problem of Euclid teaches  
Masons to be general lovers of the arts and  
sciences.

55 The Hour-glass is an emblem of human life.  
Behold how swiftly the sands run, and how rapidly  
our lives are drawing to a close. We cannot,

without astonishment, behold the little particles 1  
which are contained in this machine - how they 1  
pass away almost imperceptibly; and yet, to our 5  
surprise, in the short space of an hour they are all 5  
exhausted. Thus wastes man. Today he puts  
forth the tender leaves of hope; tomorrow  
blossoms, and bears his blushing honors thick  
upon him; the next day comes a frost which nips  
the shoot; and when he thinks his greatness is  
still aspiring, he falls, like autumn leaves, to enrich 10  
our mother earth. 10

The Scythe is an emblem of time, which cuts the 15  
brittle thread of life and launches us into eternity. 15  
Behold what havoc the Scythe of Time makes  
among the human race. If by chance we should  
escape the numerous ills incident to childhood  
and youth, and with health and vigor arrive at the  
years of manhood, yet withal we must soon be  
cut down by the all-devouring Scythe of Time, and 20  
be gathered into the land where our fathers have  
gone before us. 20

The ninth is not monitorial; it is the Setting Maul,  
the Spade, the Coffin, and the Sprig of Acacia. 25  
The Setting Maul is that by which our Grand  
Master Hiram Abif was slain; the Spade, that  
which dug his grave; the Coffin, that which received  
his lifeless remains; and the Sprig of Acacia, that  
which bloomed at the head of his grave. 30

The first three are striking emblems of mortality  
and afford serious reflection to all thinking men,  
but they would be more dark and gloomy were it  
not for the Sprig of Acacia that bloomed at the 35  
head of the grave, (WM: \* \* \*) which serves to  
remind us that there is an imperishable part within  
us which bears the nearest affinity to the Supreme  
Intelligence which pervades all nature and which  
will never, never, never die. (WM: \*) 40

Thus we close the explanation of the emblems  
upon the solemn thought of death, which without  
revelation would be dark and gloomy, but we are  
suddenly revived by that ever green and ever living 45  
sprig of Faith, which strengthens us with  
confidence and composure, to look forward to a  
blessed immortality, and we doubt not that on the  
glorious morn of resurrection our bodies will rise  
and become as incorruptible as our souls. 50

Then let us imitate the example of our Grand  
Master Hiram Abif, in his virtuous and amiable  
conduct, in his unfeigned piety to God, in his  
inflexible fidelity to his trust, that we may welcome 55  
the grim tyrant, Death, and receive him as a kind  
messenger sent from our Supreme Grand Master

1 to translate us from this imperfect to that perfect, glorious and celestial Lodge above, where the Supreme Architect of the Universe presides.

5 WM: My Brother, this concludes the Third Degree of Freemasonry, with the exception of the Charge. If you will rise, I will repeat it to you.

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**CHARGE AT RAISING:**

15 My Brother, your zeal for our Institution, the progress you have made in our mysteries, and your steady conformity to our useful regulations, have pointed you out as a proper object for this peculiar mark of our favor.

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Duty and honor, now alone, bind you to be faithful to every trust, to support the dignity of your character on all occasions, and strenuously to enforce, by precept and example, a steady attachment to the tenets of Freemasonry. Exemplary conduct on your part will convince the world that merit is the just title to our privileges, and that on you our favors have not been undeservedly bestowed.

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As a Master Mason, you are authorized to correct the irregularities of your less informed Brethren; to fortify their minds with resolutions against the snares of the insidious, and to guard them against every allurements to vicious practices. To preserve the reputation of the Fraternity, unsullied, ought to be your constant care, and therefore it becomes your province to caution the inexperienced against a breach of fidelity.

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To your inferiors in rank or office, you are to recommend obedience and submission; to your equals, courtesy and affability; and to your superiors, kindness and condescension.

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Universal benevolence you are zealously to inculcate, and by the regulation of your own conduct, endeavor to remove every aspersion against this venerable institution.

