

THE
TEXT BOOK OF FREEMASONRY.

5/-



THE ENTERED APPRENTICE.

THE
TEXT BOOK OF FREEMASONRY:

A COMPLETE HANDBOOK OF INSTRUCTION
TO ALL THE WORKINGS IN THE VARIOUS MYSTERIES AND
CEREMONIES OF

CRAFT MASONRY.

CONTAINING

THE ENTERED APPRENTICE, FELLOW-CRAFT, AND MASTER
MASON'S DEGREES;

Together with the whole of the Three Lectures;

ALSO THE

CEREMONY OF EXALTATION

IN THE

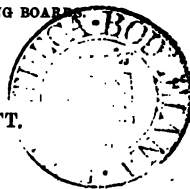
SUPREME ORDER OF THE HOLY ROYAL ARCH;

A Selection of Masonic Songs, etc.

ILLUSTRATED WITH THREE ENGRAVINGS OF THE TRACING BOARD.

COMPILED BY

A RETIRED MEMBER OF THE CRAFT.



LONDON:

REEVES AND TURNER, 196, STRAND.

ENTERED AT STATIONERS' HALL.

1870.

N.B.—The Right of Translation is reserved.

223. k. 56.

CORNS AND BARTLETT PRINTERS, UNION STREET, BIRMINGHAM.

P R E F A C E .

THE compiler of the present Text Book of Freemasonry does not think it necessary to make any apology for presenting it to the notice of the Craft. His only surprise is that no authentic Ritual has hitherto been published. In all quarters the want of such a Manual has long been felt, if only for the sake of aiding an uniform working in all Lodges. The enormous influx of new members into the Craft within the last few years, and the increased value of time, has also caused a demand for the Ritual in a printed form for self-instruction.

To the younger members, who desire to attain a speedy perfection in the knowledge of Craft

Masonry, the present volume will be found both useful and acceptable. The Signs, Tokens, and Passwords are necessarily omitted.

As it is not the purpose of the compiler here to advocate the undoubted claims of Masonry, to the favourable consideration of all classes of society, such will not be attempted ; but when we see that so many of the great and good of all civilized nations are found in its ranks, neither Papal Bull nor Cardinal-Denunciation will be able to disturb its onward progress, or depreciate its value in the estimation of the educated portion of the community.

JULY, 1870.

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NOTICE.—THE THREE TRACING BOARDS.—*The Engravings of the Three Tracing Boards can be obtained, printed on fine drawing boards, mounted on linen, folded in a neat case, of a very portable size for the pocket, and beautifully coloured, price 10s. 6d. ; printed on large size plate paper for framing, 5s. ; or post free for 2d. extra, on application to the Publishers, or through any Bookseller.*

INTRODUCTION.

IN the Book of Constitutions it says—"By the solemn act of Union between the two Grand Lodges of Freemasons of England, in December, 1813, it was declared and pronounced that *pure Antient* Masonry consists of three Degrees, and *no more, viz.*, those of Entered Apprentice, the Fellow-Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch."

Every Lodge in Craft-Freemasonry consists of the following Officers, viz :—

The Worshipful Master, whose chair is placed in the East ;

The Past Master, who sits at his left side ;

The Senior Warden, who sits in the West ;

The Junior Warden, who sits in the South ;

The Senior Deacon, who sits at the right of the W.M. ;

The Junior Deacon, who sits at the right of the S.W. ;

The Inner Guard ;

The Tyler ;

There must also be a Treasurer and Secretary.

The I. G. and Tyler act as doorkeepers, the first named acts as inside, and the last outside, armed with a drawn sword.

In the duties of the Lodge, when attention is called, either by the W. M., Inner Guard, or Tyler, one single knock is used, but in the opening, closing, etc., in the First or Entered Apprentice's Degree, three distinct knocks are given ; in the Second or Fellow-Craft's Degree, the knocks are not given at equal distances of time, but a pause is made after the first, and the two after in quick succession; in the Third or Master Mason's Degree, the pause occurs between the second and third knocks, and the first two are given rapidly. The Tyler always gives one knock as an alarm, and the Inner Guard goes out of the Lodge to prove any applicant for admission.

FREEMASONRY.

CEREMONY OF OPENING THE LODGE IN THE FIRST DEGREE.

The Brethren being assembled and clothed, the W.M. gives one knock with the gavel, and is answered by the S. and J. Wardens (and the same is done at the Opening and Closing in the Three Degrees).

W.M.—Brethren, assist me to Open the Lodge.

W.M. to *J.W.* (*calling him by name*).—Br. A. B.: What is the first care of every Mason?

J.W.—To see the Lodge properly Tyled.

W.M. to ditto.—Direct that duty to be done.

J.W. to *J.G.* (*by name*).—Br. A. B.: See the Lodge properly Tyled.

J.G. gives three knocks, which are answered by the *I.*; the *I.G.* turns round, and says to *J.W.*—Bro. A.B. (*name*), the Lodge is properly Tyled.

J.W. gives three knocks (*no sign*), and reports the same to the *W.M.* (*calling him by name*).

W.M. to *S.W.*—Br. A. B. (*name*), What is the next care?

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

W.M.—Brethren, to order as Masons.

W.M.—Br. J.W. : How many principal officers are there in the Lodge?

J.W.—Three : The W.M., S. and J. Wardens.

W.M.—Br. S.W. : How many assistant officers are there?

S.W.—Three besides the Tyler, or outer guard, viz., the S. and J. Deacons and J.G.

W.M.—Br. J.W. : The situation of the Outer Guard, or Tyler?

J.W.—Outside the door of the Lodge.

W.M. to ditto.—What is his duty?

J.W.—Being armed with a drawn sword, to keep off all cowans and intruders to Masonry, and see that the candidates come properly prepared.

W.M.—Br. S.W. : The situation of the I.G.?

S.W.—Within the entrance of the Lodge.

W.M. to ditto.—What is his duty?

S.W.—To admit Masons, on proof, receive the candidates in due form, and obey the commands of the J.W.

W.M.—Br. J.W. : The situation of the J.D.?

J.W.—At the right of the S.W.

W.M. to ditto.—What is his duty?

J.W.—To carry all messages and communications of the W.M. from the S. to the J.W., and see the same punctually obeyed.

W.M.—Br. S.W. : The situation of the S.D.?

S.W.—At the right or near the W.M.

W.M.—What is his duty?

S.W.—To bear all messages and commands from the W.M. to the S.W., and wait the return of the J.D.

W.M. to J.W.—Where is your constant place in the Lodge?

J.W.—In the South.

W.M.—Why are you so placed?

J.W.—To mark the Sun at his meridian, to call the Brethren from labour to refreshment, and from refreshment to labour, that profit and pleasure may be the result.

W.M. to *S.W.*.—Your constant place in the Lodge?

S.W..—In the West.

W.M. to ditto.—Why are you so placed?

S.W..—To mark the setting Sun, to close the Lodge by the *W.M.*'s command, after having seen that every Brother has had his due.

W.M. to ditto.—Where is the Master's place?

S.W..—In the East.

W.M. to ditto.—Why is he so placed?

S.W..—As the Sun rises in the East to open and enliven the day, so is the *W.M.* placed in the East to open his Lodge, and employ and instruct the Brethren in Freemasonry.

W.M..—The Lodge being thus duly formed, before I declare it open, let us invoke a blessing from the Great Architect of the Universe on all our undertakings; may our labours, thus begun in order, be conducted in peace, and closed in harmony.

Past Master..—So mote it be.

W.M..—In the name of the Great Architect of the Universe, I declare this Lodge duly Open for the purpose of Freemasonry in the First Degree.

The W.M. gives three knocks, which are repeated by the S. and J. Wardens, I.G., and Tyler. (The Brethren resume their seats.)

END OF THE CEREMONY OF OPENING THE LODGE IN THE
FIRST DEGREE.

CEREMONY OF CLOSING THE LODGE
GENERALLY.

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

W.M.—Br. J.W.: What is the constant care of every Mason?

J.W.—To prove the Lodge close Tyled.

W.M. to ditto.—Direct that duty to be done.

J.W. to I.G.—Prove the Lodge close Tyled.

The I.G. gives three knocks; he takes the step and gives the sign, and says: Br. J.W., the Lodge is close Tyled.

The J.W. reports to the W.M. the same.

W.M.—Br. S.W.: What is the next care?

S.W.—To see the Brethren appear to order, as Masons.

W.M.—Brethren, to order, as Masons.

W.M.—Br. S.W.: Your constant place in the Lodge?

S.W.—In the West.

W.M. to ditto.—Why are you so placed?

S.W.—As the Sun sets in the West to close the day, so is the S.W. placed in the West to close the Lodge by the W.M.'s command, after having seen that every Brother has had his due.

W.M.—Before the Lodge is closed, let us with all

reverence and humility express our gratitude to the Great Architect of the Universe for the favours already received; may He continue to preserve our Order by beautifying and adorning us with every moral and social virtue.

P.M.—So mote it be.

W.M.—Br. S.W. : The labours of the evening being ended, you have my commands to close the Lodge (*gives the knocks*).

S.W.—Brethren, in the name of the Great Architect of the Universe, and by command of the W.M., I close the Lodge (*gives the knocks*).

J.W.—The Lodge being closed, I declare the Meeting adjourned until the.....day in the ensuing month (emergencies excepted), and it is adjourned accordingly (*gives the knocks*).

The I.G. and Tyler also gives the knocks.

The P.M. takes one pace forward, and says: Brethren, nothing now remains but, according to the ancient custom, to lock up our secrets in a safe repository, uniting in the act of fidelity, fidelity, fidelity. (*With his right hand he gently touches his left breast, as he repeats these last words.*)

END OF THE CEREMONY OF CLOSING THE LODGE GENERALLY.

CEREMONY OF OPENING THE LODGE IN THE
SECOND DEGREE.

The W.M. gives one knock, which is followed by the S. and J.W.'s. He then says:—Brethren, assist me to open the Lodge in the Second Degree.

W.M.—Br. J.W. : What is the first care of every Fellow Craft Freemason ?

J.W.—To see the Lodge properly Tyled.

W.M. to ditto.—Direct that duty to be done.

J.W.—Br. I.G. : See the Lodge properly Tyled.

I.G. gives three knocks, and being answered by the Tyler, he takes the step, and gives the sign of the First Degree to the J.W., and says:—Br. J.W., the Lodge is properly Tyled.

W.M. to S.W.—What is the next care ?

S.W.—To see the Brethren appear to order, as Masons.

W.M.—Brethren, to order as Masons in the first Degree.

(The Brethren stand to order with the sign of an E. A.)

W.M. to J.W.—Are you a F. O. Freemason ?

J.W.—I am, W.M. Try me and prove me.

W.M. to ditto.—By what instrument in architecture will you be proved ?

J.W.—The square.

W.M.—What is a square ?

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

W.M. to ditto.—Being yourself acquainted with the proper mode, you will prove the brethren Craftmen, and demonstrate that proof to me by copying their example.

J.W.—Brethren, it is the *W.M.*'s command that you prove yourselves Craftmen.

When the Brethren have proved themselves by taking the step and giving the signs, and the J.W. has seen them to be correct, he makes the following report:—

W.M.—The Brethren have proved themselves Craftmen, and in obedience to your command, I thus copy their example.

W.M.—Br. *J.W.*, I acknowledge the correctness of the signs (*gives them*).

W.M.—Brethren, before the Lodge is opened in the second degree, let us supplicate the Grand Geometrician of the Universe, that the rays of heaven may shed its benign influence over us, to enlighten us in the paths of virtue and science.

P.M.—So mote it be.

W.M.—In the name of the Grand Geometrician of the Universe, I declare the Lodge duly opened on the square for the instruction and improvement of Fellow Craft Freemasons.

The W.M. gives the knocks, and is followed by the Wardens, Inner Guard, and Tyler. The Brethren then resume their seats.

**CEREMONY OF CLOSING THE LODGE IN THE
SECOND DEGREE.**

W.M.—Brethren, assist me to close the Lodge in the Second Degree.

W.M.—Br. J.W.: What is the constant care of every F. C.?

J.W.—To prove the Lodge close Tyled.

W.M. to ditto.—Direct that duty to be done.

J.W. to I.G.—Prove the Lodge close Tyled.

The I.G. gives the knocks, which are answered by the Tyler, he takes the step, gives the sign, and says, Br. J.W., the Lodge is close Tyled.

The J.W. reports in the same manner to the W.M. (first gives the knocks).

W.M.—Br. S.W.: What is the next care?

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

W.M.—Brethren, to order in the second degree.

W.M.—Br. J.W., in this situation what have you discovered.

J.W.—The Sacred Symbol.

W.M.—Br. S.W., where is it situated?

S.W.—In the centre of the building.

W.M.—Br. J.W., to whom does it allude?

S.W.—The Grand Geometrician of the Universe.

W.M.—Then let us remember that wherever we are, or whatever we do, He is always with us, and His all-seeing eye beholds us; and while we continue to act according to the principles of the Craft, let us not fail to discharge our duty to Him with fervency and zeal.

W.M.—Br. S.W., the labours of the evening being ended, you have my commands to close the Lodge (*gives the knocks*).

S.W.—In the name of the Grand Geometrician of the Universe, and by command of the W.M., I close this F. C.'s Lodge (*knocks*).

J.W.—As happily have we met, so happily may we part, and happily meet again.

CEREMONY OF OPENING THE LODGE IN THE
THIRD DEGREE.

W.M.—Brethren, assist me to open the Lodge in the third degree (*all rise*).

W.M.—Br. J.W. : What is the first care of every M.M.?

J.W.—To see the Lodge properly Tyled.

W.M. to ditto.—Direct that duty to be done.

J.W.—Br. I.G. : You will see the Lodge properly Tyled.

*The I.G. gives the knocks of the second degree, which are answered by the Tyler, then advancing with the step and sign, he says—*Br. J.W., the Lodge is properly Tyled.

The J.W. gives three knocks and the sign, and repeats the same to the W.M.

W.M.—Br. S. W., What is the next care ?

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

W.M.—Brethren, to order in the second degree.

The Brethren stand to order with the sign.

W.M.—Br. J.W., Are you a M.M.?

J.W.—I am, W.M. ; try me and prove me.

W.M. to ditto.—By what instruments in architecture will you be proved ?

J.W.—The Square and Compass.

W.M. to ditto.—Being yourself acquainted with the proper mode, you will prove the Craftsmen M. M's., and demonstrate that proof to me by copying their example.

J.W.—Brethren, it is the W. M.'s command that you prove yourselves M. M's. by signs (*which they do; and when he sees they are correct, he reports as follows*):

J.W. to *W.M.*—The craftsmen have proved themselves M. M's. by signs, and in obedience to your commands I thus copy their example.

W.M. to ditto.—I acknowledge the correctness of the signs. (*Gives them.**)

W.M. to *J.W.*—Whence come you?

J.W.—The East.

W.M. to *S.W.*—Whither directing your course?

S.W.—The West.

W.M. to *J.W.*—What inducements have you to leave the East and go to the West?

J.W.—To seek for that which was lost, which by your instructions and our own endeavours we hope to find.

W.M. to *S.W.*—What is that which was lost?

S.W.—The genuine secrets of a M.M.

W.M. to *J.W.*—How came they lost?

J.W.—By the untimely death of our Master H. A.

W.M. to *S.W.*—Where do you expect to find them?

S.W.—With the Centre.

W.M. to *J.W.*—What is a Centre?

J.W.—That point within a circle from which every part of the circumference is equally distant.

W.M. to *S.W.*—Why do you expect to find them with the Centre?

S.W.—Because that is a point from which a M.M. cannot err.

* Whenever vital secrets affecting the safeguards of Freemasonry occur, they will be omitted.

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W.M.—Then we will assist you to repair that loss, and may Heaven aid our united endeavours.

P.M.—So mote it be.

W.M.—In the name of the Most High, I declare the the Lodge duly opened on the Centre, for the purpose of Freemasonry in the Third Degree.

W.M. gives the knocks, which are repeated by the Wardens; then all give the Grand and Royal sign, exclaiming—All Glory to the Most High!

**END OF THE CEREMONY OF OPENING THE LODGE IN THE
THIRD DEGREE.**

**CEREMONY OF CLOSING THE LODGE IN THE
THIRD DEGREE.**

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

W.M.—Br. J.W. : What is the constant care of every M. M. ?

J.W.—To prove the Lodge close Tyled.

W.M. to Ditto.—Direct that duty to be done.

J.W. to I.G.—Prove the Lodge close Tyled.

I.G. gives three knocks, which are answered by the Tyler; the *I.G.* takes the step and gives the penal sign of the Third Degree, and reports to the *J.W.* the Lodge is close Tyled.

J.W. rises, gives the knock, and reports in the same manner to the *W.M.*

W.M.—Br. S. W. : What is the next care ?

S.W.—To see that the Brethren appear to order as M. M's.

W.M.—Brethren, to order in the Third Degree.

(*The Brethren take the step and give the penal sign*)

W.M.—Br. J.W. : Whence come you ?

J.W.—The West, whither we have been in search of the genuine secrets of a M. M.

W.M. to *S.W.*—Have you been successful ?

S.W.—We have not, *W.M.*, but we bring with us certain

substituted secrets which we are anxious to impart for your approbation.

W.M. to ditto.—Let those substituted secrets be regularly communicated to me.

The two Wardens come to the centre of the Lodge and face each other about a yard apart, the S. faces the South and the J. the North; the J. works up the secrets, the S. keeps his position; after the first step he takes the hand of the S. and gives the pass grip of a M.M. and with hands elevated above the head, whispers in his right ear the pass word; after loosing hands he takes another pace, and goes through the full sign of a M.M.; and on the five points of fellowship he whispers in his left ear the words of a M.M. after saluting the S.W. he resumes his seat. The S.W. moves to about a yard in front of the W.M. gives the penal sign and says—W.M. condescend to receive from me the substituted signs of a M.M.

The W.M. replies—Bro. S.W. I will receive them with pleasure, and you will, on this occasion, for the information of the brethren repeat them aloud.

The W.M. leaves the Chair (from the right side) and receives them as the S.W. had done, the S.W. then salutes the W.M. and returns to his seat, keeping up the penal sign until he arrives there.

W.M. resumes the Chair and addresses the Lodge as follows:—

Brethren, the substituted signs of a M.M. which have been thus regularly communicated to me, I, as the M. of this Lodge, and thereby the humble representative of King Solomon, sanction and confirm and declare that they shall designate you and all M.M.'s, throughout the Universe, until time or circumstances shall restore the genuine ones.

The Brethren bending the head a little forward all exclaiming—“With gratitude to our Master we bend!”

Then all the Brethren (with the great and royal sign) —“All gratitude to the Most High!”

W.M.—Br. S.W., the labours of this Degree being ended you have my commands to close the Lodge (*give the knocks*).

S.W.—Brethren, in the name of the Most High, and by command of the W.M., I close this M.M.'s Lodge (*gives the knocks*).

J.W.—And it is closed accordingly (*gives the knocks, also the I.G. and Tyler*).

END OF THE CEREMONY OF OPENING AND CLOSING THE
LODGE IN THE VARIOUS DEGREES.

CEREMONY OF INITIATION.

THE FIRST OR ENTERED APPRENTICE'S DEGREE.

THE Candidate applying for initiation has to sign a declaration that he wishes to do so ; and on it being presented to the Lodge, and the Candidate approved, which is done by ballot ; a Brother is then sent out to prepare him as follows ; the Candidate is divested of all money and metal, has his right arm, left breast, and left knee bare, the right heel slipshod ; is blindfolded, and has a rope called a cable-tow, put round the neck, with a sword pointed to the breast. In this state he is led to the Tyler, or outer Guard of the Lodge door.

The Brethren being assembled, the W.M. opens the Lodge in the First Degree, the minutes of the previous Lodge or Lodges are put for Confirmation (which must at all times be done in the First Degree and no other), when the W.M. is informed the Candidate is prepared ; the Tyler makes the report ; the I.G. advances to the J.W. and says—There is an alarm.

The J.W. rises and says—W.M., there is an alarm.

W.M. to J.W.—Brother J.W., you will enquire who wants admission.

J.W.—Bro. I.G. see who wants admission.

The I.G. opens the door and asks the Tyler, Who has been there ?

Tyler to I.G.—Mr. A. B., a poor Candidate in a state of darkness who has been well and worthily recommended,

regularly proposed and approved in open Lodge, and now comes of his own free will and accord properly prepared, humbly soliciting to be admitted to the mysteries and privileges of ancient Freemasonry.

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

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

I.G.—*Closes the door, advances with the step and sign, and says, W.M., there is at the door Mr. A. B., a poor Candidate in a state of darkness, &c. (see same report as the Tyler aforesaid).*

W.M. to *I.G.*—How does he hope to obtain those privileges.

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

W.M.—The tongue of good report has already been heard in his favour; do you Bro. I. G. vouch that he comes properly prepared?

I.G.—I do (*he has before seen he was*).

W.M.—Then let him be admitted in due form.

W.M.—*Calls the Deacons, they go to the door, the J.W. takes the right hand of the Candidate with his left, and after gently leading him to the left of the S.W. he applies the compasses to his left breast he asks him if he feels anything, after a reply in the affirmative, he raises his hand above his own head to show to the W.M. that he has so applied it.*

W.M. to *Can.*—Mr. A. B., as no person can be made a Mason unless he is a free man and of mature age, I demand to know if you are free and of the full age of twenty-one years.

Can.—I am.

W.M.—Thus assured, you will kneel while the blessing of heaven is invoked in aid of our proceedings.

PRAYER.

Vouchsafe thine aid, Almighty Father and Supreme Ruler of the Universe, to this 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 amongst us. Endue him with a competency of Thy Wisdom, so that assisted by the secrets of this our Masonic Art, he may be the better enabled to display the beauties of true godliness, to the honour and glory of Thy Holy name.

P.M.—So mote it be.

W.M. to *Can.*—In all cases of difficulty and danger, in whom do you put your trust?

Can.—In God.

W.M.—Right. Glad am I to find your faith so well founded; relying on such sure support, you may safely 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.

W.M.—The brethren from the N., E., S., and W., will take notice that Mr. A. B. is now about to pass in view before them, to show that he is a candidate properly prepared to be a Mason.

The S.D. resumes his seat.

The J.D. takes him by the hand as before, and gently leads him up the N. past the W.M. and round to the J.W., and with the candidate's right hand strikes him three times on the right shoulder.

J.W. to *J.D.*—Who have you there?

J.D.—Mr. A. B : A poor, etc. (*same report as before*).

J.W.—How does he hope to obtain these privileges?

J.D.—By the help of God, being free born, and of good report.

The J.W. takes the right hand of the Candidate and says,
 “Pass, free born and of good report.”

The J.W. takes him to the right of the S.W., who passes him through the same examination; he is then delivered to the other side of the S.W., and his right hand placed in the S.W.'s left.

S.W. rises (with the sign), and says: W.M., I present to you Mr. A.B., a candidate properly prepared, to be made a Mason.

W.M. to Can.—Do you seriously declare on your honour that, unbiassed by the improper solicitation of friends against your own inclination, and uninfluenced by mercenary or any other unworthy motives, you freely and voluntarily offer yourself as a candidate for the mysteries and privileges of Freemasonry?

Can.—I do.

W.M.—Do you likewise pledge yourself that you are prompted to solicit those privileges from a favourable opinion preconceived of the institution, a general desire of knowledge, and a sincere wish to render yourself more extensively serviceable to your fellow creatures?

Can.—I do.

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

Can.—I will.

W.M.—Brother S.W., you will direct the J.D. to instruct the candidate to advance to the east by the proper steps.

S.W.—Brother J.D., it is the W. Master's command that you instruct the candidate to advance to the pedestal in due form.

The J.D. states to the Candidate that the method of advancing from W. to E. is by three irregular steps, and after leading him about a yard from the W.M. he first

directs him to take a short pace of about 15in. with his left foot, bringing his right heel into the hollow thereof, one about 12in. and another about 9in., the J.D. taking care that he is within such a convenient distance of the pedestal so as to be enabled to kneel before it, without any other moving of the feet.

When before the W.M. he thus proceeds: 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; that it is founded on the purest principles of piety and virtue; it possesses many great and valuable 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 those vows are not incompatible with your moral, civil, or religious duties; are you therefore willing to take a solemn obligation, founded on the principles I have already stated, to keep inviolate the secrets and mysteries of our order?

Can.—I am.

W.M.—Then you will kneel on your left knee; place your right foot in form of a square, give me your right hand, and I will place it on this book, which is the volume of the Sacred Law; repeat your name at length, and say after me:—

The W.M. and Wardens give one knock; the brethren rise and place the right hand on the left breast.

OBLIGATION.

I (A.B.), in the presence of the Great Architect of the Universe, and of this worthy and worhipful Lodge of Ancient, Free, and Accepted Masons, regularly held and assembled, of my own free will and accord, do hereby and hereon most solemnly and sincerely swear, that I will always hale, conceal, and never reveal, any part or parts, point or

points, of the secrets or mysteries of or belonging to Ancient Freemasonry, which may heretofore have been known by, shall now, or may at any time be communicated to me, unless it be to a true and lawful brother or brethren, and not even unto him or them, until after a duressful, strict examination, or a full conviction that he or they are worthy of that confidence, or in the body of a Lodge just, perfect, and regular. I further promise that I will not write those secrets, indite, carve, mark, or engrave, or otherwise them delineate, or cause or suffer the same to be so done by others, if in my power to prevent it, or anything moveable or immoveable 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 any one in the world, so that our secret arts and hidden mysteries may improperly become known, and that in or through my unworthiness. These several points I solemnly swear to observe without evasion, equivocation, or mental reservation of any kind, under the no less penalty on the violation of either of them, than that of having, etc., etc..... or the less horrid, but 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, being that of an E. A. Freemason.

W.M.—What you have repeated may be considered as a serious promise, as a pledge of your fidelity ; and to render it binding as a solemn obligation, I call on you to salute the Volume of the Sacred Law once with your lips.

W.M.—Having been kept a considerable time in a state of darkness, what is, at the present moment, the predominant wish of your heart ?

Con.—Light.

W.M. (to the J.D.)—Let that blessing be restored to our brother.

The brethren raise their hands above their heads, the W.M. utters the words one, two, three, on the last word they simultaneously bring them down and strike the thigh ; the J.D. at that moment restores the light.

W.M.—Having been restored to the blessing of material light, let me direct your attention to what we esteem the three great, though emblematical lights to Freemasonry, namely, the Volume of the Sacred Law, the Square, and the Compasses ; the Sacred Writings are to rule and govern our faith ; the Square to regulate our actions ; and the Compasses to keep us within due bounds with all mankind, particularly our brethren in Freemasonry.

W.M. takes the candidate by the right hand and says, Elie, newly obligated brother among Masons.

W.M.—You are now enabled to discover the three lesser lights, they are situated E., S., and W., and are meant to represent the Sun, Moon, and Master of the Lodge : the Sun to rule the day, the Moon to govern the night, and the W.M. to rule and direct the Lodge.

W.M.—By the meek and candid behaviour this evening, you have escaped two great dangers, but there is a third which will await you until the latest period of your existence. The dangers you have already escaped are those of stabbing and strangling, for at your entrance into the Lodge this point was presented to your naked left breast, so that had you rashly attempted to rush forward, you would have been accessory to your own death by stabbing ; not so the brother who held it, as he would have remained firm and only done his duty. There was likewise the cable-tow with a running noose about your neck, which would have rendered any attempt to retreat equally fatal ; but the danger which will await you until your

latest hour is the penalty of your obligation, wherein you swore that as a man of honour and a Mason you would sooner have your, etc., etc.

