

# ILLUSTRATIONS

—OF—

# MASONRY

—BY—

ONE OF THE FRATERNITY

Who has devoted Thirty Years to the Subject

*"God said, Let there be Light,  
and there was Light."*

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Printed for the Proprietor,  
1827.

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**CAPT. WM. MORGAN'S**

EPOSITION OF  
FREEMASONRY,

Republished with the addition of engravings, showing the Lodge-room  
Signs, Grips and Masonic Emblems.

## INTRODUCTION.

(WRITTEN FOR THE ORIGINAL EDITION.  
By the Publisher, Col. David C. Miller, Batavia, N. Y.)

In the absence of the author, or rather compiler of the following work, who was kidnapped and carried away from the village of Batavia, on the 11th day of September, 1826, by a number of Freemasons, it devolves upon the publisher to attempt to set forth some of the leading views that governed those who embarked in the undertaking.

To contend with prejudice, and to struggle against customs and opinions, which superstition, time, and ignorance have hallowed, requires time, patience, and magnanimity. When we begin to pull down the strongholds of error, the batteries we level against them, though strong, and powerful; and victorious at last, are at first received with violence; and when in our conquering career we meet with scoffs and revilings from the besieged partisans of untenable positions, it the more forcibly impresses us we are but men; and that in every work of reformation and renovation we must encounter various difficulties. For a full confirmation of our statement we might refer to the history of the world. It is not our intention, however, to give a full detail of the whims and caprices of man to bring forth the historic records of other years as proof of the windings and shiftings of the various characters who have "Strutted their brief hour on life's stage" in order to convince that customs, associations, and institutions are like the lives of the authors and abettors, fleeting and fragile. Many of them rise up as bubbles on the ocean, and die away. Circumstances give them existence, and when these causes cease to exist, they go into the same gulf of oblivion as countless exploded opinions and tenets have gone before them. The mind that formed and planned them, goes on in its dazzling flight, bounding over barrier after barrier, till it has arrived at the ultimate goal of consummation.

The daily occurrences before us bring forth the full conviction that the emanation from the God of light is gradually ascending to regions of greater intellectual brilliancy.

When we view man, in the infancy of society, as in the childhood of his existence, he is weak, powerless and defenceless; but in his manhood and riper years, he has grown to his full stature, and stands forth in commanding attitude, the favored and acknowledged lord of the world. For his comfort and well-being as a member of society, rules and regulations are necessary. In the various stages of his progress, these systematic improvements undergo various changes, according to circumstances and situations. What is proper and necessary in one grade of society, is wholly useless, and may be alarming in another. Opinions and usages that go down in tradition, and interfere not with our improvements in social concerns, adhere to us more closely and become entwined in all our feelings. It is to this we owe our bigoted attachment to antiquity—it is this that demands from us a superstitious reverence for the opinions and practices of men of former times, and closes the ear against truth, and blinds the eyes to the glare of new lights and new accessions of knowledge through which medium only can they break in upon the mind.

We have within ourselves the knowledge; and everywhere around us the proofs that we are beings destined not to stand still. In our present state of advancement, we look with pity on the small progress of our fathers in arts and sciences, and social institutions; and when compared with our elevated rank, we have just cause of pride and of grateful feelings. They did well for the times in which they lived, but to the ultimatum of perfectability we are nearer, and in the monuments we have before us of the skill and genius of our times and age, we have only fulfilled these destinies for which we were created; and we object to every obstacle that opposes or attempts to oppose the will of heaven.

In the present enlightened state to which society has advanced, we contend that the opinions and tenets and pretended secrecies of "olden times," handed down to us, should be fully, fairly and freely canvassed; that from the mist and darkness which have hung over them, they should come out before the open light of day, and be subject to the rigid test of candid investigation. These, preliminary remarks lead as to the main object of our introduction.

