

DARKNESS VISIBLE

limitations invalidate the condemnation on religious grounds—salvation through works, the *religio naturæ*, the improper oaths, a false idea of God, and the underlying syncretism upheld by the Craft. Accordingly the commission recommended that all Masonic members of the Dutch Reformed Church should be urged to leave their Lodges, and that no Freemason should in future be permitted to hold office.¹

It may be felt that these Protestant bodies represent minorities and are therefore unimportant. Take them together with the vast Roman Catholic and Eastern Orthodox communions, however, and it will be discovered that the majority of Christians throughout the world have condemned Freemasonry as incompatible with the claims of Our Lord and Saviour. But numbers are not the final criteria; what matters is, are the reasons for such censures sound?

One startling fact emerges, which should make the Christian Mason more than a little thoughtful. *No Church that has seriously investigated the religious teachings and implications of Freemasonry has ever yet failed to condemn it.*

Is the Church of England too mortally involved to speak her mind?²

1. *A Review of the Report of the Synodical Commission of the Dutch Reformed Church (Cape) on Freemasonry.* (Cape Town, 1942). This pamphlet contains the condemnation in full and a Masonic reply to it; the answer to the religious charges, as might be expected, is not only evasive and wide of the mark, but in places extremely disingenuous. For instance, Jah-Bul-On is misquoted in the Report as *Joabulon*, and the conclusion is drawn that "God is not addressed by the name by which He revealed Himself." This says the Masons who answer, is "entirely incorrect.....the conclusion to which the Commissioners come on this subject, being based on wrong data, falls away." To the Commissioners' conclusion that the oath is "improper" for the Christian, the reply is made with incredible naivety "The fact that it is ratified on the Bible should be sufficient answer."

Comment is superfluous, but will any who intend to reply to *Darkness Visible* please take note?

2. The official formularies of the Church of England appear to condemn Freemasonry already. *Articles of Religion*, No. XVIII, states "They are also to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the Light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved."

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THE FURNISHINGS OF A LODGE

Ideally the Lodge room should be in the form of a double cube, though this of course is not essential; any room, oblong for preference, can be used. Lodges, like Churches, are supposed to face East and West; where they do not do so geographically the dais' end is referred to as the East, and the other sides to their relative compass points.

The door, leading from an anteroom, is in the North-West corner. The Brethren are seated in rows along the North, South, and West. The Past Masters sit in the East. The floor should be of a black and white checker-board pattern with an indented border; this is usually represented by a carpet. An emblem with the letter G irradiated is suspended from or depicted on the ceiling in the centre.

The Worshipful Master has his chair and pedestal in the East. These should be of the Ionic order, and his emblem, the square, may be carved or painted on the front of the pedestal. On the pedestal are the Volume of the Sacred Law resting on a cushion, with the square and compasses in silver or gilt resting on them when the Lodge is open, a gavel and sounding-board, sometimes the box of working-tools, and an Ionic column which is always upright.

The Senior Warden faces him in the West. His chair and pedestal are Doric. His emblem is the level. By his pedestal is the perfect ashlar, a cubic block usually suspended from a tripod. The Junior Warden who has the plumb rule for his emblem, has his chair and pedestal (Corinthian) in the middle of the South. By it is the rough ashlar, an unsmoothed block resting on a column. Both Wardens have gavels, sounding-boards, and columns; the Senior Warden's column is erect when the Lodge is open and horizontal when it is closed, and the Junior Warden's *vice versa*. By each of the three pedestals is a candlestick.² The Master's must always be lighted when the Lodge is open. The Wardens' are normally lighted also, but are extinguished for the ceremony of raising to the Third Degree.

The Immediate Past Master sits on the dais to the left of the Worshipful Master. The Senior Deacon is at or near the right of the Worshipful Master, the Junior Deacon is on the right of the Senior Warden. The Inner Guard's position is by the door, and the Tyler's is outside it in the ante-room.

The First Degree apron is of plain white lambskin; that of the Second Degree is the same with the addition of two blue

1. The actual presence of a raised dais is tending to become obsolete, at least in London.
2. Many Lodge rooms, including those of the Masonic Temple in Great Queen Street, have electric candles.

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rosettes in the lower corners. The Master Masons' is bordered with blue, has two falls from beneath the flap ending in metal tassels, and has a third rosette in the point of the flap. Those in or past the Chair (installed Masters) substitute an inverted T in metal for the three rosettes. Office-bearers wear their jewels or emblems of office suspended from collars of blue silk. The Worshipful Master and the Wardens may in addition wear blue gauntlets and white gloves.¹

There are three tracing boards, one for each Degree, which may be displayed in various ways. Only one is exposed at a time, according to the degree in which the Lodge is open.

A note may be added here on the Masonic system of dating which is *Anno Lucis*. This is based on Archbishop Ussher's chronology which placed the Creation in B.C. 4004, but the Masonic calendar usually takes this as 4000. B.C. 1000, then become A.L. 3000; A.D. 1952 is A.L. 5952.

SIGNS, GRIPS, WORDS

ENTERED APPRENTICE or FIRST DEGREE

Sign (penal) The right arm is held horizontal with the shoulder, elbow bent, hand held horizontally with the thumb to the left of the wind-pipe. The sign is 'cut' (i.e., completed and dismissed) by drawing the hand across the throat and dropping it to the side.

Grip The thumb presses into the first joint of the forefinger, where it meets the hand.²

Word BOAZ.

1. The rule that all Masons should wear white gloves in the Lodge has been relaxed. But in 1951 the practice was again urged upon the Lodges.

2. Although this First Degree grip is in a sense *the* Masons' grip in that it is recognised by all Masons of whatever degree, it is not to be supposed that it is the only, or even the usual method of mutual recognition outside the Lodge. Recognition can be achieved in a hundred ways. Any little catch-phrase from the ritual worked innocently into ordinary conversation will serve; "taught to be cautious" is one of the most popular. "How old" (or "who's) your Mother?" is a familiar way of asking what Lodge one belongs to. Reference to knife and fork at table as "working tools"; or even modified gestures in a bar or public house based on the toasting ceremonies at the Masonic banquet (indicating a triangle with the fingers of the right hand as in the point-left-right rignarole, or drawing one's glass across the throat before drinking) will identify a Brother. It is interesting to notice that such phrases as "on the square," "on the level" and "third degree methods" have been permanently given to the English language by Freemasonry, and although the first is still extensively used in a Masonic context, they are no longer distinctive.

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PASS from FIRST to SECOND DEGREE

Pass-grip The thumb presses between the first and second fingers.

Pass-word SHIBBOLETH.

FELLOW-CRAFT or SECOND DEGREE

Signs (i) The sign of Fidelity. Right hand on left breast, with thumb squared upwards.

(ii) The Hailing sign or sign of Perseverance. Arm horizontal from shoulder to elbow, vertical from elbow to wrist, thumb squared. The arm may be out at the front at right angles to the body, the palm facing right with the thumb pointing backwards, or it may be out at the side in line with the body.

(iii) The Penal sign. Draw the right hand across the breast and drop it to the side. The thumb presses on the first joint of the second finger.

Grip

Word YACHIN. (Pronounced Yahkin).

PASS from SECOND to THIRD DEGREE

Pass-grip The thumb presses between the second and third fingers.

Pass-word TUBAL-CAIN.

MASTER MASON or THIRD DEGREE

Signs (i) The sign of Horror. Given from the Second Degree Hailing sign by dropping the left hand, a little out from the body, palm facing outwards. There is some variation in the position of the left hand, depending on whether the "dreadful and afflicting sight" is supposed to be in front or to the left. The right hand is raised with its back to the face, and the head is turned over the right shoulder.

(ii) The sign of Sympathy. The head is bent slightly forward, and the forehead is struck gently with the right hand (in some workings thrice forming a triangle). These two signs are known as the casual signs.

(iii) The Penal sign. The right hand is held horizontally, palm downwards, with the thumb at right angles to the left of navel. It is 'cut' by drawing the hand smartly across the body (sometimes this is done by moving it to the left, then across to the

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right) and dropping the hand to the side. The sign is 'recovered' by returning the hand with the thumb to the navel. These are the three Third Degree signs given in succession to prove oneself a Master Mason.

(iv) The sign of Grief and Death, also known as the sign of Grief and Distress. This, in its three forms, is described in the Ceremony of Raising, and occurs nowhere else (see p. 147-8).

(v) The Grand or Royal sign, also known as the sign of Joy and Exultation, is given by raising both arms above the head, with the palms facing each other.

Grip (Only given on the Five Points of Fellowship). The fingertips dig into the wrist as if clutching it.

Words

MACHABEN and MACHBINNA (never spelt, but rendered phonetically. Early disclosures give MAHABONE and MAC-BENACH, but the pronunciation through verbal transmission has tended to become corrupt in the past century).¹

The so-called sign of Reverence is the same as the Second Degree sign of Fidelity, except that the thumb is closed. It is given during the prayers in each degree, but strictly speaking is not a sign at all.

The step, taken before giving a sign, is given by advancing a short pace (about six inches) with the left foot, bringing the right heel into the instep, with the feet at right-angles in a tau cross. This is the 'regular' step, not to be confused with the 'proper' steps by which the Candidate approaches the East in each degree, described in the ritual.

The knocks of the First Degree are three, evenly spaced. In the Second Degree, one, followed by two. (rat.....tat-tat). In the Third Degree, two followed by one (rat-tat.....tat).

CRAFT RITUALS

As has been already explained, there is no absolute uniformity in Masonic workings. As long as the general structure is the same, and the landmarks are preserved, verbal and ceremonial differences do not matter, and many local uses have evolved. Some have never been printed at all, but are recorded

1. See notes, pp. 142 and 145, for a fuller account of the pronunciation, history, and meaning of these words.

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on manuscript or duplicated sheets which belong to the Lodges.¹

Two workings claim to represent the Masonic ritual practised by the Lodge of Reconciliation, when the 'Ancients' and the 'Moderns' who had long been separated from each other, came together in 1813. These are Stability and Strict Emulation. It is not the function of this book to assess the validity of these rival claims. But Emulation workers have been more vigorous in establishing their position, and have succeeded to a great extent in getting themselves recognised as the norm (at least in London).

Among other workings may be mentioned Bristol (probably the oldest, as it includes several pre-union features not found elsewhere), Logic, Unanimity originating in North Walsham, Oxford, which is among the least guilty of grammatical errors; York, Humber, Plymouth Common-Sense, Exeter and Bury (which have the fuller workings in the Installation ceremony), Britannia (a Sheffield ritual); several London uses such as Domestic, Metropolitan, West London and South London, which are derived from Stability; the Revised Ritual, which makes a rather pedantic effort to eliminate certain anomalies but in the main follows Oxford, and the English Ritual, probably the most grammatical of them all but full of pedantries, and not very widely used.

Scottish, Irish, and American deviations are dealt with in Appendix A, p. 187.

OPENING AND CLOSING THE LODGE IN THE THREE DEGREES

OPENING THE LODGE IN THE FIRST DEGREE

(When the Brethren are assembled an opening hymn may be sung.² Then the Worshipful Master grooves a single knock with his gavel, which is repeated in turn by the Senior and Junior Wardens).

