

*Complete Scottish Craft Ritual.*

THE  
SCOTTISH RITUAL

OF THE  
THREE DEGREES OF ST. JOHN'S  
MASONRY,

WITH THE LECTURES,  
CONSECRATION AND INSTALLATION CEREMONIALS,  
LAYING A FOUNDATION STONE, FUNERAL SERVICE, ETC.,  
COMPLETE.

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

THE B—n having assembled, and being c—d, the R.W.M. gives k— with his G—, which is answered by the Wardens.

The R.W.M., rising, says: B—n, assist me to open the Lodge.

(All the Brethren rise.)

The R.W.M., addressing the J.W. by his name: Br. A, what is the first care of every Mason?

J.W. To see the Lodge properly tyled.

R.W.M. Direct that duty to be done.

J.W. to I.G. (by name). Br. B, will you see the Lodge properly tyled?

The I.G. gives k—, which are answered by the Tyler.

I.G. to J.W. (by name). Br. A, the Lodge is properly tyled.

J.W. gives k—, and reports the same to the R.W.M. (by name).

R.W.M. to S.W. (by name). Br. C, what is our next care?

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

R.W.M. Brethren, to order as Masons.

(The Brethren all stand to order.)

R.W.M. Br. Sen. W—n, how many officers constitute a L. of Ms.?

S.W. Seven, namely the R.W.M., the S. and J. Ws., the S. and J.Ds., the I.G., and the O.G. or T.

R.W.M. to J.W. The situation of the O.G. or T.?

J.W. Outside the door of the Lodge.

R.W.M. to J.W. What is his duty?

J.W. Being armed with a d—n s—d, to keep off all c—ns and eavesdroppers, and to see that the Cans. come properly prepared.

R.W.M. Br. I.G., your constant place in the Lodge?

I.G. Within the entrance of the Lodge.

R.W.M. Your duty?

I.G. To admit Masons on proof, receive Cans. in due form, and obey the commands of the J.W.

R.W.M. Br. J.D., your constant place in the Lodge?

J.D. At the right of, or near, the S.W.

R.W.M. Your duty?

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

R.W.M. Br. S.D., your constant place in the Lodge?

S.D. At the right of, or near, the R.W.M.

R.W.M. Your duty?

S.D. To bear all messages and communications from the R.W.M. to the S.W., and to await the return of the J.D.

R.W.M. Br. Jun. W—n, your constant place in the Lodge?

J.W. In the south.

R.W.M. Why are you so placed?

J.W. To mark the sun at its meridian; to call the B—n from labour to refreshment, and from refreshment to labour again—that profit and pleasure may be the result.

R.W.M. Br. Sen. W—n. Your constant place in the Lodge?

S.W. In the west.

R.W.M. Why are you so placed?

S.W. To mark the setting sun; to close the Lodge at the R.W.M.'s command, after having seen that every Br. has had his due.

R.W.M. to P.M. Worthy and worshipful P.M. (name), what is the situation of the R.W.M. [*If no P.M. is present, the above is addressed to the Sen. W—n, in the same mode as the former questions.*]

Answer. In the east.

R.W.M. Why is he so placed?

Answer. As the sun rises in the east to open and enlighten the day, so is the R.W.M. placed in the east to open his Lodge, and to employ and instruct the Brethren in F— M—.

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

P.M. So mote it be.

R.W.M. Brethren, I declare this Lodge duly opened, for the purposes of F— M— in the first degree.

The k— are given by the R.W.M., Sen. and Jun. W—s, I. G—d, and Tyler. The R.W.M. and all the Brethren take their seats.

### OPENING IN THE SECOND DEGREE.

The R.W.M. gives k—, which is repeated by the Wardens, and (rising) says: B—n, assist me to open the Lodge in the second degree.

(All rise.)

R.W.M. Br. J.W., what is the first care of every F— C— F— M—?

J.W. To see the Lodge properly tyled.

R.W.M. Direct that duty to be done.

J.W. Br. I— G—, will you see the Lodge properly tyled?

The I. G. gives the k—, which are answered by the Tyler: he advances with the s— and s—, and says: Br. Jun. W—n, the Lodge is properly tyled.

The J.W. gives the k—, and standing with the s—, says: R.W.M., the Lodge is properly tyled.

R.W.M. Br. S.W., what is our next care?

S.W. To see that the Br—n appear to order as Masons.

R.W.M. Br—n, to order in the first degree.

(The Brethren stand to order.)

R.W.M. Br. Jun. W., are you a F— C— F— M—?

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

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

J.W. By the square.

R.W.M. What is a square?

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

R.W.M. Being yourself acquainted with the proper mode, you will prove the Br—n C—n, and demonstrate that proof to me by copying their example.

J.W. Br—n, it is the R.W.M.'s command that you prove yourselves C—n (which they do).

J.W. R.W.M., the Br—n present have proved

themselves C—n, in obedience to your command.\*  
I thus copy their example.

R.W.M. I acknowledge the correctness of the proof. (The R.W.M. gives s— and s—.)

R.W.M. Brethren, before the Lodge is opened in the second degree, let us supplicate T.G.G.O.T.U., that the rays of heaven may shed their benign influence over us, to enlighten us in the paths of virtue and science.

P.M. So mote it be.

R.W.M. Brethren, I declare this Lodge duly opened on the square,† for the instruction and improvement of C—n.

The k—s are given and answered, and the Brethren resume their seats.

*Short Scotch Method of Opening in Second Degree.‡*

R.W.M. Brother J.W., will you be off or from?

J.W. From.

R.W.M. From what?

J.W. From the degree of an E.A.P. to that of F.C.

R.W.M. Brethren, by virtue of my office in this Lodge, I hereby declare the same raised to the degree of F.C. ; and this I do by (gives k—), and this shall be your s— (gives s—).

\* The J.W. here takes the s— and makes the s—.

† Here the P.M. or R.W.M. exposes one point of the compasses.

‡ Care must be taken when using this method to ascertain previously that all present are F.C.

### OPENING IN THE THIRD DEGREE.

R.W.M. gives the k—, which is answered by the Wardens. He rises and says: Brethren, assist me to open the Lodge in the third degree.

(All rise.)

R.W.M. Br. J.W., what is the first care of every M— M—?

J.W. To see the Lodge properly tyled.

R.W.M. Direct that duty to be done.

J.W. Br. I.G., will you see the Lodge properly tyled?

The I.G. gives the k— of second degree, which are answered by the Tyler. He then advances with s— and s—, and says: Br. J.W., the Lodge is properly tyled.

The J.W. gives the k—, and standing with the s—. says: R.W.M., the Lodge is properly tyled.

R.W.M. B. Sen. W—n, what is our next care?

S.W. To see that the Br—n appear to order as C—n.

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

(The Brethren stand to order.)

R.W.M. Br. J.W., are you a M— M—?

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

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

J.W. By the S— and C—

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

J.W. Br—n, it is the R.W.M.'s command that you prove yourselves M— M—s by s—. (This they do.) The J.W. sees they are correct, and then says: R.W.M., the Br—n present have proved themselves

M— M—s, and in obedience to your command, I thus\* copy their example.

R.W.M. I acknowledge the correctness of the proof (gives s— and s—).

R.W.M. Br. Jun. W—n, whence come you?

J.W. From the east.

(The R.W.M. addresses these questions alternately to the Sen. and Jun. W—ns, without naming them.)

R.W.M. to Sen. W—n. Whither directing your course?

S.W. Towards the west.

R.W.M. What inducement have you to leave the east and go toward the west?

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

R.W.M. What is that which was lost ?

S.W. The G— S— of a M— M—.

R.W.M. How came they lost ?

J.W. By the — of our M—. H.A.B.

R.W.M. How do we hope to find them ?

S.W. With a centre.

R.W.M. What is a centre ?

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

R.W.M. And why with a centre ?

S.W. Because that is a point from which no M— M— can err.

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

P.M. So mote it be.

R.W.M. Brethren, I declare this Lodge duly opened on the centre,† for the purposes of F— M—y in the third degree.

\* Here the J.W. takes the s— and gives the s—.

† Here both points of the compasses are exposed.

The k— are given, and all the Brethren, giving the Grand and Royal Salute, exclaim : All Glory to the Most High.

*Opening in Third Degree—(Short Method).*

R.W.M. Brother S.W., will you be off or from ?

S.W. From.

R.W.M. From what ?

S.W. The degree of F.C. to that of M.M.

R.W.M. Brethren, by virtue of my office, I hereby declare this Lodge raised to the degree of M.M.; and this I do by (gives k—), and this shall be your s— (gives s—).

*N.B.*—Care must be taken that all present *are known* to be M.Ms. before using this method.

CEREMONY OF CLOSING THE LODGE IN THE  
THIRD DEGREE.

R.W.M. (rising and giving the k—, which the W—s answer). Brethren, assist me to close the Lodge in the third degree.

(All the Brethren rise.)

R.W.M. Br. Jun. W—n, what is the constant care of every M— M—?

J.W. To prove the Lodge close tyled.

R.W.M. Direct that duty to be done.

J.W. Br. I— G—, will you prove the Lodge close tyled?

(The I— G—, gives the k—, which are answered, and advancing with the s— and s—, says: Br. Jun. W—n, the Lodge is close tyled.)

The J.W. gives the k—, and standing with the s—, says: R.W.M., the Lodge is close tyled.

R.W.M. Br. Sen. W—n, what is our next care?

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

R.W.M. B—n, to order in the third degree.

(The Brethren stand to order.)

R.W.M. Br. Jun. W—n, whence come you?

J.W. From the west, whither we have been in search of the G— S— of a M— M—.

R.W.M. Have you been successful?

J.W. We have not, R.W.M., but we bring with us certain s— s—, which we are anxious to impart, for your approbation.

R.W.M. Let those s— s— be regularly communicated to me. (The two Wardens then go to the centre of the Lodge, the Sen. on the north side and the Jun. on the south, facing each other, about a yard apart.) The Jun. gives the S— and S— of an E—

A—, then the same of a F— C—. He then takes the h—d of the S— W— with p—s g—p of a M— M—; and, with the hands elevated above the head, whispers in his right ear the p— w—. After loosing hands, he takes a short pace and goes through the full s—s of a M— M—, and on the f— p— of f—, he whispers in his left ear the words of a M— M—. The J.W. salutes the S.W., and retires to his seat. The S.W. then faces the R.W.M., and advancing to within about two yards of the pedestal, gives the p— s—, and says: R.W.M., condescend to receive from me the s— and s—s of a M— M—.

R.W.M. I will receive them with pleasure, and for the information of the B—n, you will now repeat the words aloud.

(The R.W.M. descends, and facing the S.W., receives them in the same manner as before. The S.W. salutes the R.W.M. with the p— s—, and, keeping it so, retires to his seat.)

The R.W.M. ascends to his chair, and says, Brethren, the s— s— of a M— M— thus regularly communicated to me, I, as the Master of this Lodge, and thereby the humble representative of K— S—, do sanction and confirm, and declare, that they shall designate you and all M— M—s throughout the Universe, until time or circumstances shall restore the g— o—.

Then all, giving the Grand and Royal Salute, say: All Glory to the Most High.

R.W.M. Br. Sen. W—n, the labours in this degree being ended, you have my commands to close the Lodge. (Gives the k—. All keep up the p— s—.)

S.W. Brethren, by command of the R.W.M. I close this M— M—'s Lodge. (Drops the s—. The Br—n all do so at the same time, and the S— W— gives the k—s.)

J.W. And it is closed accordingly (gives the k— which are repeated by the I— G— and Tyler).

The P.M. or R.W.M. hides one point of the compasses.

*Short Method of closing in Third Degree.*

R.W.M. Brother S.W., will you be off or from ?

S.W. Off.

R.W.M. Off what ?

S.W. Off the degree of M.M. to that of F.C.

R.W.M. Brethren, by virtue of my office, I hereby declare this Lodge reduced from the degree of M.M. to F.C. ; and this I do by (gives k—), and this shall be your s— (gives s—).

### CLOSING THE LODGE IN THE SECOND DEGREE.

R.W.M. (rising and giving the k—, which is answered by the two W—s). Brethren, assist me to close the Lodge in the second degree.

(All rise.)

R.W.M. Br. Jun. W—n, what is the constant care of every F— C— F— M—?

J.W. To prove the Lodge close tyled.

R.W.M. Direct that duty to be done.

J.W. Br. I— G—d, will you prove the Lodge close tyled?

(The I— G— gives the k—, which are answered by the Tyler). He then advances with the s— and s—, and says: Br. Jun. W—n, the Lodge is close tyled.

J.W. (giving the k—s) says, with the s—: R.W.M., the Lodge is close tyled.

R.W.M. Br. Sen. W—n, what is our next care?

S.W. To see that the Br—n appear to order as C—n.

R.W.M. Br—n, to order in the second degree.

(The B—n all stand to order.)

R.W.M. Br. Jun. W—n, in this situation what have you discovered?

J.W. The S— S—.

R.W.M. (to S— W—). Where is it situated?

S.W. In the centre of the building.

R.W.M. (to J.W.) To whom does it allude?

J.W. To T.G.G.O.T.U.

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

P.M. So mote it be.

R.W.M. Br. Sen. W—n, the labours in this degree being ended, you have my commands to close the Lodge (keeps up the s— and gives the k—s).

S.W. Br—n, by command of the R.W.M. I close this F— C—'s Lodge. (Drops the s—; all the Brethren copy him; gives the k—s.)

J.W. As happily we have met—as happy we have been—so happily may we part and happily meet again; and it is closed accordingly (gives the k—, followed by I— G— and Tyler).

Both points of C—s are hidden.

*Short Method of Closing in the Second Degree.*

R.W.M. Brother J.W., will you be off or from?

J.W. Off.

R.W.M. Off what?

J.W. The degree of F.C. to that of an E.A.P.

R.W.M. Brethren, by virtue of my office, I hereby declare this Lodge reduced from the degree of F.C. to that of E.A.P.; and this I do by (gives k—), and this shall be your s— (gives s—).

## CLOSING THE LODGE.

R.W.M. (rising and giving the k—, which is answered by the W—s). Brethren, assist me to close this Lodge.

(All rise.)

R.W.M. Brother Jun. W—n, what is the constant care of every Mason ?

J.W. To prove the Lodge close tyled.

R.W.M. Direct that duty to be done.

J.W. Br. I— G—d, will you see the Lodge close tyled ?

(The I— G— gives the k—, which are answered.)

He then advances which the s— and s—, and says :  
Br. Jun. W—n, the Lodge is close tyled.

J.W. gives the k—s, and with the s—, says :  
R.W.M., the Lodge is close tyled.

R.W.M., Br. Sen— W—n, what is our next care ?

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

R.W.M. Brethren, to order as Masons.

(All stand to order.)

R.W.M. Br. Sen. W—n, your constant place in  
the Lodge ?

S.W. In the west.

R.W.M. Why are you so placed ?

S.W. As the sun sets in the west, to close the day,  
so is the Sen. W—n placed in the west to close the  
Lodge at the R.W.M.'s command, after having seen  
that every Brother has had his due.

R.W.M. Brethren, before the Lodge is closed, let  
us, with all reverence and humility, express our grati-  
tude to T.G.A.O.T.U. for the favours we have re-  
ceived ; and may He continue to preserve our order  
by beautifying and adorning us with every moral and  
social virtue.

P.M. So mote it be.

R.W.M. Br. Sen. W—n, the labours of the evening being ended, you have my commands to close the Lodge. (Keeps up the s—, giving the k—s with the left.)

S.W. Brethren, by command of the R.W.M., I close the Lodge. (Drops the s—; the Brethren copy him; gives the k—s.)

P.M. closes the vol. of Sac. Law.

J.W. The Lodge being closed, I declare this meeting adjourned until this (state usual day) in the ensuing month, emergencies excepted, of which due notice will be given, and it is adjourned accordingly. (Gives the k—, followed by I— G— and Tyler.)

The P.M. takes a pace forward, and says: Brethren, nothing now remains but that, according to ancient custom, each Brother lock up the secrets of this Lodge in the safe and sacred repository of his heart, uniting in the act of F—y, F—y, F—y.

QUESTIONS TO BE ANSWERED BY ALL BRETHREN  
PREVIOUSLY TO BEING PASSED.

The Lodge being open in the first degree, the R.W.M. proceeds as follows :—

R.W.M. Brethren, Brother A. B. is this evening a candidate to be passed to the second degree, but it is first necessary that he should give proofs of his proficiency in the former one. I shall therefore proceed to ask him the necessary questions.

(The J.D. leads the candidate to the pedestal.)

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

Can. In m— h—.

R.W.M. Where next?

Can. In a convenient room adjoining the Lodge.

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

Can. I was d— of all m—, and h—, my r— a—, l— b—, and l— k— were m— b— and my r— h— s—, with a C— T— about m— n— and h—.

R.W.M. Where were you made a Mason?

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

R.W.M. And when?

Can. When the sun was at its meridian.

R.W.M. Masons' Lodges in this country being usually held in the evening, how do you account for this seeming paradox?

Can. The sun being the centre of our system, the earth constantly revolving round it on its axis, it follows that the sun is always at its meridian in some part of the globe. Free Masonry being universally spread over the surface of the globe, it follows, as a second consequence, that the sun must always be at its meridian with respect to Free Masonry.

R.W.M. I thank you for this truly Masonic explanation. What is Free Masonry?

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

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

Can. Brotherly love, relief, and truth.

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

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

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

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

R.W.M. And how do you demonstrate the proof of your being a Mason to others?

Can. By s—s, t—s, and the p— p—s of my e—.

QUESTIONS TO BE ANSWERED BY ALL BRETHREN  
PREVIOUSLY TO BEING RAISED.

The Lodge being open in the second degree, the R.W.M. proceeds as follows :

R.W.M. Brethren, Brother A.B. is this evening a candidate to be raised to the third degree, but it is first necessary that he should give proofs of his proficiency in those through which he has already passed. I shall therefore proceed to ask him the necessary questions.

(The S.D. leads the candidate to the pedestal.)

R.W.M. How were you prepared to be passed to the second degree ?

Can. In a manner somewhat similar to that in the former, save that in this degree I was not d— of m— or h—. I had my l— a— and b—, and r— k— m— b— and my l— h— s—.

R.W.M. On what were you admitted ?

Can. On the square.

R.W.M. What is the square ?

Can. An angle of ninety degrees, or the fourth part of a circle.

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

Can. The hidden mysteries of nature and science.

R.W.M. As it is the hope of reward that sweetens labour, where did our ancient Brethren go to receive their wages ?

Can. To the M— C— of K.S.T.

R.W.M. How did they receive them ?

Can. Without scruple or diffidence.

R.W.M. Why in this peculiar manner ?

Can. Without scruple, knowing that they were entitled to receive them ; and without diffidence, from

the strict reliance they placed in the integrity of their employers in those days.

R.W.M. What were the names of those ——?

Can. That —— was called ——, and that ——

R.W.M. What are their separate and conjunct significations?

Can. The former denotes ——, the latter ——, and when conjoined ——; for God said of K.S. "He shall build me an house, and I will establish his throne for ever."—I CHRON. xvii. 12.

COCHRAN.  
 COCHRAN.  
 COCHRAN.

## CEREMONY OF INITIATION.

The Brethren being assembled, and the Lodge opened in the first degree, the Tyler gives the k—s, the I.G. advances with the s— and s—, and says: Br. Jun. W—n, there is an alarm.

The J.W. rises (with the s— and s—, but no k—), and says: R.W.M., there is an alarm.

R.W.M. Br. Jun. W—n, you will inquire who seeks admission.

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

The I.G. opens the door, and says: Whom have you there?

O.G. Mr. A. B., a poor candidate in a s— of d—, who has been well and worthily recommended, regularly proposed and approved in open Lodge, and who now comes of his own free will and accord, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of ancient Free Masonry.

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

O.G. By the help of G—, and the T— of G— R— being free.

I.G. Let him wait while I report to the R.W.M.

The I.G. closes the door, advancing with the s— and s—, and says: R.W.M., there now stands at the door of the Lodge Mr. A. B., a poor candidate, &c.

R.W.M. How does he hope, &c.?

I.G. By the help, &c.

R.W.M. The T— of G— R— has already been heard in his favour; do you, Brother Inner Guard, vouch that he comes properly prepared?

I.G. I do, R.W.M. (having previously seen that it was so).

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

The Deacons go to the door; the Jun. D—n takes the right hand of the candidate with his left, and applies the — to his l— b—, asking him if he f— a— t—; after a reply in the affirmative, he raises the — above his head, to prove that he has done so. (The Candidate is then led to the left of the S.W., and the R.W.M. thus addresses him :)

R.W.M. Mr. A. B., as no person can be made a Mason, unless he is free and of mature age, I demand to know if you are a free man, and of the full age of eighteen years?

Can. I am.

R.W.M. Thus assured, I will thank you to kneel while the blessing of heaven is invoked in aid of our proceedings. (The Candidate kneels.)

### *Prayer.*

Vouchsafe thine aid, Almighty Father and Supreme Ruler of the Universe, to this our present convention, and grant that this candidate for Free Masonry may so dedicate and devote his life to Thy service, that he may become a true and faithful Brother amongst us; endue him with a competency of Thy divine wisdom, so that (assisted by the secrets of this our Masonic Art) he may be the better enabled to display the beauties of true godliness, to the honour and glory of Thy Holy Name.

P.M. So mote it be.

(During the delivery of the prayer, the two Deacons cross their wands over the head of the candidate.)

R.W.M. Mr. A. B., in all cases of difficulty and danger, in whom do you put your trust?

Can. In God.

R.W.M. Right glad am I to find your faith so well founded. Relying on such sure support you may safely arise, and follow your guide, with firm but humble confidence; for where the name of God is invoked, we trust no danger can ensue. The Brethren in the north, east, south, and west, will take notice that Mr. A. B. is about to pass in view before them, to show that he is a candidate properly prepared to be made a Mason.

(The J.D. takes the candidate, as before, by the right hand, and, leading him round the Lodge, gives three k— with his right hand on the right hand of the J.W.)

J.W. Whom have you there?

J.D. Mr. A. B., a poor candidate, &c.

J.W. How does he hope, &c.?

J.D. By the help of, &c.

J.W. (taking the candidate by the right hand) :  
Enter free.

(The J.D. conducts the candidate to the Sen. W—, with whom the same ceremony is repeated. He then delivers him over to the S.W. by putting the right hand of the candidate into the S.W.'s left hand. The S.W. then rises, and says, with the s— :) R.W.M., I present to you Mr. A. B., a candidate properly prepared to be made a Mason.

R.W.M. Br. Sen. W—n, your presentation shall be attended to, but I will first address a few questions to the candidate, which I trust he will answer with candour. Mr. A. B., do you seriously declare on your honour that, unbiased by the improper solicitation of friends against your own inclination, and uninfluenced by mercenary or any other unworthy motives, you freely and voluntarily offer yourself as a candidate for the mysteries and privileges of ancient Free Masonry?

Can. I do.

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

Can. I do.

R.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 our Order?

Can. I do.

R.W.M. Br. Sen. W—n, you will direct the Junior Deacon to instruct the candidate to advance to the east by the p— s—.

S.W. Br. Jun. D—n, it is the R.W.M.'s command that you instruct the candidate to advance to the east by the p— s—.

The J.D. conducts the candidate to within about six feet from the pedestal, and suggests to him as follows:—

J.D. The method of advancing from west to east is by three i— s—, &c.

(When the candidate is in front of the pedestal, the R.W.M. thus addresses him):—

R.W.M. Mr. A. B., it is my duty to inform you that Masonry is free, and requires a perfect freedom of inclination in every candidate for its mysteries. It is founded on the purest principles of piety and virtue, it possesses many great and invaluable privileges; but in order to secure those privileges to worthy men, and we trust to worthy men alone, vows of fidelity are required, but let me assure you that those vows are in no way incompatible with your

moral, civil, or religious duties. Are you then willing to take a solemn o—, founded on the principles I have stated, to keep inviolate the secrets and mysteries of our Order?

Can. I am.

R.W.M. Then you will k— on your l— k—, keeping your r— f— in the form of a s—, and your b— e— within the s—; give me your l— h—, and I will place it under this book before me, which is the volume of the Sacred Law, while your r— h— is placed above the same, and say after me—substituting your name for mine. (The R.W.M. here gives one k—, which is followed by the Wardens, and all the Brethren rise.)

I, A.B., in the presence of T.G.A.O.T.U., and of this worthy and Worshipful Lodge of Ancient, Free, and Accepted Masons, regularly held, assembled, and properly dedicated, of my own free will and accord, do hereby and hereon most solemnly and sincerely swear that I will always Hele,\* conceal, and never wilfully reveal any part or parts, point or points, of the secrets or mysteries of or belonging to Ancient Free Masonry, which may heretofore have been known by, shall now, or may at any future time be communicated to me, to any one in the world, unless it be to a true and lawful Brother or Brethren, and not even to him or them, until after due trial, strict examination, or a full conviction that he or they are worthy of that confidence, or in the body of a Lodge, just, perfect, and regular. I further solemnly promise that I will not write those secrets, indite, carve, mark, engrave, or otherwise them delineate, or cause or suffer the same to be done by others (if in my power to prevent it), on anything movable or immovable under the canopy of heaven, whereby or whereon any letter, character,

\* This is a proper term; it is an old Saxon word, which signifies to hide or to cover.

or figure, or the least trace of any letter, character, or figure, may become legible or intelligible, so that our secret arts and hidden mysteries may improperly become known, and that in or through my unworthiness. That I will never countenance any clandestine meeting for Masonic purposes, or Lodge not holding proper Charter from a regular Grand Lodge. That I will always acknowledge this, the — Lodge, to be my Mother Lodge of F— M—. These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less a p— on the violation of any or either of them, than that of, &c. ; or the less h—, but more effective punishment of being branded as a wilfully perjured individual, void of all moral worth, and totally unfit to be received into this or any other warranted Lodge, or any society of men who prize honour and virtue above the external advantages of rank and fortune. So help me G—, and keep me steadfast in this my great and solemn O—, being that of an Entered Apprentice Free Mason.

R.W.M. As a pledge of your fidelity, and to render this more binding as a solemn —, I call on you to salute the volume of the Sacred Law once with your lips.

(Which is done.)

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

Can. —.

R.W.M. Let that blessing be restored to our Brother.

(The J.D. should, &c.)

