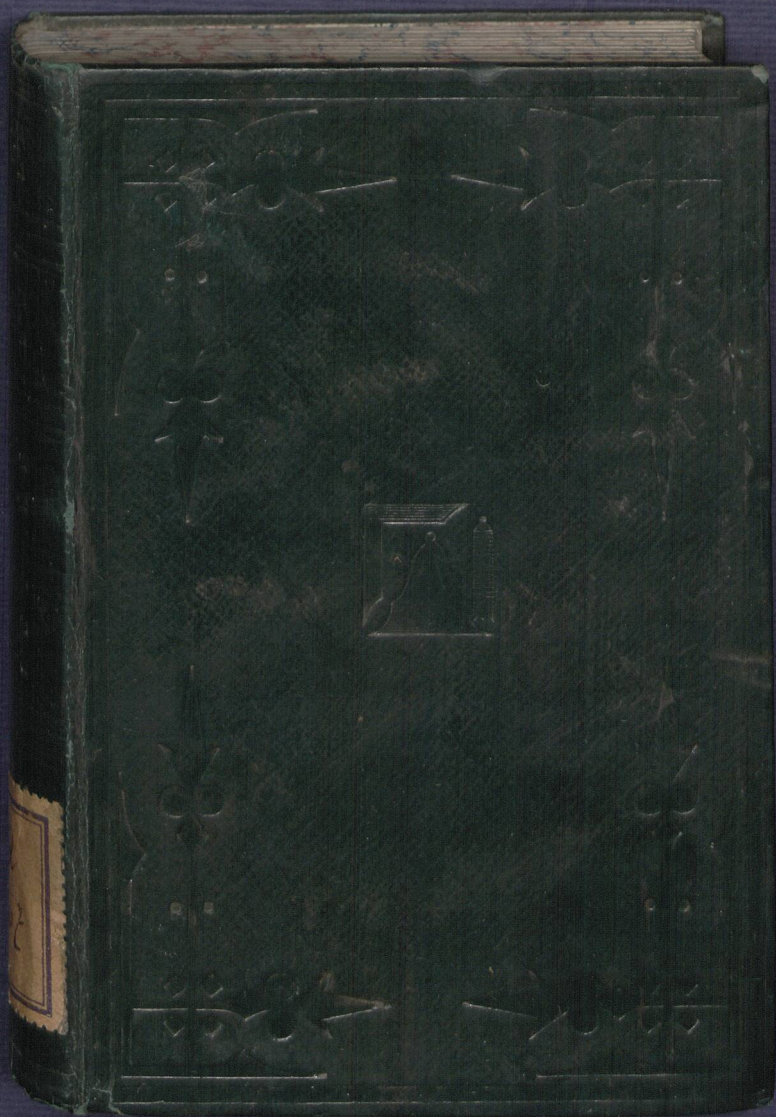
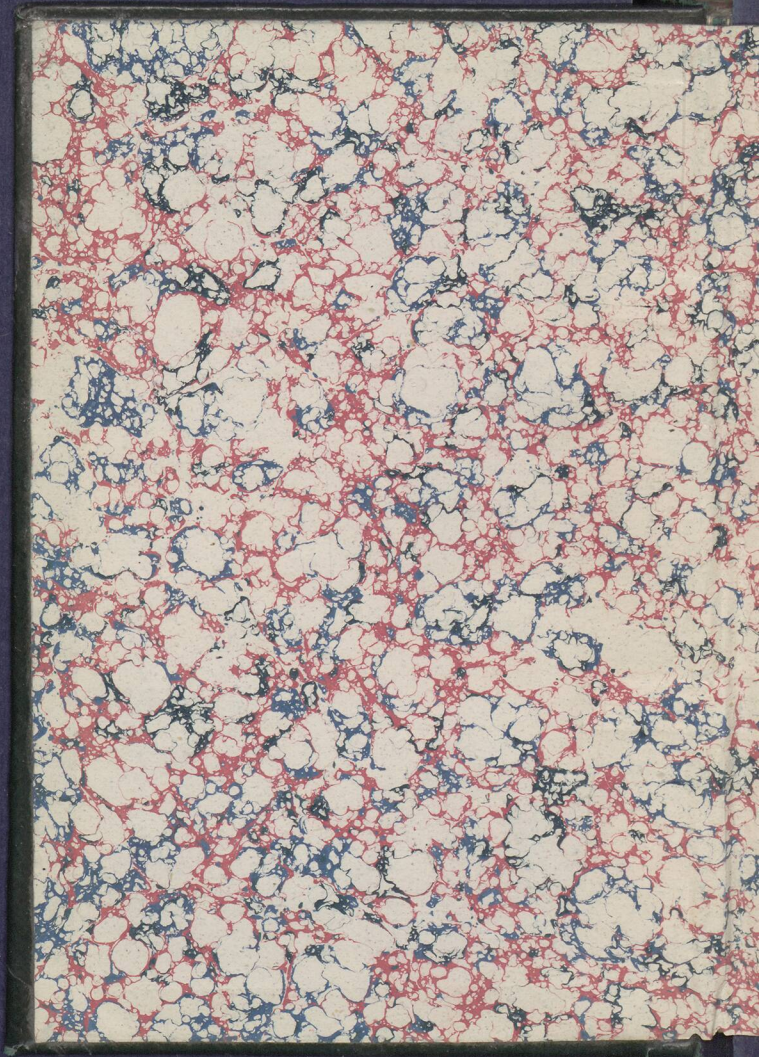
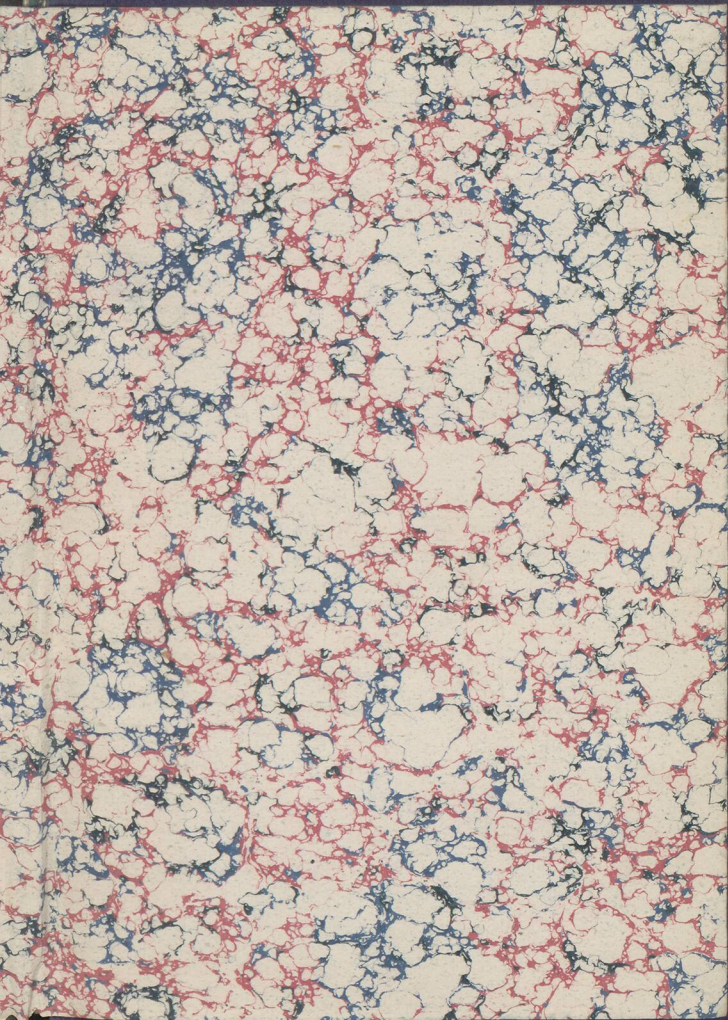










Q 267

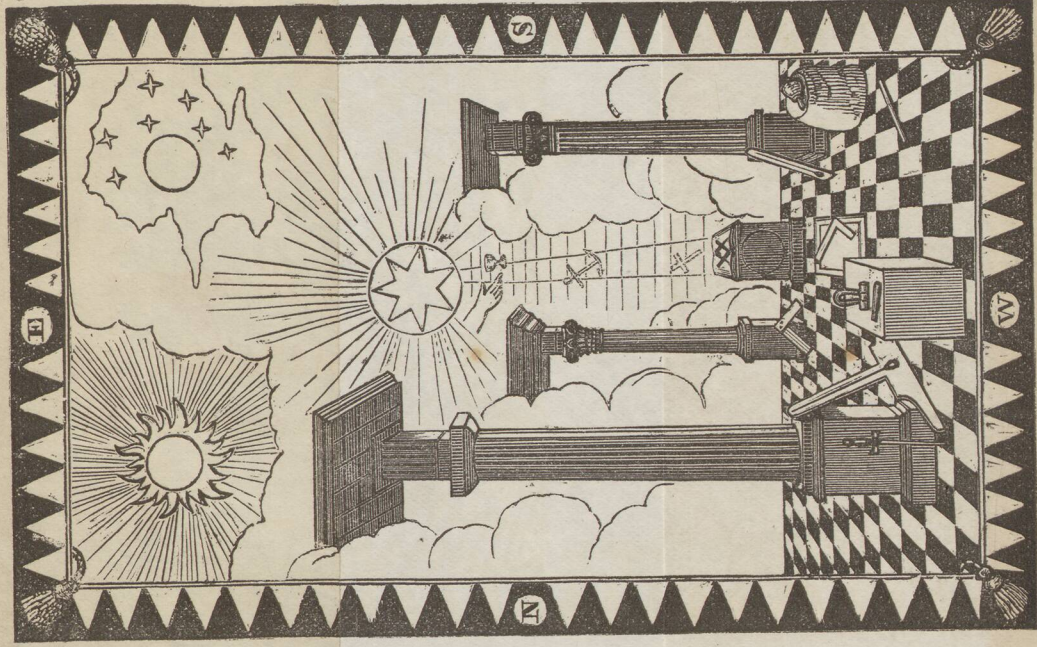
9.00<sup>xx</sup>

1454123

Eigentum  
des Innersten Orients  
d. Gr. L. v. Pr. gen. z. Fr.







TRACING BOARD—FIRST DEGREE.

For Explanation, see "The Perfect Ceremonies of Craft Masonry," p. 54. Also 4th, and 5th Sections of First Lecture.



AK 14776



The Lectures  
OF  
THE THREE DEGREES  
IN  
Craft Masonry.

THE CEREMONY OF  
Installation.

AND AN APPENDIX.

*A New and Revised Edition.*

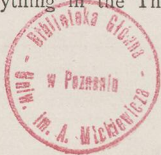
*All rights reserved.*

PRIVATELY PRINTED FOR  
A. LEWIS, LONDON.

1876.

THE Lectures and Installation Ceremony, &c., have been very carefully revised ; and as now here printed are in strict accordance with Standard Authority, and the "Emulation" working.

Uniform with "THE PERFECT CEREMONIES OF CRAFT MASONRY." The two works (*Copyright*) forming the only Complete and Accurate Manual to everything in the Three Degrees of Craft Masonry.



23 021 I



# CONTENTS.



## Introduction.

|                                                                                                                       | PAGE |
|-----------------------------------------------------------------------------------------------------------------------|------|
| AN ESSAY ON THE VARIOUS RITUALS OF FREE-MASONRY FROM THE TENTH CENTURY. By the late Rev. George Oliver, D.D., . . . . | ix   |

## PART I.

|                                                                                               |    |
|-----------------------------------------------------------------------------------------------|----|
| TRACING BOARD—First Degree ( <i>Frontispiece</i> ).                                           |    |
| FIRST LECTURE—Introductory Address, Seven Sections, and Charges, complete, . . . .            | 3  |
| TRACING BOARD—Second Degree ( <i>Illustration</i> ).                                          |    |
| SECOND LECTURE—Introductory Address, Five Sections, and Charges, complete, . . . .            | 60 |
| TRACING BOARD—Third Degree ( <i>Illustration</i> ).                                           |    |
| THIRD LECTURE—Introductory Address, Three Sections, W. M.'s Section, and Charges, complete, . | 95 |

## PART II.

*The Ceremony of Installing a Worshipful Master.*

## APPENDIX.

|                                           | PAGE |
|-------------------------------------------|------|
| FORM OF ADDRESSES TO THE OFFICERS IN THE  |      |
| CEREMONY OF INSTALLATION, . . . .         | 25   |
| CEREMONIES OF OPENING AND CLOSING A BOARD |      |
| OF INSTALLED MASTERS, . . . .             | 33   |
| THE MASONIC CALENDAR, . . . .             | 36   |
| OF THE APRON, . . . .                     | 37   |
| JEWELS WORN IN SYMBOLIC LODGES, . . . .   | 38   |
| NOTES TO MEMBERS AND VISITORS, . . . .    | 38   |
| HONOURS AFTER THE TOASTS, . . . .         | 38   |



Introduction.



A LECTURE

ON

*THE VARIOUS RITUALS OF  
FREEMASONRY*

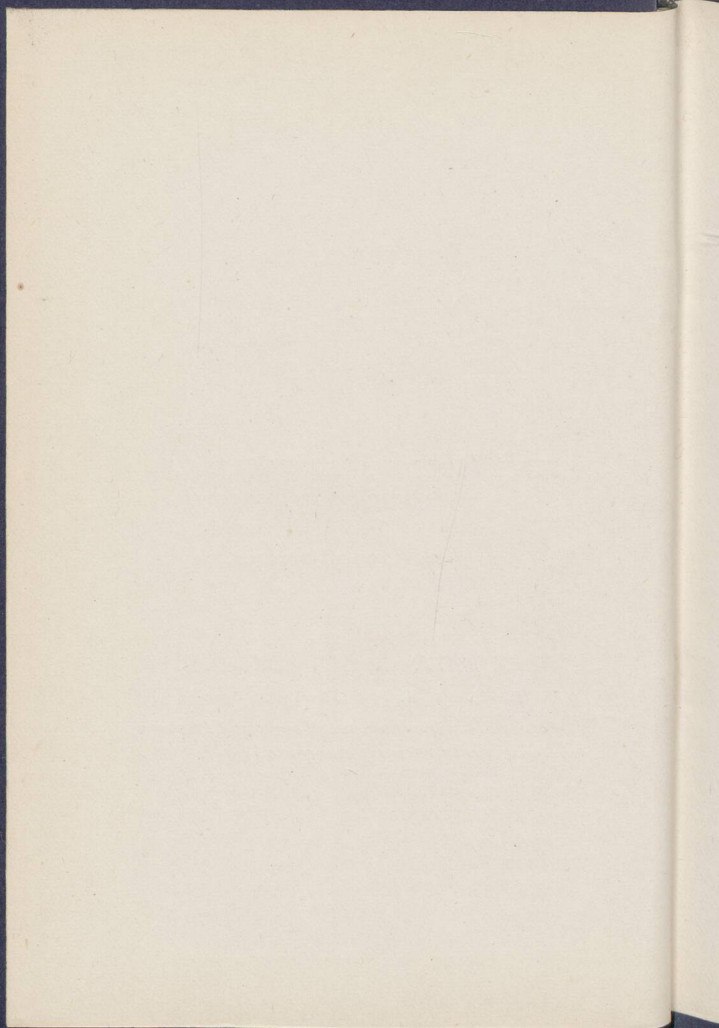
FROM THE TENTH CENTURY.

BY

THE REV. G. OLIVER, D.D.

PAST D.P.G.M. FOR LINCOLNSHIRE ;

*Honorary Member of numerous Lodges and Literary  
Societies in various parts of the World.*



## A Lecture on Masonic Rituals.\*

BRETHREN,

It is rather late in life for me to appear before a Lodge of intelligent Masons in the capacity of a lecturer ; and it is only the respect I entertain for Masonry that could induce me to do so. And even under the influence of that feeling, I should scarcely have ventured to solicit your attendance this evening, if I had not been under an impression that I could tell you something which is not generally known to the Fraternity. Indeed, I am satisfied, from the general tenor of my Masonic correspondence, that there are many Brethren in England who would travel over half the island, and think themselves well paid for their trouble, to acquire the information I am now about to communicate to you ; not only on the ancient Rituals, but on various signs, tokens, and observances used by the Fraternity many years ago, and now entirely forgotten.

During the last century, several revisions of the Ritual took place, each being an improvement on its predecessor, and all based

\* Delivered in the Witham Lodge, Lincoln, 1863.



on the primitive Masonic Lecture which was drawn up in the tenth century, and attached to the York Constitutions. This Lecture, to which I shall first call your attention, was in doggerel rhyme ; a kind of composition which was very popular amongst our Saxon ancestors in the time of Athelstane. About the latter end of the fourteenth century, it was carefully translated from the Saxon for the use of the York Grand Lodge ; and the M.S. of that date is now in the British Museum. This invaluable document contains copious rules and regulations for the observance of the Craft ; and is so curious, that I shall give you a specimen of it, to show the unchangeable character of the Order. It thus describes the duty of the Master :—

The first article of good Masonry  
Shows that the Master must surely be  
Both steadfast, trusty, and also true,  
His place he never then shall rue.  
He must, neither for love nor dread,  
Of neither party to take mede ;  
Whether he lord or fellow be,  
Of him to take no kind of fee ;  
But as a Judge to stand upright,  
And then his conduct will be bright.

It speaks thus of an E.A.P. :—

The Master shall not for any vantage,  
Make an apprentice under age.  
And, as you may plainly hear,  
He must have his limbs both whole and fair,  
For to the Craft it were great shame,  
To make a half man and a lame ;

For a man of tainted blood  
Would do the Craft but little good.

This was a primitive observance amongst the Craft, for in the Constitutions of Athelstane the E.A.P. was solemnly enjoined—

His Master's counsel to keep close,  
Lest he his confidence should lose,  
The secrets of Brethren tell to none,  
Nor out of the Lodge what there is done.  
Whatever you hear the Master say,  
Be sure thou never do betray,  
Lest it cause in thee much blame,  
And bring the Craft to public shame.

Here, also, we find the origin of a clause in our present Master Mason's O.B. :—

It charges thee, upon thy life,  
Not to corrupt thy Master's wife ;  
Nor thy Fellow's concubine,  
As thou wouldst not have him do by thine ;  
Full mickle care might thus begin,  
From such a foul and deadly sin.

The O.B. was thus constructed :—

The 14th Point is full good law,  
To him that would be under awe ;  
A solemn oath he needs must swear,  
To his Master and Fellows that be there,  
To be both steadfast and true also,  
To all these laws wherever he go ;  
And to his liege Lord the King  
To be true above all other things.

Thus did our ancient Brethren lecture eight hundred years ago, establishing a series of Landmarks which are not yet overthrown.

In the reign of Edward III., A.D. 1357, the decrees of the Order ran in the following form :—"That, for the future, at the making or admission of a Brother, the ancient Constitutions and Charges shall be read. That when the Master and Wardens preside in a Lodge, the Sheriff, if need be, or the Mayor, or the Alderman, if a Brother, where the Chapter is held, shall be sociate to the Master. That the Fellow-Crafts shall travel honestly for their pay, and love their Fellows as themselves ; and that all shall be true to the King, to the realm, and to the Lodge. That if any of the Fraternity should be fractious, mutinous, or disobedient to the Master's orders, and, after proper admonition, should persist in his rebellion, he shall forfeit all claims to the rights, benefits, and privileges of a true and faithful Brother." These Charges conclude with the words—"So mote it be."

The first catechismal formula was introduced by Grand Master Sir Christopher Wren, about the year 1685, and was called an Examination. It was very concise, and might be gone through in ten minutes or a quarter of an hour. The O.B. was short and simple, and had no penalty ; for that which is now used as a penalty formed a portion of the Examination. As thus :—"Which is the point of your entry?...I hear and conceal, under the penalty of having my t...t cut, or my t...e pulled out of my h...d." I am inclined to think that Freemasonry at this time had only one degree.

You would probably like to hear a few



passages from Sir Christopher's Ritual. It commenced thus :—"Peace be to all here.... I hope there will.—What o'clock is it?...It's going to six, or going to twelve.—Are you very busy?...No.—Will you give or take? ... Both; or which you please.—How go Squares?...Straight.—Are you rich or poor? ...Neither.—Change me that? (the sign.)... I will.—What is a Mason?...A man begot by a man, born of a woman, brother to a king, fellow to a prince.—In the name of the King and Holy Church, are you a Mason?...I am so received and accepted.—Where were you made a Mason?...In a just and perfect Lodge.—How many make a Lodge?...God, and the Square; with five or seven right and perfect Masons; on the highest mountains or the lowest valleys in the world.—Where is the Master's point?... At the east window, waiting the rising of the sun to set his men to work.—How is the meridian found out?...When the sun leaves the south, and breaks in at the west end of the Lodge."

This will be sufficient to show you in what manner the Brethren worked 180 years ago. The Craft at that time had a series of signs to make themselves known to each other as Masons, which are now obsolete; and I introduce them here as a matter of curiosity. When meeting in the street, they saluted each other by raising their hat with the thumb and two fingers only. Sometimes they would strike the inside of the little finger of the left hand three times with the

forefinger of the right; or rub their right eye three times with two fingers; or they would take up a stone and ask, what it smells of? The correct answer to which was, "Neither of brass, iron, or any other metal, but of a Mason.—What is your name?... E.A.P.: Lewis or Caution; F.C.: Geometry or Square; M.M.: Cassia or Gabaon.—How old are you?... E.A.P.: Under seven years; M.M.: Above seven years." When in a mixed company, the token was—to turn down their glass after drinking. And if any one saw a Brother misconduct himself, he exhibited his disgust by placing his open right hand on his upper lip, which served as a check to further indiscretion. The operative Fraternity in these ages had certain private signals which must have been very convenient. For instance, if a Master wanted one of his workmen from the top of a steeple, he would catch his eye, and then touch the calf of his right leg; if from any other part of the church, the left ankle. If from any secular edifice, he put his right hand behind his back. If he wanted a man at the house of rendezvous, he put his left hand behind. There were many others of a similar nature, which are now obsolete. As Masonry increased in popularity, under the patronage of noble and influential Grand Masters during the eighteenth century, many improvements were made on the primitive Ritual at different periods. The reformation was commenced by Brothers Desaguliers and Anderson, about the year 1720; and

their Ritual mentions, for the first time, a "Master's Part;" there was no Master's Part before 1720; and here also the O.B. is accompanied by the penalty: but not a syllable is mentioned about a substituted word; on the contrary, it asserts that *the lost word was actually found*. I shall give you specimens of this formula in each of the three degrees, merely premising, that in those days the office of Deacon was unknown.

ENTERED APPRENTICE'S DEGREE.

"Where stands the Senior E.A.P.?...In the south.—What is his business?...To hear and receive instructions, and welcome strange Brothers.—Where stands the Junior E.A.P.?...In the north.—What is his business?...To keep out all cowans and eavesdroppers.—If a cowan or a listener is caught, how is he to be punished?...To be placed under the eaves of the house in rainy weather, till the water runs in at his shoulders and out at his heels.—What do you learn by being an operative Mason?...To hew, square, mould stone, lay a level, and raise a perpendicular.—What do you learn by being a *gentleman Mason*?...Secrecy, morality, and good-fellowship.—Have you seen a Master to-day?...I have.—How was he clothed?...In a yellow jacket and blue pair of breeches."

FELLOW-CRAFT'S DEGREE.

"How high was the door of the Middle Chamber?...So high that a cowan could not reach to stick a pin into it.—When you came



to the Middle Chamber, what did you see?... The resemblance of the letter G.—What did that G denote?...One that's greater than you.—Who is greater than I, that am a Free and Accepted Mason, and Master of a Lodge?...The Grand Architect and Builder of the Universe ; or he that was taken up to the top of the pinnacle of the holy Temple."

MASTER MASON'S DEGREE.

"From whence came you?...From the east.—Where are you going?...To the west.—What are you going to do there?...To seek for that which was lost and is now found.—What is that which was lost and is now found?...THE MASTER MASON'S WORD.—What is the name of a Master Mason?...Cassia is my name ; from a just and perfect Lodge I came ; a Master Mason raised most rare, from the diamond Ashlar to the Square."

The next reviser of the Ritual was Martin Clare, a D.G.M., and he executed his task so much to the satisfaction of the Grand Lodge, that his Lectures were ordered to be used by all the Brethren within the limits of its jurisdiction. In accordance with this command, we find the officers of the Grand Lodge setting an example in the Provinces ; and in an old Minute-Book of a Lodge in Lincoln, dated 1734, of which Sir Cecil Wray, the D.P.M., was the Master, there are a series of entries through successive Lodge nights to the following effect :—that "two or more sections (as the case might be) of Martin Clare's Lectures were read ; when the Master

gave an elegant charge, went through an examination, and the Lodge was closed with songs and decent merriment."

The following extract from these Lectures may be acceptable:—"What is the covering of a Masonic Lodge?...A celestial canopy of divers colours.—How do we hope to arrive at it?...By the help of a ladder.—What is it called in Scripture?...Jacob's Ladder.—How many rounds or staves in that Ladder?...Rounds or staves innumerable, each indicating a moral virtue ; but three principal ones, called F., H., and C.—Describe them?...F. in Christ ; H. in salvation, and to live in C. with all mankind.—Where does that Ladder reach to?...To the heavens.—What does it rest upon?...The H.B.

Thirty years after the great schism which split the Society into two divisions, conventionally distinguished as *Ancient* and *Modern*—viz., in 1770—Bro. Dunckerley was commissioned by the Grand Lodge to compile an improved Ritual in all the three degrees, which he accomplished to the universal satisfaction of the Fraternity ; for Bro. Dunckerley was a very distinguished Mason. In his version, the three principal steps of the Masonic Ladder were referred to the Christian doctrine of the three states of the soul. First, in its tabernacle the body, as an illustration of F. ; then, after death, in paradise, as the fruits of H. ; and lastly, when reunited to the body in glory about the throne of God, as the sacred seat of universal C. The original hint at a circle and parallel lines, as

important symbols of the Order, has been ascribed to him. Here, the doctrine of a substituted word was formally announced ; for the true word had been transferred to the Royal Arch, which he introduced into the Grand Lodge as a legitimate degree of Masonry.

As a specimen of his Lecture, take the following extract :—" How do Masons know each other in the day?...By seeing a Brother and observing the sign.—How in the night?...By feeling the token and hearing the word.—How blows a Mason's wind?...Favourably; due east and west.—For what purpose?...To cool and refresh the men *to, at, and from* their labour.—What does it further allude to?...To those miraculous winds which first blew east and then west, and proved so essential in working the happy deliverance of the children of Israel from their Egyptian bondage, and also the overthrow of Pharaoh and his host in their attempt to follow.—What time is it?...High time.—Bro. J. W., what is to be done at high time?...To call the men from labour to refreshment ; to see that they keep within hail, and come on again in due time, that the master may have pleasure and profit thereby."

I pass over the Lectures of Calcott and Hutchinson, because they were not adapted to Lodge practice.