W.M. Brethren, assist me to open the Lodge. (All rise, if they are not already standing after the hymn).

W.M. (Calling the Junior Warden by name) Bro..... what is the first care of every Mason?

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

W.M. Direct that duty to be done.

1. I have seen and compared some of these local workings, but it would only get certain Lodges into difficulties were I to specify or describe them further.

2. The usual opening hymn is reproduced in Appendix C. on page 218.

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J.W. (To Inner Guard, by name) Bro., see that the Lodge is properly tyled.

I.G. (The Inner Guard goes to the door, and without opening it, gives the knocks of the First Degree, which are answered from outside by the Tyler. The Inner Guard then reports to the Junior Warden by name).

J.W. Bro., the Lodge is properly tyled. (Giving First Degree knocks) The Lodge is properly tyled.

W.M. (To Senior Warden, by name) Bro., the next care?

S.W. To see that none but Masons are present.

W.M. To order, Brethren, in the First Degree.

W.M. (The Worshipful Master and the Brethren take the step and give the sign of the First Degree).

W.M. Bro. Junior Warden, how many principal officers are there in the Lodge?

J.W. Three: the Worshipful Master, and the Senior and Junior Wardens.

W.M. Bro. Senior Warden, how many assistant officers are there?

S.W. Three, besides the Tyler or Outer Guard; namely the Senior and Junior Deacons, and the Inner Guard.

W.M. (To Junior Warden) The situation of the Tyler? Outside the door of the Lodge.

J.W. (To Junior Warden) His duty?

W.M. Being armed with a drawn sword, to keep off all intruders and Cowans to Masonry, and to see that the Candidates are properly prepared.

S.W. (To Senior Warden) The situation of the Inner Guard?

W.M. Within the entrance of the Lodge.

S.W. His duty?

W.M. To admit Masons on proof, receive the Candidates in due form, and obey the commands of the Junior Warden.

S.W. (To Junior Warden) The situation of the Junior Deacon?

W.M. At the right of the Senior Warden.

S.W. His duty?

J.W. To carry all messages and communications of the Worshipful Master from the Senior to the Junior Warden, and to see that the same are punctually obeyed.

W.M. (To Senior Warden) The situation of the Senior Deacon?

S.W. At or near to the right of the Worshipful Master.

W.M. His duty?

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To bear all messages and commands from the Worshipful Master to the Senior Warden, and await the return of the Junior Deacon.

Bro. Junior Warden, your place in the Lodge?
In the South.

Why are you placed there?

To mark the sun at its meridian, to call the Brethren from labour to refreshment, and from refreshment to labour, that profit and pleasure may be the result.

Bro. Senior Warden, your place in the Lodge?
In the West.

Why are you placed there?

To mark the setting sun, to close the Lodge by command of the Worshipful Master, after having seen that every brother has had his due.

(To Senior Warden or Immediate Past Master) The Master's place?

In the East.

Why is he placed there?

As the sun rises in the East to open and enliven the day, so the Worshipful Master is placed in the East to open the Lodge, and employ and instruct the Brethren in Freemasonry.

The Lodge being duly formed, before I declare it open, let us invoke the assistance of the Great Architect of the Universe in all our undertakings, may our labours, thus begun in order, be continued in peace, and closed in harmony.

So mote it be. (Where there is an organist, this may throughout the ceremonies be sung by all the Brethren).

Brethren, in the name of the Great Architect of the Universe, I declare the Lodge duly open (Brethren here cut the sign) for the purposes of Freemasonry in the First Degree.

(The Worshipful Master gives the First Degree knocks which are repeated by the Senior Warden who raises his column, and by the Junior Warden who lowers his. The Inner Guard goes to the door and gives the same knocks, which are answered outside by the Tyler. The Immediate Past Master opens the Volume of the Sacred Law and arranges the Square and Compasses on it so that both points of the Compasses are beneath the Square. The Junior Deacon displays the First Degree tracing board. The Brethren seat themselves when the Worshipful Master does so).

S.W.

W.M.

J.W.

W.M.

J.W.

W.M.

S.W.

W.M.

S.W.

W.M.

S.W. or

I.P.M.

W.M.

S.W. or

I.P.M.

W.M.

I.P.M.

W.M.

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The Minutes are read, and Candidates balloted for and initiated, in the First Degree. Sometimes the custom is to open the Lodge in all three Degrees successively, and then resume working in the appropriate Degree. At the end the Lodge should be resumed in the Third Degree, and closed fully in all three degrees. In the interests of brevity, however this is often curtailed.

OPENING THE LODGE IN THE SECOND DEGREE

(All Entered Apprentices or First Degree Masons are requested to retire. The Worshipful Master gives a single knock, repeated by the Senior and Junior Wardens).

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

Bro. Junior Warden, what is the first care of every Fellow-Craft Freemason?

To see that the Lodge is properly tyled.

Direct that duty to be done.

Bro. Inner Guard, see that the Lodge is properly tyled.

(The Inner Guard goes to the door and gives the knocks of the First Degree which are answered by the Tyler. He then returns to his position, takes the step and gives the First Degree sign).

Bro. Junior Warden, the Lodge is properly tyled.

(Gives First Degree knocks, takes the step and gives the First Degree sign) Worshipful Master, the Lodge is properly tyled. (Cuts sign).

Brother Senior Warden, the next care?

To see that the Brethren appear to order as Masons. To order, Brethren, in the First Degree.

(The Worshipful Master and the Brethren take the step and give the sign of the First Degree).

Bro. Junior Warden, are you a Fellow-Craft Freemason?

I am, Worshipful Master; try me, and prove me.

By what instrument in Architecture will you be proved?

The Square.

What is a Square?

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

Being yourself acquainted with the proper method, you will prove the Brethren Craftsmen, and demonstrate that proof to me by copying their example.

Brethren, it is the Worshipful Master's command that you prove yourselves Craftsmen.

W.M.

W.M.

J.W.

W.M.

J.W.

I.G.

J.W.

W.M.

S.W.

W.M.

W.M.

J.W.

W.M.

J.W.

W.M.

J.W.

W.M.

J.W.

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(Junior Warden keeps up First Degree sign while the Brethren cut it, take the step and give the Second Degree signs).

J.W.

Worshipful Master, the Brethren have proved themselves Craftsmen, and in obedience to your command I thus copy their example. *(Cuts First Degree sign, takes step and gives Second Degree signs).*

W.M.

Brother Junior Warden, I acknowledge the correctness of the sign *(Worshipful Master stands to order in the Second Degree)* Before we open the Lodge in the Second Degree, let us supplicate the Grand Geometrician of the Universe, that the rays of Heaven may shed their influence, to enlighten us in the paths of virtue and science.

I.P.M.

So mote it be.

W.M.

Brethren, in the name of the Grand Geometrician of the Universe, I declare the Lodge duly open *(all dismiss Hailing sign)* on the Square *(all give Penal sign by cutting sign of Fidelity)* for the instruction and improvement of Craftsmen.

(Worshipful Master gives Second Degree knocks, repeated by the Senior and Junior Wardens. The Inner Guard gives the knocks on the door, and is answered by the Tyler. The Immediate Past Master exposes one point of the Compasses above the Square, and the Junior Deacon displays the Second Degree tracing board. All seat themselves when the Worshipful Master does so).

OPENING THE LODGE IN THE THIRD DEGREE

(All Fellow-Craft or Second Degree Masons are requested to retire. The Worshipful Master gives a single knock, which is repeated by the Senior and Junior Wardens).

W.M.

Brethren, assist me to open the Lodge in the Third Degree. *(All rise).*

W.M.

Bro. Junior Warden, what is the first care of every Master Mason?

J.W.

To see that the Lodge is properly tyled.

W.M.

Direct that duty to be done.

J.W.

Bro. Inner Guard, see that the Lodge is properly tyled. *(The Inner Guard goes to the door and gives Second Degree knocks, which are answered by the Tyler. He takes the step and Second Degree sign).*

I.G.

Bro. Junior Warden, the Lodge is properly tyled. *(Gives the Second Degree knocks, takes step and gives Second Degree sign)* Worshipful Master, the Lodge is properly tyled.

W.M.

Bro. Senior Warden, the next care?

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To see that the Brethren appear to order as Craftsmen. To order, Brethren, in the Second Degree. *(The Worshipful Master and Brethren, take step and give sign of Second Degree).*

W.M.

Bro. Junior Warden, are you a Master Mason?

J.W.

I am, Worshipful Master; try me, and prove me.

W.M.

By what instruments in Architecture will you be proved?

J.W.

The Square and Compasses.

W.M.

Being yourself acquainted with the proper method, you will prove the Brethren Master Mason by signs, and demonstrate that proof to me by copying their example.

J.W.

Brethren, it is the Worshipful Master's command that you prove yourselves Master Masons by signs.

(The Junior Warden maintains Second Degree signs while the Brethren prove themselves by taking the step and giving the full signs of a Master Mason, i.e., the sign of Horror, the sign of Sympathy, and the Penal sign, in succession).

J.W.

Worshipful Master, the Brethren have proved themselves Master Masons by signs, and in obedience to your command, I thus copy their example. *(Takes step, and gives full signs of the Third Degree).*

W.M.

Bro. Junior Warden, I acknowledge the correctness of the signs. *(Takes step and gives full signs).*

W.M.

Bro. Junior Warden, whence come you?

J.W.

The East.

W.M.

Bro. Senior Warden, whither directing your course?

S.W.

The West.

W.M.

(To J.W.) What inducement have you to leave the East and go to the West?

J.W.

To seek for that which was lost, which, by your instructions and our own industry, we hope to find.

W.M.

(To S.W.) What is that which was lost?

S.W.

Then genuine secrets of a Master Mason.

W.M.

(To J.W.) How came they lost?

J.W.

By the untimely death of our Master, Hiram Abiff.

W.M.

(To S.W.) Where do you hope to find them?

S.W.

With the Centre.

W.M.

(To J.W.) What is a Centre?

J.W.

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

W.M.

(To J.W.) Why with the Centre.

S.W.

That being a point from which a Master Mason cannot err.

W.M.

We will assist you to repair that loss, and may Heaven aid our united endeavours.

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I.P.M.
W.M.

So mote it be.
Brethren, in the name of the Most High, I declare the Lodge duly open (all cut Penal sign, no recovery) on the Centre, for the purpose of Freemasonry in the Third Degree.
(The Worshipful Master gives Third Degree knocks, which are repeated by the Senior and Junior Wardens. The Inner Guard gives them on the door, and is answered by the Tyler. The Immediate Past Master exposes both points of the Compasses above the Square, and the Junior Deacon exposes Third Degree tracing board).
All Glory to the Most High.
(All give the Grand or Royal Sign, and the Brethren take their seats when the W.M. does so).

W.M.

CLOSING THE LODGE IN THE THIRD DEGREE

(Worshipful Master gives a single knock, which is repeated by the Senior and Junior Wardens).

W.M.

Brethren, assist me to close the Lodge in the Third Degree. (All rise).

W.M.

Bro. Junior Warden, what is the constant care of every Master Mason?

J.W.

To prove the Lodge close tyled.

W.M.

Direct that duty to be done.

J.W.