We come to lay before the world the claims of an institution

which has been sanctioned by ages, venerated for wisdom, exalted for "light;" but, an institution whose benefits have always been overrated, and whose continuance is not in the slightest degree, necessary. We meet it with its high requirements, its "time honored customs," its swelling titles, and shall show it in its nakedness and simplicity. Strip it of its "borrowed trappings" and it is a mere nothing, a toy not now worthy the notice of a child to sport with. We look back to it as, at one period, a "cement of society and bond of union"—we view it as, at one time, a venerable fort—but now in ruins—which contained within its walls many things that dignified and adorned human nature. We give it due credit for the services it has done; but at present when light has gone abroad into the utmost recesses and corners of the world--when information is scattered wide around us, and knowledge is not closeted in cloisters and cells but "stalks abroad with her beams of light, and her honors and rewards," we may now, when our minority has expired, act up to our character and look no longer to Masonry as our guide and conductor; it has nothing in it now valuable that is not known to every inquiring mind. It contains, wrapped up in its supposed mysteries, no useful truth, no necessary knowledge that has not gone forth to the world through other channels and by other means. If we would have a

knowledge of sacred history—of the religion and practices of the Jews, and the terms and technicalities of the Mosaic institutions, we can have recourse to the Bible. If we wish further communications from heaven, we have open to our view the pages of the New Testament. If we would "climb the high ascent of human science, and trace the mighty progress of human genius in every gigantic effort of mind in logic, geometry, mathematics, chemistry, and every other branch of knowledge," we ridicule the idea that Masonry, in her retirements, contains the arts and sciences. The sturdiest Mason in the whole fraternity is not bold enough to uphold or maintain the opinion for one moment in sober reality. The origin of the institution is easily traced to the rude ages of the world—to a body of mechanics, or a corporation of operative workmen, who formed signs and regulations, the more easily to carry on their work, and to protect their order. [The very obligations solemnly tendered to every member, carry the strongest internal evidence of the semi-barbarity that prevailed at the time of the institution of the order,] In the course of time, as society increased, and knowledge became more general, it spread, and embracing in its grasp other objects than at first, it enrolled in its ranks men of the first respectability in wealth, talents and worth. But that there is anything intrinsically valuable in the signs, symbols, or words of Masonry, no man of sense will contend. That there is not any hidden secret which operates as a talismanic charm on its possessors, every man of intelligence, Mason or no Mason, must candidly acknowledge. It is worse than idleness for the defenders of the order, at the present day to entrench themselves behind their outward show—the semblance before the world—and to say they are in possession of superior knowledge.

We pretend not to act under a cover. We shall "tell the truth, the whole truth, and nothing but the truth." Masonry, it is true, has long been eulogized in song—it has formed the burthen of the poet's theme, and been the subject of the orator's best performances. Fancy has been almost exhausted in bringing out "new flowers to deck the fairy queen;" but when we come behind the scenes, what is the picture we behold? Are we to rest satisfied with the *ipse dixit* of others, or to examine the truth for ourselves? The touchstone is before our readers in the present publication.

Masonry is of itself naked and worthless. It consists of gleanings from the Holy Scriptures, and from the arts and sciences, which have shone in the world. Linking itself with philosophy and science and religion, on this it rests all its claims to veneration and respect. Take away this borrowed aid, and it falls into ruins.

Much weight is still attached to the argument, that as a tie uniting men—that, as a significant speech, symbolically speaking every language, and at the same time embodying in its constitution everything that is valuable, it should command respect. We meet this argument with facts that cannot be controverted. We put it on a basis that will fling into the back ground every quibble and artifice on the subject; and, in the language of a polemic writer, we challenge opposition to our position.

The religion inculcated by the Son of Man does all this;

and in no possible situation can man be placed, that the benign influence of Christianity does not completely supersede the use of a mere human institution. Place a brother in a desert, unfriended and unknown,—leave him in a wilderness where human footsteps never printed the ground, the Divine Benefactor is at his side, and watches over him with parental guidance. Let him be driven on a barbarous coast, in the midst of savage men, and there it is that the breathings of the divine influence spreads around him its shield, brings him into civilized society—in the busy walks of men and are we to be told, as members of community, sojourners on earth, and candidates for heaven, we must be taught our duty at a Mason's lodge? Wherever Masonry exercises its influence with success, there Christianity can have, or should have a more powerful effect. Whenever Masonry claims "kindred with the skies," and exalts herself above every living sublunary thing, then, with an unhallowed step, it obtrudes on the sacred borders of religion, and decks itself in borrowed garments.

