

SECRET SOCIETIES ILLUSTRATED

COMPRISING THE SO-CALLED

SECRETS

OF

FREEMASONRY, ADOPTIVE MASONRY, REVISED ODDFELLOW
SHIP, GOOD TEMPLARISM, TEMPLE OF HONOR, UNITED
SONS OF INDUSTRY, KNIGHTS OF PYTHIAS

✦ AND THE GRANGE: ✦

TAKEN RESPECTIVELY FROM

“FREEMASONRY ILLUSTRATED,” “KNIGHT TEMPLARISM ILLUSTRATED,”
“ADOPTIVE MASONRY ILLUSTRATED,” “REVISED ODD-FELLOW-
SHIP ILLUSTRATED,” “GOOD TEMPLARISM ILLUSTRATED,”
“TEMPLE OF HONOR ILLUSTRATED,” “UNITED
SONS OF INDUSTRY ILLUSTRATED,”
“KNIGHTS OF PYTHIAS ILLUS-
TRATED,” “EXPOSITION OF THE GRANGE,”
AND “SCOTCH RITE MASONRY ILLUSTRATED,”



CHICAGO, ILLINOIS:
EZRA A. COOK, PUBLISHER.
1895.

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1895.

Entered according to Act of Congress in the year 1881,

By EZRA A. COOK,

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PUBLISHER'S PREFACE.

To assume that the opponents of the secret orders must be enemies of the members of those orders would be as far from the truth as to assert that temperance people are the foes of the drunkard. The former are opposed to the soul-slavery of the secret lodge as the latter are to the bondage of strong drink.

While the power of both of these evils is hidden from their victims, the curse of intemperance is now universally conceded by the Christian public, but the danger from the "Secret Empire" has been in a great measure so concealed as to deceive the masses.

Through the mercy of God the mask has been torn off, and the character of the leading secret societies of this country may now be known by all who will read the evidence.

Though many stand paralyzed before their terrible power, it is encouraging to note that the official statistics of the two leading secret orders show a steady decrease in membership, proving that diffusing information by means of rituals of the orders, lectures, sermons and the circulation of the *Christian Cynosure* and other reform journals is an effective check to the growth of these dark orders.

The object sought in here giving the Signs, Grips,

Passwords, etc., of some of these orders is not merely to gratify idle curiosity, but to call the attention of the public to the fact that for a small sum they may each secure the rituals of these orders and see for themselves their true character.

The proof of the correctness of these rituals is overwhelming, and their accuracy has been acknowledged by hundreds of adhering members of these orders.

Afidavits concerning the Masonic ritual are here given as an illustration of the great pains taken to have the "work" of the orders faultless.

For price-list of these rituals see catalogue in the back of this volume.

That universal knowledge concerning these secret orders would prove their death is well known to their managers; and Albert G. Mackey, the leading Masonic writer of this century, confesses this in the following words:

"Freemasonry as a secret association has lived unchanged for centuries—as an open society it would not last for as many years."—*Mackey's Masonic Jurisprudence*, p. 37.

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AFFIDAVITS.

Legal attestation, by Past Master J. O. Doesburg, Senior Warden Frank Sooter, and John Hoek, Sr. that Freemasonry is accurately revealed, in "Freemasonry Illustrated."

STATE OF MICHIGAN, }
County of Ottawa. } 88.

Jacob O. Doesburg, of Holland, Ottawa county, Michigan, being duly sworn, deposeseth and saith, that he has been a member of the society called Freemasons, and that he took in due form the Masonic degrees of Entered Apprentice, Fellow Craft and Master Mason, in Grand Haven Lodge, No. 139, F. and A. M., in the year 1864, at Grand Haven, Michigan; and the degrees of Mark Master, Past Master, Most Excellent Master and Royal Arch, in Grand Rapids Chapter, No. 7, Grand Rapids, Michigan, and that he is thoroughly familiar with the said Masonic degrees.

And this deponent further saith, that he was a charter member of Unity Lodge, No. 191, F. and A. M., Holland, Michigan, and for the years 1869 and 1870 presided as Worshipful Master of said Unity Lodge, No. 191, F. and A. M.

And this deponent further saith that he has very carefully revised the book entitled "Freemasonry Illustrated," published by Ezra A. Cook & Co., of Chicago, Illinois, and that said book contains a strictly accurate and complete statement and description of the entire ritual, ceremonies, signs and grips and other "secrets" of the first seven degrees of Freemasonry.

And this deponent further saith that the first three degrees are given in "Freemasonry Illustrated" precisely the same as he conferred them, when Worshipful Master of Unity Lodge, No. 191, F. and A. M., and the same as he has seen them conferred in many other Masonic lodges, and on a careful comparison, he finds that the ritual and ceremonies given in "Freemasonry Illustrated" are precisely the same as given in a Key to the Worshipful Master of Unity Lodge, No. 191, F. and A. M., by the late Stillman Blanchard, Grand Visitor and Lecturer for the Grand Lodge of Michigan, at Holland, Michigan, in the year 1867.

And this deponent further saith, that this Key was written almost entire in his own handwriting, the remainder by

George Lauder, first Worshipful Master of said Unity Lodge, No. 191, F. and A. M., and that, when finished, after careful revising and comparing with the *official Key* of the Grand Lodge of the State of Michigan, this Key was pronounced perfect; and that the following official certificate was then written in said Key:

“HOLLAND, Mich., May 27, A. L. 5867.

“I have this day with Bro. Geo. Lauder and Bro. J. O. Doesburg carefully examined the foregoing cypher, in the lectures of the three first degrees of Masonry, by the State Key, and find that they are enabled to read the same with perfect accuracy.

[Signed.]

“S. BLANCHARD,
G. Vis. and Lec.”

And this deponent further saith, that each candidate, no matter what may be his social position, is obliged to submit to the degrading ceremonies, described in “Freemasonry Illustrated,” consisting in the first or Entered Apprentice degree of stripping the candidate to his shirt and drawers, and exchanging his drawers for a pair furnished him by the lodge, which fasten with strings; the left leg of them rolled up above the knee, the left foot bare, left breast bare, and a slip-shod slipper on his right foot, a hoodwink over his eyes, and a small rope, called a cable-tow, once around his neck; in the second, or Fellow Craft’s degree, prepared the same, except the right foot, leg and breast are bare, and the cable-tow is twice around the naked right arm, above the elbow; in the third, or Master Mason’s degree both feet, legs and breasts are bare, and the cable-tow three times around his body, hoodwinked as before. His shirt is often taken off entirely in the third degree, and is turned around in either degree when it does not open in front. In each degree a horrible oath is taken; the penalty in the first degree being cutting the throat and tearing out the tongue, in the second the breast torn open and heart plucked out, in the third, his body severed in twain and his bowels taken from thence and burned to ashes. In the third or Master Mason’s degree they pretend to murder the candidate, bury him, and after fifteen days raise him to life on the “five points of fellowship.”

In each of the Chapter degrees similar murderous oaths are taken. In the first Chapter degree, which is the fourth degree of Masonry, entitled Mark Master’s degree, the candidate is in his shirt sleeves, both sleeves rolled up above the

elbows, a cable-tow four times around his body, no hoodwink; in the Past Master's degree there is no special preparation; in the Most Excellent Master's degree has a cable-tow six times around his body, but no hoodwink; in the Royal Arch degree, three and only three are initiated at once, have coats off, are hoodwinked and are connected by a long cable-tow, wound seven times around the body of each. The conductor of the candidates personates Moses, and a man the Almighty at the *burning bush*; the miracles of Moses before Pharaoh are mimicked and also the dedication of the second temple at Jerusalem, and they pretend to find the Ark of the Covenant in an underground arch in the rubbish of Solomon's temple. The lodge room is termed the Tabernacle, the highest officer the High Priest; the second, King; the third Scribe; the fourth, Captain of the Host. The pretended ineffable name of God is given as the Grand Omnific or Royal Arch word.

And this deponent further saith that the signs, grips, words and passes, ritual and ceremonies, in general practice in Masonic lodges throughout the United States are substantially the same, the "*work*" given in "*Freemasonry Illustrated*" being exactly as is practiced in lodges throughout the State of Michigan.

JACOB O. DOESBURG.

STATE OF MICHIGAN, }
County of Ottawa. } ss.

Sworn to and subscribed before me this 21st day of October, A. D. 1879.

[SEAL.]

ISAAC FAIRBANKS.

Notary Public in and for Ottawa county, Mich.

STATE OF MICHIGAN, }
County of Ottawa, } ss.

Frank Slooter, of Holland, Ottawa county, Mich., being duly sworn, deposeseth and saith, that he has been a member of the society of Freemasons, and that he took in due form the degrees of Entered Apprentice, Fellow Craft and Master Mason, in Unity Lodge, No. 191, F. and A. M., Holland, Mich., and this deponent further saith, that he has been Junior and Senior Warden of said Unity Lodge, No. 191, F. and A. M., and that he is thoroughly familiar with the three first degrees of Masonry, and that he is intimately acquainted with Past Master Jacob O. Doesburg, and that he has many times seen the said Jacob O. Doesburg confer the said three degrees in Unity Lodge, No. 191, F. and A. M., and that after a careful

examination of the proof sheets of a book entitled "Freemasonry Illustrated," published by Ezra A. Cook & Co., of Chicago, Ill., he finds the same to contain a perfect and complete description and accurate statement of the three first degrees of Freemasonry, as is worked in every lodge in the State of Michigan, in conformity to the Grand Lodge Key, and substantially the same throughout the United States.

And this deponent further saith that the Key made use of for this exposition is the identical *official Key*, which he has often used himself officially as Senior Warden of Unity Lodge, No. 191, F. and A. M. FRANK SLOOTER.

Sworn and subscribed before me this 30th day of October, A. D. 1879. JAMES TEN EYCK,

Justice of the Peace in and for Ottawa county, Mich.

STATE OF MICHIGAN, }
County of Ottawa. } ss.

John Hoek, Senior, of Laketown, Allegan county, Mich., being duly sworn, deposeth and saith, that he has been a member of the society of Freemasons, and that he took in due form the degrees of Entered Apprentice, Fellow Craft and Master Mason, in Battle Creek Lodge, No. 12, F. and A. M., Battle Creek, Mich., and this deponent further saith, that he took in due form the Masonic degrees of Mark Master, Past Master, Most Excellent Master and Royal Arch, in Battle Creek Chapter, No. 19, at Battle Creek, Mich., and that he was a member in good and regular standing at the time of his seceding from the society of Freemasons, which he did about one year ago.

And this deponent further saith, that he is familiar with the ritual and ceremonies of the seven degrees referred to, and that, after a careful examination of the proof sheets of a book entitled "Freemasonry Illustrated," published by Ezra A. Cook & Co., of Chicago, Ill., he finds the same to contain a complete and accurate statement and description of the ritual, ceremonies and secrets of the said seven degrees of Freemasonry, generally known as Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master and Royal Arch.

JOHN HOEK, SR.

Sworn and subscribed before me this 24th day of October, A. D. 1879. H. D. POST.

Justice of the Peace in and for Ottawa county, Mich.

CHAPTER I.

THE SECRETS OF THIRTEEN MASONIC DEGREES,

FROM

“FREEMASONRY ILLUSTRATED” AND “KNIGHT TEMPLARISM ILLUSTRATED.”

PREPARATION FOR ENTERED APPRENTICE DEGREE.

The candidate having satisfactorily answered the questions given on pages 95-6 and paid the initiation fee, is prepared for initiation as follows:

The Deacons or Stewards strip him to his shirt and drawers, and his drawers must be exchanged for a pair furnished by the lodge which fasten with strings. The *left* leg of these is rolled up above the knee. If his shirt does not open in front it is turned around, and if there are metal buttons or studs on it they are removed.



The *left* sleeve of his shirt is rolled up above the elbow, and the *left* side of his shirt is tucked in; so that the left leg, left foot, left arm and left breast are bare. A slipper is put on his *right* foot, a hoodwink

Candidate duly and truly prepared, Entered Apprentice Degree. over his eyes, and a small rope called a cable tow is put once around his neck.



Candidate taking Entered Apprentice Obligation. See page 107.

“Every Mason is under an obligation to obey the laws of the lodge and the Grand Lodge. * * * It is the obligation which makes the Mason, and the difference between one Mason and another, consists simply in the fact that *one keeps his obligations better than another.*”

“An obligation is an essential part of a degree.”—*Morris’s Dictionary, Art. Obligation.*



Shock of Enlightenment or Rite of Illumination, Entered Apprentice Degree



Due-Guard, Entered
Apprentice.

DUE-GUARD OF AN ENTERED APPRENTICE.

Hold out left hand, with palm up, a little in front of the body, height of hips; next place right hand horizontally over the left, two or three inches above it. [See cut.]

SIGN OF AN ENTERED APPRENTICE.

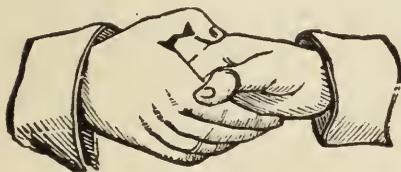
Made from due-guard by dropping left hand to side, and at same time raise right arm, with hand still open, and draw hand quickly across the throat, the thumb being next to the throat, then hand drops to side. [See cut.]



Sign of Entered Apprentice.

ENTERED APPRENTICE SIGN WITHOUT DUE GUARD.

Draw open right hand across the throat, thumb next to throat.



Entered Apprentice Grip.

ENTERED APPRENTICE GRIP.

Grasp hands as in ordinary hand-shaking, and press ball of thumb hard against the knuckle-joint

of each other's fore-finger.

ENTERED APPRENTICE WORD.

Boaz, which is the name of the grip. For mode of giving this "word" see page 113.

"THE WORKING TOOLS OF AN ENTERED APPRENTICE

Are the *Twenty-four Inch Gauge* and *Common Gavel*.

"THE TWENTY-FOUR INCH GAUGE



Is an instrument used by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble

and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of God and a distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep."—*Mackey's Ritualist*, page 38.

"THE COMMON GAVEL

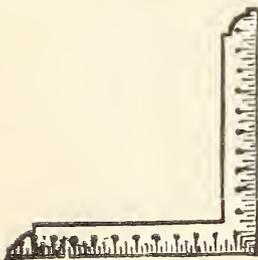


Is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens."—*Mackey's Ritualist*, page 38.

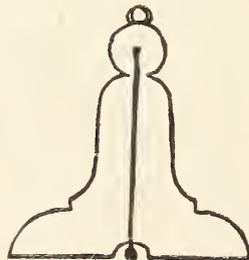
JEWELS OF A LODGE.

"A Lodge has six Jewels; three of these are immovable and three movable.

"The immovable jewels are the *Square*, *Level* and *Plumb*.



Square.



Level.



Plumb.

“THE *Square* inculcates morality; the *Level* equality; and the *Plumb*, rectitude of conduct.

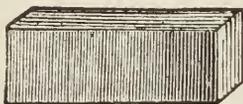
“They are called immovable jewels, because they are always to be found in the East, West and South parts of the Lodge, being worn by the officers in those respective stations.”—*Mackey's Ritualist*, page 57.

“THE MOVABLE JEWELS

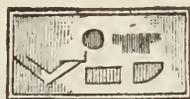
Are the *Rough Ashlar*, the *Perfect Ashlar* and the *Trestle-Board*.”



Rough Ashlar.



Perfect Ashlar.



Trestle-Board.

“The rough ashlar is a stone as taken from the quarry in its rude and natural state.

“The perfect ashlar is a stone made ready by the hands of the workmen, to be adjusted by the working tools of the fellow craft.

“The trestle-board is for the master workman to draw his designs upon.

“By the rough ashlar we are reminded of our rude and imperfect state by nature; by the perfect ashlar, that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the trestle-board we are also reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master on his trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great books of nature and revelation, which are our spiritual, moral, and Masonic trestle-board.”—*Mackey's Ritualist*, page 58.

"Lodges were anciently dedicated to King Solomon, [who was said to be our first Most Excellent Grand Master] but Masons professing Christianity dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry; and since their



The Point within a Circle.

time, there is represented, in every regular and well-governed lodge a certain point within a circle, the point representing an individual brother, the circle the boundary line of his conduct to God and man, beyond which he is never to suffer his passions, prejudices, or interest to betray him, on any occasion. This circle is embordered by

two perpendicular parallel lines, representing those saints, who were perfect parallels in Christianity, as well as in Masonry; and upon the vertex rests the Holy Scriptures, which point out the whole duty of man. In going around this circle we necessarily touch upon these two lines, as well as upon the Holy Scriptures; and while a Mason keeps himself thus circumscribed, it is impossible that he should err."—*Sickels's Monitor*, page 50.



Preparation Fellow Craft Degree.

PREPARATION FOR FELLOW CRAFT DEGREE.

Candidate is prepared much the same as in the first degree. The *right* leg, *right* arm, *right* breast, and *right* foot being bare, a slipper on *left* foot and the cable now twice around his naked right arm near shoulder.

A small white apron with bib turned up and he is "duly and truly prepared" to be made a Fellow Craft.



Candidate taking Fellow Craft Obligation.

“Increased privileges and honors thus encircling the profession of Fellow Craft, weightier and more numerous responsibilities are superadded.

Powerful obligations, impelling him to be secret obedient, honest and charitable, guide and restrain him. * * *

“He is subject to the discipline of his mother- lodge, and to all the penalties of Masonry.”—*Morris's Dictionary, Art. Fellow Craft.*



Due-Guard, Fellow Craft.

DUE-GUARD OF A FELLOW CRAFT.

Hold out right hand, palm down, height of hips, and raise left hand to point perpendicularly upward, forearm forming a right angle with arm. [See cut.]

SIGN OF A FELLOW CRAFT.

Made from due-guard by dropping left hand carelessly to side while raising right hand to left breast, fingers a little crooked; then draw hand quickly across the breast; then drop hand to side. [See out.]



Sign of a Fellow Craft.



Pass Grip of Fellow Craft
knuckles of first and second fingers.

PASS GRIP OF A FELLOW CRAFT.

Grasp right hands as in ordinary hand shaking and press ball of thumb hard between

PASS OF A FELLOW CRAFT—*Shibboleth*; the name of the grip.

GRIP OF A FELLOW CRAFT.

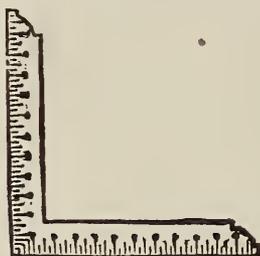


Grasp right hands in the usual way and press thumb on knuckle joint of second finger.

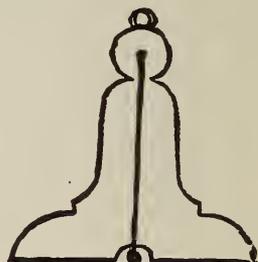
“THE WORKING TOOLS OF A FELLOW CRAFT



Plumb.



Square.



Level.

Are the *Plumb*, the *Square*, and the *Level*.

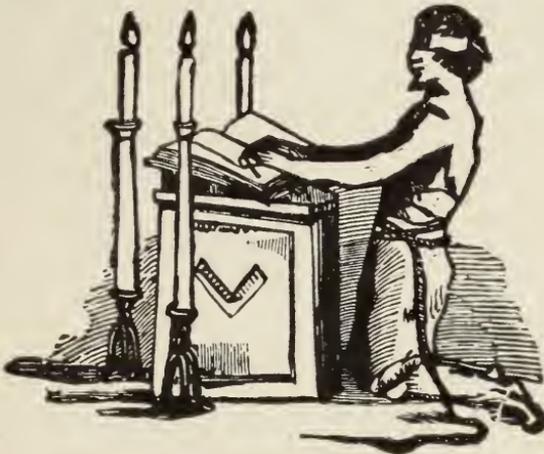
“The *Plumb* is an instrument made use of by operative masons to raise perpendiculars; the *Square*, to square their work; and the *Level*, to lay horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes; the plumb admonishes us to walk uprightly in our several stations before God and men, squaring our actions by the square of virtue, and remembering that we are traveling upon the level of time to that undiscovered country from whose bourne no traveler returns.”—*Mackey's Rit.* p. 73.



Preparation of Candidate
Master Mason's Degree

PREPARATION OF CANDIDATE, MASTER
MASON'S DEGREE.

The candidate is stripped, as in previous degrees, but in this "*Sublime Degree*," both breasts, both arms both feet and legs are bare. He is hood-winked and the cable-tow is put three times around his body.



Candidate taking Master Mason's Obligation. See page



Due-Guard, Mas-
ter Mason.

DUE-GUARD OF A MASTER MASON.

