THE ACCEPTED CEREMONIES OF CRAFT FREEMASONRY

THE

ACCEPTED CEREMONIES

OF THE THREE DEGREES IN

CRAFT FREEMASONRY,

AS TAUGHT IN ALL THE CONSTITUTED LODGES,
AND SANCTIONED BY THE AUTHORITY OF EMINENT PAST MASTERS
OF THE

Antient, Free, and Accepted Masons of England;

TOGETHER WITH

THE CEREMONY OF INSTALLATION,

INCLUDING THE INSTALLED MASTERS' BOARD,

ADDRESSES TO OFFICERS,

ETC., ETC.,

CAREFULLY COLLATED, UNDER CRAFT AUTHORITY, AND ISSUED BY

ALBERT E. MASON, P.M., 30°.,

Bank Top, Richmond, Yorks.

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Preface.

In placing before you the Fourth Edition of this Work it affords considerable gratification at the kindly reception its previous Editions have received from the Craft, which has rendered it an accessory indispensible for the universal advancement of so magnificent and sacred an Institution as that of Antient Freemasonry. Much caution has been maintained in its compilation, without the slightest tinge of any derogatory construction being transmitted of a direct violation of obligation of the Grand Laws which govern this illustrious Institution,—being intelligible to the Craft only, the uninitiated can but glance through some of the bulwarks at the formidable foundation upon which rests Freemasonry so intensely secure.

The anticipation entertained, is that it will save much time, invigorate the mind, and refresh the memory of many whose avocations would preclude their possible regular attendance at the lodge to ensure efficiency—a desideratum

absolutely requisite, although being so difficult to accomplish in some of our provincial lodges, as well as those in the regions of civilisation where the glorious luminary casts its brilliant rays upon Freemasonry.

Perhaps, it may be added, that many compliments have been received, not only from the Craft of this country but from those, who belong us, that are stationed far away; but the Press too, has given its attributes in an honourable and most appreciative manner.

With regard to the kindly suggestions forwarded—some have been acted upon; others, stand over for our future consideration. Where any lack of Masonic knowledge may prevail, such information that can be written, will be freely afforded, on the correspondent addressing the particulars to ALBERT E. MASON, P.M., 30°, ETC.

Bank Top View,
Richmond, Yorks.,
August, 1880.

* The word "Antient" is an old English word, and much used in Freemasons' documents.

Contents.

Opinions of the Press and a few Extracts from Craft Communications.

Masonic News, (Glasgow) Octr. 3rd, '73.—"The minuteness with which it describes the various Accepted Ceremonies, renders Bro. Mason's Manual most certain to command a universal acceptance at the hands of the brethren."

Bazaar, Octr. 23, '78.—"This work proves a great boon to many whose employment necessitates a reference to it, in order to prevent any bungling, especially in the terms of office; being compiled with Masonic care, ignorance of its workings, would, to the uninitiated give a different aspect."

Coming Events, Octr. 19th, '78.—"The Ceremonies, etc., is a work which will be largely patronized, as it is in all points of authority according to the usages and sanction of the Antient, Free, and Accepted Masons of England. Such a work is of the utmost importance to all zealous brethren and to those we recommend it."

Iron, Oct. 31st, '74.—"In this Manual, which is complete and accurate, and intended for the use of the brethren of the mystic tie, are disclosed the 'Accepted Ceremonies.' The Craft is well represented among the workers in Iron and allied mysteries; we recommend this Manual."

Building News, Nov. 20th, '74.—"To Freemasons desirous of a Practical Knowledge of their Order, especially Members of country lodges, where the Ceremonies are sometimes, either from ignorance or carelessness, maimed and abridged, this work will be found very useful."

J. B. W., (Royal Preston Lodge, No. 333), Oct. 21, '78.—"I have examined your 'Accepted Ceremonies, etc.' very carefully, and find it a Manual of a superior class in every way. It is excellent in its arrangements, and admirable in detail; it only needs to be known to ensure a hearty welcome from the brethren."

Derby.—"The object you had in view was a good one and I entertain that so excellent a book will be appreciated."

Grahamstown, New Zealand. (E. K. T., Solicitor).—"Having seen a copy of Bro. Mason's 'Accepted Ceremonies' here, please forward one by next mail."—Dec. 19th, '74.

Christchurch, Canterbury, New Zealand, (M. M., the Music depot).—"Will you send me, &c., your Masonic Work is much spoken of here as a practical book of reference."

King George's Sound, Western Australlia, (G. H. B., Post Office department).—"I have had lent me for perusal one of your excellent Works, the 'Accepted Ceremonies' that Mr. S., of this place, had from you by last mail, and from its genuine and authentic aspect, please send me one too. Being a young M.M. this will be of material assistance."

Bourn, Lincolns., (T. H., Lodge 1232).—"We find your book most useful, the brethren have desired me to write for four copies, which please send registered."

Birmingham.—"For those whose memory is not so retentive, the book is invaluable. Having heard our beautiful Ceremonies most unmercifully cut up in some lodges, in my own humble opinion, you deserve the thanks of many brethren."

Manchester.—"The 'Accepted Ceremonies' have delighted me, no working Freemason could do without its aid, it is beyond value, and its size is a suitable feature."

Ashbourne.—"At first glance at your Manual, I was inclined to be prejudiced, but on perusal am fully satisfied with its excellence, and strongly recommend it."

Liverpool.—"Your Manual is highly approved in the lodges here, it is the most complete and undeniable book issued."

Scarbro'.—"The flattering manner your Manual is spoken of amongst us, owing to its invaluable aid to the memory, for those who desire to qualify themselves for office."

London.—"The brethren pronounce your Ceremonies the best and most complete book of its class extant, I presume that it is owing to its select and limited circulation is the cause that you do not publish it at a less price. Send 3 copies."

*** SECRETARIES OF LODGES ALLOWED THE USU

DISCOUNT UPON THEIR ORDERS.

THE CEREMONY.

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FIRST DEGREE.

THE BRETHREN having assembled and being clothed, the W.M. gives one k... with the g..., which is answered by the S. and J.Ws. The same being done in the Opening and Closing in the three degrees.

W.M.—Brethren, assist me to open the lodge. *All the Brethren rise.*

W.M. to J.W. (*Calling him by Name*).—Brother A. B., what is the first care of every M..... ?

J.W.—To see the lodge properly Tyled.

W.M.—Direct that duty to be done.

J.W. to I.G. (*by Name*).—Brother A.B., will you see the lodge properly Tyled ?

I.G. gives three k .....s which is answered by the Tyler, the I.G. turns round and says to J.W.—Brother A.B. (*name*),—the the lodge is properly Tyled.

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

W.M. to S.W.—Brother A. B. (*Name*), what is the next care ?

S.W.—To see that none but M.....s are present.

W.M.—To order as M.....s. *The brethren all stand to order as M.....s.*

W.M.—Bro. J. W. how many principal Officers are there in a lodge?

J.W.—Three; the W.M., S. and J.Ws.

W.M. Bro. S.W., how many Assistant Officers are there?

S.W. Three; besides the Tyler or outer Guard, *namely*, the S. and J.Ds., and I.G.

W.M. Bro. J.W., the situation of the outer Guard or Tyler?

J.W.—Outside the door of the lodge.

W.M.—What is his duty?

J.W.—Being armed with a drawn sword, to keep off all Cowans and Intruders to Freemasonry, and see that the Candidate comes properly prepared.

W.M.—Bro. S.W., the situation of the I.G.?

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

W.M.—What is his duty?

S.W.—To admit M.....s on proof, receive the Candidates in due form, and obey the commands of the J. W.

W.M.—J.W., the situation of the J. D.?

J.W.—At the right of the S.W.

W.M.—What is his duty?

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

W.M.—Bro. S.W., the situation of the S. D.?

S.W.—At or near the right of the W.M.

W.M.—What is his duty?

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

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

J.W.—In the South.

W.M.—Why are you so placed?

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

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

S.W.—In the West.

W.M.—Why are you so placed?

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

W.M.—Where is the Master's place?

S.W.—In the East.

W.M.—Why is he so placed?

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

W.M.—The lodge being thus duly formed; before I declare it open, let us invoke a blessing from the G.....t A.....t of the U.....e on all our undertakings; may our labours thus begun in order, be conducted in peace, and closed in harmony.

P.M.—O, Master, so mote it be.

W.M.—In the name of the G..... A..... of the U.....e, I declare the lodge duly open for the purpose of Freemasonry in the First Degree.

The W.M. gives three k.....s, which are repeated by S. and J.Ws., I.G., and T.

The brethren resume their seats.

SECOND DEGREE.

The W. M. gives one k....., which is followed by the S. and J. W.; he then says, Brethren, assist me to open the lodge in the Second Degree.

W. M.—Bro. J.W., what is the First care of every F..... C... F... M...?

J. W.—To see the lodge properly Tyled.

W. M.—Direct that duty to be done.

J. W.—Bro. I. G., see the lodge properly Tyled.

I. G. gives three k....., and being answered by the T..... he takes s... p. and gives the s.....n of the First Degree to the J. W., and says, Bro. J. W., the lodge is properly Tyled.

W. M. to S. W.—What is the next care?

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

W. M.—Brethren to order in the First degree.

The brethren take the S... p and stand to order with the S... of an F..... A.....e.

W. M. to J. W.—Are you a F... C... F... M...?

J. W.—I am, Worshipful Master, try me and prove me.

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

J. W.—The S.....

W. M.—What is a S.....?

J. W.—An angle of 90 degrees, or the Fourth part of a Circle.

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

J. W.—Brethren, it is the Worshipful Master's command that you prove yourselves Craftsmen.

When the brethren have taken the S.....p and S.....n, and the J. W...n has seen them to be correct, he makes the following report: W. M., The brethren have proved themselves Craftsmen, and in obedience to your commands, I thus copy their example.

W.M.—Bro. J. W...n, I acknowledge the correctness of those S.. ...ns. (*Gives it and S.....p*).

W.M.—Brethren, before the lodge is opened in the Second degree, let us supplicate the G...d Geometrician of the U.....e, that the rays of heaven may shed its denign influence over us to enlighten us in the paths of virtue and science.

P.M.—So mote it be.

W.M.—In the name of the G.....d Geometrician of the U.....e, I declare the lodge duly opened on the Sq.....e, for the instruction and improvement of Craftsmen.

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THIRD DEGREE.

W.M.—Brethren, assist me to open the lodge in the Third degree. (*All rise*).

W.M.—Brother J....r W..d....., what is the First care of every M.....r M.....n.

J.W.—To see the lodge properly Tyled.

W.M.—Direct that duty to be done.

J.W.—Bro. I. G. gives the k.....s of the Second degree, which are answered by the Tyler; then advancing with the S.....p and S.....n, he says, Bro. J. W., the lodge is properly Tyled.

The J...n...r W...d..n gives three k...s and the s.. .n, and repeats the same to the Worshipful M.....r.

W.M.—Bro. S...r W...d...n, what is the next care.

S.W.—I see that the brethren appear to order as Craftsmen.

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

The brethren arose to order with the S...n.