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to preserve, and never suffer them to be infringed, nor are you to countenance any deviation from our established customs. 1

If, in the circle of your acquaintance, you find a person desirous of being initiated into the Fraternity, be particularly careful not to recommend him unless you are convinced that he will conform to our rules, that the honor, glory and reputation of the institution may be firmly established, and the world at large convinced of its good effects. 5 10

Finally, my Brother, congratulating you most sincerely, let me enjoin upon you that your honor and reputation are concerned in supporting with dignity the respectable character you now bear. Let no motive, therefore, tempt you to swerve from your duties, 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; thus rendering yourself worthy of the honor we have conferred and meriting the trust we have reposed in you. 15 20

My Brother, I congratulate you on becoming a Master Mason, and as such commend you to the kind care, love and protection of Master Masons whithersoever dispersed around the globe. Be good; be true; and satisfy the world that by becoming a Master Mason you have become a better man. Retain, I entreat you, that purity of life and rectitude of conduct with which we hope you are endowed, and of which that spotless apron is the emblem, and the badge. 25 30 35

WM: My Brother, there is a lecture in connection with this degree that it will be necessary for you to commit to memory and on which you must pass a suitable examination in open Lodge, or as provided by our Nevada Code, within sixty days. I have no doubt the Brother who has instructed you thus far will be pleased to continue. 40

You will now step to the Secretary's desk and sign the by-laws, after which you will be entitled to your share of our privileges, as well as subjected to your share of our responsibilities. 45

Our ancient landmarks you are carefully

**MASTER MASON CLOSING:** 50

WM: \*. Brother Senior

Warden. SW: (S)

Worshipful Master.

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WM: Have you anything to bring before the  
Lodge before I proceed to close?

1	SW: Nothing in the West.	foreign countries, work and receive Master's wages, and be thereby better enabled to support myself and family, and contribute to the relief of distressed worthy Master Masons, their widows and orphans.	1
	WM: And in the South, Brother Junior Warden?		
5	JW: (S) Nothing in the South.		5
	WM: Has any Brother anything to bring before the Lodge before I proceed to close?	WM: What makes you a Master Mason?	
		SW: My Obligation.	
10	WM: *. Brother Junior Deacon.	WM: Where were you made a Master Mason?	10
	JD: (S) Worshipful Master.	SW: Within the body of a just and duly constituted Lodge of Master Masons, assembled in a place representing the Sanctum Sanctorum of King Solomon's Temple.	
15	WM: The last as well as the first great care of Masons when convened?		15
	JD: To see that they are duly tyled.	WM: How many compose a Master Masons Lodge?	
20	WM: Attend to that duty and inform the Tyler that I am about to close this Lodge of Master Masons, and direct him to tyle accordingly.	SW: Three or more.	20
		WM: When composed of five, of whom does it consist?	
25	JD: * * *. Brother Tyler, I am directed to inform you that the Worshipful Master is about to close this Lodge of Master Masons. Take due notice thereof and govern yourself accordingly.	SW: The Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons.	25
		WM: Brother Senior Warden, the Junior Deacon's place in the Lodge?	
30	JD: * * *.	SW: At my right.	30
	Tyl: * * *.	WM: * *. Brother Junior Deacon.	
	JD: (S) Worshipful Master, we are duly tyled.	JD: (S) Worshipful Master.	
35	WM: How are we tyled?	WM: Your duty?	35
	JD: By a Brother Master Mason without, armed with the proper implement of his office.	JD: To carry messages from the Senior Warden in the West to the Junior Warden in the South, and elsewhere about the Lodge as he may direct; attend the alarms at the outer door and report the same to the Worshipful Master; also to see that we are duly tyled.	
40	WM: His duty there?		40
	JD: To observe the approach of cowans and eavesdroppers, and suffer none to pass or re-pass except such as are duly qualified and have permission from the Worshipful Master.	WM: The Senior Deacon's place?	
45		JD: At the right of the Worshipful Master in the East.	45
	WM: *. Brother Senior Warden.	WM: Brother Senior Deacon.	
50	SW: (S) Worshipful Master.		50
	WM: Are you a Master Mason?	SD: (S) Worshipful Master.	
	SW: I am.	WM: Your duty?	
55	WM: What induced you to become a Master Mason?	SD: To carry orders from the Worshipful Master in the East to the Senior Warden in the West, and elsewhere about the Lodge as he may direct;	55
	SW: That I might obtain the Master's Word, travel in		

1 welcome and clothe visiting Brethren, attend the alarms at the inner door, also to receive and conduct candidates.

convened, of which due and timely notice will be given. This communicate to the Junior Warden in the South, and he to the Brethren present, that having due notice thereof, they may govern themselves accordingly.

