

DUNCAN'S
Masonic Ritual and Monitor

OR

GUIDE TO THE THREE SYMBOLIC DEGREES OF
THE ANCIENT YORK RITE

AND

TO THE DEGREES OF MARK MASTER, PAST MASTER,
MOST EXCELLENT MASTER, AND THE ROYAL ARCH

BY

MALCOLM C. DUNCAN

EXPLAINED AND INTERPRETED BY COPIOUS NOTES AND
NUMEROUS ENGRAVINGS

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PREFACE

THE objects which Freemasonry was founded to subserve are honorable and laudable; nor is it intended in the following pages to disparage the institution or to undervalue its usefulness. It has, at various times and in several countries, incurred the ill-will of political parties and of religious bodies, in consequence of a belief, on their part, that the organization was not so purely benevolent and philanthropic as its members proclaimed it to be. In the State of New York, many years ago, it was supposed, but we think unjustly, to wield a powerful political influence, and to employ it unscrupulously for sinister ends. The war between Masonry and Anti-Masonry which convulsed the State at that period is still fresh in the remembrance of many a party veteran. The Order, however, has long since recovered from the obloquy then heaped upon it, and is now in a flourishing condition in most parts of the civilized world.

The purpose of this work is not so much to gratify the curiosity of the uninitiated as to furnish a guide for the neophytes of the Order, by means of which their progress from grade to grade may be facilitated. Every statement in the book is authentic, as every proficient Mason will admit to himself, if not to be public, as he turns over its pages. The non-Masonic reader, as he peruses them, will perhaps be puzzled to imagine why matters of so little real importance to society at large should have been so industriously concealed for centuries, and still more surprised that society should have been so extremely inquisitive about them. "But such," as Old Stapleton says, in 'Jacob Faithful,' "is human nature." The object of the Order in making a profound mystery of its proceedings is obvious enough. Sea-birds are not more invariably attracted toward a lighted beacon on a dark night, than men to whatever savors of mystery. Curiosity has had a much greater influence in swelling the ranks of Masonry than philanthropy and brotherly love. The institution, however, is now sufficiently popular to stand upon its own merits, without the aid of clap-trap, so "via the mantle that shadowed Borgia"

It will be observed by the initiated, that the following exposition gives no information through which any person not a Mason could obtain admission to a Lodge. It is due to the Order that its meetings should not be disturbed by the intrusion of persons who do not contribute to its support, or to the furtherance of its humane design, and whose motives in seeking admission to its halls would be impertinent and ungentlemanly. The clew to the *Sanctum Sanctorum* is, therefore, purposely withheld.

In its spirit and intention Masonry is certainly not a humbug, and in its enlightened age so excellent an institution should not incur the liability of being classed with the devices of charlatanry by affecting to wear a mystic veil which has long been lifted, and of which we are free to say, that, unlike that of the false prophet of Kohrassan, it has no repulsive features behind it.

The author of the following work does not conceive that it contains a single line which can in any way injure the Masonic cause; while he believes, on the other hand, that it will prove a valuable *vade mecum* to members of the Order, for whose use and guidance it is especially designed.

It will be seen that the "work" quoted in this treatise differs from that of Morgan, Richardson, and Alleyn; but as this discrepancy is fully explained at the close of the remarks on the Third Degree, it is not deemed necessary to make further allusion to it here.

THE AUTHORITIES REFERRED TO IN THIS WORK ARE AS FOLLOWS:

"THE HISTORICAL LANDMARKS." By the Rev. G. Oliver, D. D. In two volumes. London: R. Spencer. 1845.

"THE THEOCRATIC PHILOSOPHY OF FREEMASONRY." By the same author and publisher. 1840.

"ORIGIN OF THE ENGLISH ROYAL ARCH." By the same, &c., &c., &c.

"A LEXICON OF FREEMASONRY." By Albert G. Mackey, M. D. Charleston: Burges & James. 1845.

"THE FREEMASON'S TREASURY." By the Rev. George Oliver, D. D. London: R. Spencer. 1863.