Extend both hands, in front of the body, height of hips, palms down, thumbs nearly touching each other. [See cut.]

SIGN OF A MASTER MASON.

Made from due-guard, by dropping left hand and drawing right hand across the bowels to the right, thumb toward the body, height of hips. [See cut.]



Sign of a Master Mason.

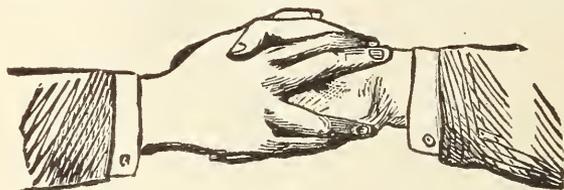


Pass Grip of a Master Mason.
knuckles of second and third fingers.

PASS GRIP OF A MASTER MASON.

Grasp hands naturally and press thumb between

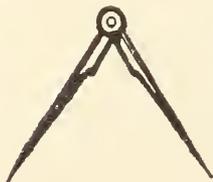
STRONG GRIP OF A MASTER MASON OR LION'S PAW.



Hands joined as shown in cut, thumb and fingers pressing hard on hand and wrist of each other.

PASS OF A MASTER MASON *Tubal Cain*; name of grip.

"THE COMPASSES



Are peculiarly consecrated to this degree, because within their extreme points, when properly extended, are emblematically said to be inclosed the principal tenets of our profession, and hence the moral application of the Compasses, in the third degree, is to those precious jewels of a Master Mason, Friendship, Morality, and Brotherly Love."—*Mackey's Ritualist, page 110.*

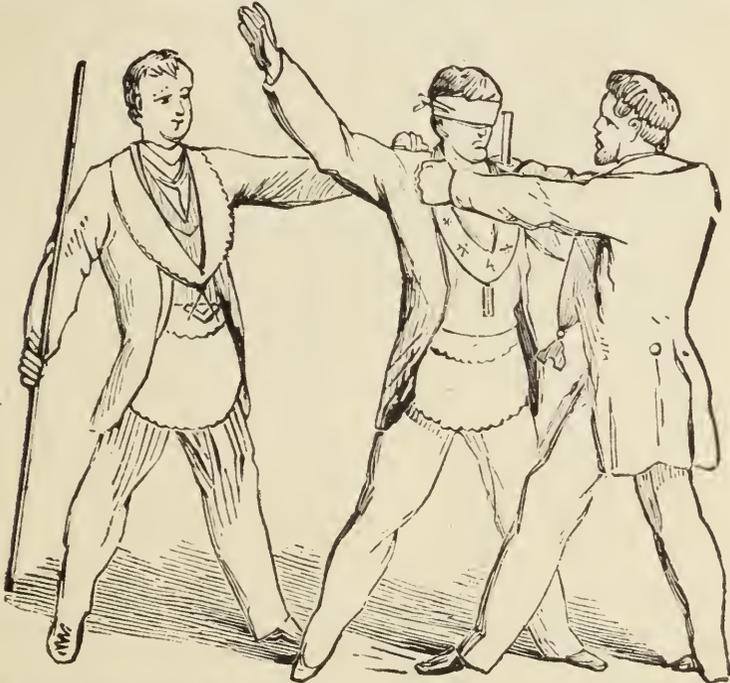


Are all the implements of masonry indiscriminately, but more especially the *Trowel*.

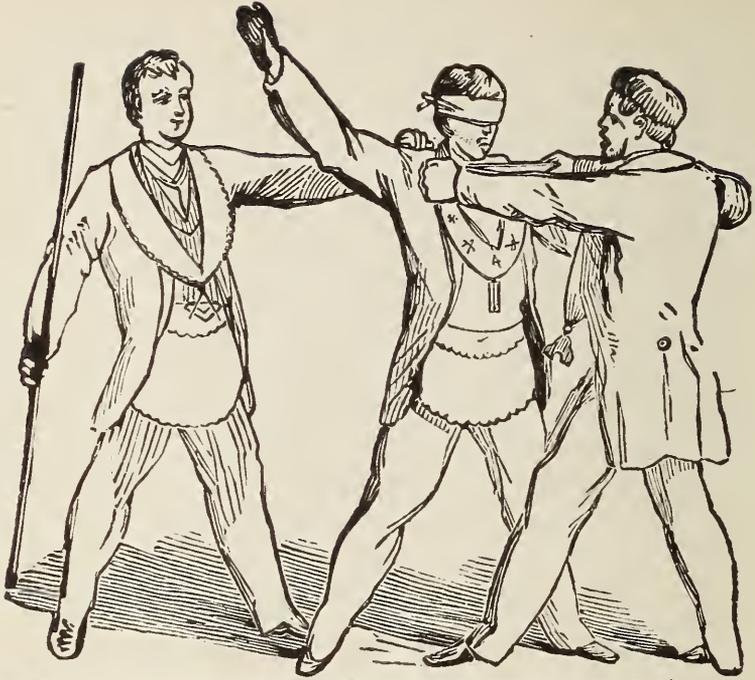
"The *Trowel* is an instrument made use of by Operative Masons to spread the cement which unites a building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention, should ever exist, but that noble contention or rather emulation; of who can best work and best agree."—*Mackey's Rit.* p. 111.

THE TRAGEDY OF THE THIRD DEGREE.

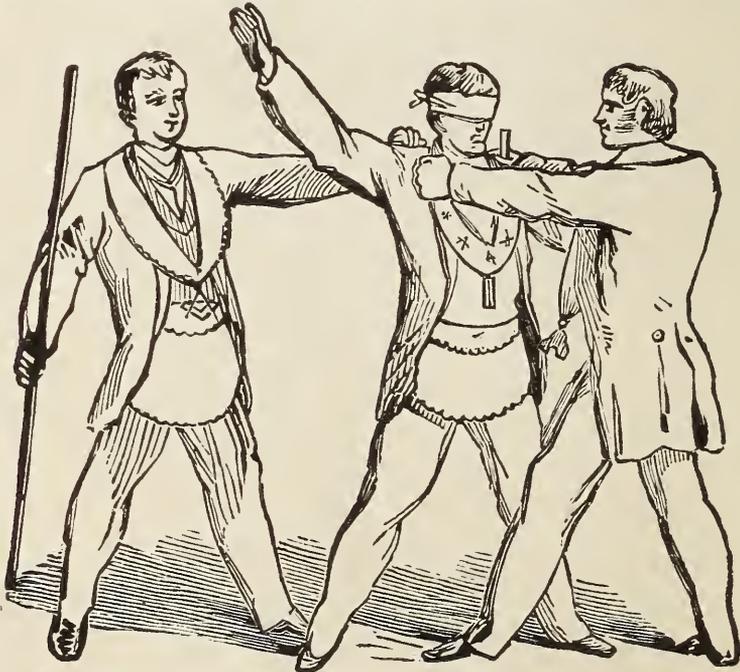
PLAYING MURDER AND RESURRECTION IN TEN SCENES.



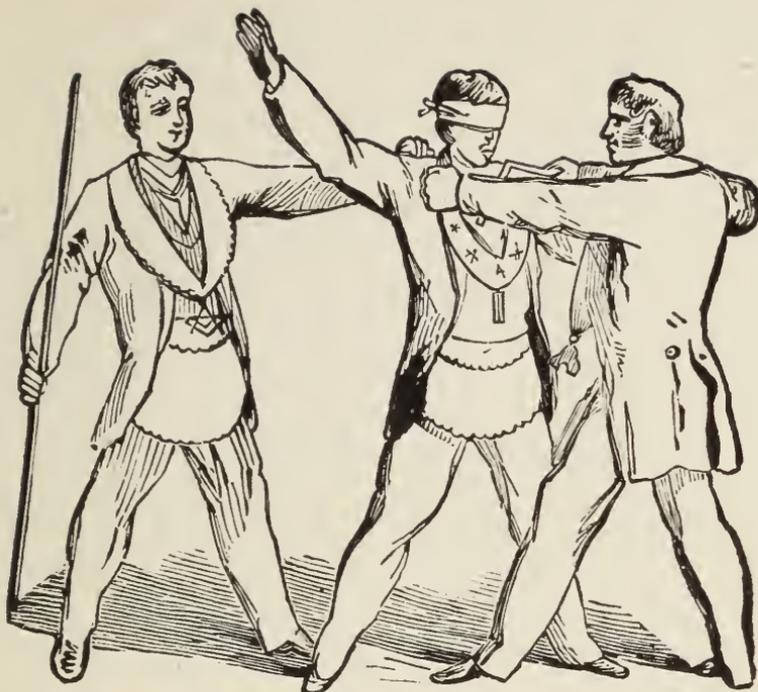
SCENE I.—PLAYING MURDER: Assault by "*Jubela*" on the Candidate, alias "*Grand Master Hiram Abif.*"



SCENE II: PLAYING MURDER —"JUBELA" draws 24 inch gauge across his throat.



SCENE III: PLAYING MURDER.—Assault by "JUBELO" on the Candidata.



SCENE IV: PLAYING MURDER.—“Jusslo” strikes him with the square on left breast.



SCENE V: PLAYING MURDER.—Assault by “Jusslov” on the Candidate.



SCENE VI. PLAYING MURDER.—“JUBELUM” kills him with the Setting Maul and tumbles him into the Canvas.



First Position.

GRAND HAILING SIGN OF DISTRESS.



Second Position.

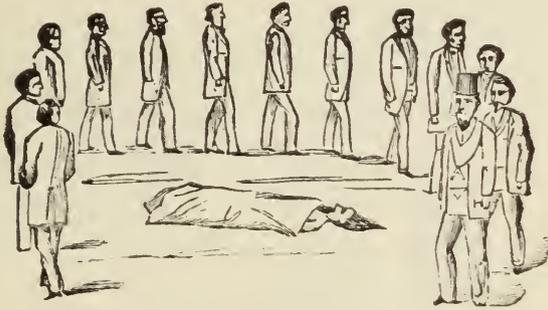


Third Position.

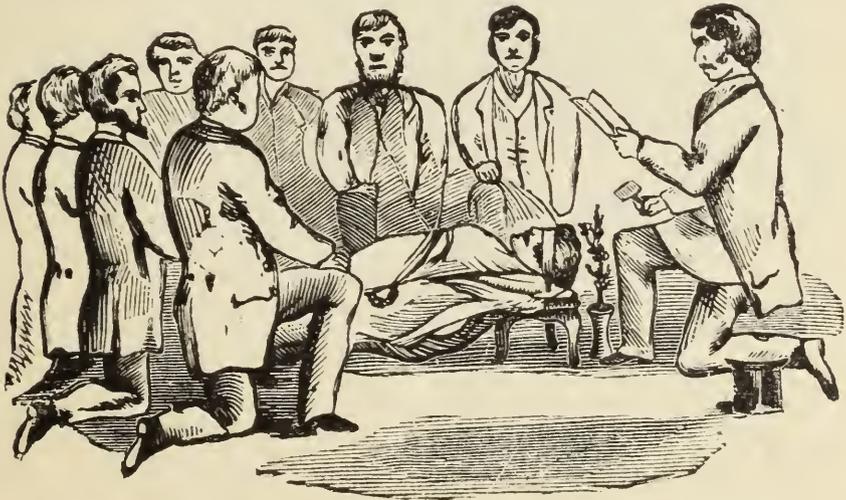
SCENE VII: PLAYING DISTRESS.—Mourning for “our Grand Master Hiram Abiff.”

Raise hands and arms as shown in first cut, and if in the ceremony of “raising” or in the dark, the words in brackets may be used, otherwise not. [O Lord.] Bring arms from first to second position, [My God,] bring arms to third position [is there no help for the widow’s Son?] bring arms to side.

In the dark, when in distress, the words are "O Lord, my God is there no help for the widows son?" In the ceremony of "raising" after the second attempt and failure to raise the body, first by the Entered Apprentice's Grip and then by the Fellow Craft's when this sign is given the words are, "O Lord my God! O Lord my God! O Lord my God! I fear the Master's word is forever lost."



SCENE VIII: PLAYING DISTRESS.—Procession Singing Dirge for "our Grand Master Hiram Abiff."



SCENE IX: PLAYING RESURRECTION—Praying at Mock Resurrection of Candidate alias "our Grand Master Hiram Abiff."



FIVE POINTS OF FELLOWSHIP.

Foot to foot, knee to knee, breast to breast, hand to back and cheek to cheek, or mouth to ear, when they whisper: *Mah-hah-bone*, which is the Master's word.

SCENE X: PLAYING RESURRECTION—Candidate Raised on the Five Points of Fellowship.

EMBLEMS³⁸³ OF THE MASTER MASON'S DEGREE.

"THE THREE STEPS



Usually delineated upon the Master's carpet, are emblematical of the three principal stages of human life, viz: *youth, manhood, and age*. In youth as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in

manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; that so in age, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.

NOTE 383.—“Under the term Emblems, writers include those conveying both the esotery and exotery of Masonic knowledge.”—*Morris's Dictionary, art. Emblems.*

"THE POT OF INCENSE

Is an emblem³⁸⁴ of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

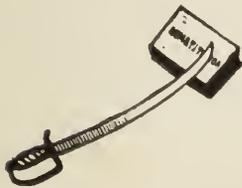


"THE BEE HIVE



Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust [etc.

"THE BOOK OF CONSTITUTIONS GUARDED BY THE TYLER'S SWORD



Reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

"THE SWORD POINTING TO A NAKED HEART



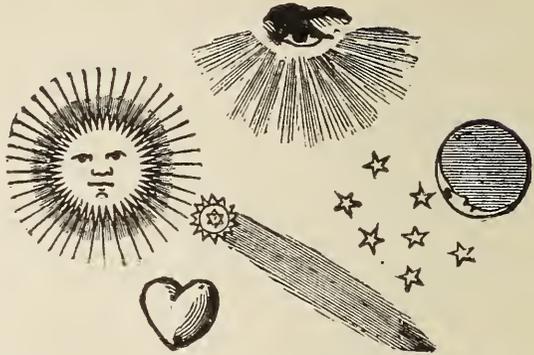
Demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions may be hidden from the eyes of man, yet that

NOTE³⁸⁴—"Everything in the *esotery* of the society is written down, or engraved upon durable objects by Symbols. Each of these has a public and private meaning, the latter communicated only by suitable restrictions to proper persons. These Symbols form a large part of the universal language of Masonry."—*Morris's Dictionary, Art. Symbol.*

"ALL-SEEING EYE,

Whom the Sun
Moon and Stars
obey, and under
whose watchful
care even comets
perform their
stupendous revo-
lutions, pervades
the inmost re-
cesses of the hu-
man heart, and

will reward us according to our merits.



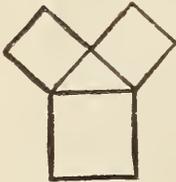
"THE ANCHOR AND ARK



Are emblems of a well-grounded
hope, and a well-spent life. They
are emblematical of that divine
ark, etc.



"THE FORTY-SEVENTH PROBLEM OF EUCLID.



This was an invention of our ancient
friend and brother, the great Pythagoras.
who, in his travels through Asia, Africa
and Europe, was initiated into the several
orders of priesthood, etc.

"THE HOUR GLASS



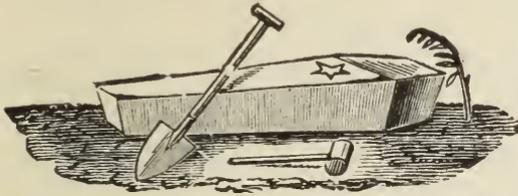
Is an emblem of human life. Be-
hold! how swiftly the sands run,
and how rapidly our lives are draw-
ing to a close! etc.

"THE SCYTHE



Is an emblem of time, which cuts the
brittle thread of life, and launches
us into eternity. Behold! what
havoc the scythe of time makes
among the human race! If by chance
we should escape," [etc. See p. 311.]
—*Sickels's Monitor*, pages 113-119.

THE SETTING MAUL, SPADE AND COFFIN.

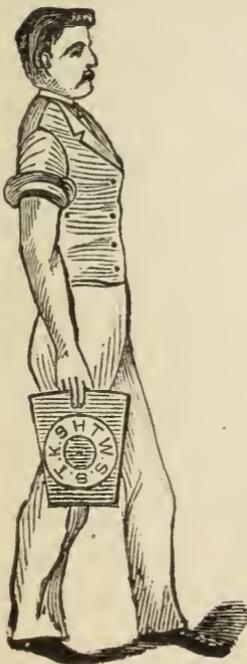


“The second class of emblems are not monitorial, and therefore their true interpretation can only be obtained within the tyled recesses of the lodge. They consist of the Setting Maul, the Spade, the Coffin, and the Sprig of Acacia. They afford subjects of serious and solemn reflection to the rational and contemplative mind.”—*Mackey's Ritualist*, page 131.

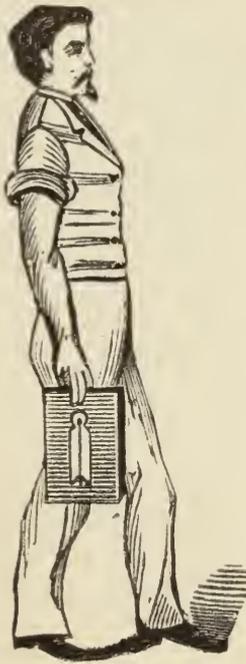
FOURTH, OR MARK MASTER'S DEGREE.

[FIRST DEGREE OF THE CHAPTER.]

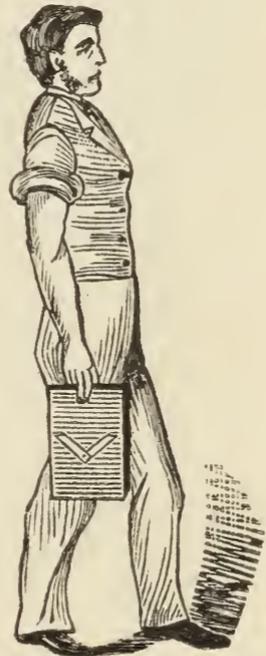
CRAFTSMEN FROM THE QUARRIES.



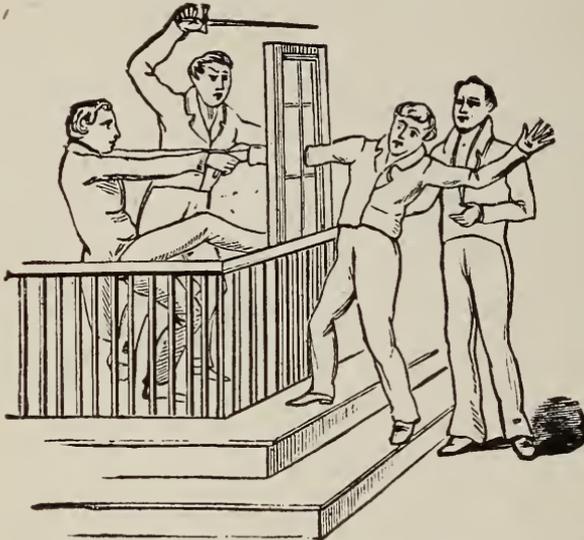
Candidate.



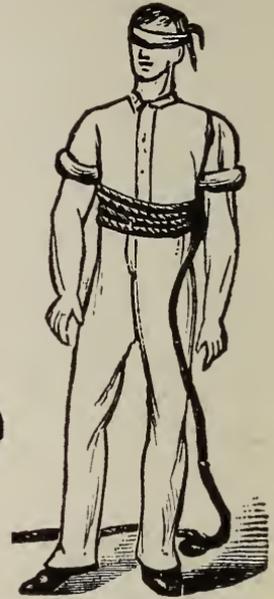
Junior Deacon



Senior Deacon.



Penalty of an Imposter, when detected in trying to collect wages not due.



Preparation for Mark Master's Degree. Stripped to his shirt and drawers and both breasts bare; hoodwinked and a cable-tow four times around his body.



Due-Guard Mark Master.

DUE-GUARD OF A MARK MASTER.

Third and fourth fingers of right hand closed; thumb and first and second fingers extended; position of carrying the keystone; then bring right hand up to right ear and move it back and forth as if brushing back a lock of hair, ear passing between thumb and finger each time. [See cut.] This refers to the penalty of having right ear smote off.

SIGN, MARK MASTER.

Made from due-guard by dropping right hand and arm to a horizontal position, extended in front on a line with the hips, and at same time raise left hand about the height of your chin, and bring it down edgewise on right wrist, as if to chop off right hand.



Grand Hailing Sign of Distress, Mark Master.

GRAND HAILING SIGN.