R.W.M. Having been restored to the blessing of material —, let me direct your attention to what we consider the three great, though emblematical —s in Free Masonry—namely, the volume of the Sacred

Law, the square, and the compasses. The Sacred Writings are to rule and govern our faith, the square to regulate our actions, and the compasses to keep us within due bounds with all mankind—more particularly our Brethren in Free Masonry.

The R.W.M. here takes him by his right hand, saying : Rise, duly — Brother among Masons.

(The J.D. places the newly initiated Brother in the north-east part of the Lodge.)

R.W.M. You are now enabled to discover the three lesser —s ; they are situated east, south, and west, and are meant to represent the sun, the moon, and the 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 already escaped two g— d—s, but there is a third which will await you until the latest period of your existence ; the d—s you have already escaped are those of d— by s— and s—, for at your entrance into the Lodge this — was presented to your —, &c., so had you rashly attempted to rush forward, you would have been accessory to your —, &c., not so the brother who —, as he would but have remained firm and done his duty. There was likewise this — with a — about —, which would have rendered any attempt to retreat equally — by —. But the d— which will await you until your latest hour, is the p— of your O—, wherein you swore that, as a man of honour and a Mason, you would rather, &c.

Now that you have taken the great and solemn O— of an Entered Apprentice Free Mason, I am permitted to inform you that there are several degrees in Free Masonry, and peculiar s— restricted to each ; these, however, are not communicated indiscriminately, but are conferred on candidates according to merit

and ability. I shall therefore proceed to instruct you with the s— of this degree, or those s— by which Masons are known to each other, and distinguished from the rest of the World. But I must premise for your general information that all s— l— and p— are true and proper s— to know a Mason by; you are expected therefore to stand perfectly erect, with your feet in the form of a s— (which the candidate does), your body being considered an emblem of your mind, and your feet of the rectitude of your actions. You will now take one s— p— with your l— f— bringing the rear h— into its h—. This is the first regular s— in Free Masonry, and it is in this position that the s— of this degree are communicated. They consist of a s— a g— or t— and a w—. The s— is given by, &c. The g— or t— is given by, &c. This demands a w—, one highly prized among Masons as a guard to their privileges; too much caution, therefore, cannot be observed in communicating it; you must never, &c. The w— is ——. As in the course of the ceremony you will be called on for this t— w—, the Junior Deacon will now dictate the answers you are to give.

R.W.M. What is this?

J.D. The g— or t— of an Entered Apprentice Free Mason.

R.W.M. What does it demand?

J.D. A w—.

R.W.M. Give me that w—.

J.D. At my, &c.

R.W.M. ——. This w— is derived from the, &c. so named after — the g. G. of — a, &c., and the import of the w— is ——. Pass.

(The J.D. takes the candidate to within a short distance of the J.W. r— h— and says:)

J.D. Br. Jun. W—n, I present to you Brother A.B. on his initiation.

J.W. Brother A.B., I will thank you to advance to me as a Mason.

(He advances with, &c.)

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

Br. A. B. I do.

(Gives the g— or t—.)

J.W. What is this?

Br. A. B. The g— or t—, &c.

J.W. What does it demand?

Br. A. B. A w—.

J.W. Give me, &c.      &c.      Pass.

(Br. A. B. is now presented to the S.W. in the same manner, and explains this s—, &c., as given by the R.W.M. He is now led to the left of the S.W., who, taking him by the right hand, rises with the s—, and says :)

R.W.M., I present to you brother A. B., on his initiation, for some further mark of your favour.

R.W.M. Bro. Sen. W—n, I delegate to you the authority to invest our Brother with the distinguishing Badge of a Mason.

(The S.W. leaves his chair, invests the candidate, and delivers the following address) :—

S.W. Brother A.B., by the R.W.M.'s command I invest you with the distinguishing Badge of a Mason. It is more ancient than the Golden Fleece or the Roman Eagle, and more honourable than the Order of the Garter, or any other in existence, it being the Badge of Innocence and the Bond of Friendship, and I strongly exhort you ever to wear and consider it as such.

You will observe that this Apron is made from the skin of a lamb, and as the Lamb has been from time immemorial the universally acknowledged emblem of Purity and Innocence, you will be thereby reminded of that purity of life and actions which should at all times distinguish a Free Mason, and

which is most essential to your gaining admission to that Grand Lodge above, where the blessed ever rest in eternal peace.

I trust that you may live many years to wear that Badge, with pleasure to yourself, usefulness to the Craft, and honour to the Lodge in which you have been initiated ; and let me further exhort you never to disgrace it, for you may be assured that it will never disgrace you.

R.W.M. I must add to the observations of my Brother the Sen. W—n that you are never to put on that Badge should you be about to enter a lodge where there is a Brother with whom you are at variance, or against whom you entertain any feeling of animosity. In such cases it is expected that you will invite him to withdraw, in order that you may settle your differences amicably ; which being happily effected, you may then clothe yourselves, enter the Lodge, and work with that love and harmony which should at all times characterise Masons.

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

Brother Jun. D—n, you will place our newly initiated Brother in the north-east part of the Lodge.

(This being done, the R.W.M. proceeds :)

It is customary at the erection of all superb and stately edifices to lay the foundation-stone at the north-east corner of the building ; you being newly initiated into Free Masonry, are placed there, figuratively to represent that stone, and from the foundation laid this evening may you raise a superstructure perfect in all its parts, and honourable to the Builder.

You now stand to all external appearance a just and upright man and Mason, and I give it you, in terms of strong recommendation, ever to continue and act as such.

Indeed, I shall immediately proceed to put your principles in some measure to the test, by calling on you to exercise that virtue which may justly be called the distinguishing characteristic of a Free Mason's heart—I mean charity.

I trust I need not here dilate on its excellences; doubtless, it has been often felt and practised by you. Suffice it to say that it has the approbation of Heaven and Earth; and, like its sister Mercy,

“Is twice blessed:

It blesseth him that gives and him that takes.”

In a Society so widely extended as that of Free Masonry, whose branches are spread over the four quarters of the globe, it cannot be denied that we have many Brethren of rank and opulence among us; neither can it be concealed that among the thousands who range under its banners, there are many who, perhaps from circumstances of unforeseen misfortune and calamity, are reduced to the lowest state of poverty and distress.

In their behalf it has been our usual custom to awaken the sympathies of every newly-initiated Brother, by making such a claim on his charity as his circumstances in life may fairly warrant; anything therefore that you may feel disposed to give you may deposit with the Junior Deacon, and I assure you that it will be thankfully received and faithfully applied.

(The J.D. here solicits, &c.)

R.W.M. I congratulate you on the honourable sentiments by which you are actuated, likewise on the inability which at present precludes you from gratifying them. Believe me this trial was not made to

sport with your feelings ; far from us be any such intentions.

It was done for these special reasons :—

Firstly. To put your principles to the test.

Secondly. To evince to the Brethren that you had neither, &c., about you, for if you had, the ceremony of your initiation must thus far have been repeated ; and

Thirdly. As a warning to your own heart, that should you, at any future time, meet a distressed Brother who might claim your assistance, you would think on that particular moment when you were admitted unto Masonry p— and p—, and cheerfully embrace the opportunity of practising towards him that virtue which you now profess to admire.

I now present to you the Working Tools of an Entered Apprentice Free Mason, which are, the Twenty-four inch Gauge, the Common Gavel, and the Chisel.

The Twenty-four inch Gauge is to measure our Work, the Common Gavel to knock off all superfluous knobs and excrescences, and the Chisel to further smooth and prepare the stone, and render it fit for the hands of the more expert Craftsman.

The Twenty-four inch Gauge is the first instrument placed in the hands of a workman, as it enables him to measure the work he is about to begin, so that he may estimate the time and labour it will cost.

The Gavel is an instrument of labour. Known to Artists under various appellations, it is still admitted by them all that no work of manual skill can be completed without its aid.

The Chisel is a small instrument, solid in its form, but of such exquisite sharpness as fully to compensate for the diminutiveness of its size. It is calculated to make impression on the hardest substances, and the loftiest structures are indebted to its aid.

But as we are not operative, but rather Free and Accepted, or Speculative Masons, we apply those Tools to our Morals.

In this sense the Twenty-four inch Gauge represents the twenty-four hours of the day,—part to be spent in Prayer to Almighty God, part in Labour, Refreshment, and Sleep, and part to serve a friend or Brother in time of need, that not being detrimental to ourselves or our connections.

The Common Gavel represents the force of conscience, which should keep down all vain and unbecoming thoughts, so that our words and actions may appear before the Throne of Grace pure and unpolluted.

The Chisel points out to us the advantages of Education and Perseverance, by which means alone we are rendered fit members of regularly organized Society. That the rude material can receive a fine polish from repeated efforts alone. From the whole we deduce this moral:—That Knowledge, aided by Labour and prompted by Perseverance, will finally overcome all difficulties, raise ignorance from despair, and establish truth in the paths of Nature and Science.

As at the conclusion of the ceremony you will be called upon for certain fees for your initiation, it is right that I should inform you by what authority we act. This is our Charter or Warrant of Constitution from the Grand Lodge of Scotland, which is open for your inspection now or on any future occasion. This is our Book of Constitutions, and these are our Bye-Laws, both of which I recommend to your serious perusal, as by the one you will be taught the duties you owe to the Craft in general, and by the other, those that are due to this Lodge in particular. You are now at liberty to retire, in order to, &c., and on your return into the Lodge, I shall direct your atten-

tion to a charge founded on the excellence of our Institution and the qualifications of its members, as well as to an explanation of the Tracing Board, if time will permit.

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On the re-entry of the newly-initiated Brother, the following charge is delivered by the R.W.M. or S.W.\*

#### CHARGE.

As you have now passed through the ceremony of your initiation, allow me to congratulate you on being a member of our ancient and honourable Society.

Ancient undoubtedly 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 Free Masonry rests—namely, the practice of every moral and social virtue; and to so high an eminence has its credit been advanced, that in every age monarchs themselves have been promoters of the Art, have not thought it derogatory to their dignity to exchange the sceptre for the trowel, have patronised our mysteries and joined our assemblies.

As a Free Mason, I would first recommend to your most serious contemplation the volume of the Sacred Law, charging you to consider it as the un-

\* This charge is sometimes given to the Brother standing before the R.W.M., but the centre of the Lodge is preferable. It should never be omitted, if there is a possibility of its being delivered on the evening of initiation.

erring standard of truth and justice, and to regulate your actions by the Divine precepts it contains—as therein you will be taught the important duties you owe to God, to your neighbour, and to yourself.

To God, by never mentioning His name but with that awe and reverence which are due from the creature to his Creator, by imploring His aid on all your lawful undertakings, and by looking up to Him in every emergency for comfort and support.

To your neighbour, by acting to him on the square, by rendering him every kind office that justice or mercy may require, by relieving his necessities and soothing his afflictions; and by doing unto him, in all things, as in similar cases you could wish that he should do unto you.

And to yourself, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy, thereby enabling you to employ those talents wherewith God has blessed you, as well to His glory as to the welfare of your fellow creatures.

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

As an individual, I would further recommend to you the practice of every domestic, as well as public

virtue: let prudence direct you, temperance chasten you, fortitude support you, and justice be the guide of all your actions. Be especially careful to maintain, in their fullest splendour, those truly Masonic ornaments which have been already so amply illustrated—namely, Benevolence and Charity.

Still, however, as a Free Mason, there are other excellences 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 in an inviolable adherence to the obligation you have entered into, never improperly to divulge any of those Masonic secrets which have now been, or may be at any future time, entrusted to your keeping; and cautiously to avoid all occasions which may inadvertently lead you so to do.

Your fidelity must be exemplified by a close conformity to the Constitutions of the Fraternity, by adhering to the ancient landmarks of the Order, by never attempting to extort, or otherwise unduly obtain, the secrets of a superior degree, and by refraining to recommend anyone to a participation in our secrets, unless you have strong reason to believe that by a similar fidelity he will ultimately reflect honour on our choice.

So must your obedience be proved by a strict observance of our Laws and Regulations, by a prompt attention to all signs and summonses, by a modest and correct demeanour while in the Lodge, by abstaining (when there) from all topics of religious or political discussion, by a ready acquiescence in all votes and resolutions duly passed by a majority of the Brethren, and by a perfect submission to the will of the Master and his Wardens when acting in the discharge of the duties 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 be at once respectable in life, useful to mankind, and an ornament to the Society of which you have this day become a Member; that you will, more especially, cultivate 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 in life, you will feel yourself called on to make a daily advancement in Masonic knowledge.

From the very commendable attention you appear to have given to this Charge, I am led to hope that you will duly appreciate the value of Free Masonry, and that there will be indelibly imprinted on your heart the sacred dictates of Truth, of Honour, and of Virtue.

## EXPLANATION OF THE TRACING BOARD OF THE FIRST DEGREE.

The usages and customs of Free 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 peculiar tenets and principles of polity and philosophy under certain hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to their priests or magi only, who were bound by oath never to reveal them.

Pythagoras seems to have established his system on a similar plan, and many orders of a more recent date have also copied their example.

Free Masonry, however, is not only the most ancient, but the most perfect order that has ever existed, as every character, figure, and emblem, depicted in our Lodges, has a moral tendency, and serves to inculcate the practice of virtue in all its genuine professors.

Let me first direct your attention to the form of the Lodge, which is an oblong square, in length from east to west, in breadth between north and south, in depth from the surface of the earth to its centre, and even as high as the heavens.

A Mason's Lodge is of this vast extent to show the universality of the science, also that a Mason's charity should know no bounds save those of prudence.

Our Lodges stand on holy ground on account of three grand offerings thereon made which met with the Divine approbation.

Firstly, the ready compliance of Abraham to the will of God, in not refusing to offer up his only son

Isaac as a burnt-sacrifice, when it pleased the Lord to substitute a more acceptable offering in his stead.

Secondly, the many pious prayers and ejaculations offered up by King David, which God was graciously pleased to accept, and thereupon stayed a pestilence which raged sorely among his people, owing to his having had them numbered.

Thirdly, the many thanksgivings, burnt-sacrifices, and costly offerings, made by King Solomon at the building, completion, and dedication of the Temple at Jerusalem to God's service.

These three did then, have since, and I trust ever will, render the groundwork of Free Masonry holy.

Our Lodges are situated due east and west, because all places of divine worship, as well as Masons' well-formed and regularly-constituted Lodges, are, or ought to be, so situated, for which we as Masons assign three reasons.

Firstly, the sun, the glory of the Lord, rises in the east and sets in the west.

Secondly, learning originated in the east, and thence spread its benign influence towards the west.

There is likewise a third, last, and grand reason, which is as follows—whenever we contemplate the beautiful works of creation, with what humility and gratitude ought we to adore the Almighty Creator. From the earliest period of time we have been taught to believe in the existence of the Deity, who has never left Himself without a living witness among men.

We read early in Holy Writ that Abel brought a more acceptable offering to the Lord than his brother Cain; that Noah was a just and upright man, and a teacher of righteousness: that Enoch walked with God and met his reward; and that Jacob wrestled with an angel, prevailed, and thereby obtained a blessing for himself and his posterity. But we never

hear or read of any place being set apart for the solemnisation of divine worship until the happy deliverance of the children of Israel from their Egyptian bondage, which it pleased the Almighty to effect with a high hand and stretched-out arm, under the conduct of His faithful servant Moses, according to a promise made to his forefather Abraham, that He would make of his seed a great and mighty nation, even as the stars of heaven for number, or the sand of the sea-shore for multitude. And as they were to possess the gates of their enemies, and inherit the promised land, it pleased the Almighty to reveal unto them those three celebrated institutions—the Moral, the Ceremonial, and the Judicial Law. And for the better solemnisation of divine worship, as well as for a receptacle for the Books and Tables of the Law, Moses caused a tent or tabernacle to be erected in the wilderness, which, by God's especial command, was situated due east and west, for Moses did everything according to the commands given him by the Almighty on Mount Sinai. This tent or tabernacle afterwards proved the model or ground-plan (with respect to situation) of that most magnificent Temple, built at Jerusalem, by that wise and mighty prince, King Solomon, the regal splendour and unparalleled lustre of which far transcend our ideas. This is the third, last, and grand reason which we Free Masons assign for all places of divine worship, as well as regularly-constituted Lodges, being so situated.

Our Lodges are supported by three great Pillars—namely, Wisdom, Strength, and Beauty.

Wisdom, to direct us in all our undertakings ;

Strength, to support us in all dangers and difficulties ; and

Beauty, to adorn the inward man.

They represent—Solomon, king of Israel ; Hiram, king of Tyre ; and Hiram Abiff.

Solomon, king of Israel, for his wisdom in building and dedicating the Temple at Jerusalem to God's service ;

Hiram, king of Tyre, for his strength in supporting him with men and materials ; and

Hiram Abiff, for his curious and masterly workmanship in beautifying and adorning the structure.

But as we have no noble orders in architecture known by the names of Wisdom, Strength, and Beauty, we refer them to the three most celebrated in ancient times—namely, the Doric, Ionic, and Corinthian.

The covering of a Mason's Lodge is a celestial canopy of divers colours, even the heavens. We hope to arrive at the summit by the assistance of a ladder, called in Scripture Jacob's ladder. This ladder has as many staves or rounds as comprise all the moral virtues, but three are principal ones—namely, Faith, Hope, and Charity.

Faith in T.G.A.O.T.U. ;

Hope in salvation ; and

Charity towards all men.

This ladder rests on the volume of the Sacred Law, because by the doctrines contained in that Holy Book we are taught to believe in the wise dispensations of divine Providence, which belief strengthens our faith, and enables us to ascend the first step. Thus faith naturally creates in us a Hope of becoming partakers of the blessed promises therein contained. But the third and last, being Charity, comprehends the whole, and the Mason, who is in possession of this virtue in its most exalted sense, may justly be deemed to have arrived at the summit of Free Masonry, which is, figuratively speaking, an ethereal mansion, veiled from mortal eyes by the starry firmament, and emblematically depicted in our Lodges by seven stars, which refer to as many regularly-made Masons, without which number no Lodge

is perfect, neither can any candidate be legally initiated therein.

The interior of a Lodge is composed of Ornaments, Furniture, and Jewels.

The ornaments are the mosaic pavement, the blazing star, and the indented or tessellated border.

The mosaic pavement is the beautiful flooring of the Lodge.

The blazing star is the glory in the centre; and the indented or tessellated border is the skirt-work round the same.

The furniture of the Lodge consists of the Volume of the Sacred Law, the Compasses, and the Square.

The Sacred Writings are to rule and govern our faith, and on them we — our candidates for Free Masonry; and so are

The Compasses and the Square, when united, to regulate our lives and actions.

The Sacred Writings are derived from God to man in general.

The Compasses belong to the Grand Master in particular; and

The Square to the whole Craft.

The Volume of the Sacred Law is derived from God himself, because the Almighty has been pleased to reveal to man more of his Divine will in that Holy Book, than he has by any other means.

The Compasses belong to the Grand Master, as they, being the chief instrument made use of in the formation of all architectural plans and designs, are appropriated to him in particular, as an emblem of his dignity, he being the head and ruler of the Craft.

And the Craft being o—d within the Square, are consequently bound to act thereon.

The movable jewels are the Square, the Level,

and the Plumb-rule. They are called movable jewels because they are worn by the Master and his Wardens, and are transferred to their successors on the day of installation.

The immovable jewels are the Tracing-board and the Rough and Perfect Ashlars.

The Tracing-board is for the Master to lay lines and draw designs on.

The Rough Ashlar is for the Entered Apprentice to work, mark, and indent on ; and

The Perfect Ashlar is for the more expert Craftsman to try and adjust his jewels on.

These are called immovable jewels, because they lie open in the Lodge for the Brethren to moralise on.

In all well-formed and regularly-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 parallels, the one representing Moses and the other King Solomon.

On the upper part of the circle rests the Volume of the Sacred Law, which supports Jacob's Ladder ; and were we as conversant with that Holy Book, and as adherent to the doctrines therein contained, as those two grand parallels were, it would bring us to Him who will not deceive us nor suffer deception from us. In traversing this circle, we must of necessity touch both those parallel lines, as well as the Volume of the Sacred Law ; and while a Mason keeps himself thus circumscribed he cannot possibly err.

The implement by which the Perfect Ashlar is suspended is termed a Lewis. Lewis denotes strength, and is here represented by certain pieces of metal dovetailed into a stone, which forms a cramp and enables the operative mason to suspend stones at the height required, preparatory to fixing them. Lewis

likewise denotes the son of a Mason, whose duty it is to bear the burden and heat of the day, from which his parents, by reason of their age, ought to be exempt ; and to assist them in time of need, so as to render the close of their days happy and comfortable. He has a privilege for so doing—namely, to be made a Mason before any other person, however dignified by rank or station.

Pendent to the four corners of the Lodge are four tassels, which represent the four cardinal virtues—namely, Temperance, Fortitude, Prudence, and Justice.

The distinguishing characteristics of every Free and Accepted Mason are Virtue, Honour, and Mercy, all of which, tradition informs us, were practised in an eminent degree by our ancient Brethren ; and should they be banished from all other societies, may they ever be found in the breast of a Free Mason.

CEREMONY OF PASSING TO THE SECOND DEGREE.

The Lodge is opened in the First Degree, and the R.W.M. addresses the Lodge and examines the Candidate, &c.

(The S.D. directs the Candidate to salute the R.W.M. as an E.A. before leaving the Lodge. The Candidate then retires to be prepared, and the Lodge meanwhile is opened in the Second Degree.

When the Candidate is ready the Tyler gives the k—s, the I.G. advances with the s— and s— towards the Jun. W—n and says :)

I.G. Brother Junior Warden, there is an alarm.

(The J.W. rises with the s—, but no k—, and says :)

J.W. R.W.M., there is an alarm.

R.W.M. Brother J.W., you will inquire who seeks admission.

J.W. Brother Inner Guard, will you see who seeks admission?

(The I.G. opens the door, and asks the Conductor :)

I.G. Whom have you there?

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

I.G. How does he hope to obtain the privileges of the Second Degree?

C. By the help of God, the assistance of the s—, and the benefit of a p— w—.

I.G. Can he give me the p— w—, &c.?

C. He cannot, but I will give them for him (which is done).

(The I.G. closes the door, takes the s—, gives the s—, and says :)

I G. R.W.M., there now stands at the door of the Lodge Brother A. B., &c.

R.W.M. How does he hope to obtain, &c.

I.G. By the help, &c.

R.W.M. We acknowledge the propriety of the aid by which he seeks admission. Do you, Brother Inner Guard, vouch that he is in possession of the p— w—?

I.G. He is not, but his conductor has given it for him.

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

(The Deacons go to the door, the S.D. takes the Candidate's right hand with his left, the J.D. on the other side, and the S.D. directs him to advance as an E.A. ; he then applies the &c., and raises it above his head to show the R.W.M. that he has done so. He then leads him, &c.)

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

### *Prayer.*

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

P.M. So mote it be.

R.W.M. Let the Candidate rise and perambulate the Lodge.

(The S.D. takes him by the right hand and leads him once round the Lodge, directing him to salute the R.W.M. as an E.A. in passing him, and to advance to the J.W. as an E.A. giving the s—.)

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

Can. I do.

J.W. What is this ?

Can. The G— or T—, &c.

J.W. What does it demand ?

Can. —.

J.W. Give me —, and on this occasion in f—.

Can. —.

J.W. Pass —.

(He then salutes the S.W. as an E.A. in passing him. When at the left hand of the S.W., he is halted, and the R.W.M. says, with the k—, which is answered by the Wardens :)

R.W.M. The Brethren in the North, East, South, and West, will take notice that Brother A.B. is about to pass in view before them, to show that he is a Candidate properly prepared to be passed to the Second Degree.

(He is again conducted round the Lodge, saluting the R.W.M. and J.W. as an E.A. ; he then advances to the S.W. as an E.A., giving the s—.)

S.W. Can you give me the p— and g— leading, &c. ?

C. He cannot, but I will give them for him (which is done).

(When at the left hand of the S.W. he is again halted, and the S.W. taking him by the right hand, rises with the s—, and says :)

S.W. R.W.M., I present to you Brother A. B., a Candidate properly prepared to be passed to the Second Degree.

R.W.M. Brother Senior Warden, your presentation shall be attended to, for which purpose you will direct the Senior Deacon to instruct the Candidate to advance to the east by the p— s—.

S.D. The method of advancing from west to east, in this degree, is by f— s—, emblematical of, &c. You will copy me.

R.W.M. As the s— of each degree are to be kept

separate and distinct, another o— will be required of you, in many respects similar to the former one; are you willing to take it?

Can. I am.

R.W.M. Then you will — r—, place your right hand on the volume of the Sacred Law, while your left arm will be supported on the —, and say after me, substituting your name for mine:

(The R.W.M. rises and gives the k—, which is answered by the Wardens, and all the Brethren rise.)

R.W.M. I, A. B., in the presence of T.G.G.O.T.U. and of this worthy and worshipful Lodge of Fellow Craft Free Masons, regularly held, assembled, and properly dedicated, of my own free will and accord, do hereby and hereon most solemnly and sincerely swear that I will always hele, conceal, and never wilfully reveal any or either of the secrets or mysteries of or belonging to the Second Degree in Free Masonry, denominated the Fellow Craft's Degree, to him who is but an Entered Apprentice, any more than I would either of them to the popular and uninstructed world, who are not Masons.

I further solemnly promise to act as a true and faithful Craftsman, to answer signs, obey summonses, and maintain the principles inculcated in the First Degree.

These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under — on the violation of any or either of them, than, &c.

So help me T.G.G.O.T.U. and keep me steadfast in this my great and solemn o—, being that of a Fellow Craft Free Mason.

R.W.M. As a pledge of your fidelity, and to render this more binding as a solemn o—, I call on you to, &c.

Your progress in Free Masonry is marked by the position of the, &c. When you were made an Entered Apprentice, both p— were concealed; in this Degree one is exposed, implying that you are now Midway in Free Masonry—superior to an Entered Apprentice, but inferior to that which will hereafter be communicated to you, should you be found worthy.

(Taking him by the right hand, the R.W.M. says:)

R.W.M. Rise, duly o— Fellow Craft Free Mason.

As you have now taken the solemn o— of a Fellow Craft Free Mason, I shall proceed to intrust you with the s— of this degree; first, however, let me inform you that on your seeking admittance into this Lodge a p— and g— was demanded, which (you being unable to give it) was given for you by your Conductor.