"THE INSIGNIA OF THE ROYAL ARCH." By the same author. London: R. Spencer. 1847.

"EXPOSITION OF THE MYSTERIES." An Inquiry into the Origin, History, and Purport of Freemasonry. By John Fellows, A. M. New York. 1835.

"BOOK OF THE CHAPTER." By Albert G. Mackey, M. D. New York: Macoy & Sickles. 1864.

"ALLYN'S RITUAL." New York: John Gowan.

"WEBB'S MONITOR." New York: Macoy & Sickles.

"TENT LIFE IN THE HOLY LAND." By Rev. Irenaius Prime, D. D. New York: Harper & Bros.

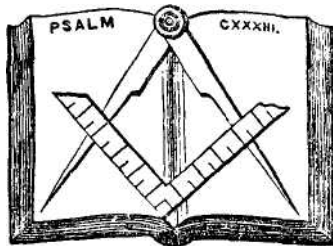
"MONITOR OF FREEMASONRY." By Jabez Richardson. Philadelphia. Pa.

DUNCAN'S RITUAL AND MONITOR

OF

FREEMASONRY.

ENTERED APPRENTICE, OR FIRST DEGREE



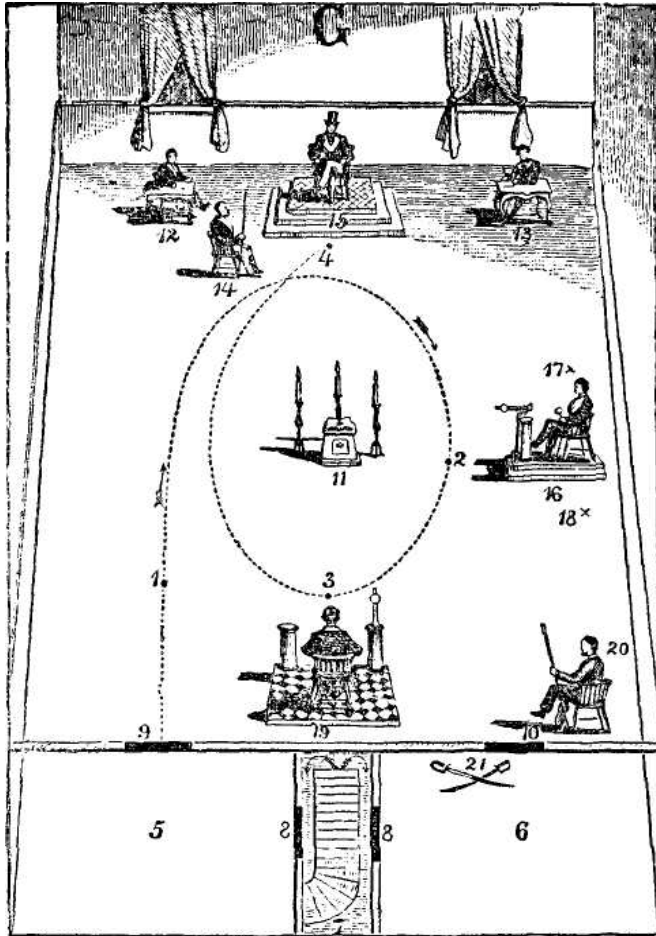
Seven Freemasons, viz., six Entered Apprentices and one Master Mason, acting under a charter or dispensation from some Grand Lodge, is the requisite number to constitute a Lodge of Masons, and to initiate a candidate to the First Degree of Masonry.

They assemble in a room well guarded from all cowans and eaves-droppers, in the second or third story (as the case may be) of some building suitably prepared and furnished for Lodge purposes, which is, by Masons, termed "the Ground Floor of King Solomon's Temple,"

The officers take their seats, as represented in the Plate on page 10. Lodge-meetings are arranged as follows, viz.: a "regular " is held but once a month (i. e. every month on, or preceding, the full of the moon in each month) ; special meetings are held as often as the exigency of the case may seem to demand, if every night in the week, Sunday excepted. If Tuesday should be Lodge night, by Masons it would be termed, "Tuesday evening on or before the full of the moon, a regular night."