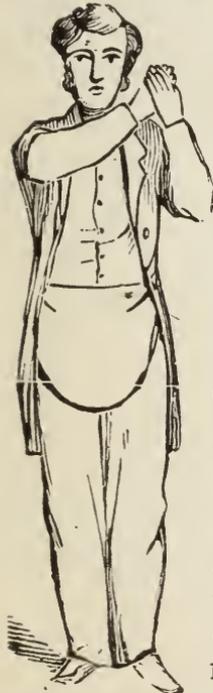
Close the third and fourth fingers of right hand, extending the thumb and second finger—the position in which the keystone is carried.



Sign, Mark Master.

HEAVE OVER, OR PRINCIPAL SIGN.

With a vigorous *slap* place back of *right* hand in palm of *left*, both being flat and held down near right hip, then swing them together over to *left* shoulder.



Principal Sign.

SIGN OF RECEIVING WAGES.

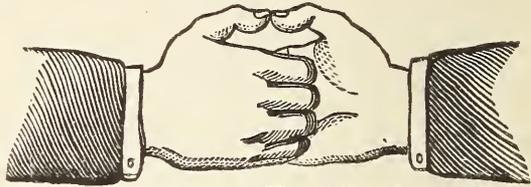
Hand and arm extended, third and fourth fingers closed, thumb and first fingers extended and spread as in cut.



Sign of Receiving Wages.

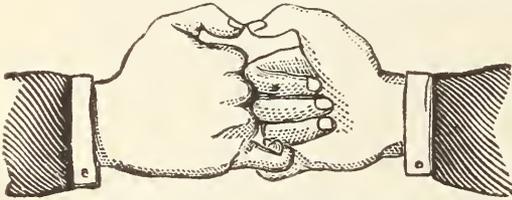
PASS GRIP OF A MARK MASTER.

Right hands grasped, as if to pull a person up a steep bank, thumbs touching at ends. [See cut.]



Pass Grip of Mark Master.

REAL GRIP OF A MARK MASTER.



Real Grip of a Mark Master.

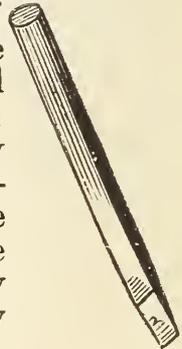
WORD: *Siroc, or Mark Well.*

Little fingers locked, others closed, points of thumbs together as shown in cut.

WORKING TOOLS OF A MARK MASTER.

“ THE CHISEL

Morally demonstrates the advantages of discipline and education. The mind, like the diamond in its original state, is rude and unpolished, but as the effect of the chisel on the external coat soon presents to view the latent beauties of the diamond, so education discovers the latent virtues of the mind, and draws them forth to range the large field of matter and space, to display the summit of human knowledge, our duty to God and to man.”



“ THE MALLET

Morally teaches us to correct irregularities, and to reduce man to a proper level; so that, by quiet deportment he may, in the school of discipline, learn to be content. What the mallet is to the workman, enlightened reason is to the passion; it curbs ambition, it depresses envy, it moderates anger, and it encourages good

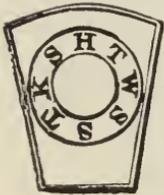


dispositions; whence arises among good Masons that comely order,

"Which nothing earthly gives, or can destroy,
The soul's calm sunshine, and the heartfelt joy,"

—*Mackey's Ritualist*, page 285.

THE MARK OF A MARK MASTER.



"In the passage from the second chapter of Revelations, which is read during the presentation of the keystone, it is most probable that by the white stone and the 'new name,' St. John referred to these tokens of alliance and friendship."—*Mackey's Rit.* page 287.

DUE-GUARD OF A PAST MASTER.

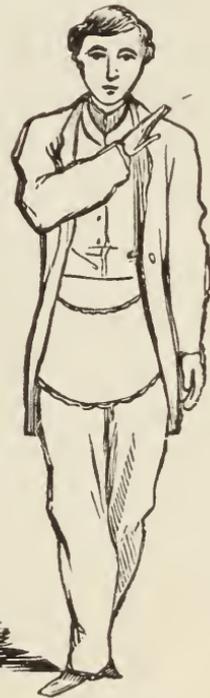
Fingers of right hand closed, end of thumb between closed lips, as if ready to split open the tongue with thumb nail. [See cut and penalty of obligation.]

SIGN OF A PAST MASTER.

Raise right hand to left shoulder, hand open, and draw it diagonally down across body to right hip, thus crossing the

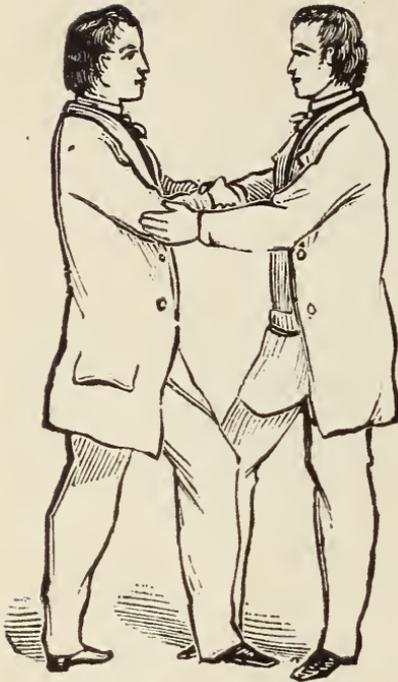


Step and Due-Guard of a Past Master.



Sign of a Past Master.

penalties of the first three degrees. [See cut.]



Grip of a Past Master.

GRIP OF A PAST MASTER.

Give Master Mason's grip, inside of right feet together, then whisper the "Word" *Giblim*. Next grasp left arms just above the wrist with right hands and right arms at elbow with left hands, saying as change is made, From a grip to a span.



Preparation Most Excellent Master.

PREPARATION OF CANDIDATE,
MOST EXCELLENT MASTER'S DEGREE.

Junior Deacon removes candidate's coat, and puts a cable-tow six times around his body. No hoodwink in this degree.



Due-Guard, or Penal Sign,
Most Excellent Master.

DUE-GUARD, OR
PENAL SIGN,
MOST EXCEL-
LENT MASTER.

Hands on
centre of breast,
fingers just
touching each
other, and
crooked, as if to
tear open your
breast, which
is the penalty
of this degree.
[See cut.]

SIGN, OR SIGN
OF ASTONISH-
MENT.

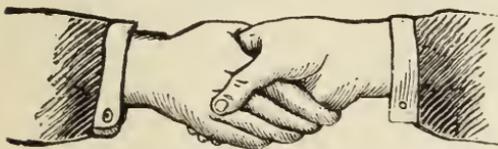
Hands and
arms extended
forwards and



Sign of Astonishment,
Most Excellent Master

upwards, eyes rolled back, as shown in the cut.

GRIP, MOST EXCELLENT MASTER.

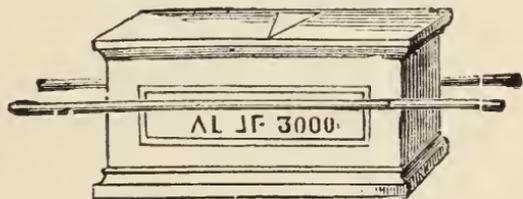


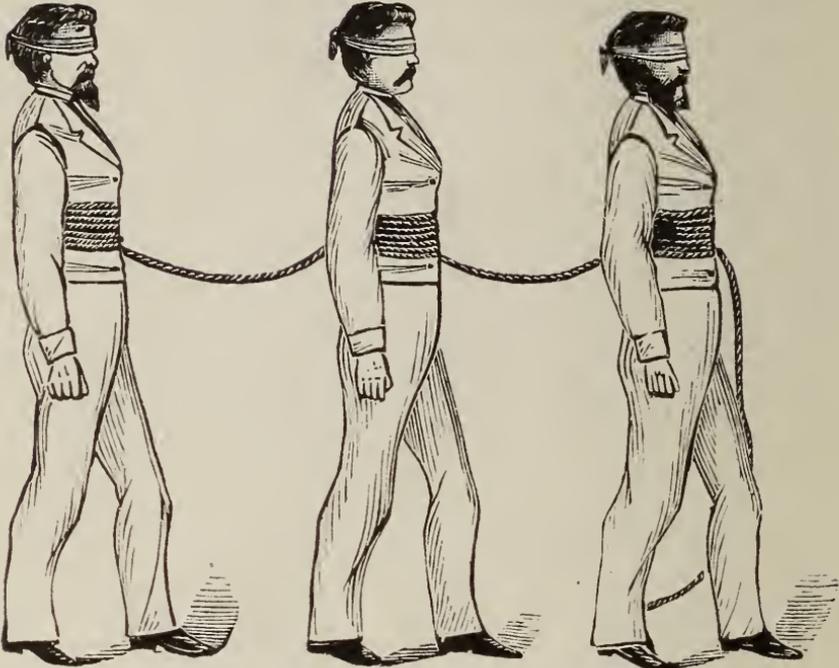
Grip, Most Excellent Master.

Grasp right hands,
and with finger on
under side and
thumb on top press
third finger near

knuckle. [See cut.]

“It is this bringing of
the ark into the tem-
ple with shouting and
praise, and depositing
it in the holy spot
where it was thence-
forth to remain, that is commemorated by a portion of
the ceremonies of the Most Excellent Master’s degree.
—Mackey’s *Ritualist*, page 328.

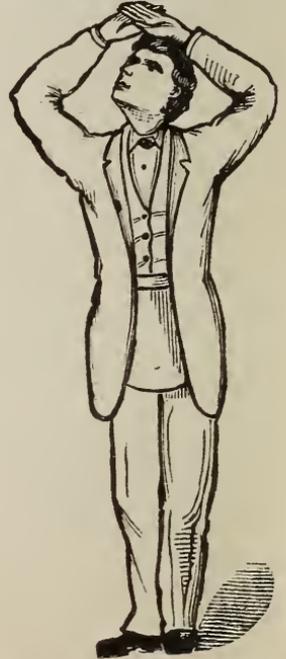




Royal Arch Candidates Duly and Truly Prepared.



Royal Arch Due-Guard—1st Position.



Royal Arch Due-Guard—2d Position.

ROYAL ARCH DUE-GUARD.

Turning to the left and looking up, raise left hand and arm, as shown in cut, first position, palm of hand out; then bring up right hand, with a slight slap on back of left; then turn to the right, and raise right hand, and bring up left hand with a slap on right hand. [In some Chapters this is called the penal sign, as it is.]

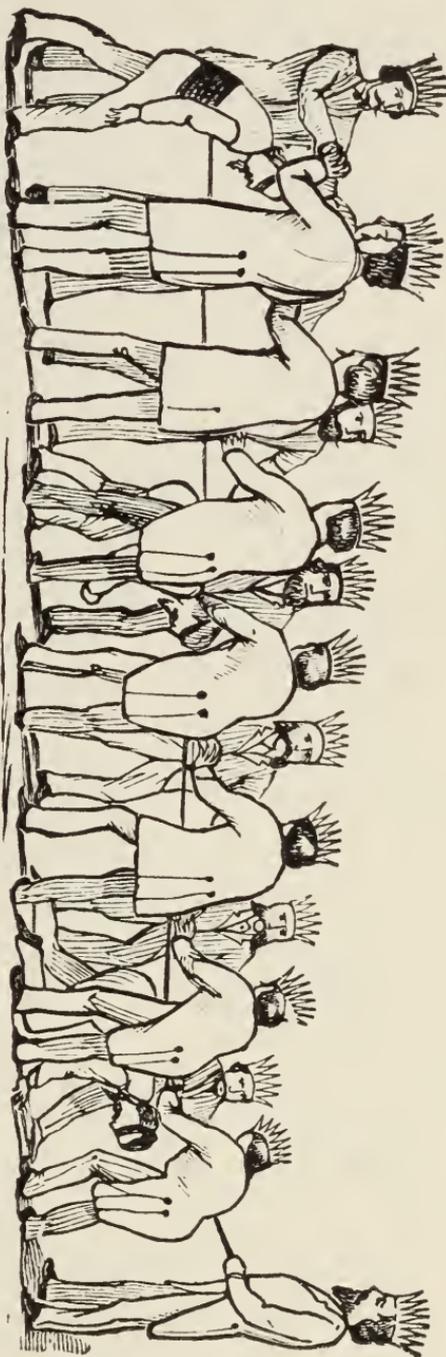


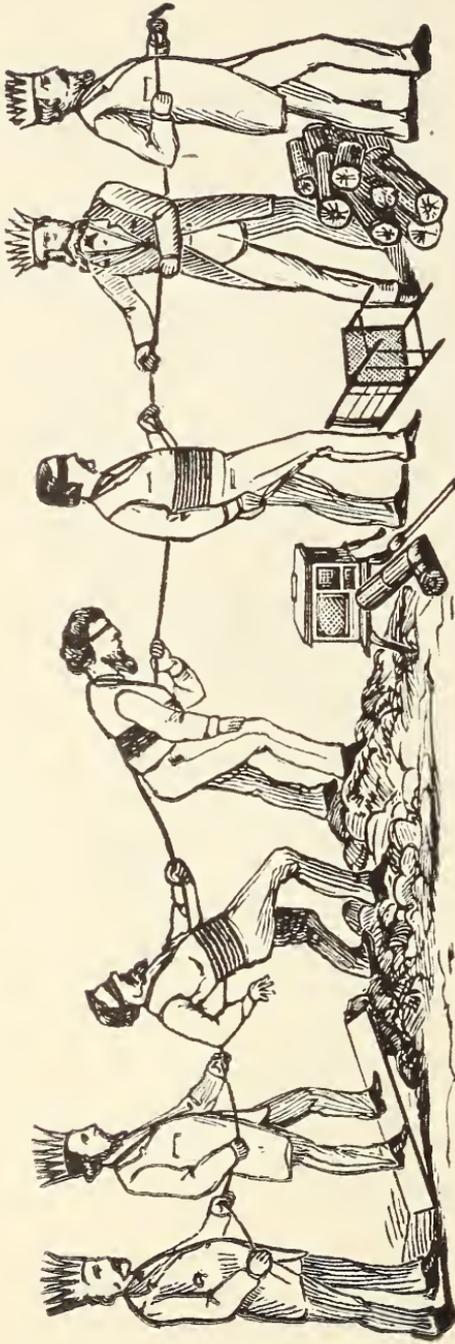
Royal Arch Sign.

ROYAL ARCH SIGN.

Right hand held with edge against forehead, thumb next to forehead; then draw hand across to the right. This refers to the penalty of the degree—skull smote off.

Candidates Passing through the "Living Arch." The farther they go the worse they are treated.





Candidates Passing over the "Rough and Rugged Road" from Babylon to Jerusalem.



Royal Arch Grand Hailing Sign.



2d Position Grand Hailing Sign.

Royal Arch G. Hailing Sign.

Fingers interlaced and held over the head as shown in cut, first position; turning to the right bring hands down on thighs with a slight slap as if suffering severe pain in the back.



Sign of Grand Master First Veil.
Holding out a cane.



Sign of G. M. Second Veil.
Putting right hand into bosom

Words of G. M. First Veil.

Shem, Ham and Japheth

Words of G. M. Second Veil.

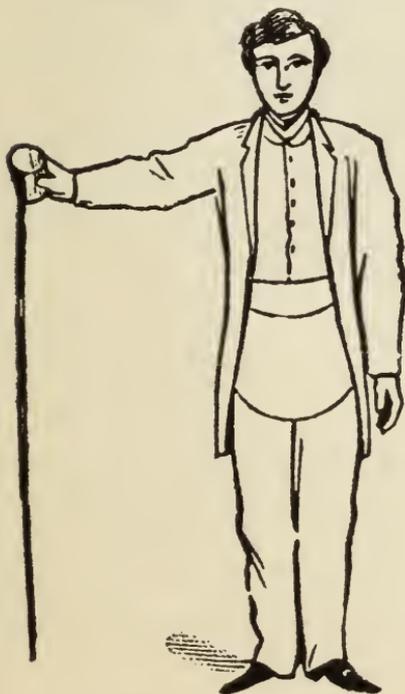
Shem, Japheth and Adonira.

Words of G. M. Third Veil.

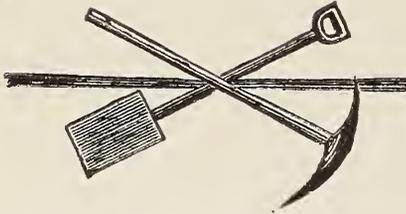
Haggai, Joshua and Zerrubbabel.

Signet of G. M. Third Veil.

That of Zerrubbabel or Truth.



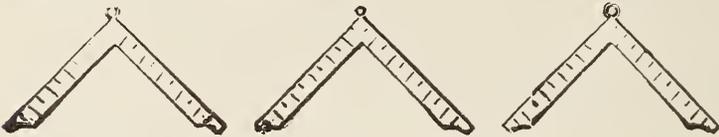
Sign of G. M. Third Veil.
Pouring out water as shown in cut



Are the *Crow*, *Pickaxe* and *Spade*. The *Crow* is used by operative masons to raise things of great weight and bulk the *Pickaxe* to loosen the soil and prepare it for digging; and the *Spade* to remove rubbish. But the Royal Arch Mason is

emblematically taught to use them for more noble purposes. By them he is reminded that it is his sacred duty to lift from his mind the heavy weight of passions and prejudices which encumber his progress towards virtue, loosening the hold which long habits of sin and folly have had upon his disposition, and removing the rubbish of vice and ignorance, which prevents him from beholding that eternal foundation of truth and wisdom upon which he is to erect the spiritual and moral temple of his second life.”—*Sickels’s Monitor*, Part 2, p. 65.

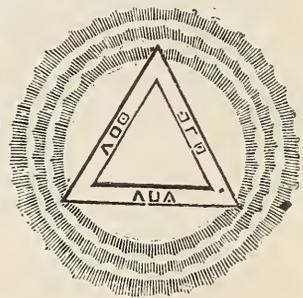
SQUARES OF OUR THREE ANCIENT GRAND MASTERS.



“Freemasonry is throughout so connected a system that we are continually meeting in an inferior degree with something that is left to be explained in a higher. Such is the case with the *three squares of our ancient Grand Masters*, whose peculiar history can only be understood by those who have advanced to the degree of Select Master.”—*Mackey’s Rit.* p. 381.

“THE EQUILATERAL OR PERFECT TRIANGLE.

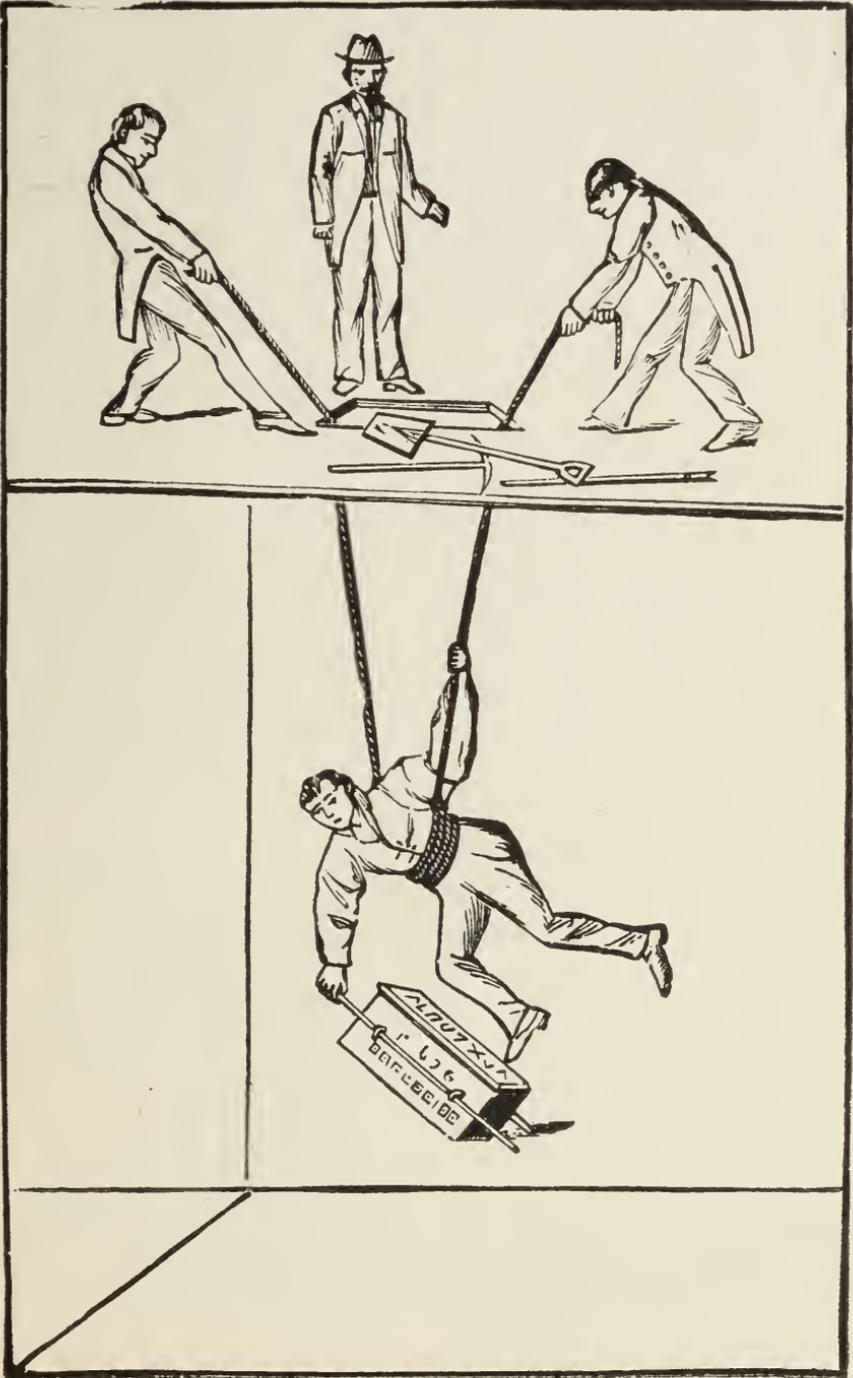
Is emblematical of the three essential attributes of Deity, namely: Omnipresence, Omniscience and Omnipotence, and as the equal sides or equal angles form but one TRIANGLE, so these three equal attributes constitute but one God. —*Sickel’s Monitor*, Part 2, page 73.



