

MANUAL
OF
FREEMASONRY ;

PART I.

CONTAINING

THE FIRST THREE DEGREES—

WITH AN INTRODUCTORY KEY-STONE TO THE ROYAL ARCH.

PART II.

CONTAINING

THE ROYAL ARCH AND KNIGHTS TEM-

PLAR DRUIDS, WITH AN EXPLANATORY INTRODUCTION TO
THE SCIENCE.

PART III.

CONTAINING

THE DEGREES OF MARK MAN, MARK

MASTER, ARCHITECT, GRAND ARCHITECT, SCOTCH MASTER, OR
SUPERINTENDANT, SECRET MASTER, PERFECT MASTER,
INTIMATE SECRETARY, INTENDANT OF THE BUILDINGS,
PAST MASTER, EXCELLENT MASONS, SUPER-EXCEL-
LENT MASONS, NINE ELECTED KNIGHTS, ELECT
OF NINE, PRIESTLY ORDER OF ISRAEL,

Explanatory Introduction to the Science,

AND

A FREE TRANSLATION OF SOME OF THE SACRED SCRIPTURE NAMES,

By RICHARD CARLILE.

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THE KEY-STONE

THE ROYAL ARCH.

If we make ourselves acquainted with all that Masons know of their freemasonry, we shall find a blank, and that, in fact, they know nothing worthy of being called a secret. I am of opinion, that nothing useful to be known should be made a secret, and that there is nothing of the kind a secret among mankind. I hold, that the mere profession of having such a secret is a vice. The question reasonably arises, *why should it be a secret?* Of Freemasons, I boldly say, that they have no secret; but there is a secret connected with their association, and they have not known it. The late Godfrey Higgins once observed to me, without explanation, that there were but two Masons in England—himself and the Duke of Sussex. I put in a claim to be a third. He asked me to explain, on the condition that he was not to commit himself by any observation. I did so, as here set forth. He smiled and withdrew. The secret is now out. I will clear up the doubt and difficulty and teach Masonry to Masons.

The following forms of opening, working, and closing lodges are literally and truly the formularies of the three common degrees in Masonic Lodges, or that secret system which is called Craft Masonry. It has been communicated to me by Masons; it has been confirmed by other Masons; it has been the Standard Manual of Masonry, since it was first published in "The Republican," in 1825; it has made many Masons: without the lodge initiation, and, by its direction, I have been assured

that men who were never in a lodge have successfully and *profitably* taught practical masonry. The higher degrees form the subject of other volumes. They are not common; are denominated orders of chivalry; and but very few Masons go beyond the Royal Arch Degree.

The great subject of Masonry is Solomon's Temple. The two first secret words are *Boas* and *Jachin*, the pillars of the porch of that temple. Through all the masonic degrees, ancient or modern, the subject continues to be a dark development of the building of the temple. I am about to throw light upon it. My historical researches have taught me that that which has been called Solomon's Temple never existed upon earth: that a nation of people called Israelites never existed upon earth: and that the supposed history of Israelites and their temple is nothing more than an allegory relating to the mystery of physics generally, and the moral culture of the human mind. Hence the real secret of masonry.

The word *temple* is derived from the Latin word *tempus*, *time*; and, therefore, the ancient structures called temples were in reality intended to be records of time and archives of human knowledge. Such institutions would have been a great benefit to mankind; but the veil of superstition was thrown over them, it was deemed politic or profitable to the few to deceive the many; that which should have been a simple record of fact was worked up into an allegory: there arose an esoteric doctrine for those initiated in the secrets of the temple, and a deceitful exoteric doctrine for the multitude; and this was the origin of a priesthood; this the lamentable change from science to priestcraft; this the secret of Freemasonry, the key of the mysteries of the Christian religion, and the basis of Judaism. Judaism, Christianity, and Freemasonry, are, in principle, one and the same, as to secret origin and mystery. Let us endeavour to turn the stream; to go from priestcraft to science, from mystery to knowledge, from allegory to real history.

But for planetary motion, there could have been no division

of time. The relations of the sun to the planets and fixed stars make up all the natural divisions of time; such as the day, the month, the year, and the corresponding seasons. The day is marked by the motion of the earth on its own axis. The month (lunar) by the appearances of the moon; and (solar or calendar) by the grouping of stars into twelve divisions, which are called the Zodiac, pictorially marked by signs, and seen opposite to the solar side of the earth, in the successive months. The year is complete when the sun appears to return to a given spot from which it is said to start. The polar motions of the earth cause the sun to appear in a state of birth, growth, maturity, decay, and death, in the course of a year, producing our seasons. These appearances have been poetically allegorized and personified; and hence all that has been invented about god or gods, about new born god, living god, dying god, descending god, resurrection god, ascending god. There is no plain historical truth, no revelation, about god, in existence, other than those of the relations of the sun to the planets and stars, in physics, and the cultivation of the human mind in morals. All other such pretensions to history may be historically disproved. We are prepared with historical disproofs of the existence of such a people as Israelites or Jews as a nation. They were a religious or philosophical sect, who had been made adepts in the higher Pagan Mysteries: a sect among nations; but not a nation among sects.

Our common temples, like those of the ancients, have generally, and only with a few modern exceptions, been built due east and west, in respect to the rising and setting of the sun. The steeples have been conical emblems of flame, which is again emblematical of the sun. Etymology will carry every word connected with religion back to primitive sun-worship, and Mental cultivation. The emblems of the most ancient temples of which we have ruins, are emblems of time, of planetary bodies, their motions and relations, and of sun-worship, &c. It is therefore calling for no great stretch of the imagination, for no strange credulity, to call for the admission.

that the first temples were dedicated to the sun; that the first principles of religion consisted of a scientific record of the sun's annual path through the signs of the Zodiac, with other then known science; and that the first efforts of priestly and cunning men would be to deceive the vulgar upon this subject, to preach the reality of the personified god, which science forbid, and the existence of which the principles of matter or of nature rendered impossible.

When man began to make God like himself, he began also to give God a dwelling-place, such as he found or could make on earth. The first temples that were imagined by ingenuity were temples in the heavens, time marked by planetary partitions. Thus we read of the *New Jerusalem* coming down from heaven as a dwelling-place for the saints of the earth. The seven churches of Asia were seven imaginary temples in heaven, reduced to a figurative tale, and then imitated on earth. Thus again, that which is called the building of the first Solomon's Temple never took place on earth; but the story of the temple was fabricated; and the first Jewish historian we have (Josephus) allows that it was allegorical and emblematical of the universe or of all the physical phenomena. The true meaning, then, of the building of Solomon's temple, in Freemasonry is, and the practice of the lodges should be, to the effect, that the grand secret of all religion, is this allegorical typification of the solar relations and planetary motions with mental and moral cultivation, and that such, in truth, is the great lost secret of Freemasonry. The masons have lost the initiatory secret—have been numbered among the vulgar, and deceived with the exoterical doctrine of personified deity.

Mr. Paine had a glimmering light on this subject, but he was ignorant of the details. He made a shrewd guess at the thing, and guessed rightly as to a part of the principle, though he could not fill out the history and origin. The esoteric principle of Freemasonry, as of Christianity and of Judaism, is SUN-WORSHIP AND SCIENCE, AS THE BASIS

OF HUMAN CULTURE AND DISCIPLINE, the common Paganism of the human race. Mr. Paine guessed at this in relation to Freemasonry, but knew it not in relation to Christianity and Judaism.

I propose to furnish here nothing more than the Key-stone to the Arch of Freemasonry, which is the moral and gist of the Royal Arch Degree, at which Masons have played, *not worked*, without knowing what they were about. For a further proof that I present the right key, I refer the reader to the theologico-astronomical, or Sunday evening discourses, at the Rotunda, of the Rev. Robert Taylor. They are so many philosophical lectures on masonry, though the exposure professedly relates to Christianity. They form two volumes of a cheap publication, entitled. "The Devil's Pulpit." I refer him also to the works of Dupuis, Volney, Sir William Drummond, and Rhegellini.

Masons claim Pythagoras as one of their fraternity. They may also claim every Grecian and Roman sage, who sought out the Pagan mysteries. But the Modern Masons are not very worthy disciples of those ancient men.

The proper business of a Mason is astronomical, chemical, geological, and moral science, and more particularly that of the ancients, with all the mysteries and fables founded upon it. A good Mason would, in fact, have no superstition. It should be his boast, that his science takes him out of modern religion. He who can build Solomon's Temple, in the allegorical sense, is disqualified from being a fanatic. Deism has been charged upon, and even boasted of, by modern Masons; but as a sect, they are innocent of any science that can take them out of the common impressions of modern religious doctrines.

Astrology, gipsy fortune telling, Modern Freemasonry, Mahometanism, Christianity, and Judaism, now so called have sprung from, and are so many corruptions of, the ancient mysteries of the Pagans. Star-gazing, without proper human

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culture, has been the source of all religion. Lunacy is a disorder improperly ascribed to Luna, or the Moon; for moon-struck madness had never befallen any one who had not been corrupted in education, and had the brain badly cultivated.

The first professions of Christianity, as visible in the New Testament, were professed revelations of the ancient Pagan mysteries; but, as a revelation, it was a failure—and it would have been better if the ancient Paganism had not been superseded by the grosser mysteries than have, in ignorance, been adopted, of the God's-spell or gospel.

However, let them all now repent, for the kingdom of heaven is at hand, and the key will be freely given to any one who will unlock and enter.

That there was no such a nation as the Israelites, is a truth—found in the consideration that they are not mentioned beyond the Bible in any records whatever. Egypt knew them not, Persia knew them not, Hindoostan knew them not, Scythia knew them not, Phoenicia knew them not, Greece knew them not, as a nation. And in the first general notice that we have of the Jews, they are introduced to the world as a sect, or a series of sects, being Pharisees, Sadducees, and Essenes; and in that general notice, beyond that sort of mistaken allegorical history which Josephus has copied from the books of the Old Testament, and which is not otherwise corroborated, and no better authority *than* the book of the Old Testament, there is no presentation of the Jews as the descendents of a larger nation of Israelites; as a religious or philosophical sect of distinction, mixed up with, and found in real human history, they are not to be traced higher than the century before the Christian era. It is satisfactory to be able to show the origin of any thing, for such a knowledge is a common passion and curiosity among mankind; and I think the Rev. Robert Taylor has discovered and developed the origin of the titles of *Hebrew*, *Israelite*, and *Jew*.

The Eleusinian mysteries were Pagan; the same in relation

to Isis in Egypt, as to Ceres in Greece, and continued in relation to the Virgin Mary, as a part of the mistaken Christian mystery. It is the fault of Freemasonry, that it has had nothing feminine belonging to it; the ladies make no part of its mysteries, and to the ladies it has been a matter of great uneasiness. They very naturally, and very properly, suspect the propriety of all exclusively male association. The Jews have nothing feminine in their religion. No religion has provided a paradise, or future happy state, for earthly women. They should be all infidels of course. The modern construction and mistaken reading, under what is called the Christian Religion, has become a great burlesque on them.

The word *Eleusis* is the Greek of Adventus, the Latin, the Advent, of the Christian mystery; and signifies THE COMING (emphatically), and literally, *the coming of light*. The story of the transfiguration on the mount, in the New Testament, is an imperfect description of the holding of a Lodge of association in the highest degree of the Eleusinian mystery. The Lodge was held by Peter, James, and John, or the personified months of January, April, or June, July, and August. The degrees of Freemasonry are allegorical of the same mystery. The very miracles of the New Testament are allegorical sketches of the different degrees of the same mysteries. The turning of water into wine is the process of vinous vegetation, and one of the mysteries of Bacchus, who was also *that light which was to come*, the Messiah; the Sun, in physics, or the physical saviour; the Logos, Christ, or principle of Reason; as the moral saviour. The marriage at Cana, in Galilee, was the marriage supper of the Lamb; the spring of the year; the midway between the watering-pot of Aquarius, or watery season, and the ripening of the grape. "Woman," said Jesus to his mother, "what have I to do with thee? My time is not yet come." Summer and autumn are the time of Bacchus. But he turned the water into wine, and so he does every year. The feeding of the multitude with a few small loaves and fishes

is a mystery significant of the prolific power in the earth in the growth of corn, and of the water in the production of fishes. The curing of diseases, of lameness and blindness, casting out devils, allaying a storm, walking on the water, the resurrection of the dead, and the ascension into heaven, are all so many solar mysteries or allegorical relations of the sun's action upon the earth, figured with an association of scientific and moral powers in man. The sacrament of the Lord's Supper is the joint mystery of the union of Ceres and Bacchus—the Pagan producers of corn, or bread and wine, which are truly, in an allegorical, physical sense, the real body and blood of Christ. We shall find that Freemasonry has been a corrupted continuation of all those mysteries; and that the Masons have really, as they confess they have, lost their own secret. Let us see what learning can do to restore it to them. Much of the ritual of our church, even of our English church, is but a misunderstood continuation and corruption of the words and ceremonies of the ancient Pagan mysteries. The Rev. Mr. Taylor has beautifully explained this in his discourses. I have only room to glance at it here.

The scenes and characters of the mysterious drama, as found in the Eleusinian Orgies of Greece, were: —

ELEUSIS—The Advent, or coming-in of light; the birth and character of the subject of the drama—the title of the whole play or mystery.

HIEROPHANT—the Expounder of the Mysteries, the High Priest, the Pope, the Archbishop.

HUPEREET—The Minister or Ordinary Priest

DIACONOS—The Deacon, or Lower Officer.

DIADOCHOS—The Torch-bearer.

PHOTAGOGUE—The Bringer-in of Light.

AUTOPTOS—The Candidate admitted to see the sight. The visitor of the Temple—the Church and Chapel goer.

AUTOPSY—The sight itself.

HEBREW—The initiated Candidate who had passed through all the degrees of the mystery.

TELEIOS—The adept, or perfected.

ISRAELITE—God-seer, purified from all guile.

JEW—The God himself, or the mysterious perfection and deification of the human character.

The whole a type of what may be made of human nature by cultivation of mind, which is the conditional promise of paradise, or kingdom of heaven. This is the revelation of all the mysteries.

Hebrew, Israelite, and Jew, are Syriac, Phoenician, and Egyptian terms used in the mysterious degrees; and it would be as reasonable to argue that the Freemasons are a dispersed nation, as that the Jews are, or were, a dispersed nation. The modern religion of both Jew and Christian is a misunderstood and forgotten connexion, corruption, and continuation, of the ancient Pagan mysteries. Freemasonry is a secret attempt of the same kind, but a failure. The word *revelation*, throughout the New Testament, signifies the revealing of a mystery; but until now, or speaking as far as we can see by record, the real mystery has never been revealed. The true revelation of God—the true gospel or word of God, is a revealing, that all the allegories and mysteries of religion refer to the sun as the physical God; to the science of the human mind as the moral God. This was the secret of the Eleusinian mysteries. That is religious truth, and the whole of religious truth; and the placing of the church on such a rock, as against which the gates of hell shall not prevail. Freemasonry is but a professed concealment of the same revelation, and may be properly styled a bastard or illegitimate mystery.

With this key in his hand, the reader of the following MANUAL OF MASONRY will gain more knowledge of MASONRY as he proceeds, than MASONS themselves gain in their Lodges. Not

one of them has had sense and learning enough to discover the real secret of the craft; and I claim this circumstance as a proof that it is INFIDELITY, as modern criticism and science have been called—*modern infidelity*, which is really becoming *the light of the world*, which is *the light, life, and knowledge needed*, and which is morally, scientifically, and properly speaking, the *true Eleusis or Advent*, or HE THAT SHOULD COME.

The sacred scriptures, or the books of the Old and New Testament, were not written with an intention that they should be used as they are now used; they were not intended to be translated into any vulgar language, and made the commonplace hook or text book of the multitude, to be wrested, as St. Peter has forcibly observed, to their destruction—certainly to their injury; but they are deeply mysterious writings, not revealing, but concealing, and misrepresenting, the ancient mysteries; forming from them a new mode of association, and making a new religion of the old Pagan materials, precisely upon the principle that we now see one sort of secret association springing from another—the Odd Fellows, for instance, in relation to the Masons; one sect of religious association springing from another, through common ignorance and fanatical but mistaken conceit of spiritual knowledge, as Quaker, Unitarian and Methodist, springing from the Church of England, that from the Church of Rome, that from the Church of Greece or Egypt, those from the Persian, and the whole from the general Pagan mysteries; and precisely upon the principle that one language is seen to emanate from another, all having a common root.

In the first preaching of the allegory of Christ crucified, there was no imposition; there was a deeply laid and mysterious allegory, which the multitude took in its literal sense, and made for themselves a history from fiction. So it has been with the addition and union of the books of the Old Testament. The books of the Sibyls have been also supposed to be prophetic of

the Christian religion: but the mystery is cleared up, when we find the root of the Christian and of the Jewish in the Pagan system whence all those books were formed. A development of this kind is the one great thing needful for universal brotherhood, which has not been, found in Freemasonry, nor in Christianity, nor in Judaism, yet or now so called.

The Key, then, to the mysteries of Freemasonry, as well as to the mysteries of the Christian and the Jewish religions, is the Eleusinian mysteries of the Pagan religion; and the further Key to all those mysteries, is a worship of the Sun as God, under a variety of personifications, in all its Zodiacal transits, in the personification of the year, of the seasons, of the months, of time generally, and of all the divisions of time, and as the source of all physical and all moral phenomena. The Masonic building of Solomon's temple is the getting a knowledge of the celestial globe, knowing the mysteries of all the figures and grouping of stars on that globe; knowing further, that this globe is the foundation of all religion, knowing how to calculate the precession of the equinoxes, the return of comets and eclipses, and all the planetary motions and astronomical relations of time. Such is not the knowledge now gained in Masonic Lodges; I will present the reader with that knowledge; but such should be the knowledge; for such would be real and useful knowledge. The ancient priests thought *that* knowledge should be concealed from the multitude, or found it profitable that it should be so; and hence our sacred and mysterious writings. But now, we do not think *that* knowledge should be kept from the multitude, and hence our infidelity and our revealings.

It may be well to mention here, that I am in possession of entire disproofs of the present pretended historical origination of the Christian religion; and I was in that possession, before I attempted to seek any other origin. I have long felt the necessity of tracing another origin, and I now do so, in connecting it with the ancient Pagan mysteries. On reading the

New Testament, with the Key which I here present, and with the remembrance, that, in relation to history, the book is altogether, from beginning to ending, a fiction; and on reading the Old Testament in the same way, there will remain on the mind something like knowledge gained from its mysterious matter; but now, in the course of reading under the commonly received notions of it, and beyond its moral precepts, there is no knowledge gained. Such is the case with modern Freemasonry.

I sum up these observations, with the conclusion, that the Key Stone of the Royal Arch of Freemasonry is the ancient science of the Zodiac, with its moral counter-part of human culture made mysterious in secret and priestly associations; which is also the science of all religions that pretend to revelations; and also of the religion of the Druids, and of all the Pagans from Hindostan to Rome.

I have omitted all those remarks which, in the Nos. of the Vol. 12 of "The Republican," must have been so offensive to Masons. My great object is here to instruct Masons as well as others, and not to give them offence. They ask for light. Here is light. They ask for fellowship. Here is the only basis of true and general fellowship. I see the evils of sectarianism among mankind, and I labour hard; I endure persecution patiently, for the sole purpose of rooting out those evils. I have objections for all societies, excepting those divisions of mankind which are essential, or may be essential, to good government and the most happy existence. Here we are, like other animals, *for life, and nothing more*; and it will be wise if we so carry ourselves, as to enjoy the greatest possible amount of happiness, and to make it an essential and primitive point of that happiness, to inflict no pain on man, woman, child, or other animal. However unpleasant or objectionable this doctrine may be, in relation to present education, it is true; and nothing opposed to it is true; for we cannot alter the facts of nature; we cannot change that which is immuta-

the: though we may regulate our moral, we cannot regulate our physical, destiny. Necessity is less stern in morals than in physics, and in morals, is called *liberty*. I have studied well the purpose and business of life; I have determined to spend mine well, and to form the best character the present times require. I strive to be the most useful and most important man living. My principles are *Republican* in politics, and *Atheistical* only as to a God made up of human ignorance, an idol God, nowhere more denounced than in the Bible. This signifies a fair equality of condition in life, and no pretensions to future life. These appear to me to be the extreme of good in principles: indeed I am sure that they are so; for the greatest amount of happiness among the greatest number cannot be imagined on any other ground of principle. We have seen enough of the mischief of monarchy and priestcraft, of mystery, sectarianism, and secret societies. Let us now be open, be inquisitive, and be equal in knowledge. Any secret *recipe* for human disorder is but murder towards those who need it and cannot reach it. I rejoice in having no secrets; I rejoice in being able to expose to the world the professed secrets of others. I am sure that secrecy is a vice; and I therefore expose and explain Freemasonry.

RICHARD CARLILE.

MANUAL OF FREEMASONRY.

PART I

THERE are three degrees in Craft-Freemasonry: First—Entered Apprentice. Second—Fellow Craft. Third—Master Mason.

A Lodge of Masons consists of the following officers: a *Master* who is styled *Worshipful*, and may be considered the President of the body. There are *also Past Masters* who have served as Masters, and are distinguished as such in the Lodge. The next in order to the Master is the *Senior Warden*, then the *Junior Warden*, *Senior Deacon*, and *Junior Deacon*; lastly, an *Inner Guard*, and a *Tiler*, or Door Keepers, the one inside, the other out. The Tiler is armed with a sword. Their several duties are explained by a description of the opening of an Entered Apprentice's Lodge. There are some slight variances in the proceedings of the different Lodges; but the following is the most correct.

TO OPEN A LODGE IN THE FIRST OR ENTERED APPRENTICE'S DEGREE.

When the Brethren are assembled to open a Lodge, the Master calls to order by giving a knock, * which is repeated by the Wardens, and the following dialogue begins: —

• In all ordinary affairs of the Lodge, as to call attention, either by the Master, Tiler, or Inner Guard, *one single rap* is made use of, but in opening, closing, Ac., in the First or Entered Apprentice's Degree, three distinct knocks are given: —in the Second or Fellow-Craft's Degree, there is a distinction, and they are not given at equidistant time; a pause being made after the first, and the two subsequently in quicker succession. And in the Third, or Master-Mason's Degree, the pause is made between the second and third, the two first being given quickly, thus reversing the plan in the Fellow-Craft's Degree. The Tiler always gives one rap as an alarm, when any one applies for admittance, and the Inner Guard comes out to prove the applicant, if unknown. By this means, the mode is concealed from intruders.

Worshipful Master. Brethren, assist me to open the Lodge. To the Junior Warden, Mr. N——: What is the first care in the Lodge ?

Junior Warden. To see the Lodge properly tiled.

W. M. Direct that duty to be done.

J. W. Brother Inner Guard, ascertain that the Lodge is properly tiled.

The Inner Guard gives a rap on the door, which is answered in the same way by the Tiler, or Outer Guard, and indicates that all is right, that there are no cowans* or listeners about the Lodge. The Inner Guard reports to the Junior Warden; and the latter, with three knocks, reports to the Worshipful Master that the Lodge is properly tiled.

The W. M. then asks, What is the next care, Brother Senior Warden ?

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

W. M. See that duty done.

The Senior Warden examines any present if thought necessary by the sign of an Entered Apprentice, and with the same sign reports to the W. M. that none but Masons are present.

W. M. To order Brethren, as Masons in the first degree. Brother Junior Warden, how many principal officers are there in a Lodge ?

J. W. Three; namely the Worshipful Master and his Two Wardens.

W. M. Brother Senior Warden, how many assistants are there ?

S. W. Three; besides the Outer Guard or Tiler; namely, the Senior and Junior Deacons, and the Inner Guard.

W. M. Brother Junior Warden, where is the Outer Guard or tiler placed ?

J. W. Without the door of the Lodge.

W. M. His duty ?

J. W. Being armed with a drawn sword, to keep all cowans and listeners from Masons, and to see that the candidate for admission comes properly prepared.

*The word *Cowan* is a flash word, peculiar to Masons. It signifies *Enemy*; but formerly it was expressive of Kings, and all those who had the power to persecute and who did persecute the associated Masons.

W. M. Brother Senior Warden, where is the Inner Guard placed ?

S. W. Within the entrance of the Lodge.

W. M. His duty ?

S. W. To admit Masons upon proof, to receive the candidate in due form, and to obey the commands of the Junior Warden.

W. M. Brother Junior Warden, where is the Junior Deacon placed ?

J. W. At the right of the Senior Warden.

W. M. His duty ?

J. W. To carry the messages and commands of the Worshipful Master from the Senior to the Junior Warden, that the same may be punctually obeyed.

W. M. Brother Senior Warden, where is the Senior Deacon placed ?

S. W. At the right of the Worshipful Master.

W. M. His duty ?

S. W. To carry communications and commands from the Worshipful Master to the Senior Warden, and wait the return of the Junior Deacon.

W. M. Brother Junior Warden, your constant place in the Lodge ?

J. W. In the South.

W. M. Why are you placed there ?

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

W. M. Brother Senior Warden, your constant place in the Lodge ?

S. W. In the West.

W. M. Why are you placed there ?

S. W. To mark the setting Sun, to close the Lodge by the command of the Worshipful Master, after seeing that every one has his just dues.

W. M. Worshipful and worthy Past Master, where is the Master's situation in the Lodge ?

P. M. In the East.

W. M. Why is he placed there ?

P. M. As the Sun rises in the East to open and enliven the day, so the Worshipful Master is placed in the East to open

and enlighten his Lodge, to employ and instruct the Brethren in Masonry.

W. M. Brethren, our Lodge being thus duly formed, before I proceed to declare it opened, let us invoke a blessing from the Great Architect of the Universe upon all our undertakings. May our labour thus begun in order, be conducted in peace, and closed in harmony.

P. M. So mote it be. (The Past Master then advances three steps, opens the Bible, (at the——Chapter of——) and remains with his hand on it, until the ceremony finishes.

W. M. Brethren, in the name of the Great Architect of the Universe, I declare this Lodge duly opened, for the purposes of Masonry in the first degree.

The W. M., S. W., J. W., I. G., and T., then give three knocks each, in rotation, which announce the Lodge opened; the Brethren take their seats, &c, and the business of the Lodge proceeds. If any doubtful Brethren appear, they are made to take a new oath that they are real Masons, and that they have not been expelled from any Lodge.

CEREMONY OF MAKING, OR INITIATION, IN THE FIRST OR ENTERED APPRENTICE'S DEGREE.

The Lodge being duly opened, and a candidate applying for initiation, he has to sign a declaration, that he wishes to become a Mason; and on its being presented to the Lodge, and the candidate approved, which is generally done by ballot, a Brother, called the Steward, is sent out to prepare him in an antechamber. This preparation consists in the candidate being divested of all money and metal, of having the right arm, left breast, and left knee bare, the right heel slip-shod; in being blindfolded, and a rope, which is technically called a Cable Tow, is put round the neck, with a sword pointed to the breast. In this state, the Steward leads the candidate to the Tiler, or Outer Guard of the Lodge Door. The Tiler examines and sees the candidate properly prepared, and announces his approach by three knocks.

The Inner Guard gives the alarm, and is ordered to ask who is there. The Steward or Tiler answers: —

A poor candidate in a state of darkness, who comes of his own free will and accord, and also properly prepared, humbly

soliciting to be admitted to the mysteries and privileges of Freemasonry.

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

T. By the help of God, and the tongue of good report.

I. G. Halt, till I make due report. —(Turning to the Master.) Worshipful Master—a poor candidate in a state of darkness, who has been well and worthily recommended, regularly proposed and approved in Open Lodge, now comes Of his own free Will, and also properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Freemasonry.

"W. M. 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, Brother Inner Guard, vouch that he is properly prepared ?

I. G. I do.

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

I. G. (*to the candidate at the door.*) Enter, free born and of good report.

He is received by the J. D. from the Steward.

W. M. (*to the candidate.*) As no person can be made a Mason unless he is free born and of mature age, I demand of you, are you free by birth, and of the age of twenty-one years ?

Candidate. I am.

W. M. Thus assured, I will thank you to kneel, whilst the blessing of Heaven is invoked on our proceedings.

(W. M. *prays.*) Vouchsafe thine aid, Almighty Father and Supreme Governor of the universe, to this our present convention, and grant that this candidate for Masonry may so dedicate and devote his life to thy service, as to become a true and faithful brother among us. Endow him with a competency of thy divine wisdom, that, assisted by the secrets of this ouimasonic art, he may the better be enabled to display the beauties of true godliness to the honour and glory of thy holy name. So mote it be.

W. M. To the candidate, Mr. N——. In all cases of difficulty and danger, in whom do you put your trust ?

Mr. N. In God.

W. M. Right glad I am to find your faith so well founded; relying on such sure support, and since your trust is so firmly placed, 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 can ensue. The Brethren from the North, East, South and West, will take notice, that Mr. N—— is about to pass in view before them, to show that he is a candidate properly prepared, and a fit and proper person to be made a mason.

He is then conducted round the Lodge, for the view of the Brethren, and to see that he is properly prepared; he is instructed in the South and West by the Junior and Senior Wardens, and the J. D. gives three knocks on their shoulders, with the candidate's hand, on which the demand *who comes there?* is made; to which the same answers are given as at the door; and after their pronouncing, pass, free born and of good report, he is presented to the W. M.