W.M.—Bro. J.W., are you a M.....r M.....n?

J.W.—I am, Worshipful Master, try me and prove me.

W.M.—By what instruments in Architecture will you be proved?

J.W.—The Sq...re and C.....mp... s.

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

J.W.—Brethren, it is the worshipful Master's command that you prove yourselves M...r M...ns by s...n; which they do, and when he sees they are correct, he reports as follows—

The Craftsmen have proved themselves M.Ms. by sign, and in obedience to your commands, I thus copy their example.

W.M.—I acknowledge the correctness of those s.....s. *(gives them).*

W.M. to J.W.—Whence come you?

J.W.—The East.

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

S.W.—The West.

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

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

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

S.W.—The genuine secrets of a M.....r Mason.

W.M. to J.W.—How came they lost?

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

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

S.W.—With the Centre.

W.M. to J.W.—What is a Centre ?

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

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

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

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

P.M.—So mote it be.

W.M.—In the Name of the MOST HIGH, I declare the lodge duly opened on the Centre, for the purpose of Freemasonry in the Third degree.

W.M. gives the k...s which are repeated by the wardens, then all give the Grand and Royal S .....n, exclaiming, ALL GLORY TO THE MOST HIGH.

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CLOSING THE LODGE IN THE THIRD DEGREE.

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

W.M.—Bro. J. W., what is the constant care of every Master Mason ?

J.W.—To prove the lodge close Tyled.

W.M.—Direct that duty to be done.

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

I.G. gives three k...s, which are answered by the Tyler; the I.G. takes the S.....p, and gives the p....n....l S....n of the Third degree, and reports to the J.W. the lodge is close Tyled.

J.W. rises, gives the k. ...s, and reports in the same manner to the W.M.

W.M.—Bro. S.W., what is the next care?

S.W.—To see that the brethren appear to order as M....r Masons.

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

The brethren take the S.....p, and give the p.....l S.....n.

W.M.—Bro. J.W., whence come you?

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

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

S.W.—We have not, W.M.; but we bring with us certain substituted secrets, which we are anxious to impart for your approbation.

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

The two W....d....ns come to the centre of the lodge and face each other about a yard apart. The S. faces the South, and the J. the North. The J. works up the secrets, the S. keeps his position. After the first S.....p he takes the hand of the S. and gives the p.....s g.....p of a M.M., and with hands elevated above the head whispers in his r...t ear the p...s w...d. after loosing hands he takes another pace, and goes through the full S ... n of a M.M., and on the five p...s of f...w...p, he whispers in his l...t ear the w...s of a M. M. After saluting the S.W. he resumes his seat.

The S.W. moves to about a yard in front of the W.M., gives the p...n...l S...n, and says W.M. condescend to receive from me the substituted S...n of a M. M. The W.M. replies, Bro. S.W., I will receive them with pleasure, and you will on this occasion, for the information of the brethren, repeat the w...s aloud.

The W.M. leaves the chair (from the right side), and receives them as the S.W. had done; he then salutes the W. M., and returns to his seat, keeping up the p...n...l s...n until he arrives there.

The W. M. resumes the chair and addresses the lodge as follows: Brethren, the substituted s....n of a M.M., which have been thus regularly communicated to me, I, as the Master of this lodge, and thereby the humble representative of King Solomon, sanction and confirm, and declare, that they shall designate you and all M.....r M.....s throughout the universe, until time and circumstances shall restore the genuine ones.

The brethren, bending the head a little forward, all exclaim, with gratitude to our Master we bend.

Then all the brethren, with the Grand and Royal S.....n, All Glory to the Most High.

W.M.—Bro. S.W., the labours of this degree being ended, you have my commands to close the lodge. (Gives the k....s).

S.W.—Brethren, in the name of the MOST HIGH, and by command of the W. M., I close this M.....r M....'s lodge. (Gives the k.....s).

J.W.—And it is closed accordingly. Gives the k....s.
Also, the I.G. and Tyler.

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CLOSING THE LODGE IN THE SECOND DEGREE.

W. M.—Brethren, assist me to Close the lodge in the Second degree.

W.M.—Bro. J. W., what is the constant care of every F....w C....t ?

J.W.—To prove the lodge close Tyled.

W.M.—Direct that duty to be done.

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

The I.G. gives the k....s, which is answered by the Tyler, he takes the s....p, gives the s....n, and says, Bro. J.W. the lodge is close Tyled.

The J. W. reports in the same manner to the W. M. First gives the k.....s.

W.M.—Bro. S.W., what is the next care ?

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

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

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

J.W.—The Sacred Symbol.

W.M.—Bro. S.W., where is it situated ?

S.W.—In the centre of the building.

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

J.W.—To G....d ; the Grand Geometrician of the Universe.

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

W.M.—Bro. S.W. the labours of this degree being ended, you have my commands to close the lodge. (Gives the k.....s).

S.W.—In the name of the Grand Geometrician of the Universe, and by command of the W.M., I close this F.....w Craft's lodge. (K....s).

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

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CLOSING THE LODGE GENERALLY.

W.M.—Brethren, assist me to close the lodge. All rise.

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

J.W.—To prove the lodge close Tyled.

W.M.—Direct that duty to be done.

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

The I.G. gives three k...s, takes the s...p and s...n, and says, Bro. J.W., the lodge is close Tyled.

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

W.M.—Bro. S.W., what is the next care?

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

W.M.—Brethren, to order as Masons.

W.M.—Bro. S.W., your constant place in the lodge ?

S.W.—In the West.

W.M.—Why are you so placed ?

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

W.M.—Before the lodge is closed, let us with all reverence and humility express our gratitude to the Great Architect of the Universe for the favours already received ; may He continue to preserve our Order by beautifying and adorning us with every moral and social virtue.

P.M.—O, Master, so mote it be.

W.M.—Bro. S.W., the labours of the evening being ended, you have my command to close the lodge. Gives the k...s.

S.W.—Brethren, in the name of the Great Architect of the Universe, and by command of the W.M., I close this lodge.

J.W.—The lodge being closed, I declare the Meeting adjourned until the ——— day in the ensuing month (emergencies excepted), of which every subscribing brother will have due notice; and it is adjourned accordingly. (K...s).

The I.G. and Tyler also give the k...s.

The P. M. takes one pace forward, and says, Brethren, nothing now remains but according to the ancient custom to lock up our s...s in a safe and sacred repository, uniting in the act of fidelity, fidelity, fidelity; and may GOD be with us all.

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QUESTIONS BEFORE PASSING.

The lodge is opened in the First degree. The W.M. thus proceeds: Brethren, Bro. A. B. is this evening a Candidate to be passed to the Second degree, but it is first necessary that he should give proofs of his proficiency in the former; I shall, therefore, proceed to ask him the necessary Questions.

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

CAN.—In my h.....t.

W.M.—Where next?

CAN.—In a convenient room adjoining the lodge?

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

CAN.—I was divested of m.....t.....l and h...d w...d, my r...t a...m. l...t b...t and k...e were made b...e, and my r...t h...l s...p...d, with a C...e t...w a.....t my n...k.

W.M.—Where were you made a Mason ?

CAN.—In the body of a lodge, just, perfect, and regular.

W.M.—And when ?

CAN.—When the Sun was at its meridian.

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

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

W.M.—What is Freemasonry ?

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

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

CAN.—Brotherly love, relief, and truth.

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

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

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

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

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

CAN.—By S..., T..., and the perfect points of my entrance.

W.M.—What are the perfect points of your entrance ?

CAN.—O....., A....., and O.....

W.M.—Describe their meaning ?

CAN.—Of my own, etc. ; at the, etc. ; and on the p...., etc.

W.M.—Do you sincerely pledge your word of honour as a man, and your fidelity as a Mason, that you will steadily persevere through the Ceremony of being Passed to the Second degree ?

CAN.—I do.

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

CAN.—I do.

W. M.—Then I will entrust you with a Test of Merit, which consists of a p....s g....p and p...s w....d ; the p...s g...p is given by a distinct pressure of the ... between the first and second, etc. The p...s w....d is S.....h, which denotes Plenty, and is depicted in a F.....w C.....'s lodge by an Ear of Corn, near unto a f...l of w...r. You must be careful to remember this w.....d, as without it you will not be able to gain admission into a lodge in a Superior degree. Pass S.....h.

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QUESTIONS BEFORE BEING RAISED.

The lodge is opened in the Second degree, the W.M. addresses the lodge as before, saying the third instead of the second. The Candidate is placed before the W.M. by the S.D.

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

CAN.—In a manner somewhat similar to the former, save that in this degree I was not h...d w...d, my l...t a...m, r...t b...t and k...e were made b...e, and my l...t h...l s...d.

W.M.—On what were you admitted?

CAN.—The S.....

W.M.—What is a S.....?

CAN.—An angle of 90 degrees, or the Fourth part of a Circle.

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

CAN.—The hidden mysteries of nature and science.

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

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

W.M.—How did they receive them?

CAN.—Without scruple or diffidence.

W.M.—Why in this particular manner?

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

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

CAN.—That on the l.....t was called ..... and that on the r...t .....

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

CAN.—The former denotes in S.....h, the latter to E....h, and when conjoined, Stability; for GOD said, "In My strength will I establish this Mine house to stand firm for ever."

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

CAN.—I do.

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

W.M.—Then I will entrust you with a test of merit, which consists of a p.....s g.....p and p...s w...d, the p.. s g...p is given by a distinct pressure of the ..... between the s.....d and t.....d, etc. The p...s w...d is T...C..., which signifies worldly possessions. T....C..... was the son of C.....n, who was the first artificer in m.....t.....ls, and the first to extract the I....n from the o...e. You must be careful to remember this w....d, as without it you would not be able to gain admission into a lodge of a Superior degree. Pass T...C....

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GRAND QUESTIONS: THIRD DEGREE.

W.M.—How were you raised to the sublime degree of a M...r Mason?

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

W.M.—Where were you then conducted?

CAN.—To a convenient room adjoining the lodge of M.. M.s, for the purpose of being p.....d.

W.M.—How were you p....d?

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

W.M.—What enabled you to gain admission?

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

W.M.—Which I shall thank you to give? CAN.—(.....).

W.M.—The import of the w....d? CAN.—(.....).

W.M.—How did you claim admission?

CAN.—By the k...s of a F...w C...t.

W.M.—On what were you admitted ?

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

W.M.—On being admitted into the lodge, did you observe anything different in form from its usual character ?

CAN.—I did. All was d.....s, save a gl.....g l.....t in the East ?

W.M.—To what does that d.....n allude ?

CAN.—To the d.....n of D.....h.

W.M.—Am I then to understand that d.....h is the peculiar subject of the t....d d....e ?

CAN.—It is indeed.

W.M.—From what circumstances ?

CAN.—The untimely d.....h of our Master, H.....

W.M.—What were the w....g t....ls with which our Master H.... was s....n ?

CAN.—The p.....b r...e, l....l, and h....y m....l.

W.M.—How became you acquainted with his d....h ?

CAN.—By having figuratively represented him when I was raised to the sublime degree of a M....r Mason.