THE ROYAL ARCH BANNER,



Which should be displayed in every regular Chapter of Royal Arch Masons, is composed of the four standards used to distinguish the four principal tribes of the children of Israel who bore their BANNERS through the wilderness.” —*Sickel’s Monitor*, Part 2, page 76.



This must only be given by a group of three. Each with his right hand grasps the right wrist of the companion on the left, and with his left hand the left wrist of his companion on his right, throwing forward his right foot, hollow in front, his toe touching the heel of his companion on the right. This is called three times three, as there are three right hands, three left hands and three feet forming three triangles. They then repeat the verse given on page 500 of *Freemasonry Illustrated*.

They then balance three times three, with a short pause between each three, when they raise their right hands over their heads, as shown in cut, and the Grand Omnific Royal Arch word is given in low breath in syllables, as follows: The first one says *Jah*, second one *buh*, third one *lun*; then the second one says *Jah*, third one *buh*, and first one *lun*; then the third one says *Jah*, first one *buh*, second one *lun*.



Group of Three, Giving Grand Omnific Word.

The word *Je-ho-vah* is treated in the same way, and the word *G-o-d* is given in the same way but letter by letter, thus each of the three being repeated three times, varying each time as explained. In some Chapters only the word *Je-ho-vah* is given in this way, and in others the word *Jah-Bel-On* was formerly used.



Duc-Guard.

DUE-GUARD OF A ROYAL MASTER.

Place forefinger of right hand on lips.

GRIP OF THE BROKEN TRIANGLE, OR ROYAL MASTER'S GRIP.



Royal Masters Grip.

Right hand hold of each other's right wrist, and left hand hold of each other's left wrist, raise arms as if to begin giving the Royal Arch Word, when left hands fall to side and right drop on to each other's shoulders, each looks down and the dialogue begins.

Thrice Illustrious Master—Alas!

Deputy Master—Poor Hiram!

[It takes three to give the Grand Omnific or Royal Arch Word as explained on page 42.]

DUE-GUARD, OR FIRST SIGN OF A SELECT MASTER.

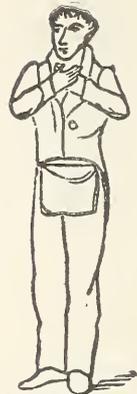
Arms held similar to second position in Master Mason's sign of distress, with hands clenched in allusion to the penalty of the obligation; to have both hands chopped off to the stump See cut.



Duc-Guard or 1st Sign.

SECOND SELECT MASTER'S SIGN.

Crossing hands and arms as in engraving quickly draw the hands edgewise across the body, downwards, as though in the act of quartering your body; then hands drop to side. This refers to the penalty in obligation, to have the body quartered.



2d S. M. Sign.



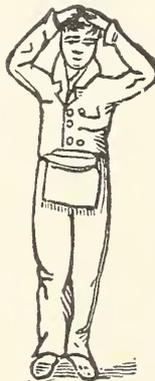
3d S. M. Sign.

THIRD SELECT MASTER'S SIGN.

Place the hands over eyes as shown in engraving, and quickly jerk arms downwards, as though tearing out your eyes and throwing them on the ground; then hands drop to side. This also refers to the penalty in obligation.

FOURTH SELECT MASTER'S SIGN.

Place left hand on upper part of forehead, palm down and right hand over it, heels together and body erect as in cut, first position. Then take a long, *vigorous* step with right foot, throwing out hands and arms as in cut, second position.



1st position.



2d position.

4th Select Master's Sign.



Other Select Master's Signs.

OTHER SELECT MASTER'S SIGNS.

Forefinger of left hand on upper lip, hand open, palm inward and forearm horizontal; say, SILENCE.

Right hand on bowels and, say, SECRECY.

Left forefinger to lips and right hand

over eyes and say, SILENCE AND DARKNESS.

SELECT MASTER'S GRIP.

Left hand on candidate's right breast then grasp the right lapel of his coat just below the collar, saying, Rise, Izabud! be voluntarily deaf, dumb and blind to all you may hear and see in the ninth arch. This (the grip of the lapel of his coat) is the grip of a Select Master and the word is IZABUD or ISH SODI which signifies, Man of my choice, or Select Master.



First Sign, S. E. Master

DUE-GUARD OR FIRST SIGN, SUPER-EXCELLENT MASTER.

Cross arms, as shown in cut, fingers clinched, thumbs pointing upwards.

SECOND SIGN SUPER-EXCELLENT MASTER.

Right hand and elbow height of the eyes, two first fingers extended like a fork, thumb and other fingers clinched; then draw arm back, as shown in cut, and dart hand and arm forward horizontally. This alludes to the penalty of S. E. Master's obligation—eyes gouged out.



Second sign S. E. Master



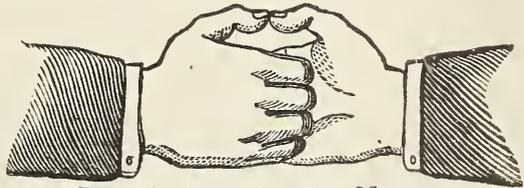
GRAND HAILING SIGN OF DISTRESS OF A
SUPER-EXCELLENT MASTER.

Right hand clinched, make sign of a Past Master with a zig zag motion, and alludes to a portion of the obligation, that of being bound in chains of brass. The word accompanying the last sign is NAHOD ZABOD BONE.

PASS GRIP, SUPER-EXCELLENT MASTER.

Grand Hailing Sign
of S. E. Master.

Right hands grasped, as if to pull a person up a steep bank, thumbs touching at ends,

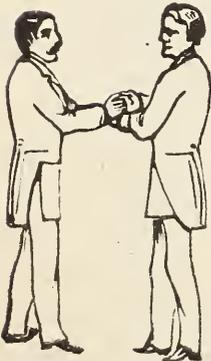


Pass grip, Super-Excellent Master.

This is same as Mark Master's grip.

WORD: *Siroc, or Mark Well.*

REAL GRIP, SUPER-EXCELLENT MASTER.



Same as pass grip, except grasping each other by both hands, arms crossed. See cut.

1st. (says) *Saul the first King of Israel.*

2nd. (says) *Zedekiah the last King of Judah.*

The two last sentences are called the "Word" or "Pass."

Real grip S. E. Master.

DRAW SWORDS.

First Motion. At the word "draw," grasp scabbard with left and sword with right hand, and draw sword about two inches.

Second Motion. At the word "swords," draw sword out, and throwing right hand in front, drop sword in hollow of elbow.

Third Motion. Bring right hand with hilt of sword to right thigh, elbow a little bent, sword perpendicular and held by thumb and forefinger. This is the position of



Carry swords.

CARRY SWORDS.

As this is the usual position of holding a sword, the position is assumed in executing the order to "Draw—swords," and resumed at the command "Recover," given after a salute or when a cross is formed.

PRESENT SWORDS.

Sword being at "carry," at the word "present" grasp hilt firmly and at the word "swords" raise sword perpendicularly, guard or hilt height of shoulder, arm against the body. See cut.

After "Present—swords," the order "Carry—swords," is executed by extending the hand in front when sword drops in hollow of arm at elbow; then bring hand and hilt to right thigh, sword perpendicular.



Present swords



Salute

SALUTE.

Bring sword to "present," then extend arm and let point of sword drop as shown in cut, hand on right thigh, back of hand up.

RETURN SWORDS.

First Motion. Bring swords to "present" and at same time grasp scabbard with left hand near the mouth.

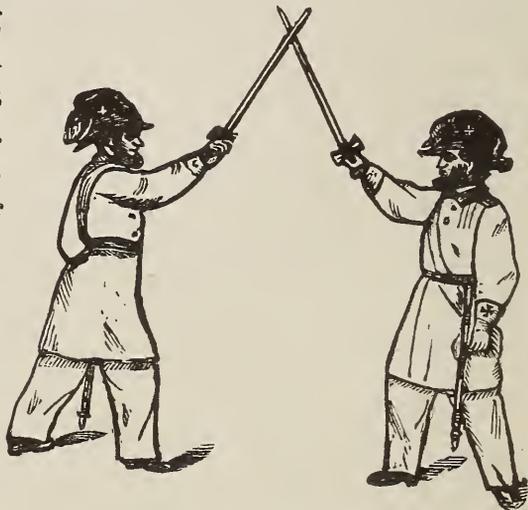
Second Motion. Drop point of sword to the mouth of the scabbard and turning the head to the left raise the

hand when the sword is pushed in, then, eyes front and hands at side.

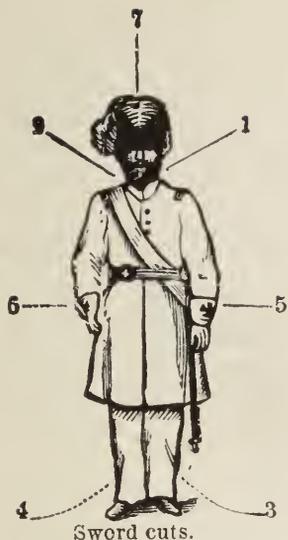
FORM CROSS.

This command is given only when lines are formed facing inward, as for reception of Sovereign Master, or Eminent Commander, as he is called in the next degree, or for inspection and review.

Knights facing each other, each throws right foot forward about eighteen inches, throwing the weight of the body forward and right arm extended forward and upward, when swords of opposite knights are crossed about eight inches from the point.



Form cross.



SWORD CUTS.

There are seven *regular* sword cuts, and when at such practice, the officer in command orders the cuts by the numbers.

The preliminary commands are, first: "*Prepare to guard!*" when sword is brought to the position of "*present;*" when the second preliminary command, "*Guard!*" is given, and each throws the right foot forward about eighteen inches and at same time extends right arm and cross swords with each other as in "*form cross*" except that swords are crossed about midway of the blade. Swords are held in this position till the order for the cuts is given.

CUT ONE is a downward cut from the right toward the neck, as shown in engraving, when sword is brought back to position of "*prepare to guard,*" and *after each cut swords are brought to "prepare to guard."*

CUT TWO is same as cut one, except a *left* downward stroke toward the neck.

CUT THREE is made by a sweep of the sword around to the right and then up toward the legs as shown in engraving, and is called a "*right under cut.*"

CUT FOUR is the same as cut three, but from the left and called a "*left under cut.*"

CUT FIVE is a cut from the right toward the body at or near the waist.

CUT SIX is the same as cut five except from the left.

CUT SEVEN is a vertical cut toward the head and is called the "*head cut.*"

JEWISH PASS.

Master of Palace advances to Sovereign Master, brings his sword to "recover," when they give "the word *over* an arch of steel," as follows: They clash



Giving Jewish Pass.

their swords together and then give cuts *one* and *four* [See page 132] as in regular sword practice, the blows being parried. Each then throws forward his left foot and grasps the other's right shoulder with his left hand, when a dialogue takes place.

Master of Palace—JUDAH.

Soveretgn Master—BENJAMIN.

Master of Palace—BENJAMIN.

Sovereign Master—J U D A H .

(They resume their places.)



Giving Persian Pass.

PERSIAN PASS.

Sword practice as before, except that there are *four* regular cuts, *two*, *one*, *four* and *two* and the word is "given *under* an arch of steel."

Chancellor—TATNAL.

Sovereign Master—SHETHAR-BOZANI.

Chancellor—SHETHAR-BOZANI.

Sovereign Master—TATNAL.

(They resume their stations.)



Giving Red Cross Word.

RED CROSS WORD.

The knights opposite each other give cuts *one, two* and *four*, then each draws back his sword in a quick, threatening manner as if to thrust it into his companion. each of the Second Division whispering, *VERITAS*, and the First answering, *RIGHT*.

RED CROSS GRAND SIGN, GRIP AND WORD.

Knights advance to each other; First Division gives cut *three* with swords; then each raises his left hand and places thumb and forefinger against his lips, the others spread open upward as if holding a horn to give a blast, and then with a graceful sweep form a semi-circle around to the left, when hand falls to side. Then give cuts *one, four* and *two* with sword and throwing left foot forward interlace the fingers of left hands, when knights of First Division whisper to Second Division, *LIBERATAS*, and Second replies, *The word is right*. All the way through each knight of the First Division takes the knight opposite him in the Second Division.



Red Cross Sign



Red Cross Grip.



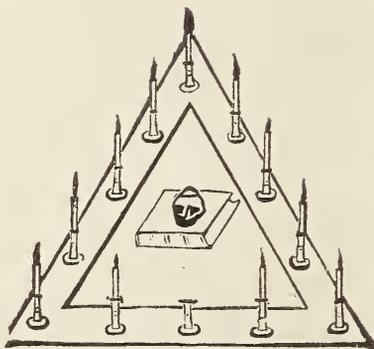
Table in the Chamber of Reflection.



Pilgrim Penitent.



Pilgrim Warrior.



Triangle and twelve tapers.

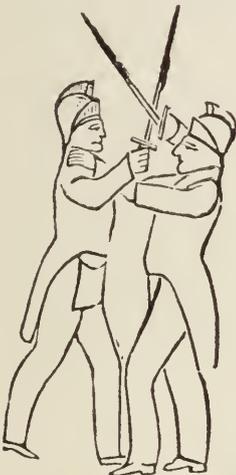
DUE-GUARD OF A KNIGHT TEMPLAR.

Thumb of right hand under the chin, as shown in cut, fingers closed in hand.

This alludes to the penalty of the obligation. Head placed on the highest spire in Christendom.



Due-Guard K. T.



Giving Persian Pass.

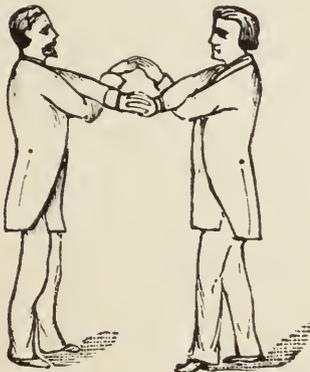
PILGRIM WARRIOR'S PASS.

This is given in the same manner as the Persian pass.

Four sword cuts are given, the fourth being toward the neck, either cut No. 1 or 2, when the Pilgrim Warrior's pass, *Maher-shalal-hash-baz*, is given under an arch of steel. See cut.

PILGRIM PENITENT'S PASS.

Golgotha; given under an arch of steel. The same as the Pilgrim Warrior's pass.

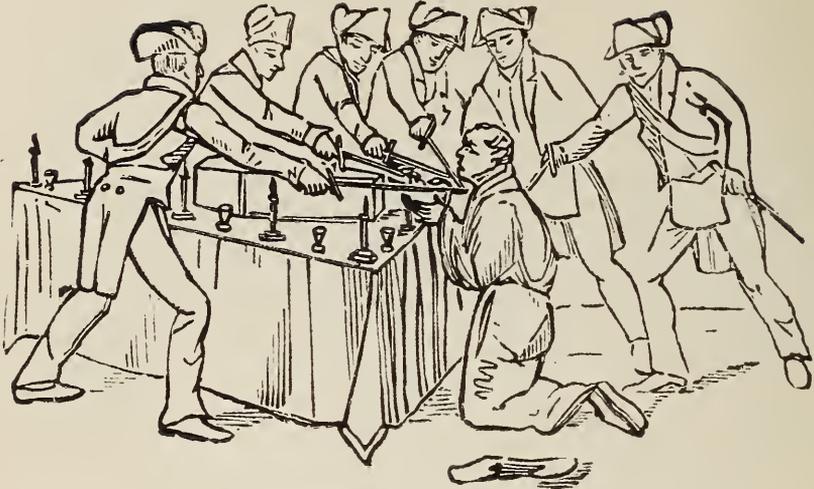


Knights Templar Grip.

KNIGHTS TEMPLAR GRIP AND WORD.

Fingers of right hands and left hands interlaced and of course arms crossed, as shown in cut.

IMMACULATE WORD, *Immanuel*. (Spoken as arms are crossed.)



Enforcing fifth libation.

KNIGHTS TEMPLAR GRAND HAILING SIGN.



Right foot crossed over the left as shown in cut. Arms and hands extended and head inclined to the right. Then say, "*In hoc signo vinces*," the motto of the order. It is pretended that Christ hung on the cross in this manner.

K. T. Grand Hailing Sign

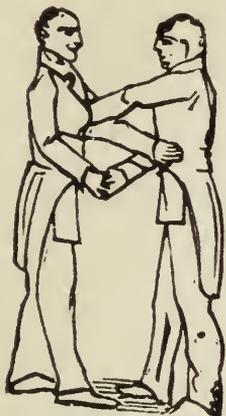
KNIGHT OF MALTA SIGN.



Knight of Malta Sign.

warming.

Both hands held out as if warming them; then quickly seize left hand near knuckle joint of little finger with thumb and forefinger of right hand, raising them in this position as high as the chin when they are jerked apart and hands and arms extended downward at an angle of forty-five degrees, fingers extended, palms down. This is supposed to represent Paul on the island of Melita, discovering a scorpion on his hand and jerking it off into the fire where he was



Knights of Malta grand
Sign and Grip.

GRAND SIGN AND GRIP, KNIGHT OF MALTA.

Eminent Commander (to candidate)—
Thomas, reach hither thy finger and
feel the print of the nails. (They join
right hands each forcing the forefinger
into the palm of the other's hand.)

Eminent Commander—Reach hither
thy hand and thrust it into my side.
(Each extends his left hand and arm,
thrusting it into the other's left side,
right hands still joined.)

Eminent Commander—MY LORD.

Candidate (prompted)—AND MY GOD.

CHAPTER II.

THE SIGNS OF FEMALE FREEMASONRY.

DAUGHTER'S SIGN.



Daughter's Sign.

A lady having a veil on, in the usual manner, first pulls it down over her face, then three times in succession raises it, by taking one corner with the right and the other with the left hand, and when lifting it the third time throws the veil over the top of her head, and holding on to the corners looks up. This is called the "Daughter's Sign."

A Mason seeing this sign takes a card, writes his name on one side of it, and on the other writes, "Alas, my daughter!" which is the pass. The sign alludes to the refusal of Jephthah's daughter to have her face covered when about to be executed.

WIDOW'S SIGN.



First Position.

Second Position.

Take anything convenient, as a handkerchief or newspaper, in each hand, to represent handfuls of barley heads, filling the hands and sticking out a few inches. Then extend the hands in front as if to display their contents, and next cross the wrists on the breast, the contents of each hand pointing upward toward the shoulders, also looking upward. The

sign alludes to Ruth holding out two handfuls of barley to Boaz, and appealing mutely to God. A Mason seeing this sign, writes his name on one side of a card, and on the other writes, "Who is this?" which is the pass of this degree. He then presents her the card.

The pass is used to recall the then lowering, but afterwards glorious history of the heroic Ruth.

WIFE'S SIGN.



WIFE'S SIGN.

First Position. Second Position.

Lay open right hand on the breast, then on top of head, then throw hand forward and upward, palm out, and height of the eyes.