The g— is, &c.

The p— is —; this word is usually depicted in F.C. Lodges by an — of — hanging over or near a fall of —. The import of the word is —. It is always given in f— and at the door of a F.C. Lodge.

You will now advance to me as an Entered Apprentice; take another s— p— with your — r—, and bring, &c., as before.

That is the second s— in Free Masonry, and it is in this position that the s— of this degree are communicated. They consist, as in the former, of a s—, t—, and w—, with this difference, that in this degree the s— is t— f—.

This is called the s— s—, or s— of f—, emblematically to —, the repository of our s— from the attacks of the insidious.

This is called the h— s—, or s— of p—, said to have been made use of by Joshua when fighting the battles of the Lord “in the going down to Beth

Horon ;” and it was in this position that he used those memorable words :—

“Sun, stand thou still upon Gibeon, and thou Moon in the valley of Ajalon. And the Sun stood still, and the Moon stayed, until the people had avenged themselves upon their enemies.”\*

It was also used by Joshua when he fought the battles of the Lord before the city of Ai, when he raised his arm thus as a signal to his men, who lay in ambush, to rise and act according to orders, and we are told that he never withdrew his arm from that position until the whole was accomplished ; it is therefore called the h— s— or s— of p —.

This is the p— s—, which you may perceive alludes to, &c., wherein you swore that you would &c.

The g— or t— is given by, &c.

This g— demands a w—, one with which you must observe the same strict caution as with the one in the former degree—namely by never, &c. It is ——. As in the course of the ceremony you will be called on for this t—, and — the Senior Deacon will now dictate the answers you are to give.

R.W.M. What is this ?

S.D. The g—, &c.

R.W.M. What does it demand ?

S.D. —.

R.W.M. Give, &c.

S.D. In this, as in the former degree, &c.

R.W.M. This — is derived from the — at the — or — to —, so named after —, the a— who, &c.

The import of — is to —, and when united to the one in the former degree denotes — ; for God said of King Solomon, “He shall build me an

\* Joshua x. 11, 12, 13.

house, and I will establish his throne for ever."\*—  
Pass.

(The Candidate is led to the J.W. by the S.D., who says :)

S.D. Brother Junior Warden, I present to you Brother A. B., on being passed to the Second Degree.

J.W. Brother A. B., you will advance to me first as an Entered Apprentice, then as a Fellow Craft. Do you bring anything else with you?

Can. I do.

J.W. What is this, &c., &c.

J.W. Pass.

(The Candidate is led to the S.W., where the same examination is repeated, and the S.W. inquires besides the derivation and import of the ——. He is then led to the left of the S.W., who rises with the s—, and says, taking him by the right hand :)

S.W. R.W.M., I present to you Br. A. B., for some further mark of your favour.

R.W.M. Brother Sen. Warden, I delegate to you the authority to invest our Brother with the distinguishing badge of a Fellow Craft Free Mason.

S.W. Brother A. B., by the R.W.M.'s command, I invest you with the distinguishing badge of a Fellow Craft Free Mason, to mark the progress you are making in the Science.

R.W.M. I must state that the badge with which you have been invested is intended to point out to you, that as a Craftsman you are expected to make the liberal Arts and Sciences your future study, that you may be the better enabled to discharge your duty as a Mason, and estimate the wonderful works of the Almighty Creator.

\* 1 Chron. xvii. 12.

Brother Senior Deacon, you will place our Brother in the south-east part of the Lodge.

When you were made an Entered Apprentice, you were placed in the north-east part of the Lodge, to show that you were newly admitted; but Free Masonry being a progressive Science, you are now placed in the south-east part, to mark the progress you are making.

You now stand to all appearance a just and upright man and Craftsman, and I earnestly recommend you ever to continue and act as such. And as I am led to hope that the import of the Charge delivered to you in the First Degree; neither has, nor ever will be, effaced from your memory, I shall content myself with observing that as you have had an opportunity of making yourself acquainted with the principles of Moral Truth and Virtue, you are now permitted to extend your researches to the more hidden paths of Nature and Science.

I now present to you the working tools of a Fellow Craft Free Mason. They are the Square, the Level, and the Plumb-rule.

The Square is to try and adjust all rectangular corners of buildings, and to assist in bringing rude matter into due form.

The Level is to lay levels, and prove horizontals.

And the Plumb-rule is to try and adjust all uprights while fixing them on their proper bases.

But as we are not Operative, but rather Free and Accepted, or Speculative Masons, we apply these tools to our Morals. In this sense—

The Square teaches us to regulate our actions by the Masonic line and rule, and so to correct and harmonise our conduct in this life as to render us acceptable to that Divine Being, from whom all goodness emanates, and to whom we must give an undisguised account of our lives and actions.

The Level demonstrates that we are all sprung from the same stock, are partakers of the same nature, and sharers of the same hope; and that, although distinctions among men are highly necessary to preserve due subordination and to reward merit and ability, yet that no eminence of station should cause us to forget that we are Brethren; and that he who is placed on the lowest spoke of Fortune's wheel, is equally entitled to our regard with him who has attained its highest, as a time will most assuredly come (and the best and wisest of us know not how soon), when all distinctions, save those of Piety and Virtue, shall cease, and Death, the grand leveller of all human greatness, shall reduce us all to the same state.

The infallible Plumb-rule, which, like Jacob's Ladder, forms a line of union between Heaven and Earth, and is the criterion of Moral Rectitude and Truth, teaches us that to walk with Humility and Uprightness before God, neither turning to the right hand nor to the left from the strict path of Virtue, is a duty incumbent on every Mason. Not to be an enthusiast, persecutor, slanderer, or reviler of religion, not bending towards avarice, injustice, malice, or envy and contempt of our fellow-creatures, but giving up every selfish propensity which may tend to injure others, and steering the bark of this life over the rough seas of passion, without quitting the helm of rectitude, is the highest degree of perfection to which human nature is capable of attaining.

As the builder raises his column by the level and the perpendicular, so ought every Mason to carry himself in this life as to observe a due medium between avarice and profusion, to hold the scales of Justice with an equal poise, to make every passion and prejudice coincide with the strict line of his duty, and in every pursuit to have Eternity in view.

Hence the Square teaches us Morality; the Level,

Equality ; and the Plumb-rule, Justness and Uprightness of life and actions.

Thus by Square conduct, Level steps, and upright actions, we hope to ascend to those Immortal Mansions, where the Just will assuredly meet their reward.

You are now at liberty to retire, in order, &c.

And on your return into the Lodge I shall direct your attention to an explanation of the Tracing Board if time will permit.

(The S.D. takes the Candidate to the left of the S.W., and instructs him to salute the R.W.M. before retiring.)

## EXPLANATION OF THE SECOND TRACING BOARD.

At the building of King Solomon's Temple, a vast number of artificers were employed, consisting of Entered Apprentices and Fellow Crafts. The Entered Apprentices received their wages in corn, wine, and oil. The Fellow Crafts were paid in specie, and went to receive their wages in the M. C. of K. S. T. They arrived there by way of a P—, at the entrance of which stood t— g— p—. That — was called —, which denotes in — that — was called —, which denotes to —, the t— conjoined signify —, for God said of King Solomon: "He shall build me an house. and I will stablish his throne for ever."

Every Mason's Lodge has, or ought to have, two columns, one on each side of the Master's chair; these are intended to represent the pillars at the entrance of the Temple. They were in height eighteen cubits, in circumference twelve, and in diameter four. They were formed hollow, that they might serve as receptacles for the Archives of Free Masonry. Their outer rim or shell was four inches or one hand, in thickness, and made of molten or cast brass. They were cast in the Plain of Jordan, in the clay ground between Succoth and Zarthan, where King Solomon ordered these and the holy vessels to be cast. The superintendent of the casting of them was Hiram, the son of a widow of Nephthali. They were adorned with two Chapters. each five cubits high, and enriched with network, lily-work, and rows of pomegranates—one hundred in each row.

Net-work, from the connection of its Meshes, denotes Unity.

Lily-work, from its whiteness, Peace ; and Pomegranates, from the exuberance of their seed, denote Plenty.

They were further adorned with two Spherical Balls, on which were delineated maps of the Celestial and Terrestrial Globes, which denote the universality of Free Masonry, and were considered finished when the net-work or canopy was thrown over them. They were placed at the entrance of the Temple, as a memorial to the Children of Israel of the happy deliverance of their forefathers from their Egyptian bondage, and in commemoration of the pillar of fire and cloud, which had two wonderful effects, namely, of being a light to the Israelites, and a cloud of darkness to their enemies.

King Solomon ordered them to be placed at the entrance of the Temple as the most proper and conspicuous part of the building, that the Children of Israel might have that happy event continually before their eyes in going to and returning from Divine Worship.

After passing those two great pillars, they arrived at the foot of a winding staircase, when their ascent was opposed by the Ancient Junior Warden, who demanded of our Brethren the p— w— of a Fellow Craft. This is —, and is depicted in a Fellow Craft's Lodge-by, &c.

The history of this — is as follows:—"The men," &c.\*

Our Ancient Brethren then communicated the, &c., to the Junior Warden, who, on receiving these convincing proofs, said, "Pass."

They then passed up the winding staircase, con-

\* This history cannot be inserted for obvious reasons. It should not, however, be omitted from the explanation of the Second Tracing Board, but should be committed to memory from the original Text.

sisting of three flights of steps, the first numbering three, the second five, and the third seven.

Three rule a Lodge ; Five hold a Lodge ; and Seven or more make it perfect.

The three that rule a Lodge are the R.W.M. and his two Wardens.

The five that hold a Lodge are the R.W.M., two Wardens, and two Fellow Crafts.

The seven that make it perfect, are two Entered Apprentices or other Masons added to the former number.

When our ancient Brethren had gained the summit of the Staircase, they arrived at the door of the m— c—, which they found properly tyled by the Ancient Senior Warden, who demanded of them the, &c., of a Fellow Craft.

After they had given convincing proofs that they were Fellow Crafts, he said, "Pass."

They then passed into the m— c— to receive their wages, which they did without scruple or diffidence.

Without scruple, knowing that they were entitled to receive them ; and without diffidence from the strict reliance they placed in the integrity of their employers in those days.

When they were in the m— c— their attention was particularly arrested by certain Hebrew characters, which are now depicted in a Fellow Craft's Lodge by the letter G, which refers to T.G.G.O.T.U., to whom we must all submit, and whom we ought most cheerfully and gratefully to adore.

## CEREMONY OF RAISING TO THE THIRD DEGREE.

The Lodge is opened in the Second Degree, and the R.W.M. addresses the Lodge, and examines the Candidate, &c.

The Candidate then retires to be prepared (the S.D. directing him to salute the R.W.M. as a F.C. before leaving the Lodge), and the Lodge meanwhile is opened in the Third Degree.

When the Candidate is ready, the Tyler gives the k—s, the I.G. advances with the s— and s— towards the J.W., and says :

I.G. Brother Junior Warden, there is an alarm.

J.W. R.W.M., there is an alarm.

R.W.M. Brother Junior Warden, you will inquire who seeks admission.

J.W. Brother Inner Guard, will you see who seeks admission ?

(The I.G. opens the door, and asks the Tyler :)

I.G. Whom have you there ?

T. Brother A. B., who has been regularly initiated into Free Masonry and passed to the Second Degree, and has made such progress as he hopes will entitle him to be raised to the sublime degree of a Master Mason, for which ceremony he comes properly prepared.

I.G. How does he hope to obtain the privileges of the Third Degree ?

T. By the help of God, the united aid of the — and —, and the benefit of a p— w—.

I.G. (to the Can.) You will give me the p— w—, &c. (which is given by the Conductor for the Candidate as in the Second Degree).

(The I.G. closes the door, takes the s—, gives the s—, and says :)

I.G. R.W.M., there now stands at the door of the Lodge Brother A. B., who, &c.

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

I.G. By the help of God, the united, &c.

R.W.M. We acknowledge the powerful aid by which he seeks admission; do you, Brother Inner Guard, vouch that he is in possession of the p—w—?

I.G. He is not, but his Conductor has given it for him.

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

(The Deacons go to the door; the S.D. takes the Candidate's right hand with his left, the J.D. on the other side; and the S.W. directs him to advance, first as an E.A. then as a F.C. He then applies both, &c., to both, &c., and then raises them above his head to show the R.W.M. that he has done so. He then leads him forward.)

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

### *Prayer.*

Almighty and Eternal God, Architect and Ruler of the Universe, at whose creative fiat all things were first made, we, the frail creatures of Thy providence, humbly implore Thee to pour down on this convention, assembled in Thy holy name, the continual dew of Thy blessing. More especially we beseech Thee to impart Thy grace to this Thy servant, who now seeks to partake with us the mysterious secrets of a Master Mason. Endue him with such fortitude that in the hour of trial he fail not; but passing safely under Thy protection, through the valley of the Shadow of Death, he may finally arise from the t— of t—, to shine as the stars for evermore.

P.M. So mote it be.

R.W.M. Let the Candidate rise and perambulate the Lodge.

(The Deacons lead him three times round the Lodge, the S.D. directing him (in the first perambulation) to salute the R.W.M. as an E.A., and to advance to the J.W. as an E.A., giving the s—.)

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

Can. I do.

J.W. (rising) What is this?

Can. The g— or t—, &c.

J.W. What does it demand?

Can. —.

J.W. Give me — and on this occasion in f—.

Can. —.

J.W. Pass.

(He then salutes the S.W. as an E.A. in passing him, and (in the second perambulation) salutes the R.W.M. and J.W. as a F.C. in passing them; he then advances to the S.W. as a F.C., giving the s—.)

S.W. Do you bring, &c.

Can. I do.

S.W. (rising) What is this?

Can. The g— or t—, &c.

S.W. What does it demand?

Can. —.

S.W. Give me — and on this occasion in f—.

Can. —.

S.W. Pass.

(When on the left of the S.W. he is halted, and the R.W.M. gives the k—, which is answered by the Wardens.)

R.W.M. The Brethren in the North, East, South, and West, will take notice that Brother A.B. is about to pass in view before them, to show that he is a Candidate properly prepared to be raised to the sublime degree of a Master Mason.

(In the third perambulation he salutes the R.W.M.

and the J.W. as a F.C. in passing them, and advances to the S.W. as a F.C., giving the s—.)

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

Can. I do.

S.W. (rising) What is this?

Can. The p— g—, leading, &c.

S.W. To this a — is attached, which I will thank you for.

Can. —.

S.W. What does this, &c.

Can. —.

S.W. Who was, &c.

Can. The first, &c.

S.W. PASS.

(When at the left hand of the S.W. he is again halted, and the S.W., rising with the s—, takes him by the right hand, and says :)

S.W. R. W. M., I present to you Brother A. B., a Candidate properly prepared to be raised to the sublime degree of a Master Mason.

R. W. M. Brother Senior Warden, your presentation shall be attended to, for which purpose you will direct the Deacons to instruct the Candidate to advance to the East by the p— s—.

S.W. Brother Deacons, it is the R. W. M.'s command that you instruct the Candidate to advance to the East by the p— s—.

S.D. The method of advancing from West to East, in this degree, is by s— s—, the f— t— are emblematical of, &c., the others are bold ones. You will copy me.

R. W. M. It is my duty to inform you that a most serious and solemn o—, as well as a greater trial of your fortitude and fidelity than any you have yet experienced, now await you. Are you prepared to meet them as you ought?

Can. I am.

R.W.M. Then you will kneel on both knees, place both hands on the volume of the Sacred Law, and say after me, substituting your name for mine.

(The R.W.M. rises and gives the k—, which is answered by the Wardens, and all the Brethren rise.)

R.W.M. I, A. B., in the presence of the Most High, and of this worthy and Worshipful Lodge of Master Masons, regularly held, assembled, and properly dedicated, of my own free will and accord do hereby and hereon most solemnly and sincerely swear, that I will always hele, conceal, and never wilfully reveal, any or either of the secrets or mysteries of or at all belonging to the third degree in Free Masonry, denominated the Master Mason's degree, to any one in the world except it be to him or them to whom the same may truly and lawfully belong, and not even to him or them until after due trial, strict examination, or a full conviction that he or they are worthy of that confidence, or in the — of a Master Mason's Lodge, duly opened on the centre.

I further solemnly promise to adhere to the principles of the s— and c—, to answer and obey all lawful signs and summonses when sent to me from a Master Mason's Lodge, if within the length of my c— t—, and to plead no excuse thereto save sickness or the pressing emergency of my public or private avocations.

I further solemnly promise to maintain and uphold the f— p— of f—, in act as well as in word; that my hand given to a Master Mason shall be a sure pledge of Brotherhood; that my feet shall traverse through dangers and difficulties to unite with his in forming a column of mutual defence and support; that the posture of my daily supplications shall always remind me of his wants and dispose my heart to succour his weakness and relieve his distresses, as far as may fairly be done without injury to myself or my

family ; that my breast shall be the safe and sacred repository of his secrets when entrusted to me as such, save that of murder, treason, felony, and all other offences contrary to the laws of God and the ordinances of the realm shall be at all times specially excepted ; and finally, that I will at all times maintain a Master Mason's honour, and carefully preserve it as my own, that I will not injure or revile him myself, or knowingly suffer others to do so, if in my power to prevent it, but, on the contrary, will boldly repel the slanderer of his good name, and will ever most strictly respect the chastity of those nearest and dearest to him, in the persons of his mother, wife, sister, and his daughter.

These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under — on the violation of any or either of them, than, &c.

So help me The Most High, and keep me steadfast in this my great and solemn o—, being that of a Master Mason.

R.W.M. As a pledge of your fidelity, and to render this solemn o— binding for so long as you shall live, I call on you, &c.

Let me once more direct your attention to the position of the, &c. When you were made an Entered Apprentice, both p— were concealed ; in the second degree one was exposed ; in this the whole are exhibited, implying that you are now at liberty to work with both these p—, to render, &c., of your Masonic duties complete.

(Taking him by the right hand, the R.W.M. says :)

R.W.M. Rise duly a— Master Mason. Now that you have taken the great and solemn o— of a Master Mason, you have a right to demand of me that last and greatest trial by which alone you can be admitted to a participation in the s— of the third degree.

But it is first my duty to call your attention to a retrospect of those through which you have already passed, by which you will be the better enabled to distinguish and appreciate the connection of our whole system, and the relative dependency of its several parts.

Your admission among masons in a state of h— i— was an emblematical representation of the entrance of all men on this their mortal existence. It inculcated the useful lessons of natural equality and mutual dependence; it instructed you (in the active principles of universal beneficence and charity) to seek for the solace of your own distress by administering relief and consolation to your fellow-creatures in the hour of their affliction. But, above all, it taught you to bend with humility and resignation to the will of T.G.A.O.T.U., and to dedicate your heart (thus purified from every baleful and malignant passion, and fitted for the reception of moral truth, wisdom, and virtue) as well to His glory as the welfare of your fellow-creatures.

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

Such, my Brother, is the peculiar object of the Third Degree in Free Masonry; it invites you to

reflect on this awful subject, and teaches you to feel that, to the just and upright man, death has no terrors equal to the stain of falsehood and dishonour.

Of this great truth, the annals of Free Masonry afford us a glorious example, in the unshaken fidelity, and noble death of our, &c., who was slain shortly before the completion of K.S.T., at the building of which he was (as I have no doubt you are already aware), the principal architect.

The manner of his death was as follows, Brother Wardens :—

(The Deacons take their chairs as the Wardens leave theirs. The J.W. stands on the S. of the Can., with his p—; the S.W., on the N., with his l—.)

R.W.M. Fifteen Fellow Crafts of that superior class of workmen, who were appointed to preside over the rest, seeing that the Temple was nearly completed, and that they were not yet in possession of the secrets of the Third Degree, conspired together to obtain them by any means; and even, if necessary, to have recourse to violence.

On the eve, however, of carrying their scheme into execution, twelve of them recanted; but three, of more determined and atrocious character than the rest, still persisted in their impious design; in the prosecution of which they placed themselves respectively at the South, West, and East entrances of the Temple, whither our, &c., had gone to offer up his prayers to the Most High, as was his wonted custom, at the hour of high twelve.

His devotions being ended, our — now proceeded to return by the South door, where the first — was posted, who, for want of other weapon, had armed himself with a heavy p—. Assuming a threatening demeanour, he demanded of our — the s— of the Third Degree, warning him that death would be the consequence of a refusal; but he, true

to his o—, replied that those s— were known but to t— in the world, and that without the consent and co-operation of the other —, he neither could nor would reveal them, but intimated that no doubt diligence and patience would, in due time, entitle the worthy Mason to a participation in them; but that, for himself, he would rather suffer death than betray the sacred trust reposed in him. This answer not proving satisfactory, the — aimed a heavy blow at the — of our —, but, startled at the firmness of his demeanour, he missed his —, but the weapon glanced with such force on his r— as caused him to sink to the ground on his l—.

Recovering from this shock, our — made for the North door, where the second — was posted, whom he answered, as in the former instance, with undiminished firmness, when the —, who was armed with a l—, struck him a violent blow on the l—, which caused him to sink to the ground on his r—.

Our —, finding all hope of escape cut off at both these quarters, then staggered, faint and bleeding, to the East door, where the third — was posted. On receiving a similar reply to his insolent demand (for even at this moment our Master's firmness remained unshaken) the —, who was armed with a heavy —, struck him a violent blow on his —, which laid him, &c.

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 Free Masonry, namely —, who lost his life from his unshaken fidelity to the sacred trust reposed in him.

This, I trust, will make such an impression on his and your minds as to cause you to act with similar fortitude, should you ever be placed in a similar state

of trial. We will now encircle the grave of the Representative of H.A. three times under the s— of an E.A.P. (*Solemn music.*)

Brother Junior Warden, you will try to — the representative of our — by the, &c.

J.W. R.W.M. it proves—.

R.W.M. We will now encircle the grave twice under the s— of a F.C. (*Solemn music.*)

R.W.M. Brother Senior Warden, you will try the, &c.

S.W. R.W.M. this also proves —.

R.W.M. Then we will encircle the grave once under the grand hailing s— of d— in this degree. (*Solemn music.*)

R.W.M. Brother Wardens, you having both failed in your attempts there yet remains a peculiar method, which is by taking a firm and, &c., of the, &c., and to — him on the f— p— of f—, which, with your assistance, I will now make trial of H— to H—, &c.

It is thus, my Brother, that all Master Masons are — from a f— to a reunion with the former companions of their toils.

(The Wardens here take their chairs. The R.W.M. still standing delivers the following charge.)

R.W.M. Let me now beg of you to observe that the — of a Master Mason is but —, serving only to illustrate that mysterious veil which rests on the prospect of futurity, and which the eye of reason cannot penetrate unless assisted by that light which is from above; yet even by, &c., you may perceive that you stand on, &c., which you have just, &c., and when this transitory life shall have passed away will, &c.

Let the, &c., which lie before you remind you of your inevitable destiny, and guide your contemplation to that most interesting of all human studies, the knowledge of yourself. Be careful to perform your allotted task while it is yet day, “the night cometh when no man can work;” continue to listen to the

voice of reason, 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 to lift our eyes to that bright Morning Star whose rising brings peace and tranquillity to the faithful and obedient of the human race.

I cannot better reward the attention you appear to have given to this charge than by entrusting you with the p— w— and s— leading to this degree.

You will now advance to me as an Entered Apprentice, then as a Fellow Craft ; you will now take, &c., as before : this is the third r— s— in Free Masonry, and it is in this position that the s— of this degree are communicated. They consist, as in the former ones, of s— t— and w— ; of the s— the first and second are c—, the third f— ; the first c— s— is formed from the, &c., and is called the, &c., it is given by, &c. ; the second c— s— is called the, &c., and is given by, &c. ; the p— s— is given by, &c., and, as you may perceive, alludes to, &c., wherein you swore that you would rather, &c. The g— or t— is the first of the, &c., which are thus illustrated, &c.

It is in this —, and this only, that the — of a Master Mason is given ; it is — or — both having a similar import, the former implying —, and the latter —.

You are now at liberty to retire, in order to, &c., and on your return into the Lodge those s— t— and w— shall be explained to you, and the history resumed.

(The Deacons here rise, take the Candidate to the left of the S.W. and instruct him to salute the R.W.M. before retiring. On his re-entry into the Lodge, and after he has saluted the R.W.M., the S.W., rising with the s—, says :)

S.W. R.W.M. I present to you Brother A.B., on

his being raised to the sublime degree of a Master Mason, for some further mark of your favour.

R.W.M. Brother Senior Warden, I delegate to you the authority to invest our Brother with the distinguishing Badge of a Master Mason.

S.W. Brother A.B., by the R.W.M.'s command, I invest you with the distinguishing Badge of a Master Mason, to mark the further progress you have made in the science.

R.W.M. I must add to what has been stated by my Brother the Senior Warden, that the Badge with which you have been invested not only points out your rank as a Master Mason, but is likewise intended to remind you of those great duties which you have just now solemnly engaged yourself to perform; and that, while it marks your own superiority, it calls on you to afford assistance and instruction to the Brethren in the inferior degrees.

(The Deacons here place the Candidate before the R.W.M., and resume their chairs.)

R.W.M. We left off at that part of our traditional history, which mentioned the &c., of our, &c.

A—— so important as that of the p— a— could not but be speedily and severely felt; the want of those plans and designs, which had, till then, been so regularly supplied throughout every department of the work, was the first indication that some heavy calamity must have, &c. The Menatschims or Prefects, or, more familiarly speaking, the overseers of the work, deputed some of the most distinguished of their number to acquaint the King with the utter confusion into which the absence of, &c., had plunged them, and at the same time to express their apprehension that some — catastrophe alone could account for his so sudden and mysterious disappearance.

King Solomon immediately ordered a general muster of the workmen throughout the various de-

partments, whereupon three of the same class of Craftsmen were found to be absent, and, on the same day, the twelve who had originally joined in the conspiracy went before the King and made a confession of all they knew, up to the time that they withdrew themselves from the number of the conspirators.

His fears being awakened for the safety of the p— a— he selected fifteen trusty Fellow Crafts, and ordered them to go and make diligent search for the, &c., of our, &c., and to ascertain if he were yet — or had — d— in the attempt to extort from him the, &c., of his exalted degree.

Accordingly, a day having been fixed for their return to Jerusalem, they formed themselves into three Fellow Craft's Lodges, and departed severally from the three entrances of the Temple.