S. W. Worshipful Master, I present to you Mr. N——, a candidate properly prepared to be a mason.

W. M. Brother Senior Warden, your presentation shall be attended to; for which purpose I shall address a few questions to the candidate, which I trust he will answer with candour:— Mr. N——, do you seriously declare, on your honour, that, unbiassed by the improper solicitations of friends against your own inclinations, and uninfluenced by mercenary or other unworthy motives, you freely and voluntarily offer yourself a candidate for the mysteries and privileges of Freemasonry?

Mr. N. 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?

Mr. N. I do.

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

Mr. N. I will.

W. M. Brother Senior Warden, you will direct the Junior

Deacon to instruct the candidate to advance to the pedestal in due form.

S. W. Brother Junior Deacon, it is the Worshipful Master's command that you instruct the candidate to advance to the chair in due form.

This form is by three irregular steps.

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

Mr. N. I am.

W. M. Then you will kneel with your left knee, keeping your right foot in the form of a square, place your right hand on this book, which is the volume of the sacred law, while, with your left, you will support one point of these compasses to your naked breast, so as not to hurt yourself, and then repeat the following obligation: —

I, Mr. N——, in the presence of the great Architect of the universe, and of this warranted, worthy, and worshipful Lodge of free and accepted Masons, regularly assembled and properly dedicated, 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 and mysteries of, or belonging to, free and accepted masons in masonry, which have been, shall now, or hereafter may be, communicated to me, unless it be to a true and lawful brother or brothers, and not even to him or them, till after due trial, strict examination, or sure information from a well-known brother, that he or they are worthy of that confidence, or in the body of a just, perfect, and regular lodge of accepted Freemasons. I further solemnly promise, that I will not write those secrets, print, carve, engrave, or otherwise them delineate, or cause or suffer them to be done so by others, if in my power to prevent it, on 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 myself, or to any one in the world, so that our secrets, arts, and hidden mysteries, may improperly become known through my unworthiness. These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less a penalty, on the violation of any of them, than to have *my throat cut across, my tongue torn out by the root, and my body buried in the sand of the set at low water mark*, or a cable's length from the shore, where the tide regularly ebbs and flows twice in twenty-four hours, or the more efficient punishment of being branded as a wilfully perjured individual, void of all moral worth, and unfit to be received in this warranted lodge, or in any other warranted lodge, or society of masons, who prize honour and virtue above all the external advantages of rank and fortune: So help me God, and keep me steadfast in this my great and solemn obligation of an Entered Apprentice Free Mason.

W. M. What you have repeated may be considered a sacred promise as a pledge of your fidelity, and to render it a solemn obligation, I will thank you to seal it with your lips on the volume of the sacred law. (*Kisses the Bible.*)

W. M. Mr. N——, having been kept a considerable time in a state of darkness, what, in your present situation, is the most predominant wish of your heart?

Mr. N. Light

W. M. Brother Junior Deacon, let that blessing be restored to the candidate.

The Junior Deacon removes the bandage from the eyes of the candidate.

W. M. Having been restored to the blessing of material light, let me point out to your attention, what we consider the three great, though emblematic, lights in Masonry—namely, the Volume of the Sacred Law, the Square, and the Compasses. The sacred volume is to rule and govern our faith: the square to regulate our actions: and the compasses to keep us within due bounds to all mankind, particularly with our brethren in Masonry. Rise, newly obligated brother among masons. (He rises.) You are now enabled to discover the three lesser lights in Masonry. They are situated East, South, and West,

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 Master to rule and direct his lodge.

By your meek and candid behaviour this evening, you have escaped two great dangers; but there is a third which will await you to the latest period of your existence. The dangers which you have escaped are those of *stabbing and strangling*; for, at your entrance into the lodge, this sword 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 with the Brother who held it; as he would have only remained firm to do his duty. There was likewise this Cable Tow, with a running noose about your neck, which would have rendered any attempt to retreat equally fatal by strangling. But the danger which will await you to your latest hour, is the penalty of your obligation, that you would rather have your throat cut across, than to improperly divulge the secrets of Masonry.

As you have taken the solemn obligation of Masonry, 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 now proceed to intrust you with the sign of this degree, or those marks by which we are known to each other, and distinguished from the rest of the world. I must first premise, for your general information, that all squares, levels, and perpendiculars (alluding to the positions of the body and its limbs), are proper signs by which to know a Mason. You are, therefore, expected to stand perfectly erect, with your feet formed into a square, your body being thus considered an emblem of your mind, and your feet the rectitude of your actions. On your advancement from West to East, you advanced by three irregular steps; irregular from the situation you were then in, not knowing where you were then going; but they allude to three more regular steps, namely, right lines and angles, morally teaching us upright lives and well-squared actions. You will now advance towards me by one pace with your left foot, bringing the right heel into its hollow. —That is the first regular step in Freemasonry; and it is in this position that the secrets of the degree are communicated. They consist in a sign, a grip or token, and a word.

MANUAL OF FREEMASONRY.

You will place your right hand in this position (level, with the thumb extended in a square towards the throat), and the thumb to the left of the windpipe. The sign is given by drawing the hand smartly across the throat, and dropping it to the side. This is in allusion to the penalty of the obligation ; implying, that, as a man of honour and a mason, you would rather have your throat cut across, than improperly divulge the secrets intrusted to you. That is the sign.

The grip or token is given, by a distinct pressure of the top of the right-hand thumb, of the first joint from the wrist, of the right-hand fore-finger, grasping the finger with the hand.* This demands a word, a word highly prized among masons, as the guard to their privileges: too much caution cannot, therefore, be used in communicating it. It must never be given at length ; but always either by letters or syllables ; to enable you to do which, I must first tell you what the word is. It is BOAZ. As in the course of the evening, you will be called on for this word, the Junior Deacon will now dictate the answers you are to give.

Here the J. D. proceeds to instruct the candidate as to the common mode of salutation among masons. Giving him the grip, he asks—

What is this ?

Brother N. The grip or token of an Entered Apprentice Freemason.

J. D. What does it demand?

B. N. A word.

J. D. Will you give me that word ?

B. N. At my initiation I was taught to be cautious; I will letter or halve it with you, which you please, and begin.

J. D. B.

B. N. O.

J. D. A.

B. N. Z. .

J. D. This word is derived from the left-hand pillar of the porch or entrance to King Solomon's Temple, so named after the great-grandfather of David, a prince and ruler in Israel. The import of the word is *strength*.

* This is also a penal sign with masons. It refers to a supposed custom among the inhabitants of Tyre of losing a finger at that joint for a crime.

W. M. Brother Junior Deacon, pass the candidate to the Junior Warden.

J. D. Brother Junior Warden, I present to you Brother N——, on his initiation.

J. W. I will thank Brother N——to advance towards me as a mason.'

He advances with the step and sign.

J. W. Have you anything else to communicate ?

Brother N. gives the grip.

J. W. What is this ?

B. N. The grip or token of an Entered Apprentice Freemason.

J. W. What does it demand ?

B. N. A word.

J. W. Will you give me that word?

B. N. At my initiation I was taught to be cautious. I will letter or halve it with you.

J. W. Which you please, and begin.

(The word is then given as before with the Junior Warden, and the Junior Deacon passes the brother to the Senior Warden, where the same ceremony is repeated: after which he is presented to the Master.)

S. W. Worshipful Master, I present to you Brother N——, on his initiation, for some further mark of your favour.

W. M. Brother Senior Warden, I delegate to you the authority to invest him with the distinguishing badge of a mason.

S. W. Brother N——, by the Worshipful Master's command, I invest you with the distinguishing badge of a mason, which is more ancient than the Golden Fleece or Roman Eagle ; more honourable than the Star and Garter ; or any other order in existence; being the badge of innocence and the bond of friendship. I strongly exhort you ever to wear and to consider it as such. And I further inform you, that, if you never disgrace that badge, it will never disgrace you.

W. M. Let me add to the observations of the Senior Warden, that you are never to put on that badge, should there be any brother in the lodge which you are about to visit with whom you are at variance, or against whom you entertain animosity. In such case, it is expected that you will invite

him to withdraw, in order to settle your differences amicably, which, if happily effected, you may then clothe yourselves, enter the lodge, and work with that love and harmony, which ought always to characterize Freemasons. But if, unfortunately, your differences be of such a nature as not to be easily adjusted, it were better that one or both of you should retire, than that the harmony of the Lodge be disturbed by your presence.

W. M. Brother Junior Deacon, you will place our Brother N—— at the north-east part of the Lodge.

W. M. Brother N——, it is customary at the erection of all stately and superb edifices, to lay the first foundation stone at the north-east corner of the building. You, being newly admitted into Masonry, are placed at the north-east part of the Lodge, to represent figuratively that stone; and from the foundation laid this evening, may you raise a superstructure perfect in its parts and honourable to its builder. You now stand, to all external appearance, a just and upright mason. I give it you in strong terms of recommendation ever to continue and act as such. Indeed I shall immediately put your principles, in some measure, to the test, by calling upon you to exercise that virtue which may justly be denominated the distinguishing characteristic of a Freemason's heart, —I mean *Charity*. I need not here dilate upon its excellencies; doubtless, it has often been felt and practised by you: suffice it to say, that it has the approbation of heaven and of earth, and, like its sister *Mercy*, blesses him that gives as well as him that receives. In a society so widely extended as that of the Freemasons, whose branches are spread over the four divisions of the globe, it cannot be denied that we have many members of rank and affluence; neither can it be concealed, that, among the thousands who range under its banners, there are some, who, perhaps, from circumstances of unavoidable calamity and misfortune, are reduced to the lowest ebb of poverty and distress: on their behalf, it is our usual custom to awaken the feelings of every newly-made brother, by such a claim on his charity, as his circumstances in life may fairly warrant. Whatever you feel disposed to give, deposit with the Junior Deacon, and it will be thankfully received, and faithfully applied.

B. N. I have been deprived of every thing valuable, or I would give freely.

W. M. I congratulate you on the honourable sentiments by which you are actuated, and likewise on the inability which in the present instance precludes you from gratifying them. Believe me, this trial was not made with a view of sporting with your feelings: far from us be any such intention; but it was done for three especial reasons; first, as I have already premised, to put your principles to the test; second, to evince to the brethren, that you had neither money nor other metallic substance about you; for, if you had, the ceremony of your initiation thus far must have been repeated, which would have brought a blush on the face of your guide for having so improperly omitted that part of his duty: and thirdly, as a warning to your own heart, that should you, at any future period, meet a brother in distressed circumstances, who solicits your assistance, you may recollect the peculiar moment in which you were received into Masonry, poor and penniless, and you will then cheerfully embrace the opportunity of practising that virtue which you have professed to admire.

You may now retire, for the purpose of being restored to your necessary comforts, then return into the lodge and return thanks, after which I shall give you further instructions, and deliver a charge upon the excellency of our order and the qualifications of its members.

Brother N——then retires to restore his dress, and, on his return, is placed in the west, or opposite to the Master, where, after making the penal sign of an entered apprentice, he returns thanks in the following words: —

Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons, and Brethren of this Lodge, I return you my most hearty and sincere thanks for the honour you have done me, by making me a Mason, and by admitting me a member of this ancient and honourable Society.

W. M. Brother N——, as, in the course of the evening you will be called upon for certain fees for your initiation, it is but proper, that you should know by what authority we act. These, therefore, are our warrant from the Grand Lodge of England, the book of constitutions and the bye-laws of the Lodge; both of which I recommend to your most serious contemplation, as by one you will be instructed in the duties you owe to the craft in general, and by the other in those you owe to this lodge in particular.

I now present to you the working tools of an Entered Apprentice Freemason, which, are the twenty-four inch gauge, the common gavel, and the chisel.

The twenty-four inch gauge is the first instrument put into the hand of the workman, to enable him to measure and ascertain the size and extent of the work he is about to engage in thus to compute the time and labour it may cost.

The common gavel is an important instrument of labour, and highly esteemed as an implement of art; though recognised by various artists under different appellations, it is yet admitted by them all, that no work of manual skill can be completed without it.

The chisel is a small instrument, though solid in its form, and of such exquisite sharpness as fully to compensate for the diminutiveness of its size. It is calculated to make impression on the hardest substance, and the mightiest structures have been indebted to its aid.

But, as we have met, on the present occasion, as speculative, rather than as operative Masons, it is the moral conveyed in those emblems that we are called upon more particularly to regard.

From the twenty-four inch gauge, we derive a lesson of daily admonition and instruction; for, as it is divided into twenty-four parts, it recalls to our mind the division of the natural day into twenty-four hours, and directs us to apportion them to their proper objects; namely, *prayer, labour, refreshment, and sleep.*

To a Mason, however, it may be further considered as the scale which comprehends the numerical apportionment of the different degrees, according to the several lodges, of which I am permitted to say, the first seven are appropriated to the Entered Apprentice.

From the common gavel, we learn that skill without exertion is of little avail—that labour is the lot of man; for the heart may conceive and the head devise in vain, if the hand be not prompt to execute the design.

From the chisel, we learn that perseverance is necessary to establish perfection, that the rude material can receive its fine polish but from repeated efforts alone, that nothing short of indefatigable exertion can induce the habit of virtue, enlighten the mind, and render the soul pure.

From the whole we deduce this moral, that knowledge grounded on accuracy, aided by labour, prompted by perseverance, will finally overcome all difficulties, raise ignorance from despair, and establish happiness in paths of science.

THE CHARGE.

As you have now passed through the ceremonies 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, because, by a natural tendency, it conduces to make all those honourable who are strictly obedient to its precepts. Indeed, no institution can boast a more solid foundation than that on which Freemasonry rests—the *practice of social and moral virtue*. To so high an eminence has its credit been advanced, that, in every age, monarchs themselves have been the promoters of the art: have not thought it derogatory from their dignity, to exchange the sceptre for the trowel; have patronized our mysteries, and have even joined our assemblies.

As a Mason, 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, and to regulate your actions by the divine precepts which it contains. Therein you will be taught the important duty 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, and by imploring his aid on all your lawful undertakings, and by looking up to him in every emergency for comfort and support; to your neighbour, by acting with him upon the square, by rendering him every kind office which justice or mercy may require, by relieving his distresses, by soothing his afflictions, and by doing to him as, in similar cases, you would wish him to do to 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 their fullest energy; thereby enabling you to exert the talents wherewith God has blest you, as well to his glory as to 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 that 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, 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 to that country from which you derived your birth and infant nurture.

As an individual, I am further to 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 the fullest splendour, those truly masonic ornaments which have already been amply illustrated - *benevolence and charity*.

Still, however, as a Mason, there are other excellencies of character to which your attention may be peculiarly and forcibly directed. Among the foremost of these are *secrecy, fidelity, and obedience*.

Secrecy may be said to consist of an inviolable adherence to the obligation you have entered into, never improperly to reveal any of those masonic secrets which have now been, or may at any future time be, intrusted to your keeping; and cautiously to shun all occasions which might inadvertently lead you to do so.

Your *fidelity* must be exemplified by a strict observance of 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 similar fidelity, he will ultimately reflect honour on our choice.

So must your obedience be proved by a close conformity to our laws and regulations; by prompt attention to all signs and summonses: by modest and correct demeanour whilst in the Lodge; by abstaining from every topic of religious or political discussion; by ready acquiescence in all votes and resolutions duly passed by the brethren; and by perfect submission

to the master and his wardens, whilst acting in the discharge of their respective offices.

And, as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may enable you to become at once respectable in your rank of life, useful to mankind, and an ornament to the society of which you have "his day been admitted a member : that you would more especially devote a part of your leisure hours to the study of such of the liberal arts and sciences as may lie within the compass of your attainment, and that without neglecting the ordinary duties of your station, you will consider yourself ailed upon to make a daily advancement in masonic knowledge.

From the very commendable attention which you appear to have given to this charge, I am led to hope that you will duly appreciate the excellence of Freemasonry, and imprint indelibly on your mind the sacred dictates of truth, honour, and virtue.

LECTURE ON THE TRACING BOARD.

The usages and customs of masons have ever corresponded with those of the ancient Egyptians, to which they bear a near affinity. Their philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their particular tenets and principles of polity and philosophy under hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to their Priests or Magi alone, who were bound by oath not to reveal them. Pythagoras seems to have established his system on a similar plan, and many orders of a more recent date have copied their example. But masonry, however, is not only the most ancient, but the most moral institution that has ever existed, as every character, figure, and emblem depicted in the lodge has a moral tendency, and tends to inculcate the practice of virtue.

Let me first call your attention to the form of the Lodge, which is of an oblong square: in the length from east to west, in breadth between north and south, in depth from the surface of the earth to the centre, and even as high as the heavens. The reason that a Freemason's Lodge is represented of this vast extent is to show the universality of the science, and that a Mason's charity should know no bounds save those of prudence.

Our Lodge stands on holy ground; because, the first Lodge was consecrated on account of three grand offerings thereon made, which met with divine approbation: first, the ready compliance of Abraham to the will of God, in not refusing to offer up his son *Isaac* as a burnt-offering, when it pleased the Almighty to substitute a more agreeable victim in his stead; second, the many pious prayers and ejaculations of King David, which actually appeased the wrath of God, and stayed a pestilence which then raged among his people, *owing to his inadvertently having had them numbered*: and thirdly, the many thanksgivings, oblations, burnt sacrifices, and costly offerings, which Solomon King of Israel made at the completion, dedication, and consecration of the Temple of Jerusalem to God's service. Those three did then, have since, and I trust, ever will, render the ground-work of Masonry holy. Our Lodge is situated due east and west; because all places of divine worship, as well as Masons' regular, well-formed, and constituted Lodges are, or ought to be, so situated: for which we assign three Masonic reasons; first, the sun, the glory of the Lord, rises in the east and sets in the west; second, learning originated in the east, and from thence spread its benign influence to the west; a third, last, and grand reason, which is too long to be entered upon now, is explained in the course of our lectures, which you will have many opportunities of hearing.

Our Lodge is supported by three grand pillars. They are called *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. The universe is the temple of the Deity whom we serve—wisdom, strength, and beauty, are both his throne as pillars of his works; for his wisdom is infinite, his strength is omnipotent, and beauty shines through the whole of the creation. In symmetry and order, the heavens he has stretched forth as a canopy; the earth he has planted as his footstool; he crowns his temple with stars, as with a diadem; and his hands extend their power and glory. The sun and the moon are messengers of his will, and all his law is concord. The three great pillars supporting a Mason's Lodge are emblematical of those divine attributes, and further represent Solomon King of Israel, Hiram King of Tyre, and Hiram Abiff.—Solomon King of Israel for his wis-

dom in building, completing, 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. As there are no noble orders in architecture known by the name of wisdom, strength and beauty, we refer them to the three most celebrated—the Doric, Ionic, and the Corinthian.

The covering of a Freemason's Lodge is a celestial canopy of divers colours, even as the heavens. The way by which we, as masons, hope to arrive at it is by the assistance of a ladder, in Scripture called Jacob's ladder. It is composed, of many staves, or rounds, which point out as many moral virtues. Three are principal ones—*Faith, Hope, and Charity*. Faith in the great Architect of the universe ; hope in salvation ; and to be in charity with all men. It reaches to the heavens, and 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 the blessed promises therein recorded, which hope enables us to ascend the second step. But the third and last being charity, comprehends the whole; and the Mason who is possessed of that virtue in its most ample sense, may justly be deemed to have attained the summit of his profession, figuratively speaking, an ethereal mansion veiled from mortal eye by the starry firmament; emblematically depicted here by seven stars, which have an allusion to as many regularly made Masons, without which number no Lodge is perfect, nor can any candidate be legally initiated into the order.

The interior of a Freemason's Lodge is composed of ornaments, furniture, and jewels. The ornaments of the Lodge are the Mosaic pavement, the blazing star, and the indented or tessellated border. The mosaic pavement is the beautiful flooring of a Freemason's Lodge; the blazing star, the glory in the centre ; and the indented or tessellated border, the skirt work round the same. The mosaic pavement may justly be deemed the beautiful flooring of the Lodge, by reason of its being variegated and chequered. This points out the diversity of objects which.

decorate and adorn the creation, the animate as well as the inanimate parts thereof. The blazing star or glory in the centre refers us to that grand luminary the sun, which enlightens the earth, and, by its benign influence, dispenses its blessings to mankind in general. The indented or tessellated border refers us to the planets, which, in their various revolutions, form a beautiful border of skirt work round that grand luminary the sun, as the other does round that of a Freemason's Lodge. The furniture of the Lodge is the volume of the sacred law, the compasses and the square. The sacred writings are to govern our faith. On them we obligate our candidates for Masonry. So are the compass and square when united to regulate our lives and actions. The sacred volume is derived from God to man in general. The compasses belong to the Grand Master in particular, and the square to the whole craft.

The Jewels of the Lodge are three moveable and three immoveable. The moveable jewels are the square, level, and plumb-rule. Among operative Masons, the *square* is to try and adjust all irregular corners of buildings, and to assist in bringing rude matter into due form; the *level*, to lay levels and prove horizontals; and the *plumb-rule* to try and adjust all uprights while fixed on their proper basis. Among free and accepted Masons, the square teaches morality, the level equality, and the plumb-rule justness and uprightness of life and actions. They are called moveable jewels because they are worn by the Master and his Wardens, and are transferable from them to their successors on nights of installation. The Master is distinguished by the square; the Senior Warden by the level, and the Junior Warden by the plumb-rule. The immoveable jewels are the *tracing board* and the *rough and perfect ashlers*. The tracing board is for the Master to lay lines and to draw designs on. The rough ashler for the entered apprentice to work, mark, and indent on; and the perfect ashler for the experienced craftsman to try and adjust his jewels on. They are called immoveable, because they lie open for the brethren to moralize upon. As the *tracing board* is for the Master to lay lines and draw designs on, the better to enable the brethren to carry on the intended structure with regularity and propriety, so the volume of the sacred law may justly be deemed the spiritual tracing board of the great Architect of the universe, in which are laid down such divine laws and moral plans, that were we conversant

therein and adherent thereto, they would bring us to an ethereal mansion not built by hands, but eternally in the heavens. The *rough ashler* is a stone, rough and unhewn, as taken from the quarry, till by the industry and ingenuity of the workman it is modelled, wrought into due form, and rendered fit for the intended building. This represents the mind of man in its infant or primitive state, rough and unpolished as that stone, till by the kind care and attention of his parents or guardians, in giving him a liberal and virtuous education, his mind becomes cultivated, and he is thereby rendered a fit member of civilized society. The *perfect ashler* is a stone of a true die, square, and fit only to be tried by the square and compasses. This represents the mind of man in a decline of years, after a regular and well-spent life in acts of piety and virtue, which can no otherwise be tried and approved, than by the square of God's word, and the compasses of his own self-convincing conscience.

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, and one represents Moses, the other King Solomon. On the upper part of this circle rests the volume of the sacred law, which supports Jacob's Ladder, the top of which reaches to the heavens; and were we as adherent to the doctrines therein contained as both those parallels were, it would not deceive us, nor should we suffer deception. In going round this circle, we must necessarily touch on both those parallel lines and on the sacred volume, and while a Mason keeps himself thus circumscribed he cannot err.

The word *Lewis* denotes strength, and is here depicted by certain pieces of metal, which, when dovetailed in a stone, form a cramp, and enables the operative Mason to raise great weights to certain heights with little encumbrance, and to fix them on their proper bases. *Lewis* likewise denotes the son of a Mason. His duty is to bear the burden and heat of the day, from which his parents, by reason of their age, ought to be exempt; to help them in time of need, and thereby render the close of their days happy and comfortable. His privilege for so doing is to be made a Mason before any other person, however dignified.

Pendant to the corners of the Lodge are four tassels, meant to remind us of the four cardinal virtues, namely, *Temperance*,

Fortitude, Prudence, and Justice, the whole of which tradition informs us were constantly practised by a great majority of our ancient brethren. The distinguishing characters of a good Freemason are virtue, honour, and mercy; and should those be banished from all other societies, may they ever be found in a Mason's breast.

LECTURE IN THE FIRST DEGREE.

Introduction.

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 nobler object in view, namely, the cultivation and improvement of the human mind, may, with more propriety, be called a science; inasmuch as, availing itself of the terms of the former, it inculcates the principles of the purest morality, though its lessons are for the most part veiled in allegory and illustrated by symbols. To draw aside this veil, therefore, or more properly speaking, to penetrate throughout it, is the object of directors in Freemasonry, and by a careful and appropriate attention to them we may hope, ultimately, to become acquainted with all its mysteries.

The Lecture of the First Degree is divided into seven sections, and each section is subdivided into three clauses. Throughout the whole virtue is painted in the most beautiful colours, and the duties of morality are every where strictly enforced. The principles of knowledge are imprinted on the memory by lively and sensible images, well calculated to influence our conduct in the proper discharge of the duties of social life. The mode of Masonic instruction is catechetical; I shall, therefore, Brethren, without further comment, challenge you by the usual questions, and I have no doubt but you will reply to them in a becoming manner. Assured, then, Brother Senior Warden, by a previous conviction, that you are a Freemason, let me ask you, in that character, from whence came you?

FIRST SECTION.—*First Clause.*

Q. Brother Senior Warden, from whence came you?

A. From the West

Q. Whither are you directing your course ?

A. To the East.

Q. What is your object ?

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 mode of introduction have you to recommend yourself to notice as a Mason ?

A. (*Gives the E. A. sign.*) A salute of respect to the Master in the chair.

Q. Any other recommendation ?

A. (*Gives the sign.*) A hearty salute to all under his direction.

Q. For what purpose came you hither ?

A. To regulate my conduct, correct my passions, and make a progress in Masonry.

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

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

Q. How shall I know you to be a mason ?

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

Q. What are *signs* ?

A. All squares, levels, and perpendiculars, and those when duly given, a Mason will hail and obey.

Q. To what do they serve ?

A. To distinguish a Mason by day.

Q. What are *tokens* ?

A. Certain peculiar and friendly grips, which, when, reciprocally given, will distinguish a Mason by night as well as by day.

Q. What are the *perfect points of entrance* ?

A. Points which I am bound most carefully to conceal.

Q. Give me the number ?

A. Three are known to me.

Q. I also acknowledge three,—will you name them ?

A. Reciprocally with you, I will.

Q. Begin then:

A. Of.

Q. At.

A. On.

Q. Explain them.

A. *Of*, with respect to apparel. *At*, the door of the Lodge.
On, my left knee bare and bended.

Q. Why are they called perfect points of entrance ?

A. Because they include the whole ceremony of initiation.

Q. How so?

A. *Of*, includes the whole ceremony of preparation : *At*, that of due submission: and *On*, that of a solemn obligation.

Second Clause.

Q. Where were you made a Mason ?

A. In a Lodge, just, perfect, and regular.

Q. What do you mean by a Lodge ?

A. An assembly of Masons met to expatiate on the mysteries of Freemasonry.

Q. What makes it just ?

A. The volume of the sacred law unfolded.

Q. What makes it perfect ?

A. The number *seven*.

Q. Of whom is the number composed ?

A. Three Masters, two Fellow-Crafts, and two Entered Apprentices.

Q. Why so ?

A. That every order of Masonry may be virtually present by their representatives, to ratify and confirm the proceedings of the whole.

Q. What makes it regular ?

A. The warrant of constitution.

Q. What is the warrant of constitution ?

A. The sanction of the Grand Master presiding over Masons for the country in which the Lodge is held.

Q. When were you made a Mason ?

A. When the sun was at its meridian.

Q. In this country, Masons' Lodges are usually held in the evening : How do you account for this, which at first appears a paradox ?

A. The sun being a fixed body, the earth constantly revolving round on its own axis, it necessarily follows that the sun is always at its meridian, and Freemasonry being universally spread over its surface, it follows as a second

consequence, that the sun is always at its meridian with respect to Freemasonry.

Q. By whom were you made a Mason ?

A. By the Worshipful Master, assisted by the Wardens, and in the presence of the Brethren assembled.

Q. Where was the Master placed ?

A. In the East.

Q. Why so ?

A. As the sun rises in the East, to open and enliven the day, so is the Worshipful Master placed in the East to open the Lodge, and employ and instruct the Brethren in Masonry.

Q. Where was the junior Warden placed ?

A. In the South.

Q. Why so ?

A. To mark the sun at its meridian, to call the Brethren from labour to refreshment, and from refreshment to labour, that profit and pleasure may be the result.

Q. Where is the Senior Warden placed ?

A. In the West.

Q. Why so ?

A. To mark the setting sun, to close the Lodge by the command of the Worshipful Master, after seeing that every one has his just due.

Q. What do they conjointly represent ?

A. The sun in the three stages of its diurnal progress.

Q. Illustrate this farther.

As the sun rises in the East to open the day, and dispenses light, life, and nourishment to the whole creation, it is well represented by the Worshipful Master, who is placed in the east to open the Lodge, and who imparts light, knowledge, and instruction to all under his direction. When it arrives at its greatest altitude in the south, where its beams are most piercing and the cool shade most refreshing, it is then also well represented by the Junior Warden, who is placed in the south to observe its approach to the meridian, and at the hour of noon to call the Brethren from labour to refreshment. Still pursuing its course to the west, the sun at length closes the day, and lulls all nature to repose ; it is then fitly represented by the Senior Warden, who is placed in the west to close the Lodge by command of the Worshipful Master, after having rendered to every one the just reward of his labour, and after

enabling them to enjoy that repose which is the genuine fruit of honest industry.