W.M.—Having taken the great and solemn obligation of an E.A. Mason, I am now permitted to inform you that there are several degrees in Freemasonry, and peculiar secrets restricted to each; these however are not communicated indiscriminately, but are conferred on candidates according to merit and abilities. I shall therefore proceed to intrust you with the secrets of this degree, or those marks by which Masons are known to each other, and are distinguished from the rest of the world, but must premise for your general observation that all squares, levels, and perpendiculars, are true and proper signs to know a Mason by; you are, therefore, expected to stand perfectly erect, with your feet in form of a square: your body being considered an emblem of your mind, and your feet of the rectitude of your actions.

W.M.—You will now take a short pace with your left foot, bringing the right heel into the hollow, this is called the first regular step in Freemasonry, and it is in this position the secrets of this degree are communicated; they consist of a sign, token, and word; the sign is given by placing the hand, &c., —; the token is given thus, —. This demands a word, which is highly prized amongst Masons, as a guard to their privileges, too much caution, therefore, cannot be observed in communicating it; you must never give it in full, but either by letters or syllables, to enable you to do which, I must first inform you what the word is, it is—, as in the course of the ceremony you will be called on for this word, the J.D. will now dictate the answers you are to give.

W.M. gives the grip, and asks—What is this?

Can.—(*prompted by the J.D.*) The grip or token of an E.A. Mason.

W.M.—What does it demand?

Can.—A word.

W.M.—Give me that word.

Can.—At my initiation I was taught to be cautious, but with you I will either letter it or halve it with you.

W.M.—Which you please, and begin.

(The Examination is gone through.)

W.M.—This word is derived from the left-hand pillar at the porch or entrance to King Solomon's Temple, so named after —, the great-grandfather of David, a Prince and ruler in Israel, and the import of the word is —, &c.

W.M.—*Takes Candidate by the hand and says, Pass —.*

The J.D. takes him to the J.W. and says, I present to you A.B. on his initiation.

J.W. to Can.—You will advance to me as a mason.

(The J.D. instructs him to advance as before directed.)

J.W.—Do you bring anything else with you?

Can.—I do. *(He gives the sign.)*

J.W.—What is that?

Can.—The sign of an E.A. Freemason.

J.W.—Have you anything to communicate?

Can.—I have. *(Gives the grip.)*

J.W.—What is this?

Can.—The grip or token of an E.A. Freemason.

J.W.—What does it demand?

Can.—A word.

J.W.—Give me that word.

Can.—At my initiation I was taught to be cautious, but with you I will either letter or halve it.

J.W.—Which you please, and begin.

The word is given, the same ceremony is made with the S.W. but the Can. explains the word, sign, &c.; he is then taken to the other side and his right hand placed in the left of the S.W.

S. W. rises, gives the sign and says, W.M. I present to

you Bro. A.B., on his initiation, for some further marks of your favour.

W.M.—I delegate you to invest our Brother with the distinguishing badge of a Mason.

S.W. to Can.—By the *W.M.*'s command I invest you with the distinguishing badge of a Mason, it is more ancient than the Golden Fleece or Roman Eagle, more honourable than the Star and Garter, or any other order in existence, it being the badge of innocence, and bond of friendship, and I strongly recommend you ever to wear and consider it as such, and be assured if you never disgrace that badge, it never will disgrace you.

The S.W. now turns his face off the Can. towards the W.M. who delivers to him the following

ADDRESS.

W.M.—I must add to the observations of my Bro., *S.W.*, that you are never to put on that badge, should you be about to visit a lodge where there is a brother with whom you are at variance, or against whom you entertain any animosity, in such cases it is expected you will invite him to withdraw, in order that you may settle your differences amicably, which, if happily effected, you may then clothe yourselves, enter the Lodge, and work with that love and harmony which should at all times characterise Masons; but if your differences are of such a nature as not to be so easily adjusted it were better that one or both of you retire, rather than the harmony of the Lodge should be disturbed by your presence.

W.M. directs the J.D. to place the Novitiate at the N.E. part of the Lodge, and he gives while there the following

ADDRESS.

W.M.—It is customary at the erection of all stately and superb edifices, to lay the foundation stone at the N.E.

corner of the building, you being newly initiated into masonry, are placed there figuratively to represent that stone, and from the foundation laid this evening may you raise a superstructure perfect in all its parts and honorable to the builder; you now stand to all external appearance a just and upright man and Mason, and I give it you in terms of strong recommendation ever to continue and 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 character of a Freemasons' heart, I mean charity. I trust I need not here dilate on its excellence; doubtless 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, it blesseth him who gives as well as he who receives. In a society so widely extended as that of Freemasonry, whose branches are spread over the four quarters of the globe, it cannot be denied that we have many brethren of rank and opulence amongst us; neither can it be concealed that among the thousands who range under its banners, there are many who, perhaps from circumstances of unforeseen misfortune and calamity, are reduced to the lowest state of poverty and distress. In their behalf it has been our usual custom to awaken the feelings of every new Initiate, by making such a claim on his charity as his circumstances in life may fairly warrant; anything, therefore, that you may feel disposed to give, you will deposit with the J.D., and I pledge my Masonic honour it will be thankfully received and faithfully applied.

The J.D. appeals to the Can. who states he has been deprived of his money, etc. The J.D. then asks if he would give were it in his power, to which the Can. replies in the affirmative, the J.D. reports the same to the W.M.

W.M. to Can.—I congratulate you on the honourable

sentiments by which you are actuated, likewise on the inability which precludes you from gratifying them; believe me this trial was not made to sport with your feelings; far be from us any such intentions; it was done for three especial reasons, first, to put your principles to the test; secondly, to evince to the brethren that you had neither money or other metallic substances about you, for if you had, the ceremony thus far of your initiation must have been repeated; and thirdly, as a warning to your own heart, that should you at any future time meet a distressed brother who might claim your assistance, you would think of that peculiar moment you were admitted into Masonry poor and penniless, and cheerfully embrace the opportunity of practising towards him that virtue you profess to admire.

The J.D. places the Can. in front of the W.M.

W.M.—I now present to you the working tools of an E.A. Mason, which are the 24-in. Gauge, the common Gavil, and Chisel. The 24-in. Gauge is to measure our work; the common Gavil is to knock off all superfluous knobs and excrescences; and the Chisel is to further smooth and prepare the stone, and render it fit for the hands of the more expert craftsmen. But as we are not all operative, but rather free and accepted or speculative Masons, we apply these tools to our morals in this sense. The 24-in. Gauge 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 and connections. The common Gavil represents the force of conscience, which should keep down all vain and unbecoming thoughts, which might obtrude during any of the before-mentioned periods, so that our words and actions may ascend to the Throne of Grace pure and unpolluted. The Chisel points out to us the advantages of education, by which means alone we are rendered fit members for regular organized society.

W.M.—As in the course of the evening you will be called on for certain fees for your initiation, it is but fair you should know by what authority we act. This is our *Charter or Warrant of Constitution (opens and shows it)*, from the Grand Lodge of England, which is for your inspection on this or any future occasion. This is our *Book of Constitutions*, and these are our *Bye-Laws*, (*presents the former, and gives 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. You are now at liberty to retire, in order to *refresh yourself* to your personal comforts, and on your return to the lodge, I shall direct your attention to a charge founded on the excellence of our institution, and the qualification of its members, likewise an explanation of the tracing board, if the time will permit.

END OF THE CEREMONY OF INITIATION.

CHARGE AFTER INITIATION.

W.M. in Chm.—Having passed through the ceremony of your initiation, allow me to congratulate you on being admitted a Member of our Ancient and Honourable Society; ancient no doubt it is, as having subsisted from time immemorial; and honourable it must be acknowledged to be, as by a natural tendency it conduces to make all those who are obedient to its precepts; indeed, no institution can boast a more solid foundation than that on which Freemasonry rests—the practice of every moral and social virtue; and to so high an eminence has its credit been advanced, that in every age Monarchs themselves

have been promoters of the Art, and have not thought it derogatory to their dignity to exchange the Sceptre for the Trowel, have patronized our mysteries, and even joined in our assemblies.

As a Freemason, I would first recommend to your most serious contemplation the Volume of the Sacred Law, charging you to consider it as the unerring standard of truth and justice, to regulate your actions by the Divine precepts it contains : therein you will be taught the important duties you owe to God, to your neighbour, and to yourself. To God, by never mentioning His name but with that awe and reverence which are due from the creature to his Creator ; by imploring His aid in all your lawful undertakings ; and by looking up to Him on every emergency for comfort and support. To your Neighbour, by acting with him on the square, by rendering him every kind office which justice or mercy may require, by relieving his necessities, and soothing his afflictions, and by doing unto him as, in similar cases, you could wish he would do unto you. And to Yourself, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in the fullest energy, thereby enabling you to exercise those talents wherewith God has blessed you, as well to His Glory as the welfare of your fellow creatures.

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

that country whence you derived your birth and infant nurture.

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

Still, however, as a Freemason, there are other excellences of character to which your attention may be peculiarly and forcibly directed; amongst the foremost of these are Secrecy, Fidelity, and Obedience. Secrecy consists in an inviolable adherence to the Obligation you have entered upon, never improperly to disclose any of those Masonic secrets, which have now, or may at any future time be entrusted to your keeping, and cautiously to avoid all occasions which may inadvertently lead you so to do.

Your Fidelity must be exemplified by a close conformity to the constitutions of the fraternity, by adhering to the ancient Landmarks of the Order, by never attempting to extort or otherwise unduly obtain the secrets of a superior degree, and by refraining to recommend any one to a participation of our secrets, unless you have strong grounds to believe that by a similar fidelity he will ultimately reflect honour on our choice.

So must your Obedience be proved by a strict observance of our laws and regulations; by a prompt attention to all signs and summonses; by modest and correct demeanour while in the Lodge; by abstaining from every topic of religious or political discussion; and by a ready acquiescence in all votes and resolutions duly passed by a majority of the brethren, by a perfect submission to the will of the W.M., and his Wardens, while acting in the discharge of their respective offices. And, as a last general

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recommendation for your conduct, let me exhort you to dedicate yourself to such pursuits as may enable you to become respectable in life, useful to mankind, and an ornament to the society of which you have this day become a member.

That you will more especially study such of the liberal arts and sciences as may lie within the compass of your attainment, and without neglecting the ordinary duties of your station, you will feel yourself called on to make a daily advancement in Masonic knowledge. From the very commendable attention you appear to have given to this charge, I am led to hope that you will duly appreciate the value of Freemasonry, and imprint indelibly on your heart the sacred dictates of Truth, of Honour, and of Virtue.

END OF THE CHARGE.

EXPLANATION OF THE FIRST TRACING BOARD.

THE usages and customs among Masons have ever corresponded with those of the Ancient Egyptians, to which they bear a near affinity ; their mysteries to the vulgar concealed their particular tenets and principles of polity and philosophy, under certain hieroglyphical figures, and expressed their notion of government by signs and symbols, which they communicated to their Magi alone, and they were bound by oath never to reveal them. Pythagoras seems to have established his system on a similar plan, and many other orders of a more recent date have copied their example. Masonry, however, is not only the most ancient, but the most moral Institution that ever existed, as every character, figure, and emblem depicted in the Lodge has

a moral tendency, and serves to inculcate the practice of virtue in all its genuine professors. Let me first direct your attention to the form of the Lodge, which is an oblong square in length from E. to W., in breadth between N. & S., its depth from the surface of the earth to its centre, and even as high as the heavens. A Masonic lodge is of this vast extent, to show the universality of the science, likewise that a Mason's charity should know no bounds but that of prudence.

Our Lodges stand on holy ground, on account of three grand offerings thereon made, which met with Divine approbation. First, for the ready &c. (*Refer to 4th section of the First Lecture*). Our Lodges are situated due E. & W., because all places of Divine Worship, as well as Masons', regularly well formed constituted Lodges are, or ought to be so situated, for which we, as Masons, assign three reasons; 1st, the Sun, the Glory of the Lord, rises in the E. and sets in the W.; there is likewise a third, last, and grand reason which is not usually given on account of its length; but the Candidate is informed he will have an opportunity to hear it by attending the Lodge of Instruction; should there however be time (*Refer to 4th section First Lecture, "Whenever," &c.*)

Our Lodges are supported by three great pillars, which are Wisdom, Strength, and Beauty; Wisdom to contrive, Strength to support, and Beauty to adorn; Wisdom to conduct us in all our undertakings; Strength to support us under all our difficulties, and Beauty to adorn the inward man. Solomon, King of Israel, for his wisdom in building and dedicating the Temple at Jerusalem to God's service; Hiram, King of Tyre, for his strength in supporting him with men and materials, and Hiram Abiff for his curious and masterly workmanship in beautifying and adorning the same. But as we have no noble orders in architecture known by the names of Wisdom, Strength, and Beauty, we

refer them to the three most celebrated, which are the Doric, Ionic, and Corinthian. The covering of a Masonic Lodge is a celestial canopy of divers colours, even the heavens; we hope to arrive at the summit by the assistance of a ladder, in Scripture called Jacob's ladder. This ladder has many staves or rounds, but there are three principal ones, namely, Faith, Hope, and Charity; Faith in the Great Architect of the Universe; Hope in salvation; and to be in Charity with all men (*Refer to the 4th Section First Lecture for illustrations on them all*). This ladder rests on the Volume of the Sacred Law, because by the doctrines contained in that Holy Book we are taught to believe in the wise 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 some of the blessed promises therein contained, which hope enables us to ascend the second step; but the third and last being Charity, comprehends the whole, and the Mason who is in possession of this virtue in its most ample sense, may be justly deemed to have arrived at the summit of Masonry; figuratively speaking, an ethereal mansion, veiled from mortal eyes by the starry firmament, emblematically depicted in our Lodges by seven Stars, which have an allusion to as many regular made Masons, without which number no Lodge is perfect, neither can any candidate be legally initiated therein; the interior of the Lodge is composed of Ornaments, Furniture, and Jewels. The Ornaments are the Mosaic Pavement, the Blazing Star, and the Indented or Tessellated Border; the Mosaic Pavement is the beautiful flooring of the Lodge; the Blazing Star is the glory in the centre; and the Indented or Tessellated Border is the skirtwork round the same (*For the illustration refer to 5th Section First Lecture*). The Furniture of the Lodge are the Volume of the Sacred Law, the Compasses, and Square; the Sacred Writings are to

rule and govern our faith, and on them we Obligate our candidates for Freemasonry ; so are the Compasses and Square, when united, to regulate our lives and actions.

The Sacred Writings are derived from God to Man in general, the Compasses belong to the Grand Master in particular, and the Square to the whole Craft. The Volume of the Sacred Writings is derived from God to Man in general, because the Almighty has been pleased to reveal more of His Divine Will in that Holy Book than He has by any other means ; the Compasses belong to the Grand Master, because that being the chief instrument made use of, in the formation of all architectural plans and designs, is appropriated to the Grand Master in particular, as an emblem of his dignity, he being the chief head and ruler of the Craft, and the Craft being Obligated within the square are consequently bound to act thereon.

The Moveable Jewels are the Square, Level, and Plumb-rule : the Square is to try and adjust all rectangular corners of buildings, and assist in bringing rude matter in due form ; the Level, to lay levels and prove horizontals ; and the Plumb-rule to try and adjust all uprights while fixing them on their proper basis ; they have likewise a moral tendency (*Refer to 5th Section of First Lecture*) ; they are called Moveable Jewels, because they are worn by the Master and his Wardens, and are transferable to their successors on nights of Installation. The Immoveable Jewels are the Tracing Board, the Rough, and Perfect Ashlars. The Tracing Board is for the Master to lay lines and draw designs on, the Rough Ashlar is for the E.A. to work, mark and indent on, and the Perfect Ashlar is for the more expert workman to try and adjust his Jewels on (*Refer to 5th Section First Lecture, "As the Tracing Board," &c.*). They are called Immoveable Jewels because they lie open in the Lodge, for the Brethren to moralize upon.

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

Lewis, denotes strength, and is here depicted by certain pieces of metal dovetailed into a stone, which forms a cramp, and enables the Operative Mason to raise great weights to certain heights, while fixing them on their proper basis, without which convenience he could not so easily do. Lewis likewise denotes the son of a Mason, whose duty it is to bear the burden and heat of the day, which his parents, by reason of their great age ought to be exempt from ; to assist them in time of need, so as to render the close of their days happy and comfortable ; he has the privilege for so doing, of being made a Mason before any other person, however dignified.

Pendant to the four corners, are four Tassels, which represent the four cardinal virtues, namely, Temperance, Fortitude, Prudence, and Justice.

The distinguishing characteristics of every Free and Accepted Mason are Virtue, Honour, and Mercy, the whole of which, tradition informs us, were practised in an eminent degree by our ancient brethren.

The distinguishing characteristics of a good Freemason

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are also Virtue, Honour, and Mercy; and should these be banished from all other societies, may they ever be found in a Mason's breast.

END OF THE EXPLANATION OF THE FIRST TRACING BOARD.

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 delineated 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, Br. 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 square.

Q.—How do we hope to part?

A.—On the level.

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

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

Q.—Whence come you?

A.—The West.

Q.—Whither directing your course?

A.—The East.

Q.—What inducement have you to leave the West, and go to the East?

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 Accepted Mason to be?

A.—A free man, born of a free woman, brother to a King, fellow to a Prince, and companion to a Peasant, 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 the son of Agar, the

Egyptian bond-woman, teasing and perplexing her child ; she remonstrated with her husband, and said, "Put away that bond-woman and her son, for such as those shall not inherit with the freeborn, even with my son Isaac." She spake as if endued with a prophetic spirit, well knowing that from the loins of Isaac would spring a great and mighty people, such as 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 the slavish principles of Ishmael, it being a general remark in those days, as well as the present, that the minds of slaves were less enlightened, and more contaminated than those of the freeborn.

Q.—Why those equalities amongst Masons?

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

Q.—Masonically speaking, whence came you?

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

Q.—What recommendation do you bring?

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

Q.—Any other recommendation?

A.—Hearty good wishes to all Brethren and Fellows.

Q.—As our Bro. brings hearty good wishes, what do you come 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 amongst Bros. and Fellows.

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

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

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

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

Q.—What are the signs?

A.—All Squares, Levels and Perpendiculars are true and proper signs to know a Mason by.

Q.—What are tokens?

A.—Certain regular and friendly grips, by which we know a Brother by night, as well as by day.

Q.—Will you give me the points of your entrance?

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

W.M.—I.H.E.L.E.

A.—I conceal.

Q.—What is that you wish to conceal?

A.—All secrets and mysteries of or belonging to Free and Accepted Masons, in Masonry.

Q.—Wishing to conceal, you are now in open Lodge, 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 Lodge, and on the point of a sharp instrument to my naked left breast.

Q.—When were you made a Mason?

A.—When the Sun was at its meridian.

Q.—Masons' Lodges being usually held in the evening,* how do you account for that, which at first view appears a paradox?

A.—The Sun being the centre of our system, the Earth constantly revolving round its 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 system of morality veiled in allegory, and symbols.

Q.—Where were you made a Mason?

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

Q.—What is a Lodge of Masons?

A.—An assemblage of the Brethren, met together, to expatiate on the mysteries of the Craft.

Q.—When so met, what makes them just?

A.—The Vol. of the Sacred Law unfolded.

Q.—And what perfect in number?

A.—Seven or more regularly made Masons.

Q.—And what regular?

A.—The Charter or Warrant from the Grand Lodge.

Q.—Why are you made a Mason?

A.—To obtain a knowledge of the Secrets and Mysteries preserved amongst Masons.

Q.—Have Masons Secrets?

A.—They have many, and valuable ones.

Q.—Where do they keep them?

A.—In their hearts.

Q.—To whom do they reveal them?

A.—To Masons, and those only.

Q.—How do they reveal them?

A.—By signs, tokens, and particular words.

Q.—As Masons, how do we expect to arrive at them?

A.—By the assistance of a key.

Q.—What is the position of that key?

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 Guttural and Pectoral.

Q.—And why so nearly connected with the heart?

A.—That being the index of the mind, should never utter anything but what the heart truly dictates.

Q.—It is a curious key ; can you unravel its mystery, and tell me of what metal it is composed ?

A.—Of no metal, formed by no mortal hands, but a tongue of good report.

END OF FIRST SECTION.

CHARGE.

That excellent Key, a Freemason's tongue, which should speak as well of a Brother absent as present, and when that cannot be done with honour and propriety, let us adopt that excellent virtue of the Craft, which is silence.

SECOND SECTION.

Q.—Br. S. W., where were you first proposed to be made a Mason ?

A.—In my heart.

Q.—Where next ?

A.—In a convenient room adjoining a Lodge.

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 preparation ?

A.—I was divested of all metal and hood-winked, etc.
(*Vide* page 16.)

Q.—Why were you divested of metal ?

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

Q.—There is a second reason ?

A.—As I was received into Masonry in a state of poverty, it was to remind me to relieve indigent Brethren, finding

them to be worthy, that not being detrimental to myself and family.

Q.—There is likewise a third reason?

A.—At the building of King Solomon's Temple there was not heard the sound of a metallic tool throughout the structure.

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 assistance of metal tools?

A.—It was, the stones were hewn in the quarry, there squared, carved, marked, and numbered; the timber was felled and prepared in the Forest of Lebanon, there carved, marked, and numbered also, from thence they were floated to Joppa, and conveyed to Jerusalem, and there set up with wooden mauls, and other implements, expressly prepared for the purpose.

Q.—Why were the materials prepared at so great a distance?

A.—To distinguish the excellency of the Craft in those days, for although the materials were prepared at such a great distance, when they were put together at Jerusalem, each piece fitted with that exactness, that it appeared more like the work of the Great Architect of the Universe than of human hands.

Q.—Why were metal tools prohibited?

A.—That the Temple might not be polluted.

Q.—Why would metal tools have polluted the Temple?

A.—In the latter part of the 20th chapter of Exodus it is faithfully recorded, that the Almighty spake unto Moses concerning an Altar, saying, "An Altar of earth shalt thou raise unto me, whereon thou shalt offer thy burnt offering, thy peace offering, thy sheep and thy oxen, but if thou buildest it of stone, or if thou suffer a metal tool to pass thereon, thou hast polluted it, neither will the sacrifice

thereon made, prove acceptable unto me." King Solomon conceiving this to be a divine institution, peremptorily forbade the use of metal tools in that house he was about to erect, and meant to dedicate to the service of the living God.

Q.—Why were you hoodwinked?

A.—In case I had refused to go through any of the ceremonies there are observed in making a Mason, I might have been led out of the Lodge without discovering its forms.

Q.—There is a second reason?

A.—As I was received into Masonry in a state of darkness it was to remind me to keep all the world so, with respect to our Masonic Secrets, unless they come as legally by them as I was about to do.

Q.—There is likewise a third reason?

A.—That my heart might conceive before my eyes were permitted to discover.

Q.—Why were you slipshod?

A.—It alludes to an ancient custom practised by the eastern nations, when they slipped off their shoe as a pledge of their fidelity, and to render any solemn compact binding.

Q.—"Being divested of all metal," etc., and otherwise properly prepared, where did your friend or Bro. conduct you?

A.—The door of the Lodge.

Q.—How did you find that door?

A.—Shut and close tyed.

Q.—By whom?

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

Q.—What is his duty?

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

Q.—Being in a state of darkness how did you know it to be a door?

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

Q.—How did you gain admission ;

A.—By three distinct knocks.

Q.—They have an allusion.

A.—To an ancient and venerable exhortation, in which it is said "Seek and you shall find, ask and you shall have, Knock 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 a friend ; he knocked, and the door of Freemasonry became open to me.

Q.—When the door of Masonry was opened, who first came to your assistance ?

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

Q.—What is his duty ?

A.—To admit Masons on proof ; receive the candidates in due form ; and obey the commands of the J.W.

Q.—What did he demand of your friend or the Tyler ?

A.—Who had he there.

Q.—The Tyler's answer ?

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

Q.—What did he say ?

A.—He asked me how I hoped to obtain those privileges.

Q.—Your answer ?

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

Q.—What did he further say ?

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

Q.—On what were you admitted?

A.—On the point of a sword presented to my naked left breast.

Q.—Why was the sword presented to your naked left breast on gaining your admission into the lodge?

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

Q.—Having gained your admission, what was the first question put to you by the W.M.

A.—As no person can be made a Mason unless he is a free-man and of mature age, I demand to know whether you are free, and of the full age of 21 years, to which I answered in the affirmative.

Q.—What did he next desire you to do?

A.—Kneel and receive the benefit of a prayer.

Q.—Which next Bro. will repeat. [*All rise.*]

A.—(*Vide* page 18.)

Q.—After the recital of this prayer, how did the W.M. address you?

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

Q.—Your answer?

A.—In God.

Q.—The W.M.'s reply?

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

Q.—How did the W.M. address the Lodge?

A.—The Brethren from the N., E., S., & W., will take notice that Mr. A. B. is now about to pass in view before them, to show that he is a candidate properly prepared to be made a Mason.

Q.—How did your Leader then dispose of you?

A.—I being neither naked nor clothed, barefoot nor shod, but in an humble halting moving posture, he friendly took me by the right hand and led me up to 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 round the Lodge?

A.—To undergo a similar examination by the S. and J. W.'s as I had heard at the door of the Lodge.

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

A.—It was figuratively to represent the seeming state of poverty and distress I then assumed, or the miseries of which (if realized) were I but for a moment to contemplate, would not fail to make that impression on my mind, as to cause me never to shut my ears unkindly against the distressed (particularly a Br. Mason); but listening with attention to their complaints, pity would flow from my breast accompanied with that relief their necessities required and my ability would afford. It was likewise to shew to the Brethren present that I was the 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 and upright men, free by birth, of mature age, sound judgment, and strict morals.

Q.—Why are the privileges of Freemasonry restricted to free-men?

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

Q.—Why of mature age?

A.—The better to 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 be the better enabled to enforce a due obedience to those excellent laws and tenets laid down to us in Freemasonry.

Q.—Being delivered over to the S.W., 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. M.'s reply?

A.—Br. 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 solicitations of friends, against your own inclinations, and uninfluenced by mercenary, or any other unworthy motive, you freely and voluntarily offer yourself as a Candidate for the mysteries and privileges of Freemasonry.

Q.—The second question?

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

Q.—The third question?

A.—Do you also 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.M. then order?

A.—The S.W. to direct the J.D. to instruct me to advance to the E. by the proper step.

Q.—You will shew the method of advancing from W. to E. in this degree?

A.—They are given, &c., (*Vide* page 19).

Q.—Of what do those steps consist?

A.—Right lines and angles.

Q.—What do they morally teach us?

A.—Upright lives and well squared actions.

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

A.—It is my duty (*Vide* page 20).

Q.—Having answered those questions in a satisfactory manner, were you made a Mason?

A.—I was and that in due form.

Q.—Describe the due form observed in making a Mason?

A.—My left knee and breast bare, right foot in form of a square, body erect within the square, right hand on the Volume of the Sacred Law, while my left was employed in supporting a pair of Compasses, one point presented to my naked left breast.

Q.—Why were the Compasses presented to your, &c., at that particular time?

A.—As the Compasses were then an emblem of torture to my body, so might the recollection ever recur to my mind should I ever be about illegally to reveal any of those Secrets I was then on the point of being entrusted with.

Q.—In that solemn attitude of body what were you about to do?

A.—Take the great and solemn O.B. of an E.A.M.

Q.—Which the next Bro. will repeat?