Bro. Inner Guard, prove the Lodge close tyled.

(The Inner Guard goes to the door and gives the Third Degree knocks, which are answered by the Tyler. He takes step and gives Third Degree Penal sign).

I.G.

Bro. Junior Warden, the Lodge is close tyled. (Cuts sign, recovers, then drops his right hand).

J.W.

(Gives Third Degree knocks, takes step and gives Third Degree Penal sign).
Worshipful Master, the Lodge is close tyled. (Cuts sign, recovers and drops his right hand).

W.M.

Bro. Senior Warden, the next care?

S.W.

To see that the Brethren appear to order as Master Masons.

W.M.

To order, Brethren, in the Third Degree. (The Worshipful Master and Brethren take step and stand to order with Third Degree Penal sign).

W.M.

Bro. Junior Warden, whence come you?

J.W.

The West, whither we have been in search of the genuine secrets of a Master Mason.

W.M.

Bro. Senior Warden, have you found them?

S.W.

We have not, Worshipful Master, but we bring with us certain substituted secrets, which we are anxious to impart for your approbation.

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W.M.

Let those substituted secrets be regularly communicated to me.

(The two Wardens keeping up the Penal sign leave their pedestals and come into the centre of the Lodge facing each other about three feet apart, the Senior Warden facing South and the Junior Warden North. The Junior Warden takes the step, and gives the Senior Warden the pass-grip leading from the Second to the Third Degree; with their hands raised he whispers the pass-word TUBAL-CAIN. They then loose hands, and both return to the Third Degree penul sign. The Junior Warden then takes another step, and goes through the full signs of the Third Degree. Then on the Five Points of Fellowship (hand to hand in the Master Masons' grip, right foot alongside right foot, knee to knee, breast to breast, and left hand over back) he whispers the words of the Third Degree, MACHABEN and MACHBINNA. The Junior Warden salutes the Senior Warden with the Third Degree Penal sign, recovers, and returns to his pedestal, still keeping up the sign. The Senior Warden goes to the centre of the Lodge, faces East, and keeps the Penal sign).

S.W.

Worshipful Master, condescend to receive from me the substituted secrets of a Master Mason.

W.M.

Bro. Senior Warden, I will receive them with pleasure, and for the information of the Brethren you will speak the words aloud.

(The Worshipful Master leaves his pedestal by the left, advances to within a yard of the Senior Warden, takes the step, and receives the substituted secrets from the Senior Warden in the same way as the Junior Warden communicated them, only speaking the words aloud. The Senior Warden salutes with the Penal sign, recovers, and both return to their pedestals keeping the sign).

W.M.

Brethren, the substituted secrets of a Master Mason thus regularly communicated to me, I, as Master of this Lodge, and thereby the humble representative of King Solomon, sanction and confirm with my approbation; and declare that they shall designate you and all Master Masons throughout the universe, until time or circumstances shall restore the genuine. (The Brethren, bending a little forward all exclaim) With gratitude to our Master we bend.

W.M.

All gratitude to the Most High. (The Worshipful Master and Brethren give the Grand or Royal sign and recover to the Third Degree Penal sign).

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W.M. Bro. Senior Warden, the labours of this Degree being ended, you have my command to close the Lodge. (*Gives Third Degree knocks with his left hand.*)

S.W. Brethren, in the name of the Most High, and by command of the Worshipful Master, I close (*all cut sign*) this Master Masons' Lodge (*all recover, and then drop the hand.*) The Senior Warden gives the Third Degree knocks).

J.W. And it is closed accordingly. (*Repeats knocks. The Inner Guard repeats them at the door, and is answered by the Tyler. The Immediate Past Master conceals one point of the Compasses beneath the Square. The Junior Deacon attends to the tracing board. The Brethren sit when the Master does. Fellow-Craftsmen are admitted.*)

CLOSING THE LODGE IN THE SECOND DEGREE
 (*The Worshipful Master gives single knock, which is repeated by the Senior and Junior Wardens.*)

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

W.M. Bro. Junior Warden, what is the constant care of every Fellow-Craft Freemason?

J.W. To prove the Lodge close tyled.

W.M. Direct that duty to be done.

J.W. Bro. Inner Guard, prove the Lodge close tyled.

I.G. (*The Inner Guard goes to the door and gives the knocks of the Second Degree, which are answered by the Tyler. He returns, gives step and sign of the Second Degree.*)

J.W. Bro. Junior Warden, the Lodge is close tyled. (*Cuts sign.*)

J.W. (*Knocks, step, and sign of the Second Degree*) Worshipful Master, the Lodge is close tyled. (*Cuts sign.*)

W.M. Bro. Senior Warden, the next care?

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

W.M. To order, Brethren, in the Second Degree. (*Worshipful Master and the Brethren take step and show sign of the Second Degree, which they hold until the Lodge is declared closed.*)

W.M. Bro. Junior Warden, in this position, what have you discovered?

J.W. A sacred symbol.

W.M. Bro. Senior Warden, where is it situated?

S.W. In the centre of the building.

W.M. (*To J.W.*) To whom does it allude?

J.W. The Grand Geometrician of the Universe.

W.M. Then, Brethren, let us remember that wherever we are, and whatever we do, He is with us, and His

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all-seeing eye observes us, and whilst we continue to act in conformity with the principles of the Craft, let us not fail to discharge our duty to Him with fervency and zeal.

I.P.M. So mote it be.

W.M. Bro. Senior Warden, the labours of this Degree being ended, you have my command to close the Lodge. (*Gives Second Degree knocks with his left hand, keeping up the sign with his right.*)

S.W. Brethren, in the name of the Grand Geometrician of the Universe, and by the command of the Worshipful Master, I close (*all drop Hailing sign with the left hand*) this Fellow-Crafts Lodge. (*All cut sign of Fidelity with the right hand. The Senior Warden gives Second Degree knocks.*)

J.W. Happy have we met.

Happy may we part.

And happy meet again! (*Gives Second Degree knocks. The Inner Guard repeats them on the door, and is answered by the Tyler. The Immediate Past Master conceals both points of the Compasses under the Square. The Junior Deacon attends to the tracing boards. The Entered Apprentices are admitted.*)

CLOSING THE LODGE

(*The Worshipful Master gives single knock, followed by the Senior and Junior Wardens.*)

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

W.M. Bro. Junior Warden, what is the constant care of every Mason?

J.W. To prove the Lodge close tyled.

W.M. Direct that duty to be done.

J.W. Bro. Inner Guard, prove the Lodge close tyled.

I.G. (*The Inner Guard goes to the door and gives First Degree knocks, which are answered by the Tyler, and reports with step and sign of the First Degree.*)

J.W. Bro. Junior Warden, the Lodge is close tyled. (*Cuts sign.*)

W.M. (*With knocks, step and sign of the First Degree*) Worshipful Master, the Lodge is close tyled (*Cuts sign*)

S.W. Bro. Senior Warden, the next care?

W.M. To see that the Brethren appear to order as Masons.

I. To order, Brethren, in the First Degree. (*All take step and sign of First Degree.*)

1. Other workings have what was probably the complete version of this jingle:
 Happy have we met,
 Happy have we been,
 Happy may we part,
 And happy meet again.

DARKNESS VISIBLE

W.M. Bro. Senior Warden, your constant place in the Lodge?
S.W. In the West.

W.M. Why are you placed there?

S.W. As the sun sets in the West to close the day, so the Senior Warden is placed in the West to close the Lodge by command of the Worshipful Master, after having seen that every Brother has had his due. Brethren, before we close the Lodge, let us with all reverence and humility express our gratitude to the Great Architect of the Universe for favours already received; may He continue to preserve the Order by cementing and adorning it with every moral and social virtue.

I.P.M. So mote it be.

W.M. Bro. Senior Warden, the labours of the evening being ended, you have my command to close the Lodge. (*Holding the sign, he gives First Degree knocks with his left hand.*)

S.W. Brethren, in the name of the Great Architect of the Universe and by command of the Worshipful Master, I close the Lodge. (*All cut sign. The Senior Warden gives First Degree knocks and lowers his column.*)

J.W. And it is closed accordingly, until the.....day ofemergencies excepted, of which every Brother will have due notice. (*Gives First Degree knocks, and raises his column. The knocks are repeated by the Inner Guard and Tyler. The Junior Deacon attends to the tracing board.*)

I.P.M. (*Removes Square and Compasses, and closes the Volume of the Sacred Law*) Brethren, nothing now remains, but, according to ancient custom, to lock up our secrets in a safe repository, uniting in the act of Fidelity, Fidelity, Fidelity.

(*The Immediate Past Master and the Brethren strike their left breasts with the right hand, thumb closed as in so-called sign of Reverence, at each repetition of the word Fidelity.*)

CEREMONY OF INITIATION

The Candidate is prepared for initiation by the Tyler in an anteroom outside the Lodge. He is divested of his coat, waistcoat, collar, and tie, and all articles of metal—money, keys, rings, studs and cuff-links, watch, etc. His shirt is unbuttoned and opened to expose the left breast, and the right sleeve is rolled up above the elbow. His left trouser leg is rolled up above the knee, though it is the practice in some parts of the country to roll up the right leg also. The words "and may God preserve the Craft" are frequently added in conclusion. The closing hymn which may follow is given in Appendix C, p. 200.

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Lodges to provide pyjama trousers to save spoiling the creases and to avoid difficulties over metal attachments to the braces or belt. The right shoe is taken off and replaced by a slipper (slipshod) of the "mule" type. A rope noose (cable-tow) usually of craft-blue silk is placed about his neck, the end hanging down his back. The Candidate is blindfolded with a 'hoodwink' which may be of black velvet or of craft-blue.

In the meantime, the Lodge is opened in the First Degree, the minutes are read and confirmed, the Candidate is balloted for (if this has not been done before) and other business may be attended to. The Candidate signs the declaration book.

When all is ready, the Tyler gives the First Degree knocks on the door.

I.G. (*Taking step and giving First Degree sign*) Bro. Junior Warden, there is a report.

J.W. (*Gives First Degree knocks, then rises with step and sign*) Worshipful Master, there is a report.

W.M. Bro. Junior Warden, inquire who wants admission.

J.W. (*Cuts sign and takes his seat*) Bro. Inner Guard see who wants admission.

I.G. (*Cuts sign, opens the door, and addresses the Tyler outside*) Whom have you there?

Ty.

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

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

Can. (*Prompted by Tyler*) By the help of God, being free and of good report.

I.G. Halt while I report to the Worshipful Master. (*Closes the door, takes step and sign*) Worshipful Master, Mr. A.B., a poor Candidate in a state of darkness, etc. (*Same report as given by the Tyler.*)

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

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

W.M. The tongue of good report has already been heard in his favour; do you, Bro. Inner Guard, vouch that he is properly prepared?

I.G. I do, Worshipful Master.

W.M. Then let him be admitted in due form. (*Inner Guard cuts sign*) Bro. Deacons.

(*The Senior Deacon places the kneeling-stool in the North-East corner. The Candidate is met at the door by the Inner Guard, who applies the point of a poignard to his bared left breast, and asks: Do you feel*

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anything? On receiving an affirmative answer, the Inner Guard raises the poignard aloft to show the Worshipful Master that this duty has been done. The Junior Deacon then takes the Candidate's right hand with his left and leads him to the kneeling stool).