W.M.—Were you raised ? and on what ?

CAN.—I was; on the five p....s of f.....w.....p.

——:o:——

THE INITIATION.

The Brethren being assembled, the W. M. requests them to be clothed. After seeing that they are so, he opens the lodge in the First degree. The minutes of the previous lodge or lodges are put for confirmation (which must at all times be done in the First degree and no other). When the W.M. is informed the Candidate is prepared, the Tyler makes the report, the I.G. advances and says, W.M., there is an alarm!

W.M.—Bro. I.G. see who wants admission?

The I.G. opens the door and asks the Tyler, Who have you there?

TYLER to I.G.—Mr. A.B., a poor Candidate in a state of d...s, who has been well and worthily recommended, regularly proposed, balloted for, and approved in open lodge, and now comes of his own free will and accord, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Ancient Freemasonry.

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

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

I.G.—Let him wait while I make a report to the W.M.

The I.G. closes the door, advances with the s...p and s...n, and says, W.M., there is at the door, Mr. A.B., etc., (same report as given by the Tyler).

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

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

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

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

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

W.M.—Calls the D.....ns, they go to the door, the J. takes the right hand of the Candidate with his left, and after gently leading him to his left of the S.W., he applies the ..... to his t b.....t; he asks him if he feels anything? after a reply

in the affirmative, he raises his hand over his own head, to show to the W.M. that he has so applied it.

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

CAN.—I am.

W.M.—Thus assured ; You will k.....l while the blessing of Heaven is invoked in aid of our proceedings.

Prayer.

Vouchsafe Thine aid, Almighty Father and Supreme Ruler of the Universe, to this our present convention, and grant that this Candidate for Freemasonry may so dedicate and devote his life to Thy service as to become a true and faithful brother among us. Endue him with a competency of Thy divine wisdom, so that, assisted by the secrets of this our Masonic art, he may be the better enabled to display the beauties of true godliness, to the honour and glory of Thy Holy Name.

P.M.—So mote it be.

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

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

W.M.—Brethren from the N., E., S., and W., take notice, that A.B. is now about to pass in view before you, to show that he is a Candidate properly prepared to be made a Mason.

The S.D. resumes his seat.

The J. D. takes him by the hand, as before, and gently leads him up the N., past the W.M., and round to the J.W., and with the Candidate's r.....t h.....d strikes him three times on the r...t shoulder.

J.W. to J.D.—Who have you there?

J.D.—Mr. A.B., a poor, etc. Same as the Tyler's report.

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

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

The J.W. takes the r...t h...d of the Candidate, and says, Pass free and of good report.

The J.W. takes him to the r.....t of the S. W., who passes him through the same examination; he is then delivered to the other side of the S.W., and his r.....t h...d placed in the S.W.'s left.

S.W.—Rises, with the s...n, and says, W.M., I present you A.B., a Candidate properly prepared to be made a Mason.

W.M.—Bro. S.W., Your presentation shall be attended to, for which purpose I will address a few Questions to the Candidate, which I trust he will answer with candour.

W. M. to CAN.—Do you seriously declare on your honour, that unbiassed by the improper solicitations of friends against your own inclination, and unfluenced by mercenary or any other unworthy motive, you freely and voluntary offer yourself as a Candidate for the mysteries and privileges of Freemasonry? CAN.—I do.

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

CAN.—I do.

W.M.—Do you further seriously declare upon your honour, that avoiding fear on the one hand, and rashness on the other, that you will steadily persevere through the Ceremony of your Initiation? and if once admitted, you will afterwards act and abide by the Ancient usages and established Customs of the Order?

CAN.—I do.

W.M.—Bro. S. W., you will direct the J.D. to instruct the Candidate to advance to the East by the proper s...s.

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

The J.D. states to the Candidate that the method of advancing from West to East is by three irregular s...s, and after leading him about a yard from the W.M., he first directs him to take a short pace of about fifteen inches with his l.....t f.....t, bringing his r.....t h.....l to the h.....l of his l.....t f.....t one about twelve inches and another about nine inches, the J.D. taking care that he is within such a convenient distance off the pedestal so as to be enabled to k.....l before it, without any other moving the feet.

When before the W.M., he thus proceeds :

W.M.—Mr. A.B., it is my duty to inform you that Masonry is free, and requires a perfect freedom of inclination in every Candidate for its mysteries ; that it is founded on the purest principles of piety and virtue, it possesses many great and valuable privileges ; but in order to secure those privileges to worthy men, and we trust to worthy men alone, vows of fidelity are required ; but let me assure you those vows are not incompatible with your moral, civil, or religious duties, Are you, therefore, willing to take solemn Obligation, founded on the principles I have already stated, to keep inviolate the Secrets and Mysteries of our Order ? CAN.—I am.

W.M.—Then you will k...l on your l...t k...e, place your r...t f...t in form of a s...e, give me your r....t h....d, and I will place it on this Book, which is the Volume of the Sacred Law, repeat your name at length, and say after me :

(The W.M. and Ws. give one k...k, the brethren rise and place the r...t h ..d on the l...t b...t.)

Obligation.

A.B., in the presence of the Great Architect of the Universe, and this worthy, worshipful, and warranted lodge of Ancient,

Free, and Accepted Masons, regularly held, assembled, and properly dedicated, of my own free will and accord, do hereby and hereon most solemnly and sincerely ....., that I will always ..... conceal and never reveal any part or parts, point or points of the secrets and mysteries of, or belonging to Ancient Freemasonry, which may heretofore have been known by, shall now, or may at any future time be communicated to me, unless it be to a true and lawful brother or brethren, and not even unto him or them until after a due trial, strict examination, or a full conviction that he or they are worthy of that confidence, or in a body of a lodge, just, perfect, and regular. I, further solemnly promise THAT I WILL NOT WRITE those Secrets, INDITE, CARVE, MARK, ENGRAVE, or otherwise them delineate, or cause or suffer the same to be done by others, if in my power to prevent it, on anything moveable or immovable under the canopy of heaven, whereby any letter, character, or figure, or the least trace of a letter, character, or figure, may become legible or intelligible to any one in the world, so that our Secret Arts and Hidden Mysteries may improperly become known, and in or through my unworthiness. These several points, I solemnly swear to observe without evasion, equivocation, or mental self-reservation of any kind to me whatsoever, under no less a penalty on the violation of any or either of them, than that of having, &c., or the less horrid, but more effectual punishment of being branded as a wilfully perjured individual, void of all moral worth, and totally unfit to be received into this worshipful Lodge, or any other warranted Lodge, or Society of men who prize honour and virtue above the external advantages of rank and fortune, so help me God, and keep me steadfast in this my great and solemn Obligation, being that of an E.....d A.....e Freemason.

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

The W. M. continues: Having been kept a considerable time in a state of d.....k....s, what is at the present moment the predominent wish of your heart?

CAN.—L.....T.

W.M. to J.D.—Let that blessing be restored.

The brethren raise their hands above their heads, the W. M. utters the w...s one, two, three; on the last w.....d, they simultaneously bring them down and strike the thigh, the J.D. at the moment restores the L.....T.

W.M.—For GOD said, "Let there be light, and there was light."

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

The W. Master takes the Candidate by the right hand, and says, RISE! Newly-obligated Brother among Masons.

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

W.M.—By your meek and candid behaviour this evening, you have escaped two great dangers, but there is a third which will await you until the latest period of your existence. The dangers you have already escaped are those of s..... and s....., for at your entrance into the Lodge this p..... was presented to your n.....d l.....b, so that had you rashly

attempted to rush forward you would have been accessory to your own death by s....., not so the brother who held it, as he would have remained firm, and only done his duty. There was likewise this c..... t..... with a running noose about your n.....k, which would have rendered any attempt to retreat equally fatal, but the danger which will await you until your latest hour is the penalty of your Obligation, wherein you swore that as a man of honour and a Mason you would sooner have, etc., etc.

W. M. Having taken the great and solemn Obligation of an F....d A.....e Mason, I am now permitted to inform you that there are several degrees in Freemasonry, and peculiar s....s restricted to each, these, however, are not communicated indiscriminately, but are conferred on Candidates according to merit and abilities. I shall, therefore, proceed to entrust you with the s....s of this degree, or those marks, by which Masons are known to each other, by night, as well as by day, and are distinguished from the rest of the world; but, must promise for your general observation that all s...s, l...s, and perpendiculars are true and proper s...s to know a Mason by, you are, therefore, expected to stand perfectly erect, with your feet in the form of a s...e, your body being an emblem of your mind, and your feet of the rectitude of your actions.

The W. M. continues. You will now take a short pace with your l...t f...t, bringing the r...t h...l into the h...w, this is called the first regular s.....s in Freemasonry, and it is in this position the s.....s of this degree are communicated, they consist of a s....n, t.....n, and w.....d the s....n is given by placing the hand, etc., the t.....n is given, this demands a w.....d which is highly prized amongst Masons as a guard to their privileges—too much caution, therefore, cannot be observed in communicating it. You must never give it in full, but either by l....t.....s or s....b.....s. To enable you to do this, I must first inform you what the w....d is—it is (....), as, in the course of the Ceremony you will be called on for this w.....d.

W.M.—The J.D. will now dictate the answers you are to give.

W.M.—Gives the g.....p, and asks, What is this ?

CAN.—The g....p or t...n of an E.....d A.....e Mason.

W.M.—What does it demand ?

CAN.—A w.....d.

W.M.—Give me that w.....d ?

CAN.—At my initiation I was taught to be cautious, but with you as a brother, I will either, &c.

W.M.—Which you please and begin

(The Examination is gone through.)

W.M.—This w.....d is derived from the l.....t h.....d p....r at the p...h....y or e.....e to King Solomon's Temple, so named after (.....) the great-grandfather of David, a Prince and Ruler in Israel, and the import of the w....d is in ..... The W.M. then takes the Candidate by the hand and says, Pass .....

W.M.—The J.D. will now take you to the J.W. for examination, and to the S.W. for further examination.

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

J.W. to CAN.—Will you advance to me as a Mason.

The J.D. instructs him to advance.

J.W.—Do you bring anything with you ?

CAN.—I do. (Gives the s.....n).

J.W.—What is that ?

CAN.—The s.....n of an E....d A....e Freemason.

J.W.—Have you anything to communicate ?

CAN.—I have. (Gives the g...p).

J.W.—What is this ?

CAN.—The g...p or t...n of an E...d A...e Freemason.

J.W.—What does it demand ?

CAN.—A w.....d.

J.W. Give me that w.....d.

CAN. At my Initiation I was taught to be cautious, but with you as a brother I will either, &c.

J.W. Which you please and begin ?

The w...d is given. The same Ceremony is made with the S.W., but the Candidate explains the s...n, w...d, &c. He is then taken to the other side, and his r...t h ..d placed in the l...t of the S.W.

S.W. rises, gives the s...n and says, W. M., I present to you Bro. A.B. on his Initiation, for some further remarks of your favour.