All business relative to Masonry is done at a "regular," and in the Third, or Master Mason Degree. None but Master Masons are allowed to be present at such meetings; balloting for candidates is generally done on a "regular," also receiving petitions, committee reports, &c, &c.

A petition for the degrees of Masonry is generally received at a "regular" (though, as a common thing, Grand Lodges of each State make such arrangements as they may deem best for the regulation of their several subordinate Lodges).



LODGE OF ENTERED APPRENTICES, FELLOW CRAFTS, OR MASTER MASON.

1. Candidate prays. 2. First step. 3. Second step. 4. Third step. 5. Room where candidates are prepared.
6. Ante-room where members enter the lodge. 7. Hall. 8. Doors. 9. Door through which candidates are admitted into the lodge. 10. Door through which members enter. 11. Altar. 12. Treasurer. 13. Secretary. 14. Senior Deacon. 15. Worshipful Master. 16. Junior Warden. 17 and 18. Stewards. 19. Senior Warden. 20. Junior Deacon. 21. Tyler.

At the time of receiving a petition for the degrees of Masonry, the Master appoints a committee of three, whose duty it is to make inquiry after the character of the applicant, and report good or bad, as the case may be, at the next regular meeting, when it is acted upon by the Lodge.

Upon reception of the committee's report, a ballot is had: if no black balls appear, the candidate is declared duly elected; but if one black ball or more appear, he is declared rejected.

No business is done in a Lodge of Entered Apprentices, except to initiate a candidate to the First Degree in Masonry, nor is any business done in a Fellow Crafts' Lodge, except to pass a Fellow Craft from the first to the second degree.

To explain more thoroughly: when a candidate is initiated to the First Degree, he is styled as "entered;" when he has taken the Second Degree, "passed" and when he has taken the Third, "raised" to the sublime Degree of a Master Mason. No one is allowed to be present, in any degree of Masonry, except he be one of that same degree or higher. The Master always wears his hat when presiding as such, but no other officer, in a "Blue Lodge" (a "*Blue Lodge*" is a Lodge of Master Masons, where only three degrees are conferred, viz.: Entered Apprentice, 1st; Fellow Craft, 2d; Master Mason, 3d. Country Lodges are mostly all "*Blue Lodges*").

A Lodge of Fellow Craft Masons consists of five, viz.: Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons; yet seven besides the Tyler generally assist, and take their seats as in the Entered Apprentice's Degree. The Fellow Craft Lodge is styled by Masons "the Middle Chamber of King Solomon's Temple."

Three Master Masons is the requisite number to constitute a Masters' Lodge, which is called by Masons "the *Sanctum Sanctorum*, or, Holy of Holies of *King Solomon's Temple*." Although three are all that is required by "Masonic Law" to open a Third Degree Lodge, there are generally seven besides the Tyler, as in the other degrees.



All the Lodges meet in one room, alike furnished, for the conferring of the different degrees (E. A., F. C., and M. M.); but they are masonically styled by the Craft as the Ground Floor, Middle Chamber, and *Sanctum Sanctorum*.

A person being in the room, while open on the First Degree, would not see any difference in the appearance of the room from a Master Masons' Lodge. It is the duty of the Tyler to inform all the brethren on what degree the Lodge is at work, especially those that arrive too late (i.e., after the Lodge has been opened). so that none will be liable to give the wrong sign to the Worshipful Master when he enters. If the Lodge is opened on the First Degree, there might be present those who had taken only one degree, and, if the brother arriving late should be ignorant of this fact, and make MOST WORSHIPFUL MASTER IN THE EAST a Third Degree sign, they would see it; consequently, caution on this point should always be given to such brethren by the Tyler, before entering the Lodge.