W.M.

Mr. A.B., as no person can be made a Mason unless he is free and of mature age, I demand of you, are you a free man and of the full age of twenty-one years?

I am.

Can.

Thus assured, I will thank you to kneel, while the blessing of Heaven is invoked on our proceedings. (Gives single knock, which is answered by the Wardens. The Brethren stand to order with the sign of Reverence, and the Deacons cross their wands over the Candidate's head. The Worshipful Master or Chaplain if there is one offers the following prayer.) Vouchsafe Thine aid, Almighty Father and Supreme Governor of the Universe, to our present convention, and grant that this Candidate for Freemasonry may so dedicate and devote his life to Thy service as to become a pure and faithful Brother among us. Endue him with a competency of Thy Divine Wisdom, that, assisted by the secrets of our Masonic art, he may the better be enabled to unfold the beauties of true Godliness, to the honour and glory of Thy Holy Name.

I.P.M.

So mote it be. (All dismiss the sign of Reverence and the Deacons lower their wands).

W.M.

In all cases of difficulty and danger, in whom do you put your trust?

Can.

In God.

W.M.

Right glad am I to find your faith so well founded: relying on such sure support you may safely rise and follow your leader with a firm but humble confidence, for where the name of God is invoked we trust no danger can ensue.

W.M.

(The Junior Deacon assists the Candidate to rise, and the Senior Deacon draws aside the kneeling-stool. The Worshipful Master and the Brethren seat themselves).

(Gives single knock, repeated in turn by the Wardens) The Brethren from the North, East, South and West will take notice that Mr. A. B. is about to pass in view before them, to show that he is the Candidate properly prepared, and a fit and proper person to be made a Mason.

(The Senior Deacon places the kneeling-stool in

DARKNESS VISIBLE

position before the Worshipful Master's pedestal in the East, and gives the poignard to him. The Junior Deacon takes the Candidate firmly by the right hand, leads him up the North, across the East, and down the South, carefully 'squaring' the Lodge at the corners by coming to a halt, turning, and leading off again with the left foot. Arriving at the Junior Warden, he taps that officer's right shoulder three times with the Candidate's right hand).

Whom have you there?

J.W.

J.D.

Mr. A.B., a poor candidate in a state of darkness, etc., (Same report as before).

J.W.

J.D.

How does he hope to obtain those privileges? By the help of God, being free and of good report. (Taking Candidate's right hand) Enter, free and of good report.

J.W.

J.D.

(The Junior Deacon conducts the Candidate to the Senior Warden, squaring the Lodge at the South-West corner. The same examination is gone through again. They then pass to the left of the Senior Warden, and face East).

S.W.

(Taking step and sign) Worshipful Master, I present to you Mr. A.B., a Candidate properly prepared to be made a Mason.

W.M.

Bro. Senior Warden, your presentation shall be attended to, for which purpose I shall address a few questions to the Candidate, which I trust he will answer with candour.

Do you seriously declare on your honour that, unbiased by the improper solicitation of friends against your own inclination, and uninfluenced by mercenary or other unworthy motive, you freely and voluntarily offer yourself a Candidate for the mysteries and privileges of Freemasonry?

Can.

W.M.

I do.

Do you likewise pledge yourself that you are prompted to solicit those privileges by a favourable opinion preconceived of the Institution, a general desire of knowledge, and a sincere wish to render yourself more extensively serviceable to your fellow-creatures?

Can.

W.M.

I do.

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

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Can.
W.M.

Brother Senior Warden, you will direct the Junior Deacon to instruct the Candidate to advance to the pedestal in due form.
Bro. Junior Deacon, it is the Worshipful Master's command that you instruct the Candidate to advance to the pedestal in due form.

S.W.

(The Junior Deacon leads the Candidate to within about a yard of the pedestal. He then directs him to stand with his heels together and his feet at right angles, the left foot facing East and the right foot facing South).

J.D.

Take a short pace with your left foot, bringing the heels together in the form of a square. Take another, a little longer, heel to heel as before. Another still longer, heels together as before.

(The Candidate should now be in a position to kneel before the pedestal. Meanwhile the Senior Deacon has come up, and stands to the left of the Candidate, the Junior Deacon on the right, all three facing East).

W.M.

It is my duty to inform you that Masonry is free, and requires a perfect freedom of inclination in every Candidate for its mysteries. It is founded on the purest principles of piety and virtue; it possesses great and invaluable privileges; and in order to secure those privileges to worthy men, and we trust to worthy men alone, vows of fidelity are required; but let me assure you that in those vows there is nothing incompatible with your civil, moral, or religious duties: are you therefore willing to take a Solemn Obligation, founded on the principles I have stated, to keep inviolate the secrets and mysteries of the Order?

Can.
W.M.

I am.
Then you will kneel on your left knee, your right foot formed in a square, give me your right hand which I place on the Volume of the Sacred Law, while your left will be employed in supporting these compasses, one point presented to your naked left breast.

(The Senior Deacon helps to make this adjustment. The Compasses are open at right angles, the upper point held to the Candidate's bare breast. The Master gives a single knock, repeated by the Wardens. The Brethren rise and stand to order with the sign of the Degree. The Deacons cross their wands over the Candidate's head, holding them in their left hands, keeping up the sign with the right).
Repeat your name at length, and say after me:—

W.M.

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OBLIGATION

Can.

I, A. B. in the presence of the Great Architect of the Universe, and of this worthy, worshipful, and warranted Lodge of Free and Accepted Masons, regularly assembled and properly dedicated, of my own free will and accord, do hereby *(W.M. touches Candidate's right hand with his left hand)* and hereon *(W.M. touches the Bible with his left hand)* sincerely and solemnly promise and swear, that I will always hele, conceal, and never reveal any part or parts, point or points of the secrets or mysteries of or belonging to Free and Accepted Masons in Masonry, which may heretofore have been known by me, or shall now or at any future period be communicated to me, unless it be to a true and lawful Brother or Brothers, and not even to him or them, until after due trial, strict examination, or sure information from a well-known Brother, that he or they are worthy of that confidence, or in the body of a just, perfect, and regular Lodge of Ancient Freemasons. I further solemnly promise that I will not write those secrets, indite, carve, mark, engrave or otherwise them delineate, or cause or suffer it to be so done by others, if in my power to prevent it, on anything movable or immovable, under the canopy of Heaven, whereby or whereon any letter, character or figure, or the least trace of a letter, character or figure, may become legible, or intelligible to myself or anyone in the world, so that our secret arts and hidden mysteries may improperly become known through my unworthiness. These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less a penalty, on the violation of any of them, than that of having my throat cut across, my tongue torn out by the root, and buried in the sand of the sea at low water mark, or a cable's length from the shore, where the tide regularly ebbs and flows twice in twenty-four hours, or the more effective punishment of being branded as a wilfully perjured individual, void of all moral worth, and totally unfit to be received into this worshipful Lodge, or any other warranted Lodge or society of men, who prize honour and virtue above the external advantages of rank and fortune. So help me, God, and keep me steadfast in this my Great Bristol workings have "or until this horrible punishment shall be inflicted, the less dreadful (but to an honest mind) of being further branded as etc." For the Irish version, see p. 192.

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and Solemn Obligation of an Entered Apprentice Freemason.

(All cut sign, the Deacons lower their wands, and the Worshipful Master removes the compasses from the Candidate's hand).

What you have repeated may be considered but a serious promise ; as a pledge of your fidelity, and to render it a Solemn Obligation, you will seal it with your lips on the Volume of the Sacred Law. *(Candidate does so).*

Having been kept for a considerable time in a state of darkness, what in your present situation is the predominant wish of your heart ?

Light.

Bro. Junior Deacon, let that blessing be restored to the Candidate.

(The Worshipful Master waves his gavel left, right, then down on the pedestal. The Brethren simultaneously clap their hands, the Junior Deacon removes the hoodwink, and shields the Candidate's eyes so that they are directed to the Bible in front of him. He then removes the cable-tow).

Having been restored to the blessing of material light, let me point out to your attention what we consider the three great, though emblematical lights in Freemasonry ; they are, the Volume of the Sacred Law, the Square, and Compasses ; the Sacred Writings are to govern our faith, the Square to regulate our actions, and the Compasses to keep us in due bounds with all mankind, particularly our brethren in Freemasonry. *(He takes the Candidate's right hand in his).* Rise, newly obligated Brother among Masons. You are now enabled to discover the three lesser lights ; they are situated East, South, and West, and are meant to represent the Sun, Moon, and Master of the Lodge ; the Sun to rule the day, the Moon to rule the night, and the Master to rule and direct his Lodge. Bro. A. B., by your meek and candid behaviour this evening, you have escaped two great dangers, but there is a third which will await you until the latest period of your existence. The dangers you have escaped are those of stabbing and strangling, for on your entrance into the Lodge this poignant *(unsheathes it and shows it to the Candidate)* was presented to your naked left breast, so that had you rashly attempted to rush forward you would have been accessory to your own death by stabbing, whilst the Brother who held it would have remained firm

W.M.

W.M.

Can.
W.M.

W.M.

DARKNESS VISIBLE

and done his duty. There was likewise this cable-tow *(shows it)* with a running noose about your neck, which would have rendered any attempt at retreat equally fatal ; but the danger which will await you until your latest hour is the penalty of your Obligation, of having your throat cut across should you improperly disclose the secrets of Masonry.

Having taken the Great and Solemn Obligation of a Mason, I am now permitted to inform you that there are several degrees in Freemasonry, and peculiar secrets restricted to each ; these, however, are not communicated indiscriminately, but are conferred on Candidates according to merit and abilities. I shall, therefore, proceed to entrust you with the secrets of this degree, or those marks by which we are known to each other, and distinguished from the rest of the world ; but must premise for your general information that all squares, levels, and perpendiculars are true and proper signs, to know a Mason by. You are therefore expected to stand perfectly erect, your feet formed in a square, your body being thus considered an emblem of your mind, and your feet of the rectitude of your actions.

You will now take a short pace towards me with your left foot, bringing the right heel into its hollow. That is the first regular step in Freemasonry, and it is in this position that the secrets of the degree are communicated. They consist of a sign, token, and word.

Place your hand in this position with the thumb extended in the form of a square to the left of the windpipe. The sign is given by drawing the hand smartly across the throat and dropping it to the side. *(He illustrates the sign, which the Candidate copies).* This is in allusion to the penalty of your Obligation, implying that as a man of honour and a Mason you would rather have your throat cut across *(again illustrates sign)* than improperly disclose the secrets entrusted to you.

The grip or token is given by a distinct pressure of the thumb on the first joint of the hand ; *(demonstrates with Candidate)* this, when regularly given and received, serves to distinguish a Brother by night as well as by day. This grip or token demands a word, a word highly prized amongst Masons as a guard to their privileges. Too much caution, therefore, cannot be observed in communicating it ; it should never be given at length, but always by letters or syllables ; to

W.M.