The exemplifications of York Masonry were completed by the celebrated Bro. Preston, who constructed a Ritual which contains a satisfactory survey of the system



as it was undoubtedly used by the York Lodges in 1777, when the Lodge of Antiquity, of which Bro. Preston was a P.M., seceded from the London Grand Lodge, and avowed an alliance with the Grand Lodge at York. Besides which, Preston was initiated in a York Lodge, and therefore became thoroughly master of all the details, as practised by both sections of the Fraternity. His Ritual was very carefully constructed; and, as might reasonably be anticipated from a Bro. of his Masonic learning and research, it contained a lucid exemplification of the ceremonies, doctrines, legends, and symbolical machinery of all the three degrees; and it is to be regretted that some of its most valuable illustrations were omitted by Dr Hemming and his associates when the Ritual was reconstructed by the Lodge of Reconciliation in 1814. For instance, the Prestonian Lecture gave the following beautiful definition of Masonry, which is now lost to the Craft:—"What is Masonry? ...The study of science and the practice of virtue.—What is its object?...To rectify our conduct by its sublime morality; to render us happy in ourselves, and useful to society.—What is the ground or plan of Masonry?... Instruction.—Why do you consider it to be such?...Because men are never too wise to learn.—What will a wise man do to obtain it?...He will seek knowledge.—What will a wise Mason do?...He will do more, for he will never rest till he finds it.—Where does he expect to find it?...In the east.—Why

does he expect to find it there?...Because man was there created in the image of his Maker; there also the holy Gospel originated; knowledge and learning were there promulgated, and arts and sciences flourished."

I now proceed, without further preface, to a categorical examination of the Prestonian Ritual, compared with the Union Lectures now in use; merely premising, that this learned Bro. divided each degree into sections, and subdivided each section into clauses. This arrangement was adopted as a convenient help to memory. According to this plan, a portion of the Lecture was delivered each Lodge night—not always by the Master, but by certain Brethren who undertook the office of Sectionists and Clauseholders; which relieved the Chair of much labour, without being burdensome to the Brethren, as it would require a very slight application for any one member to become acquainted with a single clause.

I shall confine myself to the first section of the E.A.P. Lecture; which consists of six comprehensive clauses; each of which I will not only repeat, but explain. This section, as the Lecture expresses it, is suited to all capacities, and ought to be known by every person who wishes to rank as a Mason. It consists of general heads, which, though they be short and simple, will be found to carry weight with them. They not only serve as marks of distinction, but communicate useful and interesting know-

ledge when they are duly investigated. They qualify us to try and examine the rights of *others* to our privileges, while they demonstrate our own claim ; and, as they induce us to inquire minutely into other particulars of greater importance, they serve as a proper introduction to subjects which are more amply explained in the following sections.

The FIRST CLAUSE, consisting of three questions and answers only, was thus concisely expressed :—"Bro. S.W., where did you and I first meet?...On the l...l.—Where do we hope to part?...On the s...e.—Why so?...As Masons, we ought always to do so with all mankind, but more particularly with obligated Brethren."

This opening clause requires a passing remark ; because many persons have founded upon it a clause against us, to the effect that we are levellers ; that Freemasonry, by abolishing all human distinctions, would disorganise society, and reduce it to its primitive elements. But it does no such thing; on the contrary, there is no other existing institution in this country where the grades of rank are better defined and more correctly preserved. For instance, look round the Lodge. The W.M. sits in the E.—as a governor—invested with power, even to despotism, if he should consider it safe to use it. And the Ws. in the W. and S. are his assistants, not his equals. Each has a particular duty assigned to him, and beyond that he has no right to interfere. The next



grade are the Ds. And what is their duty? Not surely to rank in equality with the W.M. and Ws.; but to perform the part of inferiors in office, to carry messages and commands. It is their province to attend on the W.M., and to assist the Ws. in the active duties of the Lodge—such as the reception of candidates into the different degrees, and the practice of other important rites and ceremonies. This is the business of the Ds.; and by its punctual discharge, the office becomes a stepping-stone to further preferment; for, as it is incumbent on a Bro. to serve the office of a W. before he can attain to the chair of a Lodge, so it ought to be incumbent on a W. to have passed through the grade of a D.; although it is not absolutely required by the Constitutions of Masonry. Such are the gradations of rank in a Mason's Lodge; and accordingly, the other officers have their respective duties to perform, and rank to support; while the floor members are bound to obey implicitly the commands of the W.M. What is there in all this which tends to the destruction of order in society? Surely nothing. How, then, are we said to meet on the l...l? Why, thus; because our occupations are distinguished by the most perfect brotherly love. When the Lodge is open, the Brethren, as Brethren, whatever be their diversity of external rank, are equal; and in the process of working the Lodge, each bears the burden assigned to him by the W.M., in the pursuit of that common object, the acquisition of useful

knowledge. But when the Lodge is closed, and the Jewels put by, we part on the s...e; each individual resumes his rank in society, and honour is given to whom honour is due.

The SECOND CLAUSE runs thus :—"From whence come you?...From the W.—Whither going?...To the E.—What induced you to leave the W. and go to the E.?...In search of a Master, and of him to gain instruction.—Who are you that want instruction?...A F. and A. Mason."

There is something apparently anomalous in this clause, which I shall point out. The Masonic tyro is said to travel from the W. to the E. in search of instruction. Now, another statement in the same section, as we shall soon see, affirms that he comes from the Holy Lodge of St John, which Masonic tradition places at Jerusalem, and consequently eastward as regards this country; and therefore he would in reality travel from E. to W., and not from W. to E., as is stated in the clause. The fact is, that this passage refers simply to the progress of a candidate at his initiation, advancing from W. to E. by t...e i...g...r s...ps; i...g...r from the situation he was then in, being entirely ignorant where he was going; but alluding to t...e r...g...r s...ps, consisting of eight lines and angles, and morally teaching upright lines and well-squared actions.

The THIRD CLAUSE :—"What kind of man ought a F. and A. Mason to be?...A free man, born of a free woman, brother to kings and

companion to princes, if Masons.—Why free?...That the vicious habits of slavery might not contaminate the true principles on which Masonry is founded.—A second reason?...Because the Masons who were chosen to build K.S.T. were declared free, and exempted from all imposts, duties, and taxes. Afterwards, when this Temple had been destroyed by Nebuchadnezzar, the goodwill of Cyrus gave them permission to erect a second temple; he having set them at liberty for that purpose. It is from this epoch that we bear the name of F. and A. Masons.—Why brother to kings and companion to princes?...A king, in the Lodge, is reminded, that although a crown may adorn his head, and a sceptre his hand, the blood in his veins is derived from the common parent of mankind, and is no better than that of the meanest subject. The statesman, the senator, and the artist are there taught that, equally with others, they are, by nature, exposed to infirmity and disease; and that an unforeseen misfortune, or a disordered frame, may impair their faculties, and level them with the most ignorant of their species. This checks pride, and incites courtesy of behaviour. Men of inferior talents, who are not placed by fortune in such exalted stations, are instructed in the Lodge to regard their superiors with peculiar esteem; when they discover them voluntarily divested of the trappings of external grandeur, and condescending, in the badge of innocence and bond of friendship, to trace wisdom, and



follow virtue, assisted by those who are of a rank beneath them. Virtue is true nobility, and Wisdom is the channel by which Virtue is directed and conveyed; Wisdom and Virtue, only, mark distinction among Masons.—Whence originated the phrase—born of a free woman?...At the grand festival which was given by Abraham at the weaning of his son Isaac. Afterwards, when Sarah, the wife of Abraham, beheld Ishmael, the son of Hagar the Egyptian bondwoman, teasing and perplexing her son, she remonstrated with Abraham, saying, Put away that bondwoman and her son, for such as they cannot inherit with the free-born. She spoke as being endowed with divine inspiration; well knowing, that if the lads were brought up together, Isaac might imbibe some of Ishmael's slavish principles; it being universally acknowledged that the minds of slaves are much more contaminated than those of the free-born.—Why those equalities amongst Freemasons?...We are all equal by our creation, but much more so by the strength of our obligation."

This clause, which I consider most important to Freemasonry, has been entirely suppressed in the last revision of the Lectures. To show its value, I may briefly remark, that it enumerates the requisites which constitute the character of a Mason;—records the historical fact which conferred on the Order the honourable title of F. and A.;—it illustrates the universal bond of brotherhood, and specifies the principal

links in the Masonic chain, including all the grades of rank by which civil society is cemented and held together. Thus evincing, that the true nature of Masonic equality does not arise merely from creation, as the children of a common parent, but more particularly from the strength of the Masonic O.B. The clause also includes another historical fact of great importance, to demonstrate and explain why it was considered necessary that a candidate for Masonry should be able to declare that he is the son of a free woman; a privilege to which, as Masons,—as subjects of a State whose institutions are free and beneficent—we may refer with honest pride and perfect satisfaction.

The **FOURTH CLAUSE** :—"From what particular part of the world do you come?... From the Holy Lodge of St John at Jerusalem.—What recommendation have you brought thence?...A recommendation from the W.M., Officers, and Brethren of that R.W. and Holy Lodge, who greet you thrice heartily." (In the formula used A.D. 1720, we find the passage thus expressed :—"R.W. the M. and Fellows of the H.L. of St John, from whence I come, greet you, greet you, greet you, thrice welcome Brothers.") "Any other recommendation?...Hearty good wishes.—Since you brought no other recommendation, what came you here to do?...Not my own will and pleasure, but to learn to rule and govern my passions, to be obedient to the Master's will, to keep a tongue of good

report, to practise secrecy, and make further progress in the study of Freemasonry."

This clause has been introduced to illustrate the subordination necessary to ensure the observance of strict discipline in the Lodge. During the progress of Freemasonry, since the revival in 1717, it has undergone many alterations. In the Examination of Sir C. Wren it was thus expressed:—"What Lodge are you of?... The Lodge of St John, symbolised by the Triangle and Cross.—How does it stand?... Perfect E. and W., as all churches and chapels do.—How many angles in a St John's Lodge?... Four, bordering on squares, each containing 90 degrees."

The Ritual of Desaguliers and Anderson exhibits this variety:—"From whence come you?... From the Holy Lodge of St John.—What recommendation brought you from thence?... The recommendation which I brought from the R.W. and W. Brothers and Fellows of the Holy Lodge of St John, from whence I came, was, to greet you thrice heartily well.—What do you come here to do?... Not to do my proper will, but to subdue my passions still; the rules of Masonry in hand to take, and daily progress therein to make.—Are you a Mason?... I am so taken and accepted to be amongst Brothers and Fellows." (In the United States it is given thus:—"Bro. S.W., from whence come you as an E.A.P. Mason?... From a holy Lodge of the Holy St John's at Jerusalem.—What came you here to do?... To



learn to subdue my passions, and improve myself in Masonry.—You are a Mason then, I conclude?...I am so taken and accepted among Brothers and Fellows.—How do you know you are a Mason?...By being often tried, and never denied, and ready and willing to be tried again.”) At the present time the passage is considerably abridged. “What mode of introduction have you to recommend yourself to the notice of a Mason?...A salute of respect to the Master in the chair.—Any other recommendation?...A hearty salute to all under his direction.—For what purpose came you hither?...To regulate my conduct, correct my passions, and make a progress in Masonry.”

These variations embrace the common object of teaching courtesy and brotherly kindness; which could never be effected if every member of a Lodge were to do that only which is right in his own eyes. Confusion and disorder would undoubtedly follow such a practice. But he has something in view of a higher character than this, which indeed is the real secret of Masonry; even the improvement of his mind—the government of his passions—the regulation of his discourse by a tongue of good report—and, in a word, to make due progress in the philosophy and science of the Order.

The FIFTH CLAUSE:—“How do you know yourself to be a Mason?...By having been examined and approved, well reported of, and regularly initiated into the Order.—How will you convince me that you are a

*Various Rituals of Freemasonry.* xxix

Mason?...By s...ns, t...s, and p...f...t p...ts of entrance.—What are s...ns?...All s...s, a...s, l...s, and p...p...s are good and sufficient s...ns to know Masons by.—What purpose do they serve?...To distinguish a Mason in the light.—What are t...s?... Certain friendly and brotherly w...ds and g...ps, which distinguish a Mason in the dark as well as in the light.—Will you give me the p...ts of entrance?...Give me the first and I will give you the second.—I hehe. I conceal....What do you conceal?—All s...c...ts and m...s belonging to, F.Ms. in Masonry, except it be to a true and lawful Brother for his caution; but as *I* am the examiner, you may safely reveal to me the points of entrance....Of, at, and on.—Of, at, and on what?...*Of* my own free-will and accord, *at* the door of the Lodge, and *on* the point of a s. i.—*When* were you made a Mason?...When the sun was at its due meridian.—How do you account for that, as Masons are generally made in the evening?...The earth being spherical, the sun is always at its due meridian in one part of the globe or another.—*Where* were you made a Mason?...In a just and perfect Lodge.—What is a Lodge?...An assemblage of Brethren well met to expatiate on the mysteries of the Craft, with the B., S., and C., the Book of Constitutions, and a Warrant empowering them to act.—When met, what makes them just?...The H.B.—What makes a Lodge perfect?...The number s...n.—Under what denomination?...One M., two

Ws., two F.Cs., and the rest may be E.A.Ps.—What makes it regular?...The Charter, the Warrant, and the Constitutions.—Why so?...The first is the acknowledgment of our m...s, forms, and ceremonies by the laws of our country; the second is the ancient and legal authority of the G.M.; and the third is the sanction of the G.L.—*By whom* were you made a Mason?...By the W.M., assisted by the Ws. and Brethren.”

This is a clause of Landmarks, and very essential to be understood; although it is differently given at the present time. I must, however, observe, that the prepositions of, at, and on, which Dr Hemming has retained, are improperly said to include the whole ceremony of initiation, which they certainly do not. I rather prefer a beautiful illustration which was used half a century ago, and ought not to have been omitted in the modern Ritual, because it actually does include the whole ceremony of initiation. It ran thus:—“How many original and perfect points have we in Masonry?...Twelve.—Name them?...Opening, Preparing, Reporting, Entering, Prayer, Circumambulation, Advancing, Obligation, Intrusting, Investing, Situation, and Closing.\*—Why are they

\* The twelve original and perfect points in Masonry, in use in the ancient Lectures:—

- |              |   |         |
|--------------|---|---------|
| 1. Opening   | = | Reuben. |
| 2. Preparing | = | Simeon. |
| 3. Reporting | = | Levi.   |
| 4. Entering  | = | Judah.  |



*Various Rituals of Freemasonry. xxxi*

called original and perfect points?...Because they constitute the basis of the whole system of Masonry, and without which, no one ever was, or ever can be, legally received into the Order. Every person who is made a Mason must go through all these twelve forms and ceremonies, not only in the first degree, but in all subsequent ones."

The explanation of these twelve points of entrance, which formed the creed of our ancient Brethren many years ago, is much more extensive, and too long for introduction towards the close of a lecture. If I were duly authorised to revise the Ritual, I should certainly restore much of the passage, although not perhaps in this introductory portion.

I now proceed to the SIXTH and last CLAUSE of the first section of the E.A.P. Lecture:—"Have Masons any secrets?... They have; many valuable ones.—Where do they keep them?...In their hearts.—To whom do they reveal them?...To none but Brothers and Fellows, known to be such on due trial, proof, and examination, or in the body of a just and lawful Lodge.—

- |                     |                     |
|---------------------|---------------------|
| 5. Prayer           | = Zebulon.          |
| 6. Circumambulation | = Issachar.         |
| 7. Advancing        | = Dan.              |
| 8. Obligation       | = Gad.              |
| 9. Intrusting       | = Asher.            |
| 10. Investing       | = Naphtali.         |
| 11. Situation       | = Joseph { Ephraim. |
|                     | Manasseh.           |
| 12. Closing         | = Benjamin.         |

How do they reveal them?...By the help of a k...y.—Does that k...y hang or lie?...It hangs and does not lie.—Where does it hang?...Within an arch of bone.—What does it hang by?...The thread of life, in the passage of entrance, nine inches or a span long, the supposed distance between the g...t...l and p...t...l.—Why is it so nearly connected with the heart?...The t...g...e being the index of the mind, it ought to utter nothing but what the heart truly dictates.—To solve this Masonic mystery, can you tell me what manner of metal this k...y is composed of?...No metal at all; it is a t...g...e of good report, which ought always to speak as well of a Brother in his absence as in his presence, and when that cannot be done with honour, justice, or propriety, that adopts the distinguishing virtue of a Mason.—What virtue is that?...s...e or s...y.”

Of all the arts which Masons possess, s...e or s...y is that which particularly recommends them. Taciturnity is a proof of wisdom, and is allowed to be of the utmost importance in the different transactions of life. The best writers have declared it to be an art of inestimable value; and that it is agreeable to the Deity himself may be easily conceived, from the glorious example which he gives in concealing from mankind the secrets of his providence. The wisest of men cannot pry into the arcana of heaven; nor can they divine to-day what to-morrow may bring forth.

The ancient Rituals exhibit some curious

variations of this clause. In the Examination of Sir Christopher Wren, the illustration ran thus:—"Have you the k...y of the Lodge?...Yes, I have.—What is its virtue?...To open and shut, and to shut and open.—Where do you keep it?... In an i...y b...x, between my t...g...e and my t...th, or within my heart, where all my s...ts are kept.—Have you a chain to the k...y?...Yes, I have.—How long is it?... From my t...g...e to my heart." Desaguliers made a slight alteration, and exemplified it in this manner:—"What are the s...ts of a Mason?...S...ns, t...s, and many w...ds.—Where do you keep these s...ts?...Under my left breast.—Have you any k...y to these s...ts?...Yes.—Where do you keep it?...In a b...e b...x, that neither opens nor shuts but with i...y k...ys.—Does it hang or does it lie?...It hangs.—What does it hang by?... A tow-line, nine inches or a span.—What metal is it of?...No manner of metal at all. But a t...g...e of good report is as good behind his back as before his face." At the present day it is thus given, as you all know:—"By what means is any further conversation held?...By means of a k...y, equally regular in its construction and in its operation.—Where is this k...y found?... Within an arch of b...e.—Where does it lie?...It does not lie, it is suspended.—Why so?...That it might be always ready to perform its office, and never to betray its trust through negligence.—What is it suspended by?...The thread of life.—Why so nearly



connected with the heart?...To lock its s...ts from the unworthy, and to open its treasures to the deserving.—Of what is this k...y composed?...It is not composed of metal, nor formed by any mortal art.—Explain this m...y?...It is a t...g...e of good report, ever ready to protect, never to betray.—What are its distinguishing characteristics?...To defend the interests of a Brother in his absence, to speak favourably of him, if truth will permit, and when that cannot be done with propriety, to adopt the Mason's peculiar virtue, s...e." In the modern Tracing Board this emblem, which constitutes an immovable Landmark, is most unaccountably and improperly omitted. The k...y is one of the most important symbols of Freemasonry, and ought to be prominently kept in view. To the uninitiated or imperfectly taught Mason, it bears the appearance of an inanimate metal instrument, whose use is obviously confined to the performance of one simple act, and is applied masonically as the insignia of the Treasurer. But the well-instructed Brother views it with a different eye. He beholds in it the member, which, according to its use and application, is the greatest blessing, or the greatest curse, to man. If improperly used, it is a fire,—a world of iniquity,—untamable,—an unruly evil, full of deadly poison,—it defileth the whole body, as an inspired apostle asserts,—it setteth on fire the course of nature, and is set on fire of hell. This mass of evil the consideration of our Masonic k...y is intrusted

to correct ; for it represents not a slanderous t...g...e, but a t...g...e of good report, which will always hang in a Brother's defence, and never lie to his prejudice ; or in other words, will speak as well of a Brother in his absence as in his presence ; because when present, he is able to defend himself, and if, unfortunately, that cannot be done with propriety, to adopt the distinguishing virtue of the science ; for *where* candour cannot commend, *there* s...e will at least avoid reproach.

This section of the E.A.P. Lecture contains a beautiful display of the purest morality. What indeed can be more estimable than the spirit of brotherly love which is here inculcated ? Can anything have a more direct tendency to promote the glory of God, peace on earth, and goodwill towards men ? This is the use and end, the golden rule of Freemasonry. Consider, abstractedly, the moral which it teaches. It instructs you as Brethren to dwell together in unity. It teaches you to imitate the innocence of the lamb, and the peacefulness of the dove ; and to let the head, the tongue, and the heart *be* united, *as* they ought, to promote each other's welfare, and to rejoice in each other's prosperity. It admonishes you to be candid to a Brother's faults ; and never to condemn, until you are thoroughly convinced of his unworthiness ; and even then to adopt this golden rule—Always speak well of a Brother, if you speak of him at all ; but, if you cannot do so with strict justice—say nothing. This, while it gives him an opportunity to repent and re-

trieve his reputation, will contribute to your own peace of mind, and you will thus avoid those dissensions and disputes which are never creditable and often dangerous.

Thus I conclude my Lecture. If it has afforded you any information or instruction, I shall feel myself amply repaid for my exertions.

#### VARIATIONS IN THE RITUAL.

In the year 1720, the following questions and answers occur :—

Q.—Where does the M.W. stand ?

A.—In the W.

Q.—Where does the F.C. ?

A.—In the S.

Q.—Why so ?

A.—To hele and conceal, give instruction, and welcome strange Brothers.

Q.—Where does the E.A.P. stand ?

A.—In the N.

Q.—Why so ?

A.—To hele and conceal, to receive instruction, and to strengthen the Lodge.

Q.—What is the form of the Lodge ?

A.—An oblong square 

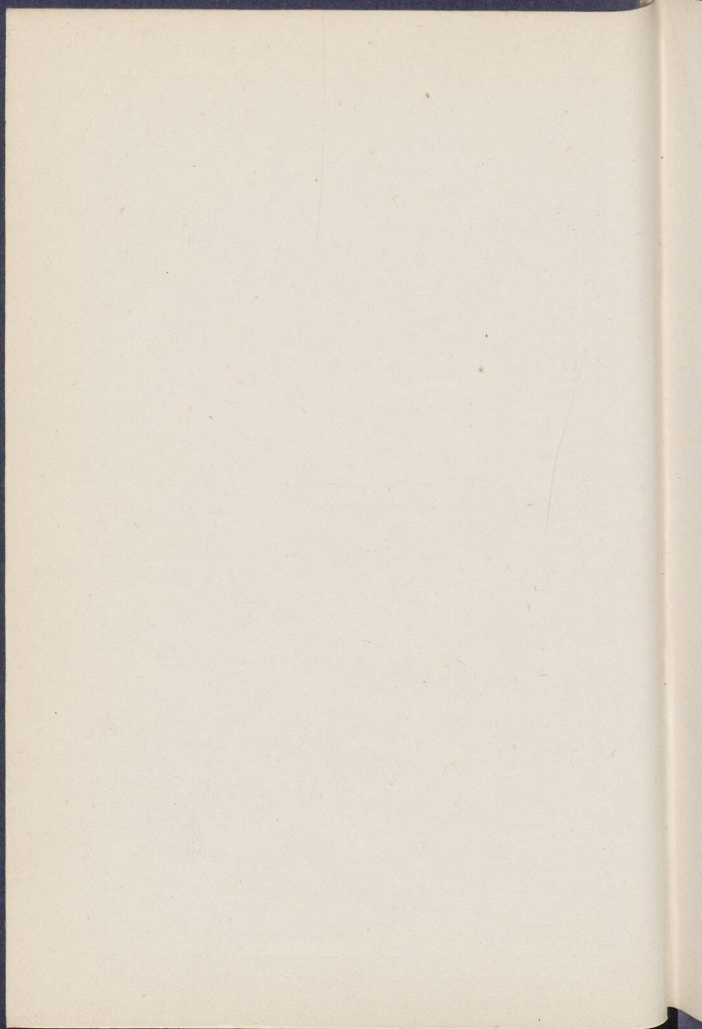
Q.—Why so ?

A.—The manner of our great Master Hiram's grave.

N.B.—This is the only mention of Hiram in the Ritual.



PART I.



## First Lecture.

### INTRODUCTORY ADDRESS.

BRETHREN, Masonry, according to the general acceptation of the term, is an Art founded on the principles of Geometry, and directed to the service and convenience of mankind. But Freemasonry embracing a wider range, and having a more noble object in view, namely, the cultivation and improvement of the human mind, may, with more propriety, be called a Science, although its lessons for the most part are veiled in Allegory and illustrated by Symbols, inasmuch, as veiling itself under the terms of the former, it inculcates principles of the purest morality.

To draw aside this veil therefore, or more properly speaking, to penetrate through its mysteries, is the object of our Masonic Lectures, and by a faithful and appropriate attention to them we hope ultimately to become acquainted with all its mysteries. The Lecture of this Degree is divided into seven Sections, and throughout the whole, virtue is depicted in its most beautiful colours, the duties of morality are everywhere strictly enforced.

The nature, character, the attributes and perfections, of the Deity are faithfully de-



lineated and forcibly portrayed, and are well calculated to influence our conduct towards Him, as our Father, Benefactor, and Moral Governor, as also in the proper discharge of the duties of social life. The mode of Masonic instruction is the catechetical, or in more familiar terms, by question and answer; therefore, Bro. S. W., from a previous conviction that you are a Mason, permit me to ask you in that character, How did you and I first meet?

A.—On the L...l.

Q.—How do we hope to part?

A.—On the S...e.

Q.—Why meet and part in this peculiar manner?

A.—As Masons we should so act on the one as to enable us to part on the other with all mankind, particularly our brethren in Masonry.

Q.—Whence come you?

A.—From the W...t.

Q.—Whither directing your course?

A.—To the E...t.

Q.—What inducement have you to leave the W...t, and go to the E...t?

A.—To seek a Master, and from him to gain instruction.

Q.—Who are you that want instruction?

A.—A Free and Accepted Mason.

Q.—What manner of man ought a Free and an Accepted Mason to be?

A.—A free man born of a free woman, brother to a King, fellow to a Prince, or a beggar, if a Mason and found worthy.

Q.—Why so free-born?

A.—It alludes to that grand festival which Abraham made at the weaning of his son Isaac, when Sarah, Abraham's wife, observing Ishmael son to Hagar, the Egyptian bondwoman, teasing and perplexing her son, she remonstrated with her husband, and said, Put away that bondwoman and her son, for such as he shall not inherit with the free-born, even with my son Isaac. She spake as being endowed with a prophetic spirit, well knowing that from Isaac's loins should spring a great and mighty people, who would serve the Lord with freedom, fervency, and zeal; and fearing that if the two youths were brought up together, Isaac might imbibe some of Ishmael's slavish principles, it being a general remark in those days, as well as the present, that the minds of slaves were more vitiated and less enlightened than those of the free-born.

Q.—Why those equalities among Masons?

A.—We are all created equal, which is strengthened by our Masonic O...i...n.

Q.—Masonically speaking, whence come you?

A.—From a worthy and worshipful Lodge of Brothers and Fellows.

Q.—What recommendation do you bring?

A.—To greet your worship well. (*Gives the s...n.*)

Q.—Any other recommendation?

A.—Hearty good wishes.

Q.—As you bring nothing but hearty good wishes, what come you here to do?

A.—To learn to rule and subdue my passions, and make a further progress in Masonry.

Q.—By this I presume you are a Mason?

A.—I am so taken and accepted among Brothers and Fellows.

Q.—How do you know yourself to be a Mason?

A.—By the regularity of my initiation, repeated trials with approbation, and a willingness at all times to undergo examination when properly called upon.

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

A.—By s...s, t...s, and perfect points of my entrance.

Q.—What are s...s?

A.—All S...s, L...s, and P...d...s are true and proper s...s to know a Mason by.

Q.—What are t...s?

A.—Certain regular and friendly g...s, whereby we know a Brother by n...t as well as by d...y.

Q.—Give me the points of your entrance.

A.—If you will give me the first, I will give you the second.

Q.—I HELE.

A.—I conceal.

Q.—What do you wish to conceal?

A.—All s...s and m...t...s of or belonging to Free and Accepted Masons in Masonry.

Q.—This being open L...e, you may safely reveal.

A.—Of, At, and On.