Third Clause.

Q. Why were you made a Mason ?

A. For the sake of obtaining the knowledge and secrets preserved among Freemasons.

Q. Where are those secrets kept ?

A. In their hearts.

Q. To whom are they revealed ?

A. To Masons, and to Masons alone.

Q. How are they revealed ?

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

Q. By what means is any further conversation held ?

A. By means of a key equally singular in its construction and in its operation.

Q. Where is this key found ?

A. Within an arch of bone.

Q. Where does it lie ?

A. It does not lie, it is suspended.

Q. Why so ?

A. That it might be always ready to perform its office, and never betray its trust through negligence.

Q. What is it suspended by ?

A. The thread of life.

Q. Why so nearly connected with the heart ?

A. To lock its secrets from the unworthy, and to open its treasures to the deserving.

Q. Of what is this key composed ?

A. It is not composed of metal, nor formed by any mortal art.

Q. Explain this mystery.

A. It is the tongue of good report, ever ready to protect never to betray.

Q. What are its distinguishing characteristics ?

A. To defend the interests of a Brother in his absence, to speak favourably of him, if truth will permit; and when that cannot be done with propriety, to adopt a Mason's peculiar virtue, *silence.*

MORAL.

We have now, Brethren, closed the first section of our lecture ; which, though it professes to embrace little more than preliminaries, will serve to teach us that the zeal of Masons in the acquisition of knowledge is bounded by no space, since they travel from East to West in its pursuit, and the principles which actuate the pursuit are highly conducive to morality,—namely, the attempt to rule and subdue the passions; and lastly, where candour cannot commend, their silence will at least avoid reproach.

SECOND SECTION.—*First Clause.*

Q. What preparation is necessary to be made a Mason ?

A. A preparation of a two-fold nature, *internal* and *external*.

Q. Where does the first take place ?

A. In the heart.

Q. That being *internal*, how is it to be exemplified ?

A. By the declaration I was called on to make with respect to the motives which induced me to seek the privileges of Freemasonry.

Q. Of how many parts is that declaration composed ?

A. Three.

Q. Repeat them ?

A. *First*, that I was free by birth, and of the full age of twenty-one years. *Second*, that unbiassed by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motive, I freely and voluntarily offered myself a candidate for the mysteries of Freemasonry.. *Thirdly*, that I was prompted solely by a favourable opinion preconceived of the institution, and a desire of knowledge; and that I would cheerfully conform to all the ancient usages and established customs of the order.

Q. What further testimony were you required to give as proof of the sincerity of your intentions ?

A. I was required to sign my name to the substance of the foregoing declaration.

Q. Where did the next or external preparation take place ?

A. In a convenient room adjoining the Lodge.

Q. How were you prepared ?

A. I was deprived of all metal, and hoodwinked,—my right arm, left breast, and left knee made bare,—my right heel slipshod,—and a cable-tow put round my neck.

Q. Why deprived of metal ?

A. That I might bring nothing offensive or defensive into the Lodge, as the principles of Masonry forbidding the one, render the other unnecessary.

Q. The second reason ?

A. To prove to me, that wealth and distinction, however valued in the world, could have no influence in procuring my admission or advancement among Masons.

Q. The third reason ?

A. To imprint on my memory the peculiarity of a circumstance which occurred at the building of the Temple of Jerusalem, under the auspices of King Solomon, inasmuch as, during the whole time, there was not the sound of axe, hammer, or any other tool of brass or iron heard within the precinct of Mount Sion, to disturb the peaceful sanctity of that holy place.

Q. How was this structure completed without the aid of those implements ?

A. The stones were hewn in the quarry, there carved, marked, and numbered. The timber was felled and prepared in the forest of Lebanon, and conveyed by floats from Tyre to Joppa. The metals were fused and cast on the plains of Zeredathah. After which, the whole was conveyed to Jerusalem, and there set up by means of mauls and other implements, prepared for that purpose.

Q. Why were the materials prepared so far off ?

A. The better to distinguish the excellence of the Craft; for, although the materials were prepared at so great a distance, when they came to be set up at Jerusalem, the whole appeared more like the work of the Great Architect of the Universe than of mortal hands.

Q. Why were metallic tools prohibited ?

A. That the Temple of God might not be polluted.

Q. What is the moral inference which we derive from their prohibition ?

A. That our ancient and venerable institution depends not for its support and permanency on any principle of a compul-

sive or coercive nature, but is best cemented by the perfect union and harmony of its constituent parts.

Second Clause.

Q. Why were you hoodwinked ?

A. In case of refusal to undergo the accustomed ceremonies in making a Mason, I might be led out of the Lodge without discovering its form.

Q. The second reason ?

A. That, as I was received into Masonry in a state of utter darkness, until duly brought to light, so it was considered that I should keep all the world in ignorance of our institutions until they were lawfully gained.

Q. The third reason ?

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

Q. Why was your right arm made bare ?

A. As a token of confidence, and to show that I was unarmed and unguarded.

Q. Why was your left breast made bare ?

A. As a token of sincerity, and to show that I was no impostor,

Q. Why was your left knee made bare ?

A. As a token of humility.

Q. Why were you slip-shod ?

A. It alludes to a very ancient custom of slipping the shoe from off the foot, as a pledge of fidelity to the articles of any solemn compact.

Q. Why was a cable-tow placed round your neck ?

A. That if influenced by fear, I should attempt to fall back, all hopes of retreat might be cut off.

Q. Being thus properly prepared, where were you conducted, and by whom ?

A. To the door of the Lodge by a friend, whom I afterwards found to be a Brother.

Q. Why in that condition ?

A. That I might thence learn as a Mason to practise universal beneficence, to be as eyes to the blind, and feet to the lame ; that, whenever, in my progress through life, I should meet with a worthy man, particularly a Mason, in that state

of distress, the appearance of which I then voluntarily assumed, I should stretch forth my right hand of Fellowship to comfort and protect him.

Third, Clause.

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

A. By meeting with opposition, and afterwards gaining admission.

Q. Whom did you meet to oppose your entrance ?

A. One whom I afterwards found to be the Tiler.

Q. What is his peculiar duty ?

A. To be armed with » drawn sword, to keep away all cowans and listeners from Masonry, and to see the candidate come properly prepared.

Q. How did you gain admission ?

A. By three knocks on the door.

Q. To what do they allude ?

A. To a venerable exhortation, seek and ye shall find, ask and ye shall have, knock and it shall be opened unto you.

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

A. I sought in my mind, asked of my friend, he knocked, and the door of Masonry became opened unto me.

Q. Who then came to your assistance ?

A. One whom I afterwards found to be the Inner Guard.

Q. What is his peculiar duty ?

A. To admit Masons upon proof, to receive the candidate in due form, and to obey the commands of the Junior Warden.

Q. What did he demand of the Tiler ?

A. Who he had got there.

Q. The Tiler's answer ?

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

Q. What said the Inner Guard ?

A. How does he hope to attain those privileges ?

Q. The Tiler's answer?

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

Q. Where you admitted on this ?

A. No. I was desired to halt till duly reported to the "Worshipful Master, who, after having observed that the tongue of good report had already been heard in my favour, was pleased to order my admission.

Q. On what were you admitted ?

A. On the point of a sharp instrument presented to my naked left breast.

Q. For what purpose ?

A. To distinguish my sex, and to show that I was no impostor.

Q. After gaining your admission, how where you disposed of ?

A. I was conducted by the Junior Deacon through the exterior avenues, till I arrived at the portal of the Lodge itself, the Inner Guard all the while holding a sword to my naked left breast, and the Junior Deacon a cable-tow round my neck. On halting there, the Worshipful Master was pleased to observe, that as no person could be made a Mason unless he was free-born and of mature age, he demanded of me whether I was free by birth, and of the full age of twenty-one. To which I agreed that I was.

Q. What was then required of you ?

A. To kneel while the blessing of Heaven was invoked on our proceedings.

MORAL.

The moral of the second section of our lecture is the instruction that we should be, firstly, qualified by birth and age, to go in pursuit of knowledge in important secrets ; secondly, that we should be as humble in mind, as, at our initiation, we are presented in bodily posture and apparel; thirdly, the hoodwinking represents the dark state of our minds at that period ; fourthly, being bereft of money, the circumstances, that the humility of poverty is more favourable to the pursuit of useful knowledge, than the possession

of riches that may inflate our natural pride; and fifthly, that the steady pursuit of knowledge is more peculiarly the province of the male sex.

THIRD SECTION

Q. What is Freemasonry ?

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

Q. What are the three great principles on which Freemasonry is founded ?

A. *Brotherly love, relief, and truth.*

Q. I will thank you to illustrate *Brotherly love*.

A. *Brotherly love* is the sacred principle which combines and cements our fraternity in the practice of moral virtue and the pursuit of scientific attainment. By this generous sentiment, we are taught to divest ourselves of each selfish consideration and narrow prejudice, reflecting that we are united by a strict and endearing relation, as creatures of the same God, children of the same first parents, and Brethren of the same solid tie.

Q. I will thank you to illustrate *relief*.

A. *Relief* is a duty which every man owes to his fellow man in consideration of the common infirmities of human nature; but stronger is the claim to those to whom we are voluntarily and reciprocally pledged in the bond of brotherly love and affection, and therefore unquestionably is the right of Masons to rely upon each other for succour in the hour of need, by pecuniary, or by procuring assistance, advice, and protection, according to their relative circumstances, and conditions in life.

Q. I will thank you to illustrate *truth*.

A. *Truth* is a principle of inimitable and eternal nature, derived from the great Father of light, conformable with his holy will, and interwoven with the laws of his creation. It is the duty of every true Mason who seeks to walk according to the light, to make that sacred principle the guide of his words and actions, ever remembering that truth and wisdom are the same; and to him who makes truth the object of his search, that truth will assuredly prove the reward of his perseverance.

Q. How many principal points are there in Masonry ?

A. Four.

Q. To what do they refer ?

A. To the ceremony of initiation, are denominated from so many parts of the human body, and are called *Guttural*, *Pectoral*, *Mental*, and *Pedal*.

Q. To what do they further allude ?

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

Q. To which of those virtues does the *Guttural* allude ?

A. *Temperance*, which demands such a cautious habit of restraint as may be necessary to preserve us from the risk of violating our obligation and incurring its penalty.

Q. To which the *Pectoral* ?

A. The *Pectoral* more particularly refers to the virtue of fortitude, which is equally necessary to defend our hearts against the powerful influence of allurements to terrors, that might prevail over our weakness, and, by extorting from us the secrets of Masonry, would plant an eternal torment in our conscience.

Q. To which the *Mental* ?

A. The *Mental* reminds us of that deliberate and steady prudence which ought to guide our actions, forbidding us to seal with the sacred pledge of our right hand what the heart has not sanctioned with its approbation.

Q. To which the *Pedal* ?

A. The *Pedal* is the point on which we receive the first great recommendation of the Master, ever to continue as we then appeared, upright men and Masons. It therefore denotes the duty of universal justice, which consists in doing to others as we would they should do to us.

Q. I will thank you to illustrate *Temperance*.

A. *Temperance* is more peculiarly the virtue of prosperity, as it guards the soul against those insidious allurements by which its nobler feelings are too often corrupted. But her influence is not confined to the hour of prosperity alone : she forms the mind to a general habit of restraint over its appetites, its passions, and even its virtues ; any of which, if allowed to acquire exclusive influence over the soul, would concentrate the faculties in a single point, absorb its feelings, and confine its energies, insensibly producing intolerance of

sentiment, and degenerating into an excess scarcely less pernicious than vice itself. Temperance may, therefore, be styled the crown of all the virtues. Her influence, like the Masters of the ancient lyre, can modulate the varied chords of lively sympathy, or generous feelings, till each acquires its due tone and vibration, and the whole become blended in one sweet accordant harmony.

Q. I will thank you to illustrate *Fortitude*.

A. *Fortitude* is that virtue which arms the soul against the storms of adversity, enables it to rise superior to distress and danger, and gives it strength to resist the temptations and allurements of vice. But this virtue is equally distant from impetuous rashness on the one hand, and from dishonest cowardice on the other. The truly brave neither shrink from the evils which they are constrained to encounter, nor rush on danger without feeling and estimating its full extent. Fortitude, therefore, differs from constitutional hardness, as real benevolence is distinguished from weakness, being actuated not by a principle of blind instinctive daring, but by the nobler motives of virtuous energy. He who with steady aim pursues the course which wisdom recommends, and justice consecrates, can cheerfully meet the hour of trial, smile at impending danger, and condemn every sordid or unworthy motive which would deter or seduce him from the path of duty; whilst fearing God alone, he knows no other fear, and dares do all that does become a man—ever remembering, that he who dares do more is none.

Q. I will thank you to illustrate *Prudence*.

A. *Prudence* may justly be defined the clear and distinct perception of the several relations between our actions and the purposes to which they are directed. In this view, it deserves to be considered as the first neat principle of human wisdom; and justly has the Roman moralist declared, that where prudence rules the mind, fortune has no influence. The prudent man, before he engages in any enterprize, maturely reflects on the consequences which may probably result from it, balancing with steady deliberations the several probabilities of good and evil, extending his views into futurity, and revolving in his mind every circumstance of doubtful event affecting the end which he has in view, or the means which he purposes to use. He decides not hastily, and when he has decided, commits nothing

to chance; but, comparing the three great periods of time with each other, from the reflection of the past regulates the present, and provides for the future; by which means he neither wastes his energies improvidently, nor meets the occurrences in life incautiously.

Q. I will thank you to illustrate *Justice*.

A. As prudence directs us in the selection of the means most proper to attain our ends, so *Justice* teaches us to propose to ourselves such ends only as are consistent with our several relations to society, rendering to all, without distinction, those dues which they are respectively entitled to claim from us ; bending with implicit obedience to the will of our Creator, and being scrupulously attentive to the sacred duties of life ; zealous in our attachments to our native country ; exemplary in our allegiance to the government under which we reside; treating our superiors with reverence, our equals with kindness, and to our inferiors extending the benefit of admonition, instruction, and protection.

Q. Is there any symbolical reference to be derived from these points ?

A. The speculative Mason beholds a symbolical allusion to the four great rivers which flowed out of the Garden of Eden.

Q. I will thank you to illustrate them.

A. In *Pison* our first parents revered the fountain of Prudence. In *Qihon* they beheld the sacred stream of Justice. The rapid and irresistible torrent of *Heddekel* denotes Fortitude. And the *Phrath*, or *Euphrates*, the mild but steady current of Temperance. Happy was their state, while these sacred dictates were impressed upon their minds ; and happy may be our future lot, if we, through life, observe the lessons which they inculcate. Instructed by Prudence, guided by Justice, strengthened by Fortitude, and by Temperance restrained.

MORAL

Here, Brethren, we close the third section of our lecture. This section may, with strict propriety, be called didactical, or preceptive. This assertion is fully made out, that morality is the great subject with which Freemasonry is conver

sant. Hence it follows, that the virtuous Mason, after he has enlightened his own mind with those sage and moral precepts, is the more ready to enlighten and enlarge the understanding of others.

TO CLOSE THE LODGE IN THE FIRST OR ENTERED APPRENTICE'S DEGREE.

(The Master gives a knock, which is answered by a knock from each Warden as a call to order.)

W. M. Brethren, assist me to close the Lodge. —Brother Junior Warden, the constant care of every Mason ?

J. W. To prove the Lodge close tiled.

W. M. Direct that duty to be done.

J. W. Brother Inner Guard, you will prove the Lodge close tiled.

(The I. G. gives three knocks on the inside of the door, which are answered by the Outer Guard, or Tiler, in the same way, which indicates that the Lodge is close tiled.)

I. G. Brother Junior Warden, the Lodge is close tiled.

(This communication is made with the Entered Apprentice sign; the Junior Warden gives three distinct knocks, makes the sign, and says, Worshipful Master, the Lodge is close tiled.)

W. M. Brother Senior Warden, what is the next care ?

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

W. M. To order. Brethren, as Masons. —Brother Senior Warden, your situation in the Lodge ?

S. W. In the West.

W. M. Your duty when so placed ?

S. W. As the sun disappears in the West to close the day, so the Senior Warden is placed in the west to close the Lodge by command of the Worshipful Master, after seeing that every one has his just dues.

W. M. Our Lodge being thus duly formed, before I proceed to declare it closed, let us with all humility and reverence express our gratitude to the great Architect of the Universe for all favours already received; and may he still continue to support our order, by cementing and adorning us with every moral and social virtue.

P. M. So mote it be.

W. M. Brother Senior Warden, our labours being ended, you have my command to close the Lodge.

S. W. Brethren, in the name of the great Architect of the Universe, and by the command of the Worshipful Master, I declare this lodge closed.

J. W. It is accordingly so done, and stands closed until the——barring all cases of emergency, of which the Brethren shall be apprised by summons.

(The W. M., S. W., J. W. I. G., and T., give three knocks in rotation, and pronounce the Lodge closed, and each lays down the instrument which is the ensign of his authority.)

P. M. Brethren, nothing more remains to be done; but, according to ancient custom, to lock up our secrets in the safe and sacred repositories of our hearts, with Fidelity—Fidelity—Fidelity; and may God be with us. *(The Bible it closed.)*

A charge is occasionally delivered at the closing of the Lodge by the Master, to the following effect:—

When the lodge is closed you are at liberty to enjoy yourselves with innocent mirth, but carefully avoid excess. Do not compel any Brother to act contrary to his inclination, or give offence by word or deed; but enjoy a free and easy conversation. Avoid immoral or obscene discourse, and at all times support, with propriety, the dignity of your character. Be cautious in your words and carriage, that the most penetrating stranger may not discover or find out what is not proper to be intimated; and, if necessary, waive the discourse, and manage it prudently, for the honour of the fraternity. At home, and in your several neighbourhoods, behave as wise and moral men. Never communicate to your families, friends, or acquaintances, the private transactions of our different assemblies; but, on every occasion, consult your honour, and the reputation of the fraternity at large. Study the preservation of health, by avoiding irregularity and intemperance, that your families may not be neglected and injured, or yourselves disabled from attending to your necessary employments in life.

If a stranger apply in the character of a Mason, cautiously examine him in such a manner as prudence may direct, and agreeable to the forms established by Masons, that you may not be imposed upon by an ignorant, false pretender, whom you are to reject with contempt; and beware of giving him any secret hints of knowledge.

But if you discover him to be a true and genuine brother, respect him: if he be in want, without prejudice relieve him, or direct him how he may be relieved; if you can employ him, do so, or direct him to employment. However, you are not charged to do beyond your ability, only to prefer a poor Mason, who is a good man and true, before any other man in the same circumstances.

Finally, these rules are always to be observed and enforced. and also the duties which have been communicated in the lecture. Cultivate brotherly love, the foundation and keystone, the cement and glory of this ancient fraternity; avoiding, on every occasion, wrangling and quarrelling, slandering and backbiting; not permitting others to slander honest brethren; but defending their characters, and doing them good offices, as far as may be consistent with your honour and safety, and no farther. Hence all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time. Amen, so mote it be.

THE SECOND, OR FELLOW-CRAFT'S DEGREE.

TO OPEN A LODGE IN THE SECOND DEGREE OF MASONRY, OR A FELLOW-CRAFT'S LODGE.

(The Master knocks to call attention, and is answered by the Wardens.)

W. M. Brethren, assist me to open the Lodge in the Second Degree. — Brother Junior Warden, the first care of every Fellow-Craft Mason ?

J. W. To see the Lodge properly tiled.

W. M. Direct that duty to be done.

J. W. Brother Inner Guard, you will see the Lodge properly tiled.

I. G. *(Gives the knocks.)* Brother Junior Warden *(with the sign)*, the Lodge is properly tiled.

J. W. *(With the knocks and sign)* Worshipful Master, the Lodge is properly tiled.

W. M. Brother Senior Warden, the next care ?

S. W. To see the Brethren appear to order as Fellow-Craft Masons.

W. M. Brethren, to order as Masons in the Second Degree. —Brother Junior Warden, are you a Fellow-Craft Freemason ?

J. W. I am; try me; prove me.

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

J. W. By the square.

W. M. What is the square ?

J. W. An angle of ninety degrees, forming the fourth part of a circle.

W. M. Since you are so well informed yourself, you will prove the Brethren present to be Fellow-Craft Freemasons, by three-fold signs, and demonstrate that proof to be by copying their example.

J. W. Brethren, by command of the Worshipful Master, you are desired to prove yourselves Fellow-Craft Freemasons by three-fold signs: and to prevent confusion, observe the Senior Warden; (*all make the signs*, and the Junior Warden says:) Worshipful Master, the Brethren present having proved themselves Fellow-Craft Freemasons, by three-fold signs, I, in obedience to your commands, demonstrate that proof to you, by copying their example.

W. M. And I acknowledge the correctness of those signs (*repeating them*). Brethren, our Lodge being thus duly formed, before I proceed to declare it open, let us invoke a blessing from the grand Geometrician of the Universe, that the rays of Heaven may shed their benign influence over us, to enlighten us in the paths of nature and science.

P. M. So mote it be (*and opens the Bible at the—*).

W. M. In the name of the grand Geometrician of the Universe, I declare this Lodge open on the square, for the instruction and improvement of Fellow-Craft Freemasons.

(*The Master gives the proper knocks, and is followed by the Wardens, Inner Guard, and Tiler, and the Brethren take their Seats.*)

CEREMONY OF PASSING IN THE SECOND OR FELLOW-CRAFT'S DEGREE.

W. M. Brethren, Brother N——is this evening a candidate to be passed to the second degree; but it is first requisite

that he should give proofs of proficiency in the former; I shall therefore proceed to put the necessary questions.

QUESTIONS REQUIRED TO BE ANSWERED IN THE ENTERED APPRENTICE'S DEGREE, AND BEFORE A CANDIDATE IS ELIGIBLE TO BE PASSED TO THE FELLOW-CRAFT'S DEGREE.

(The Master now puts the following questions of the first degree, and then enquires if any brother has any other question to ask. The candidate is then considered as qualified.)

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

A. In my heart.

Q. Where next prepared ?

A. In a convenient room adjoining the Lodge.

Q. Describe the mode of preparation ?

A. I was deprived of all metal, and hoodwinked; my right arm, left breast, and left knee made bare; my right heel slipshop, and a cable-tow put round my neck.

Q. How did you gain admission ?

A. By three knocks on the door.

Q. Why were you made a Freemason ?

A. For the sake of obtaining the knowledge and secrets preserved among Freemasons.

Q. Where were you made a Freemason ?

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

Q. How do you know yourself to be a Freemason ?

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

Q. Since you know yourself to be a Freemason, what means have you of communicating it to others ?

A. By signs, tokens, and particular words, which when reciprocally given serve to distinguish a Freemason by night as well as by day.

Q. When were you made a Mason ?

A. When the Sun was at its meridian.

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

A. The Sun being a fixed body, the earth constantly revolv-

ing round it on its own axis, it necessarily follows, that the Sun is always at its meridian; and Freemasonry being universally spread over its surface, it follows, as a second consequence, that the Sun is always at its meridian with respect to Freemasonry.

Q. What is Freemasonry ?

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

W. M. Brother N——, you will come this way. Do you pledge your 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 ?

B. N. 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 ?

B. N. I will.

W. M. Then I will intrust you with a test of merit, which is, a passing grip and a passing word leading to the door of the Lodge into which you seek to be admitted. The passing grip is given by a distinct pressure of the thumb of your right hand between the joints of the first and middle fingers of the right hand of a brother. This demands a passing word, which is SHIBBOLETH. The word *Shibboleth* denotes *plenty*, and is usually depicted in our Lodges by an ear of corn near a fall of water. You will be particularly careful to remember this word, as without it, you cannot gain admission to a Lodge in a superior degree.

(Brother N——withdraws, and Lodge is opened in the second degree, as during his examination and instruction it could only be opened in the first degree. After the examination of the candidate by the Tiler, as to the passing grip and word, the knock takes place at the door, and the Inner Guard demands who is there, and reports.)

I. G. Worshipful Master, at the door of your Lodge stands Brother N——, who has been regularly initiated into Masonry, and has made such progress as he hopes will recommend him to be passed to the degree of a Fellow-Craft, for which ceremony he comes properly prepared.

W. M. How does he hope to obtain the privileges of the second degree ?

I. G. By the help of God, assistance of the square, and the benefit of a passing word.

W. M. We acknowledge the propriety of the aid by which he seeks it. Do you, Brother Inner Guard, vouch that he *is* in possession of that passing word ?

I. G. I do, Worshipful Master.

W. M. Then let him be admitted in due form, Brother Deacon.

J. D. In the name of the grand Geometrician of the Universe, enter in due form a Lodge of Fellow-Craft Masons upon the square, an instrument which brings rude matter into due form, and as brethren of this degree are obligated on it, so are they bound by every law, moral and divine, to act upon it with all mankind, more especially a Brother Mason. (*The candidate is not now hoodwinked; but his left arm, right breast, and right knee are made bare, and the left heel dip-shod.*) Brother Deacon, let the candidate kneel while the blessing of Heaven is invoked on what we are about to do. (*Master prays.*) We supplicate the continuation of thy aid, O merciful Lord, on behalf of ourselves and of him who kneels before thee. May the work begun in thy name be continued to thy glory, and ever more established in us by obedience to thy precepts. So mote it be. (*The candidate is then raised, and led three times round the lodge, that all may see he is properly prepared. As he comes to the Wardens he gives them the pass-grip and word as at the door, and he is then presented to the Master.*)

S. W. Worshipful Master, I present to you Brother N—— a candidate properly prepared to be passed to the second degree.

W. M. Brother Senior Warden, you will direct the Senior Deacon to instruct the candidate to advance to the pedestal in due form.

S. W. Brother Senior Deacon, it is the Worshipful Master's command that you instruct the candidate to advance to the east in due form.

W. M. Brother N——, as in every case the degrees of Freemasonry are to be kept separate and distinct, another obligation will now be required of you, in many respects similar to the former ; are you willing to take it ?

Br. N. I am.

W. M. Then you will kneel on your right knee, your left foot in the form of a square, your body erect, place your right hand on the sacred volume of the law, supporting your left arm with the compasses, the whole forming a square, and say, after me,

I, N. N., in the presence of the Grand Geometrician of the Universe, and in this worshipful and warranted Lodge of Fellow-Craft Masons, duly constituted, regularly assembled, and properly dedicated, of my own free will and accord, do hereby and hereon most solemnly promise and swear that I will always hail, conceal, and never reveal any or either of the secrets or mysteries of, or belonging to, the second degree of Freemasonry, known by the name of the Fellow-Crafts; to him who is but an Entered Apprentice, no more than I would either of them to the uninitiated or the popular world who are not Masons. I further solemnly pledge myself to act as a true and faithful craftsman, obey signs, and maintain the principles inculcated in the first degree.. All these points I most solemnly swear to obey, without evasion, equivocation, or mental reservation of any kind, under no less a penalty, on the violation of any of them, in addition to my former obligation, than to have my left breast cut open, my heart torn therefrom, and given to the ravenous birds of the air, or the devouring beasts of the field, as a prey: So help me Almighty God, and keep me stedfast in this my great and solemn obligation of a Fellow-Craft Mason.

W. M. As a pledge of your fidelity, and to render this a solemn obligation, which would otherwise be but a serious promise, I will thank you to seal it with your lips twice on the volume of the sacred law. Your progress in masonry is marked by the positions of the square and compasses. When you were made an Entered Apprentice, both points were hidden. In this degree one is disclosed, implying that you are now in the middle of Freemasonry; superior to an Entered Apprentice, but inferior to what I trust will hereafter be communicated to you. Rise, newly obligated Fellow-Craft Freemason. You, having taken the solemn obligation of a Fellow-Craft Freemason, I shall proceed to intrust you with the secrets of the degree. You will advance towards me as at your initiation. Now take another pace with your left foot,

bringing the right heel into its hollow, as before. That is the second regular step in Freemasonry, and it is in this position that the secrets of the degree are communicated. They consist, as in the former instance, of a *sign, token, and word*: with this difference, that the sign is of a three-fold nature. The first part of a three-fold sign is called the sign of fidelity, emblematically to shield the repository of your secrets from the attacks of the cowan. (*The sign is made by pressing the right hand on the left breast, extending the thumb perpendicularly to form a square.*) The second part is called the hailing sign, and is given by throwing the left hand up in this manner (*horizontal from the shoulder to the elbow, and perpendicular from the elbow to the ends of the fingers, with the thumb and forefinger forming a square.*) It took its rise at the time when Joshua fought the battles of the Lord in the valley of Rephidim, and from the memorable event of Moses having his hands supported by his brother Aaron whilst Joshua was fighting the Amalekites. It was also the position of Joshua when he prayed fervently to the Almighty to continue the light of day, that he might complete the overthrow of his enemy. And Moses also, when he came down from the mount, hailed his brethren with this double sign (*the first and second part*) in order to arrest their attention, as a signal for them to attend to what he was about to deliver, and as a pledge of his sincerity and truth, and also of the importance of what he was about to declare. This was the origin of the sign, and on the morning that the foundation stone of the Temple was laid, King Solomon adopted the same double sign: the right hand as a token of the sincerity of his holiness and piety towards God, and the left hand as a token of an upright hand and heart in earnest prayer, imploring the blessing of the Most High on their pious undertaking, in erecting the Temple of Jerusalem to his holy service. The third part is called the penal sign, and is given by drawing the hand across the breasts and dropping it to the side. This is in allusion to the penalty of your obligation, implying that as a man of honour, and a Fellow-Craft, you would rather have your heart torn from your breast, than to improperly divulge the secrets of this degree. The grip, or token, is given by a distinct pressure of the thumb on the second joint of the hand or that of the middle finger. This demands a word; a word to be given and received with the same strict caution as the one in the former degree, either

by letters or syllables. The word is JACHIN. AS in the course of the evening you will be called on for this word, the Senior Deacon will now dictate the answers you will have to give.

