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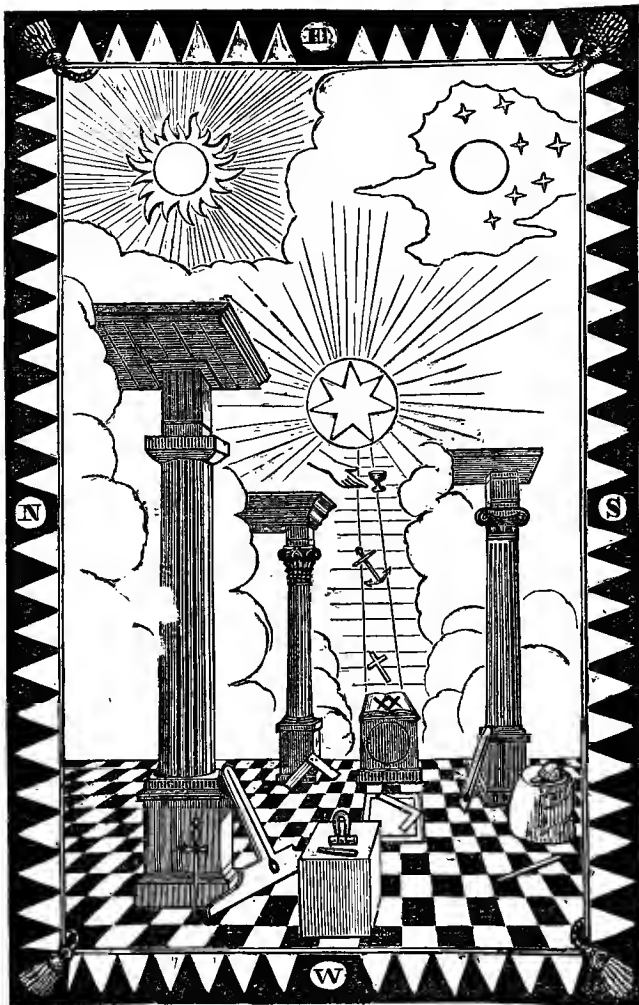


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TRACING BOARD—FIRST DEGREE.

For Explanation, see "The Perfect Ceremonies of Craft Masonry," p. 69. Also 4th and 5th Sections of First Lecture.



The Lectures
OF
THE THREE DEGREES
IN
Craft Masonry.

(Complete)

A NEW AND REVISED EDITION,

WITH

Wood-Cut Illustrations of the Three
Tracing Boards,

The Ceremony of Installation.

AND AN APPENDIX.

Uniform with "The Perfect Ceremonies of Craft Masonry."

*The two works forming the only Complete and
Accurate Manual to everything in
the Three Degrees.*



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THE Lectures have been very carefully revised, and the numerous errors and inaccuracies of previous versions removed. As now here printed, the Lectures may be accepted as in strict accordance with Standard Authority, and the workings of the best Metropolitan Lodges.

The reference, *see* "P.C.C.M.," applies to the companion volume, "The Perfect Ceremonies of Craft Masonry."



PART I.

5

CONTENTS.

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PART I.

TRACING BOARD—FIRST DEGREE (*Frontispiece*).

FIRST LECTURE—

INTRODUCTORY ADDRESS, SEVEN SECTIONS, AND CHARGES,
COMPLETE.

TRACING BOARD—SECOND DEGREE.

SECOND LECTURE—

INTRODUCTORY ADDRESS, FIVE SECTIONS, AND CHARGES,
COMPLETE.

TRACING BOARD—THIRD DEGREE.

THIRD LECTURE—

INTRODUCTORY ADDRESS, THREE SECTIONS, W.M.'S
SECTION, AND CHARGES, COMPLETE.

PART II.

THE CEREMONY OF INSTALLING A WORSHIPFUL MASTER.

APPENDIX.

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

CEREMONY OF OPENING AND CLOSING GRAND LODGE AND PROVINCIAL GRAND LODGE.



FIRST LECTURE.

INTRODUCTORY ADDRESS.

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

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

The nature, character, the attributes and perfections, of the Deity are faithfully delineated and forcibly portrayed, and are well calculated to influence our conduct towards Him, as

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

A.—On the L...l.

Q.—How do we hope to part?

A.—On the S...e.

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

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

Q.—Whence come you?

A.—From the W...t.

Q.—Whither directing your course?

A.—To the E...t.

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

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

Q.—Who are you that want instruction?

A.—A Free and an Accepted Mason.

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

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

Q.—Why so, free-born?

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

principles, it being a general remark in those days, as well as the present, that the minds of slaves were more vitiated and less enlightened than those of the free-born.

Q.—Why those equalities among Masons ?

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

Q.—Masonically speaking, whence come you ?

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

Q.—What recommendation do you bring ?

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

Q.—Any other recommendation ?

A.—Hearty good wishes.

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

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

Q.—By this I presume you are a Mason ?

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

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

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

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

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

Q.—What are s...s ?

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

Q.—What are t...s ?

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

Q.—Give me the points of your entrance ?

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

Q.—I HELE.

A.—I conceal.

Q.—What do you wish to conceal ?

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

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

A.—Of, At, and On.

Q.—Of, At, and On what?

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

Q.—When were you made a Maſon?

A.—When the Sun was at its meridian.

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

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

Q.—What is Freemafonry?

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

Q.—Where were you made a Freemafon?

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

Q.—What is a L...e of Freemafons?

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

Q.—When met, what makes them juſt?

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

Q.—What perfect?

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

Q.—What regular?

A.—The charter or warrant of conſtitution.

Q.—Why were you made a Freemafon?

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

Q.—Have they any f...s?

A.—They have, many invaluable ones.

Q.—Where do they keep them?

A.—In their h...s.

Q.—To whom do they reveal them ?

A.—To Mafons, and them only.

Q.—How do they reveal them ?

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

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

A.—By the assistance of a key.

Q.—Does that key hang or lie ?

A.—It hangs.

Q.—Why is the preference given to hanging ?

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

Q.—What does it hang by ?

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

Q.—Why so nearly connected with the heart ?

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

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

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

END OF THE FIRST SECTION.

C H A R G E .

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

SECOND SECTION.

Q.

WHERE were you first prepared to be made a Mason?

A.—In my heart.

Q. Where next?

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

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

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

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

A.—I was divested of m...l and h...d-w...d, I had my r...t arm l...t b...t, etc.

Q.—Why were you divested of m...l?

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

Q.—There is a second reason?

A.—That as I was received into Masonry in a state of p...y, it was to remind me to relieve all indigent brethren, knowing them to be worthy, that not being detrimental to myself or connections.

Q.—A third reason?

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

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

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

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

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

Q.—Why were you h...d-w...d?

A.—That in case I had refused to go through the usual ceremony observed in making a Mason, I might be led out of the L...e without discovering its form.

Q.—There is a second reason?

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

Q.—A third reason?

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

Q.—Why were you f...p-f...d?

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

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

A.—To the door of the L...e.

Q.—How did you find that door?

A.—Shut and close t...d.

Q.—By whom?

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

Q.—His duty?

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

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

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

Q.—How did you gain admision?

A.—By three distinct k...s.

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

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

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

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

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

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

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

A.—Whom he had there.

Q.—The t's answer?

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

Q.—What did he further demand?

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

Q.—Your answer?

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

Q.—How did the I. G. then proceed?

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

Q.—Were you admitted? And on what?

A.—I was, on the p...t of a S. I. presented to my, etc.

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

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

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

A.—To the left of the S. W.

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

A.—Mr. A. B., As no person can be made a Mason unless he is free and of mature age, I demand of you, if you are free, and of

the full age of twenty-one years, to which I answered in the affirmative.

Q.—What were you then directed to do?

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

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

A.—See "The P. C. C. M.," p. 44.

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

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

Q.—Your answer?

A.—God.

Q.—The W. Master's reply?

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

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

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

Q.—How were you then disposed of?

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

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

A.—To go through a similar examination with the J. and S. Ws. as I had done at the door of the L...e.

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

A.—It was figuratively to represent the seeming state of poverty and distress in which I was admitted into F. M...y, on the miseries of which (if realized) were I for a moment to reflect, it could not fail to make that lasting impression on my mind, never to close my ears unkindly to the cries of the distressed, but listening with attention to their complaints, pity would naturally

flow from my breast, accompanied with that relief their necessities required and my ability could afford. It was likewise to show that I was a candidate properly prepared, and a fit and proper person to be made a Mason.

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

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

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

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

Q.—Why of mature age?

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

Q.—Why of sound judgment and strict morals?

A.—That both by precept and example we may the better be enabled to enforce a due obedience to those excellent laws and tenets laid down to us in Freemasonry.

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

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

Q.—The W. Master's answer?

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

Q.—The first of those questions?

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

Q.—The second question?

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

Q.—The third question?

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

Q.—What did the W. Master then order?

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

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

A.—(This is done.)

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

A.—Right lines and angles.

Q.—What do they morally teach?

A.—Upright lives and well squared actions.

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

A.—Br. A. B., it is my duty, etc. (See "The P. C. C. M.," p. 48.)

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

A.—I was, and that in due form.

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

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

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

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

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

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

Q.—For which I will thank you?

A.—I, A. B. etc. (See "The P. C. C. M." p. 49.)

Q.—After taking the great and solemn O...i...n of an E. A. F., how did the W. M. address you?

A.—What you have repeated may be considered but a serious promise; as a pledge of your fidelity, and to render it binding as a solemn O...i...n, I will thank you to seal it, etc.

Q.—How did he further address you?

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

Q.—Your answer?

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

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

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

Q.—Their uses?

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

Q.—How did the W. M. then proceed?

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

END OF THE SECOND SECTION.

CHARGE.

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

THIRD SECTION.

Q.



FTER quitting your kneeling posture, what was next pointed out to your attention?

A.—The three lesser Lights in Masonry.

Q.—How are they situated?

A.—E., S., and W.

Q.—For what purpose?

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

Q.—Why was there none in the N.?

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

Q.—Whom do those lesser lights represent?

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

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

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

Q.—Why is the Master of a Fellow-Mason's Lodge put in comparison with those two grand luminaries?