Q.—Of, At, and On what ?

A.—Of my own free will and accord ; at the door of the L...e ; on the point of a sharp instrument presented to my n...d l...t b...t.

Q.—When were you made a Mason ?

A.—When the sun was at its meridian.

Q.—In this country Freemasons' L...s are usually held in the evening, how do you account for that, which at first view appears a paradox ?

A.—The centre of the solar system being within the sun, and the earth constantly revolving round it on its own axis, and Freemasonry being universally spread over its surface, it necessarily follows that the sun must always be at its meridian with respect to Freemasonry.

Q.—What is Freemasonry ?

A.—A peculiar system of morality, veiled in allegory, and illustrated by symbols.

Q.—Where were you made a Freemason ?

A.—In the body of a L...e just, perfect, and regular.

Q.—What is a L...e of Freemasons ?

A.—An assemblage of the Brethren, met to expatiate on the m...t...s of the Craft.

Q.—When met, what makes them just ?

A.—The vol. of the S...d L...w unfolded.

Q.—What perfect ?

A.—S...n or more regularly made Masons.

Q.—What regular ?

A.—The charter or warrant of constitution.

Q.—Why were you made a Freemason ?

A.—For the sake of obtaining the s...s of M...s and to be brought from darkness.

Q.—Have they any s...s?

A.—They have, many invaluable ones.

Q.—Where do they keep them?

A.—In their h...s.

Q.—To whom do they reveal them?

A.—To Masons, and them only.

Q.—How do they reveal them?

A.—By s...s, t...s, and particular w...s.

Q.—As Masons, how do we hope to get at them?

A.—By the assistance of a key.

Q.—Does that key hang or lie?

A.—It hangs.

Q.—Why is the preference given to hanging?

A.—It should always hang in a Brother's defence, and never lie to his prejudice.

Q.—What does it hang by?

A.—The thread of life, in the passage of utterance, between G...t...l and P...c...l.

Q.—Why so nearly connected with the heart?

A.—That being the index of the mind, should utter nothing but what the heart truly dictates.

Q.—It is a curious key, of what m...l is it composed?

A.—No m...l, it is the tongue of good report.

END OF THE FIRST SECTION.

CHARGE.

*That excellent key, a Freemason's tongue, which should speak well of a Brother absent or present, but when unfortunately that cannot be done with honour and propriety, should adopt that excellent virtue of the Craft, which is Silence.*

SECOND SECTION.

Q.—Where were you first prepared to be made a Mason?

A.—In my heart.

Q.—Where next?

A.—In a convenient room adjoining the L...e.

Q.—Who brought you to be made a Mason?

A.—A friend, whom I afterwards found to be a brother.

Q.—Describe the mode of your p...p...t...n.

A.—I was divested of m...l and h...d-w...d, I had my r...t arm l...t b...t and k...e made b...e, my r...t h...l s...p...d, and a c...e t...w about my neck.

Q.—Why were you divested of m...l?

A.—That I might bring nothing offensive or defensive into the L...e to disturb its harmony.

Q.—There is a second reason?

A.—That as I was received into Masonry



in a state of p...y, it was to remind me to relieve all indigent brethren, knowing them to be worthy, that not being detrimental to myself or connections.

Q.—A third reason?

A.—That at the building of King Solomon's Temple, there was not heard the sound of m...l...c tools.

Q.—Is it possible that so stately an edifice as King Solomon's Temple is represented to have been, could have been carried on and completed without the aid of m...l...c tools?

A.—It was; the stones were hewn in the quarries, there squared, carved, marked, and numbered. The timbers were felled and prepared in the forest of Lebanon, there carved, marked, and numbered also, they were then floated to Joppa, and thence conveyed in carriages to Jerusalem, where they were set up with wooden mauls and other implements prepared for that purpose.

Q.—Why were the stones and timber prepared so far off?

A.—To distinguish the excellency of the Craft in those days, for although the materials were hewn and prepared at so great a distance, when they were brought to Jerusalem, and came to be put together, each piece fitted with that exact nicety, that it appeared more like the work of the Great Architect of the Universe, than of human hands.

Q.—Why were you h...d-w...d?

A.—That in case I had refused to go through the usual ceremony observed in

making a Mason, I might be led out of the L...e without discovering its form.

Q.—There is a second reason?

A.—That as I was received into Freemasonry in a state of d...k...s, it was to remind me to keep all the world so, with respect to our Masonic s...s, unless they came legally by them as I was then about to do.

Q.—A third reason?

A.—That my heart might conceive before my eyes could discover.

Q.—Why were you s...p-s...d?

A.—It alludes to a certain passage in Scripture, when the Lord spake to Moses from the Burning Bush, saying, "Put thy shoes from off thy feet, for the ground whereon thou standest is holy."

Q.—Being thus properly prepared, where were you conducted?

A.—To the door of the L...e.

Q.—How did you find that door?

A.—Shut and close t...d.

Q.—By whom?

A.—One whom I afterwards found to be the t...r of the L...e.

Q.—His duty?

A.—Being armed with a drawn s...d, to keep off all cowans and intruders to Masonry, and see that the candidates come properly prepared.

Q.—Being in a state of d...k...s, how did you know it to be a door?

A.—By meeting an opposition, and afterwards gaining admission.

Q.—How did you gain admission ?

A.—By three distinct k...s.

Q.—To what do those three distinct k...s allude ?

A.—To an ancient and venerable exhortation, Seek, and ye shall find ; ask, and ye shall have ; k...k, and it shall be opened unto you.

Q.—How did you apply that exhortation to your then situation ?

A.—Having sought in my mind, I asked of my friend, he k...d, and the door of Freemasonry became open to me.

Q.—When the Masonic door became opened to you, who first came to your assistance ?

A.—One whom I afterwards found to be the I. G.

Q.—What did he demand of your friend, or the t...r ?

A.—Whom he had there.

Q.—The t.'s answer ?

A.—Mr A. B., a poor candidate, in a state of d...k...s, who has been well and worthily recommended, regularly proposed and approved in open L...e, now comes of his own free will and accord, properly prepared, humbly soliciting to be admitted to the m...t...s and p...l...s of Freemasonry.

Q.—What did he further demand ?

A.—How I hoped to obtain those p...l...s.

Q.—Your answer ?

A.—By the help of God, being free, and of good report.

Q.—How did the I. G. then proceed ?

A.—He desired me to wait, while he reported to the W. M., who was afterwards pleased to order my admission.

Q.—Were you admitted? And on what?

A.—I was, on the p...t of a S. I. presented to my n...d l...t b...t.

Q.—Why was the p...t of a S. I. presented to your ... on your entrance into the L...e?

A.—It was to intimate to me that I was about to engage in something serious and solemn, likewise to distinguish the sex.

Q.—After gaining admission into the Lodge, where were you conducted?

A.—To the left of the S. W.

Q.—What was the first question put to you by the W. M.?

A.—Mr A. B., As no person can be made a Mason unless he is free and of mature age, I demand of you, are you free, and of the full age of twenty-one years? Which I answered in the affirmative.

Q.—What were you then directed to do?

A.—K...l, and receive the benefit of a Masonic p...r.

Q.—For which I will thank you (*all rise*).

A.—Vouchsafe Thine aid, Almighty Father and Supreme Governor of the Universe, to our present convention, and grant that this Candidate for Freemasonry may so dedicate and devote his life to Thy service, as to become a true and faithful Brother among us. Endue him with a competency of Thy Divine wisdom, that, assisted by the secrets of our Masonic art, he may the better be enabled to unfold the



beauties of true godliness, to the honour and glory of Thy holy name.—P. M.—So mote it be.

Q.—After the recital of this p...r, what was the next question put to you by the W. M.?

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

Q.—Your answer?

A.—God.

Q.—The Master's reply?

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

Q.—How did the W. M. then address the L...e?

A.—The brethren from the North, East, South, and West will take notice that Mr A. B. is about to pass in view before them, to show that he is a candidate properly prepared, and a fit and proper person to be made a Mason.

Q.—How were you then disposed of?

A.—Being neither naked nor clothed, barefoot nor shod, but in an humble, halting, moving posture, the J. D. friendly took me by the right hand, led me up the N. past the W. M. in the E., down the S., and delivered me over to the S. W. in the W.

Q.—What was required of you during your progress?

A.—To go through a similar examination

with the J. and S. Ws. as I had done at the door of the L...e.

Q.—Why were you led round the L...e in this conspicuous manner?

A.—It was figuratively to represent the seeming state of poverty and distress in which I was admitted into F...m...y, on the miseries of which (if realised) were I for a moment to reflect, it could not fail to make that lasting impression on my mind, never to close my ears unkindly to the cries of the distressed, but listening with attention to their complaints, pity would naturally flow from my breast, accompanied with that relief their necessities required and my ability could afford. It was likewise to show that I was a candidate properly prepared, and a fit and proper person to be made a Mason.

Q.—Who are fit and proper persons to be made Masons?

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

Q.—Why are the p...l...s of Freemasonry restricted to free men?

A.—That the vicious habits of slavery might not contaminate the true principles of freedom on which our Order is founded.

Q.—Why of mature age?

A.—That we may the better be enabled to judge for ourselves, as well as the Fraternity at large.

Q.—Why of sound judgment and strict morals?

A.—That both by precept and example we may the better be enabled to enforce a due

obedience to those excellent laws and tenets laid down for us in Freemasonry.

Q.—When delivered over to the S. W. in the West, how did he proceed?

A.—He presented me to the W. M. as a candidate properly prepared to be made a Mason.

Q.—The W. Master's answer?

A.—Bro. S. W., your presentation shall be attended to, for which purpose I will address a few questions to the candidate, which I trust he will answer with candour.

Q.—The first of those questions?

A.—Mr A. B., do you seriously declare on your honour, that, unbiassed by the improper solicitation of friends against your own inclination, uninfluenced by mercenary or other unworthy motives, you freely and voluntarily offer yourself a candidate for the m...s and p...s of Freemasonry?

Q.—The second question?

A.—Do you likewise pledge yourself that you are prompted to solicit those p...l...s from a favourable opinion preconceived of the Institution, a general desire for knowledge, and a sincere wish to render yourself more extensively serviceable to your fellow-creatures?

Q.—The third question?

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

usages and established customs of the Order? To all which questions, answers in the affirmative were given.

Q.—What did the W. Master then order?

A.—The S.W. to direct the J.D. to instruct me to advance to the pedestal in due form.

Q.—I will thank you to show the form of advancing from W. to E. in this degree.

A.—(*This is done.*)

Q.—Of what do those three irregular s...s consist?

A.—Right lines and angles.

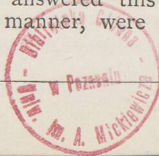
Q.—What do they morally teach?

A.—Upright lives and well-squared actions.

Q.—When brought before the W. M. in the East, how did he address you?

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

Q.—Having answered this question in a satisfactory manner, were you made a M...n?





A.—I was, and that in due form.

Q.—Describe the due form observed in making a M...n.

A.—L...t k...e b...e and b...t, r...t f...t formed in a s...e, b...y erect within the s...e, right hand on the vol. of the S...d L...w, while my l...t was employed in supporting a pair of c...p...s, one point extended to my n...d l...t b...t.

Q.—Why were the c...p...s presented to your n...d l...t b...t at your initiation?

A.—As the c...p...s were then an emblem of torture to my body, so might the recollection prove to my mind, should I ever be about illegally to reveal any of those Masonic s...s I was then on the point of being intrusted with.

Q.—And in that attitude what were you about to do?

A.—Take the great and solemn O...i...n of an E. A. F.

Q.—For which I will thank you.

A.—I, A. B., in the presence of the Great Architect of the Universe, and of this worthy, worshipful, and warranted Lodge of ancient, free, and accepted Masons, regularly assembled and properly dedicated, of my own free will and accord, do hereby and hereon sincerely and solemnly promise and swear, that I will always hele, conceal, and never reveal any part or parts, point or points, of the secrets or mysteries of or belonging to free and accepted Masons in Masonry, which may heretofore have been known by me, shall now, or at any future time may be

communicated to me, unless it be to a true and lawful Brother or Brothers, and not even to him or them until after due trials, strict examination, or sure information from a well-known Brother that he or they are worthy of that confidence, or in the body of a just, perfect, and regular Lodge of ancient, free, and accepted Masons. I further solemnly promise that I will not write those secrets, indite, carve, mark, engrave, or otherwise them delineate, or cause or suffer it to be so done by others, if in my power to prevent it, on anything movable or immovable under the canopy of Heaven, whereby or whereon any letter, character, or figure, or the least trace of a letter, character, or figure, may become legible, or intelligible to myself or to any one in the world, so that our secret arts and hidden mysteries may improperly become known through my unworthiness. These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less penalty on the violation of either of them, than that of having, &c., or the more effective punishment of being branded as a wilfully perjured individual, void of all moral worth, and totally unfit to be received into this worshipful Lodge, or any other warranted Lodge, or society of men who prize honour and virtue above the external advantages of rank and fortune. So help me God, and keep me steadfast in this my great and solemn obligation of an E. A. Freemason.

Q.—After taking the great and solemn

O...i...n of an E. A. F., how did the W. M. address you ?

A.—What you have repeated may be considered but a sacred promise ; as a pledge of your fidelity, and to render it binding as a solemn O...i...n, I will thank you to seal it with your lips on the V. of the S. L.

Q.—How did he further address you ?

A.—Having been kept a considerable time in a state of d...k...s, what in your present situation is the predominant wish of your h...t ?

Q.—Your answer ?

A.—L...t. Which the J. D. by command of the W. M. was pleased to restore me to.

Q.—After being restored to the blessings of material l...t, what was particularly pointed out to your attention ?

A.—The three great though e...m...l l...s in Masonry, viz., The V. of the S. L., the S., and C.

Q.—Their uses ?

A.—The S. Ws. are to rule and govern our faith ; the Sq. to regulate our lives and actions ; and the c...p...s to keep us in due bounds with all mankind, particularly our Brn. in Masonry.

Q.—How did the W. M. then proceed ?

A.—He friendly took me by the r...t h...d, and said, Rise, newly O...i...d Bro. among Masons.

END OF THE SECOND SECTION.

CHARGE.

*The Heart that conceals, and the Tongue that never improperly reveals, any or either of the s...s or m...t...s of or belonging to Free and Accepted Masons in Masonry.*

THIRD SECTION.

Q.—After quitting your kneeling posture, what was next pointed out to your attention?

A.—The three lesser l...s in Masonry.

Q.—How are they situated?

A.—E., S., and W.

Q.—For what purpose?

A.—To show the due course of the Sun, which rises in the E., gains its meridian lustre in the S., and sets in the W.; likewise to light men to, at, and from labour.

Q.—Why was there none in the N.?

A.—The Sun being then below our horizon, darted no rays of l...t from that quarter to this our hemisphere.

Q.—Whom do those lesser lights represent?

A.—The Sun, Moon, and Master of the L...e.

Q.—Why the Sun, Moon, and Master of the L...e?

A.—The Sun to rule the day, the Moon to govern the night, and the Master to rule and direct his L...e.



Q.—Why is the M. of a F. M.'s L...e put in comparison with those two grand luminaries?

A.—As it is by the blessed and benign influence of the Sun and Moon we, as men, are enabled to perform the duties of social life, so it is by the kind care and instruction of the W. M. we, as Masons, are enabled to perform the duties which the Craft require.

Q.—How did the W. M. then address you?

A.—Bro. A. B., by your meek and candid behaviour this evening, you have escaped two great dangers, but there is a third which will await you till the latest period of your existence. The dangers you have escaped are those of s...b...g and s...g, for at your entrance into the Lodge, this p...n...d was presented to your naked l...t b...t, so that had you rashly attempted to rush forward, you would have been accessory to your own death by s...b...g; not so the Brother who held it, as he would have remained firm, and only done his duty. There was likewise this C...e t...w with a running noose about your neck, which would have rendered any attempt to retreat equally fatal; but the danger which will await you to your latest hour is the penalty of your obligation, implying that as a man of honour and a Mason you would rather have y... t... c... a... th... im... disclose the S. of F. M.

Q.—How did he further address you?

A.—Having entered on the great and solemn obligation of an E. A. Freemason,

I am now permitted to inform you that there are several Degrees in Freemasonry, and peculiar s...s restricted to each ; these, however, are not communicated indiscriminately, but are conferred on candidates according to merit and ability. I shall now proceed to intrust you with the s...s of this Degree, or those marks by which we are known to each other, and distinguished from the rest of the world, but must premise for your general information that all sq...s, l...s, and perpendiculars, are true and proper s...ns to know a Mason by ; you are therefore expected to stand perfectly erect, with your feet formed in a s...e ; your body being thus considered an emblem of your mind, and your feet of the rectitude of your actions.

Q.—What were you then ordered to do ?

A.—Take a short pace with my l...t f...t, bringing the r...t h...l into the h...w ; that, he informed me, was the first regular s...p in Freemasonry, and it was in this position the s...s of the degree were communicated.

Q.—Of what do those s...s consist ?

A.—A s...n, t...n, and w...d.

Q.—I will thank you for the s...n in due form.

A.—(*Which is given.*)

Q.—Communicate the t...n to Bro. —.

A.—(*Which is done.*)

Q.—Is that correct ?

A.—It is.

Q.—What does that demand ?

A.—A w...d.

Q.—Give me that w...d.

A.—At my initiation I was taught to be cautious, I will l...r or h...e it with you.

Q.—Which you please, and begin.

A.—(*It is then given.*)

Q.—Whence is this word derived?

A.—From the l...t-hand pillar within the p...h...y or entrance to Kg. S.'s Temple, so named after ..... the great-grandfather of D...d, a Prince and ruler in Israel.

Q.—The import of the word?

A.—In s.....h.

Q.—Being intrusted, were you invested?

A.—I was. With the distinguishing badge of a Mason, which the S. W. informed me was more ancient than the Golden Fleece or Roman Eagle, more honourable than the Star, Garter, or any other order in existence, it being the badge of innocence and the bond of friendship; he strongly exhorted me ever to wear and consider it as such; and further informed me, that if I never disgraced that badge, it would never disgrace me.

Q.—Repeat the address you received from the W. M.

A.—Let me add to the observations of my Bro. S. W., that you are never to put on that badge, if there is any Bro. in the Lodge which you are about to visit with whom you are at variance, or against whom you entertain animosity; in such a case, it is expected you will invite him to withdraw, in order amicably to settle your differences, which if happily effected, you may clothe yourselves, enter the Lodge, and work with that love and harmony which should at all times

characterise Freemasons. But if, unfortunately, your differences are of such a nature as not to be so easily adjusted, it were better that one or both of you should retire, than that the harmony of the Lodge should be disturbed by your presence.

Q.—Where were you then ordered to be placed?

A.—At the N.E. part of the L...e.

Q.—Repeat the charge you then received from the W. M.

A.—Bro. A. B., at the erection of all stately and superb edifices it is customary to lay the first or foundation stone at the N.E. corner of the building; you being newly initiated into F. Masonry, are placed at the N.E. part of the Lodge figuratively to represent that stone, and from the foundation laid this evening may you raise a superstructure perfect in its parts and honourable to the builder; you now stand to all external appearance a just and upright Freemason. I give it you in strong terms of recommendation ever to continue to act as such; indeed, I shall immediately proceed to put your principles in some measure to the test, by calling on you to exercise that virtue, which may justly be denominated the distinguishing characteristic of a Freemason's heart—I mean Charity. I need not dilate upon its excellence, no doubt it has often been felt and practised by you; suffice it to say, that it has the approbation of heaven and earth, and, like its sister Mercy, blesses him who gives as well as



him who receives. In a society so widely extended as Freemasonry, the branches of which are spread over the four divisions of the globe, it cannot be denied that we have many members of rank and opulence, neither can it be concealed that among the thousands who range under its banners, there are some who, from circumstances of unavoidable calamity and misfortune, are reduced to the lowest ebb of poverty and distress. On their behalf it is our usual custom, to awaken the feelings of every new-made Bro., by such a claim on his charity as his circumstances in life may faithfully warrant; whatever you feel disposed to give deposit with the J. D., it will be thankfully received, and faithfully applied.

Q.—Your answer?

A.—I was deprived of everything v...l...e previous to entering the L...e, or I would have given freely.

Q.—The W. Master's reply?

A.—I congratulate you on the honourable sentiments by which you are actuated, likewise on the inability which in the present instance precludes you from gratifying them; believe me, this trial was not made with a view to sport with your feelings, far from us be any such intention, it was done for three especial reasons.

Q.—The first of those reasons?

A.—To put my principles to the test.

Q.—The second?

A.—To evince to the brethren that I had neither m...y nor m...c substances about

me, for if I had, the ceremony of my initiation thus far must have been repeated.

Q.—The third reason?

A.—As a warning to my own heart, that should I at any future period meet a brother in distressed circumstances who solicits my assistance, I might recollect the peculiar moment in which I was admitted into Masonry p...r and p...y...s, and I should cheerfully embrace the opportunity of practising that virtue I now professed to admire.

Q.—With what were you then presented?

A.—The working tools of an E. A. Freemason, which are the 24-inch G...e, the common G...l, and C...l.

Q.—Their uses?

A.—The 24-inch G...e is to measure our work, the common G...l to knock off all superfluous k...s and excrescences; and the C...l to further smooth and prepare the stone, and render it fit for the hands of the more expert workman.

Q.—But as we are not all operative, but rather Free and Accepted or speculative M...s, how do we apply these tools to our morals?

A.—In this sense, the 24-inch G...e represents the 24 hours of the day, part to be spent in prayer to Almighty God, part in labour and refreshment, and part to serve a friend or brother in time of need, that not being detrimental to ourselves or our connections. The common G...l represents the force of conscience, which should keep down all vain and unbecoming thoughts which

might obtrude during any of the before-mentioned periods, that our words and actions may ascend unpolluted to the throne of grace. The C...l points out to us the advantages of education, by which means alone we are rendered fit members of regularly organised society.

Q.—How did the W. M. further address you?

A.—As in the course of the evening you will be called on for certain fees for your initiation, it is right you should know by what authority we act. This, therefore, is our charter or warrant of Constitution (*opening and showing it*) from the Grand Lodge of England, which is open to your inspection on this or any future Lodge evening. This is our book of Constitutions, and these are our bylaws (*exhibiting the former and giving a copy of the latter*), both of which I recommend to your serious perusal, as by the one you will be taught the duties you owe to the Craft in general, and by the other, those you owe to this Lodge in particular.

Q.—What permission did you then receive from the W. Master?

A.—To retire, in order to restore myself to my personal comforts, and he informed me that on my return into the L...e, he would direct my attention to a charge founded on the excellency of the Institution, and the qualification of its members, likewise to an explanation of the Tracing Board, if time would permit.

Q.—When placed at the N.E. part of the

Lodge, by the assistance of the lesser lights, what were you further enabled to discover?

A.—The form of the L...e.

Q.—Of what form?

A.—A regular parallelopipedon.

Q.—Describe its dimensions.

A.—In length from E. to W., in breadth between N. and S., in depth from the surface of the earth to the centre, and even as high as the Heavens.

Q.—Why is a Freemason's Lodge represented of that vast extent?

A.—To show the universality of the science, and that a Mason's charity should know no bounds, save those of prudence.

END OF THE THIRD SECTION.

### CHARGE

*To all Poor and distressed Masons, wherever scattered over the face of Earth and Water, wishing them a speedy relief from all their troubles, and a safe return to their native country, if they desire it.*



## FOURTH SECTION.

Q.—On what ground does our L...e stand?

A.—Holy ground.

Q.—Why so?

A.—On account of three grand offerings thereon made, which met with Divine approbation.

Q.—Which I will thank you to specify.

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

Q.—How is our L...e situated?

A.—Due E. and W.

Q.—Why so?

A.—Because all places of Divine worship, as well as Masons' regular, well-formed,

constituted L...s, are or ought to be so situated.

Q.—For which we assign three Masonic reasons ; I will thank you for the first.

A.—The Sun, the Glory of the Lord, rises in the E. and sets in the W.

Q.—Second reason ?

A.—Learning originated in the E., and thence spread its benign influence to the W.

Q.—The third, last, and grand reason ?

A.—Whenever we contemplate on the works of creation, how ready and cheerful ought we to be to adore the Almighty Creator, who has never left himself without a living witness among men. From the earliest period of time, we have been taught to believe in the existence of a Deity. We read of Abel bringing a more acceptable offering to the Lord than his brother Cain ; of Enoch walking with God ; of Noah being a just and upright man in his day and generation, and a teacher of righteousness ; of Jacob wrestling with an angel, prevailing, and thereby obtaining a blessing for himself and his posterity. But we never hear or read of any place being set apart for the public solemnisation of Divine worship, until after the happy deliverance of the children of Israel from their Egyptian bondage, which it pleased the Almighty to effect with a high hand and an outstretched arm, under the conduct of his faithful servant Moses, according to a promise made to his forefather, Abraham, that he would make of

his seed a great and mighty people, even as the stars in Heaven for number, and the sands of the sea for multitude. And as they were to possess the gates of their enemies, and inherit the promised land, the Almighty thought proper to reveal to them those three most excellent institutions, the Moral, Ceremonial, and Judicial Laws. And for the better solemnisation of Divine worship, as well as a receptacle for the Books and Tables of the Law, Moses caused a Tent or Tabernacle to be erected in the wilderness, which by God's special command was situated due E. and W., for Moses did everything according to a pattern shown to him by the Lord on Mount Sinai. This Tent or Tabernacle proved afterwards to be the ground-plan with respect to situation of that most magnificent Temple built at Jerusalem, by that wise and mighty Prince, King Solomon, whose regal splendour, and unparalleled lustre, far transcends our ideas. This is the third, last, and grand reason I as a Freemason give why all places of Divine worship, as well as Masons' regular, well-formed, constituted Lodges are or ought to be so situated.

Q.—By what is our L...e supported ?

A.—Three great Pillars.

Q.—What are they called ?

A.—Wisdom, Strength, and Beauty.

Q.—Why so ?

A.—Wisdom to contrive, Strength to support, and Beauty to adorn.

Q.—I will thank you to moralise them.

A.—Wisdom to conduct us in all our undertakings, Strength to support us under all our difficulties, and Beauty to adorn the inward man.

Q.—A further illustration.

A.—The Universe is the Temple of the Deity whom we serve ; Wisdom, Strength, and Beauty are about His throne as pillars of His works, for His Wisdom is infinite, His Strength omnipotent, and Beauty shines through the whole of the creation in symmetry and order. The Heavens He has stretched forth as a canopy ; the earth He has planted as His footstool ; He crowns His Temple with Stars as with a diadem, and His hands extend their power and glory. The Sun and Moon are messengers of His will, and all His law is concord. The three great Pillars supporting a Mason's L...e are emblematical of these Divine attributes, they further represent Solomon, King of I...l, H...m, King of T...e, and H...m A...ff.

Q.—Why those three great personages ?

A.—Solomon, King of I...l, for his wisdom in building, completing, and dedicating the Temple at Jerusalem to God's service. H...m, King of T...e, for his strength in supporting him with men and materials ; and H...m A...ff, for his curious and masterly workmanship in beautifying and adorning the same.

Q.—As we have no noble Orders in Architecture, known by the names of Wisdom, Strength, and Beauty, to which do we refer them ?



A.—To the three most celebrated, namely, the Doric, Ionic, and Corinthian.

Q.—What is the covering of a Freemason's Lodge?

A.—A Celestial Canopy of divers colours, even as the Heavens.

Q.—As Masons, how do we hope to arrive at it?