Entrenched within these strong walls—decked with all the glitter of high sounding professions, claiming what does not belong to it,—it dazzles "but to bewilder and destroy." In its train, in these United States, are enrolled many periodical works devoted to Masonry; and under the guise of patronizing mechanics—the arts and sciences—lend their aid to carry on the imposing delusion. They take up the specious title of throwing a little illumination on this benighted country, from their secret depositories. Arrogating to itself what should deck other's brows—assuming to be the paragon, the life and soul of all that is great and valuable—it deceives many of its votaries, and from its *gaudy* premises the most untenable and onerous conclusions are drawn.

Are we astonished at the wild and heedless manner in which many of the votaries of Masonry rush into every excess, putting at defiance the laws of our civil institutions, which suffer no one to put in jeopardy, but by due forms, and disregarding the command of the Most High, which says, "Thou shalt not kill?" —we can readily trace the cause to the impressions and practices obtained from its false tenets and descriptive arrogance. Masonry is to the modern world what the whore of Babylon was to the ancient; and is the beast with seven heads and ten horns, ready to tear out our bowels, and *scatter them to the four winds of heaven.*

Masonry gives rogues and evil-minded characters an opportunity of visiting upon their devoted victim, all the ills attending combined power, when exerted to accomplish destruction. It works unseen, at all silent hours, and secret times and places; and, like death when summoning his diseases, pounces upon its devoted subject, and lays him prostrate in the dust. Like the great enemy of man, it has shown its cloven foot, and put the public upon its guard against its secret machinations.

This part of the subject requires no further discussion either by way of ridicule or downright sincerity, but the remark which cannot be too often reiterated, that the world, in its present advanced state, requires no such order for our social intercourse; and when the Masonic mania prevails as it now does in this country, we are exalting a mere human ordinance, with its useless trumpery and laughable accompaniments, for the sublime and unadorned lessons of Heaven.

To some men it is galling and mortifying in the extreme to give up their darling systems. With the increase of years their fondness becomes so great that they cling to them with wild and bewildered attachment. But we would ask them, where now are the Knights of Malta and Jerusalem, and the objects that called forth their perils and journeyings? Where are the crusades and excursions on which our Grand Commanders, Generalissimos and Sir Knights are to be engaged. . . . . In no other excursions than Cervantes describes of his redoubtable hero *Don Quixote*. The days and occasions that called forth these deeds of chivalry and valor have passed like those before the flood; and the *mock* dignitaries and *puppet show* actions of Masons in their imitation call forth pity and indignation. When we now see the gaudy show in a lodge-room, and a train of nominal officers with their distinction and badges, it may give us some faint idea of scenes that are past, and may gratify an idle curiosity, but produces no substantial good under heaven. When monasteries and cloisters, and inquisitor's cells and prisons have been broken up before the sweeping march of the moral mind, why this unnecessary mummery should be so much countenanced in this country, above all other countries in the world, is a matter of astonishment.

The day we trust will never arrive here, when ranks in Masonry will be stepping-stones to places of dignity and power—when this institution will be a machine to press down the free born spirit of men. We have now no tyrant to rule over us—no kingly potentate to move over our heads the rod of authority; but high in our elevation, and invincible in our strongholds, we put at defiance secret cabals and associations. The public opinion is like a mighty river, and gigantic in its course it will sweep every interposing obstacle before it.

In the work which we submit to the public we have given false coloring to nothing; nor in these remarks have we set down aught in malice. In the firm discharge of our undertaking we have been stern and unbending as the rugged mountain oak; and persecutions, pains and perils have not deterred us from our purpose. We have triumphed over tumult, and clamor, and evil speaking.