A.—I.A.B. (*Vide* page 20).

Q.—Having taken the great and solemn O.B. of an E.A.M. what did the W.M. require of you?

A.—What you have repeated may be considered a serious promise, as a pledge of your fidelity, and to render it binding as a solemn O.B., I call on you, &c., (*Vide* page 20).

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

A.—Having been kept a considerable time in a state of darkness, What is the predominant wish of your heart ?

A.—Light, which the J.D., by the W.M.'s command was pleased to restore to me.

Q.—How did he then address you ?

A.—Having been, &c., (*Vide* page 22).

Q.—How did he then proceed ?

A.—He friendly took me by the right hand, and said, Rise, newly Obligated 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 Secrets or Mysteries of, or belonging to, Free and Accepted Masons in Masonry.

THE HEART THAT CONCEALS.

THIRD SECTION.

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

A.—The three lesser lights in Masonry.

Q.—How were they situated ?

A.—E. S. and W.

Q.—For what purpose ?

A.—Not only to shew the due course of the Sun which rises in the E., gains its meridian lustre in the S., and sets in the W., but likewise to light men to, at, and from labour.

Q.—Why were there none in the N.

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

Q.—Who do these three lights represent?

A.—The Sun, Moon, and Master of the Lodge.

Q.—Why so?

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

Q.—How is it that the Master of the Lodge has the honour of being put in comparison with these two grand luminaries the Sun and Moon?

A.—As it is by the blessed and benign influence of the Sun and Moon that 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. (*Rises and salutes*) that we, as Masons, are enabled to perform those duties the Craft require of us.

Q.—How did the W.M. then address you?

A.—By your meek &c., (*Vide page 22*).

Q.—How did he next address you?

A.—Having taken, &c., (*Vide page 23*).

Q.—What were you then desired to do?

A.—Take a short pace with my left foot bringing the right heel into the hollow, that he informed me was the first regular step in Freemasonry, and it was in that position the Secrets of the Degree were communicated.

Q.—Of what do those secrets consist?

A.—Sign, Token, and Word.

Q.—The next Bro. will give the Sign?

A.—(*Which he gives*).

Q.—Communicate the Token? (*This is done*).

A.—It is right.

Q.—What does it demand?

A.—A Word.

Q.—Give me that word?

A.—At my Initiation I was taught to be cautious, but with you I will letter or halve it.

Q.—Which you please, and begin.

(*It is then given*).

Q.—Whence is this word derived?

A.—The left-hand pillar at the porch, or entrance to King Solomon's Temple, so named after — the great grandfather of David, a Prince and Ruler in Israel.

Q.—What is the import of the word?

A.— —.

Q.—You were next invested, and with what?

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

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

A.—I must add to the observations &c., (*Vide* page 25).

Q.—Where were you ordered to be placed?

A.—The N.E. part of the Lodge.

Q.—Repeat the address delivered to you at the N.E., part of the Lodge?

A.—It is customary, &c., (*Vide* page 25).

Q.—Your answer?

A.—That I had been divested of everything valuable, or I would have given freely.

Q.—The W.M.'s reply?

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

Q.—The first of these reasons?

A.—To put my principles to the test.

Q.—The second?

A.—To evince to the brethren, that I had neither money nor metallic substances about me, for if I had, the ceremony, thus far of my initiation, must have been repeated.

Q.—The third reason?

A.—As a warning to my own heart, that should I at any future time meet a distressed Bro., who may solicit my assistance, I will think of that peculiar moment I was admitted into Masonry, poor and penniless, and cheerfully embrace the opportunity of practising towards him, that virtue I professed to admire.

Q.—What were you then presented with?

A.—The working tools of an E.A. Mason, which are the 24-inch Gauge, the common Gavil, and Chisel.

Q.—Their uses in operative Masonry?

A.—The 24 inch Gauge is to measure our work, the common Gavil is to knock off all superfluous knobs and excrescences, and the Chisel is to further smooth and prepare the stone, and render it fit for the hands of the more expert craftsmen.

Q.—But as we are not all operative, but rather Free and Accepted, or Speculative Masons, we apply those tools to our morals?

A.—In this sense the 24-inch Gauge 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 the time of need, that not being detrimental to ourselves or connexions, the common Gavil represents the force of conscience, which should keep down all vain and unbecoming thoughts which might arise during any of the above periods, so that our words and actions may ascend to that throne of grace, pure and unpolluted; and the Chisel points out to us the advantages of education, by which means alone we are rendered fit members of regularly organized society.

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

A.—As in the course, &c., (Vide page 28).

Q.—What permission did you then 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 Lodge he would direct my attention to a Charge, founded on the excellency of our institution, and the qualification of its members, likewise to an explanation of the Tracing Board, if time would permit.

(For the charge vide page 28).

Q.—Being placed at the N.E. part of the Lodge, and assisted by the three lesser Lights, what were you enabled to discover ?

A.—The form of the Lodge.

Q.—Of what form ?

A.—An oblong square.

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 its centre, and even as high as the heavens.

Q.—Why is a Masonic Lodge of this 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 the Earth and Water, wishing them a speedy relief from their misfortunes, and a safe return to their native Country, if they require it.

ALL POOR AND DISTRESSED MASON.

FOURTH SECTION,

Q.—Br. S.W., on what ground do our Lodges stand?

A.—On Holy Ground.

Q.—What rendered that ground work Holy?

A.—Three grand Offerings thereon made, which met with Divine approbation.

Q.—The next Bro. will specify them.

A.—1st. From 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 Lord to substitute a more acceptable offering in his stead; secondly, the many pious prayers and ejaculations offered up by King David, which actually appeased the wrath of God, and stayed a pestilence which then so sorely raged among his people, owing to his imprudently having had them numbered. Thirdly, the many thanksgivings, burnt sacrifices, and costly offerings, made by King Solomon at the building, completion, and dedication of the Temple at Jerusalem to God's service. Those three did then, have since, and I trust ever will, render the ground work of Freemasonry Holy.

Q.—How are our Lodges situated.

A.—Due E. or W.

Q.—Why so?

A.—Because all places of Divine Worship, as well as Masons' regular well formed constituted Lodges, are, or ought to be, so situated.

Q.—For which we as Masons assign three 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 from thence spread its benign influence to the W.

Q.—There is likewise a third, last, and grand reason;

A.—Whenever we contemplate the beautiful works of the Creation, how ready and cheerful ought we to be, to adore the Almighty Creator. From the earliest period of time we have been taught to believe in the existence of a Deity, who has never left himself without a living witness among men. We read so far back as Abel, bringing a more acceptable offering to the Lord than his brother Cain, of Noah being a just and upright man, and a teacher of righteousness, of Enoch being translated, of Jacob wrestling with an Angel, prevailing and thereby obtaining for himself and posterity a blessing. But we never hear or read of any place being set apart for the public solemnization of Divine Worship, until after the happy deliverance of the Children of Israel from their Egyptian bondage, which it pleased the Lord to effect with a high hand and a stretched out 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 nation, even as the stars in heaven for number, or 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 unto them, those three most celebrated institutions, namely, the Moral, Ceremonial, and Judicial Laws. And for the better solemnization 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 especial command was situated due E. and W., for Moses did everything according to a plan shewn him by the Lord on Mount Sinai. This Tent or Tabernacle afterwards proved the model or 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 we Freemasons give, why all

places of Divine Worship, as well as regularly constituted Masonic Lodges, ought to be so situated.

Q.—What supports a Mason's Lodge?

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.—How do you moralize 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.—Illustrate them.

A.—The Universe is the Temple of that Deity whom we serve, Wisdom, Strength, and Beauty are about His throne as Pillars of His Works; His Wisdom is infinite, His Strength Omnipotent, and His Beauty shines forth throughout the whole of the creation in symmetry and order. The Heavens He has stretched forth as a canopy, He has planted the earth as his footstool, He has crowned His Temple with stars as with a diadem, and in His hands He extends the power and the glory. The Sun and Moon are messengers of His Divine will, and all His laws are concord. The three great pillars which support a Mason's Lodge are emblems of these three Divine attributes, and further represent Solomon King of Israel, Hiram King of Tyre, and Hiram Abiff.

Q.—Why those three great personages?

A.—Solomon King of Israel, for his wisdom in building and dedicating the Temple at Jerusalem to God's service, Hiram King of Tyre for his strength in supporting him with men and materials, and Hiram Abiff, for his curious and masterly workmanship in beautifying and adorning the same.

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

A.—The three most celebrated in those days, the Doric, Ionic, and Corinthian.

Q.—Name the covering of a Masonic Lodge.

A.—A celestial canopy of divers colours, even the heavens.

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

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

Q.—There is a beautiful illustration on Jacob's Ladder, which I will thank the next Bro. for.

A.—Rebecca the beloved wife of Isaac, well knowing by Divine inspiration that there was a peculiar blessing vested in the soul of her husband, was desirous to obtain it for her youngest son Jacob, though by birthright it belonged to Esau her first-born. Jacob was no sooner in possession of his father's blessing, than he was obliged to fly from the wrath of his angry brother Esau, who in the moments of rage and disappointment, had threatened to slay him, and as he journeyed towards Padanaharam, a distant country, in the land of Mesopotamia, to take to himself a wife from the daughters of Laban, his mother's brother, a peculiar circumstance befel him; at the close of the first day's journey being weary and benighted, and having no hospitable mansion near, he laid himself down to rest, taking the earth for his bed, a stone for a pillow, and the celestial canopy of heaven for a covering. It was there he slumbered, in a vision he beheld a Ladder, whose top reached to the heavens, and whose bottom rested on the earth, on which the Angels of the Lord were ascending and descending. It was there the Almighty entered into a solemn league or covenant with Jacob, telling him if he would walk in His ways, and abide by His commands, He would not only bring him back

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

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

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

A.—Of as many staves or rounds as there are Moral Virtues; but there are three principal ones, namely, 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 follows beautiful illustrations on each, I will thank the next brother for FAITH?

A.—It 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 Hope and acknowledgment in the existence of a Supreme Being, are justified, accepted, and finally received. A true and sincere Faith is evidence of things not seen, but the substance of those hoped for. This well maintained and answered, by walking according to 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.—Is an anchor of the soul, both sure and steadfast, and entereth 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 own despondency is capable of rendering it so, but he who perseveres in a just cause, will ultimately overcome all difficulties.

Q.—CHARITY?

A.—Ever lovely in itself, is one of the brightest gems that can adorn our Masonic profession. It is the best test and surest proof of the sincerity of our religion. Benevolence attended by Heaven-born Charity is an honour to a nation whence it springs, is nourished and cherished. Happy is the man who has sown in his breast the seeds of benevolence, he envieth not his neighbour, he believes not a tale when told by a slanderer. Malice or revenge having no place in his breast, he forgives the injuries of men. And as we are brethren, let us be ever ready to listen to him that craveth our assistance, and from him who is in want, let us not withhold a liberal hand. So shall a heart-felt satisfaction reward our labours, and the produce of Love and Charity will most assuredly follow.

Q.—On what does this Ladder rest in a Masons' Lodge?

A.—On the Volume of the Sacred Law.

Q.—Why there?

A.—By the doctrines, &c., (*Vide* page 33).

END OF FOURTH SECTION.

CHARGE.

*May every Mason attain the Summit of his Profession,
where the Just will most assuredly meet their reward.*

MAY EVERY MASON ATTAIN THE SUMMIT OF MASONRY.

FIFTH SECTION.

Q.—Bro. S. W., of what is the interior of a Masonic Lodge composed?

A.—Ornaments, Furniture, and Jewels.

Q.—Name the Ornaments?

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

Q.—Their situations?

A.—The Mosaic Pavement is the beautiful flooring of the Lodge, the Blazing Star the glory in the Centre, and the Indented or Tessellated Border, is the skirtwork round the same.

Q.—Illustrate them.

A.—The Mosaic Pavement may be justly deemed the beautiful flooring of a Masonic Lodge, by reason of its being variegated and chequered, which points out to us the diversity of objects which decorate and adorn the whole creation, the animate as well as the inanimate parts thereof. The Blazing Star, or Glory in the Centre, refers us to that grand luminary the Sun, which enlightens the Earth, and by its benign influence, dispenses its blessing to mankind in general. The Indented or Tessellated 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 Mason's Lodge.

Q.—Why was Mosaic work introduced?

A.—As the steps of men are trod in the various and uncertain incidents of life, and our days are chequered by a strange contrariety of events, and our passage through its existence, although sometimes attended by prosperous circumstances, yet are often beset by a multitude of evils, hence are our Lodges furnished with Mosaic Work, to remind us of the uncertainty of all things below; to-day we may tread in the flowery meads of prosperity, to-morrow

we may totter on the uneven paths of weakness, temptation, and adversity ; while we have such emblems before us we are instructed not to boast of anything, but to give heed to our ways, and walk with humility and uprightness before God, for such is our situation in this life, there is no part of it, where pride can be with stability founded, although some men are born to fill more elevated situations in life than others, yet 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 which we copy, let us act as the dictates of right, reason shall prompt us, cultivate harmony, practice charity, and live in peace with all men.

Q.—Name the furniture of the Lodge ?

A.—The Volume of the Sacred Law, the Compasses, and the Square.

Q.—Their uses ?

A.—The Sacred Writings are to rule and govern our faith, and on them we Obligate our candidates for Freemasonry, and the Compasses and Square 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 Sacred Writings are derived from God to man in general, the Compasses belong to the G.M. in particular, and the Square to the whole Craft.

Q.—Why the Sacred writings 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 Compasses to the G.M. in particular ?

A.—That being the chief instrument made use of in the formation of all architectural plans and designs, is peculiarly appropriated to the G.M. as an emblem of his dignity, He being the chief head and ruler of the Craft.

Q.—And why the Square to the whole Craft?

A.—The Craft being Obligated within the Square, are consequently bound to act thereon.

Q.—Before our ancient brethren had such convenient places to meet in as we enjoy, where did they assemble?

A.—On the hills, and lowest vales, even in the Valley of Jehosophat, or some such secret place.

Q.—Why so high, low, and very secret?

A.—The better to observe all who might ascend, or descend, lest a stranger should approach, the Tyler might give timely notice to the M., he hale the Brethren, close the Lodge, put by the Jewels, and prevent the Secrets of Masonry, being illegally obtained.

Q.—Our brother speaks of Jewels and with caution, how many have we, or ought we to have in a Masonic Lodge?

A.—Three moveable, and three immoveable.

Q.—Name the moveable Jewels?

A.—The Square, Level, and Plumb-rule.

Q.—Their uses in Operative Masonry?

A.—The Square is to try and adjust all rectangular corners of buildings, and to assist in bringing rude matter into due form, the Level to lay levels and prove horizontals, and the Rule to try and adjust all uprights, while fixing on their proper basis.

Q.—By this description of them, they appear mere mechanical tools; why are they called Jewels?

A.—The Square teaches us to regulate our lives and actions by the Masonic line and rule, and to correct and harmonize our conduct in this life, so as to render us acceptable to that Divine being, whence all goodness emanates, and to whom we must give an undisguised account of our lives and actions; the Level 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 highly necessary to pre-

serve due subordination, and to reward merit and ability, yet there is no eminence of station ought to cause us to forget that we are all brethren, and that he who is placed on the lowest spoke of fortune's wheel is equally entitled to our regard; as a time will most assuredly come, and the best and wisest of us know not how soon, when all distinctions save those of goodness and virtue shall cease, and death the grand leveller of all human greatness will reduce us to the same state. The infallible Plumb-rule, which like Jacob's ladder forms a line of union between heaven and earth, and is the criterion for moral rectitude and truth; it teaches us to walk uprightly and with humility before God; neither turning to the right hand or left, from the strict path of virtue, is a duty incumbent on every Mason. Not to be an enthusiast, persecutor, slanderer or reviler of religion, neither bending towards avarice, injustice, malice, or the envy and contempt of our fellow-creatures, but giving up every selfish propensity, which might tend to injure others, and to steer the bark of this life over the rough seas of passion without quitting the helm of rectitude, is one of the highest degrees of perfection to which human nature is capable of attaining. As the builder raises his column by the level and perpendicular, so ought every Mason to carry himself in this life, to observe a due medium between avarice and profusion, to hold the scales of justice with an equal poise, so as to make all his passions and prejudices coincide with the exact line of his duty, and in every pursuit to have eternity in view. Thus the Square teaches us morality, the Level equality, and the Plumb-rule justness and uprightness of life and actions.

Q.—Why are they called moveable Jewels?

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

Q.—What is the Master distinguished by ?

A.—The Square.

Q.—And why ?

W.M. (*To the brethren.*) As it is by the assistance of the Square that rude matter is brought into due form, so it is by the Square conduct of the Master that animosities are made to subside, should any unfortunately arise in the Lodge, and he sees the business of Masonry is conducted with propriety.

Q.—Br. S.W., Why are you distinguished by the Level ;

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 the W.M. (*rises and salutes*), in the well ruling and governing the Lodge.

Q.—Br. J.W., Why are you distinguished by the Plumb-rule ?

A.—This (*Takes it same as S.W.*) being an emblem of uprightness, points out the integrity of measures I am bound to pursue, in conjunction with the W.M. (*rises and salutes*), and my Bro. S.W. towards the well ruling and governing the Lodge, but more particularly that part of my duty which relates to the admission 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.B.

Q.—Name the Immoveable Jewels ?

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

Q.—Their uses in operative Masonry ?

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 more experienced workman to try and adjust his Jewels on.

Q.—Why are they called Immoveable Jewels ?

A.—Because they lie open in the Lodge, for the brethren to moralize on.

Q.—There follows a beautiful comparison between the Furniture of the Lodge and the Immoveable Jewels, which I will thank the next Brother 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 order, regularity, and propriety, so may the Volume of the Sacred Law be justly deemed the Spiritual Tracing Board of the Great Architect of the Universe, in which are laid down such Divine Laws and Moral Plans, that, were we conversant therein, and obedient thereto, it would bring us to a Mansion not made with hands, eternal in the Heavens. The rough Ashlar is a stone, rough and unhewn, as taken from the quarry, until, by the skill and industry of the workman, it is modelled, wrought into due form, and rendered a fit stone for the intended structure ; this represents the mind of man in his infant, or primitive state—rough and unpolished as that stone—until, 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 rendered a fit member for civilized society. The perfect Ashlar is a stone of a true Die or Square, fit only to be tried by the Square and Compasses ; this morally represents the mind of a man in a decline of years, after a well spent life in acts of piety and virtue, can no otherwise be tried and approved than by the Square of God's Word, and the compass of his own self-convincing good conscience.

Q.—Our Lodges being finished, decorated, and adorned, to whom were they first dedicated ?

A.—To God and his service.

Q.—To whom next ?

A.—King Solomon.

Q.—Why to King Solomon ?

A.—^H being the first Prince who excelled in **Masonry**,

and under whose royal patronage many of our mysteries gained their first sanction.

CHARGE.

Present and Past Grand Patrons of the Order.

END OF THE FIFTH SECTION.

SUPPLEMENT TO THE FIFTH SECTION.

Q.—King Solomon being a Hebrew and reigning long before the Christian Era, to whom were they next dedicated?

A.—St. John the Baptist.

Q.—Why to St. John the Baptist?

A.—He being the forerunner of our Saviour, preached repentance in the wilderness, and drew the first line of the Gospel.

Q.—Had St. John the Baptist an equal?

A.—He had, St. John the Evangelist.

Q.—Wherein is the Evangelist equal to the Baptist?

A.—He coming after the former, finished by his learning, what the other had begun by his zeal, and thus drew a line parallel.

Q.—The next Bro. will favour us with the historical account of the two grand parallels in Masonry?

A.—From the building of the First Temple at Jerusalem to the Babylonish Captivity, Freemasons' Lodges were regularly dedicated to King Solomon, from thence, to the coming of the Messiah, they were dedicated to Zerubbabel, and from that time to the then reigning Emperor Vespasian they were dedicated to St. John the Baptist, but owing to the many massacres that attended that memorable event, Freemasonry fell much into decay, insomuch that many Lodges were broken up, and few could meet in sufficient numbers to constitute them legal ones. It was observed at a meeting of the brethren held at the City of Benjamin, that the chief cause for Masonry falling so much into decay, was the want of a G. M. to patronize them, they therefore deputed some of the most eminent of their members to wait on St. John the Evangelist, who was at that time Bishop of Ephesus, requesting that he would take upon himself the dignified office of G.M. ; he returned for answer that being very old he was afraid his abilities were inadequate to the task, but remembering that he had been initiated into Masonry in the early part of his life, and being a lover of the Craft he consented to take the Office, and while he presided over the fraternity, finished by his learning what the other St. John had begun by his zeal, and thus drew what Freemasons term a line parallel, since which time all Christian Freemasons' Lodges have been as regularly dedicated to the Evangelist, as to the Baptist.

OLD CHARGE.

The two Grand Parallels in Masonry, may we ever imitate their virtues, and profit by their pious example.

THE TWO GRAND PARALLELS IN MASONRY.

SIXTH SECTION.

Q.—Br. S. W., What is the first point in Masonry?

A.—My left knee bare and bent.

Q.—Why is that considered the first point?

A.—On my bended knees I was first taught to adore my Creator, and on my left knee bare and bent I was initiated into Masonry.

Q.—There is a chief point?

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

Q.—There is likewise a principal point?

A.—A point within a circle.

Q.—Define that point.

A.—In all regular, etc. (*Vide* page 35).

Q.—Name the grand principles on which Masonry is founded.

A.—Brotherly Love, Relief, and Truth.

Q.—The next Brother will illustrate BROTHERLY LOVE.

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

Q.—RELIEF?

A.—To relieve the distressed is a duty incumbent on every man, particularly us as Freemasons, who ought to be linked together by one indissoluble bond of sincere affection, and brotherly love. Hence, to sooth the unhappy, sympathise with their misfortunes, compassionate their miseries, and restore peace to their troubled and agitated minds, is

the first aim we should have in view ; on this basis we form our connexion and establish our friendship as Masons.

Q.—TRUTH ?

*A.—*Is a Divine attribute, and the foundation of every Masonic virtue ; to be good and true is the first lesson we are taught at our Initiation ; on this grand principle, hypocrisy and deceit are unknown among us, sincerity and plain dealing are our distinguishing characteristics, while the heart and tongue join in promoting each others welfare, and rejoice at the prosperity of the Craft.

Q.—How many original forms have we ?

*A.—*Four, namely, Guttural, Pectoral, Mental, and Pedal.

Q.—The next Bro. will describe them Masonically ?

*A.—*Guttural, the tongue, alludes to the penalty of my O.B., wherein I swore that I would rather have my, etc. etc. Pectoral, the breast, where I deposit those secrets safe, and secure from the popular world who are not Masons. Mental, the hand placed on the Volume of the Sacred Law, as a testimony of my assent to the O.B. of a Mason. Pedal, my feet in form of a square, at the N. E. part of the Lodge, denoting a just and upright man and Mason.

Q.—These four have a further allusion ?

*A.—*They have, to the four Cardinal Virtues, namely, Temperance, Fortitude, Prudence, and Justice.

Q.—The next Bro. will illustrate TEMPERANCE.

*A.—*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 any vicious or licentious habits, the contracting of which might unwarily lead him to betray his trust and subject him to the penalty contained in his O.B. alluding to the Guttural.

Q.—FORTITUDE.

*A.—*Is that noble and steady purpose of the soul, equally

distant from rashness or cowardice, it enables a man to undergo any labour, pain, danger, and difficulty, when thought necessary or deemed prudentially expedient. This virtue ought to be deeply impressed on the breast of every Mason, as a fence and security against any illegal attacks which might be made upon him by threat or violence, to extort from him any of those secrets he had so solemnly engaged to hail, conceal, and never improperly to reveal, the revealing of which might prove a torment to his mind, as the compasses did emblematically when extended to his naked left breast at the time of his initiation (*Vide* page 17), alluding to the Pectoral.

Q.—PRUDENCE?

A.—Teaches us to regulate our lives and actions by the dictates of right reason, and is that habit of mind by which men wisely judge on all things relative to their temporal and eternal happiness. It should therefore be the distinguishing characteristic of every Free and Accepted Mason, and nicely attended to in all strange and mixed companies, never to slip the least sign, token, or word by which any of our Masonic signs may become illegally obtained, not only for the better regulation of his own life and actions, but to set a more pious example to that part of the world who are not Masons, ever having in mind the time I was placed before the W.M. in the East, my etc. etc. (*Vide* page 20), alluding to the Mental.

Q.—JUSTICE.

A.—Is that station or boundary of right, which teaches us to render to every man his just due, and that without distinction. This virtue is not only consistent with Divine and Moral Law, but is likewise 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 real good

man, so it ought to be the invariable practice of every Mason, never to deviate from the most minute parts thereof, ever having in mind when I was placed at the N.E. part of the Lodge, feet formed in, etc. etc. (*Vide* page 25), where I received that excellent injunction from the W.M., to be just and upright in all things alluding to the Pedal.

END OF THE SIXTH SECTION.

CHARGE.

May Brotherly Love, Relief, and Truth, in conjunction with Temperance, Fortitude, Prudence, and Justice ever actuate our Minds and guard our Passions.

THE THREE GRAND PRINCIPLES AND FOUR CARDINAL,
VIRTUES.

SEVENTH SECTION.

Q.—Bro. S.W., Masonry passing under two denominations, namely, Free and Accepted, and Operative, which of those are you?

A.—Free and Accepted.

Q.—What do you mean by being a Free and Accepted Mason?

A.—Secrecy, Morality, and good Fellowship.

Q.—What by being an Operative Mason?

A.—The useful rules in architecture, whence an edifice derives figure, strength, and beauty, and bears a due proportion and an equal correspondence in all its parts.

Q.—And what by being both, and frequenting certain Lodges.

A.—To act on the square, pay a proper and becoming respect to the W.M. and presiding officers, to abstain from every topic of religious or political discussion, which might breed dissension in the Lodge, and in time entail a scandal on the Craft.

Q.—In what degree of Masonry are we now ?

A.—The first, or 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 so ?

A.—There is nothing so free for the use of man as chalk, as the slightest touch will leave a trace, there is nothing more fervent than charcoal, for when lighted no metal can resist its force, there is nothing more zealous than clay, our mother earth, who is daily labouring for our support, and will kindly receive us when all our friends forsake us.

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

A.—Lewis.

Q.—What does Lewis denote ?

A.—Strength.

Q.—How is it depicted in a Masonic Lodge ?

A.—By certain pieces of metal dovetailed into a stone, which forms a cramp, and enables the Operative Mason to raise great weights with little incumbrance, while fixing on their proper basis.

Q.—Lewis being the son of a Mason, and his name denoting strength, what ought to be his duty to his aged parents ?

A.—To bear the burthen and heat of the day, which his

parents by reason of their great age ought to be exempt from, to assist them in time of need, so as to render the close of their days happy and comfortable.

Q.—For this filial duty I presume he claims a privilege?

A.—He does, that of being made a Mason before any other person however dignified by birth or fortune.

Q.—Why are we called Free and Accepted Masons?

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

Q.—Free to, and free from, what?

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

Q.—If a Mason of this description were missing, where would you hope to find him?

A.—Between the Square and Compasses.

Q.—And why there?

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

Q.—To do honour to your master, how would you clothe him?

A.—With the distinguishing badge of a Mason.

Q.—How would you know a Brother by day?

A.—By seeing him, and observing his Signs.

Q.—And how by night?

A.—By receiving the Token, and hearing the Word.

Q.—How blows the wind in Masonry?

A.—Favourably, due E. and W.