A.—By the assistance of a Ladder, in Scripture called Jacob's Ladder.

Q.—Why?

A.—Rebecca, the beloved wife of Isaac, well knowing by Divine inspiration that a peculiar blessing was vested in the soul of her husband, was desirous to obtain it for her favourite son Jacob, though by birthright it belonged to Esau her first-born. Jacob had no sooner fraudulently obtained possession of his father's blessing, than he was obliged to fly from the wrath of his brother, who in a moment of rage and disappointment threatened to kill him. And as he journeyed towards Padan-aram, in the land of Mesopotamia, where by his parent's strict command he was enjoined to go, being weary and benighted on a desert plain, he laid down to rest, taking the Earth for his bed, a stone for his pillow, and the Canopy of Heaven for a covering, he there in a vision saw a Ladder, the top of which reached to the Heavens, and the Angels of the Lord ascending and descending thereon. There the Almighty entered into a solemn covenant with Jacob, that if he would abide by His laws, and keep His commandments, He would not only bring

him again to his father's house in peace and prosperity, but would make of his seed a great and mighty people.

This was amply verified, for after an absence of twenty years Jacob returned to his native country, and was kindly received by his brother Esau. His favourite son Joseph was afterwards by Pharaoh's appointment made second man in Egypt, and the children of Israel, highly favoured of the Lord, became, in process of time, one of the greatest and most mighty Nations on the face of the earth.

Q.—Of how many staves or rounds is this Ladder composed?

A.—Many staves or rounds which point out as many moral virtues, but three principal ones, FAITH, HOPE, and CHARITY.

Q.—Why Faith, Hope, and Charity?

A.—Faith in the great Architect of the Universe; Hope in Salvation; and to be in Charity with all men.

Q.—There is a beautiful illustration of these virtues; I will thank you for that of FAITH.

A.—Faith is the foundation of Justice, the bond of amity, and the chief support of civil society; we live and walk by Faith; by it we have a continual Hope and acknowledgment of a Supreme Being. By Faith we have access to the Throne of grace, are justified, accepted, and finally received. A true and sincere Faith is the evidence of things not seen, but the substance of those hoped for. This well maintained, and an-

swered in our Masonic profession, will bring us to those blessed mansions, where we shall be eternally happy with God the great Architect of the Universe.

Q.—HOPE.

A.—Hope is an anchor of the soul, both sure and steadfast, and enters into that within the veil ; then let a firm reliance on the Almighty's faithfulness animate our endeavours, and teach us to fix our desires within the limits of His most blessed promises, so shall success attend us ; if we believe a thing to be impossible, our despondency may render it so, but he who perseveres in a just cause will ultimately overcome all difficulties.

Q.—CHARITY.

A.—Charity, lovely in itself, is the brightest ornament that can adorn our Masonic profession, it is the best test and surest proof of the sincerity of our religion ; benevolence rendered by Heaven-born Charity, is an honour to the nation whence it springs, is nourished, and cherished. Happy is the man who has sown in his breast the seeds of benevolence, he envies not his neighbour, he believes not a tale when reported to his prejudice, he forgives the injuries of men, and endeavours to blot them from his recollection. Then, Bro., let us remember that we are free and accepted Masons, ever ready to listen to him who craves our assistance, and from him who is in want let us not withhold a liberal hand, so shall a heartfelt satisfaction reward our labours, and the

produce of love and Charity will most assuredly follow.

Q.—On what does this Ladder rest in a F. Mason's L...e?

A.—The V...e of the S...d L...w.

Q.—Why there?

A.—By the doctrines contained in that Holy Book, we are taught to believe in the dispensations of Divine Providence, which belief strengthens our faith, and enables us to ascend the first step; this faith naturally creates in us a hope of becoming partakers of the blessed promises therein recorded, which Hope enables us to ascend the second step; but the third and last being Charity, comprehends the whole, and the Mason who is possessed of this virtue in its most ample sense, may justly be deemed to have attained the summit of his profession; figuratively speaking, an ethereal mansion, veiled from mortal eyes by the starry firmament, emblematically depicted here by seven stars, which have an allusion to as many regularly made Masons, without which number no Lodge is perfect, neither can any candidate be legally initiated into the Order.

END OF THE FOURTH SECTION.

### CHARGE.

*May every Mason attain the summit of his profession, where the just may rest assured they will meet their due reward.*



## FIFTH SECTION.

Q.—Of what is the interior of a Freemason's L...e composed?

A.—Ornaments, Furniture, and Jewels.

Q.—Name the Ornaments.

A.—The Mosaic Pavement, the Blazing Star, and the Indented or Tesselated Border.

Q.—Their situations?

A.—The Mosaic Pavement is the beautiful flooring of the L...e; the Blazing Star the glory in the centre; and the Indented or Tesselated Border the skirtwork round the same.

Q.—I will thank you to moralise them.

A.—The Mosaic Pavement may justly be deemed the beautiful flooring of the L...e, by reason of its being variegated and chequered. This points out the diversity of objects which decorate and adorn the creation, the animate as well as the inanimate parts thereof. The Blazing Star, or glory in the centre, refers us to the Sun, which enlightens the earth, and by its benign influence dispenses blessings to mankind in general. The Indented or Tesselated Border refers us to the Planets, which, in their various revolutions, form a beautiful border or skirtwork round that grand luminary, the Sun, as the other does round that of a F. Mason's L...e.

Q.—Why was Mosaic work introduced into Masonry?

A.—As the steps of man are trod in the various and uncertain incidents of life, and his days are variegated and chequered by a strange contrariety of events, his passage through this existence, though sometimes attended with prosperous circumstances, is often beset by a multitude of evils; hence is our L...e furnished with Mosaic work, to point out the uncertainty of all things here on earth. To-day we may travel in prosperity, to-morrow we may totter on the uneven paths of weakness, temptation, and adversity; and while such emblems are before us, we are morally instructed not to boast of anything, but to give heed to our ways, to walk uprightly and with humility before God, there being no station in life on which pride with stability can be well founded; for although some are born to more elevated situations than others, yet when in the grave we are all on the level, death destroying all distinctions; then while our feet tread on this Mosaic work, let our ideas recur to the original whence we copy, let us, as good men and Masons, act as the dictates of reason shall prompt us, to practise charity, cultivate harmony, and endeavour to live in unity and brotherly love.

Q.—Name the furniture of the L...e.

A.—The V...e of the S...d L...w, the C...p...s, and S...e.

Q.—Their uses?

A.—The S...d w...s are to rule and govern

our faith, on them we O...i...e our candidates for Freemasonry ; so are the C...p...s and S...e, when united, to regulate our lives and actions.

Q.—From whom is the first derived, and to whom do the other two more properly belong ?

A.—The S...d V...e is derived from God to man in general, the C...p...s belong to the Grand Master in particular, and the S...e to the whole Craft.

Q.—Why the S...d V...e from God to man in general ?

A.—Because the Almighty has been pleased to reveal more of his Divine will in that Holy Book than by any other means.

Q.—Why the C...p...s to the Grand Master in particular ?

A.—That being the chief instrument made use of in the formation of Architectural plans and designs, is peculiarly appropriate to the Grand Master in particular, as an emblem of his dignity, he being the chief head and governor of the Craft.

Q.—Why the S...e to the whole Craft ?

A.—The Craft being O...i...d within the S...e, are consequently bound to act thereon.

Q.—Before our ancient brethren had the advantage of such regular, well-formed, constituted Lodges as we now enjoy, where did they assemble ?

A.—On high hills and low vales, even in the valley of Jehoshaphat, and many other secret places.

Q.—Why so high, low, and very secret?

A.—The better to observe all who might ascend or descend, and if stranger should approach, the tyler might give timely notice to the W. Master, he hail the brethren, close the L...e, put by the J...s, and prevent any of our Masonic secrets being illegally obtained.

Q.—You speak of J...s, and seem careful of them; how many have we in the L...e?

A.—Three movable, and three immovable.

Q.—Name the movable J...s.

A.—The S...e, L...l, and P...b.

Q.—Their uses?

A.—The S...e is to construct rectangular corners of buildings, and assist in bringing rude matter into due form, the L...l to lay l...ls and prove horizontals, and the P...b to try and adjust uprights, while fixing on their proper bases.

Q.—These appear mere mechanical tools, why are they called J...s?

A.—Because they have a moral tendency, which renders them J...s of inestimable value.

Q.—I will thank you for their moral tendency.

A.—The S...e teaches us to regulate our lives and actions according to the Masonic line and rule, and to harmonise our conduct in this life, so as to render us acceptable to that Divine Being from whom all goodness springs, and to whom we must give an account of all our actions. The L...l demonstrates that we have all sprung from



the same stock, are partakers of the same nature, and sharers of the same hope, and although distinctions among men are necessary to preserve subordination, yet ought no eminence of situation make us forget that we are brothers, for he who is placed on the lowest spoke of fortune's wheel is equally entitled to our regard, as a time will come, and the wisest of us know not how soon, when all distinctions, save those of goodness and virtue, shall cease, and death, the grand leveller of human greatness, reduce us to the same state. The infallible P...b which, like Jacob's ladder, connects Heaven and Earth, is the criterion of rectitude and truth, it teaches us to walk justly and uprightly before God and man, neither turning to the right nor left of the paths of virtue. Not to be an enthusiast, persecutor, slanderer, or reviler of religion; neither bending towards avarice, injustice, malice, revenge nor the envy and contempt of mankind, but giving up every selfish propensity which might tend to injure others. To steer the bark of this life over the seas of passion, without quitting the helm of rectitude, is one of the highest perfections to which human nature can attain; and as the builder raises his column by the level and perpendicular, so ought every Mason to conduct himself towards this world, to observe a due medium between avarice and profusion, to hold the scales of justice with equal poise, to make all his passions and prejudices coincide with the just line of his conduct, and in all his pursuits

to have Eternity in view. Thus the S...e teaches morality, the L...l equality, and the P...b justness and uprightness of life and actions.

Q.—Why are they called movable J...s?

A.—Because they are worn by the Master and his Wardens, and are transferable to their successors on nights of Installation.

Q.—What is the Master distinguished by?

A.—The S...e; and why, W. M.?

W. M. to Brethren.—As it is by the assistance of the S...e rude matter is brought into due form, so it is by the S...e conduct of the Master that animosities are made to subside, should any unfortunately arise in the L...e, and that the business of Masonry be conducted with harmony and decorum.

Q.—Bro. S. W., why are you distinguished by the L...l?

A.—[*He takes it in his left hand.*] This being an emblem of equality, points out the equal measures I am bound to pursue, in conjunction with your W., [*rises and salutes*] in the well ruling and governing of the L...e.

Q.—Bro. J. W., why are you distinguished by the P...b.

A.—This [*takes it the same as S. W.*] being an emblem of uprightness, points out the integrity of measures I am bound to pursue, in conjunction with [*rises and salutes*] your W. and my Bro. S. W., in the well ruling and governing of the L...e, particularly in the examination of visitors, lest through my neglect any unqualified person should gain admission into our assemblies, and the

brethren be thereby innocently led to violate their O...i...n.

Q.—Name the Immovable J...s.

A.—The Tracing Board, and the rough and perfect Ashlars.

Q.—Their uses?

A.—The Tracing Board is for the Master to lay lines and draw designs on, the rough Ashlar for the E. A. to work, mark, and indent on, and the perfect Ashlar for the experienced craftsman to try and adjust his J...s on.

Q.—Why are they called Immovable J...s?

A.—Because they lie open and immovable in the L...e, for the brethren to moralise on.

Q.—There is a beautiful comparison between the immovable J...s and the furniture of the L...e, which I will thank you for.

A.—As the Tracing Board is for the Master to lay lines and draw designs on, the better to enable the brethren to carry on the intended structure with regularity and propriety, so the V...e of the S...d L...w may justly be deemed the spiritual Tracing Board of the great Architect of the Universe, in which are laid down such Divine laws and moral plans, that were we conversant therewith, and adherent thereto, they would bring us to an ethereal mansion not built by hands, but one eternal in the Heavens. The rough Ashlar is a stone, rough and unhewn as taken from the quarry, till, by the industry and ingenuity of the workman, it is modelled, wrought into due form, and rendered fit for the intended

building ; this represents the mind of man in its infant or primitive state, rough and unpolished as that stone, till by the kind care and instruction of his parents or guardians, in giving him a liberal and virtuous education, his mind becomes cultivated, and he is thereby rendered a fit member of civilised society. The perfect Ashlar is a stone of a true die or square, fit only to be tried by the S...e and C...p...s ; this represents the mind of a man in the decline of years, after a well-spent life in acts of piety and virtue, which can no otherwise be tried and approved than by the S...e of God's Word, and the C...p...s of His own self-convincing conscience.

Q.—Our L...e being thus finished, furnished, and decorated, to whom do we dedicate it as a general L...e?

A.—To God and His service.

Q.—To whom next?

A.—King Solomon.

Q.—Why to King Solomon?

A.—He being the first Prince who excelled in Masonry, under whose regal patronage many of our Masonic secrets gained their first sanction.

END OF THE FIFTH SECTION.

### CHARGE.

*The past Grand Patrons of Masonry.*

[*There is sometimes given a Supplement to the Fifth Section, but it is not orthodox.*]



## SIXTH SECTION.

Q.—Name the first point in Masonry.

A.—L...t k...e b...e and bent.

Q.—Why is that the first point?

A.—On my bended k...s I was taught to adore my Creator, and on my l...t k...e b...e and bent I was initiated into Freemasonry.

Q.—A chief point?

A.—To be happy ourselves and to communicate happiness to others.

Q.—A principal point?

A.—A point within a circle.

Q.—I will thank you to define that point.

A.—In all regular, well-formed, constituted Lodges, there is a point within a c...e round which a Mason cannot err; this c...e is bounded between North and South by two grand parallel lines, the one representing Moses, the other King Solomon; on the upper part of this c...e rests the V. of the S. L., supporting Jacob's ladder, the top of which reaches to the heavens; and were we as conversant with that holy book, and as adherent to the doctrines therein contained, as both those parallels were, it would lead us to Him who would not deceive us, neither will He suffer deception. In going round this c...e, we must of necessity touch on both those parallel lines, likewise on the V. of the S. L.; and while a

Mason keeps himself thus circumscribed, he cannot err.

Q.—Name the principles on which the Order is founded.

A.—Brotherly Love, Relief, and Truth.

Q.—I will thank you to define Brotherly Love.

A.—By the exercise of Brotherly Love, we are taught to regard the whole human species as one family, the high and low, rich and poor, created by One Almighty Being, and sent into the world for the aid, support, and protection of each other. On this principle Masonry unites men of every country, sect, and opinion, and by its dictates cultivates true friendship among those who might otherwise have remained at a perpetual distance.

Q.—RELIEF?

A.—To relieve the distressed is a duty incumbent on all men, particularly among Masons, who are linked together by one indissoluble bond of sincere affection; hence, to soothe the unhappy, sympathise in their misfortunes, compassionate their miseries, and restore peace to their troubled minds, is the grand aim we have in view; on this basis we establish our friendship and form our connections.

Q.—TRUTH?

A.—Truth is a Divine attribute, and the foundation of every Masonic virtue; to be good men and true is a lesson we are taught at our Initiation, on this grand theme we contemplate, and by its unerring dictates endeavour to regulate our lives and actions.

Hence hypocrisy and deceit are or ought to be unknown to us, sincerity and plain dealing our distinguishing characteristics, while the heart and tongue join in promoting each other's welfare, and in rejoicing in the prosperity of the Craft.

Q.—How many original forms have we in Freemasonry?

A.—Four: namely, G...t...l; P...c...l; M...n...l; and P...d...l.

Q.—I will thank you to show Masonically to what parts of the body they allude.

A.—G...t...l the t...e, alludes to the penalty contained in the O...i...n, implying that as a man of honour I would rather have my, &c. P...c...l the b...t, where those s...s are deposited safe and secure from the undeserving and popular world who are not M...s. M...n...l the h...d placed on the Vol. of the S...d L...w, as a token of my assent to the O...i...n of a M...n. P...d...l the f...t formed into a s...e at the N.E. part of the L...e, denoting a just and upright Freemason.

Q.—They have a further allusion.

A.—To the four cardinal virtues, namely: Temperance, Fortitude, Prudence, and Justice.

Q.—I will thank you to define TEMPERANCE.

A.—Temperance is that due restraint of our passions and affections, which renders the body tame and governable, and relieves the mind from the allurements of vice. This virtue ought to be the constant practice of every Mason, as he is thereby taught to

avoid excess, or the contracting of any vicious or licentious habits, whereby he might, unwarily, be led to betray his trust, and subject himself to the penalty contained in his O...i...n, alluding to the G...t...l.

Q.—FORTITUDE?

A.—Fortitude is that noble and steady purport of the soul, which is equally distant from rashness and cowardice; it enables us to undergo any pain, labour, danger, or difficulty, when thought necessary, or deemed prudentially expedient. This virtue, like the former, ought to be deeply impressed on the breast of every Mason, as a fence or security against any attempts that might be made by threats or violence to extort from him any of those Masonic s...s he has so solemnly engaged himself to HELE, conceal, and never improperly reveal, the illegally revealing of which might prove a torment to his mind, as the C...p...s were emblematically to his body when extended to his naked l...t b...t at the time of his Initiation, alluding to the P...c...l.

Q.—PRUDENCE?

A.—Prudence teaches us to regulate our lives and actions according to the dictates of reason, and is that habit of the mind whereby men wisely judge and prudentially determine all things relative to their temporal and eternal interest. This virtue ought to be the distinguishing characteristic of every Free and Accepted Mason, not only for the good regulation of his own life and actions, but as a pious example to the



popular world who are not Masons, and ought to be nicely attended to in strange and mixed companies, never to let drop or slip the least s...n, t...n, or w...d, whereby any of our Masonic s...s might be illegally obtained; ever having in recollection the period of time when I was placed before the W. M. in the East, left k...e b...e and b...t, r...t f...t formed in a s...e, body erect within the s...e, my right hand on the Vol. of the S...d L...w, alluding to the M...n...l.

Q.—JUSTICE?

A.—Justice is that station or boundary of right, by which we are taught to render to every one his just due, and that without distinction. This virtue is not only consistent with Divine and moral Law, but is the standard and cement of civil society. Without the exercise of this Virtue, universal confusion would ensue, lawless force would overcome the principles of equity, and social intercourse no longer exist; and as Justice in a great measure constitutes the really good man, so it ought to be the invariable practice of every Free and Accepted Mason never to deviate from the minutest principles thereof, ever having in mind the time when I was placed at the N.E. part of the L...e, f...t formed in a s...e, body erect, when I received that excellent injunction from the W. M. to be just and upright in all things, alluding to the P...d...l.

END OF THE SIXTH SECTION.

CHARGE.

*May Brotherly Love, Relief, and Truth,  
in conjunction with Temperance, Fortitude,  
Prudence, and Justice, distinguish Free and  
Accepted Masons till time shall be no more.*

---

SEVENTH SECTION.

Q.—How many sorts of M...s are there?

A.—Two: Free and Accepted, and Operative.

Q.—Which of those are you?

A.—Free and Accepted.

Q.—What do you learn by being a Free and Accepted M...n?

A.—Secrecy, Morality, and Good Fellowship.

Q.—What do Operative M...ns learn?

A.—The useful rules of Architecture, to hew, square, and mould stones into the forms required for the purposes of building, and to unite them by means of joints—level, perpendicular, or otherwise; and by the aid of cement, iron, lead, or copper; which various operations require much practical dexterity and some skill in geometry and mechanics.

Q.—What do you learn from both in frequenting sundry L...s?

A.—To act on the S...e, observe a proper

deportment in the L...e, pay due obedience to the W. M. and his presiding officers, and to abstain from every topic of political or religious dispute, which might breed dissension among the Brethren, and in time bring a scandal on the Craft.

Q.—In what degree of F. Masonry were you initiated?

A.—In that of an E. A.

Q.—How long should an E. A. serve his Master?

A.—Seven years is the stipulated time, but less will suffice, if found qualified for preferment.

Q.—How should he serve him?

A.—With Freedom, Fervency, and Zeal.

Q.—Excellent qualities, what are their emblems?

A.—Chalk, Charcoal, and Clay.

Q.—Why Chalk, Charcoal, and Clay?

A.—Nothing so free as Chalk, as the slightest touch will leave its trace; nothing so fervent as Charcoal, as when properly lit few metals can resist its force; nothing more zealous than Clay, our mother Earth, she is continually labouring for our good, thence we came and thither we must all return.

Q.—If you wished to give your son a Masonic name, what would you call him?

A.—Lewis.

Q.—What does Lewis denote?

A.—Strength.

Q.—How is it depicted in our Lodges?

A.—By certain pieces of metal dovetailed

in a stone, which form a cramp, which enables the operative M...n to raise great weights to certain heights with little encumbrance, and to fix them on their proper bases.

Q.—Lewis being the son of a M...n, what is his duty to his aged parents?

A.—To bear the heat and burthen of the day, from which they by reason of their age ought to be exempt; to assist them in time of need, and thereby render the close of their days happy and comfortable.

Q.—His privilege for so doing?

A.—To be made a M...n before any other person, however dignified.

Q.—Why are we called Free M...ns?

A.—Because we are free to, and free from.

Q.—Free to, and free from what?

A.—Free to good fellowship, and ought to be free from vice.

Q.—If a person of that description, that is to say, a good F. M...n, were missing, where would you hope to find him?

A.—Between the S...e and C...p...s.

Q.—Why there?

A.—Because by acting on the one he would be sure to be found within the other.

Q.—How do you know a Brother in the day?

A.—By seeing him, and observing the s...s.

Q.—How in the night?

A.—By receiving the t...n and hearing the w...d.



Q.—How do you wish to clothe your Master?

A.—With the distinguishing badge of a Mason.

Q.—How blows the wind in Masonry?

A.—Favourably, due E. or W.

Q.—Why so?

A.—To cool and refresh men at labour.

Q.—It has a further allusion?

A.—To that miraculous wind which proved so essential in working the happy deliverance of the children of Israel from their Egyptian bondage.

Q.—I will thank you to state why the wind is deemed favourable to Masonry at only those two points of the Compass.

A.—When the Great Architect of the Universe thought proper to deliver His chosen people from their Egyptian bondage, He commanded His faithful servant Moses to lead them towards the land of Canaan, which He had promised them for an inheritance; he accordingly conducted them through the desert at the extremity of Egypt, where they encamped for the night on the borders of the Red Sea. Pharaoh, regretting the loss of so many useful slaves, gathered together a mighty army of horse, foot, and chariots, in order to bring them back to their former captivity, not doubting of success, as he knew the Israelites were unarmed and undisciplined, and their journey impeded by cattle and baggage. The Israelites seeing the Red Sea in their front, impassable mountains on the right and left, and the Egyptian

army rapidly advancing in their rear, murmured against their leader, and said, Why hast thou brought us into the wilderness to perish, was there not ground enough in Egypt for our interment? But Moses spake comfortably to them, and bade them be of good cheer, for on that day they should experience the salvation of the Lord. He then, after a fervent prayer to the throne of grace, stretched his sacred rod over the Red Sea, which caused a strong east wind to blow, which divided the waters that they stood as a wall on each side, affording the Israelites a passage through on dry ground; Pharaoh seeing this, followed them without hesitation, and already deemed the fugitives within his power, when the Almighty, to check his presumption, sent a miraculous pillar of fire and cloud, which had two wonderful effects, the fire gave light to the Israelites and facilitated their progress, the cloud proved darkness to Pharaoh and his followers, and retarded their march. The Almighty sent a further impediment to the enemy, which was an angel who struck off their chariot wheels, occasioning them to drag heavily, so that the Egyptian army and the children of Israel came not together. At the dawn of day, Pharaoh, perceiving the hand of the Lord work sorely against him, gave orders for his troops to discontinue their pursuit, and return by the way they came; but it was then too late, for by that time the children of Israel had gained the opposite coast, when Moses bade them look

back on their long-dreaded enemies, for from this time forward they should see them no more ; he then again stretched his sacred rod over the waters, which caused them to burst their invisible chains, and rush into their primitive channels, overwhelming Pharaoh and all his host. In commemoration of this happy deliverance, the children of Israel went many days' journey into the wilderness, singing psalms and thanksgivings to their Omnipotent deliverer ; since which time the wind when blowing due E. or W. has been deemed favourable to Freemasonry.

Q.—What are the distinguishing characteristics of a good Freemason?

A.—Virtue, Honour, and Mercy, and should these be banished from all other societies, may they ever be found in a M...n's breast.

Q.—There are beautiful illustrations of these Virtues. I will thank you for that of VIRTUE.

A.—In reading the history of ancient Rome, we find that the Consul Marcellus intended to erect a Temple dedicated to Virtue and Honour, but being at that time prevented from carrying his design into execution, he afterwards altered his plan, and erected two Temples, contiguous to each other, so situated that the only avenue to the Temple of Honour was through that of Virtue, thereby leaving an elegant moral to posterity, that Virtue is the only direct road to Honour. Virtue is the highest exercise and improvement to reason ; the integrity, harmony, and

just balance of affection; the health, strength, and beauty of the soul. The perfection of Virtue is to give reason its full scope to obey the authority of conscience with alacrity, to exercise the defensive talents with fortitude, the public with justice, the private with temperance, and all of them with prudence, that is in a due proportion to each other with a calm and diffusive beneficence, to love and adore God with an unrivalled and a disinterested affection, and to acquiesce in the dispensations of Divine providence with a cheerful resignation. Every approach to this standard is a step towards perfection and happiness, and every deviation therefrom has a tendency to vice and misery.

Q.—HONOUR?

A.—Honour may justly be defined to be the spirit and supererogation of Virtue, the true foundation of mutual faith and credit, and the real intercourse by which the business of life is transacted with safety and pleasure. It implies the united sentiments of Virtue, Truth, and Justice carried by a generous mind beyond those mere moral obligations which the laws require or can punish the violation of. True honour, although a different principle from religion, is that which produces the same effects; the lines of action, although drawn from different parts, terminate in the same point. Religion embraces Virtue, as it is enjoined by the laws of God; Honour, as it is graceful and ornamental to human nature. The religious man fears, the man of Honour scorns to do,



an ill action; the latter considers vice as something which is beneath him, the other as something offensive to the Divine Being. A true man of Honour will not content himself with the literal discharge of his duties as a man and citizen, he raises and dignifies them to magnanimity: he gives, when he may with propriety refuse; and forgives, when he may with justice resent. The whole of his conduct is guided by the noblest sentiments of his own unvitiated heart; a true moral rectitude is the uniform rule of his actions; and a just praise and approbation is his due reward.

Q.—MERCY?

A.—Mercy is a refined virtue, and when possessed by the monarch 'adds a lustre to every gem that adorns his crown; if by the warrior, it gives an unceasing freshness to the wreath which shades his brow. It is the companion of true honour, and the ameliorator of justice, on whose bench when enthroned it interposes a shield of defence in behalf of the victim, impenetrable to the sword. And as the vernal showers descend upon the earth, to enliven and invigorate the whole vegetable creation, so mercy acting on the heart, when the vital fluids are condensed by rancour and revenge, by its exhilarating warmth returns nature to its source in purer streams. It is the peculiar attribute of the Deity, on which the best and wisest of us must rest our hopes and dependence, for at the final day of retribution, when arraigned at His bar, and the actions of this mortal life

are unveiled to view, though His justice may demand the fiat, we hope and trust His Mercy will avert the doom.

END OF THE SEVENTH SECTION AND  
FIRST LECTURE.

CHARGE.