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

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

A.—Br. A. B. By your meek, etc. See "The P. C. C. M."

P. 53.

Q.—How did he further address you?

A.—Having entered, etc. See "The P. C. C. M." p. 54.

Q.—What were you then ordered to do?

A.—Take a short pace with my left foot, bringing the right

h...l into the h...w; that, he informed me, was the first regular f...p in Freemasonry, and it was in this position the f...s of the degree were communicated.

Q.—Of what do those f...s consist?

A.—A f...n, t...n, and w...d.

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

A.—(Which is given.)

Q.—Communicate the t...n to Br.—?

A.—(Which is done.)

Q.—Is that correct?

A.—It is.

Q.—What does that demand?

A.—A w...d.

Q.—Give me that w...d.

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

Q.—Which you please, and begin.

A.—(It is then given.)

Q.—Whence is this word derived?

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

Q.—The import of the word?

A.—In f.....h.

Q.—Being intrusted were you invested?

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

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

A.—Let me add to the observations, etc. See "The P. C. C. M." p. 60.

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

A.—At the N.E. part of the L...e.

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

A.—It is customary, etc. See “The P. C. C. M.” p. 63.

Q.—Your answer?

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

Q.—The W. Master’s reply?

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

Q.—The first of those reasons?

A.—To put my principles to the test.

Q.—The second?

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

Q.—The third reason?

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

Q.—With what were you then presented?

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

Q.—Their uses.

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

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

A.—In this sense, the 24-inch G...e represents the 24 hours of the day, part to be spent in prayer to Almighty God, part in labour and refreshment, and part to serve a friend or brother in time of need, that not being detrimental to ourselves

or our connexions. The common G...l represents the force of conscience, which should keep down all vain and unbecoming thoughts which might obtrude during any of the before mentioned periods, that our words and actions may ascend unpolluted to the throne of grace. The C...l points out to us the advantages of education, by which means alone we are rendered fit members of regularly organized society.

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

A.—As in the course, etc. See “The P. C. C. M.” p. 67.

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

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

(For the Charge, see “The P. C. C. M.” p. 83.)

Q.—When placed at the N.E. part of the Lodge, by the assistance of the lesser lights, what were you further enabled to discover.

A.—The form of the L...e.

Q.—Of what form?

A.—A regular parallelopipedon.

Q.—Describe its dimensions.

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

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

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

END OF THE THIRD SECTION.

CHARGE,

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

FOURTH SECTION.

Q.



ON what ground does our L...e stand?

A.—Holy ground.

Q.—Why so?

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

Q.—Which, I will thank you to specify.

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

Q.—How is our L...e situated?

A.—Due E. and W.

Q.—Why so?

A.—Because all places of Divine worship, as well as Masons' regularly well formed constituted L...s, are or ought to be so situated.

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

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

Q.—Second reason ?

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

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

A.—Whenever we contemplate on the works of creation, how ready and cheerful ought we to be to adore the Almighty Creator, who has never left himself without a living witness among men. From the earliest period of time, we have been taught to believe in the existence of a Deity. We read of Abel bringing a more acceptable offering to the Lord than his brother Cain; of Enoch walking with God; of Noah being a just and upright man in his day and generation, and a teacher of righteousness; of Jacob wrestling with an angel, prevailing, and thereby obtaining a blessing for himself and his posterity. But we never hear or read of any place being set apart for the public solemnization of Divine worship, until after the happy deliverance of the children of Israel from their Egyptian bondage, which it pleased the Almighty to effect with a high hand and an outstretched arm, under the conduct of his faithful servant Moses, according to a promise made to his forefather, Abraham, that he would make of his seed a great and mighty people, even as the stars in Heaven for number, and the sands of the sea for multitude. And as they were to possess the gates of their enemies, and inherit the promised land, the Almighty thought proper to reveal to them those three most excellent institutions, the Moral, Ceremonial, and Judicial Laws. And for the better solemnization of Divine worship, as well as a receptacle for the Books and Tables of the Law, Moses caused a Tent or Tabernacle to be erected in the wilderness, which by God's special command was situated due E. and W., for Moses did everything according to a pattern shown to him by the Lord on Mount Sinai. This Tent or Tabernacle proved afterwards to be the ground plan with respect to situation of that most magnificent Temple built at Jerusalem, by that wise and mighty Prince, King Solomon, whose regal splendour, and unparalleled lustre, far transcends our ideas. This is the third, last, and grand reason I as a Freemason give why all places of Divine worship,

as well as *Masons'* regular, well-formed, constituted *Lodges* are or ought to be so situated.

Q.—By what is our *L...e* supported?

A.—Three great *Pillars*.

Q.—What are they called?

A.—*Wisdom*, *Strength*, and *Beauty*.

Q.—Why so?

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

Q.—I will thank you to 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.—A further illustration.

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

Q.—Why those three great personages?

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

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

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

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

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

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

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

Q.—Why?

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

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

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

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

Q.—Why Faith, Hope, and Charity?

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

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

A.—Faith is the foundation of Justice, the bond of amity, and the chief support of civil society ; we live and walk by Faith ; by it we have a continual Hope and acknowledgment of a Supreme Being. By Faith we have access to the Throne of grace, are justified, accepted, and finally received. A true and sincere Faith is the evidence of things not seen, but the substance of those hoped for. This well maintained, and answered in our Masonic profession, will bring us to those blessed mansions, where we shall be eternally happy with God the great Architect of the Universe.

Q.—HOPE.

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

Q.—CHARITY.

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

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

A.—The V...e of the S...d L...w.

Q.—Why there?

A.—By the doctrines, etc. (See "The P. C. C. M," p. 74.)

END OF THE FOURTH SECTION.

CHARGE.

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

FIFTH SECTION.

Q.



What is the interior of a Freemason's L...e composed?

A.—Ornaments, Furniture, and Jewels.

Q.—Name the Ornaments?

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

Q.—Their situations?

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

Q.—I will thank you to moralize them?

A.—The Mosaic Pavement may justly be deemed the beautiful flooring of the L...e, by reason of its being variegated and chequered. This points out the diversity of objects which decorate and adorn the creation, the animate as well as the inanimate parts thereof. The Blazing Star, or glory in the centre, refers us to the Sun, which enlightens the earth, and by its benign influence dispenses blessings to mankind in general. The

Indented or Tesselated Border refers us to the Planets, which, in their various revolutions, form a beautiful border or skirt-work round that grand luminary, the Sun, as the other does round that of a F. Mason's L...e.

Q.—Why was Mosaic work introduced into Masonry ?

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

Q.—Name the furniture of the L...e ?

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

Q.—Their uses ?

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

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

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

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

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

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

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

Q.—Why the S...e to the whole craft?

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

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

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

Q.—Why so high, low, and very secret?

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

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

A.—Three movable, and three immovable.

Q.—Name the movable J...s?

A.—The S...e, L...l, and P...b.

Q.—Their uses?

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

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

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

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

A.—The S...e teaches us to regulate our lives and actions according to the Masonic line and rule, and to harmonise our

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

Q.—Why are they called movable J...s?

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

Q.—What is the Master distinguished by?

A.—The S...e; and why W. M.?

W. M. to Brethren.—As it is by the assistance of the S...e, rude matter is brought into due form, so it is by the S...e con-

duct of the Master that animosities are made to subside, should any unfortunately arise in the L...e, and that the business of Masonry be conducted with harmony and decorum.

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

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

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

A.—This [takes it the same as S. W.] being an emblem of uprightness, points out the integrity of measures I am bound to pursue, in conjunction with [rises] your W. and my Br. S. W., in the well ruling and governing of the L...e, particularly in the examination of visitors, lest through my neglect any unqualified person should gain admission into our assemblies, and the brethren be thereby innocently led to violate their O...i...n.

Q.—Name the Immovable J...s?

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

Q.—Their uses?

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

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

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

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

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

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

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

A.—To God and His service.

Q.—To whom next?

A.—King Solomon.

Q.—Why to King Solomon?

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

CHARGE.

The past Grand Patrons of Masonry.

END OF THE FIFTH SECTION.

SIXTH SECTION.

Q.

NAME the first point in Masonry ?

A.—L...t k...e b...e and bent.

Q.—Why is that the first point ?

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

Q.—A chief point ?

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

Q.—A principal point ?

A.—A point within a circle.

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

A.—In all regular, etc. (See "The P. C. C. M." p. 79.)

Q.—Name the principles on which the order is founded ?

A.—Brotherly Love, Relief, and Truth.

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

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

Q.—RELIEF ?

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

Q.—TRUTH ?

A.—Truth is a Divine attribute, and the foundation of every Masonic virtue, to be good men and true is a lesson we are taught at our Initiation, on this grand theme we contemplate, and by its unerring dictates endeavour to regulate our lives and actions. Hence hypocrisy and deceit are or ought to be unknown to us, sincerity and plain dealing our distinguishing characteristics, while the heart and tongue join in promoting each other's welfare, and rejoicing in the prosperity of the Craft.

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

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

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

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

Q.—They have a further allusion.

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

Q.—I will thank you to define TEMPERANCE.

A.—Temperance is that due restraint of our passions and affections, which renders the body tame and governable, and relieves the mind from the allurements of vice. This virtue ought to be the constant practice of every Mason, as he is thereby taught to avoid excess, or the contracting of any vicious or licentious habits, whereby he might, unwarily, be led to betray his trust, and subject himself to the penalty contained in his O...i...n alluding to the G...t...l.

Q.—FORTITUDE ?

A.—Fortitude is that noble and steady purport of the soul, which is equally distant from rashness and cowardice ; it enables us to undergo any pain, labour, danger, or difficulty, when

thought necessary, or deemed prudentially expedient. This virtue, like the former, ought to be deeply impressed on the breast of every Mason, as a fence or security against any attempts that might be made by threats or violence to extort from him any of those Masonic s...s he has so solemnly engaged himself to HÉLE, conceal, and never improperly reveal, the illegally revealing of which might prove a torment to his mind, as the C...p...s were emblematically to his body when extended to his naked l...t b...t at the time of his Initiation, alluding to the P...c...l.

Q.—PRUDENCE ?