Q.—For what purpose?

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.—Why is the wind deemed favourable to Masonry at only those two points of the Compass?

A.—When the Almighty Architect of the Universe *taught fit to deliver His chosen people, the Children of*

Israel, from their Egyptian bondage, He appointed Moses to conduct them to the extremity of Egypt, on the border of the Red Sea. Pharoah, regretting the loss of so many useful slaves as he had made them, gathered together a mighty army of horse, foot, and chariots, determined to bring them back to their former slavery, not doubting of success, as he knew the Children of Israel were unarmed and undisciplined, and their journey much impeded by cattle and baggage. At dawn of day, the Children of Israel, seeing the Red Sea in their front, the impassable mountains on the right and left, and their inveterate foes, the Egyptians, rapidly advancing in their rear, murmured sorely in their hearts against Moses, saying, "Why hast thou brought us into the wilderness to perish, was there not enough ground in Egypt for our interment?" But Moses spake comfortably to them, and bade them be of good cheer; telling them that on that day they should see the salvation of the Lord, who would fight for them in a miraculous manner; then, after addressing a fervent prayer to the throne of grace, he, by God's special command, stretched forth his sacred rod over the waters of the Red Sea, which caused a strong east wind to blow, so that they divided, and stood as a wall on each side, affording the Children of Israel a passage as on dry land. Pharoah, seeing this, followed them without hesitation, and already deemed the fugitives within his power, but the Almighty, in order to check his presumption, had introduced a miraculous pillar of fire and cloud, the fire gave light to the Israelites, and facilitated their march, and the cloud proved darkness to Pharoah and his host, and retarded their pursuit. He also sent a further impediment to the enemy, for with a high hand, and a stretched out arm, He sent an Angel of the Covenant to strike off their chariot wheels, so that the Children of Israel and the Egyptian army came not together. At dawn of day, Pharoah, *perceiving the hand of God to work so sorely against him.*

gave orders for his troops to discontinue their pursuit, and return by the way they came; but it was too late, as the children of Israel had gained the opposite shore, when Moses, from an eminence, bade them look back on their long-dreaded enemy, the Egyptians, telling them, from that time they should see them no more; and, after a prayer, again stretched forth his sacred rod, which caused that strong east wind to cease, the waters to burst their invisible chains, and run into their primitive channels, overwhelming Pharaoh and all his host. In commemoration of so glorious a deliverance, Moses and the children of Israel went several days' journey into the wilderness, singing hymns, praises, and thanksgivings to the Almighty, since which time the wind blowing E. or W. has been deemed favourable to Freemasonry.

Q.—What is, or ought to be, the distinguishing characteristic of every Free and Accepted Mason?

A.—Virtue, Honour, and Mercy, and should they be banished from every other society, may they ever be found in the breast of a Mason.

Q.—There are beautiful illustrations on each. I will thank the next Bro. for VIRTUE?

A.—In perusing the records of ancient Rome, we find that the Consul Marcellus, intended to erect a temple, to be dedicated to Virtue and Honour, but being at that time prevented from carrying his scheme into execution, he afterwards altered his plan, and erected two temples, so situate that the only avenue to the temple of Honour was through that of Virtue, thereby leaving an eloquent moral to posterity, that the only direct road to Honour must be through that of Virtue. Virtue is the highest exercise and improvement of 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, that noble faculty, its full scope, to obey the dictates of conscience with *alacrity*, to exercise the defensive talents with *fortitude*,

the public with justice, the private with temperance, and the whole of them with prudence ; that is, in a due proportion to each other, with a calm and diffusive benevolence, to love and adore God with an unrivalled and disinterested affection, and to acquiesce in all the wise dispensations of Divine Providence with a cheerful resignation. Every approach towards this standard is a step towards perfection and happiness, and a deviation therefrom tends to vice and misery.

Q.—HONOUR.

A.—Is the most manly and dignified sentiment or impulse of the soul which virtue can inspire. The actions of all good men are regulated by Honour, inasmuch as it renders unnecessary the forms that are found requisite to bind those who are destitute of this refined principle. It is also the highest incentive to the performance of the most heroic and disinterested actions, as it implies the united sentiments of faith, truth, and justice, carried by an enlightened mind, far beyond the moral obligations, which the laws of the land require, or can punish the violation of. Honour, although a different principle from religion, is that which produces the same effects, for the lines of action, although differently drawn and variously extended, 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, but the man of Honour scorns to do an ill act, the one considering vice as beneath him, the other as offensive to the Deity ; the one as unbecoming, the other that which is strictly forbidden. Thus Honour may be justly deemed the noblest branch that can spring from the glorious stock of virtue, for a man of Honour will not content himself with a literal discharge of his duty as a man and a citizen, but he exalts and dignifies it to magnanimity ; he gives, where he might with strict propriety refuse, and forgives, where he might

with strict justice resent. Thus, Virtue and Honour united, have hitherto been, and I trust will continue to be, the characteristics of every Free and Accepted Mason.

Q.—MERCY?

*A.—*It is a refined virtue, held sacred by all good minds. If possessed by the monarch it adds a brilliancy to every gem that adorns his crown, it gives glory to his ministers, and an unceasing freshness to the wreath which decks the warrior's brow; it is the companion of true honour, and the ameliorator of justice, on whose bench when enthroned she interposes a shield of defence, on behalf of the victim, impenetrable to a sword; as the vernal showers descend from heaven to enliven and invigorate the whole vegetable system, so Mercy, resting on the heart of man, when its vital fluids are condensed by rancour and revenge, by its exhilarating warmth returns perverse nature to its original source in purer streams; it is the chief attribute of the Deity, on whom the best as well as the wisest of us must rest his hopes and dependence. It is a duty we owe even to our enemies. To show Mercy and forgiveness is highly pleasing in the sight of our great Creator, who has said, "Blessed are the merciful, for they shall obtain Mercy," not only in this transitory life, but at the final day of retribution, when summoned at His tribunal, and the actions of our mortal lives are unfolded to view, although justice may demand the fiat, we hope His mercy will avert the awful doom.

CHARGE.

May Virtue, Honour, and Mercy, ever be the distinguishing characteristics of every Free and Accepted Mason.

VIRTUE, HONOUR, AND MERCY.

END OF THE SEVENTH SECTION, AND FIRST LECTURE.

S E C O N D D E G R E E .

T H E F E L L O W - C R A F T .

SECOND DEGREE.

THE FELLOW-CRAFT.

QUESTIONS WHICH MUST BE ANSWERED BY CANDIDATES BEFORE PASSING.

*The Lodge is open in the First Degree, the W.M. thus proceeds:—*Brethren, Bro. A.B. is this evening a Candidate to be passed to the Second Degree, but it is first necessary that he should give proofs of his proficiency in the former. I shall, therefore, proceed to ask him the necessary questions.

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

Can.—In my heart.

W.M.—Where next?

Can.—In a convenient room adjoining the Lodge.

W.M.—Describe the mode of your preparation.

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

W.M.—Where were you made a Mason?

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

W.M.—And when ?

Can.—When the sun was at its meridian.

W.M.—Masons' Lodges in this country being usually held in the evening, how do you account for this, which at the first view appears a paradox ?

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

W.M.—What is Freemasonry ?

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

W.M.—Name the grand principles on which it is founded.

Can.—Brotherly love, relief, and truth.

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

Can.—Just and upright men, free by birth, of mature age, sound judgment, and strict morals.

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

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

W.M.—How do you demonstrate the proof of your being a Mason to others.

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

W.M.—Do you seriously pledge your word of honour as a man, and your fidelity as a Mason, that you will steadily persevere through the ceremony of being passed to the Second Degree ?

Can.—I will.

W.M.—Do you likewise pledge yourself, under the penalty of your former Obligation, that you will conceal what I now impart to you with the same strict caution as the other secrets in Masonry ?

Can.—I will.

W.M.—Then I will entrust you with a test of merit, which consists of a pass grip and pass word, the pass grip is given by, etc. — The Password is — which denotes —, and is depicted in a Fellow-Craft's Lodge by an ear of corn near a fall of water. You must be careful to remember this word, as without it you will not be able to gain admission into a Lodge in a superior degree. Pass —.

END OF THE QUESTIONS BEFORE PASSING.

CEREMONY OF PASSING TO THE SECOND
DEGREE.

After the Candidate withdraws, the Lodge is opened in the Second Degree) during the examination and instruction it is only open in the first); and he is properly prepared; his left arm, right breast, and right knee are made bare, and the left heel slip shod. When the Candidate is ready, the Tyler gives the knocks of the First Degree, the I. G. advances towards the J. W. with the step and sign, and says—There is a report.

The J.W. rises, gives one knock (no sign), and repeats the same to the W.M.

W.M.—Br. J. W., you will inquire who wants admission.

J. W.—Br. I. G., you will see who wants admission.

The I. G. opens the door; asks the Tyler who he has there.

Tyler.—Br. A.B., who has been regularly initiated into Freemasonry, and who has made such progress as he hopes will entitle him to be passed to the Second Degree, for which ceremony he comes properly prepared.

I. G.—How does he hope to obtain these privileges?

Tyler.—By the help of God, the assistance of the Square and Compasses, and the benefit of a Password.

The Candidate gives the Password to the I.G., who closes the door, and makes the same report to the W.M.

W.M.—We acknowledge the propriety of the aid by which he seeks it, do you, Br. I. G., vouch that he is in possession of the Password.

I.G.—I do.

W.M.—Then let him be admitted in due form.

W.M. calls the Deacons, they go to the door, the S.D. takes the right hand of the Candidate with his left, the J.D. on the other side. They lead him gently to the left of the S.W., and S.D. direct him to advance as a Mason. He then applies the external angle of the square to his breast, and raises it above his head, that the W.M. may see he has so done.

W.M.—Let the Candidate kneel while the blessing of Heaven is invoked in aid of our proceedings.

PRAYER.

We supplicate the continuance of Thine aid, O, Merciful Lord, on behalf of ourselves and him who kneels before Thee; may the work thus begun in Thy name, be continued to Thy glory, and evermore established in us, by obedience to Thy divine precepts.

P.M.—So mote it be.

W.M.—Let the Can. rise.

The S.D. takes him by the right hand, and gently leads him once round the Lodge, as follows: he directs him to salute the W.M. as a Mason, he then advances to the J.W. as such, shewing the Sign and communicating the Token and Word. He then salutes the S.W. standing on his right side, after he is taken to the left.

W.M.—The brethren will take notice, that Bro. A.B. who has been regularly initiated into Masonry, is now about to pass in view before them, to see that he is a Can. properly prepared to be passed to the Second Degree.

The Can. is again led round, he salutes the W.M. and J.W. as a Mason, advances to the S.W. as such, he is told by the S.D. to shew the sign and communicate the Pass-Grip he received from the W.M. previous to leaving the Lodge.

The S.D. takes him to the other side of the S.W., who presents him to the W.M., as follows: W.M. (rises and gives the Sign of Fidelity)—I present to you Bro. A.B. as a candidate properly prepared to be passed to the Second Degree.

W.M.—You will direct the S.D. to instruct the Candidate to advance to the E. by the proper Signs.

S.W. to S.D.—It is the W.M.'s command that you instruct the Candidate to advance to the Pedestal in due form.

W.M. to Can.—As the Secrets of each Degree are to be kept separate and distinct, another O.B. will be required of you, in many respects similar to the former. Have you any objection to take it?

Can.—I have not.

W.M.—Then you will kneel on your right knee, place your right hand on the Volume of the Sacred Law, while your left arm will be supported on the Square, you will repeat your name at length, and say after me :—

OBLIGATION.

I, A.B., in the presence of the Grand Geometrician of the Universe, and 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 swear, that I will always hail, conceal, and never reveal any of the Secrets or Mysteries of or belonging to the Second Degree of Freemasonry, denominated the F. Craft, to him who is only 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, to answer summonses, obey signs, and maintain the principles inculcated in the First Degree, 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, etc., etc. So help me Almighty God, and keep me steadfast in this my great and solemn O.B. of a Fellow-Craft Freemason.

(The S.D. removes the Square.)

W.M. continues.—As a pledge of your fidelity, and to remember this, a solemn O.B., equally binding with the former, I call on you to salute the Volume of the Sacred Law, twice with your lips. Your progress in Masonry is marked by the position of the Square and Compasses. When you were made an E.A. Freemason both points were hid; in this Degree one is disclosed, implying that you are now in the midway of Freemasonry, superior to an E.A., but inferior to that which will hereafter be communicated to you. *(Takes him by the right hand)*. Rise, newly obligated Fellow-Craft. Having taken the solemn O.B. of a F.C., I shall now proceed to entrust you with the secrets of this degree, you will, therefore, advance to me as a Mason, *(which he does)*. You will now take another short step with your left foot, and bring the right heel into the hollow as before, that is the second step in Freemasonry, and it is in this position the Secrets of this degree are communicated; they consist, as in the former instance, of a Sign, Token, and Word, with this difference, that the sign in this degree is threefold. This is called the sign of Fidelity—*(gives it)*, emblematically to shield the repository of your secrets from the attacks of the insidious. This is the Hailing sign, or signs of Perseverance—*(gives it)*, said to have been made use of by Joshua, when fighting the battles of the Lord in the Valley of Jehosopha, when, it was in this position, he prayed fervently that the Almighty would continue the light of day, that he might complete

the overthrow of his enemies. This is the Third and Penal sign—(*gives it*), and you may perceive alludes to the sign of your O.B., that you would rather, etc., etc., than improperly disclose the secrets of this degree. The Grip, or Token, is a distinct pressure, etc., etc. This Grip, or Token, demands a Word, that you are to observe as much caution with, as the one in the former Degree, you are never to give it but by letters or syllables; it is called —, etc., This Word is derived from the right hand pillar at the porch or entrance to King Solomon's Temple, so named after —, the Assistant High Priest, who officiated at its dedication. The import of the word is to —, and when conjoined to the one in the former degree denotes —, for God said, "In my — will I establish in this my house to stand for ever." As in the course of the ceremony you will be called on for this Word, the S.D. will dictate the answers you are to give. Pass —.

S.D.—What is this?

S.D. for Can.—The Grip or Token of a Fellow-Craft Freemason.

S.D.—What does it demand?

S.D. for Can.—A Word.

S.D.—Will you give me that Word?

S.D. for Can.—I was taught to be cautious in this degree, as well as in the former. I will either letter or halve it with you.

S.D.—Which you please, and begin.

(*Which is done.*)

S.D.—Bro. J.W., I present to you Brother A.B. on being passed to the second degree.

J.W.—I will thank Bro. A. B. to advance towards me as a F.C.

(*Can. makes the Step and gives the Sign.*)

J.W.—What is that?

Can.—The Hailing Sign.

J. W.—Have you anything else to communicate ?

Can.—(*Gives him the Grip or Token.*)

J. W.—What is this ?

Can.—The Grip or Token of a F.C. M.

J. W.—What does it demand ?

Can.—A Word.

J. W.—Will you give me that Word ?

Can.—*Repeats same as before ; he is then passed to the S. W.*

S. D.—Bro. S. W., I present, etc. (*same as before*).

S. W.—I will thank Bro. A. B. to advance to me, etc. (*same as before*).

S. W.—What is that ?

Can.—The second regular Step in Freemasonry.

S. W.—Do you bring anything else with you ?

Can.—I do (*gives the Sign of Fidelity*).

S. W.—Do you bring anything else with you ?

Can.—I do (*gives the Hailing Sign*).

S. W.—What is that ?

Can.—The Hailing Sign.

S. W.—Whence did it arise ?

Can.—At the time when Joshua, etc. (*see before*).

S. W.—Do you bring anything else with you ?

Can.—I do (*gives the Penal Sign*).

S. W.—What is that ?

Can.—The Penal Sign of a F.C.M.

S. W.—To what does it allude ?

Can.—To the penalty, etc. (*see before*).

S. W.—Have you anything else to communicate ?

Can.—I have (*gives the Grip or Token*).

S. W.—What is this ?

Can.—The Grip or Token of a F.C.

S. W.—What does it demand ?

Can.—A Word.

S. W.—Will you give me that Word.

Can.—Etc. (the same as before).

The S.W. takes the right hand of the Can., rises with the sign, and says, W.M., I present to you Bro. A.B., on his being passed to the Second Degree, for some further marks of your favour.

*W.M.—*I delegate you to invest our Bro. with the distinguishing Badge of a F.C. Freemason.

*S.W. to Can.—*By the Master's command, I invest you with the distinguishing Badge of a F. C. Freemason, to mark the progress you have made in the science.

*W.M. to Can.—*I must state that Badge with which you have been invested points out to you that as a Craftsman you are expected to make the liberal arts and sciences your future study, that you may be the better enabled to discharge your duty as a Mason, and estimate the wonderful works of the Almighty Creator.

*W.M.—*You will now place the Bro. at the S.E. part of the Lodge.

*W.M. to Can.—*Masonry being a progressive science, when you were made an E.A. Freemason, you were placed at the N.E. part of the Lodge, to shew 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 appearance, a just and upright F.C., and I give it to you in terms of strong recommendation ever to continue and act as such, and as I am led to hope that the import of the charge delivered to you in the First Degree, never has or ever will be effaced from your memory, I shall content myself with observing that as you have had an opportunity of making yourself acquainted with the principles of moral truth and virtue, you are now permitted to extend your researches into the more hidden paths of Nature and Science.

*W.M.—*I now present you with the working tools of a F.C. Freemason, which are the Square, Level, and Plumb-

rule; the Square is to try and adjust all rectangular corners of buildings, and assist in bringing rude matter into due form; the Level is to lay levels and prove horizontals, and the Plumb-rule is to try and adjust all up-rights, while fixing them on their proper basis. But as we are not all Operative, but Free and Accepted, or Speculative Masons, we apply these tools to our morals. In this sense, the Square teaches morality, Level equality, and the Plumb-rule justness and uprightness of life and actions. Thus by a square conduct, level steps, and upright intentions, we hope to ascend to those immortal mansions, whence all goodness emanates. You are now at liberty to retire, in order to restore yourself to your personal comforts, and on your return into the Lodge I shall direct your attention to an explanation of the Lodge Board, if time will permit.

END OF THE PASSING.

EXPLANATION OF THE SECOND TRACING BOARD.



At the building of King Solomon's Temple, a vast number of Artificers were employed, consisting of E. Apprentices and F. Crafts; the E.A. received their weekly allowance of Corn, Wine, and Oil; the F.C. received theirs in Specie, and went to receive them into the middle chamber of King Solomon's Temple; they got there by way of a Porch, at the entrance of which their attention was particularly arrested by two great Pillars, that on the left was called —, which denotes —, that on the right was called —, which denotes "to —," and when conjoined say, "for God said, in my — I will establish this mine house to stand firm for ever." Those Pillars were thirty-five cubits high, in circumference twelve, in diameter four; they were formed hollow, the better to serve as archives to Masonry, for therein were deposited their constitutional rolls; their rim or outer shell was four inches, or a hand's breadth, and made of molten or cast brass; they were cast on the plains of the Jordan, there in the clay grounds, between Succoth and Zaradatha, where King Solomon ordered those and all his holy vessels to be cast. The Superintendent of the *casting* of them was Hiram Abiff, the widow's son of Tyre.

They were adorned with two Chapters, five cubits each, and enriched with network, from the connection of its meshes, denotes Unity ; lily work, from its whiteness, Peace ; and pomegranates, from the exuberance of their seed, denotes Plenty. There were two rows of pomegranates on each chapter, one hundred in a row ; they were further adorned with two spherical balls, on which were delineated maps of the celestial and terrestrial globes, which point out to us Masonry as being universal, and considered finished when the network, or canopy was thrown over them. They were placed at the entrance of the Temple, as a memorial to the Children of Israel, of the happy deliverance of their forefathers from their Egyptian bondage, and in commemoration of the pillars of fire and cloud ; King Solomon ordered them to be placed at the entrance of the Temple, as the most proper and conspicuous part, that the Children of Israel might have that happy event continually before their eyes, in going to, and returning from Divine Worship. After passing those two great pillars, they arrived at the foot of a winding staircase, when their ascent was opposed by the ancient J.W. who demanded of our brethren the Pass-Grip and Password of a F.C. The Password, you recollect, is —, and denotes plenty, and is depicted in a F.C. Lodge, by an ear of corn near a fall of water—(for the illustration, see the Third Section of the Second Lecture), after convincing him, he said pass —, he then passed up the winding staircase, consisting of three, five, seven, or more steps ; three to rule a Lodge, five to hold a Lodge, and seven or more to make it perfect ; the three that rule a Lodge are the W.M. and his two Wardens ; the five that hold a Lodge, are the W.M. two Wardens, and two Fellow-Crafts ; the seven that make it perfect are two Entered Apprentices added to the former number. Three rule a Lodge because at the building of King Solomon's Temple there were but three Grand Masters who bore swag,

94 EXPLANATION OF THE SECOND TRACING BOARD.

viz., Soloman, King of Israel, Hiram, King of Tyre, and Hiram Abiff; five to hold a Lodge in allusion to the five Noble Orders in Architecture, which are the Tuscan, Doric, Ionic, Corinthian, and Composite; seven or more to make it perfect, because King Soloman was seven years and upwards in building and dedicating the Temple at Jerusalem to God's Service; they likewise allude to the seven liberal Arts and Sciences, viz., Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy. When our brethren gained the summit of the staircase, they arrived at the door of the Middle Chamber of the Temple, which they found open, but properly tyled by the Ancient S.W., who demanded of them the Pass-Grip and Password of a F.C.; after giving them convincing proofs he said pass —, they then passed into the Middle Chamber to receive their wages, which they did without scruple or diffidence. When they were in the Middle Chamber, their attention was particularly arrested by certain Hebrew characters which are now depicted in a F.C. Lodge by the letter G, which denotes the Grand Geometrician of the Universe, to whom we must all submit, and ought most cheerfully to obey.

END OF THE SECOND TRACING BOARD.



THE FELLOW-CRAFT.

SECOND LECTURE.

INTRODUCTORY ADDRESS.

MASONRY is a progressive Science, consisting of different degrees, 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 lesser or greater degree of perfection. The Lecture of this Degree is divided into five sections, and the whole are devoted to the study of human science, and to trace the goodness and majesty of the Creator by minutely analyzing 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 is induced to vie one with another as to who shall most excel in promulgating the valuable principles of the ~~1788~~

tution. Having stated thus much as introductory to the Second Lecture, I shall now proceed to ask you, Bro. S.W., where you were passed to the degree of a F. C.?

A.—In a Lodge of F. C.'s.

Q.—Consisting of how many?

A.—Five.

Q.—Under what denomination?

A.—The W.M., two W.'s, and two F. C.'s.

Q.—How got you the Password?

A.—By undergoing a previous examination in open Lodge, and being entrusted with a test of merit leading to that Degree.

Q.—Where were you then conducted?

A.—To a convenient room adjoining a F.C.'s Lodge, for the purpose of being prepared.

Q.—How were you prepared?

A.—In a manner somewhat similar to the former, save that in this Degree I was not hoodwinked, my left arm, breast, and right knee, etc. (*Vide* page 81.)

Q.—What enabled you to claim admission into a F.C. Lodge?

A.—By the help of God, the assistance of the Square, and the benefit of a Password.

Q.—How did you gain admission?

A.—By the Knocks of an E.A.

Q.—On what were you admitted?

A.—The Square.

Q.—What is a Square?

A.—An angle of 90° being 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.—Having gained your admission into the Lodge, how were you disposed of?

A.—I was conducted between the two Deacons to the left of the S.W. and directed to advance as a Mason.

Q.—What were you then desired to do?

A.—Kneel, and receive the benefit of a Prayer.

Q.—Which the next Bro. will repeat?

A.—(*Vide* page 85).

Q.—How were you next disposed of?

A.—I was conducted by the S.D. twice round the Lodge.

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

A.—To salute the W.M. and S.W. as a Mason, advance to the J.W. as such, communicating the Token and Word.

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

A.—To salute the W.M. and J.W. as a Mason, advance to the S.W. as such, shewing the Signs, and communicating the Pass-Grip and Word I had received from the W.M. previous to leaving the Lodge.

Q.—How did the S.W. 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 E. by the proper steps.

Q.—The next Bro. will shew the method of advancing from W. to E. in this degree?

A.—(*Vide* page 86).

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

A.—As in every case the secrets of Masonry are to be kept separate and distinct, another O.B. will be required of you, in many respects similar to the former; have you any objection to take it? to which I gave my assent.

Q.—What were you then desired to do?

A.—Kneel on my left knee, etc. (*Vide* page 86.)

Q.—In that solemn attitude of body what were you about to do?

A.—Take the great and solemn O.B. of a F. Craft.

Q.—Which the next Bro. will repeat?

A.—(*Vide* page 86.)

Q.—Having taken the solemn O.B. of a F. C. what did the W.M. require of you?

A.—As a pledge of my fidelity, and to render it a solemn O.B., equally binding with the former, he requested me to salute the Volume of the Sacred Law twice with my lips.

Q.—How did he then address you?

A.—Your progress, etc. (*Vide* page 87.)

Q.—How did he then proceed?

A.—He friendly took me by the right hand, and said “Rise newly obligated F. Craft.”

Q.—How did he next address you?

A.—Having taken the solemn O.B. of a F. C., I shall now proceed to entrust you with the Secrets of this degree; you will therefore advance to me as a Mason.

Q.—What did he next direct you to do?

A.—Take another short pace with my left foot, etc., (*Vide* page 87), and it was in this position the Secrets of this degree were communicated.

Q.—Of what do those Secrets consist?

A.—As in the former instance, of a Sign, Token, and Word, with this difference that the Sign is of a threefold nature.

Q.—First part of the threefold Sign?

A.—(*All are given—Vide* page 87.)

Q.—The Grip or Token.

(*This is given.*)

Q.—What does it demand?

A.—A Word.

Q.—Give me that Word?

A.—I was taught to be equally cautious in that Degree as in the former, but with you I will, etc. (*Vide* page 88.)

Q.—Which you please, and begin.

(*Which is done.*)

Q.—Whence is this Word derived?

A.—The, etc. (*Vide* page 88.)

Q.—You were next invested?

A.—I was, with the distinguishing Badge of a F. C. M., 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.—I must state, etc. (*Vide* page 90.)

Q.—Where were you ordered to be placed?

A.—At the S. E. part of the lodge.

Q.—Repeat the address you received from the W.M. when at the S. E. part of the Lodge.

A.—Masonry being, etc. (*Vide* page 90.)

Q.—What were you then presented with?

A.—The working Tools of a F. C. Free Mason, which are the Square, Level, and Plumb-rule.

Q.—Their uses in Operative Masonry?

A.—The Square is to try and adjust all rectangular corners of buildings, and to assist in bringing rude matter into due form. The Level is to lay levels, and horizontals, and the Plumb-rule to try and adjust all uprights while fixing on their proper basis.

Q.—But as we are not all Operative, but Free and Accepted, or Speculative Masons, we apply these tools to our Morals?

A.—In this sense, the Square, etc. (*Vide* page 91.)

Q.—What permission did you then receive?

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

CHARGE.

To all Just and Upright Fellow-Craft Masons.

END OF THE FIRST SECTION.

SECOND SECTION.

Q.—Br. S.W., why were you passed to the Degree of a F.Craft.

A.—For the sake of Geometry, or the fifth science on which this part of Masonry is founded.

Q.—What is Geometry?

A.—A science by which we find out the contents of bodies unmeasured, by comparing them with those already measured.

Q.—What are its proper subjects?