When our book goes out to the world, it will meet with attacks of a violent nature from one source, and men of mock titles and order will endeavor to heap upon it every calumny. Men more tenacious of absolute forms and practice than they are attentive to truth and honor, will deny our expositions, and call us liars and impostors.

Such is the treatment, however ungenerous and unjust, which we expect to meet, and for which we are prepared. Truth, we know, is majestic and will finally prevail. The little petty effusions of malice that will be thrown out, will die with their authors, whom this work will survive.

We now aver, in defiance of whatever may be said to the contrary—no matter by whom, how exalted his rank—that this book is what it pretends to be; that it is a master key to the secrets of Masonry; that in the pages before him, the man of candor and inquiry can judge for himself, and then a proper judgment will be formed of our intention.

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**ILLUSTRATIONS**  
—OF—  
**MASONRY, ETC.**

A Description of the Ceremonies used in opening a Lodge of Entered Apprentice Masons; which is the same in all upper degrees, with the exception of the difference in the signs, due-guards, grips, pass-grips, words and their several names; all of which will be given and explained in their proper places as the

work progresses.

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One rap calls the lodge to order—one calls up the junior and Senior Deacons—two raps call up all the subordinate officers, and three, all the members of the lodge.

The Master having called the lodge to order, and the officers all seated, the Master says to the Junior Warden, 'Brother junior, are they all Entered Apprentice Masons in the south?'

Ans. 'They are, Worshipful.'

Master to the Senior Warden, 'Brother Senior, are they all Entered Apprentice Masons in the west?'

Ans. 'They are, Worshipful.'

The Master then says, 'They are, in the east,' at the same time he gives a rap with the common gavel or mallet, which calls up both Deacons.

Master to Junior Deacon, 'Brother Junior, the first care of a Mason?'

Ans. 'To see the lodge tyled, Worshipful.'

Master to Junior Deacon, 'Attend to that part of your duty, and inform the Tyler that we are about to open a lodge of Entered Apprentice Masons, and direct him to tyle accordingly.' The Junior Deacon then steps to the door and gives three raps, which are answered by three raps from without; the Junior Deacon then gives one, which is also answered by the Tyler with one; the door is then partly opened and the Junior Deacon delivers his message, and resumes his situation

and says, 'The door is tyled, Worshipful.' (at the same time giving the due-guard, which is never omitted when the Master is addressed.)

The Master to Junior Deacon, 'Brother, by whom?'

Ans. 'By a Master Mason without the door, armed with the proper implement of his office.'

Master to Junior Deacon, 'His duty there?'

Ans. 'To keep off all cowans and eaves-droppers, see that none pass or repass without permission from the Master.' (Some say without permission from the chair.)

Master to Junior Deacon, 'Brother Junior, your place in the lodge?'

Ans. 'At the right hand of the Senior Warden in the west.'

Master to Junior Deacon, 'Your business there, Brother Junior?'

Ans. 'To wait on the Worshipful Master and Wardens, act as their proxy in the active duties of the lodge, and take charge of the door.'

Master to Junior Deacon, 'The Senior Deacon's place in the lodge?'

Ans. 'At the right hand of the Worshipful Master in the east.' [The Master, while asking the last questions gives two raps, which call up all the subordinate officers.]

Master to Senior Deacon, 'Your duty there, Brother Senior?'

Ans. 'To wait on the Worshipful Master and Wardens, act as their proxy in the active duties of the lodge, attend to the preparation and introduction of candidates, and welcome and clothe all visiting Brethren. [i.e., furnish them with an

apron.]

Master to Senior Deacon, 'The Secretary's place in the lodge, Brother Senior?'

Ans. 'At the left hand of the Worshipful Master in the cast.'

Master to the Secretary, 'Your duty there, Brother Secretary?'

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

The Master to the Secretary, 'The Treasurer's place in the lodge?'

Ans. 'At the right hand of the Worshipful Master.'

Master to Treasurer, 'Your duty there, Brother Treasurer?'

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

The Master to the Treasurer, 'The Junior Warden's place in the lodge, Brother Treasurer?'

Ans. 'In the south, Worshipful.'