1  
5

5 WM: The Junior Warden's station?

SD: In the South.

SW: Brother Junior Warden.

WM: Brother Junior Warden.

JW: Brother Senior Warden.

10

JW: (S) Worshipful Master.

SW: It is the order of the Worshipful Master that \_\_\_\_\_

10

WM: Your duty in the South?

\_\_\_\_\_ Lodge No. be now closed on the Third Degree of Freemasonry, and stand closed until its next regular communication, unless especially called, of which due and timely notice will be given. This communicate to the Brethren present, that having due notice thereof, they may govern themselves accordingly.

15

15 JW: To observe the sun at meridian, which is the glory and beauty of the day; call the Craft from labor to refreshment, superintend them during the hours thereof, carefully to observe that the means of refreshment are not perverted to intemperance or excess, and see that they return to their labor in due season, that the Worshipful Master may receive honor, and they pleasure and profit thereby.

JW: Brethren, it is the order of the Worshipful Master, 20 communicated to me through the Senior Warden in the West, that \_\_\_\_\_ Lodge No. \_\_\_ be now closed on the Third Degree of Freemasonry, and stand closed until its next regular communication, unless especially called, of which 25 due and timely notice will be given. I communicate the same to you, that having due notice thereof, you will govern yourselves accordingly.

WM: The Senior Warden's station?

25

JW: In the West.

WM: Brother Senior Warden.

30 SW: (S) Worshipful Master.

WM: Brother Senior Warden.

30

WM: Why in the West?

SW: (S) Worshipful Master.

35 SW: As the sun is in the West at close of day, so stands the Senior Warden in the West to assist the Worshipful Master in opening and closing the Lodge; paying the Craft their wages, if any be due, that none may go away dissatisfied; harmony being the support of all institutions, especially this of ours.

WM: Have you ever traveled as a Master Mason?

35

SW: I have; from West to East, and from East to West again.

WM: Of what were you in search?

40

WM: The Master's station?

SW: Of that which was lost.

40

SW: In the East.

WM: To what do you allude?

45

WM: Why in the East?

SW: The secret word of a Master Mason.

45

WM: Did you find it?

50 SW: As the sun rises in the East to open and govern the day (WM: \*\*\*), so rises the Worshipful Master in the East to open and govern the Lodge, setting the Craft at work, giving them proper instruction for their labor.

SW: I did not; but found a substitute, which at the opening of this Lodge was sent to the East, accompanied with the steps, due-guards and signs.

50

55 WM: Brother Senior Warden, it is my order that \_\_\_\_\_ Lodge No. be now closed on the Third Degree of Freemasonry, and stand closed until its next regular communication, unless especially

WM: Brother Senior Warden, I will now return the same to the West, accompanied with the steps, due-guards and signs, through the Senior Deacon. Brother Senior Deacon, attend.

55

1 (At this time, the steps, due-guards and signs of the 3  
degrees, as well as the substitute, are communicated  
from the Worshipful Master to the Senior Deacon. The  
Senior Deacon then carries them to the West and  
5 communicates them to the Senior Warden.)

WM: And part upon the square. So should we, my  
Brethren, ever meet, act, and part. May the  
blessing of Heaven rest upon us and all regular  
Masons. May brotherly love prevail, and every  
moral and social virtue cement us. Amen. 5

SW: (S) Worshipful Master, the substitute has come  
to the West correctly.

(ALL) So mote it be.

10 WM: Brethren; attend to giving the signs; observe the  
East.

WM: Brother Senior Deacon. 10

WM: \*.