A.—Prudence teaches us to regulate our lives and actions according to the dictates of reason, and is that habit of the mind whereby men wisely judge and prudentially determine all things relative to their temporal and eternal interest. This virtue ought to be the distinguishing characteristic of every Free and Accepted Mason, not only for the good regulation of his own life and actions, but as a pious example to the popular world who are not Masons, and ought to be nicely attended to in strange and mixed companies, never to let drop or slip the least f...n, t...n, or w...d, whereby any of our Masonic s...s might become illegally obtained; ever having in recollection the period when I was placed before the W. M. in the East, left k...e b...e and b...t, r...t f...t formed in a S...e, body erect within the f...e, my right hand on the Vol. of the S...d L...w, alluding to the M...n...l.

Q.—JUSTICE ?

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

formed in a f...e, body erect, when I received that excellent injunction from the W. M. to be just and upright in all things, alluding to the P...d...l.

END OF THE SIXTH SECTION.

CHARGE,

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

SEVENTH SECTION.

Q.



OW many forts of M...s are there ?

A.—Two : Free and Accepted and Operative.

Q.—Which of those are you ?

A.—Free and Accepted.

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

A.—Secrecy, Morality, and Good Fellowship.

Q.—What do Operative M...ns learn ?

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

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

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

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

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

A.—In that of an E. A.

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

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

Q.—How should he serve him?

A.—With Freedom, Fervency, and Zeal.

Q.—Excellent qualities, what are their emblems?

A.—Chalk, Charcoal, and Clay.

Q.—Why Chalk, Charcoal, and Clay?

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

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

A.—Lewis.

Q.—What does Lewis denote?

A.—Strength.

Q.—How is it depicted in our Lodges?

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

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

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

Q.—His privilege for so doing?

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

Q.—Why are we called Free M...s ?

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

Q.—Free to, and free from what ?

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

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

A.—Between the S...e and C...p...s.

Q.—Why there ?

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

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

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

Q.—In the night ?

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

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

A.—With the distinguishing badge of a Mason.

Q.—How blows the wind in Masonry ?

A.—Favourably, due E. or W.

Q.—Why so ?

A.—To cool and refresh men at labour.

Q.—It has a further allusion ?

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

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

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

impassable mountains on the right and left, and the Egyptian army rapidly advancing in their rear, murmured against their leader, and said, Why hast thou brought us into the wilderness to perish, was there not ground enough in Egypt for our interment? But Moses spake comfortably to them, and bade them be of good cheer, for on that day they should experience the salvation of the Lord. He then after a fervent prayer to the throne of grace, stretched his sacred rod over the Red Sea, which caused a strong East wind to blow, which divided the waters that they stood as a wall on each side, affording the Israelites a passage through on dry ground; Pharaoh seeing this, followed them without hesitation, and already deemed the fugitives within his power, when the Almighty, to check his presumption, sent a miraculous pillar of fire and cloud, which had two wonderful effects, the fire gave light to the Israelites and facilitated their progress, the cloud proved darkness to Pharaoh and his followers, and retarded their march. The Almighty sent a further impediment to the enemy, which was an angel who struck off their chariot wheels, occasioning them to drag heavily, so that the Egyptian army and the children of Israel came not together. At the dawn of day, Pharaoh, perceiving the hand of the Lord work solely against him, gave orders for his troops to discontinue their pursuit, and return by the way they came, but it was then too late, for by that time the children of Israel had gained the opposite coast, when Moses bade them look back on their long dreaded enemies, for from this time forward they should see them no more; he then again stretched his sacred Rod over the waters, which caused them to burst their invisible chains, and rush into their primitive channels, overwhelming Pharaoh and all his host. In commemoration of this happy deliverance, the children of Israel went many days' journey into the wilderness, singing psalms and thanksgivings to their Omnipotent deliverer; since which time the wind when blowing due E. or W. has been deemed favourable to Freemasonry.

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

A.—Virtue, Honour, and Mercy, and should these be banished

from all other societies, may they ever be found in a M...n's breast.

Q.—I will thank you to define VIRTUE.

A.—In reading the history of ancient Rome, we find that the Consul Marcellus intended to erect a Temple dedicated to Virtue and Honour, but being at that time prevented from carrying his design into execution, he afterwards altered his plan, and erected two Temples, contiguous to each other, so situated that the only avenue to the Temple of Honour was through that of Virtue, thereby leaving an elegant moral to posterity, that Virtue is the only direct road to Honour. Virtue is the highest exercise and improvement to reason, the integrity, harmony, and just balance of affection, the health, strength, and beauty of the soul. The perfection of Virtue is to give reason its full scope to obey the authority of conscience with alacrity, to exercise the defensive talents with fortitude, the public with justice, the private with temperance, and all of them with prudence, that is in a due proportion to each other with a calm and diffusive beneficence, to love and adore God with an unrivalled and a disinterested affection, and to acquiesce in the dispensations of Divine providence with a cheerful resignation. Every approach to this standard is a step towards perfection and happiness, and every deviation therefrom has a tendency to vice and misery.

Q.—HONOUR?

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

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

Q.—MERCY.

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

END OF THE SEVENTH SECTION AND FIRST LECTURE.

CHARGE.

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

SECOND LECTURE.



TRACING BOARD—SECOND DEGREE.

For Explanation, see "The Perfect Ceremonies of Craft Masonry," p. 105. All 3rd, 4th, and 5th Sections of Second Lecture.

INTRODUCTORY ADDRESS.—SECOND LECTURE.

MASONRY is a progressive science, consisting of different Degrees, calculated for more gradual advancement in the knowledge of its mysteries; according to the progress we make, we limit or extend our enquiries, and in proportion to our capacities, we attain to a greater or lesser degree of perfection. The Lecture of this Degree is divided into five sections, which are devoted to the study of human science, and to tracing the goodness and majesty of the Creator by minutely 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 the best introduction to the Second Degree, which not only extends the same plan but embraces a more diffusive system; from this proceeds a rational amusement, while the mental faculties are fully employed, the judgment is properly exercised, a spirit of emulation prevails, and each vies as to who shall excel in promulgating the valuable principles of the institution. Having stated this much as introductory to the Second Lecture, I shall now proceed to ask you, Bro. S. W.,

SECOND LECTURE.

Q.



HERE were you passed a Fellow Craft?

A.—In a L...e of Fellow C...s.

Q.—Consisting of how many?

A.—F...e.

Q.—Under what denomination?

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

Q.—How got you p...d?

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

Q.—Where were you then c...d...d?

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

Q.—How were you p...d?

A.—In a manner somewhat similar to the former, but with this difference, that in this degree I was not h...d-w...d, I had my l...t a...r...t b...t and k...e, etc.

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

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

Q.—How did you gain admission?

A.—By the k...s of an E. A.

Q.—On what were you a...d?

A.—The f...e.

Q.—What is a f...e?

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

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

A.—The hidden mysteries of nature and of science.

INTRODUCTORY ADDRESS.—SECOND
LECTURE.

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A.—The f...e.

Q.—What is a f...e?

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

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

A.—The hidden mysteries of nature and of science.

Q.—After gaining admiffion to the L...e, how were you difpofed of?

A.—I was conducted between the S. and J. Ds. to the l...t of the S.W. and defired to advance as a M...n. (*Showing the f...n.*)

Q.—What were you next directed to do?

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

Q.—Which I will thank you for?

A.—(*See "The P. C. C. M.," p. 91.*)

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

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

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

A.—To falute the W. M. as a M...n, to advance to the J. W. as fuch, showing the f...n and communicating the t...n and w...d.

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

A.—That I who had been regularly initiated into Free Mafonry was about to pafs in view before them to fhew that I was a candidate properly prepared to be paffed to the degree of a F. C.

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

A.—To falute the W. M. and J. W. as a M. .n, to advance to the S. W. as fuch, showing the f...n and communicating the p...s g...p and p...s w...d leading from the first to the fecond degree.

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

A.—He prefented me to the W. M. as a candidate properly prepared to be paffed to the fecond degree.

Q.—What did the W. M. then order?

A.—The S. W. to direct the S. D. to inftruct me to advance to the pedeftal in due form.

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

A.—(*See "The P. C. C. M.," p. 93.*)

Q.—When brought before the W. M. in the Eaft how did he addrefs you?

A.—As in every cafe the different degrees of Freemafonry are to be kept feperate and diftinct, another O...i...n will now be required of you, in many refpects fimilar to the former, are you willing to take it?—[to which I gave my affent.]

Q.—What were you then directed to do?

A.—K...l on my r...t k...e, with my l...t f...t formed in a f...e, my r...t h...d placed on the vol. of the S...d L...w, while my left arm was supported within the angle of a f...e, and in this attitude I took the solemn O...i...n of a F. C. F. M.

Q.—Which I will thank you for?

A.—(It is given).

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

A.—As a pledge of your fidelity, and to render this a solemn O...i...n, which might otherwise be considered but a serious promise, you will seal it with your lips twice on the vol. of the S...d L...w.

Q.—How did he further address you?

A.—Your progress, etc. (See "The P. C. C. M." p. 95.)

Q.—How did he then proceed?

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

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

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

Q.—What were you then directed to do?

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

Q.—Of what do they consist?

A.—As in the former, of f...n, t...n, and w...d, with this difference that in this degree the f...n is of a three-fold nature.

Q.—I will thank you to show the first part of this three-fold f...n?

A.—(Which is given.)

Q.—What is that?

A.—The S. of F., emblematical, &c. (See "The P. C. C. M.")

Q.—I will thank you for the second part. [p. 96.]

A.—(Which is given.)

Q.—What is that?

A.—The H. S. or S. of P.

Q.—When did it take its rife ?

A.—At the time when J. fought, &c.

Q.—The third part ?

A.—(Which is given.)

Q.—What is that ?

A.—The P. S.

Q.—To what does it allude ?

A.—The P. of my Ob. &c.

Q.—Communicate the T. to Br. ——

A.—(Which is given.)

Q.—What does this demand ?

A.—A w...d.

Q.—Give me that w...d ?

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

Q.—Which you please, and begin.

A.—(Which is done.)

Q.—Being intrusted were you invested ?