DARKNESS VISIBLE

- W.M. enable you to do which, I must first tell you what that word is: it is BOAZ.
(The Candidate repeats the word. The Worshipful Master then spells it, which the Candidate also repeats).
- W.M. As in the course of the ceremony you will be called on for this word, the Junior Deacon will now dictate the answers you are to give.
- W.M. (Giving the grip) What is this?
Can. (Who is prompted by the Junior Deacon in giving these answers) The grip or token of an Entered Apprentice Freemason.
- W.M. What does it demand?
Can. A word.
- W.M. Give me that word.
Can. At my initiation I was taught to be cautious; I will letter or halve it with you.
- W.M. Which you please, and begin.
Can. (Still prompted by Junior Deacon) BO.
W.M. AZ.
Can. BOAZ.
- W.M. This word is derived from the left hand pillar at the porchway or entrance of King Solomon's Temple, so named after Boaz, the great-grandfather of David, a Prince and Ruler in Israel. The import of the word is 'in strength.' Pass, Boaz.
Can. (The Junior Deacon leads the Candidate to the Junior Warden's Pedestal, instructing him how to 'square the Lodge' at the South-East corner).
W.M. (With step and sign) Bro. Junior Warden, I present to you Bro. A. B. on his Initiation.
Can. I will thank Bro. A. B. to advance to me as a Mason.
W.M. (Candidate takes step and gives sign). Have you anything to communicate?
Can. I have. (Gives the grip).
W.M. What is this?
Can. The grip or token of an Entered Apprentice Freemason.
- J.D. What does it demand?
Can. A word.
- J.W. Give me that word.
Can. At my initiation I was taught to be cautious; I will letter or halve it with you.
- Can. Which you please, and begin. (The word is halved exactly as in the first place with the Worshipful Master).
- J.W. Whence is this word derived?
Can. From the left hand pillar at the porchway or entrance to King Solomon's Temple, so named after Boaz, the great-grandfather of David, a Prince and Ruler in Israel.
- J.W. The import of the word?
Can. In strength.
- J.W. Pass, Boaz.
Can. (The Junior Deacon conducts the Candidate to the Worshipful Master in the East).
- J.W. (With step and sign) Worshipful Master, I present to you Bro. A. B. on his Initiation, for some mark of your favour.
Can. Brother Senior Warden, I delegate you to invest him

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- BO. Can. BO.
AZ. J.W. AZ.
BOAZ. Can. BOAZ.
Pass, Boaz. J.W. Pass, Boaz.
(The Junior Deacon conducts the Candidate, squaring the Lodge at the corner, to the Senior Warden's pedestal, where he takes step and gives sign).
- J.D. Bro. Senior Warden, I present to you Bro. A. B. on his Initiation (cuts sign).
- S.W. I will thank Bro. A. B. to advance to me as a Mason.
Can. (Candidate takes step). What is that?
S.W. The first regular step in Freemasonry.
Can. Do you bring anything else?
S.W. I do. (Gives sign).
- Can. What is that?
S.W. The sign of an Entered Apprentice Freemason.
Can. To what does it allude?
S.W. The penalty of my Obligation, implying that as a man of honour, and a Mason, I would rather have my throat cut across (gives sign again) than improperly disclose the secrets entrusted to me.
- S.W. Have you anything to communicate?
Can. I have. (Gives grip).
- S.W. What is this?
Can. The grip or token of an Entered Apprentice Freemason.
- S.W. What does it demand?
Can. A word.
- S.W. Give me that word.
Can. At my initiation I was taught to be cautious; I will letter or halve it with you.
- S.W. Which you please, and begin. (The word is halved exactly as in the first place with the Worshipful Master).
- S.W. Whence is this word derived?
Can. From the left hand pillar at the porchway or entrance to King Solomon's Temple, so named after Boaz, the great-grandfather of David, a Prince and Ruler in Israel.
- S.W. The import of the word?
Can. In strength.
- S.W. Pass, Boaz.
Can. (The Junior Deacon conducts the Candidate to the Worshipful Master in the East).
- S.W. (With step and sign) Worshipful Master, I present to you Bro. A. B. on his Initiation, for some mark of your favour.
W.M. Brother Senior Warden, I delegate you to invest him

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W.M.

with the distinguishing badge of a Mason. (The Senior Warden, assisted by the Junior Deacon, invests the Candidate with the Entered Apprentice badge or apron. This is of pure white lambskin, with no adornment of any kind. The Senior Warden holds the lower right hand corner of the apron in his right hand while he is speaking.)

S.W.

Bro. A. B., by the Worshipful Master's command, I invest you with the distinguishing badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle, more honourable than the Garter or any other order in existence, being the badge of innocence and the bond of friendship. I strongly exhort you ever to wear and consider it as such; and further inform you, that if you never disgrace that badge (Senior Warden here strikes the Candidate's apron with his right hand; the Brethren simultaneously strike theirs) it will never disgrace you.

W.M.

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

Brother Junior Deacon, you will place our new-made Brother at the North East part of the Lodge. (This is done. Both face South.)

J.D.

Left foot across the Lodge, right foot down the Lodge. Pay attention to the Worshipful Master.

W.M.

It is customary, at the erection of all stately and superb edifices, to lay the first foundation stone at the North East corner of the building. You, being newly admitted into Masonry, are placed at the North-East part of the Lodge, figuratively to represent that stone, and from the foundation, laid this evening, may you raise a superstructure perfect in its parts and honourable to the builder.

You now stand, to all external appearances, a just and upright Mason, and I give it you in strong terms of recommendation ever to continue and act as such.

DARKNESS VISIBLE

W.M.

Indeed, I shall immediately proceed to put your principles, in some measure, to the test, by calling upon you to exercise that virtue which may justly be denominated the distinguishing characteristic of a Freemason's heart—I mean charity. I need not here dilate on its excellences; no doubt it has often been felt and practised by you. Suffice it to say, it has the approbation of Heaven and earth, and, like its sister, mercy, blesses him who gives as well as him who receives.

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

J.D.

(The Candidate is left in some embarrassment to form his own answer, which will probably indicate in his own words that his money has been left behind in the ante-room, and he has nothing on him).

J.D.

Were you deprived of everything valuable previously to entering the Lodge? (Candidate is left to answer affirmatively). If you had not been so deprived, would you give freely? (Again an affirmative answer is expected. But he should not be prompted.)

J.D.

(With step and sign) Worshipful Master, our new-made Brother affirms that he was deprived of everything valuable previously to entering the Lodge, or he would give freely. (Cuts sign).

W.M.

I congratulate you on the honourable sentiments by which you are actuated, likewise on the inability which in the present instance precludes you from gratifying them; believe me, this trial was not made with a view to sport with your feelings; far be from us any such intention; it was done for three especial reasons—first, as I have already premised, to put your principles to the test; secondly, to envince to the Brethren that you had neither money nor metallic

DARKNESS VISIBLE

W.M.

substance about you, for if you had, the ceremony of your initiation, thus far, must have been repeated; and thirdly, as a warning to your own heart, that should you at any future period meet a Brother in distressed circumstances, who might solicit your assistance, you will remember the peculiar moment you were received into Masonry, poor and penniless, and cheerfully embrace the opportunity of practising that virtue you have professed to admire.

(The Junior Deacon places the Candidate in front of the Worshipful Master. The Immediate Past Master places the box of working tools on the pedestal if they are not already there).

W.M.

I now present to you the working tools of an Entered Apprentice Freemason: they are the 24 inch Gauge, the common Gavel, and Chisel. The 24 inch Gauge is to measure our work; the common Gavel to knock off all superfluous knobs and excrescences, and the Chisel to further smooth and prepare the stone and render it fit for the hands of the more expert workman. But, as we are not all operative Masons, but rather free and accepted or speculative, we apply these tools to our morals. In this sense, the 24 inch Gauge represents the twenty-four hours of the day, part to be spent in prayer to Almighty God; part in labour and refreshment; and part in serving a friend or Brother in time of need, without detriment to ourselves or connections. The common Gavel represents the force of conscience, which should keep down all vain and unbecoming thoughts which might obtrude during any of the aforementioned periods, so that our words and actions may ascend unpolluted to the Throne of Grace. The Chisel points out to us the advantages of education, by which means alone we are rendered fit members of regularly organised society.

As in the course of the evening you will be called on for certain fees for your initiation, it is proper you should know by what authority we act. This is our Charter or Warrant from the Grand Lodge of England *(opens and shows the Charter)* which is for your inspection on this or any future evening. This is the Book of Constitutions *(presents a copy to the Candidate)* and these are our by-laws *(presents copy)*, both of which I recommend to your serious perusal, as by one you will be instructed in the duties you owe to the Craft in general, and by the other in those you owe to this Lodge in particular.

DARKNESS VISIBLE

W.M.

You are now at liberty to retire, in order to restore yourself to your personal comforts, and on your return to the Lodge I shall call your attention to a Charge, founded on the excellences of the Institution and the qualifications of its members.

(The Junior Deacon conducts the Candidate to the left of the Senior Warden, and instructs him to salute the Worshipful Master as a Mason, with step and sign. The Candidate then retires and resumes his ordinary clothing, including his apron. When he is ready, the Tyler gives the First Degree knocks).

I.G.

(With step and sign) Brother Junior Warden, there is a report.

(Junior Warden gives one knock, Inner Guard opens the door).

Ty. The Candidate on his return.

I.G. *(With step and sign)* Worshipful Master, the Candidate on his return.

W.M.

Admit him. *(Inner Guard cuts sign. Junior Deacon goes to the door and takes the Candidate by the hand on his entry. He again orders him to salute the Worshipful Master as a Mason, and conducts him to the North of the Senior Warden's pedestal while the Charge is given. This is delivered by the Worshipful Master, by a Past Master, or by a Warden).*

CHARGE AFTER INITIATION

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

As a Freemason, let me recommend to your most serious contemplation the Volume of the Sacred Law, charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts it contains. Therein you will be taught the important duties you owe to God, to your neighbour, and to yourself. To God, by never

DARKNESS VISIBLE

mentioning His name but with that awe and reverence which are due from the creature to his Creator, by imploring His aid in all your lawful undertakings, and by looking up to Him in every emergency for comfort and support. To your neighbour, by acting with him on the square, by rendering him every kind office which justice or mercy may require, by relieving his necessities and soothing his afflictions, and by doing to him as in similar cases you would wish he would do to you. And to yourself, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy, thereby enabling you to exert those talents wherewith God has blessed you, as well to His glory as the welfare of your fellow-creatures.