SD: (S) Worshipful Master.

15 SW: \*.

WM: Attend at the Altar and close the Three Great Lights  
in Masonry. 15

JW: \*.

WM: I now declare \_\_\_\_\_Lodge No. \_\_\_\_\_duly  
closed.

WM: \*.

WM: Brother Junior Deacon. 20

20

SW: \*.

JD: (S) Worshipful Master.

JW: \*.

WM: Inform the Tyler.

25

WM: \*.

WM: \*. 25

SW: \*.

JW: \*.

30

WM: Brethren, give your attention to the Chaplain. 30

Chap: And now, Almighty Father, we ask Thy blessing  
upon the proceedings of this communication, and  
35 as we are about to separate, we ask Thee to keep  
us under Thy protecting care until again we are  
called together. Teach us, O God, to realize the

30

40 beauties of the principles of our time-honored  
institution, not only while in the Lodge, but when  
abroad in the world. Subdue every discordant  
passion within us. May we love one another in  
the bonds of union and friendship. Amen.

**MASTER MASON EXAMINATION:**

Q: Are you a Master Mason? 40

A: I am.

(ALL): So mote it be.

Q: What induced you to become a Master Mason? 45

45

WM: Brother Senior Warden.

A: That I might obtain the Master's word, travel in  
foreign countries, work and receive Master's  
wages, and be thereby better enabled to support  
myself and family, and contribute to the relief of  
distressed worthy Master Masons, their widows  
and orphans. 50

SW: (S) Worshipful Master.

50 WM: How should Masons meet?

SW: On the level.

Q: What makes you a Master Mason?

WM: And how act, Brother Junior Warden?

55

JW: By the plumb.

A: My Obligation. 55

Q: Where were you made a Master Mason?

1 A: Within the body of a just and duly constituted Lodge of Master Masons, assembled in a place representing the Sanctum Sanctorum of King Solomon's Temple. Q: bal; 1

5 A: Tubalcain. A: cain. 5

Q: How may I know you to be a Master Mason? Q: Will you be off or from? 5

10 A: By certain signs and tokens. A: From. 10

Q: What are signs? Q: From what, and to what? 10

A: Right angles, horizontals, and perpendiculars. A: From the pass-grip of a Master Mason to the real grip of the same. 15

15 Q: Advance a sign. Has that an allusion? Q: Pass. What is that? 15

A: It has; to the position of my hands while taking the Obligation. A: The real grip of a Master Mason, or lion's paw. 20

20 Q: Have you a further sign? Q: Has it a name? 20

A: I have. A: It has. 25

Q: Has that an allusion? Q: Will you give it to me? 25

25 A: It has; to the penalty of the Obligation. A: Place yourself in the proper position to receive it and I will. 30

Q: What are tokens? Q: What is the proper position to receive it. 30

30 A: Certain friendly or brotherly grips whereby one Mason may know another in the dark as in the light. A: On the Five Points of Fellowship. 35

Q: Advance and give me a token. What is that? A: Foot to foot, knee to knee, breast to breast, hand to back, and cheek to cheek, or mouth to ear. (Five Points of Fellowship are assumed as the response is being given) 35

A: The pass-grip of a Master Mason. Q: Has it a name? 40

40 A: It has. A: Ma; 40

Q: Will you give it to me? Q: Ha; 45

A: I did not so receive it; neither will I so impart it. A: Bone (whispered) 45

45 Q: How will you dispose of it? Q: Where were you prepared to be made a Master Mason? 50

A: Letter or syllable it. A: In a room adjoining the body of a just and duly constituted Lodge of Master Masons. 50

50 Q: Syllable it and begin. Q: How were you prepared? 55

A: You begin. A: By being divested of all metallic substances, neither naked nor clothed, barefoot, both knees and breasts bare, hood-winked, and with a cable-tow three times around my body, clothed as a 55

55 A: Tu;

1 Fellow Craft, in which condition I was conducted to a door of the Lodge and caused to give three distinct knocks, which were answered by three within.