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

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

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

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

A.—At the S. E. part of the L...e.

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

A.—Br. A. B., Masonry being, etc. (See "The P. C. C. M." p. 102.)

Q.—With what were you then presented ?

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

Q.—Their uses ?

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

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

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

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

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

END OF THE FIRST SECTION.

CHARGE.

All just and upright Fellow Craft Freemasons.

SECOND SECTION.

Q.



WHY were you passed to the degree of a F. C. ?

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

Q.—What is Geometry ?

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

Q.—What is a point ?

A.—The beginning of geometric matter.

Q.—A line ?

A.—A continuation of the same.

Q.—A superficies ?

A.—Length and breadth without a given thickness.

Q.—A solid ?

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

Q.—Where was Geometry founded as a science ?

A.—At Alexandria in Egypt.

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

A.—The River Nile annually overflowing its banks caused the inhabitants to retire to the high and mountainous parts of the country, when the waters subsided they returned to their former habitations, but the floods frequently washing away their landmarks, caused grievous disputes among them, which often terminated in a civil war. They hearing that a F. M.'s L...e was held at Alexandria, the capital of their country, where Euclid presided, a deputation of the inhabitants repaired thither, and laid their grievance before him ; he with the assistance of his

Wardens and the rest of the Brethren gathered together the scattered elements of Geometry, arranged, digested, and brought them into a regular system, such as was practised by most nations in those days, but is better than the present, by the use of fluxions, conic sections, and other improvements. By the science of Geometry, he taught the Egyptians to measure and ascertain their different districts of land; by that means put an end to their quarrels, and amicably terminated their differences.

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

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

Q.—Did you ever travel?

A.—My ancient forefathers did.

Q.—Whither did they travel?

A.—Due East and West.

Q.—What was the object of their travel ?

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

Q.—Did you ever work ?

A.—My ancient Brethren did.

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

A.—They did.

Q.—How ſoon did they receive them ?

A.—Six days or leſs.

Q.—Why not on the ſeventh ?

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

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

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

The firſt inſtance of His ſupreme power was made manifeſt by commanding Light ; and being pleaſed with the operation of His divine goodneſs, He gave it His ſacred approbation and diſtinguiſhed it by a name, the light He called day, and the darkneſs He called night. In order to keep this new framed matter within juſt limits, He employed the ſecond period in laying the foundations of the Heavens, which He called firmament, deſigned to keep the waters within the clouds and thoſe beneath them aſunder. The third period was employed in commanding thoſe waters within due limits, on the retreat of which, dry land ap-

peared, which He called Earth; and the gathering together of the mighty waters He called Seas. The Earth being as yet irregular and uncultivated, God spake the word, and it was immediately covered with a beautiful carpet of grafs, designed as pasture for the brute creation, to which succeeded herbs, plants, shrubs, flowers, and trees of all forts in full growth, maturity and perfection. On the fourth period, those two grand luminaries, the Sun and the Moon, were created, the one to rule the day, the other to govern the night. The sacred historian further informs us, they were ordained for signs, for seasons, for days, and for years. Besides the Sun and the Moon the Almighty was pleased to bespangle the ethereal concave with a multitude of Stars, that man, whom He intended to make, might contemplate thereon, and justly admire the majesty and glory of His creator.

On the fifth period He created the birds to fly in the air that man might please both his eyes and ears, in being delighted with some for their beautiful plumage and uncommon instinct, and with others for their melodious notes. On the same period He caused the waters to bring forth a variety of fish, and to impress man with a reverential awe of His Divine omnipotence, He created great whales, which, with other inhabitants of the deep, after their kind, multiplied and increased exceedingly.

On the sixth period He created the beasts of the field, and the reptiles that crawl on the earth. And here we may plainly perceive the wisdom and goodness of the Almighty made manifest in all His proceedings, by producing what effects He pleased, without the aid of natural causes, such as giving light to the world before He created the Sun, and causing the earth to be fruitful without the influence of the Heavenly Bodies. He did not create the beasts of the field until he had provided them with sufficient herbage for their support, nor did He make man until He had completed the rest of His works and finished and furnished him a dwelling, with everything requisite both for life and pleasure. Then still more to dignify the works of His hands, he created man, who came into the world with greater splendour than any creature that had preceded him, they coming

into existence by no other than a single command,—God spake the word, and it was done,—but at the formation of man, there was a consultation. God expressly said, Let us make man: who was accordingly formed out of the dust of the earth, the breath of life was breathed into his nostrils, and man became a living soul. In this one creature was amassed whatever is excellent in the whole creation, the quality or substance of an animal being, the life of plants, the sense of beasts, and above all the understanding of Angels, created after the immediate image of God, with a rectitude of body, thereby intimating to him that integrity and uprightness should ever influence him to adore his Benign Creator, who had so liberally bestowed upon him the faculty of speech, and endued him with that noble instinct called reason.

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

END OF THE SECOND SECTION.

CHARGE,

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

THIRD SECTION.

Q.

WHERE did our ancient b...n receive their wages!

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

Q.—How did they get there?

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

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

A.—Two great P.....s.

Q.—What was that on the L...t called?

A.—B...

Q.—What does it denote?

A.—In S.....h.

Q.—What was that on the R...t called?

A.—J.....

Q.—What does it denote?

A.—To E...b...h.

Q.—And what when conjoined with the former?

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

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

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

Q.—Their circumference?

A.—Twelve.

Q.—Diameter?

A.—Four.

Q.—Were they formed hollow or solid?

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

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

A.—Four inches, or a hand's breadth.

Q.—Of what were they made?

A.—Molten brass.

Q.—Where were they cast?

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

Q.—Who superintended the casting?

A.—H.....m A.....ff.

Q.—With what were those pillars adorned?

A.—With Chapiters.

Q.—What was their height?

A.—Five cubits each.

Q.—How were they enriched?

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

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

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

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

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

Q.—How were these pillars further adorned?

A.—With two Spherical Balls.

Q.—What was delineated upon them?

A.—Maps of the Celestial and Terrestrial Globes.

Q.—What did they point out?

A.—Masonry universal.

Q.—When were they considered finished?

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

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

A.—That they might serve as a memorial to the children of

Israel of the miraculous pillar of fire and cloud which had two wonderful effects, the fire gave light to the Israelites during their escape from their Egyptian bondage, the cloud proved darkness to Pharaoh and his followers when they attempted to overtake them. K...g S...n ordered them to be placed at the entrance of the Temple, as the most proper and conspicuous situation, for the children of Israel to have the happy deliverance of their forefathers continually before their eyes, in going to and returning from Divine Worship.

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

A.—At the foot of the winding staircase.

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

A.—The ancient J.W.

Q.—What did he demand of them ?

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

Q.—Communicate the T. to Br. ———

A.—(Which is done.)

Q.—What does it demand ?

A.—A P...s w...d.

Q.—Give me that word.

A.—(Which is given).

Q.—What does this denote ?

A.—P...y.

Q.—How is it depicted ?

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

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

A.—The word S...h dates its origin from the time that an army of Ephraimites crossed the River Jordan in a hostile manner against Jephtha, the renowned Gileaditish general; the reason they assigned for this unfriendly visit was, that they had not been called out to partake of the honours of the Ammonitish war, but the true aim was to partake of the rich spoils with which, in consequence of that war, Jephtha and his army were then laden. The Ephraimites were always considered a clamorous and turbulent people, but then broke out into open violence, and after many severe taunts to the Gileadites in general,

threatened in particular to destroy their victorious commander and his house with fire. Jephtha on his part tried all lenient means to appease them, but finding these ineffectual, had recourse to rigorous ones; he therefore drew out his army, gave the Ephraimites battle, defeated and put them to flight, and to render his victory decisive, and secure himself from a like molestation in future, he sent detachments of his army to secure the passages of the River Jordan, over which he knew the insurgents must of necessity attempt to go in order to regain their native country, giving strict orders to his guards, that if a fugitive came that way owning himself an Ephraimite, he should be immediately slain; but if he said nay, or prevaricated, a test word was to be put to him, which was to pronounce the word *S...o...h*, which they through a defect in aspiration peculiar to their dialect could not pronounce properly, but called it *S...o...t*, which slight variation discovered their country and cost them their lives, and Scripture informs us that there fell on that day in the field of battle, and on the banks of the Jordan, forty and two thousand Ephraimites. And as *S...o...h* was then a test word to distinguish a friend from foe, King Solomon afterwards caused it to be adopted in a F. C. L. to prevent any unqualified person from ascending the winding staircase, which led to the middle Chamber of the Temple.

END OF THE THIRD SECTION.

CHARGE,

*May Peace, Plenty, and Unanimity ever continue to distinguish
F. C. F. M...s.*

FOURTH SECTION.

Q.

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

A.—P...s, S...o...h.

Q.—Where did they then P...s?

A.—Up the winding staircase.

Q.—Consisting of how many S...s?

A.—Three, five, seven, or more.

Q.—Why three?

A.—R...e a L...e.

Q.—Why five?

A.—H...d a L...e.

Q.—Why seven or more?

A.—Make it perfect.

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

A.—The W.M. and his two W...s.

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

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

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

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

Q.—Why do three r...e a L...e?

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

Q.—Why do five h...d a L...e?

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

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

A.—In the history of man, there is nothing more remarkable

than that Masonry and civilization like twin sisters have gone hand in hand, the Orders of Architecture mark their growth and progress. Dark, dreary and comfortless were those days when Masonry had not laid her line, nor extended her compass; the race of mankind, in full possession of wild and savage liberty, mutually afraid of and offending each other, hid themselves in thickets of the woods, or dens and caverns of the earth. In those poor recesses and gloomy solitudes Masonry found them, and the Grand Geometrician of the Universe, pitying their forlorn situation, instructed them to build houses for their ease, defence, and comfort. It is easy to conceive that in the early state of society genius had expanded but little; the first efforts were small, and the structure simple and rude; perhaps no more than a number of trees leaning together at the top, in the form of a cone, interwoven with twigs, and plastered with mud to exclude the air and complete the work.