Usual way: Brethren that arrive too late come up to the anteroom, which they find occupied by the Tyler, sword in hand; after inquiring of the Tyler on what degree the Lodge is at work (opened), they put on an apron, and request the Tyler to let them in; the Tyler steps to the door, gives one rap (•), i.e. if opened on the First Degree; two raps (••), if Second Degree; three raps (•••), if the Third Degree; which being heard by the Junior Deacon, on the inside, he reports to the Master the alarm, as follows, viz.:

J.D.— Worshipful Master, there is an alarm at the inner door of our Lodge.

W.M.— Attend to the alarm, Brother Junior, and ascertain the cause.

Junior Deacon opens the door and inquires of the Tyler the cause of the alarm; when the Tyler will report the brethren's names (which we will suppose to be Jones, Brown, and Smith).

J.D. (to the Master) — Brothers Jones, Brown, and Smith are without, and wish admission.

If they are known to the Master, he will say, "Admit them."

Deacon opens the door, and says, in an under tone of voice, "Come in." These brothers advance to the centre of the Lodge, at the altar make the dueguard, and sign of the degree on which the Lodge is opened, which is responded to by the Master, and then take their seats among the brethren. No brother is allowed to take his seat until he has saluted the Worshipful Master on entering a Lodge; and if one omits his duty in this respect, he is immediately reminded of it by either the Master or some one of the brethren present. The Tyler generally cautions the brethren, before entering the Lodge, about giving the sign, before passing them through the door; the Junior Deacon the same, as soon as they are in. This officer's station is at the inner door, and it is his duty to attend to all alarms from the outside, to report the same to the Master, and get his permission before admitting any one.

The author remembers seeing the dueguard and sign of a Master Mason given, while yet an Entered Apprentice Mason: he was sitting one evening in the Lodge, when a brother of the Third Degree came in, and very carelessly saluted the Master with the Master's dueguard and sign, undoubtedly supposing the Lodge open on that degree — a very common error among Masons.

In large cities there are often more than one Lodge. Some cities have ten or twenty, and even more; in the cities of New York and Brooklyn there are one hundred and thirty-five Lodges, besides Chapters, Councils, Commanderies, &c, &c. Consequently, there are Lodge-meetings of some sort every night in the week, excepting Sunday, and of course much visiting is going on between the different Lodges. The visitors are not all known to the Masters personally; but the brethren are, generally, acquainted with each other, and of course have often to be vouched for in some of the Lodges, or pass an examination; and for the purpose of giving the reader an idea of the manner in which they are admitted, the author will suppose a case, in order to illustrate it. Jones, Smith, and Brown, belonging to Amity Lodge, No. 323, in Broadway, New York, wish to visit Hiram Lodge, No. 449, of Twenty-fifth Street, and for that purpose go on Lodge night to the hall of Hiram Lodge, No. 449, and ask the Tyler for admission. The Tyler, perhaps, will say — Brothers, are you acquainted with our Master, or any of the brethren in the Lodge? Smith, Jones, and Brown will say, perhaps, Yes; or, We can't tell, but pass our names in, and if there are any acquainted with us, they will vouch for our masonic standing. The Tyler does so, in the manner already described; and, if they are vouched for by either Master or any brother, they are admitted, the Tyler telling them on what degree the Lodge is opened, besides furnishing them with aprons.

On the evening of a Lodge-meeting, brethren generally get together at an early hour at the Lodge-room, which has been opened and cleaned out by the Tyler. On arrival of the Master, and the hour of meeting, the Master repairs to his seat

in the east, puts on his *hat*,¹ sash, yoke, and apron, with gavel in hand, and says: " Brethren will be properly clothed and in order; officers repair to their stations for the purpose of opening."

At this announcement the brethren put on their aprons, and seat themselves around the Lodge-room, while the officers invest themselves with their yokes and aprons, and take their stations as represented in Plate on page 10, viz.: Senior Warden in the west; Junior Warden in the south; Senior Deacon in front of the Worshipful Master in the east, and a little to his right hand, with a long rod in hand; Junior Deacon at the right hand of the Senior Warden in the west, guarding the inner door of the Lodge, with rod in hand; Secretary at the left of the Worshipful Master, and Treasurer at the right; and, generally, two Stewards on the right and left of the Junior Warden in the south, with rods in hand. After all are thus seated, the Worshipful Master says: " Is the Tyler present? If so, let him approach the east."