5 Q: Why was the cable-tow three times around your body?

A: To teach me that as a Master Mason I was under a threefold tie to the Fraternity.

10 Q: To what do the three knocks allude?

A: To the Third Degree upon which I was then entering.

15 Q: What was said to you from within?

A: Who comes here?

20 Q: Your answer?

A: Brother \_\_\_\_\_, who has been duly initiated an Entered Apprentice, passed to the Degree of Fellow Craft, and now wishes further Light in Masonry by being raised to the Sublime Degree of Master Mason.

25 Q: What were you then asked?

30 A: If this was an act of my own free will and accord, if I was worthy and well qualified, duly and truly prepared, if I had made suitable proficiency in the preceding degree, all of which being answered in the affirmative, I was then asked by what further right or benefit I expected to obtain this important privilege.

35 Q: Your answer?

40 A: By the benefit of the pass-word.

Q: Had you the pass-word?

A: I had not. My conductor had and gave it for me.

45 Q: What were you then told?

A: Since I was in possession of all these necessary qualifications, I should wait until the Worshipful Master could be informed of my request and his answer returned.

50 Q: What was his answer when returned?

A: Let him enter this Worshipful Lodge of Master Masons and be received in due and ancient form.

55 Q: How were you received?

A: On the points of the Compasses, extending from my naked right to my naked left breast, which was to teach me that as within the breast are contained the most vital parts of man, so between the extreme points of the Compasses are contained the most valuable tenets of Freemasonry, which are Friendship, Morality, and Brotherly Love.

10 Q: How were you then disposed of?

A: Conducted three times regularly around the Lodge and to the Junior Warden in the South, where the same questions were asked and answers returned as at the door.

20 Q: How did the Junior Warden dispose of you?

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

25 Q: How did the Senior Warden dispose of you?

A: Directed me conducted to the Worshipful Master 30 in the East, where the same questions were asked and answers returned as before, who also demanded of me whence I came and whither traveling.

35 Q: Your answer?

A: From the West, traveling East.

40 Q: Why did you leave the West and travel East?

A: In search of further Light in Masonry.

45 Q: What was then ordered?

A: That I be re-conducted to the Senior Warden in the West, who taught me how to approach the East in due and ancient form.

50 Q: What is that due and ancient form?

A: Advancing on my left foot, bringing the heel of my right to the heel of my left, thereby forming the angle of a square, body erect, facing East.

55 Q: What did the Worshipful Master then do with you?

1 A: Obligated me as a Master Mason.

5 Q: How?

A: In due form.

Q: What is that due form?

10 A: Kneeling on my naked knees, both hands resting on the Holy Bible, Square and Compasses, in which due form I took the solemn Obligation of a Master Mason.

15 Q: Have you that Obligation?

A: I have.

20 Q: Repeat it.

A: I, \_\_\_\_\_, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge of Master Masons, erected to Him and dedicated to the memory of the Holy Saints John, do hereby and hereon solemnly and sincerely promise and swear that I will keep and conceal and never reveal any of the secrets belonging to the Degree of Master Mason, which I have received, am about to receive, or may be hereafter instructed in, to any person unless it shall be to a worthy Brother Master Mason, or within the body of a just and duly constituted Lodge of such, and not unto him or them until by due trial, strict examination, or lawful Masonic information, I shall have found him or them justly entitled to receive the same.

40 Furthermore: I do promise and swear that I will support the Constitution of the Grand Lodge of the State of Nevada, also all the laws, rules, and edicts of the same, or of any other Grand Lodge from whose jurisdiction I may hereafter hail; together with the by-laws, rules, and regulations of this or any other Lodge of which I may become a member, so far as the same shall come to my knowledge.

45 Furthermore: I do promise and swear that I will answer and obey all due signs and regular summons sent me from the body of a just and duly constituted Lodge of Master Masons, or handed me by a worthy Brother of this degree, if within the length of my cable-tow.

50 Furthermore: I do promise and swear that I will help, aid, and assist all poor and distressed Master Masons, their widows and orphans, they

applying to me as such, I finding them worthy, and can do so without material to myself or family. Furthermore: I do promise and swear that I will keep the secrets of a worthy Brother Master Mason, when communicated to me as such, as secure and inviolate in my breast as they were in his before communication.