Many days were passed in fruitless search; indeed, one Lodge returned to Jerusalem without having effected any discovery: but

The second were more fortunate, for on the evening of a certain day, after having suffered many privations and much personal fatigue, one of the Brethren who had rested himself in a reclining posture, in order to assist his rising caught hold of a shrub that grew near, which, to his surprise, &c. On close examination he found that the, &c., had been, &c., he therefore hailed his Brethren thus, and with their assistance, succeeded in, &c., where they found, &c., very, &c. They, &c., with all respect and reverence, and placed a sprig of acacia at the, &c., to mark the spot. They then hastened to Jerusalem to inform King Solomon of their discovery. When the first — of his — had, &c., he ordered them to return, and raise the — of our, &c., to such a — as became his rank and exalted talents. At the same time he informed them, that by his, &c., the g— s— of a Master Mason were

—; he therefore charged them to be particularly careful to observe any c—, s—, t—, or w—, which might occur while they were engaged in performing this — office of respect to — merit.

They performed their task with the utmost fidelity, for at the moment of removing the —, one of them, looking round, saw some of his Brethren in this position, expressive of their, &c., at the, &c., others viewing the, &c., still visible on his, &c., — their own thus, in, &c., with his, &c. Two of the Brethren then descended the —, and severally attempted to raise, &c., by the g—s of an E.A. and F.C., each of which proved — —, on which a third Brother, more zealous and expert, descended, and with their assistance succeeded in raising, &c., on the, &c.; and while some looked on in speechless —, others more animated exclaimed — or —, both having a somewhat similar import; the one implying —, the other —.

King Solomon ordered that these c—, s—, t—, and w—, should distinguish all Master Masons throughout the Universe, until time or circumstances should, &c.

It only now remains for me to account for the Third Lodge of Craftsmen. They had pursued their researches in the direction of Joppa, and were meditating their return to Jerusalem, when, accidentally passing the mouth of a cavern, they heard issuing therefrom sounds of deep lamentation. On entering the cavern to ascertain the cause, they found three men answering to the description of those who were missing, who, on being charged with, &c., and finding all chance of escape cut off, confessed, &c. They were then bound and led to Jerusalem, when King Solomon sentenced them to undergo that punishment which the heinousness of their crimes so deservedly merited.

## EXPLANATION OF THE THIRD TRACING BOARD.

Our — was ordered to be —, as near the, &c., as the Israelitish laws would permit ; in a — from the centre—three feet East, three feet West, three feet between North and South, and six feet or more perpendicular.

He was not — in the, &c., because nothing common or unclean was suffered to enter there, except the High Priest, and he only once a-year, when, after many washings and purifications, he entered on the great day of atonement, to make expiation for the sins of the people ; for, by the Israelitish law, all flesh was deemed unclean.

The fifteen trusty Fellow Crafts who had assisted in finding the, &c., and in bringing the, &c., were ordered to attend, &c., clothed in white aprons, as an emblem of their innocence.

The Ornaments of a Master Masons' Lodge are the Porch, the Dormer, and the Square Pavement.

The Porch was the entrance to the —.

The Dormer, the window that gave light to the same ; and

The Square Pavement for the High Priest to walk on.

The High Priest's office was to burn incense to the honour and glory of the Most High, and to pray fervently that the Almighty, through his unbounded wisdom and goodness, would be pleased to bestow peace and tranquillity upon the Israelitish nation through the ensuing year.

The tools with which, &c., (as you have already been informed), were the —, the —, and the —.

The C.S. and C.B. are emblems of —, and

allude to, &c., which happened three thousand years after the creation of the world.

I now present to you the working tools of a Master Mason, which are, the Skirret, the Pencil, and the Compasses.

The Skirret is an implement which acts on a centre pin, whence a line is drawn to mark out the ground-plan of the intended structure.

With the Pencil the skilful architect delineates the work in elevation for the instruction and guidance of the workmen. And

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

But as we are not operative, but Free and Accepted, or speculative Masons, we apply these tools to our Morals. In this sense—

The Skirret points out to us that straight and undeviating line of conduct laid down for our pursuit in the volume of the Sacred Law.

The Pencil teaches us that all our words and actions are observed and recorded by the Most High, to whom we must give an account of our conduct through life. And

The Compasses remind us of His unerring and impartial justice in having accurately defined for our instruction the limits of good and evil, and that He will either reward or punish us according as we have obeyed or disregarded His divine commands.

Thus the working tools of a Master Mason teach us to bear in mind, and to act according to, the Laws of the Divine Creator, so that, when we shall be summoned from this sublunary abode, we may hope to ascend to that Grand Lodge above, where the World's Great Architect lives and reigns supreme.

In the course of this ceremony you have been informed of — s—; the whole are —, cor-

responding in number with the, &c. They are the s— of —, the s— of —, the — s—, the s— of — and —, and the s— of joy and exaltation, likewise called the Grand and Royal Salute. For your information, I will go through them.

This is the s— of —;

This of —; and

This is the — s—.

The s— of — and — is given by, &c., in form of —. This took its rise at the time that our, &c., was passing from the North to the East Entrance of the Temple, when the — of his — was so — that the — stood in, &c., on his —, and he made use of this s— as a, &c.

The Grand and Royal Salute is given by, &c. This took its rise at the time when the Temple at Jerusalem was finished, when, as King Solomon and the Princes of his Household were going round it to view it, they simultaneously made use of this s—, and exclaimed, as with one voice, "Oh!" &c.

There is likewise another s— of — and —, which may be used in cases of danger or difficulty happening to a Master Mason in a foreign country. It is given by, &c., and by exclaiming aloud, in the language of the country in which you may happen to be, "Come," &c., all Free Masons being considered representatives, &c., who was, &c.

✓

LECTURE IN THE FIRST DEGREE.

Brethren—Masonry, according to the general acception of the term, is an Art, founded on the principles of Geometry, and directed to the service and convenience of mankind. But Free Masonry, embracing a wider range, and having a more noble object in view—namely, the cultivation and improvement of the human mind, may, with more propriety, be called a Science. Its lessons, however, are veiled for the most part in allegory, and illustrated by symbols, inasmuch as, being so veiled, it inculcates principles of the purest morality.

To draw aside this veil, therefore, or, more properly speaking, to penetrate its mysteries, is the object of Masonic Lectures, and, by a faithful and appropriate attention to them, we hope ultimately to become acquainted with all its valuable secrets.

The Lecture of this degree is divided into seven sections, and, throughout the whole, virtue is depicted in its most beautiful colours, and the duties of morality everywhere strictly enforced.

The nature, character, attributes and perfections of the Deity are faithfully delineated and forcibly portrayed, and are well calculated to influence our conduct towards Him, as our Father, Benefactor, and Moral Governor, as well as in the proper discharge of the duties of social life. The mode of Masonic instruction is the catechetical. Brother Senior Warden, I will address to you the first question, and, from a previous conviction that you are a Free Mason, permit me to ask you, in that character,—How did you and I first meet?

A. On the square.

Q. How do we hope to part?

A. On the level.

Q. Why meet and part in this peculiar manner ?

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

Q. Whence come you ?

A. From the West.

Q. Whither directing your course ?

A. Towards the East.

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

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

Q. Who are you that want instruction ?

A. A Free and Accepted Mason.

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

A. A Free man, Brother to a King, Fellow to a Prince, and Companion to a Peasant, if a Mason and found worthy.

Q. Why those qualities among Masons ?

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

Q. Masonically speaking, whence come you ?

A. From a worthy and worshipful Lodge of Brethren and Fellows.

Q. What recommendation do you bring ?

A. To greet your worship well—(rising with the s— and s—).

Q. Any other recommendation ?

A. Hearty good wishes to all Brethren and Fellows.

Q. As our Brother brings hearty good wishes, what do you come here to do ?

A. To learn to rule and subdue my passions, and to make a further advancement in Masonic Knowledge.

Q. By this I presume you are a Mason ?

A. I am so taken and accepted among Brethren and Fellows.

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

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

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

A. By s— t—, and the p— p— of my e—.

Q. What are s— ?

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

Q. Will you give me the p— of your e— ?

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

Q. J. H.—.

A. I conceal.

Q. What is that you wish to conceal ?

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

Q. Wishing to conceal, you are now in open Lodge, and may safely r—.

A. O. A. and O.

Q. O. A. and O. what ?

A. O., my own free will and accord ; A., the door of a Lodge ; and O., the, &c.

Q. When were you made a Mason ?

A. When the sun was at its meridian.

Q. As Masons' Lodges in this country are usually held in the evening, how do you account for this seeming paradox ?

A. The Sun being the centre of our system, the Earth constantly revolving round it on its axis, and Free Masonry being universally spread over the surface of the globe, it necessarily follows that the Sun must always be at its meridian with regard to Free Masonry.

Q. What is Free Masonry ?

A. A particular system of Morality veiled in Allegory and illustrated by Symbols.

Q. Where were you made a Mason ?

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

Q. What is a Lodge of Free Masons ?

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

Q. When so met, what makes them just ?

A. The volume of the Sacred Law unfolded.

Q. What perfect in number ?

A. Seven or more regularly made Masons.

Q. And what regular ?

A. The Charter or Warrant from the Grand Lodge.

Q. Why were you made a Mason ?

A. To obtain a knowledge of the secrets and mysteries preserved among Masons, and to render myself more extensively serviceable to my fellow-creatures.

Q. Have Masons secrets ?

A. They have—many and invaluable ones.

Q. Where do they keep them ?

A. In their —.

Q. To whom do they reveal them ?

A. To Masons, and those only.

Q. How do they reveal them ?

A. By s—, t—, and particular w—.

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

A. By the assistance of a key.

Q. Where does this key lie ?

A. It does not lie, it hangs.

Q. Why is the preference given to hanging ?

A. It should always hang in a brother's defence, and never be to his prejudice.

Q. Where is it situated?

A. Within an arch of bone.

Q. What does it hang by?

A. The thread of life in the passage of —, between the g— and p—.

Q. And why so nearly connected with the heart?

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

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

A. It is formed by no mortal hands, and of no metal, but it is a t— of g— r—.

*Charge.*

That excellent — of a Free Mason's —, which should speak well of a Brother, as well absent as present; and when that unfortunately cannot be done with honour and propriety, let us adopt that excellent and truly Masonic virtue—Silence.

## SECOND SECTION.

Q. Brother Senior Warden, where were you first prepared to be made a Mason?

A. In —.

Q. Where next?

A. In a convenient room adjoining the Lodge.

Q. Who brought you to be made a Mason?

A. A friend, whom I afterwards found to be a Brother.

Q. Describe the mode of your p—.

A. I was d— of all m— and h—, my r— a—, l— b—, and l— k— were m— b—: with my r— h— s—, and a c— t— about m— n—.

Q. Why were you d— of m—?

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

Q. There is a second reason.

A. As I was received into Masonry in a state of p—, it was to remind me to relieve indigent Brethren, finding them to be worthy, as far as might fairly be done without injury to myself and family.

Q. There was likewise a third reason.

A. At the building of King Solomon's Temple there was no sound of metallic tool heard throughout the structure.

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

A. It is; the stones were hewn in the quarry, there squared, carved, marked, and numbered. The timber was felled and prepared in the Forest of Lebanon, there carved, marked, and numbered, and from thence floated to Joppa, and conveyed to Jerusalem, and

there set up with wooden mauls and other implements, expressly prepared for the purpose.

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

A. To distinguish the excellence of the Craft, in those days ; for although the materials were prepared at such a great distance, yet, when they were put together at Jerusalem, each piece fitted with such exactness that the whole appeared more like the work of T.G.A.O.T.U. than of human hands.

Q. Why were metal tools prohibited ?

A. That the Temple might not be polluted.

Q. Why would metal tools have polluted the Temple ?

A. In the latter part of the 20th chapter of Exodus, it is faithfully recorded that the Almighty spake unto Moses concerning an Altar, saying—

“An Altar of Earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings and thy peace-offerings, thy sheep and thine oxen. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone ; for if thou lift up thy tool upon it, thou hast polluted it.”\*

King Solomon, conceiving this to be a divine institution, peremptorily forbade the use of metal tools in that house which he was about to erect, and meant to dedicate solely to the service of the living God.

Q. Why were you h— ?

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

Q. There is a second reason.

A. As I was received into Masonry in a state of —, it was to remind me to keep all the world so

\* Exodus xx. 24, 25.

with respect to our Masonic s—, unless they came as legally by them as I was then about to do.

Q. There is likewise a third reason.

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

Q. Why were you s—?

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

Q. Being d— of m—, h—, and otherwise properly p—, where did your friend conduct you?

A. To the door of the Lodge.

Q. How did you find that door?

A. Shut and close tyled.

Q. By whom?

A. By one whom I afterwards found to be the Tyler.

Q. What is his duty?

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

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

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

Q. How did you gain admission?

A. By t— d— k—.

Q. They have no allusion?

A. They have; to an ancient and venerable exhortation, in which it is said, "Ask," &c.

Q. How did you apply that exhortation to the situation in which you then were?

A. I asked of a friend, he —, and the door of Free Masonry became open to me.

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

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

Q. What is his duty?

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

Q. What did he demand of the Tyler?

A. Whom he had there.

Q. The Tyler's answer?

A. Mr. A. B., a poor Candidate in a s— of d—, who has been well and worthily recommended, regularly proposed and approved in open Lodge, and now comes of his own free will and accord, properly prepared, humbly soliciting to be admitted into the mysteries and privileges of ancient Free Masonry.

Q. What did he say?

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

Q. Your answer?

A. By the help of God, and the T. of G. R. being free.

Q. What did he further say?

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

Q. On what were you admitted?

A. On the p— of a, &c.

Q. Why was the p—, &c., on gaining admission to the Lodge?

A. It was to intimate to me that I was about to engage in something serious and solemn; that there might be danger in precipitation; and also to distinguish the sex.

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

A. Mr. A. B., as no person can be made a Mason unless he be free and of mature age, I demand to

know whether you are a free man, and of the full age of eighteen years?—to which I answered in the affirmative.

Q. What did he next desire you to do?

A. To kneel and receive the benefit of a prayer.

Q. Which the next Brother will repeat.

A. Vouchsafe thine aid, &c.

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

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

Q. Your answer?

A. In God.

Q. The R.W.M.'s reply?

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

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

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

Q. How did your guide then dispose of you?

A. Being neither n— nor c—, b— nor s—, but in an humble, halting, moving condition, I was taken by the right hand, led up the North, past the R.W.M. in the East, down the South, and delivered over to the Senior Warden in the West.

Q. What was required of you during your progress round the Lodge.

A. To undergo an examination by the Junior and Senior Wardens similar to that which I had undergone at the door of the Lodge.

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

A. It was figuratively to represent the state of poverty and distress which I then assumed, on the miseries of which, if realized, were I but for a moment to contemplate, they could not fail to make such an impression on my heart as to cause me never to shut my ears unkindly against the petition of the distressed, more particularly a Brother Mason, but, listening with attention to their complaints, pity would glow from my breast, accompanied with such relief as their necessities required and my ability could afford. It was likewise to show to the Brethren present that I was a Candidate properly prepared to be a Mason.

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

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

Q. Why are the privileges of Free Masonry restricted to Free Men?

A. That the degrading habits of slavery may not contaminate the pure principles of freedom on which our Order is founded.

Q. Why of mature age?

A. The better to be enabled to judge for ourselves as well as of the fraternity at large.

Q. Why of sound judgment and strict morals?

A. That, both by precept and example, we may be the better enabled to enforce a due obedience to those excellent laws and tenets laid down for our guidance in Free Masonry.

Q. Being delivered over to the Senior Warden, how did he proceed?

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

Q. The R.W.M.'s reply?

A. Brother Senior Warden, your presentation shall be attended to; but I will address a few questions to

the Candidate, which I trust he will answer with candour.

Q. The first of those questions ?

A. Mr. A. B., do you seriously declare on your honour that, unbiased by the improper solicitations of friends against your own inclinations, and uninfluenced by mercenary or other unworthy motive, you freely and voluntarily offer yourself as a candidate for the mysteries and privileges of ancient Free Masonry ?

Q. The second question ?

A. Do you likewise pledge yourself that you are prompted to solicit those privileges from a favourable opinion preconceived of our order, an earnest desire of knowledge, and a sincere wish to render yourself more extensively serviceable to your fellow creatures ?

Q. The third question ?

A. Do you also further seriously declare on your honour, that, avoiding fear on the one hand, and rashness on the other, you will steadily persevere through the ceremony of your initiation, and if once admitted, will afterwards act up to, and abide by, the ancient usages and established customs of the order ?—To all which questions I answered in the affirmative.

Q. What did the R.W.M. then order ?

A. He ordered the Senior Warden to direct the Deacon to instruct me to advance to the East by the p—s—.

Q. You will show the method of advancing from West to East in this degree.

A. The Brother rises, and advancing to within the proper distance of the Pedestal, gives and explains the s—.

Q. Of what do those s— consist ?

A. Of right lines and angles.

Q. What do they morally teach us ?

A. Upright lives and well-squared actions.

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

A. It is my duty, &c.

Q. Having answered this question in the affirmative, were you made a M. ?

A. I was, and in due form.

Q. Describe the due form used in making a M.

A. The l— k— b— and b— ; r— f— in the form of a s—, my b— erect within the s—, my right hand on the Volume of the Sacred Law, while the l— h— was employed in supporting a p— of c—, one p— presented to the N.L.B.

Q. Why were the c— presented to your N.L.B. at that particular time ?

A. That as the c— were then an emblem of torture to my body, so might the recollection ever prove to my mind, should I be about illegally to reveal any of those secrets with which I was then on the point of being entrusted.

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

A. To take the great and solemn o— of an Entered Apprentice Free Mason.

Q. Which the next Brother will repeat.

A. I, A. B., in the presence of T.G A.O.T.U., &c.

Q. Having taken the great and solemn o— of an E.A.M., how did the R.W.M. then address you ?

A. As a pledge of your fidelity, and to render this more binding as a solemn o—, I call on you, &c.

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

A. Having been kept a considerable time in a s— of d—, what is the predominant wish of your heart ?

Q. What was that wish ?

A. —, which the Junior Deacon, by the R.W.M.'s command, restored to me.

Q. How did he then address you ?

A. Having been, &c.

Q. How did he then proceed?

A. He friendly took me by the r— h—, and said, Rise, duly o— Brother among Masons.

*Charge.*

The heart that conceals and the tongue that never improperly reveals any or either of the secrets or mysteries of or belonging to Free and Accepted Masons in Masonry.

The heart that conceals.

END OF THE SECOND SECTION.

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THIRD SECTION.

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

A. The three lesser lights in Free Masonry.

Q. How were they situated?

A. East, South, and West.

Q. For what purpose?

A. To show the due course of the sun, which rises in the East, gains its meridian lustre in the South, and sets in the West; and likewise to light the Brethren to and from labour.

Q. Why was there no light in the North?

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

Q. What do these lights represent?

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

Q. Why so ?

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

Q. How is it that the Master of the Lodge has the honour of being compared with those two grand luminaries, the Sun and the Moon ?

A. As it is by the blessed and benign influence of the Sun and the Moon that we, as men, are enabled to perform the duties of social life, so it is by the kind care and instruction of the R.W.M. (rises and salutes) that we, as Masons, are enabled to perform those duties which the Craft requires of us.

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

A. By your meek and candid, &c.

Q. How did he next address you ?

A. Now that you have taken, &c.

Q. What were you then desired to do ?

A. To take a s— p— with my l— f—, bringing the r— h— into its h—; this he informed me was the first r— s— in Free Masonry; and that it was in this position that the s— of the degree were communicated.

Q. Of what do these s— consist ?

A. Of a s—, a t—, and a w—.

Q. The next Brother will give the s—.

A. —.

Q. Communicate the t—.

A. —.

Q. What does it demand ?

A. A—.

Q. Give me, &c.

A. At my, &c.

Q. —.

A. —.

Q. Whence is this — derived ?

A. From the — at the — or — of K.S.T.,

so named after — the — — of —, a — and in —.

Q. What is the import of the — ?

A. In —.

Q. What was next required of you ?

A. To prove to the Junior and Senior Wardens that I was in possession of the, &c.

Q. Being handed over to the Senior Warden, how did he proceed ?

A. He presented me to the R.W.M. for some further mark of his favour.

Q. The R.W.M.'s reply ?

A. Brother Senior Warden, I delegate to you the authority to invest our Brother with the distinguishing badge of a Free Mason.

Q. Repeat the address delivered to you by the Senior Warden.

A. Brother A. B., by the R.W.M.'s command, I invest you, &c.

Q. What did the R.W.M. add to this address ?

A. I must add to the observations of my Brother, the Senior Warden, that you, &c.

Q. Where were you then ordered to be placed ?

A. In the North-East part of the Lodge.

Q. Repeat the address then delivered to you.

A. It is customary, &c.

Q. Your answer ?

A. That I had been d— of all m— and m— or, &c.

Q. The R.W.M.'s reply ?

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

Q. The first of those reasons ?

A. To put my principles in some measure to the test.

Q. The second ?

A. To evince to the Brethren that I had neither, &c.

Q. The third reason ?

A. As a warning to my own heart, &c.

Q. With what were you then presented ?

A. The working tools of an Entered Apprentice Free Mason, which are the 24-inch Gauge, the common Gavel, and the Chisel.

Q. Their uses in operative Masonry ?

A. The 24-inch Gauge is, &c. The common Gavel is, &c. ; and the Chisel is to, &c.

Q. But as we are not operative, but Free and Accepted or Speculative Masons, we apply those tools to our Morals.

A. In this sense—The 24-inch Gauge represents, &c. The common Gavel represents, &c. And the Chisel points out to us, &c.

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

A. As in the course, &c.

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

A. To retire in order to, &c. ; and he informed me that on my return to the Lodge he should direct my attention to a Charge founded on the excellency of our Order and the qualification of its members, and also to an explanation of the Tracing Board, if time should permit.

Q. The next Brother will give the Charge.

A. Now that you have passed through the, &c.

Q. When you were in the North-East part of the Lodge, and assisted by the three lesser lights, what were you enabled to discover ?

A. The form of the Lodge.

Q. What is that form ?

A. An oblong square.

Q. Describe its dimensions.

A. In 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.

Q. Why is a Mason's Lodge of this vast extent ?

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

### *Charge.*

To all poor and distressed Masons, wherever dispersed over the face of Earth and Water ; a speedy relief to their necessities, and a safe return to their native country, if they desire it.

To all poor and distressed Masons.

### END OF THE THIRD SECTION.

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### FOURTH SECTION.

Q. Brother Senior Warden, on what ground do our Lodges stand ?

A. On holy ground.

Q. What rendered that groundwork holy ?

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

Q. The next Brother will specify them.

A. Firstly, the ready compliance, &c.

Q. How are our Lodges situated ?

A. Due East and West.

Q. Why so?

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

Q. For which we Masons assign three reasons. I will thank you for the first.

A. The Sun, the glory of the Lord, rises in the East and sets in the West.

Q. The Second reason?

A. Learning originated in the East, and from thence spread its benign influence to the West.

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

A. Whenever we contemplate, &c.

Q. On what is a Masons' Lodge supported?

A. On three great Pillars.

Q. What are they called?

A. Wisdom, Strength, and Beauty.

Q. Why so?

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

Q. How do you moralize them?

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

Q. Illustrate them.

A. The Universe is the Temple of the Deity whom we serve. Wisdom, Strength, and Beauty are round His Throne, as Pillars of His works. His Wisdom is infinite, His Strength omnipotent, and His Beauty shines forth through the whole of the Creation in symmetry and order. He has stretched forth the Heavens as a canopy, He has planted the Earth as His footstool. He has crowned His Temple with Stars as with a diadem, and in His hands He holds both Power and Glory. The Sun and Moon are Ministers of His Divine will, and all His Laws are

concord. The three great Pillars which support a Masons' Lodge are emblems of these three Divine attributes; and further represent Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abif.

Q. Why those three great personages?

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

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

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

Q. Describe the covering of a Masons' Lodge.

A. A celestial canopy of divers colours, even the Heavens.

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

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

Q. There is a beautiful illustration of Jacob's Ladder, for which I will thank the next Brother.

A. Rebecca, the beloved wife of Isaac, well knowing, by Divine inspiration, that a peculiar blessing was vested in the soul of her husband, was desirous of obtaining it for her younger son, Jacob, although by birthright it belonged to Esau, her firstborn; and by subtlety she succeeded in obtaining it.

Jacob was no sooner in possession of his father's blessing, than he was obliged to fly from the wrath of his angry brother Esau, who, in the first moments of rage and disappointment, had threatened to slay him; and as he journeyed towards Padanaram, a distant part of the land of Mesopotamia, to take to himself

a wife from the daughters of Laban, his mother's brother, a peculiar circumstance befell him. At the close of his first day's journey, being weary and benighted, and no hospitable shelter being near, he laid himself down to rest, taking the earth for his bed, a stone for his pillow, and the celestial canopy of Heaven for his covering. As he slumbered, in a vision he beheld a ladder whose top reached to the Heavens, and whose foot rested on the earth, on which the Angels of the Lord were ascending and descending. It was there that the Almighty entered into a solemn league or covenant with Jacob, telling him that if he would walk in His ways and obey His commandments, He would not only bring him back to his father's house in peace and prosperity, but would make of his seed a great and mighty nation. This was afterwards amply verified, for after an absence of twenty years Jacob returned, and was kindly received by his brother Esau. His favourite son Joseph was, by Pharaoh's appointment, made the second man in the land of Egypt. Thus the Children of Israel, highly favoured of the Lord, became in process of time the most mighty nation on the face of the earth.

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

A. Of as many as comprise all the moral virtues; three principal ones—namely FAITH, HOPE, and CHARITY.

Q. Why Faith, Hope, and Charity?

A. Faith in T.G.A.O.T.U., Hope in Salvation, and Charity towards all men.

Q. There follow beautiful illustrations of each. I will thank the next Brother to illustrate Faith.

A. Faith is the foundation of Justice, the bond of Amity, and the chief support of Civil Society. We live and walk by Faith; by it we have a Hope

and acknowledgment in the existence of a Supreme Being, are justified, accepted, and finally received. Faith "is the substance of things hoped for, the evidence of things not seen." This, well maintained and answered by walking according to our profession, will bring us hereafter to those rewards which have been promised to the faithful in all ages.