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

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

Still as a Freemason there are other excellences of character to which your attention may be peculiarly and forcibly directed. Amongst the foremost of these are secrecy, fidelity, and obedience. Secrecy consists in an inviolable adherence to the Obligation you have entered into, never improperly to disclose any of those Masonic secrets which have now been, or may, at any future period, be entrusted to your keeping, and cautiously to avoid all occasions which may inadvertently lead you so to do. Your fidelity must be exemplified by a strict observance of the Constitutions of the Fraternity, by adhering to the ancient landmarks of the Order, by never attempting to extort or otherwise unduly obtain the secrets of a superior degree, and by refraining from recommending anyone to a participation of our secrets unless you have strong grounds to believe that by a similar fidelity he will ultimately reflect honour on your choice. Your obedience must be proved

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

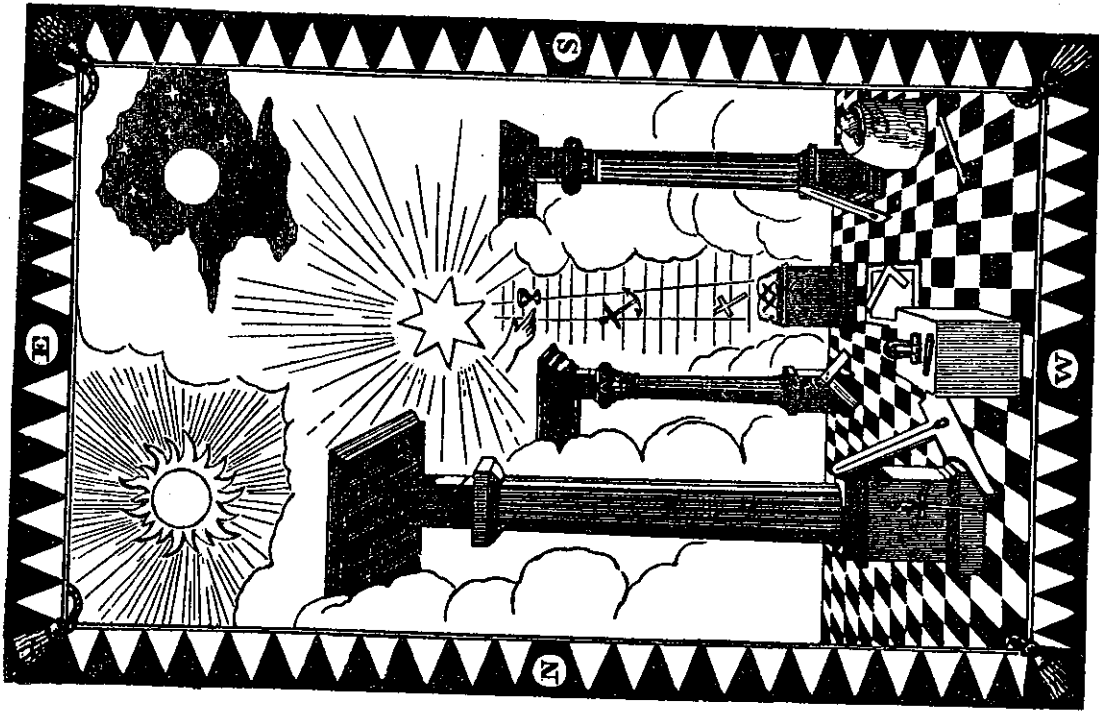
And as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may at once enable you to be respectable in life, useful to mankind, and an ornament to the society of which you have this day become a member. To study more especially such of the liberal arts and sciences as may lie within the compass of your attainment, and without neglecting the ordinary duties of your station, to endeavour to make a daily advancement in Masonic knowledge.

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

EXPLANATION OF THE FIRST DEGREE TRACING-BOARD

The usages and customs among Freemasons have ever borne a near affinity to those of the ancient Egyptians. Their philosophers, unwilling to expose their mysteries to vulgar eyes, couched their systems of learning and polity under signs and hieroglyphical figures, which were communicated to their chief priests or Magi alone, who were bound by solemn oath to conceal them. The system of Pythagoras was founded on a similar principle, as well as many others of more recent date. Masonry, however, is not only the most ancient but the most honourable Society that ever existed, as there is not a character or emblem here depicted but serves to inculcate the principles of piety and virtue among all its genuine professors. Let me first call your attention to the form of the Lodge, which is a parallelepipedon, in length from East to West, in breadth between North and South, in depth from the surface of the earth to the centre, even as high as the heavens. The reason a Freemasons' Lodge is described of this vast extent is to show the universality of the science; likewise a Mason's charity should know no bounds save those of prudence.

Our Lodges stand on holy ground, because the first Lodge was consecrated on account of three grand offerings thereon made, which met with Divine approbation. First, the ready



First Degree Tracing Board

compliance of Abraham with the will of God in not refusing to offer up his son Isaac as a burnt sacrifice, when it pleased the Almighty to substitute a more agreeable victim in his stead. Secondly, the many pious prayers and ejaculations of King David, which actually appeased the wrath of God and stayed a pestilence which then raged among his people, owing to his inadvertently having them numbered. Thirdly, the many thanksgivings, oblations, burnt sacrifices, and costly offerings, which Solomon, King of Israel, made at the completion, dedication, and consecration of the Temple of Jerusalem to God's service. Those three did then, do now, and I trust ever will, render the ground of Freemasonry holy.

Our Lodges are situated due East and West, because all places of Divine Worship as well as Masons' regular, well-formed, constituted Lodges, are, or ought to be, so situated: for which we assign three Masonic reasons: first, the Sun; the Glory of the Lord, rises in the East and sets in the West; second, learning originated in the East and thence spread its benign influence to the West; the third, last and grand reason, which is too long to be entered upon now, is explained in the course of our Lectures, which I hope you will have many opportunities of hearing.¹

Our Lodges are supported by three great pillars. They are called Wisdom, Strength, and Beauty; Wisdom to contrive, Strength to support, and Beauty to adorn: Wisdom to conduct us in all our undertakings, Strength to support us under our difficulties, and Beauty to adorn the inward man. The Universe is the Temple of the Deity whom we serve; Wisdom, Strength and Beauty are about His throne as pillars of His works, for His Wisdom is infinite, His Strength omnipotent, and Beauty shines through the whole of the creation in symmetry and order. The Heavens He has stretched forth as a canopy; the earth He has planted as a footstool; He crowns His Temple with Stars as with a Diadem, and with His hand He extends the Power and Glory. The Sun and Moon are messengers of His will, and all His Law is concord. The three great pillars supporting a Freemasons' Lodge are emblematic of those Divine attributes, and further represent Solomon King of Israel, Hiram King of Tyre, and Hiram Abiff. Solomon King of Israel for his Wisdom in building, completing, and dedicating the Temple at Jerusalem to God's service; Hiram King of Tyre for his Strength in supporting him with men and materials; and Hiram Abiff for his curious and masterly workmanship in beautifying and adorning the same.

1. The three reasons are explained at length in the fourth section of the first lecture. The third reason is that Moses pitched his tent or tabernacle on Mount Sinai East and West, and this provided the ground plan for King Solomon's Temple.

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But as we have no noble orders of Architecture known by the names of Wisdom, Strength, and Beauty, we refer them to the three most celebrated, which are the Ionic, Doric, and Corinthian.

The covering of a Freemasons' Lodge is a celestial canopy of divers colours, even the Heavens. The way by which we, as Masons, hope to arrive there is by the assistance of a ladder, in Scripture called Jacob's ladder. It is composed of many staves or rounds, which point out as many moral virtues, but three principal ones, which are Faith, Hope, and Charity: Faith in the Great Architect of the Universe, Hope in salvation, and to be in Charity with all men. It reaches to the Heavens, and rests on the Volume of the Sacred Law, because, by the doctrines contained in that Holy Book, we are taught to believe in the dispensations of Divine Providence, which belief strengthens our faith, and enables us to ascend the first step; this Faith naturally creates in us a Hope of becoming partakers of the blessed promises therein recorded, which Hope enables us to ascend the second step; but the third and last, being Charity, comprehends the whole, and the Mason who is possessed of this virtue in its most ample sense may justly be deemed to have attained the summit of his profession; figuratively speaking, an Ethereal Mansion, veiled from mortal eyes by the starry firmament, emblematically depicted here by seven stars, which have an allusion to as many regularly made Masons, without which number no Lodge is perfect, neither can any Candidate be legally initiated into the Order.

The interior of a Freemasons' Lodge is composed of Ornaments, Furniture, and Jewels. The Ornaments of the Lodge are the Mosaic pavement, the Blazing Star, and the Indented or Tesselated border; the Mosaic pavement is that beautiful flooring of the Lodge, the Blazing Star the Glory in the centre, and the indented or Tesselated Border the skirtwork round the same. The Mosaic pavement may justly be deemed the beautiful flooring of a Freemasons' Lodge, by reason of its being variegated and chequered. This points out the diversity of objects which decorate and adorn the creation, the animate as well as the inanimate parts thereof. The Blazing Star, or Glory in the centre, refers us to the Sun, which enlightens the earth, and by its benign influence dispenses its blessings to mankind in general. The indented or Tesselated Border refers us to the Planets, which in their various revolutions form a beautiful border or skirtwork round that Grand Luminary, the Sun, as the other does round that of a Freemasons' Lodge. The Furniture of the Lodge consists of the Volume of the Sacred Law, the Compasses and Square; the Sacred Writings are to rule and govern our faith, on them we obligate our Candidates

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for Freemasonry; so are the Compasses and Square, when united to regulate our lives and actions. The Sacred Volume is derived from God to man in general, the Compasses belong to the Grand Master in particular, and the Square to the whole Craft.

The jewels of the Lodge are three movable and three immovable, the movable Jewels are the Square, Level, and Plumb Rule. Among operative Masons the Square is to try and adjust rectangular corners of buildings, and assist in bringing rude matter into due form; the Level to lay levels and prove horizontals; and the Plumb Rule to try and adjust uprights, while fixing them on their proper bases. Among Free and Accepted Masons, the Square teaches morality, the Level equality, and the Plumb Rule justness and uprightness of life and actions. They are called Movable Jewels, because they are worn by the Master and his Wardens, and are transferable to their successors on nights of Installation. The Master is distinguished by the Square, the Senior Warden by the Level, and the Junior Warden by the Plumb Rule. The Immovable Jewels are the Tracing Board, and the Rough and Perfect Ashlars. The Tracing Board is for the Master to lay lines and draw designs on; the Rough Ashlar for the Master to lay lines and to work, mark, and indent on; and the Perfect Ashlar for the experienced Craftsman to try and adjust his jewels on. They are called Immovable Jewels, because they lie open and immovable in the Lodge for the Brethren to moralise on.

As the Tracing Board is for the Master to lay lines and draw designs on, the better to enable the Brethren to carry on the intended structure with regularity and propriety, so the Volume of the Sacred Law may justly be deemed the Spiritual Tracing Board of the Great Architect of the Universe, in which are laid down such Divine Laws and Moral Plans, that were we conversant therein, and adherent thereto, would bring us to an Ethereal Mansion not made with hands, eternal in the Heavens. The Rough Ashlar is a stone, rough and unshewn as taken from the quarry, until by the industry and ingenuity of the workman it is modelled, wrought into due form and rendered fit for the intended structure; this represents man in his infant or primitive state, rough and unpolished as that stone, until by the kind care and attention of his parents or guardians, in giving him a liberal and virtuous education, his mind becomes cultivated, and he is thereby rendered a fit member of civilised society. The Perfect Ashlar is a stone of true die or square fit only to be tried by the Square and Compasses; this represents man in the decline of years, after a regular well-spent life in acts of piety and virtue, which can no otherwise be tried and approved than by the Square of God's Word and the Compass of his own self-convincing

conscience.