5 Furthermore: I do promise and swear that I will not give the Grand Hailing Sign of Distress of a Master Mason, except for the benefit of the Craft while at work or for the instruction of a Brother, unless I am in real distress; and should I see the sign given, or hear the word spoken, I will hasten to the relief of the person so giving it.

10 Furthermore: I do promise and swear that I will not give the substitute for the Master's Word in any other way or manner than that in which I receive it, which will be on the Five Points of Fellowship, and at low breath.

15 Furthermore: I do promise and swear that I will not wrong, cheat, nor defraud a Master Masons Lodge, or a worthy Brother of this degree to the value of anything, knowingly, nor suffer it to be done by another, if in my power to prevent.

20 Furthermore: I do promise and swear that I will not knowingly strike a Brother Master Mason, nor otherwise do him personal violence in anger, except in the necessary defense of myself, family or property.

25 Furthermore: I do promise and swear that I will not have illicit carnal intercourse with a Master Mason's wife, widow, mother, sister or daughter, nor suffer it to be done by another if in my power to prevent.

30 Furthermore: I do promise and swear that I will not be present at the initiating, passing, or raising of an old man in dotage, a young man under age, an irreligious libertine, an atheist, a person of unsound mind, or a woman, knowing them to be such.

35 Furthermore: I do promise and swear that I will not be present at the initiating, passing, or raising of a candidate clandestinely, nor hold Masonic intercourse with a clandestine Mason, or with one who has been suspended or expelled, knowing him to be such, until duly restored.

40 To all of which I do solemnly and sincerely promise and swear, without any hesitation, mental reservation, or secret evasion of mind in me

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1 whatsoever; binding myself under no less a penalty than that of having my body severed in twain, my bowels taken thence, and with my body burned to ashes, and the ashes thereof scattered to the four winds of Heaven, that there might remain neither track, trace nor remembrance among man or Masons of so vile and perjured a wretch as I should be, should I ever knowingly or willfully violate this, my solemn Obligation of a Master Mason. So help me God and make me steadfast to keep and perform the same.

Q: After the Obligation, what were you asked?

15 A: What I most desired.

Q: Your answer?

20 A: Further Light in Masonry.

Q: Did you receive it?

A: I did, by order of the Worshipful Master.

25 Q: On being brought to Light in this degree, what did you first behold?

30 A: The Three Great Lights in Masonry, as in the preceding degree, with this difference: Both points of the Compasses were above the Square, which was to teach me that I had received, and was entitled to receive all the Light that could be conferred upon or communicated to me in a Master Masons Lodge.

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Q: What did you next behold?

40 A: The Worshipful Master approaching me from the East, upon the step, under the due-guard and sign of an Entered Apprentice; upon the step, under the due-guard and sign of a Fellow Craft; upon the step, under the due-guard and sign of a Master Mason, who presented his right hand in token of the continuance of friendship and brotherly love, and invested me with the pass-grip and pass-word, ordered me to rise, salute the Junior and Senior Wardens and satisfy them that I was a duly Obligated Master Mason, in possession of the step, due-guard, sign, pass-grip and pass-word.

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Q: What was then ordered?

55 A: That I be re-conducted to the Senior Warden in the West, who taught me how to wear my apron as a Master Mason.

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Q: How should a Master Mason wear his apron?

A: With the flap turned down.

5

Q: With what were you then presented?

A: The working tools of a Master Mason.

Q: What are they?

10

A: All the tools in Masonry, especially the Trowel. The Trowel is an instrument used by operative masons to spread the cement which unites the building into one common mass; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of spreading the cement of brotherly love and affection - that cement which unites us into one sacred band or society of friends and Brothers, among whom no contention should ever exist, save that noble contention, or rather emulation, of who best can work and best agree.

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Q: What was then ordered?

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A: That I be re-conducted to the place whence I came, invested with that of which I had been divested, and returned to the Lodge to represent our ancient operative Grand Master Hiram Abif.

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