The sign alludes to the manner of Queen Esther's appearance before King Ahasuerus, as explained in the history of the degree.

A Mason seeing this sign writes on one side of a card his name, and on the other side, "What wilt thou?" which is the pass of this degree, and presents the card to the lady.

The pass is used to recall the grand sacrifice and triumphant success of the heroic Esther.

SISTER'S SIGN.

Clasp hands, and kneeling, look upward in an imploring manner.

The sign alludes to the appeal of Martha on first meeting Christ, after the death of her brother Lazarus.

A Mason seeing this sign writes his name on one side of a card, and on the other writes, "Believest



Sister's Sign.

thou this?" which is the pass of this degree. He then hands the lady the card.



Mother's Sign.

MOTHER'S SIGN.

Hands crossed on the breast as if clasping something to her bosom, at the same time looking up.

The sign alludes to Electa's clasping the crucifix to her bosom, representing her love for the Saviour.

A Mason seeing this sign writes his name on one side of a card, and on the other writes, "Love one another." which is the pass of this degree.

The pass is used to recall the summing up of the grand tragedy which crowned the life of the heroic Electa.

CHAPTER III.

REVISED ODD-FELLOWSHIP ILLUSTRATED.

SECRETS OF THE LODGE, ENCAMPMENT AND REBEKAH DEGREES.

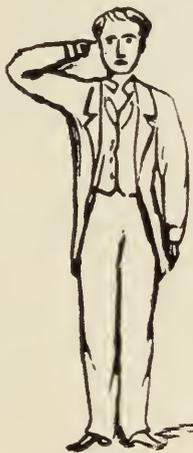
In the Subordinate Lodge the **ENTERSIGN** consists of one rap, or one pull at the bell if there be one, at the outer door, and three raps at the inner door.

THE COUNTERSIGN

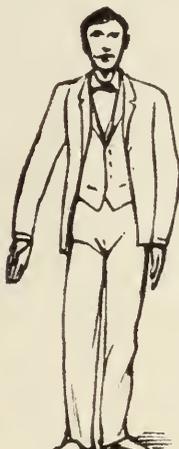
has three motions: *First*, with the thumb of the right hand in the



1st Motion.



2d Motion.



3d Motion.

right hand in the palm thereof, place the four fingers perpendicularly across the mouth, the back of the hand outward. *Second*, place the last three fingers upon the thumb in the palm of the hand, the index or fore finger

being extended; carry it to the outer corner of the right eye, the back of the hand being outward, forming a right angle with the nose. *Third*, let the hand drop toward the ground and open, palm outward, the thumb nearly parallel with the fingers and the hand about six inches from the body.

Signification.—The first motion signifies silence, and reminds a brother that he must keep inviolate the secrets of the Order. The second motion signifies omniscience, and reminds us that the all-seeing eye of God is continually watching over our actions. The third motion signifies fraternity, and reminds us that the hand of a brother should always be open to a brother of the Order.

INITIATORY GRIP.



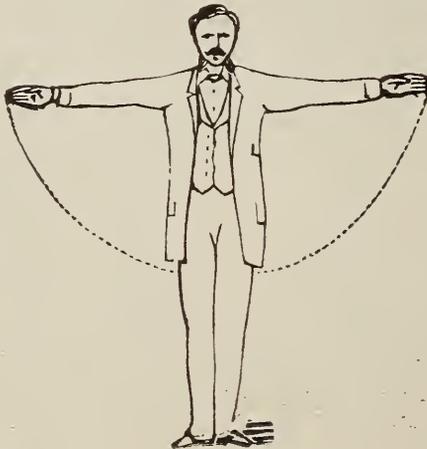
With the first two fingers of the right hand grasp and link with the first two fingers of the brother's right hand; with the thumb (your own) touch the ends of the two fingers (your own) thus forming the link. No shaking of hands in making the grip.

SIGN OF DISTRESS.

The Sign of Distress is made by placing the open right hand, palm downward, on the top of the head, raise



Sign of Distress.



Answer.

the hand upward about nine inches. let the hand drop to the head; this do three times, then let the hand drop to the side.

Answer.—

Extend the hands off from the sides at arms length, and at right angles to the body, palms of the hands outward; pause

a moment, then drop the hands to the side. If the sign cannot be given so as to be observed, the following words can be used: "Give ear, O ye Heavens!" to be spoken in full and not the initials thereof.

Explanation.—The Sign of Distress conveys information to a brother, that a brother of the Order at a distance is in need of assistance.

Answer, that the sign has been observed and is recognized and that the requisite assistance will be given.

SIGN OF RECOGNITION.

When a brother wishes to be recognized as a member



Sign of Recognition.



Answer.

of the Order, he will grasp the lappel of his coat with his right hand, over the right nipple, the fingers being concealed beneath the coat, the thumb extended. A brother seeing the sign shall grasp the right lappel of his coat with his left hand, the same being over the right nipple, the thumb concealed, the fingers extended. The brother making the sign shall advance to the brother answering it and extend his right hand; if he be an Odd-fellow he shall accept and shake and say: "Are you looking for me?" The brother making the sign shall say, "for you."

VOTING SIGN.—The right hand uplifted.

In the use of the gavel, one blow calls the lodge to order, or seats it when standing; three blows call up the lodge.

HONORS OF THE ORDER.

The Honors of the Order are given by placing the right hand across the left, palms touching; clap the hands three times; full



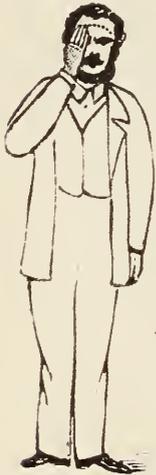
Honors.

blows; pause a moment and repeat; pause again and repeat.

DEGREE OF FRIENDSHIP.

THE ALARM at the inner door is three raps.

THE PASSWORD is QUIVER (Q-U-I—V-E-R), to be lettered at all times when used for working purposes, when in a lodge or in examination prior to opening. In communicating the Password either to the Warden or Inside Sentinel give the letters Q-U-I, and if requested by the Warden or Inside Sentinel, the remainder of the word—V-E-R—lettered as before.



sign Degree of Friendship.

SIGN, DEGREE OF FRIENDSHIP.

The Sign is as follows—extend the fingers of the right hand; place the thumb inside of, and parallel with, the first finger; carry the hand to the brow, with the thumb resting on the left temple; draw a line across the forehead (fingers touching) to the right temple, describing a rainbow; then drop the hand to the side.

ANSWER, DEGREE OF FRIENDSHIP.

Grasp the root of the left ear with the finger and thumb of the right hand, the thumb to the front: then drop the hand to the side.



Answer.

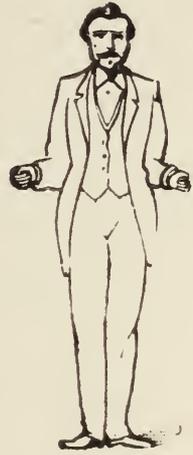
THE MEMENTO

Is a bundle of sticks, to represent the strength of union; united they cannot be broken, but singly they can be easily broken.



WARNING SIGN.

Clasp the fingers of each hand, with the thumb in front of the first finger; place each elbow by the side of the body; extend each arm and closed hand horizontally.



Warning Sign.

SIGN OF SAFETY.

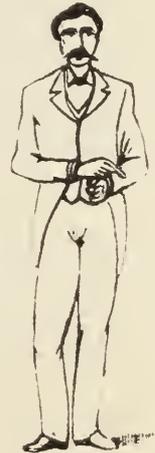
The hands and arms being in the same position as in the Warning Sign, extend the index finger of the right hand, and with it point to and touch the second or knuckle joint of the thumb of the left hand



Sign of Safety.

SIGN OF DANGER.

Elbows same as before described; place the wrist of the right hand on the second or knuckle joint of the thumb of the left hand; extend the index finger and point towards the ground.



Sign of Danger.

GRIP, DEGREE OF FRIENDSHIP.



hands, each closing in.

Form a link with the thumbs of the right hand; clasp

TOKEN.—The rainbow.

DEGREE OF BROTHERLY LOVE.

THE PASSWORD is MOSES (M-O-S—E-S), to be lettered at all times when used for working purposes. In communicating the Password give the letters M-O-S, and if required the remainder—E-S—lettered as before.



Sign 2d Degree.

SIGN.

The right hand is placed across the left hand, palms touching; clasp the hands both by fingers and thumbs, thumbs meeting. The answer is the same as the sign.

TOKEN.—The Token is Moses' Rod.

GRIP.

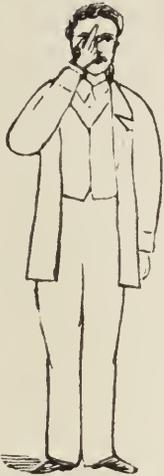


Clasp the right hands, with the thumbs pressing the third or knuckle joint of the second finger. No shaking of hands in making the Grip.

DEGREE OF TRUTH.

THE PASSWORD is AARON (A-A—R-O-N), to be let-

tered at all times when used for working purposes. In communicating the Password give the letters A-A, and if required, the remainder—R-O-N—lettered as before.



Working Sign.

WORKING SIGN, DEGREE OF TRUTH.

Close the right hand except the index finger. the thumb over fingers; point to the center of the forehead with the point of the finger.

ANSWER.

Place the open right hand over the mouth, the fingers conforming to the face.

Explanation.—Think before you speak.



Answer.

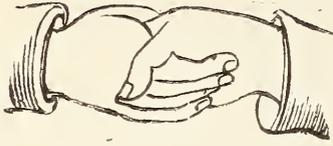


Permanent Sign.

PERMANENT SIGN, DEGREE OF TRUTH.

Place the thumb of the right hand on the right nipple, using it as a pivot; make a span down with the little finger, then make a span across the breast with the fore-finger.

GRIP, DEGREE OF TRUTH.



Clasp the right hands; with the thumbs press hard on the third or knuckle joint of the third finger. No shaking hands in making the Grip.

PATRIARCHAL DEGREE.

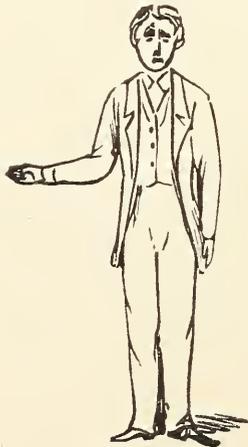
In the Encampment the Alarm at the inner door, or Entersign, is *two* raps.

PASSWORD OF PATRIARCHAL DEGREE, ADAM (A-D—A-M): to be divided at all times when used for working purposes when in an Encampment, or in examination prior to opening, in communicating the Password to Inside Sentinel or to the Junior Warden.

CHECK SIGN, PATRIARCHAL DEGREE.



1st Position.

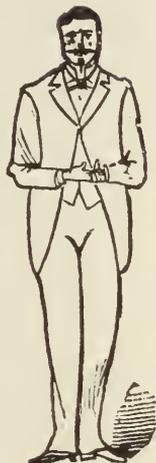


2d Position

Place the right hand, open, on the left breast, thumb parallel with the fingers; withdraw the hand and extend it nearly to a line off from the side, palm outward and the thumb parallel with the fingers; let the arm drop to the side. The Answer is the same with the left hand.

SIGN, PATRIARCHAL DEGREE.

Place the fingers of the right hand in and across the left hand, palm upward; grasp the fingers of the right hand with the last three fingers of the left hand; elevate the two thumbs and the index finger of the left hand so as to form three pillars. The Answer is the same as the Sign.



Sign of Patriarchal Degree.

GRIP, PATRIARCHAL DEGREE.



Grasp the fingers of the Patriarch's right hand with your right hand; press the same with the thumb, which must be across the fingers below the knuckle joint. No shaking hands in making the Grip.

GOLDEN RULE DEGREE.

THE ALARM at the inner door is two raps.

THE PASSWORD is A. M., to be lettered at all times when used for working purposes, whether in an Encampment or in examination prior to opening. The Explanation of the Password is Gold a Metal, given in full, but not used for working purposes.

The **CHECK SIGN** and Answer are made the same as in the Patriarchal Degree.



Sign of Golden
Rule Degree.

SIGN, GOLDEN RULE DEGREE.

Press the elbow of the right arm to the side; close the right hand, thumb over fingers; extend the index finger; when extended raise the arm from the elbow in a perpendicular direction; drop the arm in front, the index finger pointing to the ground. The Answer is the same as the Sign.

GRIP, GOLDEN RULE DEGREE.



With the index finger of the right hand form a link at the second joint, and with the ball of the thumb press the back of the index finger of the Patriarch forming the link with you, between the knuckle and second joint. No shaking hands in making the Grip.

ROYAL PURPLE DEGREE.

In this degree there is an Alarm at the inner door, or Entersign, a Password, an Explanation of the Password and Interpretation of the Password, a Check Sign and Answer to the Check Sign, and a Grip.

THE ALARM at the inner door is two raps.

THE PASSWORD is M. K., to be lettered at all times when used for working purposes when in an Encampment or in examination prior to opening. The Explanation of the Password is K. S. The Interpretation is Melchizedek, King of Salem, both given in full, but not used for working purposes.

The CHECK SIGN and Answer are made the same as in the former Encampment degrees.



Sign of Royal Purple Degree.

SIGN, ROYAL PURPLE DEGREE.

Conceal the last two fingers of the right hand in the palm thereof, place the first two fingers and thumb together, ends touching, and with them draw a line from the left side of the brow to the center of the forehead, then drop the hand to the side.

Answer.—With the left hand arranged as in Sign, draw a line from the right side of the brow to the center of the forehead, then drop the hand to the side.

GRIP, ROYAL PURPLE DEGREE.



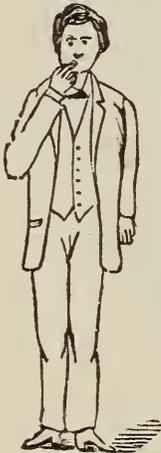
Each Patriarch will grasp the index finger of the other's right hand, with the ball of the thumb across the knuckle joint on the back of the hand. No shaking hands in making the Grip.

THE TEST OR TRIAL SIGN for a sister, is made by placing the index or fore finger of the right hand, nail outward, perpendicularly to the right corner of the mouth; that portion of the fore finger beneath the nail resting on the corner indicated, the other three fingers being closed, with the thumb closed over them.

Signification. Are you of the Degree or Rebekah?



Sister's Trial Sign.



Answer to Trial Sign.

THE ANSWER TO THE TEST OR TRIAL SIGN is made by closing the last three fingers and thumb of the right hand as just described and place the fore finger thereof perpendicularly on the chin, resting the end of said finger, with the nail outward, about the center of the chin.



Countersign.

THE COUNTERSIGN for recognizing brothers, is made by placing the first three fingers of the right hand, extended but closely touching each other. (thumb and little finger concealed) on a table, a chair or any other object; or by placing them on a book, reticule, handkerchief, or other object held in the left hand.

THE ANSWER TO THE COUNTERSIGN is made the same as the Trial Sign for a sister.

CHAPTER IV.

GOOD TEMPLARISM ILLUSTRATED.



SIGN OF RECOGNITION.

Clasp chin with *right* hand, thumb under chin and forefinger over closed lips.

If the party you are testing is a Good Templar it will be answered thus:

ANSWER.

With forefinger of right hand describe an arch by drawing finger slowly from center of forehead over right eye just above eyebrow down to right temple and let it rest on temple a moment.



To which the first party responds thus:



RESPONSE.

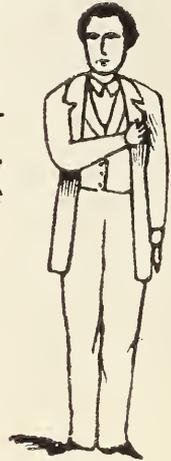
Put index finger of *left* hand on left temple.

WORD.

Horeb, last syllable lettered — R-E-B — without pronouncing, responded to with H-O.

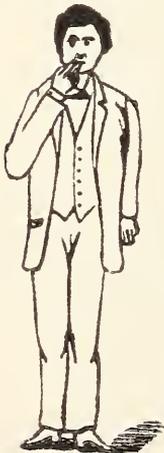
SALUTATION.

Raise open right hand, with palm outward, and lay it on left breast over heart, and then let it fall gently but quickly to the side.



ANSWER BY P. W. C. T.

First and second fingers of right hand over closed lips a moment, then hand drops to side easily and gently yet quickly, when you will take your seat.





VOTING SIGN.

Right hand raised perpendicularly.

GRIP, FIRST DEGREE.

Grasp right hands naturally and press thumb on second finger between second and third joints. See cut.



Answer, same.



SIGN, DEGREE OF FIDELITY.

Place right hand on heart, palm inward, thumb pointing upward.

WORD.

Heart, lettered (H-E-A-R-T) by two persons.

GOOD TEMPLARISM ILLUSTRATED.



GRIP, THIRD DEGREE.

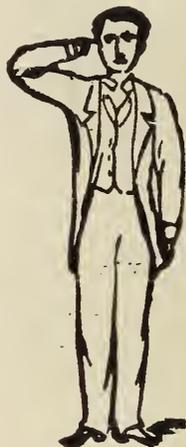
Grasp right hands and press third finger between knuckle and next joint with thumb and forefinger.

WORD.

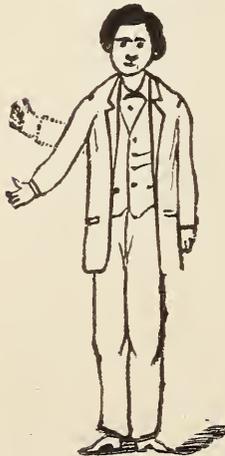
Samaritan, lettered regularly by two persons

THE DISTRESS SIGN.

Close all but forefinger of right hand over the thumb, and raise hand with forefinger pointing to right temple, but not quite touching it; repeating it until observed.



DISTRESS WORD: Are we alone?



DEGREE SIGN OR SALUTATION.

A waive of the hand, as in ordinary friendly salutation.

CHAPTER V.

TEMPLE OF HONOR ILLUSTRATED.



SALUTATION.

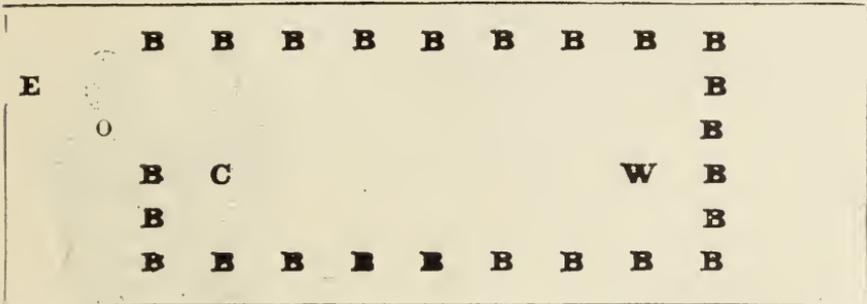
Raise open right hand to point perpendicularly upward, back of hand touching center of forehead as shown in cut.

SIGNAL.

On approaching outer door give two raps, when Worthy Sentinel opens the wicket and the semi-annual pass is whispered in his ear, when admission is gained to the Ante-room where the regalia being put on, two raps are given on the inner door and the key to the semi-annual pass given to the Worthy Guardian who admits to the hall. when, passing to side of Altar marked Fidelity, the salutation is given to Past Worthy Chief Templar and you take your seat.

THE OUTER TEMPLE.

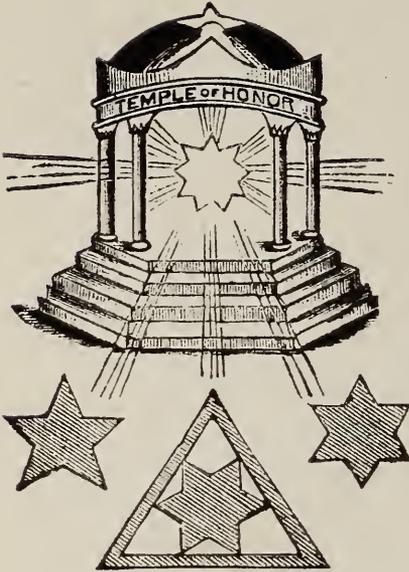
Salutation. The brothers retire to the ante-room (save a few who remain in the hall to prepare it for the dark scene) where the Outer Temple is formed by the brothers forming a hollow square with an opening at one corner for admission of candidates, the Worthy Chief Templar taking his place inside the square facing the entrance thus:



E. Entrance to Ante-room. **B.** Brothers standing erect, facing inward with arms folded. **W.** Worthy Chief Templar's place, facing **C.** **C.** Position of candidates, who are brought in from the entrance hall by the Worthy Usher, who then fills the opening marked **O.**

THE DARK SCENE.