Q. The illustration of Hope?

A. Hope is an anchor of the soul, both sure and steadfast, "and entereth into that within the veil;" therefore let a firm reliance on the Almighty's faithfulness animate our endeavours, and teach us to fix our desires within the limits of His most blessed promises, so shall success attend us. If we believe a thing to be impossible, our own despondency is capable of rendering it so to us; but he who hopefully perseveres in a just course, will ultimately overcome all difficulties.

Q. The illustration of Charity?

A. Charity, ever lovely in itself, is one of the brightest gems that can adorn our Masonic profession: it is the best and surest proof of the sincerity of our religion.

Benevolence, attended by heaven-born Charity, is an honour to the nation where it springs, and by whom it is nourished and cherished. Happy is the man who has the seeds of benevolence sown in his breast: he envieth not his neighbour, he believes not a tale when told by a slanderer; malice and revenge having no place in his breast, he willingly forgives the injuries he has received, and endeavours to blot them out from his recollection.

Then let us remember that we are Brethren, ever ready to listen to him who craves our assistance, and from him who is in want let us not withhold a liberal hand.

So shall a heartfelt satisfaction reward our labours,

and the produce of love and charity will most assuredly follow.

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

A. On the volume of the Sacred Law.

Q. Why there?

A. By the doctrines, &c.

### *Charge.*

May every Mason attain the summit of his profession, where the just will most assuredly meet their reward.

May every Mason attain the summit of Masonry.

### END OF THE FOURTH SECTION.

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### FIFTH SECTION.

Q. Brother Senior Warden, of what is the interior of a Masons' Lodge composed?

A. Of ornaments, furniture, and jewels.

Q. Name the ornaments.

A. The mosaic Pavement, the blazing Star, and the indented or tessellated Border.

Q. Describe their situations.

A. The mosaic Pavement is the beautiful flooring of the Lodge; the blazing Star the glory in the centre; and the indented or tessellated Border, the skirt-work round the pavement.

Q. Illustrate them.

A. The mosaic Pavement may be justly deemed the beautiful flooring of a Masons' Lodge, on account of its being variegated and chequered, which points out to us the diversity of objects which decorate and adorn the whole creation, both animate and inanimate. 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 or skirt-work round their grand luminary the sun, as the tessellated Border does round that of a Free Masons' Lodge.

Q. Why was mosaic work introduced ?

A. As the steps of men are trodden in the various and uncertain incidents of life, as our days are chequered by a strange contrariety of events, and our passage through this existence, although sometimes attended by prosperous circumstances, yet is often beset by a multitude of evils ; so are our Lodges furnished with mosaic work to remind us of the uncertainty of all things here below. To-day we may tread in the flowery meads of prosperity ; to-morrow our steps may totter on the uneven paths of weakness, temptation, and adversity. While we have such emblems before us, we are instructed not to boast of anything, but to give heed to our ways, and to walk with humility and uprightness before God. For such is our situation in this life, that there is no part of it where pride has a stable foundation ; and although some men are born to fill more elevated situations in life than others, yet, when in the grave, we are all on a level, death destroying all distinctions. Then, when our feet tread on this mosaic walk, let our ideas recur to the original which we copy, let us act as the dictates of right reason shall prompt us, let us cultivate

harmony, practise charity, and live at peace with all men.

Q. Name the Furniture of the Lodge.

A. The volume of the Sacred Law, the Square, and Compasses.

Q. Their uses ?

A. The Sacred Writings are to rule and govern our faith, and on them we o— our Candidates for Free Masonry, and the Square and Compasses, when united, to regulate our lives and actions.

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

A. The Sacred Writings are derived from God, and given to mankind ; the Compasses belong to the Grand Master in particular ; and the Square to the whole Craft.

Q. Why are the Sacred Writings derived from God for man in general ?

A. Because the Almighty has been pleased to reveal to us more of His divine will in that Holy Book than by any other means.

Q. Why do the Compasses belong to the Grand Master in particular ?

A. They being the chief instruments made use of in the formation of all architectural plans and designs, are peculiarly appropriated to the Grand Master as an emblem of his dignity, he being the head and ruler of the whole Craft.

Q. And why does the Square belong to the whole Craft ?

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

Q. Before our Ancient Brethren had such convenient places to meet in as we now enjoy, where did they assemble ?

A. On high hills and in low vales, even in the Valley of Jehoshaphat, or some such secret place.

Q. Why so high, low, and very secret ?

A. The better to observe all who might ascend or descend, and should a stranger approach, that the Tyler might give timely notice to the Master, so that he hail the Brethren, close the Lodge, put by the Jewels, and prevent the s— of Free Masonry from being illegally obtained.

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

A. Three movable and three immovable.

Q. Name the movable Jewels ?

A. The Square, the Level, and the Plumb-rule.

Q. Give me their uses in operative Masonry.

A. The Square is to try and adjust, &c. (See explanation of First Tracing Board.)

Q. I will thank the next Brother for their moral tendency, with the illustration.

A. The Square teaches us, &c.

Q. Why are they called Movable Jewels ?

A. Because they are worn by the R.W.M. and his Wardens, and are transferred to their successors on the day of installation.

Q. By what is the Master distinguished ?

A. By the Square ;—and will you, R.W.M., tell us why ?

R.W.M. Brethren, as it is by the assistance of the Square that rude matter is brought into due form, so it is by the square conduct of the R.W.M. that animosities are made to subside, should any unfortunately arise in the Lodge, and he is thus enabled to see that the business of Free Masonry is conducted with propriety.

Q. Brother Senior Warden, why are you distinguished by the Level ?

A. This being an emblem of equality, points out the equal measures which I am bound to pursue, in

conjunction with the R.W.M. (*rises and salutes*), in the well-ruling and governing of the Lodge.

Q. Brother Junior Warden, why are you distinguished by the Plumb-rule?

A. This being an emblem of uprightness, points out the integrity of the measures that I am bound to pursue, in conjunction with the R.W.M. (*rises and salutes*) and my brother Senior Warden, towards the well-ruling and governing the Lodge; but it relates more particularly to that part of my duty which relates to the admission of visitors, lest through my neglect any unqualified person should gain admission into our assemblies, and the Brethren should thereby innocently be led to violate their o—.

Q. Name the Immovable Jewels.

A. The Tracing Board, and the Rough and Perfect Ashlars.

Q. Describe their uses in Operative Masonry.

A. The Tracing Board is for the Master to lay lines and draw designs on. The Rough Ashlar is for the Entered Apprentice to work, mark, and indent on; and the Perfect Ashlar is for the more experienced Craftsman to try and adjust his jewels on.

Q. There follows a beautiful comparison between the Furniture of the Lodge and the Immovable Jewels.

A. As the Tracing Board is for the Master to lay lines and draw designs on, the better to enable the Brethren to carry on the intended structure with order, regularity, and propriety, so may the volume of the Sacred Law be justly deemed the spiritual Tracing Board of T.G.A.O.T.U., in which are laid down such Divine Laws and Moral Plans, that were we conversant therein and obedient thereunto, they would bring us to a mansion not made with hands, eternal in the Heavens. The Rough Ashlar is a stone, rough and unhewn, as taken from the quarry, until by the skill and industry of the workman it is modelled and

wrought into due form, and rendered fit for the intended structure. This represents the mind of man in his infant or primitive state, rough and unpolished as that stone, until, by the kind care and instruction of his parents and guardians, in giving him a liberal and virtuous education, his mind becomes cultivated and he is rendered a fit member of civilized society. The Perfect Ashlar is a stone of a true die or cube, which can only be tried by the Square and the Compasses. This morally represents the mind of man in the decline of years, after a life well spent in acts of piety and virtue, and which can only be tried and approved by the Square of God's Word, and the Compasses of His own self-convincing good conscience.

Q. Why are these called Immovable Jewels?

A. Because they lie open and immovable in the Lodge for the Brethren to moralize on.

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

A. To God and His service.

Q. To whom next?

A. To King Solomon.

Q. Why to King Solomon?

A. Because he was the first Prince who excelled in Masonry, and under His royal patronage many of our mysteries first gained their sanction.

### *Charge.*

Present and Past Grand Patrons of the Order.

END OF THE FIFTH SECTION.

## SIXTH SECTION.

Q. Brother Senior Warden, what is the first point in Free Masonry?

A. The ——— b— and b—.

Q. Why is that considered the first point?

A. On my bended knees I was first taught to adore my Creator, and on my ——— b— and b— I was initiated into Free Masonry.

Q. There is a chief point?

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

Q. There is likewise a principal point?

A. A point within a circle.

Q. Define that point.

A. In all well-formed, &c. (see First Tracing Board).

Q. Name the grand principles upon which Free Masonry is founded.

A. Brotherly Love, Relief, and Truth.

Q. The next Brother will illustrate Brotherly Love.

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

Q. The illustration of Relief?

A. To relieve the distressed is a duty incumbent on every man, particularly on us as Free Masons, who ought to be linked together by an indissoluble bond

of sincere affection and brotherly love. Hence, to soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled and agitated minds, is the first object we should have in view ; and on this basis we form our connection and establish our friendship as Free Masons.

Q. The illustration of Truth ?

A. Truth is a Divine attribute, and the foundation of every Masonic virtue. To be good and true is the first lesson we are taught at our initiation. On this grand principle, hypocrisy and deceit should be unknown among us, and sincerity and plain dealing should be our distinguishing characteristics ; while, both with heart and tongue, we join in promoting each other's welfare, and rejoice at the prosperity of the Craft.

Q. How many original forms have we ?

A. Four—namely, G. P. M. and P.

Q. The next Brother will describe them Masonically.

A. The G— alludes to the p— of my O—, wherein I, &c. The P— alludes to the b— where I deposit those s— safe and secure from the popular world who are not Masons. The M— alludes to the h— placed on the Volume of the Sacred Law as a testimony of assent to the, &c., and the P— alludes to the f— in form of a s—, at the north-east part of the Lodge, denoting an upright and Free Mason.

Q. What farther allusion have they ?

A. They allude to the four Cardinal Virtues, namely, Temperance, Fortitude, Prudence, and Justice.

Q. The next Brother will illustrate Temperance.

A. Temperance is that due restraint of our passions and affections which renders the body governable, and relieves the mind from the allurements of vice.

This virtue should be constantly practised by

every Free Mason, as he is thereby taught to avoid excess, and all vicious and licentious habits, the contracting of which might unwarily lead him to betray his trust, and subject him to the — of his o—, alluding to the g—.

Q. The illustration of Fortitude ?

A. Fortitude is that noble and steady purpose of the soul, which, equally distant from rashness or cowardice, enables a man to undergo any labour, pain, danger, or difficulty, when deemed necessary or expedient. This virtue ought to be deeply impressed on the heart of every Mason, to enable him to withstand any illegal attack which might be made upon him, by threat or violence, to extort from him any of those secrets which he had so solemnly engaged to hele, conceal, and never wilfully to reveal, the revealing of which might prove a t— to his mind, as the c— did emblematically to his body when applied to his N.L.B. at the time of his initiation, alluding to the p—.

Q. The illustration of Prudence ?

A. Prudence teaches us to regulate our lives and actions by the dictates of right reason, and is that habit of mind by which men judge of all things relative to their temporal and eternal happiness.

It should be especially the distinguishing characteristic of every Free and Accepted Mason, and cautiously attended to in all strange and mixed companies, never to let slip the least s—, t—, or w—, by which any of our Masonic secrets may become illegally obtained ; and not only for the better regulation of his own life and actions, but to set a more pious example to that part of the world who are not Masons, ever bearing in mind the time when he was placed before the R.W.M. in the east, his — — b— and b— his — — in form of a s—, his b— — within the s—, and his r— h— on the volume of the Sacred Law, alluding to the m—.

Q. The illustration of Justice?

A. Justice is that station or boundary of right which teaches us to render to every man his just due, and that without distinction; it is not only consistent with divine and moral law, but is likewise the standard and cement of civil society. Without the exercise of this virtue, universal confusion would ensue, lawless force would overcome the principles of equity, and social intercourse no longer exist; and as justice mainly distinguishes the really good man, so it ought to be the invariable practice of every Free Mason never to deviate from it in the most minute particular, ever having in mind the time when he was placed in the north-east part of the Lodge, with his f— in form of a s—, his b— erect within the s—, where he received that excellent injunction from the R.W.M. to be just and upright in all things, alluding to the p—.

*Charge.*

May Brotherly Love, Relief, and Truth, in conjunction with Temperance, Fortitude, Prudence, and Justice, ever actuate our minds and subdue our passions.

The three Grand Principles and the four Cardinal Virtues.

END OF THE SIXTH SECTION.

## SEVENTH SECTION.

Q. Brother Senior Warden, Masonry passing under two denominations—viz. Operative, and Free and Accepted—to which of those do you belong?

A. To the Free and Accepted.

Q. What is learned from Operative Masonry?

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

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

A. Secrecy, Morality, and Good Fellowship.

Q. What do you learn by frequenting Free Masons' Lodges?

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

Q. In what degree of Masonry are we now?

A. In the first, or that of E. A.

Q. How long should an E. A. serve his master?

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

Q. How should he serve him?

A. With Freedom, Fervency, and Zeal.

Q. What are their emblems?

A. Chalk, charcoal, and clay.

Q. Why so?

A. There is nothing more free for the use of man than chalk, as the slightest touch will leave a trace. There is nothing more fervent than charcoal, for when well ignited no metal can resist its force. There is nothing more zealous than clay, our mother

earth, which is daily labouring for our support, and will receive us into her bosom when life, with all its pains and pleasures, shall have passed away.

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

A. Lewis.

Q. What does Lewis denote ?

A. Strength.

Q. How is it exemplified in a Free Mason's Lodge ?

A. By certain pieces of metal dovetailed into a stone, which form a cramp, and enable the operative mason to suspend stones preparatory to fixing them.

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

A. To bear the burden and heat of the day, from which, by reason of their age, they should be exempt; and to assist them in the hour of need, so as to render the close of their days happy and comfortable.

Q. In return for this filial duty, what privilege does he enjoy ?

A. That of being made a Mason before any person, however dignified by rank or station.

Q. Why are we called Free and Accepted Masons ?

A. Because we are free to and free from.

Q. Free to and free from what ?

A. Being free to good-fellowship, we should be free from vice.

Q. If a Free Mason were missing, where would we hope to find him ?

A. Between the Square and Compasses.

Q. Why there ?

A. Because by acting on the one he would be certainly found within the other.

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

A. With the distinguishing badge of a Mason.

Q. How would you know a Brother by day ?

A. By seeing him and observing his ——.

Q. And by night ?

A. By receiving the ——, and —— —— the ——.

Q. What ought to be the distinguishing characteristics of every Free and Accepted Mason ?

A. VIRTUE, HONOUR, and MERCY ; and may they ever be found in the breast of a Free Mason, even if they are banished from every other society.

Q. There is a beautiful illustration of each of these qualities. I will thank the next Brother for the illustration of Virtue.

A. In perusing the records of ancient Rome, we find that the Consul Marcellus intended to erect a temple, to be dedicated both to Virtue and Honour ; but being at that time prevented from carrying his design into execution, he afterwards altered his plan and erected two temples, so situated that the only entrance to the temple of Honour was through that dedicated to Virtue, thus leaving an elegant moral to posterity that the only direct road to honour must be in the paths of virtue.

Virtue is the highest exercise and improvement of reason ; the integrity, harmony, and just balance of affection ; the health, strength, and beauty of the soul. The perfection of virtue is to give the noble faculty of reason its full scope, to obey the dictates of conscience with alacrity, to exercise the defensive talents with fortitude, to discharge the public duties with justice, the private duties with temperance, and all of them with prudence—that is, in a due proportion to each other—and accompanied by a calm and diffusive benevolence ; to love and adore God with an unrivalled and disinterested affection, and to acquiesce

in all the wise dispensations of Divine Providence, with a cheerful resignation. Every approach towards this standard is a step towards perfection and happiness, and any deviation from it tends to vice and misery.

Q. The illustration of Honour?

A. Honour is the most manly and dignified sentiment or impulse of the soul which virtue can inspire.

The actions of all good men are regulated by honour, inasmuch as it renders unnecessary to them the forms that are found requisite to bind others who are destitute of this refined principle. It is also the highest incentive to the performance of the most heroic and disinterested actions, as it implies the united sentiments of Faith, Truth, and Justice, carried by an enlightened mind far beyond the moral obligations which the laws of the land require, or of which they can punish the violation. Honour, although a different principle from religion, yet produces the same effects—for the lines of action, although differently drawn and variously extended, terminate in the same point. Religion embraces virtue, as it is enjoined by the laws of God; and honour, as it is graceful and ornamental to human nature.

The religious man fears to do an evil deed, the man of honour scorns to commit it; the one considering vice as beneath him, the other as offensive to the Deity; the one as unbecoming, the other as that which is strictly forbidden. Thus Honour may be justly deemed the noblest branch that can spring from the glorious stock of Virtue, for a man of honour will not content himself with a literal discharge of his duty as a man and a citizen, but he exalts it to magnanimity; he gives where he might with propriety refuse, and forgives where he might with strict justice resent. Thus Virtue and Honour united have hitherto been, and I trust will ever continue to be, the distin-

guishing characteristics of every Free and Accepted Mason, until time shall be no more.

Q. The illustration of Mercy?

A. Mercy is a refined virtue, held sacred by all good minds—

“ It becomes  
The thronèd Monarch better than his crown.”

It gives glory to his ministers, and an unfading freshness to the wreath which decks the warrior's brow. It accompanies true honour, and tempers justice, and in her courts it interposes on behalf of the victim a shield of defence impenetrable to her sword. For as the vernal showers descend from heaven to enliven and invigorate trees and herbs, so mercy, resting on the heart of man, when its vital fluids are condensed by rancour and revenge, restores by its exhilarating warmth perverted nature to its original source in purer streams.

“ It is an attribute of God Himself,”

on whom the best as well as the wisest of us must rest his hopes and dependence. It is a duty that we owe even to our enemies, for to show mercy and forgiveness is highly pleasing in the sight of our Creator, who has told us that the merciful are blessed, and that they shall obtain mercy, not only in this transitory life, but at the final day of judgment ; and when arraigned at His tribunal, and the actions of our mortal lives are unfolded to view, although His justice may demand the fiat, we hope that His mercy will avert the awful doom.

*Charge.*

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

VIRTUE. HONOUR. AND MERCY.

## LECTURE IN THE SECOND DEGREE.

## FIRST SECTION.

*Address.*

Free Masonry is a progressive science, consisting of different degrees, for the more gradual advancement in the knowledge of its mysteries. According to our progress, we limit or extend our inquiries, and in proportion to our capacities, we attain to a lesser or greater degree of perfection.

The Lecture in this Degree is divided into five sections, and the whole are devoted to the study of human science, and to assist us in tracing the goodness and majesty of the Creator, by more minutely analyzing His works. Throughout the First Degree Virtue is depicted in its most beautiful colours, and the principles of knowledge are impressed on the mind by sensible and lively images. It is therefore considered the best introduction to the Second Degree, which not only extends the same plans, but embraces a more diffusive system. From this system proceeds a rational amusement, while the mental faculties are fully employed, the judgment is properly exercised, a spirit of emulation prevails, and each is induced to strive who shall most excel in promulgating the valuable principles of the institution.

Having stated thus much as introductory to the Second Lecture, I shall now proceed to ask you,

Brother Senior Warden, where were you passed to the degree of a Fellow-Craft?

A. In a Lodge of Fellow-Crafts.

Q. Consisting of how many?

A. Five.

Q. Under what denominations?

A. The R.W.M., two Wardens, and two Fellow-Crafts.

Q. How were you passed?

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

Q. Where were you then conducted?

A. To a convenient room adjoining a Fellow-Craft's Lodge, for the purpose of being prepared.

Q. How were you prepared?

A. In a manner somewhat similar to the former degree, save that I was not —, &c.

Q. What enabled you to claim admission into a Fellow-Craft's Lodge?

A. The help of God, the assistance of the Square, and the benefit of —.

Q. How did you gain admittance?

A. By the k— of an E. A.

Q. On what were you admitted?

A. On the Square.

Q. What is a Square?

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

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

A. The hidden mysteries of Nature and Science.

Q. After you had gained admittance how were you disposed of?

A. I was conducted between the two Deacons to the left of the Senior Warden, and directed to advance as a Mason.

Q. What were you then desired to do ?

A. To kneel and receive the benefit of a prayer.

Q. Which the next Brother will repeat.

A. We supplicate, &c.

Q. How were you next disposed of ?

A. I was conducted by the Senior Deacon round the Lodge twice.

Q. What was required of you the first time ?

A. To salute the R.W.M. and Senior Warden as a Mason, advancing to the Junior Warden as such, communicating the — and —.

Q. What was required of you the second time ?

A. To salute the R.W.M. and Junior Warden as a Mason, and to advance to the Senior Warden as such, showing the —, and communicating the — — and —, which I had received from the R.W.M. previous to leaving the Lodge.

Q. How did the Senior Warden then proceed ?

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

Q. What did the R.W.M. then order ?

A. He ordered the Senior Warden to direct the Senior Deacon to instruct me to advance to the East by the —.

Q. The next Brother will show the method of advancing from West to East in this degree.

A. The method, &c.

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

A. As the, &c.

Q. What were you then desired to do ?

A. To kneel, &c.

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

A. To take the great and solemn o— of a Fellow-Craft Free Mason.

Q. Which the next Brother will repeat.

A. I, &c.

Q. After you had taken the solemn o— of a Fellow-Craft Free Mason, what did the R.W.M. require of you?

A. To salute, &c.

Q. How did he then address you?

A. Your progress, &c.

Q. How did he then proceed?

A. He took me by the right hand, and said— Rise, duly o—, Fellow-Craft Free Mason.

Q. How did he next address you?

A. As you have taken the solemn o— of a Fellow-Craft Free Mason, I shall now proceed to entrust you with the — of this degree. You will advance to me as a Mason, &c.

Q. What did he next desire you to do?

A. To take another — with my —, as before, bringing the — — into its —. That, he informed me, was the second r— s— in Free Masonry, and that it was in that position the — of the degree were communicated.

Q. Of what do those — consist?

A. As in the former degree, of a —, a —, and a —, with this difference, that the — is of a threefold nature.

Q. The first part of the threefold —?

A. —.

Q. The second?

A. —.

Q. The third?

A. —.

Q. Communicate, &c.

A. \_\_\_\_\_

Q. What does this demand?

A. \_\_\_\_\_.

Q. Give me that —.

A. In this degree, as in the first, I was taught to be ———; but I will ——— a ——— it with you.

Q. ——— it, &c.

A. ———.

Q. Whence is this ——— derived?

A. From the, &c.

Q. Where were you next conducted?

A. First to the Junior and then to the Senior Warden; to the first of whom I communicated the ———, and to the latter their full explanation.

Q. Being handed over to the Senior Warden in the West, how did he proceed?

A. Having presented me for some further mark of favour, he, by the R.W.M.'s command, invested me with the badge of a Fellow-Craft Free Mason, to mark the progress I had made.

Q. Repeat the address of the R.W.M. on your being invested.

A. I must state that the badge, &c.

Q. Where were you then placed?

A. In the south-east part of the Lodge.

Q. Repeat the address you received from the R.W.M. when there.

A. When you were first, &c.

Q. With what were you then presented?

A. With the working tools of a Fellow-Craft Free Mason, which are the Square, the Level, and the Plumb-rule.

Q. Their uses in Operative Masonry?

A. The Square is to try, &c.

Q. In what way do we, as Speculative Masons, apply these tools to our morals?

A. The Square teaches us morality, the Level equality, and the Plumb-rule justice and uprightness of life and actions; thus, by square conduct, level steps, and upright intentions, we hope to ascend to

those immortal mansions where the just will most assuredly meet their reward.

Q. What permission did you then receive?

A. To retire, in order, &c.

*Charge.*

To all just and upright Fellow-Craft Free Masons.

END OF THE FIRST SECTION.

SECTION SECOND.

Q. Brother Senior Warden, why were you passed to the degree of a Fellow-Craft?

A. For the sake of Geometry, or the Fifth Science on which this part of Free Masonry is founded.

Q. What is Geometry?

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

Q. What are its subjects?

A. Magnitude and Extension, or a regular progression of Science from a point to a line, from a line to a superficies, and from a superficies to a solid.

Q. What is a point?

A. The beginning of Geometrical matter.

Q. What is a line?

A. A continuation of the same.

Q. What is a superficies?

A. Length and breadth without thickness.

Q. What is a solid?

A. Length, breadth, and thickness.

Q. Where was Geometry first founded as a science?

A. In Egypt.

Q. Why there?

A. The river Nile annually overflowing its banks, caused the inhabitants to retire to the mountainous parts of the country during its overflow; when the waters subsided they returned to their former habitations, but the rapidity of the floods having washed away their ancient landmarks, caused grievous disputes among them, which often terminated in civil wars. They hearing of a Lodge of Geometricians or Masons held, at Alexandria, the capital of Egypt, where Euclid presided as Grand Master, a deputation of the inhabitants repaired there and laid their grievances before him. He, with the assistance of his Wardens and Brethren, gathered together the scattered elements of Geometry, arranged, digested, and brought them into a system, such as was practised by most Eastern nations in those days, but are improved in the present day by the introduction of Trigonometry, Conic Sections, and other modern improvements. By the science of Geometry he taught the Egyptians how to ascertain their different districts of land by measurement, which put an end to their disputes and terminated their civil wars.

Q. The next Brother will give the moral advantages of Geometry.

A. Geometry is one of the noblest of sciences, and the basis on which the superstructure of Free Masonry is erected. By Geometry we may trace nature through various windings to her most concealed recesses; by it we may discover how the planets move in their different orbits, and mathematically demonstrate their various revolutions; by it we can rationally account for the return of seasons, and the

beautiful and mixed variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all formed by the same Divine Architect, which roll through the vast expanse, and are all conducted by the same unerring laws of nature. While such objects engage our attention, how ought we to improve ourselves, and with what grand ideas ought such knowledge to fill our minds ! A survey of nature, and an observation of her beautiful proportions, first induced man to imitate the Divine plan, and study symmetry and order ; this gave rise to societies and birth to every useful art : the Architect began to design, and the plans which he laid down having been improved by time and experience, have produced those stupendous works of art which have been the admiration of every age.