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

S.W. to CAN.—By the W. Master's command I invest you with the distinguishing badge of a Mason; it is more Ancient than the golden fleece or Roman eagle, more honourable than the star and garter, or any other Order in existence, it being the badge of innocence, and bond of friendship, and I strongly recommend you ever to wear and consider it as such, and be assured if you never disgrace that badge it never will disgrace you.

The J.D. now turns his face off the Candidate towards the W.M., who delivers to him the following remarks:

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

W.M.—Directs the J.D. to place the novitiate at the N.E. part of the lodge, and delivers to the Candidate

The Initiation Address.

W.M.—It is customary at the erection of all stately and superb edifices, to lay the foundation Stone at the North-East corner of the building you being newly Initiated into Masonry are placed there figuratively to represent that Stone, and, from the foundation laid this evening, may you raise a superstructure perfect in all its parts and honourable to the builder; you now stand to all external appearance a just and upright man and Mason, and I give it you in terms of strong recommendation ever to continue to act as such; indeed, I shall immediately proceed to put your principles in some measure to the test, by calling on you to exercise that virtue which may justly be denominated the distinguishing character of a Freemason' heart, I mean Charity. I trust that I need not here dilate on its excellence; doubtless, it has often been felt and practised by you; suffice it to say, that it has the approbation of heaven and earth; and, like, its sister Mercy, it blesseth him who gives as well as him who receives. In a Society so widely extended as that of Freemasonry, whose branches are spread over the four quarters of the globe; it cannot be denied that we have many brethren of rank and opulence amongst us neither can it be concealed that among the thousands who range under its banners, there are many, who, perhaps from circumstances of unforeseen misfortune or calamity, are reduced to the lowest state of poverty and distress. In their behalf it has been our usual custom to awaken the feelings of every new Initiate, by making such a claim on his Charity as his circumstances in life may fairly warrant; anything, therefore, that you may feel disposed to g.....e you will d.....t with the J.D., and it will be thankfully received and faithfully applied.

The J.D. appeals to the Candidate, who states that he has been deprived, &c. The J.D. then asks if he would g.....e were it in his power, to which the Candidate replies in the affirmative; the J.D. reports the same to the W.M.

W.M.—I congratulate you on the honourable sentiments by which you are actuated, likewise, on the inability which precludes you from gratifying them; believe me, this trial was not made to sport with your feelings, far be it from us, any such intentions; it was done for three special reasons—first, to put your principles to the test, secondly, to evince to the brethren that you had neither ..... nor m...t...l s...bs about you, for if you had, the Ceremony thus far of your Initiation must have been repeated, and, thirdly, as a warning to your own heart, that should you at any future time meet a distressed brother who might claim your assistance, you might think of that peculiar moment you were admitted into Masonry—p.....r and p.....y....s, and cheerfully embrace the the opportunity of practising towards him that virtue you profess to admire.

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

I now present to you the working tools of an E...d A...e Mason, which are in the 24-inch gage, the common gavil, and chisel. The 24-inch gage is to measure our work, the common gavil is to knock off all superfluous knobs and excrescences, and the chisel is to further smooth and prepare the stone, to render it fit for the hands of the more expert craftsman. But, as we are not all operative, but rather Free and Accepted, or speculative Masons, we apply these tools to our morals, in this sense—the 24-inch gage represents the 24 hours of the day, part to be spent in prayer to Almighty God, part in labour and refreshment, and part to serve a friend or brother in time of need, that not being detrimental to ourselves and connections. The common gavil represents the force of conscience, which should keep down all vain and unbecoming thoughts, which might obtrude during any of the before-mentioned periods, so that our

words and actions may ascend to the throne of Grace, pure and unpoluted. The chisel points out to us the advantages of education, by which means alone we are rendered fit members for regularly organized society.

W. M.—As in the course of the evening you have been called on for certain fees for your Initiation, it is but fair you should know by what authority we act. This is our charter or warrant of Constitution (opens and shows it , from the Grand Lodge of England, which is for your inspection on this or any further occasion ; this is our book of Constitution, and these are our Bye-laws, (presents the former, and gives a copy of the latter), both of which I recommend to your serious perusal, as by the one you will be taught the duties you owe to the Craft in general, and by the other, those you owe to this lodge in particular. You are now at liberty to retire, in order to restore yourself to your personal comforts, and on your return to the lodge, I shall direct your attention to a Charge, founded on the excellence of our Institution, and the qualification of its Members, likewise, an explanation of the Tracing Board, if the time will permit.

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THE CHARGE AFTER INITIATION.

[illegible] passed through the Ceremony [illegible] congratulate you on being admitted [illegible] Ancient and Honourable Society—Ancient [illegible] from time immemorial, and, [illegible] be, as by natural tendency, [illegible] who are obedient to its [illegible] a more solid foundation [illegible] Freemasonry rests—the practice of every moral and social virtue. To so high an eminence has its [illegible] advanced, that in every age Monarchs, themselves, have been promoters of the Art, and have not thought it derogatory to their dignity to exchange the sceptre for the trowel, have patronized our Mysteries and joined in our assemblies.

As a Freemason, I would first recommend to your most serious

contemplation the Volume of the Sacred Law, charging you to consider it as the unerring Standard of Truth and Justice, to regulate your actions by the Divine precepts it contains; therein, you will be taught the important duties you owe to God, to your neighbour, and to yourself. To God, by never mentioning His name but with that awe and reverence which are due from the creature to his Creator, by imploring His aid in all your lawful undertakings, and by looking up to Him on every emergency for comfort and support.

TO YOUR NEIGHBOUR, by acting with him on the square, by rendering him every kind office which Justice or Mercy may require, by relieving his necessities and soothing his afflictions, and by doing unto him, as in similar cases, you could wish he would do unto you.

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

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

towards that country, whence you derived your birth and infant nurture.

AS AN INDIVIDUAL, I would further recommend the practice of every domestic as well as public virtue. Let prudence direct you, temperance chasten you, fortitude support you, and Justice be the guide of all your actions. Be especially careful to maintain in their fullest splendour those truly Masonic ornaments which have been so amply illustrated, namely, Benevolence and Charity.

STILL, HOWEVER, AS A FREEMASON there are other excellences of character to which your attention may be particularly and forcibly directed ; amongst the foremost of these are Secrecy, Fidelity, and Obedience. Secrecy consists in an inviolable adherence to the Ob.....n you have entered into, never improperly to disclose any of those Masonic Secrets which have now, or may at any future time, be entrusted to your keeping, and cautiously to avoid all occasions which may inadvertently lead you to do so.

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

SO MUST YOUR OBEDIENCE be proved by a strict observance

of our Laws and Regulations, by a prompt attention to all s...s and s...m...s, by modest and correct demeanour while in the lodge, by abstaining from every topic of religious or political discussion, by a ready acquiescence in all votes and resolutions duly passed by a majority of the brethren, and by a perfect submission to the will of the W. M. and his Ws. while acting in the discharge of their respective offices.

AND, as a last general recommendation for your conduct, let me exhort you to dedicate yourself to such pursuits as may enable you to become respectable in life, useful to mankind, and an ornament to the Society of which you have this day become a Member. That you will more especially study such of the liberal Arts and Sciences as may lie within the compass of your attainment, and, without neglecting the ordinary duties of your station; you will feel yourself called on to make a daily advancement in Masonic knowledge.

From the very commendable attention you appear to have given to this CHARGE, I am lead to hope that you will duly appreciate the value of Freemasonry, and imprint indelibly on your heart the SACRED DICTATES OF TRUTH, OF HONOUR, AND OF VIRTUE.

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EXPLANATION OF THE FIRST TRACING BOARD.

The Usages and Customs among Masons have ever ponded with those of the Ancient Egyptians, to whicl bear a near affinity; these philosophers being unwill expose their mysteries to vulgar eyes, concealed their p lar tenets and principles of Polity and Philosophy under Hieroglyphical Figures, and expressed their notions of G ment by s.....ns and s...mb...s, which they communic their Magi alone, and they were bound by oath ne reveal them. Pythagoras seems to have established his on a similar plan, and many other Orders of a more date have copied their example. Masonry, however, only the most Ancient, but the most moral Institution th existed, as every character, figure, and emblem depic the lodge, has moral tendency, and serves to inculca practice of Virtue in all its genuine professors. Let n direct your attention to the form of the lodge, whicl oblong s.....e, in length from E. to W., in breadth b N. and S., its depth from the surface of the Earth centre, and even as high as the heavens. A Masonic is of this vast extent, to show the universality of the s likewise, that a Mason's Charity should know no boun that of Prudence.

Our lodges stand on Holy ground, on account of three grand offerings thereon made, which met with Divine approbation. Our lodges are situated due E. and W., because all places of Divine worship, as well as Masons' regularly, well-formed, Constituted lodges are, or ought to be, so situated, for which we, as Masons, assign three reasons: first, the Sun, the glory of the Lord, rises in the E., and sets in the W.; second, Learning originated in the E., and from thence spread its benign influence to the W.; there is, likewise, a third, last, and grand reason, which is not usually given on account of its length, but whenever time permits it will, but the Candidate will have an opportunity of attending a Lodge of Instruction and hear it; (See the Accepted Lectures, 4th sec.) Our lodges are supported by Three Great Pillars, which are Wisdom, Strength, and Beauty; Wisdom to contrive, Strength to support, and Beauty to adorn. Wisdom to conduct us in all our undertakings, Strength to support us under our difficulties, and Beauty to adorn the inward man. Solomon, King of Israel, for his wisdom in building and dedicating the Temple at Jerusalem to God's service. Hiram, King of Tyre, for his strength in supporting him with men and materials, and Hiram Abiff for his curious and masterly workmanship in beautifying and adorning the same. But as we have no noble orders in Architecture known by the names of Wisdom, Strength, and Beauty, we refer them to the Three most celebrated, which are the Doric, Ionic, and Corinthian. The covering of a Masonic lodge is a celestial canopy of divers colours—even the heavens, we hope to arrive at the summit by the assistance of a ladder, in Scripture called Jacob's ladder. This ladder has many staves or rounds, but

there are three principal ones, namely, Faith, Hope, and Charity. Faith in the GREAT ARCHITECT of the Universe, Hope in Salvation, and to be in Charity with all men. This ladder rests on the Volume of the Sacred Law, because by the doctrines contained in that Holy Book we are taught to believe in the wise dispensation of Divine Providence, which belief strengthens our Faith, and enables us to ascend the first step—this faith naturally creates in us a hope of becoming partakers of some of the blessed promises therein contained, which Hope enables us to ascend the second step—but, the third and last being Charity, comprehends the whole, and the Mason who is in possession of this Virtue in its most ample sense, may be justly deemed to have arrived at the summit of Masonry, figuratively speaking, an ethereal mansion veiled from mortal eyes by the starry firmament—emblematically depicted in our lodges by 7 stars, which have an allusion to as many regular made Masons, without which number no lodge is perfect, neither can any Candidate be legally initiated therein. The interior of the lodge is composed of Ornaments, Furniture, and Jewels; the Ornaments are the Mosaic pavement, the blazing Star, and the indented or tesselated border. The Mosaic pavement is the beautiful flooring of the lodge; the blazing Star is the Glory in the centre, and the indented or tesselated border is the skirtwork round the same. The Furniture of the lodge are the Volume of the Sacred Law, the Compasses, and Square. The Sacred Writings are to rule and govern our Faith, and on them we O...i...e our Candidates for Freemasonry, so are the Compasses and Square, when united to regulate our lives and actions.