*May Virtue, Honour, and Mercy continue to  
distinguish Free and Accepted Masons.*

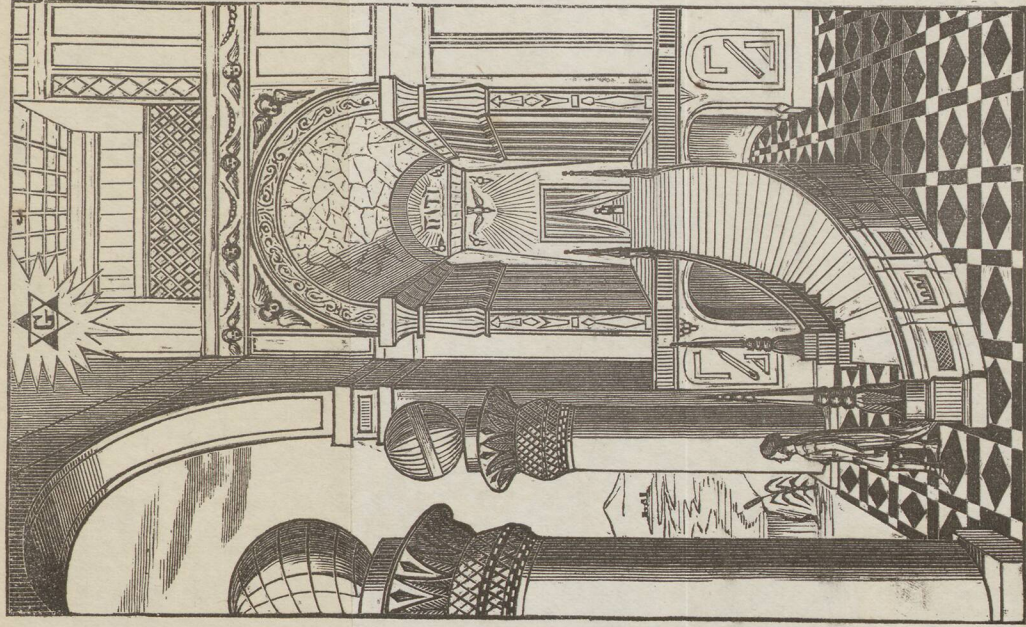
## Second Lecture.

### INTRODUCTORY ADDRESS.

MASONRY is a progressive science, consisting of different Degrees, calculated for the more gradual advancement in the knowledge of its mysteries; according to the progress we make, we limit or extend our inquiries, and in proportion to our capacities, we attain to a greater or lesser degree of perfection. The Lecture of this Degree is divided into five sections, which are devoted to the study of human science, and to tracing the goodness and majesty of the Creator by minutely analysing His works. Throughout the First Degree, virtue is depicted in its most beautiful colours, and the principles of knowledge are impressed on the mind by sensible and lively images; it is therefore considered the best introduction to the Second Degree, which not only extends the same plan but embraces a more diffusive system; from this proceeds a rational amusement, while the mental faculties are fully employed, the judgment is properly exercised, a spirit of emulation prevails, and each vies as to who shall excel in promulgating the valuable principles of the institution. Having stated this much as







TRACING BOARD—SECOND DEGREE.

For Explanation, see "*The Perfect Ceremonies of Craft Masonry*," p. 84. Also  
3rd, 4th, and 5th Sections of Second Lecture.

introductory to the Second Lecture, I shall now proceed to ask you, Bro. S. W.,

Q.—Where were you passed to the Degree of a Fellow-Craft?

A.—In a L...e of Fellow-C...s.

Q.—Consisting of how many?

A.—F...e.

Q.—Under what denomination?

A.—The W. M., S. and J. Ws., and two F. Cs.

Q.—How got you p...d?

A.—By undergoing a previous examination in open L...e, and being intrusted with a test of merit leading to that degree.

Q.—Where were you then c...d...d?

A.—To a convenient room, adjoining a F. C. L...e, for the purpose of being properly p...d.

Q.—How were you p...d?

A.—In a manner somewhat similar to the former, but with this difference, that in this degree I was not h...d-w...d, nor had I a c...e t...w. I had my l...t a...m, r...t b...t and k...e, made b...e, and my l...t h...l s...p...d.

Q.—What enabled you to claim admission to a F. C. L...e?

A.—The help of God, the assistance of the s...e, and the benefit of a p...s w...d.

Q.—How did you gain admission?

A.—By the k...s of an E. A.

Q.—On what were you a...d?

A.—The s...e.

Q.—What is a s...e?

A.—An angle of 90 degrees, or the fourth part of a circle.

Q.—What are the peculiar objects of research in this degree?

A.—The hidden mysteries of nature and science.

Q.—After gaining admission to the L...e, how were you disposed of?

A.—I was conducted between the S. and J. Ds. to the l...t of the S.W. and directed to advance as a M...n. [*Showing the s...n.*]

Q.—What were you next directed to do?

A.—K...l, and receive the benefit of a Masonic p...r.

Q.—Which I will thank you for.

A.—We supplicate the continuance of Thine aid, O merciful Lord, on behalf of ourselves and him who k...ls before Thee, may the work begun in Thy name, be continued to Thy Glory, and evermore established in us, by obedience to Thy precepts.

—P. M.—So mote it be.

Q.—After the recital of this p...r, how were you disposed of?

A.—I was conducted twice round the L...e.

Q.—What was required of you the first time?

A.—To salute the W. M. as a M...n, to advance to the J. W. as such, showing the s...n and communicating the t...n and w...d.

Q.—What were the B...n then called on to observe?

A.—That I who had been regularly initiated into Freemasonry was about to pass in view before them to show that I was a candidate properly prepared to be passed to the degree of a F. C.



Q.—What was required of you the second time?

A.—To salute the W. M. and J. W. as a M...n, to advance to the S. W. as such, showing the s...n and communicating the p...s g...p and p...s w...d leading from the First to the Second Degree.

Q.—When delivered over to the S. W. in the West, how did he proceed?

A.—He presented me to the W. M. as a candidate properly prepared to be passed to the Second Degree.

Q.—What did the W. M. then order?

A.—The S. W. to direct the S. D. to instruct me to advance to the pedestal in due form.

Q.—I will thank you to show the method of advancing from W. to E. in this degree.

A.—The method of advancing from W. to E. in this degree is by f...e s...ps, as if ascending a w...g s...e; placing l...t f...t pointing to the W. M. and r...t f...t to the J. W., and commencing with the l...t f...t.

Q.—When brought before the W. M. in the East, how did he address you?

A.—As in every case the different degrees of Freemasonry are to be kept separate and distinct, another O...i...n will now be required of you, in many respects similar to the former, are you willing to take it?—to which I gave my assent.

Q.—What were you then directed to do?

A.—K...l on my r...t k...e, with my l...t f...t formed in a s...e, my r...t h...d placed on the vol. of the S...d L...w, while my left



arm was supported within the angle of a S...e, and in this attitude I took the solemn O...i...n of a F. C. F. M.

Q.—Which I will thank you for.

A.—I, A. B., in the presence of the Grand Geometrician of the Universe, and of this worthy and worshipful Lodge of Fellow-Craft Freemasons, regularly held, assembled, and properly dedicated, of my own free will and accord, do hereby and hereon most solemnly promise and swear that I will for ever conceal, and never reveal any or either of the s...s or mysteries of or belonging to the Second Degree in Freemasonry, denominated the F.-Craft's, to him who is but an E. A., any more than I would either of them to the uninstructed world who are not Masons; I further solemnly promise to act as a true and faithful craftsman, answer s...ns, obey summonses, and maintain the principles inculcated in the First Degree; these several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less a penalty, on the violation of any of them, than that of having my l...t b...t, &c. So help me Almighty God, and keep me steadfast in this my solemn ob. of a F. C. Freemason.

Q.—After taking the solemn O...i...n of a F. C. F. M., how did the W. M. address you?

A.—As a pledge of your fidelity, and to render this a solemn O...i...n, which might otherwise be considered but a serious pro-

mise, you will seal it with your lips twice on the vol. of the S...d L...w.

Q.—How did he further address you?

A.—Your progress in Masonry is marked by the position of the S...e and C...p...s. When you were made an E. A. both p...s were hidden, in this degree one is disclosed, implying that you are now midway in Freemasonry, superior to an E. A., but inferior to what I trust will hereafter be communicated to you.

Q.—How did he then proceed?

A.—He friendly took me by the r...t h...d and said, Rise, newly Ob. F. C. F. M.

Q.—Repeat the address you then received from the W. M.

A.—Having taken the solemn ob. of a F. C. F. M., I shall now proceed to intrust you with the s...s of this degree, you will therefore advance to me as a M...n.

Q.—What were you then directed to do?

A.—Take another short pace with my l...t f...t, bringing the r...t h...l into the h...w as before; that, the W. M. informed me, was the s...d regular s...p in Freemasonry, and it was in this position the s...s of the degree were communicated.

Q.—Of what do they consist?

A.—As in the former, of a s...n, t...n, and w...d, with this difference, that in this degree the s...n is of a threefold nature.

Q.—I will thank you to show the first part of this threefold s...n.

A.—(*Which is given.*)

Q.—What is that?

A.—The S. of F., emblematically to shield the repository of my s...s from the attacks of the insidious.

Q.—I will thank you for the second part.

A.—(*Which is given.*)

Q.—What is that?

A.—The H. S. or S. of P.

Q.—When did it take its rise?

A.—At the time when J. fought the battles of the Lord in the valley of Jehoshaphat. It was in this position he prayed fervently to the Almighty to continue the light of day, that he might complete the overthrow of his enemies.

Q.—The third part?

A.—(*Which is given.*)

Q.—What is that?

A.—The P. S.

Q.—To what does it allude?

A.—The P. of my ob., implying that as a man of honour and a F. C. F. M., I would rather, &c., than improperly disclose the s...s of this degree.

Q.—Communicate the T. to Bro. —.

A.—(*Which is given.*)

Q.—What does this demand?

A.—A w...d.

Q.—Give me that w...d.

A.—In this degree I was taught to be equally cautious as in the former, I will l...r or h...e it with you.

Q.—Which you please, and begin.

A.—(*Which is done.*)

Q.—Being intrusted, were you invested?

A.—I was, with the distinguishing b...e of

a F. C. F. M...n, which the S. W. informed me was to mark the progress I had made in the science.

Q.—Repeat the address you received from the W. M. on being invested.

A.—Let me add to what has been stated by the S. W. that the b...e with which you have been invested, points out to you that as a C...sm...n you are expected to make the liberal arts and sciences your future study, that you may the better be enabled to discharge your duties as a Mason, and estimate the wonderful works of the Almighty.

Q.—Where were you then ordered to be placed?

A.—At the S.E. part of the L...e.

Q.—Repeat the charge you then received from the W. M.

A.—Bro. A. B., Masonry being a progressive science, when you were made an E. A. you were placed at the N.E. part of the Lodge, to show that you were newly admitted; you are now placed at the S.E. part, to mark the progress you have made in the science; you now stand, to all external appearance, a just and upright F. C. Freemason, and I give it you in strong terms of recommendation ever to continue and act as such, and as I trust the import of the former charge neither is, nor ever will be, effaced from your memory, I shall content myself with observing, that as in the former degree you made yourself acquainted with the principles of moral truth and virtue, you are now permitted to extend your researches



into the hidden mysteries of nature and science.

Q.—With what were you then presented?

A.—The working tools of a F. C. F. Mason, which are the S...e, L...l, and P...b.

Q.—Their uses?

A.—The S...e is to try and construct rectangular corners of buildings, and to assist in bringing rude matter into due form. The L...l to lay l...s and prove horizontals. And the P...b...e to try and adjust uprights while fixing on their proper bases.

Q.—But as we are not all operative M...ns, but Free and Accepted, or speculative, how do we apply these tools to our morals?

A.—In this sense, the S...e teaches morality, the L...l equality, and the P...b justness and uprightness of life and actions. Thus by s...e conduct, l...l s...s, and upright intentions, we hope to ascend to those immortal mansions whence all goodness emanates.

Q.—What permission did you then receive from the W. M.?

A.—To retire, in order to restore myself to my personal comforts, and the W. M. informed me, that on my return to the L. he would call my attention to an explanation of the Tracing Board.

END OF THE FIRST SECTION.

CHARGE.

*All just and upright Fellow-Craft Freemasons.*

## SECOND SECTION.

Q.—Why were you passed to the degree of a F. C.?

A.—For the sake of Geometry, the fifth science on which Freemasonry is founded.

Q.—What is Geometry?

A.—Geometry is the science whereby we find out the contents of bodies unmeasured by comparing them with those already measured, its proper subjects, Magnitude and Extension, or a regular progression of science from a point to a line, a line to a superfice, a superfice to a solid.

Q.—What is a point?

A.—The beginning of geometric matter.

Q.—A line?

A.—A continuation of the same.

Q.—A superfice?

A.—Length and breadth without a given thickness.

Q.—A solid?

A.—Length and breadth with a given thickness, which forms a cube, and comprehends a whole.

Q.—Where was Geometry founded as a science?

A.—At Alexandria in Egypt.

Q.—How came Geometry to be founded at Alexandria?

A.—The River Nile annually overflowing its banks caused the inhabitants to retire

to the high and mountainous parts of the country; when the waters subsided they returned to their former habitations, but the floods frequently washing away their landmarks, caused grievous disputes among them, which often terminated in a civil war. They hearing that a F. M.'s L...e was held at Alexandria, the capital of their country, where Euclid presided, a deputation of the inhabitants repaired thither, and laid their grievance before him; he with the assistance of his Wardens and the rest of the Brethren gathered together the scattered elements of Geometry, arranged, digested, and brought them into a regular system, such as was practised by most nations in those days, but is better than the present, by the use of fluxions, conic sections, and other improvements. By the science of Geometry, he taught the Egyptians to measure and ascertain their different districts of land; by that means put an end to their quarrels, and amicably terminated their differences.

Q.—I will thank you for the moral advantages of Geometry.

A.—Geometry, the first and noblest of sciences, is the basis on which the superstructure of Freemasonry is erected. By Geometry we may curiously trace nature through her various windings to her most concealed recesses. By it we may discover the wisdom, power, and goodness of the Grand Geometrician of the Universe, and view with amazing delight the wonderful proportions which connect and grace this

vast machine. By it we may discover how the planets move in their different orbits, and mathematically demonstrate their various revolutions. By it we may rationally account for the return of seasons, and the mixed variety of scenes which each season produces to the discerning eye; numberless worlds are around us, all framed by the same Divine artist, which roll through this vast expanse, and are all conducted by the same unerring laws of nature. Then while such objects engage our attention, how must we improve, and with what grand ideas must such knowledge fill our minds! It was a survey of nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan and study symmetry and order; this gave rise to society, and birth to every useful art; the architect began to design, and the plans which he laid down, having been improved by time and experience, have produced some of those excellent works which have been the admiration of every age.

Q.—Did you ever travel?

A.—My ancient forefathers did.

Q.—Whither did they travel?

A.—Due East and West.

Q.—What was the object of their travel?

A.—E. in search of instruction, and W. to impart the knowledge they had gained.

Q.—Did you ever work?

A.—My ancient Brethren did.

Q.—As they worked I presume they received wages?



A.—They did.

Q.—How soon did they receive them?

A.—Six days or less.

Q.—Why not on the seventh?

A.—Because the Almighty was pleased to be six days periodically in creating the Heavens and the Earth, and all things therein or thereon contained, and rested on the seventh.

Q.—There is a beautiful Illustration of the Grand Architect's six periods of the creation, for which I will thank you.

A.—When we consider that the formation of this world was the work of that Omnipotent being who created this beautiful system of the Universe, and caused all nature to be under His immediate care and protection, how ought we to magnify and adore His Holy name for His infinite wisdom, goodness, and mercy towards the children of men! Before the Almighty was pleased to command this vast whole into existence, the elements and materials of the Creation lay blended together without form or distinction, darkness was over the great deep, and the spirit of God moved on the face of the waters. And as an example to man, that things of moment ought to be done with due deliberation, He was pleased to be six days periodically in commanding it from chaos to perfection.

The first instance of His supreme power was made manifest by commanding Light; and being pleased with the operation of His divine goodness, He gave it His sacred ap-

probation and distinguished it by a name, the light He called day, and the darkness He called night. In order to keep this new-framed matter within just limits, He employed the second period in laying the foundations of the Heavens, which He called firmament, designed to keep the waters within the clouds and those beneath them asunder. The third period was employed in commanding those waters within due limits, on the retreat of which, dry land appeared, which He called Earth; and the gathering together of the mighty waters He called Seas. The Earth being as yet irregular and uncultivated, God spake the word, and it was immediately covered with a beautiful carpet of grass, designed as pasture for the brute creation, to which succeeded herbs, plants, shrubs, flowers, and trees of all sorts, in full growth, maturity, and perfection. On the fourth period, those two grand luminaries, the Sun and the Moon, were created, the one to rule the day, the other to govern the night. The sacred historian further informs us, they were ordained for signs, for seasons, for days, and for years. Besides the Sun and the Moon the Almighty was pleased to bespangle the ethereal concave with a multitude of Stars, that man, whom He intended to make, might contemplate thereon, and justly admire the majesty and glory of His creator.

On the fifth period He created the birds to fly in the air that man might please both his eyes and ears, in being delighted with

some for their beautiful plumage and uncommon instinct, and with others for their melodious notes. On the same period He caused the waters to bring forth a variety of fish, and to impress man with a reverential awe of His Divine omnipotence, He created great whales, which, with other inhabitants of the deep, after their kind, multiplied and increased exceedingly.

On the sixth period He created the beasts of the field, and the reptiles that crawl on the earth. And here we may plainly perceive the wisdom and goodness of the Almighty made manifest in all His proceedings, by producing what effects He pleased, without the aid of natural causes, such as giving light to the world before He created the Sun, and causing the earth to be fruitful without the influence of the Heavenly Bodies. He did not create the beasts of the field until he had provided them with sufficient herbage for their support, nor did He make man until He had completed the rest of His works and finished and furnished him a dwelling, with everything requisite both for life and pleasure. Then still more to dignify the works of His hands, he created man, who came into the world with greater splendour than any creature that had preceded him, they coming into existence by no other than a single command,—God spake the word, and it was done,—but at the formation of man, there was a consultation. God expressly said, Let us make man : who was accordingly formed out of the dust of the earth, the

breath of life was breathed into his nostrils, and man became a living soul. In this one creature was amassed whatever is excellent in the whole creation, the quality or substance of an animal being, the life of plants, the sense of beasts, and above all the understanding of Angels, created after the immediate image of God, with a rectitude of body, thereby intimating to him that integrity and uprightness should ever influence him to adore his Benign Creator, who had so liberally bestowed upon him the faculty of speech, and endued him with that noble instinct called reason.

The Almighty as His last and best gift to man then created woman ; under His forming hands a creature grew man-like but different in sex, so lovely fair that what seemed fair in all the world seemed now mean or in her summed up, in her contained. On she came led by her heavenly Maker, though unseen and guided by His voice, adorned with what all earth or Heaven could bestow to make her amiable, grace was in all her steps, Heaven in her eye, in every gesture dignity and love. On the sixth period God's works being ended, on the seventh He rested from His labours ; He therefore blessed, hallowed, and sanctified the seventh day, thereby teaching men a useful lesson, to work six days industriously for the support of themselves and their families, strictly commanding them to rest on the seventh, the better to contemplate on the works of the creation, and adore Him as



their Creator, to go into His sanctuary and return Him thanks for their preservation, wellbeing, and all the other blessings they have so liberally received at His hands.

END OF THE SECOND SECTION.

CHARGE.

*May the recollection of the Six Days' Work of the Creation stimulate Fellow-Craft F. M...s to acts of industry.*

---

### THIRD SECTION.

Q.—Where did our ancient B...n go to receive their wages?

A.—In the middle chamber of K...g S...o ...n's Temple.

Q.—How did they get there?

A.—By the P...h...y or entrance on the south side of the building.

Q.—At the entrance of which, what particularly struck their attention?

A.—Two great P...s.

Q.—What was that on the L...t called?

A.—B...

Q.—What does it denote?

A.—In S...h.

Q.—What was that on the R...t called?

A.—J....

Q.—What does it denote ?

A.—To E...b...h.

Q.—And what when conjoined with the former ?

A.—S...b...y; for God said, In s...h will I e...b...h this mine house to stand firm for ever.

Q.—What was the height of those P...s ?

A.—Thirty-five cubits—seventeen and a half cubits each.

Q.—Their circumference ?

A.—Twelve.

Q.—Diameter ?

A.—Four.

Q.—Were they formed hollow or solid ?

A.—Hollow, the better to serve as Archives to M...y, for therein were deposited the constitutional rolls.

Q.—Being formed hollow, what was the thickness of the outer shell or rim ?

A.—Four inches, or a hand's breadth.

Q.—Of what were they made ?

A.—Molten brass.

Q.—Where were they cast ?

A.—In the clayey grounds on the banks of the Jordan, between Succoth and Zeredathah, where King Solomon ordered those and all his holy vessels to be cast.

Q.—Who superintended the casting ?

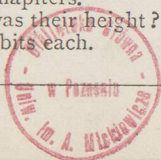
A.—H...m A...ff.

Q.—With what were those pillars adorned ?

A.—With Chapiters.

Q.—What was their height ?

A.—Five cubits each.



Q.—How were they enriched ?

A.—With Net-work, Lily-work, and Pomegranates.

Q.—What do Net-work, Lily-work, and Pomegranates denote ?

A.—Net-work from the connection of its meshes denotes unity, Lily-work from its whiteness peace, and Pomegranates from the exuberance of their seed denote plenty.

Q.—How many rows of Pomegranates were there on each Chapter, and how many in a row ?

A.—There were two rows of Pomegranates on each Chapter, one hundred in a row.

Q.—How were these pillars further adorned ?

A.—With two Spherical Balls.

Q.—What was delineated upon them ?

A.—Maps of the Celestial and Terrestrial Globes.

Q.—What did they point out ?

A.—Masonry universal.

Q.—When were they considered finished ?

A.—When the net-work or canopy was thrown over them.

Q.—Why were they placed at the entrance of the Temple ?

A.—That they might serve as a memorial to the children of Israel of the miraculous pillar of fire and cloud which had two wonderful effects, the fire gave light to the Israelites during their escape from their Egyptian bondage, the cloud proved darkness to Pharaoh and his followers when

they attempted to overtake them. K...g S...n ordered them to be placed at the entrance of the Temple, as the most proper and conspicuous situation for the children of Israel to have the happy deliverance of their forefathers continually before their eyes, in going to and returning from Divine Worship.

Q.—After our ancient B...n had entered the P...h...y, where did they arrive?

A.—At the foot of the winding staircase.

Q.—Whom did they meet to oppose their ascent?

A.—The ancient J. W.

Q.—What did he demand of them?

A.—The P...s g...p and P...s w...d leading from the first to the second degree.

Q.—Communicate the T. to Br. —.

A.—(*Which is done.*)

Q.—What does it demand?

A.—A P...s w...d.

Q.—Give me that word.

A.—(*Which is given.*)

Q.—What does this denote?

A.—P...y.

Q.—How is it depicted in a F. C. Lodge?

A.—By an ear of C...n near to a fall of water.

Q.—I will thank you to state whence it dates its origin.

A.—The word S...o...h dates its origin from the time that an army of Ephraimites crossed the River Jordan in a hostile manner against Jephtha, the renowned Gileaditish general: the reason they assigned for this



unfriendly visit was, that they had not been called out to partake of the honours of the Ammonitish war, but the true aim was to partake of the rich spoils with which, in consequence of that war, Jephtha and his army were then laden. The Ephraimites were always considered a clamorous and turbulent people, but then broke out into open violence, and after many severe taunts to the Gileadites in general, threatened in particular to destroy their victorious commander and his house with fire. Jephtha on his part tried all lenient means to appease them, but finding these ineffectual, had recourse to rigorous ones ; he therefore drew out his army, gave the Ephraimites battle, defeated and put them to flight, and to render his victory decisive, and secure himself from a like molestation in future, he sent detachments of his army to secure the passages of the River Jordan, over which he knew the insurgents must of necessity attempt to go in order to regain their native country, giving strict orders to his guards, that if a fugitive came that way, owning himself an Ephraimite, he should be immediately slain; but if he said nay, or prevaricated, a test-w...d was to be put to him, which was to pronounce the w...d S...o...h, which they, through a defect in aspiration peculiar to their dialect, could not pronounce properly, but called it S...o...t, which slight variation discovered their country and cost them their lives, and Scripture informs us that there fell on that day in the field of battle, and on the

banks of the Jordan, forty and two thousand Ephraimites. And as S...o...h was then a test w...d to distinguish a friend from foe, K...g S...n afterwards caused it to be adopted in a F. C. L., to prevent any unqualified person from ascending the winding staircase, which led to the middle Chamber of the Temple.

END OF THE THIRD SECTION.

### CHARGE.

*May Peace, Plenty, and Unanimity continue to distinguish F. C. F. M...s until time shall be no more.*

---

### FOURTH SECTION.

Q.—After our ancient B...n had given those convincing proofs to the A. J. W., what did he say to them?

A.—P...s, S...o...h.

Q.—Where did they then P...s?

A.—Up the winding staircase.

Q.—Consisting of how many S...s?

A.—Three, five, seven, or more.

Q.—Why three?

A.—R...e a L...e.

Q.—Why five?

A.—H...d a L...e.

Q.—Why seven or more?

A.—Make it perfect.

Q.—Who are the three that r...e a L...e?

A.—The W. M. and his two W...s.

Q.—Who are the five that h...d a L...e?

A.—The W. M., his two Ws. and two F. Cs.

Q.—Who are the seven or more that make it perfect?

A.—Two E. A...s added to the former five.

Q.—Why do three r...e a L...e?

A.—Because there were but three Grand Masters who presided at the building of K...g S...n's Temple, namely, S...n K...g of I...l, H...m K...g of T...e, and H...m A...ff.

Q.—Why do five h...d a L...e?

A.—In allusion to the five noble orders in Architecture, namely, the Tuscan, Doric, Ionic, Corinthian, and Composite.

Q.—I will thank you for the rise of the orders?

A.—In the history of man, there is nothing more remarkable than that Masonry and civilisation like twin sisters have gone hand in hand, the Orders of Architecture mark their growth and progress. Dark, dreary, and comfortless were those days when Masonry had not laid her line, nor extended her compass; the race of mankind, in full possession of wild and savage liberty, mutually afraid of and offending each other, hid themselves in thickets of the woods, or dens and caverns of the earth. In those poor recesses and gloomy solitudes Masonry found them, and the Grand Geometrician of the Universe, pitying their forlorn situation, instructed them to build houses for their

ease, defence, and comfort. It is easy to conceive that in the early state of society genius had expanded but little; the first efforts were small, and the structure simple and rude; perhaps no more than a number of trees leaning together at the top, in the form of a cone, interwoven with twigs, and plastered with mud to exclude the air and complete the work.

In this early period we may suppose each desirous to render his own habitation more convenient than his neighbour's by improving on what had already been done; thus in time observation assisting that natural sagacity inherent even in uncultivated minds, led them to consider the inconveniences of the round sort of habitations, and to build others more spacious and convenient of the square form, by placing trunks of trees perpendicularly in the ground to form the sides, filling the interstices between them with branches closely woven and covered with clay; horizontal beams were then placed upon the upright trunks, which being strongly joined at the angles, kept the sides firm, and likewise served to support the roof or covering of the building composed of joists on which were laid several beds of reeds, leaves, and clay.