The room is prepared by removing the Altar to one side, and placing a box called a transparency on the Worthy Chief Templar's platform. This Box is made with a door in the back to admit a lamp inside, and to allow of arranging the curtains in the front part. The front is made of glass, and painted thereon in light colors on a black background are four figures. (See cut on next page.)



flash of lightning, another to stand prepared to shake a piece of zinc, representing thunder. These two take part but once. All things being ready, the performance begins.

Worthy Chief Templar—Worthy Guardian, let the signal be given!

The Worthy Guardian gives two raps on the door which are answered by the Worthy Usher by the same, as soon as he has the candidate prepared for initiation.

PREPARATION OF CANDIDATE.

Candidate is prepared by placing a hoodwink over his eyes. The door being opened the Worthy Usher takes his staff or rod (a square pole with the four sides painted the symbolic colors of the Altar, brown, red, white and blue, excepting a short distance from each end, which is painted black,) in his right hand, and giving his left arm to the initiate, he escorts him into the hall and twice around the room to the music of the dirge played upon the organ, halting in front of the Worthy Vice Templar's station facing the Worthy Chief Templar's Station and the transparency. It will be noticed that his back is toward those who are soon to play lightning and thunder. The Worthy Usher unlooses the hoodwink, and the initiate finds himself in thick darkness, in doubt and uncertainty.

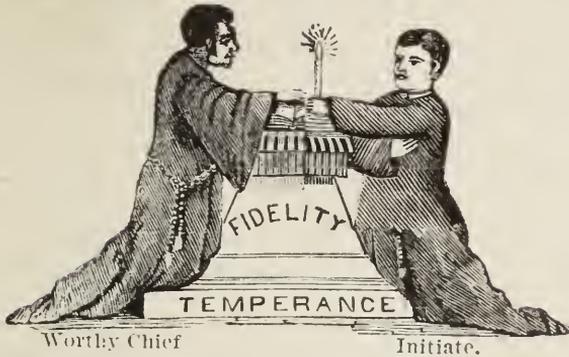


Prepared Candidate and Worthy Usher.

The Worthy Usher strikes a powerful blow on the floor with his staff.

TEMPLE OF HONOR ILLUSTRATED.

PREPARATION FOR OBLIGATION SUBORDINATE TEMPLE.



The brothers form a semi-circle around the altar and initiate, facing the side of Altar marked Truth. The Ushers assist initiate to kneel and direct him to place his right hand on his heart, and his left hand on the Bible.

Worthy Chief Tenjar comes forward and kneels opposite to initiate at the side of Altar marked Purity with his left hand also on the Bible. The Worthy

Chaplain stands just back of initiate, and the Ushers stands one on each side of initiate, sometimes: indeed the proper way is for the Ushers to cross their staves over the initiate as he remains kneeling.



Sign.

SIGN.

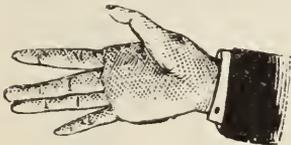
The sign is made by closing all but the first two fingers of the left hand, and, placing them on the right temple, draw them over to the left temple, forming an arch. The

COUNTERSIGN

is made by placing left hand on heart. The meaning of the sign is "Temple;" of the countersign, "Honor." Or, as a means of recognizing one another on the street, the sign means—"Are you a Templar?" The countersign. "I am." The



Countersign.



GRIP.

is made by separating the fingers of right hand like this and inter-

locking them with the fingers of a brother's right hand thus: (See Cut.)



The Grip.

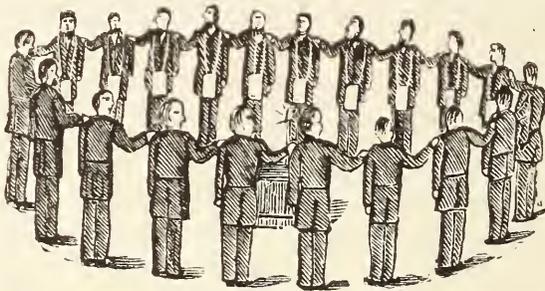
With the grip is a catechism imparting its name as follows: The brother giving the grip asks, "What is this?" The brother receiving it answers, "er." The brother asking the question then responds, "broth;" and the other says, "Right brother."

SIGNAL OF DISTRESS.

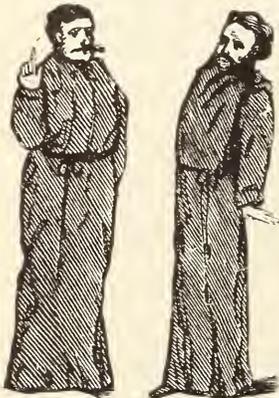
Raise the left arm in a perpendicular position, hand to height of the shoulder, palm outward. Should you see this sign given at any time, it will be your duty to advance to the one giving it, and ask in a low tone of voice, "Who are you?" The person giving the sign should answer, 'A templar.' You will then ask, 'What are you?' He will answer, 'A suppliant.' You will then give him the grip saying, "And a brother."



Signal of Distress.



The Inner Temple.



SIGN OF LOVE:

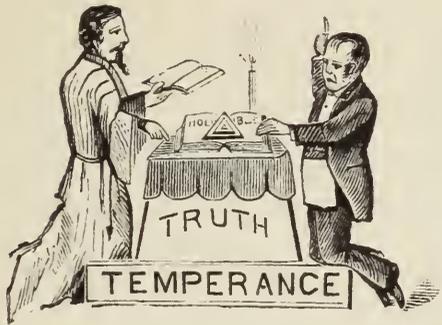
Right hand raised, with index finger pointing up.

COUNTERSIGN:

Left hand placed horizontally by left side, palm downward.

Sign of Love.
"Love Dwells
in heaven."

Countersign.
"So may it
on earth."



Taking Obligation, Degree of Love.

GIVING THE SECRET WORD—DEGREE OF LOVE.

Senior of Council then closes fingers and thumb of the left hand, making a fist, and places it so closed upon the left breast in a natural position, with the back of the hand outward. He raises thumb.

Chief of Council—A (the first letter of the word).

Senior of Council raises the fore-finger.

Chief of Council—G (the second letter).

Senior of Council raises the next finger.

Chief of Council—A (the third letter).

Senior of Council raises the next finger.

Chief of Council—P (the fourth letter).

Senior of Council raises the little finger.

Chief of Council—E (the fifth letter). What did you

mean by this? (placing his left hand in the same position as that of Senior of Council and raising the fingers in the same way.)

Senior of Council—To signify the five letters of the secret word of this degree.

Chief of Council—What is the meaning of the word.

Senior of Council—Love.



Lettering the word
a-g-a-p-e. Pronounced
ag-a-pe.

TEMPLE OF HONOR ILLUSTRATED.



Temple of Temperance.

FORMING TEMPLE OF TEMPERANCE.

Senior of Council and Junior of Council place the palm of right hand on each other's left shoulder, one making the sign and the other the countersign; the brethren, two and two, doing the same.

TEMPLE OF FRATERNITY.

Junior of Council brings the palm of his left hand to that of Senior of Council, as shown in cut, and each two of the brethren does the same, still holding each other by the grip.



The Temple of Fraternity.

TEMPLE OF LOVE.

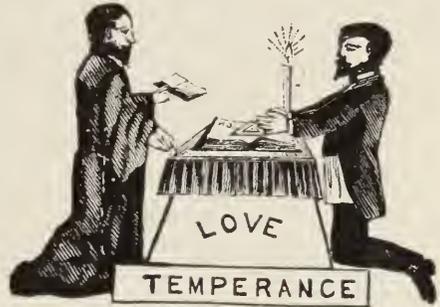
Senior of Council places the palm of left hand on Junior of Council's right shoulder, and Junior of Council his right hand on Senior of Council's left shoulder, and each of the two brothers does the same, one making the sign and the other the countersign of Love.



Temple of Love.

TAKING THE OATH OF PURITY.

Chief of Council—You will please kneel on the right knee, place open left hand edgewise on the Bible, and touch the palm of left hand with the forefinger of right hand.



Chief of Council and Novitiate at Altar

SIGN OF PURITY.

Make a circle with index finger of right hand round palm of left and say, "Purity encircles the earth."



Sign of Purity. "Purity encircles the Earth."

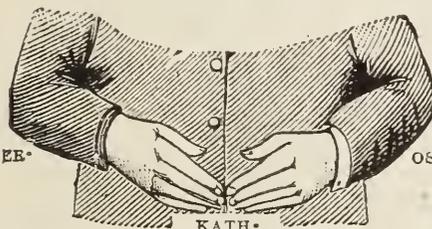
COUNTERSIGN.

Index finger of right hand making circle round right ear, then pointing to person addressed, saying, "May it encompass thee."



Countersign. "May it encompass thee."

SECRET WORD OF A TEMPLAR OF PURITY.



[Tips of all four fingers of each hand should touch.]

Senior of Council, with his elbows resting against his body, raises his forearms to a horizontal position, and places the ends of the eight fingers together, forming a triangle. (See cut.)

Senior of Council—Receive it
Junior of Council (pointing to the angle next to him)
 —Kath.

Junior of Council (pointing to angle on his right)—*er.*

Junior of Council (pointing to angle on his left)—*os.*

Junior of Council—What is the meaning of the word?

Chief of Council—Purity.

THE TEMPLE OF PURITY.



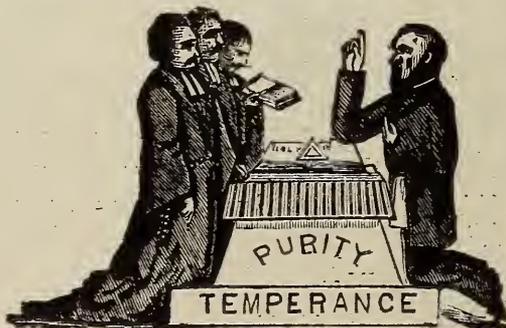
First Position.



Second Position.

Senior of Council brings the palm of his left hand, raised, against the palm of Junior of Council's right hand, and then raises his right hand with the palm toward Junior of Council. One of each two brethren does the same. Junior of Council then brings the palm of his left hand against the palm of Senior of Council's right hand. The other of each two brethren does the same; thus with the four hands raised and brought together forming an arch. All three movements of the hands should be made quickly.

TAKING THE OATH OF FIDELITY.

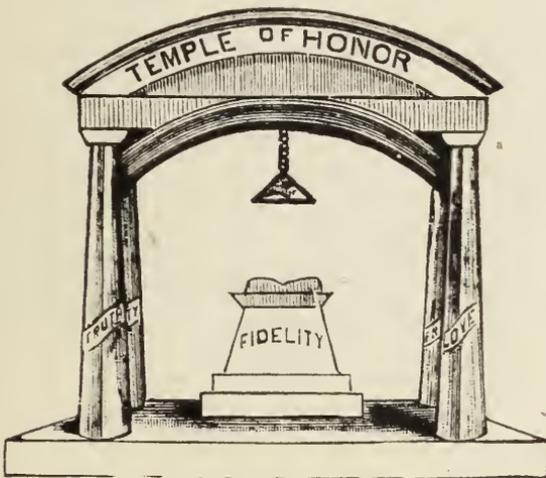


Taking the Oath of Fidelity.

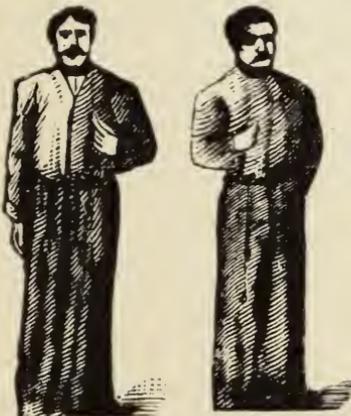


Position of Brethren around the Altar, enclosing the Three Officers and Initiate.

DEGREE OF FIDELITY.



The Inner Temple of Fidelity.



Sign.

Countersign.

The Heart... Is the Seat of Fidelity.

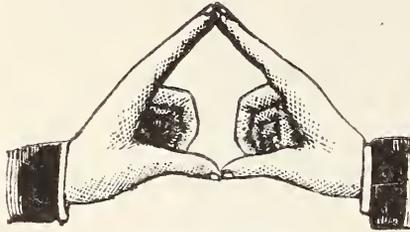
SIGN: DEGREE OF FIDELITY.

Index finger of left hand pointing to heart. Manager gives the meaning—"The heart"—Manager gives

COUNTERSIGN:

Index finger of right hand pointing to heart. Chief of Council gives its meaning—"is the seat of Fidelity."

FIRST TRIANGLE.

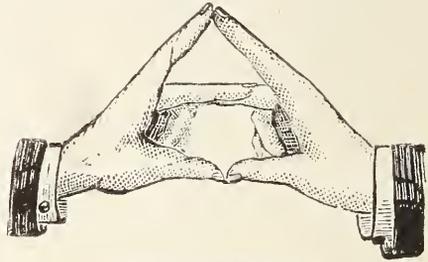


The First Triangle.

Junior of Council places the ends of his fore-fingers together, the other fingers resting in the palm of each hand, and bringing his thumbs straight across, the ends touching each other, forms the first triangle.

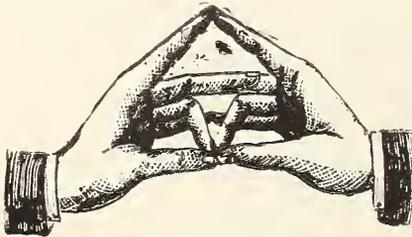
SECOND TRIANGLE.

Senior of Council forms a triangle in the same manner as did the Junior of Council, and placing his second fingers straight across, one resting on the other, forms the second triangle, of which the first and second fingers are the side.



The Second Triangle.

THIRD TRIANGLE.



The Third Triangle.

ing slightly on each other.

Chief of Council forms the two triangles already described, and a third by extending the third fingers and bringing the ends together, and placing the little fingers straight across, the ends touching, or resting

TEMPLE OF HONOR ILLUSTRATED.

THE SEVENTH TEMPLE.



The Seventh Temple, or the Temple of Fidelity.

The brothers two and two face each other. Senior of Council gives the sign of Fidelity. One of each two of the brethren does the same. Junior of Council and the other of each two of the brethren repeat its meaning—"The Heart"—and give the countersign. Senior of Council and the other brethren who are giving the sign repeat its meaning—"is the seat of Fidelity." All retain the position of hands. Senior of Council places the elbow of his right arm and fore-fingers in the same manner as neophyte did at the altar. Brethren who are giving the sign do the same. Junior of Council raises his left arm in the same way, and places the palm of his hand against the palm of Senior of Council's right hand. The brethren who are giving the countersign proceed in like manner.

WARNING SIGN, DEGREE OF FIDELITY.



Warning Sign.

Make a circle with fore-finger of right hand.

WARNING WORD:—ELEON.

To be used only in the night either as a warning or a signal of distress.

CHAPTER VI.

UNITED SONS OF INDUSTRY ILLUSTRATED.



Apprentice's Sign.

SIGN OF APPRENTICE'S DEGREE.

Right hand flat on left breast, left fore-arm raised perpendicularly, palm of hand forward.

GRIP OF AN APPRENTICE.

Grasp right hands naturally, pressing thumb on middle of *upper* half of *second* finger.



Apprentice's Grip



Journeyman's Sign.

PASSWORD OF AN APPRENTICE.

BENE, which means, " 'Tis well."

-JOURNEYMAN'S SIGN.

Left hand flat on right breast, with right fore-arm raised, palm forward; the position when taking the obligation of the degree.



Journeyman's Grip.

JOURNEYMAN'S GRIP.

Grasp right hands naturally, pressing thumb on middle of *upper* half of *third* finger.

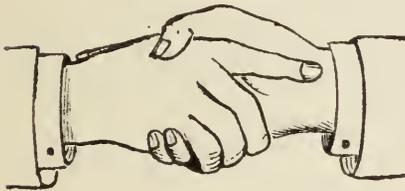
MASTER MECHANIC'S SIGN.

Right hand extended horizontally, palm down; left hand on breast. This alludes to the position taken when taking the obligation of the third degree.



Master Mechanic's Sign.

MASTER MECHANIC'S GRIP.



Master Mechanic's Grip.

Right hands joined, as shown in cut, the index finger extended along the wrist over the pulse.

GRAND HAILING SIGN OF DISTRESS.

Raise arms above the head in one motion, and down in one motion without bending, slapping thighs, repeating three times. The words to be given in the dark or where the sign cannot be seen, are, "Labor protect."



Grand Hailing Sign of Distress.

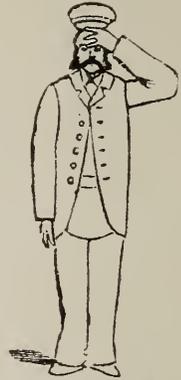
CAUTIONARY SIGN.

The cautionary sign, to be given to a Brother in case of a bad bargain about to be closed, is, after waiting until some sum is specified or named, "*Tis worth double the money.*" By hearing this, the Brother is cautioned not to buy or close the bargain. If the bargain is considered safe and good no signs or precautions are given.

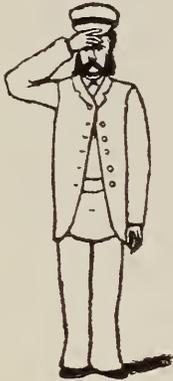
INITIATION.

SIGN OF RECOGNITION.

Remove hat or cap by the *front* part, with thumb and fore-finger of *left* hand; then move hand from center of forehead to the left side, back and forth, *rubbing* the forehead with second and third fingers.



Sign of Recognition.



Answer.

ANSWER.

Same movement with *right* hand from center of forehead to the right, back and forth.

CHAPTER VII.

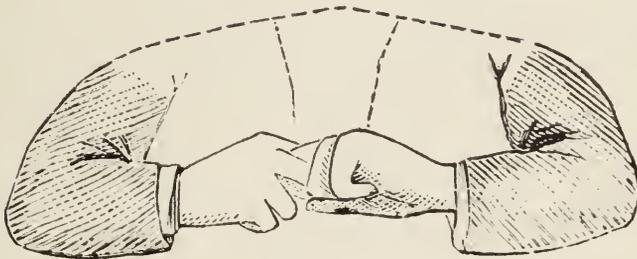
KNIGHTS OF PYTHIAS ILLUSTRATED.

FIRST OR INITIATORY RANK.

The preparation of the candidate in this Rank consists in removing the coat and vest, putting on a **WHITE ROBE** and blind-folding Securely. The members all have **BLACK ROBES AND MASKS**.

SIGN OF FRIENDSHIP OR COURTESY.

Form a link with the second finger of each hand, the back of the left hand up and the back of the right hand forward; the forearms forming the base of a triangle. [See cut.]



“The sign of Friendship or Courtesy, is always used on entering or retiring from the Lodge when open in the Rank of Page. It is recognized by the Chancellor Commander by giving the same sign or by a waive of the hand.”



THE SIGN OF RECOGNITION.

Is given thus: Place your right thumb near the end of your two first fingers of same hand as though holding a pen to write, then smooth the hair back over the right ear with the two fingers, nails next to the head, three times, and is answered by the person saluted with the left hand in same manner.



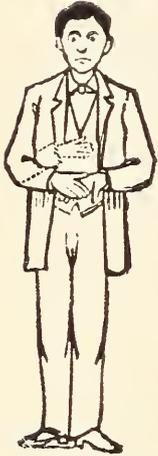
INAUDIBLE SIGN OF CAUTION.

Raise right hand and with thumb and fore-finger squeeze the wings of the nose. This is done three times, noiselessly, in quick succession drawing the hand six or eight inches from the nose after each squeeze.

AUDIBLE SIGN OF CAUTION.

Made in the same way as Inaudible Sign, but to attract attention give a quick snuff each time as thumb and finger are being withdrawn from the nose.

ANSWER.—Same as Sign.



SIGN OF DISTRESS.

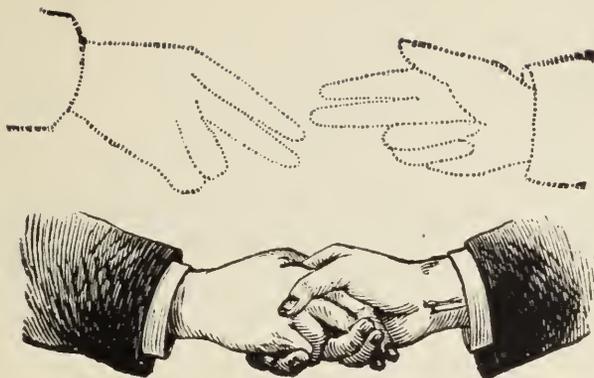
Strike the hands together three times, right hand uppermost.