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

Yet rough and inelegant as these buildings were, they had this salutary effect, that by aggregating mankind together they led the way to new improvements in arts and civilization; for the hardest bodies will polish by collision, and the roughest manners by communion and intercourse; thus by degrees mankind improved in the art of building, and invented methods to make their huts lasting and handsome as well as convenient; they took off the bark and other unevennesses from the trunks of the

trees that formed the sides, raised them above the earth and humidity on stones, and covered each of them with a flat stone or tile to keep off the rain; the spaces between the ends of the joists were closed with clay or some other substance, and the ends of the joists covered with boards, cut in the manner of triglyphs; the form of the roof was likewise altered, for being on account of its flatness unfit to throw off the rains that fell during the winter seasons, they raised it in the middle, giving it the form of a gable roof by placing rafters on the joists to support the clay and other materials that composed the covering.

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

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

The Tuscan Order is the strongest and most simple, and is placed first in the list of the five Orders of Architecture on account of its plainness; its column is seven diameters high, the base, capital, and entablature have but few mouldings, and no other ornaments, whence it has been compared to a sturdy labourer dressed in homely apparel; this Order is no other than the Doric more simplified or deprived of its ornaments to suit certain purposes, and adapted by the inhabitants of Tuscany, who were a colony of the Dorians, yet there is a peculiar beauty in its simplicity which adds to its value, and renders it fit to be used in structures where the rich and more delicate Orders might be deemed superfluous. The Doric is the first of the

Grecian Orders, and is placed second in the list of the five Orders of Architecture; its column, agreeable to the modern proportions, is eight diameters high, it has no ornaments except mouldings on either base or capital, its frieze is distinguished by triglyphs and metopes, and its cornice by mutules. Being the most ancient of all the Orders it retains more of the primitive hut style in its form than any of the rest; the triglyphs in the frieze represent the ends of the joists, and the mutules in the cornice represent the rafters. The composition of this Order is both grand and noble, being formed after the model of a muscular full grown man—delicate ornaments are contrary to its characteristic solidity; it therefore succeeds best in the regularity of its proportions, and is principally used in warlike structures where strength and a noble simplicity are required. At this era, their buildings, although admirably calculated for strength and convenience, wanted something in grace and elegance which a continual observation of the softer sex supplied, for the eye that is charmed with symmetry must be conscious of woman's elegance and beauty. This gave rise to the Ionic Order, its column is nine diameters high, its capital is adorned with volutes, and its cornice has dentals. History informs us that the famous Temple of Diana, at Ephesus (which was upwards of two hundred years in building), was composed of this Order, both elegance and ingenuity are displayed in the invention of this column; it is formed after the model of a beautiful woman, of an elegant shape, dressed in her hair, as a contrast to that of the Doric, which represents a strong robust man. Thus the human genius began to bud, the leaf and flower ripening to perfection producing the fairest and finest fruits, every liberal art, every ingenious science, that could civilize, refine, and exalt mankind. Then it was that Masonry put on her richest robes and decked herself out in her most gorgeous apparel, a new capital was invented at Corinth by Calimachus, which gave rise to the Corinthian, which is deemed the richest of the Orders and master-piece of art. Its column is ten diameters high, its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus. This order is chiefly used in stately and superb structures. Calimachus took the hint of the capital of

this order from the following remarkable circumstance. Accidentally passing the tomb of a young lady, he perceived a basket of toys which had been left there by her nurse, covered with a tile, and placed over an Acanthus root, as the leaves grew up they encompassed the basket, till arriving at the tile, they met an obstruction and bent downwards; Calimachus struck with the object, set about imitating the figure, the vase of the capital he made to represent the basket, the abacus the tile, and the volutes the bending leaves. Yet not content with this utmost production of her own powers, Masonry held forth her torch and illumined the whole circle of arts and sciences, this gave rise to the Composite Order, so named from being composed of parts of the other Orders; its capital is adorned with the two rows of leaves of the Corinthian, and the volutes of the Ionic, and has the quarter round of the Tuscan and Doric Orders, its column is ten diameters high, and its cornice has dentils or simple modillions. This Order is chiefly used in structures where strength, elegance, and beauty are displayed; Painting and Sculpture strained every nerve to decorate the buildings fair science had raised, while the curious hand designed the furniture and tapestry, beautifying and adorning them with MUSIC, ELOQUENCE, POETRY, TEMPERANCE, FORTITUDE, PRUDENCE, JUSTICE, VIRTUE, HONOUR, MERCY, FAITH, HOPE, CHARITY, and many other Masonic emblems, but none shone with greater splendour than BROTHERLY LOVE, RELIEF, AND TRUTH.

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

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

Q.—They have a further allusion?

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

Q.—I will thank you to define GRAMMAR?

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

Q.—I will thank you to define RHETORIC?

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

Q.—LOGIC?

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

Q.—ARITHMETIC?

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

Q.—GEOMETRY?

A.—Geometry treats of the powers and properties of magnitude in general, where length, length and breadth, and length, breadth and thickness are considered. By this science, the Architect is enabled to execute his plans, and estimate his designs, the General to arrange his soldiers, the Engineer to mark out ground for encampments, the Geographer to give the dimensions of the world, to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. And by it the Astronomer is enabled to make his observations, to calculate and fix the duration of times, seasons, years, and cycles, in fine, Geometry is the foundation and root of the mathematics.

Q.—MUSIC?

A.—Music teaches the art of forming concords, so as to make a delightful harmony, by a proportionate and mathematical arrangement of acute, grave, and mixed sounds: this art by a series

of experiments is reduced to a demonstrative science, with respect to tones and the intervals of sounds. It inquires into the nature of concords and discords, and enables us to find out a due proportion between them by numbers, and is never employed to such advantage as in the praise of the Grand Geometrician of the Universe.

Q.—ASTRONOMY?

A.—Astronomy is that Divine art by which we are taught to read the Wisdom, Strength, and Beauty of the Almighty Creator in those sacred pages, the Celestial hemisphere: assisted by Astronomy, we may observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and Eclipses of the Heavenly Bodies, by it we learn the use of the Globes, the system of the World, and the primary laws of Nature, and while we are employed in the study of this science, we may perceive unparalleled instances of wisdom and goodness, and on every hand may trace the Glorious Author by His works.

*
END OF THE FOURTH SECTION.

CHARGE,

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

FIFTH SECTION.

Q.

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

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

Q.—How did they find that door?

A.—Open, but properly t...d.

Q.—By whom was it t...d?

A.—The ancient S.W.

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

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

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

A.—Pass J...n.

Q.—Where did they then pass?

A.—Into the middle Chamber of the T.

Q.—What did they go there to receive?

A.—Their wages.

Q.—How did they receive them?

A.—Without scruple or diffidence.

Q.—Why in this peculiar manner?

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

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

A.—K...g S...n divided the various artificers into three classes, a circumstance particularly marked by Mafons, as it is from the

plans of that monarch in the carrying on of this magnificent structure we deduce the origin of our present system of government.

Q.—Name the classes.

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

Q.—Name the numbers in each class?

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

Q.—Why this division?

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

Q.—Were there any others employed?

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

Q.—How long were they employed?

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

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

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

Q.—What does that letter G. denote ?

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

END OF THE FIFTH SECTION AND SECOND LECTURE.

CHARGE,

THE M.W. GRAND M.

THIRD LECTURE.



TRACING BOARD—THIRD DEGREE.

For Explanation, see "The Perfect Ceremonies of Craft Masonry," p. 142. Also
3rd Section of Third Lecture.

INTRODUCTORY ADDRESS.—THIRD LECTURE.

BRETHREN, every Degree of Masonry is progressive and cannot be attained but by time, patience, and assiduity. In the First Degree, we are taught the duties we owe to God, our neighbour, and ourselves. In the Second, we are admitted to participate in the mysteries of human science, and to trace the goodness and majesty of the Creator, by minutely analyzing His works. But the Third Degree is the cement of the whole, it is calculated to bind men together by mystic points of fellowship, as in a bond of fraternal affection and brotherly love; it points to the darkness of death and to the obscurity of the grave as the forerunner of a more brilliant light, which shall follow at the resurrection of the just. Among the Brethren of this Degree the ancient landmarks of the Order are preserved, and it is from them we derive that fund of information, which none but ingenious and expert Masons can supply, whose judgments have been matured by years and experience. To a perfect knowledge of this Degree few attain, but it is an infallible truth, that he who gains by merit those marks of pre-eminence and distinction which the Degree affords, receives a reward which amply compensates for all his attention and assiduity. From the Brethren of this Degree the rulers of the Craft are selected, as it is only from those who are capable of giving instruction that we can expect properly to receive it. The Third Lecture, divested of those duties and ceremonies which appertain to the Installation of the W.M. and his officers, is divided into three sections, and throughout the whole we are taught to circumscribe our conduct within the limits of the boundary line of our duty to God and man, and by practising out of the Lodge that which we are taught in it, we shall convince the world that the principles of Masonry are pure and its requirements just. Having premised this much by way of introduction to the Third Lecture, I shall now proceed to enquire of you, Bro. S. W.,

THIRD LECTURE.

Q.



HERE were you raised to the sublime degree of a Master Mason?

A.—In a L...e of M. Masons.

Q.—Consisting of how many?

A.—Three.

Q.—Under what denomination?

A.—The W. M. and his two Ws.

Q.—How got you raised?

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

Q.—Where were you then c...d...d?

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

Q.—How were you p...p...d?

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

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

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

Q.—How did you gain a... m...n?

A.—By the k...s of a F. C.

Q.—On what were you a...m ...d?

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

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

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

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

A.—To the d...k...s of d...h.

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

A.—It is, indeed.

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

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

Q.—What were you next directed to do?

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

Q.—Which I will thank you for.

A.—Almighty, etc. (See "The P. C. C. M." p. 115.)

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

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

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

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

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

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

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

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

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

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

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

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

Q.—The W. M.'s answer?

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

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

A.—(See "The P. C. C. M.," p. 118.)

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

A.—It is but fair, etc. (See "The P. C. C. M.," p. 118), [which I answered in the affirmative.]

Q.—What were you then required to do?

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

Q.—Which I will thank you for.

A.—I, A. B., in the presence, etc. (See "The P. C. C. M.," p. 118.)