Yet rough and inelegant as these buildings were, they had this salutary effect, that by aggregating mankind together they led the way to new improvements in arts and civilisation; for the hardest bodies will polish by collision, and the roughest manners



by communion and intercourse; thus by degrees mankind improved in the art of building, and invented methods to make their huts lasting and handsome as well as convenient; they took off the bark and other unevennesses from the trunks of the trees that formed the sides, raised them above the earth and humidity on stones, and covered each of them with a flat stone or tile to keep off the rain; the spaces between the ends of the joists were closed with clay or some other substance, and the ends of the joists covered with boards, cut in the manner of triglyphs; the form of the roof was likewise altered, for being on account of its flatness unfit to throw off the rains that fell during the winter seasons, they raised it in the middle, giving it the form of a gable roof by placing rafters on the joists to support the clay and other materials that composed the covering.

From these simple forms the orders of architecture took their rise, for when buildings of wood were set aside, and men began to erect solid and stately edifices of stone, they imitated the parts which necessity had introduced into the primitive huts, and adapted them to their Temples, which, although at first simple and rude, were in course of time and by the ingenuity of succeeding architects wrought and improved to such a degree of perfection on different models, that each was by way of eminence denominated an Order.

Of the Orders:—Three are of Grecian

origin, and are called Grecian Orders ; they are distinguished by the names of the Doric, Ionic, and Corinthian ; they exhibit three distinct characters of composition suggested by the diversity of form in the human frame. The other two are of Italian origin, and are called Roman Orders ; they are distinguished by the names of the Tuscan and Composite.

The Tuscan Order is the strongest and most simple, and is placed first in the list of the five Orders of Architecture on account of its plainness ; its column is seven diameters high, the base, capital, and entablature have but few mouldings, and no other ornaments, whence it has been compared to a sturdy labourer dressed in homely apparel ; this Order is no other than the Doric more simplified or deprived of its ornaments to suit certain purposes, and adapted by the inhabitants of Tuscany, who were a colony of the Dorians, yet there is a peculiar beauty in its simplicity which adds to its value, and renders it fit to be used in structures where the rich and more delicate Orders might be deemed superfluous. The Doric is the first of the Grecian Orders, and is placed second in the list of the five Orders of Architecture ; its column, agreeable to the modern proportions, is eight diameters high, it has no ornaments except mouldings on either base or capital, its frieze is distinguished by triglyphs and metopes, and its cornice by mutules. Being the most ancient of all the Orders it retains more of the primitive hut style in its form than any of the rest ; the

triglyphs in the frieze represent the ends of the joists, and the mutules in the cornice represent the rafters. The composition of this Order is both grand and noble, being formed after the model of a muscular full-grown man—delicate ornaments are contrary to its characteristic solidity; it therefore succeeds best in the regularity of its proportions, and is principally used in warlike structures where strength and a noble simplicity are required. At this era, their buildings, although admirably calculated for strength and convenience, wanted something in grace and elegance which a continual observation of the softer sex supplied, for the eye that is charmed with symmetry must be conscious of woman's elegance and beauty. This gave rise to the Ionic Order, its column is nine diameters high, its capital is adorned with volutes, and its cornice has dentils. History informs us that the famous Temple of Diana, at Ephesus (which was upwards of two hundred years in building), was composed of this Order: both elegance and ingenuity are displayed in the invention of this column; it is formed after the model of a beautiful woman, of an elegant shape, dressed in her hair, as a contrast to that of the Doric, which represents a strong robust man. Thus the human genius began to bud, the leaf and flower ripening to perfection producing the fairest and finest fruits, every liberal art, every ingenious science, that could civilise, refine, and exalt mankind. Then it was that Masonry put on her richest robes



and decked herself out in her most gorgeous apparel: a new capital was invented at Corinth by Calimachus, which gave rise to the Corinthian, which is deemed the richest of the Orders and masterpiece of art. Its column is ten diameters high, its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus. This Order is chiefly used in stately and superb structures. Calimachus took the hint of the capital of this Order from the following remarkable circumstance. Accidentally passing the tomb of a young lady, he perceived a basket of toys which had been left there by her nurse, covered with a tile, and placed over an Acanthus root, as the leaves grew up they encompassed the basket, till arriving at the tile, they met an obstruction and bent downwards; Calimachus, struck with the object, set about imitating the figure, the vase of the capital he made to represent the basket, the abacus the tile, and the volutes the bending leaves. Yet not content with this utmost production of her own powers, Masonry held forth her torch and illumined the whole circle of arts and sciences: this gave rise to the Composite Order, so named from being composed of parts of the other Orders; its capital is adorned with the two rows of leaves of the Corinthian, and the volutes of the Ionic, and has the quarter round of the Tuscan and Doric Orders, its column is ten diameters high, and its cornice has dentils or simple modillions. This Order is chiefly used in structures where strength,



elegance, and beauty are displayed : Painting and Sculpture strained every nerve to decorate the buildings fair science had raised, while the curious hand designed the furniture and tapestry, beautifying and adorning them with MUSIC, ELOQUENCE, POETRY, TEMPERANCE, FORTITUDE, PRUDENCE, JUSTICE, VIRTUE, HONOUR, MERCY, FAITH, HOPE, CHARITY, and many other Masonic emblems, but none shone with greater splendour than BROTHERLY LOVE, RELIEF, AND TRUTH.

Q.—Why do seven or more make it perfect?

A.—Because K...g S...n was seven years and upwards in building, completing, and dedicating the T...e at Jerusalem to God's service.

Q.—They have a further allusion?

A.—To the seven liberal arts and sciences, viz. : Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.

Q.—I will thank you to define GRAMMAR.

A.—Grammar teaches the proper arrangement of words according to the idiom or dialect of any particular kingdom or people, and is that excellency of pronunciation which enables us to write or speak a language with accuracy and propriety, agreeably to reason, authority, and the strict rules of literature.

Q.—I will thank you to define RHETORIC.

A.—Rhetoric teaches us to speak copiously and fluently on any subject, not merely

with propriety alone, but with all the advantages of force and elegance, wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to instruct, exhort, admonish, or applaud.

Q.—LOGIC?

A.—Logic teaches us to guide our reason discretionally in the general knowledge of things, and to direct our inquiries after truth, as well for the instruction of others, as our own improvement ; it consists in a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted ; in it are employed the faculties of conceiving, reasoning, judging, and disposing, all of which are naturally led on from one gradation to another, till the point in question is finally determined.

Q.—ARITHMETIC?

A.—Arithmetic treats of the powers and properties of numbers, and is variously effected by letters, tables, figures, and instruments. By this art reasons and demonstrations are given for finding any certain number whose relation or affinity to another number is already discovered.

Q.—GEOMETRY?

A.—Geometry treats of the powers and properties of magnitude in general, where length, length and breadth, and length, breadth and thickness are considered. By this science, the Architect is enabled to execute his plans, and estimate his designs ;

the General to arrange his soldiers ; the Engineer to mark out ground for encampments ; the Geographer to give the dimensions of the world, to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. And by it the Astronomer is enabled to make his observations, to calculate and fix the duration of times, seasons, years, and cycles ; in fine, Geometry is the foundation and root of the mathematics.

Q.—MUSIC?

A.—Music teaches the art of forming concords, so as to make a delightful harmony, by a proportionate and mathematical arrangement of acute, grave, and mixed sounds : this art by a series of experiments is reduced to a demonstrative science, with respect to tones and the intervals of sounds. It inquires into the nature of concords and discords, and enables us to find out a due proportion between them by numbers, and is never employed to such advantage as in the praise of the Grand Geometrician of the Universe.

Q.—ASTRONOMY?

A.—Astronomy is that Divine art by which we are taught to read the Wisdom, Strength, and Beauty of the Almighty Creator in those sacred pages, the Celestial hemisphere : assisted by Astronomy, we may observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and Eclipses of the Heavenly Bodies ; by it we learn the use of the Globes, the system of the World, and the primary laws

of Nature, and while we are employed in the study of this science, we may perceive unparalleled instances of wisdom and goodness, and on every hand may trace the Glorious Author by His works.

END OF THE FOURTH SECTION.

CHARGE.

*May the study of the Seven Liberal Arts and Sciences ever render us susceptible of the benignity of a Supreme Being.*

---

## FIFTH SECTION.

Q.—When our ancient B...n had gained the summit of the W. staircase, where did they arrive?

A.—At the door of the middle chamber of the Temple.

Q.—How did they find that door?

A.—Open, but properly t...d.

Q.—By whom was it t...d?

A.—The ancient S. W.

Q.—What did he demand of our ancient Brethren?

A.—The S...n, T...n, and W...d of a F. C.

Q.—After they had given him those convincing proofs what did he say to them?



A.—Pass J...n.

Q.—Where did they then pass ?

A.—Into the middle Chamber of the T.

Q.—What did they go there to receive ?

A.—Their wages.

Q.—How did they receive them ?

A.—Without scruple or diffidence.

Q.—Why in this peculiar manner ?

A.—Without scruple, knowing they were justly entitled to them ; and without diffidence, from the great reliance they placed in the integrity of their employers in those days.

Q.—Before I proceed further in this Lecture, I wish to know into how many classes the workmen were divided.

A.—K...g S...n divided the various artificers into three classes, a circumstance particularly marked by Masons, as it is from the plans of that monarch in the carrying on of this magnificent structure we deduce the origin of our present system of government.

Q.—Name the classes.

A.—Rulers or general directors, Overseers or comforters of the people, and Craftsmen or executors of the work.

Q.—Name the numbers in each class ?

A.—There were three hundred Rulers, three thousand three hundred Overseers, and eighty thousand Craftsmen. The Rulers and Overseers were all skilled Craftsmen, or men of science. For the purpose of dividing the various employments of the people, they were formed into companies or Lodges, consisting of seven E. A...s and

five F. Crafts, and over each Lodge a skilled Craftsman presided.

Q.—Why this division?

A.—Because this triple division, besides being symbolical, was the best means to ensure promotion to merit, preserve due subordination, and prevent confusion in the work.

Q.—Were there any others employed?

A.—There were seventy thousand others employed as men of burden and hewers of stone, under the conduct of Adonhiram, a skilled craftsman, who by his zeal and fidelity arrived at the highest honours, so that the total number of men employed in the building was one hundred and fifty-three thousand six hundred.

Q.—How long were they employed?

A.—Seven years and six months, as the Temple was begun in the fourth year of the reign of K...g S...n, on the second day of the second month, and ended in the eleventh year of his reign. In the following year it was dedicated to God in the presence of the twelve tribes of Israel, and a vast concourse of spectators from the surrounding nations, with all the splendour and magnificence which human ingenuity could devise, to acknowledge the goodness and display the glory of the Creator, and the prayer used on that solemn occasion is still extant in the sacred records.

Q.—When our A. Bn. were in the middle Chamber of K...g S...n's Temple, to what was their attention particularly drawn?

A.—To certain Hebrew characters, depicted in a F. C. L...e by the letter G.

Q.—What does that letter G. denote?

A.—God, the Grand Geometrician of the Universe, to whom we must all submit, and whom we ought humbly to obey.

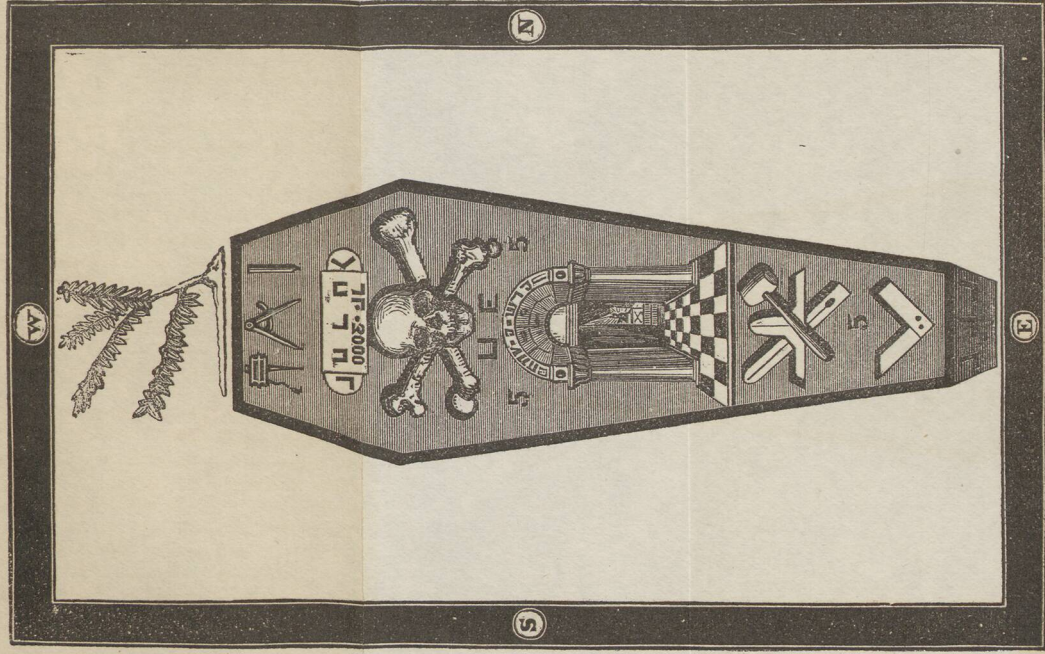
END OF THE FIFTH SECTION AND  
SECOND LECTURE.

CHARGE.

THE M. W. GRAND M.







TRACING BOARD—THIRD DEGREE.

For Explanation, see "The Perfect Ceremonies of Craft Masonry," p. 117. Also  
3rd Section of Third Lecture.

## Third Lecture.

### INTRODUCTORY ADDRESS.

BRETHREN, every degree of Masonry is progressive and cannot be attained but by time, patience, and assiduity. In the First Degree, we are taught the duties we owe to God, our neighbour, and ourselves. In the Second Degree, we are admitted to participate in the mysteries of human science, and to trace the goodness and majesty of the Creator, by minutely analysing His works. But the Third Degree is the cement of the whole, it is calculated to bind men together by mystic points of fellowship, as in a bond of fraternal affection and brotherly love ; it points to the darkness of death and to the obscurity of the grave as the forerunner of a more brilliant light, which shall follow at the resurrection of the just, when these mortal bodies which have been long slumbering in the dust shall be awakened, reunited to their kindred spirit, and clothed with immortality. Among the Brethren of this Degree the ancient Landmarks of the Order are preserved, and it is from them we derive that fund of information, which none but ingenious and expert Masons can supply, whose judgments have been matured by years and experience. To

a perfect knowledge of this Degree few attain, but it is an infallible truth, that he who gains by merit those marks of pre-eminence and distinction which the Degree affords, receives a reward which amply compensates for all his attention and assiduity. From the Brethren of this Degree the rulers of the Craft are selected, as it is only from those who are capable of giving instruction that we can expect properly to receive it. The Third Lecture, divested of those duties and ceremonies which appertain to the Installation of the W. M. and his officers, is divided into three sections, and throughout the whole we are taught to circumscribe our conduct within the limits of the boundary line of our duty to God and man, and by practising out of the Lodge that which we are taught in it, we shall convince the world that the principles of Masonry are pure and its requirements just. Having premised this much by way of introduction to the Third Lecture, I shall now proceed to inquire of you, Bro. S. W.,

Q.—Where were you raised to the sublime degree of a Master Mason?

A.—In a L...e of M. Masons.

Q.—Consisting of how many?

A.—Three.

Q.—Under what denomination?

A.—The W. M. and his two Ws.

Q.—How got you raised?

A.—By undergoing a previous examination in open L...e, and being intrusted with a test of merit leading to that degree.



Q.—Where were you then c...d...d?

A.—To a convenient room adjoining a M. M. L...e for the purpose of being p...p...d.

Q.—How were you p...p...d?

A.—I had both a...s, both b...s, and both k...s made b...e, and both h...s s...p s...d.

Q.—What enabled you to claim admission into a M. M. L...e?

A.—The help of G...d, the united aid of the s...e and c...p...s, and the benefit of a p...s w...d.

Q.—How did you gain a...m...n?

A.—By the k...s of a F. C.

Q.—On what were you a...m...d?

A.—On both the p...s of the c...p...s extended to my b...s.

Q.—On being admitted into the L...e, did you observe anything different in its form from its usual character?

A.—I did, all was d...k...s save a g...m...g l...t in the E...t.

Q.—To what does that d...k...s allude?

A.—To the d...k...s of d...h.

Q.—Am I then to understand that d...h is the peculiar subject of the T...d Degree?

A.—It is, indeed.

Q.—When admitted into the L...e how were you disposed of?

A.—I was conducted between the Ds. to the l...t of the S. W. and directed to advance as a F. C.

Q.—What were you next directed to do?

A.—K...l and receive the benefit of a Masonic p...r.

Q.—Which I will thank you for.



A.—Almighty and Eternal God ! Architect and Ruler of the Universe, at whose creative fiat all things first were made, we, the frail creatures of Thy providence, humbly implore Thee to pour down on this convocation assembled in Thy Holy name the continual dew of Thy blessing. Especially we beseech Thee to impart Thy grace to this Thy servant, who offers himself to partake of the mysterious s...s of a M. M. Endue him with such fortitude that in the hour of trial he fail not, but pass him safely under Thy protection, through the valley of the shadow of death, that he may finally arise from the tomb of transgression, to shine as the stars for ever and ever.—P. M.—So mote it be.

Q.—After the recital of this p...r how were you disposed of?

A.—I was c...d...d three times round the L...e.

Q.—What was required of you the first time?

A.—To salute the W. M. as a M...n, advance to the J. W. as such, showing the s...n, and communicating the t...n and w...d thereto belonging.

Q.—What was required of you the second time?

A.—To salute the W. M. and J. W. as a F. C., advance to the S. W. as such, showing the s...n, and communicating the t...n and w...d of that degree.

Q.—What were the B...n then called upon to observe?

A.—That I, who had been regularly

initiated into Freemasonry, and passed to the degree of a F. C., was about to pass in view before them, to show that I was a candidate properly prepared to be raised to the sublime degree of a M. M.

Q.—What was required of you the third time?

A.—To salute the W. M. and J. W. as a F. C., advance to the S. W. as such, showing the s...n, and communicating the p...s g...p and p...s w...d leading from the Second to the Third Degree.

Q.—After having given those convincing proofs to the S. W., how did he proceed?

A.—He presented me to the W. M. as a candidate properly prepared to be raised to the Third Degree.

Q.—The W. M.'s answer.

A.—Bro. S. W., you will direct the Ds. to instruct the candidate to advance to the pedestal in due form.

Q.—I will thank you to show the method of advancing from W. to E. in this degree.

A.—The method of advancing from W. to E. in this degree is by s...n s...s, the first three as though stepping over a new-made g...e, the other four regular.

Q.—When brought before the W. M. in the East how did he address you?

A.—Bro. A. B., it is but fair to inform you that a most serious trial of your fortitude and fidelity, as well as a most solemn Ob., await you. Are you prepared to meet them as you ought? which I answered in the affirmative.

Q.—What were you then required to do?

A.—K...l on both k...s, and place both h...s on the V...e of the S...d L...w, and in this attitude I took the S. O. of a M. M.

Q.—Which I will thank you for.

A.—I, A. B., in the presence of the Most High, and of this worthy, worshipful, and warranted Lodge of M. M., duly constituted, regularly assembled, and properly dedicated, of my own free will and accord, do hereby and hereon most solemnly and sincerely promise and swear, that I will always hele, conceal, and never reveal any or either of the secrets or mysteries of or belonging to the Degree of a M. M. to any one in the world, unless it be to him or them to whom the same may justly and lawfully belong; and not even to him or them, until after due trials, strict examination, or full conviction that he or they are worthy of that confidence, or in the body of a M. Mason's Lodge, duly opened on the c...e. I further solemnly pledge myself to adhere to the principles of the s...e and c...s ...s, to answer and obey all lawful s...ns and summonses which I may receive from a M. M.'s Lodge if within the length of my c...e t...w, and to plead no excuse save sickness or the pressing emergency of my own public or private avocations. I further solemnly engage myself to maintain and uphold the five p...s of f...w...p in act as well as in word, that my h...d given to a M. M. shall be the sure pledge of brotherhood, that my f...t shall traverse through dangers and difficulties to unite with his in

forming a column of mutual defence and support, that the posture of my daily supplications shall remind me of his wants, and dispose my heart to succour his weakness and relieve his necessities, so far as may fairly be done without detriment to myself or connections; that my breast shall be the sacred repository of his secrets when intrusted to my care, murder, treason, felony, and all other offences contrary to the laws of God and the ordinances of the realm being at all times most especially excepted; and, finally, that I will maintain a M. M.'s honour, and carefully preserve it as my own; I will not injure him, myself, nor knowingly suffer it to be so done by others, if in my power to prevent it; but, on the contrary, will boldly repel the slanderer of his good name, and most strictly respect the chastity of those nearest and dearest to him, in the persons of his wife, his sister, and his child. These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less penalty on the violation of either of them, than that of being, &c. So that no trace or remains of so vile a wretch may longer be found among men, particularly M. M. So help me the Most High, and keep me steadfast in this my solemn Ob. of a M. M.

Q.—After taking the solemn Ob. of a M. M., how did the W. M. address you?

A.—As a pledge of your fidelity, and to render this binding as a solemn Ob. so long



as you shall live, you will seal it with your lips thrice on the V...e of the S...d L...w.

Q.—How did he further address you?

A.—Let me once more call your attention to the position of the s...e and c...p...s; when you were made an E. A. both p...s were hid, in the Second Degree one was disclosed, in this the whole is exhibited, implying that you are now at liberty to work with both these p...s in order to render the circle of your Masonic duties complete.

Q.—How did the Master then proceed?

A.—He friendly took me by the r...t h...d and said, Rise, newly Ob. M. M.

Q.—Repeat the exhortation you then received from the W. M.

A.—Bro. A. B., having entered into the solemn O...i...n of a M. M., you are now entitled to demand that last and greatest trial, by which alone you can be admitted to a participation in the s...s of this Degree. But it is first my duty to call your attention to a retrospect of those Degrees in Freemasonry through which you have already passed, that you may the better be enabled to distinguish and appreciate the connection of our whole system, and the relative dependency of its several parts. Your admission among Masons in a state of helpless indigence, was an emblematical representation of the entrance of all men on this their mortal existence; it inculcated the useful lessons of natural equality and mutual dependence, it instructed you in the active principles of universal beneficence and charity, to seek

the solace of your own distress, by extending relief and consolation to your fellow-creatures in the hour of their affliction ; above all, it taught you to bend with humility and resignation to the will of the Great Architect of the Universe, to dedicate your heart, thus purified from every baneful and malignant passion, fitted only for the reception of truth and wisdom, to His Glory and the welfare of your fellow-mortals.

Proceeding onwards, and still guiding your progress by the principles of moral truth, you were led in the Second Degree to contemplate on the intellectual faculty, and to trace it from its development through the paths of Heavenly science, even to the throne of God himself. The secrets of nature and the principles of intellectual truth were then unveiled to your view. To your mind, thus modelled by virtue and science, nature, however, presents one great and useful lesson more, she prepares you, by contemplation, for the closing hour of existence, and when, by means of that contemplation, she has conducted you through the intricate windings of this mortal life, she finally instructs you how to die.

Such, my Brother, are the peculiar objects of the Third Degree in Freemasonry ; they invite you to reflect on this awful subject, and teach you to feel that to the just and virtuous man death has no terrors equal to the stain of falsehood and dishonour ; of this great truth the annals of Freemasonry afford a glorious example in the unshaken fidelity

and noble death of our Master, H...m A...ff, who was s...n just before the completion of K...g S...o...n's Temple, at the construction of which, you no doubt are well aware, he was the principal Architect.

Q.—As a M. M. whence come you?

A.—From the E...t.

Q.—Whither directing your course?

A.—To the W...t.

Q.—What inducement have you to leave the E...t and go to the W...t?

A.—To seek for that which was lost.

Q.—What is that which was lost?

A.—The genuine s...s of a M. M.

Q.—How came they lost?

A.—By the untimely d...h of our M. H. A.

Q.—I will thank you to inform me how our M. H. came by his d...h.

A.—Fifteen F. Cs., of that superior class appointed to preside over the rest, finding that the work was nearly completed, and that they were not in possession of the s...s of the Third Degree, conspired together to obtain them by any means, and even to have recourse to violence; at the moment, however, of carrying their conspiracy into execution, twelve of the fifteen recanted, but three of a more determined and atrocious character than the rest persisted in their impious design, in the prosecution of which they posted themselves respectively at the E., N., and S. entrances of the Temple, whither our M. H...m had retired to pay adoration to the MOST HIGH, as was his wonted custom at the hour of high twelve.



Our M. having finished his devotions attempted to return by the S. entrance, where he was opposed by the first of those ruffians, who, for want of other weapons, had armed himself with a heavy p...b r...e, and in a threatening manner demanded the s...s of a M. M., warning him that death would be the consequence of a refusal; but our M., true to his O...i...n, answered that those s...s were known but to t...e in the world, and without the consent and co-operation of the other t...o, he neither could nor would divulge them, but intimated he had no doubt that patience and industry would in due time entitle the worthy Mason to a participation of them, but for his own part he would rather suffer death than betray the sacred trust reposed in him. This answer not proving satisfactory, the ruffian aimed a violent blow at the h...d of our M., but being startled by the firmness of his demeanour, missed his f.....d, and only glanced on his r...t t...e, but with such force as to cause him to reel and sink on his l...t k...e. Recovering from this shock, he made for the N. entrance, where he was accosted by the second of those ruffians, to whom he gave a similar answer with undiminished firmness, when the villain, who was armed with a l...l, struck him a violent blow on the l...t t...e, which brought him to the ground on his r...t k...e. Our M., finding his retreat cut off at both those points, staggered faint and bleeding to the E. entrance, where the third ruffian was posted, who re-



ceived a similar answer to his insolent demand (for even at this trying moment our M. remained firm and unshaken), when the villain, who was armed with a heavy m...l, struck him a violent blow on the f...e...d, which laid him l...s at his feet.

Q.—When you lay extended on the ground in this degree of F. M...y, how did the W. M. address the Lodge?

A.—The Brethren will take notice, that in the recent ceremony, as well as in his present situation, our Brother has been made to represent one of the brightest characters ever recorded in the annals of Freemasonry, namely, H. A., who lost his life in consequence of his unshaken fidelity to the sacred trust reposed in him; and I hope this will make a lasting impression on his and your minds, should you ever be placed in a similar state of trial.

Q.—What did he then order?

A.—The J. W. to endeavour to raise the representative of our M. H. by the E. A. g...p, which proved a s...p.

Q.—What did he next order?

A.—The S. W. to try the F. C. g...p, which proved a s...p likewise.

Q.—How did the W. M. then address his principal officers?

A.—Bro. Ws., having both of you failed in your attempts, there yet remains a third method, namely, by taking a firm hold of the ..... of the ..... and r...g him on the f...e p...s of f...w...p, of which with your assistance I will make trial.

Q.—Were you raised, and on what?

A.—I was, on the five p...s of f...w...p.

Q.—What enabled you to be raised to the S. D. of a M. M.?

A.—The help of God, and the united aid of the S. and C.

Q.—From what to what were you r...d?

A.—From a superficial flat to a lively perpendicular.

Q.—Repeat the address you then received from the Master.

A.—It is thus that all M. Ms. are raised from a figurative d...h to a reunion with the former companions of their toils.

Q.—Repeat the charge.