The Sacred Writings are derived from God to man in general, the Compasses belong to the Grand Master in particular, and

the Square to the whole Craft. The Volume of the Sacred Law is derived from God to man in general, because the Almighty has been pleased to reveal more of His Divine Will in that Holy Book than He has by any other means. The Compasses belong to the Grand Master, because that being the chief Instrument made use of in the formation of all Architectural plans and designs, is appropriated to the Grand Master in particular, as an emblem of his dignity, he being the chief head and Ruler of the Craft, and the Craft being O.....i.....d within the S.....e are consequently bound to set thereon.

The movable Jewels are the Square, Level, and Plumb Rule; the Square is to try and adjust all rectangular corners of Buildings, and assist in bringing rude matter in due form; the Level, to lay levels and prove horizontals; and the Plumb Rule to try and adjust all uprights while fixing on their proper bases. They have likewise a moral tendency. They are called movable Jewels because they are worn by the M. and his Ws., and are transferable to their successors on the nights of Installation. The immovable Jewels are the Tracing Board, the Rough and Perfect Ashlars, the Tracing Board is for the M. to lay lines and draw designs on, the Rough Ashlar is for the E. A. to work, mark, and indent on; and the Perfect Ashlar is for the more expert workman to try and adjust his Jewels on. They are called immovable Jewels because they lie open in the lodge, for the brethren to moralize on.

In all regular, well-formed, Constituted lodges, there is a point within a c.....e round which a Mason cannot err. This c... ..e is bounded between N. and S. by two grand parallel lines, the one representing Moses, and the other King Solomon.

On the upper part of the c...e rests the Volume of the Sacred Law, which contains the laws of the Prophets and supports Jacob's ladder, and were we as conversant in that Holy Book and as adherent to the doctrines therein contained, as those two grand parallels were, it would bring us to Him who will not deceive us, neither will He suffer deception. In traversing this e....., we must, of necessity, touch on both those parallel lines, as well as the Volume of the Sacred Law, and while a Mason keeps himself thus circumscribed it is impossible he can err.

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

Pendent to the four corners are Four Tassels, which represent the four cardinal Virtues, namely, Temperance, Fortitude, Prudence, and Justice. The distinguishing characteristics of every Free and Accepted Mason are VIRTUE, HONOUR, AND MERCY—the whole of which, Tradition informs us, were practised in an eminent degree by our Ancient brethren.

END OF THE INITIATION.

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NOTES TO CANDIDATE.

ANNO LUCIS.—Masons of the York and Frenoh Rites, (English Freemasonry), date from the Creation of the World, A.L., in the Year of Light. Thus, 1881 is 5881. In the York Rite, the year commences January 1st, and in the French Rite, on March 1st.

ENTERING THE LODGE.—Brethren must go to the left of the S.W., and take the s....s and give the s.....n ; on leaving the same. Members or Visitors must take the S...ps and give the S...s up to the Degree in which the lodge is open, but on leaving only one s...p and s....n.

THE APRON.—The lambskin or White Leather Apron is the distinguishing badge of a Mason, plain, with no rosettes, for the First or E.A. Degree. In the F.C. or Second Degree has the addition of two sky-blue rosettes at the bottom. Whilst the M.M. or Third Degree has three rosettes, and light-blue lining and edging, with tassels of silver. No other ornamentation permitted.

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PASSING TO THE SECOND DEGREE.

The lodge is opened in the First degree, and the W.M. addresses the brethren in the same manner as previously given. The Candidate retires to be prepared. The lodge is then opened in the Second degree. When the Candidate is ready the Tyler gives the k...s of the First degree, the I.G. advances with the s.....p and s.....n, and says, There is an alarm!

W.M.—Bro. I.G., will you see who wants admission?

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

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

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

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

The Candidate gives the p.....s w.....d to the I.G., who closes the door, and makes the same report to the W.M.

W.M.—We acknowledge the propriety of the aid by which he seeks it. Do you, Bro. I.G., vouch that he is in possession of the p.....s w.....d?

I.G.—I do.

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

The W.M. calls the Deacons, they go to the door, the S.

takes the right hand of the Candidate with his left, the J.D. on the other side; they lead him gently to the left of the S.W., and the S.D. directs him to advance as a Mason; he then applies the external angle of the S.....e to his b.....t, and raises it above his head, that the W.M. may see he has so done.

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

Prayer.

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

P.M.—So mote it be.

W.M.—Let the Candidate rise.

The S.D. takes him by the right hand, and gently leads him once round the lodge, as follows: he directs him to salute the W.M. as a Mason, he then advances to the J.W. as such, showing the s...n and communicating the t...n and w...d. He then salutes the S.W., standing on his right side, after, he is taken to the left.

W.M.—Brethren, take notice, that Bro. A.B., who has been regularly Initiated into Masonry, is now about to pass in view before you, to show that he is a Candidate properly prepared to be passed to the Second degree.

The Candidate is again led round; he salutes the W.M. and J.W. as a Mason, advances to the J.W. as such; he is told by the S. D. to show the s.....n, and communicate the p.....s g.....p he received, previous to leaving the lodge.

The S.D. takes him to the other side of the S.W., who presents him to the W.M., as follows: (W.M. rises and gives the s..n of fi.....y), I present to you, Bro. A.B., as a Candidate properly to be Passed to the Second degree.

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

S.W.—Bro. S.D., it is the W.M.'s command that you instruct the Candidate to advance to the pedestal in due form.

As the s.....s of each degree are to be kept separate and distinct, another Obligation will be required of you, in many respects similar to the former; have you any objection to take it?

CAN.—I have not.

W.M.—Then you will k...l on your r...t k...e, place your r...t h...d on the Volume of the Sacred Law, while your l...t a...m will be supported on the S.....e, you will repeat your name at length, and say after me:—

Obligation.

I, (A.B.), in the presence of the G....t G....n of the U...e, and this worthy and worshipful lodge of Fellow Craft Freemasons, regularly held, assembled, and properly dedicated, of my own free will and accord, do hereby and hereon most solemnly swear, that I will always ....., conceal, and never reveal, any of the ..... or ..... of, or belonging to the Second degree of Freemasonry, denominated the Fellow Craft, to him who is only an E. A., any more than I would either of them to the uninstructed world who are not Masons; I further solemnly promise to act as a true and faithful Craftsman, to answer ....., obey ....., and maintain the principles inculcated in the First degree; these several points I solemnly swear to

observe without e...., e...., or m.....l r...n of any kind, under no less a penalty, on the violation of any of them, than that of having my ..... So help me Almighty God, and keep me steadfast in this my, &c.

(The S.D. removes the s...e and the W.M. continues).

As a pledge of your f....., and to remember this, a s.....n ....., equally binding with the former, I call on you to salute the ..... t.....e with your ..... Your progress in Masonry is marked by the position of the ..... and ..... When you were made an E....d A.....e Freemason, both ..... were hid; in this degree one is disclosed, implying that you are now in the midway of Freemasonry, superior to an E...d A.....e, but inferior to that which will hereafter be communicated to you, (takes him by, &c.) Rise newly ..... Fellow Craft. Having taken the ..... of .... degree; you will, therefore, advance to me as a Mason. (Which is done). You will now take another short ..... with ..... and bring the ....., (as before), that is, the s.....d S.....p in Freemasonry; and it is in this position the ..... of this degree are communicated; they consist, as in the former instance, of a ..... and ....., with this difference, that the ..... in this degree is threefold. This is called the ..... of fi.....y (gives it), emblematically to shield the repository of your ..... from the attacks of the insidious. This is the .... or ..... of perseverence, (gives it), said to have been made use of by J.....a, when fighting the battles of the Lord in the valley of Jehoshaphat. When in this position, he prayed fervently that the Almighty would continue the light of day, that he might complete the overthrow of his enemies; this is the ..... (gives it), and you may perceive alludes to the ..... of your ....., that you would rather, &c., than improperly disclose the ..... of this degree. The .... or ... is a distinct pressure, &c.,

this ..... demands a ..... that you are to observe as much caution with as the one in the former degree; you are never to give it but by, &c.; it is called ....., as in the course of the Ceremony you will be called on for this .....

The S.D. will dictate the answers you are to give.

The Examination being the same as in the First degree.

The word is derived from the ..... hand ....., at the ..... or entrance to K...g S...s T....e, so named after ... ., the assistant priest, who officiated at its dedication; the import of the word is to e....b..... h, and when conjoined to the one in the former degree, denotes s...b...y, for God said, "In My s..... I will e.....h this Mine house to stand firm for ever."

(Pass J.....)

The S.W. takes the r...t h...d of the Candidate, rises with the s.....n, and says, W.M., I present to you Bro. A.B., on his being Passed to the Second degree, for some further marks of your favour.

W.M.—I delegate you to invest our Bro. with the distinguishing b.....e of a F.....w C.....t Freemason.

S.W.—By the W. M.'s command, I invest you with a distinguishing b...e of a F... C... Freemason to mark the progress you have made in the science.

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

The W.M. requests the S.D. to place the Candidate now in the S.E. part of the lodge. After which, the W.M. says:

Masonry being a progressive science; when you were made an E... A... Freemason you were placed at the N.E. part of the lodge, to show that you were newly admitted; you are now placed at the S.E. part, to mark the progress you have made in the science; you now stand to all appearance, a just and upright F... C..., and I give it you in terms of strong recommendation ever to continue and act as such and as am lead to hope that the import of the Charge delivered to you in the First degree never has or ever will be effaced from your memory; I shall content myself with observing, that as you have had an opportunity of making yourself acquainted with the principles of moral truth and virtue, you are now permitted to extend your researches into the hidden paths of nature and science.

I now present you the WORKING TOOLS of a F... C... Freemason which are the S...e, L...l, and P...b-r...e; the S...e is to try and adjust al rectangular corners of buildings, and assist in bringing rude matter into due form. The L...l is to lay l...s, and prove horizontals, and the P...b-r...e is to try and adjust all uprights, while fixing them on their proper bases. But as we are not all operative, but Free and Accepted, or speculative Masons, we apply these tools to our morals, in this sense: the S.....e teaches morality, the L...l equality, and the P...b-r...e justness and uprightness of life and actions. Thus, by a s...e conduct, l...l steps, and upright intentions, we hope to ascend to those immortal Mansions whence all goodness emanates. You are now at liberty to retire, in order to restore yourself to your personal comforts, and on your return into the lodge, I shall direct your attention to the Tracing Board, if time will permit.

EXPLANATION OF THE SECOND TRACING BOARD.