S. D. What is this ?

Brother N——. The grip, or token, of a Fellow-Craft Freemason.

S. D. What does it demand ?

Br. N. A word.

S. D. Will you give me that word ?

Br. N. I was taught to be cautious in this degree, as well as in the former: I will letter or halve it with you.

S. D. Which you please, and begin.

Br. N. Ja.

S. D. Chin.

Br. N. JACHIN.

W. M. This word is derived from the right hand pillar of the porch or entrance to King Solomon's Temple. The import of the word is to *establish*, and when joined to the one in the former degree, signifies *stability*. (*To the Senior Deacon.*)
Pass Brother N——to the Junior Warden.

S. D. Brother Junior Warden, I present to you Brother N——, on being passed to the second degree.

J. W. I will thank Brother N—to advance toward me as a Fellow-Craft. (*Brother N-makes the step and gives the sign.*)

J. W. What is that?

Br. N. The hailing sign, or sign of prayer.

J. W. Have you anything else to communicate ? (*Brother N-gives him the grip or token.*)

J. W. What is this ?

Br. N. The grip or token of a Fellow-Craft Freemason.

J. W. What does it demand ?

Br. N. A word.

J. W. Will you give me that word ?

Br. N. I was taught to be cautious in this degree as well as in the former; I will letter or halve it with you.

J. W. Which you please, and begin.

Br. N. Ja.

J. W. Chin.

Br. N. JACHIN. (*He is then passed to the Senior Warden.*)

J. W. Brother Senior Warden, I present to you Brother N——, on being passed to the second degree.

S. W. I will thank Brother N——to advance to me as a Fellow-Craft. (*He advances with the step of the second degree*)

S. D. What is that ?

Br. N. The second regular step in Freemasonry.

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

Br. N. I do. (*Gives the sign of fidelity.*)

S. W. What is that ?

Br. N. The sign of fidelity, emblematic of shielding the repository of my secrets from the attacks of the cowan.

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

Br. N. I do. (*Gives the hailing sign.*)

S. W. What is that ?

Br. N. The hailing sign, or sign of prayer.

S. W. Whence did it arise ?

Br. N. At the time when Joshua, &c. (*See former account.*)

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

Br. N. I do. (*Gives the penal sign.*)

S. W. What is that ?

Br. N. The penal sign of a Fellow-Craft Freemason.

S. W. To what does it allude ?

Br. N. To the penalty of my obligation, implying that as a man of honour and a Fellow-Craft Mason, I would rather have my heart torn from my breast, than to improperly divulge the secrets of this degree.

S. W. Have you anything else to communicate ?

Br. N. I have. (*Gives him the grip or token.*)

S. W. What is this ?

Br. N. The grip or token of a Fellow-Craft.

S. W. What does it demand ?

Br. N. A word.

S. W. Will you give me that word ?

Br. N. I was taught to be cautious in this degree, **as well** as in the former; I will letter or halve it with you.

S. W. Which you please, and begin.

Br. N. Ja.

S. W. Chin.

Br. N. JACHIN.

S. W. From whence is this word derived ?

Br. N. From the right-hand pillar of the porch, or entrance

to King Solomon's Temple.

S. W. The import of the word ?

Br. N. To establish.

S. W. And what, when conjoined to the other in the former degree ?

Br. N. Stability.

S. W. Worshipful Master, I present to you Brother N—, for some further mark of your favour.

W. M. Brother Senior Warden, I delegate you to invest him with the distinguishing badge of a Fellow-Craft Mason.

S. W. Brother N—, by the Worshipful Master's command, I invest you with the distinguishing badge of a Fellow-Craft, to mark the progress you have made in the science.

W. M. Let me add to what has been stated by the Senior Warden, that the badge with which you have just 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 the better be enabled to discover your duty as a Mason, and estimate the wonderful works of the Almighty. Brother Senior Deacon, you will place our Brother N— at the south-east part of the lodge. (*Being so placed, he is thus addressed by the Master.*)

Brother N—, masonry being a progressive science, when you were made an Entered Apprentice, you were placed at the north-east part of the lodge, to show that you were newly admitted. You are now placed at the south-east part, to mark the progress you have made in the science. You now stand, to all external appearance, a just and upright Fellow-Craft Mason; I give it to you in strong terms of recommendation, to continue and act as such, and as I trust the import of the former charge neither is nor ever will be effaced from your memory, I shall content myself with observing, that, as in the former degree you made yourself acquainted with the principles of moral truth and virtue, you are now permitted to extend your researches into the hidden mysteries of nature and science. —I now present you with the working tools of a Fellow-Craft Mason, which are the square, level, and plumb-rule. The square is to try and adjust all irregular corners of buildings, and to assist in bringing rude matter into due form. The level, to lay levels, and to prove horizontals; and the plumb-rule to

try and adjust all uprights, while fixing on their proper bases. As we are not all operative Masons, but rather free and accepted, or speculative, we apply those tools to our morals. In this sense, the square teaches morality, the level equality, and the plumb-rule justness and uprightness of life and action. Thus by square conduct, level steps, and upright intentions, we hope to ascend to those immortal mansions, from whence all goodness emanates. You are now at liberty to retire, in order to restore yourself to your personal comforts, and on your return to the lodge, I shall call your attention to an explanation of the tracing board, if time will permit. (*On his return he is placed in the west, and returns thanks in the following words.*)

Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons, and Brethren of this Lodge, I return you my most hearty and sincere thanks for the honour you have done me this evening, in passing me to the honourable degree of a Fellow-Craft Mason.

THE CHARGE IN THE SECOND DEGREE.

Brother N——, being advanced to the Second Degree of the Order, we congratulate you on your preferment. The internal, and not the external qualifications of a man are what masonry regards. As you increase in knowledge, you will consequently improve in social intercourse. 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. It may be sufficient to observe, that 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 commendable virtue. The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration ; especially the science of geometry, or masonry, originally synonymous terms, is of a divine and moral nature, and enriches with the most useful knowledge ; while it proves the wonderful properties of Nature, it demonstrates the more important truth of morality.

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 landmarks against encroachment. By this privilege, you may improve your intellectual powers ; qualify yourself to become an useful member of society ; and, like a skilful brother, strive to excel in what is good and great.

All regular signs and summonses, given and received, you are duly to honour and punctually to obey ; inasmuch as they consist with our professed principles. 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 wrong them or see them wronged; but 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 Craftsman, and these duties you are now bound to observe by the most sacred ties.

LECTURE ON THE TRACING BOARD IN THE SECOND DEGREE.

At the building of King Solomon's Temple, an immense number of Masons were employed. They consisted of Entered Apprentices and Fellow-Crafts. The entered Apprentices received a weekly allowance of corn, wine, and oil. The Fellow-Crafts were paid their wages in specie, which they went to receive in the middle chamber of the temple. They got there by way of a porch, at the entrance of which their attention was particularly struck by two great pillars : that on the left was

called *Boaz*, which denotes *strength*; that on the right *Jachin*, which denotes to *establish*; and when conjoined, *stability*; for God said, in strength will I establish this mine house, to stand firm for ever. The height of those pillars was thirty-five cubits, the circumference twelve, the diameter three. They were formed hollow, the better to serve as archives to Masonry; for therein were deposited the constitutional rolls. Being formed hollow, the outer rim or shell was four inches, or a hand's breadth in thickness. They were made of molten brass, and were cast on the plains of the Jordan, in the clay grounds between Succoth and Zeredatha. The superintendent of the casting was Hiram Abiff. Those pillars were adorned with two chapters, each five cubits high. Those chapters were enriched with net-work, lily-work, and pomegranates. Net-work, from the connexion of its meshes, denotes unity. Lily-work, from its whiteness denotes peace. And pomegranates, from the exuberance of their seed, denote plenty. Those pillars were farther adorned with two spherical balls on which were delineated maps of the celestial and terrestrial globes. They were considered finished, when the net-work or canopy was thrown over them. They were placed at the east of the temple, as a memorial to the children of Israel of the miraculous pillars of fire and cloud, which had two wonderful effects, the fire to give light to the Israelites during their escape from their Egyptian bondage; the cloud proved darkness to Pharaoh and his followers, when they attempted to overtake them. King Solomon ordered them to be placed at the entrance of the temple, as the most proper and conspicuous situation for the children of Israel, to have the happy deliverance of their forefathers continually before their eyes, at going to and returning from divine worship. After our ancient brethren had passed those two great pillars, their ascent was opposed by the Junior Warden, who demanded of them the pass-grip and pass-word, leading from the first to the second degree. The pass word, I dare say you recollect, is *Shibboleth*, and is here depicted by an ear of corn near a fall of water. The word *Shibboleth* dates its origin from the time that an army of Ephraimites crossed the River Jordan, in a hostile manner, against Jephtha, the renowned Gileaditish General. The reason assigned for this unfriendly visit was, that they had not been called out to partake of the honours of the Ammonitish war; but their true aim was,

to partake of the rich spoils with which, in consequence of that war, Jephtha and his army were then laden. The Ephraimites were always a clamorous, turbulent people ; but then broke out in open violence, and after many severe taunts to the Gileadites in general, threatened in particular to destroy their victorious commander and his house with fire. Jephtha, on his part, tried all lenient means to appease them, but finding those ineffectual, had recourse to rigorous ones. Ho therefore drew out his army, gave the Ephraimites battle, defeated and put them to flight, and to render his victory decisive, and secure himself from the like molestation in future, he sent detachments of the army to secure the passages of the River Jordan, over which he knew the insurgents must of necessity attempt to go, in order to regain their own country, giving strict orders to his guards, that, if a fugitive came that way, owning himself an Ephraimite, he should be immediately slain ; but if he said nay, or prevaricated, a test-word was to be put to him, which was, to pronounce the word SHIBBOLETH. The Ephraimites, through a defect in aspiration peculiar to their dialect, could not pronounce it properly, but called it *Sibboleth*, which discovered their country and cost them their lives. And Scripture informs us, that there fell on that day, in the field of battle, and on the banks of the Jordan, forty-two thousand Ephraimites ; and as *Shibboleth* was then a test-word to distinguish a friend from foe, King Solomon afterwards caused it to be adopted as a pass-word in a Fellow-Craft's Lodge, to prevent any unqualified person from ascending the winding staircase, which led to the middle chamber of the temple.

After our ancient brethren had given those convincing proofs to the Junior Warden, he said, pass SHIBBOLETH, or Brother. They then passed up a winding staircase, consisting of three, five, seven, or more. Three rule a lodge ; five hold a lodge ; seven or more make it perfect. The three that rule a lodge, are the Worshipful Master and his two Wardens. The five who hold a lodge, are the Master, two Wardens, and two Fellow-Crafts. The seven who make it perfect are two Entered Apprentices, added to the former five. Three rule a lodge ; because there were but three Grand Masters who bore sway at the building of the first temple at Jerusalem, viz., Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abiff. Five hold a lodge, in allusion to the five Noble Orders

in Architecture, viz., the Tuscan, Doric, Ionic, Corinthian, and Composite. Seven, or more that make it perfect; because King Solomon was seven years, and upwards, in building, completing, and dedicating the Temple at Jerusalem to God's service. They have likewise an allusion to the seven liberal arts and sciences, viz., *Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.*

After our ancient brethren had gained the summit of the winding staircase, they arrived at the door of the middle chamber of the temple, which they found open; but properly tiled by the Senior Warden, against all under the Degree of a Fellow-Craft. After our ancient brethren had given him those convincing proofs, he said, pass SHIBBOLETH or Brother. They then passed into the middle chamber of the temple. They went there to receive their wages, which they took without scruple or diffidence. Without scruple, knowing they had justly earned it. Without diffidence, from the unbounded confidence they placed in the integrity of their employers in those days.

When our ancient brethren were in the middle chamber of the temple, their attention was particularly drawn to certain Hebrew characters, which are now depicted in a Fellow-Craft's Lodge by the letter G, denoting God, the Grand Geometrician of the Universe, to whom we must all submit, and ought humbly to adore.

LECTURE IN THE SECOND DEGREE.

Section 1.—Clause One.

Q. Brother, are you a Fellow-Craft ?

A. I am so taken and accepted among brethren and fellows of the Craft.

Q. How shall I know you to be a Fellow-Craft ?

A. By signs, tokens, and words.

Q. How did you attain them?

A. By duly passing from an Entered Apprentice to a Fellow-Craft, in a regular and well-constituted Lodge of Fellow-Crafts, there met and assembled.

Q. Of how many did the lodge consist ?

A. Of five in number: the Worshipful Master, the two

Wardens, and two Fellows of the Working Class.

Q. At what time did this take place ?

A. At evening, after the sun was set.

Q. By whom were you passed to a Fellow-Craft?

A. By the Worshipful Master, the Senior and Junior Wardens, and the brethren assembled.

Q. Where stood the Worshipful Master ?

A. In the east.

Q. Why so ?

A. To mark the point where the sun was rising.

Q. Where stood the Senior Warden ?

A. In the west.

Q. Why so ?

A. To mark the point of the sun's setting.

Q. Where was the situation of the Junior Warden ?

A. In the south.

Q. Why so ?

A. To mark the place of the sun below the horizon.

Q. Why were you passed to a Fellow-Craft when the SUB was below the horizon ?

A. To intimate to me that the labours of a Fellow-Craft are directed by the firmament and the steady light of truth and science.

Clause Two.

Q. How did you gain admission to a Lodge of Fellow-Crafts?

A. Having duly and truly served my time as an Entered Apprentice, I was, by consent of the brethren, prepared, admitted, and obligated in due form.

Q. In what manner were you presented ?

A. In a state of due preparation—My left arm, left breast, and right knee made bare, left heel slip-shod, and formed upon the square.

Q. Why so made bare, and placed in due form and sign of an Entered Apprentice ?

A. In token of my sincere conformity with my obligation as an Entered Apprentice.

Q. Where were you then led, and by whom ?

A. To the door of the lodge by a brother and Fellow-Craft.

Q. How did you gain admission ?

A. By knocks one and two.

Q. Who came to your assistance ?

A. The Inner Guard, who demanded my name and the purpose for which I came there.

Q. What answer was returned ?

A. Brother N——, who having been regularly initiated *in* the first degree, and having made such progress in Masonry as he hopes will entitle him to be passed to the degree of a Fellow-Craft, and for which purpose he comes properly prepared.

Q. What further did he demand of you ?

A. The pass-grip and word, which *I* readily gave him.

Q. What did he then do ?

A. He then reported me to the Worshipful Master, who ordered him to admit me.

Q. In what form were you admitted ?

A. Upon the square—to intimate to me that I was admitted upon the square, in order that I might make further progress in the art of masonry, and no longer be received as a stranger in a hostile manner, but as one entitled to the privileges of a true and lawful brother.

Clause Three.

Q. How were you then disposed of?

A. I was led to the left of the Senior Warden, and commanded to kneel whilst the favour and protection of Heaven were invoked.

Q. How next?

A. I was led twice round the lodge, that the Masters and Fellow-Craft might see that I was properly prepared, and no impostor.

Q. What occurred in the course of your progress ?

A. The Worshipful Master demanded of me the sign, token, and word, of an Entered Apprentice, which I accordingly gave.

Q. What was done afterwards ?

A. I was duly presented to the Worshipful Master by the Senior Warden.

Q. What said the Worshipful Master ?

A. I will attend to your presentation, Brother Senior Warden. You will direct the Senior Deacon to instruct the candidate to advance towards the east with his proper steps. That being done, the Worshipful Master said, as the secrets of the different degrees of Freemasonry are at all times to be kept separate and distinct from each other, an obligation will be required of you to preserve inviolate the secrets of this degree from an Entered Apprentice as from the rest of the world: are you ready and willing to take an obligation of this kind? Answering to these questions in a satisfactory manner, I was instructed to advance in due form.

Q. In what does that form consist?

A. Of certain steps, which I am ready more fully to explain, when duly called upon.

Q. How many steps?

A. Five winding.

Q. What was then done?

A. The Master received me and placed me in the due form of a Fellow-Craft.

Q. What is the nature of that form?

A. Kneeling on the right knee, with the right hand on the sacred volume of God, and a square placed in the left elbow, supported by the compasses.

Q. What does that denote?

A. My respective duties to God and the Craft in conformity to my obligation.

Q. Which obligation you will be pleased to repeat.

The conclusion of the first section is a mere detail of what I have given in the making, and would be tediously repeated here.

SECOND SECTION.—*First Clause.*

Q. What was the first instruction you received as a Fellow-Craft Mason?

A. I was first instructed in the history of our ancient fraternity, from the time that it received its present institution.

Q. At what period was that?

A. About the year of the world 3000, at the building of the Temple of Jerusalem by King Solomon.

Q. From whence did our present forms arise ?

A. From the order observed in classing and distinguishing the multitude of workmen there employed, as well as for paying them their respective wages, as for preserving good government among them.

Q. How many Masons were there in all ?

A. Three thousand six hundred who presided over the ordinary workmen.

Q. How were they distinguished ?

A. As fellow-Crafts and Entered Apprentices.

Q. How were they divided ?

A. Into lodges or companies of seven Entered Apprentices or five Fellow-Crafts.

Q. How many Entered Apprentices ?

A. Two thousand one hundred, making three hundred lodges or companies.

Q. How many Fellow-Crafts ?

A. Fifteen hundred, of whom three hundred were styled Gibeonites, on account of their excellent skill as workmen; and of these three hundred, each presided over a lodge or company of fellow-Crafts or Entered Apprentices.

Q. What wages were given to them ?

A. A certain allowance of corn, wine, and oil, to each lodge or company; besides wages in money to the master of the lodge.

Q. Where were those wages received?

A. In the middle chamber of King Solomon's Temple, to which none but Fellow-Crafts were admitted.

Q. How were Fellow-Crafts alone admitted ?

A. By means of a pass-word and grip, still preserved among Fellow-Craft Masons.

Q. How many Master Masons were there ?

A. Three only, to whom the true secrets of a Master were known; namely, Solomon, Hiram, and Hiram Abiff.

Q. Who was Hiram ?

A. The King of Tyre, and the ancient friend of King David.

Q. What part had he in the building of the Temple at Jerusalem ?

A. He furnished the timbers from the forest of Lebanon, in exchange for stipulated proportions of corn, wine, and oil. He

also sent his fleet to Ophir to fetch gold and precious stones for King Solomon, with whom he entered into a strict correspondence and reciprocal friendship.

Q. Is the correspondence between those two princes preserved ?

A. It is, in the five chapters of the first book of Kings, and the second chapter of the second book of Chronicles.

Q. What further assistance did Hiram give ?

A. At the request of King Solomon, he sent a man of consummate knowledge and skill, who thoroughly understood the principles of every art and science, to preside over the workmen and direct their labours.

Q. What was this extraordinary man ?

A. His name was Hiram Abiff. He was the son of a widow of the tribe of Naphtali, and his father was a man of Tyre. Under his direction was the glorious temple completed in little more than seven years.

Q. Where and how were the materials procured ?

A. The timbers were felled in the forest of Lebanon, where a levy of thirty thousand men of Jerusalem were employed by monthly courses of ten thousand: and the stones were cut and wrought in the quarries of the mountains of Judea, by eighty thousand men, assisted by seventy thousand who bare burthens.

Q. By what model was this building finished ?

A. It was according in all things with the model presented by God himself to King David, the father of Solomon, who nevertheless was not permitted to build this sacred temple, as his hands had been stained with blood.

Q. When was it begun and finished ?

A. It was begun in the month of Zif, in the fourth year of King Solomon's reign, A. L. 2922, and finished in the month of Bul, or eighth month, in the eleventh year of his reign, A. L. 3000.

Q. How was it dedicated ?

A. King Solomon celebrated the feast of Dedication with prayer and sacrifice, in the presence of all the people of Israel, and the feast lasted fourteen days.

Q. Is the prayer of Dedication still preserved ?

A. It is, in the eighth chapter of the first book of Kings and the sixth, chapter of the second book of Chronicles.

Q. Was it consecrated with any particular marks of divine favour ?

A. The divine Shekinah or brightness, which was a visible token of God's presence entering the temple from the eastward, settled over the mercy-seat, whereon was placed the ark of the covenant.

Clause Two.

Q. By what means was the system of masonry extended ?

A. Our Grand Master Solomon, observing the effects produced by strict order adopted among the Masons employed in his work, conceived the great idea of uniting the wise and good in every nation, in the bond of brotherly love and in the pursuit of scientific acquirements.

Q. How was he enabled to effect this glorious design ?

A. He admitted to the participation of this system those illustrious sages, who resorted to Jerusalem, even from the uttermost parts of the east, to be instructed in his wisdom ; and they, returning to their respective homes, diffused the system of Freemasonry over the whole face of the Eastern Continent.

Q. Where did our institution more especially flourish ?

A. In Tyre and Sidon, and the whole coast of Phoenicia, under the patronage of Hiram, King of Tyre, and his successors.

Q. Who brought the knowledge of it westward ?

A. The Phoenicians, in their commerce with this part of the world, spread an imperfect knowledge thereof over the northern coast of Africa and the whole of Europe.

Q. Who was the most especial founder thereof in the west ?

A. Pythagoras, a Grecian philosopher, born at Samos, about 450 years alter the building of King Solomon's Temple at Jerusalem.

Q. What is recorded of him ?

A. That he travelled into Egypt for instruction in the sacred mysteries of the priests of Memphis, and returning by Phoenicia, was there initiated into our purer rights. After which he retired to Italy, and founded the Italian School of Philosophy at Crotona.

Q. What masonic observations do we find in his instructions ?

A. He enjoined his disciples a long probation of silence and inviolate secrecy; a strict love for, and fidelity towards, each, other. He distinguished them by secret signs, and divided them into classes, according to their abilities and knowledge; but chiefly distinguished them as esoterics and esoterics.

Q. What does the first of these appellations denote ?

A. *Outward heavens*, they being admitted to know only a portion of the mysteries, and separated from the higher classes by a veil.

Q. What is meant by the latter ?

A. Those within the veil, who were permitted to see and hear all things.

Q. By what medium were his doctrines illustrated ?

A. By the direct and relative qualities and powers of numbers, under which are concealed truths of the greatest importance.

Q. What discoveries are particularly attributed to him ?

A. The true system of the universe : the foundation of all proportional geometry in the 47th problem of the second book of Euclid; and other points of science which will be illustrated in their proper places.

Q. By whom were the doctrines of Pythagoras received and particularly conveyed ?

A. By Plato, an Athenian Philosopher, who lived about 150 years after Pythagoras, and derived his knowledge from the same sources.

Q. In what manner were his doctrines conveyed ?

A. By means of geometrical symbols, which have a correlative power with the numbers of Pythagoras.

TO CLOSE THE LODGE IN THE SECOND OR FELLOW-CRAFT'S DEGREE.

(The Master knocks to order, which is followed by the two Wardens.)

W. M. Brethren, assist me to close this Fellow-Craft's Lodge. Brother Junior Warden, what is the constant care of every Fellow-Craft Freemason?

J. W. To prove the lodge close tiled.

W. M. Direct that duty to be done.

J. W. Brother Inner Guard, you will prove the lodge close tiled. (*The inner Guard and the Tiler both give the Fellow-Craft's knocks.*)

I. G. Brother Junior Warden, the lodge is closed tiled.

J. W. (*Knocks and makes the sign*). Worshipful Master, the lodge is close tiled.

W. M. Brother Senior Warden, the next care ?

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

W. M. To order, brethren, as Craftsmen.—Brother Junior Warden, in this character what have you discovered ?

J. W. A sacred symbol.

W. M. Brother Senior Warden, where is it fixed ?

S. W. In the centre of the building.

W. M. Brother Junior Warden, to what does it allude ?

J. W. To God, the Grand Geometrician of the Universe.

W. M. Brethren, let us remember wherever we are, and whatever we do, his all-seeing eye beholds us ; and while we continue to act as faithful Fellow-Craft Masons, let us never fail to discharge our duties towards him with fervency and zeal.

P. M. So mote it be.

W. M. Brother Senior Warden, our labours being closed in this degree, you have my command to close this Fellow-Craft's Lodge. (*Gives the knocks.*)

S. W. In the name of the Grand Geometrician of the Universe, and by the command of the Worshipful Master, I declare this Lodge of Fellow-Craft Freemasons duly closed. (*Gives the knocks.*)

J. W. It is accordingly so done.

THIRD, OR MASTER MASON'S DEGREE.

TO OPEN A LODGE.

W. M. Brethren assist me to open the Lodge in the Third Degree : Brother Junior Warden, what is the first care of a Master Mason ?

J. W. To see the lodge properly tiled.

W. M. You will direct that duty to be done.

J. W. Brother Inner Guard, you will see the lodge properly tiled. (*The Fellow-Craft's knocks are then given on the door by the Inner Guard and Tiler, to prove the lodge close tiled.*)

I. G. Brother Junior Warden, the lodge is properly tiled. (*This is given with the sign; and with a similar sign, and the Fellow-Craft's knocks, the J. W. reports to the Master.*) Worshipful Master, the lodge is properly tiled.

W. M. Brother Senior Warden, the next care of every Master Mason ?

S. W. To see the brethren appear to order as Craftsmen.

W. M. To order brethren, as Craftsmen. — Brother Junior Warden, are you a Master Mason ?

J. W. I am, Worshipful Master; try me; prove me.

W. M. By what instrument of architecture will you be proved ?

J. W. By the square and compasses.

W. M. Since you are so well acquainted with the mode yourself, you will prove the brethren present to be Master Masons, by signs, and demonstrate that proof to me by copying their example.

J. W. Brethren, by command of the Worshipful Master, you will prove yourselves Master Masons by signs; and to prevent confusion, observe the Senior Warden. (*The signs are given by all present, and the J. W. reports.*) Worshipful Master, the brethren present having proved themselves Master Masons by signs, I, in obedience to your commands, demonstrate that proof to you, by copying their example.

W. M. And I acknowledge the correctness of those signs. Brother Junior Warden, from whence came you ?

J. W. From the East.

W. M. Brother Senior Warden, whither are you directing your course ?

S. W. Towards the West.

W. M. Brother Junior Warden, for what purpose ?

J. W. In search of that which was lost, which by your assistance, and our own endeavours, we hope to find.

W. M. Brother Senior Warden, what was that which was

S. W. The genuine secrets of a Master Mason.

W. M. Brother Junior Warden, how came those secrets lost ?

J. W. By the untimely death of our Master, Hiram Abiff.

W. M. Brother Senior Warden, and where do you hope to find them ?

S. W. With a centre.

W. M. Brother Junior Warden what is a centre ?

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

W. M. Brother Senior Warden, why with a centre ?

S. W. Because from that point no Master Mason can err.

W. M. Brethren, I will assist you in your researches; and may heaven prosper our united endeavours.

P. M. So mote it be.

W. M. Brethren in the name of the Most High, I declare this lodge open on the centre for the instruction and improvement of Master Masons. (The Master and Wardens then say — " ALL GLORY TO THE MOST HIGH, " and make the sign. This is done by the Master thrice, by the Senior Warded twice, and by the Junior Warden and all the Brethren present once. The Master and Wardens give the knocks, and the lodge is declared open.)

CEREMONY OF RAISING A MASTER MASON, OR THE THIRD DEGREE.

(The lodge is open in the Second degree, and the brethren thus addressed by the Master.) Brethren, Brother N—— is this evening a candidate to be raised to the Third Degree; but it is first requisite that he should give proofs of proficiency in the former: I shall therefore proceed to put the necessary questions. *(The candidate is then examined as to his proficiency in the former degree, by the Master, and by any other member present who chooses to question him.)*

QUESTIONS REQUIRED TO BE ANSWERED IN THE SECOND DEGREE BY A FELLOW-CRAFT FREEMASON, BEFORE HE CAN BE RAISED TO A MASTER MASON, OR THE THIRD DEGREE.

Q. How were you prepared to be made a Fellow-Craft ?

A. In a manner somewhat similar to the former degree,

but with, this difference—that I was not hoodwinked, my left arm, right breast, and right knee were made bare, my left heel slip-shod.

Q. On what did you enter ?

A. On the square.

Q. What is a square ?

A. An angle of ninety degrees, forming the fourth part of a circle.

Q. For what were your researches in this degree ?

A. For the hidden mysteries of nature and science.

Q. As it is the hope of reward that sweetens labour, where did our ancient brethren go to receive their wages ?

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

Q. How did they receive it ?

A. Without scruple or diffidence.

Q. Why in this peculiar manner ?

A. Without scruple, knowing they had justly earned it; without diffidence, from the unbounded confidence they placed in the integrity of their employers in those days.