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

A.—As a pledge of your fidelity, and to render this binding as a solemn Ob. so long as you shall live, you will seal it with your lips thrice on the V...e of the S...d L...w.

Q.—How did he further address you?

A.—Let me once more, etc. (See "The P. C. C. M.," p. 121.)

Q.—How did the Master then proceed?

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

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

A.—Having entered into etc. (See "The P. C. C. M.," p. 123.)

Q.—As a M. M. whence come you?

A.—From the E...t.

Q.—Whither directing your course?

A.—To the W...t.

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

A.—To seek for that which was lost.

Q.—What is that which was lost?

A.—The genuine f...s of a M. M.

Q.—How came they lost?

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

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

A.—Fifteen, etc. (See "The P. C. C. M.," p. 126.)

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

A.—The brethren will, etc. (See "The P. C. C. M.," p. 129.)

Q.—What did he then order?

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

Q.—What did he next order?

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

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

A.—Br. Ws., having, etc. (See "The P. C. C. M.," p. 129.)

Q.—Were you raised and on what?

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

Q.—What enabled you to be raised to the Sub. Dg. of a M. M.?

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

Q.—From what to what were you r...d?

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

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

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

Q.—Repeat the charge?

A.—Let me now, etc. (See "The P. C. C. M.," p. 131.)

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

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

Q.—What did he next direct you to do?

A.—Take another short p...e with my l...t f...t bringing my

r...t h...l into the h...w as before, that he informed me was the t...d regular f...p in Freemasonry, and it was in this position the f...s of the degree were communicated.

Q.—Of what do those f...s consist?

A.—Of f...s, a t...n, and w...s.

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

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


END OF THE FIRST SECTION.

CHARGE.

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

SECOND SECTION.

Q.

N your return to the L...e were you invested?

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

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

A.—I must add to what has, etc. (See "The P. C. C. M.," p. 135.)

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

A.—A loss so important as that of the principal architect could not fail of being generally and severely felt; the want of those plans and designs, which had hitherto been regularly supplied

to the different classes of the workmen, was the first indication that some heavy calamity had befallen our Master; the Menatfchin or Prefects, or more familiarly speaking, the Overseers, deputed some of the most eminent of their number to acquaint K...g S...n with the utter confusion into which the absence of H...m had plunged them, and to express their apprehensions that to some fatal catastrophe must be attributed his sudden and mysterious disappearance.

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

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

Q.—What did he next order?

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

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

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

Q.—Was a second more fortunate?

A.—They were, for on the evening of a certain day after having suffered the greatest privations and personal fatigues, one of the brethren rested himself in a reclining posture, and to assist his rising caught hold of a sprig that grew near, which to his surprise came easily out of the ground; on a closer examination, he found that the earth had been recently disturbed, he therefore hailed his companions, and with their united endeavours re-opened the ground, when they found the b...y of our M. H...m indecently interred; they covered it again with all respect

and reverence, and to distinguish the spot, stuck a sprig of acacia at the head of the g...e. They then hastened to Jerusalem to impart the afflicting intelligence to K...g S...o...n.

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

A.—When the first emotions of his grief had subsided, he ordered them to return and raise our M. H...m to such a sepulture as became his rank and exalted talents; at the same time informing them that by his untimely d...h the f...s of a M.M. were lost; he therefore charged them to be particularly careful in observing whatever casual f...s, t...n, or w...ds might occur whilst paying this last sad tribute of respect to departed merit.

Q.—Did they perform that task?

A.—They did, for on re-opening the ground, one of the brethren looking round, saw some of his companions in this situation, as struck with h...r...r at the dreadful and afflicting sight, whilst others viewing the ghastly w...d still visible on his f...d smote their own in sympathy with his sufferings. Two of the brethren then descended the g...e, and endeavoured to raise him by the E. A. g...p, which proved a f...p, they then tried the F. C.'s which proved a f...p likewise; having both failed in their attempts, a zealous and expert Br. took a more firm hold of the sinews of the hand, and with their assistance raised him on the f...e p...s of f...w...p, while others more animated exclaimed or, w...s of nearly a similar import, one signifying the d...h of the builder, the other the builder is f...t...n.

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

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

Q.—What became of the third class?

A.—They had pursued their researches in the direction of J...a, and were meditating their return to Jerusalem, when accidentally passing the mouth of a cavern, they heard sounds of deep lamentation and regret. On entering the cave to ascertain the cause, they found three men answering the description of

those missing, who on being charged with the murder, and finding all chance of escape cut off, made a full confession of their guilt. They were then bound and led to Jerufalem, where K...g S...n sentenced them to that death the heinousness of their crimes so amply merited.

Q.—Where was our M. H...m ordered to be re-interred?

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

Q.—Why not in the Sanctum Sanctorum?

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

Q.—Who were ordered to attend the funeral?

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

END OF THE SECOND SECTION.

CHARGE.

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

THIRD SECTION.

Q.

NAME the Ornaments of a M. M...’s L...e ?

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

Q.—Their situations ?

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

Q.—The High Priest’s office ?

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

Q.—Name the p...s w...d leading from the second to the third degree ?

A.—T...l C., etc.

Q.—What was T...l C. ?

A.—The first artificer in metals.

Q.—The import of the word ?

A.—W...ly p...f...s.

Q.—Name the five p...s of f...w...p ?

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

Q.—Explain them briefly ?

A.—H...d to h...d, I greet you as a Br. F...t to f...t, I will support you in all your lawful undertakings. K...e to k...e, the posture of my daily supplications shall remind me of your

wants. B...t to b...t, a Br's lawful secrets, when entrusted to me as such, I will keep as my own. And h...d over b...k, I will support your character in your absence as in your presence.

Q.—Explain them at length.

A.—H...d to h...d, when the necessities of a Br. call for our aid, we should not be backward in stretching forth the hand, to render the assistance that may save him from sinking, knowing him to be worthy, that not being detrimental to ourselves or our connections. F...t to f...t, indolence should not cause our feet to halt, nor wrath turn our steps aside, but forgetting every selfish consideration, and remembering that man was not born for his own enjoyment alone, but for the assistance of his generation, we should be swift of foot to help, aid, and execute benevolence to a fellow-creature, particularly a Br. Mason. K...e to k...e, when we offer up our ejaculations to the Most High, a brother's welfare we should remember as our own, for as the voices of babes and sucklings are heard at the throne of grace, so most assuredly will the breathings of a fervent and contrite heart reach the dominions of bliss, our prayers being reciprocally required for each other's welfare. B...t to b...t, a brother's lawful s...s, when entrusted to us as such, we should keep as our own, for to betray the trust which one brother reposes in another, might be to do him the greatest injury he could possibly receive in this life; nay, it would be like the villany of an assassin who, lurking in darkness, stabs his adversary to the heart when unarmed and in all probability least suspicious of danger. H...d over b...k, a brother's character we should support absent or present; we should not wrongfully revile him ourselves, nor knowingly suffer it to be done by others. Thus, brethren, by the five p...s of f...w...p ought we to be united in one sincere bond of fraternal affection, which will sufficiently serve to distinguish us from those who are strangers to our Masonic order, and may demonstrate to the world in general that the term Br. among Masons is something more than a name.

Q.—Name the working tools of a M. M.?

A.—The S...t, P...l, and C...p...s.

Q.—Their uses?

A.—The S...t is an, etc. (See "The P. C. C. M." p. 144).

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

A.—In this sense, etc. (See "The P. C. C. M." p. 144).

END OF THE THIRD SECTION AND THIRD LECTURE.

CHARGE.

*To him who most things understood,
And him who found the stones and wood,
And him who nobly shed his blood
In doing of his duty.
Bless'd be that age, and bless'd each morn
On which those three great men were born,
Who Israel's Temple did adorn
With Wisdom, Strength, and Beauty.*



THE W. M's. SECTION.

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

This is the S. of H. That of S. This the P. S. The S. of G. and D. is given by P. T. H. A. the F., and d...g it over

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

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





PART II.

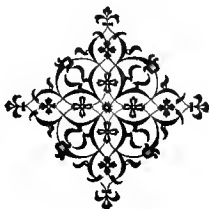




THE
Ceremony of Installing
a Worshipful
Master

WITH THE ADDRESSES TO
THE OFFICERS.

A New and Revised Edition.



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Privately Printed for A. Lewis.

1874.








NOTE.—The Ceremony here given is as worked by the most experienced Members of the Craft at the present time, although it differs from the obsolete and inaccurate versions hitherto printed.

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

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






The Installation of the W. Master.

THE Lodge is opened in the Second Degree. The W. M. Elect is presented usually by a P. M. as follows, I present to you Br. —, the W. M. Elect, to receive at your hands the benefit of Installation.

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

Brethren, From time immemorial, it has been an established Custom among F. Ms. for each Lodge once in every year, at a stated period, to select, from amongst those who are past Ws., an experienced Craftsman to preside over them in the capacity of Master: he must



The Installation of

have been regularly elected by the M., Ws., and Bn., in open Lodge assembled, and have been presented to a Board of Installed Ms., to receive from his predecessor the benefit of Installation, the better to qualify him for the discharge of the duties of his important trust.

Br. ———, You having been so elected and presented, I claim your attention, while I recite to you those qualifications which are essential in every candidate for the Master's Chair.

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

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

3rdly. He ought to be exemplary in conduct, courteous in manner, easy of address, and steady in principle, able



and willing to undertake the management of the Work; well skilled in the Ancient Charges, Regulations, and Landmarks of the Order; have been duly elected by the Master, Wardens, and Brethren in Open Lodge assembled, and approved by a Board of Installed Masters.

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

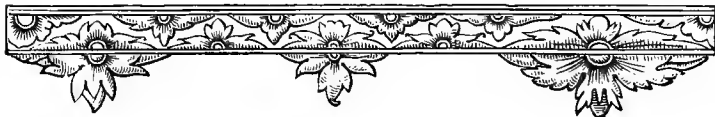
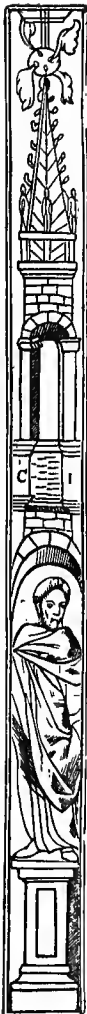
Ans.—I can.