A.—Magnitude and extension of a regular progression of science, from a point to a line, from a line to a superficies, and from a superficies to a solid.

Q.—What is a point in this Degree?

A.—The beginning of a geometrical matter.

Q.—What is a line?

A.—A continuation of the same.

Q.—What is a superficies?

A.—Length and breadth with a given thickness.

Q.—What is a solid?

A.—A length and breadth without a given thickness, which forms a cube, and comprehends the whole.

Q.—Where was Geometry first founded as a science.

A.—At Alexandria in Egypt.

Q.—Why there?

A.—The River Nile annually overflowing its banks caused the inhabitants to retire to the mountainous part of the country; when the waters subsided they returned to their former habitations, but the rapidity of the floods having washed away their ancient landmarks, caused grievous disputes among them which often terminated in civil wars. They, hearing of a Lodge of Geometricians or Masons at Alexandria, in Egypt, the capital of their country, where Euclid presided as G.M., a deputation of the inhabitants

repaired there, and laid their grievances before him ; he, with the assistance of his Wardens and Brethren, gathered together the scattered elements of Geometry, arranged, digested, and brought them into a due system, such as was practiced by most eastern nations in those days, but are bettered in the present, by the use of fluxions, conic sections, and other modern improvements. By the science of Geometry, he taught the Egyptians how to measure and ascertain their different districts of land by measurement, which put an end to their disputes, and terminated their Civil Wars.

Q.—The next Bro. will give the moral advantages of Geometry.

A.—Geometry is the first and noblest of Sciences, and the basis on which the superstructure of Freemasonry is erected. By Geometry we may curiously trace nature through her various windings, to her utmost concealed recesses ; by it we may discover how the planets move in their different orbits, and mathematically demonstrate their various revolutions ; by it we can rationally account for the return of seasons, and the beautiful and mixed variety of scenes, which each season displays to the discerning eye ; numberless worlds are around us, all formed by the same Divine artist, which roll through this vast expanse, and are all conducted by the same unerring law of nature. Then, while such objects engage our attention, how ought we to improve, and with what grand ideas ought such knowledge to fill our minds. A survey of nature and an observation of her beautiful proportions, first induced man to study symmetry and order, this gave rise to societies, 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 those stupendous works of art which have been the admiration of every age.

Q.—Did you ever travel ?

A.—My forefathers did.

Q.—Where have they travelled?

A.—East and West.

Q.—What was the result of those travels?

A.—They travelled East for instruction, and went West to propagate the knowledge they had obtained.

Q.—Did you ever work?

A.—My ancient Brethren have.

Q.—Where have they worked?

A.—At the building of King Solomon's Temple, and many other stately edifices.

Q.—How long was it before they received wages?

A.—Six days, or less.

Q.—And 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 and thereon contained, and rested on the seventh.

Q.—There follows a beautiful illustration on the six days' work of the Creator, which I will thank the next Bro. for.

A.—When we consider that the formation of this world was the work of that Divine Being, who created this beautiful system of the Universe, and caused all nature to be under His supreme command, how ought we to magnify and adore His holy name, for His goodness to 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 on the face of the great deep, and the spirit of God moved on the surface of the waters. The Almighty, as an example to man that things of moment should be done with due deliberation, was pleased to be six days in commanding it from chaos to perfection. The first instance of His *supreme power was made manifest by commanding Light.*

Being pleased with this new operation, He distinguished it by a name, calling the light, day, and the darkness he called, night. In order to keep this new framed matter within just limits, the second period was employed in laying the foundation of the heavens, which He called Firmament, designed to keep those waters which were within the clouds, and those beneath them, asunder. On the third period those waters were commanded into due limits, on the retreat of which dry land appeared, which he called Earth, and the gathering together of the mighty congregated waters He called Seas. The Earth being as yet irregular, barren, and uncultivated, God spake the word, and it was immediately covered with a beautiful carpet of grass, designed as pasture for the brute creation. Trees, shrubs, and flowers of all sorts succeeded in full growth, maturity, and perfection. On the fourth period, those two grand luminaries, the Sun and Moon, were created, the Sun to rule the day, and the Moon to govern the night, and the sacred historian informs us, they were ordained for signs, for seasons, for days, and years. The Almighty was also pleased to bespangle the ethereal concave with a multitude of stars, that man, whom he intended to make, might contemplate thereon, and justly admire His majesty and glory. On the fifth period He caused the waters to bring forth a variety of fish for our use, and in order to imprint on man a reverential awe of His Divine omnipotence, He created great whales, which together with other inhabitants of the great deep multiplied exceedingly after their kind. On the same period He caused the birds to fly the air, that man might delight his eyes and ears, with some for their plumage, and others for their melodious notes. 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, power, and goodness of the Grand Geometrician of the universe, made

manifest throughout the whole of his proceedings. He produced what effect He pleased without the aid of natural causes ; such as giving light to the world before He had created the Sun, and making the earth 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, neither did He make man until He had provided him with a dwelling, and everything requisite for life and pleasure. Then to dignify the works of His hands still more, He made man, who came into the world with greater pomp than any creature that had preceded him ; they came with only a single command, God spake the word and it was done : but at the formation of man, he was immediately formed out of the dust of the earth, the breath of life was breathed into his nostrils, and man became a living Soul. Now in this one creature was a combination of everything that was excellent throughout the whole creation, such as the quality and substance of an animate being, the life of plants, the sense of beasts, but above all, the understanding of angels formed after the immediate image of God, thereby intimating to him, that integrity and uprightness should ever influence him to adore his Divine Creator, who had so liberally bestowed on him the faculty of speech, and further endowed him with that noble instinct called reason. The Almighty, as His last and best gift to man, created woman ; under His forming hand a creature grew ; man like, but different in sex, so lovely fair, that what seemed fair in all the world, seemed now mean, in her summed up, in her contained ; on she came led by her Heavenly maker. Though unseen, yet guided by His voice, adorned with all that Heaven could bestow to make her amiable, grace was in all her steps, heaven in her eye, and in every gesture, dignity and love. The Almighty having finished His six days' work, on the seventh He rested,

blessed, hallowed, and sanctified it. He has therefore taught man to work six days industriously; but strictly commanded him to rest on the seventh, the better to contemplate the beautiful works of creation; to adore Him as their Creator, to go into His sanctuaries and offer praises for life, and every blessing he so amply enjoys at His all bountiful hand.

END OF THE SECOND SECTION.

CHARGE.

May the recollection of the Six Days' Work of the Almighty Creator, stimulate Fellow-Crafts to acts of Industry.

THE SIX DAYS' WORK OF THE GREAT CREATOR.

THIRD SECTION.

Q.—Bro. S.W., our ancient brethren having worked six days, and being entitled to wages, where did they go to receive them?

A.—Into the middle chamber of King Solomon's Temple.

Q.—How did they get there?

A.—By the way of a porch.

Q.—At the entrance of that porch was there anything that principally struck their attention?

A.—There was, two great pillars.

Q.—What was that called on the left?

A.— —

Q.—What does that denote?

A.—In strength.

Q.—What was that called on the right?

A.— —

Q.—What does that denote?

A.—To establish.

Q.—And what when conjoined?

A.—Stability, for God said "In my strength I will establish this mine house to stand firm for ever."

Q.—How high were those pillars?

A.—Thirty-five cubits.

Q.—In circumference?

A.—Twelve.

Q.—In diameter?

A.—Four.

Q.—Were they formed hollow or solid?

A.—Hollow.

Q.—Why were they formed hollow?

A.—The better to serve as archives to Masons, for therein were deposited their constitutional rolls.

Q.—Being found hollow, how thick were their outer rim or shell?

A.—Four inches, or a hand's breadth?

Q.—What were they made of?

A.—Molten, or cast brass.

Q.—Where were they cast?

A.—On the plains of the Jordan, there in the clay grounds, between Succoth and Zaradather, where King Solomon ordered those and all his holy vessels to be cast.

Q.—Who superintended the casting of them?

A.—Hiram Abiff, the widow's son of Tyre.

Q.—What adorned them?

A.—Two Chapters, one on each.

Q.—How high were those Chapters?

A.—Five cubits each.

Q.—What enriched them?

A.—Network, Lilywork, and Pomegranates.

Q.—What does that denote?

A.—Network, from the connection of its meshes, denotes unity; Lilywork, from its whiteness, peace; and Pomegranates, from the exuberance of their seed, denote plenty.

Q.—How many rows of Pomegranates were 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.—What were they further adorned with?

A.—Two Spherical Balls.

Q.—What was delineated thereon?

A.—Maps of the celestial and terrestrial Globes.

Q.—What does that point out to us?

A.—Masonry universal.

Q.—And when were they considered finished?

A.—When the network or canopy was thrown over them.

Q.—Why are they placed at the entrance of the temple?

A.—As a memorial to the Children of Israel, of the happy deliverance of their forefathers from their Egyptian bondage, and in commemoration of the Pillar of Fire and Cloud which had two wonderful effects. King Solomon ordered them to be placed at the entrance of the Temple, as the most proper and conspicuous part, that the Children of Israel might have that happy event continually before their eyes, in going to and returning from Divine Worship.

Q.—After passing those two great pillars where did they next arrive?

A.—At the foot of a winding staircase.

Q.—Did they meet any one there to oppose their ascent?

A.—They did, the ancient J.W.

Q.—What did he demand of our brethren?

A.—The Pass-Grip of a F.C.

Q.—The next Bro. will communicate it.

(Which is done).

Q.—What does it demand?

A.—A Password [*Which is given.*]

Q.—What does it denote?

A.—Plenty.

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

A.—By an ear of corn near a fall of water.

Q.—I will thank the next Bro. for the origin of the word.

A.—The word dates its origin from the time that an army of Ephraimites, who had crossed the river Jordan in a hostile manner; the reason they assigned for this unfriendly visit was because they had not been called out to partake of the honour of the Ammonitish war; but the true reason was, because they had not shared in the rich spoils which generally accompanied those wars. The Ephraimites had long been a noisy and turbulent people, but at length had broken out in open violence, and after many severe taunts to the Gileadites in general, threatening in particular to destroy their victorious commander and his house by fire, Jephthah endeavoured by all lenient means to appease them, which proving ineffectual he was obliged to have recourse to rigorous ones; he therefore drew forth his army, gave the Ephraimites battle, defeated, and put them to flight; and to render his victory decisive, and secure himself from the like molestation in future, he placed detachments of his army on the passages of the Jordan, over which he knew the insurgents must pass to regain their native country, giving strict orders to his guards, that if a fugitive came that way, owning himself to be an Ephraimite, he was to be immediately slain; but if he said nay, or prevaricated, a test word was to be put to him, which was to pronounce the word —; but they, from a defect in their aspiration, peculiar to their country, could not pronounce the word —, but called it —, which small variation discovered their country, and cost them their lives; and Scripture informs

us there fell on that day in the field of battle, and on the banks of the Jordan, forty-two thousand Ephraimites. And as it was then a test word to discover friend from foe, King Solomon ordered it to be adopted as a password leading to an F. C. Lodge, to prevent any unqualified person from ascending the winding staircase, which led to the middle chamber of his Holy Temple.

END OF THE THIRD SECTION.

CHARGE.

*May Peace, Plenty, and Unanimity, ever subsist among
Fellow Crafts until time shall be no more.*

PEACE, PLENTY, AND UNANIMITY.

FOURTH SECTION.

Q.—Bro. S.W., our ancient brethren having given those convincing proofs to the J.W., what did he say to them?

A.—Pass —.

Q.—Where did they then pass?

A.—Up the winding staircase.

Q.—Consisting of how many steps?

A.—Three, five, seven, or more.

Q.—Why three?

A.—To Rule a Lodge.

Q.—Why five?

A.—To Hold a Lodge.

Q.—Why seven, or more?

A.—To make it Perfect.

Q.—Who are the three that Rule a Lodge?

A.—The W.M. and his two Wardens.

Q.—Who are the five that Hold a Lodge?

A.—The W.M., two Wardens, and two F.C.'s

Q.—Who are the seven that make it Perfect?

A.—Two E.A.'s added to the former number.

Q.—Why do three Rule a Lodge?

A.—Because at the building of King Solomon's Temple there were but three excellent G.M.'s, who bore sway, namely, Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abiff.

Q.—Why do five Hold a Lodge?

A.—In allusion to the five noble Orders of Architecture, which are the Tuscan, Doric, Ionic, Corinthian, and Composite.

Q.—The next Bro. will illustrate the Orders in Architecture.

A.—In the history of mankind there are few things more remarkable than that Masonry and Civilization have gone hand in hand together, the Orders in Architecture marked their growth and progress. Dark, dreary, and comfortless were those days, when Masonry had not laid her line, or extended her compasses; 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, in dens and caverns of the earth. In these poor recesses and gloomy solitudes Masonry found them, and the grand Geometrician of the Universe, pitying their forlorn and destitute situation, instructed them to build houses for their comfort and defence. The first buildings they erected were of the rustic or Tuscan order; a prompt but artless imitation of simple nature. Its column is seven diameters high, its

capitals, base, and entablature, have but few mouldings, 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 or more delicate orders might be deemed superfluous. Yet, rough and inelegant as the Tuscan buildings were, they had this salutary effect, that by congregating mankind together, they led the way to new improvements in arts and civilization; for as the hardest bodies will polish by collision, so will the roughest manners by communion and intercourse. Thus, by degrees, they lost their asperity and ruggedness, and insensibly became mild; from a fierce and barbarous nature, Masonry beheld and gloried in the change, and as their minds softened and expanded, shewed them new lights, and conducted them to new improvements, so that the Tuscan buildings pleased no more; they aimed at something more dignified and noble; and taking their ideas of symmetry from the human form, adopted that as their model. This gave rise to the Doric Order; its column is eight diameters high, it has no ornaments except mouldings on either base or capital; its frieze is distinguished by triglyphs and metopes, and the triglyphs compose the ornaments of the frieze. The composition of this Order is most grand and noble, it is therefore principally used in warlike structures where strength, and a noble yet rough simplicity are required. At this era their buildings though admirably calculated for strength and convenience, wanted something in grace and elegance to captivate the eye, and give them an aspect more worthy the appellation of more scientific productions: 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 pillar; it is formed after the model of beautiful woman with luxuriant flowing hair, as a contrast to the Doric which is formed after the model of a strong robust man; thus the human genius began to bud, the leaf and flower ripening to perfection, produced the fairest and choicest fruit; every liberal art, every ingenious science, that could 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 by Calimachus of Corinth, which is deemed the richest of the five; 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 idea of this pillar from the following remarkable circumstance: accidentally passing the tomb of a young girl, he perceived a basket of toys placed over an acanthus root, covered by a tile, supposed to have been left by her nurse. As the branches grew up they encompassed the basket, until arriving at the tile, met an obstruction, and bent downwards. Calimachus, struck with the object, imitated it in architecture. The base 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, which gave rise to the Composite Order, so named from being composed of parts of the other orders. It has the two rows of leaves of the Corinthian, the volutes of the Ionic, the quarter round of the Tuscan and Doric Orders, and is ten diameters high. 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 those buildings which fair science had raised, while the curious

hand designed the furniture and tapestry, beautifying and adorning them with MUSIC, POETRY, ELOQUENCE, TEMPERANCE, FORTITUDE, PRUDENCE, JUSTICE, FAITH, HOPE, CHARITY, VIRTUE, HONOUR, MERCY; and many other Masonic emblems were thereon depicted, but none shone with greater splendour than BROTHERLY LOVE, BELIEF, and TRUTH.

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

A.—Because King Solomon was seven years and upwards in building and dedicating the temple at Jerusalem to God's service.

Q.—They have a further allusion?

A.—They have, to the seven liberal Arts and Sciences, which are GRAMMAR, RHETORIC, LOGIC, ARITHMETIC, GEOMETRY, MUSIC, and ASTRONOMY.

Q.—I will thank the next Bro. for GRAMMAR?

A.—Teaches us the proper arrangement of words according to the idiom or dialect of any particular kingdom or people, and is that excellency of pronunciation by which we are taught to read or speak a language agreeably to reason, authority, and to the strict rules of literature.

Q.—RHETORIC?

A.—Teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages of force and eloquence, wisely contriving to captivate the hearer by dint of argument and beauty of expression, whether it be to interest, exhort, admonish, or applaud.

Q.—LOGIC?

A.—Teaches us to guide our reason discretionally in the general knowledge of things, and to direct our inquiries after truth, as well for our own instruction as the improvement of others; it consists of 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, the whole of which are naturally led on from one gradation to another, until the point in question is finally determined.

Q.—ARITHMETIC?

A.—Treats of the powers and properties of numbers, which are variously effected by letters, figures, and instruments. By this science reasons and demonstrations are given for finding out any number, whose relation or affinity to another number is already known or discovered.

Q.—GEOMETRY?

A.—Treats of the powers and properties of magnitude in general, where length, breadth, and thickness are separately and collectively considered. By this science the Architect is enabled to form his plans, the General to arrange his soldiers, the Engineer to mark out the ground for encampment, the Geographer to give us the dimensions of the world, to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it also the Astronomer is enabled to make his observations, calculate and fix the duration of times, seasons, years, and circles, in fine, Geometry is the foundation of Architecture, and the root of Mathematics.

Q.—MUSIC?

A.—Teaches the art of forming concords, so as to produce a delightful harmony 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 it never shines with greater lustre than when employed in singing the praises of the Grand Geometrical of the Universe.

Q.—ASTRONOMY?

A.—Although the last, is not the least important science;

it is that Divine Art by which we are taught to read the wisdom, power, and goodness of the Grand Geometrician of the Universe ; 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 also 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 delightful science, we may perceive unparalleled instances of wisdom and goodness, and on every hand trace the glorious Author by His works.

END OF THE FOURTH SECTION.

CHARGE.

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

THE SEVEN LIBERAL ARTS AND SCIENCES.

FIFTH SECTION.

Q.—Bro. S.W., our ancient Brethren having gained the summit of the staircase, where did they next arrive ?

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

Q.—How did they find that door ?

A.—Open, but properly Tyled.

Q.—By whom ?

A.—The ancient S.W.

Q.—Against whom ?

- A.—All under the degree of a F. C.
- Q.—What did he demand of our Brethren ;
- A.—The Sign, Token, and Word of a F. C.
- Q.—After giving those crowning proofs, what did he say to them ?
- A.—Pass ———.
- Q.—Where did they then pass ?
- A.—Into the Middle Chamber.
- Q.—What did they go there to do ?
- A.—To receive their wages.
- Q.—How did they receive them ?
- A.—Without scruple or diffidence.
- Q.—Why in this peculiar manner ?
- A.—Without scruple, well knowing they were entitled to receive them, and without diffidence, from the great reliance they placed in those days on the integrity of their employers.
- Q.—Before I proceed further in this Lecture, I wish to know into how many classes the workmen were divided ?
- A.—King Solomon divided the various Artificers into three classes, a circumstance particularly marked by Masons, as it was from the plans of that monarch, to carry on and complete that 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.—How many were there 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 crafts, or men of science ; for the purpose of instructing and dividing their various employments, they were arranged into companies or Lodges, consisting of seven H.A.'s and five F.C.'s, and over each Lodge a skilled Craftsmen 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 as bearers of burdens and hewers of stone, under the superintendence of Adonhiram, an ingenious artist, who, by his zeal and fidelity, arrived to the highest honours that could be conferred upon him, so that the total number 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 King Solomon, on the second day of the second month, and finished in the eleventh : 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 in the Middle Chamber of the Temple was there anything that particularly arrested their attention ?

A.—There was ; certain Hebrew characters, which are now depicted in a F. O.'s Lodge by the letter G.

Q.—What does that denote ?

A.—The Grand Geometrician of the Universe, to whom we must all submit, and ought most cheerfully to obey.

CHARGE.

THE EARL DE GREY AND RIFON, W.M., GRAND MASTER
OF FREEMASONRY.

THIRD DEGREE.

THE MASTER MASON.

THIRD DEGREE.

THE MASTER MASON.

QUESTIONS WHICH MUST BE ANSWERED BEFORE THE CANDIDATES ARE RAISED.

The Lodge is opened in the Second Degree, the W.M. addresses the Lodge as before, saying The Third instead of The Second. The Candidate is placed before the W.M. by the S.D.

W.M.—How were you prepared to be passed to the Second Degree?

Can.—In a manner somewhat similar to the former, save that in this degree I was not hood-winked, my left arm, breast, and right knee were made bare, and my right heel slip-shod.

W.M.—On what were you admitted?

Can.—On the Square.

W.M.—What is a Square?

Can.—An angle of 90 degrees, or the 4th part of a circle.

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

Can.—The hidden mysteries of nature and science.

W.M.—As it is the hope of reward which at all times sweetens labour, where did our Ancient brethren go to receive their wages?

Can.—Into the Middle Chamber of King Solomon's Temple.

W.M.—How did they receive them?

Can.—Without scruple or diffidence.

W.M.—Why in this particular manner?

Can.—Without scruple, well knowing they were entitled to receive them, and without diffidence, from the great reliance they placed in those days on the integrity of their employers.

W.M.—What were the names of those pillars at the porchway, or entrance to King Solomon's Temple?

Can.—That on the left was called —; and that on the right —.

W.M.—What are their separate, and conjoint significations?

Can.—The former denotes, "in strength," the latter "to establish," and when conjoined, "stability;" for God said, "In my strength will I establish this mine house, to stand firm for ever."

W.M.—Bro. A.B., do you pledge your honour as a man, and your fidelity as a Mason, that you will steadily persevere through the ceremony of being raised to the sublime Degree of Master Mason?

Can.—I do.

W.M.—Do you likewise pledge yourself that you will conceal what I shall now impart to you with the same strict caution as the other secrets in Masonry?

Can.—I will.

W.M.—Then I will entrust you with a test of merit, which is a Pass-Grip and a Password, leading to the degree into which you seek to be admitted. The Pass-Grip is given by a distinct, etc, etc. This demands a Password,

which is —, who was the first Artificer in metal; and the import of the word is "Worldly Possession." You will be particularly careful to remember this word, as without it, you cannot gain admittance into a Lodge, in a superior degree.

(The Can. retires to be properly prepared, which is, to have both his Arms, Breasts, and Knees bare, and both Heels slip-shod; in the interval the Lodge is opened in the Third Degree.)

END OF THE QUESTIONS FOR THE RAISING.

CEREMONY OF RAISING TO THE THIRD DEGREE.

When the Can. is ready, the report by the Tyler is in the Second Degree. On hearing it the I.G. advances to the J.W. with the penal sign of a M.M., and says There is a report. The J.W. rises with the sign, but no knock, and addresses the W. M.—There is a report.

W.M. to J.W.—You will inquire who wants admission.

The J.W. tells the I.G. to see who wants admission.

The I.G. opens the door, and asks the Tyler who he has there.

Tyler to I.G.—Bro. A.B., who has been regularly initiated into Freemasonry, passed to the Second Degree, and has made such progress as he hopes will recommend him to be raised to the sublime degree of a M.M., for which ceremony he comes properly prepared.

I.G. to Tyler.—How does he hope to obtain these privileges?

Tyler to I.G.—By the help of God, the united aid of the Square and Compasses, and the benefit of a pass word.

The I.G. demands of the Con. the Pass-Grip and Word, which he gives him.

The I.G. closes the door, and advances one pace towards the W.M., and makes the same report to him he has received from the Tyler.

W.M.—We acknowledge the powerful aid by which he seeks it; do you, Bro. I.G., vouch that he is in possession of the Password?

I.G.—I do (*having received it from the Con.*)

W.M.—Then let him be admitted in due form. (*He calls the two Deacons, the S.W. takes the right side, they lead him to the left of the S.W., and direct him to advance towards the W.M. first as an E.A. then as a F.C.*

The S.D. now applies the points of the compasses to both breasts, and raises them above his head, that the W.M. may see he has done so.

W.M.—Let the Candidate kneel while the blessing of Heaven is invoked in aid of our proceedings.

PRAYER.

Almighty and Eternal God, Architect and Ruler of the Universe, at whose creative fiat all things were first 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. More especially we beseech Thee to impart Thy grace to this Thy servant, who now seeks to partake with us the mysterious secrets of a M.M. Endue him with such fortitude that in the hour of trial he fail not; but passing safely under Thy protection through the valley of the shadow of death, he may finally rise from the tomb of transgression, to shine as the stars for ever and ever.

P.M.—So mote it be.

W.M.—Let the Candidate rise.

The Deacons gently lead him three times round the Lodge, as follows: He first salutes the W.M. and S.W. as a Mason, advances to the J.W. as such, showing the Sign and communicating the Token and Word. The second time he salutes the W.M. and J.W. as a F. C., advances to the S.W. as such, showing the Sign and communicating the Grip and Word; he is then brought round to the left of the S.W.

W.M.—The brethren will take notice that Bro. A. B., who has been regularly initiated into Freemasonry, and passed to the Second Degree, is now about to pass in view before them, to shew that he is a Candidate properly prepared to be raised to the sublime degree of a M.M.

In going round the third time he salutes the W.M. and J.W. as a F.C., advances to the S.W. as such, showing the sign and communicating the Pass-Grip and Password he received from the W.M. previous to leaving the Lodge.

The S.W. rises, takes the right hand of the Candidate, and presents him as follows—penal sign: W.M.—I present to you Bro. A.B. as a Candidate properly prepared to be raised to the sublime degree of a M. Mason.

W.M. to S.W.—You will direct the Deacons to instruct the Candidate to advance to the E. by the proper steps.

S.W. to the Deacons.—It is the W.M.'s command that you instruct the Candidate to advance to the Pedestal in due form.

The S.D. stands opposite the W.M. and states that the method of advancing from W. to E. is by seven steps. The first, second, and third are emblematic of stepping over a grave, the other four are bold ones. He then goes through them, after placing the Candidate in a proper position, and teaches him to do so likewise.

W.M. to Can.—It is but fair to inform you that a most serious and solemn occasion, as well as a greater trial of

your fortitude and fidelity now awaits you ; are you therefore prepared to meet them as you ought ?

Can.—I am.

W.M.—Then you will kneel on both knees, place your hands on the Volume of the Sacred Law, repeat your name at length, and say after me :—

OBLIGATION.

I, A. B., in the presence of the Most High and this worthy and worshipful Lodge of Masons, regularly held 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 hail, conceal, and never improperly reveal, any or either of the secrets or mysteries of or belonging to the Third Degree, or to any one in the world, except 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 trial, strict examination, or a full conviction that he or they are worthy of that confidence, or in the body of a M.M.'s Lodge duly opened on the square. I further solemnly engage myself to adhere to the principles of the Square and Compasses, to answer and obey all lawful signs and summonses sent to me from a M.M.'s Lodge, if within the length of my cable-tow, and to plead no excuse thereto but that of sickness, or the pressing emergency of my own public or private vocations. I further solemnly pledge myself to maintain and uphold the five points of Fellowship in act, as well as in word, that my hand given to a M.M. shall be a sure pledge of brotherhood, that my foot 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 distresses, as far as may fairly be done without injury to myself or family ; that

my breast shall be the sacred repository of his secrets, when entrusted 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 especially excepted, and finally, that I will maintain a M.M.'s honour, and carefully preserve it as my own; that I will not injure him myself, nor knowingly suffer it to be 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 equivocation or mental reservation of any kind, under no less penalty on the violation of either of them than that of being, etc., etc.

W.M.—As a pledge of your fidelity, and to render this a solemn O. B., binding for so long as you shall live, I call on you to salute the Volume of the Sacred Law three times. (*This is done.*) Let me once more direct your attention to the position of the Square and Compasses. When you were made an E. A. both points were hid; in the Second Degree one was disclosed; in this the whole are exhibited, implying that you are now at liberty to work with both those points to render the circle of your Masonic duties complete (*takes him by both hands*), rise therefore, newly Obligated Master Mason.