Master to Junior Warden, 'Your business there, Brother Junior?'

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

Master to the Junior Warden, 'The Senior Warden's place in the lodge?'

Ans. 'In the west, Worshipful.'

Master to Senior Warden, 'Your duty there, Brother Senior?'

Ans. 'As the sun sets in the west to close the day, so stands the Senior Warden in the west to assist the Worshipful Master in opening his lodge, take care of the jewels and implements, see that none be lost, pay the craft their wages, if any be due, and see that none go away dissatisfied.'

Master to the Senior Warden, 'The Master's place in the lodge?'

Ans. 'In the east, Worshipful.'

Master to the Senior Warden, 'His duty there?'

Ans. 'As the sun rises in the east to open and adorn the

Lodge of Entered Apprentices,  
FELLOW CRAFTS,  
—OR—  
MASTER MASONS.

Treasurer.

Worshipful Master.

Secretary.



Senior Deacon.



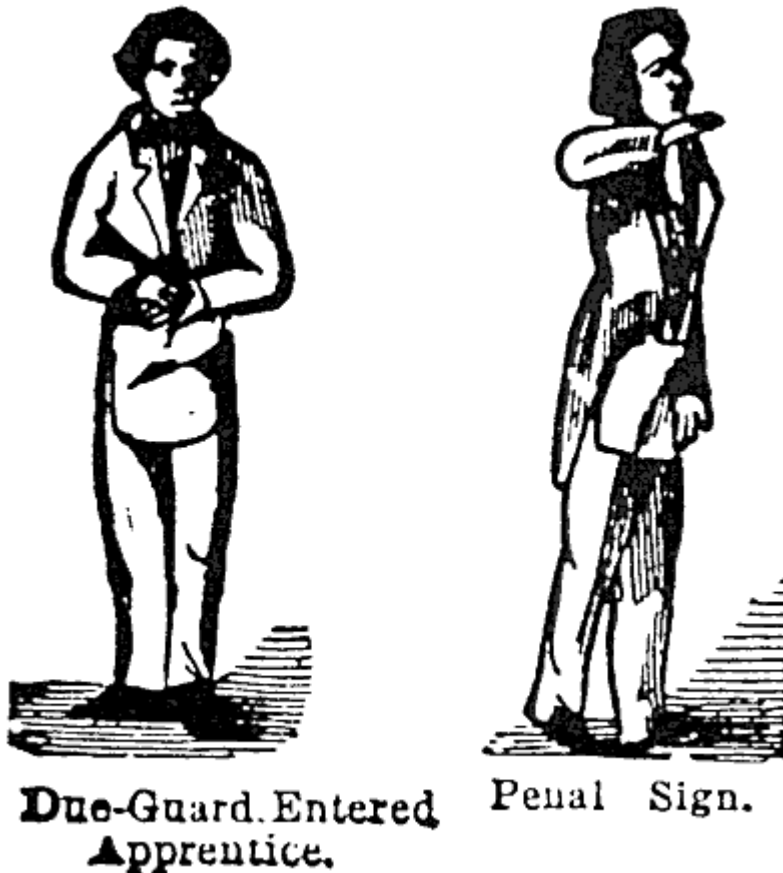
Altar.



Junior Warden.



Senior Warden. Junior Deacon.



**Due-Guard. Entered  
Apprentice.** **Penal Sign.**

day, so presides the Worshipful Master in the east to open and adorn his lodge, set his crafts to work with good and wholesome laws, or cause the same to be done.' The Master now gives three raps, when all the brethren rise, and the Master taking off his hat, proceeds as follows: In like manner so do I, strictly forbidding all profane language, private committees, or any other disorderly conduct whereby the peace and harmony of this lodge may be interrupted while engaged in its lawful pursuits, under no less penalty than the by-laws, or such penalty as the majority of the Brethren present may see fit to inflict. Brethren, attend to giving the signs.' [Here lodges differ very much. In some they declare the lodge opened as follows, before they give the signs:]