Q. What were the names of the two pillars placed at the porch-way of King Solomon's Temple ?

A. That on the left Boaz ; that on the right Jachin.

Q. What were their separate and conjoint meanings ?

A. The former, strength; the latter to establish; conjointly, stability.

W. M. Brother N——, will you come this way ? 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 ?

Brother N——. 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 ?

Br. N. I will.

W. M. Then I will instruct you with a test of merit, which is a pass-grip and a pass-word, leading to the degree into which you seek to be admitted. The pass-grip is given by a distinct pressure of the thumb between the joints of the middle and ring fingers. This demands a pass-word, which is TUBAL CAIN, who was the first artificer in metal; and the import of the word is *worldly possession*. You will be par-

ticularly careful to remember this word, as without it, you cannot gain admittance into a lodge, in a superior degree. (*Brother N——retires to be properly prepared, which is to have both of his arms, breasts, and knees, bare, and both heels slip-shod. In the interim the lodge is opened in the Third Degree. The same ceremonies take place at the door, as in the former degrees, with the difference of the distinctive grip-word, knocks, &c, and the Inner Guard reports to the Master.*)

I. G. Worshipful Master, Brother N——is at the door of the lodge, who has been regularly initiated into Masonry, passed the degree of a Fellow-Craft, and has made such progress as he hopes will recommend him to be raised to the sublime degree of a Master Mason, for which ceremony he comes properly prepared.

W. M. How does he hope to obtain the privileges of the Third Degree ?

I. G. By the help of God, the united aid of the square and compasses, and the benefit of a pass-word.

W. M. We acknowledge the powerful aid by which he seeks it; do you, Brother Inner Guard, vouch that he is in possession of that pass-word ?

I. G. I do, Worshipful Master.

W. M. Then let him be admitted in due form. (*He is then admitted.*) Brother Deacons, let the candidate kneel while the blessing of heaven is invoked on our proceedings. (*He kneels and the Master prays.*)

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

W. M. The brethren will take notice, that Brother N——, -who has been regularly initiated in Freemasonry, and has passed the degree of a Fellow-Craft, is about to pass in view

before them, to show that he is properly prepared to be raised to the Third Degree. (*He is then conducted three times round the lodge by the Deacons. At the first time he shows the sign of the First Degree to the W. M.: then the first sign with the grip to the J. W. At the second round, he shows the second sign to the W. M. and J. W., and communicates both sign and grip to the S. W. At the third round, he shows the second sign to the W. M. and J. W., and shows the sign and communicates the Master's pass-grip and pass-word to the S. W., by whom he is presented to the Master.*)

S. W. Worshipful Master, I present to you Brothe N—, a candidate properly prepared to be raised to the sublime Degree of a Master-Mason.

W. M. Brother Senior Warden, you will direct the Deacons to instruct the candidate to advance to the pedestal in due form.

S. W. Brother Deacons, it is the Worshipful Master's command, that you instruct the candidate to advance to the East in due form.

W. M. It is but fair to inform you, that a most serious trial of your fortitude and fidelity, as well as a most solemn obligation, await you, are you prepared to meet them as **you** ought?

Br. N. I am.

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

I, N——N——, in the presence of the Most High, and of this worthy and worshipful lodge, duly constituted, regularly assembled, and properly dedicated, of my own free will and accord, do hereby, and hereon, most solemnly promise and swear, that I will always hail, conceal, and never reveal, any or either of the secrets or mysteries of, or belonging to, the Degree of a Master Mason, to any one in the world, unless it be to him or them to whom the same may justly and lawfully belong; and not even to him or them, until after due trials, strict examination, or full conviction, that he or they are worthy of that confidence, or in the bosom of a Master Mason's Lodge. I further most solemnly engage, that I will the secrets of the Third Degree keep from him who is but a Fellow-Craft Mason, with the same strict caution as I will those of the Second Degree

from him who is but an Entered Apprentice Free Mason: the same, or either of them, from any one in the known world, unless to true and lawful Brother Masons. I further solemnly engage myself, to advance to the pedestal of the square and compasses, to answer and obey all lawful signs and summonses sent to me from a Master Mason's Lodge, if within the length of my cable-tow, and to plead no excuse except sickness, or the pressing emergency of my own private or public avocations. I furthermore solemnly pledge myself, to maintain and support the five points of fellowship, in act as well as in word: that my hand given to a Mason shall be the sure pledge of brotherhood: that my foot shall traverse through danger and difficulties, to unite with his in forming a column of mutual defence and safety: that the posture of my daily supplications shall remind me of his wants, and dispose my heart to succour his distresses, and relieve his necessities, as far as may fairly be done without detriment to myself or connexions: that my breast shall be the sacred repository of his secrets, when delivered to me as such; murder, treason, felony, and all other offences contrary to the law of God, or the ordinances of the realm, being at all times most especially excepted, or at my own option: and finally, that I will support a Master Mason's character in his absence as well as I would if he were present. I will not revile him myself, nor knowingly suffer others to do so; but will boldly repel the slanderer of his good name, and strictly respect the chastity of those who are most dear to him, in the persons of his wife, sister, or his child: and that I will not knowingly have unlawful carnal connexion with either of them. I furthermore solemnly vow and declare, that I will not defraud a Brother Master Mason, or see him defrauded of the most trifling amount, without giving him due and timely notice thereof; that I will also prefer a Brother Master Mason in all my dealings, and recommend him to others as much as lies in my power, so long as he shall continue to act honourably, honestly, and faithfully towards me and others. All these several points I promise to observe, without equivocation or mental reservation of any kind, under no less a penalty, on the violation of any of them, than to have my body severed in two, my bowels torn thereout, and burnt to ashes in the centre, and those ashes scattered before the four cardinal points of heaven so that no trace or remembrance of me shall be left among men,

more particularly among Master Masons: So help me God, and keep me steadfast in this grand and solemn obligation, being that of a Master Mason.

W. M. As a pledge of your fidelity, and to render this binding as a solemn obligation for as long as you shall live, I will thank you to seal it with your lips three times on the volume of the sacred law. (*This is done.*) Let me once more call your attention to the position of the square and compasses. When you were made an Entered Apprentice, both points of the compasses were hidden. In the Second Degree, one was disclosed. In this Degree, the whole is exhibited, implying, that you are now at liberty to work with both those points, in order to render the circle of your Masonic duties complete. Rise, newly-obligated Master Mason.

Brother N——, you having now solemnly entered into an obligation of a Master Mason, are entitled to demand of me that last and greatest trial by which alone you can be admitted to a participation of the secrets restricted to the Third Degree of Masonry. But it is my duty, previously, to call your attention to a retrospect of those Degrees in Masonry through which you have already passed, whereby you will be enabled to distinguish and appreciate the connexion of our whole system, and the relative dependance of its several branches. Your admission among Masons, in a state of helpless indigence, was an emblematic representation of the entrance of all men upon this their mortal existence. It inculcated the striking lesson of natural equality and mutual dependance. It taught you, in the active principles of universal beneficence and charity, to seek the solace of your own distress, and to extend relief and consolation to your own fellow creatures in the hour of affliction. It enabled you to free the soul from the dominion of pride and prejudice, and to look beyond the narrow limits of particular institutions, whether civil or religious, and to view in every son of Adam a brother of the dust. Above all, it taught you to bend with humility and resignation to the Great Architect of the Universe, to dedicate your heart, thus purified from every malignant passion, and to prepare for the reception of truth and wisdom, to his glory and the good of your fellow creatures. Proceeding onwards, and still guided in your progress in the principles of moral truth, you were passed into the Second Degree of Masonry, wherein you were enabled 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 moral truth, were thus unveiled before you. You learn the just estimate of those wondrous faculties with which God has endowed the being formed after his own image, and feel the duty which he has thereby imposed on you, of cultivating this divine attribute with the most dilligent and unremitting care and attention, that you may be enabled to show forth his glory, and render yourself useful to the happiness of mankind. To the man, whose mind has thus been modelled to virtue and science, nature presents one great and useful lesson more—*the knowledge of himself*. She prepares you, by contemplation, for the closing hours of existence, and when, by means of that contemplation, she has conducted you through the intricate windings of this mortal life, she finally instructs you how to die. Such, my brother, are the peculiar objects of the Third Degree in Freemasonry. They invite you to reflect on this awful subject, and teach you to feel that, to the just and virtuous man, death has no terrors equal to the stain of falsehood and dishonour. ' Of this grand truth, Masonry affords a glorious example in the unshaken fidelity and noble death of our Master, Hiram Abiff, who was slain just before the completion of King Solomon's Temple, at the construction of which you, no doubt, are well aware, he was the principal architect. The manner of his death was as follows :—

Fifteen Fellow-Crafts of that superior class appointed to preside over the rest, finding that the work was nearly completed, and that they were not in possession of the secrets of the Master's Degree, which were only known to Solomon, Hiram, King of Tyre, and Hiram Abiff, conspired together, to obtain them by any means, and even to have recourse to violence. At the moment of carrying their conspiracy into execution, twelve of the fifteen recanted; but three, of a more determined and atrocious character than the rest, persisted in their impious design, in prosecution of which, they planted themselves respectively at the east, north, and south entrances of the Temple, whither our Master Hiram Abiff had retired to pay his adoration to the Most High, as was his wonted custom at the hour of high twelve.

His devotion being ended, our Grand Master attempted to

return by the north door, but found himself opposed by the first of the three ruffians, who, for want of another weapon, had armed himself with a heavy plumb-rule. In a threatening manner, he demanded of our Grand Master the secrets of a Master Mason, declaring to him that his death would be the consequence of a refusal; but Hiram Abiff, true to his obligation, replied that those secrets were known only to three, and could only be made known by consent of them all; that diligence and patience could not fail to entitle the worthy Mason to participate in those mysteries, but that he would sooner suffer death than betray his sacred trust. On receiving this answer, the ruffian aimed a blow at his head, but, startled by the firmness of his demeanour, it missed the forehead, and only glanced upon his right temple, yet with such violence, as to cause our Grand Master to reel and sink on his left knee. Recovering from this situation, he rushed to the south door, where he was accosted by the second ruffian in a similar manner, and answered as before, with undiminished firmness; when the assassin, who was armed with a level, struck our Master Hiram a blow on the left temple, which brought him to the ground upon his right knee. Finding his escape thus cut off in both these quarters, he staggered faint and bleeding to the east door, where the third ruffian was posted, who, on receiving a similar reply to his insolent demand (for our G. M. still remained unshaken even in this trying moment), struck him a violent blow full in the middle of the forehead with a heavy setting maul, under which this excellent man sunk lifeless at the foot of the murderer. Such was the manner of his death; and I have already pointed out to you the instructive lesson which his death and fortitude so powerfully inculcate in the heart of every faithful brother. Such, in like circumstances, will be the magnanimity of every man whose mind is well constituted, who squared his life upon the principles of moral truth and justice: who, by improving his faculties in the glory of God, and the good of mankind, has answered the great end of his creation, and has learnt to contemplate death as the end of afflictions, and the entrance to a better life. Nor will you, I trust, sink beneath the influence of terror, now that your trial approaches; though you stand before me a devoted victim; though the hand of death be upon you, and though this awful moment be your last.

(At this part of the ceremony the brother is struck on the forehead, and thrown down; and, while shamming a dead man, the Master thus proceeds)

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 Masonry; namely, our Master, Hiram Abiff, who lost his life in consequence of his unshaken fidelity to the sacred trust reposed in him. And I hope this will make a lasting impression on his and your minds should you ever be placed in a similar state of trial. —Brother Junior Warden, you will endeavour to raise the representative of our Master Hiram by the Entered Apprentice's grip. *(Be takes him by the fore-finger, and then lets it slip from his hand.)*

J. W. It proves a slip, Worshipful Master.

W. M. Brother Senior Warden, try the Fellow-Craft's grip.

S. W. It proves a slip also, Worshipful Master.

W. M. Brother Wardens, having both of you failed in your attempts, there yet remains a third method, namely, by taking a firm hold of the sinews of his hand, and raising him on the five points of fellowship, of which, with your assistance, I will make a trial, *(The Master then raises him by grasping, or rather clawing his hand or wrist, by putting his right foot to his foot, his knee to his knee, bringing up the right breast to his breast, and with his hand over the back.)* This is practised in masonry as the five points of fellowship.

W. M. It is thus all Master Masons are raised from a figurative death to a reunion with the former companions of their toils. Let me now beg you to observe that the light of a Master Mason is darkness visible, serving only to express that gloom which rests on the prospect of futurity. It is that mysterious veil which the Eureka of human reason cannot penetrate, unless assisted by that light which is from above. Yet even by this feeble 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 lie before you, lead you to contemplate your inevitable destiny, and guide your reflection to that most interesting of human study, the knowledge of yourself. Be careful

to perform your allotted task while it is yet day; continue to listen to the voice of nature, which bears witness, that even in this perishable frame resides a vital and 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 the bright morning star, whose rising brings peace and salvation to the faithful and obedient of the human race.

You are now at liberty to retire, in order to restore yourself to your personal comforts, and on your return into the lodge, the signs, tokens, and words shall be explained to you, and the history resumed.

(On returning into the lodge, Brother N——is desired to approach the Worshipful Master as an E, A. and F. C, who thus addresses him: —)

I cannot better reward the attention you have paid to the exhortation and charge, than by intrusting you with the secrets of this Degree. You will advance towards me as a Fellow-Craft. Take another pace with your left foot, and bring the right heel into its hollow, as before. That is the third regular step in Freemasonry, and it is in this position that the secrets of the degree are communicated. They consist of signs, tokens, and words. Of the signs, the first and second are casual, the third is penal. The first casual sign is called the sign of horror, and is given from the Fellow Craft's hailing sign, by dropping the left hand and elevating the right, as if to screen the eyes from a painful sight, at the same time throwing the head over the right shoulder, as a remove or turning away from that sight. It alludes to the finding of our murdered Master Hiram by the twelve Fellow-Crafts. The second casual sign is called the sign of sympathy or sorrow, and is given by bending the head a little forward, and by striking the right hand gently on the forehead. The third is called the penal sign's because it alludes to the penalty of your obligation, and is given by drawing the hand across the centre of the body, dropping it to the side, and then raising it again to place the point of the thumb on the navel. It implies, that, as a man of honour, and a Master Mason, you would rather be severed in two 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: first, a grip with the right hand of each other;

wrist, with the points of the fingers: second, right foot parallel with right foot on the inside: third, right knee to right knee: fourth, right breast to right breast: fifth, hand over shoulder, supporting the back. It is in this position, and this only, except in open lodge, and then but in a whisper, that the word is given. It is MAHABONE or MACBENACH. The former is the ancient, the latter the modern word.

(Brother N—is now conducted to the S. W., who presents Mm to the W. M.)

S. W. Worshipful Master, I present to you Brother N—, on being raised to the sublime Degree of a Master Mason, for some further mark of your favour.

W. M. Brother Senior Warden, I delegate you to invest him with the distinguishing badge of a Master Mason.

S. W. I now invest you with the distinguishing badge of a Master Mason, to show that you have arrived at that sublime Degree.

W. M. I must state that the badge with which you have now been invested, not only points out your rank as a Master Mason, but is meant to remind you of those great duties which you have just solemnly engaged yourself to observe; and while it marks your own superiority, it calls on you to afford assistance and instruction to your brethren in the inferior Degrees.

(Brother N—is then conducted back to the W. M., who says.)

I now present you with the working tools of a Master Mason, which are the skirret, pencil, and compasses. The skirret 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 skirret 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 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. These, the working tools of a Master Mason, 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 the world's great Architect lives and reigns for ever.

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 generally and severely felt. The want of those plans and designs, which had hitherto been regularly supplied to the different classes of workmen was the first indication that some heavy calamity had befallen our Master. The Masters or Presidents, or, familiarly speaking, the Overseers, deputed some of the most eminent of their number to acquaint King Solomon with the utter confusion into which the absence of Hiram had plunged them, and to express their apprehensions, that to some fatal catastrophe must be attributed his sudden and mysterious disappearance. Solomon immediately ordered a general muster of the workmen through the different departments, when three of the same class of Overseers were not to be found. On the same day, the twelve Crafts who had originally joined in the conspiracy came before the king, and made a voluntary confession of all they knew down to the time of withdrawing themselves from the conspiracy. This naturally increased the fears of King Solomon for the safety of the chief artist. He, therefore, selected fifteen trusty Fellow-Crafts, and ordered them to make diligent search after the person of our Master Hiram, to see if he was yet alive, or if he had suffered death in the attempt to extort from him the secrets of his exalted degree. Accordingly, a stated day having been appointed for their return to Jerusalem, they formed themselves into three Fellow-Craft's Lodges, and departed from the three entrances to the Temple. Many days were spent in fruitless search, and one class returned without having made any discovery of importance. A second was more fortunate, for on the evening of a certain day, after they had suffered the greatest privations and personal fatigues, one of

the brethren rested himself in a reclining posture, and in order to assist his rising, caught hold of a sprig that grew near, which, to his surprise, came easily out of the ground. On a closer examination, he perceived that the earth had been recently disturbed; he, therefore, hailed his companions, and, with their united endeavours, re-opened the ground, and found the body of our Master Hiram very indecently interred. They covered it again, with all respect and reverence, and, to distinguish the spot, stuck a sprig of cassia at the head of the grave. They then hastened to Jerusalem, to impart the afflicting intelligence to King Solomon, who, when the first emotion of his grief had subsided, ordered them to return, and raise our Master Hiram to such a sepulchre as became his rank and exalted talents: at the same time informing them, that by his untimely death, the secrets of a Master Mason were lost. He therefore charged them to be very careful in observing whatever casual sign, token, and word, might occur while paying this sad office of respect to departed merit. They performed their task with the utmost fidelity, and on re-opening the ground, one of the brethren looking round observed some of his companions in this situation (*showing the sign of horror*), as struck with horror at the afflicting sight. While others viewing the ghastly wound still visible on his forehead, smote their own in sympathy of his sufferings. Two of the brethren then descended the grave, and attempted to raise him by the grip of an Entered Apprentice, which proved a slip. They then tried the Fellow-Craft's grip, which also proved a slip. Having both failed in their attempts, a zealous and expert brother took a more firm hold by the sinews of the hand wrist, and with their assistance raised him on the Five points of fellowship: while others, more animated, exclaimed, *Mahabone* or *Machbenach*, both words having nearly a similar import, —one signifying *the death of a brother*, the other, *the brother is smitten*. King Solomon, therefore, ordered, that those casual signs, tokens, and words, should designate all Master Masons through the universe, till time or circumstance should restore the genuine ones.

It now only remains to account for the third class, who 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 lamentations and regret. On entering the cavern to ascertain the

cause, they found three men answering the description of those missing, who, on being charged with the murder, and finding all chance of escape cut off, made a full confession of their guilt. They were bound and led to Jerusalem, where King Solomon sentenced them to that death which the perniciousness of their crime so amply merited.

Our Master Hiram was ordered to be re-interred as near the sanctum sanctorum as the Israelitish law would permit; and there, in a grave, from the centre three feet east, three feet west, three feet between north and south, and five feet or more perpendicular. He was not buried in the sanctum sanctorum, because nothing common or unclean was suffered to enter there, not even the High Priest, but once a-year, nor then, till after many washings and purifications against the great day of expiation of sins; for, by the Israelitish law, all flesh was 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 Master Mason's lodge are the porch, dormer, and square pavement; the porch is the entrance to the sanctum sanctorum; the dormer, the window that gives light to the same; and the square pavement, for the High Priest to walk on. The office of the High Priest is to burn incense to the honour and glory of the Most High, praying fervently, that the Almighty, through his benign wisdom and goodness, would be pleased to bestow peace and tranquillity to the Israelitish nation for the ensuing year.

You have already been informed of the working tools with which our Master Hiram was slain. They were the plumb-rule, level, and heavy maul. The coffin, scull, and cross-bones, being emblems of mortality, allude to the untimely death of our Master, Hiram Abiff.

You have likewise 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 (*described*). This is the sign of sympathy (*described*). This is the penal sign (*described*). The sign of grief or death is given by passing the hand over the

forehead. It took its rise at the time when our Master Hiram was making his way from the north to the south 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 (*to raise both, hands over your head, and exclaim, O Worthy Masons !*) 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—*O Worthy Masons !*

LECTURE IN THE THIRD DEGREE.

Q. How are you prepared to be made a Master Mason ?

A. Both my arms, both breasts, both knees made bare, and both heels slip-shod.

Q. On what did you enter ?

A. Upon both points of the compasses presented to both my breasts.

Q. On your entrance into the lodge did you observe anything different from its usual appearance ?

A. I did: all was dark, save one glimmering light in the east.

Q. To what did that darkness allude ?

A. Even to the darkness of death.

Q. Am I given to understand that death is the peculiar subject of this Degree ?

A. You are.

Q. From what circumstance ?

A. From the untimely death of our Master, Hiram Abiff.

Q. What were the instruments made use of at his destruction ?

A. The plumb-rule, level, and heavy maul.

Q. How came you in possession of those secrets ?

A. From having figuratively represented him when I was raised to the sublime Degree of a Master Mason.

Q. How were you raised ?

A. Upon the five points of fellowship.

Q. Which I will thank you to name, and afterwards briefly explain.

A. 1st, hand to hand; 2d, foot to foot; 3d, knee to knee; 4th, breast to breast; and 5th, hand over back.

1st. —Hand to hand, I greet you as a brother; and when the necessities of a brother call for my aid and support, I will be ever ready to hand him such assistance to save him from sinking, if I find him worthy thereof, as may not be detrimental to myself or connexions.

2d. —Foot to foot—I will support you in all your just and laudable undertakings. Indolence shall not cause my footsteps to halt, nor wrath to turn them aside. But forgetting every selfish consideration, I will be ever swift of foot to save, help, and to execute benevolence to a fellow-creature in distress; but more particularly to a Brother Mason, if worthy.

3d. —Knee to knee—being the posture of my daily supplications, shall remind me of your wants. When I offer up my ejaculations to Almighty God, a brother's welfare I will remember as my own; for, as the voices of babes and sucklings ascend to the throne of grace, so most assuredly will the breathings of a fervent heart ascend to the mansions of bliss, as our prayers are certainly received for each other.

4th. —Breast to breast—that my breast shall be a safe and sacred repository for all your just and lawful secrets. A brother's secrets, delivered to me as such, I would keep as my own, as to betray that trust might be doing him the greatest injury he could sustain in this mortal life; nay, it would be like the villany of an assassin, who lurks in darkness to stab his adversary, when unarmed and least prepared to meet an enemy.

And, 6th. —Hand over back—that I will support a brother's character in his absence, equally as though he were present. I will not wrongfully revile him myself, nor will I suffer it to be done by others, if in my power to prevent it. Thus, by the five points of fellowship, are we linked together in one indivisible chain of sincere affection, brotherly love, relief, and truth.

TO CLOSE THE LODGE IN THE THIRD OR MASTER MASON'S
DEGREE.

The Worshipful Master and Wardens knock to order.

W. M. Brethren assist me to close the Lodge in the Third

Degree—Brother Junior Warden, what is the constant care of every Master Mason ?

J. W. To prove the lodge close tiled.

W. M. Direct that duty to be done.

J. W. Brother Inner Guard, you will prove the lodge close tiled. (*The Master's knocks are given on the door by Inner Guard and Tiler, which proves it close tiled.*)

I. G. Brother Junior Warden (*with the sign*), the lodge is close tiled.

J. W. (*With the knocks and signs.*) Worshipful Master, the lodge is close tiled.

W. M. Brother Senior Warden, the next care ?

S. W. To see the brethren appear to order as Master Masons.

W. M. To order, brethren, as Master Masons. —Brother Junior Warden, from whence came you.

J. W. From the west, whither we have been in search of the genuine secrets of a Master Mason.

W. M. Brother Junior Warden, have you discovered the object of your researches ?

S. W. Worshipful Master, we have not; but we have discovered certain substituted secrets, which, by your permission, we are willing to impart.

W. M. Let those substituted secrets be regularly imparted. (*The Junior Warden gives the signs, tokens, and words to the Senior Warden, and he to the Master.*)

S. W. Worshipful Master, deign to receive the substituted secrets of a Master Mason.

W. M. I shall be happy to receive them, and for the instruction of the brethren present, you will repeat them aloud. (*S. W. gives them.*) Brethren, these substituted secrets being regularly imparted to me, I, as the humble representative of King Solomon, and as the Master of this lodge, do ratify and confirm, that these substituted secrets shall designate you and all Master Masons, until further time and circumstances shall restore the genuine ones.

P. M. With gratitude to our Master, we bend.

W. M. Brother Senior Warden, our labours being ended, in this Degree, you have my command to close this Master Mason's Lodge. (*He gives the knocks and sits down*)

S. W. Brethren, in the name of the Most High; and by the

command of the Worshipful Master, I declare this Master Mason's Lodge closed. (*Gives the knocks and sits down.*)

J. W. It is accordingly closed. (*Knocks and sits down. The Inner Guard and Tiler give the knocks, which conclude the ceremony.*)

MANUAL OF FREEMASONRY,

PART II

INTRODUCTION.

In exploring the cause of secret associations, and the disorders among mankind, I find it in the want of that truly *one thing needful*, HUMAN CULTURE. That every human being born is not duly cultivated up to the extent of equality of knowledge, as far as capacity to acquire is in question, is most certainly the crime of the rulers of the state. That the means to such an end are as available as the culture of the soil, or the necessity of labour to that end, is a circumstance most evident. The plea of useful Ignorance is not to be tolerated ; for it is the boast of all rulers, that their mental culture and qualification give them the right to rule, and that the mass of the people are not in a mental condition to manage their own affairs by the election of representatives for that purpose. The root of all tyranny and oppression, of all social and human ills, is found in the withholding from the masses of each community mental culture, or knowledge that may be conferred on all. To this may be added, the evils arising from a wrong direction, as the consequence of superstition, or mistakes about ancient language, customs, and ceremonies, prevailing among, and influencing the actions of, mankind.

That one great scheme for the necessary culture of the human race has been propounded, I find a proof in the foundation of the Christian religion. Not that superstitious resting upon the letter of the Old and New Testament, and the traditions of the Grecian or Roman Church, which now,

and for centuries, have made up what is miscalled the Christian Religion; but THAT REVELATION which is embodied in all the mysteries of all the sacred writings, in all the customs, ceremonies, and traditions of all the Churches within or beyond the miscalled Christian era, which reveals nothing contrary to the evident and immutable principles of nature and the relative condition of man; the first and final principle of which is, the eternal necessity of the mental culture of each succeeding generation, since mind is not a heritable property, independent of cultivation, but must, season after season, be sown and planted, nurtured, weeded, pruned, and formed, in each human being.

Looking at the language of the gospel, or God's mystery, and putting an interpretation on that language, which shall become equal to a revelation or a truth, I find the declaration, that a second birth—birth of mind or mental culture, is distinguished from first birth, or birth of body from the parent—is essential to human salvation from evil. I find this declared to be the incarnation of God or Christ in man. I find the word *worship* as a relation between God and man, to be significant of nothing more than *mental culture*, such being its root in all languages, and such being the only sense in which any action upon that word can realise an evident good. I find *prayer* to signify the necessary labour to acquire knowledge. I find the word *repentance*, when etymologically traced to a root, to be of precisely the same meaning; as applicable to the culture of mind, signifying *reflection, consideration, animadversion*, and, when referable to a conditional future state, as referable only to that better future state of mankind that is to be produced when *all* are made Christians or reasonable men, by due culture, in the acquirement of knowledge. I find the promise of *peace and good-will* among men, which most certainly has not been realised in any place yet called Christendom, to be a promise founded on the reality of Christianity, or of equal knowledge, and all its high accompaniments. The true advent of Christ is only to be historically realised by a necessary state of the human mind. It is reserved for the human race to be the creator of Christ, which is a principle, that of reason or intellect; and not a man, or any other being, independent of that principle. Christ comes from the worship of God, which means, when the words have a

meaning, and a natural and rational application, *the best culture that can be made of the human mind, the best action that can be educed from the man*. I find the word soul to have no other true meaning than the word mind, no other physical origin or existence. It may be made immortal by cultivation ; without cultivation, it can be scarcely said to be born,—there is no second birth. The first is the physical birth ; the second cultivation, an affair of art, the birth of mind or soul. The Christianity of man is wholly artificial, moral, or the produce of art. Even so have been all superstitious notions and the direful mistakes about Christianity. The kingdom of Heaven must be the moral work of human art, founded upon honesty. It has nothing to do with physics, but in human knowledge of physical powers. It is in the birth of mind alone that virgin birth, or immaculate conception, can be truly imagined. The Pagan Mythos illustrates this in the birth of Minerva, while the salutation, submission, overshadowing, conception, blessing, and annunciation, or thanksgiving, breeding and birth of Christ by the Virgin Mary, form but another version of that beautiful mythos, ever pregnant with physical truth and all its moral applications. The miracles and teachings of Christ are: the first, *mythological developments of physical nature*; the second, *the moral duties of human nature*. It is the principle that teaches, and not the example or power of man, by knowledge in the form of a mystery or allegory, or even of Christ in man, to make supernatural changes or appearances. It is the knowledge of the principle in man that teaches the moral duty. The arraignment, condemnation, crucifixion, passion, death, burial, resurrection, and ascension, are but figures of the consequences that follow the labours of reason in seeking to reform the condition of man, of the institutions, churches, and states of society. The moral is purely political, and superstition cannot make a truth of it in any other shape.