THE EXHORTATION.

Having taken the great and solemn O.B. of a M.M., you have now a right to demand of me that last and greatest trial, by which alone you can be admitted to a participation in the secrets of a M.M., but it is first my duty to call your attention to a retrospect of those degrees through which you have already passed, by which you will be the better enabled to distinguish and appreciate the con-

nection 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 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; but above all it taught you to bend with humility and resignation to the will of the Great Architect of the Universe, and to dedicate your heart, thus purified, from every baneful and malignant passion, and fitted only for the reception of truth and wisdom, as well to His Glory, as the welfare of your fellow creatures. Proceeding onwards, and still guiding your steps by the principles of moral truth, you were led, in the Second Degree, to contemplate the intellectual faculties, and trace them from their 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 your existence; and when, by means of that contemplation, she has conducted you through the intricate winding of this mortal state, she finally instructs you how to die. Such, my Brother, is the peculiar object of this Third Degree in Masonry: it invites you to reflect on this awful subject, and teaches 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 us a glorious example, in the unshaken fidelity and noble death of our Master Hiram Abiff, who *was slain just at the completion of King Solomon's Temple,*

at the construction of which he was, (as you are already aware) the principal Architect; the manner of his death was as follows:—Fifteen F.C.s of that superior class of workmen who were appointed to preside over the rest, seeing that the Temple was nearly finished, and they were not in possession of the secrets of the Third Degree, conspired together to obtain them by any means, and even to have recourse to violence; on the eve of carrying their scheme into execution, twelve of them recanted, but three of a more determined and atrocious character than the rest, still persisted in their impious design, in the prosecution of which, they placed themselves respectively at the E.N. and S. entrances of the Temple, whither our M. Hiram had retired to offer up his prayers to the Most High, as was his wonted custom at the hour of high twelve. His devotions being ended, he attempted to return by the N. door, where he was accosted by the first of those ruffians, who for want of other weapons had armed himself with a heavy plumb-rule and in a threatening manner demanded of him the secrets of a M. M. warning him that death would be the consequence of a refusal; but our M. Hiram, true to his Obligation answered, that those secrets were known to but three in the world, and without the consent of the other two, he neither could nor would divulge them, but intimated he had no doubt that diligence and patience would in due time entitle the worthy Mason to a participation of them, but for himself he would rather suffer death than betray the sacred trust reposed in him: this answer not proving satisfactory, the ruffian aimed a blow at the head of our M. Hiram, but being startled at the firmness of his demeanour, he missed his forehead, but glanced with such force on his right temple as to cause him to sink on the left knee: recovering from this shock, he made for the S. door, where he was opposed by the second ruffian, to whom he answered as

in the former instance, but with undiminished firmness, when the villain, who was armed with a level, struck him a violent blow on the left temple. Our M. Hiram now finding all chance of escape cut off at both those quarters, staggered faint and bleeding to the E. door; where the third ruffian was posted, who on receiving a similar reply to his insolent demand (for even at that trying moment our M. Hiram remained firm and unshaken,) when the ruffian, who was armed with a heavy setting maul struck him a violent blow on the head which laid him lifeless at his feet. 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 recorded in the annals of Freemasonry, namely, Hiram Abiff, who lost his life from his unshaken fidelity to the trust reposed in him; this, I trust, will make a lasting impression on his and your minds should you ever be placed in a similar state of trial.

W.M. to J.W.—You will attempt to raise the representative of our Master Hiram, by the E.A.'s grip (*which he does and reports with penal sign*).

J.W.—It proves a slip.

W.M. to S.W.—You will try the F. C.'s (*which he does and reports the same*).

W.M.—Bro. W.'s, having both failed in your attempts, there yet remains a peculiar method, which is by taking a more firm hold of the sinews of the hand, and to raise him on the five points of fellowship, which with your assistance I will now make trial of. (*He leaves the chair from the left.*)

W.M. to Can. (standing on his right side).—It is thus, my Bro., that all W.M.'s are raised from a figurative death to a reunion with the companions of their former toils.

The W.M. still standing delivers the following

CHARGE.

Let me now beg you to observe that the light of a M.M. is

but darkness visible, serving only to discover that gleam which rests on the prospect of futurity. It is that mysterious veil of darkness 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 grave 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 now lie round you, lead you to contemplate your inevitable destiny, and guide your reflections into that most interesting of all human studies, the knowledge of yourself. Be careful to perform your allotted task while it is day, continue to listen to the voice of nature, which bears witness that even in this perishable frame resides a vital and 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 tranquillity to the faithful and obedient of the human race.

W.M. (*continues*).—I cannot better reward the attention you appear to have given to this Exhortation and Charge, than by immediately entrusting you with the Secrets of this Degree. You will, therefore, advance to me as a F. C., first as an E. A. (*which is done*). You will now take another short space with your left foot as before. This is the Third regular step in Freemasonry, and it is in this position the Secrets of the Degree are communicated; they consist of Signs, Tokens, and Words. Of the Signs, the first and second are casual, and the third penal; the 1st casual sign is formed from the F. C., and is called the Sign of Horror, and is given by elevating the, etc. The second casual sign is the Sign of Sorrow, and is given by, etc. The third, or Penal Sign, because it alludes to the Penalty of your Obligation, is given by, etc.; it implies

that as a man of Honour and a M.M. you would rather be, etc., than improperly divulge the Secrets of this Degree. The Grip, or Token, is the first of the five points of Fellowship; the five points of Fellowship are, etc. It is in this position, and this only, except in open Lodge, and then only in a whisper that the word is given, it is, etc. etc. You are now at liberty to retire, in order to restore yourself to your personal comforts, and on your return into the Lodge those Signs, Tokens, and Words will be further explained.

On the Can. returning into the Lodge, he is conducted to the S.W., who advances with him to the W.M.

S.W. to the W.M.—I present to you Bro. A.B. on his being raised to the sublime degree of a M.M. for some further marks of your favour.

W.M. to S.W.—I delegate you to invest Bro. A.B. with the distinguishing Badge of a M.M.

S.W.—By the W.M.'s command I invest you (*puts it on*) with the distinguishing Badge of a M.M. to mark the further progress you have made in the science.

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

W.M.—On your leaving the Lodge, we left off at that part of our traditional history, which mentioned the death of our Master Hiram. A loss so important as that of the principal Architect could not fail of being speedily and severely felt; the want of those plans and designs which had hitherto been so regularly supplied throughout every department of the work, were the first indications that *some heavy calamity* had befallen him. The Menatschims,

or Prefects, or more familiarly speaking, Overseers of the work, deputed some of the most distinguished of their number to acquaint the King with the utter confusion into which the absence of Hiram had plunged them, at the same time to express their apprehension that some fatal catastrophe must be attributed to his so sudden and mysterious a disappearance. King Solomon immediately ordered a general muster of the workmen throughout the various departments, when three of the same class were not to be found, and on the same day the twelve who had originally joined in the conspiracy, went before the King and made a voluntary confession of all they knew, up to the time of their having withdrawn themselves from the number of the conspirators. His fears being awakened for the safety of the chief artist, he selected fifteen trusty F.C.'s, and ordered them to go and make diligent search after the person of our M. Hiram if he were yet alive, or had suffered death in the attempt to extort from him the secrets of his exalted degree. Accordingly, a stated day, having been previously fixed for their return to Jerusalem, they formed themselves into F.C. Lodges, and departed from the three entrances of the Temple. Many days were spent in fruitless search; indeed, one class returned to Jerusalem, without having effected any discovery of importance, but a second class were more fortunate, for on the evening of a certain day, after having suffered the greatest privations and personal fatigue, one of the brethren who had rested himself in a reclining posture, in order to assist his rising, caught hold of a shrub 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 brethren, and with their united efforts, succeeded in re-opening it, and there found the body of our Master Hiram very indecourously interred. They covered it again with all respect and reverence, and

In order to distinguish the spot, stuck a sprig of Acacia at the head of the grave; they then hastened to Jerusalem, to impart the afflicting intelligence to King Solomon, who, when the first emotions of grief had subsided, ordered them to return and raise the body of our M. Hiram to such a sepulchre as became his rank and exalted talents, at the same time informing them that by his untimely death, the genuine Secrets of a M.M. were lost; he therefore charged them to be particularly careful in observing whatever casual sign, token, or word that might occur among them while paying this last sad office of respect to departed merit. They performed their task with the utmost fidelity, for on the moment of re-opening the ground, one of the brethren looking round, saw one of his companions in this situation —, expressive of their horror at the afflicting sight, and others viewing the ghastly wound still visible on his forehead, smote thus —, in sympathy with his sufferings; two of the brethren then descended the grave, one of whom endeavoured to raise him by the E.A. Grip, which proved a slip, the other tried the F.O.'s Grip, which proved a slip also; having both failed in their attempts, a more zealous and expert Bro. descended, and with their assistance raised him on the five points of Fellowship, while others still more animated, exclaimed — or —, both words having a similar import—the one implies the — etc, the other the — etc. King Solomon ordered that those casual Signs, Tokens, and Words, should designate all Master Masons throughout the Universe, until time or circumstances should restore the genuine ones. It only remains for us to state that the third class of Craftsmen had pursued their researches in the direction of Joppa, and were meditating their return to Jerusalem, when accidentally passing the mouth of a cavern, they heard sounds of deep lamentation and regret, and on entering to satisfy themselves of the cause, they found three men answering the description of

those who were missing : on being charged as the perpetrators of the murder and finding all chance of escape cut off they confessed their guilt, and were bound and led to Jerusalem, where King Solomon sentenced them to that death which the heinousness of their crime had so justly merited.

You have been informed of three Signs in this Degree; the whole are five, corresponding in number with the five points of Fellowship. They are the Sign of Horror, the Sign of Sympathy, the Penal Sign, the Sign of Grief and Death, and the Sign of Joy and Exultation, likewise called the Grand and Royal Sign. For the sake of regularity I will go through the whole. This is the Sign of Horror —. This is the Sign of Sympathy —. This is the Penal Sign —. The Sign of Distress, Grief, or Death, is given thus —. It took its rise at the time when our Master Hiram was making his way from the N. to the S. entrance of the Temple, when his agonies were so great that the perspiration stood in large drops on his face, and he made use of this Sign as a temporary relief to his sufferings. This is the Sign of Joy and Exultation —. It took its rise at the time the Temple was finished, when King Solomon and the Princes of his household went to view it, and being so struck with its magnificence, that with one simultaneous feeling they exclaimed —, etc.

CHARGE AFTER THE RAISING.

Brother, your zeal for the institution of Freemasonry, the progress which you have made in the art, and your conformity to the general regulations, have pointed you out as a proper object of our favour and esteem.

In the character of a Master Mason, you are henceforth authorized to correct the errors and irregularities of Brethren and Fellows, and guard them against a breach of fidelity. To improve the morals and correct the manners

of men in society must be your constant care. With this view, therefore, you are always to recommend to inferiors obedience and submission; to equals, courtesy and affability; to superiors, kindness and condescension, Universal benevolence you are to inculcate; and by the regularity of your own behaviour afford the best example for the conduct of others. The ancient landmarks of the Order, which are here intrusted to your care, you are to preserve sacred and inviolable, and never suffer an infringement of our rites or a deviation from established usage and custom.

Duty, honour, and gratitude now bind you to be faithful to every trust, to support with becoming dignity your new character, and to enforce, by example and precept, the tenets of the system. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated Artist whom you have once represented. By this exemplary conduct you will convince the world that merit has been your title to our privileges, and that on you our favours have not been undeservedly bestowed.

EXPLANATION OF THE THIRD TRACING BOARD.

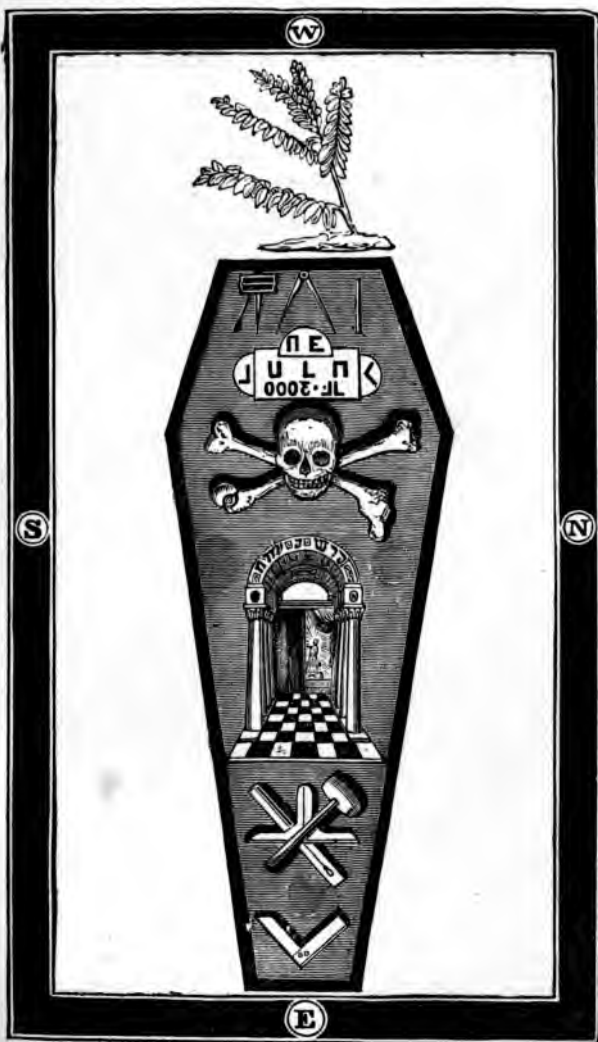
Our Master Hiram was ordered to be re-interred as near the Sanctum Sanctorum as the Israelitish laws would permit, there in a grave from the centre three feet E., three feet W., three feet between N. and S., and five feet or more perpendicular. He was not buried in the Sanctum Sanctorum, because nothing common or unclean was allowed to enter there, except the High Priest once a year, and not even then until after many washings and purifications, against the great

day of expiation of sins, for by the Israelitish law all flesh is deemed unclean. The same fifteen Fellow-Crafts were ordered to attend the funeral, clothed in white aprons and gloves, as emblems of innocence. The ornaments of a M. M.'s Lodge are the Porch, Dormer, and Square Pavement. The porch was the entrance to the Sanctum Sanctorum, the Dormer, the window that gave light to the same, and the Square Pavement for the High Priest to walk on. The High Priest's office was to burn incense to the honour and glory of the Most High, and to pray fervently that the Almighty, through His unbounded wisdom and goodness, would be pleased to bestow peace and tranquillity to the Israelitish nation throughout the ensuing year. The tools with which our M. Hiram was slain (as you have already been informed) were the Plumb-rule, Level, and Heavy Maul. The Coffin, Skull, and Cross Bones, being emblems of mortality, and allude to the untimely death of our Master Hiram, which occurred three thousand years after the creation of the world.

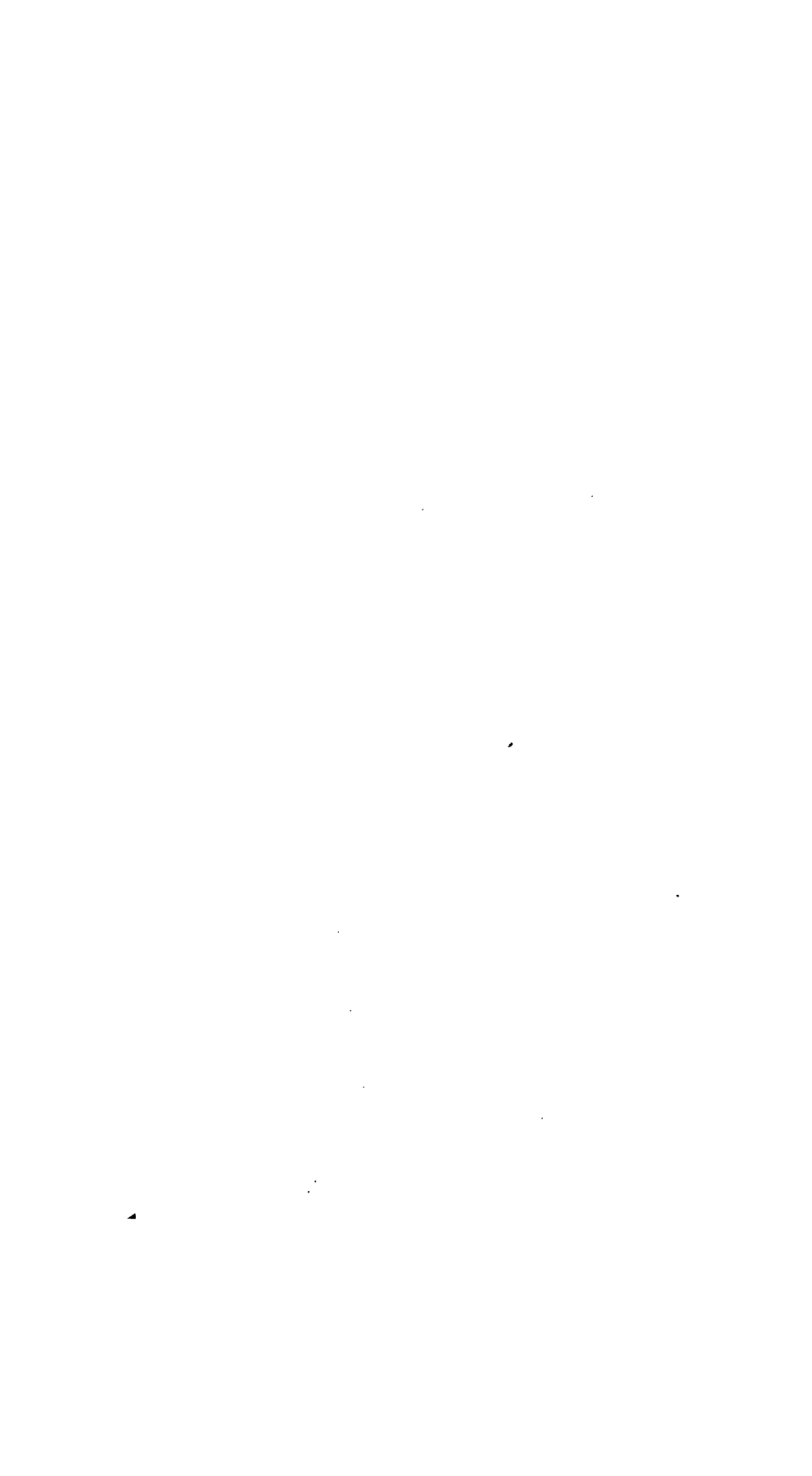
The working tools of a Master Mason are the Skirrit, Pencil, and Compasses. The Skirrit is an implement which acts on a centre pin, from whence a line is drawn, chalked, and struck, to mark out the ground for the foundation of the intended structure. With the Pencil the skilful artist delineates the building in a draft or plan for the instruction and guidance of the workmen. The Compasses enable him with accuracy and precision to ascertain and determine the limits and proportions of its several parts. But as we are not operative, but speculative, or free and accepted, we apply those tools to our morals. In this sense, the Skirrit points to us that straight and undeviating line of conduct laid down for our pursuits in the Volume of the Sacred Law. The Pencil 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

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through life. The Compasses remind us of his unerring and impartial justice, which 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 have in mind and to act according to the Laws of the Divine Creator; that when we shall be summoned from this sublunary abode we may ascend to the Grand Lodge above, where our world's Great Architect lives and reigns for ever.



THE MASTER MASON.



THIRD LECTURE.

INTRODUCTORY ADDRESS.

BROTHERN, 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, to 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 analyzing 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 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 this 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 both 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 are just. Having premised this much by way of introduction to the Third Lecture, I shall now proceed to inquire of our Bro. S.W. where was you raised to the sublime Degree of a M.M.?

A.—In a Lodge of M.Ms.

Q.—Consisting of how many?

A.—Three.

Q.—Under what denomination?

A.—The W.M., and his two Wardens.

Q.—How got you raised?

A.—By undergoing a previous examination in open Lodge, and being entrusted with a test of merit leading to that Degree.

Q.—Where were you conducted?

A.—To a convenient room adjoining a M.M.'s Lodge, for the purpose of being prepared.

Q.—How were you prepared?

A.—By having the etc. (*Vide* page 123).

Q.—What enabled you to claim admission into a M. M.'s Lodge. ?

A.—By the help of God, the assistance of the Square and Compasses, and the benefit of a Password.

Q.—How did you gain admission ?

A.—By the Knocks of a F.C.

Q.—On what were you admitted ?

A.—On the Points of the Compasses presented to both breasts.

Q.—On gaining your admission into the Lodge was there anything differing in its form from its usual character ?

A.—There was, all was darkness, save a glimmering light in the East.

Q.—To what does that darkness allude ?

A.—Even to the darkness of Death.

Q.—Am I then to consider that Death is the peculiar subject of this Third Degree ?

A.—It is indeed.

Q.—Having gained your admission into the Lodge, how were you disposed of ?

A.—I was conducted between the Deacons to the Left of the S.W., and directed to advance as a F.C. first as an E.A.

Q.—What were you next desired to do ?

A.—Kneel and receive the benefit of a Prayer.

Q.—I will thank the next Bro. to repeat it ! (*This is done*).

A.—(*Vide* page 124).

Q.—How were you next disposed of ?

A.—I was conducted three times round the Lodge.

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

A.—To salute the W.M. and S.W. as a Mason, advance to the J.W. as such, shewing the Sign, and communicating the Token and Word.

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, shewing the Sign, and communicating the Token and Word of that Degree.

Q.—How did the W.M. address the Lodge?

A.—The Brethren will take notice, etc. (*Vide* page 125).

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, shewing the Sign and communicating the the Pass-Grip and Word I had received previous to leaving the Lodge.

Q.—How did he then proceed?

A.—He presented me to the W.M. as a Candidate properly prepared to be raised to the Sublime Degree of a M.M.

Q.—What did he then order?

A.—The S.W. to direct the Deacons to instruct me to advance to the E. by the proper steps.

Q.—The next Bro. will show the method of advancing from W. to E., in this degree?

A.—This is done. (*Vide* page 125).

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

A.—It is but fair, etc. (*Vide* page 125).

Q.—What did he then desire you to do?

A.—Kneel on both knees, place both hands on the Volume of the Sacred Law, etc. (*Vide* page 126.)

Q.—In that solemn attitude of body what were you about to do?

A.—Take the great and solemn O.B. of a M.M.

Q.—Which the next Bro. will repeat.

A.—I, A.B., etc. (*Vide* page 126.)

Q.—Having taken the great and solemn O.B. of a M.M., what did the W.M. require of you?

A.—As a pledge of my fidelity, and to render it a solemn O.B., binding for so long as I shall live, he requested me to salute, etc. (*Vide* page 127.)

Q.—How did he then address you?

A.—Let me once more, etc. (*Vide* page 127.)

Q.—How did he then proceed?

A.—He friendly took me by both hands and said, "Rise, newly Obligated Master Mason."

Q.—Repeat the Exhortation you then received.

A.—Having taken, etc. (*Vide* page 127.)

Q.—What enabled you to be raised to the sublime degree of a M.M.?

A.—The help of God, the assistance of the Square and Compasses, and my own industry.

Q.—As a M.M. whence come you?

A.—The East.

Q.—Whither directing your course?

A.—The West.

Q.—What inducement have you to leave the East and go to the West?

A.—To seek for that which is lost, which by your instruction and our own endeavours, we hope to find.

Q.—What is that which is lost?

A.—The genuine Secrets of a M.M.

Q.—How came they lost?

A.—By the untimely death of our M. Hiram Abiff.

Q.—The next Bro. will state how our M. Hiram met his death?

A.—Fifteen, etc. (*Vide* page 129.)

Q.—When you say, etc., how did the W.M. address the Lodge?

A.—"The Brethren will," etc. (*Vide* page 130.)

Q.—What did the W.M. then order?

A.—The J.W. to endeavour to raise me by the E.A. Grip, which proved a Slip.

Q.—What did he next order?

A.—The S.W. to try the F.C.'s, which proved a slip also.

Q.—How did he then address his principal officers?

A.—"Bro. Wardens, having," etc. (*Vide* page 130.)

Q.—Were you raised, and on what?

A.—I was, on the five points of Fellowship.

Q.—From what to what were you raised?

A.—From the Square to the Compasses, or from a Superficial Flat to a Living Perpendicular.

Q.—How did the W.M. then address you?

A.—It is thus, my Bro., that all M.Ms. are raised from a figurative state of Death to a re-union with the companions of their former toils.

Q.—Repeat the charge you then received?

A.—Let me now, etc. (*Vide* page 180.)

Q.—How did the W.M. next address you?

A.—I cannot better reward the attention you appear to have given to this Exhortation and Charge, than by immediately entrusting you with the Secrets of a M.M.; you will advance to me as a F. C., first as an E.A.

Q.—What did he next desire you to do?

A.—Take another short pace with my left foot, bringing my right heel into the hollow as before, that he informed me was the third regular step in Freemasonry, and it was in that position the Secrets of the Degree were communicated.

Q.—Of what do those Secrets consist?

A.—Of Signs, Tokens, and Words.

Q.—Having been put in possession of the Secrets of a M.M., 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 Lodge, those Signs, Tokens, and Words should be further explained to me.

CHARGE.

*May the Fragrance of Virtue, like the Sprig of Acacia,
Bloom over the Graves of every Deceased Brother.*

END OF THE FIRST SECTION.

SECOND SECTION.

Q.—Bro. S.W., on your return into the Lodge were you invested, and with what?

A.—I was, with the distinguishing Badge 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. on being invested.

A.—I must add, etc. (*Vide* page 132.)

Q.—We left off at that part of our traditional history, which mentioned the death of our M. Hiram. What effect had so melancholy an event on the Craft?

A.—A loss so important as that of the principal Architect could not fail of being speedily and severely felt. The want of those plans and designs, which had hitherto been so regularly supplied throughout every department of the work, were the first indications that some heavy calamity had befallen him. The Menatschims, or Prefects, or more familiarly speaking, the Overseers of the work, deputed some of the most distinguished of their number to acquaint the King of the utter confusion into which the absence of Hiram had plunged them, at the same time to express their apprehension that to some fatal catastrophe must be attributed his so sudden and mysterious a disappearance.

Q.—What did King Solomon then order?

A.—A muster of the workmen throughout the various departments, when three of the same class were not to be found, and on the same day the twelve who had originally joined in the conspiracy went before the King, and made a voluntary confession of all they knew, up to the time of their having withdrawn 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. C.s and ordered them to make diligent search after the person of our M. Hiram, if he were yet living, or had suffered death by any attempt to extort from him the secrets of his exalted degree.

Q.—How did those Craftsmen proceed?

A.—A stated day having been previously fixed for their return to Jerusalem, they formed themselves into three F.C.'s Lodges, and departed from the three entrances of the Temple. Many days were spent in fruitless search, indeed one class had already returned to Jerusalem without having effected any discovery of importance.

Q.—Were a second class more fortunate?

A.—They were, for on the evening of a certain day, after having suffered the greatest privations and personal fatigue, one of the brethren who had rested himself in a reclining posture, to assist his rising, caught hold of a shrub 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 brethren, and with their united efforts succeeded in re-opening it, and found the body of our M. Hiram very indecorously interred. They covered it again with all respect and reverence, and in order to distinguish the spot stuck a sprig of Acacia at the head of the grave. They then hastened to Jerusalem, to impart the afflicting intelligence to King Solomon.