AT the building of King Solomon's Temple, a vast number of Artificers were employed, consisting of E... A... and F... C.....s; the E... A... received their weekly allowance of corn, wine, and oil; the F..... C... received theirs in specie, and went to receive them into the middle chamber of King Solomon's Temple. They got there by way of a porch, at the entrance of which their attention was particularly arrested by two Great Pillars--that on the l...t was called ....., which denotes to e...b...h, and, when conjoined S...b...y, for GOD said, "In My s...h I will e...b...h this Mine house to stand firm for ever." Those pillars were 35 cubits high, in circumference 12, in diameter 4. They were formed hollow, the better to serve as Archives in Masonry, for therein were deposited their Constittuional Rolls. Their outer rim or shell was 4 inches and a hand's breadth, and made of molten or cast brass. They were cast on the plains of Jordan, there in the clay grounds, between Succoth and Zaradatha, where King Solomon ordered those and all his Holy Vessels to be cast. The superintendent of the casting was H..... A....., the widow's son of T.....e. They were adorned with two Chapiters 5 cubits each, and enriched with net-work, lily-work, and pomegranates. Net-work, from the connection of its meshes denotes, Unity—Lily-work, from its whiteness, Peace—and, Pomegranates, from the exuberance of their Seed, denotes Plenty. There were 2 rows of Pomegranates on each Chapiter, one hundred in a row. They were further adorned with two

spherical balls, on which were delineated maps of the Celestial and Terrestial Globes, which point out to us Masonry as being Universal, and considered finished when the Net-work or Canopy was thrown over them. They were placed at the entrance of the Temple as a Memorial to the Children of Israel of the happy deliverance of their Forefathers from their Egyptian Bondage, and in commemoration of the Pillars of Fire and Cloud. King Solomon ordered them to be placed at the Entrance to the Temple, as the most proper and conspicuous part, that the Children of Israel might have that happy event continually before their eyes in going to or returning from Divine worship. After passing those two great Pillars they arrived at the foot of a winding Staircase ; when their ascent was opposed by the ancient J.W., who demanded of our brethren the ..... of a F..... C..... ; ..... denotes Plenty, and is depicted in a F..... C..... lodge by an e.... of C.....n near a fall of water. (For further explanation see the ACCEPTED Lectures, 3rd sec.). After convincing him, he said Pass ..... He then passed up the winding Staircase, consisting of 3, 5, 7, or more S.....s. 3 to rule a lodge, 5 to hold a lodge, 7 or more to make it perfect. The 3 that rule a lodge are the W.M. and his two Ws. The 5 that hold a lodge are the W.M., 2 W...r...s., and 2 F... C....s. The 7 that make it perfect are 2 E....d A.....s added to the former number. 3 rule a lodge, because at the building of King Solomon's Temple there were but 3 Grand Masters who bore sway; namely, Solomon, King of Israel; H....., King of T...e, and H..... A..... 5 hold a lodge, in allusion to the 5 noble orders in Architecture, which are the Tuscan, Doric, Ionic, Corinthian, and Composite. 7 or more make it perfect because King Solomon was 7 years and upwards in building

and dedicating the Temple at Jerusalem to God's service; they likewise allude to the 7 liberal Arts and Sciences. When our brethren gained the summit of the Staircase, they arrived at the door of the middle Chamber of the Temple, which they found open, but properly tyled by the ancient S.W., who demanded of them the .... and .... of a F.... C... ; after giving those convincing proofs, he said P.... ..... ; they then passed into the middle Chamber to receive their Wages, which they did without scruple or diffidence. When they were in the middle Chamber their attention was particularly arrested by certain Hebrew characters, which are now depicted in a F..... C.....'s lodge by the letter "G.," which denotes the G.....d G.....m.....n of the U.....e, to which we must all submit, and ought cheerfully to obey.

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RAISING TO THE THIRD DEGREE.

The lodge is opened in the Second degree, the W. Master addresses the brethren, and examines the Candidate, he then retires to be prepared, the lodge is then opened in the Third degree. When the Candidate is ready, the report by the Tyler is in the Second degree. On hearing it the I. G. advances with the s.....n, and addresses the W. M., there is an alarm!

W.M. to I.G.—See who wants admission?

The I.G. opens the door and asks the Tyler whom he has there?

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

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

TYLER.—By the help of God, the united aid of the s.....e and c...s...s, and the benefit of a p..... w.....d.

The I.G. demands of the Candidate the p..... g..... and w.....d, which he gives him.

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

W.M.—We acknowledge the powerful aid by which he seeks it. Do you, Bro. I.G., vouch that he is in possession of the p.....s w.....d ?

I.G.—I do. (Having received it from the Candidate).

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

The W. M. calls the S. and J. Ds., then the S. takes the right side, they lead the Candidate to the l...t of the S.W., and direct him to advance towards the W.M. as a F... C..., first as an E..... A.....

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

W.M.—Let the Candidate k...l while the blessing of heaven is invoked in aid of our proceedings.

The Prayer.

ALMIGHTY and Eternal GOD, Architect and Ruler of the Universe, at whose creative fiat all things were first made, we, the frail creatures of Thy Providence, humbly implore Thee to pour down on this Convocation assembled in Thy Holy Name, the continual Dew of Thy blessing. More especially, we beseech Thee to impart Thy Grace to this

Thy servant, who now seeks to partake with us the Mysteries ..... of a M....r M.....n. Endue him with such Fortitude, that in the hour of trial he fail not, but passing safely under Thy protection through the valley of the shadow of death, he may finally rise from the tomb of Transgression, to shine as the Stars, for ever and ever. P.M.—So mote it be.

W.M.—Let the Candidate rise.

The Ds. gently lead him three times round the lodge—the first time he salutes the W.M. and S.W., as a M..., advances to the J.W. as such, showing the s..n, and communicating the t..n and w.....d. The second time he salutes the W.M. and J.W., as a F..... C....., advances to the S.W., as such, showing, &c., he is then brought round to the l.....t of the S.W.

W.M.—Brethren, take notice that Bro. A. B., who has been regularly initiated into Freemasonry, passed to the second degree, is now about to pass in view before you, to show that he is a Candidate properly prepared to be Raised to the sublime degree of a M.....r M.....n.

In going round the third time, he salutes the W M. and J.W. as a F..... C....., advances to the S.W., as such, showing the s.....n, and communicating the p.....s g.....p and p.....s w....d he received from the W.M., previous to leaving the lodge.

The S.W. rises, takes the r.....t h.....d of the Candidate and presents him, as follows, (p.....l s.....n): W.M., I present to you Bro. A. B. as a Candidate properly prepared to be Raised to the sublime degree of a M.....r M.....n.

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

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

The S.W. stands opposite the W.M., and states that the method of advancing from W. to E. is by s.....n s.....s; the first, second, and third are emblematical of s.....g over a g....e, the other f.....r are bold ones; he then goes through them, and after placing the Candidate in the proper position, teaches him to do so likewise.

W.M. to Candidate.—It is but fair to inform you that a most serious and solemn .....; as well as a greater trial of your fortitude and fidelity now awaits you; are you, therefore, prepared to meet them as you ought? CAN.—I can.

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

The Obligation.

I, A.B., in the presence of the Most High, and this worthy and worshipful lodge of ..... regularly held and properly dedicated, of my own free will and accord, do hereby and hereon, most solemnly and sincerely promise, and ..... that I will always ..... conceal, and never improperly reveal, any or either of the ..... or ..... of or belonging to the Third degree, to any one in the world, except it be to him or them to whom the same may justly and lawfully belong; and not even to him or them, until after due trial, strict examination, or a full conviction that he or they are worthy of that confidence, or in the body of a M.....r M.....n's lodge, duly opened on the ..... I, further, solemnly engage myself to adhere to the principles of the ..... and .....; to answer and obey all Lawful ..... and s....m....ns sent to me from a M.....r M.....n's lodge, if within the length of my .....; and

to plead no excuse thereto but that of sickness, or the pressing emergency of my own public or private avocations; I, further, solemnly pledge myself to maintain and uphold the five ..... of ..... in act, as well as in word, that my ..... given to a M....r M.....n shall be a sure pledge of brotherhood, that my ..... shall traverse through dangers and difficulties to unite with his in forming a column of mutual defence and support, that the posture of my daily supplications shall remind me of his wants, and dispose my heart to succour his weakness ana relieve his distresses, so far as may fairly be done without injury to myself or family; that my breast shall be the sacred Repository of his ..... when entrusted to my care; murder, treason, felony, and all other offences contrary to the laws of God and the ordinances of the realm being at all times especially excepted; and finally, I will maintain a M.....r M.... .n's honour, and carefully preserve it as my own, that I will not injure him myself, nor knowingly suffer it to be done by others if in my power to prevent it; but on the contrary will boldly repel the slanderer of his good name, and most strictly respect the Chastity of those nearest and dearest to him in the persons of his wife, his sister, and his child. These several points I solemnly swear to observe without ....., ..., or m..... ..... of any kind, under no less a penalty on the violation of either of them, than that of being ..... &c. As a pledge of your fi..... and to render this a s.....n ....., binding, so long as you shall live, I call on you to salute, ... &c. Let me once more direct your attention to the position of the ..... and ..... when you were made an E.....d A.....e both ..... were hid; in the ..... degree one was disclosed; in this, the whole are exhibited, implying that you are at liberty to work with both those ..... to render the Circle of your Masonic duties complete, (takes him by both h....s): Rise, therefore, newly ..... M....M.

The Exhortation.

HAVING taken the Great and Solemn Obligation of a M... M.....n, you have now a right to demand of me that last and greatest trial, by which alone you can be admitted to a participation in the Secrets of M.....r M.....s, but it is first my duty to call your attention to a Retrospect of those degrees through which you have already passed, by which you will be the better enabled to distinguish and appreciate the connection of our whole system, and the relative dependency of its several parts.

Your Admission among Masons in a state of helpless indigence was an Emblematic Representation of the Entrance of all Men on their Moral Existence; it inculcated the useful lesson of natural equality and mutual dependence; it instructed you too in the active principles of universal Beneficence and Charity; to seek the solace of your own distress, by extending Relief and Consolation to your Fellow Creatures in the hour of their Affliction; and above all it taught you to bend with Humility and Resignation to the Will of the Great Architect of the Universe, and to dedicate your heart, thus purified, from every baneful and malignant passion, and fitted only for the reception of Truth and Wisdom, as well to His Glory, as the welfare of your Fellow Creatures.

Proceeding onwards, and still guiding your steps by the principles of moral Truth, you were led in the Second degree to contemplate the intellectual Faculties, and trace them from their development through the paths of Heavenly Science, even to the Throne of GOD Himself.