The Master (all the Brethren imitating him) extends his left arm from his body so as to form an angle of about forty-five degrees, and holds his right hand transversely across his left, the palms thereof about one inch apart. This is called the Due Guard, and alludes to the position a Candidate's hands are placed in when he takes the obligation of an Entered Apprentice Mason. The Master then draws his right hand across his throat, the band open, with the thumb next to his throat, and drops it down by his side. This is called the penal sign of an Entered Apprentice Mason, (many call it sign) and alludes to the penalty of the obligation. (See obligation.) The Master then declares the lodge opened in the following manner: 'I now declare this lodge of Entered Apprentice Masons duly opened for dispatch of business.' The Senior Warden declares it to the Junior Warden, and he to the Brethren. 'Come, Brethren, let us pray.'—One of the following prayers is used:

next the throat, and drop the hand perpendicularly by the side. These movements ought to be made in an off hand manner, without stiffness.

**SIGN WITHOUT DUE-GUARDS**—(The usual way outside the lodge.) Simply draw the open hand carelessly across the throat and let it fall down by the side.

Worshipful Master to Candidate:—"You will advance to the altar, kneel upon your naked left knee, your right forming a square, your left hand supporting the holy Bible, square and compass, your right resting thereon, in which due form you will say, I, with your name in full, and repeat after me." [see [pict. 1](#)]





Candidate taking Entered Apprentice Obligation.

GRIP OF AN ENTERED APPRENTICE.—Take hold of each other's hands as in ordinary hand-shaking and press the top of your thumb hard against the first knuckle-joint of the first finger near the hand. If the person whom you are shaking hands with is a Mason, he will generally return a like pressure on your hand. [see [pict. 2](#)]



ENTERED APPRENTICE WORD—Boaz. It is The name of this grip.

ENTERED APPRENTICE STEP.—Step off one step with the left foot and bring the heel of your right foot to the hollow of your left.

The Holy Bible ought to be opened at the 7th chapter of Amos and one point of the compass elevated above the square. [see [pict. 1](#)]

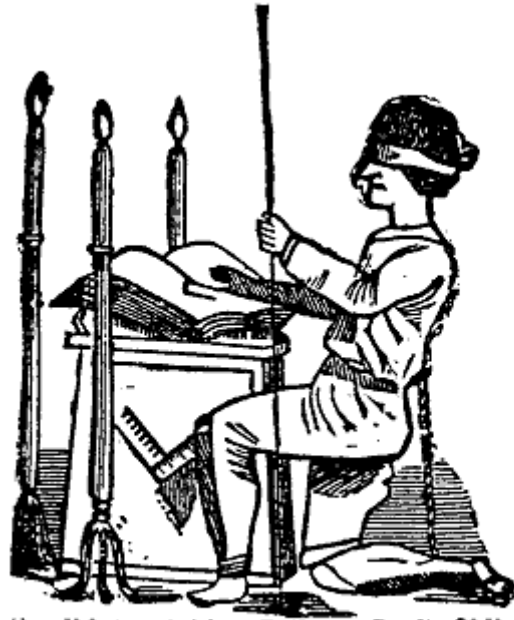


PREPARATION OF CANDIDATE FELLOW CRAFT DEGREE.—He is ushered into the "*preparation room*" as before, and divested of all his clothing as in the preceding degree. In this case the *right* leg of the old drawers is raised up above the knee, the *right* sleeve of the shirt is rolled up above the elbow, the slipper is now put upon the *left* foot, the *left* heel being slip shod. The hoodwink is again put over both eyes and the cable-tow is put twice around the naked *right* arm and an apron tied on, in which condition he is "*duly and truly prepared*" and led by the Junior Deacon to the door of the lodge as before. [see [pict. 2](#)]



**Dress of Fellow Craft.**

Worshipful Master to Candidate:—You will advance to the altar, kneel upon your naked right knee, your left forming a square, your right hand resting on the Holy Bible, square and compass, your left forming a right angle supported by the square in which due form you will say, "I," with your name in full, and repeat after me. [see [pict. 1](#)]



Candidate taking Fellow Craft Obligation.  
 (The left arm should be perpendicular.)