Q.—How did King Solomon then proceed?

A.—When the first emotions of his grief had subsided he ordered them to return, and raise the body of our M. Hiram to such a sepulchre as became his rank and exalted talents. At the same time he informed them that by his untimely death the Genuine Secrets of a M.M. were lost; he therefore charged them to be particularly careful in observing whatever casual Sign, Token, or Word that might occur among them, while engaged in paying this last sad office of respect to departed merit.

Q.—Did they perform their task?

A.—They did, with the utmost fidelity, for on the moment of re-opening the ground, one of the brethren looking round, saw some of his companions in this situation,—expressive of their horror at the afflicting sight, while others viewing the ghastly wound still visible on his forehead, smote thus, — in sympathy with his sufferings. Two of the brethren then descended the grave, one of whom endeavoured to raise him by the E.A.Grip, which proved a slip. The other tried the F.C.'s, which proved a slip also. Having both failed in their attempts, a more zealous Brother descended, and with their assistance raised him on the five Points of Fellowship, while others more animated exclaimed, — or —, both words having similar import, the one implies etc., etc.

Q.—When those Craftsmen had reported their proceedings to King Solomon, what did he order?

A.—That those casual Signs, Tokens, and Words should designate all M. Masons throughout the universe, until time or circumstance should restore the genuine ones.

Q.—What became of the third class of Craftsmen?

A.—They had pursued their researches in the direction of Joppa, and were meditating their return to Jerusalem, when accidentally passing the mouth of a cavern, they heard sounds of deep lamentation and regret, and on entering to satisfy themselves of the cause they found three men, answering the description of those that were missing, and who on being charged as the perpetrators of the murder, and finding all chance of escape cut off, confessed their guilt. They were then bound and led to Jerusalem, where King Solomon sentenced them to that death which the heinousness of their crime had so deservedly merited.

Q.—Where was our M. Hiram ordered to be re-interred?

A.—As near the Sanctum Sanctorum as the Israelitish Laws 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 except the High Priest once a year, and not even then, until after many washings and purifications, against the great day of expiation of sins ; for by the Israelitish law all flesh is deemed unclean.

Q.—Who were ordered to attend the funeral of our M. Hiram ?

A.—The same fifteen F.C.s clothed in white Aprons and Gloves as emblems of their innocence.

CHARGE.

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

THE PIOUS MEMORY OF THE WIDOW'S SON OF TYRE.

THIRD SECTION.

Q.—Bro. S.W., name the ornaments of a M. Mason's Lodge ?

A.—The Porch, Dormer, and Square pavement.

Q.—Their situations ?

A.—The Porch was the entrance to the Sanctum Sanctorum, the Dormer, the window that gave light to the same, and the Square 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 to pray fervently that the Almighty

through His unbounded wisdom and goodness, would be pleased to bestow peace and tranquillity to the Israelitish nation throughout the ensuing year.

Q.—Name the Password of a M. Mason.

A.— —.

Q.—What was — ?

A.—The first, etc.

Q.—What is the import of the word ?

A.—Worldly Possessions.

Q.—Name the Five Points of Fellowship. (*This is done.*)

Q.—Explain them briefly.

A.—I greet you as a Bro. I will support you in all your lawful undertakings, — the posture of my daily supplications shall remind me of your wants, — your lawful Secrets, when entrusted to my care, I will keep as my own, and — I will support your character in your absence, as well as in your presence.

Q.—Illustrate them.

A.— —, when the necessities of a Bro. calls for our aid, we should not be backward in stretching forth the hand to render him that assistance which might save him from sinking, that not being detrimental to myself or family. —, indolence should not cause our feet to halt, nor wrath turn our steps aside, but giving up every selfish consideration, and remembering that man was not born for his own enjoyment alone, but for the support of his generation, we should be ever swift on foot to help, aid, and execute benevolence to a fellow creature, particularly to a brother Mason. — when we offer up our prayers and ejaculations to the Most High, a brother's welfare we should regard 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. —, a brother's lawful secrets when

entrusted to our care, we should keep as our own, for to betray that trust which one Brother has the confidence to repose in another, might perhaps be doing him the greatest injury he could sustain in this life. Indeed, it would be equal to the villainy of an assassin, who, lurking in darkness, stabs his victim to the heart when unarmed, and in all probability least suspicious of danger. —, a Brother's character we should regard as our own; we should not wrongfully revile him ourselves, nor knowingly suffer it to be done by others, if in our power to prevent it. Thus, Brethren, on the Five Points of Fellowship should we Freemasons be linked together by one indissoluble bond of fraternal affection and brotherly love, which cannot fail to distinguish us from those who are strangers to our Masonic art, and may sufficiently demonstrate to the world that the term Brother, made use of among Masons, is something more than an empty name.

Q.—Name the working tools of a M. Mason.

A.—The Skirrit, Pencil, and Compasses.

Q.—Their uses in Operative Masonry?

A.—Skirrit, etc. (*Vide* page, 13.)

Q.—But as we are not all Operative, but Free and Accepted, or Speculative Masons, we apply those tools to our morals, which I will thank the next Brother for?

A.—In this sense, etc. (*Vide* page 137.)

CEREMONY OF EXALTATION.

THE
CEREMONY OF EXALTATION
IN THE SUPREME ORDER OF
THE HOLY ROYAL ARCH.

THE Masons of this Degree are called Companions, and, when assembled in Lodge, are called a Chapter. They are so arranged as to form the figure of an arch. There are nine officers—Zerubbabel, as Prince ; Haggai, as Prophet ; Jeshua, as High Priest. These three principal Officers, or High Chiefs, form the Key-stones of the Arch. Principal, Senior and Junior Sojourners form the base ; Ezra and Nehemiah, Senior and Junior Scribes, one on each side ; Janitor, or Tyler, without the door. The Companions assembled make up the side of the Arch, and represent the right and left hand pillars of Solomon's Temple. In the front of the Principals stands an Altar, on which are the initials of the names of Solomon, King of Israel ; Hiram King of Tyre ; and Hiram Abiff. A Companion must have attained the rank of a Master of a Lodge to be eligible for the third Principal's chair, and he must also have served the office of Scribe or Sojourner. The other chairs can only

be attained after intervals of twelve months. In the formation of a new Chapter these regulations are not enforced. The Badge of the R. A. consists of a Sash and Apron, the former being radiated with Purple and Crimson, the Apron being bordered with the same ; the triple TAU being delineated on both. The Jewel worn on the left breast, suspended by a white ribbon (the principals wear red), is a double triangle, within a circlet of gold, with symbols and inscriptions engraved on it. It is only when a Companion has passed the first chair that he gets another Jewel, which is a Circle having on it a Triangle, the back centre a Glory of Rays, and on the whole a Celestial Crown, all of gold. The Officers of a Chapter wear Crimson Collars, to which are suspended Jewels, emblematic of their respective offices. The three Principals bear Sceptres, emblematic of the regal, prophetic, and sacerdotal offices. The Kingly robe is red, the Prophetic, purple, and the Priestly, blue ; the other officers wear white robes. The principal officers, when robed, take their Sceptree, and their stations in the Arch.

The Candidate having been balloted for and approved, he is prepared thus:—He is blindfolded, his knees are bared, and his feet slipshod, with a Cable-tow round his waist ; he is then conducted by the Junior Scribe to the door. Four knocks are given by the Janitor, outside the door of the Chapter.

N.—There is a report, Most Excellent (making penal sign).

Z.—See who seeks admission.

N.—Without the door of this Chapter is Bro. A.B., who has been regularly initiated into Masonry, passed the second, and in due time raised to the sublime degree of a M.M., and in that character, during twelve months and upwards, has made himself proficient therein, and has been entrusted with a test of merit by which he seeks admission to this R.A. Chapter.

Z.—Do you vouch that he is in possession thereof ?

N.—I do.

Z.—Then let him be admitted with all due caution, on the five Points of Fellowship.

(The Can. is then admitted.)

Z.—Masonry being free in all its degrees, I demand of you, first, whether you now present yourself freely and voluntarily, uninfluenced by any unworthy motives, to participate with us the mysteries of this Supreme Degree.

Can.—I do.

Z.—Do you likewise seriously declare, upon your honour, that if admitted amongst us, you will abide by the ancient usages and customs of the Order ?

Can.—I will.

Z.—Then let the Can. kneel, while we implore a blessing of the Most High. *(The H.P. Jeshua advances, orders him to kneel, and thus prays:—*

J.—O, Almighty and Eternal Lord God, at whose command the world burst forth from chaos to perfection, the Protector of all who put their trust in Thee, without whom nothing is strong, nothing holy, we, Thy unworthy servants, humbly implore Thee to look on this Convocation assembled in Thy Most Holy Name, and grant that he who kneels before Thee as a Candidate for the Sacred Mysteries of this Supreme Degree, may so consider his present undertaking that he proceed not lightly in it, nor recede from it dishonourably, but pursue it stedfastly, ever remembering the object and intent of the Institution, obedience to Thy Sacred Laws. Grant unto us the knowledge of Thy truth, that Thou, being our Ruler and Guide, we may so pass through things temporal, as finally not to lose the things eternal.

Z.—In whom do you rely for support ?

Can.—In the true and living God Most High.

Z.—Let the Candidate be led round the Chapter and placed in the west *(which is done.)*

Z.—As you seek to be admitted to the mysteries of this Sublime Degree, I must call on you to advance to the East and to the Sacred Shrine, and that you will do by seven steps, thrice hailing and bowing at the third, fifth, and seventh, for be assured that every step brings you nearer the ineffable name of the Deity (*which is done.*)

Z.—You are now arrived at the Crown of a vaulted chamber, from which you will remove two of the cope-stones, and that you will figuratively do by pulling the cord or life line round your body three times for each stone.

Z.—Let the Can. be lowered into the vault and be attentive while certain portions of the Scripture be read.

E. then reads Pro. 2, ver. 1 to 9 inclusive, and third chap. ver. 18, to the 25th inclusive.

Z.—You will now lean forward on your left hand, and search round with the right ?

Can.—It is found.

Z.—What have you found ?

Can.—Being deprived of light, I am unable to see.

Z.—Let the want of light remind you that man by nature is the child of ignorance and error, and as such would for ever so remain under the darkness and shadow of death, unless it had pleased the Almighty to call him to light and immortality, by the revelation of His most Holy Word and Divine Will ; arise therefore, and wrench forth the third cope-stone as before ?

Z.—Let the Can. be again lowered as before into the vault, and be attentive to another portion of Scripture.

E. then reads Hag. 2, ver. 1 to 9 inclusive.

Z.—I now demand of you whether you are prepared and willing to take and enter into a solemn Obligation to keep inviolate the Secrets and Mysteries of this our Order. (*To which having assented, he kneels on left knee*) ?

OBLIGATION.

I, A.B., In the presence of the Most High, and before this

Chapter of the Supreme Order of the H. R. Arch of Israel, regularly constituted and properly dedicated of, my own free will and accord, do hereby and hereon most solemnly and sincerely swear that I never will divulge any of the Secrets and Mysteries belonging to this Supreme Degree denominated the H. R. Arch of Israel, to any individual whomsoever, unless it be to a lawful Companion of the Order, whom I shall find to be such after due examination, or in the body of a lawfully constituted Chapter regularly assembled. I furthermore do promise and swear that I will not dare to pronounce that Sacred and Mysterious Name of the Most High, which now for the first time may be communicated to me, unless it be in the presence of two or more Companions of the Order, or when acting in open Chapter, as first Principal, under no less penalty than having, etc. etc., sooner than I would at any time knowingly or willingly violate the same, so help me Most High, and keep me firm in this my O.B. of a R.A. Companion. (*Kisses the Bible five times.*)

Z.—In your present state what are you most desirous of?

Can.—Light.

Z.—Let that blessing be restored in the West? (*Which is performed.*)

Z.—I will thank you to read the Scroll?

Can.—In the beginning God created, etc.

Z.—Such my brethren are the first words of that Sacred Volume, which contains the Treasure of God's revealed will and word. Let us therefore praise and magnify His Holy Name for the knowledge of Himself which He has vouchsafed unto us, and let us walk in that light which has shone around us. You may now retire with the Principal Sojourner, and accompany him through a ceremony that will inform you how the Sacred Word was discovered. (*The Signs and retires. A report is heard.*)

N.—*Rises and turning to the M.E. says*—There is a report.

Z.—See who is there?

N.—*Partly opens the door and after ascertaining says to*

the M.E.—Without the entrance of the Chapter are three *M.M.s.* from Babylon.

Z.—Let them be admitted?

Z.—Whence come you;

P.S.—From Babylon.

Z.—And your request?

P.S.—Having heard that you are about to re-build the Temple of the Lord God of Israel, we have come up to sojourn amongst you, and to offer our services in that great and glorious undertaking.

Z.—Before we can accept your services, we must inform you that on no account can strangers be permitted to assist in that most holy work; I demand more fully who you are?

P.S.—Brethren of your tribes and families.

Z.—But are you descended from those who basely fled when the Holy City and Temple were oppressed, or of that menial tribe left behind to till the land by the Babylonians?

P.S.—We would scorn to be descended from those who fled when the Temple and the Holy City were oppressed; neither are we of that menial tribe left behind to till the land by the Babylonians, but we are nobly born, and like ourselves descended from a race of Patriarchs and Kings. Abraham, Isaac, and Jacob were our forefathers, *M.E.*; we are descended from the Princes and Rulers of Judah, who for their sins and those of their forefathers were led into captivity with their King Jehoiachin by Nebuzaradan, captain of the guard of Nebuchadnezzar, King of Babylon, where we were to remain for seventy years, as foretold by the prophet Jeremiah, and then return to our native land and there dwell, our captivity having expired. In the first year of the reign of Cyrus, King of Persia, when it pleased the Almighty to inspire the mind of that young Prince to issue a proclamation, saying, "All the kingdoms of the earth hath the Lord God of Israel given me, and hath commanded me to build Him a house in Jerusalem, which is

in Judea. Who are there amongst you of all His people, the Lord his God be with him, let him go up?" We eagerly availed ourselves of this permission; and we are come up accordingly to offer our assistance in re-building the Temple of the Lord God, who hath promised by the mouth of His Prophet to establish there His name for ever, and give peace to the whole earth.

Z.—We congratulate you on your noble ancestry, and recognize you as brethren of our tribes and families; it remains for us to inquire in what department of the building you seek to be employed.

P.S.—Any to which your Excellency may appoint.

Z.—Your humility is an indication of your merit; and we doubt not of your being qualified for offices of importance, but from the lateness of your application, as they are already filled, we therefore appoint you to prepare for the foundation of the Most Holy Place; for which purpose you will be furnished with the requisite implements, strictly enjoining that should you discover any relics of the ancient structure, you will communicate it to none, but immediately report it to us sitting in council.

P.S.—We cheerfully accept the trust reposed in us, and will endeavour to evince our gratitude by our zeal and fidelity.

Z.—Go; and may the God of your fathers be with you and prosper your work. (*They retire. A report is given, when N., having ascertained the cause, makes the following address*):—

N.—M.E., without the door are three M.M.'s, who have made a discovery which they are anxious to impart.

Z.—Let them be admitted.

Z.—We understand you have made a discovery?

P.S.—Early this morning, on-resuming our labour we discovered a pair of pillars of exquisite workmanship; proceeding onwards we discovered six other pairs of equal

beauty, and from their position appeared to us to have supported the roof of a subterranean passage communicating with the Most Holy Place ; our progress being then obstructed by the fragments of the former structure, and having cleared them away, we arrived at what at first had the appearance of a solid rock, but accidentally striking it with the crow-bar I remarked a hollow sound, I therefore hailed my companions, who, with the pickaxe loosened the earth for some distance, which my companions with a spade cleared away, when we perceived that instead of a solid rock there was a series of stones in the form of a dome. Aware who was the Architect of the former structure and that no part of it had been constructed in vain, we determined to examine it, and for which purpose we removed two of the cope-stones, when a vault of considerable magnitude appeared to view, and we determined on a descent, all being desirous, we cast lots who should ; the lot, M. E., fell on me, and lest any noxious vapours or other causes should render my position unsafe, my companions fastened this cord or life-line round my waist, by which they could lower me into the vault or raise me out according to the signal I gave to my right or left hand companion. In this manner I descended through the aperture which we had made, and on arriving at the bottom I gave the agreed on signal, and my companions gave me more line which enabled me to encompass the vault, and I felt something in the form of a pedestal of a column, and could also feel certain characters thereon, but for the want of light I was unable to discover what they were ; I also laid hold of this Scroll, but from the same cause I was unable to read its contents, I therefore gave another preconcerted signal and was drawn up, and on arriving in the light of day we discovered from the first sentence of the scroll that it contained the Volume of the Most Holy Law, which had been promulgated by our G. M. M. at the foot of Mount Sinai. This precious treasure stimulated

our exertions still further ; we increased the aperture by the removal of other stones, and I again descended into the vaulted chamber. The sun had now gained its altitude, and darted its rays of light more immediately into the aperture, and I then perceived a pedestal of pure virgin marble in the form of an altar of incense—that of a double cube ; on the front thereof was engraven the names of the three Grand Masters who presided over the Sacred Lodge, and certain mystic characters engraved on its plinth, whilst a veil covered the face of the altar. Approaching with reverential awe I lifted the veil and beheld what I humbly conceived to be the Sacred Word itself : having made this discovery I replaced the veil on the sacred pedestal, and was again raised out of the vaulted chamber, and with their assistance closed the entrance, and I am now come to report to your Excellency.

Z.—Give us the word you discovered.

P.S.—That, Most Excellent, we would wish to decline, for we have heard with our ears, and our forefathers have declared unto us, that in their days, and in the old time before them, that it was not lawful for any but the High Priest to mention the name of the living God, nor him but once in every year, when he entered the Holy of Holies, and stood before the Ark of the Covenant, to make propitiation for the sins of Israel.

Z.—We commend your pious caution, and will commission certain of our companions to examine and report to us the extent of your discovery.

(The Sojourners now retire to the extremity of the Chapter with Ezra and Nehemiah, and on their return, after unveiling the pedestal, they, E. and N., address the M.E. and say, "It is correct.")

Z.—Companions E. and N., divest them of the implements of labour, clothe them with the robes of innocence and truth, and instruct them to advance towards us.

(They are now clothed in white, and, advancing, bow at every step, shewing the Reverential Sign when in front of the Principals.)

Z.—It is my duty to inform you that the Grand and Holy Chapter of R.A.Ms. of Israel, in recompense for your zeal and fidelity, now call you to the rank held by your great and illustrious ancestors. I first present you with this Jewel, the Square, in token of our esteem and approbation.

H.—And I present you with this Ribbon, the Badge of our Order.

J.—And I present you this Staff, to be borne by you as a sceptre, denoting power and royalty, which you will be ever entitled to bear, unless seventy-two of your elders be present, and we hereby constitute you princes and rulers; and to ennoble you yet more, receive you as Companions of this august Assembly or Council, and if we find you faithful to your trust, will admit you, by regular gradations, to the full participation of our Mysteries.

P.S.—Thus invited and entrusted by your Excellencies, and this grand Assembly, we will endeavour to evince our integrity and zeal by a regular discharge of the duties of our exalted station.

ADDRESS OF THE THIRD CHAIR.

J.—There are three epochs in Masonry which peculiarly merit your attention: The History of the First, or Holy Lodge; the Second, or Sacred Lodge; and the Third, or Grand and Royal Lodge. The First, or Holy Lodge, was opened Anno Lucas, 2415, two years after the departure of

the Children of Israel from their Egyptian bondage, by Moses, Ahohab, and Bezaliel, on consecrated ground, at the foot of Mount Horeb, in the Wilderness of Sinai, where the host of Israel pitched their tents and assembled to offer up their prayers and thanksgivings for their signal deliverance from the hands of the Egyptians. In this place the Almighty had revealed himself before to His faithful servant, Moses, when He commissioned him His high Ambassador of wrath against Pharaoh and his people, and of freedom and salvation to the house of Jacob. Here were delivered the forms of those mysterious prototypes, the Tabernacle and the Ark of the Covenant; here were also delivered the Sacred Law, engraven by the hands of the Most High, with those sublime and comprehensive precepts of religious and moral duty, and here also were dictated by His unerring wisdom, those peculiar forms of a religious and civil polity which, by separating His favourite people from all other nations, consecrated Israel a chosen people for His service; for these reasons we denominate this the First, or Holy Lodge.

SECOND, OR SACRED LODGE.

J.—Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abiff, presided over the Second or Sacred Lodge, opened Anno Lucas 2992, in the bosom of the holy Mount Moriah, under the very centre of the place where the solemn Sanhedrim was afterwards erected. On this consecrated spot Abraham proved his constructive faith by leading his only and beloved son a destined victim on the altar of his God. Here, on the thrashing floor of Araunah, the Jebusite,

David offered the mediatorial sacrifice by which the plague was stayed ; and here he received in a vision the plan of that glorious temple which was afterwards completed by his illustrious son ; and in this place had God declared he would establish his Most Holy Name ; therefore we distinguish this the Sacred, or Second Lodge.

THIRD, OR GRAND AND ROYAL LODGE.

J.—The Grand and Royal Arch Lodge was holden at Jerusalem, and opened Anno Lucas 3469, after the return of the Israelites from captivity, under Zerubbabel, the Prince of the people, Haggai the prophet, and Jeshua the son of Josedech, the High Priest. Now it was that the kingly power was restored, in the person of Zerubbabel, to the royal line of David, and princely tribe of Judah ; nor was there again any vestige effaced until the destruction of Jerusalem by the Romans, under Titus, in the seventieth year of the Christian era, thereby verifying the prediction of Judah, in Egypt, “that the sceptre should not depart from Judah, nor a lawgiver from beneath his feet, until Shiloh came to commemorate this restoration.” It is called the Third, or Grand, and Royal Lodge, and the resemblance in the Chapter before us represent those great originals that are in every regular R.A. Chapter. We acknowledge the representation of the Grand, and Royal Lodge at Jerusalem, in the persons of the three principals Zerubbabel, Haggai, and Jeshua, whose names they also bear ; the two Scribes represent Ezra and Nehemiah, the expounders of the Sacred Law, and the attendants on the august Sanhedrim, by whose names they also

are designated. Yourselves (*addressing the three Sojourners*) represent the faithful Sojourners by whom the secrets of the Royal Arch were discovered, and for which they were honoured with a seat in the august assembly, composed of the rulers and elders of the people, represented by the rest of the Companions now present.

SECOND CHAIR.

H.—Companion, when you were initiated in Masonry you were informed there were three degrees, the E.A., F.O., and M.M., and that the secrets entrusted to your care were not the genuine ones, those having been lost by the untimely death of our M. H. Abiff, prince of architects, and in the belief that they were lost for ever King Solomon ordered that those secrets which had been discovered (or rather made use of) by the brothers sent to find and raise the body of our M. Hiram should henceforth be adopted as the substituted secrets of the M.M.'s degree. The Supreme Degree to which you have been admitted this day is the real Master Mason's degree, and the secrets supposed as irrecoverably lost by the death of our M. H. Abiff, discovered in the manner before related to you, are the real secrets of a M.M. before the assassination of H. Abiff.

SYMBOLIC EXPLANATION.

H. (continues). The forms, symbols, and ornaments of R.A. Masonry, as well as the rites and ceremonies at present in use amongst us, were adopted by our predecessors at the building of the second Temple, as well to preserve in our minds the providential means by which the grand discovery was effected, as in our hearts the lessons of that exalted morality which, as members of this supreme Degree, we are bound to practise. The form in which the Companions of every R.A. Chapter are arranged approach as near as circumstances will admit to that of the true catenarian arch.

Thus we preserve the memorial of the vaulted shrine, in which the sacred word was deposited, which form the impenetrable nature of the strongest of all architectural forms, we learn the necessity of guarding our mysteries from profanation by the most inviolable secrecy. It also strongly typifies that adherence to order, and the spirit of fraternal union that has given energy and permanency to the constitutions of Masonry, enabling it to survive the wreck of mighty empires, and resist the destroying hand of time. And as the subordinate members of the catenarian arch naturally gravitate to the centre, or keystone, which compress or cement the whole structure, so are we taught to look up with reverence, and submit with cheerfulness, to every lawfully constituted authority, whether Masonic or civil regulation. The cope-stones are represented by the three principals of the Chapter, for as the knowledge of the Secrets contained in the Vaulted Chamber could only be obtained by drawing forth the three first of a series of stones, therefore the complete knowledge of this Supreme Order can only be obtained by passing through those several offices. In this degree we acknowledge six Lights; the three lesser together represent the light of the law and the Prophets, and by their number allude to the Patriarchal, Mosaical, and Prophetical dispensations, the three greater representing the Sacred Word itself; these lights are placed in the form of an equilateral triangle, each of the lesser intersecting the line formed by two of the greater, thus geometrically dividing the greater triangle into three lesser triangles in the centre, all of them equal and equilateral. This symbolical arrangement corresponds to the mysterious T. H., or Triple Tau, which forms two right angles on each of the exterior lines, and two others at their centre, by their union, for the three angles of each triangle are equal to two right angles. This illustrates the Jewel worn by the Companions of the Order, which forms, by its intersections,

a given number of angles. These may be taken in five several combinations, and when reduced into their amount in right angles, will be found equal to the five platonian bodies which represent the four elements and the sphere of the universe. The Ribbon worn by the companions of the order is a sacred emblem, denoting Light, being composed of two different or principal colours, purple radiated with crimson, with which the veil of the Temple was also interwoven; the same is further signified by its irradiated form, and in both these respects it has ever been considered as an emblem of royal power and dignity. The Ensigns which the Companions bear on their staves were the distinguished bearings of the Twelve Tribes of Israel, and figuratively of the peculiar blessings bequeathed to each by the patriarch Jacob, who, before his death assembled them together for that purpose, as we find recorded in the 49th chap. of Genesis. The principal Banners are the standards of the leading tribes of the four divisions of the army of Israel, and, unitedly, bear a device of an angelic nature, under the combined figures of a Man, a Lion, an Ox, and an Eagle. A Man to represent integrity and understanding, a Lion to personify strength and power, an Ox to denote the ministration of patience and assiduity, and an Eagle to display the promptness and celerity with which the will and pleasure of the Creator are ever executed. A detail of the tribes attached to each division, and names of their Commanders, will be found in the Second chap. of Numbers. The bearings of the Sceptres denote the regal, prophetic, and sacerdotal offices, which are now, and still ought to be, conferred in a peculiar manner, and accompanied with the possession of particular Secrets. The Bible, Compasses, and Square, are considered as appropriate emblems of the three G. Master's who founded the first Temple. The Bible denotes the wisdom of King Solomon. The Square, the power of Hiram of Tyre,

and the Compasses the exquisite skill of Hiram Abiff. But the truly speculative Mason regards them as the mysterious symbols of the wisdom, truth, and justice of the Most High. His wisdom is most amply exemplified in the Sacred Word which contains the records of His mighty acts, and the treasure of His revealed will. His truth is as justly represented by the Square, it being the acknowledged symbol of strength, and the criterion of perfection; and His impartial and enerring justice, which has accurately defined the limits of good and evil, assigning to each its due proportion of pleasure and pain, and is elucidated by the Compasses, which alone enables us to ascertain the limits of all geometrical forms, and to reduce our ideas of proportion or equality to a certain standard. The Sword and Trowel are adopted by R.A.M.'s to commemorate the valour of those worthy Masens, who carried on the building of the second Temple, with a Trowel in their hands, and a Sword by their sides, that they might be ever ready to defend the Holy City and Sanctuary, against the unprovoked attacks of their enemies, by which they have left a sacred and impressive lesson to succeeding ages, that, next to obedience due to lawful authority, is a manly and determined resistance to lawless violence, the first step to social duties. The Pick-axe, Crow-bar, and Shovel, were the first implements used by the Sojourners to clear away the foundation of the second Temple—the Pick-axe to loosen the earth, the Crow-bar to take purchases, and the Shovel to clear away the rubbish. These we spiritualize thus: the sound of the stroke of the Pick-axe reminds us of the sound of the last trumpet, when the graves shall be shaken, opened, and deliver up their dead. The Crow-bar being an emblem of uprightness, represents the erect manner in which the body shall arise on that awful day to meet its tremendous but merciful Judge. The moral state in which the body is laid in the grave, is powerfully

impressed on our minds by the work of the Shovel, so that when the rubbish of the body shall be properly disposed of, we, with confidence, hope the Spirit will arise into immortal and eternal life.