Such is not only true Christianity, but such is true Masonry.

Though I still deprecate all secret associations, all oath-makings, or absolute promises, as not necessary to the present welfare of English society, I have, by research, arrived at quite another general view of Masonry, to that which I took on first exposing it in the year 1825, while a prisoner in Dorchester gaol.

I then dealt with it as I and others were then dealing with the letter of the Old and New Testaments. Not knowing the spirit of the allegory, I knew nothing more than the historical defects and other improprieties of the letter ; that letter which St. Paul, in his Second Epistle to the Corinthians, chap. iii. verse 6, says, *killeth* or leadeth the mind to confusion and destruction, as distinguished in meaning from that spirit, or revelation of the allegory of the New Testament, which *giveth life* or true knowledge. To know the letter, to carry the whole Bible in the memory, is still to be as ignorant as the man who never seen or heard of it, unless there be a knowledge of the spirit, revelation, or the meaning of its allegory ; because the letter of the moral precepts is nothing more than was taught by the philosophers of all nations, who never saw or heard of, either Old or New Testament, as recorded in the Bible.

Such also is Masonry. To follow the ritual and routine of all the degrees, to have the language in memory, and to be able from memory, to practise all its required steps, positions, grips, or motions, just amounts to nothing at all, in the making of a true Mason. As with the Bible, the spirit or revelation of the allegory of Masonry is required, both as knowledge and practice, to make out the character of a real Mason. A true Mason is the same character as a true Christian. That character is formed by the acquisition of all possible knowledge, with the benevolent desire of extending it among the whole human race ; that recognises in every man a brother who has need of every other man's good-will and assistance. We have now among those who claim the distinction, neither practical Masons nor practical Christians. All are misled with the delusions of the letter, ritual, or ceremony ; none understand the spirit or revelation of the allegory.

Having negatived, in various publications, discourses, and discussions, the assumption that the Bible is a book of historical record, standing prepared to meet any call or challenge upon that head, I affirm it to be an emanation from the ancient mysteries, and precisely similar in its character to the ritual of Masonry. It is a mystery, an allegory, or a series of mysteries and allegories, that requires a revelation. The revelation is not in the book is not now in any Masonic

Lodge: but it should be in the Church, it should be in each Masonic Lodge, it should be in the mind of every man.

It would be nonsense to publish a mystery and revelation together, because the revelation is sufficient to all practicable purposes without the mystery; but, wherever there is a mystery, in writing or in the ritual of ceremony, there a revelation is essential to be known, as the true meaning of the matter, or nothing useful is known.

The true meaning, then, of the revelation of the mysteries of Judaism, Christianity, and Masonry, is, that man is a creature to be improved by cultivation; that knowledge of things is the source of improvement; and that time is the material to be properly used to that end; labour the means of application; any existing thing an instrument to be worked with and comprehended. Toward the accomplishment of the practice of this revelation, the exhortations of Masonry, as of the Bible, are equally good; but unfortunately for those concerned, the letter or mystery has engaged too much attention—has been made of too much importance—has been ignorantly substituted as the "one thing needful," for the spirit or revelation; the human race has been thereby much damaged, has fallen from a better state, and requires to be raised by the spirit, revelation, knowledge, or better state of mind.

The mind that could construct a mystery developing so much important instruction under the form of an allegory, must have been a higher and better state of mind than that of those who have ignorantly followed the letter or mystery without knowing what it meant, and to whom the spirit or revelation has been wanting. This is evidence of a fall, in the order of generations of the race, from a higher state. The spirit or revelation possessed will carry us back to all those advantages which earlier races must have had, when superstition had no authority, and when science was the pride of man.

As to the history of Masonry, I am not now disposed to limit its existence to any time, nor to confine its origin to any place. Knowing and proving that Christianity was known as a mystery, before the era called Christian, that Judaism finds no resting-place on earth before the time of

Alexander of Macedon, except in the conclave of the mysteries; and, seeing that the ritual of Masonry is wholly formed from, or as the Bible mystery, I can as readily believe, that Masonry has truly emanated from the ancient mysteries of Egypt and other countries, as I can so believe of Judaism, Christianity, or the Bible. Indeed, I cannot otherwise account for the present character and existence of Masonry. To believe otherwise, I must believe that which I do not believe, that some one in modern times, or a hundred years ago, has understood the spirit and revelation of the Bible. The two forms of the mystery so coming down, side by side, afford me a proof that there has been none of the devotees of either equal to the understanding of the spirit or revelation. The letter of either is full of superstition, nothing but superstition has been built upon it. There is more in the spirit or revelation. Hence I award to Masonry a rank in antiquity, meaning, and purpose, with Judaism, Christianity, or the Bible.

I am not insensible how great is the difficulty to the present general state of mind, in any effort to comprehend this question in the position here taken. It is like every other kind of knowledge, dark and apparently difficult to those who are ignorant—clear and easily comprehended to those who understand. The very language necessary to state the case, is a novelty to the present generation. It is equivalent to the statement of a new science, for which words are, at first, much wanted. It is necessary to know something of mythology and theology to approach the subject. It is necessary to know much of the divinity of ancient history. It is necessary there should be knowledge enough of the physical sciences to raise the individual above the despicable slavery of superstition. Some knowledge of ancient language becomes necessary, as the more knowledge of ancient language, the more easily to be comprehended is the science of mystery and revelation, of letter and spirit, of prophecy and interpretation, of theology and gnomology.

The ritual of Masonry, like the Old and New Testaments, has its two-fold lecture on theology and gnomology; the first, a mysterious discourse about God, and the relations of the physical to the moral world; the second, the moral precepts and exhortations of the political and social duties of

man toward man. The building of Solomon's temple, which is the gist of Masonry, in its physical allusion, signifies the gaining a knowledge of the physical world; in its moral allusion, signifies the best temple that can be made of the human body, by culture or product of mind. The letter, figure, or instruments of the symbolization, just mean nothing at all in relation to the subject of the secret or spirit; thus it is called sacred, mysterious, &c. As practical workmanship in the letter, it is symbolical of the labour of acquiring knowledge. As apparent history of the past, it is the history of principles ascertained, which affect alike all people, at all times, in all climes and countries. Hence the spirit of prophecy is most truly founded on the knowledge of those principles, so that every real Jew, real Christian, or real Mason, becomes a prophet, and prophecies most truly in the name of Lord or God; —Lord or God here meaning the knowledge that has been acquired; that knowledge being, to its degree, a picture of the physical or moral power, born, deified, and personified in the man or prophet.

In the degrees of Masonry, we begin with the Entered Apprentice, which signifies *a beginning to learn*. Then comes the Fellow-Craft, which signifies *something learnt and applied, under the direction of a Master*. The degree of Master implies *a capability to teach* or to *direct instruction*. The Royal Arch completes the philosophic character, and is the acme of the Masonry of the present Grand Lodge. And all that the Templar degrees of the Christian orders can add, is a new form of the allegory. The Grand Lodge Masonry of the present day is wholly Jewish. But a full understanding of the subject presents the three orders of Judaism, Christianity, and Masonry, as one and the same allegorical scheme for human improvement.

All the particulars of Freemasonry being now laid before the public eye, there remains not the shadow of an excuse or reason why it should be continued as a secret association. The legislature being about to deal with other secret societies, would do well now not again to make an exception of Masonry. And Masonry, now no longer a secret, had better deal with the revelation than the mystery, and devote its united powers to public Instruction. Having done for Masonry what I have also done for the Jewish and Christian religions, the Old and New Testaments, shown how it

may be made respectable and useful, I seriously propose to the Masonic Lodges, that they allow me to come among them, and openly and publicly to lecture among them on the subject. I cannot consent to go through any of their obligations, because they are neither legal nor moral; but I offer to give a scientific and moral explanation of those principles of Masonry which are the true revelation of their mysterious language.

My exposure of Freemasonry in 1825 led to its exposure in the United States of America; and a Mason there, of the name of William Morgan, having announced his intention to assist in the work of exposure, was kidnapped, under pretended forms and warrants of law, by his brother Masons, removed from the State of New York to the borders of Canada, near the falls of Niagara, and there most barbarously murdered. This happened in 1826. The States have been for many years much excited upon the subject; a regular warfare has arisen between Masons and Anti-Masons; — societies of Anti-Masons have been formed; newspapers and magazines started; and many pamphlets and volumes, with much correspondence, published; so that, before the Slavery Question was pressed among them all parties had merged into Masons and Anti-Masons. Several persons were punished for the abduction of Morgan; but the murderers were sheltered by Masonic Lodges, and rescued from justice. This was quite enough to show that Masonry, as consisting of a secret association, or an association with secret oaths and ceremonies, is a political and social evil.

While writing this, I have been informed that individual members of Orange Lodges have smiled at the dissolution of their Lodges, with the observation, that precisely the same association can be carried on under the name of Masonry. This is an evil that secret associations admit. No form of anything of the kind, when secret, can protect itself from abuses; and this is a strong reason why Masonic associations should get rid of their unnecessary oaths, revise their constitutions, and throw themselves open to public inspection and report. There is enough that may be made respectable in Masonry, in the present state of mind and customs, to admit of scrutinising publicity.

The common mistake of the superstitionists, under the name

of Jew and Christian, has been to read the Sacred Scriptures as pieces of profane history, instead of understanding them to be fane or temple history, history of universal principles relating to the whole human race, and not a record of the acts of the people of any particular time or country. All such records are distinguished as profane, or something recorded of individual human action, beyond or without the business of the temple, and are further styled uncanonical and apocryphal., Profane history is the truth of human action in particular times and places, and of a particular people. Sacred history is the Catholic record of principles, for the guidance of mankind through life, not appertaining or confined to any particular people, but presenting the principles of nature, or what is known of God, to the Catholic or universal instruction of the human race. The disposition of the mistaken Jew is to monopolise his portion of the Sacred Scriptures, as a charm or benefit prepared and presented to his people in their sectarian character. The disposition of the nominal Christian, though mistaking, as between sacred and profane history, has latterly been to freely circulate his Sacred Scriptures, ever to proselyte the Gentiles or people of all nations, and to bring them within the sphere of his imagined benefits. The Christian is, therefore, of the two, the more philanthropic character, in the abstract; though, in his zeal for conversion of mind, or uniformity of creed, he has been practically a most intolerant and furious destructive, which the Jew, in his selfish sense of peculiar and exclusive advantage, with relation to deity, has not been. But this has been the mistake both of Jew and Christian. Reading their Sacred Scriptures in their true mythological character, receiving the inspiration of their spirit and their truth, understanding what they reveal, the Jew and the Christian become one and the same character as to the acknowledgment of principles; and originated their first distinctions in the spirit of two rival philosophical sects, the basis of whose philosophy was the same. Under that spirit of distinction, they have sadly persecuted each other, the weaker party being the greater sufferer; and superstition springing up as a weed, where their original philosophy ceased to be cultivated, —the four quarters of the globe have been swamped with human blood, instead of having been cultivated into a paradise. The reign of Christ and the Jewish Messiah, one and the same prince, has still to begin. May it

soon begin, and may all be united on sound principles under that reign. The Messiah or Christ, will be the reign of the Logos, or principle of reason among men.

It is then the truth, defensible by physical science, by historical science, and by moral science, that *the Bible, in its theological character, is wholly, independently, entirely, exclusively, a mythological book*; and that, from the name of Adam to the name of Jesus Christ, in the supposed line of Jewish descent, there is not the name of any one human being that has lived and passed the stage of life; every such name being *the name of a principle*, relating to the human condition; and the whole corresponding in character with what we have ignorantly, and contemptuously, because ignorantly, styled the thirty thousand gods and goddesses of the Pagan world.

Christianity was a philosophical improvement on the general mythology of Pagans and Jews, inasmuch as it aspired to the encircling of the whole human race within the influence and reign of the best principles: *a high cultivation of the mind, as the necessary foundation of all that is desirable in manners*. Oh ! what a fall, from that height down to the present superstition !

Masonry has been more like Judaism, professing the possession of a benefit, which has been *exclusively* held under the guise of secrecy or mystery; but which, had it been better understood *as a system of morality veiled in allegory and illustrated by symbols*, would have been passionately extended to the whole human race.

In the first three degrees of Masonry, the *Entered Apprentice*, *Fellow-Craft*, and *Master*, we find the ceremonies, the symbols, and the language, founded upon the Scriptures of the Old Testament, are wholly Jewish, relating to the building of Solomon's Temple; which, in its relation to human nature, is a figurative allusion to the building up of the temple of the human mind, or, as Josephus describes that temple, "an allegorical picture of all that is known of physical and moral phenomena."

Another meaning signifies a temple to be a convenient building, containing all the necessary implements, both as to men and things, for the culture of the human mind, of which a Masonic Lodge is an emblem, and should be a reality; and which also should be the practical and applicable character of

the building called a Christian Church; thus harmonizing that system which is now mistakenly pregnant and productive of the most bitter dissent; and instructing those sects which profess to hold something important, the true secret, revelation, or meaning of which they know not, and cannot apply to their advantage.

But the inner and more important meaning in which the word *Temple* is to be understood, as *Solomon's Temple, the House of God, Church of Christ, Temple of the Holy Ghost, Kingdom of Heaven*, is the mind of man, cultivated from time to time in the best possible manner, and productive of the best possible effects, making, in fact and truth, a *Temple of Reason*. This is the meaning of the secret, or sacredness, or sacrament of the Scriptures of both Old and New Testament, and the mystery of Masonry. Each and all is one and the same thing as to principle. No such building as Solomon's Temple, according to the literal reading of the Books of Kings and Chronicles in the Bible, was ever raised in that country now called Judea; but the mythological sketch existing, a colony of men, called Jews, under the protection and sanction of the Ptolemies of Egypt, about two thousand years ago, did build a temple on a spot of ground in Syria or Palestine, which was called the Second Temple, and became subject to the fate of all such structures; and at or after the building of that temple, the name of Jerusalem was first given to the city by which it was to be surrounded, and the name of Judea to the district of land that had previously been called Palestine: the former Jerusalem having meant nothing more than a mythological city, as it is explained in the fourth chapter of the Epistle to the Galatians, and in the Book of Revelation, a Jerusalem, or City of Peace yet to be built.

In coming to the fourth, or fifth, if the Master's Degree be considered one, the Royal Arch Degree becomes a link or step, as between Judaism and Christianity; the Logos or WORD, in relation to Christ, is more distinctively introduced; and the building of the Second Temple, described as the Lord's Temple, which, in relation to Judaism, is meant to signify the Temple of Christianity; the temple of Judaism, as the first in relation to the second, passing under the distinction of a bondage, captivity, absence of freedom, or a temple of the law; a distinction without a real difference, arising from the sectarian spirit, as between the nominal Jews and Christians, but made

symbolical of the progress of humanity from ignorance to knowledge ; and, in the sense of a former fall, from knowledge or observance of the laws of God or nature, to the bad habits of superstition and ignorance.

Masonry has been considered complete in the Royal Arch Degree, and even in the Master's Degree ; but the spirit of sectarianism, so difficult to be kept out of human systems of philosophy, has created new degrees, under the distinction of Christian or Cross Degrees, originating the various ancient systems of knighthood, as knights of the various coloured crosses, Knights Templar, Knights of Malta, &c. These degrees of orders of knighthood were certainly at one time engaged in active and cruel warfare with the followers of Mahomet, and were beaten in the end; but there is a higher and moral or mental distinction applicable to the whole fraternity, and that is, the better sense of symbolical philosophy, in which the cross is understood as the great symbol of science ; the enemies of the cross, as the tyrants who seek to subdue the mind of man, and subject it to superstition ; and the knights, or soldiers of the cross, as the scholars of the earth chivalrously warring with ignorance and superstition, and exposing themselves to all the dangers and sufferings consequent thereon. This view leaves us a true picture of human nature ; and as we go on to subdue superstition, we shall be enabled to make a beautiful development of ancient symbolical mythology, and to unlock and open the correct history of the past with the key of science, or those cross keys of physical and moral science—the keys of life and death, of heaven and hell, the key-stone of Royal Arch Masonry, of which, in the scheme of Christian symbols, St. Peter is the Custos, that rock on which the church of Christ is to be built.

I shall, in this volume, give the order of Knights Templar as the most prominent order in the cross degrees of Masonry; but shall reserve the multifarious degrees of both Testaments, that have been constructed and observed as portions of Masonry, for the contents of another. The curious reader, in the interim, may find them roughly sketched, if he can obtain that now scarce and much sought work, the twelfth volume of the " Republican ;" of the pecuniary value of which, while compiling it in Dorchester gaol, I had not an idea, or I might have made it a source of great profit. It is not now to be

purchased, unless with the set of fourteen volumes at five pounds.

The advent of the Jewish Messiah, the advent of Christ, and the advent of a reasonable state of society, in which mystery and superstition shall yield to plain practical science, in the constitution of the human mind, are to be one and the same reality, the moral of the mystery of Judaism, Christianity, and Masonry. If the nominal Jew, Christian, or Mason, aim at or expect anything else, he will die deceived through life. It is one of the immutable laws of nature, that no other kind of advent that can save from evil shall happen. This is the key to the mystery of Judaism, of Christianity, and of Masonry. Each party avows mystery in his ceremonies, of which he is morally ignorant; each professes to be waiting for the development of that mystery; and each will never understand and agree with the other without the use of the key I offer, to unlock the whole of the mysteries, I trace the sacred admission of the principle throughout Masonry, throughout the New Testament, and throughout the Old Testament. The plan of each is 'the proper culture and discipline of the human mind;' and 'get knowledge, get wisdom, get salvation, get liberty,' is the motto, marrow, key, and substance of the whole. Deliverance from bondage, from darkness, from ignorance, from evil, is the effort to be made; and Jehovah, Jesus, Lord or Logos (reason), the principle, or help, or means to be sought as necessary to accomplish the end. Man has it all to do for himself; and this he is clearly taught in the Bible, and in the Masonic mystery. He cannot either deserve or obtain it but by qualifying himself.

The revelation of Masonry has been one of the means by which I have been led on to a full revelation of the Judaic and Christian mysteries. The mysteries are all purely of a mythological character. If not so, they are not to be at all understood. So understood, the key or revelation is the reason of science applied to symbolical language. Why the mysteries were invented and followed—why knowledge was so secretly and ceremoniously communicated, is not the question now to be settled. Apologies may be found in the poetic pleasure of similitudes; in the dramatic amusement afforded; in the importance which the lower state of the human mind has ever attached to things with difficulty obtained; in the spirit of ty-

ranny, aristocracy, priestcraft, and sectarianism; in the love of the marvellous, which predominates where human nature is left ignorant; and on many other grounds. I see, with a perfect sight, the whole of ancient mysteries; and a true revelation of them will, by-and-bye, form a delightful history of the human race, and illuminate that darkness which has been formed in the human mind, by a resting on the letter of some of those mysteries as profane historical fact. That which the enlarged mind of ancient genius could symbolize by virtue of its inspiration, as the history of principles incident to human existence, under the form of united similitudes of physical and moral nature, well suited to man's instruction, when understood, has, by erring ignorance, guided by cunning, deceitful, and plundering priestcraft, been adopted as a literal history of the human race, and a record of all its action. The mistake has been the same, as if any other poetic or mythological picture had been taken for the reality, instead of the spirit or principle of an existence; as if Venus had embodied all the love, and Mars all the spirit of war that has existed in the human world; instead of understanding that Venus is a name given to that principle of love which is diffused through human life; and Mars a name for the evil spirit of war which, lamentably, has too much prevailed, and has been too much encouraged by human beings so erring and misled. As Minerva was a name given to the principle of wisdom, insufficiently scattered in the human character, miraculously born from and immaculately conceived in the brain of Jupiter; so precisely is the whole character and history of Jesus Christ, the only-begotten but not made Son of God. In the latter case, the instrumentality of the Virgin does not change the spirit of the Mythos. The whole mythological family of every nation will be found true to nature, in the delineation or revelation of principle. And this is all that is necessary to be learnt by those who meddle with ancient writings and symbols. In so meddling, we deal with the poetry, pageantry, and customs of ancient men, who, we should ever remember, lived on the same planet as we live on, and saw the same external and internal things only which we now see, having no other existences about them than those we now have, on and of which to construct their language. I see and prophecy, that this general view of the

mythological, theological, or mysterious subject, is the only one that can make a brotherhood of the human race, by leading them to truth.

In standing forward as the harbinger or prophet of this the greatest of all the advents that have yet blessed the human race, it must be seen that I stand clear of all bad motive, and have sufficiently studied the current of human nature in society, so as not to delude myself with any hope of a living reward, or any thing beyond that memorable *stone* hereafter, which is commonly the useful man's substitute for the want of *bread* here. I have passed through all the defects of Superstition, of Deism, of Atheism, of Materialism; I renounce all such names and distinctions, as far as they make systems in the mind. I hate secrecy, abhor concealment of Knowledge, and have so far studied as to know that *man is born ignorant, and has need of mental culture, that knowledge is his one thing needful*: that it is criminal to withhold any kind of knowledge, in its due season for use, from any human being; assured, that nothing but a near approach to an equality of knowledge can be a near approach to an equality of high condition for the human race, to all that they have called coming peace, goodwill, and paradise. I see a plan for this approach to an equality of knowledge in the mythological rudiments of the Christian scheme, and without wishing to be thought at all alike in character with those who have wrongfully usurped the title, I declare myself to be in reality a *Christian*, free from superstition, the cultivator of science not to be monopolised, but to be extended to all who can receive it. In that same sense, I am a Mason; in the same, a Jew. A name has never formed the basis of brotherhood, it must be sought in the extended knowledge of the necessary principle. It is *not person, but principle*, that we ought to study. It is not a history of the human race that can serve us; but a history of the principles that have led it to good or to evil; and this is what the Bible, and all other mythological books and mysteries, were meant to teach.

In this spirit, and with this knowledge, I call upon Masons to take me by the hand, and to make their association of more importance than they have yet made it. Let them not wait to be disbanded by the Legislature, as a useless and mischievous association; but let them anticipate the spirit of a coming age,

and assist me in the union of all the mysteries, by this one great revelation of universal application. Our *grip* shall be the sign of wisdom; our *word* shall become a quickening spirit; and we shall realize the old masonic sentiment of (intellectually) *setting the world on fire*. The deluge of mystery has not only overwhelmed Babylon, but Egypt, Greece, Rome, and will, if we do not light up the spirit of revelation in time, most assuredly overthrow this British nation. It is even now in danger, from the dissension of its internal mysteries, of becoming an easy prey to some more barbarously mysterious power. Thus fell Babylon, Egypt, Jerusalem, Greece, Rome, and why not Britain, if Britain retain those seeds of disease and weakness? Tell me not, that the safety of a country is in its superstition, or in its secret and mysterious bands; I know it to be safe only, where knowledge is dispersing its superstition and mysteries, in a submission to, and a unity of sentiment founded upon, that knowledge. If the bigot will not yield to reason, he will be sure to draw the sword of civil war, or traitor-like, call in a foreign aid to further his wickedness or madness. This has been every where the case; this is what is taught by the moral of the mysterious death of Hiram Abiff, and of Jesus Christ; and this it will be well that we rightly comprehend, in due season, to save our country, and leave a land to our posterity. To get rid of the mysteries, will be to make a holy land of every country. This is revelation.

The spirit of the warfare among the cross degrees of Masonry, means a warfare with superstition and mystery. The meaning of the church militant is lost to those who have made a mystery of Christianity, without retaining the revelation. The church militant is the church of people fighting against error, mystery, superstition, idolatry, with no other weapon than revelation, knowledge, reason, where that is sharp enough. The sword of steel should never be used but on the defensive. I claim the distinction of having been the best and most enduring soldier of Jesus Christ that the church has produced within these last fifteen hundred years, a true and trusty Knight Templar, using the right weapons in the right way.

I read, in the year 1834, from the Knight Templar and Masonic tomb-stones, in the ruins of the Chapel of Holyrood-House, at Edinburgh, that Masonry has been a pure, though mysterious, descent from the ancient mysteries; retained in

letter, practised in ceremony, but not understood in revelation. In the Antiquarian Museum of that city, I saw specimens of the cross dug up in Scotland, that were wreathed as symbols of science, and evidently older than the Christian era. I saw the rude pulpit of John Knox, and lamented that such a fanatical brute had ever gained power in Scotland, to make the ceremony of mystery more fanatically mysterious and mischievous. I saw a brighter past in Scotland, than the whisky-spirit of the present devotion to mystery will allow to be recovered through a long future. The late lamented O'Brien has in his "Essay on the Round Towers," shown as much of Ireland; and died a lamentable instance of genius smothered and murdered by ignorant and wicked mystery. I either inherited or prepared a set of nerves suitable to the task I had to perform, and the persecution to be endured. Ten years of imprisonment have not destroyed me. Retiring from the murky, deathly atmosphere of the London winter, I feel as young and as spirited as ever. I will continue the fight, and will not be killed, while a "crust and Christ" can be found.








The difficulty I feel in making progress is, that learned impostors shrink from discussion, and abuse the ignorance which they rule, by calumniating the honesty and courage that, with more learning, seeks to instruct. The position which I take with every man is, a desire to instruct him, or to be instructed by him. If any other view be taken of my character, it stands misrepresented. In assailing what I have discovered to be superstition, I have, from time to time, used what I have felt to be the most powerful weapons. If I have varied the use of my weapons it has been from no other motive than to work more effectually. I have learnt to think with Paine, that falsehood is not entitled to complaisance; and I have most conscientiously spurned all acquaintance with hypocrisy, wickedness, and unsteadiness of character. That I have made more enemies than friends, I am well informed by painful experience; for I have found ignorance and hypocrisy to be the rulers of the world. But that I have found some most valuable friends, sustaining, satisfying, sympathising, cheering, that have made me feel life worth preserving, and man in general as worthy of the struggle I have made for his better future welfare, it would not only be in gratitude in me to deny; but I cannot do so, as I almost daily enjoy the company of a few such characters.

The true secret of universal brotherhood must be in equality of knowledge, and honesty of its application. All other pretence is trick, deceit, and inefficiency. —Masonry, in its mysterious ceremony, makes this pretence; but it is a failure, every where a failure, in relation to universality. And it is only by construing the spirit of Masonry to mean a universal equality of knowledge, that its profession of brotherhood can be sustained.

The field of ancient science, which a true knowledge of mythology opens to our view, is the only redemption we have from present superstition. Strong minds, by their own scientific perceptions, may see through superstition; but the multitude of this day is not strong of mind, and wants careful direction to abate its fears, to appease its alarms, and to unfold to its understanding the realities of past, present, and future. Let the Synagogue, the Church, and the Masonic Lodge, become schools for that purpose. Let mystery be sunk by science, and imposture by honesty, that a bleeding and starving world may have some hope of better state in the future of this; instead of being cheated into contentment with ignorance and misery here, under the delusion of attaining happiness hereafter. The immediate present and to-morrow, is that which it becomes man to be earnestly providing for.

This, my playing Knight Templars, is making up the character of a real Christian soldier; and I hope to see and to say—**CONSUMMATUM EST.**

THE TAU AND THE CROSS.

The Tau is a figure constructed of five lines, thus , and is considered an important emblem or badge in Royal Arch-Masonry. It is also styled a Triple Tau, or Triple Cross; the Tau of the Greek being like the **T** of the Egyptian, Roman, or English Alphabet. There were other forms of the Cross. One was the Crux Ansata, thus ; another tripled, thus . In some, there were circles attached to each end thus  and thus ; a cross within a circle, thus . The Roman .

or Cross of St. Andrew; the Cross Keys of St. Peter, and all the varied figures of the Cross, found in Heraldry, are symbols of science, or keys of mystery. In every recorded mythology or religion, one or the other form of the Cross has been adopted; and from the most ancient Phalic ceremonies and processions, down to the superstition of the present day, it has been the immediate symbol worshipped.

Life may be said to have two departments, or to be of two distinct kinds—the physical and the moral; the sensual and the intellectual; the latter growing out of, and being closely intertwined with the other. Superstition has inverted the order, and made the latter the creative power of the former; the intellectual of the sensual, or the moral of the physical. This is the grand mistake! All the evidences of nature are to the contrary, and leave to man the spirit of liberty, choice in many circumstances—a soul, reason, Christ, and moral responsibility: while the former is the doctrine of fatality, carried through both the physical and moral world, leaving man no spirit of liberty, no choice, no soul, no reason, no Christ; a mere helpless, useless, predestinated or fatal creature, without moral responsibility: for if a superior, immutable, intellectual power has designed, that power is alone responsible for what happens. Such a doctrine is the invention or mistake of man, and has no warrant in science. It is a mistake made about the ancient mythology. In reasoning from what we know, we cannot reach a knowledge of anything of an intellectual character preceding or equal to physical power. Intellectual power is human art, applied to the varying or extension of effects by other combinations of physical causes, than those which physical nature presents to us. I maintain, that no true science or morality can be taught on any other general ground.