In all regular, well-formed, constituted Lodges, there is a point within a circle round which Brethren cannot err; this circle is bounded between North and South by two grand parallel lines, one representing Moses, and the other King Solomon; on the upper part of this circle rests the Volume of the Sacred Law, supporting Jacob's Ladder, the top of which reaches to the Heavens; and were we as conversant in that Holy Book, and as adherent to the doctrines therein contained as those parallels were, it would bring us to Him who would not deceive us, neither will He suffer deception. In going round this circle, we must necessarily touch on both those parallel lines, likewise on the Sacred Volume, and while a Mason keeps himself thus circumscribed, he cannot err.

The word Lewis denotes strength, and is here depicted by certain pieces of metal dovetailed into a stone, forming a cramp, and when in combination with some of the mechanical powers, such as a system of pulleys, it enables the operative Mason to raise great weights to certain heights with little encumbrance, and to fix them on their proper bases. Lewis likewise denotes the son of a Mason; his duty to his parents is to bear the heat and burden of the day, which they, by reason of their age, ought to be exempt from; to assist them in time of need, and thereby render the close of their days happy and comfortable; his privilege for so doing is that of being made a Mason before any other person, however dignified.

Pendant to the corners of the Lodge are four tassels, meant to remind us of the four cardinal virtues, namely: Temperance, Fortitude, Prudence, and Justice, the whole of which, tradition informs us, were constantly practised by a great majority of our ancient Brethren. The distinguishing characteristics of a good Freemason are Virtue, Honour and Mercy, and may they ever be found in a Freemason's breast.

CEREMONY OF PASSING TO THE SECOND DEGREE

(The Lodge is opened in the First Degree, and the Candidate is examined with the following catechism, which he should have committed to memory after his Initiation).¹

W.M. Brethren, Bro. A. B. is this evening a Candidate to be passed to the Second Degree, but it is first requisite

1. There is a minimum interstice of four weeks between taking the Craft degrees. It is taken for granted that every initiate will almost automatically reach the Third Degree; the first two correspond, in a way, to minor orders in the Church which are but a necessary preliminary to the priesthood.

that he give proofs of proficiency in the former; I shall therefore proceed to put the necessary questions:—

Where were you first prepared to be made a Mason?

W.M.

In my heart.

Can.

Where next?

W.M.

In a convenient room adjoining the Lodge.

Can.

Describe the mode of your preparation.

W.M.

I was divested of metal and hoodwinked, my right arm, left breast, and knee were made bare, my right heel was slipshod, and a cable-tow placed about my neck.

Can.

Where were you made a Mason?

W.M.

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

Can.

And when?

W.M.

When the Sun was at its meridian.

Can.

In this country Freemasons' Lodges are usually held in the evening; how do you account for that which at first view appears a paradox?

Can.

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

W.M.

What is Freemasonry?

Can.

A peculiar system of Morality, veiled in Allegory, and illustrated by Symbols.

W.M.

Name the grand principles on which the Order is founded.

Can.

Brotherly Love, Relief, and Truth.

W.M.

Who are fit and proper persons to be made Masons?

Can.

Just, upright, and free men, of mature age, sound judgment, and strict morals.

W.M.

How do you know yourself to be a Mason?

Can.

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

W.M.

How do you demonstrate the proof of your being a Mason to others?

Can.

By signs, tokens, and the perfect points of my entrance.¹

W.M.

These are the usual questions. I will put others if any Brother wishes me to do so. *(But this right is seldom exercised).*

1. This phrase is not usually explained to the initiate and often puzzles him. One of the lectures, however, defines the points of entrance as "Of, At, and On; Of my own free will, At the door of the Lodge, and On the point of a sharp instrument presented to my naked left breast."

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- W.M. Do you pledge your honour as a man, and your fidelity as a Mason, that you will steadily persevere through the ceremony of being passed to the Degree of a Fellow-Craft?
I do.
- Can. Do you likewise pledge yourself, under the penalty of your Obligation, that you will conceal what I shall now impart to you with the same strict caution as the other secrets in Masonry?
I do.
- W.M. Then I will entrust you with a test of merit, which is a pass grip and a pass word leading to the Degree to which you seek to be admitted. The pass grip is given by a distinct pressure of the thumb between the first and second joints of the hand. This pass grip demands a pass-word, which is SHIBBOLETH. (*Prompted by Junior Deacon, repeats*) SHIBBOLETH. Shibboleth denotes plenty, and is usually depicted in our Lodges by an ear of corn near to a fall of water. You must be particularly careful to remember this word, as without it you cannot gain admission into a Lodge in a superior degree. Pass, Shibboleth. (*The Junior Deacon escorts the Candidate to the door, instructing him to salute the Worshipful Master as a Mason. He retires to be prepared, and meanwhile the Lodge is opened or resumed in the Second Degree. The Candidate is not again deprived of metals, blindfolded, or haltered. His left breast is bared as before, but the other members are reversed; the left arm, right knee are bared, and left foot slipped. He wears the First Degree apron with the triangular flap turned up. When the Candidate is ready, the Tyler gives the First Degree knocks on the door.*)
- I.G. (*With step and Second Degree sign*) Bro. Junior Warden, there is a report.
- J.W. (*With step and sign*) Worshipful Master, there is a report.
- W.M. Bro. Junior Warden, inquire who wants admission.
- J.W. (*Cuts sign*) Brother Inner Guard, see who wants admission.
- I.G. (*Cuts sign, opens the door*) Whom have you there?
Ty. Bro. A. B., who has been regularly initiated into Freemasonry, and has made such progress as he hopes will recommend him to be passed to the Degree of a
1. A few workings bare the right breast for the Second Degree.

DARKNESS VISIBLE

- Ty. Fellow-Craft, for which ceremony he is properly prepared.
- I.G. How does he hope to obtain the privileges of the Second Degree?
Ty. By the help of God, the assistance of the Square, and the benefit of a pass word.
- I.G. Is he in possession of the pass word?
Ty. Will you prove him?
(*Inner Guard extends his right hand, and the Candidate gives him the pass grip and pass word.*)
Halt, while I report to the Worshipful Master. (*Closes the door, takes step and sign*) Worshipful Master, Bro. A. B. who has been regularly initiated into Freemasonry, and has made such progress as he hopes will recommend him to be passed to the Degree of a Fellow-Craft, for which ceremony he is properly prepared.
- W.M. We acknowledge the propriety of the aid by which he seeks admission; do you, Bro. Inner Guard, vouch that he is in possession of the pass word?
I do, Worshipful Master.
- I.G. Then let him be admitted in due form. (*I.G. cuts sign*) Bro. Deacons. (*The Candidate is received at the door by the Deacons and Inner Guard; the latter applies the Square to the Candidate's breast, and holds it aloft to show that he has done so. The Senior Deacon conducts the Candidate to the kneeling-stool at the left of the Senior Warden, and directs him to advance as a Mason, at which he takes step and First Degree sign.*)
W.M. Let the Candidate kneel, while the blessing of Heaven is invoked on what we are about to do. (*One knock, followed by Wardens. The Brethren stand to order with sign of Reverence. The Deacons cross their wands over the Candidate's head.*)
W.M. or Chaplain Lord, on behalf of ourselves, and him who kneels before Thee; may the work, begun in Thy Name, be continued to Thy glory, and evermore established in us by obedience to Thy precepts.
I.P.M. So mote it be. (*Deacons lower their wands, and all dismiss sign.*)
W.M. Let the Candidate rise. (*The Junior Deacon draws aside the kneeling-stool and places it in position before the Master's pedestal. The Senior Deacon conducts the Candidate round the Lodge, 'squaring' it at the corners, ordering him to salute the Worshipful Master as a Mason as he*

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passes across the East. He then leads him to the Junior Warden's pedestal.

Advance to the Junior Warden as such, showing the sign and communicating the token and word. (*Candidate takes step and gives sign.*)

Have you anything to communicate?

I have. (*Gives the First Degree grip.*)

What is this?

The grip or token of an Entered Apprentice Freemason.

What does it demand?

A word.

Give me that word, freely and at length.

BOAZ.

Pass, Boaz.

(*The Senior Deacon continues round the Lodge with the Candidate, and halts before the Senior Warden, directing him to salute as a Mason as before.*)

(*Gives single knock, repeated by the Wardens.*) The Brethren will take notice that Bro. A. B., who has been regularly initiated into Freemasonry, is about to pass in view before them to show that he is the Candidate properly prepared to be passed to the degree of a Fellow-Craft.

(*The Senior Deacon again conducts the Candidate round the Lodge, directing him to salute the Worshipful Master and the Junior Warden in turn as he passes them. He then leads him down to the right of the Senior Warden.*)

Advance to the Senior Warden as such, showing the sign and communicating the pass grip and pass word you received from the Worshipful Master previously to leaving the Lodge. (*Candidate gives step and First Degree sign and cuts it.*)

Have you anything to communicate?

I have. (*Gives the pass grip.*)

What is this?

The pass grip leading from the First to the Second Degree.

What does this pass grip demand?

A pass word.

Give me that pass word.

SHIBBOLETH.

What does Shibboleth denote?

Plenty.

How is it usually depicted in our Lodges?

By an ear of corn near to a fall of water.

Pass, Shibboleth.

S.D.

J.W.

Can.

J.W.

Can.

J.W.

Can.

J.W.

Can.

J.W.

W.M.

S.D.

S.W.

Can.

S.W.

Can.

S.W.

Can.

S.W.

Can.

S.W.

Can.

S.W.

Can.

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(*The Senior Deacon conducts Candidate to the Senior Warden's left, where they face East.*)

(*With sign of Fidelity*) Worshipful Master, I present to you Bro. A. B., a Candidate properly prepared to be passed to the Second Degree.

Bro. Senior Warden, you will direct the Senior Deacon to instruct the Candidate to advance to the East in due form.

(*Cuts sign*) Bro. Senior Deacon, it is the Worshipful Master's command that you instruct the Candidate to advance to the East in due form.

(*Placing Candidate in the North*) The method of advancing from West to East in this degree is by five steps, as if ascending a winding staircase. For your information I will go through them, and you will afterwards copy me.

(*The Senior Deacon demonstrates the steps, which start with the right foot pointing to the Senior Warden, and the left foot pointing to the Junior Warden. He steps off with the left foot, lifting the feet at each step as if going up a stair. A quarter circle wheel of five steps takes him to before the Worshipful Master's pedestal.*)

As in every case the Degrees in Freemasonry are to be kept separate and distinct, another Obligation will now be required of you, in many respects similar to the former; are you willing to take it?

I am.

Can.

W.M.

Then you will kneel on your right knee, your left foot formed in a square, place your right hand on the Volume of the Sacred Law, while your left arm will be supported in the angle of the Square.