PRAYER GIVEN BY THE SECOND CHAIR IN CONCLUSION.

Supreme and incomprehensible I AM, may the sincerity of our feeble exertions meet with Thy Divine approbation, and may our endeavours to disseminate the knowledge and light of Thy most Holy Word, be crowned with success through Thy all powerful protection.

MYSTIC EXPLANATION, GIVEN BY THE FIRST CHAIR.

Z.—The mystic knowledge of this Degree comprehends the form and explanation of the Sacred Secrets, the nature and import of the Holy Word, and the traditional ceremony used in sharing and communicating our Secrets in R.A. Masonry. There are five Secrets corresponding in number to the five Points of Fellowship, in which the M.M. is instructed, and as those point out to us the relative duties we owe to each other, so do the Secrets of a R.A.M. mark, in a peculiar manner, the relation we bear to the Almighty, as creatures offending against His power, yet the adopted children of His mercy.

Now follow the five Secrets, *vis.* —

THE FIRST—OR PENAL SIGN.

Z.—The PENAL SIGN marks our O.B., and reminds us of the fall of Adam, and the dreadful penalty entailed by all his sinful posterity, no less than death, intimated by the action itself, that the stiff neck of the disobedient shall be cut off from the land of the living by the judgment of God, even as the head is severed from the body by the sword of human justice, to avert which we are taught by the

SECOND—REVERENTIAL, OR HAILING SIGN,

to bend with submissive resignation beneath the chastening hand of the Almighty, and at the same time to engraft His law in our hearts. In this expressive form did the Father of the human race first present himself before the Most High to receive the denunciation of His just and terrible judgment. It was also adopted by our Grand Master Moses, when the Lord appeared to him in the burning bush ; Moses covered his face from the brightness of the Divine presence, and laid his hand on his heart, in token of obedience and salutation, which was afterwards accounted to him for righteousness.

THE THIRD—PENITENTIAL OR SUPPLICATORY SIGN,

may be considered as the parent of the Reverential or Hailing Sign. It justly denotes that frame of mind and heart, without which our prayers and oblations of praise would not obtain acceptance at the throne of grace, before which how should a frail and erring creature of the dust present himself unless with bended knees and uplified hands, betokening at once his humility and dependence ? In this humble posture did Adam kneel to God and bless the Author of his being. Thus did he bend with contrite awe before the face of his offended Judge, to avert His wrath, and conciliate His mercy, and has transmitted the sacred form to his posterity for ever.

THE FOURTH—MONITORIAL OR SIGN OF SUFFERING,

reminds us of the weakness of human nature, unable of itself to resist the powers of darkness unless aided by that help which is from above. By this defenceless posture we acknowledge our own frailty, and confess that we can do no good or acceptable service but through Him, from whom all good counsels and just works proceed, and without whose Divine and special favour we must ever be found unprofit-

able servants in His sight ; therefore, adopting the manner of our ancestors and stoning priests by this form of contrition and humility.

THE FIFTH—FIDUCIAL, OR FAITH AND HOPE SIGN,

as if we would prostrate ourselves on the face of the earth ; we must thus throw ourselves upon the mercy of our Creator and our Judge, looking forward with confidence to His gracious promises, by which alone we hope to pass through the Ark of our redemption in the presence of Him who is the great I.A.M., the Alpha and Omega, the beginning and the ending.

Z.—On the front of the pedestal are engraven the names of the three Grand Masters who presided over the building of the former Temple, viz. :—Solomon King of Israel, Hiram King of Tyre, and Hiram Abiff, and are meant to perpetuate the erection of the former Temple. There is likewise a triple Tau, or letter T, a mark or character affixed to the summons of Royal Arch Masons when summoned on other than usual occasions. The triple Tau is translated from the Hebrew, a mark or sign spoken of by Ezekiel, when he said to the man with the inkhorn, "Go thy way through the midst of the city of Jerusalem, and set a mark on all those who sigh and lament for the abomination thereof." By which mark they were saved from among those who were slain for their idolatry by the wrathful displeasure of the Most High. In ancient times the mark was placed on the forehead of all those who were acquitted by their judges, as a proof of their innocence ; and military commanders caused a T to be placed on all those who had escaped unhurt from the field of battle, denoting that they were in perfect life ; it has, therefore, ever been considered the mark or life. The union of the three T's allude to the grand tri-union of the Deity, by whom the horrific, gloomy, and unshapen chaos was changed into form and existence.

Z. (continues).—The word you observe on the Triangle, is the sacred word which you have promised and sworn never to divulge, unless with the assistance of three or more R.A.M.'s lawfully congregated, constituted, and dedicated, which, as principal of this Chapter I am authorized to pronounce. It is in itself a compound word, and its combination forms the word —, the Chaldean name of God, signifying His essence of Majesty incomprehensible, it is also a Hebrew word, signifying I Am, and shall be, thereby expressing the actual future and eternal existence of the Most High. — is an Assyrian word signifying Lord, or powerful ; it is also a compound word, from the proposition —, which signifies in, or an heaven, or on high ; therefore this word means Lord in heaven, or on high. — is an Egyptian word, implying strength and power, and expressive of the Omnipotence of the Father of all ; taking each together will read this—I Am, and shall be Lord in heaven, Father of all, in every age, in every clime, adored by savage, and by sage. Jehovah, Jove, or Lord. The word on the Cube is the grand, awful, tremendous, and incomprehensible name of the Most High, signifying I Am, the beginning, and the ending, which was, and is to come, the actual future, and all-sufficient God, who alone has His living in, and of himself, and gives to all others their being ; that He was, and shall be both what He was, and what He is, from everlasting to everlasting, all the creation being dependant on His mighty will. The Cube typifies the Omnipotent and Almighty Author of the universe, having neither beginning nor ending ; it also calls to our remembrance the grand and awful hereafter, or futurity, where we hope to enjoy endless bliss and everlasting life. The characters which are placed on each angle of the Cube are Hebrew, and particularly worthy of your attention. The Aleph, answering to our A ; the Beth, to our B ; and the Lamed to our L ; take the Aleph and Lamed, the word Al,

which means Word ; take the Lamed—the Aleph—and the Beth, they form the word Lab, meaning Spirit ; take the Beth—Aleph—and Lamed—the word Bal, meaning Lord ; take each angle of the triangle, they will form the following sentences—Father Lord, Word Lord, Spirit Lord. The Tau was, in the days of Pythagoras, esteemed as the most sacred of all emblems, and when any oath of more than usual import was to be administered, it was given on the Tau, and when so administered none ever were known to have violated it. The ancient Egyptians called it the sacred number—three, or number of perfection, and was an object of worship amongst the ancients as the grand principle of animated existence, and they gave it the name of “God,” representing the animal; vegetable, and mineral creation ; it was also called “Avolet” that is to say, the Soul of Nature. The sacred Tau is usually placed in the midst of squares and circles, indicating the vivifying principles, extending its ramifications throughout all created matter ; it is therefore denominated the Great All, or Summum Bonum.

THE CLIMAX OF ROYAL ARCH MASONRY.

This sublime degree is the climax of Masonry, and is intimately blended with all that is near and dear to us in another state of existence—our divine and human affairs are so interwoven, so awfully, and so minutely in all its disquisitions ; it has virtue for its aim, the glory of God its object, and the eternal welfare of man is considered in every point or letter of its ineffable Mysteries. Suffice it to say, that this Degree is founded on the name of Jehovah,

who was from all eternity, is now, and shall be, one and the same for ever, the being naturally existing of, and from himself, all actual perfection originally in His essence. This sublime Degree inspires its members with the most exalted ideas of God, and leads to the exercise of the most pure and sublime piety, a reverence for the incomprehensible Jehovah, the Eternal Ruler of the Universe—the element of life, the primordial source of all its principles, the very spring and fountain of all its virtues.

PASSING THE VEILS.

(This ceremony is sometimes dispensed with.)

THE CANDIDATE IS PREPARED AS BEFORE.

The three Sojourners act as the guardians of the three Veils. Jun. Scribe conducts the Candidate to the door of the First Veil, which is duly opened, and the Candidate is admitted by giving the Sign and Word. He is conducted while Ezra reads the 3rd chap. of Exodus, ver. 1 to 6 inclusive, also ver. 13 and 14 of ditto. The Most Excellent informs the Candidate that the Passwords from the First to the Second Veil are —. He is then led to the Second Veil and examined by the Guard, who demands the Password, which he gives. He enters the Second Veil in which is the figure of a Serpent and Aaron's rod. Ezra then reads Exodus 4, ver. 1 to 5 inclusive. The Candidate is then desired to pick up etc. — this act is the sign of the Second Veil, and the Passwords are — etc., — etc., —; with these words he passes the Guard of the Third Veil. Ezra then reads Exodus 4, ver. 6 to 9; the — etc., —, are the signs of

the Third Veil, and the Passwords to the Sanctum Sanctorum are —, etc. He is then shewn the Ark of the Covenant which contains the tables of stone, the pot of manna, the table of show bread, the burning incense, and the candlestick with seven branches, after which he is withdrawn to enter as a Sojourner.

TO CLOSE THE CHAPTER.

The Most Excellent knocks to order, and asks if there is anything to offer for the benefit of the Chapter. After ascertaining there is not, he again knocks to order, and finishes by saying, "We do agree in love, and unity, etc.," — which is repeated by the Companions. He then gives one knock with his Sceptre which is followed by one each by Haggai and Jeshua. The Most Excellent then gives another knock, making together four, and says to the principal Sojourners, "The labours of the evening being ended, you have my commands to close the Chapter." P.S.—In the name of the Most High and by command of the Most Excellent I close the Chapter until, etc. (Each Companion salutes the Volume of the Sacred Law, ending with the Most Excellent Zerubbabel.) One of the Past Zerubbabels comes forward and says, "Nothing remains, etc.," — the same as in Craft Masonry, repeating "Fidelity" four times.

CHARGE

GIVEN WHEN THE CHAPTER IS CLOSED BEFORE THE COMPANIONS HAVE SEPARATED.

Z.—You are about to quit the sacred retreat of peace and friendship, and to mix with the world, amidst all its cares

and employments ; forget not the sacred duties that have been so frequently inculcated, and so strongly recommended in this supreme convocation, be ye therefore discreet, prudent, and temperate ; remember also that around this Altar you have voluntarily and solemnly vowed to befriend and relieve with unhesitating cordiality every Brother that shall need your assistance ; that you have promised to remind him in the most gentle manner of his failings, and to aid his reformation—to defend and vindicate his character whenever wrongfully traduced, and to suggest the most candid, the most palliating, and the most favourable circumstances, even when it is justly liable to reprehension and blame, thus shall the world see how dearly Masons love each other. But, my Brethren and Companions, you are to extend those noble and generous sentiments still farther ; let me impress on your minds, and let it be instilled into your hearts, that every human being has an undoubted claim to your kind offices ; we therefore strictly enjoin you to do good to all, while we more particularly recommend to your care the household of the faithful—that by diligence and fidelity in the duties of your respective vocations, liberal benevolence and diffusive charity ; constancy and sincerity in your friendship ; uniform, kind, just, amiable, and virtuous in your deportment, you will prove to the world the happy and beneficent effects of our ancient and honourable institution. Let it not be said that you laboured in vain and wasted your strength for nought—for your work is before the Lord, and your recompense is with your God. Finally, Brethren and Companions, be all of one mind, live in peace, and may the God of love and mercy delight to dwell amongst you, and bless you for evermore.

THE END OF THE CEREMONY OF EXALTATION IN THE
HOLY ROYAL ARCH.

A SELECTION OF SONGS,

SUITABLE TO CRAFT MASONRY.

SONG.

In all your dealings take good care,
Instructed by the friendly Square,
To be true, upright, just, and fair,
And thou a Fellow-Craft shall be.

The Level so must poise thy mind,
That satisfaction thou shalt find,
When to another Fortune's kind :
And that's the drift of Masonry.

The Compass t'other two compounds,
And says, though anger'd on just grounds,
Keep all your passions within bounds,
And thou a Fellow-Craft shalt be.

Thus, symbols of our Order are
The Compass, Level, and the Square,
Which teach us to be just and fair :
And that's the drift of Masonry.

THE ACCEPTED MASON.

COME, let us prepare, we brothers that are
Assembled on merry occasion,
To drink, laugh, and sing, for our wine has a spring :
Here's a health to an Accepted Mason.

The world is in pain our secrets to gain,
And still let them wonder and gaze on :
'Till they're shown the light, they'll ne'er know the right
Word or sign of an Accepted Mason.

'Tis this, and 'tis that, they cannot tell what,
Nor why the great men of our nation,
Should aprons put on, and make themselves one
With a Free and an Accepted Mason.

Great Kings, Dukes, and Lords, have laid by their swords,
Our mystery to put a good grace on ;
And thought themselves famed, to hear themselves name'd
With a Free and an Accepted Mason.

Antiquity's pride we have on our side,
To keep up our old reputation ;
There's nought but what's good to be understood
By a Free and an Accepted Mason.

We're true and sincere, and just to the fair,
Who will trust us on any occasion ;
No mortals can more the ladies adore
Than a Free and an Accepted Mason.

Still firm in our trust, in friendship we're just,
Our actions we guide by our reason ;
By observing this rule the passions move cool
Of a Free and an Accepted Mason.

All idle debate about church or the state,
 The springs of impiety and treason ;
 These raisers of strife ne'er ruffle the life
 Of a Free and Accepted Mason.

Then join hand in hand, by each Brother firm stand ;
 Let's be merry and put a bright face on ;
 What mortal can boast so noble a toast
 As a Free and an Accepted Mason.

CHORUS.

(All standing, and joining hands, right over left, Thrice.)

"What mortal can boast, etc. etc."

SONG.

By Masons' art, the aspiring domes,
 In various columns shall arise.
 All climates are their native homes,
 Their Godlike actions reach the skies.

CHORUS.

Heroes and Kings reserve their name,
 Whilst poets sing their lasting fame.

Great, generous, virtuous, good and brave,
 Are titles Masons justly claim ;
 Their deeds shall live beyond the grave,
 Which some unborn shall loud proclaim.

CHORUS.

Time shall their glorious acts enroll,
 And love, with friendship, charm the soul,

SONG.

'T IS Masonry unites mankind,
 To generous actions forms the soul ;
 In friendly converse all conjoined.
 One spirit animates the whole.

Wher 'er aspiring domes arise,
 Wherever sacred altars stand,
 Those altars blaze unto the skies
 Those domes proclaim the Mason's hand.

As passions rough the souls disguise
 Till science cultivates the mind,
 So the rude stone unshapen lies,
 Till by the Masons' art refined.

Though still our chief concern and care
 Be to deserve a brothers' name,
 Yet, ever mindful of the fair,
 Their kindest influence we claim.

Sing, Brother, then, the Craft divine,
 (Best bond of social joy and mirth),
 With choral sound and cheerful wine,
 Proclaim its virtues o'er the earth.

 ODE ON "THE ROYAL ARCH."

WHEN orient Wisdom beam'd serene,
 And pillar'd strength arose ;
 When Beauty tinged the glowing scene,
 And Faith her mansion chose ;
 Exulting bands the fabric view'd,
 Mysterious powers adored,
 And high the triple union stood,
 That gave the mystic Word.

Pale Envy wither'd at the sight,
And, frowning o'er the pile,
Call'd Murder up from realms of night,
To blast the glorious toil ;
With ruffian outrage join'd in woe,
The form the league abhorr'd ;
And wounded Science felt the blow
That caus'd the mystic Word.

Concealment, from sequester'd cave,
On sable pinions flew,
And o'er the sacriligious grave,
Her veil impervious threw.
Th' associate band in solemn state,
The awful loss deplored ;
And wisdom mourn'd the ruthless fate
That whelm'd the mystic Word.

At length through Time's expanded sphere
Fair Science speeds her way ;
And warm'd by Truth's refulgence clear,
Reflects the kindred ray.
A second fabric's towering height
Proclaims the sign restored ;
From whose foundation—brought to light,
Is drawn the mystic word.

To depths obscure the favour'd Trine
A dreary course engage,
Till through the Arch the ray divine
Illumes the sacred page !
From the wide wonders of this blaze
Our ancient Signs restored ;
The Royal Arch alone displays
The long-lost mystic Word.

.SONG.

TUNE . . . "Rule Britannia."

HAIL, Masonry, thou craft divine !
 Glory of earth, from heav'n reveal'd,
 Which doth with jewels precious shine,
 From all but Masons' eyes conceal'd.
 Thy praises due, who can rehearse,
 In nervous prose or flowing verse ?

All craftsmen true distinguished are,
 Our code all other laws excels ;
 And what's in knowledge choice and rare,
 Within our breasts securely dwells.
 The silent breast, the faithful heart,
 Preserve the Secrets of the art.

From scorching heat and piercing cold,
 From beasts, whose roar the forest bends,
 From the assaults of warriors bold
 The Masons' art mankind defends.
 Be to this art due honour paid,
 From which mankind receives such aid.

Ensigns of state, that feed our pride,
 Distinctions, troublesome and vain,
 By masons true are laid aside—
 Art's free-born sons such toys disdain.
 Ennobled by the name they bear,
 Distinguished by the badge they wear.

Sweet fellowship, from envy free,
 Friendly converse of brotherhood,
 The Lodge's lasting cement be,
 Which has for ages firmly stood.
 A lodge thus built, for ages past
 Has lasted, and shall for ever last.

Then let us celebrate the praise
 Of all who have enrich'd the art,
 Let gratitude our voices raise,
 And each true brother bear a part.
 Let cheerful strains their fame resound,
 And living Masons healths go round.

HAIL! MASONRY DIVINE.

AIR "God Save The Queen."

HAIL Masonry Divine,
 Glory of ages shine,
 Long may'st thou hold ;
 Where'er thy lodges stand,
 May they have great command,
 And always grace the land,
 Thou art divine !

Great fabrics still arise,
 And touch the azure skies,
 Great are thy schemes,
 Thy noble orders are
 Matchless beyond compare
 No art with thee can spare,
 Thou art divine !

Hiram the architect,
 Did all the craft direct,
 How they should build ;
 Solomon, great Israel,
 Did mighty blessings bring
 And left us room to sing,
 Hail ! Royal Art.

SONG.

AIR—"Rule Britann'a."

ALMIGHTY SIRE ! our heavenly King,
 Before whose sacred name we bend,
 Accept the praises which we sing,
 And to our humble prayer attend !
 All hail, great Architect divine !
 This universal frame is thine.

Thou, who didst Persia's King command,
 A proclamation to extend,
 That Israel's sons might quit his land,
 Their holy temple to attend.
 All hail, &c.

That sacred place, where three in one
 Comprised thy comprehensive name ;
 And where the bright meridian sun
 Was soon thy glory to proclaim.
 All hail, &c.

Thy watchful eye, a length of time,
 The wonderous circle did attend ;
 The glory and the power be thine,
 Which shall from age to age descend.
 All hail, &c.

On thy omnipotence we rest,
 Secure of thy protection here ;
 And hope hereafter to be blest,
 When we have left this world of care.
 All hail, &c.

Grant us, great God ! thy powerful aid,
 To guide us through this vale of tears ;
 For when thy goodness is displayed,
 Peace soothes the mind, and pleasure cheers.
 All hail, &c.

Inspire us with thy grace divine,
 Thy sacred law our guide shall be :
 To every good our hearts incline,
 From every evil keep us free.
 All hail, &c.

CONFESS THE MASON'S ART DIVINE.

AIR—"Attic Fire."

DIVINE Urania, virgin pure,
 Enthroned in the Olympian bower,
 I here invoke thy lays :
 Celestial muse, awake thy lyre,
 With heaven-born sweet seraphic fire,
 Freemasonry to praise.

The stately structures that arise,
 And burst the concave of the skies,
 Still ornament thy shrine :
 The aspiring domes, those works of ours,
 "The solemn temples—cloud-capped towers,"
 Confess the art divine.

With prudence all our actions are,
 By Bible, Compass, and by Square,
 In love and truth combined :
 While justice and benevolence,
 With fortitude and temperance,
 Adorn and grace the mind.

THE MASON'S ALLEGORY.

G. S. CARRY.

THE trade of a mason's a good moral school,
 Where the measures of life are establish'd by rule,
 When affairs go awry let your judgment incline
 To make matters even by drawing the line.

Should your paths, being crooked, bewilder the mind,
 Or encircled by care no alternative find,
 Ne'er let your guide reason give way to despair,
 Old time with exertion your troubles may square.

Should you meet with a brother in craft too profound,
 Make use of your plummet, his subtlety sound,
 And if you no bottom should find in his heart
 When his hand he presents you, bid him depart.

Let your converse be level, your life not too gay,
 But just within compass, the moderate way ;
 When you 're crippled by age, infirm, and oppress'd,
 Let Faith lend a pillar on which you may rest.

SONG.

WHEN earth's foundations first were laid
 By the Almighty artist's hand,
 'T was then our perfect laws were made—
 Established by his strict command.
 Hail, mysterious—hail, glorious masonry !
 That makes us ever great and free.

As man throughout for shelter sought,
 In vain from place to place did roam,
 Until from heaven he was taught
 To plan, to build, to fix his home.

Hail, mysterious, &c.

Hence, illustrious, rose our art,
 And now its beauteous piles appear,
 Which shall to endless time impart
 How worthy and how great we are.
 Hail, mysterious, &c.

Nor yet less famed for every tie
 By which our thoughts are bound,
 Love, truth, and friendship socially
 Join all our hearts and hands around.
 Hail, mysterious, &c.

Our actions still by virtue blessed,
 And to our precepts ever true ;
 The world, admiring, shall request
 To learn, and our bright paths pursue.
 Hail, mysterious, &c.

THE MOST GLORIOUS OF TEMPLES GIVES
 NAME TO FREEMASONS.

LET us sing to the honour of those
 Who baseness and error oppose ;
 Who, from sages and magi of old,
 Have got secrets which none can unfold ;
 Whilst through life's sweet career,
 With mirth and good cheer,
 We 're revelling,
 And levelling
 The monarch, till he
 Says our joys far transcend
 What on thrones do attend,
 And thinks it a glory with us to be free.

The wisest of kings paved the way,
 And his precepts we keep till this day ;
 The most glorious of temples gave name
 To Freemasons, who still keep their fame.
 Though no prince did arise,
 So great and so wise ;
 Yet in falling,
 Our calling
 Still bore high applause ;
 And though darkness o'errun
 The face of the sun,
 We, diamond like, blazed to illumine the cause.

LIKE MASON'S OUR WORK WE 'LL PURSUE.

KING SOLOMON, that wise projector,
 In masonry took great delight ;
And Hiram, that great architector,
 Whose actions will ever shine bright ;
From the heart of a true honest mason,
 There's none can the secret remove.
Our maxims are justice, morality,
 Friendship, and brotherly love.

We meet, like true friends, on the level,
 And lovingly part on the square ;
Alike we respect king and beggar,
 Provided they 're wise and sincere.
We scorn an ungenerous action :
 None can with Freemasons compare ;
We love and we live within compass,
 By rules that are honest and fair.

We exclude all talkative fellows,
 That will babble and prate past their wit ;
 They ne'er shall come into our secret,
 For they're neither worthy nor fit.
 But the person that's well recommended,
 And we find him honest and true,
 When our Lodge is well tyed we'll prepare him
 And like masons our work we'll pursue.

There's some foolish people reject us,
 For which they are highly to blame ;
 They cannot show any objection
 Or reason for doing the same.
 The art's a divine inspiration,
 As all honest men must declare,
 So here's to all true hearted brothers,
 That live within compass and square.

 MASONIC FAREWELL.

BURNS.

ADIEU heart-warm, fond adieu !
 Dear brothers of the mystic tie !
 Ye favour'd, ye enlighten'd few,
 Companions of my social joy !
 Though I to foreign lands must hie,
 Pursuing fortune's slidd'ry ba,
 With melting heart, and brimful eye,
 I'll mind you still though far awa'.

Oft have I met your social band,
 And spent the cheerful festive night ;
 Oft, honour'd with supreme command,
 Presided o'er the sons of light ;

And by that hieroglyphic bright,
Which none but craftsmen ever saw !
Strong mém'ry on my heart shall write
Those happy scenes, when far awa'.

May freedom, harmony, and love
Unite you in the grand design,
Beneath the Omniscient eye above,
The glorious architect divine !
That you may keep the unetring line,
Still rising by the plummet's law,
Till order bright completely shine,
Shall be my prayer when far awa'.

And you, farewell ! whose merits claim,
Justly, the highest badge to wear !
Heaven bless your honour'd, noble name,
To Masonry and Scotia dear !
A last request permit me here,
When yearly ye assemble a',
One round, I ask it with a tear,
To him, the bard, that 's far awa'.

END OF MASONIC SONGS.

ERRATA.

Page 20.—In last line read “Hail” for “hale.”

Page 91.—After “end of passing,” read

CHARGE AFTER THE PASSING.

(OMITTED .

HAVING advanced to the Second Degree, we congratulate you on your elevation. It is unnecessary to recapitulate the duties which, as a Mason, you are now bound to discharge ; or enlarge on the necessity of a strict adherence to them ; as your own experience must have established their value. Your past behaviour and regular deportment have merited the honour which we have conferred ; and in your new character it is expected that you will not only conform to the principles of the Order, but steadily persevere in the practice of every virtue. The study of the liberal arts, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration ; especially the science of Geometry, which is established as the basis of our art. As the solemnity of our ceremonies requires a serious deportment, you are to be particularly attentive to your behaviour in our regular assemblies ; you are to preserve our ancient usages and customs sacred and inviolable, and induce others, by your example, to hold them in due veneration. The laws and regulations of the

Order you are strenuously to support and maintain. You are not to palliate or aggravate the offences of your brethren; but, in the decision of every trespass against our rules, judge with candour, admonish with friendship, and reprehend with mercy. As a Craftsman, in our private assemblies you may offer your sentiments and opinions on such subjects as are regularly introduced in the lecture, under the superintendence of an experienced master, who will guard the land-marks against encroachment. By this privilege you may improve your intellectual powers; qualify yourself to become a useful member of society, and like a skilful Brother, strive to excel in what is good and great. You are to duly honour and obey all regular signs and summonses given and received. You are to encourage industry and reward merit; supply the wants and relieve the necessities of brethren and fellows to the utmost of your power and ability; and on no account to wrong them, or see them wronged, but timely to apprise them of approaching danger, and to view their interest as inseparable from your own. Such is the nature of your engagements as a Fellow Craft, and these duties you are bound, by the most sacred ties, to observe.