A.—Let me now beg you to observe, that the light of a M. M. is but darkness visible, serving only to express that gloom which rests on the prospect of futurity; it is that mysterious veil which the eye of human reason cannot penetrate, unless assisted by that light which is from above; yet even by this glimmering ray you may perceive that you stand on the very brink of the g...e, into which you have just figuratively descended, and which, when this transitory life shall have passed away, will again receive you into its cold bosom; let the emblems of mortality which lie before you lead you to contemplate on your inevitable destiny, and guide your reflections to that most interesting of all human studies, the knowledge of yourself. Be careful to perform your allotted task while it is yet day, continue to listen to the voice of nature, which bears witness that

even in this perishable frame resides a vital and an immortal principle, which inspires a holy confidence that the Lord of life will enable us to trample the king of terrors beneath our feet, and lift our eyes to that bright morning star, whose rising brings peace and salvation to the faithful and obedient of the human race.

Q.—How did the W. M. further address you?

A.—I cannot better reward the attention you have paid to this exhortation and Charge, than by intrusting you with the s...s of this degree ; you will therefore advance to me as a F. C., first as an E. A.

Q.—What did he next direct you to do?

A.—Take another short p...e with my l...t f...t, bringing my r...t h...l into the h...w as before ; that, he informed me, was the t...d regular s...p in Freemasonry, and it was in this position the s...s of the degree were communicated.

Q.—Of what do those s...s consist ?

A.—Of s...s, a t...n, and w...s.

Q.—After being intrusted, what permission did you receive from the W. M. ?

A.—To retire, in order to restore myself to my personal comforts, and he informed me that on my return into the L...e, those s...s, t...n, and w...s should be further explained.

END OF THE FIRST SECTION.

CHARGE.

*May the fragrance of Virtue like a sprig  
of Acacia bloom over the grave of every  
deceased Bro.*

---

SECOND SECTION.

Q.—On your return to the L...e were you invested?

A.—I was, with the distinguishing b...e of a M. M., which the S. W. informed me was to mark the further progress I had made in the science.

Q.—Repeat the address you received from the W. M.

A.—I must add to what has been stated by the S. W., that the b...e with which you have just been invested, not only points out your rank as a M. M., but is meant to remind you of those great duties you have just solemnly engaged yourself to observe, and while it marks your own superiority, it calls on you to afford assistance and instruction to the Brethren in the inferior Degrees.

Q.—We left off at that part of our traditional history which mentioned the d...h of our M. H. A., what effect had that melancholy event on the Ct.?

A.—A loss so important as that of the



principal architect could not fail of being generally and severely felt; the want of those plans and designs, which had hitherto been regularly supplied to the different classes of the workmen, was the first indication that some heavy calamity had befallen our Master; the Menatschin or Prefects, or more familiarly speaking, the Overseers, deputed some of the most eminent of their number to acquaint K...g S...n with the utter confusion into which the absence of H...m had plunged them, and to express their apprehensions that to some fatal catastrophe must be attributed his sudden and mysterious disappearance.

Q.—How did K...g S...o...n proceed on hearing this report?

A.—He immediately ordered a general muster of the workmen throughout the different departments, when three of the same class of overseers were not to be found; on the same day, the twelve craftsmen who had originally joined in the conspiracy came before the King and made a voluntary confession of all they knew, down to the time of withdrawing themselves from the number of the conspirators.

Q.—What did he next order?

A.—His fears being awakened for the safety of the chief artist, he selected fifteen trusty F. Cs., and ordered them to make diligent search after the person of our M. H...m, if he were yet alive, or had suffered d...h in the attempt to extort from him the s...s of his exalted degree.

Q.—What measures did those C...s...n take?

A.—A stated day having been appointed for their return to Jerusalem, they formed themselves into three F. C. L...s and departed from the three entrances of the Temple; many days were spent in fruitless search; indeed, one class returned without having made any discovery of importance.

Q.—Was a second more fortunate?

A.—They were, for on the evening of a certain day, after having suffered the greatest privations and personal fatigues, one of the Brethren rested himself in a reclining posture, and to assist his rising caught hold of a sprig that grew near, which to his surprise came easily out of the ground; on a closer examination, he found that the earth had been recently disturbed, he therefore hailed his companions, and with their united endeavours reopened the ground, when they found the b...y of our M. H...m indecently interred; they covered it again with all respect and reverence, and to distinguish the spot, stuck a sprig of acacia at the head of the g...e. They then hastened to Jerusalem to impart the afflicting intelligence to K...g S...o...n.

Q.—How did K...g S...o...n proceed on hearing this melancholy report?

A.—When the first emotions of his grief had subsided, he ordered them to return and raise our M. H...m to such a sepulture as became his rank and exalted talents; at the same time informing them that by his untimely d...h the s...s of a M. M. were lost;

he therefore charged them to be particularly careful in observing whatever casual s...s, t...n, or w...ds might occur whilst paying this last sad tribute of respect to departed merit.

Q.—Did they perform that task?

A.—They did, for on reopening the ground, one of the Brethren looking round, saw some of his companions in this situation, as struck with h...r...r at the dreadful and afflicting sight, whilst others viewing the ghastly w...d still visible on his f...d smote their own in sympathy with his sufferings. Two of the Brethren descended the grave, one of whom endeavoured to raise our M. by the E. A. g...p, which proved a s...p; the other then tried the F. C. g...p, which proved a s...p likewise; having both failed in their attempts, a zealous and expert Bro. descended and took a more firm hold of the sinews of the hand, and with their assistance raised him on the f...e p...s of f...w...p, while others more animated exclaimed, ..... or ....., w...s of nearly a similar import, one signifying the d...h of the builder, the other the builder is s...t...n.

Q.—When those C...f...n had reported their proceedings to K...g S...n, what did he order?

A.—That those casual s...s, t...n, and w...s should designate all M. Ms. throughout the universe, till time or circumstances should restore the genuine ones.

Q.—What became of the third class?

A.—They had pursued their researches in

the direction of J...a, and were meditating their return to Jerusalem, when accidentally passing the mouth of a cavern, they heard sounds of deep lamentation and regret. On entering the cave to ascertain the cause, they found three men answering the description of those missing, who on being charged with the murder, and finding all chance of escape cut off, made a full confession of their guilt. They were then bound and led to Jerusalem, where K...g S...n sentenced them to that death the heinousness of their crime so amply merited.

Q.—Where was our M. H...m ordered to be reinterred?

A.—As near to the Sanctum Sanctorum as the Israelitish law would permit; there in a grave, from the centre three feet E., three feet W., three feet between N. and S., and five feet or more perpendicular.

Q.—Why not in the Sanctum Sanctorum?

A.—Because nothing common or unclean was suffered to enter there, not even the High Priest but once a year, nor then until after many washings and purifications against the great day of expiation of sins, for by the Israelitish law all flesh was deemed unclean.

Q.—Who were ordered to attend the funeral?

A.—The same fifteen trusty F. Cs. clothed in white A...s and G...s, as emblems of their innocence.

END OF THE SECOND SECTION.



## CHARGE.

*To him who did the Temple rear,  
And lived and died within the S...e,  
And now lies buried none know where,  
But we, who M. Masons are.*

## THIRD SECTION.

Q.—Name the Ornaments of a M. M...’s  
L...e.

A.—The Porch, Dormer, and S...e pavement.

Q.—Their situations?

A.—The Porch is the entrance to the Sanctum Sanctorum, the Dormer the window that gives light to the same, and the S...e pavement for the High Priest to walk on.

Q.—The High Priest’s office?

A.—To burn incense to the honour and glory of the Most High, and pray fervently that the Almighty, through His unbounded wisdom and goodness, would be pleased to bestow peace and tranquillity on the Israelitish nation during the ensuing year.

Q.—Name the p...s w...d leading from the Second to the Third Degree.

A.—T...l C., &c.

Q.—What was T...l C.?

A.—The first artificer in metals.

Q.—The import of the word ?

A.—W...ly p...s....

Q.—Name the five p...s of f...w...p.

A.—H...d to H...d, F...t to F...t, K...e to K...e, B...t to B...t, and H...d over B...k.

Q.—Explain them briefly.

A.—H...d to h...d, I greet you as a Bro. F...t to f...t, I will support you in all your lawful undertakings. K...e to k...e, the posture of my daily supplications shall remind me of your wants. B...t to b...t, a Bro.'s lawful secrets, when intrusted to me as such, I will keep as my own. And h...d over b...k, I will support your character in your absence as in your presence.

Q.—Explain them at length.

A.—H...d to h...d, when the necessities of a Bro. call for our aid, we should not be backward in stretching forth the hand, to render the assistance that may save him from sinking, knowing him to be worthy, that not being detrimental to ourselves or our connections. F...t to f...t, indolence should not cause our feet to halt, nor wrath turn our steps aside, but forgetting every selfish consideration, and remembering that man was not born for his own enjoyment alone, but for the assistance of his generation, we should be swift of foot to help, aid, and execute benevolence to a fellow-creature, particularly a Bro. Mason. K...e to k...e, when we offer up our ejaculations to the Most High, a Brother's welfare we should remember as our own, for as the voices of babes and sucklings are heard at the throne of grace, so most assuredly will

the breathings of a fervent and contrite heart reach the dominions of bliss, our prayers being reciprocally required for each other's welfare. B...t to b...t, a Brother's lawful s...s, when intrusted to us as such, we should keep as our own, for to betray the trust which one Brother reposes in another, might be to do him the greatest injury he could possibly receive in this life; nay, it would be like the villany of an assassin who, lurking in darkness, stabs his adversary to the heart when unarmed and in all probability least suspicious of danger. H...d over b...k, a Brother's character we should support absent or present; we should not wrongfully revile him ourselves, nor knowingly suffer it to be done by others. Thus, Brethren, by the five p...s of f...w...p ought we to be united in one sincere bond of fraternal affection, which will sufficiently serve to distinguish us from those who are strangers to our Masonic Order, and may demonstrate to the world in general that the term Bro. among Masons is something more than a name.

Q.—Name the working tools of a M. M.

A.—The S...t, P...l, and C...p...s.

Q.—Their uses?

A.—The S...t is an implement which acts on a centre pin, whence a line is drawn to mark out the ground for the foundation of the intended structure; with the P...l the skillful artist delineates the building in a draft or plan, for the instruction and guidance of the workmen; and the C...p...s

enable him with accuracy and precision to ascertain and determine the limits and proportions of its several parts.

Q.—But as we are not all Operative M...s, but Free and Accepted or Speculative, how do we apply them to our morals?

A.—In this sense, the S...t points out that straight and undeviating line of conduct laid down for our pursuit in the V. of the S. L. ; the P...l teaches us that our words and actions are observed and recorded by the Almighty Architect, to whom we must give an account of our conduct through life ; the C...s remind us of His unerring and impartial justice, who, having defined for our instruction the limits of good and evil, will reward or punish us as we have obeyed or disregarded His divine commands. Thus the working tools of a M. M. teach us to bear in mind, and to act according to, the laws of our Divine Creator, that when we shall be summoned from this sublunary abode, we may ascend to the Grand Lodge above, where the world's great Architect lives and reigns for evermore.

END OF THE THIRD SECTION AND  
THIRD LECTURE.

### CHARGE.

*To him who most things understood,  
And him who found the stones and wood,  
And him who nobly shed his blood  
In doing of his duty.  
Bless'd be that age, and bless'd each morn*



*On which those three great men were born,  
Who Israel's Temple did adorn  
With Wisdom, Strength, and Beauty.*

## THE W. M.'s SECTION.

In the course of the Lecture you have been informed of T... Ss. of this Deg. The whole are F., corresponding in n...r with the F. P. O. F. They are the S. of H., the S. of S., the P. S., the S. of G. and D., and the S. of J. or Ex..., likewise called the G. or R. S. For the sake of R., I will go through the whole :—

This is the S. of H. That of S. This the P. S. The S. of G. and D. is given by P. T. H. A. the F., and d...g it over the L. E. B., in the form of a S. This took its r... at the time our M. was making his W. from the N. to the E. E. of the T., when his A. was so great that the P. stood in L. D. on his F., and he made use of this S. as a tem...y r...f to his S. This is the S. of J. and Ex., likewise called the Grand or Royal S. It took its rise at the t... the T. was F..., when K. S. and the P. of H. H. went to view it. They were so f... with its m..., that with one S. M. they ex..., O., W. M.

Should you ever travel on the Continent, the S. of G. and D. is there given in another way, by i...g the f...s and raising the h...s to the f...d, exclaiming, "Come to my assistance, ye children of the widow," on the supposition that all M. Ms. are Brn. to H. A., who was the son of a widow of the Tribe of N.

The Ceremony of Installing a  
Worshipful Master.

WITH  
THE ADDRESSES TO THE OFFICERS.  
*AND AN APPENDIX.*

*A New and Revised Edition.*

ALL RIGHTS RESERVED.

*Privately Printed for A. Lewis.*

1876.

NOTE.—The Ceremony here given is as worked by the most experienced Members of the Craft at the present time, and is in strict accordance with the “Emulation” working.

It has not been deemed necessary to give, in the Installation Ceremony, any Addresses at the Investing of the Treasurer, Secretary, Deacons, &c., as much depends on the Master's taste and ability. But a form of Addresses to all the Officers will be found in the Appendix.

It is *absolutely requisite* to present and explain the Working Tools of each Degree.

## The Installation of the W. Master.

*(The Lodge is opened in the Second Degree. The Installing Master takes the Chair. The W. M. Elect is presented usually by a P. M., or some other distinguished Bro., as follows:—)*

P. M.—W. M., I present to you Bro. A. B., the W. M. Elect of this Lodge, to receive at your hands the benefit of Installation. *(The P. M. resumes his seat.)*

I. M.—Bro. P. M., your presentation shall be attended to, for which purpose, I will first address a few observations to the Brethren, and will then call the attention of Bro. A. B. to the necessary qualifications in every candidate for the Master's Chair.

Brethren, from time immemorial, it has been an established Custom



among F. Ms. for each Lodge once in every year, at a stated period, to select, from amongst those who are past Ws., an experienced Craftsman to preside over them in the capacity of Master: he must have been regularly elected by the M., Ws., and Brn., in open Lodge assembled, and have been presented to a Board of I. Ms., to receive from his predecessor the benefit of Installation, the better to qualify him for the discharge of the duties of his important trust.

Bro. A. B., you having been so elected and presented, I claim your attention, while I recite to you those qualifications which are essential in every Can. for the Master's Chair.

1st. Every candidate for the Office of Master ought to be of good report, true and trusty, and held in high estimation among his Brn. and Fellows.

2ndly. He must have been regularly initiated, passed, and raised in the established degrees of the Order, well skilled in the Noble Science, and have duly served the Office of Warden in a regular Lodge.

3rdly. He ought to be exemplary in conduct, courteous in manner, easy of address, and steady in principle, able and willing to undertake the management of the Work ; well skilled in the Ancient Charges, Regulations, and Landmarks of the Order ; have been duly elected by the M., Ws., and Brn. in open Lodge assembled, and approved by a Board of I. Ms.

Can you, my worthy Brother, undertake the Mastership of this Lodge on these qualifications ?

Ans.—I can.

Then I shall direct your attention to the Secretary, while he reads to you those Ancient Charges and Regulations, to all of which your unqualified assent is essential, which you will signify by the Sign of Fidelity, at the same time bowing the head a little forward as a token of submission.

*(Secretary reads Charges.)*

1st. You agree to be a good Man and true, and strictly to obey the Moral law.

2nd. You are to be a peaceable Subject, and cheerfully to conform to the Laws of the Country in which you reside.

3rd. You promise not to be concerned in plots or conspiracies against Government, but patiently to submit to the decisions of the Supreme Legislature.

4th. You agree to pay a proper respect to the Civil Magistrate, to work diligently, live creditably, and act honourably by all Men.

5th. You agree to hold in veneration the original Rulers and Patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their Stations; and to submit to the Awards and Resolutions of your Brn.in general L. convened, in every case consistent with the Constitutions of the Order.

6th. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

7th. You agree to be cautious in your carriage and behaviour, courteous to your Brn., and faithful to your L.

8th. You promise to respect genuine and true Brethren, and to discountenance Impostors and all Dissenters from the original Plan of Freemasonry.

9th. You agree to promote the general good of Society, to cultivate the Social Virtues, and to propagate the knowledge of the Mystic Art as far as your influence and ability can extend.

10th. You promise to pay homage to the Grand Master for the time being, and to his Officers when duly installed, and strictly to conform to every Edict of the Grand Lodge.

11th. You admit that it is not in the power of any Man or Body of Men to make innovation in the Body of Masonry.

12th. You promise a regular attendance on the Communications and Committees of the G. L., upon receiving proper notice thereof; and to pay attention to all the duties of F. My., upon proper and convenient occasions.

13th. You admit that no new Lodge can be formed without permission of



the Grand Master or his Deputy, and that no countenance ought to be given to any irregular Lodge, or to any person initiated therein; and that no public processions of Masons clothed with the Badges of the Order can take place without the special Licence of the G. M. or his Deputy.

14th. You admit that no person can regularly be made a Freemason or admitted a Member of any Lodge without previous Notice and due inquiry into his Character; and that no Brother can be advanced to a higher Degree except in strict conformity with the Laws of the Grand Lodge.

15th. You promise that no Visitor shall be received into your Lodge without due examination, and producing proper Vouchers of his having been initiated in a regular Lodge.

I. M.—Do you submit to, and promise to support these Ancient Charges and Regulations as Masters have done in all ages?

Ans.—I do.

I. M.—Then you will advance to

the pedestal and take a Solemn Ob. as regards your Duties as the Master of this Lodge. You will k...l on your r...t k...e, place your r...t h...d on the V. of the S. L., repeat your names, and say after me :—

### OBLIGATION.

I, A. B., in the presence of T. G. G. O. T. U., and of this W. and Worshipful Lodge of F. C. Freemasons, regularly held, assembled, and properly dedicated—do agree to accept the Office of Master of this Lodge, and the duties thereof zealously, faithfully, and impartially administer, to the best of my skill and ability, until the next regular period of Election within this Lodge, and until a Successor shall have been duly elected and installed in my stead. I further solemnly promise, that I will not, either during my Mastership, or at any time the Lodge shall be under my Direction, permit or suffer any Deviation from the Ancient Landmarks of our Order.

I will not administer, or cause to be

administered, any Rite or Ceremony contrary to or subversive of our Ancient Institution ; but, on the contrary, will support, maintain, and uphold, pure and unsullied, the Principles and Tenets of the Craft. That I will to the utmost of my power enforce due obedience to those excellent Rules and Regulations to which I have already given my assent, and will in all respects conscientiously discharge my duty as a Ruler in the Craft and M. of this L. So help me G., and keep me steadfast in this my Solemn Ob.

*(Salutes the Book twice.)*

*(The Lodge is to be opened in the Third Degree, and the Installing Master requests those Brn. who are not Installed Masters to retire. The I. Master gives one k...k, and declares the Board of Installed Masters open.\* The Brethren are requested to turn towards the east and k...l, and the I. M. gives the following prayer:—)*

\* When it is desired to work the Ceremonies of Opening and Closing a Board of Installed Masters, the Formula will be found in the Appendix, after the Addresses to the Officers.

PRAAYER.

Vouchsafe Thine aid, Almighty Father, and Supreme Governor of the Universe, to this our Solemn Rite, and grant that this Worthy and Distinguished Brother, who is now about to be numbered among the Rulers of the Craft, may be endued with Wisdom to comprehend, Judgment to define, and Ability to enforce obedience to Thy Holy Law. Sanctify him with Thy Grace, strengthen him with Thy Power, and enrich his mind with Genuine Knowledge, that he may the better be enabled to enlighten the minds of his Brethren, and sanctify this our Mansion to the honour and glory of Thy most Holy Name.

P. M.—So mote it be.

I. M. (*To Candidate.*)—Bro. A. B., you have already taken an Obligation as regards your duties as the Master of this Lodge; you will now take an Obligation as regards the secrets restricted to the Master's Chair. You will k...l on both kn...s, place



both h...s on the V...e of the S...d  
L...w, repeat your names, and say  
after me :—

### OBLIGATION.

I, A. B., in the presence of the Most High, and before this Board of Installed Masters, duly constituted and regularly assembled, of my own free will and accord, do hereby and hereon most solemnly promise and swear that I will for ever conceal and never divulge any or either of the Secrets or Mysteries restricted to the Master's Chair, except it be to an Installed Master, or a Candidate duly appointed to that Office, nor then unless assisted by two or more Installed Masters regularly assembled for that purpose. These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less penalty on the infraction of any of them than that of having my r...t h...d struck off and slung over my l...t s...r, there to wither and decay ; so help me G...,

and preserve me inviolate in this my Solemn Obligation.

I. M.—As a pledge of your f...y, and to render this ob. binding, you will salute the V. of the S. L. three times.

*(After the M. E. salutes the book, the I. M. thus proceeds:—)*

I. M.—Let me once more call your attention to the three Great though Emblematical Lights in Freemasonry, viz., the V...e of the S...d L...w, the S...e, and C...p...s. The S...d V...e, that Great Light in Masonry, will guide you to all Truth, direct your steps in the Paths of Happiness, and point out to you the Whole Duty of Man. The S...e will teach you to regulate your Life and Actions according to the Masonic Line and rule. And the C...p...s remind you to limit your Desires in every station of Life; that, rising to Eminence by Merit, you will live respected and die regretted. Rise, newly obligated Installed Master.

*(The I. Master leaves the Chair on the left side, and thus proceeds:—)*

I. M.—When the Temple at Jerusalem was completed, King Solomon, attended by a numerous retinue, went to view it.\* On entering the Building, the King seeing Adonhiram at a distance beckoned him thus (*the s...n is here given*); he on approaching his Royal Master was about to k...l, which the King prevented by taking him thus (*gives the g...p*), saying, Rise, G...m, which signifies Excellent Mason. When the Royal Party were about to retire, Adonhiram saluted the King thus in token of

\* The following is sometimes given, but it is not the “Emulation” working:—When the Holy Temple at Jerusalem was completed by the wisdom of K. S., supported by the strength of K. H., and aided by the beautifying hand of H. A. B., the sovereigns of surrounding nations sent ambassadors to congratulate the K. on the completion of that stately edifice whose regal splendour and unparalleled lustre are said to have surpassed all imagination; but there was one to whom the splendour of that magnificent Temple had reached who, not content with sending an ambassador, as the other sovereigns had done, herself journeyed to Jerusalem. This was the Queen of Sheba, attended by a numerous retinue, and with many costly presents. On arriving at Jerusalem, she was received by K. S., who accompanied her to view the Temple.

humility (*the s...t...n is here given*); hence is derived the g...p and w...d of an Installed Master, and the s...n and s...t...n of a Master of Arts and Sciences. I now invest you with the Badge and Jewel of your office, which is the highest Honour the Lodge has in its power to bestow on any of its Members. The S...e, being the Implement which forms the Rude and proves the Perfect Mass, is well applied by Master Masons to inculcate the Purest Principles of Piety and Virtue; masonically speaking, it should be the Guide of all your Actions. With the g...p and w...d of an Installed Master, I place you in the Chair of K. S., being fully satisfied you will justify the choice the Brethren have made; to that end, I place in your hand this Gavil, as an emblem of Power, to enable you to preserve Order in the Lodge, more especially in the east. You will now please to invest the immediate P. M. of the Lodge. (*Which is done.*)

*(The In. M. then calls upon the Brn. to greet the W. M. as Installed Masters*



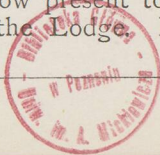
with 5. *The Installing Master gives one k...k, and declares the Board of Installed Masters closed, after which the Master Masons are called in. The Procession is then formed, the P. Ms. first, then the Junior M. Ms., the others following by Seniority, the I. M. in the rear; the Brethren salute the W. Master, by giving the p...l s...n of a M. M. in passing. They halt, and the Installing Master in the East, proclaims him as follows:—)*

I. M.—Brethren, during your temporary absence Bro. A. B. has been regularly Installed in the chair of King Sol. according to ancient custom, and I now for the first time proclaim him W. M. of the Lodge (*naming it*), No. — under the Registry of the Grand Lodge of England, until the next regular period of Election within the L., and until a Successor shall have been duly elected and installed in his stead. Brethren, you will greet the Worshipful Master as Master Masons. (*Which is done as usual.*)

(*The Working Tools of the Third Degree are presented and explained,*

and the Lodge closed in the Third Degree by the newly Installed W. M. The Fellow-Crafts are admitted, the Procession again formed, the F. Cs. taking the lead, the others following as before, and the Brethren salute the Worshipful Master as Fellow-Crafts, in passing. The Installing Master in the West proclaims the W. M. as before, saying the second instead of the first time, the Brethren then greet him as Fellow-Crafts, giving the salute five times. The Working Tools of the Second Degree are presented and explained, and the Lodge closed in the Second Degree. The E. Aprs. are admitted; the Procession is once more formed, the E. As. taking the lead, the others following as before. The W. M. is saluted as E. Apprentices, and the Installing Master stands in the South and proclaims him the third time; he is then greeted three times as E. Aprs. The I. M. presents the Working Tools of the First Degree and explains them, and then proceeds:—)

I. M.—I now present to you the Warrant of the Lodge. It has for



many years been intrusted to the hands of Worthy and Distinguished Masons, and I am sure that in delivering it to your charge it will lose none of its former splendour, but will be transmitted to your Successor pure and unsullied as you now receive it. I now present you with the Book of Constitutions, which I recommend to your serious perusal, as you will find there is scarcely a case can occur in your Lodge but this Book will set you right. These are the Byelaws of your Lodge, which I recommend you to have read at least once in the year, in order that the Brn. may not plead ignorance of them.\*

*(The Officers are invested, commencing with the S. W., as follows:—)*

W. M.—Bro. A. B., I appoint you S. W. of this Lodge ; you are expected

The I. M. may continue to address the W. M. as follows :—I also intrust to you this pillar of the Corinthian order, which combines the strength of the Doric with the beauty of the Ionic orders. It is an emblem of wisdom, and points out to you that you are to combine wisdom with strength and firmness of mind and the beauties of persuasive eloquence in the government of the Lodge.

to be punctual in your attendance at all its Meetings, and to assist the Master in the Discharge of the important Duties of his Office; you will likewise not fail to attend the Quarterly Communications of the Grand Lodge, in order that this Lodge may be properly represented.

W. M.—Bro. A. B., I appoint you the J. W. of this Lodge; you are to be regular in your attendance at our stated Meetings, to assist in transacting the Business of the evening.

*(The Treasurer is invested; the Secretary, Deacons, and I. G. appointed; and then the I. M. from the West delivers the following address:—)*

I. M.—W. M., you having been Installed in the Chair of this Worthy and Worshipful L. cannot be insensible to the obligations which devolve on you as its Head, nor of the responsibility for the faithful Discharge of the Duties annexed to the Appointment; the Honour, Reputation, and Usefulness of this Lodge will materially depend on the Skill and Assiduity with which you manage



its Concerns, while the Happiness of its members will generally be promoted in proportion to the Zeal and Ability with which you promulgate the Genuine Principles of the Institution; as a pattern for imitation consider that Glorious Luminary of Nature, which, rising in the East, diffuses Light and Lustre to all within its circle, in like manner it will be your peculiar province to communicate Light and Instruction to the Brethren of your Lodge; forcibly impress upon them the Dignity and high Importance of Masonry, seriously admonish them never to disgrace it, charge them to practise out of the Lodge those duties they have been taught in it, and by virtuous, amiable, and discreet conduct prove to the world the happy and beneficial effects of our ancient Institution, so that when any one is said to be a member of it, the world may know he is one to whom the Burdened Heart may pour forth its Sorrows, to whom the Distressed may prefer their Suit, whose Hand is guided by Justice,

and whose Heart is expanded by Benevolence ; in fine, W. Master, by a strict observance of the Byelaws of your Lodge, the Constitutions of Masonry, but above all by the use of the Sacred Writings, which are given as the Rule and Guide of your Faith, you will be enabled to lay up a Crown of Joy and Rejoicing, which will continue, when time with you shall be no more, and God grant you health and strength to perform the duties of your high office with satisfaction to yourself, and advantage to the Lodge.