DUE GUARD OF A FELLOW CRAFT.—Hold out the right hand a little from the body and on a line with the lower button of the vest, the palm being open and turned down-ward; also raise the left arm so as to form a right angle at the elbow, from the shoulder to the elbow being horizontal and fore-arm perpendicular. [see [pict. 2](#)]



**Due Guard.**

SIGN OF A FELLOW CRAFT.—Made from the due-guard by dropping the left hand carelessly to the side and at the same time raise the right hand to the left breast, with the palm towards the breast and the fingers a little crooked; then draw the hand smartly across the breast from left to right and let it drop perpendicularly to the side. [see [pict. 3](#)]



Sign

**SIGN WITHOUT DUE GUARD.**—The usual way on outside the lodge). Draw the right hand, palm open and fingers a little crooked, smartly across the breast from left to right and drop it carelessly by your side.

**PASS GRIP OF A FELLOW CRAFT.**—Take each other's hands as in ordinary hand-shaking and press the top of your thumb hard against the space between the first and second knuckles of the right hand. Should the person whose hand you hold be a Fellow Craft, he will return a like pressure on your hand, or else may give you the grip of an Entered Apprentice. [see [pict. 4](#)]



**PASS OF FELLOW CRAFT**—Shibboleth. It is the name of this grip.

**REAL GRIP OF A FELLOW CRAFT.**—Take each other by the right hand as in ordinary hand-shaking and press top of your thumb hard against the second knuckle. Should the man whose hand you shake be a Fellow Craft, he will return a similar pressure on your hand, or may possibly give you any one of the two preceding grips. [see [pict. 1](#)]



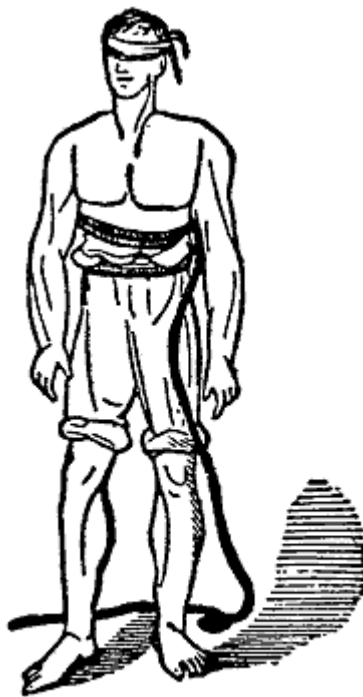
WORD OF FELLOW CRAFT—Jachin. It is the name of this the real grip.

FELLOW CRAFT OR SECOND STEP.—Step off one step with the right foot and bring the heel of the left foot to the hollow of the right your feet forming the angle of an oblong square.

#### MASTER MASON'S DEGREE.

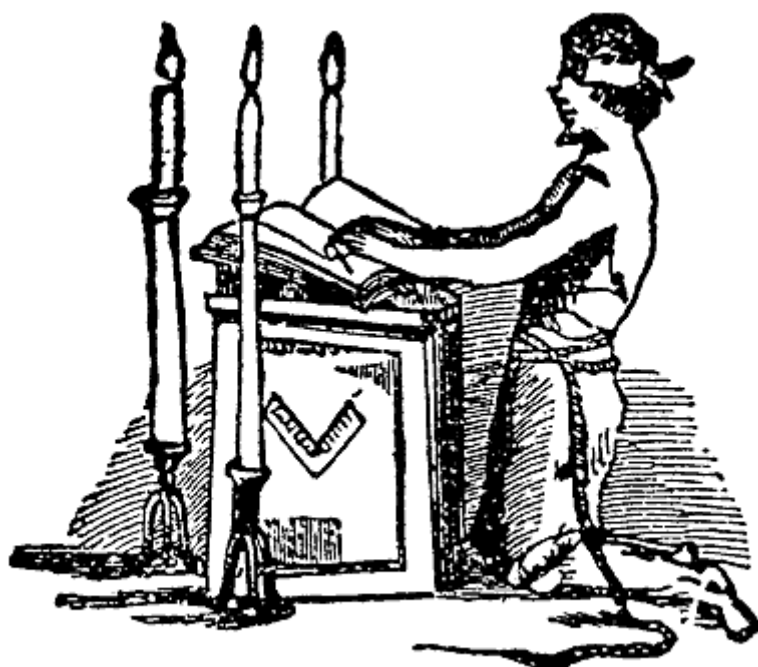
The Holy Bible ought to be opened at the 12th chapter of Ecclesiastes and both points of the compass elevated above the square.