Q. Did you ever travel ?

A. My forefathers did.

Q. Where did they travel ?

A. East and West.

Q. What was the result of those travels ?

A. They travelled eastward for instruction, and went westward to propagate the knowledge they obtained.

Q. Did you ever work ?

A. My ancient Brethren did.

Q. Where did they work.

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

Q. How long was it before they received wages ?

A. Six days or less.

Q. And why not on the seventh.

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

Q. There follows a beautiful illustration on the six

days' work of the Creator, for which I will thank the next Brother.

A. When we consider that the creation of this world was the work of that Divine Being who formed the beautiful system of this universe, and caused all nature to be under His supreme command, how ought we to magnify and adore His holy Name, for His goodness to the children of men. Before the Almighty was pleased to command chaos into order, the elements and materials of the creation lay blended together without form or distinction, darkness was on the face of the deep, and the Spirit of God moved on the face of the waters.

The Almighty, as an example to man that things of moment should be done with due deliberation, was pleased to be six days in thus ordering it.

The first instance of His supreme power was made manifest by commanding light.

He distinguished it by a name, calling the light Day, and the darkness, Night.

In order to keep this new-framed matter within just limits, the second period was employed in laying the foundation of the Heavens, which he called Firmament, designed to keep those waters which were within the clouds and those beneath them asunder.

In the third period, the waters beneath the firmament were commanded into due limits; on the retreat of which dry land appeared, which he called Earth, and the gathering together of the mighty waters he called Seas.

The earth being as yet barren and uncultivated, God spake the word and it was immediately covered with verdure, designed as sustenance for His creatures. Trees, Shrubs, and Flowers, succeeded in full growth and maturity.

In the fourth period, those grand luminaries, the Sun, the Moon, and the Stars, were created; the sun

to rule the day, and the moon to govern the night, and the sacred historian informs us that they were ordained for signs and for seasons, for days and for years.

In the fifth period He caused the waters to bring forth a variety of fish for our use; and in order to impress on man a reverential awe of His Almighty power, He created great whales, which, together with other inhabitants of the mighty deep, multiplied exceedingly after their kind. In the same period He caused the birds to fly in the air, that man might delight his eyes and ears, with some for their beautiful plumage, with others for their melodious notes.

In the sixth period, He created the beasts of the field and the reptiles that crawl on the earth. He did not create the beasts of the field until He had provided them with sufficient herbage for their support; neither did He make man until He had furnished him with a dwelling and everything requisite for life and pleasure.

Then, to dignify the works of His hands still more, He made Man, who came into the world with more of circumstance than any creature that had preceded him. They came with only a single command; God spake the word and it was done; but at the formation of man, we are told, there was consultation, in which God said, "Let us make man." He was immediately formed out of the dust of the earth, the breath of life was breathed into his nostrils, and man became a living soul.

Now in this one creature was a combination of everything that was excellent throughout the whole creation, such as the quality and substance of an animate being, the life of plants, the instinct of beasts, and above all, the understanding of Angels, formed after the immediate image of God, thereby intimating to him that integrity and uprightness should ever in-

fluence him to adore his Divine Creator, who had so liberally bestowed on him the faculty of speech, and further endued him with that noble instinct called reason.

The Almighty, as His last best gift to man, created Woman—

Under His forming hands a creature grew,  
 Manlike, but different sex, so lovely fair,  
 That what seemed fair in all the world, seemed now  
 Mean, or in her summ'd up, in her contained.

On she came  
 Led by her heavenly Maker, though unseen.

Grace was in all her steps, heaven in her eye,  
 In every gesture dignity and love.

The Almighty, having finished His six days' work, rested on the seventh, and blessed, hallowed, and sanctified it. He has thereby taught and commanded man to do in the six days all that he has to do, and to rest on the seventh; not only to strengthen and refresh his body, but that, by contemplating the beautiful works of creation, his mind may become more cultivated, and his heart be led to adore the Great Creator; that he may go into the Sanctuary to offer up his praises for life and for every blessing which he has received from His all-bountiful hands.

### *Charge.*

May the recollection of the six days' work of the Creator stimulate Fellow-Crafts to acts of industry.

THE SIX DAYS' WORK OF THE CREATOR.

END OF THE SECOND SECTION.

## THIRD SECTION.

Q. Brother Senior Warden, our ancient Brethren having worked six days, and being entitled to wages, where did they go to receive them?

A. Into the m— c— of K.S.T.

Q. How did they get there?

A. By the way of a p—.

Q. At the e— of that p—, was there anything that particularly attracted their attention?

A. There was : two — —.

Q. What was that on the — called?

A. —.

Q. What does that denote?

A. In —.

Q. What was that on the — called?

A. —.

Q. What does that denote?

A. To —

Q. And what do the two conjoined signify?

A. S— ; for God said of King Solomon, "He shall build me a house, and I shall establish the throne of his kingdom for ever."

Q. What was the height of those — ?

A. Eighteen cubits.

Q. What was their circumference?

A. Twelve cubits.

Q. What was their diameter?

A. Four cubits.

Q. Were they hollow or solid?

A. Hollow.

Q. Why were they formed hollow?

A. That they might serve as receptacles for the archives of Free Masonry, and therein were deposited the constitutional rolls.

Q. Being formed hollow, how thick was the outer case or shell?

A. Four inches, or a handsbreadth.

Q. Of what were they made?

A. Of molten and cast brass.

Q. Where were they cast?

A. On the plains of the Jordan, between Succoth and Zarthan, where King Solomon caused these and all his holy vessels to be cast.

Q. Who superintended the casting of them?

A. Hiram, the son of the widow of Tyre.

Q. What adorned them?

A. Two chapiters.

Q. How high were those chapiters?

A. Five cubits each.

Q. How were they enriched?

A. With network, lilywork, and pomegranates.

Q. What do they denote?

A. Network, from the connection of its meshes, denotes unity; lilywork, from its whiteness, peace; and pomegranates, from the exuberance of their seeds, plenty.

Q. How many rows of pomegranates were there on each chapter, and how many in each row?

A. There were two rows, and one hundred in each.

Q. With what were they further adorned?

A. Two spherical balls.

Q. What were they intended to represent?

A. The globe of the earth, and the ethereal vault of heaven.

Q. What do they point out to us?

A. The universality of Free Masonry.

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

A. As a memorial to the children of Israel of the happy deliverance of their forefathers from the

Egyptian bondage, and in commemoration of the pillar of fire and cloud, by which such wonders had been brought about. King Solomon therefore ordered them to be placed at the entrance of the Temple, in order that the people might be continually reminded of that signal interposition of His providence in going up to and returning from divine worship.

Q. After passing these — —, where did our Brethren next arrive?

A. At the foot of a — —.

Q. Did they meet anyone to oppose their ascent?

A. They did—the ancient Junior Warden.

Q. What did he demand of them?

A. The p— g— of a Fellow-Craft.

Q. Communicate it.

A. —.

Q. What is attached to this?

A. A —.

Q. Give me that —.

A. —.

Q. What does it denote?

A. Abundance.

Q. How is it depicted in a Fellow-Craft's Lodge?

A. By a — of — near a — of —.

Q. What do they symbolize?

A. —.

Q. The next Brother will explain how this came to be used as a — — in Free Masonry.

A. The history is as follows:

The men, &c.—See V.S.L.

### *Charge.*

May Unity, Peace, and Plenty abound among Masons until time shall be no more.

PEACE, PLENTY, AND UNANIMITY.

END OF THE THIRD SECTION.

## FOURTH SECTION.

Q. Brother Senior Warden, our ancient Brethren having given those convincing proofs to the Junior Warden, what did he say to them ?

A. Pass.

Q. Where did they then pass ?

A. Up the winding staircase.

Q. Consisting of how many steps ?

A. Of three flights, numbering respectively three, five, and seven steps.

Q. Why three ?

A. To rule a Lodge.

Q. Why five ?

A. To hold a Lodge.

Q. Why seven ?

A. To make it perfect.

Q. Who are the three that rule a Lodge ?

A. The R.W.M. and the two Wardens.

Q. Who are the five that hold a Lodge ?

A. The R.W.M., two Wardens, and two Fellow-Crafts.

Q. Who are the seven that make it perfect ?

A. Two Entered Apprentices added to the former number.

Q. Why do three rule a Lodge ?

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

Q. Why do five hold a Lodge ?

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

Q. The next Brother will illustrate the Orders of Architecture.

A. In the history of man there are few things more remarkable than that Masonry and civilization have gone hand in hand together, and that the Orders in Architecture have marked their growth and progress. Dark, dreary, and comfortless were those days when Masonry had not laid her line, or extended her compasses ; the race of mankind, in full possession of wild and savage liberty, mutually fearing and offending each other, hid themselves in thickets of the woods, in dens, and caverns of the earth. In those dark recesses and gloomy solitudes, Masonry found them, and T.G.G.O.T.U., pitying their forlorn and destitute situation, instructed them to build houses for their comfort and defence.

The first buildings they erected were of the Rustic or Tuscan Order, a prompt but artless imitation of simple nature. Its column is seven diameters high ; its capital, base, and entablature have but few ornaments or mouldings ; yet there is a peculiar beauty in its simplicity, which adds to its value, and renders it fit to be used in structures where the rich or more delicate Orders might be deemed superfluous. Yet, rough and inelegant as the Tuscan buildings were, they had this salutary effect, that by congregating mankind together they led the way to new improvements in arts and civilization ; for the hardest bodies will polish by collision, so will the roughest manners by communion and intercourse.

Thus by degrees they lost their asperity and ruggedness, and their nature, from being rough and barbarous, became gradually mild. Masonry beheld and gloried in the change, and as men's minds softened and expanded, it showed them new lights, and conducted them to new improvements, so that the Tuscan buildings pleased no more ; they aimed at something more dignified and noble, and taking their ideas of symmetry from the human form, adopted that as their model.

This gave rise to the Doric Order. Its column is eight diameters high, it has no ornaments except mouldings on either base or capital ; its frieze is distinguished by *triglyphs* and *metops*, and the triglyphs compose the ornaments of the frieze. The composition of this Order is both grand and noble ; it is therefore principally used in warlike structures, where strength and a noble, yet rough, simplicity is required.

At this era, their buildings, although admirably adapted for strength and convenience, wanted something in grace and elegance, to captivate the eye, and give them an aspect more worthy the appellation of scientific productions.

This gave rise to the Ionic Order. Its column is nine diameters high, its capital is adorned with *Volutes*, and its cornice has *Dentils*; history, moreover, informs us that the famous temple of Diana at Ephesus, which was upwards of 200 years in building, was composed of this order. Both elegance and ingenuity are displayed in the invention of this pillar. It is formed after the model of a beautiful young woman with luxuriant flowing hair, as a contrast to the Doric, which is formed after the model of a strong robust man.

Thus the human genius began to bud, and the leaf and flower, ripening to perfection, produced the fairest and choicest fruit: every liberal art, every ingenious science, that could refine and exalt mankind. Then it was that Masonry put on her richest robes, and decked herself out in her most gorgeous apparel.

A new capital was invented by *Calimachus*, at Corinth, which is deemed the richest of the five.

Its column is ten diameters high ; its capital is adorned with two rows of leaves, and eight *Volutes*, which sustain the Abacus. This Order is chiefly used in stately and superb structures. *Calimachus* took

the idea of this pillar from the following remarkable circumstance :—Accidentally passing the tomb of a young lady, he perceived a basket of toys placed over an acanthus root, supposed to have been left there by her nurse. As the branches grew up they encompassed the basket, and when arriving at the tile with which it was covered, met an obstruction and bent downwards. Calimachus, struck with the object, imitated it in architecture. The base of the Capital he made to represent the basket; the Abacus, the tile; and the Volutes, the bending leaves. Yet, not content with this production of her own powers, Masonry called in the aid of the whole circle of Arts and Sciences, which gave rise to the Composite Order, so named from being composed of parts of the other Orders. It has the two rows of leaves of the Corinthian, the volutes of the Ionic, the quarter round of the Tuscan and Doric Orders, and is ten diameters high; its cornice has dentils or simple modillions. This Order is chiefly used in structures where strength, elegance, and beauty, are displayed. Painting and Sculpture were superadded to decorate those buildings which fair science had raised; and who, with curious hand, beautified and adorned them with furniture and tapestry, Music, Poetry, Eloquence, Temperance, Fortitude, Prudence, Justice, Faith, Hope, Charity, Virtue, Honour, Mercy, and many other Masonic emblems were thereon depicted; but none shone with greater splendour than Brotherly Love, Relief, and Truth.

Q. Why do seven make it perfect?

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

Q. They have a further allusion?

A. They have; to the seven liberal Arts and Sciences, which are Grammar, Rhetoric, Logic, Arith-

Q. I will thank the next Brother for the illustration of Grammar.

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

Q. The illustration of Rhetoric ?

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

Q. The illustration of Logic ?

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

Q. The illustration of Arithmetic ?

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

Q. The illustration of Geometry ?

A. Geometry treats of the powers and properties

of magnitude in general, where length, breadth, and thickness are separately and collectively considered. By this science the Architect is enabled to form his plans and execute his designs, the general to arrange his soldiers, the engineer to mark out the ground for encampment, the geographer to give us the dimensions of the world, to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it also the astronomer is enabled to make his calculations ; calculate and fix the duration of times, seasons, years, and cycles. In fine, Geometry is the foundation of Architecture and the root of Mathematics.

Q. The illustration of music ?

A. Music teaches the art of forming concords, so as to produce a delightful harmony by a mathematical and proportionate arrangement of acute, grave, and mixed sounds. This art, by a series of experiments, is reduced to a demonstrative science, with respect to tones and the intervals of sounds. It inquires into the nature of concords and discords, and enables us to find out a due proportion between them by numbers ; and it never shines with greater lustre than when employed in celebrating the praises of T.G.G.O.T.U.

Q. The illustration of Astronomy ?

A. Astronomy, although the last, is not the least important science. It is that Divine art by which we are taught the wisdom, power, and goodness of T.G.G.O.T.U. in those sacred pages the celestial sphere. Assisted by Astronomy, we may observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses, of the heavenly bodies. By it also we learn the use of the Globes, the system of the World, and the primary laws of nature. And while we are employed in the study of this delightful science, we may perceive un-

paralleled instances of wisdom and goodness, and on every hand trace the Glorious Author by His works.

*Charge.*

May the study of the seven liberal Arts and Sciences so expand and enlighten our minds as to render us sensible of, and grateful for, the great blessings bestowed on us by T.G.G.O.T.U.

THE SEVEN LIBERAL ARTS AND SCIENCES.

END OF THE FOURTH SECTION.

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FIFTH SECTION.

Q. Brother Senior Warden, our ancient Brethren having gained the summit of the staircase, where did they next arrive ?

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

Q. How did they find that door ?

A. Properly tyled by the ancient Senior Warden.

Q. Against whom ?

A. Against all under the degree of a Fellow-Craft.

Q. What did he demand of our Brethren ?

A. The ——— and ——— of a Fellow-Craft.

Q. After receiving these proofs, what did he say to them ?

A. Pass ———.

Q. Where did they then pass ?

A. Into the ———.

Q. For what purpose ?

A. To receive their wages.

Q. How did they receive them ?

A. Without scruple or diffidence.

Q. Why in this peculiar manner?

A. Without scruple, well knowing they were entitled to receive them; without diffidence, from the strict reliance they placed in the integrity of their employers in those days.

Q. Into how many classes were the workmen divided?

A. King Solomon divided the various artificers into three classes; and as the wise plans which were devised by him for the carrying on and completion of the Temple have ever been considered as landmarks among Masons, so from this division of the workmen into three classes, we deduce the origin of our present system of government, as well as the gradual progression of Masons in the three degrees.

Q. By what names were the classes severally designated?

A. The first, the Rulers, or general directors; the second, Overseers of the Workmen; and the third, Craftsmen, or skilled workmen.

Q. How many were there in each class?

A. There were 300 Rulers, 3,300 Overseers, and 80,000 Craftsmen. The Rulers and Overseers were chosen from among those of the Craftsmen who had specially distinguished themselves by their skill and industry. Their duty was to instruct the other less expert Craftsmen, and to assign to each company its allotted share of the work. They were arranged into Companies or Lodges, consisting of seven Entered Apprentices, five Fellow-Crafts, and a Master or Overseer.

Q. Why were they thus divided?

A. Because, by this means, merit would secure promotion, due subordination would be preserved, and confusion in the work would be effectually prevented.

Q. Were any others employed?

A. There were 70,000 as hewers of stone and bearers of burdens, under the superintendence of Adoniram, an ingenious artist, who, by his zeal and skill, had been advanced to the highest post that could be given him by King Solomon. Thus the total number employed in the building was 153,600.

Q. How long were they employed?

A. Seven years and six months. The foundation of the Temple was laid in the second month of the fourth year of the reign of King Solomon, and the whole was finished in the eighth month of the eleventh year. In the following year, in the seventh month, King Solomon assembled all the elders of Israel, and all the heads of the tribes, and they brought the Ark of the Covenant of the Lord into his place; and the Temple was solemnly dedicated to God with prayers, and thanksgivings, and burnt-sacrifices, that could not be told nor numbered for multitude; and all Israel rejoiced for all the goodness of the Lord, which He had showed to them that day.

Q. When in the m— c—, was there anything that particularly attracted their attention?

A. There was—namely, certain Hebrew characters, which are now depicted in a Fellow-Craft's Lodge by the letter —.

Q. To whom does this sacred symbol allude?

A. To T.G.G.O.T.U., in whom we live, and move, and have our being, and whom we ought most gratefully to adore.

### *Charge.*

The immortal memory of the three Grand Masters who presided at the building of the Temple.

### THE THREE GRAND MASTERS.

## LECTURE IN THE THIRD DEGREE.

*Introductory Address.*

R. W. M. Brethren, every degree of Free Masonry is progressive, and can only be attained by time, patience, and assiduity. In the First Degree we are taught the duties we owe to God, to our neighbour, and to ourselves. In the Second we are admitted to a participation in the mysteries of human science, and to trace the goodness and majesty of the Creator by minutely analyzing His works. But in the Third Degree the whole are cemented ; as it is calculated to bind men together by mystic points of fellowship in a bond of fraternal affection. It alludes to the darkness of the Valley of the Shadow of Death as the passage to a more brilliant light which shall follow at the resurrection of the just, when these mortal bodies shall be awakened from their long slumber in the dust, reunited to their kindred spirits, and clothed with immortality. Among the Brethren of this degree the ancient landmarks of the Order are preserved, and from them only we derive that fund of information which none but ingenious and expert Masons, whose judgments have been matured by years and experience, can supply. Few attain to a perfect knowledge of this degree, but it is an undeniable truth that he who gains by merit those marks of pre-eminence and distinction which this degree affords, receives a reward which amply compensates him for all his attention and assiduity.

The rulers of the Craft are selected from the Brethren of this degree, as we can only expect properly to receive instruction from those who are qualified to give it. The third Lecture is divided into three sections, and throughout the whole we are taught to circumscribe our conduct within the boundary line of our duty towards God and man ; and by practising

out of the Lodge those virtues which we are taught in it, we shall thereby convince the world that the principles of Free Masonry are pure, and that its requirements are just.

Having premised this much by way of introduction, I shall proceed to inquire of you, Brother Senior Warden, where you were raised to the sublime degree of a Master Mason.

A. In a Lodge of Master Masons.

Q. Consisting of how many?

A. Of three.

Q. Under what denomination?

A. The R.W.M. and his two Wardens.

Q. By what means were you qualified to be raised?

A. By undergoing a previous examination in Open Lodge, and by being entrusted with a test of merit leading to the Third Degree.

Q. Where were you conducted?

A. To a convenient room adjoining a Master Mason's Lodge, for the purpose of being p—.

Q. How were you p—?

A. By having — — and — — made — — and

Q. What enabled you to claim admission into a Master Mason's Lodge?

A. The help of God, the assistance of the — — and — —, and the benefit of a p— —.

Q. How did you gain admission?

A. By the k—s of a F.C.

Q. On what were you admitted?

A. On the — — of the — — presented to, &c.

Q. On gaining admission into the Lodge, did you observe anything different from its usual appearance?

A. I did; all was — — save a — — — — in the

Q. To what does that — — allude?

A. Even to the — — of — —.

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

A. It is indeed.

Q. Having gained admission into the Lodge, where were you conducted?

A. I was led by the two Deacons to the left of the Senior Warden, and directed to advance first as an E.A., then as a F.C.

Q. What were you next required to do?

A. To kneel and receive the benefit of a prayer.

Q. Which the next Brother will repeat.

A. Almighty, &c.

Q. How were you next disposed of?

A. I was conducted three times round the Lodge.

Q. What was required of you the first time?

A. To salute the R.W.M. as an E.A.; to advance to the Junior Warden as such, showing the —— and communicating the —— and —— in full; and to salute the Senior Warden in passing.

Q. What was required of you the second time?

A. To salute the R.W.M. and Junior Warden as a F.C.; to advance to the Senior Warden as such, showing the ——, and communicating the —— and —— of that degree.

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

A. The Brethren will take notice that Brother A B, who has been regularly initiated into Free Masonry, and passed to the degree of a F.C., is now about to pass in view before them, to show that he is a Candidate properly prepared to be raised to the sublime degree of a Master Mason.

Q. What was required of you the third time?

A. To salute the R.W.M. and Junior Warden as a F.C.; to advance to the Senior Warden as such, showing the ——, and communicating the p— and p— ——, which I had received previously to leaving the Lodge.

Q. How did he then proceed ?

A. He presented me to the R.W.M. as a Candidate properly prepared to be raised to the sublime degree of a Master Mason.

Q. What did the R.W.M. then command ?

A. He commanded the Senior Warden to direct the Deacons to instruct me to advance to the East by the p — s—.

Q. The next Brother will show the method of advancing from West to East in this degree.

(Which is done in its proper place in the Lodge.)

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

A. It is my duty, &c.

Q. What did he then desire you to do ?

A. To kneel, &c.

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

A. To take the great and solemn o— of a Master Mason.

Q. Which the next Brother will repeat.

A. I, A B, &c.

Q. After you had taken the great and solemn o— of a Master Mason, what did the R.W.M. require of you ?

A. As a pledge of my fidelity, and to render it a solemn o— binding me for so long as I should live, he requested, &c.

Q. How did he then address you ?

A. Let me once more, &c.

Q. How did the R.W.M. proceed ?

A. He took me by the right hand, and said : Rise, &c.

Q. Repeat the exhortation you then received.

A. Now that you have taken, &c.

Q. As a Master Mason, whence come you ?

A. From the East.

Q. Whither directing your course ?

A. Towards the West.

Q. What induced you to leave the East and go towards the West?

A. To seek for that which was lost, which by your instruction and our own endeavours we hope to find.

Q. What is that which was lost?

A. A —, &c.

Q. How came they lost?

A. By the — — of our — —.

Q. The next brother will state how on —.

A. Fifteen, &c.

Q. When you, &c., how did the R.W.M. address the Lodge?

A. The Brethren will, &c.

Q. What did the R.W.M. then command?

A. He commanded the Junior Warden to attempt to — by the E.A. — which proved a —.

Q. What did he next order?

A. He ordered the Senior Warden to try the F.C. —, which proved a — also.

Q. How did he then address his principal Officers?

A. Brother Wardens, having, &c.

Q. Were you —?

A. I was.

Q. On what?

A. On the f— — — —.

Q. And from what to what were you —?

A. From the — to the —; or from the horizontal to the perpendicular.

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

A. It is thus, my Brother, that all Master Masons — — from a figurative — to a reunion with the former companions of their toils.

Q. Repeat the charge you then received.

A. Let me now, &c.

Q. How did the R.W.M. next address you?

A. I cannot better reward the attention you ap-

pear to have given to this exhortation and charge, than by immediately entrusting you with the —— of a Master Mason. You will advance to me first as an E.A., then as an F.C.

Q. What did he next desire you to do?

A. To take another short —— with my —— ——, bringing my —— —— into the —— as before. That, he informed me, was the third regular —— in Free Masonry, and that in this position the —— of the degree were communicated.

Q. Of what do those —— consist?

A. Of —— —— and ——.

Q. Having been put in possession of the —— of a Master Mason, what permission did you receive from the R.W.M.?

A. To retire from the Lodge, in order, &c. ; and he informed me that on my return into the Lodge, those —— and —— —— should be further explained to me.

### *Charge.*

THE PIOUS —— OF THE —— —— —— ——

END OF THE FIRST SECTION.

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### SECOND SECTION.

Q. Brother Senior Warden, on your return into the Lodge with what were you invested?

A. With the distinguishing badge of a Master Mason, which the Senior Warden informed me was to mark the further progress I had made in the science.

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

A. I must add, &c.

Q. Where were you next placed ?

A. In my former position before the R.W.M.

Q. How did he further proceed ?

A. We discontinued our narrative at that part of our, &c.

Q. What did King Solomon then order ?

A. He ordered a general muster, &c.

Q. What did he next order ?

A. His fears, &c.

Q. How did those Fellow-Crafts proceed ?

A. A day having been fixed, &c.

Q. Were the Brethren of the second Lodge more fortunate ?

A. The Brethren of the second Lodge were more fortunate ; for on the evening, &c.

Q. How did King Solomon then proceed ?

A. When the first — of his —, &c.

Q. How was their work performed ?

A. They performed their task with the utmost, &c.

Q. When those Craftsmen had reported their proceedings to King Solomon, what did he then decree ?

A. He declared that those c—, s—, t—, and w—, &c.

Q. What became of the third Lodge of Craftsmen ?

A. They had pursued their researches, &c.

Q. Where was our — ordered to be — ?

A. As near the, &c.

Q. Why was he not — in the, &c. ?

A. Because nothing common, &c.

Q. Who were ordered to attend the, &c. ?

A. The same fifteen trusty Fellow-Crafts, &c.

*Charge.*

To him who did the Temple rear,  
 Who lived and died within the square,  
 And now lies buried none know where,  
 Save we that Master Masons are.

May the fragrance of virtue, like the sprig of  
 Acacia, bloom over the —— of every —— Brother.

## END OF THE SECOND SECTION.

## THIRD SECTION.

Q. Brother Senior Warden, will you name the  
 Ornaments of a Master Masons' Lodge?

A. The Porch, the Dormer, and the Square Pavement.

Q. What were their situations?

A. The Porch was the entrance to ——; the  
 Dormer, the window that gave light to the same; and  
 the Square Pavement was placed for the High Priest  
 to walk upon.