There is a hailing word in connection with the Sign of Distress, which is **nomad**, (Damon backwards).

ANSWER.—**Damon.**

GRIP, FIRST RANK.

Each extend the right hand, opening the fingers between the second and third as shown in upper cut, and grasp each others first two fingers, closing the other fingers as shown in lower cut.



WORD OR COVER KEY TO GRIP.

The Chancellor Commander and Master at Arms holding each other by the grip engage in the following colloquy:

Chancellor Commander.—“Say what is this?”

Master at Arms.—“A good thing.”

Chancellor Commander.—“Most people would say so.”

Master at Arms.—“Some would.”

Chancellor Commander.—“O, would they?”

Master at Arms.—“No doubt.”

SECOND, OR RANK OF ESQUIRE.

PREPARATION.

The Page or Pages are taken to the ante-room in ordinary dress, and each one given a shield, which he is required to put on his left forearm, and from thence to the door of the Lodge, on the outside of which is suspended a shield, on which the Master at Arms gives **one rap.**”



SIGN OF CAUTION OR COURTESY, RANK OF ESQUIRE.

Place right elbow in left hand and gently clinch the chin with the right hand. (See cut.)

COUNTERSIGN IN ANSWER: Same or a wave of the hand by the Chancellor Commander.

THE ALARM: One rap.



SHIELD SIGN.

Raise right hand perpendicularly, with the hand clinched as if in the act of striking a downward blow. Same position as when taking the obligation of this rank. (see cut.)



GRIP, RANK OF ESQUIRE.

Grasp left hands, in ordinary way. No shake.

THIRD, OR RANK OF KNIGHT.

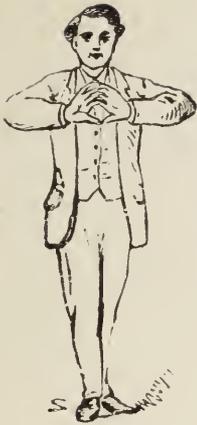
NOTE—The Signs, Grip, Pass-word etc., of the Amplified Third Rank are the same.

The candidate is prepared in the same manner as in the Second Rank.



SIGN OF BRAVERY OR COURTESY, THIRD RANK.

Form a triangle with forearms extending horizontally from you, points of fingers and thumbs together and spread out; heel of hands about five inches apart. (See cut.) This is called the visor sign.



VISOR SIGN ON ENTERING LODGE.

On entering to salute the Chancellor Commander, raise visor so as to touch the breast with the forefingers, the thumbs pointing downward. Hands are then separated and with a gentle wave are brought to the side.



VISOR SIGN ON RETIRING FROM LODGE.

On retiring approach the Altar, face the Chancellor Commander and turn the visor (hands) down, so that the thumbs point up and the fingers down and then bring hands to side with a gentle wave.

The Countersign, given by the Chancellor Commander, is same as sign or a wave of the hand. The Pass-word, given at the inner door, is **Confidence**. The Alarm at the inner door is **two raps**.



GRIP, THIRD RANK.

Take each other by the right hand as for ordinary hand shake. When withdrawing hands press each other's forefinger with thumb and forefinger, gently, the whole length of finger, slightly crooking the ends of the forefingers and hooking or **pressing** them together at the **points**.



SIGN OF RECOGNITION OR CHALLENGE SIGN.

Place left hand over the heart; right hand open, palm down and about the height of the hips, indicating the position your hands were in when you took the obligation.

The answer is the same, indicating the same, it being simply the position your hands were in when assuming the obligation of the First, or Initiatory Rank of Page.

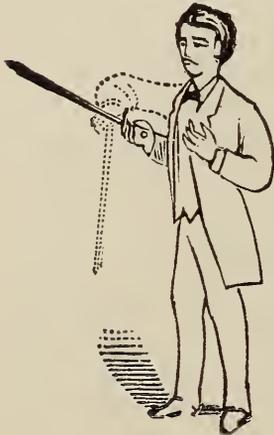
VOTING SIGN.

Clench the left hand and raise it about as high as the eyes.



SEMI-ANNUAL PASS WORD.

The Semi-Annual Password, as its name indicates, and which is given at the outer door, (the Rank Passwords are not,) is*—



PARRY SIGN.

Bring sword to a "present" and swing point from right to left as if to parry or ward off a blow. When sign is completed the right hand will be about a foot from the body and the sword will point about two feet in front of left foot.

*The Semi Annual Pass Word for the last half of 1878 (July to Jan.) was
"Be United."



GRAND HONORS.

Place the left hand on the heart and sword at a "present."

SUPREME HONORS.

Given like Grand Honors except that left forearm is held horizontal, extending directly forward, elbow at side, with hand open and palm up.

CHAPTER VIII.

THE GRANGE ILLUSTRATED.

First or Laborer Degree.



Sign
Laborers Degree.



Second Position.



Sign of Caution.

SIGNAL AT OUTER GATE.
— *Three Raps.*

PASSWORD AT OUTER GATE:— *Adam.*

SIGNAL AT INNER GATE:
— *Two Raps,*

PASSWORD AT INNER GATE: *Laborer.*

SIGN OF FIRST OR LABORER DEGREE: Pass thumb of right hand forward of fingers till it touches at junction of third and fourth fingers with hand, thus concealing it in the palm of the hand

SECOND POSITION: Bend elbow, bringing the forearm up till hand is on a line with the face fingers pointing straight upward, palm of hand toward the shoulder, thumb still concealed in hand; then let hand fall quickly to side

again. This is also the SALUTATION of this degree. The sign of caution is now given.

SIGN OF CAUTION: Standing erect, as in giving sign of degree, conceal thumb in palm of right hand, throw palm outward from the body.



Sign of Caution,
Second Position.

SECOND POSITION: Bring arm over shoulder till the ends of the fingers nearly touch shoulder under right ear; let hand fall quickly to the side.

PATRONS' GENERAL SIGN: *Bring left forearm horizontally across the body, closing the hand on the left lapel of coat or other garment you may have on, with the thumb pointing straight upward. The sign of this deg. signifies that "a good laborer places faith in God."



Patrons'
General Sign.

*To illustrate: Suppose that A. and B. meet. A. throws out the sign to B., B. answers it [by giving the same sign] and then approaches A., and says "Are you looking for a Patron?" A. answers, "For a Patron." They then shake hands.

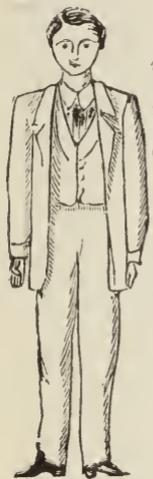
Maid or First Degree for Ladies.

SIGN:— Same as "Laborer."

PASS WORD AT OUTER GATE:— *Ceres.*

PASS WORD AT INNER GATE;— *Maid.*

Second or Cultivator Degree.



Sign

Cultivator Degree. nurtures hope.

SIGNAL AT OUTER DOOR: *Three raps,* (same as in "Laborer.")

SIGNAL AT INNER GATE: *Three raps.*

PASSWORD AT OUTER GATE: *Adam,* (same as in "Laborer.")

PASSWORD AT INNER GATE: *Cultivator.*

SIGN FIRST POSITION: Conceal the thumb in palm of right hand, by passing it forward in the hand, to the junction of the third and fourth fingers with the hand, (same as in "Laborer"), arm hanging by the side, throw palm of hand outward.

SECOND POSITION: Bring forearm up to a horizontal position. The palm will now be upward, the thumb still lying in palm, fingers pointing straight outward, then let the arm fall again to side. *The sign of this degree signifies that a good Cultivator*



Second Position.

Shepherdess, or Second Degree for Ladies.

SIGN AND SIGNAL:— Same as Cultivator Degree.

PASS WORD AT OUTER GATE:— *Ceres.*

PASS WORD AT INNER GATE:— *Shepherdess.*

Third or Harvester Degree.

The *Sign of this degree* signifies that a good Harvester dispenses charity.

SIGN: Stand erect, both forearms brought up to a level, or horizontal position, the hands in front of the body; left hand open palm upward, right hand laid over and upon the left hand, palm downward, the thumb of the left hand, over, and across the second joints of the right hand, the thumb of the right hand under and across the knuckles of the left hand.

SIGNAL AT OUTER GATE: Same as in Laborer and Cultivator degrees.

SIGNAL AT INNER GATE: Four raps.

PASSWORD AT OUTER GATE: Same as Laborer and Cultivator degrees.

PASSWORD AT INNER GATE: *Harvester.*

SALUTATION; Same as sign.



Sign

Harvester Degree.

Gleaner or Third Degree for Ladies.

SIGN:—Same as “Harvester.”
SALUTATION:—Same as sign.
SIGNAL:—Same as “Harvester.”
PASS-WORD AT OUTER GATE:—*Ceres.*
PASS-WORD AT INNER GATE:—*Gleaner.*

Fourth or Husbandman Degree.

SIGN: Place the open right hand, *thumb concealed in the palm*, over the heart.

The sign signifies that a good Husbandman is noted for his fidelity, or that he places faith in God, nurtures Hope, dispenses Charity, and is noted for his fidelity.

SIGNAL AT OUTER DOOR: Same as the other degrees, (three raps)

SIGNAL AT INNER DOOR: *Five Raps*, given thus: Two raps, then a short pause, then one, followed by two more.

PASSWORD: *Husbandman.*

ANNUAL PASSWORD: (Changed annually, for 1875) *Farming.* To be given in connection with degree word at inner gate

GRIP: Join right hands, as in shaking hands, place thumbs on the knuckle joint of fourth fingers, rather on outside of joint next to the little fingers. Press hard. (This is seldom used).



Sign Husbandman Degree.

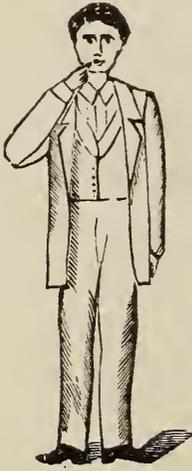
SIGN OF RECOGNITION.

FIRST POSITION, Put the fore-finger of the right hand to the under lip at the right corner of the mouth, the other fingers being yet closed.

SECOND POSITION: Bring the second finger along side of it on the lip.

THIRD POSITION: Bring up the third and fourth fingers; this will open the hand.

ANSWER: Put the right hand to the mouth as the sign given above is completed, and then close, first the third and fourth fingers, then the second, then the first, and let the hand fall to the side. Next, the one that first gave the sign will



Sign of Recognition.



Second Position.



Third Position

say: "It appears to me that I *recognize* you; where have we met?" The other answers: "In the Grange." They shake hands.

PATRON'S TEST (Master calls on one of the members present to assist him.)

Master to Member: Are you a Patron?

Member: Yes.

Master: How may I know you to be a Patron?

Member: By my words and sign.

Master: Will you give them?

They take positions facing each other, right foot advanced, the member having his thumb placed in palm of right hand as if to give the sign of one of the degrees, the arm hanging by side, slightly inclined *outward*. They spell together the annual password, (for 1875, Farming) and the Fourth degree word, (Husbandman) beginning with the second syllable:

MEMBER:—I.

MASTER:—N.

MEMBER:—G.

MASTER:—F.

MEMBER:—A.

MASTER:—R.

MEMBER:—M.

MASTER:—B.

MEMBER:—A.

MASTER:—N.

MEMBER:—D.

MASTER:—M.

MEMBER:—A.

MASTER:—N.

MEMBER:—H.

MASTER:—U.

MEMBER:—S.

PATRON'S TEST: (Given as the last letter is pronounced.) Pass right foot to rear (right foot was in front) and right hand to back, *quickly*.

Answer: *Same*.

Matron or Fourth Degree for Ladies.

SIGN:—Same as "Husbandman."

SIGNALS:—Same as "Husbandman."

PASS WORD:—*Matron*.

ANNUAL PASS WORD:—Same as "Husbandman."

GRIP:—Same as "Husbandman."

SIGN OF RECOGNITION:—Same as "Husbandman."

PATRONS TEST:—Same as "Husbandman."

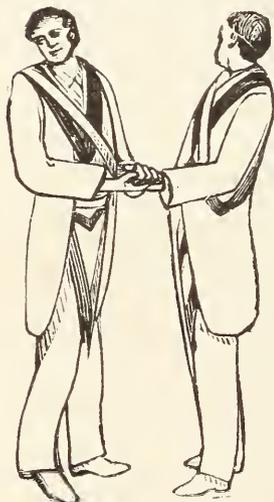
*SECRETS OF SCOTCH RITE MASONRY.

[LAST 17 DEGREES OF THE RITE.]

SEVENTEENTH DEGREE; KNIGHTS OF THE EAST & WEST.



Preparation of Candidate, Knight of the East and West,
Candidate is barefooted, wearing a long white robe.



Sign and answer.

SIGN, KNIGHTS OF THE
EAST AND WEST

Look at your right
shoulder and say, *Ab-*
addon.

ANSWER.

Look at left shoul-
der and say, *Jubulum.*

FIRST TOKEN.

Place left hand in
each other's right
hand, closing the fin-
gers.



First Token.

* Note.—The entire Ritual of the Scotch Rite is published in "*Scotch Rite Masonry Illustrated*," 2 Vols., comprising over 1000 pages. See Prices on last page of cover of this book.

SECOND TOKEN.

A touches B's left shoulder with right hand and B, answering touches A's right shoulder with left hand.



Second Token.

SIGN ON ENTERING COUNCIL.

Touch Tyler's forehead, when he answers by putting his hand on your forehead.



Sign on Entering Council.

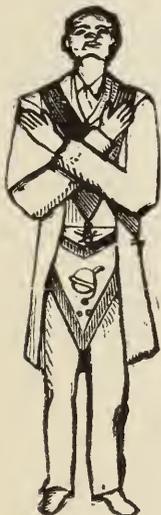
PASS WORD:—*Jubulum.*

SACRED WORD:—*Abaddon.*

EIGHTEENTH DEGREE OR SOVEREIGN PRINCE OF ROSE CROIX.

SIGN OF THE GOOD SHEPHERD.

Cross the arms on breast, with hands extended and eyes raised to heaven.



Sign of the Good Shepherd.

SIGN OF RECONCILIATION.

Raise right hand and with index finger point upward.

ANSWER.

Point downward with index finger of right hand.



Sign of Reconciliation.

EIGHTEENTH DEGREE OR SOVEREIGN PRINCE OF ROSE
CROIX.



Sign of Help.

SIGN OF HELP, SOVEREIGN PRINCE OF
ROSE CROIX.

Cross the legs, the right behind the left.

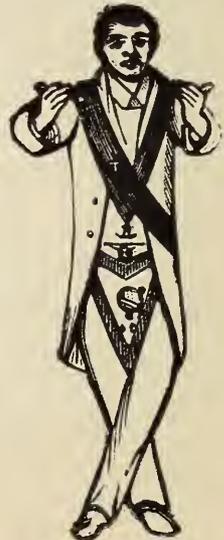
ANSWER.

Same, except left leg behind the right.

TOKEN, SOVEREIGN PRINCE OF ROSE
CROIX.

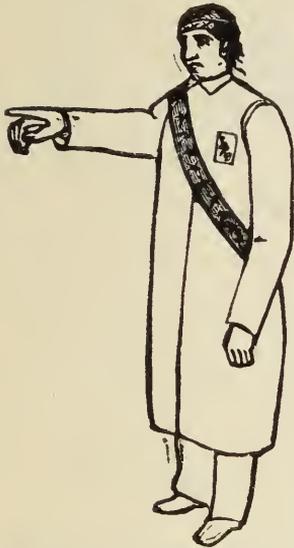
Give the sign of the Good Shepherd;
face each other; bow; place reciprocal-
ly crossed hands on breast and give the
fraternal kiss and pronounce the pass-
word.

PASS WORD:—*Immanuel.*



Answer.

NINETEENTH DEGREE OR GRAND PONTIFF.



Sign, Grand Pontiff Degree.

SIGN OF GRAND PONTIFF.

Extend horizontally the right arm; the hand is also extended; bring down the three last fingers perpendicularly.

TOKEN.

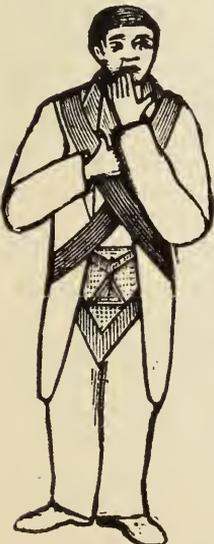
Each places the palm of his right hand on the other's forehead; one says, Alleluia, the other answers, Praise the Lord; the first then says, Immanuel, the other, God speed you. Both say, Amen.



Token, Grand Pontiff.

TWENTIETH DEGREE OR GRAND MASTER OF ALL SYMBOLIC LODGES.

FIRST SIGN, GRAND MASTER.

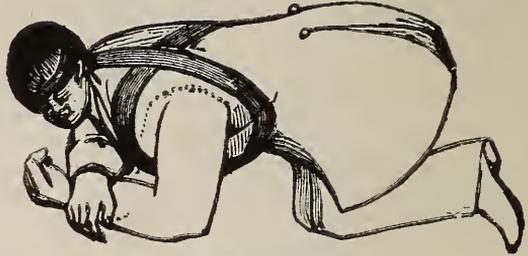


First Sign, Grand Master's Degree.

Form four squares; first by placing the right hand on the heart, the fingers close together, the thumb separate, which makes two squares; second by placing the left hand on the lips, the thumb separate, which makes a third square; third, by bringing the heels together, the feet open on a square.

SECOND SIGN.

Kneel down, place the elbows on the floor, the head downwards and a little inclined to the left.



Second Sign, 20th Degree.

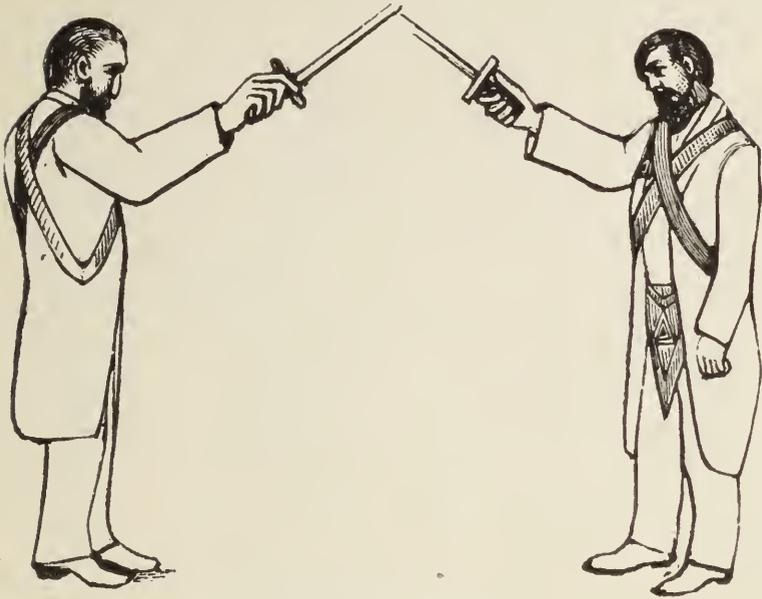


Third Sign, 20th Degree.

THIRD SIGN.

Cross the arms on the breast, the right arm over the left, the fingers extended and close together, the thumb forming a square, heels touching, which makes five squares.

N. B.—In some rituals only one sign is given instead of the first two, and this is to kneel on the right knee, the left hand being raised, which forms two squares; then place the left elbow on the left knee, fingers extended and closed, the thumb forming the square, the head downwards, somewhat inclined to the left.



SIGN OF INTRODUCTION.

The sword elevated, or if no sword is worn, the right arm raised before the head as if to ward off a stroke. In coming together, cross swords and form the arch of steel.



TOKEN.

Take one the other's right elbow, with the right hand; press it four times; then slide the hand along the forearm down to the wrist; lastly, press the wrist-joint with the first finger only.

Token, 20th Degree.

TOKEN OF INTRODUCTION.

[Given after the sign of introduction.]

Take each other's right hand, the first finger on the wrist joint; then as you retire slide the hand along the other's hand down to the tip of the fingers.



Token of Introduction.

N. B.—Some in the last token squeeze on the other's wrist, each drawing the other nine times alternately, and repeating each time the word *Cyrus*.

BATTERY:—The battery is three strokes, by one and two; 0 00.

MARCH:—Nine steps, each forming a square.

PASS WORD:—Jekson.

ANSWER:—Stolkin.

SACRED WORD:—Razah-belsijah

Lieutenant Commander—Arise my brother and receive the sign, token and words of this degree.



Sign of Order, Noachite Degree.