PREPARATION OF CANDIDATE MASTER MASON'S DEGREE.—He is conducted into the preparation room as in the preceding degree. All his clothing is removed as before; both legs of the drawers are tucked up above the knees, both sleeves of the shirt are tucked up above the elbows, both breasts of the shirt are turned, making both breasts bare. The hoodwink is again fastened over both eyes and the cable-tow is put three times around his body. No slipper is used in this degree. Should the shirt be closed in front, it must be taken off or turned front backwards, as both breasts must be bare. An apron is then tied on and worn as a Fellow Craft, and thus he is "duly and truly prepared." [see [pict. 3](#)]



**Preparation of Candidate in  
Master Masons Degree.**

Worshipful Master to Candidate, "You will advance to the altar, kneel upon both your naked knees, both hands resting on the Holy Bible, square and compass in which due form you will say, "I," with your name in full and repeat after me." [see [pict. 1](#)]



**Candidate taking Master Mason's Obligation.**

**DUE-GUARD OF A MASTER MASON.**—Extend both hands in front of the body on a line with the lower button of the vest with the palms open and turned downward, both hands being close together, thumbs nearly touching. [see [pict. 2](#)]

**SIGN of A MASTER MASON.**—Made from the due-guard by dropping the left hand carelessly and drawing the right across the body from left to right side on a line with the lower button of the vest, the hand being open as before, palm downward and the thumb towards the body. Then drop the hand perpendicularly to the side. [see [pict. 2](#)]



**Due-guard  
Master  
Mason.**

**Penal Sign,  
Master Ma-  
son.**

**SIGN WITHOUT DUE-GUARD.**—(Ordinary manner outside the lodge.) Simply draw the right hand as above described, carelessly across the body and drop it by the side.

**PASS-GRIP OF A MASTER MASON**—Take hold of each other's hands as in ordinary hand shaking and press the top of your thumb hard against the space between the second and third knuckles. Should the man whose hand you shake be a Mason he may return or give any previous grip. [see [pict. 3](#)]



**PASS OF MASTER MASON**—Tubal Cain. It is the name of this grip.

**STRONG GRIP OF A MASTER MASON OR LION'S PAW.**—Grasp each other's right hands very firmly, the spaces between the thumb and first finger being interlocked and the tops of the fingers being pressed hard against each other's wrist where it joins the hand, the fingers of each being somewhat spread. [see [pict. 1](#)]



**CANDIDATE AS HIRAM ABIFF FALLING INTO THE CANVAS,** having been struck in the forehead by the setting maul of the supposed third ruffian, Jubelum. [see [pict. 2](#)]



**CANDIDATE AS HIRAM ABIFF FALLING INTO THE CANVAS,** having been struck in the forehead by the setting maul of the supposed third ruffian, Jubelum.

**FIVE POINTS OF FELLOWSHIP.**

Worshipful Master:—Which are the five points of fellowship?

Senior Deacon:—Foot to foot (Master and candidate extend their right feet, placing the inside of one against that of the other). Knee to knee (they bring their right knees together); breast to breast (they bring their right breasts together); hand to back (Master places his left hand on the candidate's back, the candidate's is placed by the Deacon on the Master's

back); cheek to cheek or mouth to ear (Master puts his mouth to candidate's right ear thus bringing the right cheek of each together. [see [pict. 3](#)]



**Five Points of  
Fellowship.**

MASTER'S WORDS—(whispered in the ear of the candidate), *Mah-hah bone*, after which the candidate whispers the same word in the Master's ear.

(The End)