[illegible]

[illegible] the [illegible] reflect in this [illegible] the [illegible] of Freema[illegible] [illegible] unshaken fidelity [illegible] Who was [illegible] Temple, at the com[illegible] you are al[illegible] The manner of his d[illegible]

Fifteen ..... *of that superior Class of* **Workmen,** were appointed to preside over the rest, seeing that Temple was nearly finished, and they were not in posse of the s.....s of the Third degree, conspired togethe obtain them by any means, and even to have recours violence; on the eve of carrying their scheme into execu twelve of them recanted, but three of a more determinec atrocious character than the rest, still persisted in impious design, in the prosecution, of which, they p themselves, respectively, at the E., N., and S. Entranc

the Temple, whither our M..... H..... had retired to offer up his prayers to the MOST HIGH, as was his wonted custom at the hour of High Twelve. His devotions being ended, he attempted to return by the S. door, where he was accosted by the first of those ruffians, who, for want of other weapons had armed himself with a heavy ....., and in a threatening manner demanded of him the ..... of a M.....r M.....n warning him that Death would be the consequence of a refusal; but our M..... H..... , true to his ..... ; answered, that those ..... were known to but ..... in the world, and without the consent of the other two, he neither could nor would divulge them, but intimated he had no doubt that diligence and patience would in due time entitle the worthy Mason to a participation of them, but for himself he would rather suffer Death than betray the Sacred Trust reposed in him. This answer not proving satisfactory, the ruffian aimed a blow at the ..... of our M..... H....., but being startled at the firmness of his demeanour, he missed his ....., but glanced with such force on his ....., as to cause him to sink on the ..... ; recovering from his shock, he made for the N. door, where he was opposed by the second ruffian, to whom he answered as in the former instance, but with undiminished firmness, when the villain, who was armed with a ....., struck him a violent blow on the ....., which brought him to the ground on the ..... Our M..... H..., now finding all chance of escape cut off at both those quarters, staggered faint and bleeding to the E. door, where the third ruffian was posted, who on receiving a similar reply to his insolent demand (for even at that trying moment our M..... H..... remained firm and unshaken), and being

armed with a heavy ....., struck him a violent blow on his ....., which laid him ... . at his feet.

[Such was the manner of his D.....].

W.M.—The brethren will take notice, that in the recent Ceremony, as well as in his present situation, our brother has been made to represent one of the brighest Characters recorded in the annals of Freemasonry; namely, H..... A...., who lost his life from his unshaken fidelity to the trust reposed in him ; this I trust will make a lasting impression on his or your minds should you ever be placed in a similar state of trial.

W.M. to J. W.—You will attempt to raise the representative of our M..... H..... by the ....., which he does and reports, (with p.....l s.....n), it proves a s.....

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

W.M.—Bro. W..r...ns having both failed in your attempts, there yet remains a peculiar method, which is by taking a more firm hold of the ..... of the ..... and to ..... him on the ..... of ..... which with your assistance I will now make a trial of.

(The W.M. leaves the Chair from the l...t).

W.M. to CAN., (standing by his r.....t side).—It is thus, my Brother, that all M.... M....s are ..... from a figurative ....., to a re-union with the companions of their former toils.

The W.M. still standing delivers—

The Charge.

Let me now beg you to observe that the Light of a M... M... is but Darkness visible, serving only to discover that gloom which rests on the prospect of Futurity; it is that Mysterious Vale of Darkness which the human reason cannot penetrate, unless assisted by that Light which is from above; yet, even by this glimmering Ray you may perceive that you stand on the very brink of the g.....e, into which you have just figuratively descended, and which, when this transitory Life shall have passed away, will again receive you into its cold bosom. Let the emblems of Mortality which now lie around you, lead you to contemplate on your inevitable destiny, and guide your reflections into that most interesting of all human studies—the knowledge of Yourself; be careful to perform thy allotted task while it is day; continue to listen to the voice of nature, which bears witness that even in this perishable frame resides a vital and immortal principle, which inspires a Holy Confidence that the Lord of Life will enable us to trample the King of Terrors beneath our feet, and lift our eyes to that Bright Morning Star, whose rising brings peace and tranquility to the faithful and obedient of the human race.

I cannot better reward the attention you appear to have given to this Exhortation and Charge than by immediately entrusting you with the ..... of this degree. You will, therefore, advance to me as a F...w C...t, first as an E...d A...e; you will now take another short pace with your l....t ..... as before; this is the third regular ..... in Freemasonry, and it is in this position the ..... of the degree are communicated; they consist of ..... and ..... of the ....., the first and second are casual, and the third p.....l; the first casual ..... is called the ..... of .....,

and is given by elevating the ..... ; the second casual ..... is the ..... of ....., and is given by striking the ..... with the ....., &c. ; the ..... is given by drawing the ..... across the ....., etc.

W.M.—The S.D. will now take the Candidate to the S.W. for presentation.

S.W.—W. M , I present to you Bro. A. B., on his being Raised to the Sublime degree of a M.....r M.....n, for some further marks of your favour.

W.M.—Bro. S.W., I delegate you to invest Bro. A.B., with the distinguishing b.....e of a M..... M.....n.

S.W.—By the W. Master's command, I invest you (puts it on) with the distinguishing b...e of a M.....r M.....n, to mark the further progress you have made in the Science.

W.M.—I must add to what has been stated by the S. W. that the b...e with which you have been invested not only points out your rank as a M.....r M.....n, but is likewise meant to remind you of those great duties you have solemnly engaged yourself to perform, and while it marks your own superiority, it calls on you to afford assistance and instruction to the brethren in the inferior degrees. You are now at liberty to retire, in order to restore yourself to your personal comforts, and on your return to the lodge, the Ceremony will be proceeded with.

When the Candidate has returned into the lodge the W.M. proceeds :

On your leaving the lodge we left off at that part of our traditional history which mentions the ..... of our M..... H..... A loss so important as that of the principal Architect could not [illegible] being speedily and severely felt ; the want of those plans [illegible] which had been hitherto so regularly supplied

throughout every department of the work, were the first indications that some heavy calamity had befallen him. The Menatchisms or Perfects, or more familiar speaking, the overseers of the work, deputed some of the most distinguished of their number to acquaint the King with the utter confusion into which the absence of ..... had plunged them, at the same time to express their apprehension that some fatal catastrophe must be attributed to his so sudden and mysterious disappearance. King Solomon immediately ordered a general muster of the workmen throughout the various departments, when three of the same class were not to be found, and on the same day, the twelve who had originally joined the conspiracy, went before the King and made a voluntary confession of all they knew up to the time of their having withdrawn themselves from the number of conspirators ; his fears being awakened for the safety of the Chief Artist, he selected fifteen trusty F..... C..... .s, and ordered them to go and make deligent search after the person of our M..... H..... .., if he were yet alive, or had suffered Death in the attempt to extort from him the ..... of his exalted degree. Accordingly, a stated day having been previously fixed for their return to Jerusalem, they formed themselves into three F... C...'s I.....s, and departed from the three entrances of the Temple ; many days were spent in fruitless search ; indeed, one class returned to Jerusalem, without having effected any discovery of importance ; but a second class were more fortunate, for on the evening of a certain day, after having suffered the greatest privations and personal fatigue, one of the brethren, who had rested himself in a reclining posture, in order to assist his rising, caught hold of a shrub that grew near, which, to his surprise, came easily out of the ground. On a closer examination he found that the earth had been recently disturbed ; he, therefore, hailed his

brethren, and with their united efforts succeeded in re-opening it, and there found the body of our ....., very indecently interred. They covered it again with all respect and reverence, and in order to distinguish the spot, stuck a sprig of ..... at the .....; they then hastened to Jerusalem, to impart the afflicting intelligence to King Solomon, who, when the first emotions of grief had subsided, ordered them to return and raise the body of our ..... to such a sepulchre as became his rank and exalted talents, at the same time informing them, that, by his untimely death, the genuine ..... of a M.....r M .....n w.re lost ; he, therefore, charged them to be particularly careful in observing whatever casual ....., ... or ..... that might occur among them, while paying the last sad office of respect to departed merit. They performed their task with the utmost fidelity, for on the moment of re-opening the ground, one of the brethren, looking around, saw some of his companions in this situation, ... expressive oftheir h.....r at the afflicting sight, and others viewing the ghastly w.....d still visible on his ....., smote thus, on their own, in sympathy with his sufferings ; two of the brethren then descended, the ..... one of whom endeavoured to raise him by the ....., which proved &c., ..., the other tried the ..... which &c. ..... also ; having both failed in their attempts, a more zealous and expert brother descended, and, with their assistance, raised him on the fi... ... ..., while others, still more animated, exclaimed ....., or ....., both w....ds having a similar import, the one implies the ..... of the builder ; the other, the builder is .....

King Solomon ordered that those casual ...., and ..... should designate all M.....r M.....ns throughout the Universe, until time or circumstances should restore the genuine ones. It

only remains for me to state that the third class of C.....n had pursued their researches in the direction of Joppa, and were meditating their return to Jerusalem, when accidentally passing the mouth of a Cavern, they heard sounds of deep lamentation and regret, and on entering to satisfy themselves of the cause, they found three men answering the description of those that were ....., and finding all chance of escape cut off, confessed their guilt; they were bound and lead to Jerusalem, where King Solomon sentenced them to that death which the heinousness of their crime had so justly merited.

——:o:——

EXPLANATION OF THE THIRD TRACING BOARD.

Our M..... H..... was ordered to be re-interred as near the Sanctum Sanctorum as the Israelitish Laws would permit there in a .... from the centre, 3-feet E., 3-feet W., 3-feet between N. and S., and 5-feet or more perpendicular. He was not buried in the Sanctum Sanctorum, because nothing common or unclean was allowed to enter there, except the High Priest once a year, and not even then until after many washings and purifications, against the day of expiation of sins, for, by the Israelitish Law all flesh is deemed unclean. The Ornaments of a M.....r M.....n's l.....e are the Porch, Dormer, and Square Pavement. The Porch was the Entrance to the Sanctum Sanctorum; the Dormer, the window that gave Light to the same; and, the Square Pavement for the High Priest to walk on. The High Priest's office was to burn Incense to the Honour and Glory of the MOST

HIGH, and to pray fervently that the ALMIGHTY, through His unbounded wisdom and goodness, would be pleased to bestow Peace and tranquility to the Israelitish nation throughout the ensuing year. The T.....s with which our M.... was slain, (as you have already been informed), were the P...e-r...e, L.....l, and heavy M.....l. The C..f...n, Sk.....l, and Cr....s-b....s are emblems of Mortality, and allude to his untimely death, which occurred three thousand years after the Creation of the World.

I now present to you the WORKING TOOLS of a M... M.., which are the Skirrit, Pencil, and Compasses. The Skerrit is an implement which acts on a centre pin, whence a line is drawn out to mark the ground for the foundation of the intended structure; with the Pencil the skilful Artist delineates the Building in a Draught or Plan, for the direction and guidance of the Workmen; and the Compasses enable him with accuracy and precision to ascertain and determine the limits and proportions of its several parts. But, as we are not all Operative, but Free and Accepted, or Speculative Masons, we apply these Tools to our Morals. In this sense, the Skirrit points out that straight and undiviating line of Conduct marked out for our pursuits in the Volume of the Sacred Law; the Pencil points out to us that all our words and actions are observed and recorded by the MOST HIGH, to whom we must give an account of our actions through life; and, the Compasses remind us of His unerring and impartial Justice, which, having defined for our instruction the limits of Good and Evil, will either reward or punish us as we have obeyed or disregarded His Divine Commands. Thus, the Working Tools of a M.....r M.....n direct us to bear in

mind, and act according to the Laws of our Divine Creator, so that when we shall be summoned from this sublunary Abode, we may ascend to that Grand Lodge above, where the World's GREAT ARCHITECT LIVES AND REIGNS FOR EVERMORE.