At this command, the Tyler, who is all this time near the outer door of the Lodge, approaches the Worshipful Master's seat in the east, with yoke and apron on.

W.M.— Brother Tyler, your place in the Lodge?

Tyler — Without the inner door.

W.M.— Your duty there?

Tyler— To keep off all cowans and eavesdroppers, and not to pass or repass any but such as are duly qualified and have the Worshipful Master's permission.

W.M.— You will receive the implement of your office (handing him the sword). Repair to your post, and be in the active discharge of your duty. (See Note A, Appendix.)

The Tyler retires to the inside of the outer door of the anteroom, and all Lodge-doors are closed after him.

W.M. (gives one rap with his gavel, Junior Deacon rises up) —Brother Junior Deacon, the first and constant care of Masons when convened?

Junior Deacon — To see that the Lodge is duly tyled.

W.M.— You will attend to that part of your duty, and inform the Tyler that we are about to open a Lodge of Entered Apprentice Masons (Fellow Crafts, or Master Masons, as the case may be), and direct him to tyle accordingly.

The Deacon opens the door, and says to the Tyler — Brother Tyler, it is the orders of the Worshipful Master that you tyle this Lodge as an Entered Apprentice (Fellow Crafts, or Master Mason, as the case may be) ; then closes the door, gives one rap (two, if a Fellow Crafts', or three, if a Masters' Lodge), which is responded to by the Tyler.

J.D.— Worshipful Master, the Lodge is tyled.

¹ In most foreign Lodges the Master wears his hat, while the rest of the brethren remain uncovered. This practice was followed by Mac-Kenzie Beverly Esq., when he held the office of D. P. G. M. for the East Riding of York.— *Historical Landmarks*, vol. i. p. 138.

W.M. — How tyled?

J.D.— By a brother of this degree, without the inner door, invested with the proper implement of his office (the sword).

W.M.— His duty there?

J.D.— To keep off all cowans² and eavesdroppers; suffer none to pass or repass, except such as are duly qualified, and have the Worshipful Master's permission. (Sits down.)

W.M. (one rap, Warden rises to his feet.) — Brother Senior Warden, are you sure that all present are Entered Apprentice Masons (Fellow Crafts, or Master Masons? as the case may be).

S.W.— I am sure, Worshipful Master, that all present are Entered Apprentice Masons (or as the case may be).

W.M.—Are you an Entered Apprentice Mason?

S.W.— I am so taken and accepted among all brothers and fellows.

W.M.— Where were you first prepared to be made an Entered Apprentice Mason?

S.W.— In my heart.

W.M.— Where secondly?

S.W.— In a room adjacent to a legally constituted Lodge of such, duly assembled in a place representing the Ground Floor of King Solomon's Temple.

W.M.— What makes you an Entered Apprentice Mason?

S.W.—My obligation.

W.M.— How many constitute a Lodge of Entered Apprentice Masons?

S.W.— Seven or more, consisting of the Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons, Secretary, and Treasurer.

W.M.— The Junior Deacon's place?

S.W.— At the right hand of the Senior Warden in the west.

W.M. (two raps with his gavel, when all the officers of the Lodge rise to their feet.) — Your duty there, brother Junior Deacon?

² From the affair of Jephthah, an Ephraimite was termed a cowan. In Egypt, cohen was the title of a priest or prince, and a term of honor. Bryant, speaking of the harpies, says, they were priests of the sun; and, as cohen was the name of a dog as well as a priest, they are termed by Apollonius "the dogs of Jove." Now, St. John cautions the Christian brethren, that "without are dogs" (kuves), cowans or listeners (Rev. xxii. 15), and St. Paul exhorts the Christians to "beware of (dogs, because they are evil workers" (Phil. iii. 2). Now, kuwv, a dog, or evil worker, is the masonic cowan.— Historical Landmarks, vol. i. p. 349.