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

Secretary reads Charges.

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

2nd. You are to be a peaceable



Subject, and cheerfully to conform to the Laws of the Country in which you reside.

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

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

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

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

7th. You agree to be cautious in





The W. Master.

7

your carriage and behaviour, courteous to your Brethren, and faithful to your Lodge.

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

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

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

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

12th. You promise a regular attendance on the Communications and Committees of the Grand Lodge, upon receiving due notice thereof; and to pay attention to all the duties of Free-



Masonry, upon proper and convenient occasions.

13th. You admit that no new Lodge can be formed without permission of the Grand Master or his Deputy, and that no countenance ought to be given to any irregular Lodge, or to any person initiated therein; and that no public processions of Masons clothed with the Badges of the Order can take place without the special Licence of the Grand Master or his Deputy.

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

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

I. M.—Do you submit to, and pro-



mise to support these Ancient Charges and Regulations as Masters have done in all ages?

Ans.—I do.

Then you will advance to the pedestal and take a Solemn Obligation as regards your Duties as the Master of this Lodge. You will kneel on your right knee, place your right hand on the Volume of the Sacred Law, repeat your names, and say after me:—

I, ———, in the Name of the Grand Geometrician of the Universe, and of this W. and Worshipful Lodge of F. C. Free-Masons, regularly held, assembled, and properly dedicated—do agree to accept the Office of Master of this Lodge, and the duties thereof, zealously, faithfully, and impartially administer, to the best of my skill and ability, until the next regular period of Election within this Lodge, and until a Successor shall have been duly elected and installed in my stead. I further solemnly promise, that I will not, either during my Mastership, or at



any time the Lodge shall be under my Direction, permit or suffer any Deviation from the Ancient Landmarks of our Order.

I will not administer, or cause to be administered, any Rite or Ceremony contrary to or subversive of our Ancient Institution; but, on the contrary, will support, maintain, and uphold, pure and unfulled, the Principles and Tenets of the Craft. That I will to the utmost of my power enforce due obedience to those excellent Rules and Regulations to which I have already given my assent, and will in all respects conscientiously discharge my duty as a Ruler in the Craft and Master of this Lodge. So help me G..., and keep me steadfast in this my Solemn Obligation.

(Salutes the Book twice.)

The Lodge is to be opened in the Third Degree, and the Installing Master requests those Bn. who are not Installed Masters to retire.

The Master gives one k...k, and



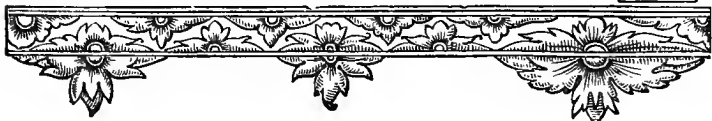


declares the Board of Installed Masters open.

The Brethren are requested to turn towards the east and k...l, and the I. M. gives the following prayer:—

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

I. M. (*To Candidate.*)—Br.— You have already taken an Obligation as regards your duties as the Master of this Lodge; you will now take an Obli-



gation as regards the secrets restricted to the Master's Chair. You will k...l on both kn...s, place both h...s on the V.....e of the S....d L...w, repeat your names, and say after me:—I, —, in the presence of the Most High, and before this Board of Installed Masters, duly constituted and regularly assembled, of my own free will and accord, do hereby and hereon most solemnly promise and swear that I will for ever conceal and never divulge any or either of the Secrets or Mysteries restricted to the Master's Chair, except it be to an Installed Master, or a Candidate duly appointed to that Office, nor then unless assisted by two or more Installed Masters regularly assembled for that purpose. These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less penalty on the infraction of any of them than that of having my r...t h...d struck off and flung over my l...t f...r, there to



wither and decay; so help me G..., and preserve me inviolate in this my Solemn Obligation.

Seal this three times, &c.

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

Rise, newly obligated Installed Master.

The I. Master leaves the Chair on the left side, and thus proceeds:—When the Temple at Jerusalem was completed, King Solomon, attended



*The Installation of*

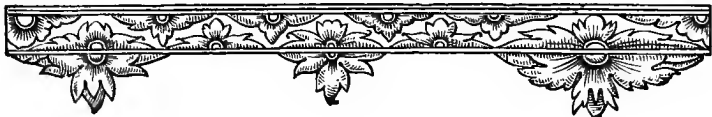
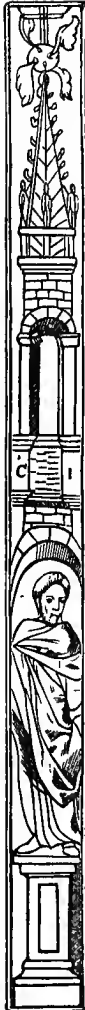
by a numerous retinue, went to view it. On entering the Building, the King seeing Adonhiram at a distance beckoned him thus (the s...n is here given); he on approaching his Royal Master was about to k...l, which the King prevented by taking him thus, (gives the g...p) saying, Rise, G...m, which signifies Excellent Mason. When the Royal Party were about to retire, Adonhiram saluted the King thus in token of humility (the s...t...n is here given); hence is derived the g...p and w...d of an Installed Master, and the s...n and s...t...n of a Master of Arts and Sciences. I now invest you with the Badge and Jewel of your office, which is the highest Honour the Lodge has in its power to bestow on any of its Members. The S...e, being the Implement which forms the Rude and proves the Perfect Mass, is well applied by Master Masons to inculcate the Purest Principles of Piety and Virtue; masonically speaking, it should be the Guide of all your Actions.





With the g...p and w...d of an Installed Master, I place you in the Chair of King Solomon, being fully satisfied you will justify the choice the Brethren have made; to that end, I place in your hand this Gavil, as an emblem of Power, to enable you to preserve Order in the Lodge, more especially in the east. You will now please to invest the immediate P. M. of the Lodge. (Which is done.) The In. M. then calls upon the Bn. to greet the W. M. as Installed Masters with 5.

The Installing Master gives one k...k, and declares the Board of Installed Masters closed, after which the Master Masons are called in. The Procession is then formed, the Brethren salute the W. Master, by giving the p...l f...n of a M. M. in passing. The Installing Master in the East, proclaims him as follows: Brethren, during your temporary absence Br.— has been regularly Installed in the chair of King Sol: according to ancient custom, and I now for the first time



proclaim him W. M. of the Lodge (naming it), No. — under the Registry of the Grand Lodge of England, until the next regular period of Election within the Lo., and until a Successor shall have been duly elected and installed in his stead.

Brethren, you will greet the Worshipful Master as Master Masons. (Which is done as usual.)

The Working Tools of the Third Degree are presented and explained, and the Lodge closed in the Third Degree.

The Fellow Crafts are admitted, the Procession again formed, and the Brethren salute the Worshipful Master as Fellow Crafts, in passing. The Installing Master in the West proclaims the W. M. as before, saying the second instead of the first time, the Brethren then greet him as Fellow Crafts, giving the s...n five times.

The Working Tools of the Second Degree are presented and explained, and the Lodge closed in the Second Degree.



The E. Aprs. are admitted; the Procession is once more formed, the W. M. saluted as E. Apprentices, and the Installing Master stands in the South and proclaims him the third time; he is then greeted three times as E. Aprs. The Installing Master presents the Working Tools of the First Degree and explains them, and then proceeds:—I now present to you the Warrant of the Lodge. It has for many years been entrusted to the hands of Worthy and Distinguished Masons, and I am sure that in delivering it to your charge it will lose none of its former splendour, but will be transmitted to your Successor pure and unfulled as you now receive it. I now present you with the Book of Constitutions, which I recommend to your serious perusal, as you will find there is scarcely a case can occur in your Lodge but this Book will set you right. These are the Bye-laws of your Lodge, which I recommend you to have read at least once in the year, in





order that the Bn. may not plead ignorance of them.

The Officers are invested, commencing with the Senior Warden, to the following import:—Br. ———, I appoint you S. W. of this Lodge; you are expected to be punctual in your attendance at all its Meetings, and to assist the Master in the Discharge of the important Duties of his Office; you will likewise not fail to attend the Quarterly Communications of the Grand Lodge, in order that this Lodge may be properly represented.


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

The Installing Master from the West delivers the following address:—

W. M., You having been Installed in the Chair of this Worthy and Worshipful Lo. cannot be insensible to the obligations which devolve on you as its Head, nor of the responsibility for



the faithful Discharge of the Duties annexed to the Appointment; the Honour, Reputation, and Usefulness of this Lodge will materially depend on the Skill and Affiduity with which you manage its Concerns, while the Happiness of its members will generally be promoted in proportion to the Zeal and Ability with which you promulgate the Genuine Principles of the Institution; as a pattern for imitation consider that Glorious Luminary of Nature, which, rising in the East, diffuses Light and Lustre to all within its circle, in like manner it will be your peculiar province to communicate Light and Instruction to the Brethren of your Lodge; forcibly impress upon them the Dignity and high Importance of Masonry, seriously admonish them never to disgrace it, charge them to practise out of the Lodge those duties they have been taught in it, and by virtuous, amiable, and discreet conduct prove to the world the happy and beneficial effects of our ancient Institution, so



that when any one is said to be a member of it, the world may know he is one to whom the Burdened Heart may pour forth its Sorrows, to whom the Distressed may prefer their Suit, whose Hand is guided by Justice, and whose Heart is expanded by Benevolence; in fine, W. Master, by a strict observance of the Bye-laws of your Lodge, the constitutions of Masonry, but above all by the use of the Sacred Writings, which are given as the Rule and Guide of your Faith, you will be enabled to lay up a Crown of Joy and Rejoicing, which will continue, when time with you shall be no more, and God grant you health and strength to perform the duties of your high office with satisfaction to yourself, and advantage to the Lodge.