The science of symbols teaches us, that the same symbols may be made or meant to represent the two departments of life. For instance; the great order of creation and preservation is, both physically and morally, of a generative kind. The Cross, in varied figures, might have been, as it has been, made to represent both departments; the physical, as the first principle—the moral or intellectual, as the second principle of life; the first and second birth, of the New Testament. — Then, as an emblem, the figure or symbol may be made an instrument for abuse in the indulgence of sensual excesses, as

it has by mistake been made an instrument of abuse in superstitious or devotional excesses. It may even be abused in intellectual excesses, which often endanger the physical organization, and lead to insanity. This will account for all the various abuses, uses, and views that have been made and taken of mythological symbols. Human nature may and does use and abuse every thing that can be subjected to its sphere of action; and the only remedy available and applicable, is proper intellectual culture, which is the true and best religion—the best pastime, the best filling up of the hours of life not required in sleep, in the cultivation of the earth, and preparation of other necessary comforts. The grand question for man to solve is, *how can the time of human life be best spent?* The *Triple Tau* has been adopted by the Jewish, or Old Testament order of Masonry; the *Cross*, by the Christian, or New Testament order. In original meaning and general application, they are one and the same symbol of science, denoting what is known of physics by the intellectual or moral, whatever addition can be made to that knowledge. Here we see also the union of principle in Judaism and Christianity. And how appropriate is the symbol of a *key* or *cross* to the unlocking, not only of those mysteries which scientific men have constructed in language; but also *that knowledge, or the search of it*, is the key wherewith to unlock all the mysteries of physical nature; which are mysteries as far as we are ignorant, but which cease to be mysteries as we acquire knowledge. Knowledge is *the one thing needful*; the *lost* word sought in Masonry; but truly has superstition misdirected the human mind, and caused a fall from the ancient knowledge possessed and signified by symbols. Let all go in pursuit of knowledge, and thus harmonize human dissent and its evil consequences. Men agree in and teach whatever they know; they dissent only where both parties are ignorant, and neither can explain the mystery of ancient language and symbols.

As we see that the Cross is a symbol of science, we reach the grand *denouement* of the meaning of the conversion of Constantine, the Roman Emperor. The story goes, and is told in the Cross-degrees of Masonry, that Constantine saw a figure of the cross in the heavens, with an inscription, *In hoc signovinces: By this sign or symbol, thou shalt overcome*; and that this sight converted him from Paganism to Christianity. We now see

that the Cross was originally a Pagan symbol, and could have been nothing new to Constantine. The moral of it, as here presented in the name of Constantine is, that, *by science man may overcome all the difficulties that wait on his ignorance.* This, if any, was the discovery or development to the mind of Constantine. And this was the truth so desirable to be known by all men. The Christian religion was introduced in this way, and carried on by symbols. Ancient ecclesiastical history is full of them. Here we have a wheel within a wheel, as to the cross and inscription said to have been seen by Constantine in the heavens. Not only is the phrase, *In hoc signo vinces*, most strictly applicable to the power of knowledge or reason; but in the initials of the words, we have the celebrated I. H. S., which the Latin Fathers translated, *Jesus Hominum Salvator*, or Jesus the Saviour of man; but which is traced to the Pagan altars of Bacchus, as a Greek inscription of the letters *Iota, Eta, Sigma*, signifying *Yes*, or Saviour. In the inscription of the Cross, as said to have been seen by Constantine, we have only to take up and add the initial of *vinces*, and we make the Latin *Jesu*. It is thus the whole thing called the Christian religion, throughout its nomenclature, has been constructed: this is what it is in principle; and nothing of it as it has been read according to the letter, as a piece of profane history, has been true. The name of *Jesus* is found to be a Pagan name, or the Greek for *Saviour*; as *Christ* has also a root in the Greek language signifying *Anointed*. Jesus Christ, *the Saviour Anointed*, that is, chosen by mankind: in which, in the rendering, that the salvation consists of knowledge or reason, none better can be found to be adopted or anointed. Here is nothing peculiarly of Jewish origin; but of Grecian deduction, corresponding precisely with the parallel Mythos of Prometheus bound and unbound. All books and epistles denominated Christian, have come down to us from the Greek language. We cannot trace one of them into the Hebrew language, or that of the Jews, though we can trace the principle upon which the Mythos is constructed into Persia, Hindostan, and among every anciently known people from the Hindoo to the Druids of this island. The Jews have the same Mythos in their Jehovah, Moses, David, &c. It is the Mythos Logos, the mysterious power of reason or intellect in the human being, emanating from the mysterious or unknown power of the physical universe.

Modern, self-styled Masons have played with the symbols of this mysterious science without understanding, and consequently without making of it any useful application: they have, in fact, used it to their injury. The same may be said of modern, self-styled Christians and Jews. A full development of this mistake is now, for the first time, made known, and I invite to its aid the criticism and discussion of all existing talent. Let it not be considered as anything of mine; but let it be examined as if it had an anonymous author.

Through ignorance of its mystery, many defects and anachronisms have crept into the ceremonies of Modern Masonry. Without having seen the interior of a Masonic Lodge, I could correct them, by virtue of my knowledge of the true Masonic Science. I have done so in the Royal Arch Degree accompanying this introduction, as I had to make it up from many varying forms used in this country and in America. In my present edition of the Royal Arch Degree, there is nothing out of order, and nothing that is valued, omitted.

As my pursuit of Masonic Science is closely coincident with my general warfare with superstition, further elucidations of the subject may be expected from me; but I should prefer to send them forth in the shape and practice of Lectures among Masons, as some preparatory initiation, by education somewhere, is essential to the full understanding of the mythological matter.

I have, among my Masonic illustrations, many definitions of the Tau, such as that it means—T. H. or Templum Hierosolyma, Temple of Jerusalem; that it means a treasure, or a place in which the treasure is deposited. These are but symbolical meanings of the symbol. The true literal and moral meaning is the key to science, or the diving of the intellectual power into the physical mysteries, and thus obtaining revelation. It has been described as the Nilometre, an instrument by which the waters of the Nile, at their overflowing, were measured. As T. upon H. it may be defined as the cross upon the name of Jehovah, or the mystical union between the Father and the Son, the letter H representing Jehovah, or the Father. This would be still but a symbol or mystery; and what we want is the revelation of the mystery, which we can only find in reading it as a symbol of science.

That man is physically born ignorant, and has need of intellectual cultivation, is the root and foundation of all useful

knowledge. Superstition has smothered for a time this the first necessary item of knowledge. It must be redeemed before human society can recover its lost position. We have in the church and its property all the machinery necessary wherewith to re-commence the suspended task ; and as the property is a public one belonging to the whole people, there can be no ground of exclusion or want of qualification because of poverty. It is the fallacious boast in the ceremony of Masonry, that it may be obtained without money. The candidate is deprived of every thing valuable, and received only as a figure of humility; as a picture of the human mind proceeding from ignorance to knowledge.

A thorough series of Masonry should represent the creation of the earth, &c.; of man and woman, by the Logos or Jehovah ; the disposition of Jehovah, that man should be happy as the cultivator of the soil; the possession of the Garden of Eden; the loss of that possession; the slaying of Abel by Cain; the building of the Tower of Babel; the confusion of tongues and dispersion of the people; the bondage in Egypt; an Exodus from that bondage ; the passing of the Red Sea ; giving the law from Mount Sinai ;* sojourn in the wilderness ; the gaining possession of a holy or fruitful land ; building a temple in the city of Jerusalem ; the loss or destruction of that temple and city ; the captivity in Babylon; the restoration from that captivity; the re-building of the temple and city; the advent of Jesus Christ, as a new incarnation of the Logos ; the persecution and crucifixion of that incarnation ; its death and burial, resurrection and ascension," the apostolic preaching of the gospel for the institution of Christianity, and its effect on mankind ; the invasion of the Holy Land by infidels ; he combined efforts of Christians to expel them; the varying access of that effort; final triumph according to the prophecies.

The present practised system of Masonry embodies all these subjects, without proper order and arrangement, and

* A modern traveller through Egypt and the surrounding desert informs me, that Mount Sinai is the theatre of one of the most powerful echoes known on the earth, and singularly adapted for any kind of divine or priestly imposition upon an ignorant people. I do not remember that any other traveller has noticed this echo. This gentleman is about to publish his travels, with some new illustrations by geological data of the creation of the earth.

without sufficient instruction as to its mythological character. Neglects, mistakes, and want of written documents have thrown the whole into a medley. The dramatic arrangement of the contents of the Bible is a perfect picture of the struggles and mishaps of human nature; and the promised happy future is the conditional promise of purification by the aid of Christ, the Logos, or practical reason, in the race. The mistaken use is to treat it as profane history, and not to receive it as a warning example in the statement of principles. To the purpose of any theological instruction, it is not necessary that the details be literally true as profane history. It partakes of the character of novel or other dramatic writing, of instruction as to character and principles by fiction, which to this day is received and most read as the most agreeable and satisfactory style of writing. Our present public mind cares very little about simple, common-place practical truths. Human nature seems to crave mystery; to be fond of riddles and the marvellous; and, doubtless, it was ever so, and so provided for in the Bible and other mythological and dramatic books—so provided for in Masonry.

RICHARD CARLILE.

MANUAL OF FREEMASONRY,

PART II

CEREMONY OF INITIATION AND INSTALLATION FOR THE CHAIR.

PAST MASTER'S DEGREE.

BEFORE proceeding to an exaltation in the Royal Arch, the candidate must have been initiated in the degree called *Past Master*, which is also necessary as a qualification for the chair in Craft Masonry.

The candidate is proposed or balloted for as in the Master's Degree. The officers are the same, and the lodge is opened and closed in nearly the same manner. When the candidate is proposed for the chair, he is first obligated by kneeling on both knees, laying both hands on the Bible covered by the square and compasses, and takes the following oath: —

" I, A. B., of my own freewill and accord, in the presence of Almighty God, and this Worshipful Lodge of Past Master Masons, do hereby and hereon most solemnly and sincerely promise and swear, that I will not divulge the secrets of a Past Master Mason, or any of the secrets pertaining thereto, to any one of an inferior degree, nor to any being in the known world, except it be to a true and lawful brother or brethren, or within the body of a just and lawfully constituted Lodge of Past Master Masons, and not unto him or unto them, whom I shall hear so to be; but unto him, and them only, whom I shall find

so to be, after strict trial, examination, or lawful information, under no less a penalty, in addition to all former obligations, of having my hands lopped off at the wrist: so help me God, and keep me steadfast to this my lawful obligation as a Past Master Mason." — (*The Bible to be kissed four times*)

The candidate is raised from his knees, with the grip of a Past Master, and is intrusted with the grip, word, and sign. The grip is to grasp the brother with the Master's grip, and then extend the grip above the elbow with both hands. The word is Giblum, with some Chibbelum. The first sign is to place the thumb of the right hand perpendicular on the lips, with the fingers clenched. In some lodges there is a second sign, which is to extend the right arm at length, in a right line, with the thumb and finger appearing to hold the plumb-line. The obligated candidate is then placed in the chair, and the brethren salute the new Worshipful Master with the proper sign, and the late Worshipful Master presents him with the various implements of the order, thus addressing him: —

Worshipful Master, I now present you with the following implements of our profession, which are emblematical of our conduct in life.

First. —The *Holy Writings*, those records of Masonic Light, will guide you to all truth; you may learn from them how to form your own body into a temple of happiness, learning to practise the whole duty of man.

Second. —The *Square*, as a figure, teaches the regulation of our actions by rule and line, and how we should harmonize our conduct by the prescriptions of virtue.

Third. —The *Compasses*, as a figure, teaches us to limit our desires in every station; thus rising to eminence by merit, we live respected and die regretted.

Fourth. —The *Rule or Gauge* directs that we should carefully measure our duties, press forward in the path of morality, and not swerve from the dictates of conscience.

Fifth. —The *Line* teaches the criteria of moral rectitude, that we should avoid dissimulation in conversation and action, and seek the path that leads to immortality.

Sixth. —I present you with the *Gavel*, an instrument with which I presume you are already too well acquainted to need much illustration.

(When the Master Mason takes this degree in order to pre-
side over a Craft Lodge, he is presented with the "Book of
Constitutions" to make known in the lodge; and, lastly the
"Bye laws" of the Lodge are placed in his hands, which he is
charged to see carefully and punctually executed.)

The lodge is then closed, unless the following lecture be in-
troduced:—

LECTURE.

Q. How were you made a Past Master ?

A. In the character of a Master Mason.

Q. What procured you admission ?

A. The knocks and word of a Master Mason.

Q. In what manner were you then dealt with ?

A. I was conducted in the usual form to receive the obliga-
tion.

Q. In what manner were you placed to receive the obliga-
tion?

A. Upon both my knees, my hands upon the Holy Bible,
square, and compasses.

Q. What was the reason of this peculiar position ?

A. As my hands had been instrumental in duly executing
the noblest parts of operative masonry, placing them on the
Holy Bible, strongly figured to my mind that God's word
was to be the standard of every operation in my future life,
that I might thereby arrive at the summit of masonry, by
passing through the speculative degree of this mortal life, to
that glorious and celestial lodge, where the grand pass-
word of the Almighty Architect will procure us admission,
and with whom, peace, order, and harmony will eternally
reign.

Q. Can you repeat the obligation?

A. Yes. (*See obligation.*)

Q. How did you confirm it ?

A. With my lips four times on the Holy Bible.

Q. In what manner were you raised ?

A. By the grip of a Past Master.

Q. Will you advance and give it to me with the signs. (*This
it done.*)

Q. In what manner did you enter the lodge of ft Past
Master ?

A. Upon four points of geometry, formed by the square and compasses united; and the letter G in the centre.

Q. Why were you initiated in this manner ?

A. Because the compasses are the principal instrument belonging to the Master Mason; and the two points elevated above the points of the square denoted that I had arrived at the summit of operative masonry. The letter G in the centre was the proper passport, that being the initial of the password of this degree, signifying a Mason that is master of his profession.

Q. Can you communicate the chief word and its signification?

A. Giblum or Chibbelum. It means a workman who is master of his profession; but more especially alluding to the excellency of his sculpture, in the stone-work of Solomon's Temple.

Q. Where were you placed after your obligation ?

A. After circumscribing the lodge by the Eight Worshipful Master's command, from east to west, I was placed in the chair as a Past Master, to prove to all the brothers then present, that I was eligible to act in future to superintend this order.

Q. "What was next said to you ?

A. I was presented, *First*, with the Holy Writings: *Second* the Square: *Third*, the Compasses: *Fourth*, the Rule or Gauge: *Fifth*, the Line: *Sixth*, the Gavel: *Lastly*, the Book of Constitutions and the Bye-Laws; on all of which I was admonished.

Q. Can you repeat the admonition on the *Holy Writings* ?

A. I was admonished that they were records of Masonic Light, and would guide me to all truth; that I may learn from them how to form my own body into a temple of happiness, by reducing to practice the whole duty of man.

Q. Can you repeat the admonition delivered with the *Square*?

A. That the *Square* was a figure, which taught the regulation of our actions by rule and line, and how we should harmonize our conduct by the prescriptions of virtue.

Q. Will you give the admonition on the *Compasses* ?

A. The *Compasses*, as a figure, teach us to limit our desires in every station, thus rising to eminence by merit, we live respected and die regretted.

Q. What was said of the *Rule* or *Gauge* ?

A. The *Rule* or *Gauge* directs that we should carefully measure our duties, press forward in the path of morality, and **not** swerve from the dictates of conscience.

Q. Was anything said of the *Line* ?

A. The *Line* teaches the criterion of moral rectitude, that we should avoid dissimulation in conversation and action, and seek the path that leads to immortality.

END OF PAST MASTER'S DEGREE

A DESCRIPTION of ROYAL ARCH MASONRY.

The Masons of this degree are called *Companions*, and when assembled 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; the three principal officers, or High Chiefs, form the key-stones of the arch. Principal, Senior, and Junior Sojourners form the basis. Ezra and Nehemiah, Senior, and Junior Scribes, one on each side; Janitor or Tyler without the door. The Companions assembled make up the sides of the arch, representing Jachin and Boaz, the 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. When convenient, an organ should be in the Chapter Rooms. A Chapter is considered a type of the Sanhedrim of the Jews.

TO OPEN A CHAPTER.

The principal officers having robed, and taken their sceptres, all take their stations in the Arch.

Zerubbabel, as Prince, thus addresses them: —

Companions, assist me to open the chapter. Companion Junior Sojourner, what is the chief and constant care of every Royal Arch Mason ?

J. S. To prove the chapter properly tiled.

Z. See that duty done.

(*The Junior Sojourner gives one knock on the door, which is answered from without by the Janitor, and then says*)—Most Excellent, the chapter is properly tiled.

Z. Companion Junior Sojourner, your duty in the Chapter ?

J. S. To guard the First Veil, and to allow none to enter but

those who are in possession of all pass-words, signs, and tokens thereunto belonging; and not then without first acquainting the Senior Sojourner.

Z. Companion Senior Sojourner, your duty in the chapter?

S. S. To guard the Second Veil, and to allow none to enter but those who are in possession of all pass-words, signs, and tokens thereunto belonging; and not then without first acquainting the Principal Sojourner.

Z. Companion Principal Sojourner, your duty in the chapter?

P. S. To guard the Third Veil, and to allow none to enter but those who are in possession of all pass-words, signs, and tokens thereunto belonging; and not then without first acquainting the principals.

Z. Companion Ezra, your duty in the chapter ?

E. To register all records, Acts, laws, and transactions, for the general good of the chapter.

Z. Companion Nehemiah, your duty in the chapter ?

N. To aid and assist Companion Ezra in his duty, and to introduce all candidates for exaltation.

Z. Companion Jeshua, your duty in the chapter ?

J. To aid and assist in carrying on the Lord's works.

∴ Companion Haggai, your duty in the chapter ?

H. To aid and assist in completing the Lord's works.

Z. Companions, let us pray: —O God, thou Great and Grand Architect of the Universe, Grand Prince, causer of all existence, at thy word the pillars of the sky were raised, and its beauteous arches formed. Thy breath kindled the stars, adorned the moon with silver rays, and gave the sun its resplendent lustre. We are assembled in thy Great name to acknowledge thy power., thy wisdom, and thy goodness, and to implore thy blessing. We pray thee, O Gracious God, to bless us in our undertaking through life for this great end. Endue us with a competence of thy most holy spirit, that we may be enabled to trace thee out in all thy wonderful works, as far as it is agreeable to thy divine will, that thy praises may resound with the fervent love of thy creatures from pole to pole; and rebound from the vaulted canopy of the heavens, through universal nature. Grant this, O God,, Amen.

Z. In the beginning was the *word*.

H. And the *word* was with God.

J. And the *word* was God.

Z. Companions, Principals, what are the great attributes of these mysterious words ?

H. Omniscience.

J. Omnipotence.

N. Omnipresence. To the all-wise, all powerful, and all-present Being, around whose throne may we hereafter engage.

Z. Most excellent Haggai, from whence came you ?

H. From Babylon.

Z. Most excellent Jeshua, where are you going ?

J. To Jerusalem.

Z. Most excellent chiefs, why leave you Babylon to go to Jerusalem ?

H. To assist in rebuilding the second temple, and to endeavour to obtain the sacred word.

Z. Let us celebrate this grand design (which is done as follows):—

The three principals and each three companions form the triangles, and each of the three takes his left-hand companion by the right-hand wrist, and his right-hand companion by the left-hand wrist, forming two distinct triangles with the hands, and a triangle with their right feet, amounting to a triple triangle, and then pronounce the following words, each taking a line in turn:—

As we three did agree,
 In peace, love, and unity,
 The *sacred word* to keep;
 So we three do agree,
 In peace, love, and unity,
 The *sacred word* to search;
 Until we three,
 Or three such as we, shall agree,
 This Royal Arch Chapter to close.

The right hands, still joined as a triangle, are raised as high as possible, and the word JAO-BUL-ON, given at low breath in syllables in the following order, so that each companion has to pronounce the whole word:—

1st.		2nd.		3rd.
Jao	• •	Bul	• •	On
—	- -	Jao	• •	Bul
On	- -	- -	- -	Jao
Bul	- -	On	- -	—

Z. Companions, is the *word* correct ?

On each set replying in the affirmative, Z. gives five knocks, and declares the chapter duly opened. The J. S. gives the five knocks on the door and is answered from without by the five knocks from the Janitor. The companions then take their seats.

Z. Companion Ezra, you will read the minutes of the last chapter.

(*This being done, Z. inquires if any companion has anything to propose*) If there be no candidate for exaltation, the following charge, or lecture, or both, are delivered: —

THE CHARGE.

Companions, the masonic system exhibits a stupendous and beautiful fabric, founded on universal wisdom, unfolding its gates to receive, without prejudice or discrimination, the worthy professors of every description of genuine religion or knowledge; concentrating as it were into one body their just tenets, unincumbered with the disputable peculiarities of any sect or persuasion. This system originated in the earliest of ages, and among the wisest of men. But it is to be lamented, that to the desponding suggestions of some of the weaker minds among our own fraternity, the prejudices of the world against our invaluable institution are in a great measure imputable. Unable to comprehend the beautiful allegories of ancient wisdom, they ignorantly assert that the rites of masonry are futile; its doctrines inefficient. To this assertion, indeed, they give, by their own misconduct, a semblance of truth, as we fail to discern that they are made wiser or better men by their admission to our mysteries.

Companions, I need not tell you, that nature alone can provide us with the ground of wisdom; but masonry will teach and enable us to cultivate the soil, and to foster and strengthen the plant in its growth. Therefore, to dispel the clouds of ignorance, so inauspicious to the noble purposes of our order

and to hold forth a moral whereby we may see the power and greatness of the all-wise Disposer of events, the Royal Arch Degree gives us an ample field for discussion, by which we are shown, in the sad experience of the once-favourite people of God, a lesson, how to conduct ourselves in every situation of our existence; and that when fortune, affluence, sickness, or adversity attend us, we ought never to lose sight of the source from whence it came, always remembering that the power which gave is also a power to take away. Having in itself this grand moral, which ought to be cultivated by every man among us—' to do unto others as we would wish to be done by: ' and it is the ultimatum of all terrestrial happiness, imitating in itself every virtue man can possess. May we, as companions, so study virtue, as to hand down to posterity a name unspotted by vice, and worthy of imitation.

TO CLOSE A CHAPTER.

Z. (*Knocks to order, and says*): Companion Junior Sojourner, the constant care of a Royal Arch Mason ?

J. S. To prove the chapter tiled.

Z. Let that duty be done.

(*The J. S. gives the five knocks, which are answered from without by five from the Janitor.*)

J. S. (*With the penal sign*) Most Excellent, the chapter is close tiled.

Z. (*Gives the five knocks, and says*): Companions, assist me to close this Royal Arch Chapter.

The chiefs, sojourners, and companions form into threes, join hands and feet, give the word, as at opening, and pronounce as follows:—

As we three did agree,
 In peace, love, and unity,
 The *sacred word* to keep;
 So we three do agree,
 In peace, love, and unity,
 The *sacred word* to keep;
 Until we three,
 Or three such as we, shall agree,
 This Royal Arch Chapter to open.

Zerubbabel, Junior Sojourner, and Janitor, give the five knocks, and the Prince declares the chapter closed.

Some chapters close in this short way: —The companions, scribes, and sojourners stand round the floor-cloth, exhibiting the penal sign. The three principals form a triangle, each holding to the Bible. They salute the book, and pass it round for each person present to do the same. Then they form the grand triangle, and say: —We three do agree, this Royal Arch Chapter to close, and, in love and unity, the sacred word of a Royal Arch Mason, to keep, and not to reveal it to any one in the world, unless it be when three, such as we, do meet and agree, a Royal Arch Chapter to open.

THE EXALTATION.

The candidate for exaltation having been balloted for and approved, is conducted by the Junior Scribe to the door. Four knocks are given by the Janitor.

The Junior Sojourner, within, says: Most Excellent Zerubbabel, a report (*making the penal sign.*)

Z. See who wants admission.

J. S. (*Opening the door.*) Who conies there ?

Brother N—, who has duly and truly served his time as an Entered Apprentice, passed the degree of a Fellow-Craft, and has been, in due time, raised to the sublime degree of a Master Mason, upon the five points of fellowship, with the respective signs, words, and pass-words thereunto belonging; and lastly, having been duly elected master of a lodge of Master Masons, installed in the chair and intrusted with the grip and word, the sign and salutation of a Past Master, now presents himself, properly prepared, for admission into this chapter, and for exaltation into the sublime degree of Royal Arch Masonry.

J. S. Halt, while I make due report, —(*He repeats the application to Zerubbabel.*)

Z. Companions, is it your wish that Brother N——be admitted ?

C. It is, most excellent.

Z. Companion Junior Sojourner, is he in possession of requisite particulars, and properly prepared ?

J. S. To the best of my knowledge, most excellent.

Z. Let the candidate be admitted in due form. (*The form is to pass the candidate under an arch made by the companions holding their rods so as to resemble a Gothic arch. He is placed in the west.*) Brother N——, we understand that you seek preferment in our order; but, before you can be admitted, we must first ascertain whether you voluntarily offer yourself for the mysteries of this exalted degree?

Br. N. I do.

Z. We must also further ascertain, whether you are properly qualified to receive the mysteries of this exalted degree.

The High Priest Jeshua advances, orders him to kneel, and thus prays:—

Almighty God, who art the sole Architect of the Universe, at whose command the world burst forth from chaos, and all created matter had its birth, look down, we pray thee, at this time in a more peculiar manner, on this thy servant, and henceforth crown him with every blessing from thine inexhaustible store. But, above all, give him grace to consider well his present undertaking, that he may neither proceed therein lightly, nor recede from it dishonourably; but pursue it steadily, ever remembering the intention, which is the acquisition of true wisdom and understanding, by searching out thy great and glorious works, for promoting thy honour and glory, for the benefit of the whole creation and his own eternal welfare. So mote it be.

Brother N——is then led to the altar, where the Prophet Haggai receives him, exhorts him on the solemn nature of his situation, and apprises him that he now stands before a representation of the Grand Sanhedrim, or famous court of Judicature among the ancient Jews.

The High Priest here reads the second chapter of the book of Proverbs:—

" My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, *and* apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her *as for* hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He-

layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee; to deliver thee from the way of the evil *man*, from the man that speaketh froward things; who leave the path of uprightness, to walk in the ways of darkness; who rejoice to do evil, and delight in the forwardness of the wicked; whose ways are crooked, and they froward in their paths: to deliver thee from the strange woman, even from the stranger which flattereth with her words; which forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life. That thou mayest walk in the way of good men, and keep the paths of the righteous. For the upright shall dwell in the land and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. "

OBLIGATION.

Zerubbabel then administers the obligation.

" I, A. B., of my own free will and accord, in the presence of the Grand Architect of the Universe, and this Chapter of Royal Arch Masons, do hereby and hereon most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not reveal the secrets of this degree to any of an inferior degree, or to any one except he be a true and lawful Companion Royal Arch Mason, or within the body of a just and legally constituted chapter, under the penalty of having the crown of my skull struck off, in addition to all my former penalties. So help me God, and keep me firm in this my obligation of a Royal Arch Companion. " (*Kisses the Bible five times*)

Z. In whom do you put your trust ?

Br. N. In Jehovah.

Zerubbabel makes the following exhortation: — In the name of that Omnipotent Being, arise, and may the remembrance of

the sprig of cassia, which was found on the grave of him, who was truly the *most excellent* of Masons, and who parted with his life, because he would not part with his honour, ever stimulate his successors to imitate his glorious example; that the essence of virtue may enshrine our moral laws, and, like the beautiful rose of Sharon, in conjunction with the lily of the valley, exalt our intellectual part. When death, the grand leveller of all human greatness, hath drawn his sable curtain round us, and when the last arrow of our mortal enemy hath been dispatched, and the bow of this mighty conqueror broken by the iron arm of time, when the angel of the Lord declares that time shall be no more, and when, by this victory, God hath subdued all things to himself, then shall we receive the reward of our virtue, by acquiring the possession of an immortal inheritance in those heavenly mansions veiled from mortal eye, where every secret of masonry will be opened, never to be closed. Then shall the great Jehovah, the Grand Master of the whole Universe, bid us enter into his celestial lodge, where peace, order, and harmony shall eternally reign. (*The candidate is directed to retire.*)

CEREMONY OF PASSING THE VEILS.

The following ceremony, called 'Passing the Veils,' is dispensed with in some chapters; but as it is an original part, it is introduced to make this work complete.

The candidate is prepared with a blindfold, his knees are bared, and his feet slipshod, with a cable-tow round his waist. The three sojourners act as the guardians of the three veils. The Junior Scribe is the conductor of the candidate, and gives four knocks at the door of the First Veil, which is opened, and the candidate admitted by giving the Past Master's word, *Giblum*, and the sign. He is conducted round that part of the room, while the High Priest reads the third chapter of Exodus verses 1 to 6: —

" Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian; and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb

And the angel of the Lord appeared unto him in a flame of fire, out of the midst of the bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. (*The bandage is taken from the candidate's eyes, and he sees a bush on fire*) And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, —Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet (*the candidate here has his shoes slipped off*), for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. "

The High Priest Jeshua then reads the 13th and 14th verses of the same chapter: —

And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM. And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. "

The candidate is here informed that I AM THAT I AM is one of the words of the Royal Arch Degree, or the Pass-word from the First to the Second Veil.