(*Gives single knock, answered by the Deacons. The Brethren stand to order with the sign of Fidelity and the Deacons cross their wands over the Candidate's head.*)

Repeat your name at length, and say after me:—

OBLIGATION

I, A. B., in the presence of the Grand Geometrician of the Universe, and of this worthy and worshipful Lodge of Fellow-Craft Freemasons, regularly held, assembled, and properly dedicated, of my own free will and accord do hereby (*the Worshipful Master touches Candidate's right hand with his left*) and hereon (*Worshipful Master touches the Bible with his left hand*) solemnly promise and swear that I will

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Can.

always be, conceal and never improperly reveal, any or either of the secrets or mysteries of or belonging to the Second Degree in Freemasonry, denominated the Fellow-Crafts, to him who is but an Entered Apprentice, any more than I would either of them to the uninstructed and popular world who are not Masons. I further solemnly pledge myself to act as a true and faithful Craftsman, answer signs, obey summonses, and maintain the principles inculcated in the former Degree. These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less a penalty, on the violation of any of them, than that of having my left breast laid open, my heart torn therefrom, and given to the ravenous birds of the air, or devouring beasts of the forest and plain. So help me Almighty God, and keep me steadfast in this my Solemn Obligation of a Fellow-Craft Freemason.

W.M.

As a pledge of your fidelity, and to render this a Solemn Obligation which might otherwise be considered but a serious promise, you will seal it with your lips twice on the Volume of the Sacred Law. (*Candidate does so*). Your progress in Masonry is marked by the position of the Square and Compasses. When you were made an Entered Apprentice, both points were hid; in this degree one is disclosed, implying that you are now in the midway of Freemasonry, superior to an Entered Apprentice, but inferior to that to which I trust you will hereafter attain. Rise, newly obligated Fellow-Craft Freemason.

W.M.

Having taken the Solemn Obligation of a Fellow-Craft, I shall proceed to entrust you with the secrets of the Degree. You will therefore advance to me as at your initiation. (*Candidate takes step and sign of First Degree*). You will now take another short pace towards me with your left foot, bringing the right heel into its hollow as before. That is the second regular step in Freemasonry, and it is in this position that the secrets of the Degree are communicated. They consist, as in the former instance, of a sign, token, and word, with this difference, that in this Degree the sign is of a threefold nature. The first part of the threefold sign is called the sign of Fidelity, and is given by placing the right hand on the left breast with the thumb extended in the form of a square, (*Worshipful Master demonstrates these signs and the Candidate copies him*), emblematically to

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W.M.

shield the repository of your secrets from the attacks of the insidious. The second part is called the Hailing sign, or sign of Perseverance, and is given by throwing up the left hand (*horizontal from the shoulder to the elbow, and perpendicular from the elbow to the fingertips*) with the thumb level extended in the form of a square. This took its rise at the time that Joshua fought the battles of the Lord, when it was in this position he prayed fervently to the Almighty to continue the light of day, that he might complete the overthrow of his enemies. The third part is the Penal sign, and is given by dropping the left hand, drawing the right smartly across the breast and dropping it to the side. This is in allusion to the penalty of your Obligation, implying, that as a man of honour and a Fellow Craft Freemason you would rather have your heart torn from your breast than improperly disclose the secrets entrusted to you. The grip or token is given by a distinct pressure of the thumb on the second joint of the hand. (*Deconstrates it*). This grip or token demands a word, a word to be given with the same strict caution as that in the former Degree; that is to say, never at length, but always by letters or syllables, to enable you to do which, I must tell you that the word is JACHIN. (*Senior Deacon repeats the word, followed by the Candidate. The Worshipful Master then spells it, followed by the Junior Deacon and the Candidate*). As in the course of this ceremony you will be called on for this word, the Senior Deacon will now dictate the answers you are to give. What is this?

Can.

(*Prompted in his answers by the Senior Deacon*)
The grip or token of a Fellow Craft Freemason.

W.M.

What does it demand?

Can.

A word.

W.M.

Give me that word.

Can.

I was taught to be cautious in this Degree as well as in the former. I will letter or halve it with you. Which you please, and begin.

W.M.

(*The word is halved in exactly the same way as in the First Degree*).

W.M.

This word is derived from the right hand pillar at the porchway or entrance of King Solomon's Temple, so named after Jachin, the Assistant High Priest who officiated at its dedication. The import of the word is to establish, and when conjoined with that in the former degree, stability, for God said: "In strength will I establish this Mine house to stand firm forever."

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- W.M. Pass, Jachin.
(The Senior Deacon conducts the Candidate to the right of the Junior Warden, squaring the Lodge at the corner).
- S.D. (With step and sign) Bro. Junior Warden, I present to you Bro. A. B. on his being passed to the Second Degree. (Cuts sign).
- J.W. I will thank Bro. A. B. to advance to me as a Fellow-Crafts. (Candidate takes step and shows Second Degree signs) Have you anything to communicate?
- Can. I have. (Gives grip)
- J.W. What is this?
- Can. The grip or token of a Fellow-Craft Freemason.
- J.W. What does it demand?
- Can. A word.
- J.W. Give me that word.
- Can. I was taught to be cautious in this Degree as well as in the former. I will letter or halve it with you.
- J.W. Which you please, and begin.
- J.W. (Here the word is both lettered and halved, as in the First Degree).
- J.W. Pass, Jachin.
- S.D. (The Senior Deacon, squaring the Lodge, conducts the Candidate to the Senior Warden).
- S.W. (With step and sign) Bro. Senior Warden, I present to you Bro. A. B. on his being passed to the Second Degree. (Cuts sign).
- S.W. I will thank Bro. A. B. to advance to me as a Fellow Craft, first as an Entered Apprentice. (Candidate takes step and gives sign of the First Degree, then takes second step). What is that?
- Can. The second regular step in Freemasonry.
- S.W. Do you bring anything else?
- S.W. I do. (Gives sign of Fidelity).
- Can. What is that?
- Can. The sign of Fidelity, emblematically to shield the repository of my secrets from the attacks of the insidious.
- S.W. Do you bring anything else?
- Can. I do. (Gives Hailing sign).
- S.W. What is that?
- Can. The Hailing Sign, or sign of Perseverance.
- S.W. When did it take its rise?
- Can. At the time when Joshua fought the battles of the 1. This text is not to be found in the Bible, nor is there any mention of an Assistant High Priest called Jachin. The two pillars Boaz and Jachin are of course named in I Kings VII, 21 and II Chron. III, 17.

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- Can. Lord, when it was in this position he prayed fervently to the Almighty to continue the light of day, so that he might complete the overthrow of his enemies.
- S.W. Do you bring anything else?
- Can. I do. (Gives Penal sign).
- S.W. What is that?
- Can. The Penal sign.
- S.W. To what does it allude?
- Can. The penalty of my Obligation, implying that as a man of honour and a Fellow-Craft Freemason I would rather have my heart torn from my breast than improperly disclose the secrets entrusted to me.
- S.W. Have you anything to communicate?
- Can. I have. (Gives grip).
- S.W. What is this?
- Can. The grip or token of a Fellow-Craft Freemason.
- S.W. What does it demand?
- Can. A word.
- S.W. Give me that word.
- S.W. I was taught to be cautious in this Degree as well as in the former. I will letter or halve it with you.
- S.W. Which you please, and begin. (Here the word is halved as in the First Degree). Whence is this word derived?
- Can. From the right hand pillar at the porchway or entrance of King Solomon's Temple, so named after Jachin, the Assistant High Priest who officiated at its dedication.
- S.W. The import of the word?
- Can. To establish.
- S.W. And when conjoined with that in the former degree?
- Can. Stability, for God said: "In strength will I establish this Mine house to stand firm forever."
- S.W. Pass, Jachin. (Gives sign of Fidelity). Worshipful Master, I present to you Bro. A. B. on his being passed to the Second Degree, for some further mark of your favour.
- W.M. Bro. Senior Warden, I delegate you to invest him with the distinguishing badge of a Fellow-Craft Freemason.
- S.W. (Cuts sign, and invests Candidate with the Fellow-Craft apron, which is the same as that of the First Degree with the addition of two blue rosettes in the bottom corners). Bro. A. B., by the Worshipful Master's command, I invest you with the distinguishing badge of a Fellow-Craft Freemason, to mark the progress you have made in the science.

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W.M.

Let me add to what has been stated by the Senior Warden that the badge with which you have now been invested points out that, as a Craftsman, you are expected to make the liberal arts and sciences your future study, that you may the better be enabled to discharge your duties as a Mason, and estimate the wonderful works of the Almighty. Bro. Senior Deacon, you will place our Brother at the South East part of the Lodge. (*Senior Deacon does so*).

S.D.

Right foot across the Lodge, left foot down the Lodge; pay attention to the Worshipful Master.

W.M.

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

(*The Senior Deacon conducts the Candidate to the Worshipful Master's Pedestal*).

W.M.

I now present to you the working tools of a Fellow-Craft Freemason; they are the Square, Level, and Plumb-Rule. The Square is to try and adjust rectangular corners of buildings, and assist in bringing rude matter into due form; the Level to lay levels and prove horizontals; the Plumb-Rule to try and adjust uprights, while fixing them on their proper bases. But as we are not all operative Masons, but rather free and accepted or speculative, we apply these tools to our morals. In this sense, the Square teaches morality, the Level equality, and the Plumb-Rule justness and uprightness of life and actions. Thus by square conduct, level steps and upright intentions we hope to ascend to those immortal mansions whence all goodness emanates. You are now at liberty to retire in order to restore yourself to your personal comforts, and on your return to the Lodge I shall call your attention to an explanation of the Tracing-Board.

DARKNESS VISIBLE

S.D.

Salute the Worshipful Master as a Fellow-Craftsman, first as an Entered Apprentice.

(*The Candidate takes step, gives sign of First Degree, cuts it, takes the second step, and gives sign of the Second Degree. The Senior Deacon leads him to the door, where the Candidate retires to dress himself, not forgetting his apron. When he is ready, the Tyler gives the knocks of the Second Degree.*).

I.G.

(*With step and sign*) Bro. Junior Warden, there is a report. (*Junior Warden gives one knock, and the Inner Guard opens the door*).

Ty.

The Candidate on his return.

I.G.

(*Closes the door, gives step and sign*) Worshipful Master, the Candidate on his return.

W.M.

(*The Inner Guard cuts sign and opens the door. The Senior Deacon leads the Candidate to the North of the Senior Warden's pedestal, and both face East. He orders the Candidate to salute in full, the Worshipful Master leaves his pedestal and goes to the tracing board, borrowing the Junior Deacon's wand to point out the details as he explains it*).

TRACING BOARD LECTURE, SECOND DEGREE

When the Temple at Jerusalem was completed by King Solomon its costliness and splendour became objects of admiration to the surrounding nations, and its fame spread to the remotest parts of the then known world. There was nothing, however, in connection with this magnificent structure more remarkable, or that more particularly struck the attention, than the two great pillars which were placed at the porchway or entrance. That on the left was called BOAZ, which denotes in strength; that on the right, JACHIN, which denotes to establish; and when conjoined, stability, for God said: In strength will I establish this Mine house to stand firm forever. The height of those pillars was seventeen cubits and a half each, their circumference twelve, their diameter four; they were formed hollow, the better to serve as archives to Masonry, for therein were deposited the constitutional rolls. Being formed hollow, the outer rim or shell was four inches or a hand's breadth in thickness. They were made of molten brass, and were cast in the plains of Jordan, in the clay ground between Succoth and Zeredathah, where King Solomon ordered those and all his holy vessels to be cast. The superintendent of the casting was Hiram Abiff. Those pillars were adorned with two chapters, each five cubits high; the chapters were enriched with network, lily-work, and pomegranates. Network.