He then in the East delivers the address to the Wardens:—

Br. Sr. and J. Wardens, the W. M. having appointed you to his principal offices, you are to consider yourselves, by the acceptance thereof, as pledged to





a strict performance of the duties attached thereto, and to a regular attendance during the time for which you are appointed. You are too well acquainted with the principles of Masonry and the laws of our Institution to warrant any distrust that you will be found wanting in the discharge of the Duties of your respective Offices; suffice it to say, that what you observe praiseworthy in others you will carefully imitate, and what in them may appear defective you will in yourselves amend; you ought to be examples of Good Order and Regularity, for it is only by paying due observance to the Laws in our own conduct we can reasonably expect compliance to them from others; you are assiduously to assist the W. M. in the discharge of the duties of his important trust, by communicating light and imparting knowledge to all whom he may place under your direction. From the spirit you have hitherto evinced, we entertain no doubt your future conduct will be such as to merit



the esteem of the Brethren, and the gratifying testimony of a clear conscience.

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

Brethren, such is the nature of our Constitution, that as some must of necessity rule and teach, so others of course must learn to submit and obey: humility in each is an essential qualification. The Bn. whom the W. M. has selected to assist him in the ruling and governing of the Lodge are too well acquainted with the principles of Masonry and the Laws of our Institution to warrant any distrust that they will be found wanting in the discharge of the duties of their respective offices, or that they will exceed the power with which they are entrusted, and you, Brethren, are of too generous a disposition to envy their preferment; I therefore trust we shall have but one aim in view, to please each other, and unite in the grand design of being happy and communicating happiness, and as this Association has been formed and perfected with so

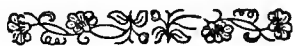




much unanimity and concord, long may it continue; may Brotherly Love and affection ever distinguish us as men and masons; may the principles and tenets of our profession, which are founded on the basis of religious virtue, teach us to measure our Actions by the Rule of Rectitude, square our Conduct by the Principles of Morality, and guide our Inclinations and even our Thoughts within the Compass of Propriety; hence we shall learn to be meek, humble, and resigned, to be faithful to our God, our Country, and our Laws, to drop a tear of sympathy on the failings of a Bre, and to pour the healing balm of consolation in the bosom of the afflicted. May these principles and tenets be transmitted pure and unpolluted through this Lodge from generation to generation.

THE END OF THE CEREMONY OF
INSTALLATION.





APPENDIX.

Appendix.

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

ADDRESS TO I. P. M.

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

* *Note.*—In the Installation Ceremony, immediately after presenting the Warrant, Book of Constitutions, and Bye-Laws of the Lodge, and before the appointments of the S.W., (see Ceremony of Installation, pp. 17 and 18), the Installing Master may continue to address the W.M. as follows:—I also entrust to you this pillar of the Corinthian order, which combines the strength of the Doric with the beauty of the Ionic orders. It is an emblem of wisdom, and points out to you that you are to combine wisdom with strength and firmness of mind and the beauties of persuasive eloquence in the government of the Lodge.

never exceed the bounds of mediocrity, symbolize the triangles within the square; and those who have the satisfaction of administering to the wants of the indigent and industrious, may be compared to the triangle which surrounds and supports the figure; whilst the lines which form it may remind us of those Brethren who are incapable of providing the necessaries of life unless aided by cheerful and ready assistance.

ADDRESS TO S. W.

W. M.—Bro. C. D., you are appointed S. W. of this Lodge, and I invest you with the Collar and Jewel of your Office. The 1...1, being an emblem of equality, points out to you the equal measure you are bound to pursue, in conjunction with the W. M., in the well ruling and governing of the Lodge. Your regular and punctual attendance at our stated meetings is essentially requisite. In the absence of the Master, you are to govern the Lodge, and in his presence to assist him in the government of it. We firmly rely upon your knowledge of Masonry, and attachment to the Lodge, for the faithful discharge of the duties of your office, and that you will not fail to attend the Quarterly Communications of the Grand Lodge, in order that this Lodge may be properly represented. I now install you in this Chair, which is the highest position it is in the power of the W. M. to bestow. I likewise place in your hands this g...1, with which you will observe due order in the W. This column is the emblem of your office, and you will keep it in its erect position whilst the Brethren are at labour, as they are then under your superintendence; but place it in an horizontal position whilst at refreshment. I also intrust to your care this pillar of the Doric Order; it is an emblem of strength, and directs that you are to use all your strength of mind and powers of intellect to preserve peace, order, and harmony among the Brethren of your Lodge, facilitate the designs

of your W. M., and see that his commands are carried into full and permanent effect.

ADDRESS TO J. W.

W. M.—Bro. E. F., you are appointed J. W. of this Lodge, and I invest you with the Collar and Jewel of your Office. The p...b r...e, being an emblem of uprightness, points out the integrity of measure you are bound to pursue, in conjunction with the W. M., and Bro. S. W., in the well ruling and governing of the Lodge; but more particularly to that part of your duty which relates to the admission of visitors, lest through your neglect any unqualified person should gain admission to our assemblies, and the Brethren be thereby innocently led to violate their O. B. You are to be regular in your attendance at our stated meetings, to assist in transacting the business of the evening; this is necessary, as unless due attention be paid by the officers you cannot expect the Brethren to be punctual at the appointed time. I now install you in this Chair, and I place in your hands this g...l, with which you will preserve due order in the S. This column is the emblem of your office, and you will keep it in its erect position whilst at refreshment, as the Brethren are then under your superintendence; but place it horizontally whilst at labour. I likewise intrust to your care this pillar of the Ionic Order, which is an emblem of beauty, and points out that you are to adorn the work with all your powers of genius and active industry, and promote regularity amongst the Brethren by the sanction of your own good example, the persuasive eloquence of precept, and the administrative encouragement of merit.

ADDRESS TO CHAPLAIN.

(Should such be appointed.)

W. M.—Bro. G. H., you are appointed Chaplain to this Lodge, and I invest you with the Collar and Jewel

of your Office. Your duty, which is to offer up prayers and invocations to the G. A. O. T. U., is better known to you than I can explain it.

ADDRESS TO TREASURER.

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

ADDRESS TO SECRETARY.

W. M.—Bro. K. L., you are appointed to the office of Secretary to this Lodge, and I invest you with the Collar and Jewel of your Office. It is your province to record the minutes, particularly the dates of Initiation, Passing, and Raising, lest a Brother should through neglect be deprived of his privileges; it is also your duty to settle the accounts, and issue the Summonses of the Lodge Meetings; you will likewise affix the Lodge Seal to such documents as the W. M. may direct. Your good inclinations to Masonry, and to this Lodge, will,

no doubt, prompt you to the faithful discharge of the duties of your office, and by so doing you will merit the esteem and applause of your Brethren. The cross-pens are an emblem of silent communication. The pen should never be used in a cause of oppression, but the fluid should flow freely from it in the defence of a Brother's character when assailed, and should be eloquent in the cause of the destitute and oppressed.

ADDRESS TO S. D. AND J. D.

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

ADDRESS TO D. OF C.

(Should such be appointed.)

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

respective stations. I trust you will give to your duties the attention which their importance demands.

ADDRESS TO STEWARDS.

(Should such be appointed.)

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

ADDRESS TO I. G.

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

ADDRESS TO TYLER.

W. M.—Bro. Y. Z., you have been appointed T. to this Lodge, and I invest you with the Collar and Jewel of your Office. Your duty is to keep off all cowans and intruders to Masonry, and see that the Candidates are properly prepared. If it should at any time unfortunately happen that a Brother should present himself

in a state of inebriety, it will be your duty to report the same to the I. G. ; and he to the J. W. ; that the responsibility of his admission rest not upon you. As the sword in the hands of the Tyler is to enable him to keep off all cowans, so it symbolically teaches us to set a guard upon our tongues, and place a watch at the entrance of our thoughts, thereby excluding every unqualified thought, word, or deed, and endeavouring to preserve a conscience void of offence against God and man.

Ceremony of Opening and Closing Grand Lodge.

M.W.G.M.—Brethren, assist me to *open* this Grand Lodge. (*All rise.*)

M.W.G.M.—Bro. Grand Pursuivant, where is your situation in Grand Lodge?

G.P.—Within the Inner Porch of Grand Lodge, M.W.G.M.

M.W.G.M.—What is your duty?

G.P.—To give a due report of all approaching Brethren, and to see that they are properly clothed, and ranged under their respective banners.

M.W.G.M.—Do you find them so placed?

G.P.—To the best of my knowledge, M.W.G.M.

M.W.G.M.—Where is the situation of the J.G.W.

G.P.—In the South, M.W.G.M.

M.W.G.M.—Bro. J.G.W., whom do you represent?

J.G.W.—B..., prince of the people, on Mount Tabor.

M.W.G.M.—Where is the situation of the S.G.W.?

S.G.W.—In the West, M.W.G.M.

M.W.G.M.—Bro. S.G.W., whom do you represent?

S.G.W.—J..., the Assistant High Priest, on Mount Sinai.

M.W.G.M.—Where is the situation of the Deputy G.M.?

S.G.W.—At the right of the M.W.G.M.

M.W.G.M.—Bro. D.G.M., whom do you represent?

D.G.M.—H. A., the Prince of Architects.

M.W.G.M.—What is your duty?

D.G.M.—To lay schemes, draw designs, and assist the

M.W.G.M. in the execution of the work.

M.W.G.M.—Where is the situation of the M.W.G.M.?

D.G.M.—In the East.

M.W.G.M.—Whom does he represent?

D.G.M.—The Royal Solomon.

M.W.G.M.—Then, Brethren, after the G. Chaplain has invoked the blessing of the G.A.O.T.U., I shall, in the name of the Royal Solomon, declare this Grand Lodge *opened* in due form.

(The G. Chaplain offers up Prayer. The Brethren are then called to order by the M.W.G.M., who gives one knock, followed by the Ws.)

(THE CEREMONY OF CLOSING IS THE SAME AS OPENING.)

Ceremony of Opening and Closing Provincial Grand Lodge.

Precisely the same as for Opening and Closing G. L., simply prefixing the word "Provincial" to Lodge and Officers, the Master's style being R.W.P.G.M.



London, 1874.

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" II.—Emanationists.	" XI.—Brigandage.
" III.—Religion of Love.	" XII.—Fellow-Crafts.
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