*(He then in the East delivers the address to the Wardens:—)*

I. M.—Bro. Sr. and J. Wardens, the W. M. having appointed you to his principal offices, you are to consider yourselves, by the acceptance thereof, as pledged to a strict performance of the duties attached thereto, and to a regular attendance during the time for which you are appointed. You are too well acquainted with the principles of Masonry and the laws of our Institution to warrant any dis-

trust that you will be found wanting in the discharge of the Duties of your respective Offices; suffice it to say, that what you observe praiseworthy in others you will carefully imitate, and what in them may appear defective you will in yourselves amend; you ought to be examples of Good Order and Regularity, for it is only by paying due observance to the Laws in our own conduct we can reasonably expect compliance to them from others; you are assiduously to assist the W. M. in the discharge of the duties of his important trust, by communicating light and imparting knowledge to all whom he may place under your direction. From the spirit you have hitherto evinced, we entertain no doubt your future conduct will be such as to merit the esteem of the Brn., and the gratifying testimony of a clear conscience.

*(Still from the East, the In. M. gives the third address:—)*

I. M.—Brethren, such is the nature of our Constitution, that as some must of necessity rule and teach, so

others of course must learn to submit and obey: humility in each is an essential qualification. The Brn. whom the W. M. has selected to assist him in the ruling and governing of the Lodge are too well acquainted with the principles of Masonry and the Laws of our Institution to warrant any distrust that they will be found wanting in the discharge of the duties of their respective offices, or that they will exceed the power with which they are intrusted, and you, Brethren, are of too generous a disposition to envy their preferment; I therefore trust we shall have but one aim in view, to please each other, and unite in the grand design of being happy and communicating happiness, and as this Association has been formed and perfected with so much unanimity and concord, long may it continue; may Brotherly Love and affection ever distinguish us as men and Masons; may the principles and tenets of our profession, which are founded on the basis of religious virtue, teach us to measure



our Actions by the Rule of Rectitude, square our Conduct by the Principles of Morality, and guide our Inclinations and even our Thoughts within the Compass of Propriety; hence we shall learn to be meek, humble, and resigned, to be faithful to our God, our Country, and our Laws, to drop a tear of sympathy on the failings of a Bro., and to pour the healing balm of consolation in the bosom of the afflicted. May these principles and tenets be transmitted pure and unpolluted through this Lodge from generation to generation.

END OF THE CEREMONY OF INSTALLATION.

## Appendix.

---

### FORM OF ADDRESSES TO THE OFFICERS IN THE CEREMONY OF INSTALLATION.

#### ADDRESS TO I. P. M.

**W**. M.—Bro. A. B., I invest you with the Jewel of I. P. M. of this Lodge. It is an office which is not in the power of the W. M. to bestow, being yours of right, as having faithfully performed your duty in the Craft. Your Jewel is the 47th Problem of the 1st Book of Euclid, which was one of the most important discoveries of the learned Brother Pythagoras ; and in the joy of his heart he is said to have exclaimed, *Eureka* ("I have found it"), and to have sacrificed a hecatomb. As this figure depends upon several lines, angles, and triangles, which form the whole, so Freemasonry depends upon its several members, and the principles upon which the Society is established. Some of our Brethren, from their station in life, standing as they do on the basis of earthly bliss, are emblematical of the great angle which subtends the right angle ; others, blessed with means to tread

the flowery meads of prosperity and affluence, are descriptive of the squares which stand on the sides ; those Brethren who enjoy every social comfort, and never exceed the bounds of mediocrity, symbolise the triangles within the square ; and those who have the satisfaction of administering to the wants of the indigent and industrious, may be compared to the triangle which surrounds and supports the figure ; whilst the lines which form it may remind us of those Brethren who are incapable of providing the necessities of life unless aided by cheerful and ready assistance.

#### ADDRESS TO S. W.

W. M.—Bro. C. D., you are appointed S. W. of this Lodge, and I invest you with the Collar and Jewel of your Office. The 1...1, being an emblem of equality, points out to you the equal measure you are bound to pursue, in conjunction with the W. M., in the well ruling and governing of the Lodge. Your regular and punctual attendance at our stated meetings is essentially requisite. In the absence of the Master, you are to govern the Lodge, and in his presence to assist him in the government of it. We firmly rely upon your knowledge of Masonry, and attachment to the Lodge, for the faithful discharge of the duties of your office, and that you will not fail to attend the Quarterly Communications of the Grand Lodge, in order that this Lodge may be properly

represented. I now place you in this Chair,\* which is the highest position it is in the power of the W. M. to bestow. I likewise give into your hands this g...l, with which you will observe due order in the W. This column is the emblem of your office, and you will keep it in its erect position whilst the Brethren are at labour, as they are then under your superintendence; but place it in a horizontal position whilst at refreshment. I also intrust to your care this pillar of the Doric Order; it is an emblem of strength, and directs that you are to use all your strength of mind and powers of intellect to preserve peace, order, and harmony among the Brethren of your Lodge, facilitate the designs of your W. M., and see that his commands are carried into full and permanent effect.

#### ADDRESS TO J. W.

W. M.—Bro. E. F., you are appointed J. W. of this Lodge, and I invest you with the Collar and Jewel of your Office. The p...b r...e, being an emblem of uprightness, points out the integrity of measure you are bound to pursue, in conjunction with the W. M. and Bro. S. W., in the well ruling and governing of the Lodge; but more particularly to that part of your duty which relates to the admission of visitors, lest

\* The Master alone is *installed*; all the officers are *appointed* by him, excepting the Treasurer, who is *elected* by the Lodge. The S. and J. Ws., in practice, would be conducted by the M. C. to the front of the W. M.'s pedestal, and there addressed by him; after which, they would be escorted by the M. C. to their Chairs.



through your neglect any unqualified person should gain admission to our assemblies, and the Brethren be thereby innocently led to violate their O. B. You are to be regular in your attendance at our stated meetings, to assist in transacting the business of the evening; this is necessary, as unless due attention be paid by the officers you cannot expect the Brethren to be punctual at the appointed time. I now place you in this Chair, and I give into your hands this g...l, with which you will preserve due order in the S. This column is the emblem of your office, and you will keep it in its erect position whilst at refreshment, as the Brethren are then under your superintendence; but place it horizontally whilst at labour. I likewise intrust to your care this pillar of the Ionic Order, which is an emblem of beauty, and points out that you are to adorn the work with all your powers of genius and active industry, and promote regularity amongst the Brethren by the sanction of your own good example, the persuasive eloquence of precept, and the administrative encouragement of merit.

ADDRESS TO CHAPLAIN.

*(Should such be appointed.)*

W. M.—Bro. G. H., you are appointed Chaplain to this Lodge, and I invest you with the Collar and Jewel of your Office. Your duty, which is to offer up prayers and invocations to the G. A. O. T. U., is better known to you than I can explain it.

ADDRESS TO TREASURER.

W. M.—Bro. I. J., you have been elected to the office of Treasurer of this Lodge, and I invest you with the Collar and Jewel of your Office. It is your duty to receive all money from the hands of the Secretary, keep just and regular accounts of the same, and pay thereout at the W. M.'s will and pleasure, with the consent of the Lodge; and I trust that your regard for the Fraternity will prompt you to the faithful discharge of the duties of your office. The cross-keys are an emblem of silence and secrecy. The metal key is to preserve the treasures of the Lodge, but the symbolical key is an emblem of the tongue, whose eloquence should be used to unlock the hearts of your Brethren, and cause them to disperse their treasures in the cause of the necessitous and the orphan. By the symbolical key, you are taught to preserve a tongue of good report, and in case you should hear a Brother slanderously spoken of, to defend and vindicate his character; but if, unfortunately, that cannot be done with honour and propriety, to preserve that excellent Masonic virtue, *silence*.

ADDRESS TO SECRETARY.

W. M.—Bro. K. L., you are appointed to the office of Secretary to this Lodge, and I invest you with the Collar and Jewel of your Office. It is your province to record the minutes, particularly the dates of Initiation, Passing, and Raising, lest a Brother should

through neglect be deprived of his privileges ; it is also your duty to settle the accounts, and issue the Summonses of the Lodge Meetings ; you will likewise affix the Lodge Seal to such documents as the W. M. may direct. Your good inclinations to Masonry, and to this Lodge, will, no doubt, prompt you to the faithful discharge of the duties of your office, and by so doing you will merit the esteem and applause of your Brethren. The cross-pens are an emblem of silent communication. The pen should never be used in a cause of oppression, but the fluid should flow freely from it in the defence of a Brother's character when assailed, and should be eloquent in the cause of the destitute and oppressed.

ADDRESS TO S. D. AND J. D.

W. M.—Bros. M. N. and O. P., you are appointed the Ds. of this Lodge, and I invest you with your Collars and Jewels of Office. It is your duty to attend on the W. M., and assist the Ws. in the active duties of the Lodge, such as the reception of Candidates into the different Degrees of the Order, and in the immediate practice of our Rites. These wands, the emblems of your office, I intrust to you, not doubting your vigilant attention. The dove is an emblem of celerity and peace, and indicates the swiftness with which *you* should attend to your W. M., and *you* to the S. W., and preserve peace, order, and harmony in the Lodge, so that the beauty of our Ceremonies be not marred by any

impropriety ; and if, unfortunately, any dissension should arise among the members of the Lodge, you are thereby instructed to hold out the olive branch, emblem of peace, betwixt the contending parties.

ADDRESS TO D. OF C.

*(Should such be appointed.)*

W. M.—Bro. Q. R., you are appointed D. of C. of this Lodge, and I invest you with the Collar and Jewel of your Office. Your duty is to see that the Ceremonies of the Lodge are carried on with propriety and decorum, the visitors and Brethren placed according to their rank, and the officers in their respective stations. I trust you will give to your duties the attention which their importance demands.

ADDRESS TO STEWARDS.

*(Should such be appointed.)*

W. M.—Bros. S. T. and U. V., you are appointed Stewards of this Lodge, and I invest you with your Collars and Jewels of Office. Your duties are to introduce visitors, and see that they are properly accommodated, to assist in the collection of the dues and Subscriptions, to keep an eye on the Lodge expenses at refreshment, and see that the tables are properly furnished, and that every Brother is suitably provided for ; and generally to assist the Ds. and other officers in performing their respective duties. Your regular and early attendance will be the best proof of your zeal and attachment.



## ADDRESS TO I. G.

W. M.—Bro. W. X., you are appointed I. G. of this Lodge, and I invest you with the Collar and Jewel of your Office. Your duty is to admit Masons on proof, receive Candidates in due form, and obey the commands of the J. W. The cross-swords, which are the emblem of your office, refer to two of the four cardinal Virtues, namely, Temperance and Fortitude; they also point out to you, that while with one point you admit the Candidate, you will with the other guard the entrance of the Lodge.

## ADDRESS TO TYLER.

W. M.—Bro. Y. Z., you have been appointed T. to this Lodge, and I invest you with the Collar and Jewel of your Office. Your duty is to keep off all cowans and intruders to Masonry, and see that the Candidates are properly prepared. If it should at any time unfortunately happen that a Brother should present himself in a state of inebriety, it will be your duty to report the same to the I. G.; and he to the J. W., that the responsibility of his admission rest not upon you. As the sword in the hands of the Tyler is to enable him to keep off all cowans, so it symbolically teaches us to set a guard upon our tongues, and place a watch at the entrance of our thoughts, thereby excluding every unqualified thought, word, or deed, and endeavouring to preserve a conscience void of offence against God and man.

## Ceremony of Opening a Board of Installed Masters.

*(The Chairs are occupied by P. Ms., and the Entrance guarded.)*

I. M.—Brn., assist me to open a Board of I. Ms. *(All rise.)*

I. M.—Bro. J. W., what is the care of every I. M.?

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

*(Which is done.)*

I. M.—Bro. J. W., are you an I. M.?

J. W.—I am, W. M. Try me, and prove me.

I. M.—By what Jewel in Freemasonry will you be proved?

J. W.—By the Perfect Ashlar.

I. M.—What is the Perfect Ashlar?

J. W.—It is a stone of a true die or square, fit only to be tried by the square and compasses; this represents the mind of a man in the decline of years, after a well-spent life in acts of piety and virtue, which can no otherwise be tried and approved than by the square of God's Word, and the compasses of his own self-convincing conscience.

I. M.—Bro. J. W., being well acquainted with the proper mode, you will prove the M. Ms. present to be I. Ms. by signs taken from the S. W., and demonstrate that proof to me by copying their example.

### 34 *Opening a Board of Installed Masters.*

(*The signs are :—1. P...b; 2. S...n of S...e; 3. P...l S...n; at which the Brn. stand to order.*)

J. W.—W. M., the Brn. have proved themselves I. Ms. by signs, and I, in obedience to your command, thus copy their example. (*Gives the three signs.*)

I. M.—And I acknowledge the correctness of those signs.

I. M.—Attend, Brn., to a portion of the 137th Psalm.

(*The S. W. repeats :—"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Ferusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Ferusalem above my chief joy."*)

I. M.—In the name of the Most High, I declare this Board of I. Ms. duly opened.

(*Gives one k...k, which is repeated by the S. and J. Ws. The Ceremony of Installation then proceeds, with the usual Prayer, &c., according to custom.*)

## Ceremony of Closing a Board of Installed Masters.

*(Same as Opening, down to Signs, which are here given in reverse order:—1. P...l S...n; 2. S...n of S...e; 3. P...b; at which the Brn. stand to order.)*

I. M.—Brn., attend to a portion of the writings of the Prophet Amos. (*Chap. vii. v. 7, 8.*)

*(The S. W. repeats:—"Thus he showed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more.")*

I. M.—Bro. S. W., the labours of this degree being ended, you have my command to close this Board of I. Ms.

S. W.—Brn., in the name of the Most High, and by command of the W. M., I close this Board of I. Ms. (*Gives one k...k, which is repeated by the J. W., &c.*)



### The Masonic Calendar.

Masons of the York and French Rites (*i.e.*, Masons of England, Scotland, Ireland, France, Germany, and America) date from the creation of the world, calling it *Anno Lucis*, which is abbreviated A. . . L. . . signifying, "in the Year of Light." Thus, 1876 is A. . . L. . . 5876. This has a symbolic reference to the Light of Masonry.

In the Scottish Rite,\* the Era also begins from the date of the Creation ; but Masons of that Rite, using the Jewish chronology, would call the year 1876, A. . . M. . . or *Anno Mundi* (in the year of the world), 5636. Sometimes the initials A. . . H. . . are used, signifying *Anno Hebraico*, or, "in the Hebrew Year." They have also adopted the Hebrew months, therefore the year ends with them on the 16th of September, and the new year begins on the 17th of the same month, which is the first of Tisri. The A. and P. Rite uses the Egyptian Calendar and the Era 000,000,000 to denote an indefinite period of vast extent.

In the York Rite, the year begins on the 1st of January ; but in the French Rite it begins on the 1st of March, and instead of the months receiving their usual names they are designated numerically, as first, second, &c. In a French Masonic document, the 1st of January, 1876, would thus be called the first day of the eleventh Masonic month, *Anno Lucis*, 5876. The French sometimes

\* Now known as the Ancient and Accepted Scottish Rite.

use *L'an de la V. . . L. . . , Vraie Lumière*, signifying, "Year of True Light."

Royal Arch Masons date from the commencement of the Second Temple, which was 530 years before the Christian Era; hence A.D. 1876 would be represented by *Anno Inventionis* (A. . . INV. . .), 2406, in Capitular Freemasonry.

Knights Templar have also their mode of chronology, taking their year one from the organisation of the Order, A.D. 1118; so that *Anno Ordinis* would be A. . . O. . . 758, instead of A.D. 1876.

Other Degrees have their fanciful chronology, but the foregoing are the only styles of consequence.

---

### *The Apron.*

The lambskin or white leather apron is the distinguishing badge of a Mason, and is the first favour conferred upon the newly-initiated apprentice. It is from fourteen to sixteen inches wide, and from twelve to fourteen deep, with a fall about three to four inches deep, square at the bottom.

In the E. A. Degree it is plain, without ornament.

In the F. C. Degree it has the addition of two sky-blue rosettes at the bottom.

In the M. M. Degree it has an additional rosette on the fall, and has sky-blue lining and edging, and silver tassels.

W. M. and P. M., instead of rosettes, wear perpendicular lines on horizontal ones, forming three sets of two right angles.

### Jewels Worn in Symbolic Lodges.

1. Worshipful Master—*a Square.*
2. Past Master—*a Square, with the 47th Problem in Euclid appended.*
3. Senior Warden—*a Level.*
4. Junior Warden—*a Plumb.*
5. Treasurer—*Cross Keys.*
6. Secretary—*Cross Pens.*
7. Senior Deacon—*a Dove.*
8. Junior Deacon—*a Dove.*
9. Chaplain—*a Bible.*
10. Steward—*a Cornucopia.*
11. Inner Guard—*Cross Swords.*
12. Tyler—*a Sword.*

---

### Notes.

On entering the Lodge, Brethren must go to the left of the S. W., and take the s...p and give the s...n ; and the same when they leave the Lodge.

Members or Visitors on entering the Lodge must take the s...ps and give the s...ns up to the Degree in which the Lodge is open, but on retiring only the one s...p and s...n.

The honours after the toasts are :—For the Grand Master, the G...d or R...l S...n nine times ; for the Deputy Grand Master, Past Master, or other Grand Officer, seven times ; and for the W. M. or P. M. of a Lodge, five times.

## *Masonic Rituals.—Uniform Working.*

---

COPYRIGHT,

And printed in a form intelligible only to the Craft.

---

*New and Cheap Edition for the Pocket (same size as this),*

Price 6s., post free (foreign post extra, weight  $\frac{1}{2}$  lb.)

**THE PERFECT CEREMONIES OF CRAFT MASONRY**, from Standard Authority, and as taught in the Unions Emulation Lodge of Improvement for M. Ms., Freemasons' Hall, London. With Introduction by A. G. MACKEY.

*Comprising:*—CEREMONIES OF OPENING AND CLOSING A LODGE IN THE THREE DEGREES—QUESTIONS TO CANDIDATES BEFORE PASSING AND RAISING—CEREMONIES OF INITIATION, PASSING, AND RAISING—ADDRESSES, CHARGES, AND EXHORTATION TO CANDIDATES—EXPLANATIONS OF THE THREE TRACING BOARDS—TEST QUESTIONS OF THE M. M. DEGREE—CEREMONY OF CALLING-OFF AND CALLING-ON—CEREMONIES OF OPENING AND CLOSING G. L. AND PROV. G. L.—TOASTS, SONGS, ETC.

---

*Pocket Edition (same size as this),*

New and carefully revised edition, in one volume, price 7s. 6d., post free (foreign postage extra, weight  $\frac{1}{2}$  lb.)

**THE PERFECT CEREMONIES OF THE HON. DEGREE OF MARK MASTER MASON, AND OF THE SUPREME ORDER OF THE H. R. ARCH.**

THE MARK MASTER MASON *comprises:*—CEREMONIES OF OPENING AND CLOSING A LODGE—CEREMONY OF ADVANCEMENT, INCLUDING THE OVERSEERS' RITUAL—CEREMONIES OF OPENING AND CLOSING GRAND MARK AND PROVINCIAL GRAND MARK LODGES—CEREMONY OF INSTALLING THE W. M., WITH THE ADDRESSES TO THE OFFICERS, ETC. ETC.

THE ROYAL ARCH *comprises:*—CEREMONIES OF OPENING AND CLOSING A CHAPTER—CEREMONY OF EXALTATION—LECTURES FROM THE CHAIRS—CHARGE AND EXPLANATION OF THE JEWEL—CEREMONY OF INSTALLING THE PRINCIPALS, WITH THE INVESTITURE OF THE OFFICERS, AND THE ADDRESSES, ETC. ETC.

WITH WOODCUTS OF TRACING BOARDS.

---

A. LEWIS,

2 Raven Villas, New Road, Hammersmith, London, W.  
CITY OFFICE : 15A Paternoster Row, London, E.C.



## *Masonic Rituals.—Uniform Working.*

---

COPYRIGHT,  
And printed in a form intelligible only to the Craft.

---

*Pocket Edition (same size as this),*

In one volume, price 7s. 6d., post free (foreign postage extra, weight under  $\frac{1}{2}$  lb.)

### THE PERFECT CEREMONIES OF THE ROYAL EXALTED RELIGIOUS AND MILITARY ORDER OF KNIGHTS TEMPLAR, AND OF THE KNIGHTS OF THE EAGLE AND SOVEREIGN PRINCES OF ROSE CROIX DE HEREDOM.

#### PART I.—KNIGHTS TEMPLAR.

*Comprising:*—OPENING AND CLOSING THE ENCAMPMENT (PRECEPTORY)—INSTALLATION OF CAN. AND E. C.—KNIGHT OF ST PAUL—KNIGHT OF MALTA—ENTHRONEMENT OF M. E. AND S. G. M. OF E. AND W.—MASSON'S SYSTEM OF EXAMINATION—CONSECRATION OF AN ENCAMPMENT, ETC., ETC.

#### PART II.—ROSE CROIX.

*Comprising:*—DRAFTS—DIRECTIONS FOR CONFERRING THE R. C. DEGREE—OPENING R. C. CHAPTER—RECEPTION—SECOND POINT—THIRD POINT—CLOSING R. C. CHAPTER—INSTALLATION OF THE M. W. S., ETC., ETC.

*The above are Printed from Standard Authority.*

 Other High Grade Rituals in Preparation.

---

### THE NEW MASONIC NOTE PAPER AND ENVELOPE, FOR CRAFT AND MARK DEGREES.

With Elegant and Appropriate Emblem, embossed in Blue.

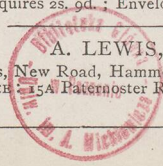
*Specimens sent on Application.*

Note, 5 quires 2s. 9d. ; Envelope, 250, 3s. 6d.

---

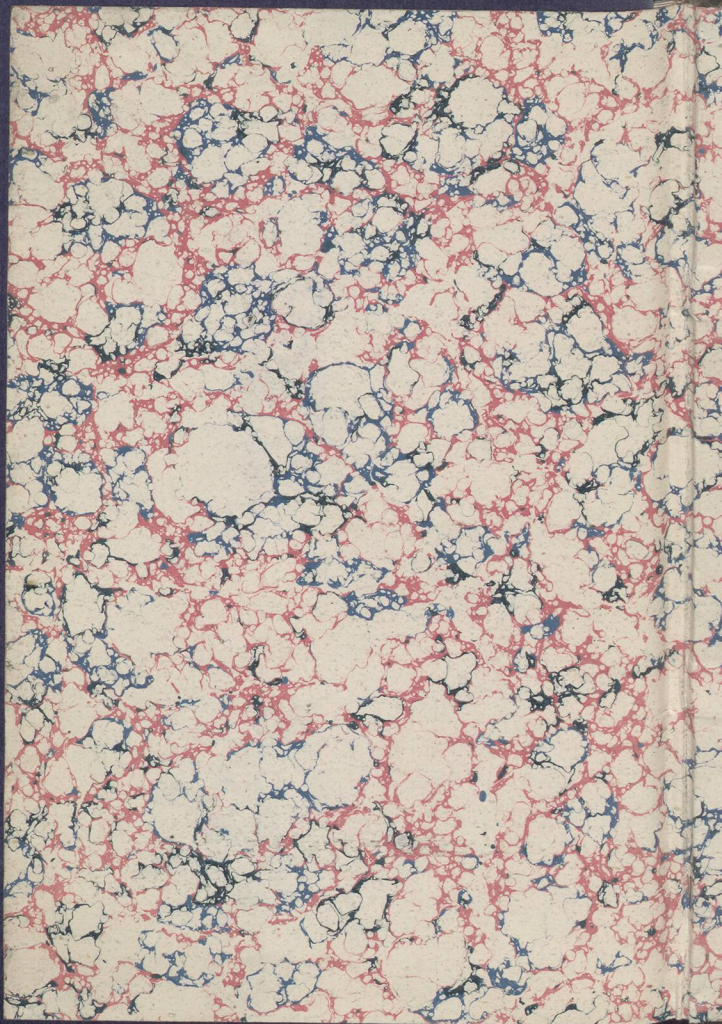
A. LEWIS,

2 Raven Villas, New Road, Hammersmith, London, W.  
CITY OFFICE: 15A Paternoster Row, London, E.C.

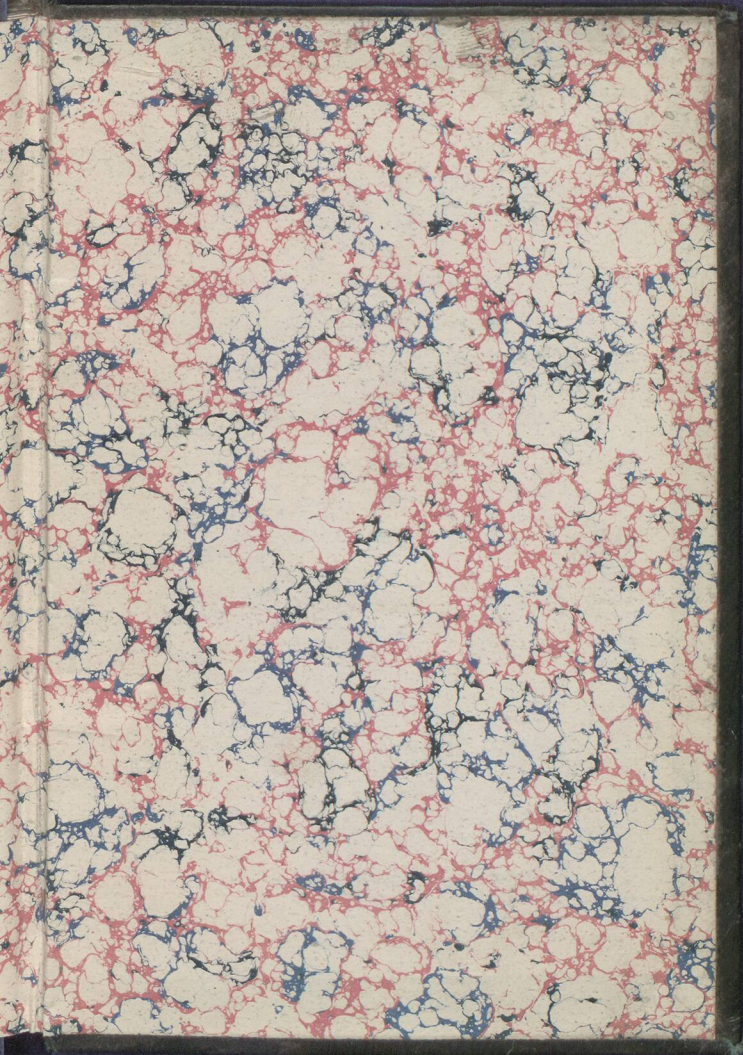


21











BIBLIOTEKA UNIWERSYTECKA  
W POZNANIU



23 021 I



BG0991474