SIGN OF ORDER.

Raise the arms to heaven, the face toward the East, where the moon rises.

SIGN OF INTRODUCTION.

One raises three fingers of the right hand, the other seizes those fingers with his right hand, and says, Frederick the Second. He then presents his three fingers, which the first one seizes in the same manner, saying Noah.



Sign of Introduction, Noachite Degree.



Second Sign of Introduction.

SECOND SIGN, PRUSSIAN KNIGHT.

Seize one the first finger of the other's right hand and press it with the thumb and first finger, saying Shem.

The other gives the same token, saying Ham; then the first gives the same token, saying Japheth.

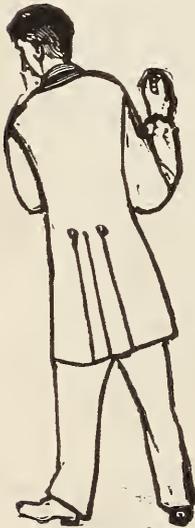
PASS WORD:—Peleg, Peleg, Peleg.

SACRED WORD:—Shem, Ham, Japheth.

TWENTY SECOND DEGREE, OR PRINCE OF LIBANUS.

SIGN, PRINCE OF LIBANUS.

Make the motion of lifting an axe with both hands, and striking as if to fell a tree.



Sign, Prince of Libanus.

ANSWER.

Raise both hands to the height of the forehead, the fingers extended, and then let the hands fall, thus indicating the fall of a tree.



Answer to Sign, Prince of Libanus.



Token.

TOKEN.

Seize each other's hands and cross the fingers as a sign of good faith.

PASS WORDS:—Japhet, Aholiab, Lebanon.

SACRED WORDS:—Noah, Beza-leel, Sadonias.

TWENTY-THIRD DEGREE, OR CHIEF OF THE TABERNACLE.

HIGH PRIEST.

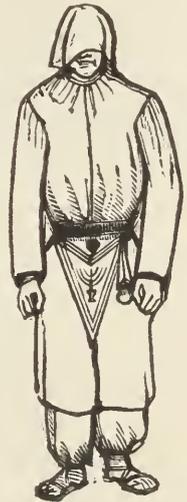
The High Priest wears a large red tunic, over which is placed a shorter one of white without sleeves; on his head is a close mitre of cloth of gold, on the front of which is painted or embroidered a Delta, enclosing the Ineffable name in Hebrew characters. Over the dress he wears a black sash with silver fringe from, which hangs, by a red rosette, a dagger; the sash is worn from left to right. Suspended on his breast is the Breast Plate.



High Priest,
Chief of Taber-
nacle Degree.

DRESS OF CANDIDATE.

A white tunic and white drawers, sandals on his feet and a white cloth over his head, covering his eyes, so as to prevent him from seeing.



Preparation of Can-
didate, Chief of the
Tabernacle Degree.



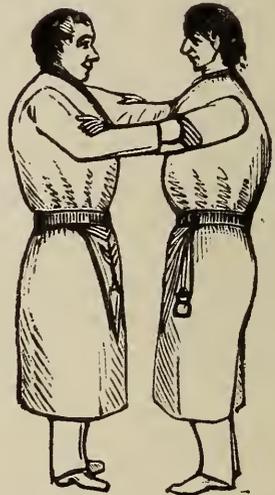
Sign, Chief of Tabernacle.

SIGN, CHIEF OF THE TABERNACLE.

Advance the left foot; make with the right hand the motion of taking the Censer, which is supposed to be in the left hand..

TOKEN.

Seize each other by the left elbow with the right hand, bending the arm so as to form a kind of circle.



Token, Chief of Tabernacle.

BATTERY:—Seven strokes, by six and one, or thus:
00 00 00 0.

PASS WORD:—Uriel.



Sign of Recognition,
Prince of the Tabernacle.

SIGN OF RECOGNITION.

Place the right hand open over the eyes, as if to protect them from a strong light, the left hand on the breast, then raise the right hand to the left shoulder, and bring it down diagonally to the right side. This is called the sign of the scarf.



Grand Sign, Prince
of the Tabernacle.

GRAND SIGN.

Place both hands open upon the head, join the two thumbs and the two forefingers by their extremities so as to form a triangle.

N. B.—The token, battery and word are the same as in the preceding degree.



Sign of Order. Knights
of the Brazen Serpent.

**TWENTY-FIFTH DEGREE, OR KNIGHTS OF
BRAZEN SERPENT.**

**SIGN OF ORDER, KNIGHTS OF THE BRAZEN
SERPENT.**

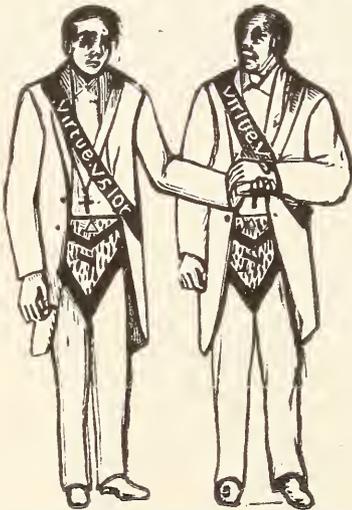
Incline the head downwards, and point to the ground with the forefinger of right hand.

SIGN OF RECOGNITION.

Form a cross upon yourself.



Sign of Recognition,
Knights of Brazen
Serpent.



Token, Knights of Brazen Serpent

TOKEN.

Place yourself on the right of the brother, and take his left wrist with your left hand.

ANSWER.

He then takes your right wrist with his right hand.

PASS WORD:—*I.·N.·R.·I.*, lettered only.

COVERED WORD:—*Johannes Ralp.*

SACRED WORD:—*Moses*; this word must be spelled.



Preparation of Candidate, Prince of Mercy Degree.

PREPARATION OF CANDIDATE.

The candidate is prepared by the Senior Deacon in a plain white robe, reaching from the neck to the feet, barefooted, hoodwinked, so as to prevent his seeing, with a rope passed three times around his body.

SIGN OF ENTRANCE.

Place the right hand open, so as to form a triangle above the eyes, as if to be protected against a strong light,



Sign of Entrance, Prince of Mercy.



Sign of Character, Prince of Mercy.

SIGN OF CHARACTER.

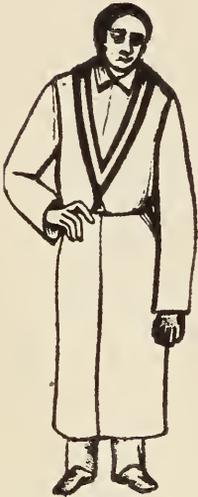
Form a triangle with the two thumbs, and the two forefingers; join them by the extremities, place the hands in front of, and touching the body.

SIGN OF HELP.

Cross both arms above the head, the hands open, palms outwards and say:
To me, the children of Truth.



Sign of Help.
Prince of Mercy.



Sign of Order.
Prince of Mercy.

SIGN OF ORDER.

Stand up, the right hand resting on the hip.



Token.

TOKEN.

Place both hands, each on the other's shoulders, press them slightly thrice and say, Gomel.

PASS WORD:—*Gomel*.

COMMON WORDS:—Ghiblim and Gabaon.

SACRED WORDS:—Jehovah, Jachin.

SUBLIME WORD:—*Ednl-pen-cagu*, that is, do as you would be done by.

TWENTY-SEVENTH DEGREE, OR COMMANDER OF THE TEMPLE.



Candidate taking Obligation, Commander of the Temple Degree.

SIGN OF RECOGNITION.

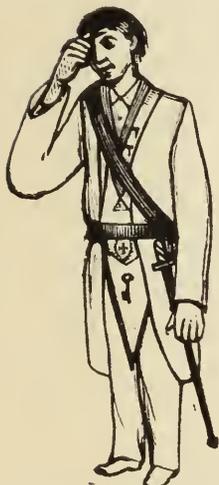
Form on your forehead a cross, with the thumb of your right hand, the fingers clinched.

ANSWER.

Kiss the place where the cross was made (This sign is used in the Court only.)

ANSWER.

(Out of Court)
Place first two fingers of the right hand on the mouth, the other fingers closed, the palm of the hand



Sign of Recognition, Commander of the Temple.

turned outward.



Answer.



Sign of Order, Com-
mander of the Temple.

SIGN OF ORDER.

(In the Court.) Extend your right hand on the round table, thumb separate so as to form a square. When standing, place the right hand on the body below the breast, forming also a square.

TOKEN.

Give three light blows with right hand on the other's left shoulder.

ANSWER.

He takes your right hand and gives it three light shakes.



Token, Commander of
the Temple.

PASS WORD:—Solomon.

SACRED WORD:—I.·N.·R.·I., lettered.

TWENTY-EIGHTH DEGREE, OR
KNIGHTS OF THE SUN.



Sign, Knights of
the Sun.

SIGN, KNIGHTS OF THE SUN.

Place the right hand flat upon the heart, the thumb separate, so as to form a square.

ANSWER.

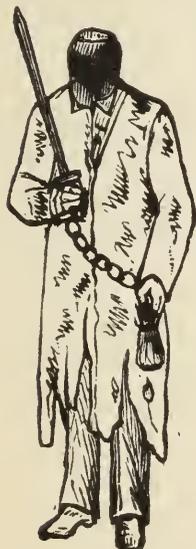
Raise the right hand, and with the index, point to heaven.



Answer.

PREPARATION OF CANDIDATE.

Brother Truth prepares the candidate as follows: A bandage over his eyes, a sword in his right hand; invests him with a ragged and bloody robe, puts a mask on his face, fetters binding his arms, a crown on his head, a purse in his left hand, etc.



Candidate.

TOKEN, KNIGHTS OF THE
SUN.

Take in your hand those of the brother and press them gently; kiss him on the forehead and say Alpha. He returns the kiss and says Omega. But this is not much used.

PASS WORD:—Stibium.



Token, Knights of the Sun.

TWENTY-NINTH DEGREE, OR KNIGHTS OF ST. ANDREW.



First Sign, Knight
of St. Andrew.

FIRST SIGN; THAT OF EARTH.

Wipe your forehead with the back of the right hand, the head somewhat inclined forward.

FIRST TOKEN.

Seize each successively the first, then the second, and lastly the third joint of the other's index finger of the right hand, each spelling alternately the word of the first degree. (Boaz.)



First Token, Knight of St. Andrew.



2nd Sign, Water.

SECOND SIGN, THAT OF WATER.

Place the right hand upon the heart; extend it horizontally at the height of the breast; let it fall on the right side, as if to salute with the hand.

SECOND TOKEN.

Seize each successively the first, then the second, and lastly the third joint of the other's middle finger, as indicated for the index in the first token, each spelling the sacred word of the second degree, (Shibboleth.) For mode of giving it see page 184, Freemasonry Illustrated.

THIRD SIGN, THAT OF ASTONISHMENT AND HORROR.

Turn the head to the left, looking downwards; raise both hands clasped to heaven, a little towards the right.



Sign of Horror.



Sign of Fire.

FOURTH SIGN, THAT OF FIRE.

Join both hands, the fingers interlaced and cover the eyes therewith, the palms outwards.

ANSWER.

Give the sign of Air. Extend forward the right arm and hand at the height of the shoulder.



Answer to Sign of Fire.

THIRD TOKEN.

Seize each successively the index finger of the other's right hand by the first joint. Each pronounce alternately one of the three syllables of the sacred word of the third degree. (Mah-hah-bone.)



Sign of Admiration.

FIFTH SIGN, THAT OF ADMIRATION.

Raise the eyes and hands to heaven, the left arm somewhat lower than the right, the heel of the left foot slightly raised, so that the left knee forms a square with the right leg.

SIXTH SIGN, THAT OF THE SUN.

Place the thumb of the right hand upon the right eye; raise the index finger so as to form a square, then bring it on a line, as if to indicate an object in view, saying: "I measure the sun itself."



Sign of the Sun.



General Sign, Knight
of St. Andrew.

SEVENTH SIGN; GENERAL SIGN.

Form, on the breast, a cross of St. Andrew with the two arms, the hands upwards.

GENERAL TOKEN.

Seize one the last joint of the index finger of the other's right hand; the first one says *Ne*, the other *Ka*. Then seize the last joint of the little finger; the first one says *Mah*, the other, giving the whole word, says *Nekamah*.



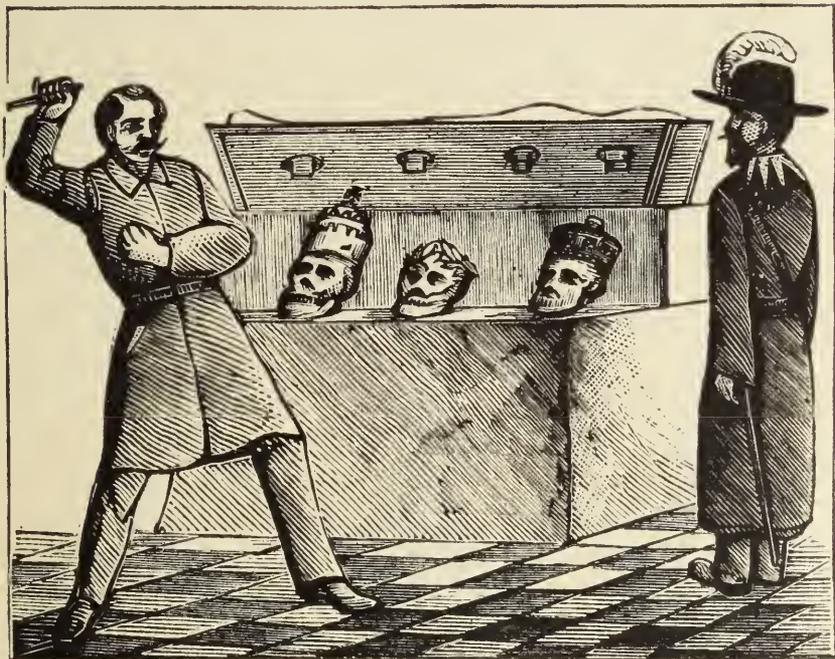
General Token, Knight of
St. Andrew.

PASS WORDS.

Ardavel, or *Ardriel*,
Casmaren, or
Tallud, or
Furlac, or

The Angel of Fire.
" " " *Air.*
" " " *Water.*
" " " *Earth.*

THIRTIETH DEGREE; GRAND ELECT KNIGHT KADOSH, OR
KNIGHT OF THE WHITE AND BLACK EAGLE.



Candidate Stabbing the Skulls.



Sign of Kadosh.

SIGN OF KADOSH.

Place the right hand on the heart, the fingers separated. Let the right hand fall on the right knee. Bend and grasp the knee; then seize the poniard, which is suspended from the ribbon, raise it to the height of the shoulder, as if to strike, and say *Nekam Adonai*.

THIRTIETH DEGREE, OR GRAND ELECT
KNIGHT KADOSH.

SIGN OF ORDER.

Hold the sword in the left hand and place the right hand extended over the heart.



Sign of Order.
Knight Kadosh.



Token, Knight Kadosh, Second Position.

TOKEN.

Place right foot to right foot, and knee to knee; present the right first, the thumb elevated, seize the thumb alternately, let it slip and step back a pace, then raise the arm as if to strike with the poniard. In doing this the first says, *Nekamah-bealim*, and the other answers, *Pharash-kol*.

PASS WORD:—To enter, *Nekam*.

ANSWER:—*Menahhem*, that is *Consolator*. To retire, *Phaal-kol*.

ANSWER:—*Pharash-koh*.

SACRED WORD:—*Nekamah-bealim*.

ANSWER:—*Phurah-koh*; but more generally, *Nekam-Adonai*.

ANSWER:—*Pharash-kol*.

FIRST SIGN.

Cross both hands, bring them to the navel, thumbs crossing each other, and say Justice.



First Sign.



Answering Sign.

ANSWERING SIGN.

Cross both arms above your head, right outside, palms outward, and say Equity.

TOKEN, GRAND INSPECTOR INQUISITOR
COMMANDER.

Place right foot to right foot, and right knee to right knee, take each other by the left hand, and with the right hand strike a gentle blow on the other's right shoulder.

SACRED WORD:—One says Justice, the other answers Equity. Both together say, So mote it be.



Token.



Sign, Sublime Prince of the Royal Secret.

SIGN.

Place the right hand open on the heart; extend it forward, the palm downwards and then let it fall by the right side.

TOKEN.

Seize the sword with the right hand; unsheath it and carry it up to the right side, the hilt resting on the right hip, the point upwards. Place the right foot behind



Token, Sublime Prince of the Royal Secret. 1st Position.



Token, 2nd Position.

the left, so as to form a square, leaving a small distance between the feet thus arranged. Raise the left arm, the hand open and extended, as if to repulse an attack. Seize each other's left hand, the fingers interlaced. Then draw close to each other and embrace. One says *Hochmah*, (that is wisdom or philosophy,) and the other answers *Tsedakah*, that is, truth, justice and equity. (In some rituals these two words are said to be the sacred and pass of the degree.)

THIRTY-THIRD DEGREE, OF SOVEREIGN GRAND INSPECTOR GENERAL.



Preparation of Candidate, 33rd Degree.

PREPARATION OF CANDIDATE, SOVEREIGN GRAND INSPECTOR GENERAL.

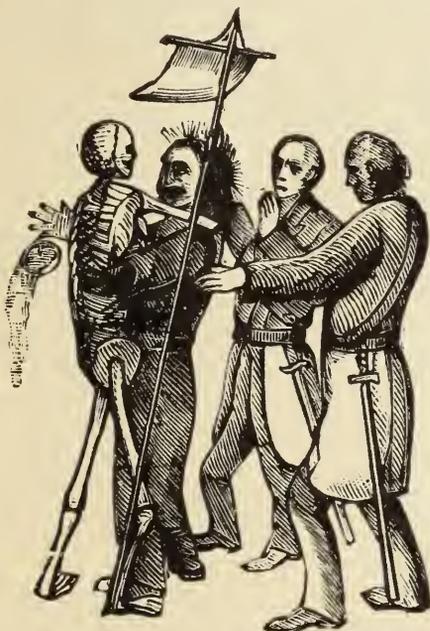
The candidate is prepared by being divested of his shoes and hat; clothed in a black robe without sword or regalia; a lighted taper in his righthand and a black cable tow around his neck, the ends of which are held by the Illustrious Grand Master General of Ceremonies at the proper time. The Illustrious Grand Marshal retires to the Chamber of Reflection, and all being ready he strikes on the door of the Council Chamber.



Sign of Order.

SIGN OF ORDER.

Left hand over the heart, fingers extend'd and close together.



Skeleton Seizing Candidate when Taking Oath 33rd.

PENALTY, 33d DEGREE.

And should I knowingly or willfully violate the same, may this wine I now drink, become a deadly poison to me, as the hemlock juice drank by Socrates. (Drinks wine out of skull.) And may these cold arms forever encircle me. Amen. (Skeleton's arms enfold him.)

FIRST SIGN.

Kneel on the left knee, cross the arms over the breast, then draw the sword, hold the point in the left hand and cross it with that of the opposite Inspector and give the



First Sign, S. G. I. G.

First Pass Word--"De Molay."

Answer--"Hiram Abiff."

Second Pass Word--"Frederick."

Answer--"Of Prussia."

SECOND SIGN.

Disengage swords, retain point in left hand, fall on both knees, kiss blade three times and give the

Sacred Words--"Micha, Macha, Bealim, Adonai."

"Who is like unto Thee, oh God."



Second Sign.

SIGN OF ENTRANCE.

Cross the arms on the breast, the head bowed down.

Battery. 00000 000 0 00.



Sign of Entrance.

CATALOGUE
of
SECRET SOCIETY
RITUALS

FREE MASONRY
KNIGHTS OF COLUMBUS
ODD-FELLOWSHIP
KNIGHTS OF PYTHIAS
and
other Secret Societies

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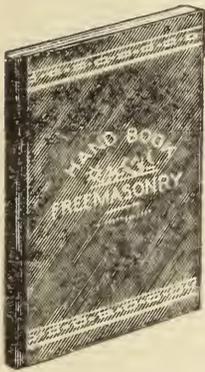
SECRET SOCIETY RITUALS

Free Masonry

EXPLANATION.

The first three degrees, as published in "Ronayne's Hand Book," termed the Blue Lodge Degrees, are common to all the Rites. The Scotch Rite exclusively covers 30 Degrees (4th to 33d inclusive). Blue Lodge and Chapter, 7 Deg., or "Free Masonry Illustrated" 7 Degrees and "Knight Templarism Illustrated" 6 Degrees include the entire "York Rite" or "American Rite" Degrees. The York and Scotch rites are the leading Masonic Rites.

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