This constitutes the passing of the First Veil. The candidate is then led to the Second Veil, and challenged by the Guard, who demands the *Pass-word*, which is given by the candidate: —I AM THAT I AM. He enters the Second Veil, wherein is placed the figure of a Serpent and Aaron's Rod. Jeshua reads the first five verses of the fourth chapter of the Book of Exodus: —

"And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it be-

came a rod in his hand: that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, appeared unto thee. "

The candidate is told to pick up the rod cast down before him; that the act is the sign of the Second Veil, and that the Pass-words are *Moses, Aaron, and Eleazer*. With these words he passes the Guard of the Third Veil. Jeshua reads from the 6th to the 9th verses of the fourth chapter of Exodus: —

"And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom; and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land. "

The candidate is told that the signs of the leprous hand and the pouring out of the water are the signs of the Third Veil, and that HOLINESS TO THE LORD are the pass-words to the Sanctum Sanctorum. He is shown the ark of the covenant, containing the tables of stone, the pot of manna, also the table of shew-bread, the burning incense, and the candlestick with seven branches. After which, he is withdrawn to enter as a Sojourner.

RE-ENTRY OF THE CANDIDATE.

(The five knocks are given at the door.)

J. S. who comes there ?

N. Three Sojourners from Babylon, who wish to offer their services to the Sanhedrim sitting in council, to assist in the rebuilding of the Temple.

J. S. Wait, while I report to the Most Excellent Principals. Most Excellent, —Three Sojourners crave admission to offer their services for the rebuilding of the Temple.

Z. Let them be admitted. *(They are accordingly admitted.)*
Sojourners, what is your request ?

S. First, we beg leave, Most Excellent, to sojourn among you; and having heard that you are about to rebuild the Temple of the Lord, we beg your acceptance of our best service in promoting that glorious work.

Z. We greatly commend your conduct, and should be glad to know who you are.

S. "We are of your own kindred and people, sprung from your tribes and branches, and from the same original stock, equally with you, descendants of our forefathers Abraham, Isaac, and Jacob. But we have been under the displeasure of Almighty God, through the offences committed by our ancestors, who deviated from the true Masonic principles and laws, and not only committed numberless errors, but ran into every kind of wickedness; so that the Almighty, being displeased, gave his judgment against them, by the mouth of Jeremiah and other prophets, by whom he declared, that the fruitfulness of the Lord should be spoiled—their city become desolate and an abomination, and that they should feel the weight of his wrath for seventy years. This actually began to be fulfilled in the fourth year of the reign of Jehoiakin—A. L. 3398.

Z. Our knowledge of the facts, and the candour with which you have related them, leave no doubt of your sincerity; but we beg to be informed who were your immediate ancestors.

S. We are not of the lineage of that race of traitors, who fell away during the siege and went over to the enemy, when liberty and kindred had most need of their assistance; nor of the lower class of the people left behind by Nebuzaradan, the chief of Nebuchadnezzar's officers, to cultivate the vineyards and for other servile purposes; but the offspring of those princes and nobles carried into captivity with Zedekiah. The seventy years of captivity being expired, and the anger of the Lord appeased, he hath stirred up the heart of Cyrus King of Persia and Babylon, who hath issued his proclamation, saying—"Who is there of the Lord's people, his God be with him, and let him go up to Jerusalem which is in Judea, and build him a house to the Lord God of Israel; for he is the only true and living God." We, therefore, have taken the advantage of this proclamation, and have returned for that purpose.

Z. Sojourners, how have you been employed during your captivity in Babylon ?

S. In Masonry, Most Excellent.

Z. What do you mean, by Masonry ?

S. That grand and universal science which includes all others; but more especially that which teaches the knowledge of ourselves, and the duties incumbent on us as men and Masons.

Z. In what labour do you wish to engage ?

S. We deem the lowest situation in the Lord's house an honour; therefore, we only beg employ.

Z. Your humility bespeaks your merit, and we doubt not but you are qualified for some superior office. Those being full, you will be furnished with tools for the purpose, and we, for the present, shall appoint you to go and prepare for the foundation of the Second Temple. But let me lay this injunction upon you—that should you meet with anything belonging to the First Temple, you will communicate no part thereof to any one, until you have faithfully made your report to the Sanhedrim here sitting in chapter. Go, and may the God of Abraham, Isaac, and Jacob, be with you and prosper you.

The sojourners retire, and are furnished with a pickaxe, shovel, and crow-bar, of the ordinary size, generally made of wood, and kept for that purpose. After a short time, they return, give the knocks, and enter as before. During their absence, they are supposed to have been at work, and to have made a discovery, of which they come to make a report. After being duly reported and admitted, they are thus addressed:—

Z. Sojourners, we are informed that you have made a discovery.

S. We have, Most Excellent; for being at our work early this morning, our companion broke up the ground with his pickaxe; and we, judging from the sound thereof that it was hollow, called upon our companion with his shovel to clear away the loose earth, and discovered the perfect crown of an arch. With my crow-bar I removed the key stone. Our curiosity was excited to know what it contained; but being afraid of danger, we cast lots who should first go down, which Jot, Most Excellent, fell upon me. We also agreed upon proper security against danger. I was then let down with a cable tied

round my waist, and another at each hand. Having arrived at the bottom without impediment, I gave the signal for my freedom, and in searching the arch, found this scroll. From the want of light, I could not discern its contents; for the sun had but just come to the portico of the eastern door, and darting its beams parallel to the plane of the horizon, I could not discover what it contained. I, therefore, gave the agreed signal, and was drawn up. We have, as in duty bound, thus come to make our report.

Z. The discovery you have made is of the greatest importance. It is no less than the long-lost book of the holy law. You now see that the world is indebted to Masonry for the preservation of this sacred volume. Had it not been for the Masonic wisdom and precaution of our Grand Master, this, the only remaining copy of the law, would have been lost at the destruction of the Temple. We cannot too much praise you for your fidelity and promptness in this discovery and report; and you will now return and make further search, observing, as before, the same precaution.

(The Sojourners retire; after a while return, and are admitted as before, to report further discoveries, as follows:—)

Z. Sojourners, we are informed that you have made another discovery.

S. We have, Most Excellent; for, on recommencing our labour, we found a second crown of an arch, and with difficulty removed the key-stone. On descending the arch, nothing of consequence was found; but judging from the sound thereof that it was hollow beneath, our curiosity was excited for a further search. We discovered a key-stone of a third arch; on removing it, the sun, having now gained its meridian height, darted its rays to the centre. It shone resplendent on a white marble pedestal, whereon was a plate of gold. On this plate was engraved a triple triangle, and within the triangles some characters which are beyond our comprehension; therefore, we have, as in duty bound, brought it, and made our second report.

Z. Pray, Sojourners, give us that which you have found, and explain the characters.

S. That, Most Excellent, we should be glad to do; but must confess our ignorance, like wise men. We should deem it too great a presumption in us to attempt it.

Z. Sojourners, —These three mysterious words, in a triangular form, is the long-lost sacred word of the master Mason, and is too incomprehensible for individual expression; but in reward for your industry and zeal, you will now be put in possession of a full explanation of this the *Grand Omnific* Royal Arch Word. (*This is communicated to the candidate in due form, for which see page 111.*)

Z. In drawing forth the third key-stone, you have obtained the Grand Omnific word, the prayer being the first, and the obligation the emblem of the second key-stone, as moral similitudes of material things. I have now to make you acquainted with the following five original Royal Arch Signs: —

The first is the Penal Sign, which is given by circling the forehead with the thumb and forefinger of the right hand, alluding to the penalty of the obligation; and also in allusion to the Sojourner's guarding his eyes from the intensity of the sun's rays, when the perpendicular reflection shone so brilliantly on the gold plate, which was found on the pedestal at the withdrawing of the third key-stone of the secret arch, and which contained the Grand Omnific word; and further, in allusion to the fall of man.

The second is the Reverential Sign, or Sign of Sorrow, which is given by laying the right hand on the forehead for support, and the left at the heart in a bowing humble attitude. It represents the attitude in which our first parents met Jehovah in the garden of Eden after their transgression.

The third is the Penitential, or Supplicatory Sign, which is given with the hands raised in the attitude of prayer, and the knees slightly bent, in allusion to the expulsion of our first parents from the garden of Eden.

The fourth is the Monitorial Sign, or Sign of Suffering, which is given by placing the right hand on the heart, and supporting an inclination of the head with the left, in allusion to the pain that arose from toil in having to till the land.

The fifth is the Fiducial Sign, or the sign of Faith and Hope, which is given by raising the hands above the head, in allusion to the prospect of redemption from the fall.

I have now to invest you with the badges of a Royal Arch Mason, the apron, sash, and jewel. They are badges of honour and of our order. The apron and sash are of mixed colours, purple radiated with crimson. The purple implies awe and

reverence, and the crimson in rays signifies justice tempered with mercy.

The character on the apron is designated the Triple Tau, one of the most ancient of emblems; and as Masonry is the science of sciences, so this emblem may be styled the emblem of all emblems, for it is the grand emblem of Royal Arch Masonry; and its depth of meaning reaches to the creation of the world, and all that is therein.

The jewel is a double triangle within a circle of gold. The intersecting triangles denote the elements of fire and water. The sun in the centre with its diverging rays is an emblem of the Deity. The encircling ring is an emblem of eternity and infinity, whose centre is everywhere and circumference nowhere, denoting omnipresence and perfection.

I have now to congratulate you on your exaltation. You will now take your station in the chapter, and when a lecture is delivered, the mysteries into which you have been initiated will be farther explained.

LECTURE.

FIRST SECTION.

Q. Are you a Royal Arch Mason ?

A. I am.

Q. How shall I know you to be such ?

A. By the Royal Arch sign.

Q. Can you give me that sign ?

A. I can. (*He gives it.*)

Q. Where did you learn that sign ?

A. In a Royal Arch Chapter.

Q. Who were present ?

A. The three principals, Zerubbabel the Prince of the people, Haggai the Prophet, and Jeshua the High Priest, with the rest of the companions, men chosen for virtue and moral rectitude; the better to enable them to superintend the carrying on of the works of the Second temple.

Q. How did you gain admittance ?

A. By having been initiated into the first degree of Masonry, as an Entered Apprentice, passed to the Degree of a Fellow-

Craft, raised to the sublime Degree of a Master Mason, by being in possession of a Past Master's word and signs.

Q. Do you recollect the Past Master's word ?

A. I do.

Q. Will you give it to me ?

A. Giblum, or in some chapters, Chibbelum.

Q. What does that word denote ?

A. An excellent Mason.

Q. When admitted, how were you placed ?

A. On both knees, to receive the benefit of a prayer.

Q. How were you then disposed of?

A. I was led to the altar, where the prophet Haggai received me, and gave me an exhortation.

Q. Can you give me the substance of it ?

A. I can: —That as I was about to undertake a solemn and glorious work in entering into an obligation before the grand Sanhedrim, it was essential that sincerity and truth should accompany all the future undertakings of my life.

Q. Did you enter into that obligation ?

A. I did, after the High Priest had read a portion of Scripture. (Proverbs, chap. 2.)

Q. Can you repeat the obligation ?

A. I can. (See the exaltation.)

Q. What was then required of you?

A. In whom did I put my trust.

Q. Your answer ?

A. In Jehovah.

Q. Why were you obligated ?

A. To teach me to avoid the offences committed by our ancestors, who, deviating from true Masonic principles and laws, brought on themselves and their posterity that heavy burthen, and on their city and temple that ruin and desolation, whereby the holy word was so long lost, and afterwards so miraculously discovered.

Q. What was next said to you ?

A. I was ordered to arise in the name of that Omnipotent Being, and the Principal, Zerubbabel, delivered the following exordium. (See page 112)

Q. How were you next disposed of?

A. I was desired to retire, to be further prepared.

SECOND SECTION.

Q. How were you prepared to pass the veils ?

A. I was blindfolded, both knees bare, both feet slip-shod, and a cable-tow round my waist.

Q. How did you gain admission to the first veil ?

A. By four knocks, the Past Master's word and sign.

Q. Why were your feet slip-shod ?

A. In allusion to the condition of Moses, before the burning bush in the wilderness, who was told to put his shoes from off his feet, for the place whereon he stood was holy ground.

Q. Why were your knees bare ?

A. That I might offer up my prayers to the Great Jehovah, in the most humble manner, to thank him for mercies received, crave pardon for past offences, and implore his aid and protection in my future conduct.

Q. Why was the cable-tow used ?

A. In commemoration of a singular benefit derived from it by the Sojourners, in preparing the foundation of the second Temple.

Q. After entering the first veil, what happened to you ?

A. I was led round, and desired to be attentive to a portion of Scripture (Exodus, chapter 2, verses 1 to 6), and when I halted, the bandage was removed from my eyes.

Q. What was then presented to your notice ?

A. THE BURNING BUSH. I was also intrusted with the pass words.

Q. Have you remembered those pass-words ?

A. I have.

Q. Will you give them to me ?

A. I AM THAT I AM ?

Q. How did you pass the guard of the second veil ?

A. By the benefits of the pass-words I have just given.

Q. On entering the second veil, what was presented to your notice, and how were you disposed of ?

A. The figure of a serpent and Aaron's rod were pointed out to me, and I was desired to be attentive to a portion of Scripture (Exodus, chap. 4, verses 1 to 5) and was taught the sign and pass words.

Q. What is a sign ?

A. Picking up Aaron's rod, in allusion to the serpent.

Q. Have you got the pass-words ?

A. I have.

Q. Will you give them to me ?

A. MOSES, AARON, ELEAZER.

Q. What gained your admission to the third veil ?

A. The sign and pass-words with which I was intrusted in the second veil.

Q. On passing the third veil, what was said to you ?

A. I was again desired to be attentive to a portion of scripture, which was read to me (Exodus, chap. 4, verses 6 to 9), and taught the signs and pass- words to the sanctum sanctorum.

Q. Can you give me those signs and pass-words ?

A. I can. (*He gives [the sign as at page 119, and the pass-words]*) HOLINESS TO THE LORD.

Q. To what else was your attention directed in the third veil ?

A. I was shown the ark of the covenant, containing the tables of stone and golden pot of manna: also the table of shew bread, the burning incense, and the candlestick with seven branches.

Q. Did those signs and pass-words gain you admission to the sanctum sanctorum ?

A. They did.

Q. How were you disposed of ?

A. I was desired to withdraw, to prepare for further instruction.

THIRD SECTION.

Q. On your next application how were you accosted ?

A. The junior sojourner demanded who I was.

Q. Your answer ?

A. A sojourner from Babylon, who begs to offer his services in rebuilding the temple.

Q. What was the reply ?

A. I was desired to wait until reported to the principals sitting in Sanhedrim.

Q. Were you then admitted ?

A. I was, and my request was demanded by the most excellent Zerubbabel.

Q. What was the nature of your request ?

A. To sojourn and assist in rebuilding the temple.

Q. "What attention was paid to your application?"

A. I was complimented on my offer of service, and had to explain of what kindred and lineage I was ?

Q. Your explanation ?

A. 'I hat I was descended from their own kindred and people, sprung from their own tribes and branches, from the same original stock, equally with the descendants of your forefathers, Abraham, Isaac and Jacob. But that we had been under the displeasure of Almighty God, through the offences committed by our ancestors, who deviated from true Masonic principles and laws, and not only committed numberless errors, but ran into every kind of wickedness; so that the Almighty, displeased, gave judgment against them, by the mouth of Jeremiah and other prophets, by whom he declared that the fruitfulness of the Lord should be spoiled, their city become desolate, and an abomination, and that they should feel his wrath for seventy years.

Q. What was the next said to you ?

A. I was complimented on my candour and sincerity, and asked who were my immediate ancestors. To which I replied that I was not of the lineage of that race of traitors, who fell away during the siege of that city, and went over to the enemy, when liberty and kindred had most need of their assistance, nor of the lower class of people left behind by Nebuzaradan, the chief of Nebuchadnezzar's officers, to cultivate the vineyards, and for other servile purposes: but the offspring of those princes and nobles carried into captivity with Zedekiah.

Q. Were you questioned on the occasion of your return ?

A. I was; and explained, that the seventy years of captivity having expired, and the anger of the Lord appeased, he hath stirred up Cyrus King of Persia and Babylon, to issue his proclamation that those of the Lord's people who were inclined, might go up to Jerusalem and rebuild the temple, for that he, Cyrus, had discovered the God of Israel to be the only true and living God.

Q. What further inquiry was made you ?

A. I was asked how I had been employed in Babylon. I answered in Masonry: and to a question as to what it meant, that it was the grand and universal science, that included all other sciences, but more especially the moral one, which

formed the knowledge of ourselves and the duties incumbent on us as men and Masons.

Q. Were you asked in what labour you wished to engage ?

A. I was, and stated that I deemed the lowest situation in the Lord's house an honour, and therefore I only sought employ.

Q. How were you then disposed of ?

A. I was accepted with the injunction, that as all the superior offices were filled, I should be furnished with tools to prepare the foundation of the second temple; but that if I found anything belonging to the first temple, I was not to discover it to any one, until I had faithfully made a report to the Sanhedrim in chapter.

Q. Did you make any discovery ?

A. I did. Being at work with my companions early in the morning, breaking up the ground with my pick-axe, and judging from the sound thereof that it was hollow, I called upon one of them to remove the soil with his shovel, when I discovered the perfect crown of an arch. Finding that it had no entrance, with my crow-bar I removed the key-stone. Our curiosity was excited to know what it contained; but afraid of danger, we drew lots which should descend. The lot fell upon me. I was let down with a cable-tow round my waist, which was held by my two companions, and to which I held with my hands. Having reached the bottom, I found a scroll; but from the want of light I could not discern its contents, for the sun had but just come to the portico of the eastern door, and darted its beams parallel to the plane of the horizon. Remembering the injunction of the Sanhedrim, I was drawn up by signal, and proceeded to make the report.

Q. What did it prove to be ?

A. The long-lost book of the law, for the preservation of which, Zerubbabel observed, we had been indebted to Masonry; for, if our Grand Masters had not used their Masonic wisdom and precaution in the construction of this arch, this the only remaining copy of the law, would have been lost at the destruction of the temple.

Q. Was anything further said to you on that occasion ?

A. I was praised for my fidelity and promptness in the discovery and report, and ordered to return and make further search, observing the same precaution.

Q. Was there any further discovery ?

A. There was. On recommencing the search, we found a second arch, beneath the first. The key-stone was removed with great difficulty. Descending that arch, nothing was found in it; but judging from the sound that it was hollow beneath, we made further search, and found the key-stone of a third arch. In removing it, the sun having gained its meridian height, darted its rays to the centre. It shone resplendent on a white marble pedestal, whereon was a plate of gold. On this plate was engraved a triple triangle, and within the triangles some characters, of which we immediately proceeded to make report. When we made the report, we were asked if we understood the characters on the gold plate, to which we replied in the negative.

Q. Were you instructed as to what they meant ?

A. We were. Zerubbabel informed us, that the mysterious characters, within the double triangle, were the long-lost word of the Master Mason, and too incomprehensible for individual expression; but that, in reward for our industry and zeal, we should be put in possession of a full explanation of this, the *Grand Omnific Word* of a Royal Arch Mason. We were further told, that as the drawing of the third key-stone had obtained us the grand omnific word, it had been so obtained by the *prayer*, which was an emblem of drawing the first, and the *obligation*, which was an emblem of drawing the second key-stone, as similitudes of material things.

Q. Were you then invested ?

A. I was invested with the sash and apron of a Royal Arch Mason: and also intrusted with the various branches of their laws and mysteries.

FOURTH SECTION.

Q. What are you ?

A. A citizen of the world, a brother to every worthy Mason, and a companion for those of our Royal Arch Degree.

Q. Pray, sojourner, who are you ?

A. Of your own kindred and people, sprung from the noble and illustrious race of ancestors whose honours we hope to merit, by a steady pursuit of wisdom, truth, and justice.

Q. From whence came you?

A. From the Grand Royal Arch Chapter of Jerusalem.

Q. Who were present ?

A. Zerubbabel the Prince of the people, Haggai the prophet, and Jeshua the High Priest.

Q. What do the Principals of the Royal Arch Chapter represent ?

A. Zerubbabel, Haggai, and Jeshua, represent the three key-stones, by which we learn, that, in drawing them forth, the discovery is complete; and by the passing of the sojourners through each of these offices, the mystical knowledge of our Royal Arch Chapter is to be obtained.

Q. What do the two scribes represent ?

A. The two scribes, Ezra and Nehemiah, representing the two columns or pillars, that supported the entrance of the Arch; and thereby, also, is signified, their duty of registering and entering on our records every act, law, or transaction, for the general good of the chapter.

Q. What do the three sojourners represent ?

A. The three sojourners represent the three stones, whereon the three Grand Masters kneel to offer up their prayers for the success of their work. And hereby we have a lesson, that in every thing we undertake, we ought to offer up our prayers to the Almighty for success.

Q. Why do we, as Royal Arch Masons, sit in this form ?

A. To represent the Holy Royal Arch; and hereby, we have a lesson to pursue unity and concord; for as one stone drawn from an arch endangers the whole, so may the improper conduct of one member endanger the whole chapter.

Q. Why was the ceremony of drawing the three key-stones observed ?

A. To teach us not to rely on our own reasoning and abilities for our conduct through life; but to draw forth our rules or government from the law and the prophets, and also to commemorate the discovery of the Royal Arch.

Q. What was this part of their discovery ?

A. The pedestal of perfect white marble, worked in the form of a double cube. On the top a plate of gold containing the figure of a triple triangle. Within the figure are the mysterious characters, which the Grand and Royal Chapter informed us were the grand omnific word itself.

Q. Were you intrusted with the grand word ?

A. I was. They gave me the grand movement, taught me the sign, and intrusted me with the sacred word, which is too incomprehensible for an individual to express.

Q. Was that word ever lost ?

A. It was.

Q. In what manner ?

A. By the untimely death of our Grand Master, Hiram Abiff, who was slain by a conspiracy of the craft, in order to extort it from him; therefore, as the word was incomprehensible without three Grand Masters being present, another word was substituted in its room, until the Grand Architect of the universe caused it to be discovered.

Q. How was that discovery made ?

A. By the three sojourners preparing for the foundation of the second temple, who made the report thereof to the Royal Arch Chapter. As the labourers were clearing away the rubbish, they perceived the crown of an arch. At the time of the destruction of the temple, the roof and walls fell in, and remained full seventy years a heap of rubbish. The arch, being unknown to any but the three Grand Masters, was their secret and royal council room. It was made and remained proof against the destroying flames and fury of the enemy, until the discovery was made and its contents known.

Q. At what time did that discovery happen ?

A. The discovery was made in the first year of the reign of Cyrus King of Persia and Babylon, on the return of the Jews from the Babylonish captivity. The three sojourners discovered the pedestal perfect and entire, having withstood the fury of the flames and rage of war, being defended by HIM who hath declared that he would place his word there, never to pass away. Hence we may learn the vanity of all human pursuits against the arm of Omnipotence.


FIFTH SECTION.

Q. Can you describe the grand pedestal ?

A. It was on a chequered pavement, to represent the uncertainty of life and the instability of things terrestrial. It was of perfect white marble, cut into the form of the altar of incense, being the only true double cube, and thereby, both in figure

and colour, the most perfect emblem of innocence and purity. On the base of the pedestal is the letter G, which signifies Giblum, a common name for all Masons who are masters of their business. Hereby, we have a lesson of humility and brotherly love: for there is no doubt, it was most highly finished, as the work of the great Hiram Abiff himself; he would not assume the honour, but affix the common name, that every companion might be a sharer. On the front were inscribed the names of the three most excellent grand masters. On the top was a plate of gold, in which was engraved a triple triangle, and within the figure the grand omnific word.

Q. Can you explain the jewel ?

A. On the bottom of the scroll is inscribed the motto: Nil nisi clavis deest, —*nothing but the key is wanting*; which may be taken in its literal sense. Then, the circle is an emblem of eternity, with the motto: Talia si jungere possis, sit tibi scire satis, —*if thou, canst comprehend these things, thou knowest enough*. The two intersecting triangles denote the elements of fire and water, with a motto, declaring that the wearer is desirous of doing his duty, and filling up, with justice, that link in the chain of creation, wherein his great Creator had thought proper to place him. Within is another triangle, with the sun in its centre, its rays issuing forth at every point, an emblem of the Deity, represented by a circle, whose centre is everywhere and circumference no where, denoting his omnipresence and perfection. It is also an emblem of geometry. And here we find the most perfect emblem of the science of agriculture: not a partial one, like the Basilidean, calculated for one particular climate at country: but universal, pointed out by a pair of compasses issuing from the centre of the sun, and suspending a globe denoting the earth, and thereby representing the influence of that glorious luminary over both the annual and vegetable creation: admonishing us to be careful to perform every operation in its proper season, that we lose not the fruits of our labour. Under these, is the compound character,  or the Royal Arch Mason's badge.

Q. What explanation have you to give of this deeply mystical character?

A. It signifies, in its figurative appearance as T. H., Templum Hierosolyma, the Temple of Jerusalem, and is always used as the Royal Arch Mason's badge, by which the wearer

acknowledges himself a servant of the true God, who had thereby established his worship, and to whose service that glorious temple was erected. It also signifies *Clavis ad Thesaurum*, a key to a treasure; and *Theca ubi res pretiosa deponitur*, a place where a precious thing is concealed; or *Res ipsa pretiosa*, the precious thing itself. Hence we have the greatest reason to believe, that what was there concealed was the sacred name itself. But these are all symbolical definitions of the symbol, which is to be simply solved into *an emblem of science in the human mind*, and is the most ancient symbol of that kind, the prototype of the cross, and the first object in every religion or human system of worship. This is the grand secret of Masonry, which passes by symbols, from superstition to science; as ignorance dealing with ancient mysteries and symbols passed from science to superstition.

Q. Explain the five grand original signs.

A. The first parents of mankind, formed by the Grand Architect of the Universe, in the utmost perfection, both of body and mind, seated in a paradise of pleasure, bounteously supplied with means for the gratification of every appetite, and at full liberty for enjoyment, to the end of time itself, with only one prohibition by way of contract, whereon should depend their immortality, soon became disobedient, and thereby obnoxious to sin, misery, and death. To preserve us from which, and at a memento to guard us from the like error, we adopted the *venal sign*.

Scarcely had our first parents transgressed, conscious of their crime, and filled with shame and horror, they endeavoured to hide themselves from the presence of that Being, in whom before had been their chief delight; but hearing the summons of his awful voice, and unable to bear the splendour of his appearance, in a humble bending posture, they approached with awe and palpitation of heart, their right hand at their forehead for support, and their left at the heart, as a shield against the radiant glory; and hence arose the *reverential sign*, or *sign of salute*.

It was now they heard pronounced the dreadful sentence, that the ground, for their sakes accursed, should no longer pour forth in such abundance; but themselves be driven from that happy region, to some less friendly climate, there to cultivate the hungry soil, and to earn their daily food by sweat and la-

bour. Now banished from the presence of their God, and impelled by the wants and calls of nature to constant toil and care, they became more fully sensible of their crime, and with true contrition of heart, they, with clasped hands, implored forgiveness; and hence arose *the penitential or supplicatory sign, or sign of sorrow.*

Now fervent prayer, the grand restorer of true peace of mind, and only balm to heal a wounded conscience, first raised a gleam of hope, and encouraged them to pursue their daily task with greater cheerfulness: but seized with weariness and pain, the sure effects of constant toil and labour, they were forced to lay their right hands to the region of the heart, and their left as a support to the side of their heads; and thus arose the *monitorial sign, or sign of admonition.*

Now their minds being more calm, their toil seemed less severe, and cheered by bright-eyed hope, with uplifted hands and hearts, they clearly saw redemption drawing on; and hence arose the last sign, called *the fiducial sign, or sign of faith and hope.*

Q.. Why do we use rods in the Chapter ?

A. In Anno Lucis 2513, our most excellent grand master, Moses, tending the flock of Jethro, his father-in-law, at the foot of Mount Sinai, was called by the Almighty, and commanded to go down into Egypt, and deliver his brethren from their cruel bondage. Moses, then in banishment, greatly hesitated, saying, Who am I, that I should go ? The Lord, to encourage him, promised to be with him. Moses, still doubting, begs of him a sign, to convince him of his power, and to confirm his promise. The Lord asked, what is in thine hand. Moses answered, A rod. The Lord said unto him, Cast it on the ground. This done, it immediately became a serpent: and Moses fled from it. The Lord said unto Moses, Put forth thine hand, and take it by the tail; and it became a rod. With this rod he smote the two rocks in the wilderness, from whence the waters gushed out. With this rod he divided the waters of the Red Sea, and made them to stand as two great heaps. With this rod he wrought his wonders in the land of Egypt; and, therefore, to commemorate these singular events, and as emblems, we make that use of them in our Royal Arch Chapter.

Q. What definition have you of the banner of the Chapter ?

A. The banners of the twelve tribes of Israel, which we have for many purposes, especially to commemorate the great wonders which he wrought for the children of Israel during their travels in the wilderness, where they were first set up around their encampments, and about which each tribe was to pitch its respective standards. The devices thereon were emblematical of their posterity and after ages.

END OF THE ROYAL ARCH DEGREE.