——:o:——

CALLING TO AND FROM REFRESHMENT.

TO REFRESHMENT FROM LABOUR.

The W.M. gives one k.....k, which is followed by the W...r...ds. The three up-standing.

W.M.—Bro. J.W., What time is it ?

J.W.—High time, W.M.

W.M.—Your Duty ?

J.W.—To call the brethren from Labour to Refreshment.

W.M.—I will thank you to declare it ?

J.W.—It is the W.M.'s command that you cease Labour and go to Refreshment ; keep within hail, so as to come On in due time, that profit and pleasure may be the result. He gives one k...k, which is followed. The P.M. closes the Volume of the Sacred Law without moving the S.....e and C.....p.....s ; the J.W. raises his column, and that of the S.W. is laid down.

FROM REFRESHMENT TO LABOUR.

The W.M. gives one k....k which is answered by the W...r...ns. The three up-standing.

W.M.—Bro. J.W., What time is it ?

J.W.—Past high time, W.M.

W.M.—Your Duty ?

J.W.—To call the brethren from Refreshment to Labour.

W.M.—I will thank you to declare it.

J.W.—It is the W.M.'s command that you cease Refreshment and return to Labour, for the further despatch of Masonic business. Give one, &c. Lays down the column and the S.W. raises his column. They then resume their seats. The P.M. opens the Volume of the Sacred Law.

THE INSTALLATION.

THE lodge being opened in the Second degree, the W.M. elect is presented by a P.M., as follows: I present to you Bro. A. B., the W. M. elect, to receive at your hands the benefits of Installation.

P.M.—Your presentation shall be attended to. Brethren, from time immemorial, it has been an established custom amongst F...w C...t Freemasons at each lodge once in every year, at a stated period, to select from amongst those who are P...t W...d...ns, an experienced Craftsman to preside over them in the capacity of Master; he must have been regularly elected by the Master W...r...ns and brethren in open lodge assembled, and have been presented to a Board of Installed Masters, to receive from his predecessor the benefit of Installation, the better to qualify him for the discharge of the duties of his important trust. Bro. A.B., you having been so selected and presented, I claim your attention while I recite to you those qualifications, which are essential in every Candidate for the Master's chair.

Firstly: Every Candidate for the Office of Master ought to be of good Report, True, and Trusty, and held in high Estimation amongst his brethren and fellows.

Secondly: 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.

Thirdly: He ought to be exemplary in conduct, Coureous 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? W.M. elect.—I can.

I. M.—Do you submit to, and promise to support the Ancient Charges and Regulations as Masons have done in all ages? W.M. elect.—I do.

I.M.—Then you will advance to the pedestal and take a solemn Obligation, as regards your Duties as the Master of this lodge. You will k.....l on your r.....t k....e, place your r ...t h.....d on the Volume of the Sacred Law, repeat your names, and say after me:—

I, A.B., in the name of the G..... G.....n of the U.....e, and of this worthy and worshipful lodge of F.....w C.....t Freemasons, regularly held, assembled, and properly dedicated, do agree to, accept the office of Master of this lodge, and the duties thereof. Zealously, faithfully, and impartially administer, 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, will support, maintain, and uphold, pure and unsullied, the Principles and Tenets of the Craft. That, I will, to the uttermost of my power enforce due obedience to those excellent Rules and Regulations to which I have already given my assent, and will in all respect, conscientiously discharge my duty as a Ruler in the Craft and Master of this Lodge, so help me God, and keep me steadfast in this my s.....n Obligation.

Salutes the Vol. of Sacred Law twice.

THE BOARD OF INSTALLED MASTERS.

The lodge is opened in the Third degree, and the Installing Master requests those Brethren, who are not Installed Masters to retire.

I.M.—Brethren, assist me to open a Board of I.Ms.

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

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

I.M.—Bro. J.W., are you an I.M. ?

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

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

J.W.—By the Perfect Ashlar.

I.M.—What is the Perfect Ashlar ?

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

I.M.—Bro. J.W. being well acquainted with the proper mode, you will prove the M.Ms. present to be I.Ms. by s...n.

J.W.—W.M., the brethren have proved themselves I.Ms. by s.....n, and I, in obedience to your Command, thus copy their example. Gives the three s...ns.

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

I.M.—Attend, brethren, to a portion of the 137th Psalm, which the S.W. will repeat.

I.M.—In the name of the Most High, I declare this Board of I.Ms. duly opened. (Gives the k...s).

The brethren turn towards the East and k.....l, and the I.M. gives the following PRAYER :

Vouchsafe, Thine Aid, ALMIGHTY Father, and Supreme

Author 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 Delighten the Minds of his Brethren, and santify this our Mansion to the HONOUR AND GLORY OF THY MOST HOLY NAME. (So mote it be).

I. M. Bro. A.B. (W.M. elect), That regards your duties, and you will now take an &c., S...s restricted to the Master's chair. You will k....l on both k....s. place b...h h...s on the V.....e of the S...d L....w, repeat your names, and say after me:

I, A.B., in the presence of the MOST HIGH and before this Board of INSTALLED MASTERS, duly constituted and Regularly assembled, of my own Free Will and Accord, DO HEREBY AND HEREON most solemnly promise and swear that I will for EVER conceal, and never DIVULGE ANY or EITHER, of the Secrets or MYSTERIES restricted to the Master's Chair, except it be to an Installed Master, or a Candidate duly appointed to that office, nor then, unless ASSISTED by two or more INSTALLED MASTERS regularly ASSEMBLED for that purpose. THESE SEVERAL points I solemnly swear to observe, without Evasion, Equivocation, or Metal Reservation of ANY KIND, UNDER no less a PENALTY, &c., so help me GOD, &c. Seal this Thrice, &c.

me once more call your attention to the three Great, Emblematical Lights in Freemasonry, namely, the V...e S...d L...w, the S....e and C...p...s. The S...d V...e—reat Light in Freemasonry 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 in Life; that rising in Eminence by Merit, you will live respected, and die regretted.

RISE, newly-obligated I. Master.

The I.M. leaves the Chair on the left side, and thus proceeds:

When the Temple at Jerusalem was completed, King Solomon, attended by a numerous retinue, went to view it. On entering the building, the King seeing Adonhiram at a distance beckoned him, thus (the S...n is here given); he on approaching his Royal Master was about to k....l, which the King prevented, by taking him thus (the g...p); saying, Rise, G...m, which signifies Excellent Master. 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 M.... M....s 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 the 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 g...l, 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. [The I.M. calls upon the Brethren to greet the W.M., as Installed Master, with five].

I.M.—Brethren, attend to a portion of the writings of th Prophet Amos ; Chap. vii, v. 7-8 ; which the S.W. will repea

I.M.—Bro. S.W., the labours of this degree being ende you have my commands to Close this Board of Installed Master

S.W.—Brethren, in the name of the MOST HIGH, and b command of the W.M., I close this Board of I.Ms.

The I.M. gives one k...k, which is followed by the S. and J.W after which, the M....r M...ns are called in. The Procession then formed, the Brethren salute the W.M., by giving the p.. s...n of a M.....r M...n in passing. The I.M. in the East pr claims him as follows: Brethren, during your temporary absenc Bro. A.B. has been regularly Installed in the Chair of Kin Solomon, according to Ancient Custom, and I now for the fi time proclaim him W.M. of this Lodge (names it) No.—, und the Registry of the Grand Lodge of England, until the ne regular period of Election within the Lodge, and until Successor shall have been duly elected and installed in his stea Brethren, you will greet the W.M., as M ..r M...ns.

The WORKING TOOLS of the Third degree are presented a explained, and the lodge Closed in Third deg.

The F...w C...ts are admitted—the Procession again forme and the brethren salute the W.M., as F....w C.....ts, in passir The I.M., in the West, proclaims the W.M., (second, as befor The brethren then greet him as F.Cs. giving the s...n five tim

The Working Tools of Second degree are presented, &c.

The E...d Ap...es are admitted ; the Procession is once m formed, the W.M. is saluted as E...d Ap...s, and the I.M. star in the South and proclaims him the third time ; he is th greeted three times as E...d A...s.

The I.M. presents the Working Tools of the First degree, & and proceeds to address the W.M., as follows :—

I now present to you the Warrant of the Lodge. It has, many years been entrusted in the hands of Worthy and Dist guished Freemasons, and I am sure that in delivering it to y

Charge it will lose none of its former splendour, but will be transmitted to your Successor -pure and unsullied—as you now receive it. I now present you with the Book of Constitutions, which I recommend to your serious perusal, as you will find there is scarcely a case can occur in your lodge, but this Book will set you right. These are the Bye-Laws of your Lodge, which I recommend you to have read at least once a year, in order that the Brethren may not plead ignorance of them.

THE ADDRESSES TO THE OFFICERS.

W.M. TO THE I.P.M.—Bro. A.B., I invest you with the Jewel of I.P.M. of this lodge. Your Jewel is the 47th Problem of the first book of Euclid, which was one of the most important discoveries of the learned Brother Pythagoras.

TO THE S.W.—Bro. A.B., you are appointed S.W. of this lodge, and I invest you. The l...l, being an emblem of equality, points out to you the equal measure you are bound to pursue. Your regular and punctual attendance at our stated meetings is essentially requisite. We firmly rely upon your knowledge of Masonry, and attachment to the lodge, for the faithful discharge of the duties of your office, and you will not fail to attend the Quarterly Communications of the Grand Lodge, in order that this lodge may be properly represented. I give into your hands this g...l, with which you will observe due order in the W ; and entrust to your care this Pillar of the Doric Order; it is an emblem of strength, and directs that you are to use 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 his commands are carried out into full and permanent effect.

TO THE J.W.—Bro. A.B., you are appointed J.W. of this lodge, and I invest you. The p...b-r...e, being an emblem of uprightness, points out the integrity of measure you are bound to pursue, 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. I

give into your hands this g.....l, &c., ... South, and entrust ..... this column of the Ionic Order, which is an emblem of Beauty.

TO THE SECRETARY.—Bro. A.B., you are appointed Secretary and I invest you. Your province is to Record the minutes, particularly the dates, lest a Brother should through neglect be deprived of his privileges, issue summonses, and affix the Lodge Seal to documents.

TO THE TREASURER, CHAPLAIN, STEWARDS, ORGANIST, S. AND J. DEACONS, INNER GUARD, AND TYLER.—Being appointed to your respective offices, I now invest you, the duties of which you are well acquainted with and know quite as well as can be explained to you. The congratulations are much varied and the Explanations of the Jewels are sometimes introduced.

The I.M. addresses the W.M. from the West and W..r..s from East, when time allows; and from East delivers the following:

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 Brethren 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 Freemasonry and the Laws of our institution to warrant any distrust that they will be found wanting in the discharge 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 communiting happiness; may Brotherly Love and Affection ever distinguish us as Men and Freemasons; be faithful to God, our Country, and our Laws; drop a tear of Sympathy on the failings of a Brother, and 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 CEREMONIES.