Q. What was the Office of the High Priest?

A. His Office was to burn incense, &c.

Q. Name the p— w— of a Master Mason?

A. ——.

Q. Who was, &c.?

A. The first, &c.

Q. Name the f— p— of f—.

A. H. to H., &c.

Q. Explain them briefly.

A. H— to H—, I greet you as a brother; ——  
 to ——, I will support you in all your lawful under-  
 takings; —— to ——, the posture of my daily sup-

plications shall remind me of your wants ; — to —, my breast shall be the safe and sacred depository of your lawful secrets ; and — over —, I will support your character in your absence as well as in your presence.

Q. Illustrate them.

A. H., &c. When the necessities of a Brother call for our aid, if we find him worthy we should not be backward in stretching forth our hand to save him, and render him every assistance in our power, as far as may fairly be done without detriment to ourselves or our families. —, &c. Indolence should not cause our feet to halt, nor should wrath turn our steps aside ; but giving up every selfish consideration, and remembering that man was not born for his own enjoyment alone, but also to assist in the support of his generation, our feet should be ever swift to carry us to the assistance of a fellow-creature, particularly a Brother Mason. —, &c. We should keep as our own a Brother's lawful secrets, when entrusted to us as such ; for, to betray that trust which a Brother has confided to us might probably inflict upon him irreparable injury. Such conduct would be scarcely more justifiable than the crime of the assassin, who, lurking in darkness, stabs his victim to the heart when unarmed and unsuspecting of danger. —, &c. We should regard as our own the character of a Brother. We should neither revile him ourselves nor suffer others to do so, if in our power to prevent it ; to a Free Mason his character should be no less precious than his life. We are therefore called on to afford him our assistance and protection against any assaults on either. Thus, Brethren, should the f— p— of f— link us together by that indissoluble bond of fraternal affection which will not fail to distinguish us from those who are strangers to our Masonic Art, and may sufficiently demonstrate to the World that

the term Brother used among Free Masons is something more than an empty name.

Q. Name the Working Tools of a Master Mason ?

A. The Skirret, the Pencil, and the Compasses.

Q. What are their uses in Operative Masonry ?

A. The Skirret, &c.

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

A. In this sense, &c.

*Charge.*

To him who most things understood,  
To him who sent the stone and wood,  
And him who nobly ——  
In doing of his duty.

Blest be that age, and blest each morn,  
On which those three great men were born,  
Who Israel's Temple did adorn,  
With Wisdom, Strength, and Beauty.

THE IMMORTAL MEMORY OF THE THREE  
GRAND MASTERS.

END OF LECTURE IN THIRD DEGREE.

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TO CALL THE LODGE FROM LABOUR TO REFRESHMENT.

The R.W.M., rising, gives one k—, which is followed by the Wardens. He then says, principal Officers upstanding (the Wardens also rise) :

R.W.M. Brother Junior Warden, what time is it?

J.W. High twelve, R.W.M. (with s—).

R.W.M. Brother Junior Warden, what is to be done at high twelve?

J.W. Your pleasure.

R.W.M. Then you will call the Brethren from labour to refreshment.

J.W. Brethren, it is the R.W.M.'s command that you cease from labour and go to refreshment,—taking heed to keep within hail, so as to be enabled to come on again in due time, that profit and pleasure may be the result. (He gives one k—, which is answered by the Senior Warden and the R.W.M. The Past Master [or Master] closes the Volume of the Sacred Law without moving the — and —. The Junior Warden raises his Column, and that of the Senior Warden is laid down.)

#### TO CALL THE LODGE FROM REFRESHMENT TO LABOUR.

The R.W.M. and Wardens gives one k— as before.

R.W.M. Principal Officers upstanding (the Wardens rise).

R.W.M. Brother Junior Warden, what time is it?

J.W. Past high twelve, R.W.M.

R.W.M. Then you will call the Brethren from refreshment to labour.

J.W. Brethren, it is the R.W.M.'s command that you cease from refreshment and return to labour, for the further despatch of Masonic business. (He gives one k—, which is answered as before. He lays down his Column, and the Senior Warden raises his. The Past Master [or Master] opens the Volume of the Sacred Law.)

x

## CEREMONIAL AT THE CONSECRATION AND ERECTION OF A DAUGHTER LODGE.

[This Ceremonial, with a few additions and alterations, as noted throughout, will serve for the Consecration of a Hall, Lodge-Room, or Building set apart for the purposes of Masonry.]

THE Lodge-Room having been properly Tyled, and it having been ascertained that none but Master Masons are present, the Grand Lodge or Provincial Grand Lodge will be opened in the First Degree, and thereafter shall be raised to the Second and Third Degrees by the M. W. the Grand Master, the R. W. the Provincial Grand Master, or presiding Brother (*as the case may be*). The V. W. the Grand or Provincial Grand Chaplain shall then commence the ceremony of Constituting and Consecrating the Lodge, by offering up the following Prayer :—

O ADORABLE Lord God, Maker of all things, and Judge of all men, regard, we humbly beseech Thee, with Thy special favour, this our present undertaking, and grant that the work which we now commence in Thy name, may conduce to Thy glory, and to the good, temporal and eternal, of Thy dependent creatures. Let a scrupulous regard to the Obligation which, in Thy name, and under Thine all-seeing eye, shall be herein entered into, distinguish all upon whom the privileges of Initiation shall be conferred,—that they, abounding in all holy conversation and godliness, may become true and worthy members of our venerable Order, and that their practice may in all things correspond with their profession.

*Response by the Brethren.*—So mote it be.

GRAND HONOURS.

SOLEMN MUSIC.

Then shall be read Psalm CXXXIII.

GRAND HONOURS.

ORATION on the "Nature and Objects of Masonry" by the V. W. The GRAND OR PROVINCIAL GRAND CHAPLAIN.

ANTHEM.

When earth's foundation first was laid  
By the Almighty Artist's hand,  
'Twas then our perfect, our perfect laws were made,  
Established by His strict command.

CHORUS.—Hail ! mysterious, hail, glorious Masonry,  
That makes us ever great and free.

In vain mankind for shelter sought,  
In vain from place to place did roam,  
Until from Heaven, from Heaven he was taught  
To plan, to build, to fix his home.  
Hail ! mysterious, &c.

Illustrious hence we date our Art,  
Which now in beauteous piles appear ;  
And shall to endless, to endless time impart,  
How worthy and how great we are.  
Hail ! mysterious, &c.

Nor we less fam'd for every tie  
By which the human thought is bound ;  
Love, Truth, and Friendship, and Friendship socially  
Unite our hearts and hands around.  
Hail ! mysterious, &c.

Our actions still by virtue blest,  
And to our precepts ever true,  
The world admiring, admiring shall request  
To learn, and our bright paths pursue.  
Hail ! mysterious, &c.

The R. W. the Grand Secretary or Provincial Grand Secretary (*as the case may be*) will read the Charter in favour of the Lodge (*here insert name of Lodge*).

[The Jewels, Clothing, &c., of the Lodge will then be delivered to the M. W. the Grand Master, the R. W. the Provincial Grand Master, or presiding Brother (*as the case may be*), after which the Master and other Officers Elect will be presented by the Grand Secretary or his representative, and the Brethren will be asked if they are satisfied with each and all of them. The M. W. the Grand Master or presiding Brother will then direct the Secretary to read the Minutes of their previous meetings.]\*

Then shall be read or chanted Psalm xcv. 1 to 7.

O come, let us sing unto the Lord :

—Let us make a joyful noise to the Rock of our salvation.

Let us come before His presence with thanksgiving :

—And make a joyful noise unto Him with Psalms.

For the Lord is a great God :

—And a great King above all gods.

In his hand are all the deep places of the earth :

—The strength of the hills is His also.

The sea is His, and He made it :

—And His hands formed the dry land.

O come, let us worship and bow down :

—Let us kneel before the Lord our Maker.

For He is our God :

—And we are the people of His pasture, and the sheep of His hand.

Glory be to God on high !

—As it was in the beginning, is now, and ever shall be, world without end ; (*or*) For His mercy endureth for ever.

Amen.

The V.W. the Grand or Provincial Grand Chaplain will then offer up the following Prayer :—

\* The above paragraph, marked thus [ ], is to be omitted when a Hall or Lodge-Room only is to be Consecrated.

GREAT Architect of the Universe! Maker and Ruler of all Worlds! deign, from Thy celestial Temple, from Realms of light and glory, to bless us, in all the purposes of our present assembly.

We humbly invoke Thee to give us at this, and at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications.

Permit us, O Thou Centre of light and life, great Source of love and happiness, to erect this Lodge, and now solemnly to Consecrate it to Thy honour and glory!

[If the Hall or Lodge-Room is to be Consecrated, the Chaplain will here pause, and the following be introduced:—]

*Response by the M.W. the G.M., or the R.W. the Prov. G.M.*—Glory be to God on High!

*Response by the Brethren.*—As it was in the beginning, is now, and ever shall be, world without end. Amen.

[The Consecration Elements are then sprinkled on the Lodge-Room; after which the Chaplain resumes.]

Grant, O Lord our God, that they who are [now about to be\*] invested with the government of this Lodge may be endued with wisdom to instruct their Brethren in all duties. May brotherly love and charity always prevail among the Members of this Lodge; and may this bond of Union continue to strengthen the Lodges throughout the world!

Bless all our Brethren wheresoever dispersed, and grant speedy relief to all who are either oppressed or distressed.

\* To be omitted when the Hall only is to be Consecrated.

We humbly commend to Thee all the members of Thy whole family. May they increase in the knowledge of Thee, and in the love of each other.

Finally, may we finish all our works here below with Thine approbation ; and then have our transition from this earthly abode to Thy heavenly temple above, there to enjoy light, glory, and bliss ineffable.

*Response by the M. W. the G. M. or the R. W. Prov. G. M.*—Glory be to God on High !

*Response by the Brethren.*—As it was in the beginning, is now, and ever shall be, world without end. Amen.

#### GRAND HONOURS.

#### SOLEMN MUSIC.

\* During which the Members of the New Lodge, passing round, do homage to the Grand or Provincial Grand Lodge.

\* The M. W. the Grand Master, or presiding Brother (*as the case may be*), will then cause the Grand Director of Ceremonies to proclaim the Lodge as follows :—

\* *Brethren.*—I am directed by the Most Worshipful [*here insert the name*], Grand Master Mason of Scotland, to make Proclamation, that, by virtue of the power and authority of the Grand Lodge, these Brethren are now constituted a regular Lodge of Free and Accepted Masons, by the title and designation of the Lodge [*here insert the name*], to be holden in [*here insert the place*]. And from henceforth they are fully empowered to exercise all their rights and privileges, agreeably to the tenure of their Charter,

\* The paragraphs marked thus \* are to be omitted when the Hall or Lodge-Room only is to be Consecrated.

the Laws of the Grand Lodge, and the Ancient Usages of the Fraternity; and may God be with them.

\* *Response by the Members of the Grand or Provincial Grand Lodge only.*—So mote it be.

Part of 2nd Chronicles, chap. vi. 12, 14, 17-21, 33 middle, 41; chap. vii. 1, 3, 12-18; *or* 1st Kings, chap. viii. 22, 23, 26-30, 43 middle, 60; and chap. ix. 3-5—will then be read by the Very Worshipful the Grand or Provincial Grand Chaplain.

#### ANTHEM, accompanied by MUSIC.

To Heaven's high Architect all praise,  
All praise, all gratitude be given;  
Who deign'd the human soul to raise,  
By mystic secrets sprung from Heaven.

#### CHORUS.

Sound aloud the Great JEHOVAH's praise;  
To Him the dome, the temple raise.

#### GRAND HONOURS.

\* To be omitted when the Hall or Lodge-Room only is to be Consecrated.

## CEREMONIAL AT THE INSTALLATION OF THE OFFICE-BEARERS OF A LODGE.

[Formerly no one obtained the degree of *Master* Mason until he became, or was about to become, the *Master* of a Lodge ; but since the beginning of the 18th century all Craftsmen, after a short probation, received it to *qualify* them for that high office. In England and Ireland the Master Elect receives certain secret Instructions in presence of those only who have "passed the Chair," or been installed Masters of Lodges, in order to distinguish him from the non-official Masters ; but in Scotland the Grand Lodge has uniformly held that giving these instructions separately is an innovation on the ancient Landmarks of St. John's Masonry, and therefore they are communicated to the Master Mason when he is elected Master of the Lodge.]

THE Lodge having been opened in the First Degree—Entered Apprentices being allowed to be present,—and the Jewels, Clothing, &c., of the Lodge placed before the presiding or installing Brother,\* he will desire the Master Elect, as well as his Depute and Substitute Masters, to come forward, and address them as follows :—

BRETHREN—Having been elected by the Members of your Lodge to the respective offices of Master, Depute Master, and Substitute Master, I shall have much pleasure in installing you therein ; but previous to your installation it is requisite that you assent to some of the Charges and Regulations, which point out the duty of a Master of a Lodge. These will now be read to you :

\* At the *Consecration* of a new Lodge these ought to be read by the Grand (or Provincial Grand) Secretary ; but at the usual or *Annual Installation*, the Presiding Brother, or a Past Master, does so, as the Secretary is not yet installed.

1. You agree to be a good man and true, and strictly to obey the moral law.

2. You agree to be a peaceable subject, and cheerfully to conform to the laws of the Country in which you reside.

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

4. You agree to pay a proper respect to the Civil Magistrate; to work diligently, live in credit, and act honourably with all men.

5. You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your Brethren, in Grand Lodge assembled, in every case consistent with the Constitutions of the Order; and that you will not, in Scotland, practise or recognise in connection with Lodges of St. John's Masonry, any Degrees except those of Apprentice, Fellow-Craft, and Master Mason.

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

7. You agree to be cautious in your behaviour, courteous to your Brethren, and faithful to your Lodge.

8. You promise to respect true and faithful Brethren, and to discountenance all impostors and dissenters from the original plan of the Institution.

9. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the art of Masonry, so far as your influence and ability can extend.

10. You admit that it is not in the power of any man, or body of men, to make alteration or innovation in Masonry.

11. You promise to submit to the M. W. the

Grand Master for the time being, and to his Officers, when duly installed ; and strictly to conform to every regulation of the Grand Lodge that is not subversive of the principles of Masonry.

12. You admit that no Lodge can be constituted without a Charter from a Grand Lodge, or other Supreme Body entitled to grant them, nor any countenance given to an Irregular Lodge, or to any person clandestinely initiated therein ; and that no Procession, Consecration, or other Ceremonial of Masons, clothed with the Badges of the Order, can take place without the special License of the Grand Lodge, or of the Provincial Grand Master of the District, or (in his absence) of his Depute or Substitute.

13. You admit that no person can be regularly made a Mason, or admitted a Mason of any Lodge, without previous notice, and due inquiry into his character.

14. You promise that no Visitors shall be received into your Lodge without due examination, *or producing proper vouchers* of initiation in a regular Lodge.

The presiding Brother then addresses the Masters Elect thus :—

Do you now, Brethren, cheerfully submit to these several Charges and Regulations of the Grand Lodge of Free and Accepted Masons of Scotland, and promise to support them, as all good Masters have done ?

The Masters Elect having signified their assent, the presiding Brother shall then proceed as follows :—

Then, Brethren, in consequence of the recommendation I have received of you, and your cheerful conformity to the Charges and Regulations rehearsed, and since it is the will and pleasure of the Brethren

of this Lodge that you become Masters thereof for the usual time, as they confide in your known good behaviour, and think you fit and proper persons to discharge the duties of said office, I must inform you that you are not only to walk uprightly before God and man, and strictly to follow the rules and constitutions of Masonry in general, but also to adhere to the bye-laws of this Lodge in particular.

You will now step forward to the Altar and take the Oath *de fidei*, viz.—

“ I . . . . in the presence of the G. A. of the U.,  
 “ do solemnly promise to perform the duties of the  
 “ Office of Master, *or* Depute Master, *or* Substitute  
 “ Master (*as the case may be*), faithfully, zealously, and  
 “ impartially, to the best of my ability, during the  
 “ ensuing twelve months, unless a successor shall have  
 “ been previously appointed and installed in my stead.  
 “ That while in the Chair, I will not permit or suffer  
 “ any deviation from the ancient customs and landmarks  
 “ of the Order recognised by the Grand Lodge of  
 “ Scotland, nor administer, or cause to be administered,  
 “ any ceremony contrary to, or subversive of, our Con-  
 “ stitutions. That I will maintain pure and unsullied  
 “ the genuine tenets of the Order. That I will observe,  
 “ and, as far as lies in my power, strictly enforce, those  
 “ Charges and Regulations to which I have now given  
 “ my assent, and otherwise conscientiously perform  
 “ my duty as Master of the Craft. So help me God!”

Brother A. B.—You have been elected Master of this Lodge. I invest\* you with this Jewel belonging to that office. It consists of the *Square* and *Compasses*, an *arc* of a circle, and a Star representing the *Sun*. The Square denotes in a moral sense that

\* The Master is installed as the Representative of the absent Master Masons of the Lodge; the Senior Warden as that of the absent Craftsmen, and the Junior Warden of the Entered Apprentices.

you are to regulate your actions by rule and line, and to harmonize your conduct by the principles of morality and virtue; and the Compasses, that although you have been called to the high position of Master of this Lodge, you are not to rule tyrannically, but to behave courteously to the Brethren. As the Compasses on the arc of a circle indicate that it is the duty of every Master to lay down plans for his workmen, so they teach that, however exalted be your station in society, you have certain duties to perform to those who are not so fortunate as yourself, and for the fulfilment of which you must one day give an account to the All-seeing Eye on which, typified by the Sun or Star on the Jewel, you ought at all times to place your reliance. [The Holy Bible, which is never shut in a Lodge, teaches us to love God; and unless our motives be founded on that love, and our actions spring from it, all the morality in the world is of no avail.]\*

Brother C. D.,—I invest you, as Depute Master, with the *Square* and *Compasses*, being the insignia of your office. The Square has the two ends of unequal length, the short one pointing to time, the other to eternity; so the Compasses combined with the Square will teach you not only to be contented with your lot on earth, and thankful for what your Heavenly Father bestows on you in this world, but that you should press forward in the paths of virtue, and have in view the attainment of a blessed immortality. In the absence of the Master (and of any Past Master of the Lodge†), you will take upon you the duties of the Chair.

Brother E. F.,—I invest you as Substitute Master. It is your duty to preside in the Lodge when the Master or his Depute cannot be present. Your Jewel

\* When a Chaplain is to be afterwards invested, the sentence marked thus [ ] may be here omitted, and inserted into the Address to him.

† To be omitted at the Consecration of a New Lodge.

is the *Square*, which denotes in a moral sense that you are worthy of the office they have conferred upon you; and in its emblematic sense, that as, when applied to work, it shows whether it be straight, level, and correct, so you are to observe that your conduct and actions, as well as those of the Brethren (at least in Lodge assembled), are guided by the stern principles of justice.

Again addressing the R. W. Master Elect :—

RIGHT WORSHIPFUL SIR,—I now place in your hand this *Mallet* or *Maul* ;\* it has for long been the symbol of authority over the Brethren. As the *Chisel* demonstrates to us the advantage of discipline, and the Mallet, when applied to it, lops off excrescences and smooths surfaces, we are thus taught to correct irregularities, and reduce man to a proper level ; so that, by quiet deportment, he may, in the school of discipline, learn to be content. What the Mallet is to the workman, enlightened reason is to the passions ; it curbs ambition, depresses envy, moderates anger, and checks every rising frailty.

I have now to wish you happiness and prosperity, and I pray the Grand Architect of the Universe, of His infinite mercy and goodness, to guide and direct you in all your actions, and to preserve you from any breach of the duties of the high office to which you have been called.

The New Master is then conducted to the chair of his Lodge (in front of that of the Installing Brother), his Depute and Substitute standing on his right and left. The Members of the New Lodge then advance in procession, pay due homage to the New Master,

\* This is the Mallet of the Lodge, not that of the Installing Brother, which he does not relinquish until the conclusion of the whole Ceremonial.

and signify their subjection and obedience by the usual salutations in the First Degree.

#### GRAND HONOURS.

This part of the ceremony being concluded, the Wardens and other Office-bearers are requested to advance to the Altar, and the Installing Brother\* will then take their oaths *de fideli*, viz.—

“I . . . . do hereby agree to accept of the office of Senior Warden (*or Junior Warden, &c., as the case may be*) of the Lodge —, and solemnly promise, to the best of my ability, to discharge faithfully, zealously, and conscientiously, its duties during the ensuing twelve months, unless a successor shall be previously appointed and installed in my stead; and that I will do my utmost to forward the interests of the Lodge, and support the Master in his various duties. So help me God!”

The Office-bearers are then invested, in succession, with the Insignia or Jewels of their office, and addressed as follows:—

Brother G. H.,—You are, by the consent of this Lodge, elected Senior Warden thereof for the usual time, in consequence of which I now invest you with this Jewel as the insignia of your office. Observe, it is a *Level*, to denote to you, in its moral sense, that we are descended from the same stock, partake of the same nature, and share the same hope; and that,

\* When the Most Worshipful the Grand Master and his Officers attend to constitute a New Lodge, the Grand Wardens may invest the Wardens, the Grand Treasurer invest the Treasurer, and so on. Sometimes the New Master enters immediately on the duties of his office by administering the oath *de fideli* to, and investing the Wardens, &c., but it is more convenient in practice that, at all Installations, the presiding or Installing Brother conducts the whole Ceremonial.

though distinctions among men are necessary to preserve subordination, yet no eminence of station can make us forget that we are Brethren ; and, in its emblematic sense, that in all Masonic concerns you are to consider your Brethren as strictly on a level with you. Your early and regular attendance at your Lodge is particularly necessary, in order to assist to the utmost in your power and skill in the good management thereof.

Brother I. J.,—You have been, by the consent of this Lodge, elected Junior Warden thereof for the usual time, in consequence of which I invest you with this Jewel as the insignia of your office. Observe, it is a *Plumb Rule*, with a Plummets affixed, to denote to you, in its moral sense, that you owe your promotion to your uprightness and integrity, and that you are at all times to be upright in your conduct ; and, in its emblematic sense, that in the discharge of the many duties of this difficult and arduous office, and in all Masonic concerns, you are to take especial care to act with perfect uprightness, so that, if your Jewel should be figuratively applied, it will be found so.

Worshipful Senior and Junior Wardens, those columns,\* the badges of your office, I entrust to your care, not doubting your vigilance and attention.

The Senior and Junior Grand Wardens are then conducted to their seats, and saluted.

The Treasurer is then invested with the Insignia of his office :—

Brother K. L.,—By investing you with this Jewel I have to remind you that it is your duty to collect subscriptions and other fees, and keep an exact account

\* When the work of Masonry in the Lodge is carrying on, the column of the Senior Warden is raised ; when the Lodge is at refreshment the column of the Junior Warden is raised.

of Lodge expenses. *You are also to transmit to the Grand Lodge the dues for recording Intrants and the Annual Certificates, and this whether the Lodge sanction it or not,* THESE MONEYS NOT BEING LAWFULLY ITS PROPERTY, BUT THAT OF THE GRAND LODGE OF SCOTLAND ALONE AND FOR WHICH YOU ARE PERSONALLY RESPONSIBLE. Your regular and early attendance will afford the best proof of your zeal and attachment.

The Secretary is then invested with the Insignia of his office :—

Brother M. N.,—You have been elected Secretary of this Lodge. It is your province to record the minutes, issue the summonses for our regular meetings, and make the due returns of Officers and Members to the Grand Lodge. Your good inclinations to Masonry and this Lodge I hope will induce you to discharge your office with fidelity, and by so doing you will merit the esteem and approbation of your Brethren.

The Deacons are then invested :—

Brother O. P.,—I invest you with the Jewel of Senior Deacon ; it is the *Mallet*, and ought to teach you that skill without exertion is of little avail ; that labour is the lot of man, for the heart may conceive and the head may devise in vain, if the hand be not prompt to execute the design.

Brother Q. R.,—Your Jewel of office, as Junior Deacon, is the *Trowel*, which teaches us to spread the cement of brotherly love and affection,—that cement which unites us all into one sacred band, a society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who can best work and who can best agree.

Brothers O. P. and Q. R.,—It is your province to attend on the Worshipful Master and Wardens, and

to act as their assistants in the active duties of the Lodge,—such as in the reception of Candidates into the different degrees of Masonry, and in the immediate practice of our rites. I commit to you these Rods as your badges of office.

The Stewards are next invested :—

Brothers S. T. and U. V.,—You have been appointed Stewards of this Lodge. The duties of your office are to introduce Visitors, and see that they are accommodated ; as also to see that the tables are properly furnished at refreshment, and that every Brother is suitably provided for ; and, generally, to assist the Deacons and other Office-bearers in performing their respective duties.

The Inner Guard is then invested as follows :—

Brother W. X.,—The *Cross Swords* with which I invest you indicate that you are to suffer none to pass or repass but such as are duly qualified ; and, emblematically, to set a guard over our thoughts, a watch at our lips, and post a sentinel over our actions. Your duty is to admit Masons on proof, to receive Candidates in due form, and to obey the commands of the Junior Warden.

The Tyler is then brought forward and invested with the Jewel and instrument of his office :—

Brother Y. Z.,—I commit this *Sword* into your hands, to enable you effectually to guard against the approach of cowans and eavesdroppers, by which we are reminded we ought to prevent the approach of every unworthy thought or deed, and to preserve a conscience void of offence towards God and towards man.

The Ceremonial of Investiture having come to a close, the presiding Brother will then give a general

Address to the Master, Wardens, and Brethren, in the following manner :—\*

R. W. Sir,—The Brethren having committed the Lodge to your care, you cannot be insensible to the importance of the charge, and to your responsibility for the faithful discharge of the duties annexed to the appointment. The honour, the reputation, and the usefulness of this Lodge, will materially depend on the skill and ability with which you manage its concerns ; whilst the happiness of the Brethren will be generally promoted by the zeal and assiduity with which you promulgate the genuine tenets and principles of the Order. As a pattern for your imitation, consider that glorious luminary which regularly diffuses light and lustre to all ; in like manner, it will be your province to communicate light and instruction to the Brethren of your Lodge ; impress on them the dignity and high importance of Masonry, and charge them to practise out of the Lodge those excellent precepts which they are taught in it ; so that, when anyone is said to be a Free Mason, the world may know that he is one to whom the burdened heart may pour forth its sorrows, to whom the distressed may prefer their suit, whose heart is guided by justice, and whose hand is extended by benevolence.

W. WARDENS,—You are too well acquainted with the laws of Free Masonry to warrant any distrust that you will be found wanting in the proper discharge of the duties of your respective offices ; suffice it to observe, that what you have seen praiseworthy in others you will carefully imitate, and what in them may have appeared defective, you will in yourselves

\* Any other similar Address may be given. At the Erection of a new Lodge, although the Investiture of the Wardens and inferior Office-Bearers be performed by the new Master, the Address ought to be given by the Brother who *presides* on the occasion.

amend. You ought to be patterns of good order and regularity, as it is only by a due observance of the Laws yourselves that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of the important duties of his situation, and carefully instruct those whom he may place under your charge. From the zeal you have shown towards our excellent Institution, and the desire you have evinced to promote its best interests, I entertain no doubt that your conduct will be such as to merit the approbation of your Brethren, and the testimony of a good conscience.

BRETHREN,—Such is the nature of our constitution, that as some must of necessity rule and teach, so others must of course learn to submit and obey. Humility in both is an essential duty. The Brethren who have been appointed to assist in the government of the Lodge are too well acquainted with the principles of Masonry, and the rules of good manners, to extend the power with which they are entrusted; and you are too sensible of the propriety of their appointment, and of too generous dispositions, to envy their preferment. From the knowledge I have of both Officers and Members, I trust that all will have but one aim—to please each other, and unite in the great design of communicating happiness. May you all enjoy every satisfaction and delight which disinterested friendship can give, within these sacred walls! May Free Masonry flourish in every part of the globe, and rise superior to all opposition! May it become influential in diffusing the light of *Wisdom*, aiding the *strength* of reason, dispensing the *beauties* of virtue, and lessening the aggregate of human misery and vice! May it teach us to measure our actions by the rule of rectitude, square our conduct by the principles of morality, and guide our very thoughts within the compass of propriety! Hence we learn to be meek,

humble, and resigned, and to moderate the passions, the excess of which deforms and disorders the very soul; and the Brother who has thus far discharged his duty as a Mason, can patiently await the arrival of that awful moment when the soul shall take wing to the boundless and unexplored mansions above.

Brethren, such are the genuine tenets and principles of our Order. May they be transmitted through the Lodge pure and unsullied through all generations! To obtain this end, let us continue to cultivate the great moral and social virtues laid down on our Masonic tracing-board, and improve ourselves in everything that is good, amiable, and useful. And may the Great Architect of the Universe preside over our Temple, and under His sway let us ever act with a dignity becoming the high and venerable character of our Institution.

The New Master now thanks the Presiding Brother.

#### GRAND HONOURS.

Then shall be sung PSALM c., accompanied by Music.

THANKSGIVING by the V. W. the Grand or Provincial Grand Chaplain:—

BLESSED be Thy name, O Great Architect of the Universe, that it hath pleased Thee to put into the hearts of Thy servants to found this Lodge to Thy honour and glory. Bless them, O Lord, with Thine especial blessing, and grant that all who shall enjoy the benefit of this pious work, may continue Thy faithful servants unto their lives' end. Let their practice shadow forth the blessed principles of Faith, Hope, and Charity; and when Thou shalt be pleased to call them hence, and the earthly house of this tabernacle

shall be dissolved, give them a building of God, an house not made with hands, eternal in the heavens.

*Response by the Brethren.*—So mote it be.

#### GRAND HONOURS.

Refreshments served, preceded and followed by the usual alterations.

#### THE MASONIC ANTHEM.

AFTER WHICH THE LODGE WILL BE CLOSED IN DUE FORM, AND IN THE THIRD DEGREE.

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*[The preceding Ceremonials may be abridged or extended at pleasure, provided nothing be introduced that can give offence to any Brother either in religion or politics; the material points, however, are on no account to be omitted. It is perhaps unnecessary to add that the Presiding Brother ought to commit the whole to memory, it being quite contrary to the spirit of Scottish Masonry to read any portion, except the Charges and Regulations at pp. 157-159, supra.]*

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#### RULES.

I. None but Master Masons belonging to a regular Lodge can be present.

II. None can be admitted without a ticket.

III. Each Brother, before entering, will sign his name, and the name of the Lodge of which he is a Member.

IV. No one can be admitted after the Grand or Provincial Grand Lodge is opened.

V. Costume—Full Dress, black, with white tie and gloves.

## FORM OF PETITION FOR A NEW LODGE.

UNTO *the Most Worshipful the* GRAND MASTER-MASON,  
*the R. W. the Office-Bearers and Members of The*  
 GRAND LODGE OF SCOTLAND :

The PETITION of the undersigned, regular registered  
 Master-Masons of the Lodges mentioned against  
 our respective names ;

*Humbly Sheweth,*

THAT your Petitioners, having the good of Masonry  
 at heart, are desirous of extending the benefits of the  
 Craft in this part of the country, which cannot be  
 accomplished without having a regularly constituted  
 Lodge. We, therefore, being anxious to commence  
 and carry on our Masonic labours under the sanction  
 of the Grand Lodge, pray for a Charter of Constitution  
 and Erection, empowering us to meet as a regular  
 Lodge at \_\_\_\_\_, by the  
 name and title of \_\_\_\_\_, and  
 there to discharge the duties of Masonry in a consti-  
 tutional manner, according to the forms of the Order,  
 and the Laws of the Grand Lodge ; and we recom-  
 mend and propose the following to be the first Office-  
 Bearers of the Lodge, viz.—

A. B.—*R. W. Master.* C. D.—*W. Depute Master.*  
 E. F.—*W. Substitute Master.* G. H.—*W. Sen. Warden.*  
 I. J.—*W. Jun. Warden.* K. L.—*Treasurer.* M. N.—  
*Secretary.* O. P.—*Senior Deacon.* Q. R.—*Junior*  
*Deacon.* S. T.—*Inner Guard ;* and V. W.—*Tyler.*

The prayer of this Petition being granted, we pro-  
 mise strict obedience to the Laws and Constitutions  
 of the Grand Lodge of Scotland.

Signed \_\_\_\_\_ M.M.

*Lodge* \_\_\_\_\_

ORDER OF PROCESSION OF THE GRAND LODGE,  
AND  
CEREMONIAL TO BE OBSERVED AT LAYING  
A FOUNDATION-STONE

BY

THE M. W. THE GRAND MASTER, ETC.

The Grand Lodge having been opened at a convenient place, and the necessary directions and instructions given, it is adjourned. The Brethren being in their proper Clothing and Jewels, and wearing White Gloves, the Procession moves in the following order, viz.—

Band of Music.

Stranger Brethren belonging to Warranted Lodges holding of a recognised Grand Lodge, other than that of Scotland.

Lodges present, and their Brethren, according to Seniority on the Grand Lodge Roll,—  
Junior Lodge in Front.

Members of the Grand Lodge, according to Seniority on the Roll of Lodges,—Juniors in Front.

Band of Music.

Grand Marshals.

Grand Tyler. (*With Drawn Swords.*) Grand Tyler.

Grand Director of Music. Grand Bard.

Grand Director of Ceremonies.

Grand Steward. (*With White Rods.*) Grand Steward.

Level. (*Carried by Operatives.*) Plumb.

Grand Steward. (*With White Rods.*) Grand Steward.

Compass. (*Carried by Operatives.*) Square.

Grand Steward. (*White Rods.*) Grand Steward.

Mallet.

(*Carried by an Operative.*)

Grand Steward.	( <i>White Rods.</i> )	Grand Steward.
Vase ( <i>Wine</i> ).	Cornucopia ( <i>Corn</i> ).	Vase ( <i>Oil</i> ).
Grand Steward.	Grand Steward.	Grand Steward.
	( <i>With White Rods.</i> )	
	Grand Jeweller.	
	Grand Bible-bearer.	
Inscription Plates.	Architect with Plans.	
	Bottles with Coins, &c.	
Grand Steward.	Grand Steward.	Grand Steward.
	( <i>With White Rods.</i> )	
Senior Grand Deacon.	Grand Chaplain in his Robes.	Junior Grand Deacon.
Grand Steward.	( <i>White Rods.</i> )	Grand Steward.
Grand Secretary.	Grand Treasurer.	Grand Clerk.
Grand Steward.	Grand Steward.	Grand Steward.
Senior Grand Warden.	( <i>With Batons.</i> )	Junior Grand Warden.
Grand Steward.	( <i>With White Rods.</i> )	Grand Steward.
Past Grand Master.	Depute Grand Master.	
	Substitute Grand Master.	
Grand Steward.	Vice-President of Grand Stewards.	Grand Steward.
	( <i>White Rods.</i> )	
	Grand Sword-Bearer.	
	GRAND MASTER.	
Grand Steward.	President of Grand Stewards.	Grand Steward.
<i>With White Rod.</i> )	( <i>Carrying Grand Master's Rod.</i> )	<i>With White Rod.</i> )
	Past Grand Masters.	
	Provincial Grand Masters.	
	Past Grand Wardens, &c.	

Having arrived within a proper distance of the Stone, the Procession halts, the Brethren open to the

right and left, so as to leave room for the Grand Master and other Office-Bearers to pass up the centre. On arriving at the Platform :—

The Architect is the first of the Masonic Procession who walks up to the Platform on the East ; *2ndly*, the Grand Chaplain ; *3rdly*, the Grand Jeweller, Grand Deacons, Grand Clerk, Grand Secretary, Grand Treasurer, Grand Wardens, and Substitute ; then Grand Master, Past Grand Master, and Depute Grand Master, followed by Provincial Grand Masters and Brethren attendant, all giving way to the Grand Master when on the Platform, and the Substitute taking the right of the Grand Master.

Band of Music to be thereafter placed in a conspicuous situation ; and the Grand Jewels, &c., to be laid on the Grand Master's Table.

“ *Queen's Anthem* ” to be played.

“ *Hail, Masonry !* ” to be played.

Grand Chaplain to offer up a Prayer.

Grand Master calls upon the Grand Treasurer, Secretary, and Clerk, to place the Coins, &c., in the cavities of the Stone, and the Architect to bring forward the necessary workmen :—when Coins, &c., are placed,—

“ *Great Light to Shine,* ” by the Band.

While this is playing, three distinct stops to be made in bringing down the Stone.

Grand Master upon this walks down from the Platform to the East of the Stone, with the Substitute on his right hand, the Grand Wardens walking before him, who go to the West, having with them the Level and the Plumb.

Grand Master says—“ R.W. Sub. Grand Master,

you will cause the various implements to be applied to the Stone, that it may be laid in its bed according to the Rules of Masonry." The Substitute Grand Master orders the Wardens to do their duty. Grand Master then says—"Right Worshipful Junior Grand Warden, What is the proper Jewel of your Office?"—"The Plumb." "Have you applied the Plumb to the several edges of the Stone?"—"I have, M.W.G.M."

"Right Worshipful Senior Grand Warden, What is the proper Jewel of your Office?"—"The Level." "Have you applied the Level to the top of the Stone?"—"I have, M.W.G.M."

"Right Worshipful Substitute Grand Master, What is the proper Jewel of your Office?"—"The Square." "Have you applied the Square to those parts of the Stone that are square?"—"I have, M.W.G.M."

The Grand Master then says—"Having, my R.W. Brethren, full confidence in your skill in our Royal Art, it remains with me now to finish this our Work."

He then gives the Stone three knocks, saying—

"May the Almighty Architect of the Universe look down with benignity upon our present undertaking, and crown the edifice, of which we have now laid the foundation, with every success."

Three Cheers.

Music.

*"On! on! my dear Brethren."*

During the Music—

The Cornucopia is delivered to the Substitute, the Vase with Wine to the Senior Grand Warden, and the Vase with Oil to the Junior Grand Warden.

After the Music ceases—The Cornucopia is de-

livered by the Substitute to the Grand Master, who throws its contents upon the Stone. The Vase with Wine is then handed to the Substitute, who delivers it to the Grand Master, who pours it upon the Stone, and the Oil in the same manner—Grand Master saying—

“Praise be to the Lord immortal and eternal, who formed the Heavens, laid the foundations of the Earth, and extended the Waters beyond it,—who supports the Pillars of Nations, and maintains in order and harmony surrounding Worlds. We implore Thy aid, and may the continued blessings of an all-bounteous Providence be the lot of these our native shores : and may the Almighty Ruler of Events deign to direct the hand of our gracious Sovereign, so that she may pour down blessings upon her people ; and may that people, living under sage laws, in a free government, ever feel grateful for the blessings they enjoy.”

“*Masons' Anthem.*”

The Grand Officers return to their Platform when the Anthem ceases.

Three Cheers.

Address by Grand Master.

Reply by—————

“*Rule Britannia,*” by the band.

The Procession then returns in inverted order to the place from which it set out, where the Grand Lodge is closed.

## THE FUNERAL SERVICE.

THE Brethren being assembled at the house where the body of the deceased lies, the Master proceeds to the head of the corpse, and the service begins :

MASTER—"What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?"

"Man walketh in a vain shadow, he heapeth up riches, and cannot tell who shall gather them.

"When he dieth, he shall carry nothing away; his glory shall not descend after him.

"Naked he came into the world, and naked he must return: the Lord gave, and the Lord hath taken away, blessed be the Name of the Lord!

"Let us die the death of the righteous, and let our last end be like his!"

The Brethren answer:—

"God is our God for ever and ever; He will be our Guide even unto death!"

The Master then repeats the following prayer:—

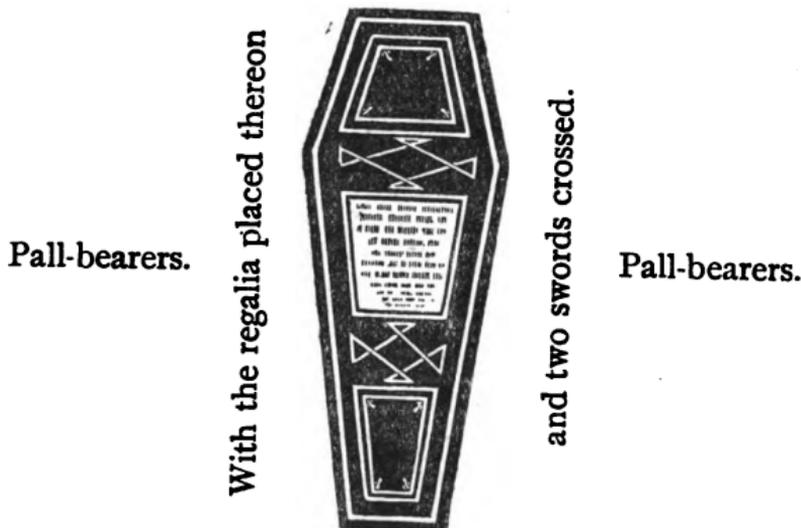
“ Most glorious God, Author of all good, and Giver of all mercy, pour down Thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection : May the present instance of mortality remind us of our approaching fate ; and draw our attention towards Thee, the only Refuge in time of need ; that when the awful moment shall arrive that we are about to quit this transitory scene, the enlivening prospect of Thy mercy may dispel the gloom of death ; and after our departure hence, in peace and in Thy favour, we may be received into Thine everlasting kingdom ; to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. *Amen.*”

The different Lodges rank according to seniority, the junior preceding ; each Lodge forms one division, and the following order is observed :—

The Tyler, with his sword ;  
 The Stewards, with white rods ;  
 The Brethren out of office, two and two ;  
 The Secretary, with a roll ;  
 The Treasurer, with his badge of office ;  
 Senior and Junior Wardens, hand in hand ;  
 The Past Master ;  
 The Master.

The Lodge to which the deceased Brother belonged, in the following order, all the members having flowers or herbs in their hands :—

The Tyler ;  
 The Stewards ;  
 Martial music (drums muffled, and trumpets covered);  
 The Members of the Lodge ;  
 The Secretary and Treasurer ;  
 The Senior and Junior Warden ;  
 The Past Master ;  
 The holy writings, on a cushion, covered with  
 black cloth, carried by the oldest  
 Member of the Lodge ;  
 The Master ;  
 The choristers, singing an anthem ;  
 The Clergyman ;



Chief mourner ;  
 Assistant mourners ;  
 Two Stewards ;  
 A Tyler.

One or two Lodges advance before the procession

moves to the churchyard, to prevent confusion, and to make the necessary preparations. When the procession arrives at the grave, the following exhortation may be given:—

“Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living; from them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

“Notwithstanding the various mementoes of mortality with which we daily meet, notwithstanding death has established his empire over all the works of nature, yet, through some unaccountable infatuation, we forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, until we are suddenly alarmed with the approach of death when we least expect him, and at an hour which we probably conclude to be the meridian of our existence.

“What are all the externals of majesty, the pride of wealth, or charms of beauty, when nature has paid her just debt? Fix your eyes on the last scene, and view life stript of her ornaments, and exposed in her natural meanness; you will then be convinced of the futility of those empty delusions. In the grave all fallacies are detected, all ranks are levelled, and all distinctions are done away.

“While we drop the sympathetic tear over the grave of our deceased friend, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold from his memory the praise that his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained; the wisest, as well as the best of men, have erred. His meritorious

actions it is our duty to imitate, and from his weakness we ought to derive instruction.

“Let the present example excite our most serious thoughts, and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity; but embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this world shall cease to delight, and the reflections of a virtuous life yield the only comfort and consolation. Thus our expectations will not be frustrated; nor we hurried unprepared into the presence of an all-wise and powerful Judge, to whom the secrets of all hearts are known, and from whose dread tribunal no culprit can escape.

“Let us, while in this stage of existence, support with propriety the character of our profession, advert to the nature of our solemnities, and pursue with assiduity the secret tenets of our order. Then, with becoming reverence, let us supplicate the Divine grace, to ensure the favour of that eternal Being, whose goodness and power know no bound; that when the awful moment arrives, be it soon or late, we may be enabled to prosecute our journey without dread or apprehension to that far-distant country whence no traveller returns. By the light of the Divine countenance we shall pass, without trembling, through those gloomy mansions where all things are forgotten; and at the great and tremendous day of trial and retribution, when arraigned at the bar of Divine justice, let us hope that judgment will be pronounced in our favour, and that we shall receive our reward in the possession of an immortal inheritance, where joy flows in one continued stream, and no mound can check its course.

“From time immemorial it has been a custom

among the fraternity of free and accepted Masons, at the request of a Brother on his death-bed, to accompany his corpse to the place of interment, and there to deposit his remains with the usual formalities.

“In conformity to this usage, and at the special request of our deceased Brother, whose memory we revere and whose loss we now deplore, we have assembled in the character of Masons, to resign his body to the earth whence it came, and to offer up to his memory before the world the last tribute of affection ; thereby demonstrating the sincerity of our past esteem and our inviolable attachment to the principles of the order.

“With proper respect, therefore, to the established customs of the country in which we live ; with due deference to our superiors in Church and State ; and with unlimited good-will to all mankind, we here appear clothed as Masons, and publicly crave permission to express our submission to peace and good government, and our wish to serve the interests of mankind. Invested with the badges of innocence, we humbly bow to the universal Parent, and implore His blessing on every zealous endeavour to promote peace and good-will, and pray for perseverance in the principles of piety and virtue.

“The great Creator having been pleased, out of His mercy, to remove our worthy Brother from the cares and troubles of a transitory existence to a state of eternal duration, and thereby to weaken the chain by which we are united man to man ; may we who survive him anticipate our approaching fate, and be more strongly cemented in the ties of union and friendship ; that, during the short space allotted to our present existence, we may wisely and usefully employ our time, and, in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other.

“Unto the grave we resign the body of our deceased friend, there to remain until the general resurrection, in favourable expectation that his immortal soul may then partake of joys which have been prepared for the righteous from the beginning of the world. And may Almighty God of His infinite goodness, at the grand tribunal of unbiased justice, extend His mercy towards him, and all of us, and crown our hope with everlasting bliss in the expanded realms of a boundless eternity. This we beg, for the honour of His name, to whom be glory, now and for ever. *Amen. So mote it be.*”

## CEREMONIAL OF A FUNERAL LODGE.

THE Office-Bearers and other Brethren taking part in the Ceremony will meet in the Ante-room, when a Procession will be formed, and thereafter move off in the following order to the Hall, the Organ playing "The Dead March in Saul."

Tyler, with Sword.  
 Light-Bearer. Light-Bearer.  
 Light-Bearer.  
 Marshal.  
 Six Stewards, two and two, with White Rods.  
 Director of Ceremonies.  
 Bard. Architect.  
 Chaplains.  
 Senior Deacon. Junior Deacon.  
 Secretary. Clerk.  
 Treasurer.  
 Senior Warden. Junior Warden.  
 Bible-Bearer and Mallet.  
 Sword of State.  
 PAST MASTER.  
 Depute Master. Substitute Master.  
 R.W. MASTER.  
 Six Stewards, two and two, with White Rods.  
 Marshal.  
 Light-Bearer.  
 Light-Bearer. Light-Bearer.  
 Stewards, with Rods.

The Lodge will be opened by the R.W. Master.  
 The Oration will be pronounced by the Rev. the Chaplain.

The Music from Handel, Mozart, Luther, and Calcott.

The Director of Music will preside at the Organ, assisted by an efficient Choir.

*Solemn Music*—DEAD MARCH IN "SAUL"—*Handel*.

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OPENING OF LODGE.

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SERVICE.

PRAYER.—CHAPLAIN.

Most Glorious God, Author of all good, and Giver of all mercy, pour down Thy blessings upon us, and strengthen all our solemn engagements with the ties of fraternal affection. Let this striking instance of mortality remind us of our approaching fate, and so fit and prepare us for that awful period, whenever it may arrive, that, after our departure hence, in peace and in Thy favour, we may be received into Thy Everlasting Kingdom. *Amen.*

*Grand Honours.*

Selection from REQUIEM—*Mozart*.—ORGAN.

ANTHEM.

Holy, holy, Lord God Almighty, who was, and is, and is to come.

Who shall not glorify Thy name, for Thou only art holy, Thou only art the Lord.

## SERVICE WITH RESPONSES,

To be Chanted by the **CHOIR**, assisted by the  
**BRETHREN.**

**R.W. MASTER.**—What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of death?

**BRETHREN.**—Man walketh in a vain shadow, he heapeth up riches, and cannot tell who shall gather them.

**R.W. MASTER.**—When he dieth, he shall carry nothing away; his glory shall not descend after him.

**BRETHREN.**—Naked we came into the world, and naked we must return. The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord!

### *Grand Honours.*

**ANTHEM—Luther.**—**CHOIR, 4 Voices.**

[This Anthem was sung at the Funeral Grand Lodge held in honour of St. Clair of Rosslyn, the last Hereditary Grand Master Mason of Scotland. Anno 1778.]

Frail man ! how like the meteor's blaze !  
How evanescent are thy days !  
Protracted to its longest date,  
How short the time indulged by fate !  
No force death's potent arm can brave ;  
Nor wisdom's self elude the grave ;  
Where'er our various journeys tend,  
To this we soon or late descend.  
Thither from mortal eyes retired,  
Though oft beheld and still admired,  
—— to dust his claim resigns,  
And in sublimer regions shines.

Let us, whom ties fraternal bind  
 Beyond the rest of human kind,  
 Like \_\_\_\_\_ live, like \_\_\_\_\_ die,  
 Then join th' Eternal Lodge on high.

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### SERVICE WITH RESPONSES.

R. W. MASTER.—Let me die the death of the righteous, and let my last end be like his.

BRETHREN.—God is our God for ever and ever ;  
 He will be our guide even unto death.

*Grand Honours.*

ANTHEM—*Kent.*

O Lord, our Governor, O how excellent is Thy name in all the world !

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The Chaplain will descend from the Dais on the right of the R.W. Master, and preceded by two Stewards bearing White Rods, walk up to the Oratory, from which he will deliver the Oration.

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ELEGY—*Dr. Calcott.*—CHOIR, 4 Voices.

Forgive, blest shade, the tributary tear,  
 That mourns thy exit from a world like this ;  
 Forgive the wish that would have kept thee here,  
 And stay'd thy progress to the seats of bliss.  
 No more confined to grov'ling scenes of night ;  
 No more a tenant pent in mortal clay ;  
 Now would we rather hail thy glorious light,  
 And trace thy journey to the realms of day.

ANTHEM—*Handel.*

Waft him, Angels, through the skies,  
 Far above yon azure plain,  
 Glorious there like you to rise,  
 There like you for ever reign.

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## SERVICE WITH RESPONSES.

R.W. MASTER.—May we be true and faithful;  
 and may we live and die in love.

BRETHREN.—So mote it be.

R.W. MASTER.—May we always profess what is  
 good; and may we always act agreeably to our pro-  
 fession.

BRETHREN.—So mote it be.

R.W. MASTER.—May the Lord bless us, and  
 prosper us; and may all our good intentions be  
 crowned with success.

BRETHREN.—So mote it be.

R.W. MASTER.—Glory be to God on high,—on  
 earth peace, and good-will towards men.

BRETHREN.—So mote it be; now, from hence-  
 forth, and for evermore. *Amen.*

*Grand Honours.*

## PRAYER.—CHAPLAIN.

Almighty Architect of the Universe, unto the grave  
 has been resigned the body of our loving Brother, to  
 remain until the day of general resurrection. We  
 earnestly pray Thee, at that great and dreadful day, to  
 extend Thy infinite mercy towards all of us, and to  
 crown our felicity with everlasting bliss in Thy  
 Heavenly Kingdom.—Amen.

*Grand Honours.*

## NATIONAL ANTHEM.

God save our gracious ~~Queen~~, *King*

Long may ~~Victoria~~ reign, *Edward*

God save the ~~Queen~~, *King*

May ~~she~~ defend our laws, *He*

And ever give us cause

To sing with heart and voice,

God save the ~~Queen~~. *King*

Hail ! mystic, holy light,

Heaven born, and ever bright,

Spread more and more ;—

Light of the bold and free,—

Honour and loyalty,

Light of Free-Masonry,

Ne'er leave our shore.

Almighty Architect,

Counsel, uphold, direct,

~~Victoria~~ our ~~Queen~~, *Edward - King*

Round ~~her~~ Thy covering spread, *His*

O'er ~~her~~ Thy spirit shed, *his*

Take ~~her~~ anointed head

Under Thy wing.